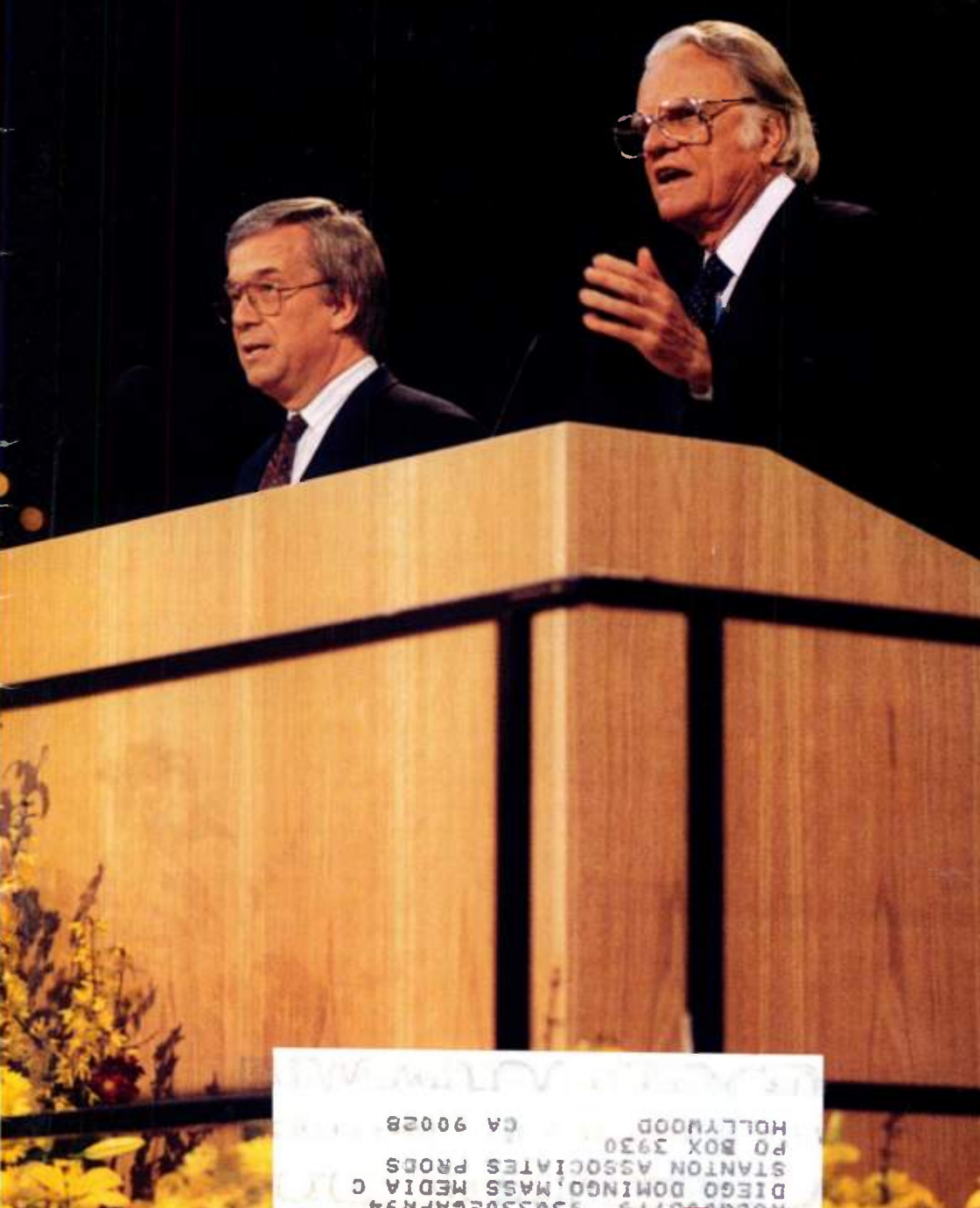


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Features

Turning the Tide in the War of the Words

10 — by Greg Stielstra / In their use of language, says Zondervan Publishing House's manager of broadcast media, Christian communicators have much to learn from the groups that have given modern society such crafty terms as "choice," "dignity," and "acceptance."

Forty-four Years and Counting

12 — by Robin Murray Krug / As Christian publishers across the country design their displays and pack up their products for the 1993 Christian Booksellers' Association Convention, *Religious Broadcasting* presents an "insider's report" on the organization which, for more than four decades, has been a guiding, unifying force within the publishing industry.

Who's Watching America?

16 — by George Barna and Jeff Blake / In an era when the pervasive influence of the media — both negative and positive — cannot be denied, Christian broadcasters are uniquely qualified to reflect and respond to the tangible needs of today's families and to offer programming of quality and impact.

The Accountable Steward

20 — by Elizabeth J. Guetschow / In all areas of his multi-faceted ministry, which includes a radio program, seminars, and a new book, Ken Smith of Christian Stewardship Ministries works to lead Christians toward greater obedience to God.

Beyond the Fallen Curtain

22 — by Mark Snowden / If they are to truly change the lives of the Russian people who are only now free to hear the Gospel, Christian broadcasters and publishers must arm themselves with a communications strategy specific to the Commonwealth of Independent States.

A Prize Better Than Gold

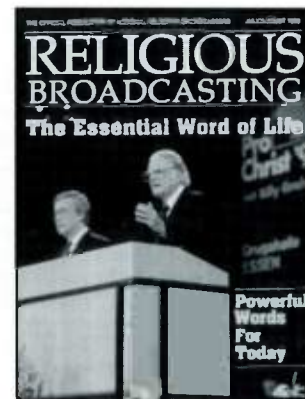
26 — by Dan Wooding / According to some experts, the most recent Billy Graham Crusade, which brought the message of Christ to more than 8 million people across Europe, represented the greatest technological accomplishment since the 1992 Summer Olympic Games.

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Russ Busby
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Calif.



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Signing On

Christian book publishing has become an important collateral function of Christian broadcasting. Early on, broadcasters discovered printed versions of their on-air teaching/preaching were valued by listeners.

Print confers credibility, status, and permanence on the broadcast message. Likewise, broadcasting creates awareness and a bonding with on-air personalities and their message which Christian publishing's normal promotion and distribution channels could never do.

The result is that as Christian broadcasting has steadily grown, publishing has likewise grown. Many Christian best-sellers are written by Christian broadcasters. Christian broadcasting and publishing clearly enjoy a mutually beneficial relationship.

Like many information industries, religious broadcasting and publishing are in a constantly changing technological environment. Some of these impending changes will have an impact on these specialized forms of ministry. One emerging technology showing great promise is digital cable television. John Malone of Tele-Communications, Inc., the leading cable MSO with 10 million subscriber homes, has announced his company has committed \$2 billion to installing this technology. The result will be in excess of 500 individually addressable channels. This development has many interesting implications for Christian ministries.



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

Imagine a ministry wished to address their friends and supporters on television. With addressable cable and nine digit zip codes (which cluster houses in groups as small as 15 or less), it will be possible to target a program to go to only a very specific group of viewers. These could be friends of the ministry, or someone needing a specific form of evangelism or counseling ministry. Combined with mail to this target group, video can become an exceedingly powerful way of

reaching a specific group with a specific message.

But that is just the beginning. It has been apparent since television was invented, it is an elegant electronic instrument capable of much more than its current uses. Combined with a personal computer and printer, the television receiver connected to cable becomes a powerful "telecomputer" (the industry term for this hybrid technology). It will be capable of moving information to viewers/listeners/readers in new and more effective ways.

The daily newspaper offers one example of how the telecomputer is likely to displace current technology in the future. Presently printed on huge rolls of newsprint made from millions of trees and printed on costly presses, the paper eventually lands on your front porch via several distribution channels. Most people read only a small portion of the paper and discard it by the day's end, the result being landfills and garages full of newspapers.

The telecomputer offers a much better option — you will be presented with a screen containing a summary of the news you are specifically interested in reading. If you want a hard copy of an article, it can be immediately printed (in color) on the laser printer. The same article can then be added to a data base for future reference. The advertisements will still be there except the models will be moving and the cars will be driving.

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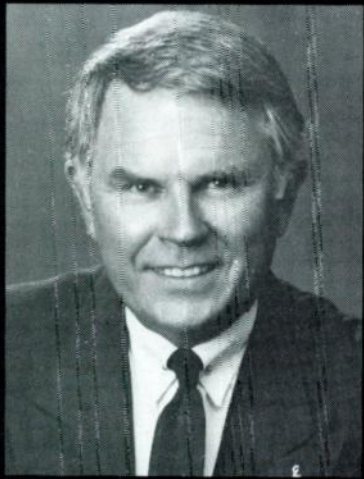


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(Editor's note: Stu Epperson is filling in for NRB president E. Brandt Gustavson this month.)

There is a widespread feeling that the greatest threat to the continuation and very existence of religious broadcasting as we know it is the prospect of Congress and President Bill Clinton codifying or the Federal Communications Commission (FCC) reinstating the so-called Fairness Doctrine. (For a review of the Fairness Doctrine history, see "Washington Watch" in the May issue of *Religious Broadcasting*.)

During the Reagan administration (1987), the FCC held extensive hearings on the Fairness Doctrine, repealing it on these findings: 1. dramatic expansion of the information marketplace insured the public would be sufficiently informed on controversial issues without relying on a government-imposed duty of fairness; 2. the operation of the Fairness Doctrine actually had the effect of reducing the diversity of viewpoints presented to the public; and 3. administration of the Fairness Doctrine created a danger of politically motivated intimidation by government officials.

While Congress twice passed bills to codify the doctrine in 1988 and 1989, Presidents Ronald Reagan and George Bush vetoed them. Now Congress is attempting to pass a similar bill. Senate Bill 333, The Fairness in Broadcasting Act of 1993, was introduced February 4, with Senator Fritz Hollings (D-S.C.) as its main sponsor. To date, Senators John Danforth (R-Mo.) and Daniel Inouye (D-Hawaii) are the only co-sponsors.

This bill's purpose is to codify the Fairness Doctrine once and for all. Also, the FCC could reinstate the doctrine prior to legislative action.

NRB Opposes Fairness Doctrine

Stu Epperson

The most politically non-correct speech today comes from religious radio and television stations broadcasting the programs of James Dobson, D. James Kennedy, Charles Colson, and a host of others, including almost anyone who forcefully advocates traditional family values, our Judeo-Christian heritage, and a biblical world view. These views, not so controversial in the sixties and seventies, are very much so now.

If the proposed bill is passed into law, the results could be disastrous for religious broadcasters. For example, if a religious station broadcasts a discussion on the desirability of a normal, Christian family, an activist group such as Queer Nation could request time to present its views on this "controversial" subject. Well, one request probably could be handled, but how about ten or 20 requests a month? Today's activist groups are better educated, organized, financed, and politically positioned than at any other time in history. Sooner or later, the station will simply have to stop broadcasting "controversial" programming because of the bombardment from activist groups.

What can we do? First, we can recognize this is not a religious versus non-religious, or conservative versus liberal, issue. Along with National Religious Broadcasters, the National Association of Broadcasters, the Radio and Television News Directors Association, and the Newspapers Editors Association are all opposed to the Fairness Doctrine. NRB has contacted these organizations to form a joint effort to effectively lobby Congress and the FCC to oppose the Fairness Doctrine.

Also, we, as religious broadcasters, should ask our listeners to write or call their public representatives in Washington at the appropriate time (this is still in the planning stages). We need to let Washington know of the broad opposition to this doctrine.

David Bartlett, executive director of the Radio and Television News Directors Association, recently told me probably no one will be so adversely impacted by the Fairness Doctrine as religious broadcasters. Let us resolve to work together to see its defeat. ♪



Stu Epperson is chairman of Salem Communications and NRB Executive Committee member-at-large.

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Washington Watch

This month's column updates developments in two broadcasting matters prominent in recent months. Producers of quality children's programming may benefit from a new Federal Communications Commission (FCC) proceeding that could result in rules requiring improved programming for youngsters aged 16 and under. In addition, recent Supreme Court action virtually assures broadcasters the mandatory carriage ("must-carry") provisions of the Cable Consumer Protection and Competition Act of 1992 ("Cable Act") will be enforced through late 1993.

Kidvid Programming Lacks Quality, Quantity

As "Washington Watch" in April noted, the commission considers compliance with the Children's Television Act of 1990 ("Kidvid Act") a serious matter. Experience with enforcement has now prompted the FCC to conclude there has

FCC Considers Tighter Kidvid Rules, Court Validates "Must-Carry" Law

Richard E. Wiley

been "little change in available programming that addresses the need of the child audience." As a consequence, it has launched an inquiry to consider establishing rules specifying "the levels and types of programming necessary" for licensees to fulfill the Kidvid Act's programming goals.

Congress designed the act to meet two goals: to limit commercials carried during children's programming and to ensure broadcasters air material that serves "the educational and informational needs of children." Unlike the commercialization rules which contain straightforward numerical caps on advertising time, the current programming rules are vague.

They set no specific guidelines for the amount of children's programming a licensee must air, nor do they define the type of programs that serve a child's "educational and informational needs." The agency explained this vagueness resulted from the commission's attempt to follow Congress' "express preference" for avoiding specific quantitative and qualitative

standards for children's programs.

But while Congress wished to give licensees discretion to choose the amount and type of children's programming they air, this discretion was never meant to be "unlimited," the FCC said. "Moreover, it seems clear that Congress intended . . . to increase the amount of educational and informational programming aimed expressly at the child audience."

A review of television license renewal applications revealed the hours and time slots devoted to children's programming appear static. Several licensees have relied on little more than short-segment vignettes and public service announcements to fulfill their programming obligations. The agency singled out for criticism those licensees who described animated programs, such as *The Flintstones*, as educational or informational because the shows included generalized pro-social themes. A few congressional leaders also have publicly criticized both the commission and broadcasters for failing to abide by the Kidvid Act's intent.

The FCC attributes the programming problems to broadcasters' uncertainty about the scope of the programming obligation, rather than to any deliberate indifference or disregard for the law. To remedy the situation, the agency solicited comments on several related proposals for more concrete programming rules.

First, the commission is considering whether to require broadcasters to air a certain amount of regularly scheduled, "standard-length" programs (programs with a duration of one half-hour or longer) designed specifically for children aged 16 and under.

Second, the FCC may require that "core" children's programming (those relied upon to satisfy the programming obligation) be designed primarily to serve children's educational and informational needs, with entertainment value as a secondary concern. Third, the agency may adopt "staff processing guidelines" that would specify the amount and type of core children's programming necessary to permit the staff to grant license renewals without requiring further commission review.

Although the rules have not been changed as of this writing, industry reports indicate licensees and networks are making a more concentrated effort to obtain quality children's programming. Producers and syndicators of such programming may discover their work attracts greater interest in the coming months.



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.

Must-Carry Rules Go Into Effect

Supreme Court Chief Justice William Rehnquist recently denied a request to stop the Cable Act's mandatory carriage provisions from taking effect this year. By refusing to enjoin the enforcement of the law, the chief justice effectively eliminated any uncertainty cable operators might not be required to abide by the provisions in 1993.

The Cable Act requires cable systems to carry a certain number (depending on the system's size) of qualified local broadcast signals. A broadcaster has a choice between opting for mandatory but uncompensated carriage or, under a Cable Act provision known as retransmission consent, bargaining for consideration in exchange for permitting a system to carry its signal.

As reported in last month's column, opponents of must-carry unsuccessfully challenged the law as a violation of their free speech rights. Although similar arguments were used in the mid-1980s to strike down earlier versions of must-carry, a special three-judge panel ruled the Cable Act's version was content-neutral legislation designed to serve antitrust and fair trade practice goals.

Rehnquist's refusal to intervene at this stage was based on procedural considerations and will not affect a Supreme Court appeal "on the merits." Must-carry opponents are expected to seek a full review of the three-judge panel's decision, but the court will not be able to hear the case any sooner than October. Given the time the justices usually devote to deliberation, they are unlikely to issue a final decision before the end of the year.

Until then, must-carry provisions will govern carriage rights. Cable systems should now be carrying the signals of broadcasters who opted for must-carry protection. By October 6, contracts negotiated pursuant to retransmission consent will govern carriage rights for other commercial stations.^{9a}

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Dr. David W. Clark
President, National Religious Broadcasters



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Turning the Tide in the War of the Words

by Greg Stielstra

The tongue of man is a twisty thing.

Homer, Iliad

As communicators, whether in publishing or broadcasting, Christians have a great deal to learn from homosexuals, the Hemlock Society, and pro-choice groups when it comes to influencing American attitudes, for each of these groups has deliberately used carefully crafted language, pragmatic plans, and the current climate of political correctness to advance its cause.

Pro-choice groups, for example, use carefully selected words — pleasant words with appealing connotations — to describe their deadly practices. “Choice” is perhaps the strongest illustration of this semantic savvy; choice, when used in almost any other context, has decidedly positive connotations.

Roger Rosenblatt, in his book *Life Itself: Abortion in the American Mind*, quotes a 1990 survey which showed that 73 percent of Americans were in favor of abortion, yet 77 percent considered it to be a form of murder. So strong is the appeal of “choice” in our democratic society that in the minds of many Americans, it is now prized above human life.

The Hemlock Society and other proponents of assisted suicide, such as Jack Kevorkian, have coined various terms to make their practice more appealing.

“Death with dignity,” “mercy killing,” and, most recently, “medicide,” which refers to physician-assisted suicide, are used to describe the premeditated, premature taking of a human life. Yet in terms like these, how could such action be wrong?

Who wouldn’t desire a “death with dignity” or a death with “mercy”? Careful language has once again turned the

In America, people with religious beliefs are the mainstream, and it is time they claimed the position of leadership and respect which is rightfully theirs.

unthinkable into the desirable. Nazi Germany’s “final solution” and even the modern-day “ethnic cleansing” in Bosnia are additional examples.

False Reality

Perception, it has been said, is reality, and perception in America is created and maintained by the popular media. Newspapers, television, and radio have helped to create the perception that peo-

ple of faith in this country are a crazy, closed-minded minority.

Believers are referred to as the “radical religious right,” “Christian fanatics,” or “zealots,” while people with no religious affiliation are described as “mainstream.” The implication here is that people without religious ties represent the majority of Americans.

This could not be further from the truth. Michael Medved, in his book *Hollywood vs. America*, cites a 1992 *Newsweek* poll which found that 78 percent of Americans pray at least once a week; 40 percent attend worship services on a weekly basis; and that only 4 percent of Americans — or what the popular media refers to as the “mainstream,” — claim no religious affiliation whatsoever.

A 1991 *Time/CNN* poll revealed that 78 percent of Americans support prayer in public schools; 89 percent back a moment of silence; and 63 percent could not vote for a president who did not believe in God. Perhaps most telling is a 1991 *U.S. News & World Report* survey in which 56 percent of those surveyed listed a “closer relationship with God” as the single greatest objective in life. In America, people with religious beliefs are the mainstream, and it is time they claimed the position of leadership and respect which is rightfully theirs.

Lessons to Learn

According to recent reports, homosexuals account for only 1 to 2 percent of

the U.S. population, yet they have a political and social voice which far surpasses the strength of their numbers. As a group, they ask for and often receive special consideration at all levels of government, as well as in Hollywood and the media. They have achieved this position through the careful implementation of a plan which Christians, with the help of religious broadcasters and publishing companies, would do well to imitate.

In an article titled "Mainstream America's Acceptance of Homosexuality: Can It Be Accomplished?" (*Movieguide* magazine, April 1993), author Bonnie Harvey spelled out the plan devised by gays to "overhaul straight America."

*America needs to see
the many ways
in which Christians
hold together
the fabric of society.*

This plan included several steps which could be easily adapted to Christianity. In the following list, "Christian" or "Christianity" has replaced the words "gay" or "homosexual" as they originally appeared — a literal displacement of evil by good.

Step 1. "Talk about Christians and Christianity as loudly and as often as possible. Talk openly and frankly about Christianity, making it a common, everyday topic." Many people don't realize how many of their friends and acquaintances are Christians because no one talks about it. People need to associate Christianity with their sensible, productive friends, relatives, and co-workers.

It is also important to talk about Christianity using the proper language. When referring to Christians, use terms like "believers," "people of faith," and "Christian brothers and sisters."

Step 2. "Portray Christians as victims, not as aggressive challengers . . . Christians must be cast as victims in need of protection so that non-Christians will be inclined to assume the role of protector. If Christians are presented as a prideful tribe promoting a rigidly nonconformist and deviant lifestyle, they are more likely to be seen as a public menace that justifies resistance and oppression." Act hurt, not angry, and the public will

rush to your defense.

Step 3. "Give protectors a cause." Christians believe people shouldn't kill, steal, lie, or be unfaithful to their spouses. They respect life and believe people should love their neighbors. Simply applying these tenets would cure most of society's ills without raising taxes by a single cent.

Whether or not a person is a Christian, they must agree that these are noble pursuits. What good American could disagree with this agenda or with the Christians who support it? Show people just how sensible Christian beliefs really are.

Step 4. "Make Christians look good." This can be achieved by reminding the public of the many great people who were and are Christians, such as Dr. C. Everett Koop, Dave Dravecky, General Colin Powell, and others.

Point out positive things done by Christians — money raised for the poor, visitation of the elderly, food and clothing donated to the homeless. Christians have been doing these things since long before welfare.

They do these things not for money or fame, but out of the love which is a commandment of their faith. And they do all of these things without the help of and more efficiently than the government. All too often, the only time Christians are mentioned in the press is when they are boycotting or picketing. America needs to see the many ways in which Christians hold together the fabric of society.

Christian broadcasters and publishers have an awesome responsibility before them, for America is in need of a fundamental language shift which will reestablish Christianity as the mainstream in America. Broadcasters can do their part by insisting that only nondiscriminatory language be used to refer to Christians and people of faith. Wire copy which refers to believers in a derogatory way should be rewritten. News services should be reminded that they need to show politically correct considerations for Christians, too.

Through carefully crafted language and the implementation of the above listed suggestions, America can once again realize that Christians and Christian beliefs have helped make this country great — and that they are too valuable to belittle or do without.

Greg Stielstra is the manager of broadcast media for Zondervan Publishing House in Grand Rapids, Mich.

"Dr. John C. Willke is well established as the pro-life issues expert throughout Christian radio in America.

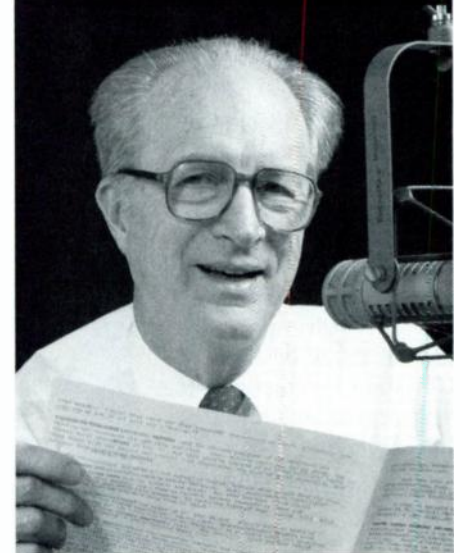
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By Robin Murray Krug, with the staff of Bookstore Journal

Compared to many industries, the Christian retail industry is rather young. Only 50 years ago, few Christian bookstores (as we know them today) existed, and those that were in operation were often small, isolated, and run by people with little business training.

Christian booksellers of that era struggled just to keep their stores afloat, and few resources were available to help them. Not knowing where else to turn, many retailers telephoned and wrote suppliers, such as Moody Press of Chicago, for advice.

"Christian booksellers had an exceedingly great need for a resource group," recalls Ken Taylor, then director of Moody Press. It was 1950, and Moody Press assistant director Bill Moore was spending several hours a day writing letters or talking on the phone to people who felt called to open a Christian bookstore — though they had little or no business experience.

Moore continued his work with the stores, and gradually he and Taylor began to formulate the idea of an association of Christian booksellers. It was clear to both men that the time had come for stores to start helping one another.

An Association Is Born

In April 1950, Moore, bookstore manager John Fish, and a half-dozen other store managers and owners met with representatives of Scripture Press (Glen Ellyn, Ill.), Moody Press, and several other publishers at the Lawson YMCA in Chicago. The group enthusiastically discussed the possibility of holding a convention to benefit both Christian retailers and publishers.

Many misgivings were also dis-

cussed at this meeting. Would all of the denominations present be friendly to one another? Would retailers be willing to share ideas, or would they view one another as "the competition"? And what about profit? Could the necessity of making money even be discussed by Christian

September, and while the event planners had high hopes, none felt sure of success. "I was scared to death that the whole thing would flop," says Taylor. "After the first convention was such a resounding success, all I could think was 'What a relief!'"

A Brief History of the Christian Booksellers Association

Forty-Four Years and Counting



The first Christian Booksellers Association International Convention in 1950, like those that have followed, was an opportunity for fellowship and education among members of the Christian publishing industry.

businesspeople? Today these issues seem absurd, but in 1950 they were serious concerns.

In spite of these questions, the group continued its planning. Finally, Chicago's LaSalle Hotel was selected as the site of the then-unnamed group's first convention. The meeting was scheduled for

The show's success surpassed all expectations: 279 registered attendees and 48 exhibiting companies. During the convention, attendees unanimously agreed to establish a national Christian Booksellers Association (CBA). "The interest that booksellers showed in the program was astounding to all of us," said Pete Gunther, then a Moody employee and later director of international affairs at CBA.

By 1952, many of the concerns that preceded the first CBA convention were resolved. For example, attendees at the third CBA convention were much more relaxed about sharing information.

"Owners had begun to realize that in the business of marketing Christian literature, the competition was not from within, but from without," wrote Jerry Jenkins in *Twenty-Five Years of Sterling Reward in God's Service* (Thomas Nelson/CBA), a history of CBA released for the association's 25th anniversary.

From the start, prayer meetings and devotions were very popular with convention attendees, and serious denominational problems never materialized. The convention quickly became an event at which Christians of all denominations could worship together because of their common love for Jesus Christ.

Addressing the ministry vs. profit issue, Moore said, "After a while it became clear to store personnel that there should be no conflict in ministering and making money. If the ministry is doing well, the money will come in. It's a testimony to run a professional business, and profit is one of the sure gauges of success."

In 1952, incidentally, the third annual CBA Convention attracted 450 attendees and 57 suppliers. CBA was in full swing.

CBA's Salad Years

Since the first convention, Moody Press had donated office space to CBA. After months of borrowing the generous company's office equipment, Moore made the first official CBA purchase: a 30-year-old typewriter bought for \$25.

At that time, the Association was run on part-time work, with many people volunteering extra hours to see that correspondence was answered and convention planning completed. During those first years, these were CBA's major tasks.

For ten years, CBA remained attached to Moody Press, but gradually weaned itself to independence. In 1959, Moore was appointed executive secretary of CBA, becoming the Association's first full-time employee. In 1965, Moore resigned to return to Christian publishing. Soon afterward, John Bass, then personnel manager of the Moody Bible Institute in Chicago, was appointed executive vice president of CBA.

Growing With the Stores

As the Christian bookselling industry kept growing, Bass began to explore and develop management training programs for CBA stores. Education became an increasingly important part of CBA's mission.

In 1968, the CBA board voted to replace the Association's newsletter, the four-page *Advance*, with a 24-page magazine called *Bookstore Journal* (see accompanying sidebar). For the first time, CBA hired a full-time editor to coordinate the publication's production. (The *Advance* had been produced using all volunteer labor, mostly that of retailers John and Dorothy Fish.)

Bass remembers 1969 as a pivotal year in CBA's development. "That was the year we moved the convention from a hotel to a large convention center," he says. "And we saw a large leap forward in professionalism in the industry. Exhibitors took more time and care with their booths, since they were no longer in a small hotel. Everything came together to present the booksellers with a truly professional image."

In 1970, CBA moved its headquarters from Illinois to Colorado Springs, Colo., where it has remained since. In 1978, Bill Anderson became CBA's con-

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CONTINUED ON PAGE 14

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FORTY-FOUR YEARS . . . CONTINUED FROM PAGE 13

vention director. He was promoted to Executive Vice President/General Manager in 1983.

What's Next?

CBA continues to grow and change along with the industry it serves. Some goals, however, have remained constant throughout the history of the Association: serving Christian retailers through conventions, education, encouragement, and sound professional advice.

CBA began with 102 member stores — 78 of which are still in business today. In 1965, 725 CBA stores dotted the country, ringing up annual gross sales of about \$39,000 each. By 1969, CBA's membership soared to nearly 1000 stores. By 1974, the store count mushroomed to 1850 stores, which amassed \$303 million in annual gross sales. At that time, the average CBA store earned annual sales of almost \$164,000.

CBA's member-store total passed the 3000 mark in early 1986, and today the average CBA store earns \$369,500.

"I think one of the most important things CBA does is provide a forum for new ideas," says CBA President/CEO Bill Anderson. "This helps make CBA members more efficient, more effective, more competitive, and ultimately more profitable.

"It's gratifying to look back and see

how far we've come in 44 years," Anderson concludes. "But we also must look to the future with a clear understanding of its challenges and opportunities. It's not enough to ask where the future will take us. Rather we must ask where we will take the future."



CBA Welcomes Broadcasters to the 44th Annual CBA International Convention

More than 12,000 delegates are expected to attend this year's Christian Booksellers Association (CBA) Convention, to be held July 10-15 in Atlanta, Ga. This meeting is not only the Christian retail industry's largest gathering but also one of the United States' 200 largest trade shows. As a forum for Christian retailers and suppliers, the convention has several focuses and many activities going on simultaneously during the week, making it a major media event.

CBA has reserved a special suite of offices at the Georgia World Congress Center for press use. This area will house press registration, interview rooms, and a press lounge area. Media personnel can also pick up convention press releases and other related information at this

office, which will be run by Noel Wilkerson of Walter Bennett Communications (Dallas) and Nancy Guthrie of Nancy Guthrie Public Relations (Coppell, Texas).

Retailers will spend their convention week attending workshops; buying products from the 390 companies located on the 300,000-square-foot exhibit floor; and attending various exhibitor- and CBA-sponsored concerts, receptions, and other events.

In addition to staffing their exhibit booths, many CBA exhibitors will use the convention as an opportunity to unveil new products and promote their latest releases. Authors and musicians will be on-hand all week to meet and greet retailers, give away products, and conduct interviews with the media.

Some of the authors and recording artists at this year's convention include BeBe and CeCe Winans, Bruce Carroll, Paul Overstreet, Wayne Watson, Bill Hybels, Michael Card, Florence Littauer, Larry Burkett, Gordon MacDonald, Barbara Johnson, Connie Scott, Norman Wright, Pat Morley, Max Lucado, Twila Paris, and 4Him.

CBA extends a special welcome to its co-workers in the religious broadcasting industry. If you are able to attend, please remember to pick up your convention badge at the CBA press office in the Georgia World Congress Center. For more information, call CBA at (800) 252-1950.



A large exhibit floor, like this one at the '92 CBA Convention in Dallas, provides an arena for the introduction of new products and services relevant to the Christian publishing industry.

CBA's *Bookstore Journal* Celebrates 25 Successful Years

Dry cleaners have *The American Clothesline*, morticians read *Mortuary Management*, botanists peruse *American Fern Journal*, religious broadcasters depend on *Religious Broadcasting*, and for nearly 25 years, Christian retailers and suppliers have counted on *Bookstore Journal* to instruct, encourage, and inform them.

CBA's first publication was a four-page newsletter called *Advance*. Retailer John Fish became the newsletter's editor because "I was the only one on the CBA Board who couldn't say 'no,'" he once recalled. Fish and his wife, Dorothy, faithfully produced *Advance* for 17 years.

As the Christian bookselling industry grew, the CBA board began to realize that four pages just couldn't contain all of the information retailers needed. After lengthy discussion, the board decided to take the plunge and go into the magazine business.

The first issue of *Bookstore Journal* rolled off the presses in June 1968, thanks largely to the efforts of then CBA executive vice president John Bass, his secretary Margaret Brown, and assistant Zeda Thornton-Leonard.

The magazine quickly grew from 24 pages to 36, and in 1968 a full-time editor was hired. Just one year after *BJ*'s birth, the format was expanded to 60 pages, more than doubling its original size.

The magazine achieved its success by offering practical solutions to retailers' problems and covering news of interest to retailers and suppliers. An ongoing focus of the magazine, incidentally, has been

encouraging Christian retailers to work closely with local Christian radio stations and to be aware of radio exposure's effects on retail sales.

Current *BJ* editor Todd Hafer notes that the *Journal* staff considers its work more than just a job. "We are personally committed to Christian retailers and suppliers and the vital work they do, so we strive to make the magazine informative, practical, and inspirational for them," he explains.

Today, thousands of people in the Christian retail industry consider *Bookstore Journal* one of their most trusted business advisers. James Buick, president and CEO of The Zondervan Corp. in Grand Rapids, Mich., says, "I very much appreciate *Bookstore Journal's* timely and informative articles. They help keep members of the CBA publishing trade up to date. I consider it to be fair and balanced in its handling of industry news. I read every issue."

Retailer Doug Dworak of Maranatha Christian Resource Center in Lincoln, Neb., says, "*BJ* has been one of the most important parts of our store's business over the past 17 years. Since entering the Christian bookstore business without any business or management experience, I've literally counted on *Bookstore Journal* to help me learn how to manage correctly, buy wisely, retail properly, and operate profitably. I couldn't have done it without *BJ*."

Through its reader research, the *BJ* staff knows that many readers spend hours with each issue. And they know that all those well-read issues — complete with notes in the margins and dog-eared pages — prove that the magazine is helping the Christian retailers industry be the best it can be.

Robin Murray Krug is a freelance writer who worked for the CBA convention department for six years. She has contributed articles to *Bookstore Journal* since 1987.



Autograph booths are perhaps one of the most popular attractions during CBA's annual convention. In a scene from several years ago, the late Maria Von Trapp greets attendees and signs her book, published by Creation House.

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The Family According to Television Who's Watchi

by George Barna
and Jeff Blake

In his recently released book, The Future of the American Family, George Barna, of The Barna Research Group in Glendale, Calif., addresses the state of the family today. Here, Barna and associate Jeff Blake consider the portrait of the American family painted by television and urge broadcasters to reach out to a more accurate version of this time-honored institution.

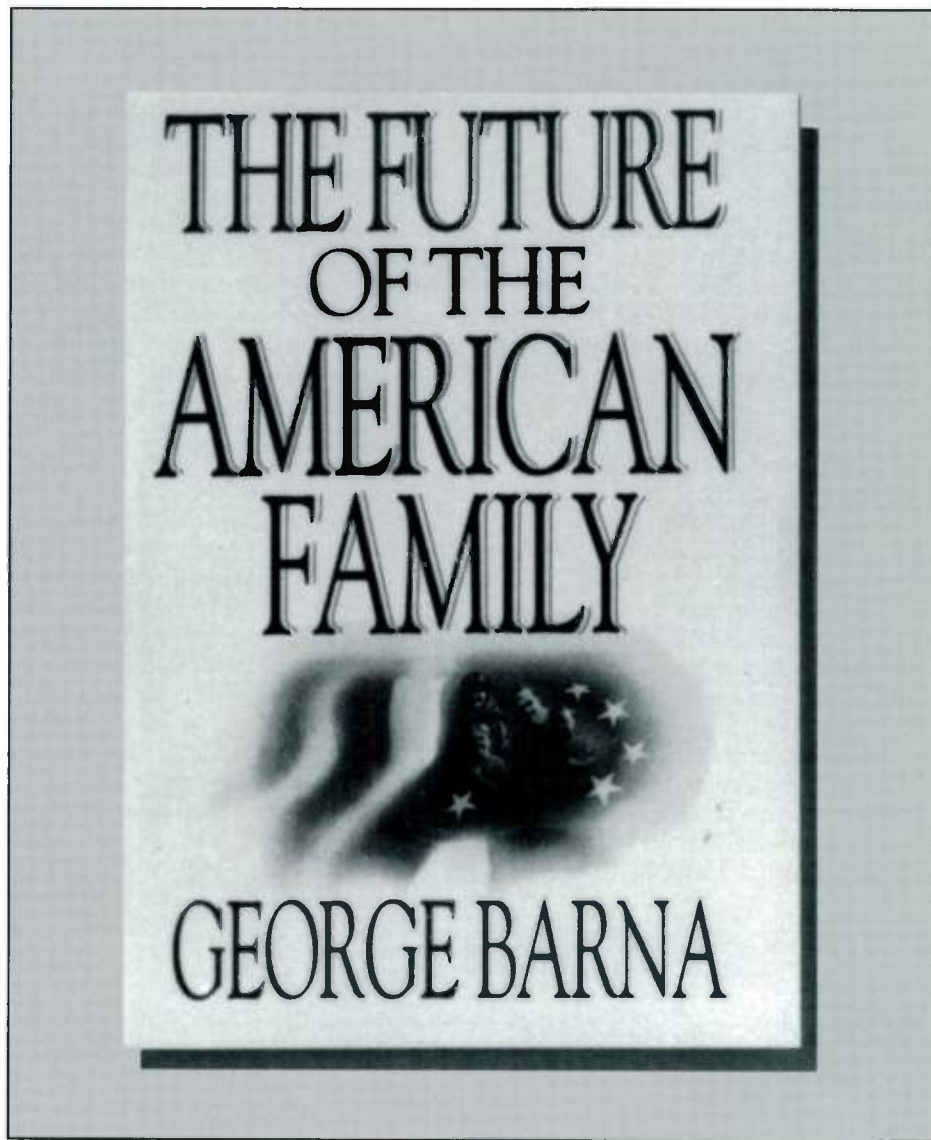
What is happening to the American family? Both on television and in our society, the perception and reality of family has been changing in some subtle and some not-so-subtle ways. Few would deny that America's traditional family values have eroded greatly. But where is the family today, how did it get there, and — most importantly — where is its future?

Innovated or Invaded?

Television in America has become as much a part of our lives as eating and sleeping. In 1950, only 9 percent of American households had a television set. By 1960, that number had jumped to 90 percent. Today, 98 percent of American households have at least one TV set — and 65 percent have two or more.¹

The pervasiveness of VCRs is similarly dramatic. In 1983, only 5 percent of American households had a VCR. By the end of this year, just a decade after the machine was introduced to the consumer market, more than 80 percent of all households will own a VCR.²

While the television and ancillary technologies have become virtual appendages in most homes, a concurrent revolution has taken place in the nature of the family. Ward Cleaver has been replaced by Al Bundy. Donna Reed has been shoved aside by Roseanne. Bart Simpson is the present-day reincarnation of Dennis the Menace. Both the percep-



George Barna's The Future of the American Family examines what lies ahead for one of this country's most stabilizing institutions.

tion and the reality of today's family bears little resemblance to those of the '50s and '60s, either in our households or on our TV screens.

But the challenge facing broadcasters — Christian or secular — is this: while families have been watching the tube, have broadcasters really been watching

families? That is, does television truly reflect and respond to the tangible needs of today's families? Have television producers, instead, fabricated a parallel reality which reflects an imaginative but negative and unedifying view of a new world which we then use as a model for an anemic form of family?

vs. the Family According to God ng America?

The Changing Profile of Families

From 1950 to 1991, the percentage of households composed of married couples fell sharply, from 79 to 55 percent.³ Has the ubiquity of television been a major impetus for this reshaping of the family? Sadly, millions of Americans cannot describe their own version of "family values," much less "traditional family values."

Aided by convoluted public policies, endless political rhetoric, and a general lapse of national morality, new but widely accepted definitions have emerged for "family."

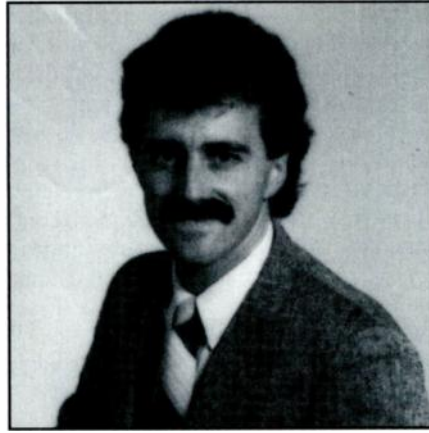
In years past, "family" connoted people related by birth, adoption, or marriage. Legal commitments and bloodlines were central to the definition. Today, however, our research indicates that two out of three adults describe family as all people whom they care about deeply, or the people who care deeply about them. Less than half of American adults describe family along traditional lines.⁴

This fluid, ever-changing definition raises many scary realities for the future of family, since marriage under this definition of family is a temporary condition. Children are seen as interchangeable pieces in the constantly changing landscape of quasi-family relationships.

Cohabitation has become the rage, increasing 19-fold among 18 to 24-year-olds in the past three years alone! Unisex families (i.e., homosexual liaisons) are increasingly acceptable, as long as there is "sincere" bonding taking place. Although just 1 percent of Americans are practicing homosexuals and a large majority of Americans describe homosexuality as personally abhorrent, in this age of political correctness and media-based



George Barna



Jeff Blake

about Hollywood's assault on the family. Whether or not that assault has been strategic and planned makes no difference. There is no advantage to developing and promoting new conspiracy theories. What we, as the underdog, do need is objective analysis and intelligent response. In short, is the assault on the family producing the desired effects and, if

morality, most people feel it is the "right" of two homosexuals to be married.⁵

These attitudes have emerged for numerous and complex reasons. However, there can be little argument that the broader the definition of family we embrace, the less significance and influ-

There can be little argument that the broader the definition of family we embrace, the less significance and influence family will have in our society.

ence family will have in our society. Christian broadcasters are faced with stiff challenges toward restoring healthy perspectives on family and providing media products that support, rather than undermine, the family as God ordained it.

Hollywood's TV Guide: Hit or Myth?

There have been volumes written

so, what can we do to effectively address that condition?

Glance at the recent history of film and television and you don't have to look far for the underlying value system: it consists of a steady diet of situational ethics, a celebration of casual sex and promiscuous behavior, a glamorizing of birthing out of wedlock, and the idea that promoting marriage is tantamount to religious, sexual, and moral prejudice.

The Hollywood line is that marriage is for the weak, parents are fools, and kids are king. The destructive impact of this philosophy is evident in the shattered lives of the adults and children who have experienced the agony of divorce or endured the instability of "common law" relationships.

Perhaps, as a follower of Christ, you are not intimately familiar with the contours of such lifestyles. The easy solution is to gain exposure by turning on some prime-time programming. Recent content analyses indicate that prime-time programs show instances of sexual intimacy among unmarried individuals 13 times for every instance of sexual activity between married adults.⁶

The engine driving the creators and producers of this kind of television fare is

CONTINUED ON PAGE 18

a markedly different value system than that held by mainstream America. A current study of TV producers and executives noted that 97 percent are pro-abortion, 86 percent support gay teachers in public schools, and 51 percent do not believe adultery is wrong. These views are in direct conflict with those of the people for whom they produce programming. And they know it.⁷

So why do they persist in trying to influence people's values and attitudes? For the same reason we seek to use the media to promote Christianity: they believe in what they stand for and will use the resources at their disposal to persuade people to think and behave as they desire — just as we, as Christians, strive to do.

A key difference is that in this situation, those of another viewpoint control the airwaves. And they are effectively creating and communicating some powerful myths about the traditional family:

Myth #1: Marriage is dead. Quite to the contrary, the evidence shows that marriage is both alive and healthy. Nine out of ten Americans wear a wedding band at some point in their lives. More than four out of five adults would get married to the same person again if they had a chance to re-live their lives.

Eight out of ten adults believe that God intended for people to get married and to stay in that relationship for life. Fewer than one out of every ten adults contends that marriage is an outdated idea that no longer fits our nation's culture. In fact, 70 percent of adults state that "if the traditional family unit falls apart, the stability of American society will collapse."⁸

Myth #2: Viewers watch sex and violence because they enjoy it. A recent study we conducted shows that 72 percent of adults believe that today's television programming contains too much violence; 57 percent said it contains too much profane language; and 65 percent believe that television shows too much explicit sexual content.⁹

Americans are tired of watching such garbage. Why do we persist in turning on the set? Because we are a society addicted to entertainment — especially visual, televised entertainment — and if we have to endure excessive junk to get our entertainment fix, so be it. The addiction must be fed. Besides, lacking strong values and convictions on moral and spiritual issues, we remain ambivalent about the effects of

exposure to such programming.

Myth #3: We're watching TV more, so we're enjoying it more. Our latest OmniPoll™ research indicates that the typical adult in America consumes four hours of television each day. That amounts to the equivalent of 24 hours per day for two solid months (61 days) each year!¹⁰

The Television Bureau of Advertising reports that in 1992, the number of hours the television was on in the average household each day was seven hours, up from six hours per day in 1971. Despite all this viewing, however, only one in six adults describes today's TV programming as "very enjoyable."¹¹

Are the above myths powerful forces in today's society? In our culture, perception is often reality; feelings and assumptions are more commonly attended to than philosophy and theology, and image is more revered than relationships. You'd better believe these myths are powerful.

Where Are We and What Have We Learned?

Despite the myriad of potent forces arrayed against the family, our studies

The engine driving the creators and producers of this kind of television fare is a markedly different value system than that held by mainstream America.

show that the notion of a traditional family endures. Though somewhat wounded and a little worse for the wear, most Americans guard the concept of family as critical to their own identity, success, and cultural strength.

When we surveyed adults about how they spend their free time, family received a priority share. Forty-three percent said that when compared to a year earlier, they were now spending more time at home with their family. Only 18 percent stated that they were spending more time watching television than the previous year; 42 percent claimed they were watching less TV than last year.¹²

Undeniably, family today is different than it was when TV and technology first

invaded our lives in the '50s. But armed with some new definitions, an objective assessment of the media assault, and a realization of the impact of targeted technology, the future of the family may be brighter than you think.

People are immersed in a struggle to find viable, significant values by which they can live healthy, productive, and peaceful lives. Americans want to support, if not restore, the family.

So what's the obstacle? Put bluntly, most people are lost sheep, needing guidance. Fewer than one out of every five adults has the qualities of a leader, or the desire to lead. It comes down to who has the vision, the drive, and the ability to truly lead people into a lifestyle and value system that is compelling and viable.

And that's exactly where the church, through its various arms, comes in — including the electronic church. Can we — will we — through all of the means available to us, including broadcasting, lead people into God's presence?

Even though only one out of five adults believes that churches have more influence today on society than they did five years ago, only one-third believe there is absolute moral truth, and just one out of three adults has a true relationship with Christ, a majority believe the Bible has a lot of practical advice on how to have a successful marriage and family. Most Americans describe themselves as religious; most attend church in a typical month; most say religion is very important to them.¹³

The challenge here is making the Gospel relevant, without compromise. Most adults tell us they haven't seen that yet. Yes, they believe the Gospel is relevant to this age, but they need to see it in practice. They're actively looking for evidence. And the electronic church has a tremendous opportunity to fill the void left by much of what takes place on Sunday mornings in churches, supplementing that experience with creative and catalytic experiences of the Christian message and lifestyle.

The Road Less Traveled

The electronic church has huge potential to uphold traditional family values, restore a meaningful definition of family, and even magnify the benefits of God's version of family life. As a Christian broadcaster, how can you do this?

**Through content.* Dispel the confusion about the very meaning and purpose of family. Place the family in a positive context, without preachy dialogue.

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**Through technology.* Signal compression will allow consumers an unprecedented array of programming choices in the near future. Interactive programming will provide viewers an unprecedented level of involvement.

The electronic church has a tremendous opportunity to fill the void left by much of what takes place on Sunday mornings in churches.

resulting in the perception of relevance. On-demand services will offer instant gratification of any felt need. Are you ready to play in this new game?

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This transcends the piping of Sunday morning worship services into American households. It encompasses the application of Disney's imagination, Spielberg's technique, Eisner's acumen, HBO's marketing, MTV's risk-taking, and Jesus' values.

Can you get there from here? It depends on how in tune you are with two critical audiences: the Trinity and the American public. Do you really grasp the depth of people's needs, interests, fears, dreams, and values? And have you really discovered the heart of the calling of a Christian broadcaster? An intelligent blending of these insights can lead you to the precipice of influence through the creation of life-transforming communications. The audience is waiting. And so is your ultimate Boss.

George Barna is the president of Barna Research Group, Ltd., in Glendale, Calif., and the author of 13 books regarding Christianity and American culture.

Jeff Blake is a project director with the Barna Research Group.

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2. *ibid*
3. Census Bureau
4. George Barna, *The Future of the American Family*, Moody Press, Chicago, Ill., 1993; chapter 2.
5. George Barna, *The Future of the American Family*, Moody Press, Chicago, Ill., 1993; chapters 3,4,6,7.
6. Michael Medved, *Hollywood vs. America*, HarperCollins Publishers, New York, N.Y., 1992; chapter 6.
7. Drawn from a study conducted by the Center for Media and Public Affairs and quoted in *Time* magazine, 9/21/92, p. 46.
8. George Barna, *The Future of the American Family*, Moody Press, Chicago, Ill., 1993; chapter 3.

9. Drawn by permission from a study conducted for the American Family Association, Tupelo, Miss.; national survey of 1215 adults, conducted 3/92.

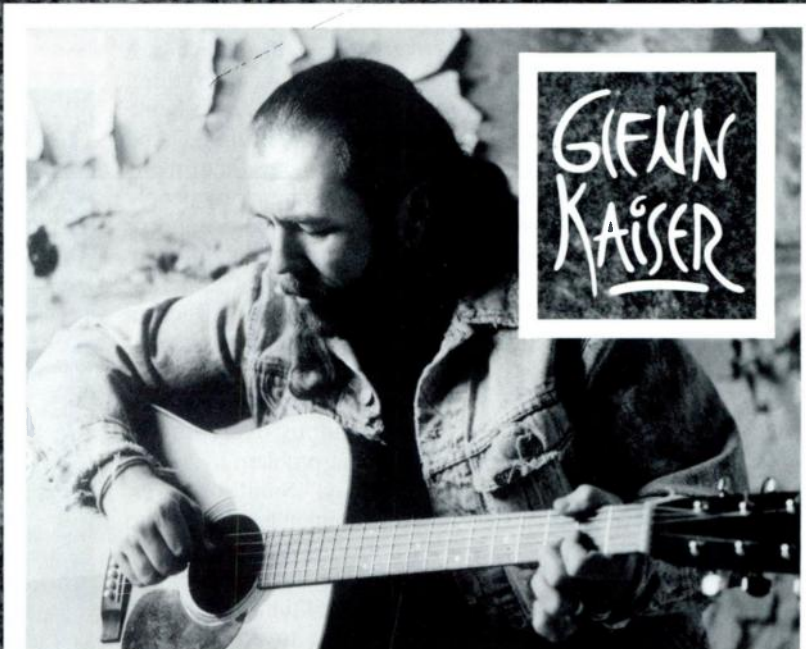
10. George Barna, *Absolute Confusion*, Regal Books, Ventura, Calif., 1993 (forthcoming).

11. From OmniPoll™ conducted January-February, 1993, based on a national random sample of 1205 adults.

12. *ibid*.

13. These pieces of information come from several different sources, all written by George Barna, including: *What Americans Believe* (Regal Books, 1992); *The Barna Report 1992-93* (Regal Books, 1992); *Absolute Confusion* (Regal Books, forthcoming); *The Future of the American Family* (Moody Press).

A L L M Y D A Y S





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SONGS OF WORSHIP & WITNESS

(Circle 212 on the Reader Service Card)

The Account

by Elizabeth J. Guetschow

Ken Smith's book, *It's About Time*, — a book about time management, over-commitment, and procrastination — sat atop a pile of papers in my "in" box for three months before, out of nagging guilt and a realization that my interview with Smith was rapidly approaching, I picked it up and began to look through it.

After initially skimming the book and seeing pages of detailed time-management plans — charts with headings like "Things to Do Today," and rows of columns filled with activities and a "priority coding system" — I began to wonder just what sort of person this Ken Smith was. Did he really expect everyone to be super-organized? Would he set an alarm to mark the pre-established end of our interview session? Did he ever smile?

We've got a tremendous over-commitment problem in society today. I think the solution is to get undercommitted.

As it turned out, Smith was kind, encouraging, and gracious in allowing me a portion of his tightly scheduled day. And by the end of our interview, I realized that his great passions are not clocks, schedules, and charts, but rather obedience to God and the careful stewardship of His gifts.

Grateful Recipients

Most of Smith's work as an author, seminar speaker, counselor, and radio program host revolves around the concept of stewardship. Indeed, the company he founded and currently presides over — Christian Stewardship Ministries (CSM) in Fairfax, Va. — reflects this guiding theme. Specifically, Smith spends much of his time teaching people to be better stewards of their time, and, to a certain extent, their money.

"I would define stewardship as the responsibility for the oversight of somebody else's possessions. So from God's

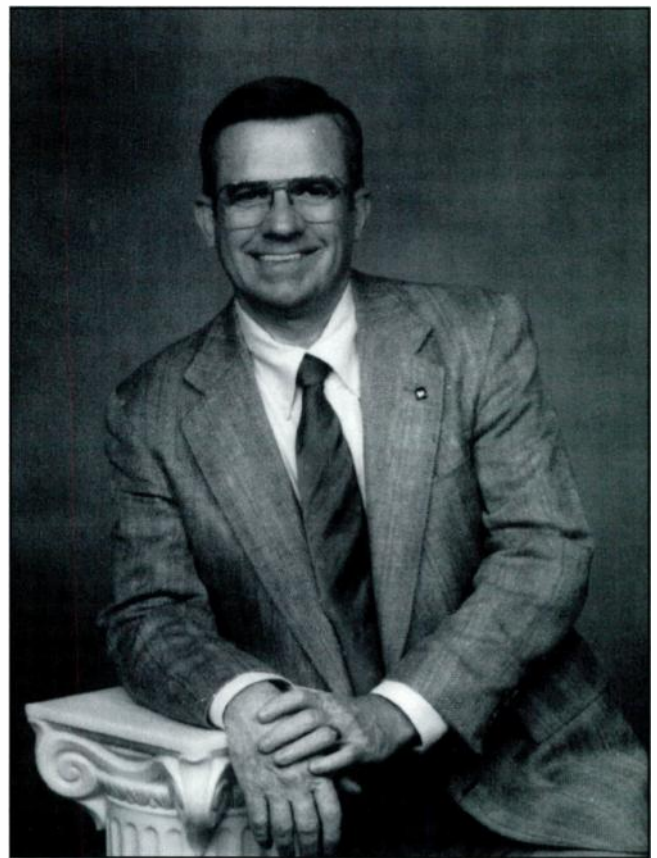
perspective, if He is the owner, that includes money, time, relationships, everything under the face of the sun. I don't think there's anything that we as individuals run into that we don't need to see as belonging to God."

In teaching on stewardship, Smith says he focuses on time because it is "the common denominator of life. I think everything can be reduced to being a product of time." And Smith notes that time is something many people in America, a country seemingly caught up in the idea that constant activity is a reflection of success, are mismanaging.

"We've got a tremendous overcommitment problem in society today," Smith observes. "I think the solution is to get undercommitted. Rather than trying to do more, I think we need to decide to do less. The world will teach us that we've got to do more to climb the ladder of success. I believe that God's economy is just the opposite — that if we'll do what God wants, exclusively, we'll have the peace that passes understanding."

It is, presumably, a lack of such peace which brings people to Smith and to the offerings of Christian Stewardship Ministries. CSM, Smith explains, "is aimed at helping motivated Christians become more obedient. The key word there is motivation. I don't see us as a motivational ministry, and I don't get up and try to convince people to be obedient. But if the Holy Spirit has already convinced them or nudged them, I'm there to help them move from where they are to whatever the next step is."

Those who approach CSM for help will quickly learn that Smith teaches stewardship as a form of obedience. But Smith himself acknowledges that obedience is seldom the initial motivation. "There are a relative few who are motivated out of a desire to be obedient to God just because they love God. I think that the vast major-



Ken Smith

ity are motivated by the pain of disobedience. Whether it's money, overcommitment, stress, relationships, they're often feeling the pain of having been disobedient, to the point that they're motivated."

Eventual Freedom

Smith admits that the process of becoming a better steward of one's time is a difficult one. "It takes more effort to be disciplined than to just let circum-

able Steward

stances guide your life," he says. But, Smith stresses, the end result is a sense of freedom fully understood only by those who have experienced it first-hand.

"Once you've got a plan for doing everything on your commitment list, you'll feel a freedom that too few people ever experience. In fact, much of your load will lift once you've developed the plan and before you accomplish your objective," Smith writes in *It's About Time* (Crossway Books, 1992). "Having a plan actually increases your flexibility because it gives back to you time which would otherwise be lost because you didn't know what ought to be done next. Far from being restrictive or stifling, planning should and can set you free."

As a proponent of what may, to some, appear to be a rigid code which assumes that life is static and predictable and which leaves no room for the unexpected, Smith says he is often asked about the need for flexibility. "The answer depends on where the person is coming from," Smith explains. "If a person is terribly disorganized and very flexible to begin with, they need to move toward being less flexible and more organized. A very structured person needs to work toward finding more room for spontaneity and flexibility.

"My general statement would be that the key to life management is to maximize the amount of flexibility in one's life," Smith says. "The way you do that is by establishing certain routines whereby you know that you are doing everything God wants you to do — you've got a plan, and you're going to do it. And the very fact that you know in advance that you are going to do the things that are important to God gives you total freedom over all the other time you have."

Smith says that such flexibility is inherent in the organized lifestyle he teaches and lives. "I can't think of anything in my life in the way of scheduling that is anything more than a guideline. And I think that's the key — to see it as a guideline and not as a mandate."

Called to Account

According to Smith, the second leg

of the journey toward obedience, one which begins with stewardship, is the process of accountability. Although he has been helping church and community leaders establish boards of accountability for a decade, Smith says the demand for such assistance has greatly increased in the last five years, to the point that he is now producing educational materials on the subject.

"I don't think there's anything new under the sun," Smith says, "and I am quite sure that past generations have learned and refined and polished and perfected that process that I'm beginning to develop again.

"Basically, what we're doing,"

I can't think of anything in my life in the way of scheduling that is anything more than a guideline.

explains Smith, who seems particularly impassioned about modern society's need for accountability, "is teaching leaders, whether they're clergy, businessmen, or anybody [who has] the potential to be a leader, [to] have what I refer to as a board of accountability.

"The easiest way to envision [this] is to envision a personal board of directors. You're talking about three to ten people meeting on a regular basis just to look into your life, not only at the area that initially motivated the person being held accountable, but every other area of his life.

"You might start with the company going broke and end up with your relationship with your wife. Generally, it's a number of things. [You] know that going in, and [you] want that, but I'm not sure I've found anybody yet [who] fully appreciated the depth to which that kind of scrutiny could go until they

engaged in it."

Smith says that the process of accountability, like the process of obedience which is accountability's parent, can be uncomfortable. "There are those [who] have engaged in the [accountability] process only to find out that they aren't interested in being on the cutting edge of obedience," Smith says. "It can be painful, but it's so freeing. The thing that motivates everybody is that they see that freedom in advance, and they experience the freedom even as they move through some painful areas."

Serving as an accountability counselor, according to Smith, involves "having the license to inquire into the life of the individual as deeply as I care to inquire without them having to divulge any confidentialities, and having the individual report to me, either in subsequent telephone conversations or in writing, what they have done to follow up on the commitment they've made to me."

Those who engage in the process of accountability need not forsake the call of stewardship. "The key to good stewardship is obedience to God," Smith explains, "and the accountability process is a very effective method for helping a person become more obedient to God. As they become more obedient to God, they become better stewards."

Smith's belief in the accountability process will manifest itself in his second book, the deadline for which he says he is "assiduously avoiding." In a testament to the success of his own time management principles, Smith is also working on revisions of his existing time management workbooks and on a series of small-group Bible study materials which Smith says he believes "really has the biggest potential to make a difference in the lives of people."

Ideally, Smith notes, people will use the Bible study in conjunction with one of the time and money management seminars he leads, which he describes as "a point of beginning that starts the process."

And as if he doesn't already have enough to do, Smith hosts a daily radio program, also titled "It's About Time" and based on the theme of stewardship of time. With topics from personal organization to daily planning open for discussion, Smith says he is not worried about running out of things to talk about. "In the beginning," he recalls with a smile, "I wondered if I had anything to say. I realized I do."

Elizabeth J. Guetschow is the features editor of *Religious Broadcasting* magazine.

Beyond the

by Mark Snowden

Christian broadcasters, program suppliers, and publishers are reaching out to the Commonwealth of Independent States (CIS) — one of the world's most newly opened "mission fields" — at an unprecedented rate. As such, a communications strategy specific to the CIS must be developed.

During a November 1991 survey trip commissioned by Cooperative Services International (CSI), a humanitarian aid organization affiliated with the Southern Baptist Convention in Richmond, Va., several key communications issues surfaced and are now being considered.

Most of the material that follows is based on first-hand, albeit limited, experience in at least two republics of the former Soviet Union. Hard research data is very limited and is usually focused on specific regions or cities. Much of the information was compiled through the help of many workers related to CSI and its joint-venture affiliates in the CIS.

Various forms of communications media — both print and broadcast-related — are a vital part of the lives of most urban and transitional Russian-speaking CIS citizens. Many social, physical, and, most importantly, spiritual needs can be met through keen wisdom and planning.

This article outlines the critical issues impacting Christian communicators and provides a situation analysis of the needs and services which must be kept in mind as communications efforts are developed. Given the CIS' size and diversity, these suggestions and findings are perhaps best viewed as discussion starters and as building blocks for further study.

Understanding CIS Media

Communications media currently operating in the CIS offer specialized distribution opportunities through a variety of channels:

*Journalism/Publishing — State newspapers and journals (magazines) release news and information. Publishing houses serve as gatekeepers, especially if



Wireless radio offers new opportunities for external influences; wireless sets were banned in Soviet republics by the Marxist government until the late 1980s.

they have distribution control. Bookstores and book deposits are often union controlled.

*Television — State and commercial television opportunities abound. Most programming is broadcast from ancient two-inch reel videotape machines, although super VHS in the PAL standard can be aired. National feeds are received via land lines and microwave relays. Some satellite reception is utilized.

*Radio — State and commercial radio opportunities are open. Magnetic tape is standardized, so straight transfers are possible from compact discs, audio cassettes, and wireless radio. Few battery-operated receivers exist, especially when viewed in comparison to the "cable" radio system wired to the All-Union system,

which is falling into disrepair. However, "innovators" in CIS society use wireless sets in combination with audio cassettes. Compact discs are coming in slowly.

Other methods of communication which should not be overlooked by Christian broadcasters and publishers include display advertising, such as placards, billboards, street banners, bus signage, and shop windows; platform/performance media; and movies. Some communications outlets in the CIS bear a resemblance to a United States counterpart, while others are unique to the CIS.

Video salons — mini-theaters — are readily available but have a questionable reputation because of their association with pornography. These salons seat small groups and show current videocas-

Fallen Curtain



Some Christian broadcasts are received through All-Union networks; satellites and microwave signals aid in the broadcasting of the Gospel. Above, Mark 4:12 is displayed in Russian.

settes, mainly movies from the West.

Libraries are primarily found within universities and can be a significant source of religious information. Public libraries do exist, but most are not readily accessible. Research regarding a library/video salon/bookstore combination is needed. Information about other countries is available at cultural/friendship centers and is presented through exhibitions, reading rooms, video displays, discussions groups, cultural events, and lectures.

A final "vehicle" for communication in the CIS which should not be overlooked is telecommunication. This most important medium provides the "human connection" and appears to be extremely effective. Utilization of the telephone is nearly essential for communication with the people of the CIS.

The People of the CIS

The goal of Christian media in the CIS should be to enhance communications effectiveness by meeting people at their level of understanding. More than

100 national groups speaking more than 400 different languages populate the CIS and represent varying levels of income and education which, in turn, affect learning, retention, and overall acceptance of new concepts. Christian communicators planning a ministry in the CIS must be aware of three major population groups: the urbans, transitionals, and rurals.

The urbans usually speak Russian as a first language and another language secondarily. They are literate and fully integrated into CIS society. The urbans have achieved sophistication in government, business, education, economics, and culture. They have a high media awareness and are prolific consumers of a wide variety of available media. However, the current values shift seen in the CIS will require a re-learning of traditional language, history, and culture among the urban people. Still, their openness to innovation makes them priority targets of communications efforts.

In urban families, husbands and wives usually work from 9 a.m. to 5 p.m.

After work, they typically eat quickly and then begin looking for food and household supplies. During CSI's 1991 survey trip, one city dweller commented that the "daily routine" basically involves standing in line for food, seeking information on shipments of goods, and talking with friends about new outlets for commodities.

The transitionals are rural people who have moved from the villages to the cities. They are just beginning to adapt to urban culture. They are the antithesis of the disillusioned urbanites who try to go back to their roots by migrating to village customs and rural ways of life. The "transitionals" generally have not achieved the level of education found among the urbans.

Most transitionals live in urban environments. In light of all the changes in the former Soviet Union, the transitionals tend to revert to traditional roots. This does not mean that they move out of the cities, but rather that they adopt more of a traditional outlook while continuing to live in urban areas.

The "rurals" are the most traditional of the three population groups. Their lifestyle basically remains unchanged, and many are shepherds and farmers. Most hold to Islamic beliefs or ancient tribal customs. Relevant communications channels and responsiveness are more limited within this group. More research is needed to determine needs and issues of concern. It is assumed that interpersonal communication works best with this group.

CIS Priority Communications Needs

Unprecedented opportunities exist to meet the felt needs of the CIS people, particularly the urbans. Social and political changes have created a genuine thirst for information which Christian communicators are in a unique position to supply. Categories of need which should be addressed in any communications strategy include the following issues, according to information gathered by CSI

CONTINUED ON PAGE 24

BEYOND THE . . . CONTINUED FROM PAGE 23

researchers in interviews with top government officials, community leaders, business professionals, and other colleagues. Based on a 1991 CSI international survey, the top 20 issues of concern and interest among the people of the CIS are:

1. The decline of the economy; lack and deficiency of essentials such as healthy food, adequate housing, sanitation, clean water, clothing, education, work; security; and accelerating inflation.
2. Marketing and management skills.
3. Understanding of a market economy.
4. Modern electronic technology.
5. Tool and machine building.
6. Ecology.
7. Industrial waste management.
8. Education, including vocational training, teacher improvement, and childhood education.
9. Communication with the outside world.
10. Health and medical issues.
11. Independence.
12. Understanding of spiritual matters.
13. Absence of new spiritual orientation after the demise of a state-supported ideology.
14. Lack of spiritual teaching and morality education.
15. Stress management.
16. Language proficiency.
17. Coping with the economy/money management.
18. Prejudice and ethnic tensions.
19. Family life — cohesiveness, marital stress, and survival.
20. Women's issues — abortion, home economics, family health, quality family time, and leisure time.

Communications-related Needs

Christian media products and services are desperately needed in the CIS, for these are the instruments by which the message of the Gospel will be spread. Important media products include information/literature, and television and audio products. Needed services include marketing and training.

Information needs to be made available in print primarily, although broadcast outlets should be explored and utilized where possible. Educational and informational journals (magazines) and small books on a variety of interests must be designed and published, with a priority put on material for children and youth.



This broadcasting tower doubles as a viewing platform for a panorama of Alma-Ata, the capital of Kazakhstan, the CIS' second largest federation.

Lightweight production equipment is needed for the publication of manuals, promotional leaflets, simplified brochures, and tracts.

In utilizing the medium of television, broadcasters should not overlook the potential of Western family-oriented programming to inspire and motivate. Television programs over-dubbed in Russian can air in the CIS but must first be evaluated for cultural appropriateness

and the ability to generate a "desired response." Children's educational "special feature" programs, basic spiritual topical programs for young adults, and business educational training "how to's" are in particularly great demand.

Short "public service announcement" spots and single, stand-alone productions are needed. Because of the typical urbanite's lack of free time, programming must be a one-shot affair. Ongoing serials are counter-productive given that they usually require some specific, prior knowledge.

Although broadcasting is a priority, videocassette distribution is also needed to extend programming into modernized apartments and homes. Programming should be generated with lending libraries and video sales in mind; this maximizes the efficiency of the production efforts and recoups some funds.

Given the need for personalized instruction on demand and alternative family programming, the growing popularity of VCRs will likely continue.

Audio accessibility is an additional important consideration in communications planning. Education, music, and news are three important components to include in Christian-oriented audio programming. Young people and college stu-



This busy street scene in Moscow is typical of the city where finding food is a daily battle and where freedom has yet to bring prosperity.

dents, in particular, need an alternative to the secular concepts pouring from their Walkmans. Community leaders insist there is a need for personalized information and alternative entertainment for audio cassette users.

In addition to the aforementioned media products, the CIS presents a great need for the following media services:

*Information — After understanding the needs and concerns of a given population group, non-dated, current information must be made available. Informative articles and programs must meet specific needs, present a global perspective on the topic, and be done with a high level of spiritual sensitivity.

*Marketing — Marketing expertise is needed in many areas. Advertising and audience understanding are virtually non-existent. In addition to doing general advertising and promotion, marketing services are needed to determine dynamic needs within the culture. Strategic planning and, ultimately, the ongoing effectiveness of communications efforts must be based on market research, audience analysis, spiritual sensitivity, and ongoing evaluations.

*Training — Overriding the absence of all other communications services is the general lack of training in marketing and in television, radio, and print production. State and commercial technicians must be educated and their skill levels upgraded.

An Open Door

In summarizing observations made through personal interviews with government officials, state television and radio stations, and independent businesses, it is clear that the CIS represents an open door of opportunity for the placement of quality media products, the provision of strategic communications services, and, ultimately and most importantly, the spread of the Good News of Jesus Christ.

The urban population will benefit most and most rapidly from strategic communications efforts, and as a result, programs and products should target this audience segment. However, the transitional and rural population groups will also benefit from targeted media services and products, and this point should not be overlooked. And Christian communicators must, above all, never lose sight of the eternal, guiding basis for all work done with the people of the CIS.

Mark Snowden is a communications consultant for the Foreign Missions Board of the Southern Baptist Convention in Richmond, Va.



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(Circle 210 on the Reader Service Card)

by Dan Wooding

In this, the second of two exclusive reports from Essen, Germany, international journalist Dan Wooding writes about Billy Graham's extraordinary European mission, which experts say was the largest technological project undertaken since the Barcelona Olympics in 1992.

Billy Graham ran the "good race" in Germany recently, and as a result, thousands of Europeans found a reward even more precious than gold. As the 74-year-old evangelist gave his nightly invitation during his crusade — known as ProChrist '93, based in Essen, Germany, and transmitted by satellite to 1400 other locations — more than 250,000 people moved forward to receive Christ.

Seven regionalized editions of the satellite programs were produced, combining music and testimonies from each region with the talents of several internationally recognized artists. "Our philosophy," explained Bob Williams, director of Mission World Europe, the pan-European satellite extension of ProChrist '93, "recognizes that technology does not limit the work of the Holy Spirit, but in many cases enhances this work and the effective communication of the message God has called us to implement.

"If you can imagine [that] in most stadiums, Billy Graham is a small speck down there on the platform, but in a closed-circuit setting, by satellite or videotape on a screen, he becomes 20 or 30 feet tall, and the lights are turned down so there is less distraction. We recognize that we can extend the gift of the evangelist and the work of the Holy Spirit without extending the evangelist and without diminishing the impact," Williams added.

Working Under Pressure

As Graham preached, a seven-camera live split-feed simultaneously provided a signal to the overflow crowds in Essen, to the ProChrist '93 downlinks in

400 other cities in Germany, Austria, and the German-speaking areas of Switzerland, and to more than 1000 additional Mission World Europe centers throughout Europe.

At the conclusion of the sermon, technicians in Essen worked through the

crusade, Flessing and Flessing, Inc., of Auburn, Calif., oversaw the production of more than 60 music videos for Mission World Europe. The videos were shot in some 16 countries in Europe and the former Soviet Union during a five-month period. Beyond this, Flessing and

Flessing helped produce more than 75 feature and short stories, shot on location in nearly 60 European cities.

For Greg Flessing, a general partner in Flessing and Flessing, this project was "even more complex than the Olympics." Flessing explained that "part of the issue was the way languages were treated and also the satellite feeds.

"In the Olympics, you have a lot of events going on, and so you'll have a truck dealing with track events and another dealing with archery or rowing. But they're producing a single feed. In our case, we had some live production, but we also had this horrendous post-production activity that does not happen at all at the Olympics," Flessing said.

"In the Olympics, there is the language question, which is all handled down the line with the individual countries taking care of their own interpretation," Flessing continued. "They take the feed and add their voice-over. In our case, all of that had to be merged on

location, edited overnight, and then sent out. That is something that doesn't happen at the Olympics, with so many versions and languages all to be turned around in a short period of time."

Flessing and Flessing had a total crew of 64 in Essen to handle all aspects of the project, from running the cameras to doing the post-production work, both audio and visual.

Breaking New Ground

ProChrist '93 was the fourth in a series of world-wide regional outreaches which have sought to extend Mr. Graham's crusade ministry across entire

A Prize Better Than Gold

night to produce 13 90-minute programs in 44 languages and to transmit these programs on seven satellite uplinks during an 11-hour period.

Technically speaking, ProChrist '93 represented the biggest technical event in Europe since the Barcelona Olympics, utilizing four miles of videotape and six miles of audio cable, seven edit systems, eight transmission stations, more than 80 color monitors, 48 channel audio mix points for language mixing, and eight uplink trucks.

Prelude to an Event

As part of the pre-planning for the

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, World Mission Europe had more actual crusade locations than any previous Mission World event.

Mike Southworth, manager of satellite services for Mission World Europe, said that in some countries, the Christians could afford to purchase the necessary reception equipment; however, in less affluent areas, the Billy Graham Evangelistic Association (Minneapolis) provided the equipment as well as projectors and sound systems. The Association also sent a Western technician to each location.

Kimothy Vaughn, who worked as a consultant for the uplinks and the

Our philosophy recognizes that technology does not limit the work of the Holy Spirit, but in many cases enhances this work and the effective communication of the message God has called us to implement.

expressions before each service.

"The highlight for me was getting to know these interpreters, especially the eastern European representatives, who are all outstanding leaders in their own countries," Mydske said. "The sharing time each day was wonderful. We met each morning for a devotional and then again in the evening. Just to hear them pray together and [to realize] the burden they had to reach their own country was probably more impressive to me than the actual work they did."

Mydske said he was particularly moved by the way the interpreters from the former Yugoslavia worked together. "We had the Bosnians, the Serbs, and the Croats, who are at war in their countries. When they came together, they not only put aside those differences, they were molded into one body and one spirit.

They had a wonderful spirit of unity in Christ," Mydske said.

The crusade's interpreters were divided up into eight different groups, each with a captain whose job it was to coordinate all the daily and professional activities of "his" interpreters. One of the captains was Argentine-born Alex Alba, president of Alba Communications, Inc., in Burbank, Calif., which, among other things, specializes in dubbing English films and video programs into different languages.

Alba was captain of group seven, which included interpreters from the Commonwealth of Independent States. Because many of the group's members did not understand English or German, Graham's sermon was first translated into Russian by Viktor Hamm, who

had been Graham's interpreter during his historic Moscow crusade. Watching a monitor of Hamm, group seven's members interpreted from Russian into their own language.

Still, some problems did arise. "One humorous incident occurred when Mr. Graham spoke about a caterpillar, and some of [the translators] went in the direction of a 'tractor' or 'earth-moving machine,'" Alba recalled. "Fortunately, we were able to go back after the message and do an immediate edit."

Changed Lives

Auke van Slooten, an interpreter



All 43 translations of ProChrist '93 were coordinated through one central control center.

"receive side" of Mission World Europe, said this particular broadcast project was historic in the extent of its outreach into the former Soviet Union. "It was the largest closed-circuit transmission in Europe ever," Vaughn said.

Many Languages, One Message

To enable everyone at the satellite venues to clearly understand the message, a team of 84 interpreters simultaneously translated Graham's sermon. The appropriate local language was then transmitted during the satellite presentation of Graham's message.

Before the sermon began, a "host" voice presented the first portion of the program and, once Graham began speak-

ing, monitored the interpretation of his colleague — the "message voice." The time delay of all but the German-language broadcasts allowed for the correction of translation mistakes.

Norm Mydske, who directed the interpretation for Mission World Europe, was deeply impressed with the caliber of the different translators. "Virtually all of them were top leaders from their own countries," he said.

The interpreters arrived in Essen for training one week before the crusade began. Each day, Graham's secretary provided Mydske with the text of the evangelist's sermon for that evening, allowing the interpreters to go over it word by word and iron out difficult words and

A PRIZE . . .
CONTINUED FROM PAGE 27

from the Netherlands, became a believer after hearing Graham preach from Dortmund, Germany, in 1970. He was 16 years old when he accidentally tuned his radio to Graham's mission. Although he listened for just five minutes, the broadcast left him anxious to know more.

The following day, van Slooten went to the local library and found a book by Graham called *The Challenge*, which was a compilation of ten sermons preached by

Graham at Madison Square Garden in New York City. Auke locked himself in his bedroom for the weekend, read straight through the book, then read it again. At the end of each sermon, when Graham issued the invitation, van Slooten "came forward" in his bedroom — a total of 20 times.

Each time, he accepted the Lord but did not receive assurance. By midnight on Sunday, it dawned on van Slooten that he was being asked to repent and believe. He had repented; all that remained was for him to believe. For the 21st time, van Slooten "came forward"

— and this time, he believed. Nearly a quarter of a century later, he would serve as the voice of Billy Graham to the Dutch and Flemish people.

Forty-two technicians were dispatched from Europe and the United States to the same number of venues throughout the former Soviet Union to oversee the technical side of the mission. All said that their lives had been deeply affected by seeing God at work in such a powerful way and also by having such close fellowship with the Christians from the Commonwealth of Independent States.

David Yeats, who was located in Dnepropetrovsk, in the Ukraine, worked with a team of local technicians. He testified, "The experience in the Ukraine effected permanent changes in my life. I will never forget that experience. My mind has been constantly preoccupied with the people as well as with their political and economic situation."

The Ukraine meetings were held in Lenin's Palace, a building dedicated to Lenin. The total attendance for three nights was 3000, with up to 100 coming forward each night. "It was thrilling to see all the transmissions come through well and to see people respond to Christ," Yeats said. "A few years ago, I'm sure no one ever thought that the Gospel would be presented in Lenin's Palace."

The Rev. Evan Velhuizen went to Vorkuta, Russia, a frozen city of 150,000 people some 1200 miles northeast of Moscow. "Vorkuta is famous for two things," Velhuizen said. "Coal and prisoners." The prisoners were "deported" to the area between 1935 and 1940 by Josef Stalin, and huge numbers died there in the mines or while building the railroad.

Speaking about the satellite meetings, Velhuizen said, "In three evenings of Billy Graham crusades, 5200 people attended, eager to hear what this living legend could tell them about God. These Russians were exercising a new-found freedom by attending. Only two years ago, virtually all religious activity was underground. Now, in broad daylight, hoards of peo-



ProChrist '93 technicians, some of whom came from the United States to assist with the crusade, kept in contact with seven satellite uplink centers via telephone.



A complex network of satellite uplinks made the 1993 crusade one of the largest technological projects undertaken since the 1992 Barcelona Olympics.



Billy Graham

ple filled the hockey arena that housed our meetings.

"In the midst of Vorkuta's cerebral survival in a country of change, a new element has entered the arena — Christianity. Real Christianity has arrived in the marketplace and Vorkuta will never be the same," Veldhuizen said.

Commenting on the fact that 250,000 people had received Jesus Christ as their personal Savior through the crusade, Williams said, "I rejoice and stand in awe

*We had the Bosnians,
the Serbs, and the
Croats, who are at war
in their countries.
When they came
together, they not only
put aside those
differences, they were
molded into one body
and one spirit.*

at the way the Lord works. But I will never be satisfied. If 25 million accepted Christ, it would still not be enough. There

are too many people out there who have not heard."

Williams added that the next Mission World outreach will take place in January, when Graham's crusade in Tokyo will be extended to what is being called "Billy Graham's Pacific Rim Mission" — some 500 locations including Korea, Hong Kong, Macau, Taiwan, the Philippines, Thailand, Malaysia, Indonesia, and Singapore.

Putting it all in perspective, Southworth noted, "There is so much beyond planning, beyond organization. It is all in God's hands. I think the whole miracle of Mission World is that it works. God, in His sovereignty, prevents all the possible things that could go wrong, or allows them to go wrong to a point [at] which you realize that He is the One in control and it works because He does it!"

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).

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Inside NRB

Magazine Places At EPA Convention

ST. PAUL, Minn. — *Religious Broadcasting* magazine took home fourth place in the 1-2-3-Color-Cover Category in the Higher Goals In Christian Journalism Award division at the annual Evangelical Press Association (EPA) Convention May 10-12 in St. Paul. The honored entry was *Religious Broadcasting's* September 1992 cover.

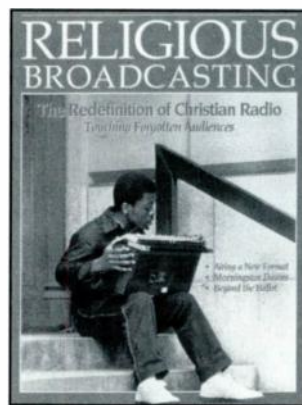
"I felt the award was in recognition for the improvements the entire magazine staff has been making on behalf of the publication," said editor Ron Kopczick.

"It is a privilege to be honored in this way for

the work we are doing."

Features editor Elizabeth Guetschow added, "I felt proud to be a part of a magazine which was recognized by others in the publishing industry, but it also motivates me to continue to improve."

EPA consists of approximately 350 religious publications throughout the United States and also includes more than 60 associate and business members. Approximately 270 attended the St. Paul convention at the Radisson Hotel. EPA 94 will be held in Costa



September 1992 Cover

Mesa, Calif., May 9-11.

Sanders Featured Speaker At South-eastern Regional

CLEARWATER BEACH, Fla. — The National Religious Broadcasters (NRB) South-eastern Regional Convention is scheduled for September 23-25 at the Adams Mark Caribbean Gulf Resort in Clearwater Beach.

The featured speaker will be Al Sanders, founder of Ambassador Advertising in Fullerton, Calif. NRB president E. Brandt Gustavson will also address the gathering. For more information, contact Dick Florence at (813) 391-9994.

Dobson, Bauer Scheduled For Western Regional

COLORADO SPRINGS, Colo. — Dr. James Dobson of Focus on the Family and Gary Bauer of the Family Research Council are among the scheduled speakers at the National Religious Broadcasters (NRB) Western Regional Convention.

To be held September 26-28 at the Marriott Hotel in Colorado Springs, other convention events include a golf tournament, an auction, and a tour of Focus on the Family's facility. For more information, contact Jamie Clark at (916) 485-7710.

NRB Celebrates 50th Anniversary During Its 1994 Convention In Washington, D.C.

MANASSAS, Va. — The 51st Annual National Religious Broadcasters (NRB) Convention & Exposition may be nearly six months away, but it's never too early to begin planning to attend. To be held January 29-February 1 at the Sheraton Washington Hotel in Washington, D.C., NRB 94 will feature a special celebration of the association's 50th anniversary as well as the normal convention workshops, seminars, exhibits, and general sessions.

Confirmed speakers for the convention include Charles Swindoll of Insight for Living, Ravi Zacharias of Ravi Zacharias Inter-

national Ministries, James Dobson of Focus on the Family, and John Hagee of Cornerstone Church in San Antonio, Texas. Participating with music will be The Cathedrals and Steve Green.

Changes from previous conventions include an expansion of the educational workshops from two sessions to three and the rescheduling of the NRB business meeting for Saturday afternoon before the convention officially begins.

Early Bird registration is already under way. For more information, contact the NRB conventions department at (703) 330-7000.



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Trade Talk

Airwave News

STOKE-ON-TRENT, England — The United Christian Broadcasters' (UCB) radio station commenced broadcasting on April 29 with the Astra Satellite Sky Sports channel, becoming Britain's first permanent, 24-hour Christian radio station. The programming features easy-listening contemporary Christian music (75 percent) and news/talk (25 percent). Formed in 1986, UCB operated temporary broadcasts on AM and FM frequencies between 1987 and 1992.

VIRGINIA BEACH, Va. — Former Miss America (1973) and veteran broadcaster Terry Meeuwsen joined *The 700 Club* in June as a full-time co-host, replacing Christian recording artist Sheila Walsh Miller who left the show last fall because of personal problems. Meeuwsen was the substitute co-host since Walsh Miller's departure.



Terry Meeuwsen

HOUSTON — KGNM-AM/St. Joseph, Mo., and WBTG-AM/Florence, Ala., have become affiliates of the Morningstar Radio Network's AC music format. KGNM switched to the network from an inspirational/lite AC format and WBTG dropped its Christian talk format to join the network.

CARY, N.C. — Latin America will soon have its first Christian satellite radio network because of a joint effort involving Trans World Radio (TWR) and HCJB World Radio. After more than two years of research and negotiations, TWR and HCJB have agreed to establish a 24-hour satellite service, which will be available to all stations in Spanish-speaking Latin America, stretching from the U.S.-Mexican border to the southern tip of Chile. Target date for initiating the service is November 20.

DENVER — This year KPOF-AM/Denver marks its 65th year in ministry. The oldest Denver station having its original license, KPOF began broadcasting from the cam-

pus of Belleview Christian Schools on March 9, 1928. KPOF also "has the distinction of being the oldest Christian radio station of the oldest network of Christian stations in the world — the Pillar of Fire Radio Network" (Westminster Window, March 4, 1992).

OKLAHOMACITY — Fellowship of Christian Athletes (FCA) and KQCV-AM/Oklahoma City have been honoring athletes from area high schools in central Oklahoma. Students who are active in their respective school's athletic programs as well as notable leaders in their churches and FCA are nominated by their coaches. Selected on a weekly basis since February, the winner is announced each week during Sports Spectrum, a Radio Bible Class program focusing on nationally known Christian athletes.

WASHINGTON, D.C. — WAVA-FM/Washington, D.C., talk show host Mark Gilman went to Guatemala in May for a week of taping interviews with Compassion International volunteers for his show, *On the Mark*. Gilman was able to witness first-hand Compassion's work in Central America and to meet some of the children sponsored by WAVA listeners during its "Christmas with Compassion" drive last Christmas.

ST. LOUIS — KXEN-AM/St. Louis, flagship station of the Mid-America Gospel Radio broadcast group, recently celebrated its first anniversary as Praise Radio 1010, St. Louis' only praise and worship station.

NANUET, N.Y. — *The Choice Is Yours*, a weekly 90-minute call-in talk show hosted by pastor Sarah Utterbach, debuted in March on W M C A - A M / New York. The program serves the New Jersey-Pennsylvania tri-state area.



Sarah Utterbach

Utterbach, co-pastor (with her husband, Clinton) of Redeeming Love Christian Center in Nanuet, is also the co-host of *Listen to Jesus*.

DALLAS — KCBI-FM/Dallas has provided enough books for a library at the Dallas Life Foundation (a homeless shelter). The Christian books came from the surplus of those donated in 1991 by listeners in response to a book drive to establish Christian libraries in prisons. The new library offers books, games, and other materials for children and adults as well as a reading club for children.

Awards

ARLINGTON, Texas — KCBI-FM/Dallas' southern gospel program, *A Lifetime of Musical Memories*, has been named Top Radio Program of 1993 by the International Country Gospel Music Association. Hosted by Tom Nau, the program offers a mix of southern gospel music and interviews with local artists.

GRANDRAPIDS, Mich. — The Academy of Medical Films has presented the video *Gifted Hands: The Ben Carson Story* with a bronze Freddie Award (Social Studies Category), the highest honor of its competition. The video, produced and distributed by Zondervan Video, is the life story of Ben Carson, M.D.

THORNVILLE, Ohio — James Armstrong, staff producer and director of WSFJ-TV in Thornville, recently received an Angel Award for a locally produced station promotion. The promo, entitled "Silent Lambs," described the tragedy against unborn children through abortion and is seen locally on WSFJ.

NEW YORK — The network television series *Sisters* and *I'll Fly Away* won Wilbur Awards from the Religious Public Relations Council for outstanding communications of religious values in the news and entertainment media. Other winners included *Time* magazine associate editor Richard Ostling, Associated Press religion writer George Cornell, cartoonist Pat Brady, the *Detroit Free Press*, and the feature film *The Quarrel*.

BROKEN ARROW, Okla. — All American TV, Inc., and its Tulsa-area station, KDOR-TV, were awarded a Silver Angel for the 1992 Christmas special, *Reflections of Christmas*. The half-hour program was produced by Kathy Harrison and directed by Chris Theis. Silver Angels are presented annually by Religion in Media for the most

outstanding productions of moral and/or social impact.

Music News

ATLANTA — Tony and Grammy winning songstress Jennifer Holliday has announced the formation of her own Christian record label. Based in Detroit, Sondag Entertainment will feature releases by Holliday as well as other Christian projects which she will develop and produce. The projects will be packaged and distributed through Intersound Christian Music in Atlanta.

ATLANTA — Denver-based BlueStone Records, formerly distributed by Frontline, is now distributed through Intersound Christian Music. BlueStone has signed a long-term production/distribution contract with Intersound and all products released through these companies will be on the Intersound Christian Music/BlueStone label.

NASHVILLE, Tenn. — Atkins, Muse & Associates, a public relations firm, is now representing Stephen Yake Productions. Stephen Yake Productions have supplied music videos for various Christian recording artists, such as Carman, Sandi Patti, Petra, and Wayne Watson.

NASHVILLE, Tenn. — Benson Music Group has announced the signing of Brush Arbor, a country gospel group. Brush Arbor has appeared on the Grand Ole Opry and has opened for Kenny Rogers, Johnny Cash, and Merle Haggard.

HOUSTON — Steven Curtis Chapman and Rapha Treatment Centers teamed up once again for The Great Adventure Tour during the spring. Following its ministry collaboration during last fall's tour, Rapha provided professional counselors in each city Chapman visited. In addition, Christian radio stations across the country are now airing Rapha radio commercials recorded by Chapman.

News Briefs

GLEN ELLYN, Ill. — Peter Marshall and

David Manuel, co-authors of best-selling books (*The Light and the Glory* and *From Sea to Shining Sea*) on America's Christian



Peter Marshall (left) and David Manuel

heritage, announced in January they were collaborating on a television project about Christopher Columbus. Called *The Admiral*, the project examines the missionary side of Columbus, a side not often shown in other film and television versions of his life.

ASHEVILLE, N.C. — Evangelist Billy Graham delivered the dedicatory address May 25 for The Billy Graham Training Center at The Cove, a Bible training center committed to the principles and priorities which Graham has emphasized throughout his lifetime. The training center is a significant part of his legacy as well as a logical extension of his ministry of evangelism.

NASHVILLE, Tenn. — Benson artist Tanya Goodman-Sykes, a long-time supporter of local and national charities, recently participated in a fund raiser for the Jason Daniels Foundation at David Lipscomb University. Sykes' song,

"A Little Something," was the theme for the event. The foundation was formed last year in honor of Daniels, who died of progeria.

Obituaries

GRAND RAPIDS, Mich. — P.J. "Pat" Zondervan, the 84-year-old co-founder of Zondervan (the international Christian com-

munications company), died May 6 at St. Andrews North retirement facility in Boca Raton, Fla., following a long illness. Zondervan founded his namesake company with his brother, Bernard, in 1931.



Pat Zondervan

PHILADELPHIA — Christian advertising executive Alfred "Fred" Dienert, 79,



Fred Dienert

died April 28 after a brief illness. Dienert and the late Walter Bennett founded the Walter F. Bennett Company

(renamed Walter Bennett Communications) in 1948 as an advertising agency dedicated to helping Christian ministries spread the Gospel through radio and television.

CHIPPEWA FALLS, Wis. — Warren Steward, 69, died May 2 at St. Joseph's Hospital in Chippewa Falls. Steward began WWIB-FM/Chippewa Falls in 1971 and remained active at the station until his death. He was also president of Stewards of Sound, the parent corporation of WWIB and WOGO-AM/Chippewa Falls.

VIRGINIA BEACH, Va. — Frankie Balfour Abourjilie, vice president of public affairs for the Christian Broadcasting Network (CBN), died May 10 at her home after a lengthy illness. Abourjilie, 54, had battled cancer for more than two years. She joined CBN in 1976, eventually becoming the first woman vice president of the ministry.



Frankie Abourjilie

Practical Programming

Christian radio broadcasters often disagree about music. It's still the hot topic among fellow station managers sharing their struggles with one another. I have heard the question many times before: "What do I do with the board member who is convinced drums are demonic and guitars ungodly?"

Other disagreements over program duplication and song rotations keep conversation stimulating within convention elevators. However, there is one thing we can all agree on — the level of professionalism in Christian radio as a whole still leaves an awful lot to be desired. The examples are many, but to keep this article within its allotted space, I will only cite a few.

In this sophisticated, competitive media age, it's hard to understand why a fair number of Christian radio stations still utilize outdated automation systems. Some of these basement built models still offer features like five seconds of dead air several times an hour and rough fades or outright hard cuts out of music into news.

Little Things Can Make Big Differences

Bob Augsburg

When was the last time we heard such blunders on a secular station? Somehow, we feel like it's okay because we are still in control of the music selection and after all, no one knows music or our unique audience like we do. Our secular counterparts in small and medium markets have laid down

their egos and opted for satellite, while we still hold on to ours and listeners keep tuning out by the thousands.

Then there are the technical deficiencies which plague our industry. When one scans the dial, it is still rather easy to pick out most Christian stations. So easy, even the untrained ear of the listener can detect it, though they are unaware of what is missing.

The sad thing is, what is missing — on-air processing — can often be taken care of for a few hundred dollars. I am still amazed at how many Christian stations possess no mic processing of any kind. What is even more amazing is how many of them do not even realize the need for it. Lack of finances is not a legitimate excuse. WAYM-FM/Brentwood, Tenn., and its sister station in Fort Myers, Fla., utilize a Yamaha 2030 duo mono compressor/limiter on the two control room microphones in addition to an inexpensive ten band graphic equalizer.

With the total investment amount under \$500, the equipment handles both control room on-air mics, making the RE 20s sound fantastic. (Speaking of microphones, don't attempt to save money by purchasing cheap, non-broadcast ones. Again, sometimes it's the little things that can make the difference.)

Overall processing in production and within the on-air chain is extremely important as well. Recently, our engineer at WAYM convinced me to add the XT2 box to our Orban 8100A stereo generator/processor. I was reluctant until I heard a test tape recorded late one night when the engineer switched several times back and forth from the new additional system processor. Unbelievable! The station suddenly became louder, brighter, and fuller.

Of course, processing needs vary de-



Bob Augsburg is the president of Programming Plus in Brentwood, Tenn., and heads the WAY-FM network, a youth-oriented Christian radio group.

pending on format, but don't shortchange your station in this vital area. You can use very average equipment in the control room and still come out sounding tremendous over the air with a well thought-out processing system.

There are several additional small investments that can result in big differences around your radio station. Every station, Christian or otherwise, needs to establish a strong on-air identity. This can be accomplished in part by using quality voice produced sweepers and, for some formats, a well-produced jingle package.

Voiced liners are great for positioning and can be quite inexpensive. However, they do wear out and require more regular maintenance than jingles. To find the right talent for your voicers, start out by contacting other stations, both secular and Christian. Then you can obtain demos and compare costs. A well-planned voice campaign is worth far more than you will be paying.

A final note — do not spend unnecessary money on office items until you have done everything possible to make your air sound comparable to the rest of the radio stations on the dial. In my opinion, that is where the priority and the challenge lies for Christian radio today. ^{RB}

SIGNING ON CONTINUED FROM PAGE 4

In short, the telecomputer is a much more powerful, efficient, and economical way of delivering information. The benefits are clear: the newspapers will get out of the printing business and concentrate on the gathering and composing of news, thus easing the pressure on the environment by discarding use of newsprint.

What are the implications for Christian publishing? It will be possible to deliver a transcript or outline of a broadcast immediately to the viewer/listener who

wishes to have one. This in turn will allow the ministry to have a record of the transactions and further develop the relationships through mail and telephone contacts.

Entire books can also be sent directly to readers. The size and format of books will change to fit the technology with the equivalent of a bound book possibly becoming a CD. I have one CD-ROM (only half full) containing four Bible translations linked to the Greek text plus three lexicons, two commentaries, marginal notes from two study Bibles, and several thousand maps and charts.

The lesson in all this is technology will change both Christian publishing and broadcasting in the next decade. It may move these two information delivery systems closer together. But the message will not change. As the Apostle Paul said to young Timothy, "How true it is, and how I long that everyone should know it, that Christ Jesus came into the world to save sinners — and I was the greatest of them all" (1 Timothy 1:13, *The Living Bible*). ^{RB}

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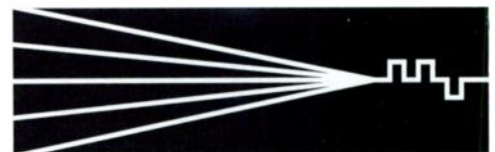
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Television Topics

"The pen is mightier than the sword"
— William Shakespeare

"Whoever defines the word, defines the world."

— John Locke

"Whoever controls the media, controls the culture."

— Ted Baehr

Just as Gutenberg's printing press disseminated the ideas of the Reformation throughout Europe, so Edison's and Lumiere's motion picture processes and Campbell-Swinton's and Zworykin's electronic televisions (as opposed to the mechanical experiments which were being conducted at the same time) have disseminated Hollywood's hedonistic Deformation of civilization and culture throughout the world.

Since the Latin word "publicare" means "to make public" and the primary meaning of the word publish is "to make publicly known; announce, proclaim, divulge, or promulgate," [*Webster's New World Dictionary*, Second College Edition (New York: 1980)], it is clear that motion pictures and television have become the

Your Audience" workshop, Oleen Eagle, executive vice president and general manager of Cornerstone Television in Pittsburgh, captured the imagination of the attendees by introducing the innovative programs produced by Cornerstone. First, Eagle pointed out that the word "entertain" means to hold someone's attention and that you must hold the audience's attention before you can present the Gospel.

Then, she discussed several unique programs which Cornerstone produces: a cooking program; a clean *Cheers* type sitcom-interview program set in a diner; and a contemporary Christian music program. Not only are these programs well-produced, but they also communicate the Gospel to people in unique ways designed to hold the audience's attention and to speak to their interests and needs.

Of course, many Christians, such as Pat Robertson of the Christian Broadcasting Network, have been using television to produce exciting, entertaining programming for quite some time. Today, more and more of these dedicated broadcasters and cablecasters are using television and cable to proclaim the Good News. As NRB chairman David Clark has noted, Christian television stations are "popping up like mushrooms after a rain."

Furthermore, there has always been a number of Christians in the secular media who have been producing quality feature films and television programs that communicate the Good News. For instance, Vincenzo LaBella, who produced *Jesus of Nazareth*, has dedicated his life to producing high quality programming that communicates the Gospel. John Heyman, former co-owner of ITC (one of the biggest motion picture distribution companies outside of the United States), produced the renowned *Jesus* film.

Pat Roddy, executive producer of ABC News, has concentrated on presenting the Gospel. David McFazdean, executive producer of *Home Improvement*, has communicated biblical values in that popular series. And many more are laboring away within the mass media of entertainment.

Even so, too many Christians have failed to understand the power of the mass media and so for the first time, the church has found itself culturally irrelevant. While dedicated men of God have valiantly preached the Word of God from behind their physical pulpits, the media elite have constructed more prominent and entertaining new pulpits of celluloid and electronics



Ted Baehr is chairman of The Christian Film and Television Commission and editor of *Movie-Guide*, both based in Atlanta. He is also on the board of NRB.

which capture the heart and soul of the audience, even while the viewer knows it is only a movie or television program.

While many other Christians are attempting to bring healing and justice to our society, the media elite are redefining the rules of the game in ways that keep the church from fulfilling its mission and ministry. Like a football team ready for battle, we run into the fray only to find the rules are changing before our eyes and that the game is being decided by the television rule makers and referees, rather than the players, who are only unwitting pawns.

Of course, Christians are now acknowledging the power of the defining institutions, and even proclaiming the problem with skill and aplomb. But, only a few seem to understand the solution beyond tirades or complaints, newsletters or rebuttals, reaction and false hopes — all of which erect a higher wall between the estranged Christian conservative ghetto and the culture at large which is being redefined in the image of socialism and neo-paganism.

However, there is hope. By redefining the mechanisms of the media elite's power, we can increase the tension under which they exist until they are compelled to change or perish. This approach has proved effective in the past and is effective now.

Over the last few months, I met with the heads of the major media companies (such as Ted Turner and Rupert Murdoch) and have assisted many of them in re-evaluating their positions. In a surprising about face in November 1992, three media mouthpieces — *Premiere* magazine, *The Television Quarterly* of the National Academy of Television Arts and Sciences, and the 62nd anniversary issue of the *Hollywood Reporter* — effectively renounced the media elite's previous denial of responsibility for the influence of their programs and movies and accepted responsibility for

Redefining Culture Through Media

Ted Baehr

publishing tools of choice for the intellectual agents provocateur of our age.

Of course, as in the case of the printing press, there are many who are blind or resistant to this change in the major media's dissemination of knowledge, but a significant number of Christians have understood from the beginning the need to use television to proclaim the Gospel throughout the world, and a growing number are using television and film in innovative ways to fulfill the Great Commission.

During the television supersession at the 1993 National Religious Broadcasters (NRB) convention, Lowell "Bud" Paxson was warmly received when he introduced The Worship Network featuring 24 hours of worship and teaching. Paxson, who founded the Home Shopping Network, designed The Worship Network to focus on God, not personalities, and has succeeded in bringing pure worship, praise, and teaching to television.

Two days later during the "Capturing

CONTINUED ON PAGE 50

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Featured Guests



Dr. James C. Dobson

Founder and president of Focus on the Family, Dr. Dobson's program is heard daily on thousands of stations in the U.S. and around the world. He has served as a White House consultant and has authored many best-sellers including *Love for a Lifetime* and *Children at Risk*.



Larry Wright

Mr. Wright is president and founder of Abundant Life, Inc., a Bible-teaching ministry for the unchurched in nonreligious settings. His twenty-six years in broadcasting included stints as a disc jockey and newsman. Larry and his wife also lead marriage enrichment seminars.



John Nieder

John Nieder is the teacher and director of the daily radio program "The Art of Family Living," now on more than 170 facilities nationwide. His focus is the application of biblical truth to marriage and family life; he is the author of *God, Sex and Your Child*.

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Sales Spot

Two landmark studies by Soma Communications have just been completed and they have profoundly positive implications for Christian radio and television. The first has to do with the willingness of the Christian market to support businesses which advertise on Christian media. The second regards their propensity to buy from Christian-owned businesses.

Christian Media Advertisers

According to Simmons Market Research Bureau (1992), 24 percent of all Americans believe the advertising messages they receive every day. So what else is new? Most people are justified in being skeptical.

Soma Communications (1993) discovered those within the Christian market are even more skeptical when it comes to general market media. Only 22.6 percent of the Christian market considers themselves to be believers of the advertising they are exposed to by the general media. This does not come as a surprise, since these trends have been consistent over the past eight years. Christians are less likely to trust the

the type of business advertising. It says virtually nothing about the credibility of the advertiser, and everything about the credibility of the medium.

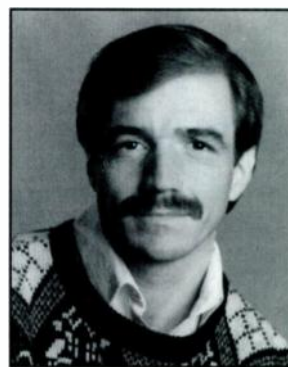
Within the Christian market, 14.5 percent of all persons claim they will eventually shop at (but not necessarily buy from) a member of the Christian media advertising community 100 percent of the time when they are in need of a particular product or service, while 80.7 percent said they would most likely not shop there. As for shopping *first* from a Christian media advertiser, 75.8 percent said more times than not they would, while 74.4 percent said more times than not, they would end up buying from that business. This is very impressive data.

Christian advertising mediums are more credible to their own constituency than secular media. But how do Christian radio and television differ? Christian radio spots are slightly more credible than Christian television — 53.7 percent of all Christian radio listeners said Christian radio spots were more credible than spots on secular stations. The remaining 46.3 percent did not feel there was any difference in credibility.

This confirms findings in the April 1993 *Soma Media Report* which concludes 58 percent of all Christian adults find Christian media advertising to be more believable. Of all Christian television viewers, 45.7 percent believe spots on Christian television are more credible than spots on secular television. Virtually all others believe neither Christian nor non-Christian television had a corner on credibility. And while Christian radio may be more believable to the Christian market than Christian television spots, it is quite clear Christian television beats secular television without breaking a sweat.

The real question is, will an advertiser do more business if he advertises to the Christian market? Because the Christian market is obviously smaller than the general market and Christian advertising mediums are generally smaller than others in the industry, the unqualified conclusion that an advertiser will do more business if he advertises to the Christian market cannot be made.

However, the issue here is not quantity of business but efficiency of advertising, and it is here Christian advertising shows superlative characteristics. According to Soma, a "halo" transfers between a Christian advertising medium and its advertisers



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

Christian Market Responsiveness

Gary Crossland

media, whether for programming content or advertising.

But what about ads run on Christian radio and television? When people within the Christian market were asked, "Do you consider yourself to be an ad believer when you see, hear, or read advertisements in the *Christian media*?" 58 percent responded affirmatively. In other words, Christians are twice as likely to believe the ads in their own media than Americans are when it comes to general market media.

From these findings, it appears that when an advertiser brings his message before the Christian public through their own mediums the ads become twice as credible. This certainly explains some of the windfall success many advertisers have had when coming for the first time before the Christian buying public. The effect of this research will, no doubt, have positive repercussions which will be felt among all Christian advertisers and media alike. One should note this study was irrespective of

in the minds of Christian consumers. This latest study now confirms that very conclusively. We also know that advertisers can optimize their results on Christian radio and television if several conditions are met.

1. It must be determined that the advertiser is right for the Christian audience. Other statistics published by Soma will indicate whether this is so. The Christian market is so distinct in many of its buying trends that one must keep careful watch over all of Soma's findings, lest advertisers waste valuable time and money trying to promote the wrong product to the Christian market.

2. Dollar for dollar, Christian advertising is more believable. It goes without saying the loyalty and response factor is higher. However, a fair test would be to compare Christian media against other mediums with the same budget amount.

3. Of course, all of the necessary elements must be found in the campaign: good creative, proper placement, adequate frequency, etc.

Christian-Owned Businesses

As one would suspect, those businesses which claim to be Christian-owned are also quite popular among Christian consumers. And while this may appear to be a truism, Soma can now determine *how* popular these businesses are.

When they are in need of a product or service, 26.7 percent of all Christians (more than one out of four) would shop at (but not necessarily buy from) a Christian-owned business. A full 87.4 percent would shop from this business more than 50 percent of the time while 33.7 percent (or one-third of the respondents) would shop from a Christian-owned business first when they are in need of a product.

Although almost one out of five (18.1 percent of the Christian market) would ultimately buy from the Christian-owned

businesses, 85.9 percent said, more times than not, they would shop at the Christian-owned businesses first. Finally, 82.7 percent of them would buy from the business more than 50 percent of the time.

The fact that advertisers are promoting their products or services to the Christian market does not appear to make anyone believe the business has any special affinities to religion. It's not likely the Christian public believes this either. With the tremendous surge of secular business in Christian media, hearing major secular advertisers through Christian radio or television is now becoming commonplace.

However, the halo is still passed from media to advertisers regardless. And no advertiser, Christian or secular, would balk at the prospects of capitalizing on this positive transfer.

The only reason a company seeks an endorsement from a celebrity is because the person endorsing the product has ethos; that is, personality-proof. Their name carries credibility and they have a following that will likewise follow anything else they endorse.

Today, advertising on a Christian medium is very much like getting an endorsement from a celebrity. All of the same dynamics apply — the believability and the loyalty are there. The fact that the advertiser is associated with Christian media is endorsement enough. There is only one thing Christian radio and television does not have that virtually all endorsers command — a high price tag.⁵

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 Soma Media Report is compiled monthly by Soma Communications Inc. via 98 field representatives who administer a written survey to approximately 2900 people nationwide (135 markets). The margin of error of the survey is 4 percent.

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GARY Crossland

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Socially Speaking

For months now, our nation has been deluged with arguments from both sides over whether the ban on admitting homosexuals to the U.S. military should be lifted, and whether our civil rights code should include special anti-discrimination laws for homosexuals. President Bill Clinton has said he will issue an executive order lifting the military ban on homosexuals once the Armed Services Committee in Congress has issued its report July 15.

As this topic has made the rounds on talk shows and in the print media, the tenor of the discussion has gotten increasingly emotional and heated as many other issues involved have surfaced.

I believe the Christian community cannot afford to stand on the sidelines and be passive at this time. We, as a community, have been labeled and deemed to be "intolerant," "bigoted," and having views not worthy of being heard, much less considered.

But the fact is, we are being listened to and watched. What we say and how we act in regard to this issue has caught the eye of

ing special rights since biblical times. Though the moral arguments against homosexual behavior stand strong enough alone, the facts show clearly the homosexual community does not qualify for special legal protection.

In order for homosexuals to be given special class status, they must be seen by law as a minority group that has historically suffered unjust discrimination. However, throughout the history of America, special class status has been awarded only to groups meeting three criteria.

One: They must have a history of being economically, educationally, and culturally discriminated against. According to findings in 1990 by the Simmons Market Research Bureau and the U.S. Census Bureau, the median income for homosexuals is \$55,430, while the median income for the general American population is \$32,144. Still less, the average income of a disadvantaged African-American household is only \$12,166.

The Simmons report and the Census Bureau also noted 59.6 percent of homosexuals graduate from college compared to 18 percent of average Americans. And more than three times as many homosexuals hold professional and managerial positions as do the average American. This is hardly a disadvantage on the job market.

A majority of homosexuals are also overseas travelers; more than 90 percent of gay men and 82 percent of lesbians say they read magazines as a hobby or special interest; and *Travel Weekly* has even run an article about all-homosexual luxury cruise vacations doing a booming business. And with the devastating toll AIDS has taken on the arts community in America, it is all too apparent homosexuals are heavily involved in the arts.

Two: Groups must have obvious, unchangeable characteristics as in race, color, gender, or national origin. The argument over whether homosexuality is inborn or bred has been going on for years and despite fraudulent claims of "scientific" proof homosexuality is an inborn characteristic, no one has ever proven that being homosexual is genetically determined or immutable. In fact, more scientific evidence has concluded homosexuality is not innate.

In 1981, a Kinsey Institute report revealed 84 percent of homosexuals and 29 percent of heterosexuals have changed their "sexual orientation" at least once in their lifetime. And other studies supposedly sup-



Beverly LaHaye is president and founder of Concerned Women for America and host of the radio programs *Beverly LaHaye Live* and *This Week with Beverly LaHaye*.

The Homosexual Agenda: Pushing For Special Rights

Beverly LaHaye

the media and so, our message must be full of integrity and love, but firm to the convictions we hold. We do have a voice in our country and a responsibility to speak for the millions in our nation suffering under the label of "bigot."

Like the radical feminist revolution, homosexual activists have demanded to be "given their equal rights." They say they have a "right" to hold any position within the military and they are suffering from the same discrimination blacks faced in the military decades ago. But the homosexual community is really calling for special privileges — a law to legitimize its own chosen behavior in order to gain acceptance. They want society to not only accept their behavior, but to embrace it willingly.

True to the liberal ideology, homosexuals espouse the belief that social mores can be changed through law and that society will accept their behavior fully if only the right laws are applied. This strategy is nothing new; homosexuals have been seek-

porting inborn homosexuality and their results on homosexual orientation have been weak at best, even to where homosexuals themselves disavowed the studies. One well-known example is Simon LeVay's study of the hypothalamus in the brains of 19 homosexual male corpses compared to 16 heterosexual male and six female corpses.

LeVay concluded that because of a size difference in the homosexuals' hypothalamus, homosexuality must be an inborn characteristic. But problems with his study were profound. LeVay couldn't prove his heterosexual corpses were not homosexual; three of his homosexual corpses each had a larger hypothalamus than the average heterosexual hypothalamus; and all of his homosexual corpses had died of AIDS, which could have contributed to the size of their smaller hypothalamuses.

Three: Groups must clearly show political powerlessness. We need only look at the past political year to see this clearly does not apply to homosexual activists. With the change in attitudes towards sexual permissiveness in our society, homosexual activists have learned to play the political game well and have used their power to increase their stature in the media, government, and mainstream society.

To gain their power, homosexuals have relied on money, not numbers, to ensure their agenda gains favor with politicians. In 1987, the Human Rights Campaign Fund (HRCF), the national homosexual political activist committee (PAC), was listed as the 16th largest independent PAC in the United States and the 39th largest PAC overall. With over 4500 registered PACs in America, the homosexual PAC carries a great deal of power.

With avowed homosexuals in Congress and a well-funded PAC to support candidates who favor their agenda, homosexual activists know their positions carry

CONTINUED ON PAGE 50

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Youth Wave

A pith helmet, khaki shorts, and tarantulas in your boots — oh, and boring slides. That's what I used to think of when I thought about missionaries.

Not anymore. Missionaries are different because the mission field is different. For one thing, North Americans now *live* on the mission field. We are surrounded by post-Christian pagans who have no idea what a John 3:16 banner means at a professional football game.

Today's grandparents had a Christian "belief." Today's parents have a memory of that belief. And today's young people — they have nothing. Lost kids have almost no knowledge of Jesus, the Bible, or the existence of right and wrong.

And our church kids are almost a mission field themselves. Josh McDowell's (of Josh McDowell Ministries) research reveals that 43 percent of our youth group teenagers have had premarital sex by the age of 18. That's almost half the church youth group. Those who work closely with "Christian" young people know how bored they are with spiritual things, how flip-pantly they treat the things Christ died for. Their beliefs are orthodox — their lives are

Trading Machetes For Microphones

Ron Hutchcraft

often anything but orthodox.

When you drive by the local junior or senior high school, when you see teenagers drifting through the mall in quiet desperation, when you read about a teenage mother, a teenage suicide, a teenager satanist, does anything happen in your heart?

Matthew 9:36 could have been written outside your local school: "When He saw the crowds, He had compassion of them, because they were harassed and helpless, like sheep without a shepherd." This verse grabbed me when I read it in its first century Greek. "Had compassion" is rooted in the word "entrails, inward parts." Jesus felt something deep down in His heart when He saw the crowd. "Harassed and helpless" means literally "flayed, whipped" and "thrown away and lying on the ground." That's what Jesus sees when He sees the teenagers we see every day!

If we see what Jesus sees, we will know the mission field is right down the street. And these post-Christian "natives" don't

ever plan to go to a religious meeting to hear a religious speaker talk on a religious subject. If they won't enter our Christian world, then they will only be reached by a missionary who enters their world.

This missionary for the new mission field won't be wearing a pith helmet — he'll be wearing headphones. His machete is now a microphone, his "foreign language" new music with a timeless message.

Yes, these are "shepherdless" sheep. But the Shepherd is doing what He has always done — seeking lost sheep. And one of His best ways is through radio. Studies show 97 percent of American kids are tuned to their radios every week. It's obvious Satan knows it; he's everywhere on the radio dial, hammering home his message of death in the language of this generation.

Do we in Christian radio have a responsibility for the young field all around us? The questions at the bottom of a Christian producer's stationery say it all: "If not us, *who*? If not now, *when*?"

This isn't a matter of formats or donor tastes, markets or money. This is a missionary imperative. If there's a mission field within our reach and we have unique power to reach them, isn't that responsibility?

Yes, most unbelieving kids have no idea we're here. And most believing kids write off Christian radio as "my parents' station." But can we be content to leave it that way? Our progress, our stations reach their room, but not those who live there.

But we could reach them. IF we would. IF we would commit to at least several hours a week in a block of programming designed to reach them. IF we would explain to our adult listeners every such-and-such a night this station is "going to the mission field" to reach people like their sons, daughters, and grandchildren. IF we would use the tools already existing to reach this mission field, programs like *Dawson McAllister Live* and Moody Broadcasting's *Saturday Night Alive*. IF we would challenge local youth-sensitive leaders to complement these tools with local programming. IF we would promote our "youth night" in the places where kids are and not depend on our existing listeners to recruit them.

Many Christian people in your area share Jesus' "heart trouble" over young people. I believe they would stand behind a vision to reach them by radio. And believers of all ages would see the power of Christian radio if they could read a letter like some we receive at *Saturday Night Alive*:

"I felt like I wasn't worth anything. I



Ron Hutchcraft is the host of Moody Broadcasting's *Saturday Night Alive* and author of two books: *Peaceful Living In A Stressful World* and *Wakeup Calls*. Ron Hutchcraft Ministries is located in Wayne, N.J.

started thinking about suicide. Several times I put the pills in my hand, but I couldn't do it. Then I heard your show on suicide. It reminded me how much Jesus really loved me and I wasn't worthless because He died on the cross for me . . . I now realize suicide is never the answer."

"At age 15 a lot of girls at school were giving themselves away. Because of your program, I was determined to save myself for the 'best sex' that God has planned for me. [Because of this decision] I was ridiculed and deeply hurt. One of those girls has since revealed to me how she really felt about it [premarital sex] and I had the opportunity to witness to her. A few months later she accepted Jesus."

Through radio, the Shepherd finds kids in their room, their car, even their prison cell. Like 18-year-old Kevin who's in prison for shooting a man at 16:

"My life effectively ended when I came to prison. Little did I know that it was in prison, of all places, that a new life would begin. The Spirit got to me. Yes! I accepted Jesus as my Savior tonight. And while listening to your program."

That's the exciting missionary frontier within our reach as Christian broadcasters — pushing back the darkness in young lost lives.

If these kids were in Irian Jaya and we were the Christian station there, we would *know* we had to reach them somehow. Is our responsibility any less because the mission field is *here*? Can we let North American Christian "business as usual" drown out our calling?

Young people are so ready for Jesus, but they don't know where to find Him. He will have to find them, maybe through a station you know very well.

And some night soon, a desperate teenager, spinning the dial for a voice or song with some hope, will stop at your spot and suddenly find Jesus in his room, and in his heart. ^R

Music Matters

Truth In Music

reviewed by Darlene Peterson

Before knowing the Lord helped me make sense of my life, I immersed myself in the arts, hoping to find meaning there. Now that the Truth has set me free, I delight in my new perspective on the arts: people were created in the image of their Creator, who has given them the ability to express themselves in beautiful ways we call art. The best art expresses some aspect of the Truth, and Christian artists have the privilege and joy of communicating that Truth through their work.

I share these thoughts to explain why Rob Mathes' *Heart of Hearts* has me so excited. He doesn't record for a major Christian label, and although his credentials are impressive, I'd never heard of him. But his music has haunted me and captured my "heart of hearts."

HEART OF HEARTS

Rob Mathes

producer: Rob Mathes
Night Music Productions

Deeply personal and yet universal, *Heart of Hearts* presents two portraits of the spiritual questions and answers faced by the artist during two different Christmas seasons. (But this is not Christmas music—the season is just a trigger.) Each portrait takes the form of a song cycle (a sequence of interdependent songs): Let the Children Come and In My Heart of Hearts.

The musical settings are electric pop (with jazz flavorings) interwoven and supported with brass quintet and choir. The arrangements are crafted with the care and manner of classical music to convey the mood and meaning of the lyrics, which shift between doubts and celebration of faith.

For example, the dissonant injection of the old hymn "Thou Didst Leave Thy Throne" into a jubilant chorus of "Sing Hallelujah" suggests the emergence of doubt into an otherwise pure faith. But the music and lyrics eventually journey to resolution. Sometimes the music is primarily pop, sometimes it shifts to emphasize the brass quintet or choir. Bizarre as it seems, it works wonderfully. (Risk taking can pay off!)

The song-cycle structure is a refreshing change from the usual loosely tied collection of radio-ready singles. Free from the constraint of expressing an entire thought in one song, the song cycles allow a slower,

deeper exploration. *Heart of Hearts* doesn't get you toe tapping or humming immediately, but grows on you each time you take time to listen.

Mathes wrote, arranged, and produced the recording, and performs on guitar, keyboards, and bass, in addition to singing. At 27, he is already accomplished in all these areas. I look forward to future projects.

PULLIN' NO PUNCHES

Disciples of Christ (D.O.C.)

producer: Tedd Tjornhom, Rodney Gibson

executive producer: Dex Dickerson
Star Song

A fusion of rhythm & blues (R&B), rap, and rock set to the hip hop beat of the inner city, *Pullin' No Punches* is one of the best recordings of its kind I've heard in a long time. It's no wonder a recent *CCM* magazine readers' poll rated D.O.C. as the number two favorite rap/hip hop group right behind DC Talk.

Because these top-notch rappers blow your head away with their rapid-fire deliv-

ery of meaty raps, the choruses and R&B and rock touches let you catch your breath in between while adding variety and interest. Musical and lyrical variety are indeed what make this recording stand out.

Tempos and moods change to suit the words, which with wit and wordplay galore cover a wide range of subjects from celebration ("I'm diggin' the vine so divine," says the bride") to evangelism ("repent from sin or hell's your pension") to relationships to social commentary.

Another thing that impresses me about this group is its non-concert ministry. Group members frequently work with organizations such as Youth Development International, reach out to runaways, and hold numerous anti-drug rallies in inner city public schools. D.O.C. follows up its rap with deeds, living up to the group's name and helping to bring hope to a hurting world.

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

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CLOTHBOUND

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

PAPERBACK

- *(1) 1. *A Bride for Donnigan*, by *Janette Oke*, Bethany House
- 2. *Pack Up Your Gloomees in a Great Big Box, Then Sit on the Lid and Laugh!*, by *Barbara Johnson*, Word
- (2) 3. *Stick a Geranium in Your Hat and Be Happy!*, by *Barbara Johnson*, Word
- 4. *Land of the Brave and the Free*, by *Michael Phillips*, Bethany House
- (3) 5. *Splashes of Joy in the Cesspools of Life*, by *Barbara Johnson*, Word
- (4) 6. *Prophet*, by *Frank Peretti*, Crossway
- 7. *Life's Little Instruction Book*, by *H. Jackson Brown Jr.*, Rutledge Hill
- 8. *10,000 Things to Praise God For*, by *Jan Dargatz*, Nelson
- (7) 9. *This Present Darkness*, by *Frank Peretti*, Crossway
- (5) 10. *The Bondage Breaker*, by *Neil Anderson*, Harvest House
- (9) 11. *Frontier Lady*, by *Judith Pella*, Bethany House
- (13) 12. *The Blessing*, by *Gary Smalley* and *John Trent*, Pocket
- (16) 13. *Becoming a Woman of Excellence*, by *Cynthia Heald*, NavPress
- (11) 14. *The Measure of a Heart*, by *Janette Oke*, Bethany House
- (12) 15. *My Utmost for His Highest*, by *Oswald Chambers*, Barbour, Revell (Baker)
- (8) 16. *The Crossed Sabres*, by *Gilbert Morris*, Bethany House
- (10) 17. *No Wonder They Call Him the Savior*, by *Max Lucado*, Multnomah
- (15) 18. *Mere Christianity*, by *C.S. Lewis*, Macmillan
- (6) 19. *Six Hours One Friday*, by *Max Lucado*, Multnomah
- (14) 20. *Good Morning, Holy Spirit*, by *Benny Hinn*, Nelson, Walker

*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 May. All rights reserved. Copyright 1993 CBA Service Corp. and Spring Arbor Distributors. Distributed by Evangelical Christian Publishers Association.

The Book Shelf

Storm Warning
 by *Billy Graham*
 Word, 1992

all reviews by *Harry Conay*

"There is something ominous in the air," writes Billy Graham in *Storm Warning* (a revision and expansion of his 1983 book, *Approaching Hoofbeats*), "and I am intrigued by both the horror and hope of what lies just ahead." This book, the result of his intrigue, attempts "to review the state of the world in these troubled times and to examine the circumstances confronting us today in light of the only reliable standard — the Bible."

Taking as his main scriptural texts Matthew 24:3-37 and Revelation, Graham discerns that "the images of the four horsemen represent all the varieties of fear and crises we are encountering in our time. Today's headlines ring with the warnings of approaching storms, and the language of John's prophetic writings has never seemed so contemporary." The questions Graham addresses include: "Can we find any hope in the current world situation? Will there be lasting peace? Is there a better way? How should we live in the face of the world's new challenges and crises?"

Although he claims he will be "as specific and literal as possible" (even to the point of quoting Dispensationalist John F. Walvoord), Graham is quick to assure readers (perhaps, disappointing some) that his "purpose has not been to dwell specifically on theological issues concerning the Second Coming of Christ, or to offer some personal exposition of events such as the Rapture of the Church, the Tribulation, or the Millennium."

Rather he says he intends to "interpret the text in the most practical and logical way possible." Therefore, he does not provide a detailed exegesis of his chosen texts, but shares a general overview accompanied by the insights, studies, and personal reflections of a lifetime.

The result is a cautious, non-speculative interpretation of eschatology that effectively communicates Billy Graham's message of evangelism and Christian social responsibility, while instilling confidence "that those who put their faith in Jesus Christ will survive whatever happens." Faithful readers of Graham's previous books will enjoy this one.

When Child Abuse Comes to Church

by *Bill Anderson*
 Bethany House, 1992

Given the moral decline of our nation, it is only a matter of time before most of the problems "out there" will intrude upon church congregations. Insofar as the sexual abuse of children is concerned, author Bill Anderson challenges us by asking, "What would you do if you discovered that sexual abuse was taking place right in your church? Or in a church family? Suppose you learned or suspected that someone in your church — an elder, youth worker, Sunday school teacher, or nursery worker — had a clouded history of sexually abusing children?" This book provides much-needed answers to such disturbing questions.

Interweaving first-hand experiences and sound biblical advice (with a list of resources appended), Anderson's purpose "is to alert the Christian community to the growing problem of child sexual abuse and to educate pastors, church leaders, and parents about the issues and dynamics involved." Sounding a clarion call which should not be ignored, this book is must reading.

I Almost Missed the Sunset: My Perspectives on Life and Music

by *Bill Gaither* with *Jerry Jenkins*
 Nelson, 1992

Between engagements, Christian songwriter/composer/performer Bill Gaither and his wife, Gloria, were strolling along a Florida beach when a business-related phone call interrupted their plans to share what had promised to be a beautiful sunset. That episode reflects the conflict between artistic sensibility and practical necessity inherent in the life of this award-winning musician whose wonderfully uplifting (yet refreshingly down-to-earth) autobiography not only exemplifies the Christian lifestyle, but provides fascinating insights into the creative process as well.

In short, for anyone who can recite Rudyard Kipling's snow out-of-fashion poem *If* (as Gaither does) without snickering or apologizing, or who gets goosebumps when a church choir sings the simple but stirring "Because He Lives" (music and lyrics by Gaither), this book is highly recommended.

CONTINUED ON PAGE 50

Interview Insights

With Book Publicists

by Jonathan Petersen

The ultimate goal is to know Christ better and to invite others to begin to know Him. As broadcasters, you fulfill that objective through programs biblically teaching, informing, educating, inspiring, encouraging, and wholesomely entertaining your audience. Christian publishers have the same purpose.

We create books we believe will contribute to a more informed Christian community; books that will help change people's thinking, and thereby improve their lives. Broadcasters and publishers, while using different media, work together to bring the joyful message of the Gospel to the entire church.

"Books open the whole world of thought to everyone," says Jeanne Mikkelson, publicist of Bethany House. Authors write reflectively about philosophy, theology, sociology, psychology, and other segments of life. These ideas are spread like seeds looking for fertile ground in which to sprout when broadcasters interview authors on the air.

"Books can help protect us from provincialism," Mikkelson said. "They can expand our vision, raise our awareness, and broaden our horizons. One of the benefits of call-in talk shows is that listeners can discuss those ideas directly with the author, providing a substantial and meaningful dialogue to everyone listening." She says discussions on Christian thinking are vital to audience growth.

"I wish Christian broadcast media would combine secular media techniques with Christian principles when interviewing authors on controversial topics," remarked Michele Tennesen, public relations manager of Questar/Multnomah. She said she believes interviews should stimulate critical thinking. "Don't dilute the topic; don't treat it in a milquetoast fashion; don't avoid hard issues," she advised.

Kathy Jacobs, public relations director for Crossway Books, points to *Chicago Talks* on WYLL-FM/Chicago as a program that not only generates lively discussions, but also encourages input from non-Christians. "It's a program that allows diversity of opinion while retaining its Christian foundation," Jacobs contended. "Communicating the

Christian worldview is so important and broadcasters can easily do this when interviewing authors."

Publicists have a common concern. "Understand broadcasters are extremely pinched for time," observed Sandy Smith, advertising and publicity manager for Moody Press, "but I would appreciate it if more hosts were better prepared for their interviews."

Public relations manager Mavis Sanders and publicity coordinator Lisa Seward, both of Victor Books, agreed, saying, "When the interviewer is knowledgeable about the book's content, it creates the best condition for the authors to clearly communicate their ideas."

Tennesen added, "Interviewers who have prepared tend to give more thought to the interview; they pursue it to learn something new."

The tyranny of the urgent is also a concern to publicists. While they recognize broadcasting is an immediate medium, they would prefer interview producers give them a few days notice before they "absolutely, positively" need an author to be a guest. "I appreciate the opportunity to brainstorm with a producer on who would be the best guest for an upcoming program," Smith offered.

Here is what publicists have to say on several other matters:

* "To better inform listeners and viewers, interviewers should frequently announce the author's name and credentials, including the title of his book."

* "Inform your publishing house contacts whenever change occurs at your station: new personnel, new formats. This helps us update our mailing lists and maintain relationships."

* "We appreciate it when an interview producer contacts us first before contacting the author. By using publicists as a buffer, it prevents awkward situations that could initially arise between the station and author."

* "Talk show hosts should tell us more often whenever an interview is a disappointment. This helps us to properly evaluate our process and provide appropriate input to the author."

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

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We put the AUTHOR in AUTHORitative interviews!

Interview Television's Mr. Quigley

QUIGLEY'S VILLAGE is a television show and a series of 15 home videos that teaches Christian values to kids ages 2-7 through live action, puppets, stories, songs, humor, and fun. Interview Mr. Quigley, a.k.a. Rick Carlson, and let the parents in your audience hear how such values as cooperation and truthfulness can be taught to their kids.

Interview questions: Why is QUIGLEY'S VILLAGE such a run-away video bestseller? Why did you choose puppets and song instead of fast-paced animation to communicate with kids? What has been the response?

AUTHOR AVAILABILITY: Minneapolis, Minn., and by telephone.

CONTACT: Media Relations, 800-727-8004.

Zondervan Publishing House

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Targeting Technology

Extender Uses Phone Lines To Transfer Audio

Remote audio broadcasts from virtually any place with access to a standard phone line are possible by using the Basic One Line Frequency Extender from Comrex Corporation. The extender directly couples the audio source to a standard dial-up line and allows transmission of a broader bandwidth signal than is otherwise possible, resulting in natural-sounding broadcasts.

Because standard telephone lines only accept a frequency range from 300 Hz to 3100 Hz, the extender encodes program audio by shifting all frequencies up by 250 Hz so that 50 Hz becomes 300 Hz and is passed by phone filters. At the studio end, all frequencies are decoded and downshifted 250 Hz for program output of 50 to

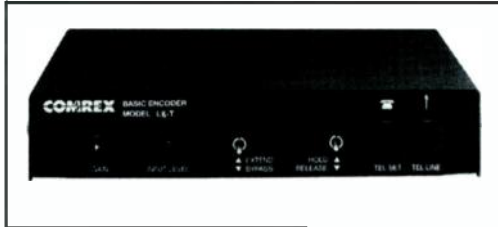
2850 Hz. By restoring 2.5 octaves of program audio at the low end with minimal sacrifice at the high end, the Comrex Extender system is said to deliver the resonance and natural sound desired for the broad range of broadcasts in which voice constitutes the primary audio source.

The Comrex Basic One Line Extender has been used for sports, church services, remotes from stores and special events, weather feeds, and more. In addition, many stations use it as a reliable backup of satellite feeds and AM studio-transmitter links.

The extender accepts line level inputs from an external console with

the input balanced. The front panel is adjustable to accept levels between -20 to +8 dBm and a built-in coupler provides direct connection to the telephone line.

For more information, contact Comrex, 65 Nonset Path, Acton, MA 01720, or call (508) 263-1800.



Basic One Line Frequency Extender

SoundServe Has Announced Expansion Of Radio On-Air Music Shopping Service

SoundServe has successfully completed a test market of its direct response, on-air music shopping service and has announced it is offering the service to radio stations nationwide. SoundServe is a direct marketing service enabling radio stations to sell the music broadcast on the air directly to listeners. Stations will receive a percentage of the sales.

SoundServe allows a listener to quickly and easily purchase a piece of music heard on the radio by calling an 800 number unique to each station. A listener can order any release played by the station using only the date and approximate time the piece was played. SoundServe can then quickly identify, through proprietary software, the CD or tape containing the selection.

Tested since last November with a radio station in northern California, Terry Gillingham, SoundServe vice president of sales and marketing, reported that most of the test market sales are impulse purchases although a number of callers also placed multiple orders, indicating convenience is a motivating factor in using the service.

"We learned there definitely is demand for this service and that people are excited about using it," Gillingham said.

SoundServe research has indicated radio stations are very interested in selling the music they play, but many lack the technical expertise or funds to create their own system or cannot generate the volume necessary to make the system pay for itself. SoundServe offers the service as part of a total package that immediately provides revenue for the station while using a minimum of station resources.

In addition, the system provides member stations with market research data obtained through listener purchases. According to Gillingham, this data will help stations develop databases for profitable direct marketing, gain information that will help them better understand the needs of their listening audience, and allow them to "superserve" their listeners with a new service.

For more information, contact SoundServe, 499 Alvarado St., Monterey, CA 93940, or call (800) 678-4810.

Eiki Introduces LC-5000 Portable LCD Data Projector

Eiki International has introduced its new LC-5000 Portable Data-Grade Projector which projects full 640 by 480 text, data graphics, and multimedia programs from IBM VGA, EGA, or Macintosh II computers on any screen or wall up to 300 inches diagonal without the need for optional long-throw lenses. The LC-5000 connects directly to industry standard desktop, laptop, and notebook PCs.

Capable of handling NTSC, PAL, SECAM NTSE 4.43 color standards and international voltages from 100 to 240 VAC, the LC-5000 incorporates a 19-function back-lit infrared remote control that operates electronic zoom and focus, speaker volume, on-screen menu display, and electronic keystone adjustment functions. The LC-5000 is equipped with a built-in amplifier speaker and a full range of audio and video input/output jacks including S-Video and an industrial-quality BNC type locking connector and S-Video and left/right audio output connectors for external speaker use.

The projector also connects to VCRs, S-Video VCRs, Laserdisc players, television tuners, or camcorders. Featuring a reverse image scanning button for rear screen projection, higher definition LCD image systems with 921,000 pixels resolution, 550 television lines S-VHS resolution, and a contrast ratio of 100 to 1, the LC-5000 also eliminates the need to converge CRT tubes with its convergence-free LCD panel system.

For more information, contact Eiki International, Inc., 26794 Vista Terrace Drive, Lake Forest, CA 92630-8113, or call (800) 242-3454.

New or Improved Products?

If your company has recently introduced equipment or sells technology of interest to broadcasting professionals, please send information to:

*Religious Broadcasting
Targeting Technology
7839 Ashton Ave.
Manassas, VA 22110*

Steadicam® Video SK System Introduced By Cinema Products

The Steadicam® Video SK System has been introduced by Cinema Products Corporation. The system is a new Steadicam package for eight to 17-pound video cameras at an affordable price for the professional videographer and television news departments. Incorporating the same design principles as the larger award-winning Steadicams, the new system is more compact, lighter, and easier to use than its predecessors. No workshops or training seminars are required.

Eliminating the need for dollies, the Video SK brings the steady, smooth-tracking quality of feature-films to the videographer and provides easily transportable and comfortable Steadicam action shooting for live news/documentary crews.

The system, which features a universal dovetail camera mount, can be used with any video camera weighing from eight to 17 pounds (less battery) and is prebalanced



Steadicam® Video System Components

by design. The Steadicam Video SK System package comes equipped with main components: an operator's vest, adjustable stabilizer arm, camera mounting assembly (sled) with Anton Bauer Battery Mount or NP-1 battery box, and a four-inch green screen monitor for good outdoor viewing, even in direct sunlight.

Accessories also included are a soft carrying case, camera power cable, three-foot video cable, docking and balancing bracket, "T" handle Allen wrench, instruction manual, and corresponding instruction video. The system is engineered for easy portability because the complete system, weighing only 22 pounds, packs into its compact carrying case and fits into the trunk of a car.

For more information, contact Cinema Products Corporation, 3211 South La Cienega Boulevard, Los Angeles, CA 90016-3113, or call (800) 955-5025.

Sabre Workstation User-Friendly

Digital Audio Research (DAR) has introduced the Sabre, an optical disk digital audio workstation. Sabre is a high performance, productive, and user-friendly workstation with an affordable price. Sabre is a complete, standalone workstation that can be incorporated into a larger facility alongside the SoundStation® range of systems.

The Sabre's capabilities include recording and editing on removable optical disks; eight channel playback from a single disk; simple, fast single page editing; the world's best user interface; Super Reel-rock, TimeWarp® and Varispeed; full two machine control and time code chase; and SoundStation compatibility.

Because Sabre's operation is so intuitive, even first time users will find it simple to work with—dedicated keys are provided for common functions such as recording, fast play and reverse, mark, trim, cut, and locate. Also, Sabre provides both analogue and digital sampling frequencies.

As a member of the DAR workstation family, Sabre offers media transportability to any DAR system anywhere in the world.

For more information, contact Digital Audio Research Ltd., 2 Silverglade Business Park, Leatherhead Road, Chessington, Surrey KT9 2QL, England, or call (0372) 742848.

Self-Contained, Lightweight, Compact Visual Presenter By Elmo On Market

Elmo has introduced a new, high tech, compact, lightweight, self-contained CCD unit visual presenter. Weighing less than nine pounds and resembling a notebook computer, the presenter incorporates several advanced features adding to both operating convenience and image quality, including a 4X zoom lens, 270,000 pixel, CCD element, and horizontal resolution of over 320 lines.

The imaging area accepts materials up to 12 by 8.5 inches and an optional baseboard light box will project transparencies. Zoom and focus controls are provided with a focus range from the surface of the stage to four inches above, permitting selective focus of flat or three-dimensional objects.

Iris adjustment of the lens is fully automatic, assuring optimum image quality under a variety of lighting conditions.

A top-mounted lighting unit is built-in for additional illumination when needed.

As with all Elmo visual presenters, the EV-274 is fully compatible with all NTSC standard video equipment, using the NTSC standard. The image pick-up element is a one-third-inch interline trans-



Elmo EV-274

fer CCD with a picture element offering 537 pixels (horizontal) and 505 pixels (vertical).

Resolution is over 320 television lines (H) and 350 television lines (V). The signal/noise ratio is 46 dB with automatic white balance adjustment.

The video output terminal (RCA female) allows the unit

to be connected to a VCR for rehearsal, record keeping, or preparing in-house video tapes.

For more information, contact Elmo, 1975 Linden Boulevard, Elmont, NY 11003, or call (516) 285-3900.

TELEVISION TOPICS CONTINUED FROM PAGE 36

the social and political consequences of their communications. In fact, throughout last year, a shift has occurred in Hollywood toward accepting responsibility and even toward the biblical values Christians cherish. Of course, some, like movie producer Jonathan Taplin, have merely said that they will do more to influence society in their unholy direction while proudly trumpeting their success in shaping public opinion through their programs and movies (as Taplin has noted, people vote for deconstructionist, left wing values every time they watch *Roseanne* or *Murphy Brown*).

The question is why should the decision makers among the media elite listen to us? Quite simply because we at The Christian Film and Television Commission tell them the reasons for their successes and failures in the media marketplace. Other media critics have merely led them down a blind alley of bankruptcy, while we have shown them what it will take for them to survive and

prosper in a world economic system defined ultimately by God.

In 1991, all the top choices of the secular critics combined barely represented 11 percent of the top grossing films which kept the entertainment companies alive. In contrast, The Christian Film and Television Commission's *MovieGuide*'s top choices represented 43 percent of the top grossing films. Thus, if these executives want to avoid the bankruptcy proceedings which has destroyed MGM and Orion, then they need to listen to our analysis of the media marketplace. In fact, we are defining the game and they can no longer play without learning the rules which God has established.

Needless to say, this strategy would bring the necessary changes more rapidly if Christians understood the nature of the defining institutions. Many Christians have listened to other non-Christian voices who share some of our values but do not understand the redeeming power of Jesus Christ. These voices have made more moral choices than their pagan associates, but even so their choices do not reflect the underlying

sentiments of the Christian community which, when freed from "must-see" peer pressure, votes for products these associates do not understand.

Other so-called Christian critics have tried to rationalize the bad in the name of twisted Scripture. These Christians have failed to inform or shape the defining institutions, but have merely demonstrated they lean toward the negative deconstructions of the radical left. Others have started a plethora of programs and publications to get their own word out — programs which have further sapped the church of the strength to shape the society.

In fact, there is only one answer: working together by consciously redefining the cultural imperatives which shape our society. We as Christians and Christian media need to change society's social and cultural structures back to the biblical ideals by influencing the secular media in a positive and scriptural way. Only when we influence the people behind the cameras, can we change what they produce and, ultimately, what society copies. ^h

SOCIALLY SPEAKING CONTINUED FROM PAGE 42

weight and their strategy is successful. Our own president owes the homosexual community, since during the 1992 campaign the HRCF organized thousands of volunteers to work to elect Clinton. With open homosexuals on Clinton's staff and his promise to lift the military ban on homosexuals, it's apparent enough that homosexuals are not politically powerless.

What homosexuals fail to point out is that individually, they each have the same rights as everyone else in America. They seek special rights to enable them to carry out their chosen behavior at the public's expense. But they are no more discriminated against than any other special interest group, and discrimination, although not preferable, in certain circumstances is a necessary procedure.

The U.S. military has always discriminated — against age, height, weight, gender, and eyesight just to name a few. It has established limits and codes that have enabled it to become the most powerful and efficient military in the world. There are valid reasons for not admitting an obese man with poor eyesight into the military and there are valid reasons for not admitting homosexuals into the military. Licensing homosexuals as a minority group entitled to special protection won't change those reasons.

The military should not be forced to sacrifice for the sake of an activist group

seeking national acceptance of its chosen lifestyle. Likewise, society should not be forced to indulge this lifestyle many find abhorrent. Protected class status is, and should be, reserved for only those few cases when a group bonded by an innate, unchangeable characteristic, has truly suffered discrimination without fair representation in our political system.

Washington, D.C., was recently the site of the 1993 national march for gay rights. Senator Edward Kennedy (D-Mass.) spoke at the HRCF dinner, where openly homosexual Representatives Barney Frank (D-Mass.) and Gerry Studds (D-Mass.) were also in attendance. Among the activities for the weekend was the Lesbutante Ball, a S/M (sodomasochism) Leather Fetish Conference, a mass wedding for homosexuals, and many street parties where the object seemed to be who could shock the "straights" the most. It was an event the national media celebrated as a kind of civil rights victory. But what was really won for homosexuals or for America?

Our country is, I believe, at an important crossroads — we will either submit to the demands of special interest groups or we will stand behind the morals that made this country strong and say "no." Homosexuality is a chosen behavior destroying families and individual lives through disease, emotional distress, and broken relationships. The moral fabric of our nation is at stake and the homosexual behavior has affected and

will continue to affect each of us in the future. But how it affects our society is up to each one of us and the standards we uphold. ^h

THE BOOK SHELF CONTINUED FROM PAGE 46

Against All Odds: Family Survival in a Hostile World

by Ed Young
Nelson, 1992

Ed Young makes a very telling statement when he says, "No one escapes childhood without scars. Our parents did not, we did not, and our children will not. We all have scars." In *Against All Odds*, Young shares his insights about dealing with the "scars" of broken families and divorce, adversity and relentless change, sexual temptation, loneliness, guilt, and even success.

In the preface, pastor Young admits "the transition from pulpit to paper was a tedious and difficult one," and the reader will quickly discover that, stylistically, Young is no Charles Swindoll or Tony Campolo. However, around (and despite) the cloying framework of an updated version of Joseph's story, Young provides a wealth of anecdotal material, spiritual truths, and practical advice to reward the diligent reader.

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

Classifieds

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A FEW GOOD MANAGERS wanted with work ethics, religious AM-FMs in Southeast. Send resume to V. Baker, Box 889, Blacksburg, VA 24063.

AS AN EXPANDING CHRISTIAN radio broadcast ministry, we are currently searching for qualified air talent. The equipping of the Holy Spirit for the ministry of Christian broadcasting is what we will be looking for in your spiritual and professional resume and in listening to your tape. Position includes salary, full benefits, and pleasant ministry environment at our listener supported, 50,000-watt facility serving southeast Minnesota and northern Iowa. Please send requested information to: Minn-Iowa Christian Broadcasting, Inc., P.O. Box 72, Blue Earth, MN 56013, Attn: Matthew Dorfner.

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- WPGB — Kingsport/Johnson City/Bristol, Tenn.
- WPVB — Culpeper/Manassas, Va.
- WPBI — Martinsville/Danville, Va./Eden, N.C.
- WPRH — Galax, Va./Mount Airy, N.C.

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Calendar Close-up

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.

July 31 - August 1

The Leadership Institute's Broadcast Journalism Seminar; Washington, D.C. Information: Kari Winkler, (800) 827-5323.

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 2-3

The Leadership Institute's Broadcast Journalism Seminar; Washington, D.C. Information: Kari Winkler, (800) 827-5323.

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

October 21-24

The European Convention of Christians in Broadcasting; Sofitel, Brussels Airport, Belgium. Information: 011 44 707 649910 (London).

October 24-31

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

October 26-31

Religious World Exposition and 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/Society of Biblical Literature; 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
Calendar Close-up
7839 Ashton Avenue
Manassas, VA 22110

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