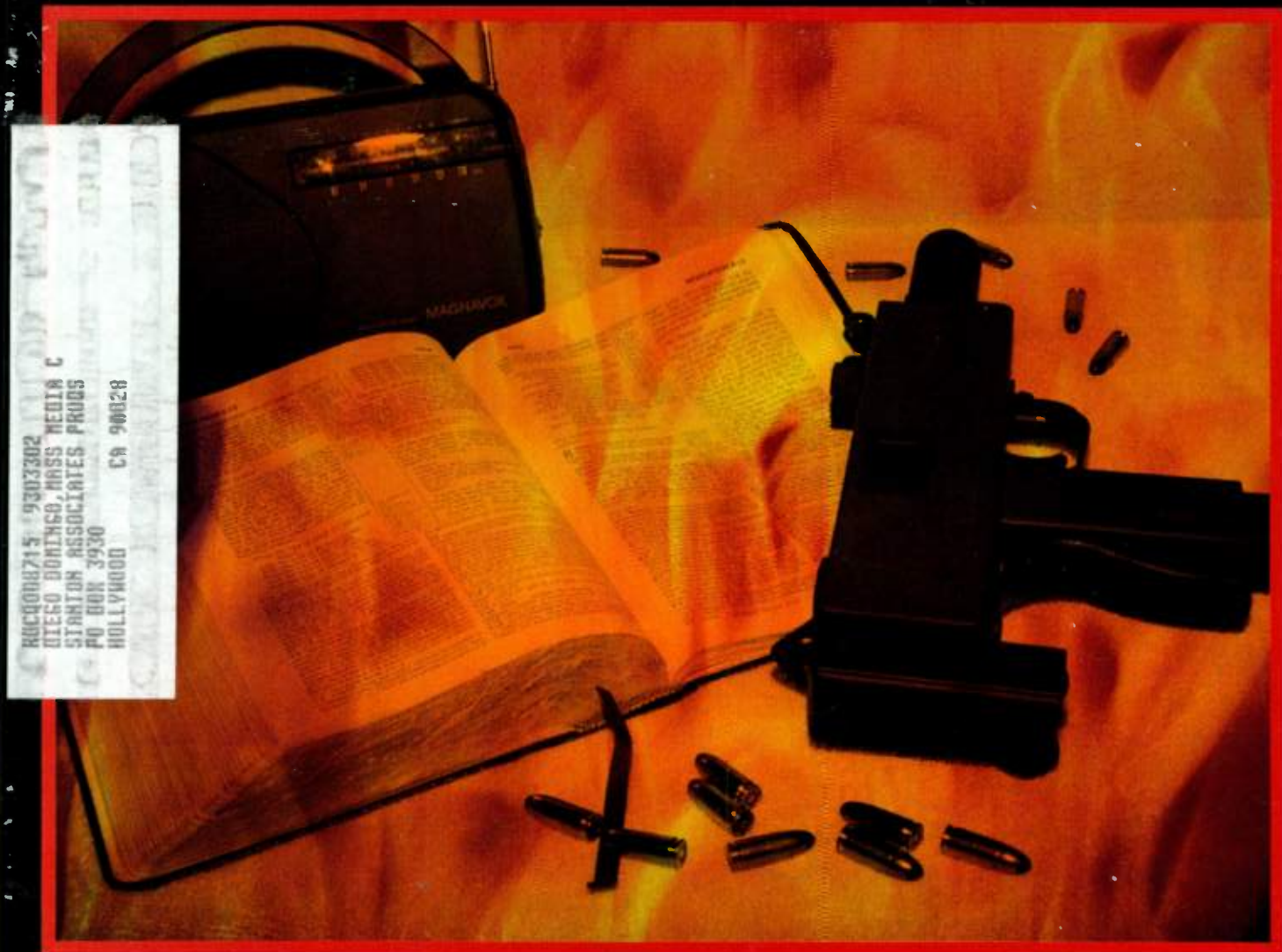


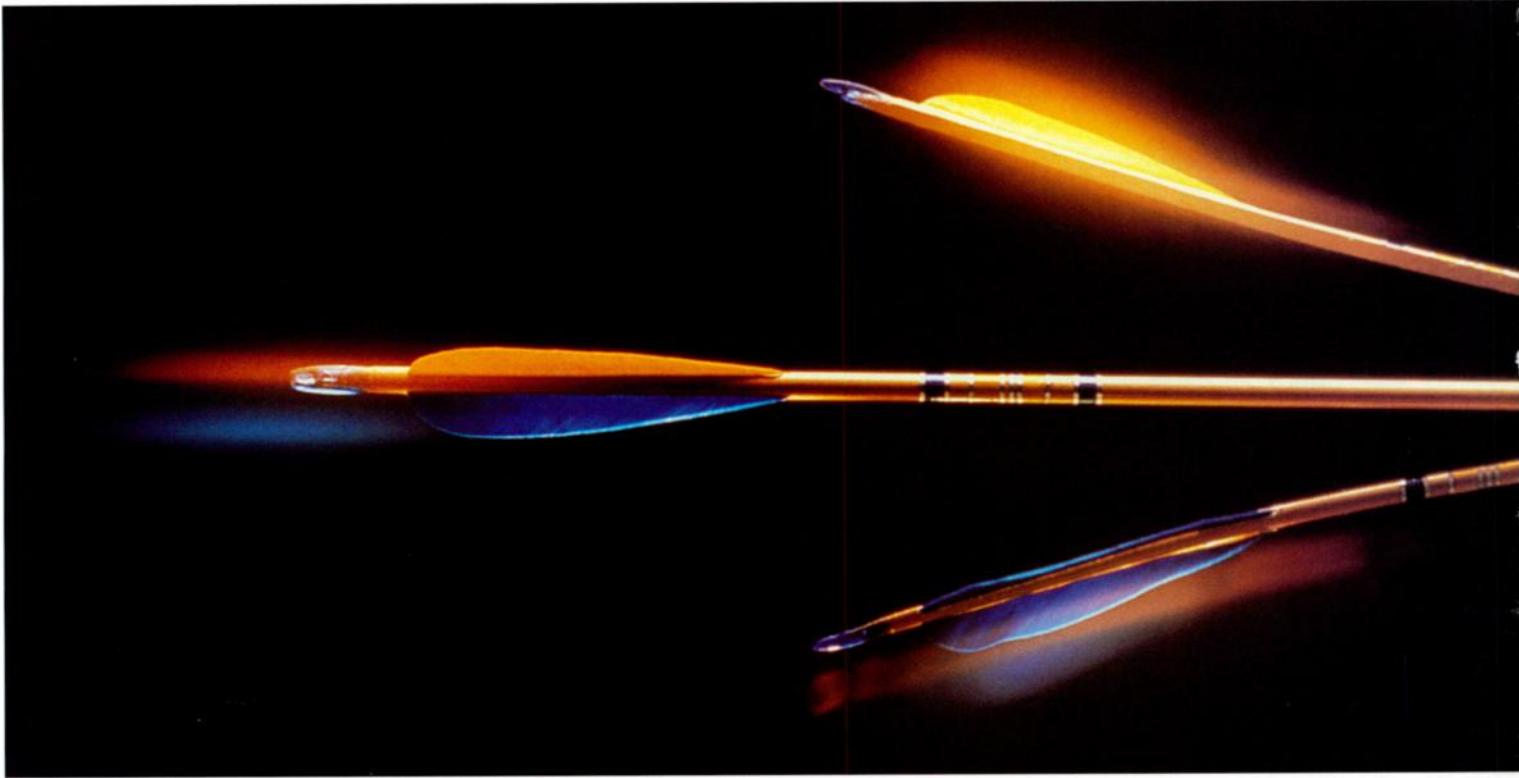
RELIGIOUS BROADCASTING



**Weapons of Truth and Deception
— Judgment by Fire in Waco**

Also Inside: Financial Stewardship

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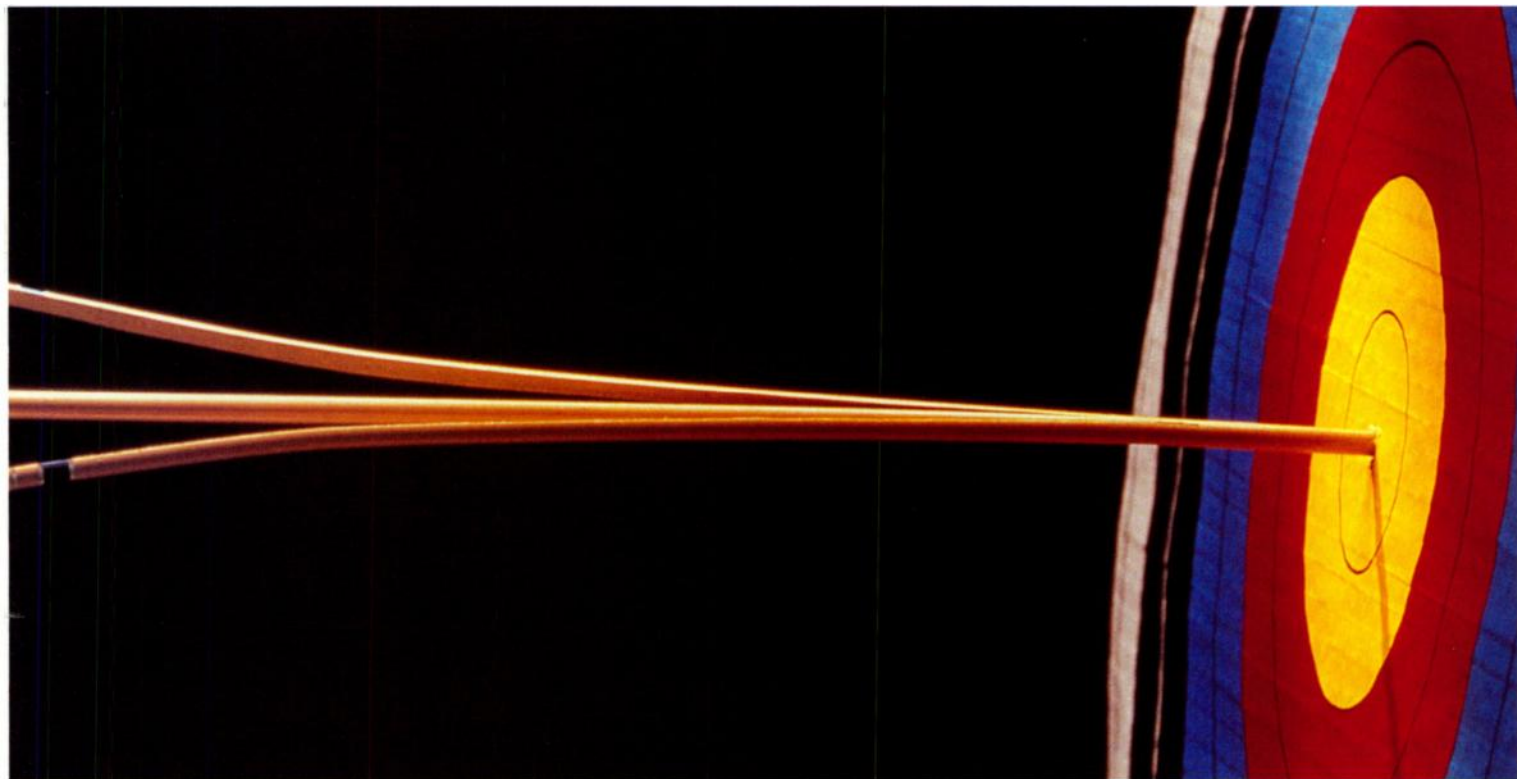
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Page 16



Page 27



Page 32

Features

Devotion, Single-Minded and Unstoppable

11 — by Dennis M. Mulder / An "old China hand" from The Bible League of South Holland, Ill., testifies to the fund-raising, donor-acquiring abilities of Christian radio when it is used to tell stories of faith and perseverance.

The Fund-Raising Power of a Little Momentum

15 — by Tim Twardowski / The Christian phone center, as demonstrated by InfoCision Management, is a place where the challenging — and sometimes overwhelming — task of raising funds for ministry is deliberately accomplished in an atmosphere of encouragement and motivation.

Seeker-Sensitive Broadcasting

18 — by Phil Stout / In an industry where raising funds to "encourage the saints" is difficult enough, ministries which seek to reach the lost face the dual challenge of gaining the support of those who do believe while speaking the language of those who do not.

Myths and Methods: The Delicate Art of Asking for Money

21 — by Stephen Winzenburg / Christian television broadcasters are, according to this researcher, in for a little good news about the amount of time they spend raising money for the ministry.

ECFA: Answering the Call to Accountability

24 — by Cindi McCord / Since 1979, the Evangelical Council for Financial Accountability in Washington, D.C., has, to a world whose scrutiny of Christian financial practices is often harsh but not entirely unjustified, stood as a respected symbol of ethics, integrity, and responsibility.

A Burning Need for Truth

27 — by Jack Chambers / In a special report on the cult standoff which captured the nation's attention, a Texas broadcaster and journalist examines the Christian media's coverage of — and, in some cases, involvement in — one horrifying example of modern society's need for the Light of the world.

Extraordinary Outreach

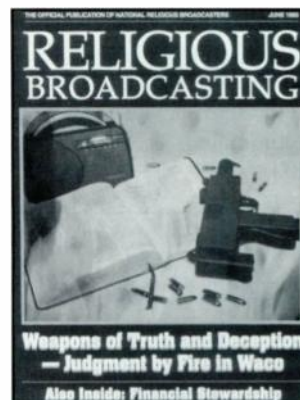
30 — by Dan Wooding / A ministry which has spanned six decades has now taken evangelist Billy Graham to Essen, Germany, and, via the use of satellite technology, to some 1400 other crusade locations, from airports to prisons, across Europe.

Departments

| | | | |
|-----------------------|----|--------------------|----|
| Signing On | 4 | Sales Spot | 40 |
| Tuning In | 6 | Funding Management | 42 |
| Readers' Reactions | 8 | Youth Wave | 44 |
| Washington Watch | 10 | Socially Speaking | 46 |
| Inside NRB | 33 | Music Matters | 47 |
| Advertising Index | 33 | The Book Shelf | 48 |
| Media Focus | 34 | Interview Insights | 49 |
| Trade Talk | 36 | Classifieds | 50 |
| Practical Programming | 39 | Calendar Close-up | 52 |

WEAPONS OF TRUTH AND DECEPTION—JUDGMENT BY FIRE IN WACO

A disturbing and deadly example of this nation's need for the truth of the Gospel came recently from Waco, Texas, in the form of a cult standoff cautiously covered by several Christian radio broadcasters. Beginning on page 27, following its annual attention to faith and finance, *Religious Broadcasting* provides exclusive coverage of the role Christian broadcasters played in reporting on the events in Waco, a role which was not without controversy and from which important lessons are likely to be learned.



Cover Photo:
Maurice
Wilson/
Austin, Texas

Signing On

A revised constitution and bylaws was approved during the membership meeting at this year's annual National Religious Broadcasters (NRB) convention. It brings this document in line with the direction this organization has been moving in the past two decades.

Among the important changes this revision has made is the requirement that nonprofit (501.c.3) members with annual broadcast-related income/expenses in excess of \$500,000 be members in good standing of the Evangelical Council for Financial Accountability (ECFA). The Ethics and Financial Integrity Commission (EFICOM), the self-regulatory group established by NRB six years ago, was disbanded.

Since its inception, the ECFA staff has served EFICOM very well by doing the basic staff work. It became clear over the years that it was a wasteful duplication of effort to try to maintain a separate regulating organization. Moreover, this change allows NRB to concentrate on our main mission, which is to promote Christian broadcasting within the community of faith and to contend for the freedom to broadcast the Gospel in America.

The disbanding of EFICOM should not be seen as a move away from promoting the highest ethical standards among NRB members. In fact, nonprofit broadcasters with related incomes under \$500,000 will still be required to supply the kind of information required for EFICOM membership in order to qualify for membership in NRB. The new ethical standards as set forth in NRB's constitution are worthy of careful scrutiny.

Recognizing the vital and increasingly important role played by radio and television broadcasting as an agency of mass communication, and the desire of NRB "to foster and encourage excellence in religious broadcasting by establishing and maintaining high standards with respect to content, method of presentation, speakers' qualifications, and ethical practices," the association also recognizes that the general public looks to us to bring conformity to ethical behavior into our broadcasting,

programming, business, management, financial, and relational responsibilities.

Recognizing the Bible as the standard by which we must evaluate beliefs, instruction, policies, and practices, the association has adopted and each of its members has subscribed to the following code of ethics: a) I will conduct my personal life and corporate business in a way that will not bring shame or reproach to the name of the Lord (I Peter 1:14-16). b) I will speak the truth in love without being unnecessarily offensive (Proverbs 3:3). c) I will recognize and respect what the Lord is doing through other individuals and organizations while refraining from unnecessary criticism of them or conformity to them (I Peter 3:8-9). d) I will honor the obligations to my vendors, neighbors, community, and government (Romans 13:7-8). e) In matters of dispute with other Christians, I will attempt to submit my grievances to Christian arbitration rather than the courts of the land to try to resolve issues.

We must recognize that those called to ministry in broadcasting shall live exemplary lives both in their public and private worlds. Ministries must operate in a manner that will earn the respect of the world for their integrity and competence, as the Bible says to do all things right in the sight of God and of men [II Corinthians 8:21]. National Religious Broadcasters is committed as ever to these important principles of accountability to donors and to God. [®]



David W. Clark is chairman of NRB and president of KMC Media Inc., in Dallas.

Ethics Important Role In Financial Integrity, Trust

David Clark

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RELIGIOUS BROADCASTING

Volume 25, Number 6

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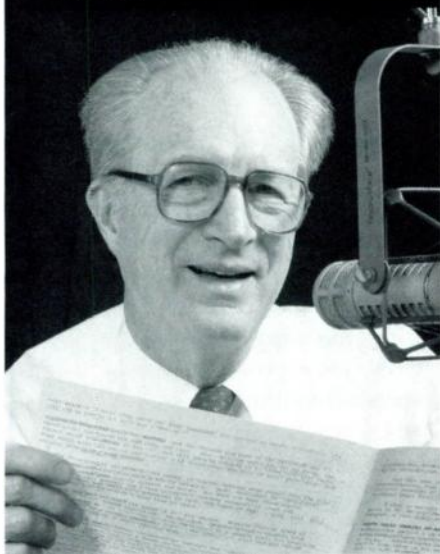
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Tuning In

It's a privilege of enormous proportions to be able to give to the Lord's work. Spiritual and temporal blessings ensue when we give. If we could only impress that fact on young Christians, many of whom do not enter into the deep joy of Christian stewardship until much later in life. It's a shame because they will miss out on the joy of giving for the sake of Gospel outreach.

It's obvious young people are just getting started in life with rather low salaries and heavy living expenses; they are attempting to purchase their first home and are often starting their families. Yes, they seemingly cannot give much.

I think the question is not how much they can give, but do they give to the Lord at all? The concept of proportionate giving is a common thread teaching of Scripture and should be taught in our churches and our parachurch media ministries. We do our younger friends a great service when we teach them to give.

When I visited in India working with the missionary staff of Vishva Vani, I found them exercising the biblical concept of stewardship. Emil Jebesingh told me through the use of tin boxes (piggy banks) the Trans World Radio (TWR) work in India was able to support the work of 300 church planting missionaries. Well over \$200,000 is collected each year as rupees and much smaller fractions of rupees (25 rupees to \$1) are placed lovingly and sacrificially in the personal banks. Then periodically the banks are brought to collection points where these servants of God give their gifts to our Lord. Imagine how, in one of the poorer nations on earth, the Lord's work goes forward in this way.

When at one of the India meetings we gathered to consecrate another missionary man, it became known that no additional funds were available for his support. Before the end of the meeting, other missionaries present gave from their meager funds to bring on the new volunteer.

I was ashamed to think of what we think we need in America to live. Our brothers and sisters overseas teach us so much.

Giving Is One Of The Greatest Gifts

E. Brandt Gustavson

A mentor of mine, W.E. Mayfield, told me years ago, "The minute a donor's gift gets in the mailbox, the donor's responsibility ends and ours begins." We must use each gift as a trust from God to carry out His work. Let's keep confidence with our donor friends as well as our Lord whom we serve by using each gift wisely and with great prudence.

One other thing: Dr. George Sweeting, the chancellor at Moody Bible Institute, counseled us by saying, "Never quell the first impulse to be generous." Wasn't that good advice? May our works be well supported, sustained by His provision, and blessed in our outreach. [®]



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

National Religious Broadcasters Statement of Faith

- We believe the Bible to be the inspired, the only infallible, authoritative Word of God.
- We believe that there is one God, eternally existent in three Persons: Father, Son, and Holy Ghost.
- We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.
- We believe that for the salvation of lost and sinful man regeneration by the Holy Spirit is absolutely essential.
- We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.
- We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.
- We believe in the spiritual unity of all believers in our Lord Jesus Christ.

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| March 13 LAKELAND, FL WCIE WJIS WMFJ | April, 13 HUNTINGTON, WV WOKT WJYP WEMM April, 15 WHEELING, WV WRKP WZAO | April, 16 BALTIMORE, MD WFEL WABS WAVA April, 20 CINCINNATI, OH WNLN WNCW WZOM WRFD | April, 22 ROCHESTER, NY WJSL WWWG April, 23 PROVIDENCE, RI WALE WARV April, 24 BANGOR, ME WHCF WWMR WHGS |
| May, 1 KANSAS CITY, MO KCCV KCNW KWJC May, 21 LAS VEGAS, NV KILA KMZQ | May, 22 SALT LAKE CITY, UT KILA KANN KLLB KISN | May, 25 BOISE, ID KILA KTSY KSPD KBXL WHEZ/KOOL | May, 27 SPOKANE, WA KMBI KTSL KUDY May, 28 TACOMA, WA KCCS KVCH/KCRS KDBX KPDQ KHPE |

WORLD TOUR

Because of the support of stations like these, we were able to see thousands come to know Jesus Christ as personal Lord and Savior.

Thank You!

Readers' Reactions

Reader Comments On Black Relations

Dear Editor:

Thank you for the article, "The Road Too Frequently Travelled," by Glenn Plummer in the February issue. For so long, racism has kept the church divided, and in their complacency, Christian leaders have somewhat ineffectively carried out the Great Commission ("Go ye into *all* the world and preach the Gospel" Mark 16:15).

If white Christian leaders sincerely wish to reach or impact the black community, they must be willing to share leadership with African-Americans. Here are a few suggestions: first, place African-Americans on executive boards as a representative or voice for urban areas and how they can best be reached.

Second, join with Christian African-American leaders to sponsor speakers and community events. And thirdly, employ area liaisons to hold joint functions that appeal to urban and rural communities.

If Christian leaders, white and black, would examine themselves and ask God to change their hearts, tearing down the walls of racism would be easier. It is vital that we unite in carrying the Gospel to urban and rural America. If the Bible says one of us can chase a thousand enemies away and two of us ten thousand [Deuteronomy 32:30], then can you imagine what we as a united army of God can do?

**Monica Hopkins
Laurel, Md.**

A Reality Check For CCM Radio

Dear Editor:

I agree with Matt Seward's statement in his article ["What Have We Learned About Christian Music?," March]. Christian music radio needs to "contrive to improve in order to attract a broader Christian audience."

I wonder "how can we ever attract a broader Christian audience when we ignore reality?" Here's a reality check: Christian music is an "album" market. Stations play "charted singles" instead of "emphasis" songs from the album. Ever try to buy a Christian music single?

Each song of the Top 20 chart is there because a majority of radio stations played

it. That does not say *anybody*, let alone our target audience, even wants to hear it. Obvious? Yes, but ignored.

Winning a broader audience for our radio stations is not a mystery! I suggest we find out what songs people want to listen to and play those. After all, like Inspector 12 says, "It isn't a hit until your target audience says *it's a hit!*"

This would mean getting the album and testing the songs yourself with your target audience. You may be surprised, but your audience will be satisfied.

Then, when radio is playing it, the trade publications show it, and record companies release more of the music the audience wants. And *Whoa! A broader audience including and beyond Christians!*

Let's each, according to our ability, perform a reality check on the music we're playing. Only then, can we "contrive to improve" from a firm foundation.

**Danny Houle
Station Manager
KZOE-FM/Longview, Wash.**

Checking Egos

Dear Editor:

I am increasingly aggravated by broadcasters who speak of their work as reaching a "potential listening audience" of multiple millions, i.e., "All Things Great and Beautiful," in the March issue. It is "evangelistic speaking" at its *worst*.

I hope *Religious Broadcasting* can implement an editorial policy to temper the grandiose vision of importance which some people hold of themselves.

**Peter Buckles, APR
Director of Special Projects
Northwestern College
St. Paul, Minn.**

Statement Of Faith Should Be Updated

Dear Editor:

I'm writing to urge you to consider upgrading the spelling, syntax, word order, and vocabulary of the Statement of Faith found in the magazine at the bottom of [March's] "Tuning In." . . . To be up-to-date in language you may wish to consider substituting "humanity" for man.

The word order in the sentence about eternal destiny "they that are saved unto" should surely be changed to something like

"those who are saved to." Somehow, you have simply perpetuated Middle English grammar and word order and we are near the end of the 20th century!

The word "unto" went out of usage a long time ago. Instead of a comma after the word "lost," you could better use a colon or semi-colon.

To be consistent, you should use either "Holy Ghost" or "Holy Spirit." Doubtless the better option for our time is "Holy Spirit." Hope my comments [are] helpful.

**Carl H. Van Farows
Johnston, Iowa**

Editors' note: NRB does not feel the need to cater to the politically correct climate penetrating even the Christian community by substituting the genderless "humanity" for the generic (and biblical) "man."

Secondly, the statement, adapted from the National Association of Evangelicals (NAE) Statement of Faith when NRB was founded in 1944, still manages to convey the organization's points in a concise and accurate way.

Lastly, since "Holy Ghost" and "Holy Spirit" are interchangeable, it really is not inconsistent to use both for a word change. However, a few changes have been made [as seen in the May issue] to be more consistent with NAE's Statement of Faith.

Christian Music Compromised

Dear Editor:

The February issue carried an article about Christian music out of the closet ["Out of the Closet and Into the Spotlight"], lamenting the statistics showing a majority interviewed did not yet know about CCM. Rather than conclude these people are ignorant, maybe they are disgusted and fed up with the compromise.

The justification of using the immoral music of the world reminds me of Balaam whose words were correct and professed a heart desire to please God, but caused Israel to sin through compromise with the world. Tim Fischer's latest book, *The Battle for Christian Music*, explains the difference in biblical terms for those who want to know.

**Harlan Larsen
Pear Park Baptist Church
Grand Junction, Colo.**

Magazine Space Should Be Used Wisely, Not Wasted

Dear Editor:

I look forward to receiving your magazine every month and find it to be very helpful and interesting. As the general manager of a Christian radio station, I am especially thankful for the articles about radio.

I think David Clark made several points very clear in "Signing On" in the March issue. In his opening paragraph, he wrote that effectiveness is finding the niche God intended for you and reaching your audience. I think *Religious Broadcasting* needs to heed this advice.

Too often space is "wasted" on articles not directly aimed at Christian broadcasters. If you took the name off the cover of the March issue, no one would guess the magazine was targeting religious broadcasters. Nothing against [the artists covered in the magazine], but I can read about them in a lot of other places. . . .

And why do you use space to give us album and book reviews? It's not that these are bad things, but they are off target.

There are a lot of innovative things going on in Christian broadcasting. We need you to write stories about these things. Inspire us. Instruct us about broadcasting. . . . We need *Religious Broadcasting* to put us in touch with those who are doing it right around the country.

I'll close by paraphrasing Clark: "Isn't it time for us to begin thinking and creatively using our magazine for narrowcasting to reach religious broadcasters?" . . . Don't change [the 60 to 80 percent aimed right at us]. But please consider a different use for the other 20 to 40 percent. You're already doing a great job, and I hope this will make it a little better.

Doug Apple
General Manager
WXAN-FM/Ava, Ill.

Editors' note: To clear the air on some of the points brought up by Mr. Apple, here is our response to his letter:

Music is a very important part of our

industry, i.e. religious stations do play Christian music. We try to present a magazine which is as complete a resource as possible for those in the industry and we have an obligation to try to encompass as many themes as possible in a given year. We don't want our readers to have to look in other places to read about industry-related matters. Granted, some things are not directly related to religious broadcasters, but are instead of interest to them.

As to why we "waste space on" the music and book review columns, the answer is very simple: Christian radio and television stations play music and have book review programs. Also, we feel it is important to review books written by broadcasters in the industry. We feel it would be a disservice to our readers if we eliminated these columns because they are not directly related to religious broadcasters.

But, we will bow to our readers' superior (or at least vocal) judgment on what to keep and what to eliminate by way of a reader survey in an issue this fall.

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Washington Watch

The Federal Communications Commission (FCC) has released its rules implementing the mandatory carriage ("must carry") and retransmission consent provisions of the Cable Television Consumer Protection and Competition Act of 1992 (the act or cable bill). From broadcasters' perspective, the two provisions are the most important — and among the most complex — elements of the new cable law.

Both broadcast stations and cable operators face a host of deadlines as the new statutory regime is put into place. This month's column outlines the ramifications of a commercial broadcaster's choice to be treated as a must carry station or to bargain for rights under retransmission consent.

(Because the rules governing noncommercial broadcasters differ in several details, they are not the focus of this column. Among other limitations, a privately operated station must qualify for funding from the Corporation for Public Broadcasting to

must carry established by the commission were struck down in the mid-1980s.)

To qualify for must carry status, a station must be a full-power commercial television station licensed to a community in the same Arbitron area of dominant influence as the cable system. Excluded from this definition are stations whose carriage would increase the system's copy-right costs, or stations that fail to meet statutory standards for delivering a good quality signal.

A cable system's size determines the number of commercial stations the system is obligated to carry. Systems with 12 or fewer "usable activated channels" must carry at least three local commercial television stations. Systems with more than 12 such channels must carry local commercial television stations on up to one-third of their usable activated channels.

If more commercial stations are eligible for carriage than the act requires, the operator has general authority to choose which stations to carry. However, an operator must carry a full-power station over a qualified low-power television station.

Also, if two or more affiliates of the same network qualify, the cable operator is obligated to carry only the network affiliate located closest to its principal "headend," or operating center. Finally, the operator is not required to carry a station that "substantially duplicates" the programming of another commercial station, which the agency defines as "simultaneously broadcasting identical programming for more than 50 percent of the broadcast week."

In addition to guaranteed carriage, must carry status gives a station the right to choose from among three options for its cable channel position. The station must be carried on the same channel as its broadcast channel; the channel on which it was carried on July 19, 1985; or the channel on which it was carried on January 1, 1992.

Retransmission Consent

This provision, which requires cable operators to obtain a broadcaster's consent to carriage, is expected to appeal to popular broadcasters, such as local network affiliates. Under this option, broadcast licensees may obtain payment for their signal or other benefits in exchange for agreeing to carriage by the cable system. Channel position and other rights are subject to negotiation between the station and the cable operator.

Implementation of the Provisions



Richard E. Wiley 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 Rosemary C. Harold.

Several deadlines already have been passed. Cable operators should now be complying with the act's 30-day advance notice requirement for deletions or repositioning of station signals. Thus, to make any final adjustments in their channel line-ups for the June 2 must carry deadline, cable operators should have notified affected stations by May 3, concerning signals to be deleted or moved. In addition, operators should have informed local commercial stations about their eligibility for must carry status.

June 2 — Cable operators must begin carriage of all qualified must carry stations, although the channel positioning requirements need not be implemented until October 6. Operators also must send a list of all broadcast television signals carried on the system, and their channel positions, by certified mail to every local station, including those stations not designated as must carry signals and those not carried on the system.

June 17 — Local commercial stations must notify cable operators, in writing, of their election of must carry or retransmission consent status. (An election choice will be binding for three years, at which time another election may be made.)

Stations choosing must carry status also are required to indicate their preferred channel position. A broadcaster must place its election statement in the station's public file, and a cable operator must place a list of broadcast stations carried pursuant to must carry in the system's public file.

October 6 — The cable bill's retransmission consent provisions take effect. Thus, cable operators may not retransmit any commercial station without the station's consent, unless the stations have opted for must carry status or certain exceptions concerning satellite broadcasting apply. Operators also must arrange their systems to conform to the channel positioning rules.¹⁵

FCC Implements Must Carry, Retransmission Consent

Richard E. Wiley

be eligible for treatment under the act's noncommercial must carry rules.)

Also highlighted are the dates of most significance to commercial stations. The FCC's deadline schedule is built around two major compliance dates: June 2, when cable systems must begin offering all stations qualified for must carry status, and October 6, when contracts negotiated pursuant to retransmission consent begin to govern carriage rights for other commercial stations.

Mandatory Carriage

Must carry is expected to help broadcasters who need cable carriage and may not be able to bargain effectively for it. (At press time, a special three-judge panel upheld the provision against First Amendment challenge and called it "simply industry specific antitrust and fair trade practice regulatory legislation." The provision's enactment by Congress was a significant factor in the outcome; earlier versions of the

Devotion, Single-minded and Unstoppable

by Dennis M. Mulder

You might call me an “old China hand.” I lived in Taiwan (the Republic of China) for eight years as a missionary. I speak Chinese. And

artist Michael Card and our agency, The Domain Group (Seattle), to record material for a radio special, we met a man whose story of faith and perseverance brought home to me the drama of what God is doing in China today.

several times for his work and warned to stop preaching. But his devotion to God’s work was single-minded and unstoppable.

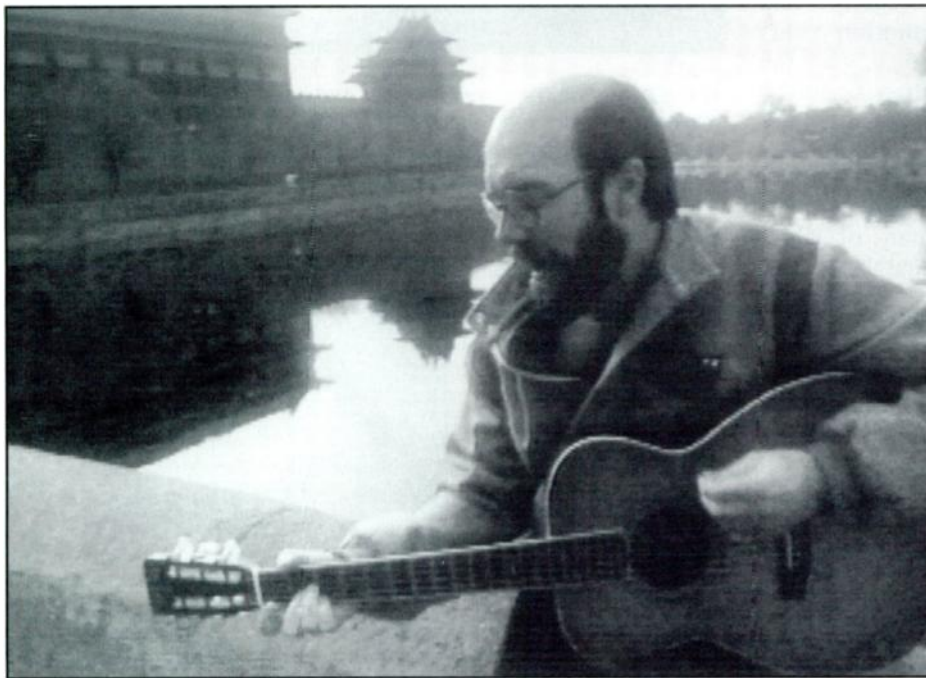
In 1960, the communist authorities cracked down. They sentenced Pastor Liu to a hard-labor camp. That was where he stayed for 18 years, until 1978. As part of his punishment, Pastor Liu was given the job of shoveling out the pits under the camp toilets.

The pits were ten feet deep. The stench was overpowering. And in Chinese culture, handling human waste is extremely degrading. The purpose of this punishment was to humiliate Pastor Liu in the worst way possible — and to place him in danger of contracting disease.

But Pastor Liu wasn’t bitter. When he told me about the time he spent in the cesspool, his face glowed as if it were a fond memory. “In the camp,” he told me, “you were never alone. Guards watched us by shifts, day and night. We could not speak unless the guards spoke to us first. Only while I worked in the human waste cesspool was I alone. Then I could pray loudly and sing my favorite hymn. Perhaps you know it; it’s called ‘In the Garden.’”

Then Pastor Liu began to sing. “I come to the garden alone, while the dew is still on the roses. And the voice I hear, falling on my ear, the Son of God discloses. And He walks with me, and He talks with me, and He tells me I am His own. And the joy we share as we tarry there, none other has ever known.

“At those times,” he said, “the cesspool became my private garden. It was there that the Lord told me I am His own.” Pastor Liu was so close to God that none of his life circumstances — even being locked away in a labor camp far from everyone he knew and loved, trapped in a degrading and dangerous job



Christian recording artist Michael Card has become an active advocate of The Bible League’s ministry in China following a visit to that country during which he helped to distribute Bibles. The above photo was taken from video footage shot during the trip.

because of The Bible League’s (South Holland, Ill.) Scripture placement ministry, I’ve been to the People’s Republic of China many times and know hundreds of Chinese Christians.

I’m well aware of the Chinese government’s brutal persecution of the church. I’ve encountered numerous examples of the extraordinary bravery and faith of Chinese believers. But when I was in China recently with recording

A Man of God

It could put him in danger to reveal his real name in print, so I’ll call him Pastor Liu. He is a sweet, soft-spoken, 60-year-old man with dark, intense eyes. Talking with him, you can’t help but feel God’s presence and love.

Pastor Liu became a Christian as a young man. In the 1950s, he began traveling to rural villages, spreading the Gospel and planting churches. He was arrested

CONTINUED ON PAGE 12

DEVOTION, SINGLE-MINDED . . .

CONTINUED FROM PAGE 11

of shoveling out a pit of human waste — kept him from the presence of God. The cesspool was Pastor Liu's garden, a place he could meet God.

But here is what is just as amazing: since the day he was released from the labor camp with a stern warning never to preach again, Pastor Liu has continued to travel boldly and constantly, proclaiming the Good News and distributing Bibles within China. And he is not afraid. "In the labor camp, I survived because of the Lord's presence with me," he said. "I have experienced so much of the Lord's abundant grace and presence. What else should I fear?"

A Medium of Measurable Power

Just days after I talked with Pastor

A Cooperative Adventure

When Christian recording artist Michael Card visited China with me and a radio production crew from The Domain Group, he took part in clandestine Bible transfers and met several Chinese Christians who had endured harsh persecution for their faith.

"The true value of God's Word came alive for me — that it is valuable, worth risking everything for," says Card. The trip was part of a cooperative venture with The Bible League. Card endorsed our work and was featured in several radio acquisition efforts. The Bible League, in turn, sponsored Card's national "Recapturing the Imagination" tour. A video featuring Card in China and dramatizing the need for Bibles there is shown during Card's concerts. The League also printed the concert program, which had space devoted to The Bible League's work in China.

Following the trip, Card wrote a song called "So Many Books," based on the hunger for Bibles he witnessed in China, a hunger he says is foretold in God's Word. "Amos 8:11 says, 'The days are coming when I will send a famine through the land — not a famine of food or a thirst for water, but a famine of hearing the words of the Lord.' That famine is going on in China right now," Card says.

—Dennis Mulder

Liu, listeners to Christian radio across the United States heard his story and shared the excitement when we aired "China: A New Revolution," a special broadcast report produced by The Domain Group. Response was overwhelming. Christians across America caught the vision for sharing God's Word in China. They joined The Bible League by sending Scripture-sharing gifts.

Pastor Liu's story is a powerful one — so powerful, in fact, that it's not easy to communicate. But radio did the job. Hearing Pastor Liu tell his own story, experiencing the intensity and emotion of his voice, gave the story he told a startling immediacy. Listeners felt as though they had met this man of God.

And that vividness is part of the amazing power of Christian radio, power which has brought measurable results to our ministry.

The Bible League has been using Christian radio as a fund-raising and donor acquisition tool since 1988. Careful, creative use of the media in partnership with The Domain Group is bringing us thousands of new, committed ministry partners. This support has dramatically increased our ability to send Scripture into China, Russia, and other countries where men and women need God's Word.

Our acquisition program on Christian radio has brought donors on board at a revenue-to-cost ratio of better than one-to-one at the point of acquisition. These donors have shown a strong long-term value to our ministry, with a high repeat of gifts and an impressive average gift amount.

To date, our net revenue per new donor in this group (including ongoing cultivation costs) is over \$200 and growing. That's after an average donor lifetime of just 15 months, so you can see how important people are and will continue to be to our ministry.

A Trio of Uses

Our use of Christian radio is basic-

ly three-fold:

- Special programs (hour and half-hour in length): Our specials focus on a specific area where we're at work and communicate the need for Scripture clearly and dramatically. We've used both a "new report" approach and a "celebrity



The Bible League's Dennis Mulder and recording artist Michael Card pack Bibles into special bags in a Chinese hotel room just before meeting up with couriers who had traveled from rural China. The couriers are part of the underground church in China.



Christian believers, such as the woman pictured above, represent a growing number of Chinese people, despite vicious persecution from their Communist government. As the number-one provider of Scripture to China's underground house churches, The Bible League is helping fuel this spiritual awakening. The ministry is using Christian radio to mobilize American believers behind the effort to get God's Word into China.

telethon" approach with real success. The extended format gives us plenty of time to clearly present the need. It also has the advantage of catching and holding listeners' attention long enough for them to make a decision to call in.

- Spots (60-second): Spots have also worked well and have the added advantage of increased flexibility. Spots can fit into a station's schedule easily and often on short notice. They have worked best for us when they coincide with media attention on the area we're targeting. The spots about the need for Scripture in Russia which we aired during key moments of crisis have performed incredibly well.

- Public Service Announcements (PSAs): While it is difficult to track how often these have aired, they have brought in a small group of unusually committed donors at almost no initial cost to us. Our best PSAs have featured mini-dramatizations of true stories about people whose lives were changed by the Bible.

An Eye in Both Directions

A highly targeted media strategy has been a key part of our success in radio fund raising. The Domain Group has kept our air-time costs as low as possible while assuring that our message reaches the maximum number of potential donors.

It is a science and an art, crunching the hard numbers of Arbitron ratings and airtime costs with the softer numbers of demographics, timing, and potential responsiveness. We've always calculated projected response to determine whether airtime costs were justifiable.

Christian radio has become a key part of our communications strategy, and it's going to stay that way for the foreseeable future. Right now, two new programs on China are in the works. We're concentrating heavily on letting American Christians know about the unprecedented spiritual awakening sweeping that great nation.

We're also airing a new series of special reports recorded live in Russia on the growing opposition to the Bible there. Islamic leaders, resurgent communism, and Western-style secularism are placing legal roadblocks to Scripture distribution in Russia and the other former Soviet republics. At the same time, cult groups are spending millions of dollars in aggressive campaigns to snap up converts among the spiritually open but naive Russian people.

It is critical that we rush Scripture into Russia as quickly as possible, and the only way we can do that is in part-



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DEVOTION, SINGLE-MINDED . . . CONTINUED FROM PAGE 13

nership with committed Christians who love God's Word and believe in sharing it with people around the world. Christian radio is connecting us with

these people.

For us, the bottom line is sharing the Gospel with spiritually hungry people by giving them God's Word. Christian radio is making that possible on a large scale.

The Rev. Dennis Mulder is president of The Bible League, a 55-year-old international Scripture-placement agency based in South Holland, Ill.

Why (and How) Christian Radio Works

At the Domain Group, we've seen Christian radio produce phenomenal fund-raising results for The Bible League and many of our other clients. I believe there are several good reasons Christian radio has such unique power to persuade.

It's instantaneous. The long production schedules of print media aren't a problem in radio. It's possible to move from rough concept to a recorded message on the air nationwide in just days.

Last December when President George Bush announced his decision to send U.S. troops into Somalia, one of our clients, Food for the Hungry, was on the air in less than two working days. Its series of high-quality spots announced the newly increased opportunity to feed starving people in Somalia and asked Christians to respond.

You can move even faster if you prefer local announcer-read spots. Just fax copy to stations, bypassing all the steps of recording, producing, tape duplication, and shipping. The relationship of familiarity and trust that exists between many on-air personalities and their listeners gives this type of spot special credibility.

It's trusted. Christian radio has unmatched listener loyalty. Because listeners rely on Christian radio for spiritual nurturing — not just entertainment and information — it's part of their lives at a deeper level than almost any other medium.

Josh McDowell, another of our clients, has been on Christian radio nationwide for several years. The relationship he's built with listeners has paved the way for some dynamite fund-raising efforts.

A fund-raising message that has integrity and clarity can hardly miss on Christian radio. The committed believers who make up the audience want to give their resources to further God's kingdom. A clear, attractive appeal opens the door for them.

It's cost-effective. Christian radio reaches a community of people who are predisposed to give. The responsiveness of this special audience often far outperforms the numbers you'll see in the Arbitron ratings.

With smart media buys, you can further target your message by demographic and/or regional criteria to get your message to your best audience with laser-beam accuracy. And on Christian radio, all of this is possible at extremely competitive air-time rates.

It's imaginative. Radio is called theater of the imagination for a good reason. It engages the imagination, the mind, and the heart more than any other medium, including television.

Radio can take potential donors to the place of action. When listeners hear the material we taped with The Bible League in China, they can clearly visualize it. The drama of smuggling Bibles and the faith of the Chinese believers had unmatched emotional impact. That kind of involvement leads to commitment and long-term relationships.

For Beverly LaHaye's Concerned Women for America, we've used radio dramas to communicate the message. These dramas not only grab your attention, but they make the moral dilemmas facing our nation real and concrete. Response to these broadcasts has been overwhelming.

Christian radio is a changing medium. Audiences are growing, becoming more diverse, more affluent, more sophisticated, and more demanding. Stations are getting more aggressive in their use of technology and marketing to increase their reach, effectiveness, and appeal. These changes will likely leave some ministries behind. But those that stay on the cutting edge will reap the benefits.

—Timothy Burgess

The Fund-raising Power of a Little Momentum

by Timothy Twardowski

Volumes have been written about the importance of motivating people. That challenge is especially critical in a Christian phone center, where the job of the communicator is to crank out call after call in search of vital donations.

One might expect poor morale, employee burnout, and fast turnover to be the end results of such a project. But InfoCision Management Corporation in Akron, Ohio, which assists numerous Christian organizations in telemarketing and fund raising, has hit on a successful formula.

It's a formula that makes the Christian phone center a dynamic place to work as well as a ministry where Christian fellowship and a sense of purpose transform a job which must be done — but which is often viewed with suspicion — into something a communicator can approach with dedication and a sense of purpose.

People can be motivated by monetary rewards. But a Christian phone center has four other valuable tools at its disposal. Answering the question, "How do you get the momentum required to raise funds for high-powered ministries?" basically involves four basic tools: praise, prayer, persistence, and promotion.

We know people respond favorably to praise. And because InfoCision hires only people who can pray with their clients' donors as communicators, prayer is an important part of the fund-raising effort. We also know that even the best communicator will hit a rough spot when call after call yields the same negative answer. That's why we instill the impor-

tant principle of persistence. Finally, we understand that the tedium of the job can be relieved through special promotions such as contests, incentives, and a lively atmosphere.



Daytime supervisor Bert Turner coaches Christian communicator Eileen Harper on the importance of following the script in order to improve her personal performance as a Christian phone center communicator.

when they arrive, letting them know, "I'm glad you're here." They express sincere concern about a communicator's personal and professional life.

According to Gary Hurd, a minister and InfoCision program supervisor, "You've got to care about the communicators' needs before they can care about the needs and problems of others."

Knowing employees on a personal level results in people who stay on to become master communicators. These valuable, seasoned fund-raisers are the people with the ability to take a program beyond the established goal.

Phone center supervisors also know that good attitudes bring good results. Having witnessed the success of this formula, these supervisors begin each day by recognizing people who have shown exceptional performances.

Calls from the previous day are tabulated, and the names and results of communicators with above-average performances written on a board at the front of the room. As the supervisor reads each person's name and performance numbers, the entire room joins in with praise and applause.

Phone center manager Carl Albright strongly believes this acknowledgement is a primary motivator for the communicators. "This quick, sincere recognition of good work fills the communicators with pride and the vision to want to do even better," he says. "Many stop by on their day off to see if they made the board!"

You've got to care about the communicators' needs before they can care about the needs and problems of others.

A Word Kindly Spoken

Praise is an important part of the InfoCision method. The communicators are immersed in it from the moment they set foot in the phone center. Supervisors greet each communicator personally

CONTINUED ON PAGE 16

Humbly We Bow

In the Christian phone center, beyond goals regarding performance and productivity, it is the power of prayer that pulls the room together. At InfoCision, each shift has a voluntary prayer. Communicators pray that the Holy Spirit will go before their calls and touch the donors' hearts so the hungry can be fed, the lost can be saved, or Bibles can be given to those who have never seen or owned a copy of God's Word. Communicators pray for those who can and cannot give, for each other, for the company, for the clients, and for those on the special prayer list.

Supervisor Ken Troutman observes, "As the communicators anchor themselves in prayer, a quiet but powerful momentum sweeps across the room." Communicators agree that the bonding power of prayer makes them believe that they can make a difference. In essence, they become a part of the ministry for which they are raising funds.

"InfoCision has replaced over-zealous 'rah rah' and hype with quality instruction," says Mike Langenfeld, manager of InfoCision's second Christian phone center. "This knowledge gives communicators the persistence they need to overcome the frustrations of raising funds over the phone and to realize the incredible impact they can make with a simple two-minute phone call."

Sheer Persistence

In the midst of a phone center buzzing with activity, communicators

must work to develop the mind set to persist in the quest of helping the ministry to which they have been assigned. Persistence is the key whenever the Christian phone center is raising money from new or existing donors.

For example, a politically involved

tence are vital in making these tough programs successful."

Daytime supervisor Bert Turner sets the stage for making difficult "prospecting" calls for new donors. He tells his communicators, "Making prospecting calls is like panning for gold in a mountain stream. You may pan a mountain of soil, but if you take home a pocket of gold, you are [still] successful."

Each group of six to ten communicators has a program supervisor who listens to their calls and personally "coaches" them to make each call with pride. These program supervisors keep the communicators from deviating from the script, make helpful comments to improve results, praise what is good, and act as the programs' cheerleaders.

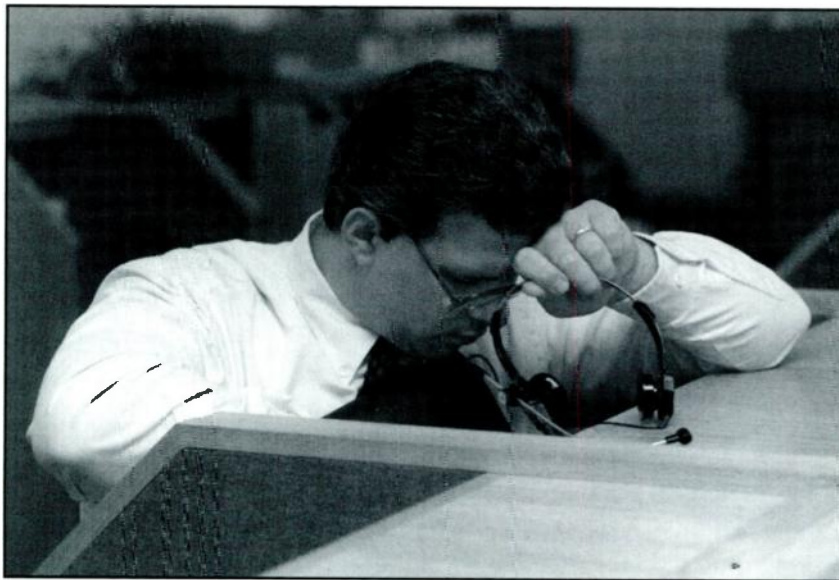
It would be remiss not to mention the excitement generated by using computers in the Christian phone center. Computers allow communicators to see their progress on the screen, and, when they are close to the goal, to dig for that extra "Yes." Computers also allow the supervisors to track responses on a minute-by-minute basis. Every ministry campaign has an established goal. The supervisors can get the home room involved in a race to reach these goals by announcing the latest statistics on the screen.

Driving Forces

Praising communicators for a job well done, inspiring them through organized prayer, and instilling the virtue of persistence are

three critical ways to generate momentum in the Christian phone center. The fourth jewel in the mantle of success is promotion.

Promotion starts with the phone center atmosphere, which should be "dressed for success" with streamers and banners to generate excitement. There are posters on the walls and pictures in the booths to



Program supervisor Gary Hurd bows his head in prayer before starting the afternoon shift at InfoCision's Forest Lake (Ohio) Christian phone center.



Phone center supervisor Ken Troutman praises the top communicators from the previous day's work during the daily announcements.

ministry may wish to build a network of involved Christians determined to save family values in America. "Those of us who work on the program must understand that for every ten calls we make, seven will be 'No's,'" said communicator Ray Jacobs. "Our listening skills, ability to overcome objections, and sheer persis-

remind communicators of the causes they are working for.

"At InfoCision, we personalize every ministry and each of their fund-raising programs," says Steve Brubaker, director of telemarketing. "Imagine a communicator looking at a large framed poster hanging on the wall. They see a starving child and the words, 'Lord, when did we see you hungry and not feed you?' That image brings the cause to life for the communicator and gives them the drive to put a ministry's hunger program over the top."

Like other similar centers, InfoCision

Sincere recognition of good work fills the communicators with pride and the vision to want to do even better.

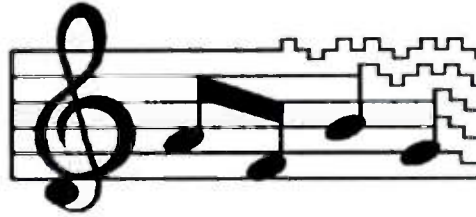
offers bonuses and at least two major contests each year. A recent favorite was the "Grand Prix." The room was decorated with banners and balloons, and two teams were formed from a group of communicators working on the same program. At the end of the week, the team that raised the most money was treated to a pizza party. Each day, every person who was above goal got to break a balloon with a prize coupon inside. The prizes included gift certificates to local restaurants, movie tickets, and other prizes.

Another favorite promotion was the "100 Days of Summer," which was designed to boost attendance during the summer months. Points were earned for hours worked, with bonuses given for extra hours. A catalog was distributed listing gift items and the points needed to purchase them. A selection ranging from thermos bottles to portable television sets gave everyone a chance to make a "purchase." Two energetic communicators even earned enough points to purchase VCRs!

Those who coordinate the InfoCision Christian phone centers strive to make them enjoyable, rewarding places to work. As a result, InfoCision is blessed with a team of communicators who give their very best efforts and untiring loyalty as God continues to bless this aspect of ministry in His name.

Tim Twardowski is InfoCision's executive vice president in charge of marketing and a frequent speaker on telemarketing at conferences across the country.

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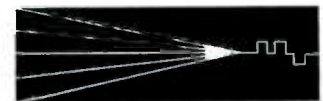
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Seeker-Sensitive

by Phil Stout

A great revolution is taking place in this country today, a revival resulting in the conversion of thousands of people. Evangelical churches in America are seeing unprecedented growth. And much of this growth has been fueled by a new way of thinking about evangelism.

We are discovering that our country truly is a pagan society. We are realizing that America does not understand our Christian culture, language, principles, and certainly not our Christian theology. We are discovering that many of the worship styles and practices we as believers understand and love are simply not effective in reaching the lost.

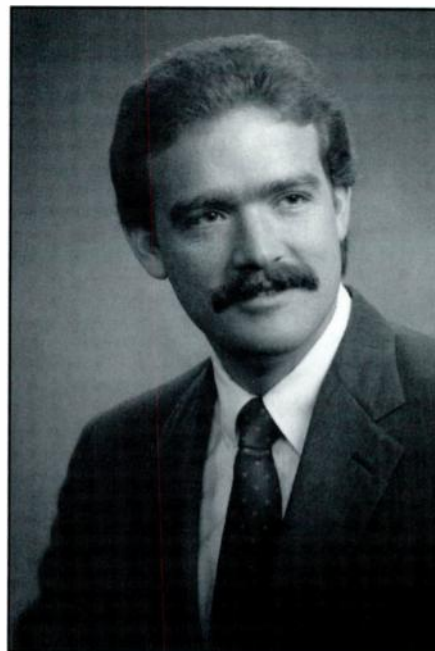
These realizations have spawned a movement dedicated to communicating to the lost by making the proclamation of the Gospel more "user friendly." Churches are evangelizing through "seeker sensitive" and "seeker targeted" ministries. There are many effective models of this form of evangelism. The greatest catalyst of this movement has been

Willow Creek Community Church in South Barrington, Ill., headed by Bill Hybels, a visionary man with a passion for the lost.

As is the case with any creative work of God, this new way of approaching evangelism is not without its critics. Because seeker-targeted churches appeal to the "felt needs" of their communities, there are those who accuse them of letting the world set their agenda.

Because user-friendly churches com-

We say that our communities are not open to the Gospel when the real problem is that we have not made it accessible to them.



Phil Stout (left) and Jerry Brewton (right) are the co-hosts of MasterDesign, a radio ministry targeting unchurched baby boomers.

municate in the language and media of our culture, there are those who accuse them of forsaking the foundations of the faith. And because seeker-sensitive churches use methods not found in most traditional churches, there are those who simply rebel against the changes that have been made in these churches.

Speaking Their Language

The concept here is really very simple. When we send missionaries abroad,

we teach them that they are to bring the gospel, not cultural baggage. Before they go to a foreign field, we expect them to learn the language and the culture of that field. Then we ask them to teach people about Jesus Christ in the language those people already understand.

Imagine this scenario. An English-speaking missionary goes to a Chinese village in which no one knows any English at all. He constructs a building, puts pews in it, and preaches every Sunday — in English. People drop by out of curiosity but never stay because they can't understand his language. After six

months, the missionary calls his superiors and says, "This field is not ripe. The people are not responding to the Gospel. I'm preaching, but they're not responding."

This may sound ludicrous, and yet it happens every Sunday in our country. Because we have failed to understand the language and culture of our society, we preach to people in a language they can't understand. We say that our communities are not open to the Gospel when the real problem is that we have not made it accessible to them.

And what is true of the local church is true of Christian broadcasting. We are in grave danger of speaking a language our world is incapable of understanding.

Now I do believe in ministries that edify the believer and speak the language of the church. While the church I attend (like other seeker-targeted churches) has seeker-sensitive services on the weekend, we also have believer-oriented services during the week. I believe that in the local church and in broadcasting, we must

Broadcasting

People Like What They're Hearing...

work to edify the believer.

The problem today is that an overwhelming percentage of Christian broadcasts are geared to the believer. The number of broadcast ministries that attempt to speak the language of our culture for the sake of evangelism is alarmingly low.

The Challenges of Seeker-Sensitive Broadcasting

Reaching the lost has always been more difficult than edifying the believer. It simply takes more creativity. Perhaps that is why so many churches do nothing but build believers. They talk about evan-

broadcasting. It is much more difficult and takes more creativity to speak to the lost. Four years ago, having recognized the need for seeker-sensitive broadcasting, Jerry Brewton and I answered God's call to begin *MasterDesign*, a radio broadcast based in Elkhart, Ind., which targets nonbelievers. The challenges have been great.

As is the case with all ministries, some of the greatest challenges have been financial. We made a decision at the very outset that we would not solicit funds over the air. Whether we wish to admit it or not, our society is turned off by preach-

"I love your show! *Pro-Life Perspective* always keeps me up-to-date on the latest trends and information in the pro-life movement."

Angela Hicks; Edmond, OK

"... I commend NRLC & Dr. Franz for educating the public on abortion and other issues through *Pro-Life Perspective*."

David Ingram; Ft. Smith, AR

First broadcast in January 1985, "Pro-Life Perspective" is the official radio broadcast of the National Right to Life Committee (NRLC), the nation's largest pro-life group. Pro-Life Perspective is hosted by NRLC president Wanda Franz, Ph.D. and features occasional guest speakers prominent in the Pro-Life movement.

Since its first broadcast, "Pro-Life Perspective" has attracted hundreds of thousands of listeners, an audience which continues to grow. With personal, professional and insightful discussion of pro-life issues, "Pro-Life Perspective" is the best means by which pro-lifers across America, including your listeners, can remain informed on current life issues.



In an effort to spread the word about its outreach to the unchurched, MasterDesign participated in the General Assembly of the Church of the Nazarene's "commercial assembly" in Indianapolis, Ind.

gelism, but only believers attend their revival services. They tell their people to invite friends, but the people in the pews know that the people they work with would never understand or be comfortable in their church. Although they may be ashamed of it, the fact is that many churches have settled for ministering only to Christians.

Again, the same is true of Christian

ers who ask for money over the air. When speaking to the lost, a minister's plea for money is the source of jokes, not revenue.

I understand that a ministry needs funds to survive. Church members understand that, too. But most of our society does not. Non-believers turn on the radio or television at the end of a broadcast,

CONTINUED ON PAGE 20



Wanda Franz Ph.D.

Pro-Life Perspective

For more information please contact National Right to Life, 419 Seventh Street, N.W. Ste. 500, Washington D.C. 20004 (202) 626-8817.

(Circle 163 on the Reader Service Card)

hear an appeal for support, and say, "That's all they care about — money!"

Is their perception valid? No. Is their appraisal of broadcast ministers accurate? No. But these are still their perceptions. And if we are honest, we must admit that they are perceptions which have been fed by a lack of wisdom and sensitivity on the part of many broadcasters.

Jerry and I knew that we could not expect unbelievers to underwrite the cost of our broadcasts even though the ministry was for them. We expected Christians to foot the bill so that non-Christians could hear the Word. (The same philosophy holds true in my church. On Sunday mornings, we tell visitors that we don't expect them to give to the offering. They are our guests.)

As it turned out, we were both disappointed and thrilled. Some believers just couldn't see the value in supporting a ministry that didn't minister to them. Others enthusiastically supported it. Some of our denominational leaders saw the value of our ministry and made funds available for air time in English-speaking markets abroad that were heavily influenced by Western culture.

Yet dollars are still a problem and a challenge. We have not been able to take advantage of some opportunities because we refuse to overextend our resources and force ourselves to become a stumbling block to the nonbelievers who hear us each week.

A second challenge was going "out into the highways and hedges" (Luke 14:23); in other words, broadcasting on secular stations. Again, honesty compels us to admit that Christian stations are listened to predominantly by Christians. Like missionaries to a foreign field, we must go to the lost. We found that the excesses of many televangelists had closed some doors to secular stations.

A third challenge was answering the criticism of believers. Some said, "We don't like the music." We answered, "That's all right. It's not geared to the musical tastes of a seasoned believer. It's not for you."

Others said, "We don't think you should use humor. The Gospel is serious business." We answered, "We must get the attention of the nonbeliever. Humor communicates. Jesus used it!" Still others said, "You're not preaching. You're just talking to each other." We answered, "Nonbelievers don't turn on the radio to

hear preaching. They tune in for music and conversation. We want to reach them."

It is a real challenge to make believers understand that a ministry can be effective even if it does not appeal to a believer's tastes. My father had an experience that convinced him of this. The church he attends sponsors our broadcast on a station that covers his city. Dad admitted to me that he wasn't crazy about some of the music we used. But one day, a co-worker, who was a nonbeliever, approached him and asked if it was his church that sponsored MasterDesign. Dad said, "Yes. In fact, my son is one of the

*The number of
broadcast ministries
that attempt to speak
the language of our
culture for the sake
of evangelism is
alarmingly low.*

hosts." His co-worker said, "I like that show. I listen every week. I like the music, and they don't preach or yell at me."

My father said he then realized that his co-worker was precisely the type of person we were trying to reach. He realized that it was more important for the music to catch the attention of that nonbeliever than it was for my father to like the music.

A fourth challenge in reaching the nonbeliever is the continual struggle to communicate the Gospel in a way that can be understood by secular men and women. Often during recording sessions, Jerry and I will stop ourselves and ask, "Would that make sense to the unchurched?"

We find that the greatest example of one who could speak to spiritually ignorant people was Jesus himself. He told stories that related to everyday living. A lost coin, a mustard seed, the owner of a vineyard, and the speck of dust in one's eye were just a few of the topics He used to teach about the Kingdom. We talk about stress on the job, funny things kids say, hectic schedules, and just about any other topic that will open the door to talk about Jesus and His good news.

Asking the Hard Questions

As Christian broadcasters, we need to evaluate our ministries by asking the difficult questions. First of all, we must ask ourselves again and again what we are trying to accomplish. If ours is a ministry targeting Christians, let's call it that. As I said earlier, I believe we need ministries that teach and edify believers. However, let's not say we are evangelizing simply because we have a Christian ministry on the air.

Many ministries termed "evangelism" and "outreach" simply are not. When we reach believers and tell ourselves that we are reaching nonbelievers, we give ourselves a false sense of accomplishment. It is a lie we tell ourselves, and it is devastating to those who must be reached.

Secondly, we must ask if there is a need for more ministries to the believer. We are blessed by more Bible studies and Christian helps (on and off the air) than ever before in history. Instead of investing money, time, energy, and creativity in more ministries to believers, we should dedicate ourselves to discovering new ways to reach the lost. This includes the creativity and effort needed to finance broadcasting without soliciting funds over the air.

Finally, we should ask ourselves how existing ministries with a Christian constituency can facilitate evangelism. Could a veteran broadcaster use his or her influence and following to harness the creativity and energy of one of these young seeker-sensitive churches?

If we will ask the tough questions and allow God's Spirit to take us out of our comfort zone, we can see a mighty harvest. I believe Christian broadcasting can have a more balanced attack. With the various broadcast ministries in the body of Christ, we can both target the lost and edify the believer. Each is needed if we are going to fulfill God's command in Matthew 28:19 and "make disciples of all nations."

Editor's note: Those who work to reach nonbelievers through MasterDesign welcome the comments, suggestions, and innovative ideas of other Christian broadcasters who have dealt successfully with the challenges of seeker-sensitive broadcasting, financial and otherwise. Please contact Jerry Brewton at (219) 534-8506, or write: MasterDesign, 56714 Summit Park Drive, Elkhart, IN, 46516.

Phil Stout is the pastor of First Church of the Nazarene in Jackson, Mich., and, along with Jerry Brewton, is a co-speaker on MasterDesign.

Myths and Methods: The Delicate Art of Asking for Money

by Stephen Winzenburg

For the past six years, the popular press has jumped at opportunities to tarnish the reputation of religious broadcasters. Since the 1987 PTL scandal, inaccurate generalizations have been made regarding the fund-raising activities of the typical television ministry. The truth is that most major TV ministries use relatively small amounts of airtime for fund raising and promotion, while using the bulk of their broadcasts for spiritual messages.



John Ankerberg

Every two years, I tape and analyze the telecasts of the major television ministries. In research methodology developed in 1980 at the University of Minnesota, segments of the religious broadcasts are timed and placed into one of four categories. The original study of Jim Bakker and Pat Robertson, completed 12 years ago, has grown over the years to include 19 religious television programs.

An Encouraging Step Backward

Before the PTL scandal, the programs studied devoted an average 22 percent of their telecasts to fund raising and

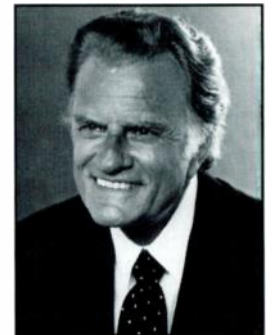
promotional activities, 4 percent to talking politics, and the rest to pure spiritual messages. In the four years following the scandal, ministries increased the amount of airtime used for fund raising, promotion, and political discussion (see table 1).

But the latest survey shows that the averages have returned to pre-PTL scandal levels. Most major ministries have stabilized to the point that they are actually using less time to ask for money than they did before the PTL scandal.

When one breaks the "commercial" time categories in two, the average program uses 13 percent for fund raising and 9 percent for promotion. Of the 19 ministries studied, two-thirds used less than the average in fund raising and almost half used less than 4 percent of their airtime to ask for money.

Other research shows that the 22 per-

cent used by teleministers in these commercial-like announcements matches the exact amount of airtime used by major networks in prime time television. According to Nielsen Media Research and Advertising Information Services, the major commercial television networks devote 22 percent of their prime schedule to "non-program elements," such as commercials and promotional announcements. These percentages increase dramatically for network daytime shows, syndicated programming, and cable networks.



Billy Graham

Secular Perceptions

Television ministries use less time asking for money than commercial television spends running advertisements. The average prime time network TV show uses about 18 percent of its airtime for commercials; the average religious television broadcaster uses only 13 percent of his airtime for fund raising.

So why do secular critics perceive that religious broadcasters spend the bulk of their shows asking for money? Perhaps it is because the method overpowers the message. Slick, entertaining television ads flow smoothly

| | FUND RAISING & PROMOTION | POLITICAL | SPIRITUAL |
|------|-----------------------------|-----------|-----------|
| 1987 | 22% | 4% | 74% |
| 1988 | 27% | 8% | 65% |
| 1990 | 25% | 8% | 67% |
| 1992 | 22% | 4% | 74% |

CONTINUED ON PAGE 22

MYTHS AND . . .
CONTINUED FROM PAGE 21

throughout prime time programming. When Bill Cosby sells Jello by making funny faces with a bunch of kids, the audience is subtly encouraged to buy a product that pays to keep the show on the air. However, when a broadcast minister uses a quiver in his voice to claim, "If you don't help us, we may go off the air," the typical commercial television viewer is jolted by the video message. Bill Cosby's commercials don't picture him with a stern face and his hand outstretched, begging viewers to buy Jello to keep the sponsor's show on the air.

A number of religious programs utilize this emotional method to ask for money: Jimmy Swaggart tells viewers that his bill for Russian TV is "due 12 days from now, and we don't have one single dollar to pay for it"; Robert Tilton condemns ABC-TV's

Prime Time Live exposé by telling viewers that "the devil tried to stop me from teaching people to worship God through giving" to his ministry; Larry Jones uses a telethon-like method in his weekly *Feed the Children* broadcasts; even Robert Schuller has, at times, sternly looked into

with asking for money; non-religious broadcasts occasionally use similar techniques during PBS pledge drives and the *Jerry Lewis Labor Day Telethon*. But ministries should recognize the fact that if they continually make emotional appeals, viewers will remember the financial request more than the spiritual message communicated during the rest of the program.

| TABLE TWO | |
|-------------------------------------------|------------------------------------------------------------------------------|
| AMOUNT OF AIRTIME DEVOTED TO FUND RAISING | |
| 0% | <i>Day of Discovery</i> <i>The World Tomorrow</i> <i>It Is Written</i> |
| 1% | <i>Paul Crouch/Praise the Lord</i> |
| 2% | <i>Billy Graham</i> <i>Mother Angelica</i> |
| 3% | <i>Charles Stanley/In Touch</i> <i>Kenneth Copeland/ Believer's Voice</i> |

the camera and claimed, "Your gifts are crucial to our survival."

The dramatic methods used by some religious broadcasters cause viewers to perceive that more time is spent fund raising than actually is. There is nothing wrong

Short and Subtle

A more direct, less emotional approach comes from preachers like D. James Kennedy, who said his ministry "can influence society only through the generous gifts of people like you," or Fred Price, who is matter-of-fact in telling viewers "I want to give you the opportunity of sending your tithes, offerings, and gifts of

faith," while condemning preachers who "rip people off" by using "all types of gimmicks."

Other ministries have completely avoided the emotional appeals by reducing their fund-raising segments to only a brief mention of financial needs. The broadcasts of Billy Graham, Mother Angelica, and Charles Stanley viewed for this study alluded to viewer support so briefly that the viewer may not even notice it. Graham simply stated, "We need your help," while Mother Angelica gently encouraged viewers to "put us between your gas, water, and electricity bills." Stanley did not even mention money, leaving his brief appeal to an unseen announcer at the end of the program.



Mother Angelica

A few telecasts did virtually no fund raising during the most recent study period (see table 2), but virtually all broadcasts made some type of printed or spoken material available to viewers. Free offers were rare, ranging from a booklet from *It Is Written*, to a monthly magazine from *The World Tomorrow*, to a free full-length video from *Day of Discovery*. Robert Schuller offered his 20th annual Christmas tree ornament at no cost. Oral Roberts did the same for his newest paperback, and Billy Graham provided a

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SIGNATURE _____ **AMOUNT \$** _____

free book written by his wife, Ruth.

A few ministries made materials available for any "love gift," such as a Fred Price teaching tape or the latest musical recording from Paul Crouch's wife, Jan. But two-thirds of the ministries studied made specific requests for donations when offering a product to viewers.

Full-size books were used by only eight ministries to ask for a specific amount of money. Videos were also used to solicit contributions, including hour-long copies of broadcasts and special video packages. Audio tapes were used by six ministries to solicit donations, ranging from Christmas music to multiple-tape series. Some ministries offered more unusual premiums to encourage contributions such as mugs, t-shirts, and even toy trucks.



Robert Schuller

Less than half the ministries I studied provided toll-free numbers for viewers to use. Only one ministry used the toll-free number for prayer requests; the rest were used to order books or tapes, or to find out more information about a school affiliated with the ministry. Five of the programs allowed viewers to call and charge donations to a credit card.

The conclusion regarding fund raising is that television evangelists spend, on the average, much less time asking for money than popular perception would hold. With almost half of those studied using zero to four percent of their airtime to request donations, the stereotypical "beggar" is the exception rather than the rule. There are a couple of ministers who could improve their fund raising techniques, but critics are unjustified in lumping all religious television broadcasters into one category.

Pulpit Politics

In the 1992 study, covering the five weeks before the presidential election, political comments by the program hosts were also noted. Restraint was shown

on most broadcasts, and the majority of the ministries actually decreased the amount of time they spent talking politics compared to 1988.

No broadcast endorsed a specific political candidate, probably due to the requirements that tax-exempt organizations refrain from promoting a specific candidate for public office. Surprisingly, some broadcasters hinted at voting against George Bush.

Paul Crouch said he was unhappy with all the presidential candidates; Mother Angelica admitted that she was going to "write in" her own choice for president; and Robert Schuller preached a series of sermons on the Democratic buzz word "change," but added that it was "not to be considered an implied endorsement of any political party."



Charles Stanley

A few programs provided a forum for conservative political guests. Kennedy included comments on his telecast from former candidate Pat Buchanan. Schuller hosted General Norman Schwarzkopf, who two days before the election told viewers, "I'd choose on the basis of character." John Ankerberg did a number of broadcasts interviewing members of Congress regarding the rising government debt.

Over half of the ministers failed to even mention the upcoming presidential election. Most of the others encouraged voters to participate in the electoral process. Jerry Falwell asked followers to "stand up and be counted . . . march into the public square." Kennedy said that fail-

ing to vote "is violating a commandment of God," while Kenneth Copeland said that believers "don't vote Democrat or Republican. We vote Holy Ghost."

So while religious broadcasters are admittedly patriotic, they do not necessarily use their telecasts to rally viewers behind a specific candidate.

Spiritually Speaking

Finally, the spiritual content of the broadcasts studied varies dramatically. Some spend almost their entire telecast preaching, while others emphasize Christian music or celebrity testimony. There are also a few that rarely mention the name of Jesus.

Those with the most amount of airtime devoted to pure spiritual matters, according to the study, are *Day of Discovery*, Charles Stanley, Paul Crouch, and Mother Angelica (see table 3). These ministries take different approaches to the spiritual content of the broadcasts.

Day incorporates soothing music and striking nature videos with a gently evangelical message. Stanley broadcasts his typical church service with some choral music and a lengthy sermon. Crouch's talk show covers music, media, politics, and spiritual issues from a charismatic perspective. Mother Angelica's Roman Catholic doctrine mixes with her refreshingly blunt responses to guests and phone callers.

A few of the ministries used a minority of their airtime for pure spiritual messages. Because of his October series focusing on federal spending, John Ankerberg aired only 43 percent of what could be called "spiritual." Yet he provides a service to Christians by intelligently discussing topics of interest from a Christian perspective.

Despite a few exceptions, most teleministries take seriously their goal of preaching the Gospel and devote the bulk of their broadcasts to spiritual messages, music, and testimonies. The continual stereotyping of television ministers as "con men" and "political activists" is unjustified. While a few may use questionable tactics, most televangelists use their broadcasts to honestly communicate spiritual messages.

Stephen Winzenburg is the chairman of the communications department at Grand View College in Des Moines, Iowa.

| TABLE THREE | |
|-----------------------------------------------------|--------------------------------------------------------------|
| AMOUNT OF AIRTIME DEVOTED TO PURE SPIRITUAL CONTENT | |
| 94% | <i>Day of Discovery</i> |
| 93% | <i>Charles Stanley/In Touch</i> |
| 92% | <i>Paul Crouch/Praise the Lord</i> <i>Mother Angelica</i> |
| 91% | <i>It Is Written</i> |
| 90% | <i>Kenneth Copeland/Believer's Voice</i> |

ECFA: Answering the

by Cindi McCord _____

"For we are taking pains to do what is right, not only in the eyes of the Lord but also in the eyes of men." (2 Cor. 8:21 NIV)

Taking pains to do what is right. Paul reminded the members of the Corinthian church of the necessity of striving to be beyond reproach, of avoiding the criticism of those who would deter their work in the Lord. Paul's words ring true even today, and we as ministers of God's Word are admonished to set the example for ethical and financial excellence before a watching world.

The clamor for accountability is reaching deafening levels in our society. In the aftermath of the recent United Way investigation, the public is demanding that nonprofit organizations prove themselves worthy of public support. Donors are expressing serious concern over the management of their donations; they want greater assurance that their contributions are actually being used to achieve the stated objectives presented in fundraising appeals.

In addition, it seems that federal, state, and local governments are forever devising new and cumbersome reporting requirements to prevent nonprofits' abuse of tax-exempt privileges. Christian ministries are not spared this scrutiny, for in the wake of several scandals in the 1980s, the IRS has boldly stated its intent to target televangelists for audit.

Meeting a Need

We are all ultimately accountable to God. However, in this world Christians are called to reflect a positive testimony of Christ, and that requires a willingness to be accountable to man as well. As Christian ministries, we are called to honor the Lord in all the ways we do business, from our accounting practices, to our ethics in fund raising, to the imple-

mentation of our programs and services.

Accountability by definition implies some level of discomfort and vulnerability. To be accountable means to be obligated to report, explain, and justify. Today, simply stating a commitment to biblical Christianity does not alleviate public doubt; people now want evidence of that commitment, as well as proof of honesty and wise handling of their sacrificially given gifts.

Adhering to strict standards of accountability can be painful and costly.



The ECFA logo is billed as "a symbol you can trust." Council members, who are entitled to display the logo in their literature, are urged to explain to supporters that the logo indicates that "this ministry holds the highest standards of Christian ethics in financial accounting and reporting."

Such adherence requires "going the extra mile" and making sacrifices. This is hard to consider when there is much work to be done for God's Kingdom; making extra efforts to demonstrate accountability can appear so distracting.

But God alone knows our hearts; man can only judge by what he sees. Maintaining an accountability structure in your organization leads to more efficient and effective ministry and to the increased trust of your donors.

In the late 1970s, several leaders of Christian ministries set out to establish a means of communicating the Christian nonprofit community's dedication to

accountability. In 1979, out of the desire for Christians to set the example of integrity, the Evangelical Council for Financial Accountability (ECFA) was born.

Today ECFA represents over 720 Christian ministries which are tax-exempt under section 501(c)(3) of the Internal Revenue Code. ECFA's steadfast purpose is to enunciate, maintain, and manifest a code of financial accountability, ethics, and reporting which is consistent with enlightened and responsible Christian faith and practice. Its mission is to help Christ-centered evangelical nonprofit organizations earn the public's trust through their ethical practices and financial accountability.

By requiring strict adherence to the ECFA Standards of Responsible Stewardship, ECFA assists its member organizations in making appropriate public disclosure of their financial practices and accomplishments. This materially enhances their credibility and support potential by increasing public confidence.

The Public Response

The public reaction to ECFA and its objectives has been and continues to be overwhelmingly positive. Over its 14-year history, ECFA has become well-established and has gained public recognition and respect due to the integrity and accountability of its growing membership.

The commitment of ECFA and its members has not gone unnoticed by the press. Syndicated columnist Jane Bryant Quinn mentioned ECFA in a recent article, leading thousands of donors to call or write ECFA for information about its standards and the organizations found in compliance with those standards. The ECFA logo has become widely recognized as "the symbol of trust," especially among donors to Christian organizations.

The NRB/ECFA Relationship

From 1988 through 1992, nonprofit

Call to Accountability

members of National Religious Broadcasters (NRB) were required to submit to criteria established by the Ethics and Financial Integrity Commission (EFICOM). Due to the similarity of mission between EFICOM and ECFA, ECFA was asked to serve as administrator of the EFICOM program on behalf of NRB, though the two organizations maintained separate governing boards.

During the 1993 NRB Convention held in Los Angeles from February 13-16, approval of revisions to the NRB Constitution and Bylaws provided for the disbandment of EFICOM. In lieu of the EFICOM program, NRB has decided to set standards of excellence for its members through its Ethics Committee and participation with ECFA.

To continue NRB membership in good standing, all 501(c)(3) tax-exempt NRB members with broadcast-related income and/or expenses in excess of \$500,000 annually are required to become members of ECFA. Since the application deadline for those NRB members affected by the new requirements was May 31, 1993, several applications are currently under ECFA review.

Nearly 100 NRB members have been members of ECFA in good standing for years. ECFA is encouraged by the relationship with and support of NRB leaders (some of whom serve on the ECFA Board or Standards Committee) and the cooperative efforts that led to this decision.

ECFA Services to Members

ECFA is committed to serving its members by helping to proclaim their commitment to financial accountability and high ethical principles. By conducting random on-site reviews of members and examining written documentation annually to confirm members' compliance with the standards, ECFA strives to

give significance and value to ECFA membership.

The following services for ECFA members are designed to ensure that members maintain compliance with not only the letter of the law but the spirit as

public that the organization displaying the logo has been found to be in full compliance with ECFA's Standards of Responsible Stewardship.

- *Focus* Newsletter: The *Focus* newsletter is a bi-monthly publication of the organization with the primary purpose of keeping members apprised of developments in the ECFA standards and policy decisions of the board of directors. Articles in *Focus* are designed to assist members in maintaining full compliance with the ECFA Standards.

Focus includes a section that welcomes new members and periodically addresses pending legislation or other issues affecting nonprofit organizations. *Focus* also responds to questions or concerns that are brought up by members.

- ECFA Brochure: The ECFA Stuffer is a brochure designed to be used by member organizations as an insert with mailings to their donors. Its purpose is to help ECFA members communicate the standards with which they must comply in order to remain in the Council.

The member organization's own logo is imprinted on the front of the brochures, which individualizes its message of a commitment to full financial accountability.

- ECFA Member Profiles: As a service not only to members but also to the donor public, ECFA has developed a member

profile of each of its member organizations. The information on each member profile includes the following: organization name and address, donor contact person, chief executive officer, a brief description of the programs and ministry of the organization (in 100 words or less), and limited financial information derived from the member organization's most recent audited financial statements.

The member profile is offered in



Ask for your organization's name to be typeset in 18 pt. Goudy Extra Bold and paste over blue type above.



Ask for your organization's name to be typeset in 12 pt. Goudy Extra Bold and paste over blue type above.

This ECFA ad slick, provided to member organizations for their own use, highlights the organization by name and affirms its adherence to ECFA standards.

well, and to provide education and resources to promote greater accountability. And ECFA firmly believes that greater accountability presents a positive testimony of Christian stewardship and enhances the public trust placed in Christian ministries.

- The ECFA Logo: The most recognized benefit of ECFA membership is the right to display the ECFA logo. The logo represents ECFA's "seal of approval" for its members and communicates to the

CONTINUED ON PAGE 26

ECFA: ANSWERING . . . CONTINUED FROM PAGE 25

response to public inquiry regarding any ECFA member organization and is one way that ECFA publicizes its membership. Up to three member profiles are provided free of charge to anyone upon request.

- **ECFA Member List:** ECFA publishes a complete list of its membership in January of each year. The ECFA member list contains the standards for membership, the name and location (city and state) of each member organization, and a list of subsidiaries, affiliates, and programs that fall under the membership umbrella.

Individual copies of the ECFA member list are mailed to anyone free of charge upon request. Members are sent complimentary copies of the member list twice a year. A supplement to the member list is published mid-year and included in any mailings of the member list for the remainder of the year.

- **Ad Slicks for Member Publications:** ECFA has developed camera-ready ad slicks for use by members in their own

publications, newsletters, or advertisements. The ad slicks highlight the organization by name and affirm its adherence to ECFA Standards.

- **Advertisements in Christian Magazines:** In addition to ad slicks that are provided directly to the membership for use in their own publications, ECFA

*We as ministers
of God's Word
are admonished
to set the example for
ethical and financial
excellence before a
watching world.*

also produces advertisements for publication in various Christian magazines. Most recently, advertisements have been placed in *Christianity Today*, *Charisma*, and *Religious Broadcasting* magazines.

The advertisements target donors to Christian ministries. ECFA invites donors to inquire about member organizations and to receive a "Giver's Guide" to assist them in practicing wise stewardship.

- **Radio PSAs:** With the cooperation of a number of Christian radio stations, ECFA has sponsored radio spots that promote the ECFA membership and the meaning of the ECFA logo. The radio spots have resulted in increased public awareness of ECFA and the significance of ECFA membership.

All inquirers are sent the ECFA member list, Giver's Guide, standards brochure, and up to three member profiles on specifically requested members, which further highlight ECFA member organizations and their public testimony of accountability.

- **Representation to the Media:** In this era of increased scrutiny of nonprofit organizations, ECFA is often called upon to describe its standards for membership and its procedures for monitoring the compliance of its member organizations. The ECFA president is interviewed by religion reporters and others seeking to provide guidance to the public in the area of charitable giving.

ECFA and its standards have been mentioned over the years in such well-known publications as *Reader's Digest*, *Time*, and *Newsweek*. The Council takes every opportunity to delineate the ECFA standards and publicize the organizations

that have been approved for membership.

- **Toll Free 800 Number:** To provide service to both donors and members, ECFA established its own toll-free number. This has increased the number of public inquiries in recent years and provided members with free access to ECFA to obtain assistance with Council-related issues.

- **ECFA Membership Manual:** ECFA provides a membership manual to each member organization with commentaries on the ECFA Standards for Responsible Stewardship and information on a number of issues to enhance compliance with Council Standards and improve accountability.

Topics include ECFA policies, the Annual Membership Review and Field Review programs, good board governance, proper public disclosure practices, government reporting, record retention, compensation and appraisal for the chief executive officer, etc. A variety of resources are provided for further information.

- **Nonprofit Alert Newsletter:** ECFA provides a complimentary subscription to the *Nonprofit Alert*, an excellent publication of the Gammon & Grange Law Firm. The purpose of this publication is to alert nonprofit leaders to key developments and responsive risk management steps. Through the *Alert*, members are kept abreast of late-breaking legal and tax issues that could affect them.

The ECFA Commitment

The motivating force behind the efforts of ECFA and its membership is to provide a means by which Christ-centered nonprofit organizations may proclaim confidently, "We are so glad we can say with utter honesty that in all our dealings we have been pure and sincere, quietly depending upon the Lord for His help, and not on our own skills." (2 Cor. 1:12 TLB).

Editor's note: More information about ECFA, its members, or making application for membership can be obtained by calling the ECFA office at (800) 323-9473 or by writing ECFA, P.O. Box 17456, Washington, DC, 20041-0456.

Cindi McCord is director of member services for the Evangelical Council for Financial Accountability (ECFA) in Washington, D.C. She served as administrative staff for the EFICOM program on behalf of NRB and is now working with nonprofit NRB members seeking ECFA approval.

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A Burning Need for Truth



Photos by Joe Rice/Waco, Texas.

Waco Christian radio station KBBW-AM not only was active in reporting on the cult standoff but also played a vital role in the story itself.

by Jack Chambers

WACO, Texas — As the smoke lifted from the burning cult compound in Waco on April 19, questions multiplied. The media, as well as law enforcement agencies, were certain to be scrutinized for some time to come for the manner in which they handled the seven-week standoff between federal officials and members of a Branch Davidian sect. And Christian radio broadcasters were among those whose role in the story was and continues to be analyzed.

At 7:30 a.m. on Sunday, February 28, Steve Williams, general manager of

Christian radio station KBBW-AM/Waco, received a phone call. An informant told him that “something big” was about to happen at the Branch Davidian compound. Later that day, a bloody shootout erupted between cult members and agents from the Bureau of Alcohol, Tobacco, and Firearms (ATF).

On Monday afternoon, Craig Smith discussed the Waco incident on his radio program, *America Talks*, broadcast nationally from Phoenix on the Christian Broadcasting Network (CBN) in Virginia Beach, Va. Smith extended an invitation for cult leader David Koresh to call in. Since KBBW carries *America Talks*, Smith hoped that some of the cult mem-

bers in the compound might be listening. Apparently they were.

Ambiguous Opportunity

On Tuesday, Smith was contacted by the FBI. He was informed that Koresh had requested airtime for a 58-minute message on Smith’s program in exchange for his promise of surrender. When Smith was told about the large number of “innocent children” in the compound, he agreed to cooperate.

Smith sought network approval from Shirley Thornton, general manager of CBN Radio Network in Virginia Beach.

CONTINUED ON PAGE 28

A BURNING . . . CONTINUED FROM PAGE 27

Thorton was cautious. "My main reservation," says Thorton, "was that we didn't want people to tune in to the middle of Koresh's message and think that we were aligning ourselves with him." Thorton contacted CBN president Pat Robertson, who gave the go-ahead.

Koresh's tape was to be aired live from KBBW's studios. News of the agreement spread like wildfire, and reporters swarmed the studios in Waco and Phoenix. One hundred miles south of Waco, Gene Bender, vice president and general manager of KIXL-AM/Austin, Texas, "Austin's Christian Information Radio," decided to air the message even though KIXL doesn't carry *America Talks*. "This was not just because it was a religious story," Bender explains, "but because it was in the public interest of our central Texas listeners. The time was right for this since the cult standoff was still a fresh, hot news item."

Just after 1 p.m., the FBI delivered the tape to KBBW. Koresh had also requested that KRLD-AM/Dallas, a secular news station, air the tape. Because of a mix-up, KRLD actually beat CBN to the punch and started airing the tape at 1:30 p.m. — three minutes before it began airing on CBN.

Later, many news reports only mentioned KRLD's broadcast and excluded any mention of CBN, which has a nationwide audience. Smith says that didn't bother him since his motivation was not to get his "name in lights." CBN's Thorton says, "We never pushed it from a publicity standpoint, whereas KRLD has played it to their advantage."

Koresh's message turned out to be a rambling theological treatise on his views concerning the Second Coming of Christ. In Austin, KIXL inserted brief announcements every four or five minutes informing listeners of what they were hearing.

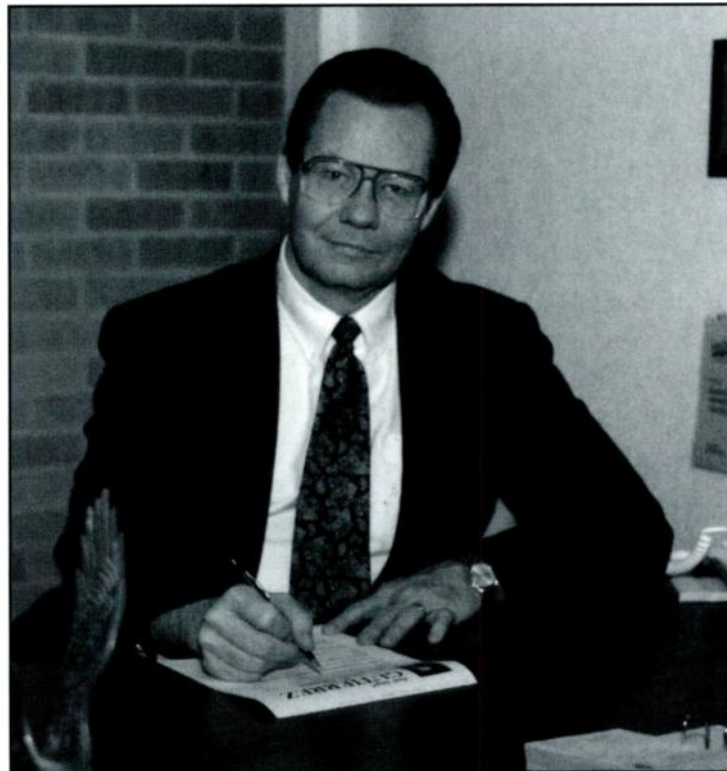
Critical Scrutiny

Immediately after the tape ended, Christian broadcasters began analyzing the message. Smith spoke in complimentary terms and said, "David, you've really

given us some things to think about." However, he also said that this was an example of trying to "catch flies with honey instead of vinegar."

Others were openly critical of Koresh. In Austin, KIXL program director and talk show host Collin Lambert was joined on the air by a local seminary professor. The two men pointed out the inconsistencies in Koresh's theology with orthodox biblical interpretations.

By nightfall, it was obvious that Koresh had broken his promise to surren-



KBBW operations manager Bill Thrasher says that his station "accommodated both parties in the standoff, as well as satisfying our network."

der. Later, he told negotiators he was waiting for a "sign from God." Those connected with the airing of the taped message were disappointed. "I felt betrayed," Smith commented. However, KIXL's Lambert says, "We didn't feel personally slighted since we had broadcast the tape as a news story."

Another agreement was later worked out with Koresh, guaranteeing him a live, two-hour radio interview with Smith immediately following his peaceful surrender. Smith was scheduled to fly to Waco on March 23, but the FBI called him at the last moment and said Koresh had backed out of the deal. This angered Smith, who, by his own account, "went ballistic" on the next afternoon's pro-

gram, saying Koresh was "not a man of God, but only a two-bit coward." The FBI played a tape of Smith's comments over loudspeakers to the cult for three nights.

No Regrets

In spite of Koresh renegeing on the bargain, those who aired the taped sermon do not regret their decision. CBN's Thorton says that she received positive response from program hosts on her network. KBBW's Williams says, "I'd do it again." His operations manager, Bill Thrasher, says, "We accommodated both parties in the standoff, as well as satisfying our network." And KIXL's Bender received "overwhelming thanks" from his listeners after the broadcast.

Ashton Hardy, a New Orleans attorney specializing in communications law, represents many Christian broadcasters and says there are no broad principles for granting air time in terrorist situations. However, he says that it was entirely appropriate to air such material as long as it did not violate the Federal Communications Commission (FCC) general rules which forbid disrupting public order or promoting terrorism.

According to David Clark, chairman of National Religious Broadcasters (NRB), this story has opened up new questions about the role of broadcasters. Like Hardy, Clark says there is no specific policy on such situations. However, the issues raised will likely

be considered at NRB 94, perhaps in a workshop or panel discussion.

Clark says that CBN sacrificed one aspect of reporting — that of providing objective "surveillance" — when it became part of the story. He is also concerned that granting air time to Koresh gave a degree of credibility to his message. Says Clark, "I would have aired the tape only if someone could have cross-examined Koresh immediately afterwards on the air. This would have given us some ability to hold him accountable." However, Clark concedes that most program directors would have accommodated the FBI's request.

One prominent Christian journalist openly challenges the decision to air the

tape. Dr. Marvin Olasky, associate professor of journalism at the University of Texas (Austin), says, "It was a bad decision." Olasky, who teaches journalism history, media law, and media ethics, adds, "Journalists cannot let themselves be controlled by terrorists or blackmailers." He says that CBN provided Koresh with "a tool for his propaganda."

Secular Misunderstanding

Some members of the secular media have apparently misunderstood the man-

broadcasters were better equipped to cover this story than the secular media. Thrasher says, "We immediately focused on the spiritual perspective and asked for prayer." KBBW associate program producer Shelley Layne, who has been interviewed by Christian media around the world on this story, says, "Christians have an advantage (in this type of situation) since we understand its spiritual significance. We are familiar with biblical predictions of false prophets as well as the Second Coming." KIXL's Lambert says,

positive result of this story is that it has built bridges between the secular and Christian media. (During the standoff, KIXL radio sent tapes of Hanegraaff's show to Austin's radio and TV news directors with the suggestion that they contact CRI for pertinent information on cults.) Hanegraaff says Christians have used this opportunity to show secular reporters that "we have nothing to hide, and we have answers."

Olasky acknowledges that Christian broadcasters are able to help distinguish

between various branches of evangelicals, instead of lumping them all together like the secular media does. He says, "Covering a story like this is alien territory to many secular reporters." He says that Christians are more qualified than the secular media to cover a religious story, much as "a sports reporter is better able to cover a baseball game than someone who has never been to a ballpark."

However, NRB's Clark says that religious broadcasters have erred in only focusing on the theological problems with Koresh's teachings instead of criticizing his immoral behavior with female cult members. He says that the "real story" is that this cult leader used religion for his own "greed and sexuality," and that Christians should have been at the forefront

in covering this aspect of the scenario.

In spite of the tragic ending to the events in Waco, some feel that there have been positive aspects to the story. KBBW's Layne echoes the sentiments of many fellow Christian broadcasters when she says, "The Lord has used this situation for good. In reporting this story, I have had the opportunity to share the Gospel on secular networks worldwide." In reference to Koresh, Layne says, "My message has been: *This isn't the Christ, but He is coming!*"

Jack Chambers is a radio and television talk show host, freelance writer, and statewide syndicated columnist in Austin, Texas. Portions of this article were published in the May issue of *Christianity Today*.



Board operator Sean Eakin holds Koresh's taped message in the Waco studios of KBBW radio.

ner in which Christian radio broadcasters covered this story. During the standoff, an article in the *Austin American-Statesman* stated, "KBBW Christian radio . . . has taken an openly sympathetic stance toward Koresh and his embattled followers." KBBW's Thrasher denies this and says, "We were sympathetic to both sides." The station ran a rebuttal one day after the article appeared.

Smith has been called "irresponsible" and "not ready for the big leagues" by some of his secular colleagues in the Phoenix media because of his decision to air Koresh's tape on his show. His response is: "I guarantee you they would have done the same thing."

Better Understanding

Many observers feel that Christian

"We were able to analyze the cult spiritually, not just psychologically."

John Clemens, news director for the USA Radio Network (Dallas) and co-host with Marlin Maddoux of the nationwide talk show *Point of View*, points out that many secular reporters are handicapped because of a lack of familiarity with Christian terminology. He cites the example of one reporter at a Waco news conference who asked, "Where can I get a copy of this *Book of Revelation*?"

Hank Hanegraaff, president and chairman of the Christian Research Institute (CRI) in Irvine, Calif., and host of the national radio program *The Bible Answer Man*, says, "Christian broadcasters can help listeners distinguish truth from error when analyzing groups like the Branch Davidians." He also says that one

More than 250,000 Europeans are reported to have made commitments to Christ during Billy Graham's mission in Europe, which extended from a small hall in Essen, Germany, to Vladivostock, Russia, and even into Mafia territory in Italy. In the first of two special reports for Religious Broadcasting, Wooding, who was in Essen for the mission, reports on some of the life-changing results from this, the most far-reaching crusade of Graham's 50-year ministry.

Billy Graham's recent "sky television" mission to Europe saw an astonishing 250,000 people commit their lives to Jesus Christ in places as far apart as Vladivostock, the once-closed easternmost city in Russia, and the war-torn regions of the former Yugoslavia. At 74, when many people have retired, Graham completed his historic mission to all of Europe, many parts of which have seen vast changes, including the collapse of walls and governments.

This most far-reaching Graham crusade was transmitted by satellite to more than 1400 centers across Europe, including nearly 400 locations throughout Germany, Austria, and Switzerland. In addition, more than 2000 video missions are planned over the next two months. Attendance at the satellite locations across Europe averaged nearly 2000 per venue, ranging from four people at a church in a small village in the south of France to crowds of more than 10,000 in Romania.

Technological Wonders

The outreach, known as ProChrist '93, originated from Essen, Germany, March 17-21. It was then beamed to some 7.2 million people in 59 countries and territories throughout Europe in 44 languages as part of the Mission World Europe project. Nearly 1 million people also attended the German-speaking conferences in Germany, Austria, and Switzerland.

ProChrist '93 was Graham's first crusade in Germany since the former East and West Germany were reunited and the Berlin Wall came down in 1989. The crusade became the most widely supported Christian mission by the German people this century, backed by more than 1200 churches across the country.

Each night, Mission World Europe extended the Essen meetings across 16 time zones in such diverse locations as

Extraordinary

prisons, shopping centers, cinemas, church auditoriums, town halls, and even an airport on the small island of Sylt in the North Sea where the air traffic control schedule had to be altered to accommodate the meetings.

"Evangelical leaders consider Mission World one of the greatest blessings in reaching my country with the

— translated into 44 languages — to provide an effective tool for communicating the gospel to hundreds of locations where people had gathered to watch and listen. A total of 50 transmitters, using six different satellites and eight transponders, beamed the message across the continent from Iceland to Russia.

This continent-wide extension was



Russ Bushby photos

ProChrist '93, the fourth in a series of Billy Graham's worldwide regional outreaches, originated from Essen, Germany.

Gospel," said one national committee member in assessing the impact of Mission World Europe on his country. This comment is representative of many received after the four days of transmissions by satellite to the 59 countries and territories participating in the project.

Seven regionalized editions of the satellite programs were produced, combining culturally specific music and testimonies with the talents of internationally recognized artists. Following each evening's message in Essen, Germany, these specially produced programs were edited together with Graham's message

the fourth in a series of worldwide regional outreaches which have sought to extend Graham's crusade ministry across entire continents. The outreaches have used state-of-the art technology, including complex satellite systems, instantaneous interpretation, and fiber-optic telelinks. However, through the use of satellite, Mission World Europe had more actual crusade locations than any previous Mission World outreach.

To enable everyone present in the satellite venues to clearly understand the gospel, a team of 84 interpreters simultaneously translated the program into their

Outreach

own language. The appropriate local language was then transmitted in what could be described as a modern-day Tower of Babel — except that in this instance, the message made sense to those listening at the satellite meetings.

"Each local committee was trained to prepare their community as though Mr. Graham was himself coming," said a

spokesman for Mission World Europe. "Prayer and personal discipleship were emphasized, publicity was printed and distributed, Christian life and witness classes were held, venues obtained, and technical arrangements made."

Good Reports

Soon after the first transmission, reports on the results began to pour in from across Europe. An estimated 1200 people attended the mission in Gela, Italy, the heart of Mafia country. Two hundred people responded to the invitation. "This is the right way to defeat the Mafia," commented one leader. In Romania's 12 locations, more than 110,000 attended the missions, with 3500 inquirers.

Despite the continuation of war in the former Yugoslavia, a crowd twice the size of the hall's capacity crammed into the venue each night in the small Serbian village of Backi Petrovac. Most of those who responded were young people. "People can see something different. They see a way out of [their] disappointment," said a local leader.

In Sisak, Croatia, some two miles from the front line of the civil war raging in the area, 350 people attended the mission which was held in the local cinema. Fifty people res-

ponded to the invitation the first night, with almost as many responding on each of the subsequent evenings.

Some of the meetings were even held in former Communist party halls, which proved to be an advantage to organizers. In Michalovde, in the recently formed Slovak Republic, a power blackout affected the entire city. But because the building where the mission was held had been previously occupied by the local Communist party and had therefore been equipped with a special generator, the meeting was able to proceed without interruption.

On several occasions, people who hadn't planned to attend the meetings ended up being a part of the mission. In the Bulgarian capital of Sofia, just a few seconds before the start of the transmission from Essen, a problem with the audio connection made it necessary to use another satellite system, one belonging to the "Palace of Culture" where the meetings were taking place.

The system also serviced cafes, bars, and restaurants in the area; thus, the patrons of those establishments that night, who would normally have been watching sporting events on the satellite, instead saw 90 minutes of Graham's mission from Essen.

In Portugal, where there is only a small evangelical community, nearly 60,000 people attended the 23 mission meetings. Overflow facilities had to be quickly improvised at several locations. In a German prison, prisoners were given the option of watching a top European soccer game or Graham's crusade. They chose the crusade.

After Graham's extraordinary Moscow Crusade last October when at times nearly one-third of the audience each night responded to the invitation, it was not surprising that the highest response to Graham's message during this crusade took place in the former Soviet Union. Capacity crowds were the norm in this, one of the most diverse and unstable regions of the world. Some 226,000 people attended with an average of 20 percent responding to the invitation.

In Yerevan, Armenia, the gymnasium where the meetings were held was packed to capacity in spite of equipment problems and a severe snow storm. The technician advisor who was there to run the equipment commented, "I would not have been surprised if only 30 people had shown up." When he arrived, the building was full. After the meeting, he saw people



State-of-the-art technology allowed crusade organizers to bring a centuries-old message to millions across Europe.



Video monitors and 43 translation booths formed a network by which Graham's message was simultaneously translated by a team of 84 interpreters into 43 languages.

CONTINUED ON PAGE 32

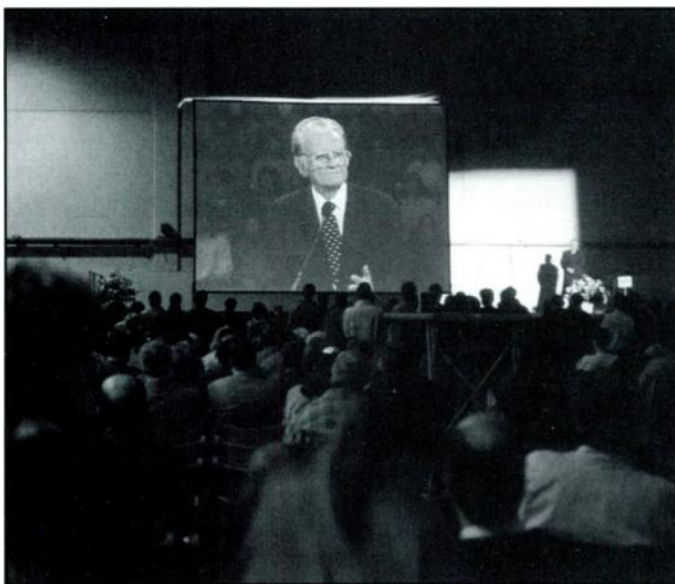
EXTRAORDINARY OUTREACH . . . CONTINUED FROM PAGE 31

reading "Steps to Peace with God," and was nearly overwhelmed with emotion.

Perhaps even more remarkable than the attendance at the meetings was the cooperation among various church groups. Pastor Joseph Bondarenko, who had spent some ten years in prison for his faith, said that what took place in his region was of historic dimensions, adding that he had "been working for 30 years to get the churches in that area to cooperate in some way."



An extensive satellite uplink system made it possible for more than 8 million people in 59 countries to hear Graham's message.



Crowds across Europe — many of them far larger than organizers had anticipated — gathered in facilities from movie theaters to prisons to town halls to hear the Good News.

Challenges Met

"Technically speaking, the entire operation with all of its components has gone quite well," said Wendell Burchett, Mission World technical coordinator in Moscow. "The decision to bring in Western technicians was absolutely essential. Without them, I do not think we would have made it."

A newspaper in the Vinnitsa region of Ukraine commented, "It pays to note one thing. The emotional effect of the sermon was very strong despite the fact that it was translated. Our parliamentarians have not even reached that stage. What is Billy Graham's secret? He preached what he deeply believes and what he has experienced in his life.

How many of those who occupy the seats of the deputies in our Parliament can claim to have such a faith?"

Other media outlets noted the impact of Mission World Europe as well. In Portugal, the national television network featured the satellite missions on the national news. National newspapers also picked up the story, with one giving it a full page in which the Gospel was clearly articulated.

One evening, a local radio station broadcast the entire program to an audience of more than 10,000 people. This was considered a major breakthrough in the small evangelical community. "Local leaders are absolutely overflowing in joy," said a spokesperson there.

In Romania, a national newspaper with a readership of approximately 600,000 often known for its focus on scandals was so impressed by the mission that it promised to publish sections of the New Testament

in each issue at no charge until the entire New Testament was published.

Keys to the Mission

One key to the success of the Mission World Europe crusade was Operation Andrew, a project whereby people were encouraged to pray for and invite family and friends to the meetings. In Croatia, one local pastor saw four cousins respond to the invitation at the same meeting. And after much prayer, a former Yugoslav state official, who was a believer, saw his wife respond to the invitation.

"While the technology and the crowds throughout Europe are impressive, it is the stories of changed lives that really measure the success of this outreach," said a Mission World Europe spokesman. In Manchester, England, for example, a man described as a "hopeless alcoholic" was invited to the mission. He went forward at the invitation, where his counselor "happened" to be an ex-alcoholic.

Leadership reaction throughout Europe was universally positive. For many, the crusade was a stimulus for renewal of individual commitments to evangelism. Said one Romanian leader, "The cooperation in this work brought us nearer to our Lord Jesus and strengthened our faith. We believe this ministry is a blessing for our country and in the fortification of our churches."

A Croatian leader noted, "We feel this might be a fresh start for the churches' evangelical mission in Zagreb and Croatia." Another added, "We expect many positive changes within the local church." In the United Kingdom, a British leader said, "Mission World has given our church a fresh enthusiasm for the Decade of Evangelism."

The four Mission World outreaches have extended Graham's message to nearly 70 million people by satellite and video; throughout his 50 years of ministry, Graham has preached the Gospel message to some 180 million people. And the work done through Mission World Europe represents not a finish but the start of something eternal.

"This should only be the beginning," commented a Swedish leader after the meetings had ended. "There is a spark. May God turn it into a fire!"

Dan Wooding is an award-winning British journalist and regular *Religious Broadcasting* columnist living in Southern California, where he is the founder and international director of ASSIST (Aid to Special Saints in Strategic Times).

Inside NRB

Attorney To Write NRB Fairness Brief

MANASSAS, Va. — National Religious Broadcasters (NRB) has engaged a Washington, D.C.-based attorney to write a legal brief on the concerns and reasons for NRB's position on the Fairness Doctrine. [Editor's note: For a more complete history of the Fairness Doctrine and NRB's position, see "Washington Watch" in the April issue of Religious Broadcasting.]

The white paper (brief) will give the rationale behind NRB's stand and will be used for presentation to the Clinton administration, the Federal Communications Commission, Congress (specifically to the communications committee), and NRB members. A plan for action will probably appear in an addendum to the brief.

According to NRB president E. Brandt Gustavson, this will be a paper of substantial detail concerning NRB's opposition to the Fairness Doctrine. Gustavson has also indicated the paper will be available to anyone who wants a copy at a nominal fee.

Michael Medved To Speak At NRB Southwestern Convention July 21-23

IRVING, Texas — With spiritual warfare as its theme, the National Religious Broadcasters Southwestern Convention will meet July 21-23 at the Harvey Hotel in Irving.

Guest speakers include Chuck Bolte, president of Briargate Media and host of Focus on the Family's weekend broadcast; Ashton Hardy, former chief counsel to the Federal Communications Commission; Dr. Gene Getz, pastor of Fellowship Bible Church in Plano, Texas, and host of the *Renewal Radio Program*; and Michael

Medved, co-host of PBS' *Sneak Previews* and author of the controversial bestseller *Hollywood vs. America*, who will speak at the July 22 luncheon.



Michael Medved

Recording artists Phillips, Craig & Dean will provide the musical entertainment. Other highlights include a Texas barbecue and auction as well as a tour of the Southern Baptist Radio and Television Commission facilities on July 21.

For more information, contact Phil French at (602) 254-5001.

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| | |
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Media Focus

ACLJ Fights To Include Prayer, God At Graduation Ceremonies

WASHINGTON, D.C. — At an April 5 press conference in Washington, the American Center for Law and Justice (ACLJ) unveiled its nationwide education campaign to inform high school students of their constitutional right to pray and speak out about God at graduation ceremonies this year.

"Prayer and religious speech can be included at public high school graduation ceremonies as long as it is student-led and student initiated," said ACLJ chief counsel Jay Sekulow. "A student's First Amendment right to free speech does not end when he or she stands up to get a diploma."

The ACLJ, a two-year-old public interest law firm and education group founded by religious broadcaster Pat Robertson, is currently involved in disputes concerning graduation prayer in more than 130 school districts nationwide with cases in more than 25 states, including New York, California, Texas, Florida, Illinois, and Virginia. The ACLJ has mailed school bulletins to the nation's 15,000 public school superintendents, outlining a student's right to pray and include God at graduation ceremonies.

The ACLJ is poised to dispatch legal "Swat Teams" to communities around the country to meet with school and government officials to inform them of the constitutionally protected right of student-initiated prayer.

"We're prepared to assist any school

district in drafting policies that support the free speech rights of students," Sekulow said. "Our goal is to resolve these issues in the community, not in the courtroom. But if those who oppose religious speech or a religious speaker bring the issue to court, we'll be there."

Also present at the press conference was Chad Vance, a high school senior from Blue Ridge High School in Farmer City, Ill., who contacted the ACLJ after school officials initially denied a petition for prayer from him and other classmates. Vance and the overwhelming majority of his graduating class (65 out of 66) voted in favor of having student-led prayer at commencement.

"I was raised in a Christian home," said Vance, who is senior class treasurer. "It's a strong conviction of mine and my classmates to have [prayer] at graduation."

After the ACLJ intervened on Vance's behalf, the students provided school officials with information about the legality of student-initiated prayer. The officials then agreed to consider the petition at its April 19 board meeting; an attorney from the ACLJ was present to address the board.

"I just want to keep the tradition of prayer going," Vance said when asked why prayer at graduation was important to him.

Sekulow said Vance's case was not unique. "In fact, it's representative of the thousands of students who want to maintain their free speech rights."

The ACLJ's position is grounded in case law: in *Lee v. Weisman* (1992), the U.S. Supreme Court held only that it violates the Establishment Clause for school officials to invite clergy to give prayers at commencement. Sekulow says the ruling does not prohibit students from initiating and leading prayer.

Also cited was *Jones v. Clear Creek Independent School District* (1992), a case decided after *Lee v. Weisman*. In *Jones*, the Fifth U.S. Circuit Court of Appeals upheld the constitutionality of a school district resolution permitting high school seniors to include a student-led invocation at their graduation ceremony if the majority of the class votes to do so, Sekulow said.

"There is confusion in the classroom," said ACLJ executive director Keith Fournier. "Many students are unaware that they have the choice to include God in graduation ceremonies. There's a growing hostility toward Christians and people of faith in this country. It is not only wrong, it is unconstitutional."

Headquartered in Virginia Beach, Va., the ACLJ has offices in Washington, Atlanta, New Hope, Ky., and Mobile, Ala. With a nationwide network of attorneys who are dedicated to Christian advocacy and the promotion of pro-liberty, pro-life, and pro-family causes, the organization has more than 200,000 supporters who are committed to the defense of traditional values.

Survey Reveals Churchgoing Voters At Odds With Stereotype

CHESAPEAKE, Va. — A national survey of 1529 voters reveals that self-identified evangelicals (Protestants and Catholics who regularly attend church) represent 39 percent of all registered voters in the United States, making them the largest single voting bloc in the electorate.

The survey, conducted by Market Research Institute (an independent public opinion research firm) for the Christian Coalition, found that among churchgoing voters, 51 percent identify themselves as Republicans, 31 percent Democrats, and 17 percent Independent.

This spells trouble for the Republican Party if it removes pro-family issues from its platform, according to Christian Coalition executive director Ralph Reed. Based on the survey, 58 percent of all churchgoing Republican voters would likely leave the

GOP if it dropped pro-family issues from its platform. The survey also indicated that 37 percent of churchgoing voters would leave the party if the GOP removed the pro-life plank.

Because 60 to 65 percent of all Republicans are frequent churchgoers, between one out of every five and one of every three GOP voters would likely leave the party. "If the Republican Party drops pro-family issues, the big tent will become a pup tent," said Reed.

The survey revealed a demographic profile of churchgoing voters sharply at odds with the media stereotype. Most are women (61 percent female, 39 percent male); 66 percent attended college or have earned a graduate degree; 65 percent work in white collar or managerial occupations; and the median household income is

\$40,000. The median age is 44 with 76 percent married with children (66 percent).

A majority of churchgoing American voters say the national news media is unfair and biased in its coverage of religion. The news media has a disapproval rating of 52 percent, higher than Congress, with 53 percent agreeing that the media displays an open anti-Christian bias and 62 percent saying the news media pro-Clinton bias was a major factor in electing Bill Clinton president. Only 5 percent trust the media, placing the media on the same level of trust as Congress and the White House (both received 5 percent each), while 78 percent trust the church.

The survey included voters who attend church twice or more a month and has a 4 percent margin of error and a .95 confidence level.

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VISITS THE LAND OF THE BIBLE,
IT’S LIKE
A HOMECOMING.” – Pat Boone



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Trade Talk

Airwave News

LONGVIEW, Wash. — KZOE-FM/Longview-Keslo has a new transmission site, 225 meters higher than its previous one. The new height improved local reception and increased KZOE's primary coverage area by 343 percent, according to station management.

MADISON, Wis. — *The Book & The Spade*, a locally produced WNWC-FM/Madison news program, has entered its second decade of broadcasting. Focusing on the latest news in biblical archeology since 1982, *The Book & The Spade* has kept listeners up-to-date on discoveries in Israel and neighboring countries that shed new historical light on the Bible. The weekly news and interview program is the only one of its kind, according to its producers.

COLUMBIA, S.C. — WMHK-FM/Columbia held its Life Link campaign during the month of January. Designed to provide local crisis pregnancy and adoption agencies with urgent-need items, such as maternity and infant clothing, diapers, personal hygiene items, and gifts for birth mothers, the listener response to



Director JoAnn King of Bethany Christian Services holds a foster care baby in her arms while surveying the items donated by WMHK listeners to Life Link. Bethany Christian Services was one of the agencies assisted by this campaign.

Life Link was overwhelming, according to WMHK. The station encouraged listeners to pick up Life Link sheets from local stores and to deliver the items directly to the agencies involved. WMHK has plans to make Life Link an annual event.

LAKE HELEN, Fla. — Z Music, which debuted its 24-hour-a-day Christian music television network March 1, has already exceeded growth projections, according to Z Music president Ken Yates. In early March, the network signed a 12-month contract which began April 1 to lease transponder 15 on satellite Galaxy 1. Yates said Z is available in 2 million-plus cable households on more than 100 cable systems, in 2 million-plus broadcast households, and in 4 million households with satellite dishes.

MORRISON, Colo. — KWBI-FM/Morrison



Carman performs "Serve The Lord" before Spring Break travelers along Main Street in Daytona Beach during Beach Reach '93. Drawing an estimated crowd of 15,000, other performers included Ricky Skaggs, Eric Champion, and the Newsboys.

recently conducted its annual sharathon in which nearly 5000 listeners took part over the three-day event. The listener-supported station owned and operated by Colorado Christian University met its goal of \$780,000.

SAN FRANCISCO — Harper San Francisco announced *Everyday People*, a Seattle-based talk show co-hosted by Randy Rowland and John Westfall since 1984, began to air nationally March 1 on CBN

Radio Network. The evening drive-time show for contemporary Christians is running Monday through Friday from 4 to 5 p.m. (EDT).

LINCOLN, Neb. — *Back to the Bible* is now broadcasting the Gospel in three additional languages in India, increasing the potential listening audience there by 110 million people and the total number of languages broadcast into India to seven. The additional languages are Telegu (the second most commonly spoken official language in India), Kannada (an official language spoken in Karnataka), and Konkani (used by more than 1.5 million people daily).

Awards

LANCASTER, Pa. — Paul Hollinger, general manager of WDAC-FM/Lancaster, has

been named the 1993 Small Business Person of the Year by the Lancaster Chamber of Commerce. The award, first presented in 1989, is given in recognition for the contributions of small business to the general good of the community. Hollinger has been with WDAC since 1961.

ARLINGTON, Texas — For the second year in a row, KCBI-FM/Arlington's newscast has received the "Best Newscast in Its Class" award by the Texas Associated Press Broadcasters. KCBI news director Bob Morrison anchors the newscast with traffic producer Terri Barrett providing the traffic reports and chief meteorologist David Briggs giving the weather updates.

Music News

NASHVILLE, Tenn. — Eric Wyse of Gary Musick Productions directed a Ross Perot impersonator in a promotional video entitled *Gospel Music — Big Business* for the Gospel Music Association. The video, shown during the independent label presentation at the National Association of Record Merchandisers convention, features studio footage of "Perot" combined with promotional segments on DC Talk, Michael English, 4Him, and the choral project "Handel's Messiah — A Soulful Celebration."



Photography director Matt Coale (left), director Eric Wyse, and Ross Perot impersonator Jack Mayberry pause during the taping of *Gospel Music — Big Business*.

CHICAGO — "I Need To Hear From You" by Petra received an 86 percent vote of approval during WPNT-FM/Chicago's Make-It or Break-It promotion March 12. According to WPNT's Todd Manley, the song "generated the most votes on Make-It or Break It since I tested The Heights' song ("How Do You Talk To An Angel") last fall." On March 13, Petra teamed up

with Chicago Bears all-pro linebacker Mike Singletary and youth communicator Ron Hutchcraft for a Chicago Rosemont Horizon appearance, which more than 14,000 people attended.

FRANKLIN, Tenn. — Scott Wesley Brown became the first Christian recording artist to receive a permit from the Cuban government for a Christian music tour. Hosted by Cuban nationals, Brown traveled more than 1000 miles in Cuba for six free concerts during February.

WASHINGTON, D.C. — Bobby Jones of Black Entertainment Television's *Bobby Jones' Gospel* will host this year's American Gospel Arts Day June 19 in Washington on the Mall of the Lincoln Memorial. With an expected audience of 100,000, Jones will be joined by a variety of secular and gospel recording artists for six hours of non-stop gospel music in celebration of the diversity of the American gospel idiom, from traditional to rap. A Joint Congressional Resolution was passed in 1987 to recognize June 19 as American Gospel Day, a perpetual date to celebrate America's gospel heritage. The event will also be used as a platform to educate churchgoers about AIDS.

NEW YORK — In March, the African Children's Choir performed at Kennedy Airport with recording superstar Michael Jackson and the United Nations International School



African Children's Choir member (left), Michael Jackson, and United Nations International School Choir member arrive for the benefit concert at Kennedy Airport.

Choir to benefit the children of Sarajevo, Bosnia. Recording exclusively for Maranatha! Music, the African Children's Choir is currently touring the United States after doing another special project with Jackson and his Heal The World Foundation concerning Somalia.

MEMPHIS, Tenn. — The 1993 Crossroads



MOSCOW — Col. Boris M. Lukichiov (left), a high ranking official in the Russian Federation Ministry of Defense, recently met with Cecil Todd of Revival Fires Ministry to ask Revival Fires to provide Bibles and humanitarian aid for the soldiers in the Russian military.

Cross-Cultural Music Exposition (April 15-17), designed to showcase the best emerging musical talent in America, featured artists in the music genres of rap, urban/rap, metal/hard rock, blues, jazz, pop/rock, contemporary Christian, gospel, country, and singer/songwriter. This was the first year gospel and contemporary Christian music was represented in Crossroads, and performers included Grace Cafe, Urgent Cry, Angelheart, Unchained, and Vision.

NASHVILLE, Tenn. — The William Morris Agency (WMA) and Charles Dorris and associates have finalized an agreement which brings the Charles Dorris Agency into the WMA fold. Recognizing the importance of the Christian music arena, WMA strengthened its commitment by this acquisition.

News Briefs

OKLAHOMA CITY, Okla. — Country music recording artists Willie Nelson and Waylon Jennings and Feed The Children, a hunger relief organization, worked together to raise funds during Farm Aid VI April 24 in Ames, Iowa. Feed The Children spearheaded the collection and distribution of food this year for America's needy farm families.

LOS ANGELES — World Vision's recently opened Christian Resource Center in Moscow will sponsor a conference on "Morality in a Changing Society" next month. Fifty Russians from the realms of education, media, government, and religion have been invited to the conference. Among the four Russian and four American intellectuals who will be presenting

papers is theologian and author Carl F.H. Henry.

FLORENCE, Ky. — Media executives John Pierce, Harold Gore, and John Lauer have announced the formation of a new media brokerage and consulting firm, Force Communications & Consultants. Offices will be located in Atlanta and Crestview Hills, Ky. Between the three of them, Pierce, Gore, and Lauer have over 100 years experience in radio and television station ownership, brokering, and management. With their combined broadcast background and extensive industry contracts, Force Communications plans to offer a personal media sales approach.

DALLAS — Greg Martin, a Professional Golfers Association (PGA) Tour Monday qualifier, has begun a new ministry called Professional Life Ministries. While playing in PGA tournaments covering 38 cities in 1993, Martin anticipates visiting hospitals, orphanages, church groups, youth organizations, and pro-life rallies. He will also continue his ties with the USA Radio Network as a news and religion producer.

People

HOUSTON — The Morningstar Radio Network has expanded its sales staff by hiring Everett Strong for its Dallas sales office. Strong previously served as general manager for several mainstream New Orleans stations.

CARY, N.C. — Trans World Radio (TWR) has internationalized its board of directors by inviting two executive officers of its national partner organizations to join its American-based board. The Rev. Horst Marquardt of Evangeliums-Rundfunk in Germany and the Rev. Per-Olof Malk of Sanansaattajat in Finland have joined TWR's board.

PRINCESS ANNE, Md. — Jim Woodland, manager of WOLC-FM/Princess Anne for the past 12 years, is leaving the station to return to his home in Portsmouth, Va., with his family. Woodland will continue preaching and he also hopes to be a consultant for other Christian radio stations.

SHAKOPEE, Minn. — Brian Fisher is the new operations manager for KKCM-AM/

CONTINUED ON PAGE 38

TRADE TALK
CONTINUED FROM PAGE 37

Minneapolis-St. Paul. Fisher, a former National Religious Broadcasters staff member, also worked for WWDJ-AM/Hackensack, N.J., and WAWZ-FM/Zarephath, N.J.



Brian Fisher

VENTURA, Calif. — William Greig Jr., president of Gospel Light Publications, has announced Marian Morris' transfer to chairperson of the newly developed organization Church Ministry Conventions Network (CMCN) from executive associate to the president and director of human resources for Gospel Light. Comprised of Sunday School convention directors across the nation, CMCN's goal is to strengthen the Sunday School movement and encourage the growth and development of church ministry conventions.

ARLINGTON, Texas — Ron Harris, KCBI-FM/Arlington's former program director and morning drive personality, returned to the station in March. Harris has been named the director of broadcast services for KCBI and the Criswell Radio Network.

SEATTLE — The Raymond Group has announced the addition of Mark Mohr to the position of manager of broadcast media programs. Mohr will be responsible for strategic planning and media development for other agency clients as well as being



Mark Mohr

the producer for Mission Network News, a four-and-a-half minute daily radio news service of World Concern.

CHARLOTTE, N.C. — Dr. Roger Parrott has been elected as the chair of the U.S. board of the Lausanne Committee for World

Evangelism. He replaces Dr. Paul Cedar, who has become the chair of the U.S. Committee for Lausanne.

MADISON, Wis. — InterVarsity has appointed Deb LePoire as its new director of InterVarsity Missions Fellowship. LePoire will coordinate Christian colleges with InterVarsity's resources, such as the Urbana student mission convention.

Also, InterVarsity has announced the appointment of Glandion Carney to associate director of InterVarsity Missions and Urbana. Carney will oversee InterVarsity's short-term mission programs, called Global Projects.

ATLANTA — Genesis Communications announced the hiring of Steve Barrett to manage WNIV-AM/Atlanta. Barrett's radio experience dates back to 1972 with a strong background in sales and sales management. WNIV is a combination of Christian news/talk and adult contemporary Christian music.

BLUE EARTH, Minn. — Due to growth, KJLY-FM/Blue Earth's board of directors has implemented a reorganization plan, which was effective February 1. Matthew Dorfner has been named executive director of Minnesota-Iowa Christian Broadcasting, Inc., and will oversee all current and future operations. Paul Schneider will retain his title of general manager of KJLY with an emphasis in the areas of programming, music, and promotion.

Publishing News

SPRINGFIELD, Mo. — Gospel Publishing House, in cooperation with the Pentecostal Textbooks Project Board of The General Council of the Assemblies of God (A/G), has announced a new line of textbooks called Logion Press. This project is a coordinated effort of the Gospel Publishing House to provide scholarly textbooks for the 18 A/G colleges, institutes, and seminary. Non-A/G colleges will also be using the texts.

LINCOLN, Neb. — Back to the Bible announced the publication of its new magazine, *Back to the Bible Today*, in April. To be published bimonthly, the magazine will feature Bible-teaching articles and information about ministries around the world. To receive a free subscription, contact Back to the Bible in Linclon.

Christian Best Sellers!

CLOTHBOUND

- * (4) 1. *My Utmost for His Highest, Updated Edition*, by Oswald Chambers and edited by James Reimann, Discovery House (Nelson)
- (3) 2. *And the Angels Were Silent*, by Max Lucado, Multnomah
- (2) 3. *The Body*, by Charles Colson, Word
- (6) 4. *Laugh Again*, by Charles Swindoll, Word
- (7) 5. *The Anointing*, by Benny Hinn, Nelson
- (1) 6. *Lord, I Need a Miracle*, by Benny Hinn, Nelson
- (10) 7. *The Wonderful Spirit-Filled Life*, by Charles Stanley, Nelson
- (8) 8. *Finding the Love of Your Life*, by Neil Clark Warren, Focus on the Family (Word)
- (11) 9. *Love for a Lifetime*, by James Dobson, Multnomah
- (5) 10. *The Coming Economic Earthquake*, by Larry Burkett, Moody
- (9) 11. *Storm Warning*, by Billy Graham, Word
- (12) 12. *In the Eye of the Storm*, by Max Lucado, Word
- 13. *Christianity in Crisis*, by Hank Hanegraaff, Harvest House
- (18) 14. *Quiet Times for Couples*, by H. Norman Wright, Harvest House
- (17) 15. *The Hidden Value of a Man*, by Gary Smalley and John Trent, Focus on the Family (Word)
- (15) 16. *Faith Works*, by John MacArthur Jr., Word
- 17. *Halley's Bible Handbook*, by H.H. Halley, Zondervan
- (19) 18. *His Needs, Her Needs*, by Willard Harley, Revell (Baker)
- (14) 19. *Walking With Christ in the Details of Life*, by Patrick Morley, Nelson
- (13) 20. *The New Dare to Discipline*, by James Dobson, Tyndale

PAPERBACK

- * (1) 1. *A Bride for Donnigan*, by Janette Oke, Bethany House
- (2) 2. *Stick a Geranium in Your Hat and Be Happy!*, by Barbara Johnson, Word
- (4) 3. *Splashes of Joy in the Cesspools of Life*, by Barbara Johnson, Word
- (6) 4. *Prophet*, by Frank Peretti, Crossway
- (7) 5. *The Bondage Breaker*, by Neil Anderson, Harvest House
- (18) 6. *Six Hours One Friday*, by Max Lucado, Multnomah
- (9) 7. *This Present Darkness*, by Frank Peretti, Crossway
- (3) 8. *The Crossed Sabres*, by Gilbert Morris, Bethany House
- (5) 9. *Frontier Lady*, by Judith Pella, Bethany House
- (10) 10. *No Wonder They Call Him the Savior*, by Max Lucado, Multnomah
- (8) 11. *The Measure of a Heart*, by Janette Oke, Bethany House
- 12. *My Utmost for His Highest*, by Oswald Chambers, Barbour, Revell (Baker)
- (13) 13. *The Blessing*, by Gary Smalley and John Trent, Pocket
- (11) 14. *Good Morning, Holy Spirit*, by Benny Hinn, Nelson, Walker
- 15. *Mere Christianity*, by C.S. Lewis, Macmillan
- (12) 16. *Becoming a Woman of Excellence*, by Cynthia Heald, NavPress
- (20) 17. *A Woman's Guide to Spiritual Warfare*, by Quin Sherrer and Ruthanne Garlock, Servant
- 18. *Good Grief*, by Granger Westberg, Fortress Press (Augsburg Fortress)
- 19. *Shooting Star*, by Brock and Bodie Thoene, Bethany House
- 20. *More Than a Carpenter*, by Josh McDowell, Tyndale

*Last month's position — Includes sales of boxed sets
This list is based on actual sales in Christian retail stores in the United States and Canada during April. All rights reserved. Copyright 1993 CBA Service Corp. and Spring Arbor Distributors. Distributed by Evangelical Christian Publishers Association.

Practical Programming

Most of us working in Christian broadcasting make our living directly or indirectly off the Gospel. True? Whether you have a commercial or noncommercial radio or television station, a program or a support ministry to those in broadcasting, you get money ultimately from the people to whom the Gospel is preached. The question is, can we be trusted with their money?

These people who are called “donors” are the listeners, viewers, and consumers who are exposed to the media through which we disseminate the Gospel message. And when they feel like our programming is helping them spiritually, they will likely give back financially. Just like the Apostle Paul stated in II Corinthians 9:11, “If we have sown spiritual seed among you, is it too much if we reap a material harvest from you?”

Though at times it seems difficult to “reap” as much funding as we would like, it is remarkable how relatively easy it is to get the audience to pay for ministry. All we do is ask for money. And they give it!

We send them a letter, do an on-air appeal, or ask them to buy a product or patronize a business and they do it. Not all

Can They Trust Us With Their Money?

Todd Isberner

of them, but lots of them. They give millions of their hard earned dollars every year to countless broadcast ministries who promise to use that money to effectively present the Gospel.

And in the process of paying for all the operational costs of our ministry, we also get to eat. That’s biblical, too: “Don’t you know that those who work in the temple, and those who serve at the altar share in what is offered on the altar? In the same way, the Lord has commanded that those who preach the Gospel should receive their living from the Gospel” [II Corinthians 9:13-14].

Whether we ask a 5-year-old, the coveted 35-54-year-olds, or senior citizens — they give their money. That’s incredible, but also frightening because of the responsibility it places on us to use every dollar as carefully as though it came directly from the hand of God.

After all, these people who so easily hand over their money do so with complete

trust. They trust our honesty when we tell them about the needs and our judgment as to how it will be spent. They trust our fundraising appeal and respond as we direct them to. They trust the results we tell them we’re getting because of their giving.

So how trustworthy are we? If they could trace their dollar from the time it left their wallet to what we spend it on for salaries, equipment, office supplies, fund raising — would they approve? Even more scary, would God approve of the way we got it and how we spent it?

This is why it’s so frightening to have the responsibility for the money God’s people entrust to us for “the work” of ministry. He is very protective of His people and obviously angered when they are taken advantage of.

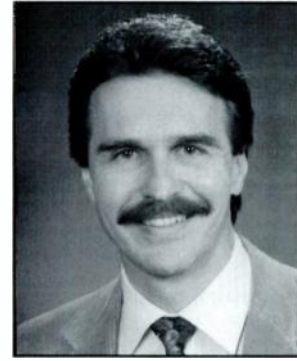
But, of course, we never intend to take advantage of our donors and most of the time believe we are 100 percent trustworthy with their money. And because we want to please the Lord by upholding integrity with his givers, we ought to deliberately reassess the way we are getting and spending His money.

Start with a built-in system of accountability. One that is organized, structured, and effective in taking action. Maybe it’s monthly meetings with your board, a committee, an accounting firm, or businessmen who ask questions and keep tabs on at least three critical areas.

1. Presenting the needs. Are we honestly presenting the actual bottom line needs for what is essential for operating the ministry? And the flip side of that is have we carefully counted the cost before setting out to build?

Surely the needs are relative to the vision and execution of ministry goals. I’ve seen some stations where the drive for excellence and sophistication has blinded them from seeing who is picking up the tab. On the other hand, there are some ministries that are unprepared, never have enough, and are always in need.

How have we determined our real expense and is our budget in line with what Jesus wants His sheep to pay for? Has there been any rationalizing of some areas of spending because of thinking we deserve it for working so hard for the Lord? Is there even the slightest exaggeration when presenting the need? Is there anything we have disguised? Can a donor be assured his dollar will go directly toward what we said, or will it be used on something he has no knowledge of? And is there a good, clear,



Todd Isberner is president of SHARE Media and marketing consultant for the Skylight Satellite Network in St. Paul, Minn.

easy-to-understand written record of every financial transaction available to donors anytime?

2. Making the appeal. Can we be completely trusted not to abuse our privilege to ask for money? When I do shareathons, I often have a list of do’s and don’ts in front of me for what is done on the air; number one is “don’t beg, threaten, whine, bribe, manipulate, guilt them [sic], or repeat myself over and over again.”

How trustworthy are we to provide them with the right kind of motivation for giving? Are the motivations biblical, like “willing hearts from those who are prompted to give” [Exodus 25:2]? Are the donors “rejoicing because of the willing response of those who gave freely and wholeheartedly to the Lord” [I Chronicles 29:9]? Do we encourage them to be “cheerful” givers because they are performing a service by supplying the needs of God’s people and giving thanks to God?

Or is it easier to get them to give by dangling carrots in front of them like irresistible premiums, or over-exaggerated promises of what their gift will do for God? And are we sensitive as to how often we ask for their help? Do they feel like the only time we show any personal interest in them is when we want their money? Does every letter have to end with a post script about needing their financial help before it’s too late?

3. Reporting the results. If they can trust us to be honest in presenting the need and not to abuse our privilege in making the appeal, can they also trust us to accurately report the results of their giving?

I recently received an annual report from Josh McDowell Ministry. Talk about accurately reporting the results of what the donor dollar was producing. I know how my dollars were used and know exactly what their ministry accomplished in the

CONTINUED ON PAGE 46

Sales Spot

The new 1993 *Tri-S Media Report* has just been published and the findings reveal many interesting trends among Christian media users. But first, who are Christian media users? They are people who did one of the following:

1. Listened to a Christian radio station in the last week;
2. Watched a Christian television show in the last week;
3. Used a Christian telephone directory in the last month;
4. Read a Christian magazine in the last month;
5. Read a Christian newspaper in the month; and
6. Read a stack of Christian advertising cards in the last year.

How many persons does this compile? In this author's opinion, the number hovers somewhere around 25 million. 96 percent of whom are adults. We are not saying there are 25 million Christians in America, just 25 million Christian *media users*.

By and large, this total is assembled

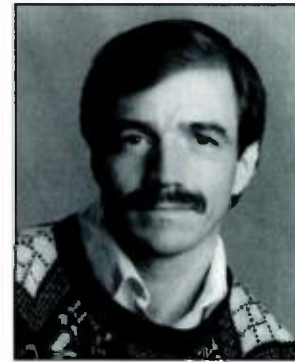
Christian-owned businesses are now more popular than ever among the Christian media public — 79.6 percent of all respondents said they preferred to shop at Christian-owned businesses. Most of the remaining 20.4 percent did not care and almost none of them preferred non-Christian businesses with which to trade.

By their own admission, virtually half of all Christian media users (48.1 percent) bought Christian recordings in the last year; 40.6 percent bought Christian books; and 62 percent consider themselves to be frequent bookstore patrons. While there are those who estimate a considerably smaller percentage of Christians actually shop at religious bookstores, remember *Christians* in general are not the group this study was

concerned with—the habits of the Christian market are.

Until now, this is the only group with which Christian advertisers have anything to do. Among this number of reachable believers, two out of three are self-professed Christian bookstore customers, and their responsiveness tells Christian advertisers how well the advertisers have been doing their job.

If advertisers want to reach more Christians than those delivered by Christian media, we feel this would be an expensive and perhaps fruitless project. Outside of Christian media, there is an infinite num-



Gary Crossland is president of Soma Communications Inc. of Dallas, publisher of Tri-S sales and research tools.

ber of places these people could be.

Secondly, no one really knows if there are many more out there. Thirdly, their responsiveness to a "Christian"-oriented campaign may not prove to be profitable.

Tri-S Media Report Examines Christian Media Users

Gary Crossland

from individual audience and readership estimates supplied by various rating services, such as Arbitron, Simmons, and individual circulation statistics. It constitutes virtually all of those persons within the church who are reachable, simple because these same persons deliberately expose themselves to some form of mass Christian media.

Therefore, if our numbers are accurate, the present size of the available Christian market is approximately one-tenth the size of America's total population. This percentage may seem large to some and small to others. However, it is probably as exact as our science will let us come. Perhaps this percentage can serve as a sufficient rule-of-thumb in future market estimates.

According to the Tri-S data, Christian radio is still the Christian media to which most survey respondents give their attention. Chart one has the total breakdown.

Chart One

Percentage of Christian Media Users who:

| | |
|--------------------------------------------------------------------|------|
| <i>Listened to a Christian radio station in the last week</i> | 92.9 |
| <i>Read a Christian magazine in the last month</i> | 73.6 |
| <i>Frequently read Christian news and appeal letters</i> | 62.7 |
| <i>Got a direct-mail ad from a Christian bookstore last year</i> | 56.3 |
| <i>Watched a Christian television station in the last week</i> | 45.1 |
| <i>Read a Christian newspaper in the last month</i> | 31.7 |
| <i>Read a deck of Christian advertising cards in the last year</i> | 20.6 |
| <i>Used a Christian telephone directory in the last month</i> | 14.4 |
| <i>Attended a Christian trade show last year</i> | 8.0 |

considering the expense to reach them. Therefore, the statistics provided by Tri-S are useful because they define a known, reachable audience of Christians, which could very well constitute the bulk of true believers in America. If anyone wishes to market a product to Christians, the Tri-S sample base is an adequate slice of the pie.

However, not all Christian media users

consider themselves to be born-again (only 94.3 percent). Chart two has a look at the financial contributors and fellowship patterns of all respondents in the

Chart Two

Percentage of Christian Media Users who:

| | |
|--------------------------------------------------------------------|------|
| <i>Made charitable contributions in the last year</i> | 87.8 |
| <i>Made religious contributions in the last year</i> | 82.3 |
| <i>Gave \$200 or more last year to Christian causes</i> | 69.0 |
| <i>Tithe to a local church</i> | 62.0 |
| <i>Gave to a broadcast ministry last year</i> | 52.1 |
| <i>Regularly contribute to parachurch ministries</i> | 37.9 |
| <i>Listened to a teaching program on Christian radio last week</i> | 65.7 |
| <i>Listened to Christian music on radio last week</i> | 78.7 |
| <i>Is church member</i> | 81.3 |
| <i>Frequently attend Christian seminars or conferences</i> | 31.4 |

last year.

According to Simmons Market Research Bureau, 58.8 percent of all adults in America are principal shoppers in their households. That is, they make most of the day-to-day decisions regarding what products to purchase. However, among Christian media users, the numbers are slightly higher. Chart three has the results.

In conclusion, the Christian media public is large. There are more radio and television stations, networks, newspapers, and periodicals serving this market than any other. One-tenth of all radio stations in the United States are Christian-formatted. There are very few specifically definable groups in America (outside of children and golden-agers) who are as easy to locate.

Today, there is more known about Christians than almost any other market, and advertising to them has been elevated to a science. These people are heavy purchasers of Christian products, frequent givers, and strongly influenced by their own media. When folded into the right marketing equation, Christian media users have the potential to make Christian advertisers measurably successful. ³

Chart Three

Percentage of Christian Media Users who are the chief decision-makers for household purchases:

| | |
|------------------------------|------|
| Christian men | 36.7 |
| Christian women | 88.7 |
| Christian radio listeners | 65.0 |
| Christian television viewers | 64.3 |
| Christian magazine readers | 65.9 |

Information for the Simmons Market Research Bureau is compiled via field representatives who administer both an interview and a written survey to approximately 20,000 people nationwide. The margin of error for the surveys is about 4 percent. Simmons is the qualitative source for many agencies who either buy or sell secular media, including both print and broadcast. The published numbers relating to Christian radio constitute only approximately 0.001 percent of Simmons' work.

The Tri-S Christian Media Report is compiled annually by Soma Communications Inc. via 113 field representatives who administer a written survey to approximately 2500 people nationwide (105 markets). The margin of error of the survey is 4 percent.

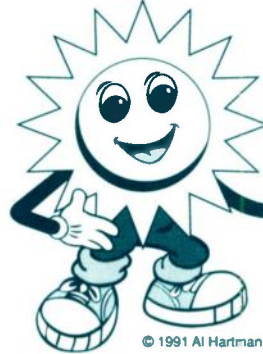
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GARY Crossland

(Circle 234 on the Reader Service Card)

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A Broadcast Outreach of the Grand Rapids Baptist College & Seminary

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Funding Management

Every broadcasting ministry goes through at least three distinct phases of impact and ministry. These three phases are identifiable, and if managed correctly, can be used to bring synergy to the impact of the ministry.

Phase I—Entrepreneurial Phase

This phase usually lasts one to three years and is the time when a ministry is just getting off the ground. There is wide-eyed excitement on the part of the board, staff, and initial visionaries involved in the start-up of a new broadcast ministry.

It's a time when there's a realization of instantaneously impacting thousands of people in a single moment for Christ. A time of newness. A time of excitement and great challenge.

Usually, during this period of ministry, there are two types of donors who tend to respond aggressively and generously: "visionary donors" and "bandwagon donors."

The visionary donor tends to give to new things. These donors give in somewhat large amounts in proportion to others because they can see the impact of the minis-

try against a "glass ceiling." This usually comes with the leveling of income from the existing donor base, a realization that the ministry is not new, and the first changeovers in personnel at a new station.

Donors who tend to respond well during the maturing phase are those who are the "loyal" donors. These donors tend to respond well to direct mail for established operating costs and new projects, but by and large, they tend to be the committed core of donors who need to surround every ministry. These loyal donors also respond well to on-air fund raisers because they view these as a time to renew their yearly commitment to a broadcast ministry.

Loyal donors also give because of perceived spiritual value personally received from a ministry and are necessary to build a core donor base for a broadcast ministry.

Phase III — Critical Phase

From the eighth to tenth year, it has been my observation that a broadcast ministry enters a phase in which several things begin to happen: the board of directors has been in place for quite some time and lethargy has begun to take over both the board and leadership of the ministry. Ministries often do the same things time after time. The culture of the listener has begun to shift, and a new generation of listeners needs to be recruited.

The reason this is a critical phase of a broadcast ministry is because one of two things will occur. First, because of a leveling out of finances, and in some cases a decline of income to the ministry, the management and board will begin to control the broadcast ministry rather than viewing the decline as an opportunity to retool for an even greater impact of ministry.

The second thing that can happen is the leadership of the ministry, encompassing both the board and operational leadership, realizes it is time to refocus the ministry's purpose, mission, values, and target audience. Instead of managing a downward spiral of energy and resources, they begin to invest for even greater impact in the future.

It's been my experience this is an ideal time to re-recruit entrepreneurial people and to once again become part of a broadcast ministry. By reshaping the mission and focus of the ministry, giving opportunities are generated for donors who like to help revitalize a ministry.

The first thing necessary in recruiting these new entrepreneurial donors to an



Lauren Libby is vice president of development and communications for The Navigators. He also serves as co-chairman of Educational Communications of Colorado Springs, Colo., the owner of KTLF-FM.

established ministry is to acknowledge the ministry must be refocused by analyzing the current situation and realizing new opportunities are present. If resources are available, the station could capture new ministry opportunities.

Another type of donor who responds to this critical phase is the new generation of donors. In the eight to ten years since the station signed on the air, 25-year-olds have become 35-year-olds; thus, their cash flow and interest in potential impact of ministry have probably grown along with their age. What a golden time to recruit a new generation of people to a new focused vision of broadcast ministry.

The critical phase is probably the hardest phase for a ministry to grapple with. But it's probably one of the most exciting opportunities for an established, mature ministry. Hebrews 1:1 says, "Faith is the assurance of things hoped for, the conviction of things not seen." A few good men and women, through eyes of faith, see increased ministry opportunities and new potentials and can literally revitalize a ministry in the critical phase, thus setting it up for a vital impact in the years to come.

Recognizing the Ministry Phase

Probably the first ingredient necessary in recognizing which phase your ministry currently is in, is to recognize the fact there are distinct phases in every broadcast operation. When was the last time you realistically stopped, as a board of directors and leadership of a broadcasting ministry, and analyzed where you are in regard to what you want to accomplish in the ministry God has entrusted you?

Those broadcast ministries who, according to Proverbs 27:23, "know well the conditions of your flocks, and give attention to your herds" will be the ministries that will remain viable, financially sound, and be positioned to seize opportunities in the next generation of listeners. ^{8b}

What Funding Phase Is Your Station In?

Lauren Libby

try before others catch the vision. They also tend to like start-up ministries and to give to specific pieces of studio equipment, underwriting a month's operating expenses or anything that will "leverage" the impact of every dollar they give.

Bandwagon donors catch on to the excitement a little later than visionary donors, but they also get caught up in the newness and energy of a new ministry. This is why a sharathon within the first six months after a station signs on the air is a good way of capturing these new bandwagon donors.

If the sharathon is done too soon after sign-on, a bandwagon surge will not materialize. Likewise, if an on-the-air fundraiser is done too late after sign-on, the initial excitement of a group of people getting together to do something spectacular for God is lost.

Phase II — Maturing Phase

Sometime between the fourth and seventh year, a ministry begins to bump up

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(Circle 201 on the Reader Service Card)

Youth Wave

Imagine 1 million teens across the North American continent simultaneously conducting outreach pizza parties for their non-Christian friends. Sound impossible? On March 6, "See You at the Party" linked an estimated 50,000 parties via satellite, allowing young people a biblically sound, culturally relevant environment to communicate Christ to their peers.

See You at the Party (Operation Powerlink) involved several months of training, thousands of youth-initiated concerts of prayer, and peer evangelistic parties. Promoted and coordinated by 39 U.S. and 34 Canadian denominations and parachurch groups, young people all over North America — in homes, pizza parlors, churches, and stadiums — were linked together through Trinity Broadcast Network's satellite system.

Over 325 television stations and 2100 cable affiliates picked up the signal and cable-casted or broadcast the party activities. The broadcast "dropped in" on ten parties to get a flavor of what was happening — from Tampa Bay, Fla., to Yellowknife Northwest Territories, to the Hawaiian Is-

Pizza Party Youth Evangelistic Tool

Dann Spader

lands, to Ontario, Canada, to McAllen, Texas, on the Texas-Mexico border, to places in between. The satellite link-up then broadcast a powerful dramatic vignette depicting the needs of the youth culture, a music video by Michael W. Smith, and a Gospel presentation by Josh McDowell.

Preliminary reports from the parties are still flowing in:

"This was the best outreach event we've ever had [with] 40 out of the 100 in attendance [being] saved." — North Shore Assembly of God in Skokie, Ill.

"We are praising God for a great outreach. We had 100 students go through the training and 150 of the non-believing friends attended the party [with] 250 total. Thirteen kids trusted Christ. We are already planning our next outreach." — Grace Brethren Church in Wooster, Ohio

"Super! It gave total leadership to youth. It became their party!" — Beacon Hill Baptist in Somerset, Ky.

"Twenty-five students went through the video series, 13 non-believers attended our party and three trusted Christ. [The] kids saw how planning and prayer *on their part* overcame obstacles and fears. They saw God touch people they loved and they want more!" — Greater Erie Youth For Christ in Erie, Pa.

See You at the Party was an event combining biblical truth with '90s technology to reach teens for Jesus Christ. Conceived in February 1989, Operation Powerlink was born when 17 denominational leaders and 13 parachurch organizations met with McDowell for three days of brainstorming to discuss the needs of American youth. With a goal of "ignit[ing] a generation of young people to peer evangelism," McDowell's vision captured the burden of my heart and Sonlife Ministries became involved in the project along with Josh McDowell Ministry.

The parties were as large as 12,000 in Kansas City, Mo., but the project's target was smaller gatherings, such as a party in California with three. Early responses show an average of 35 percent of party attendees were non-churched peers invited by Christian friends. Based on over 700 evaluations received so far, the estimate indicates an average of 3.4 people per party registered first-time commitments to Jesus Christ.

We conservatively estimate 88,000 young people were led to Christ after attending the party. In addition, we project over half a million non-churched youth in American were exposed to the life-saving message of the Gospel — many for the first time.

Our hearts were particularly thrilled by the sustaining prayer supporting the event. On February 28, a Day of Prayer for the youth of our country was held, with a focus on revival and spiritual awakening among today's generation. On March 3, an estimated 10,000 student groups prayed specifically for the salvation of friends they had invited to the party through concerts of prayer.

How was an event on this scale mobilized with over a million plus teenagers evangelizing their peers? I believe there were a number of reasons.

First, a number of like-minded youth organizations have concentrated their efforts to train youth and youth leaders in peer evangelism through training within the past decade. Every year Sonlife ministry trains several thousand youth leaders in Great Commission priorities. This has led



Dann Spader is founder and director of Sonlife Ministries, a Wheaton, Ill., based organization geared toward developing discipling leadership in local churches. He has written nine leadership training manuals.

to networking and strong friendships among the leadership and within youth organizations across the nation.

Second, God has raised a strong prayer movement among youth and youth ministries. Prayer precedes proclamation and revival. All of the first great spiritual awakenings experienced in history were prefaced by prayer. Few understand that youth have been catalysts in the last great spiritual revivals. J. Edwin Orr documents this fact in his book *Campus Aflame*: "Young people in student-led prayer bands have been at the forefront in almost every awakening."

Four years ago, God initiated the "See You at the Pole" strategy with 45,000 youth participating. Phenomenal growth has occurred since then with an estimated 2 million teens praying around their school flag pole in September 1992. Coinciding with this movement of prayer was a movement of proclamation with See You at the Pole naturally leading to See You at the Party.

Third, God has given us the tool of interactive video training and the medium of broadcasting. Through a sharply focused message, effective educational designs, and creative productions, an estimated 800,000 Christian youth have been challenged and equipped to reach their friends for Christ.

For years we have used the medium of the airwaves as a vehicle of evangelism. Operation Powerlink took it a step further. The broadcast served the purpose of some 50,000 parties to help local Christians succeed in reaching their non-believing friends for Christ.

The Operation Powerlink concept applied Ephesians 4:12 ["for the equipping of the saints for the work of the ministry"] to media leaders. Powerlink, a fresh infusion of biblical truth, technology, and strategy to help local Christian youth succeed in doing evangelism was a historic step forward for Great Commission evangelism. ^{1b}

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Socially Speaking

The United Nations and certain child advocacy groups are now urging the United States to ratify a document called the United Nations Convention (Treaty) on the Rights of the Child. Because of the special powers that treaties enjoy under the U.S. Constitution, the media have a particular responsibility to inform the American people about all the effects of a proposed treaty before it is considered by the U.S. Senate for ratification.

This U.N. Treaty on the Child is based on the concept that a child's rights originate with the U.N. Treaty itself or with the government, in contrast to the American theory that individuals have inalienable rights which the government may not take away. U.N. treaties, courts, and bureaucracies do not respect our American philosophy of individual rights, and it would badly diminish our liberty to submit ourselves to a U.N. Document interpreted by foreign lawyers.

The treaty purports to give the child the right to express his own views freely in all matters, to receive information of all kinds

U.S. Constitution. Despite a vague reference to undefined "rights and duties of parents," the treaty does not recognize any specific parental right to make decisions for their minor children.

Do we really want to give every child the legal right to say anything he wants to his parents at the dinner table? To watch television ("access to the media") instead of doing homework? To join a cult (freedom of religion) instead of attending his parents' church? To reject household chores because they interfere with his U.N. right to "rest and leisure"?

What will it mean to enforce the provision that makes "primary education compulsory and available free to all"? Will this ambiguous provision require us to give public subsidies to private and religious schools along with government control, OR could it be interpreted to ban private and religious schools altogether?

Current U.S. law prohibits our own federal government from prescribing curriculum for local schools, but the U.N. treaty prescribes curriculum with awesome specificity. It calls for teaching children "the principles enshrined in the Charter of the United Nations," respect for "the national values of . . . civilizations different from his or her own," and "the development of respect for the natural environment."

The U.N. treaty imposes on the government the obligation to "strive to ensure," to "render appropriate assistance," and to "take all appropriate measures" to the "maximum extent of their available resources" so that children may enjoy certain economic benefits, such as an "adequate standard of living." Since these provisions cannot be implemented without money, will the courts require our government to impose new taxes to carry out these obligations?

The U.N. treaty requires us to "ensure the development of institutions, facilities,



Phyllis Schlafly, founder of Eagle Forum, writes a monthly newsletter and syndicated column and has a daily radio commentary and weekly radio talk show on education.

and services for the care of children." The treaty even obligates the government to ensure "standards" for child care institutions, services, and facilities (which even the liberal Congress specifically rejected in October 1990).

The U.N. Convention on the Rights of the Child is vague and contradictory on the fundamental issue of whether or not an unborn child is accorded any rights. Article 6 states that every child has a "right to life," and the preamble affirms that "the child . . . needs . . . legal protection before as well as after birth."

On the other hand, Article 16 purports to establish the child's right to "privacy," while under Article 24 no child may be deprived of "his or her right of access" to health services. The abortion issue should not be further complicated by putting the U.N. bureaucracy and international courts into the decision-making process.

Of course, all these grandiose U.N. treaty goals would not be complete without the establishment of a new international bureaucracy and mechanism of control headed by a committee of ten "experts." There is no assurance that any American will be on this committee of experts, nor that there will be even one "expert" friendly to American institutions and traditions.

The U.N. Treaty on the Rights of the Child is bad for Americans on every count—and should be rejected by the U.S. Senate. ^{Ph}

Child Rights Treaty Not In America's Best Interest

Phyllis Schlafly

through "media of the child's choice," to freedom of religion, to be protected from interference with his correspondence, to have access to information from national and international sources in the media, to use his "own language," and to have the right to "rest and leisure."

These are just a few of the literally dozens of brand new "rights of the child" scattered throughout the 54 Articles of the U.N. Treaty, which is longer than the entire

PRACTICAL PROGRAMMING CONTINUED FROM PAGE 39

last year through pictures, stories, budgets, statistics, charts, strategies, goals fulfilled, and plans for the future.

Can we say the same for our ministry? Do our donors know the specifics of how their money was used and the effect it had on someone for Christ? Are we in any way holding back from reporting the details because it is too difficult to explain the financial matters or worse yet because the

results of ministry are just not there?

I have a friend who has consulted mission organizations for years. After thorough research, he sometimes discovers a ministry is spending all its money, time, and efforts merely on self-perpetuation. His advice? Pull the plug. If God is through with a particular work, let it go, and let His people send their money elsewhere.

Are we brave enough and caring enough toward God's givers to do the same if it's time? Or are we stuck in the notion

that God needs us to complete His work? Have we declared we are indispensable and forgotten God has "reserved 7000 others" who are waiting to take our place?

Ultimately, it all comes down to the issue of stewardship; responsibly using what God has given for the work that needs doing. And those of us in ministry who are in any way, shape, or manner touching money that has its origin in the pockets of God's people must be found trustworthy before asking for their help. ^{Ph}

Music Matters

Music For The Soul

reviewed by Darlene Peterson

ADVENTURES IN ODYSSEY

"A Fine Feathered Frenzy"

directors and producers: Mike Joens,
Ken C. Johnson

Focus on the Family/Word Kids!

Several years ago, I had a hard time finding many truly high-quality Christian children's videos—professionally produced, well-written, and creative as well as biblically sound and morally uplifting. That's why it's so encouraging to see more work like the latest *Adventures in Odyssey* animated cartoon, "A Fine Feathered Frenzy."

The animation, background music, character development, pacing, and overall production are top-notch. The story and dialogue communicate the main lesson—taking responsibility for one's actions—in a fun and light-hearted way with humor that will appeal to adults as well as children.

Maybe that's why the *Adventures in Odyssey* radio show is one of my 71-year-old father's favorites. This particular story features a souped-up runaway lawnmower, a strong-willed parrot, and a daring aerial rescue, along with beloved *Odyssey* characters Whit and Dylan. I won't say anything else, so I don't give away the story!

TINY TOT PWAISE, VOLUMES 1 THROUGH 6

producer: Clifford "Barny" Robertson
Maranatha! Music's Kids' Praise!
Company

While I'm mentioning family members, I should tell you that my 17-month-old son, Kyle, helped me review this series because the music is designed "for ages 12 months to four years." The following is Kyle's reaction—what he would have said if he had a vocabulary of more than six words!

"Suddenly, I heard the voices of a group of children just a little bit older than myself singing a catchy song about God. I excitedly looked around the room to see where they were. Seeing no one but Mommy, I finally figured I was hearing a recording. I confirmed this by pointing to the stereo speaker and seeing Mommy nod her head. Then I started to dance because the tune was so bouncy."

Considering the short attention span

of Kyle's age group, I read his response as a good review. Older children will be able to take advantage of the split-track setup of each tape. One side is full stereo and the split-track side allows you to eliminate the singing and sing along with just the accompaniment. The lyrics are well-suited for toddlers—simple, upbeat, and reassuring—while the music is simple but varied and playful.

SLOW BURN

Glenn Kaiser and Darrell Mansfield

Grrr Records

For authentic acoustic blues from a Christian perspective, try this Glenn Kaiser/Darrell Mansfield project. No stranger to the blues personally or musically, Kaiser, as a young man, watched his family disintegrate under the pressures of poverty and illness. Finding solace in music, he immersed himself in it, eventually turning to blues, soul, and rhythm & blues because of the heartfelt authenticity he sensed in those who sang it.

Kaiser made his personal commitment to Jesus Christ in 1971 and joined a Christian community now known as Jesus People USA, of which he has been a pastor for almost two decades. Musically, Kaiser is best-known for his work in REZ band.

Mansfield, who contributes vocals and virtuoso harmonica skills to the project, also gave his life to Jesus in 1971. However, before that, a nearly successful suicide attempt left him unable to play the guitar. After studying theology for two years, he returned to music with the harmonica. Besides a heavy touring schedule, he's also much in demand as a studio musician. But he considers himself an evangelist first and a musician second, serving on the pastoral staff at Calvary Chapel in Costa Mesa, Calif.

This duo's combined love of the Lord, musicianship, and heartfelt delivery of the down-to-earth lyrics make me think of how David must have expressed his yearnings in the Psalms. David was as human as he was inspirational—and so are these blues.

THE PICTURE CHANGES

Phil Driscoll

producer: Bill Maxwell
Word

With this release, Phil Driscoll temporarily sets aside his renowned trumpet and through a series of ballads, love songs, and



Phil Driscoll

groove-oriented pop tunes, sings his messages to the masses. "This album's focus is on evangelism, which necessitates communication," Driscoll says. "Christ commanded us to go into all the world.

"There comes a time when you have to take your music beyond the walls of the church to the unchurched. Our goal was not to make an album full of religious clichés and terminology, but to effectively build a basis from which to talk. I'll continue to play the trumpet, but I wanted to say something with this album."

The album features Leon Russell and Joe Sample on keyboards and former Koinonia musicians Harlan Rogers, Alex Acuna, and Abraham Laboriel. Driscoll wrote six of the ten songs, with Russell and Lou Pardini contributing several others.

THE ABSOLUTE BEST

Carman

producer: David Foster
Sparrow

Using arresting drama, storytelling skills, the ability to convey biblical truths and character sketches in the shorthand of hip street slang, and inspired praise and worship leadership, Carman has been powerfully communicating the Gospel for over a decade. This collection features 15 Carman classics, such as "Lazarus Come Forth," "The Champion," "Radically Saved," and "Revival in the Land." It also includes a new ballad entitled "Serve the Lord," featuring the studio mastery of producer David Foster. Carman's commitment to evangelism and the strengthening of believers is reflected in the fact that his concerts are free. I don't know how anyone could come away from this recording without being uplifted and encouraged.

Darlene A. Peterson is the music reviewer for *Religious Broadcasting* magazine.

The Book Shelf

The Secret Kingdom: Your Path to Peace, Love, and Financial Security

by Pat Robertson
Word, 1992

reviewed by Harry Conay

Great books filled with spiritual truths are happily easy for a reviewer to rave about and recommend. Conversely, error-riddled books are painfully easy to ignore or, if one must, dutifully criticize. But an otherwise good book with a theologically questionable slant presents a challenge. Such is the case of *The Secret Kingdom* by Pat Robertson.

Throughout this revised edition of a work published ten years earlier under the same title, Christian Broadcasting Network's Robertson does a superlative job of describing what is wrong with today's economically and morally bankrupt society. Despite the severity of the problem, he finds hope in a God-given "framework for our lives."

Robertson concentrates on devoting a chapter each to "several broad, overriding ones" (called "laws" of the kingdom) pertaining to: "Reciprocity," "Use," "Perseverance," "Responsibility," "Greatness," "Unity," "Fidelity," "Change," "Miracles," and "Dominion."

There is much good advice within this well-written book, and application of the aforementioned "laws" would probably make the world a better place in which to live. But there is a materialistic leaven sprinkled throughout the text, the result of which I cannot, in good conscience, recommend.

For example, when Robertson speaks of "reaching into the spiritual world, touching the truth and power of God, and transferring them into the physical world," his emphasis is on the present-day, worldly rewards which will accrue to those believers who engage in a kingdom lifestyle. He certainly doesn't deny spiritual benefits, but after describing "the good news of salvation and the work of the Holy Spirit in believers' lives" as "truly good news," he adds: "But there is much more."

One may be hard pressed to imagine "much more" — either qualitatively or quantitatively — than the gift of salvation and eternal life (through Jesus Christ) to unworthy sinners and the spiritual rewards of the kingdom, present and future, but Robertson paraphrases Jesus, saying, "Seek the kingdom, understand the way it works,

and then . . . *the evidence of earthly success will follow you*" (my emphasis).

Regarding two such *evidences* ("health" and "abundance"), most Christians discern from Scripture that no matter how obedient or holy they may be, *physical health and worldly abundance* are never promised to believers on earth in this life as something due them. Likewise, their absence is not to be automatically equated to God's disfavor—an interpretation Robertson also warns against making, *but then makes!*

Certainly anyone seeking the kingdom in search of something more materialistically rewarding than *spiritual abundance or spiritual wealth* is, at the very least operating from insincere, ulterior motives (not to mention theological ignorance).

Robertson writes that, "through our words, we translate the will of God in the invisible kingdom to the visible situation that confronts us . . . We speak to money, and it comes. We speak to crops, and they flourish." Surprisingly, Robertson illustrates how the principle behind this highly debatable claim is perfected in heaven by citing the *out-of-body experiences* of a guest on his *700 Club* television program. "As a scientific man," says Robertson, this guest (a physician), "naturally analyzed these experiences carefully and concluded that in heaven the mere thought produces the action."

One wonders why even the charismatic Robertson would choose to include such a fantastic tale as a valid example of anything positive within a Christian context. But then again, Robertson's claim (made in defense of modern day miracles) that, "people [in Africa] who were dead are actually being raised again," does nothing to lend credibility to, or confidence in, the validity of any of his other assertions in this flawed volume.

When Is It Right To Die?: Suicide, Euthanasia, Suffering, Mercy

by Joni Eareckson Tada
Zondervan, 1992

reviewed by Harry Conay

Most knowledgeable readers of Christian literature know of the tremendous courage of Joni Eareckson Tada who, though left totally and permanently paralyzed in a diving accident as a teenager, has overcome her physical limitations to write numerous books of encouragement to us all. In addition to her first-hand knowledge of suffer-

ing, two other incidents (the deaths of a five-year-old niece by cancer and her 90-year-old father after a series of strokes) have led her to write *When Is It Right To Die?*

Basing her arguments solidly on Scripture, Tada discusses and faults a variety of commonly held worldly arguments in favor of assisted death to conclude that "any means to produce death in order to alleviate suffering is never justified," but that, conversely, "allowing a person to die when he is, in fact, dying is justified."

With these underlying principles she compassionately examines "the distinction between providing a person with all the life to which he's entitled as opposed to artificially prolonging the process of his death." The guidance she provides is as practical as it is inspirational, and I urge everyone to read this vital and surprisingly uplifting book.

Let's Talk: An Honest Conversation on Critical Issues—Abortion, Euthanasia, AIDS, Health Care

by C. Everett Koop and Timothy Johnson
Zondervan, 1992

reviewed by Harry Conay

In *Let's Talk*, C. Everett Koop, best-known as Surgeon General under President Ronald Reagan, has teamed up with Timothy Johnson, medical editor for ABC News, to discuss "in a series of letters back and forth . . . four of the most critical yet divisive ethical issues facing us today." Although both are evangelical Christians (Johnson being an ordained minister), they "disagree on many specific subjects relating to medical ethics."

Koop is the more conservative of the two, but both claim to regard the Bible as "the primary source of guidance in daily living" and "the life and teachings of Jesus as an inspiring model for compassion and courage." The big truth which this thought-provoking little book communicates is that there may be philosophically, theologically, or even theoretically *correct* answers, but in the practical, everyday realm of daily confrontation and application, there are no easy *answers*. Even among Christians, such life-and-death matters are complex and multi-faceted (requiring prayer, keen discernment of Scripture, dialogue, and a loving attitude).

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

Interview Insights

With Tips From Authors

by Greg Stielstra

You know what you like in an interview guest. You want them to be prepared, to be pleasant, to speak intelligently, and if possible, to know something about your show and audience.

Not surprisingly, authors who are guests on interview programs also have expectations of their hosts. They like the host to be prepared, to ask general questions, and to be somewhat unpredictable.

Verne Becker, author of several books including *The Real Man Inside* and a veteran of hundreds of radio interviews, believes the best interviews are with hosts who have read the book. "Char Binkley of WBCL-FM/Fort Wayne, Ind., had obviously read, thought about, and digested my book before we went on the air," Becker said. "As a result, we had a wonderful interview."

Authors are not ignorant of the busy schedules kept by talk show hosts. Becker is quick to add, "I would love for them to read my book cover to cover, but I understand that many of them are interviewing more than one guest each day and reading every book is impossible."

Fortunately there are other ways to prepare. Most publishers send book announcements which include a synopsis, an author bio, and some sample questions. Many times, the table of contents is a good way to get a feel for the entire book. By reading the first page of each chapter it is possible to know what the chapter covers in greater depth.

Becker believes the pre-interview is perhaps the best form of preparation. "I like it when a station calls me before the interview and asks me what I would like to cover during the program. Not only does the host find out what I am most excited to talk about, but we also develop a rapport that is obvious during the interview," Becker pointed out.

If you haven't prepared, your audience doesn't need to know. "If the host hasn't read the book, . . . I wish they wouldn't say so on the air," says Patty Sprinkle, author of *Women Who Do Too Much* and *Do I Have To?*

Instead, Sprinkle suggests letting the author recommend some questions before going on the air or giving the author a bit more freedom to control the

direction of the interview rather than risking questions which may not relate.

Phrase questions to address topics in a general way. "I am always uneasy when people ask a question about what I said on some specific page," comments Andy Bustanoby, author of *Tough Parenting For Dangerous Times*. "Rather than asking 'what are the 12 tips you give on page 178 . . .' I wish they would ask a more general question about my suggestions for successful parenting."

Unpredictability, while not an expectation, can be a pleasant surprise during an interview. "I like unstructured programs where you never know what might happen next," Bustanoby said.

Becker added that lively conversation can be destroyed by using only the prepared interview questions. "I don't like it when the host reads the sample questions like a script, even though I wrote them," he emphasized. Instead, use the questions to get the interview started, then let it evolve on its own.

Listener call-in, if properly controlled, can keep an interview moving. An interview with Johanna Fisher of KCBI-FM/Dallas is one which Sprinkle points to as a favorite.

"She [Fisher] used the first half of the show for the interview between the two of us before taking calls from the listeners during the second half. This allowed us to cover areas of interest to us and still respond to questions from the audience," Sprinkle revealed.

Get the most out of every interview. Be prepared; read the book if you can. If time won't allow, then read the news release, table of contents, and back cover.

Conduct a pre-interview; spend five minutes with the author before the show and you could wind up interviewing a friend. Ask general questions; your audience will relate better to them and they give the interview the opportunity to move in new directions.

Don't be too predictable; avoid using only the sample questions because they make the interview sound stilted and formal. Listen carefully to the author's answers; they may trigger new questions from you.

Greg Stielstra is manager of broadcast media for Zondervan Publishing House and associate producer of the Zondervan Radio Network in Grand Rapids, Mich.

Religious Broadcasting's Feature Forecast July/August 1993

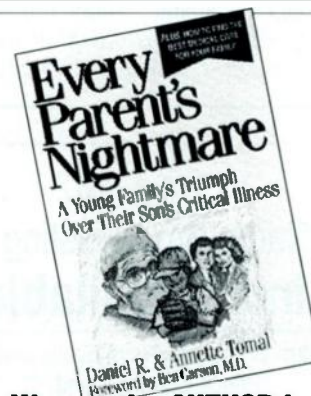
Next month's issue will focus on the publishing industry and on the important role it plays in communicating the Gospel.

* *Carefully Crafted Language*, by Greg Stielstra

* *Communications Planning in the CIS*, by Mark Snowden

* *America, Beyond Tomorrow*, by George Barna and Jeff Blake

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AUTHOR AVAILABILITY: LaPorte, Ind., Chicago, and by telephone.

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National Cable Television Association's Annual Convention; San Francisco, Calif. Information: (202) 775-3669.

June 15-17

REPLtech International; Santa Clara Convention Center, Santa Clara-San Jose, Calif. Information: Benita Roumanis, (914) 328-9157.

June 19

American Gospel Arts Day; Lincoln Memorial, Washington, D.C. Information: (202) 398-4693.

July 10-15

Christian Booksellers Association International Convention; Atlanta. Information: (719) 576-7880.

July 12-16

Image World Dallas (Video Expo & The Cammp Show); Dallas. Information: Benita Roumanis, (800) 800-KIPI.

July 15-17

Satellite Broadcasting and Communications Association summer trade show; Nashville, Tenn. Information: (703) 549-6990.

July 21-23

National Religious Broadcasters Southwestern Regional Convention; Dallas. Information: Phil French, (602) 254-5001.

August 5-7

Christian Country Music Association Convention; Tennessee Performing Arts Center, Nashville, Tenn. Information: Gene Higgins, (615) 344-4442.

August 28-30

Entertainment South Exposition & Conference; Orlando ExpoCentre, Orlando, Fla. Information: (904) 248-0100.

August 29- September 4

14th Congress of the International Leprosy Association; Buena Vista Palace Hotel, Orlando, Fla. Information: Susan Kastner or Jim Gittings, (803) 271-7040.

September 8-11

Radio 93 Convention (sponsored by National Association of Broadcasters); Dallas. Information: (202) 429-5350.

September 16-20

International Broadcasting Convention; Amsterdam, The Netherlands. Information: 44 71 240-3839.

September 23-25

National Religious Broadcasters Southeastern Regional Convention; Tampa Bay, Fla. Information: Mike Bingham, (407) 737-9762.

September 26-28

National Religious Broadcasters Western Regional Convention; Marriott Colorado Springs, Colorado Springs, Colo. Information: Jamie Clark, (916) 485-7710.

October 4-8

Image World New York (Video Expo & The Cammp Show); New York. Information: Benita Roumanis, (800) 800-KIPI.

October 7-10

National Religious Broadcasters Midwestern Regional Convention; Woodfield Hilton, Chicago. Information: Phillip Mowbray, (312) 433-3838.

October 14-16

National Religious Broadcasters Eastern Regional Convention; Sandy Cove Conference Center, North East, Md. Information: Steve Cross, (703) 534-2000.

October 21-23

National Religious Broadcasters Carib-

bean Convention; San Juan, Puerto Rico. Information: Hector Perez, (809) 754-2592.

October 24-31

1993 White Ribbon Against Pornography Campaign (during Pornography Awareness Week). Information: (212) 870-3222.

October 26-31

Religious World Exposition & Conference; Moscow. Information: (708) 990-2070.

November 1-7

National Religious Books Week (sponsored by Evangelical Christian Publishers Association). Information: (602) 966-3998.

November 18-20

National Convention of the Evangelical Theological Society; Washington, D.C. Information: James Borland, (804) 582-2000.

November 20-24

National Convention of the American Academy of Religion; Washington, D.C. Information, (404) 636-4757.

November 21-28

National Bible Week. Information: (212) 408-1390.

December 6-10

Image World Orlando (Video Expo & The Cammp Show); Orlando, Fla. Information: Benita Roumanis, (800) 800-5474.

December 27-31

URBANA 93 — God So Loves the World; University of Illinois. Information: Dan Harrison, (608) 274-9001.

January 29- February 1, 1994

51st Annual National Religious Broadcasters Convention & Exposition; Sheraton Washington Hotel, Washington, D.C. Information: (703) 330-7000.

If your organization is planning a major meeting, seminar, conference, or convention which would be of interest to religious broadcasters or related professionals, *Religious Broadcasting* would like to include it in Calendar Close-up. Please send the information at least three months prior to the event c/o:

Religious Broadcasting
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