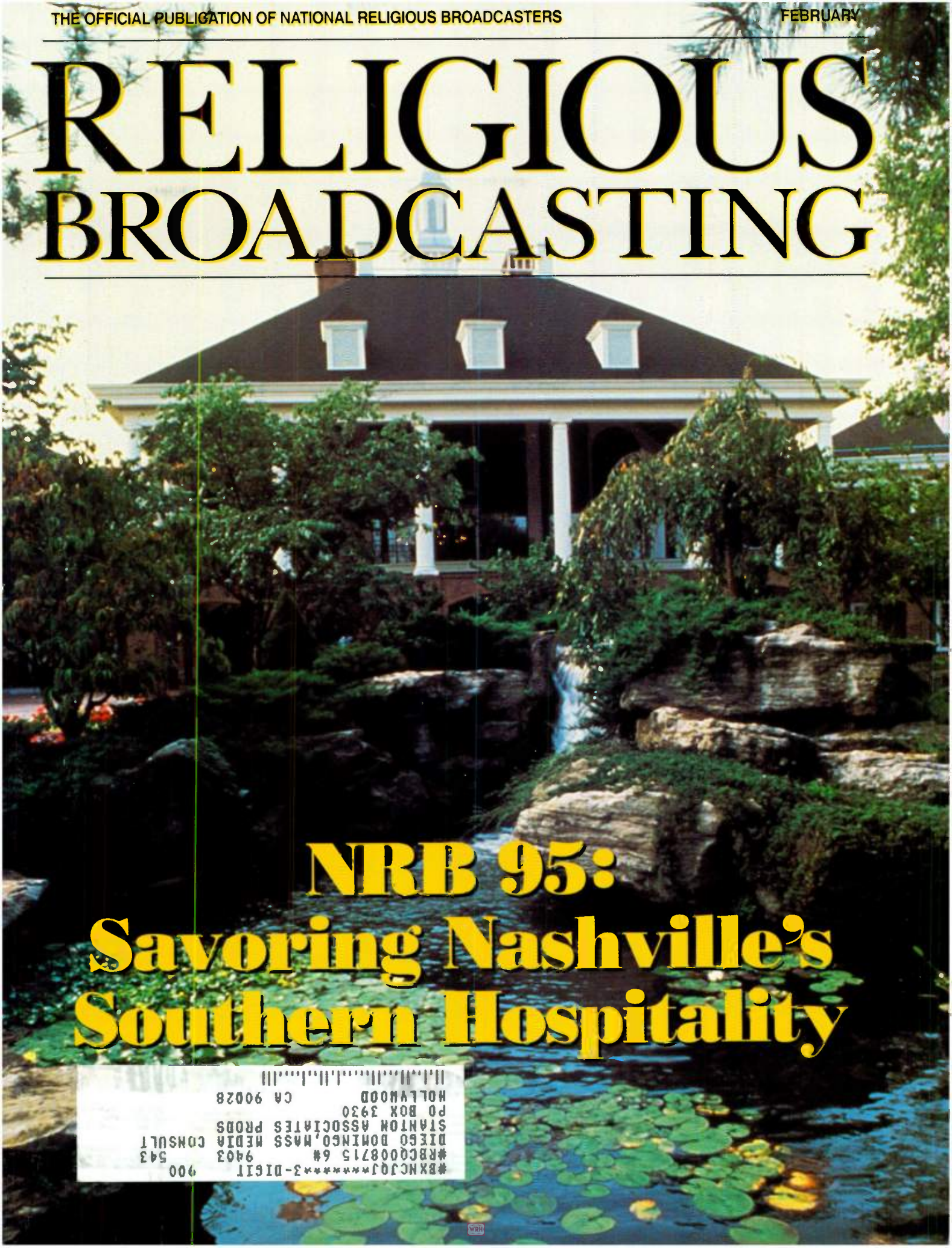


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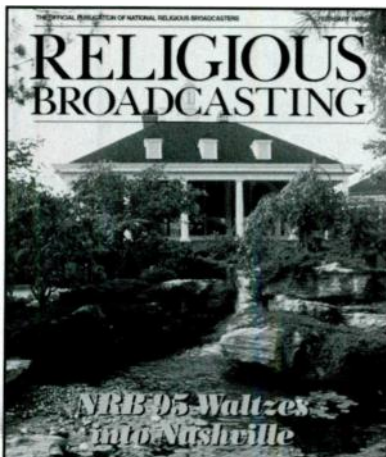


Photo courtesy of the Nashville Convention & Visitors Bureau

NRB 95: Savoring Nashville's Southern Hospitality

The Opryland Hotel, steeped in tradition, is a perfect setting for the 52nd Annual National Religious Broadcasters Convention & Exposition.

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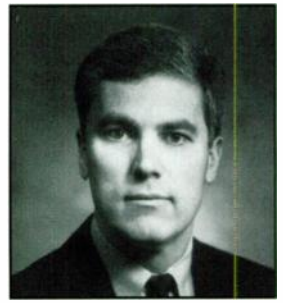
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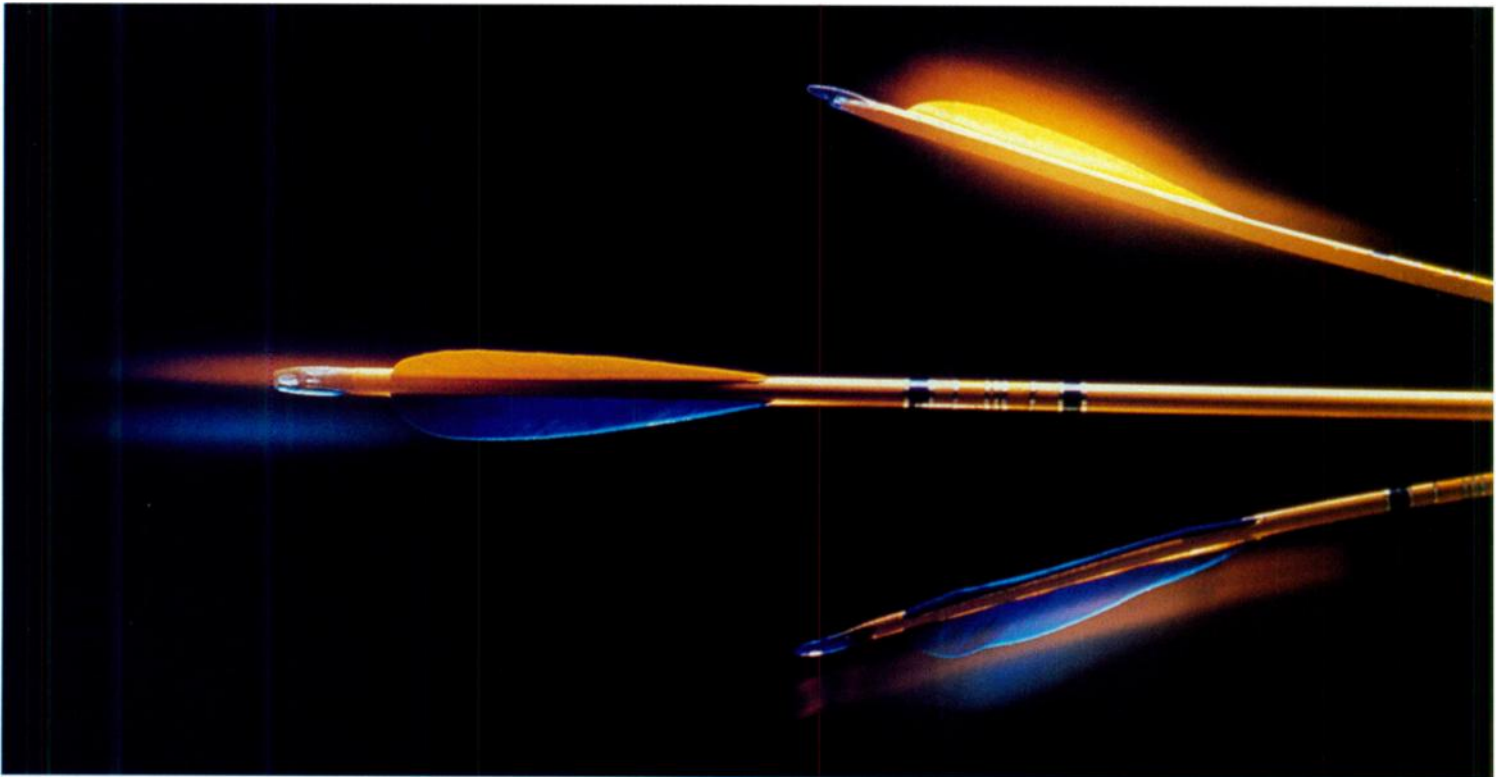
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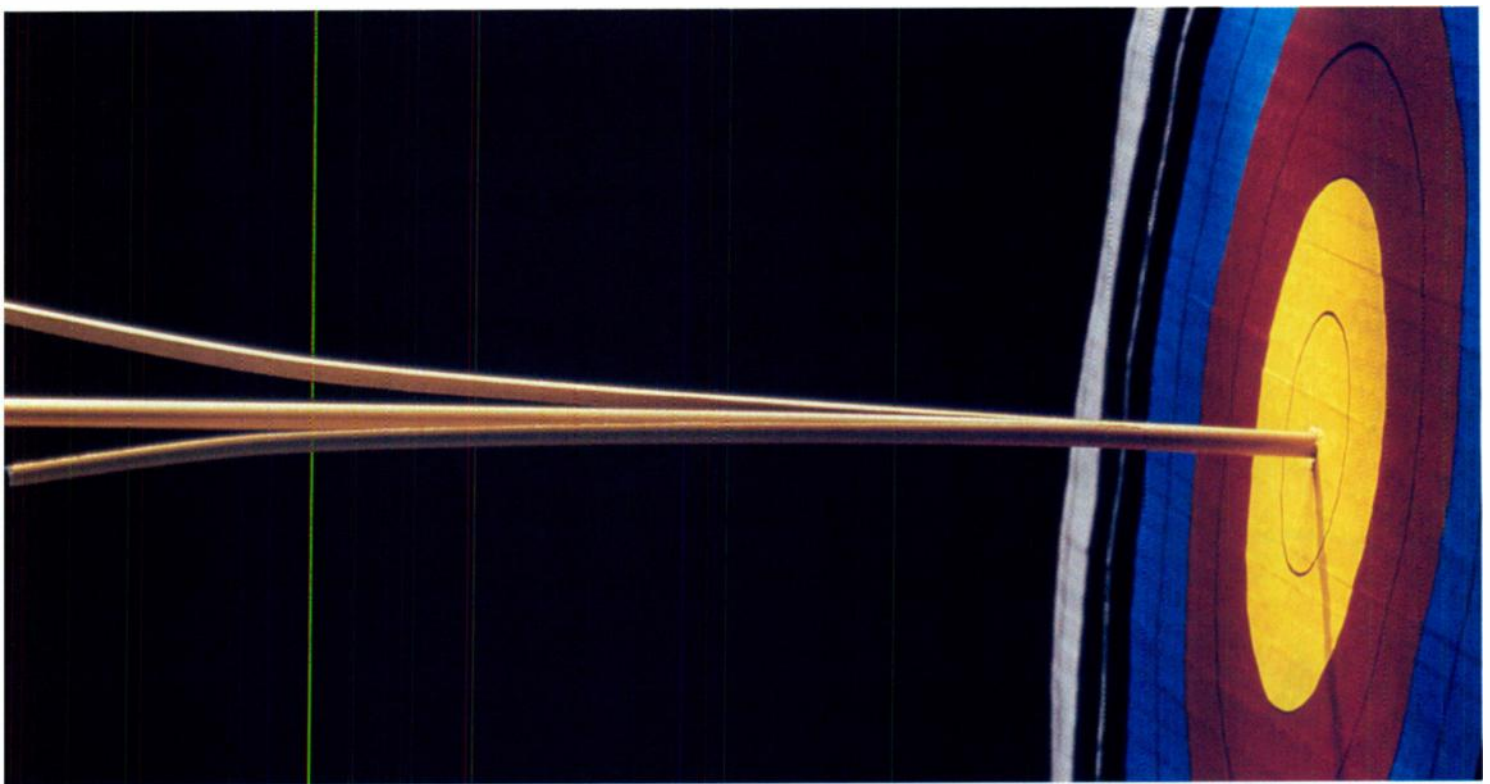
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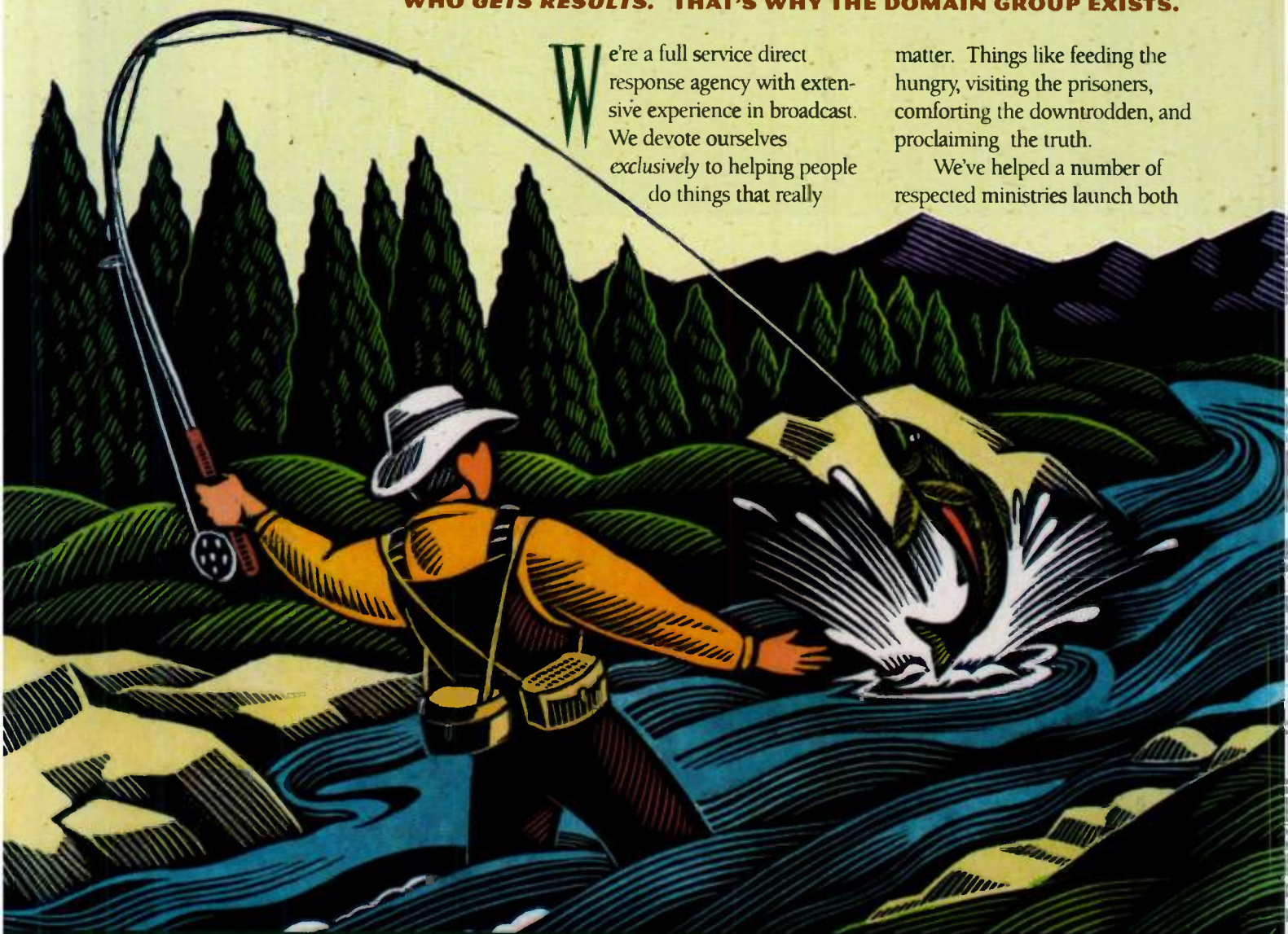
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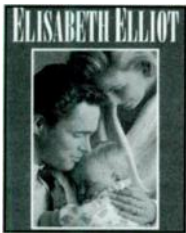
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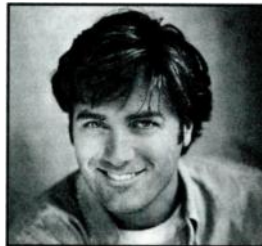
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RELIGIOUS BROADCASTING

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Welcome to NRB 95

All aboard for Nashville, Tenn., and the 1995 National Religious Broadcasters (NRB) convention. To those of you unable to join us this year, we will miss you and will attempt to share with you throughout the year the fellowship and the support we receive from our friends and colleagues at the 52nd Annual NRB Convention & Exposition from February 11-14.

Enthusiasm and excitement have been building over the last several months as we moved closer and closer to the convention dates. Both the exhibit hall and sponsorships sold out months in advance with waiting lists, and we are blessed again this year to have so many radio and television speakers, producers and artists accept our invitation to be part of this outstanding convention program.

This year's theme, "An Unchanging Message to a Changing World," is of special significance to those of us who work in the field of communication. Jesus told us, "Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age" [Matthew 28:19,20].

As Christian communicators, we have the unique opportunity to carry out this commandment, reaching hundreds, thousands, and sometimes even millions with God's unchanging message. One such window to proclaim the Gospel will open in March 1995, when Billy Graham will preach in San Juan, Puerto Rico, and his message will be transmitted via satellite to over 165 countries around the world, translated into more than 80 languages. Global Mission with Graham is believed to be the largest evangelistic outreach in the history of the Christian church.

As Christians who are both professional communicators and business people, we face unique challenges to be good stewards of the resources God provides and to make the most of these resources to communicate His message to an ever-increasing audience.

And as we gather in Nashville to fellowship with one another; to enjoy the music of Christian artists including Steve Green, Bill Gaither, Michael W. Smith, Alvin Slaughter, and Ricky Skaggs; and to be inspired by people such as John DeBrine, Adrian Rogers, Luis Palau, and D. James Kennedy; we need to remember that in unity we have strength. By teaching and learning from one another, we empower ourselves and our fellow broadcasters to take God's unchanging message to a world which is changing daily.

This year's convention offers a wide range of educational sessions, and I encourage you to prayerfully consider each one and then select those which will be the most beneficial to you as an individual and in your ministry. Topics range from business management and professional development to fund raising, music, and issues, and — very importantly — answers.

NRB 95's closing event, the Anniversary Banquet, has been designed to inspire and uplift. Featuring Jack Hayford, who will speak about the majesty of God and his inspiration to write this wonderful piece of music, the banquet will also include contemporary Christian music star and Grammy winner Michael W. Smith, together with The Ralph Carmichael Big Band and The Burchfields.

While you are in Nashville, I hope each of you will find the time to personally thank NRB president E. Brandt Gustavson and the NRB staff for their tireless efforts throughout the last 12 months to make this convention our best ever. People never seem to have trouble in finding time to complain, but it is special people who *make the time* to say thank you.

As NRB chairman, thank you for your confidence in selecting me and for making my first year a truly memorable one. On behalf of every NRB member, "Thank you" Dr. Gustavson, for a wonderful 1994 and your efforts to make 1995 the best year yet for each and every member of NRB. See you in Nashville.



Bob Straton is chairman of National Religious Broadcasters and senior vice president of Walter Bennett Communications in Fort Washington, Pa.



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Clearly, it is true that talk radio is a powerful medium! But, **talk is cheap** without a solid Biblical foundation.

President Abraham Lincoln said, *"But for the Bible we could not know right from wrong. All things most desirable for man's welfare ... are to be found portrayed in it."*

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1995 Religious Broadcasting Hall of Fame Inductees

For over half a century, National Religious Broadcasters (NRB) has been supporting and pushing the concept of teaching and proclaiming the Christian message by radio first, and more recently, television. What effective radio speakers we've had for our cause.

I've been reviewing the list of inductees into the Religious Broadcasting Hall of Fame, which includes virtually all areas of our industry from founders of organizations and programs to speakers, from evangelists to Bible teachers, from engineers to radio and television station owners, from speakers on specialty shows such as youth and family to speakers on general programs. You'll have the opportunity to view these Hall of Famers at the 1995 NRB convention in Nashville, Tenn.

Two new individuals — Howard O. Jones and John D. Jess — will be inducted into the Hall of Fame at the convention, joining 30 other broadcasting giants.

For years, Howard O. Jones has been an associate evangelist with Billy Graham and the speaker on the radio program *Hour of Freedom*. For 35 years, Jones has done extensive evangelizing in the United States, the Caribbean, and Africa, as well as other areas of the world.

Jones was one of the founding members and a past president of the Black NRB. In 1980,



Howard O. Jones

he received the NRB Award of Merit. He is also the first African-American to be inducted into the Hall of Fame.

In 1939, John D. Jess founded the *Chapel of the Air* in Wheaton, Ill., and was that broadcast's speaker for 43 years. At the age of 26, he began his career on the airwaves in an effort to reach those who could not be persuaded to attend church.

Following his retirement from *Chapel*, Jess became the chaplain of the Family Life Broadcasting System. He is now heard every week on 29 stations via his 15-minute program, *Straight Talk*, which is produced by Family Life.



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



John D. Jess

In addition to direct Gospel and Bible presentations by our NRB members, our programs and stations are speaking out on moral and political issues. You'll learn more about this outreach elsewhere in this magazine. Thank the Lord we are interested in temporal helpfulness as well as the eternal.

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Transformed from A Drug Addicted Servant of Evil to A Humble Servant of God... The Rick Amato Story is What The National Religious Broadcasters Convention Is All About



allowed him to look at the little things in life, seeing how the Lord can make use of them.

Rick says, "I believe that we are on the verge of a great spiritual awakening, a time when God is working in the coincidences of life to build His children into men and women of character." The circumstances He uses to teach these keenly identified components of character are often the seemingly inconsequential serendipities of everyday life . . . things in Rick's life . . . your life . . . and the lives of every believer.

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His is a dramatic story from the world of substance abuse and alcoholism. As a teenager, Rick Amato was headed for disaster until he first encountered the love of Jesus Christ and experienced the power of God reaching out to Him. Since that time, God has used Rick mightily with the simple gospel message.

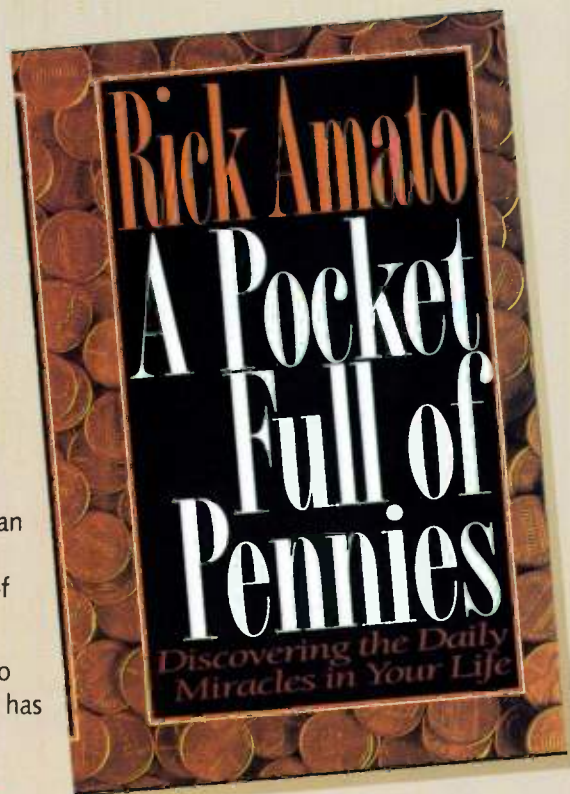
In the early '80s Rick first became known nationally through the broadcast of the *Old Time Gospel Hour* and *Radio Network*. Traveling as an evangelist throughout the country, he quickly became a friend to hundreds of pastors throughout America.

Since that time the Lord has used this reformed addict to reach out to literally millions around the world to share the Good News of Jesus Christ. His ministry has reached such places as Cuba and Russia . . . even reaching into the Kremlin. The purpose of his life is to know God and to make Him known.

If you are looking for a book to use as a gift or a premium in your ministry this year, there's nothing on the market today that's better than *A Pocket Full of Pennies*, It's interesting... easy to read... and life transforming.

Rick's ministry was interrupted when he suffered a colostomy and was diagnosed with Crohn's disease. With huge debts due to his medical condition, it looked as though Rick would not be able to continue such an outreach. Through a miraculous healing, however, he was cleansed of his disease.

This experience has caused Rick to have a unique perspective on life. It has



Rick Amato Ministries
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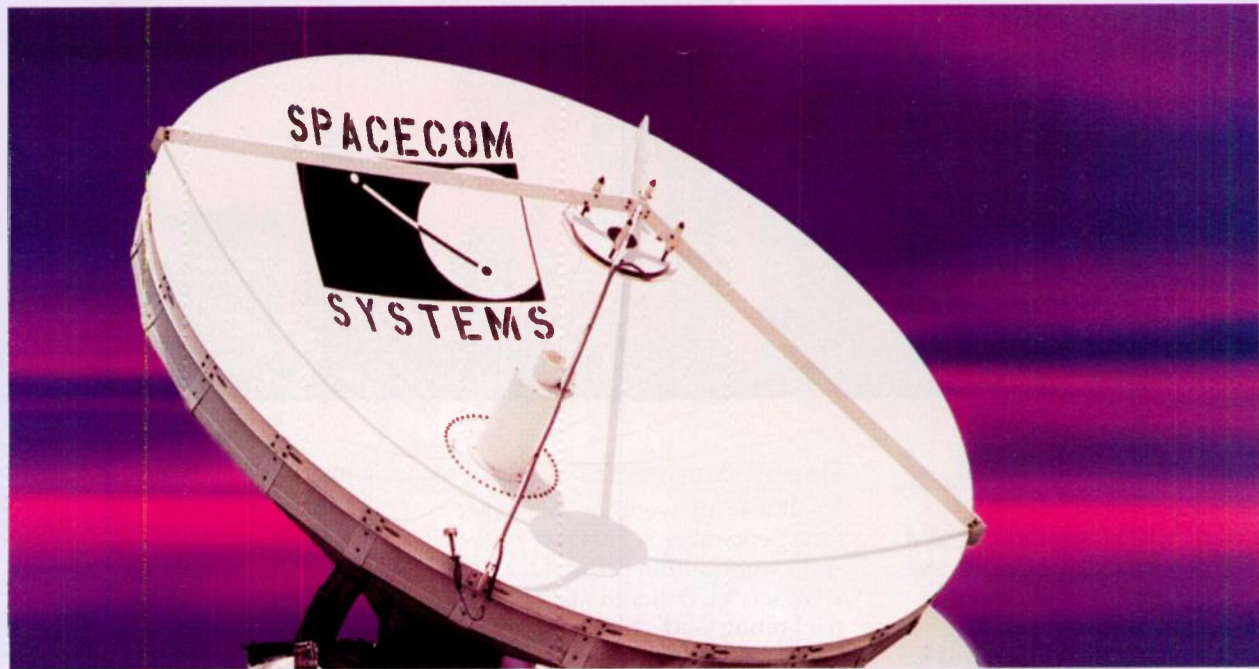
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The Riot



by James L. Manning

MY OFFICE INTERCOM buzzed as I made notes for lessons from the Old Testament. My wife said a young theologian had been listening to the messages of our daily broadcast, *The Vision Word of Harlem*, on WMCA AM/Rutherford, N.J., and wanted to speak with me.

It looked like a scene from Sodom and Gomorrah, but the scene was nothing more than a typical summer afternoon in a concrete smokestack called Harlem.

He explained his position with the United Nations and his research work in crime prevention. Then he volunteered his services to the evangelical efforts of the program and offered his support to keep the broadcast reaching and teaching people outside of Harlem about the earnest efforts being put forth in the community.

His call heightened my understanding of how crucial our daily radio ministry is to reaching people who may never get to Harlem. Furthermore, I believe his offer to help was God's response to the absence of organized support during a recent summer revival.

Happy Anniversary

It was my wedding anniversary: September 3, 1994. My wife and I were getting dressed for a revival service rather than a night of celebrating God's blessing of our union. We arrived at the revival site early that evening: Lincoln Park in Harlem, New York City. Lincoln, a concrete park surrounded by towering apartment buildings of the city's projects, contains basketball courts, play areas for younger children, a few trees, and lonely sprigs of grass growing between the cracks in the cement.

For several years the Bethelite Community Church has been holding outdoor revivals all over Harlem — a sort of door-to-door open air evangelism. God had blessed us and we had not suffered threat or loss — only souls brought into the kingdom. This night we were going to face the greatest challenge of our ministry.

About 400 people were holding a picnic and basketball game in the park, with loud music, open drinking, and drug use. It looked like a scene from Sodom and Gomorrah, but the scene was nothing more than a typical summer afternoon in a concrete smokestack called Harlem.

It probably would have gone unnoticed except God had called us to hold a revival meeting in the very space where they were now drinking and drugging. Some months earlier, we had secured permits from the New York City Department of Parks, and had been given approval to hold our meeting on that date in the park.

When the church members arrived, the leaders of the basketball

gang said they would not leave and they did not want to hear any preaching about Jesus. They suggested that we leave.

The police were called in to enforce the permit, but because there were so many gang members openly threatening the police with a full-scale riot, the police sergeant on command called for backup and advice from the captain. Dusk was falling as the riot police arrived. The crowd became angrier, cursing and threatening me and the church, and declaring that the police could not make them move.

If a riot erupted and someone was hurt — or killed — I would be blamed.

The situation was growing tense. Several of the men in the park were prominent drug dealers and were carrying weapons. The police were very cautious not to create a riot. They asked me if I would consider preaching somewhere else. If a riot erupted and someone was hurt — or killed — I would be blamed. Finally, the precinct captain arrived and tried his hand at negotiations, which were hopelessly deadlocked.

Check Day

Fear and danger could be felt in the air. My life was threatened by a

Continued on page 22

A CONFUSED WORLD IS CRYING FOR ANSWERS...

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CORAL RIDGE

MINISTRIES

THE RIOT . . .

Continued from page 20

young man who said he would kill me; a woman came over and called me a wicked name; a child spat at me; one of the major drug dealers who stood to gain significantly by selling his wares that night gave me a death warning. Why was the hate so intense? It was Check Day in Harlem.

Welfare and social security checks are distributed the first of the month. Corner stores do brisk business, loan sharks get paid, drug dealers get fat, and every child gets a soda pop and a bag of potato chips. I was threatening to disrupt the festivities of Check Day with the Word of God. If I was effective, customers would be lost — to Jesus Christ.

The negotiations had hit the three-hour mark. One woman shouted, "We ain't gonna let you preach. Go home! We are gonna throw bottles!" A big drug dealer told me I would regret preaching. The police suggested I come back next year.

I asked my wife to gather the

women members and form a circle of intercessory prayer. I asked the men of the church to open up the revival wagon, a specially designed outdoor mobile stage. I was going to preach.

I stood on the platform and opened in prayer. We sang *I Am Thine, O Lord*, and I began to tell the crowd that I loved them, in spite of all that had happened. I spoke of

Why was the hate so intense? It was Check Day in Harlem.

God's love and told them God had sent me to preach. Then I shared my vision of 50,000 righteous men, living for the Lord in the community of Harlem.

He had blessed me with this vision for several years, showing me that with all the problems of crime, drugs, homelessness, unemployment, and broken families, the only hope for this community is men turning wholly to God. I explained

that He is our only help, and if men would abandon the hate they embrace and turn to the Lord, He would heal the land.

A hush fell over the park. A crowd of 700 had gathered, but now the only sounds were those of praise coming from the people of the Lord. I preached for an hour, telling about the love of Jesus and how His death could set women free from the abuse of irresponsible men, cause men to go to work and provide for their families, rid communities of child molesters and rapists, release women and children from welfare, forbid men from selling drugs to children, and work miracles when people are sick.

I finished my sermon and introduced my wife, explaining it was our anniversary. We kissed before the applauding crowd, and spoke about how the Lord wants husbands and wives loving each other and sharing in Jesus Christ.

We then packed up and went home — in safety. I could not depend on the police to enforce the gospel. The Holy Spirit was the enforcer, changing lives — and quieting crowds.

Bringing It Home

Through this same Spirit, we broadcast the message of God's purpose and power to thousands of people every day, and have seen countless people give their lives to Jesus Christ. Men have thrown down their crack pipes at the altar. We teach them that they are to be leaders in their homes, leaders in their churches, and leaders in their communities.

Harlem has been the focus of discussion in many social science classes; nearly all have declared nothing good can come out of the community. Even Oxford University agrees with that judgment.

But Harlem is changing, and the world will have to say it was the hand of God, because political strategies, social programs, peaceful demonstrations, and hate-filled riots have all failed. God is showing that something good indeed is coming out of Harlem.

James L. Manning is pastor of Bethel Community Church in New York and speaker of *The Vision Word of Harlem*.

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Promises

by Stephen R. McLaughlin

ACCORDING TO ITS MISSION statement, Promise Keepers is a Christ-centered ministry dedicated to uniting men through vital relationships to become godly influences in their world. Promise Keepers has been at the forefront of an amazing movement in which Christian men are being called to a deeper relationship to Jesus Christ.

Following decades of shrinking masculine role models and a rising tide of radical feminism, men are waking up to the fact that they have become more distant from their God, their wives, their children, and each other. Promise Keepers is a ministry of reconciliation, crossing all denominational, racial, and socio-economic boundaries.

The message of Promise Keepers is sounded like a clarion call in large gatherings exclusively for men. It is further spelled out in the handbook of the movement, *Seven Promises of a Promise Keeper* (Focus on the Family).

Fundamental Promises

What are the seven promises to be kept? Each one evidences a commitment to Jesus Christ:

1) A Promise Keeper is committed to honoring Jesus Christ through worship, prayer, and obedience to God's Word in the power of the Holy Spirit.

2) A Promise Keeper is committed to pursuing vital relationships with a few other men, understanding that he needs brothers to help

him keep his promises.

3) A Promise Keeper is committed to practicing spiritual, moral, ethical, and sexual purity.

4) A Promise Keeper is committed to building strong marriages and families through love, protection, and biblical values.

5) A Promise Keeper is committed to supporting the mission of the church by honoring and praying for his pastor and by actively giving his time and resources.

6) A Promise Keeper is committed to reaching beyond any racial

obedient to the Great Commandment (see Mark 12:30,31) and the Great Commission (see Matthew 28:19,20).

These promises form a standard for men to live by and uphold: a resounding call to Christ-centered masculinity. The seven vows are the

Following decades of shrinking masculine role models and a rising tide of radical feminism, men are waking up.



Photo courtesy of KCBI

KCBI-FM/Arlington, Texas, broadcasts the Promise Keepers 94 conference live from Texas Stadium in Irving via digital satellite uplink.

and denominational barriers to demonstrate the power of biblical unity.

7) A Promise Keeper is committed to influencing his world, being

key to any revival of Christian men in the 20th century and beyond. Upholding the standard is revolutionizing men, churches, families, and, ultimately, the world.

to Keep

A Promising Road Trip

The movement's origins were modest, birthed during a three-hour car ride in the spring of 1990. Then-University of Colorado head football coach Bill McCartney and his friend, Dave Wardell, were on their way to a Fellowship of Christian Athletes meeting in Pueblo, Colo., when the idea of a stadium full of Christian men came up. Later that year, a group of men began to fast and pray about the idea of thousands of men gathered for Christian

conferences would be to deepen the commitment of men to respect and honor women. Featured

speakers would be pastors, counselors, and athletes, covering a wide range of topics such as sexuality, tenderness, and Christian maturity.

With these goals in focus, Promise Keepers officially began in 1991, with 4200 men attending at the University of Colorado's Events Center. The 1992 meeting proved too large for that location and was moved to the university's Folsom Stadium.

Attendance at the seven sites surpassed the planned total by 45,000; four of the stadiums were sold out.

the country with an expected attendance of 233,000. The startling reality: Anaheim Stadium in Anaheim, Calif.: 52,800; Hawks Memorial Stadium, Boise, Idaho: 5500; the RCA Hoosier Dome in Indianapolis: 62,800; Fouts Field, Denton, Texas: 33,000; Civic Stadium, Portland, Ore.: 27,500; Folsom Stadium, Boulder, Colo.: 52,000; and Texas Stadium, Irving, Texas: 45,000. Attendance at the seven sites surpassed the planned total by 45,000; four of the stadiums were sold out.



Photo courtesy of KCBI

True Masculinity

The massive response to the movement begs the question: why? Chavis believes there are two reasons. "One, . . . we are dependent on God for the response, [and] two, we are seeing a God-inspired call on

Feeling it has been called by God to develop resources for heretofore underserved men, Promise Keepers provides men with the tools they need in order to be better disciples of Christ.

John Briggs and Larry Williams of KCBI-FM/Arlington, Texas, cover the October Promise Keepers conference. The conferences are designed to address men's issues in an exclusively male environment.

discipleship. These gatherings would be designed to address men's issues in an exclusively male setting. It was thought that men would hear and receive the full instruction of the sessions with less inhibitions if no women were present.

One of the primary goals of the

An even greater response was evidenced in 1993, when 50,000 men filled the stadium.

Steve Chavis, national spokesman/director of media relations for Promise Keepers, remarks, "1994 exceeded our original projections."

The plan was to have six sites around

the hearts of men." He continues, "Promise Keepers was there at the right time." The organization felt the need and responded in behalf of Christian men everywhere. Chavis proclaims, "If we lift up His name, men will respond and be drawn to Him."

Although many denominations

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PROMISES TO . . .
Continued from page 25

have had and continue to have active men's ministry programs, they are mainly open only to the men of the sponsoring denomination. Resources for Christian men haven't been readily available on a wide scale. Feeling it has been called by God to develop resources for heretofore underserved men, Promise Keepers crosses all denominational, racial, and creed barriers to provide Christian men with the tools and information they need in order to be better disciples of Christ.

Promise Keepers is keenly aware that it is not the only game in town. While they don't have all the

Registration for the 1995 conferences begins this month. Total attendance is expected to be between 500,000 and 600,000.

answers, the participants perceive themselves as servants of God proclaiming Jesus Christ as the ultimate expression of true masculinity in all its many facets: honesty, integrity, compassion, and mercy. Chavis believes that men are responding to the call of Jesus Christ rather than the call of Promise Keepers.

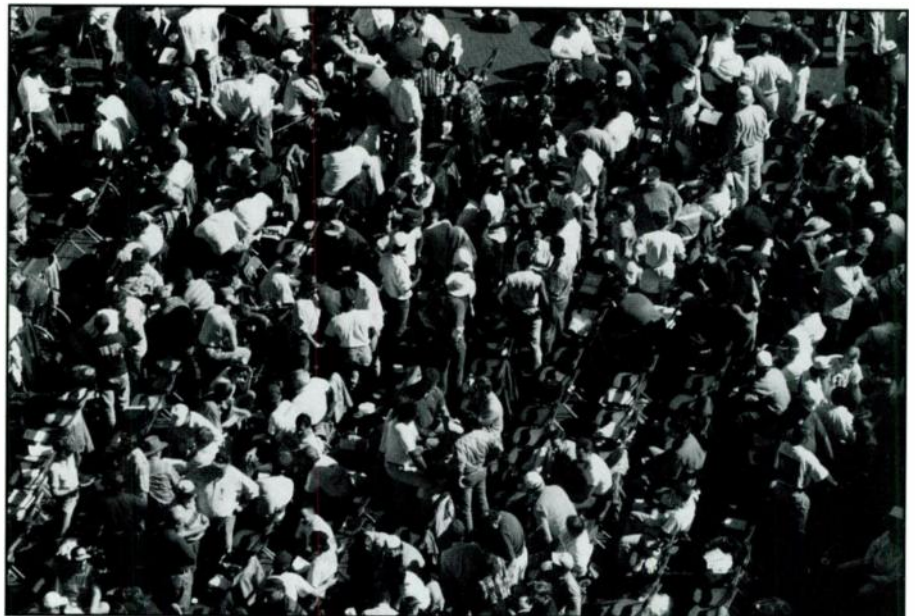
Future Promises

Seeking to continue to develop resources for those who want to be men of integrity, this year Promise Keepers has scheduled 13 conferences coast to coast, from April to October. (See box for dates and sites.) Registration for the 1995 conferences begins this month, and may be accomplished via mail and automated telephone systems. Total attendance is expected to be between 500,000 and 600,000.

The 1995 theme is "Raise the Standard." McCartney explains, "When we gather in His name, He becomes our standard. And when we rub elbows with each other with

1995 Promise Keepers Conference Schedule

April 28,29	Pontiac (Mich.) Silverdome
May 5,6	Los Angeles Coliseum
May 19,20	The Pavilion (Boise, Idaho)
May 26,27	RFK Stadium (Washington)
June 2,3	Astrodome (Houston)
June 16,17	Mile High Stadium (Denver)
June 23,24	RCA Hoosier Dome (Indianapolis)
June 30-July 1	Georgia Dome (Atlanta)
July 7,8	Seattle Kingdome
July 14,15	Hubert H. Humphrey Metrodome (Minneapolis)
Aug. 4,5	Thunder Dome (St. Petersburg, Fla.)
Sept. 28-30	Oakland (Calif.) Coliseum
Oct. 27,28	Texas Stadium (Irving, Texas)



Larry Williams

The second promise of a Promise Keeper is to pursue vital relationships with a few other men. Nearly 45,000 men made this promise in Irving, Texas, during the Promise Keepers conference in October.

Christ as our focus, Almighty God raises the standard for what it is to be a godly man, a promise keeper in our marriages and families, in our churches and communities, and in our friendships."

Religious Broadcasting's Role

Chavis is grateful to the religious broadcasters of this nation for report-

Continued on page 44

IN A RAPIDLY CHANGING WORLD



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The sinful nature of mankind.

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No matter what season your ministry finds itself in, we would like to help you communicate with your supporters more clearly and convincingly ... find new donors more efficiently ... and achieve your God-given goals more effectively.

This has been our life's work for the past 20 years: standing alongside ministries large and small, hopefully as a "wise friend" ... to help fine-tune vision, craft intelligent strategy, write superb copy, produce vivid graphics, and capably coordinate healthy development.

On these pages, you'll find a small sample of the work that has proceeded from these extraordinary friendships. These four pieces were written for the most loyal and faithful donors to CitiHope, a ministry to the poor and needy both here in America and overseas.

We've chosen them (with the kind permission of CitiHope director Paul Moore) to represent the seasons of life. We hope you enjoy them.



The shape Dad's in

As full of people as our cities are, there's still somebody missing.

Look around: You find huge numbers of children, plenty of teenagers, weary moms everywhere you look. Aging grandmas and grandpas. Hip young dudes on street corners.

But very, very few fathers.

Come Father's Day, not many families in our inner cities will have much to celebrate.

Dad's absent.

He died in a drug bust, or he's languishing in a prison cell, or he split for greener pastures. Or he's wasting away with AIDS. Or he's working 3 jobs to pay off his gambling debts. Or he's living someplace where nobody bothers him for his drinking.

Anyway, he's outa here.

Does a father just vanish? No. His shape stays behind, like the cops' chalk drawing on the pavement after a murder. When he was around, his presence was felt; after he left, his absence was also felt — and his influence became a reverse image of itself.

The good stuff that's supposed to flow out of a father — to his wife, to his children, to his neighborhood, his church, his work — begins to flow backwards, into the empty space where the father was. A father is designed by God to discipline; when he's gone, his children try to write their own rules. A father is called by God to provide an upright role model; when he's gone, his children turn to Bart Simpson and Michael Jackson for inspiration. A father is charged by God to provide for his family; when he's gone, his family makes do. Or fails to make do.

The joy of being "well fathered" turns to suffering.

Six years ago a man named David Blankenhorn founded an organization called the Institute for American Values. Their research, corroborated by a number of other think-and-study groups, draws an astonishing conclusion. It has to do with our "invisible fathers." Here, in essence, is what Blankenhorn says:

List every social problem in our country — poverty, violence, drugs, child abuse, crime, teen suicide, pornography, homosexuality, eating disorders, people thinking and speaking crudely to one another, you name it — and every single one of them can be traced back to a single common factor ... Father

absence.

“The most important predictor of criminal behavior,” he said in a January speech, “is not race, not income, not religious affiliation. It’s father absence. It’s boys who don’t grow up with their fathers.” Forget the economic recession, he says. It’s nothing compared to our “social recession” — “the widely shared sense among many Americans that we are in ... a cultural regression.”

Yet our society has virtually written Dad off. The media portray him as irrelevant — certainly not crucial. Extreme feminists beat the drum for fatherless families. Strong fathers are regarded as brutes, Neanderthals, from the age of Jackie Gleason and *The Honeymooners*.

We minister to children of the inner city. We can’t be their father, but we can link them up with a Father who won’t disappear in the middle of the night.

We minister to inner-city moms. We can’t be their husband, but we can introduce them to Jesus Christ, a “Bridegroom” who will love them for eternity (Jeremiah 33:11).

We minister to inner-city men — a vanishing species. We can’t make them excellent fathers ... We can only show them the perfect Example: a Heavenly Father who loves unconditionally.

This summer we’re out in the streets. We’re throwing “Jesus Parties” for inner-city children, we’re taking kids to camp ... The godly men of our ministry teams — many of them volunteers recruited from urban churches — are serving as role models for fatherless children, striving to fill the enormous void.

It’s not the same as having your own father, day in and day out. It’s not as good. But for most of these children, it’s as close as they’re going to come, in this earthly life.

With your prayerful support, we’ll continue giving it all we’ve got.

And maybe someday in heaven, when one of these little ones finally meets his Heavenly Father face to face, he will look around for someone to thank for it all.

And he’ll be looking for you.



Dying time

For 20 years my friend Dale promised his wife Debby that they would take a driving vacation in New England as the leaves began their spectacular turn from green to gold and orange and red. Every year their schedules clogged up. Every

year the change of seasons came and went, and Dale would say, “Next year.”

Finally, this year, they planned ahead. They dropped their young son with Grandma and Grandpa. They arranged a sitter for the dog. They cleared their professional calendars for a solid week. And they hit the road.

They drove through Massachusetts, into Vermont, into New Hampshire, and into Maine.

They saw not one speck of gold. Not a hint of red. Not a smudge of orange.

They were two weeks too late.

Autumn does not wait. The leaves turn and fall. There’s no stopping them. Get there late, and the branches are spindly, black and bare. The leaves are crunchy and brown, blown into the corners of school playgrounds and raked into piles by weary homeowners. The wind turns chilly. The world withdraws and shivers. Winter’s coming.

The homeless live autumn lives.

The flow of nourishment somehow gets cut off, and they find themselves changing ... falling ... dying.

Hunger gnaws at their insides, but there’s little to eat. Once they were vital, alive ... functioning members of their community. But now they’re carried on the bitter wind — swept up in a world they don’t understand — somebody’s problem ... a public annoyance.

Try as they might, they can’t seem to reverse the process. It’s out of their control. It feels as if their time has come. Time to die. Time to fall.

But people are not leaves, thank God.

The calendar can stop for people. The process of death can be halted, reversed. A homeless person doesn’t have to keep skidding, slip-sliding away into oblivion.

Maybe the change begins when someone simply says a kind word — and that long-forgotten feeling of being alive seems to flicker back into the heart. Or when someone provides a warm blanket — and the sensation of having *value* starts seeping back into the bones. Or when someone offers a hot meal — and the idea of hope for the future suddenly returns from a long vacation.

But the change takes hold — the nourishment of the soul really begins to flow again — when that homeless person meets Jesus. When they realize that He loves them ... that He still cares for them ... that He has a plan for their lives ... that they have *value* to Him ... that He wants to spend *eternity* with them ...

That’s when life begins again. The eyes light up, the blood starts pumping, the face grows animated. Now, where there was only despair, there’s a fresh agenda. Things to do. Reasons to do them. *A future!*

So that’s what we’re about.

We interrupt the autumn.

We put it on hold.

We stop the dying with a kind word, a warm blanket, a hot meal. And we introduce homeless people to the One who can give them new life.

We don’t do it alone. We can’t. We do it with you. Together.

Your generosity, your faithfulness, gets us there in time. Before the branches are bare.

Because of your vision and dedication, homeless people are turning their lives around. Getting help, getting healed, before they’re destroyed by cold weather, or hunger, or illness, or a broken heart.

Thank you for not giving up on them, even though their destiny seems irreversible. There is hope — because there are

by Jerry Buckner

RELIGIOUS BROADCASTERS in America focus on issues which are pertinent to society, and perhaps none is so urgent as the plight of black Americans. The issues involved, although volatile in nature, can be handled by religious broadcasters with honesty and sensitivity. It is time for these issues to be addressed, because time is running out.

Whatever problems that occur in the suburbs of white America — or in white communities — cannot compare with those afflicting the black community. Black males are an endangered species.

The Facts

Sixty percent of all children in the black community are fatherless and without a black male role model in the home. Studies show that 82 percent of all black children born in the ghetto are born out of wedlock. Ninety percent of children in ghetto schools come from broken homes, and they are reared by their mothers, grandmothers, or themselves. Not only is the pregnancy rate among black females higher than that of any other race, but there are more crack babies born to black females.

Ninety percent of children in ghetto schools come from broken homes, and they are reared by their mothers, grandmothers, or themselves.

Even as many lives begin on the wrong track, many others end all too soon because there is more violence among black males than in any other race, according to *The Young Black Male: An Endangered Species*, by Gail Taylor.

Taylor's research tells us that black males between the ages of 15 and 24 share an unusually high risk of dying from black-on-black crimes

Black Males: An Endangered Species

and that more than 90 percent of them were murdered by other black youths. By contrast, white males who are 15 to 24 die mainly from car accidents.

The United States ranks first among industrialized nations in homicide rates, with approximately nine homicides per 100,000 people. According to the National Center for Health Statistics, homicide is the leading cause of death for black males ages 15 to 24, at a rate of nearly 102 deaths per 100,000. This data concurs with Taylor's research. More than 30,000 black males were victims of homicide between 1985 and 1988. This is equal to just over half the number of American war dead during the Vietnam War.

The Symptoms

Homicide is only one symptom of the violence epidemic, which also includes non-fatal acts of violence such as criminal assault, spouse and child abuse, rape, and victimization of the elderly. Moreover, each act of violence causes psychological damage to families and communities.

According to Taylor's research, one in four young black men are in jail or on parole. One of her surveys

reports that 60 percent of all black males are in serious trouble — half of them in juvenile halls, jails, or prisons, the other half either into drugs and alcohol abuse or unemployed, unskilled, or high school dropouts.

According to the National Center for Health Statistics, homicide is the leading cause of death for black males ages 15 to 24.

These trends are startling, as they should be. Anytime we see such astounding statistics in a segment of our society, we should be startled into action.

For the most part, the white Christian community has kept silent when a struggle exists. Many white ministers who take stands on these issues encounter a backlash in declining budgets, smaller attendance,

and letters asking them to resign their positions. Some white ministers risk losing their jobs if they dare preach about prejudice from the pulpit.

Many white religious radio stations don't deal with black issues, the black family, or the black community. Likewise, a consistent on-air presence of black Christians is lacking. Many pertinent black issues are put on the back burner and never make it to the major radio airwaves.

Many blacks feel radio stations are not making the Scriptures practical and applicable for daily living in the black community. As a result, many blacks are turning these stations off.

Black Americans don't feel their issues are being addressed, nor do they believe they are being ministered to. This same shortcoming occurs in our educational system, as most schools (i.e., white schools)

keep the middle class community and values the main focus of classroom discussion.

Black history as well as the history of other people of color should

Many pertinent black issues are put on the back burner and never make it to the major radio airwaves.

be incorporated in every school curriculum in America. It is small wonder blacks feel alienated — their history and contributions are not

viewed as valuable information for mainstream America.

White religion in America has been guilty of serving only a middle class orientation; it must be sensitive to the black masses, bringing in black Christian educators to teach how to communicate and relate to the black community more effectively, using etiquette that is geared toward ministering to the black church. One thing is certain: we need to develop an agenda for reaching the black community.

One Cure

One pilot project in Houston stands as an example of successful cross culturalism. Several white suburban churches joined some urban black churches and decided to do something about crime in the black community. The churches provided substitute fathers for many of the fatherless black youths in the city. The results were astounding.

Crimes committed by blacks, especially black youths, dropped dramatically. Having a father image made a significant impact upon these black youths.

In Houston, several white suburban churches joined urban black churches and decided to do something about crime in the black community. The results were astounding.

What if the Houston project were duplicated in Arbitron's Top 20 urban centers? What would happen if religious broadcasters used their power to blitz these markets with such a program? Who will be brave enough, visionary enough, and tough enough to tackle the statistics of black America? What would Jesus Christ do?

Although reducing homicide and other violent acts will require changes in social conditions that contribute to violence such as poverty, poor education, and racial and class

Three E's of Cultural Sensitivity

**Education.* The white church needs to be properly educated on the dynamics of cross-cultural relations and demographics.

It needs to know the vital statistics of the population. It needs to be educated in order to understand why each community does things differently. It needs to learn about the target population and its point of view in terms of the home, methods of discipline, foods, music, dress style, language and lingo, and the churches they attend.

All groups of people express themselves differently and must be respected for their beliefs. It is important to understand the differences. Religious broadcasters can be instrumental in bringing these differences out into the open in a positive and constructive way. It's all right to be different from others.

**Etiquette.* The white church needs to gain cultural and cross cultural etiquette. In essence, this means learning how to act and behave around other cultural groups. Many white Christians are uneducated about other peoples.

Etiquette involves respecting one another's differences. Part of respecting one another's differences is making an effort to learn exactly what those differences are.

**Evangelism.* The white church needs to develop a rationale for commitment to cultural and cross-cultural evangelism. A professional facilitator or consultant may need to be brought in to develop cultural and cross-cultural sensitivity and involvement. A retreat would be a good place for this training to take place. As Christians, we must be committed to this agenda.

The Great Commission charges us: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matt. 28:19,20 KJV).

— Jerry Buckner

Continued on page 34

RADIO



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BLACK MALES . . .

Continued from page 33

discrimination, strategies have been identified to prevent homicides.

Whether it be through radio or television, exposing the plight of the black community must be done.

Dr. Martin Luther King Jr. once

said, "Injustice anywhere is a threat to justice everywhere." He also said, "Either we will work together as brothers, or truly perish together as fools."

Dr. Jerry L. Buckner is pastor of Tiburon Christian Fellowship and is a lecturer, counselor, and consultant. He resides in Tiburon, Calif.

Preventing Homicides

Recommendations on how to prevent homicides, from the Office of Minority Health, U.S. Department of Health and Human Services:

- *Lowering the cultural acceptance of violence as a means to resolve conflict;
- *Teaching nonviolent conflict resolution skills;
- *Developing a scientific basis for public policies to reduce homicides by gunshot;
- *Improving recognition, management, and treatment of victims of violence;
- *Linking police, health, and social services responses to violence

— Jerry Buckner

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by Mark Ward Sr.

THE NEXT GREAT advance in mass media, technology that allows two-way communication between broadcasters and their audiences, will soon be here. And like the developments of radio in the 1920s and television in the 1950s, interactive media in the 1990s will have a profound impact on society — and on opportunities to proclaim the Gospel of Jesus Christ.

Whether interactive media comes into the living room via cable, telephone, direct satellite, or personal computer, the prospects for Christian broadcasters are limitless: Tomorrow's TV viewers may see Christian movies on demand; enjoy interactive Bible studies with their favorite teachers; call prayer lines to both see and hear their counselors; travel by "virtual reality" to the Holy Land; order books and tapes by remote control; or register decisions for Christ on a TV screen and be electronically referred to local churches.

In today's media environment, most Christian programs are carried on religious stations that are seen or heard mostly by believers. Interactive technology, which lets communication flow in both directions, may provide broadcasters a tool to reach new audiences that hunger for positive alternatives to secular fare. But technology is moving quickly and Christian ministries must start planning now or be left behind.

Any plan must begin with the basics. And though Christians can find ways to apply new technologies, those applications must be guided by the big picture. Television, for example, profoundly changed society — and the way in which Christian media ministry is conducted. Now in the 1990s, religious broadcasters must ready themselves for a paradigm shift as mass media becomes interactive.

Two-way television will alter the landscape in ways unforeseen. Yet the patterns of history suggest a prediction for the future. If the past is a guide, then the challenge for Christian broadcasters can be framed by five large categories:

How the Medium Impacts the Message

In the early 1920s a preacher once asked, "Can unction be transmitted?" Evangelists were accustomed to speaking in person before large crowds where the working of the Holy Spirit could plainly be seen. Some were skeptical that a voice over the radio could bring about the same conviction.

Interactive technology may provide broadcasters a tool to reach new audiences that hunger for positive alternatives to secular fare.

However, as an aural medium, radio proved it could build an intimate and powerful bond with its listeners. Even today, Christian radio is dominated by programs that feature simple teaching or conversation.

When television fully arrived in the 1950s, few radio preachers could transfer their styles to the new visual medium. Then as now, viewers are drawn by motion, color, and excitement. Those who set the standard were pioneers such as Percy Crawford, Rex Humbard, and Oral Roberts who combined entertainment and evangelism. Even those who mostly preached, from Billy Graham to J. Fulton Sheen, offered dynamic on-screen personalities.

If television changed the presentation of the message, did it change the message itself? Emphatically, no. Yet some doctrinal distinctives have

prospered in the medium. Many important Christian TV networks (such as CBN, Trinity Broadcasting, and The Inspirational Network) and personalities come from the tradition that emphasizes exercise of spiritual gifts. And in another vein, it is difficult to imagine the growth of the Word-Faith movement without its exposure on television.

History suggests Christians' use of interactive media will be pioneered by a new generation of preachers — in the same way revival style did not transfer to radio, and the radio style did not transfer to television. Who will these men and women be? What speaking style will succeed in a medium where audiences can respond to broadcasters? What doctrinal distinctives will thrive because they fit the new media style?

How the Medium Impacts the Money

By stimulating two-way exchanges between broadcasters and audiences, interactive media will certainly impact the way media ministries are funded. And that development raises vital new questions about ethics.

Viewers will soon be able to watch a Christian TV show and, using their TV remote controls, order books and materials directly from the broadcaster. When that happens it's bound to accelerate a trend, already evident today, of funding ministry growth through the sale of related products and services.

Making products available to audiences places good biblical materials into the hands of people who need them. And selling these mate-

Interactive

Interference?

rials is in the best tradition of asking those who benefit to participate in the cost. After all, that's the principle behind today's Christian radio and television.

But the medium does matter. On radio, most fund raising goes toward keeping the broadcast on the air. By the 1970s, however, television ministries found they could use the medium to do more than pay airtime bills. They could show pictures of building projects and mission fields, then mobilize viewers to fund new ventures that enlarged the ministry. In this way many fine Christian works have been built. But the pressures of sustaining large organizations also were a contributing factor in the scandals of the 1980s.

Viewers are drawn by motion, color, and excitement.

Will interactive media prove a double-edged sword, carrying the seeds of both success and scandal? As ministries use two-way communication to distribute related products and services, will the selling overwhelm or alter the message? How can Christian broadcasters avoid hucksterism that turns supporters into mere consumers? Even today, ministry donors usually expect a book or tape in return for their contributions.

The interactive media environment of tomorrow will bring its own

pressures and temptations for Christian ministries. Industry guidelines already exist for ethics and accountability in fund raising. Similar voluntary rules are needed now, before a crisis occurs, for ministry marketing and sales. Namely, what is the proper conduct of a fee-based ministry? And how can products be developed whose primary goal is to complement the ministry, and secondary purpose is to fund it?

How the Medium Impacts the Ministry

In very broad terms, it might be said radio is suited to evangelism and exposition, television is geared toward edification and encouragement, and interactive media lends itself to engagement and empowerment. Put another way, the intimacy of radio fits the message of preaching and teaching; the motion and dynamism of TV offers an uplift for viewers; and interactivity, by getting audiences involved, can engage them in the message and empower them to act upon it.

Media ministries of the future must devise innovative but practical strategies to engage and empower viewers. Otherwise, interactive media are only glorified, more expensive forms of television. Even now, pornographers are perhaps the most creative pioneers in developing uses for new media. Where are the Christians who are helping shape tomorrow's interactive environment?

Biblically, God's ordained program for ministry is the local church. And historically, many of the great voices in Christian media, both past and present, have come out of the church. Yet over the past generation,

Christian broadcasting has grown into a truly national mass medium. As large Christian networks become institutions unto themselves, will the link with local churches and ministries be lost?

Interactive media allow Christian broadcasters to bypass local institutions and reach directly into homes. But should they? If the local church is God's ordained program, Christian media ministries that strive to engage and empower viewers must seek ways of channeling that effort into local outreaches. The possibilities are endless. If cable systems can help people preview local real estate, why can't Christian broadcasters help those seeking a spiritual home to link up with local churches?

Growth also raises the question of whether bigger is better. Christian radio and television have enough presence in the marketplace to compete for audiences with secular broadcasters. That in turn requires professional quality production.

As a result, many local stations are being bought by national Christian networks or signing up for national network programming. How can "localization" be balanced with the need for excellence in programming?

At the same time, continued growth may require partnerships with secular corporations, especially as Christians seek entry to the expensive, high-tech world of interactive media. A recent example is CBN's Family Channel, which vastly enlarged its cable coverage by switching from religious to "alternative" family programming. Such moves, while offering the undeniable benefit of a broader outreach, also require Christian broadcasters to think soberly about direction and emphasis.

How the Medium Impacts the Market

One scholar recently suggested that interactive media will increase horizontal communication at the expense of vertical understanding. He cites as an example the plays of Shakespeare. With an interactive CD-ROM encyclopedia, someone can look up the Bard and instantly learn about Elizabethan politics or

Continued on page 38

INTERACTIVE INTERFERENCE . . .

Continued from page 37

how the Globe Theatre was constructed. But though the play's the thing, how many people will take time to actually read his works?

If interactivity were to make communications wider yet more shallow, how would religious media ministries be affected? Christian broadcasting doesn't happen in a vacuum; sender and receiver must both speak the same language. Technology changes expectations because it changes the forms by which people give structure and derive meaning from a communication.

Why, for example, do magazines and newspapers feature colorful graphics? Why do children go for video games? Why do people read fewer books? Why is radio drama rare today? Why do kids squirm in church services? Why are

student writing skills declining? These and a thousand other changes are results of television conditioning society to receive and interpret information visually and instantly.

How will interactivity change

Media ministries of the future must devise innovative but practical strategies to engage and empower viewers.

what people expect and want from a communication, and alter the habits and lifestyles of the audiences Christian broadcasters serve? Here are some of the likely issues involved:

- As technology allows Christians to make their entertainment and shopping choices without leaving home, will believers become

spiritual couch potatoes? When people can interact with the world from their own living room, will it open new horizons — or cause Christians to be more drawn into themselves, less involved in their churches and communities?

Broadcasters in the future must see their audiences turned on rather than tuned out.

- With virtually any form of entertainment available on demand, will Christians change their standards since nobody's looking over their shoulders? The availability of movies on television and video has altered the range of what the evangelical community accepts — and expects. As interactive TV expands the choices even further, what standards will Christian develop to guide their selections?

- Today, Christians with home computers and telephone modems can gain on-line access to informa-

Continued on page 40

Five Road Signs on the Information Superhighway

With the advent of interactive media that will allow two-way communication between religious broadcasters and their audiences, those in Christian media face five vital issues:

1. *Medium and Message.* How will interactivity affect presentation of the gospel? Different styles work on radio and television. What presentations will work best when the goal is two-way interaction with viewers?

2. *Medium and Money.* Interactivity affords new electronic opportunities to solicit and fulfill requests for books, tapes, and materials. Will consumerism overwhelm the message? Can the pressure to sell lead to scandal? What are appropriate guidelines for ethics and accountability when ministries are chiefly funded by revenues from product sales?

3. *Medium and Ministry.* Radio informs and television uplifts. But interactivity can be a tool to actively engage audiences in the message and then, through two-way communication, empower them to act upon it. Yet entry into the information superhighway will likely require partnerships with secular interests. How will purity of doctrine and standards be maintained?

As Christian networks grow large, will historic links with local churches and ministries be preserved? Interactivity will allow broadcasters to bypass local institutions and go directly into homes,

but should they? And is bigger better? Can stations balance localization with the need for network-quality programs?

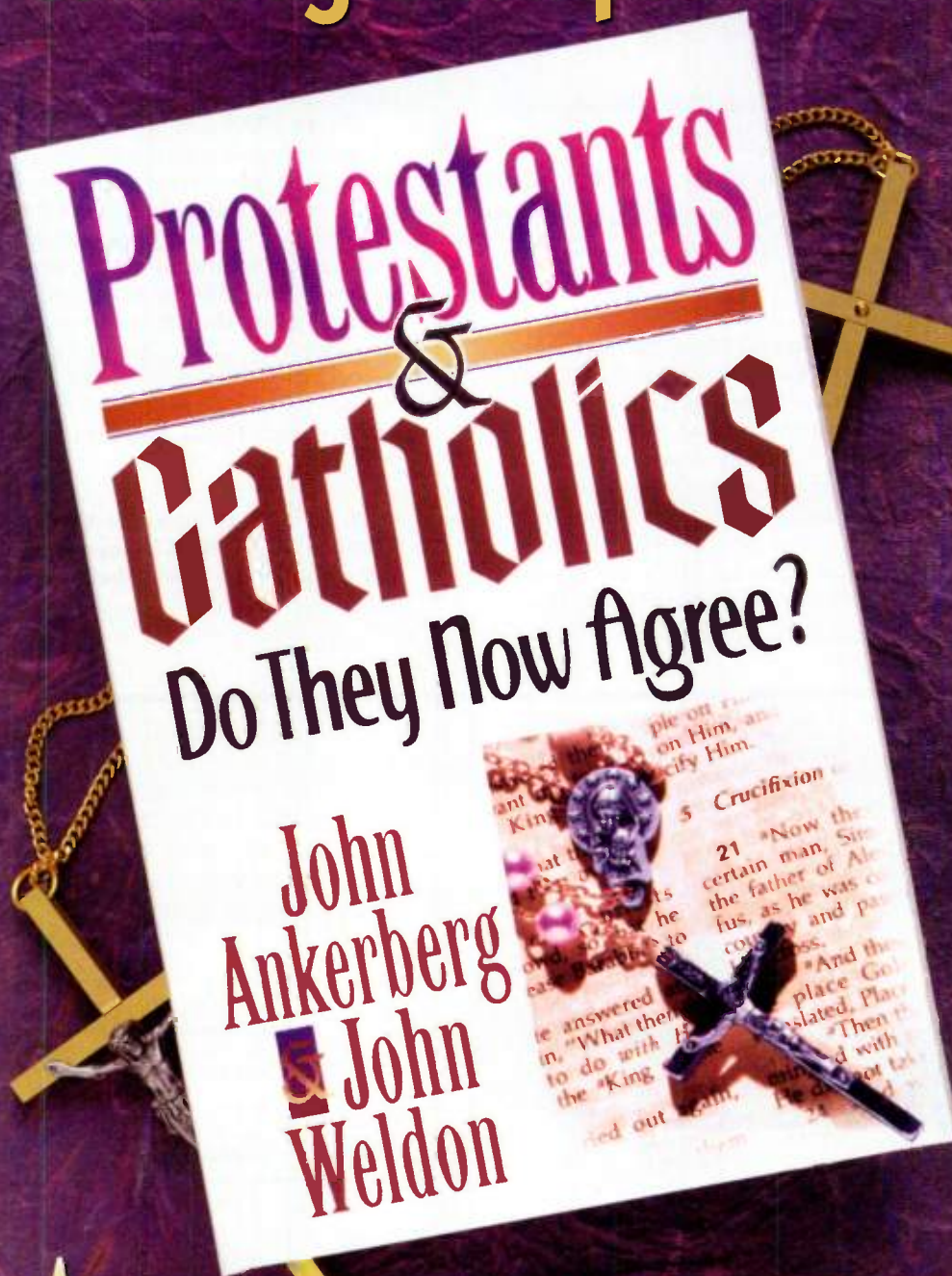
4. *Medium and Market.* Radio and television, in their turns, changed people's lifestyles and the way society communicates. What impact will interactive media have on the habits and expectations of the audiences religious broadcasters serve?

Will Christians who can access a world of shopping and entertainment from their homes become broadened or withdrawn? Will unlimited choices change the standards of what entertainment Christians will accept, as television and videos have done? Will consumers who can access unlimited information by themselves be interested in traditional teaching programs and accessory materials?

5. *Medium and Movement.* During the 1930s and '40s, access to radio helped bring evangelicals back into the public mind. In the 1970s and '80s, television and satellite allowed religious broadcasting to mobilize the evangelical movement into a social and political force. Once interactive media gives Christian ministries a chance to offer help on every facet of the home, what should be the direction and strategy of the evangelical movement — to change politics, or change the culture?

— Mark Ward Sr.

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INTERACTIVE INTERFERENCE . . .
Continued from page 38

tion worldwide. In tomorrow's interactive universe, how can religious broadcasters get audiences interested in teaching resources, when people can electronically access the same information themselves?

What seems certain is that broadcasters must look beyond the idea of making one-way presentations that talk at audiences. Media ministry must instead be conceived as a two-way dialog, for that's what society will come to expect.

How the Media Impacts the Movement

Radio came along in the 1920s, at a time when the evangelical movement had seemingly lost ground to theological modernism.

The chance to be heard on national radio networks and local radio stations helped bring evangelicals back into the public mind and built a vast new audience for the

Gospel. More recently, television and satellite have made Christian broadcasting a national medium able to mobilize the evangelical movement as a cohesive social force.

In short, radio allowed evangelicals to contend for recognition and television allowed them to contend for influence. Perhaps interactive

Interactive media allow Christian broadcasters to bypass local institutions and reach directly into homes. But should they?

media will allow the evangelical movement to contend for the culture, as the new technologies can permit Christian ministries to supply biblically based information and answers on every possible topic consumers might wish to access.

The growth of Christian broadcasting in the 1970s and '80s raised many questions about the direction

of the evangelical movement. Responses ranged from the Moral Majority to the "Robertson for President" campaign. While the national prominence of religious broadcasters invited public scrutiny and suspicion, it also served as a catalyst for getting Christians involved in the national debate over values. Was the cause of Christ injured and energies diverted? Or do the 1994 elections offer a validation?

In the 1990s and beyond, as Christian broadcasters enter the information highway, new questions will arise about the direction of the evangelical movement. Because interactive communication will reach into every home as no other medium has before, the challenge — and opportunity — is to contend for the gospel not just on social issues, but on the issues of everyday life where Christ provides real answers to real people.

Mark Ward Sr. is author of *Air of Salvation* (Baker Book House, 1994), and editor of the 1995 *Directory of Religious Media*.

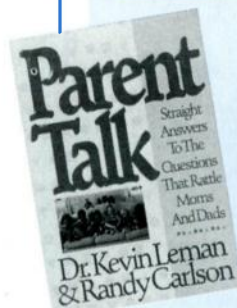


iii PARENT TALK

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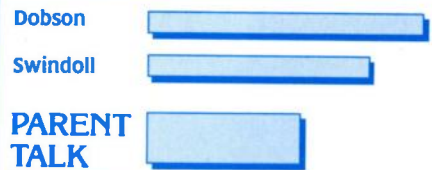
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by Jeff Tyler

WHILE THE '90S PRESENT many dilemmas for Christian media in America, the religious radio and television industries find themselves at a crossroad alongside the Church. Christian radio and television are products of a compromis-

God or Mammon?

ing, hurting Church that has lost sight of the purity and doctrine of Christ and the cross. The religious media hold within their microphones and cameras the very power to heal the body of Jesus Christ.

Changing Direction

For years, debate has raged over religious broadcasting's premise: Is it business or ministry? Unfortunately, it is both, and that is exactly the point of this article. What percentage of the industry is business, and how much is considered ministry? Should we run stations with a money-at-all-costs mentality, or as ministries led by the Spirit of God?

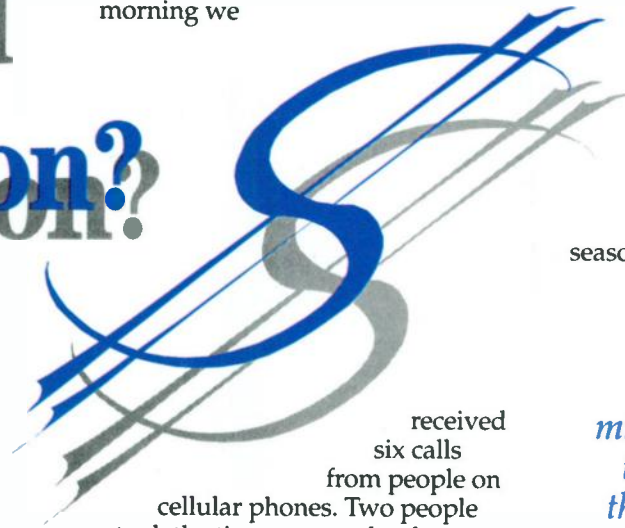
In my most recent experience as station manager of a Christian radio station I had to find some answers to these questions, and the answers I received were surprising. The Lord had been dealing with me about some of these very issues when I came across an article in *Religious Broadcasting* about a radio station with a praise and worship format, lifting up the name of Jesus.

The story was confirmation for me. It was exactly what the Lord had been telling me to do as a new station manager. He had been dealing with me about our programs, sales techniques, and format. He was challenging me to do some things away from the norm, to avoid enter-

tainment formats, and to be responsible to lead His body in praise. Lifting up Jesus became our banner as we eased into a new format.

In the following days, we changed our music, instituted a prayer line, and eliminated programs that were not scripturally sound. This was a daring move as it meant giving up the security of monies, promotions, and other items.

Skeptics were quickly quieted as miracles of every kind began to happen. One particular morning we



received six calls from people on cellular phones. Two people took the time to come by the office. As people were driving to work, they were overwhelmed with the Spirit of the Lord; they would call us weeping and praising the Lord, asking what we were doing.

This was the beginning of a mighty move of the Holy Spirit. In the weeks to come many people were saved, with at least two entire families coming to Jesus Christ. Physical healings were reported, including one man who was healed of AIDS and is still whole today.

What About Money?

Ministers began to call us from both a local and a national level. Commercial advertisers began to contact us. We no longer had to go after people; just as the Lord had promised, He was now drawing people to Him — and to us. This was all new to me because I like to be in control. But when I gave the station to Jesus and asked Him to run it His way, everything took off. It was my job to relax and simply be faithful.

It was a weird, wild, and sometimes scary ride, but it was also hugely successful as we showed in

the ratings for the first time in years. Our billing climbed and everything was simply falling into place. Almost every time I would get involved and try to make things happen by striving, things would temporarily dry up. Each time I gave it back to Him, it would take off again.

A Challenge

I submit to station managers and owners that if you give your stations to Jesus Christ, He will run each and every department. That does not guarantee a respite from problems; in fact, it actually guarantees that opposition will come from powers of darkness and perhaps even the church. Maybe this is the season for a faith check. Will we

The religious media hold within their microphones and cameras the very power to heal the body of Jesus Christ.

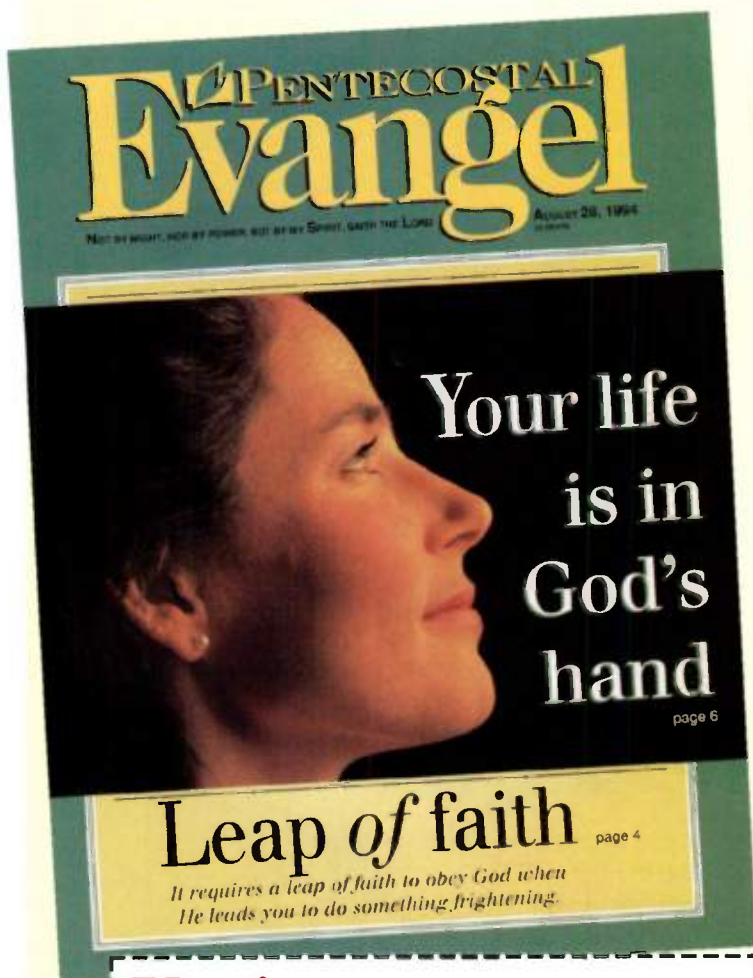
serve money or God? Will we serve man or the Lord?

Recently a station manager said it didn't matter what is aired on religious radio because it is not a pulpit; as long as the information was not cultic or occultic it was okay. This is the exact opposite of what the Lord spoke into my heart when directing me in managing my station. Religious radio is a pulpit, and the station is responsible and fully accountable for what airs.

After 15 years of broadcast and print media experience, I know it can be a high pressure, lion-eat-Christian world in religious broadcasting. Daily decisions must be made regarding everything from ad sales to personnel to promotion to engineering to budgeting. As religious broadcasters, we have the opportunity to allow Jesus Christ to be part of every decision. Let's allow Him to use us as a positive influence.

Jeff Tyler's experience in Christian media spans over 15 years. He has worked in print, radio, and television.

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ing on and talking about Promise Keepers at this unique time in history. He suggests religious broadcasters may be involved in the following ways:

**Focus on the activities for men on a local level. The real story is not at*

Men who are Promise Keepers proclaim Jesus Christ the ultimate expression of true masculinity in all its many facets: honesty, integrity, compassion, and mercy

the national level, but in local areas. "That is where the stories are at," Chavis insists.

**Facilitate conferences to develop*

local resources. Christian media reach the core audience — men in the Church — and these men reach the men in the world.

**Remember Promise Keepers is not a cult of personality. The movement's heart is men in process helping other men in process. The movement exists to support individual men, clergy, and, ultimately, the nation.*

**Carry Promise Keepers Men in Action spots. The free, 90-second daily sound bites are taken from conferences and work well during A.M. and P.M. drive times. Not exclusive to any market, the spots are aired on approximately 400 stations. Featured speakers include McCartney, Jack Hayford, Ken Canfield, Gary Smalley, Luis Palau, Howard Hendricks, James Dobson, and many others.*

Raising the Standard

It is imperative that Christian men accept the challenge and become Promise Keepers, but they can do this only when they know what the challenge is. Promise Keepers is presenting this challenge clearly and

simply: become a man of integrity.

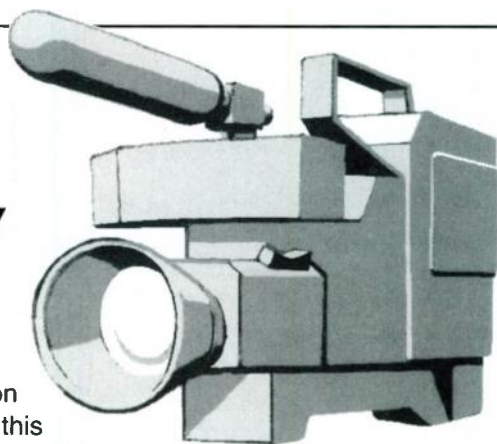
To initiate this process, religious broadcasters can raise the standard by giving coverage to the conferences, signing up to air *Men in Action*, and covering local stories that highlight grass roots expressions of the movement. Seekers are willing and wanting to rise to the challenge.

"When we rub elbows with each other with Christ as our focus, Almighty God raises the standard for what it is to be a Promise Keeper."

— Bill McCartney, former University of Colorado head football coach

Stephen R. McLauchlin, a licensed minister, is an active member of the Men's Ministry group of his church. He resides in Virginia with his wife and two children.

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by Sarah E. Smith

HOW WOULD YOU react if our nation's courts handed down a decision declaring Christ's resurrection a lie? What would happen to society if Jesus legally became a myth?

John Vincent Coniglio answers these and other thought-provoking questions in his legal novel, *Rumors of Angels* [Harvest House, 1994]. In an interview with *Religious Broadcasting*, Coniglio talked about his book's basic themes of truth, faith, and logic. [Editor's note: For a review of *Rumors of Angels*, see "The Book Shelf" on page 114.]

President and owner of Burcon Financial, Inc., in Brea, Calif., he said he wrote the novel because he wanted to share some of the things he himself went through when he became a Christian in 1989. "I think there are a lot of people out there who are like me, struggling with a strong argument to try to come to Christ.

"It's [the resurrection of Christ] the event, the crux, of our religion and it's the one single event that means the future of mankind, individually and collectively."

— John Vincent Coniglio

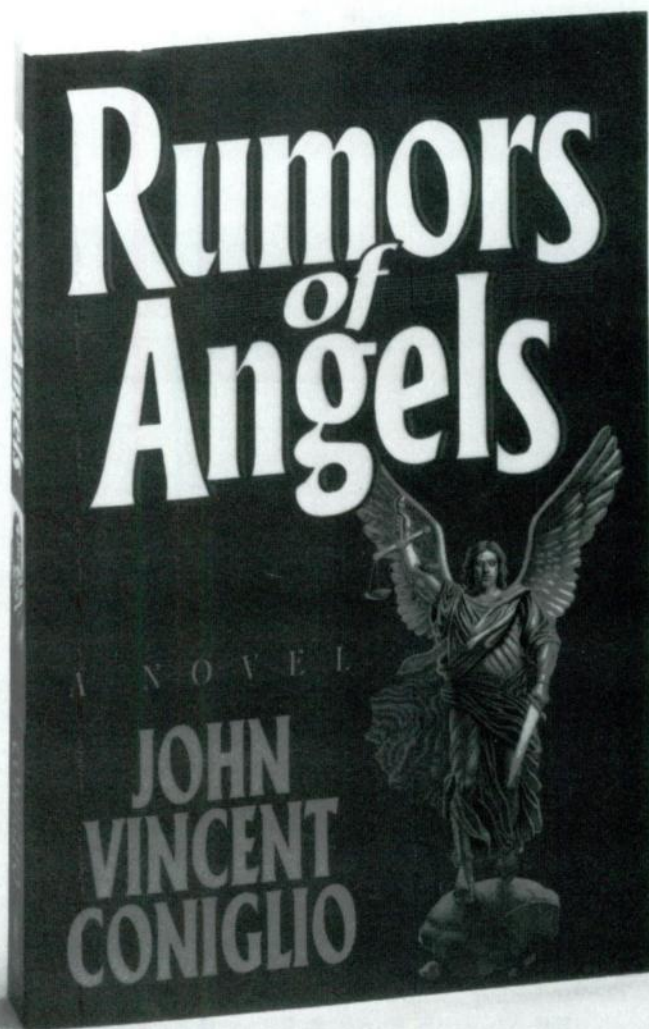
"He's given us a very simple plan to come to salvation, to be saved. I think we've got to get back to that simple, childlike release of our will, that surrender to Christ," Coniglio explained.

Coniglio sees a lot of parallels with his fictional character's questions and frustrations and some of Coniglio's own experiences. "That's why I wrote the book, because I came to the realization that [through the intellect is] not the correct way to approach a faith relationship with Christ," he said.

What does *Rumors of Angels* say about our society today?

I think the book speaks to our need to factualize things, to make them convenient and knowable. I

Jesus Goes to Court



think that that's the reason the trial comes to fruition because people finally realize that this resurrection and this Christ fellow has really influenced lives and that the truth is not known about him. Jesus influences us right down to the dates we write on our notepads.

And the cases about whether the Nativity scene can be displayed at Christmas time and prayer in school — it all leads back to this Christ and his resurrection. "We deserve to know the truth," cry the liberal, constitutionally free people of the world. "Let's put this to trial, to accepted means of judgment," and that's what they do. We as Christians know that's the wrong way to try to come to an understanding of whether God exists, but the people of the world say this is the way they want to have it. They deserve to know the truth, after all.

In the book, attorney Will Dysley says, "Turn Christ's resurrection myth into reality . . . [and] you will have proven that the hope we place in Christ through prayer is not unfounded but substantiated by evidence and proof recognized as such by our system of law," [p. 22]. Why do you refer to Christ's resurrection as a myth? Is that thinking more prevalent in today's society than Christians believe?

In a court of law, something that's unproven can't be referred to in any other way, as much as I know it [Christ's resurrection] is not a myth and we Christians know it's not a myth. I think a lot of people do view it as a myth, as a nice story. For purposes of the trial, they had to refer to it as a non-factual event, because the trial was about proving it to be fact, or banishing it as a myth.

Why is the resurrection such a significant event?

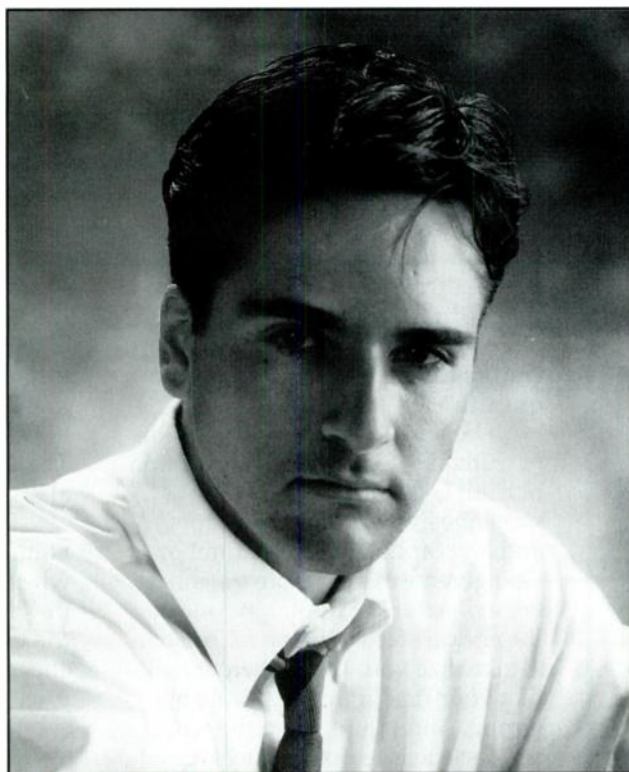
It's the event, the crux, of our religion and it's the one single event that means the future of mankind, individually and collectively.

"If He meant us to have an example of His presence to be obvious in a factual manner, He would have left more evidence of Himself."

— John Vincent Coniglio

Do you think the resurrection of Christ could actually come to trial?

I don't know if the U.S. Supreme Court would really allow these arguments to come to trial. [In the novel] it took a special Supreme Court dispensation to allow this. I think if we look around us today and we see all these trials that are



John Coniglio is currently working on his next novel.

occurring — the Nativity scene, teaching creationism versus evolution, and prayer in school — [they] really sort of beg the larger questions about the resurrection of Christ. Is this fact or fiction? And if that's answered, then all these other cases will fall into place, like the domino theory. So if we have our

one answer, then we sort of have every answer. And maybe the people of the world will demand this, maybe it will come to that point when they'll scream that they deserve to know the truth. It may not be as far off as we think.

Do you think the resurrection can be proven as historical fact?

I believe indeed the resurrection can be proven as historical fact beyond a shadow of a doubt. But one of the points of the book is that although we can prove it, I believe strongly that God doesn't want us to go at it that way. That's sort of the back door way to get to Christ.

Christ always speaks about children and how important it is for people not to disturb the children and their walk to Him. That speaks to the simplicity of faith. It's not this argument and this trail of facts that leads to God, or else God would rule from a golden throne in the sky. If He meant us to have an example of His presence to be obvious in a factual manner, He would have left more evidence of Himself. But He demands more of us; He demands that surrender of the will in faith, not fact. And the only way you can do that is in stepping out and away from logic.

The world is based on logic; God has reversed that in my opinion. He wants you to step away from logic and believe in Him — those who have seen and believed are blessed, but not as much as the people who have not seen and yet still believe [John 20:29]. That to me is the true way to come to Christ.

After my childlike surrender to Christ, a curious thing happened to me: God began to pour an intellectual appreciation, factual, of Himself into my life. So it's the reverse

of the world. When you have logic and you come to a belief in something in the world, it's the reverse with God.

And that is the realization I wanted to get across. People will find after they've taken that step of

Continued on page 48

faith, they get the facts and the arguments and strong proof of Christ.

Recently, there have been several books (for example yours and *A Skeleton in God's Closet* by Paul Maier, 1994) written about events/findings that appear to disprove the resurrection of Christ. In your opinion, what would be the reaction of churches, ministries, and mission outreaches in addition to society as a whole if Jesus' resurrection legally (as in a court decision) became a myth?

Absolutely nothing, because Christians know the presence of Christ in their lives. God has prepared us for that sort of sensationalist finding. It would matter not one iota to me; I would never believe it because I have the Word of God that says differently. And to me that's enough. I think all Christians across the world would feel the same [al-

though] there may be a few that fall away.

Since when have we as Christians ever accepted man's judgment over God's Word? For anything to rock our faith, it must come from God Himself — not some petty human judgment. If we had accepted the judgments of man on Christ and the resurrection, we never would have gotten past Pilate's trial of Christ and Christianity would have died right there.

"Since when have we as Christians ever accepted man's judgment over God's Word? For anything to rock our faith, it must come from God Himself — not some petty human judgment."

— John Vincent Coniglio

The search for truth and the right to know the truth is a prevalent theme throughout *Rumors of Angels*. What is the difference between the world's perception of truth and a Christian's perception of truth?

I believe the world's perception of truth and a Christian's perception of truth is very different. When someone lives by God's precepts and laws and has those natural or God given ways to refute the inherent evil nature of humanity, one of the critical steps to being a Christian is to realize your own inherent evil, that your first impulse is probably wrong. And I think what the world sees as true is to do what feels good and to go with your feelings and that's such a foundationalist way to live that. The foundationalist truth that the world bases its truth on is evident in the statistics on divorce, the new sexual revolution, diseases, and the deterioration of the moral framework.

It's so obvious they march to the [beat] of a different drummer as far as what's true. I think their truth comes from humanity, from within themselves and they feel that is the ultimate truth, but they couldn't be more wrong. They're dealing with

an original sinful creature that they're pinning as being the basis for determining truth and they're missing the biblical truth that is our only hope to getting an authentic truth.

The media in your novel appear as "bad guys." How much parallel do you see in the novel's media and the "real" media in regard to their agendas and the way they treat religious issues?

The media in the book versus the media in the real world — I think they're identical. I may have taken it to the extreme when they [the newspapers] devoted an entire issue to proclaiming that they were right about failures of humanity, but I feel it is pretty much true to form the way I've depicted the media and it's pretty obvious just watching the news.


A case in point is a *TIME* magazine article from March 14, 1994, devoted to the fossils of man that were redated. And they found that these fossils were 800,000 years older than they thought. Not once did they mention that perhaps this Java man who they say is now 2 million years instead of 1.2 million years old, is perhaps not all fact. In no way do they mention that maybe this is not solid fact, even though these guys are showing themselves to be off by a mere 800,000 years. That's just an example of the cultural bias.

There was no mention of the non-factual nature of that article, yet when you have an article on prayer, these national publications are sure to say "some people believe in this" and "some people think that this is true." Some people.

[It] is not fact that prayers are answered, according to the media. That's just sort of a mystical kind of nice story for Easter or Christmas, but when it comes to all these other issues that touch on religion or threaten to, like saying man has been around for 2 million years when that's totally against what God tells us to be true, it seems to just be bypassed. So I think it's pretty true to form for the media.


Sarah E. Smith is the managing editor of *Religious Broadcasting* magazine.

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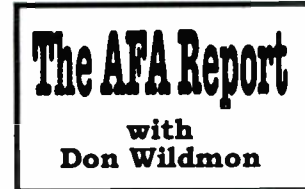
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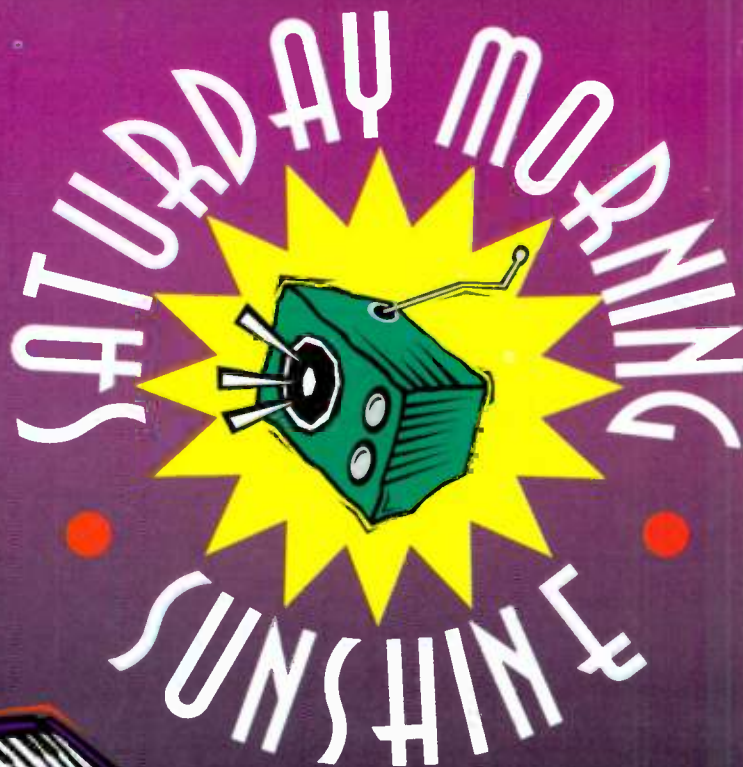
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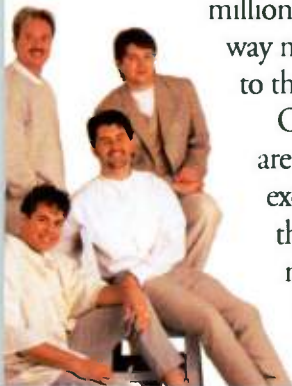
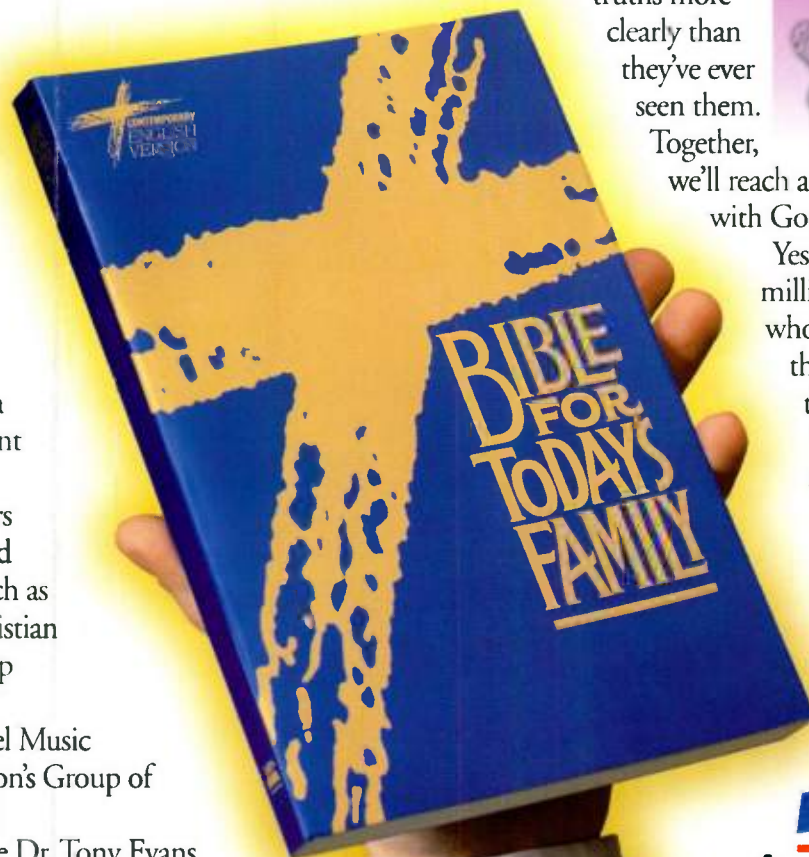
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FRANCIS SCHAEFFER once said that "... we would wake up some day and find the America we once had was gone." That time is now, and if you don't believe it, you will when you understand Outcome Based Education (OBE) and its origin, purpose, and consequences.

Does a secret educational elite exist in the United States? Is the exclusive group made up of government educational engineers, educational professors and experts, and tax exempt foundations? I believe the answer to these questions is yes, and I am persuaded that is why OBE (or its aliases: PASS, Success For All, Performance Based, Mastery Learning) has been implemented across the nation, while at the same time, parents are struggling with whole language, change agents, values clarification, self-esteem courses, inappropriate sex education, exercises in psychic ability, visualization, and relaxation techniques.

Reform or Reject?

Two mothers came to see me a year ago to tell me why they were forced to remove their children from public school. There were two basic reasons: 1) The school was going through radical educational restructuring; and 2) The school had become a National Education Association (NEA) laboratory school complete with a proposal that "the program would center on practitioners willing to march to the beat of different drums."

These two mothers soon found out the drumbeat was OBE, which was conceived by William Spady and was to become the cornerstone of GOALS 2000: the Educate America Act. One mother began a home school program and the other mother put her child in a private Christian school.

What had these mothers discovered in a small rural county of Georgia that frightened them? They discovered the insanity of GOALS 2000. They also discovered that families are denied in this federal takeover of American education and consequently they were looking into the eyes of a potential totalitarian state headed for a one world government.

Altering the Outcome

These mothers agree that educational reform is in order. Public education is a national failure and an embarrassment regardless of the enormous amount of money being poured into it. According to former President George Bush, 33 percent

Does a secret educational elite exist in the United States?

more money per student was spent in 1991 compared to 1981. The dropout rate is 30 percent, and many of those who graduate can't read their diplomas. A full 50 percent of those who go into the university system need remedial education.

The family is the basic unit of society. Parents have the responsibility and the right to educate their children. In a totalitarian state, the family is not a priority in education. In an elitist government, social educators insist that "government knows best."

In the video *The Guiding Hand*, a 20-minute tape on President and Mrs. Clinton's influence on education in Arkansas, the Governor's School students, who are supposedly the best, are told, "... when you get home, your parents, pastor, or friends may not understand you, but that is all right — you are of the elite. You have been exposed to thought." The thought they have been exposed to is death, homosexuality, abortion, and anti-God propaganda.

As we move closer to the 21st century, we can see the educational elite and the social engineers moving forward in their efforts paid for by state, federal, international, and tax-exempt foundation funding to regulate citizens from the cradle to the grave using the educational system to challenge fixed beliefs through a religious cleansing.

A Matter of Control

Anita Hoge, the courageous mother from Pennsylvania and about whom the book *Educating for the New World Order* was written, shared at the 1993 Family Concerns Conference in Atlanta that children entering school today will be the

"first recipients of the computerized National Data System of Elementary and Secondary Education. This system, brought on in 1988, was built around social security numbers, political leanings, family financial data, and personal background data, all couched in terms of "demographic research" and "academic testing." Schools already being set up as laboratories complete with school-based clinics could one day be used to "inflict a kind of computerized slavery on every man, woman, and child in America."

As the NEA grew in political power, spending more and more money on education, parents and teachers alike were demanding a return to the basics. However, the NEA continued to promote site-based management and OBE.

Site-based management is nothing more than a maneuver to get around locally elected school boards to maintain NEA control. OBE has been described by Charlotte T. Iserbyt in *Back to Basics Reform or Skinnerian International Curriculum* as "a concept first proposed a generation ago by Harvard psychologist Jerome Bruner." Iserbyt explains that "educational reform proposals from respected educational analysts such as Mortimer Adler, John Goodlad, Theodore Sizer, and Ernest Boyer have all sought to translate Bruner's work into classroom reality."

Iserbyt, who served as a special assistant in the Office of Educational Research and Improvement, U.S. Department of Education, considers it shocking that men such as these can be "major architects of the horrendous educational mess and declining test scores in American education and yet be called on to participate in its reconstruction."

That is why Samuel Blumenfeld wrote that in the educational business you need to know who's who. He explains in *Who Are They, the Shadows Behind the Screen* that a mistake in the Reagan administration was the appointment of Terrell H. Bell as Secretary of Education. Reagan wanted to abolish the Department of Education, but Bell, being an established educator, fought to preserve it. Bell even recommended that William Spady, creator of OBE, apply for a grant from the U.S. Department of Education for implementing OBE in all the schools in America.

George Fisher, NEA union past president speaking at the 1970 NEA Convention said: "A Model Professional Practice Act has been developed, and work has begun to secure passage of the Act in each state where such legislation is needed."

"With these new laws, we will finally realize our 113-year-old dream of controlling who enters, who stays, and who leaves the profession. Once this is done, we can also control the teacher training institution, which would require another whole speech to describe. But don't worry, we'll get to that,

*The family is the
basic unit of society.
Parents have
the responsibility and
the right to educate
their children.*

too."

The NEA's action plan carried in *NEA Today* reported: "Our plan calls for . . . autonomous state agencies, governed by teachers and other professional educators, with the power to approve teacher preparation programs and certify practitioners." The NEA routinely takes stands on politicians and on national and foreign affairs.

The Plan

GOALS 2000 passed the U.S. House and Senate, making each state subject to its rules and regulations. In its final form, GOALS 2000 moves toward a federal takeover of American education. It violates parental rights and responsibilities. GOALS 2000 seeks:

**To replace academics with attitude (psychology)*

OBE is the transition from knowledge and intellect to behavior and demonstration — from academics to attitudes. Children must reach required goals or they will be re-educated or re-mediated until performance goals are reached. The child must prove exit outcome behaviors in order to exit the curriculum. These are not academic goals but attitudinal goals. How the child

adapts to change and ethical situations will be determined, at all costs, for the desired outcome of a citizenry that embraces a multi-cultural global world view.

**To limit future college and university opportunities*

OBE does not improve academic success, but "dumbs down" education. Carl Glickman of the University of Georgia describes in *Mastery Learning Stifles Individuality* how students lose time in areas where they are talented, only to be re-mediated in areas of weakness. He reveals, "Successful Mastery Learning results in all students attaining the same competencies to the same degree, but losing the opportunity to develop areas of excellence according to individual abilities and interests."

A student's refusal to participate in the mandated goals, even though he or she may be an honor student, will not prove required exit outcome behavior. Thus, they may not graduate and may not be approved for opportunities of higher learning.

**To create servants of the state*

Education for the socialistic New World Order is the top priority for the self-appointed government elitists. Education and proper training is a necessity in order for every man, woman, and child to take his or her place in this new social order.

Karl Marx in the *Communist Manifesto* promoted "public schools," and we are confronted with a legalized private education system deceitfully mislabeled a "public school." It is actually education reform, subsidized by the government, with top down control which implements an agenda of molding society to the will of a few.

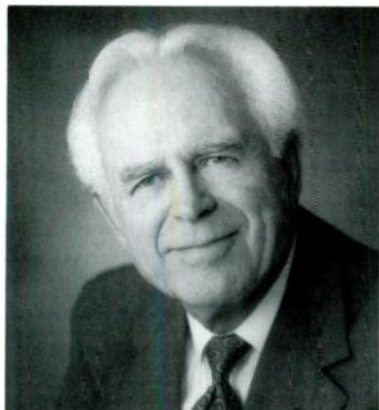
**To be operated by federal appointees, organized labor, business, and chosen agencies*

Specifics of the act include: Sec. 502, establishing a National Skills Standard Board; Sec. 503, coordinating Secretary of Labor, Commerce, and Education and setting up a new layer of bureaucracy; Sec. 504, establishing a national system of skill standards and assessments for the work force, and stating the National Board shall take into account "international standards."

What are international stan-

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Preaching With a Passion



Dr. Stephen Olford

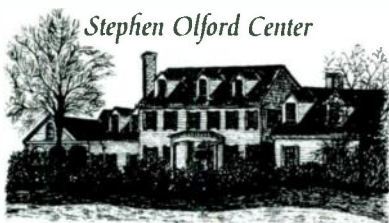
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ALTERING THE . . .

Continued from page 55

dards? Who sets the standards for the work force? What happens to private enterprise and competition? What happens to entrepreneurship?

**To monitor parents and violate parental rights*

A Parents As Teachers (PAT) program is another way to designate large portions of future classes as "at risk." U.S. S.B.1134 (introduced in 1991) is designed to provide grants for "early intervention" programs. Classes selected will be based on family income, academic performance, teenage pregnancy or parenting, child abuse, or limited English. As Kathy Simonds explains in *America 2000, an Educational Strategy*, PAT is already in 40 states and several countries. Its purpose is to "remedy the training the child has already received from its parents."

U.S. H.R.520 introduced in 1991 states that "most early childhood programs begin at age 3 or 4 when re-mediation may already be necessary." The bill defines "parent educator" as a person hired by the state or designated by local entities who administer group meetings, home visits, and developmental screening" and calls for home visits. Therefore, if you participate in the program, the state designated parent educator will come into your home a minimum of eight times a year to monitor whether you are a "good" parent.

Bettina Dobbs, R.N., M.S., former consultant to the U.S. Department of Health and current president of Guardians of Education for Maine, says of the program, "It will result in state control of the children and reduce parents to the status of breeders and supervised custodians."

GOALS 2000 tragically violates and usurps parental rights as clearly stated in the First and Fourteenth Amendments as sources for privacy and parental authority.

**To abolish report cards, giving the appearance of graduating more students*

One of the National Education Goals is a 90 percent graduation rate. This can take place by discarding the traditional grading system and report cards. The *National Monitor of Education*, March 1993, stated that OBE, as created by William Spady, would eliminate A, B, C, D,

and F grading and replace it with A, B, and Incomplete. Eventually, all students will get A's and B's.

One of the many problems with this is that high achieving students would lack incentive because everyone eventually gets the same grades. Why should students work hard and do better when the rewards are not different? Some children could be held back in 7th and 8th grades so they drop out before entering high school, thus giving the appearance of a higher percentage of students graduating.

**To require community service for graduation*

In Sec. 102 of GOALS 2000, will the students be able to choose their community service or is a community service required of them? Hitler required community service in Germany. Will our schools be nothing more than laboratories of social reform?

**To mandate state approved thinking*

Children must reach required goals or they will be re-educated or re-mediated until performance goals are reached. The student must prove exit outcome behaviors (thinking, feelings, attitudes) in order to exit the program.

**To eliminate choice in education*

Choice in education won't be an option under GOALS 2000. Yet choice in education is the ultimate solution for this educational tragedy. Not choice through financial assistance that ultimately controls the child, but financial assistance (vouchers) from tax dollars that follows the child, not the school, and cannot regulate the child or his parents.

**To demand performance-based outcomes for future employment.*

WORKLINK has been developed by the Educational Testing Service in partnership with the National Association of Secondary School Principals. It is also developed in cooperation with the Chambers of Commerce and the Private Industry Councils.

WORKLINK is a computer-based student record system to assist employers in hiring entry-level employees. At the heart of the system is a database of individual records of student's high school performance.

Who will set the standards for

Continued on page 58

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ALTERING THE . . .

Continued from page 56

the work force and the testing service? What will happen to private enterprise?

The Cost of the Prize

With the numerous bills, the cost of GOALS 2000 is a \$420 million project. There are expenditures for National Education Goals Panel, National Education Standards and Improvement Council, Opportunity to Learn Development Grants, State and Local Systemic Improvements, and the National Skill Standards Board. Unwritten costs and hidden costs exist for a new health care system for site-based health clinics, promotion of OBE, assessment tests, and magnet or charter schools.

Saving Graces

As GOALS 2000 was passed in the Senate, two excellent amendments were passed.

The Grassley Amendment, sponsored by Sen. Charles Grassley, R-Iowa, empowers parents by requiring knowledge and consent before children participate in activities involving personal values, beliefs, or sexual behavior.

The Burns Amendment, sponsored by Sen. Conrad Burns, R-Mont., provides that nothing in the Educate America Act "shall be construed to mandate any curriculum framework, instructional material, examination, assessment, or system of assessments for private, religious, or home schools."

The Grassley Amendment roll call vote passed unanimously. The Burns Amendment voice vote also received unanimous consent. H.R. 6 was introduced by Rep. Dale Kildee, D-Mich., and is the re-authorization of the Elementary and Secondary Act. The bill, 700 pages long, increases federal control over all areas of education, encompassing public, private, and home schools.

Sec. 2124 is an amendment added to H.R. 6 in committee by Rep. George Miller, D-Calif., which provided ". . . that each full time teacher in schools under the jurisdiction of the agency is certified to teach in the subject area to which he or she is assigned."

H.R. 6 moves education from state control to federal control. The Miller Amendment attempted to impose teacher certification requirements on home, private, and religious schools.

Rep. Dick Arme, R-Texas, proposed an amendment in the Education and Labor Committee that stated: "Nothing in this title shall be construed to authorize or encourage federal control over the curriculum or practices of any private, religious, or home school." This amendment was rejected by a straight party line vote.

Intense congressional lobbying began as proponents of home schooling bombarded their congressmen with phone calls. The lobbying was successful. By a 424 to 1 vote, the U.S. House approved the Arme Amendment, deleting the language in the bill that would have required school districts to certify that teachers were qualified to teach in the subjects to which they are assigned.

The New York Times carried an article focusing on the fact that the U.S. House "bowed to an outcry from the religious right" and other advocates of home schooling and declared that nothing in H.R. 6, the re-authorization of Elementary and Secondary Act, applied to parents who teach their children at home.

This victory exhibits a show of strength from religious conservatives. It sends a message that though we may have awakened to find the America we once knew gone, we are growing in power and number, and we are bold enough to say the emperor is wearing no clothes and we will not tolerate his actions.

We must work diligently to put Christian conservatives in office. It is in the halls where public policy is made and laws are written that we must put a stop to the totalitarian takeover of our faith and future. If we don't respond to active duty, we will lose. No longer is there a place for the comfortable Christian. Our faith and our families are at stake.

Nancy Schaefer is president of Family Concerns, Inc., based in Atlanta. This material was presented last winter in Oklahoma City at the *Family In Crisis Seminar* sponsored by the Christian Life Commission of the Southern Baptist Convention.

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IN PHILOSOPHY 101 I WAS TOLD THAT ETHICS is the study of how one ought to act in life, but defining ethics isn't easy.

Our country's 250-plus ethnic groups speak more than 350 languages. Our airwaves carry over 450 radio stations with non-English formats. As we are multilingual, so we are multiethnic; as we are multiethnic, so we are multiethnic.

There is a burgeoning interest in defining ethics in our multicultural society. We have more choice in ethical codes than in local telephone or cable TV markets. But channel surfing through schools of ethical thought is not an option. In order to live successfully in our complex society, we need to create what the legal philosopher John Rawls described as a "well-ordered society."

A Well-Ordered Society

Rawls taught that a well-ordered society depends upon all citizens being free, equal persons and society's regulation by a public political conception of justice. He believed the conception of justice must be shaped by a consensus in the midst of conflicting and reasonable doctrines.

We must communicate well enough so that all persons can come to a consensus about governing ourselves. This applies from discussions of values to debates on the crime bill. This consensus is shaped by a public reasoning process. Three pre-conditions exist for this process to succeed: adherence to the duty of civility, seeking true facts and accurate information, and universal access to the process.

How does the process get conducted if it isn't over all the lanes of the information superhighway — broadcast, wire, wireless, satellite, and cable? Do modern communications increase or decrease our willingness to listen to the views of others? Do talk radio and broadcast television help us learn the facts or do they spawn misinformation and enhance disagreement? If modern communications are available only to the haves and not the have-nots of our society, how can we hope to include all our citizens in the overlapping consensus of reasonable doctrines?

To those who know how to use them, new techniques of the communications revolution give almost infinite access to knowledge. And we at the Federal Communications Commission (FCC) are all in favor of promoting the revolution.

Competition

Our means of promotion is a policy of competi-

tion. We want to introduce choice in communications markets, opening competitive markets to create opportunity for all Americans to participate in the revolution — especially small businesses, women, and minorities, for whom we are making special efforts.

Fair competition allows the best plans to win — just as fair competition among ethical ideas should shape the consensus that governs our well-ordered society. Our policy stimulates the revolution to reach all parts of the private sector, bringing the greatest number of Americans into the public reasoning process.

We don't want to be the Federal Civility Enforcement Commission, or even worse, the Federal Censorship Commission. We don't want the FCC enforcing civility or deciding who has spoken truthfully or falsely. Living up to the duty of civility is up to people on their own.

The public reasoning process also depends on the communication of truth. Radio talk show host Diane

Rehm has asked some excellent questions: Should there be as careful an examination of statements uttered on the air as there is of words printed? How can we as citizens participate more fully in the process of questioning and demanding accuracy?

We need solutions to public disinformation and misinformation that don't involve governmental intrusion but that also don't leave us as a society callously indifferent to truth or falsity.

Truthfulness is not the only concern. Similarly, there is tremendous concern about TV violence. Violence on television is one of many causes

of violence in our society, and violence is totally unacceptable in any well-ordered society.

Since Congressional leaders helped identify this issue, both cable and television industries announced comprehensive, industry-wide, anti-violence initiatives and television set manufacturers have approved a standard for blocking technology that will rely on the

programmers sending their ratings electronically.

Guaranteeing the communications revolution will provide universal access to all Americans is a task we can and should assign to government. All Americans must be able to share their views, to submit their different ethics to fair competition in a public reasoning process. Some say that by virtue of the inexorable logic of market economics the information superhighway will naturally reach to all Americans who need it. Is this true? It isn't regarding the oldest lane of the information superhighway: the wire telephone network.

Defensive Driving on the Information Superhighway

*As we are multilingual,
so we are multiethnic;
as we are multiethnic,
so we are multiethnic.*

Continued on page 62

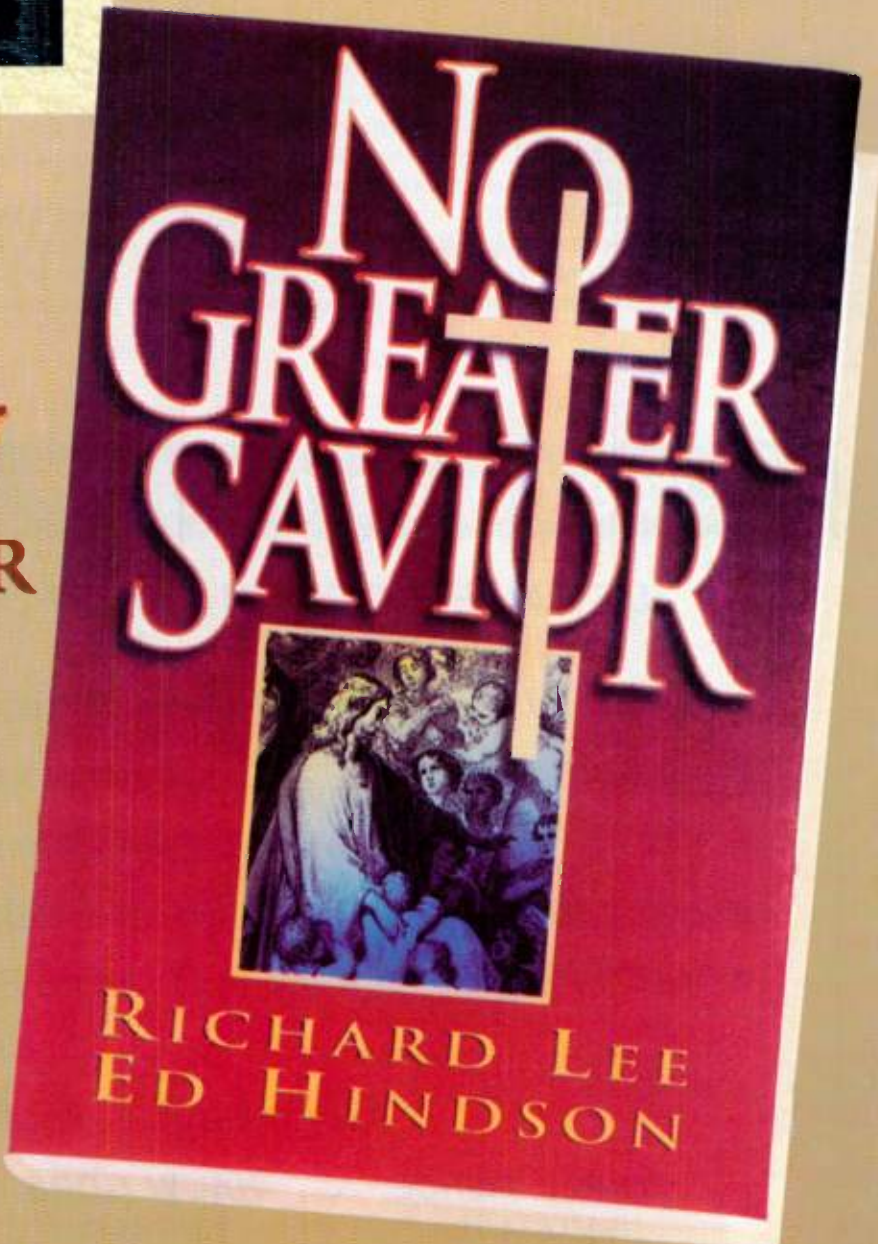


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Telephone Travails

In 13 states, more than one in 12 households do not have telephones. In the African-American and Hispanic households representing the lowest one-quarter of income groups, 10-36 percent lack active tele-

The Department of Education estimates 90 million adults demonstrate low levels of literacy. Is it important for these people to be connected? Absolutely.

phone service. Overall, 15 million individuals are without telephones. Nearly ten percent of children under age six live in homes without phones. This number grows to 20 percent among African-Americans and 36 percent among Native Americans. Is it important for these people to be connected? Absolutely.

The telephone line could bring all 45 million students in our country onto the information superhighway, connecting computers that are in half our class-

rooms to a world of information. But only one out of 24 classrooms even has a telephone line.

Why connect our children to the communications revolution? Because a well-ordered society depends on raising our children to participate in public discourse, and that discourse will increasingly be through electronic means.

The Department of Education estimates 90 million adults, 40 percent of the U.S. population, demonstrate low levels of literacy. The revolution could bring all

Some say that by virtue of the inexorable logic of market economics the information superhighway will naturally reach to all Americans who need it. Is this true?

these adults, and all our children, into the great public reasoning process that ultimately will sort out the chaos of values in this country and bring Rawls' ethical consensus into being.

Reed E. Hundt is chairman of the Federal Communications Commission. This article was adapted from a speech given in September 1994 at the Everett C. Parker Ethics in Telecommunications Luncheon in New York City.

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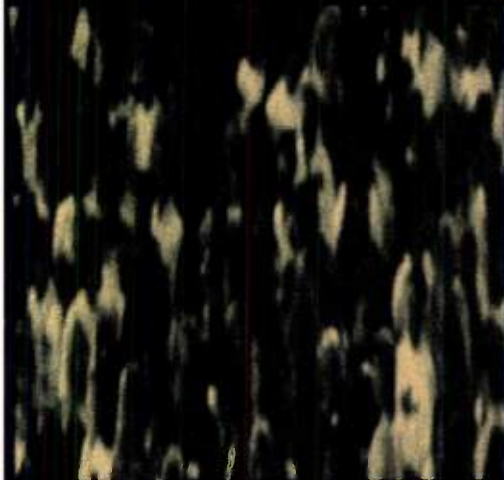
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Politics &

— Strained

by Perucci Ferraiuolo

SINCE THE DEFEAT OF THE Democrats in November, a wide resurgence of interest in religion is happening in America — something liberal politicians, pundits, and social activists didn't see coming. They tremulously awoke on November 9 to the ominous news that even though Ollie was out, Capitol Hill's junk yard dog, Newt Gingrich, was now just a couple of heartbeats away from the Oval Office. The House had been de-Foley-ated, and you could almost hear the "Plop, plop, fizz, fizz, oh, what a relief it isn't" all around the beltway.

In the Mix

With some religious broadcasters cancelling politically oriented talk shows, and others adding them at an astounding rate, the question arises: Do politics and religion mix in a pluralistic, multi-faith society where freedom is paramount and everything else merely up to interpretation? Before the debate, there is a distinction.

When the White House, Congress, and national media analyze, criticize, and ostracize religion in politics, liberal and social essayists are not usually referring to Buddhism, Hinduism, Islam, Muslim, or

any other religion. They are pointing the fickle finger of condemnation directly at Christianity — ironically, right where it belongs.

Senior Counsel at the American Center for Law and Justice (ACLJ), Jay Sekulow, says it's to be expected. "The Christian message is a narrow message," he explains, "in the sense that Christians say Jesus is the only way. That is not politically correct,

Do politics and religion mix in a pluralistic, multi-faith society where freedom is paramount and everything else merely up to interpretation?

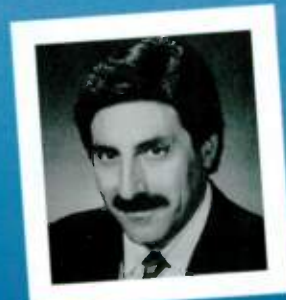
so the anger of those opposed to the message of the Gospel is oftentimes not just directed at the message, but to the messenger as well."

Can Christianity and politics, then, commingle on the new political playing field of conservative power? Some say no, and yet others give a resounding yes, ever mindful of the battles that lie ahead, not the least of which is a school prayer amendment being pushed hard by Gingrich and the New Order.

"There is a religion being promoted in the schools," Sekulow says. "It's just not a religion we like. Christians have the same rights as every other citizen in our country, and that includes the free exercise of religion."

M. Stanton Evans, director of the National Journalism Center in Washington, D.C., carries a unique perspective to the prayer in school debate table. In his recent book, *The Theme Is Freedom*, he rejects what he terms "the rise of neopaganism" in public schools. "It is clear beyond all peradventure," he writes, "that the First Amendment was not intended to bar such practices from the classroom, yet from the standpoint of modern theorists, acknowledgment of the God of the Bible is offensive on the face of it, since it directly challenges the naturalist, neopagan precepts of the secular religion.

"On the other hand," he continues, "it is considered perfectly proper for children from religious homes to be taught the precepts of Darwinian-Huxleyan evolution, extreme environmentalism, the value-free 'alternative lifestyle' view of homosexuality, and other neopaganism in their school work. Children may be taught the precepts of neopagan



Religion

Bedfellows

nature worship, but they may not be taught the precepts of the Bible.”

Reckoning With Religion

With religious and secular conservatives drawing a direct correlation between the epidemic of teen violence in and out of school, and prayer being banned from it in 1962, the anticipated constitutional amendment has cemented religion, or to be more exact, Christianity, as a power to reckon with in the political structure of the '90s and beyond.

If that happens, Evans says we just might learn some lessons. “I do think that if you reject the premises of Biblical religion, a slippage sets in even though at the outset it isn't apparent,” says the former commentator for the Voice of America. “

As I point out in my book, studying the three totalitarian movements of the 20th century concludes that they're all based on the moral relativism and rejection of religious absolutes in general, but rejection of the biblical heritage in particular. If you continue in that mind-set, the

only thing to come out of that is the rule of force and oppression we are experiencing in America today.”

In following the emerging faith factor in

American politics, Christian Coalition president Ralph Reed agrees, and expands his view on religion and politics in the '90s. “I believe Christians have dual citizenship in both a heavenly kingdom and in a temporal, earthly democracy,” he postures.

“Children may be taught the precepts of neopagan nature worship, but they may not be taught the precepts of the Bible.”

— M. Stanton Evans, director of National Journalism Center

“They have rights and duties of citizenship in both of those kingdoms. Just as the Apostle Paul (Acts 25) asserted his rights as a Roman citizen — when the centurions tried to flog him for inciting a riot — it was not that Paul wasn't willing to be persecuted for the sake of the

gospel. It would have violated his temporal rights as a Roman citizen.

Reed, whose Christian Coalition is credited with phenomenal influence among voters in the November 8 election, says when it comes to politics and religion, it isn't an either/or proposition. “Should we just preach the gospel, or should we only try and usher in a millennium through political action?” asks the Ph.D. in history from Emory University.

“Actually, it's both. You don't, though, confuse the role of the gospel with the role of politics. The purpose of politics is not to usher in the kingdom of God. The purpose of politics is to exercise your God-given rights as citizens in a temporal order.”

Pointing to the spiritual and earthly order of religion and politics, Reed is emphatic about the effects of Christianity upon society. “Christians have a sanctifying influence,” surmises the author of *Politically Incorrect*, a book detailing the Religious Right's stand in politics, “and that influence is ultimately good, ultimately positive, and ultimately healing in a society whose politics have grown increasingly nasty and divisive.”

The Clinton Factor

Ironically, that Christian influence, according to many, has bounc-

Continued on page 66



Left to right:

Ralph Reed,
M. Stanton Evans,
Jay Sekulow,
Rep. Linda Smith, R-Wash.,
Rep. Rick White, R-Wash.,
Rep. Robert K. Dornan, R-Calif.,
President Bill Clinton.

ed off the one man needing it the most; the one man who has, perhaps, singlehandedly disaffected Christians throughout the entire country — President Bill Clinton. Seemingly on a mission to alienate every Bible-believing American, the Clinton Administration possesses the reputation of being anti-religious and anti-God.

“Don’t confuse the role of the gospel with the role of politics. The purpose of politics is not to usher in the kingdom of God. The purpose of politics is to exercise your God-given rights as citizens in a temporal order.”
— Ralph Reed, president,
Christian Coalition

But it is the perceived moral unsoundness of this president that Christians oppose vehemently, and the one catalyst to success for the Christian Coalition. According to Reed, “Bill Clinton’s election marked a turning point for the movement, serving as a wake-up call for many church-going voters who have retreated from the political arena after the Reagan years.”

He says examples of Clinton’s agenda that outrage Christians include a pork-laden stimulus package, a middle class tax increase, and an attempt to repeal the Hyde Amendment. Reed comments in his book that the unease about Clinton is deep and abiding.

Reed proposes that Clinton is now dying a death by a thousand cuts of episodes that confirm the voters’ reservations about his character: Whitewater-Gate, Trooper-Gate, Travel-Gate, Haircut-Gate, Security Clearance-Gate (a gaggle of White House staffers still haven’t received their required top-secret clearance), ad infinitum.

Devastating Consequences

Evans retorts that the continual attempt by liberals to separate God

from politics and society has yielded utter devastation. “What it has brought about,” he outlines, “is untold suffering, despotism, and economic collapse — as sort of a bonus evil evidenced by communism where people gave up their freedom for a mess of pottage and then were told the pottage wouldn’t be delivered.

“That is the consequence of denying the higher law that limits the power of the state and raises up the individual. If all of us are children of God, created in His image, then we cannot be treated as animals, objects, or members of the herd.”

Former editor of the *Indianapolis News*, Evans makes a strong case for the politically volatile issue of abortion, which he claims is a religious rather than a political or social issue. “As you lose the content of our religious tradition, there is a resurgence of paganism.

“The practice of abortion, as well as infanticide and exposure, or abandonment, was very common in pagan society. In *Roe v. Wade*, Justice Blackmun admits this, commenting that abortion was very common in pagan society as if it were some kind of argument in its favor, whereas, the earliest Christian tradition says that abortion is wrong.”

Other Voices

Authors, ministers, journalists, and grass roots Christian groups are not the only ones venturing forward to offer an opinion about religion and politics — the most heated issue in our society today. Many Republican members of the 104th Congress are stepping up to the plate.

“I can do nothing in my personal or political life without God,” says Rep. Linda Smith, R-Wash., a write-in candidate who upset Jolene Unsoeled, the matriarchal Northwest mainstay of liberal politics. “I ran my campaign promising to listen to people, help them, and be responsive to their needs. I didn’t run as a Christian, but I can tell you that my strong Christian beliefs and dependence on God are what I rely on to keep my word to my constituents. As a representative, I cannot be successful without God, who ultimately placed me here.”

Rep. Rick White, R-Wash., a Christian who taught Sunday School at his home church and effectively

and decisively defeated incumbent liberal, Maria Cantwell, says there should be a division between church and state, but “politics and religion are both things that are important to individual people. The fact is, religion is the most important part of life for people who believe.”

White says America has gotten away from what the founding fathers meant when they drafted the constitution. “It struck me when I was back in Washington, D.C., for my orientation that right above the Speaker’s chair, in letters six inches high, are the words, ‘In God We Trust,’ but under the current interpretations we’re seeing of the First Amendment, you couldn’t do that in a government building. Our Constitution is not an anti-religion document, yet that is how it is being interpreted.”

Evans says, though, that even with the nationwide jubilation over the astonishing Republican victories, true reform of politics and the reverence toward Christianity cannot consist of simply replacing Democrats with Republicans. “What is needed,” he imparts, “is a determined rollback of federal power across the board, when and wherever this can be accomplished.

“In every sense, the spiritual and intellectual vision must be foremost. Recovery of our religious faith and its teachings should be our first and main concern. Without it, nothing much can be accomplished. With it, all the rest might readily be added.”

*True reform of politics
and the reverence
toward Christianity
cannot consist of simply
replacing Democrats
with Republicans.*

Longtime conservative congressman, Robert K. Dornan, R-Calif., seems to sum up the general Republican consensus. “If I didn’t have the strength of faith in Jesus Christ,” he says, “and realize that all authority ultimately comes from Him and that He’s in control, my

Continued on page 72



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THE CURRENT WAVE OF vilification flowing over those designated as members of the religious right carries ominous undercurrents. Elements from the highest levels of authority in America have declared segments of the evangelical Christian community — and others who share a number of basic values in common with evangelicals — a menace to the American way of life. Unfortunately, a majority in the secular media have certified the condemnatory tirades and pandered to the less than honorable political fear mongering we are now witnessing.

While one may not wish to become involved in rebutting such low road chicanery, the implications are far too serious to ignore. When evangelical Christians are broad-brushed as people who are waging religious warfare against the American culture, conspiring to dictate every detail of personal lifestyles, and oppressing those with alternate views, it can only mean one thing: There is serious trouble ahead.

Trouble Ahead

Trouble is inevitable because the accusations being promoted currently are not the usual stuff we have come to expect in this era of negative campaigning. There is an acrimonious ring in these charges that will not die after a few hotly contested elections. One cannot escape the conclusion that there is something here that runs much deeper than partisan politics, and unless it is checked immediately and emphatically, it can spawn grievous consequences that few of us wish to witness.

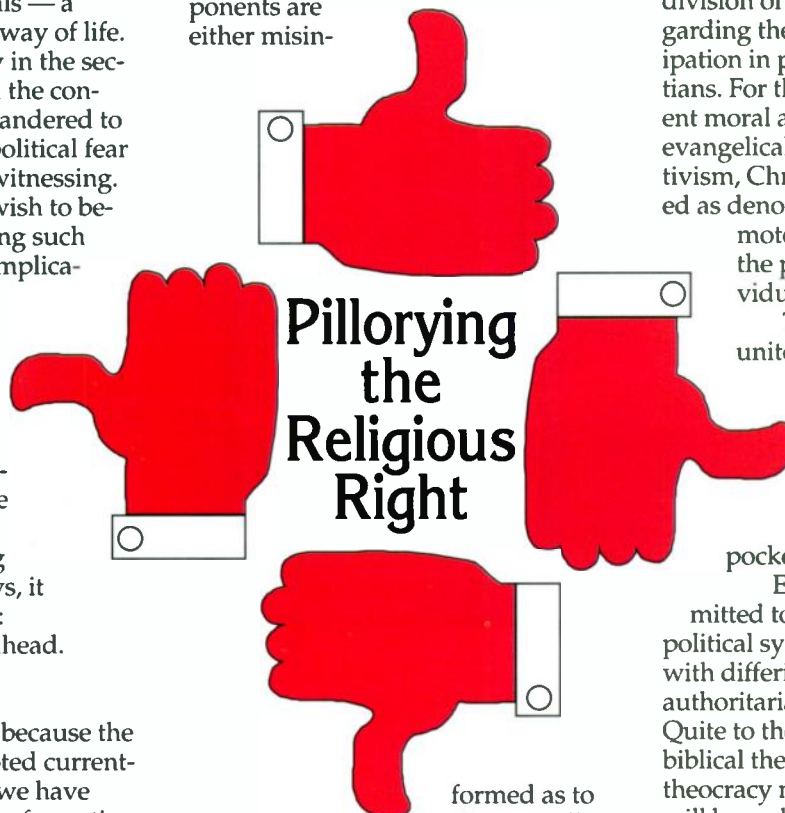
Are there those loosely called evangelicals or fundamentalists who hold extreme views and make public statements that are an embarrassment, and even an offense, to their spiritual kin? Of course there are. However, that is not to infer that such improprieties are the exclusive province of evangelical Christians.

Obviously, the same can be said of every other organized religious and nonreligious group ever known to mankind. Such intemperate zeal-

otry is a common human frailty that becomes a danger when excesses of the fringe are portrayed as the norm for a targeted group as a whole.

What the Religious Right Is Not

There is a considerable amount of straw manning in the case marshaled by liberals who are pillorying the religious right. Opponents are either misin-



Pillorying the Religious Right

formed as to the size, efficiency, and

solidarity of the evangelical force or are crafting a perception of strength so as to infuse fear into the populace that will serve the liberal agenda. The facts are substantially different than the opponents of the right wish to convey.

Elements from the highest levels of authority in America have declared segments of the evangelical Christian community — and others who share a number of basic values in common with evangelicals — a menace to the American way of life.

No leader, or group of leaders, mandates the way evangelicals vote. Diversity of theological beliefs among those cast within the religious right frame of reference is considerable and could be termed, in many respects, incompatible. While a few leaders may influence some people who share their particular values and theological views, they by no means control the vote.

There is, for example, a sharp division of thought and practice regarding the proper method of participation in political affairs by Christians. For this reason, until the present moral and spiritual crisis stirred evangelicals to embrace political activism, Christians by and large united as denominational bodies to promote the faith, but they left the practice of politics to individual choice and conviction.

Therefore, there is no united evangelical vote. The facts will show that, like their less spiritually oriented fellow Americans, thousands of evangelicals are more inclined to vote pocketbook than principle.

Evangelicals are not committed to creating a theocratic political system that will force those with differing views to submit to authoritarian religious politicians. Quite to the contrary, a mainstay of biblical theology is that the only theocracy mankind will ever know will be realized when the Messiah returns to establish His kingdom.

Panic on the Left

Proponents of what has been dubbed the religious left are visibly shaken by growing and substantial resistance to the radical social agenda they have brought into the mainstream of American life. These social reconstructionists have been riled by the increasing visibility of informed Christians who are becoming involved in the political process because they wish to do something that will put the brakes on the runaway hedonism espoused by their critics. Getting involved in the political process is precisely what national leaders have urged responsible citizens to do since the republic was founded.

Continued on page 70

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These Christians are now in the political arena in an effort to redirect the reverse culture spin that is forcing radical anti-Judeo-Christian patterns on them, their families, and life in their communities. Thus, to infer that because various groups with Judeo-Christian moral and spiritual convictions are devious and dangerous for such acts as informing constituents about the voting records of public officials on issues of mutual concern is beyond the pale of serious argument.

Intemperate zealotry is a common human frailty that becomes a danger when the excesses of the fringe are portrayed as the norm for a targeted group as a whole.

Consider the fact that virtually every negative political campaign ad spun by local, state, and national candidates from both parties features the shabby voting record of the opponent. Also, the track records of the self-appointed critics of the religious right are, in themselves, enough to discredit their objections.

The plain truth is that the panic on the left is a self-created phenomenon. The growing perception of massive numbers of Christians uniting to express outrage and promote a return to decent standards of conduct within the nation is the direct result of the relentless onslaught by those who are now loudly complaining about mortal danger from the religious right. Their cry has a distinctly hollow sound.

Growing From the Roots

What we are witnessing at this juncture is a spontaneous growth from the grass roots that exceeds any single or multiple segment of the religious right. The motivation for the great coming together of evangelicals and others is not a partisan political whim. It is millions of peo-

ple who are beginning to react to the systematic gutting of the values this nation was built upon.

These millions are rebelling against the raucous repudiation of Judeo-Christian standards and values by people who revel in the radical. Having rejected divine standards of belief and conduct, the new wave humanists who are now in the mainstream are groping to establish a God-free system that will somehow pass for organized society — a sort of compassless commitment to something no one is quite sure of.

The new morality of a few years ago has become the no morality of the '90s. The process of realigning America, in the view of the religious left, is now in the regimentation stage, and the proponents of the new wave have little time or tolerance for those steered by divine absolutes.

The perception of increased political clout from the religious right is enhanced because increasing numbers of Americans who are by no stretch of the imagination evangelicals — for example, politically conservative Jews — are expressing their displeasure with the odious erosion of Judeo-Christian culture. These Jews recognize, as do persecuted Christians in other countries, the implied peril at hand when religious minorities are singled out as dangerous subversives. Herein lies a serious potential problem.

There is no united evangelical vote. Like their less spiritually oriented fellow Americans, thousands of evangelicals are more inclined to vote pocketbook than principle.

If, in order to gain short-term political advantage, critics are able to depict the religious right as a malicious body of fanatics controlled by a few kook-fringe malcontents, the residual impact will be devastating. The fact of the matter is that the vast majority of people identified as the religious right are serious-minded citizens who reflect the majority

opinion of Americans in general on fundamental questions of decency and morality.

The Religious Right and the Jewish Community

One of the most serious issues at stake in the current furor is the relationship of evangelical Christians and Jews in America. Opponents have cast politically active evangelicals as those who oppose the fundamental concept of separation of church and state, thereby jeopardizing the future of those who differ from fundamentalist Christian agendas. This misconception reflects an attitude that holds grave conse-

Getting involved in the political process is precisely what national leaders have urged responsible citizens to do since the republic was founded.

quences for both communities.

There is no question that in the evangelical Christian community, Israel and the Jewish people find their most stalwart supporters. Whatever Jews may find to differ with in conservative Christian theology, they cannot fault evangelicals for their convictions about Israel's inherent right to a homeland in the Middle East and their determination to stand against anti-Semitism in all of its ugly manifestations.

This solidarity, a vast majority of evangelicals hold, is rooted in the biblical revelation of Jewry's proper place in the divine program. Historically, Christians with these commitments have remained firm in their stance toward Jews and Israel, in spite of the theological anti-Semitism common to the ranks of liberal religious elements professing Christianity.

Of equal importance is the fact that after centuries of suspicion and eyeing one another at a not-too-respectful distance, some Jewish people and evangelicals are making serious attempts to establish relationships in areas where both hold

Continued on page 72

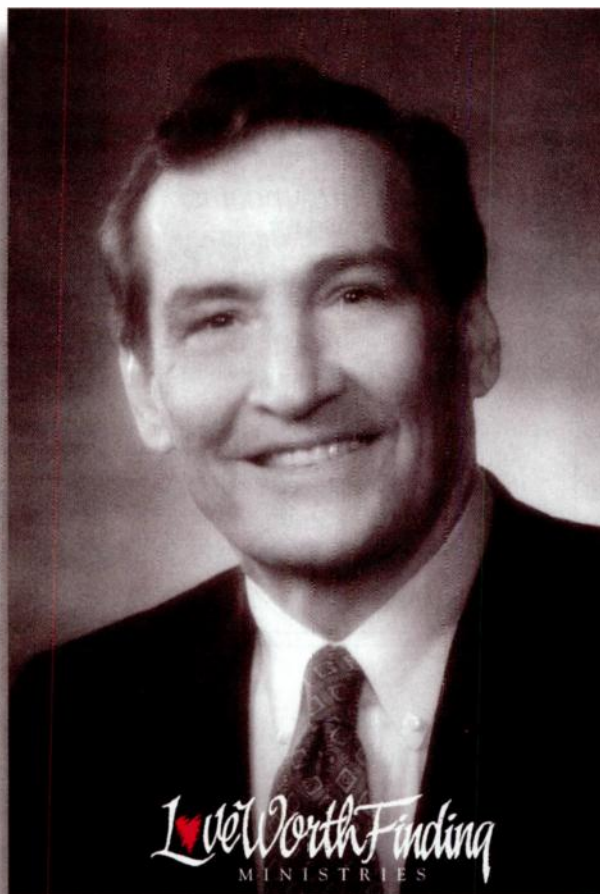
'A minister of the Gospel who defends the Bible as the infallible Word of God.' — Billy Graham

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PILLORYING THE . . .

Continued from page 70

common interests. This has not been a remake of the old line ecumenism in which convictions were sacrificed for a facade of unity.

Humanists who are now in the mainstream are groping to establish a God-free system that will somehow pass for organized society — a compassless commitment to something no one is quite sure of.

Quite to the contrary, relationships are now established, not to see how much we can give up in the name of civility, but rather on the desire for an honest understanding of just who and what we are all about. And although with some

members of both communities it is a fragile relationship, it is one better fostered than destroyed.

Thus, for the religious right to become characterized as a menace to the future of American Jewry is most unfortunate. Evangelicals, in the main, are well aware of the excessive statements of a few who, in some ways, may be more conspicuous than others. And the Jewish community can rest assured that those who seem to be calling for a pre-Messianic Christian theocracy for America do not represent the

The vast majority of people in the religious right are serious-minded citizens who reflect the majority opinion of Americans in general on fundamental questions of decency and morality.

theology or desires of the central evangelical community.

We have clearly moved into a culturally contentious period when those who share historic Judeo-Christian values are becoming more conspicuous and less appreciated. It

therefore should probably not be surprising that we are witnessing a few manifestations that should arrest our attention and provoke serious thought. In spite of all sane reasons to the contrary, anti-Semitism is a persistent problem in the Western world.

We have clearly moved into a culturally contentious period when those who share historic Judeo-Christian values are becoming more conspicuous and less appreciated.

Here in America, some distressing attitudes are rising. At the same time, the kind of Christians, and their virtues, who played such a large role in making this country what it is are being singled out as misfits by militants with self-serving agendas. These are not unrelated facts of life. These realities should bring evangelicals and Jews closer together, not drive us apart.

Elwood McQuaid is executive director of The Friends of Israel, based in Bellmawr, N.J.

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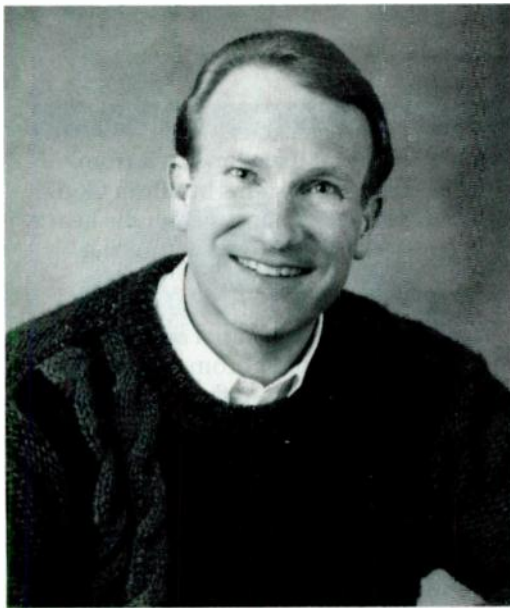
Continued from page 66

will and dedication would have been sapped over these many years by the powers that believe there's no room in public policy for morality or religion.

"Every morning when I wake up," he illustrates emotionally, "I put three rings on. One is a simple cut-out cross ring, and as I put it on my right ring finger I pray, 'God, don't let me betray you.' Then, as I slip on my wedding ring, I pray, 'Lord, don't ever let me betray my wife.' Finally, as a ring guard against my wedding ring, I slip on my 1955 Air Force Pilot class ring and pray, 'Jesus, never, ever let me betray my country or my friends.'"

Clinton is now dying a death by a thousand cuts of episodes that confirm the voters' reservations about his character: Whitewater-Gate, Trooper-Gate, Travel-Gate, Haircut-Gate, Security Clearance-Gate, ad infinitum.

Perucci Ferraiuolo is a nationally syndicated journalist and columnist. His work has appeared in many publications, including *The New York Times*, *Christianity Today*, and *Charisma*. He is a frequent contributor to *Religious Broadcasting*.



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This challenging and compassionate radio broadcast is available Monday through Friday at 12:00 noon-1:00PM Central time through **VCY/America Radio Network** (Spacenet 3, Transponder 13, Frequency .51 and .78 mhz).

The program has replaced a major psychological counseling broadcast on the **VCY/America Radio Network** because many have sensed the need to return to God's Word for the healing of the soul. As Dr. Bulkley has written, "Has psychology really added to our essential knowledge about human behavior, needs, and solutions? Is the Bible lacking the information needed to understand why man acts as he does and how he can be changed? If so, we must pity all of the saints of God who struggled with problems of living from the times of Adam, Abraham, Moses, David, Isaiah, Daniel, Jesus, and Paul. How fortunate we are to not be living in the days of the early church, when the only therapeutic resources were the writings of the prophets and apostles, along with the ministry of fellow saints and the Holy Spirit. How miserable believers must have been from the first century until the latter part of the nineteenth century, when psychology was finally 'discovered.'"

Listeners are responding to **RETURN TO THE WORD**. Here is a small sample of comments:

•"Your new 12:00 programming has been an answer to prayer for us. We prayed many times that someone would replace the strongly psychiatric oriented program that had occupied that strategic hour. We thank God and you for the new program, ***Return to the Word***, which lifts up Jesus Christ as the One who is the all-sufficient Savior."

•"It's reassuring to know that there is godly counsel out there without the taint of the world. I pray that God would bless you and this new show as you continue to be faithful to Him."

•"I enjoyed [the other program] but I realize I was forgetting God is sufficient."

•"I never listened to [the other program] all the way through. But now I listen. I'm hooked for another hour! Excellent advice!"

•"For me, listening to [the other program] produced a lot of fear in my life. I was constantly worried that I was beginning to repeat [the dysfunctions of my parents.]"

If you would like to know more about this exciting new broadcast, stop by the **VCY booth (#645)** to meet Ed and get a demo tape, or phone **RETURN TO THE WORD**, at **1-800-468-6577** for a copy of Ed's book and an information packet about the program.



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HISTORY LESSONS . . .

Continued from page 74

root in the fertile soil of the post-Communist world as well, where the mind proved insusceptible to restraint despite 70 years of suppression. The new barbarism that seized much of the world in this century has been overcome. The evils of communism and fascism, which gave rise to the unimaginable horrors of the Holocaust and the gulags, have gone the way of all sullied flesh — melted in the heat of a righteous fire.

*“Despotism may be able
to do without faith,
but democracy cannot.”*

— Alexis de Tocqueville,
19th century social observer

Communism didn't fall; it was pushed. And who did the pushing? Those of us with faith believe it was the hand of the Lord.

Just as Jefferson and Tocqueville observed of America, once-Communist world leaders are discovering that freedom needs faith as its preamble. The people in the Eastern Bloc today equate religion with freedom and opportunity. People who are free to worship in the religion of their choice are free to prosper in the endeavors of their choice.

But as the nations of Eastern Europe have found, it is difficult to build new institutions in place of ones that have crumbled. Nations need what political philosopher Michael Novak calls “mediating institutions” — meaning those private institutions that stand between the individual and the state and protect the individual from excessive state power.

Aside from the family, the most important mediating institutions have been churches. This includes everything from a one-room tabernacle to a large denomination. The newly freed nations of Eastern Europe and the former Soviet States need religion; without it their efforts to liberate their nations will fail. This is the message of Tocqueville and Jefferson, echoed by the newly free:

Faith in God is not a threat to democracy; faith in God is essential to democracy.

Alliance of Church and State?

Common ground may be found between secularists and religionists if two basic tenets are agreed upon: 1) Religion is a force for good; and 2) religion can be misused. Some have taken the words “separation of church and state” to mean that the state needs to be protected from religion. This was neither the way our nation's founders saw it nor how most Americans see it today. Most of us advocate the separation of church and state to protect the church from the state — to guarantee the free practice of religion against the temporal depredations of bureaucrats and power-hungry tyrants.

When Jefferson and Tocqueville were writing, we had just declared our independence from a nation with a state religion — a nation whose king was the leader of the church and whose bishops and archbishops were actually appointed by the politicians and bureaucrats of England's Parliament. Imagine Ted Kennedy and the Keating Five with the power to appoint the bishop of Kansas City!

It was precisely to avoid such a situation that the founders sought to separate church and state — not to banish faith and the faithful from the political life of the nation. They sought to allow the free practice of religion — any religion.

The people of the world have learned the painful lessons taught by this century's first 90 years. In the 20th century, we were witness to the unprecedented explosion of state power around the globe. The rise of communism and fascism represented the most thorough and terrifying effort to control the hearts and minds and souls of humankind through the agency of state power. These inhuman systems tried to destroy everything that stood between them and the human face: free speech, free thought, free press, and free practice of religion.

But the human spirit, infused by God, cannot be so stilled. Outside the communist world, people have come to understand that they can-

Continued on page 78

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HISTORY LESSONS . . .

Continued from page 76

not look to the state for answers to solve the problems of humanity. In Sweden, voters rejected 50 years of socialism. Since 1980, in Central and South America, democratic elections replaced military juntas as the norm.

It's all part of a process the writer Tom Wolfe has called "the great relearning." And it's one of the ironies of our time that just as the world outside the United States is relearning the lessons of freedom and faith, our leaders in Washington are looking back with nostalgia to the failed ideas of the past. They seek the re-establishment of the Great Society, the disastrous policies of the mid-'60s that expanded the federal government, damaged the poor, and set our government on the reckless course of deficit spending that now threatens the nation's economic well-being.

In their effort to increase the size and scope of government, the residents of 1600 Pennsylvania Avenue

are not simply spending too much money. They want to increase American dependence on government, which is ruinous both for the initiative and soul of the nation.

The genius of the American political system is that it allows Americans to experience the true freedom that comes not from political systems but from God.

New Homesteads

We are now surrounded by luxuries untold, by technology magical in its power, by bounties unimaginable to our great-grandparents. Yet can we truly say we are better off than they were? Let us follow the example of the pioneers, who braved the elements and tamed the

land — all without a Department of Covered Wagons in Washington.

Let us use our technological bounty not to fulfill our narrow pleasures, but to elevate humankind. Let us spread the evangel of freedom until we live in a time when the word "dictator" has receded into the mists of a hazy past. Let us remember each day to give thanks that we are alive in this day, and not rest until this day is a better one than it was when we awakened at first light.

Let us be the new pioneers — those of us who believe in self-reliance, possess individual initiative, and have faith in God and in an America where the unapologetic presence of a higher moral authority can, and will, lead us to horizons as yet undreamed.

Pat Robertson is founder and chairman of the Christian Broadcasting Network and host of *The 700 Club*. This article was adapted from a 1993 address given as part of the distinguished Landon Lecture Series at Kansas State University.

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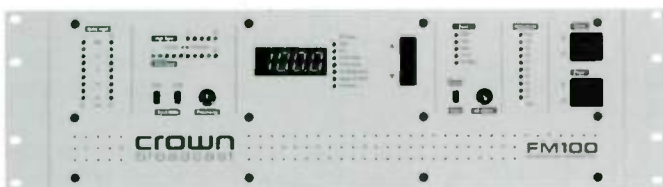
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ALAN SEARS IS THE executive director of Alliance Defense Fund (ADF) and a veteran trial lawyer who has served in several government posts, including Assistant U.S. Attorney and executive director of the Attorney General's Commission on Pornography. In this interview, he crystallizes the vision of ADF, a Christian legal organization which consults and aids defenders in the war of religious civil rights.

Q: ADF's list of founding members reads like an honor roll of Christian radio, activism, and outreach: Gary Bauer, Bill Bright, Larry Burkett, James Dobson, Robert Dugan, D. James Kennedy, Marlin Maddoux, Don Wildmon. What drew these luminaries together to form ADF?

A: There seems to have been a concerted effort to push moral values out onto the fringe of society, and those who hold traditional values have suffered severe setbacks due to adverse legal divisions that are contrary to the Constitution and legal precedent. Christian leaders are saying enough is enough.

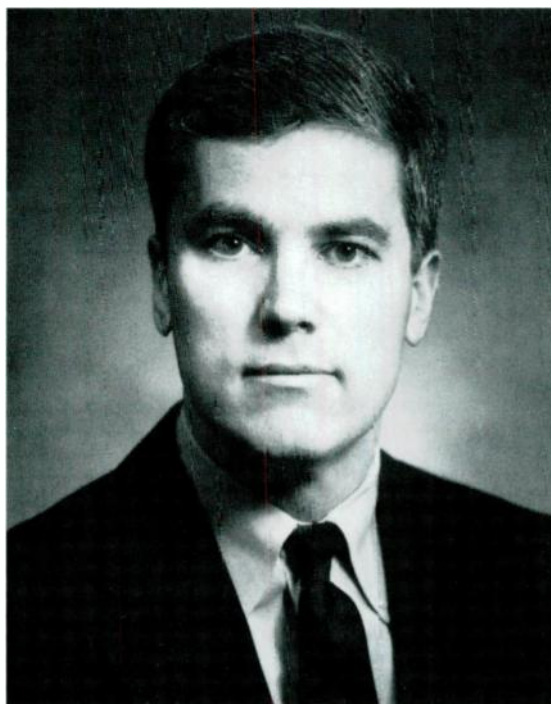
Q: Why have Christians lost so much ground in the civil war of values?

A: Our capabilities have been limited. We've had a small group of attorneys working without adequate financial resources. We understand that preparing a case is very expensive, and a lot of Christian attorneys need help. They can't afford to take on all the financial risk themselves. We want to give them some leverage.

Q: How does ADF differ from existing legal organizations?

A: ADF does not argue cases in court, but serves those individuals and organizations that do litigate. ADF provides them with strategic planning, training, and funding to coordinate and expand their ability to fight the necessary battles.

Q: Won't ADF be competing for funds with existing Christian legal organizations?



Alan Sears

A: We're not cutting into anyone else's piece of the pie. As a precaution, we're asking people, "Don't give to ADF at the expense of your commitments to other organizations." We think we can make the pie bigger.

Q: What financial safeguards have you established?

A: Most grants we'll award will be escrowed. Grantees will send us a bill with receipts and we'll write a check up to the grant amount. That builds in accountability.

Challenging the ACLU:

An Interview with Alan Sears

We're not saying that we're smarter or more careful than anyone else. And we're not saying that Christian attorneys are looking to get rich defending Christian principles. We're simply applying some clear financial standards. No one's going to get everything they've asked for.

Q: What sort of cases will ADF fund?

A: We've broken it down by topic and percentage: 20 percent of our funds will go toward religious liberty cases; sanctity of life, 20 percent; preserving the family, 17 percent; and pornography prevention, ten percent. We'll also commit ten percent to legal education and ten percent to legal aid to the needy.

Q: Among the cases ADF has supported financially, which has been the biggest victory so far?

A: We gave a grant to an attorney who succeeded in overturning a "domestic partnership" in Minneapolis. The city was reimbursing the partners of homosexual city employees for their health-care expenses, a benefit that had been reserved for married heterosexuals. But the attorney

Continued on page 82

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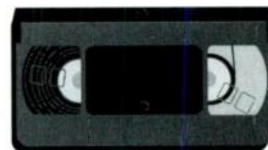
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CHALLENGING THE . . .
Continued from page 80

ney argued that the city had no authority to do so because same-sex marriages are illegal in Minnesota, and the judge agreed, [strongly wording a decision that stopped] the homosexual movement in its tracks.

Q: And the biggest disappointment?

A: The *Madsen* free speech decision. The attorneys representing the pro-life side argued their case very well, and we thought that a majority of justices on the Supreme Court would strike down the "buffer zone" around a Florida abortion clinic as a clear violation of the First Amendment.

The court's decision was deeply flawed. But it's important that we fought, because if we hadn't we would have lost it all. The court did strike down a 300-foot zone prohibiting pro-life sidewalk counselors from approaching women going into the clinic.

Q: Where does ADF go from here?

A: We must give high priority to cases that establish legal precedent, but we may not want to take everything to the Supreme Court. Most court decisions that affect our lives are made at the local level, so we need to fight and win there.

Q: How can people help ADF?

A: So we ask that people pray for discernment in selecting the right cases, for the attorneys who will argue the cases, and for the judges who will decide them. And we look to God and His people to provide the financial resources to fight the battles.

This article was reprinted with the gracious permission of the Phoenix-based Alliance Defense Fund. It originally appeared in the organization's newsletter.

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Congressional Republicans to Influence FCC Actions

Republican control of Congress should have implications for broadcasters and other segments of the communications industry beyond possible legislation. As mentioned in January's column, the new congressional leadership might well affect activity undertaken at the Federal Communications Commission (FCC).

Although Democratic control of the White House means Democratic members of the commission outnumber Republicans 3 to 2, congressional leaders' views usually are accorded great respect in FCC rulemakings and other regulatory matters — because, among other factors, Congress ultimately controls the agency's funding.

The new congressional session has not yet commenced as of this writing, making it difficult to offer specific predictions. However, because Republicans traditionally favor less government regulation the commission may be more disinclined to impose broad new obligations on licenses — and in some areas, we may even see the expedition of deregulatory initiatives.

In particular, the FCC is planning to begin a further public proceeding designed to examine (and perhaps lessen) its television ownership rules. When the agency took the same tack relative to radio during the Bush administration, congressional leaders expressed reservations which inhibited to some extent the commission's planned efforts. This time around, the new Republican leadership may prove to be more of a prod, and less of a brake, to agency initiatives.

Accordingly, we ultimately might see changes in the existing multiple ownership rules. At the same time, some FCC observers have suggested the commission also may tighten up on its so-called "attribution" rules to insure that.

However the multiple owner limitations are revised, they cannot subsequently be avoided through overly aggressive or imaginative passive ownership structures.

Content regulation continues to be a question mark. The spate of congressional bills dealing with television violence, introduced in the last term, may not be enthusiastically pursued by the new Senate and House leadership.

Instead, primary emphasis may be placed on industry self-regulatory efforts. Similarly, the drive to codify the Fairness Doctrine (eliminated by the FCC in 1987) will likely dissipate.

Channeling Graphic Anti-Abortion Ads

The FCC has concluded that broadcasters may channel to late-evening hours a political advertisement containing "graphic abortion imagery" if the licensees believe such material is "harmful to children." This decision resolves a controversy that first arose during 1992 primary elections, when several candidates for federal office ran pro-life campaign commercials displaying pictures of dead fetuses.

The Communications Act requires stations to make "reasonable amounts of time" available to legally qualified federal candidates to promote their candidacies, and the statute also prohibits broadcasters from altering the content of such political ads. When confronted with candidate requests for time to air graphic anti-abortion commercials, some broadcasters in 1992 ran the material and others refused to do so.

The ads which aired attracted many viewer complaints, prompting a few stations to seek authority to ban such commercials or to channel them into late-night hours. These broadcasters argued the "graphic and shocking" commercials were indecent under the agency's rules or at least "otherwise harmful to children."

The commission's recent decision makes clear that the advertisements are not indecent. "Material may be shocking or outrageous, but it is not indecent within our definition unless



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 Harold.

it depicts or describes 'sexual or excretory activity or organs.' "

Consequently, the graphic anti-abortion ads are not subject to the FCC's indecency "safe-harbor" restrictions, which currently require indecent material air only between 8 p.m. and 6 a.m.

Nevertheless, the agency concluded "the act does not prevent licensees from channeling advertisements that show aborted fetuses or similar depictions at times when unsupervised children are less likely to be in the audience."

Because evidence indicated the material "can be psychologically damaging to children," the agency decided that broadcasters could consider "factors relating to the protection of children in the audience" in scheduling such commercials.

However, solicitude for youngsters does not mean broadcasters may delay graphic pro-life candidate ads until after most adults have gone to bed. Broadcasters who channel the commercials still "must air those advertisements in time periods in which the audience potential is broad enough to meet their reasonable access obligations."

Although the commission established no specific time slots for broadcasting the material, it implied stations should make later prime-time hours available for such commercials.

Continued on page 122

FOR SUCH A TIME AS THIS

When Cheryl Gardner came to graduate school at Regent University, she came with a vision: to produce positive, quality programming for minority audiences. She also came with a plan: to get the education and experience she needed to fulfill her vision and serve her community.

Having earned her master's degree in communication from Regent, Cheryl has gone on to produce numerous award-winning TV features for the Christian Broadcasting Network. Among these features is the 90-minute special, *Malcolm X: In Search Of Truth*, which won the 1993 First Place Award in Public Affairs Journalism from the National Association of Black Journalists.

If you have a vision for communication and would like to study in a Christian environment, consider preparing yourself like Cheryl Gardner did.

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James Birkitt Retires from NRB Board

MATOACA, Va. — James Birkitt, long-time member of National Religious Broadcasters (NRB), is retiring from its board of directors, of which he has been a member for several decades. Joining NRB in 1964, he did not miss a convention for 28 consecutive years.



James Birkitt

Birkitt also served as the second president of the NRB Southeastern Chapter and for several years as president of the NRB Music Licensing Committee at its inception.

As a pastor for 43 years, he has been heard daily on a small network of domestic stations for 27 years, on HCJB for ten years, and at WIVV-AM/Santurce, Puerto Rico.

As president and founder of Christian Enterprises, Inc., Birkitt began the first Christian radio station in central Virginia, WIVE-AM/Ashland, in 1965. He operated the station for 20 years and founded its sister station, WIVE-FM/Ashland, in 1967, which he ran for 13 years. The Bible Broadcasting Network now owns WIVE-FM.

Birkitt was also instrumental in bringing Savannah, Ga., its first 24-hour FM Christian station. Currently, he is pastor of Matoaca (Va.) Baptist Church and continues as president of Christian Enterprises. Birkitt says the church is poised to launch a radio and/or television ministry soon.

Dot Worth Receives 1994 Percy Award at Eastern Regional

NORTH EAST, Md. — At the National Religious Broadcasters (NRB) Eastern Regional Convention, held at Sandy Cove Conference Center in North East from October 13-15, Dot Worth received the annual Percy Award. Worth's broadcast, *Women Alive*, has been heard for many years in the eastern United States.



Dot Worth

Worth was presented with the award for "faithfully sowing the seed of God's Word into thousands of lives through the broadcast of *Women Alive*. As a yielded vessel for God, your work will continue to yield a harvest because of His promise: 'So shall My word be which goes forth from My mouth; it shall not return to Me empty, without accomplishing what I desire, and without succeeding in the matter for which I sent it' [Isaiah 55:11]."

The Percy Award, named in honor of the late broadcaster Percy Crawford, is given to someone within the NRB Eastern Chapter who has been a committed religious broadcaster for at least 15 years.

Membership Director Welcomes Members to NRB 95

by Pat Mahoney

Without a doubt, this is the most exciting time of the year for the National Religious Broadcasters (NRB) membership department. If you are fortunate enough to attend the 52nd Annual NRB Convention & Exposition (NRB 95), we pray that your experience will be one of spiritual encouragement, fellowship, and education. If you are not able to attend, we will miss you and pray for your involvement in this important work for Christ.

During NRB 95, we invite each of our members to visit the Membership Lounge, located in the Cleveland room of the Opryland Hotel. The hours are 9 a.m. to 6 p.m., Saturday through Monday. Tuesday's hours are 9 a.m. until 2 p.m. The membership lounge is sponsored by the Walter Bennett Communications Agency and will have light refreshments available. Each day we will feature different NRB committee activities. (Check the convention newspaper for details.)

The NRB Store, brainchild of conventions director Michael Glenn, will once again offer colorful souvenirs and books. A representative from Wind River Broadcasting will be on hand to show the *Broadcasters Big Book* (Federal Communications Commission guide for radio broadcasters). Don't miss the great sale featuring beautiful 1994 50th anniversary souvenirs (very limited supply). NRB 95 souvenirs will feature hats with embroi-

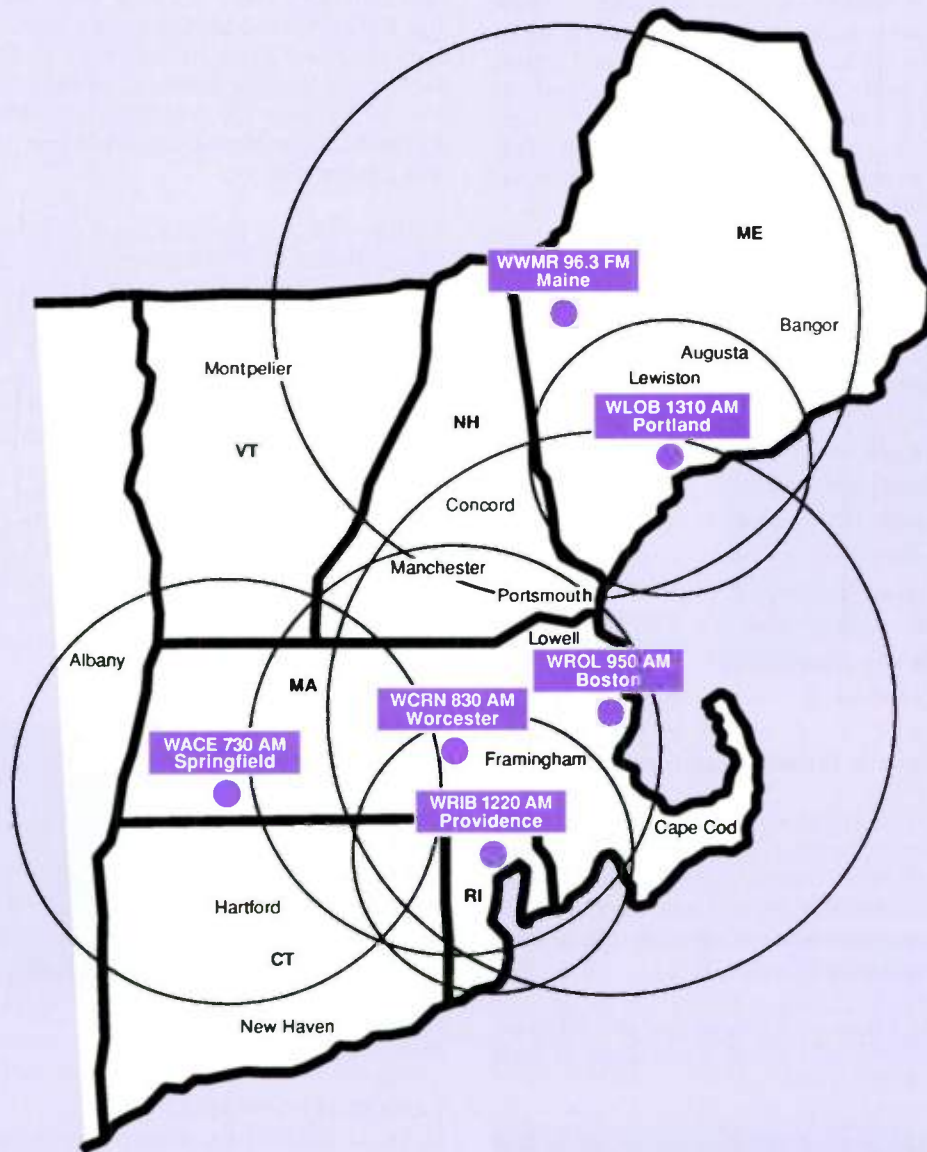
dered logos, tee shirts with beautiful four-color logos, faux Mont Blanc pens with NRB logo, forest green mugs with gold imprints, and adorable stuffed animals dressed in NRB T-shirts.

We are honoring our students of broadcasting and communications through two membership programs, the Intercollegiate Religious Broadcasters (IRB) and the Al Sanders' Scholarship program. A very special student will be honored as the winner of the Al Sanders' \$1000 scholarship award. The scholarship, presented by Focus on the Family in honor of its long-standing relationship with Al Sanders and Ambassador Advertising Company, is in its second year.

The IRB will host a dynamic workshop on Sunday afternoon entitled "How to Find and Get the Job You'll Love." It's open to all attendees and will offer practical applications on how to win in today's job market. The IRB awards ceremony will be held Sunday at 4:30 p.m. in the Mercer Room. You will be surprised at the quality and professionalism of the students' award winning video, audio, and PSA presentations.

If you are not yet a member of NRB, please accept this as our invitation to become a member. We offer categories of membership to fit all individuals and organizations involved in or related to the field of broadcasting. Please join us!

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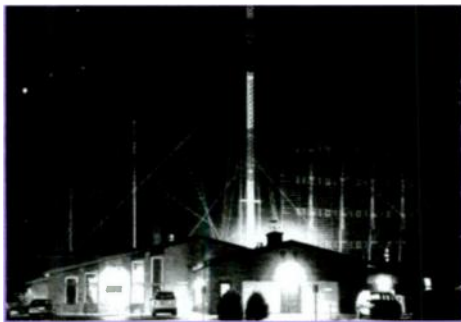
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AIRWAVE NEWS

CHARLOTTE, N.C. — After two successful seasons, *Signal Exchange* and *Weekend Jam*, the Inspirational Network's (INSP) pioneering contemporary music programs, each have been renewed for a third season. Both are produced by Stephen Yake and hosted by Cory Edwards. *Signal Exchange* is a daily, hour-long, original music videos show combining the latest in contemporary inspirational music videos and exclusive behind-the-scenes features and interviews. *Weekend Jam* is a weekly, hour-long music magazine program examining issues facing teenagers with music videos and an insider's look at Christian concerts, productions, and events.

ATLANTA — Financial Resources and Business Advisors (FRBA) has announced financing completion of the global



Shortwave station

shortwave radio station WCSN/Scotts Corner, Maine, for *Prophecy Countdown* of Mount Dora, Fla. Specializing in providing financing for broadcast equipment, FRBA obtained for the first time funds for the purchase

of a world-class shortwave broadcast station.

DULUTH, Minn. — WNCB-FM will become the only FM source for contemporary Christian music in the Twin Cities area via translators. The station currently holds two construction permits — one for Bloomington and one for Minneapolis — with construction on the two frequencies to be completed by next month.

ORLANDO, Fla. — In January, a reading of the Bible on radio began broadcasting to China, according to Jack Turney, president and founder of The Spoken Word of God Ministries. China was chosen because it has 22 percent of the world's population and nearly all households own radios.



John Case (from left) of WAKW, Robin Grossbier of Berean, Nancy Huffine of WAKW, Gary Sims of Prison Fellowship, and Isaiah Hullum of Prison Fellowship gathered for a photo opportunity during the Angel Tree Project.

CINCINNATI — WAKW-FM/Cincin-

nati and Berean Christian Store joined together in November to assist the kick-off of the local Angel Tree Project, sponsored by Prison Fellowship. The station broadcast live during the event and over 300 gifts of toys, clothing, and games were collected.

SALISBURY, Del. — Over 1500 coats were donated to the 1994 WOLC-FM/Salisbury Coat Drive, which was also sponsored by Pepsi of Salisbury and area Subway restaurants. The Sowing Factory, an outreach of Christian Shelter, which provides clothing and other assistance to the indigent, distributed the coats and sweaters throughout the Eastern Shore.

CARY, N.C. — International religious broadcaster Trans World Radio (TWR) increased its number of transmitting stations to ten with the start-up of broadcasts on December 4 from a station south of Johannesburg, South Africa. The 500,000-watt shortwave transmitter airs Gospel programming for three hours daily in the Fulani, Hausa, Yoruba, and Twi languages to West Africa; and two hours daily in the English and Swahili languages to East Africa.

ARLINGTON, Va. — The C-Span Television Network broadcast WAVA-FM/Arlington's live talk show, *On the Mark*, on December 23. Until 1994, the network has never aired talk programming originating from a Christian-formatted radio station. *On the Mark* has been nominated as one of two finalists for National Religious Broadcasters "Talk Show of the Year" award.

ST. LOUIS — The weekly, half-hour nationally syndicated Christian talk show, *Woman to Woman*, is now airing on 100 radio stations. Debuting in the fall of 1993, the program targets women ages 35 to 54 and is hosted by Phyllis Wallace, who is an author, family counselor, and educator.



Dr. Debbye Turner, Miss America 1990, was a recent guest on *Woman to Woman*.

COLORADO SPRINGS, Colo. — WORQ-FM/Green Bay, Wis., has signed on as an affiliate with The Word In Music Satellite Network. WORQ carries the network 15 hours daily Monday-Friday, 14 hours on Saturday, and 22 hours on Sunday. The station also airs the network's *The Morning Show with Jon Hull & Therese Romano* weekdays.

CHARLOTTE, N.C. — In January, WHVN-AM/Charlotte, a full-time Christian-formatted station for 25 years, began transmitting via satellite to sister stations in Montgomery, Ala., Camden, S.C., and Statesville. Future plans include adding more stations to the network.

DALLAS — Radio talk show *Point of View* hosted by Marlin Maddoux has added four new affiliates, bringing the total number of outlets to 308 and broadcasting to almost 3 million listeners per week. For more than two decades,



Marlin Maddoux

the program has focused on analyzing current issues from a biblical worldview.

NASHVILLE, Tenn. — Z Music Television has signed a non-retransmission sub-deal making its contemporary Christian music video network available to all Times Warner Cable systems nationwide. According to

Time Warner Cable, the 24-hour network is offered to most of its system tiers and packages launched in 1994 and 1995.

NASHVILLE, Tenn. — Several more stations have added the Morningstar Radio Network to their programming: WCM-AM/Ann Arbor-Detroit, KAIM-FM/Honolulu, and WDVA-AM/Danville, Va. WCM plays AC Christian music in its midday slot. KAIM, a 100-kw facility governed by the Billy Graham Evangelistic organization, added AC programming weekdays during middays, evenings, and overnights, as well as virtually full-time on weekends. WDVA, a previously all gospel and program station, now airs the contemporary Christian format continuously.

AWARDS

NASHVILLE, Tenn. — The recording group Anointed was recently named 1994's Best New Group at the 10th Annual Stellar Awards.

MUSIC NOTES

NEW YORK — EMI Music has announced the formation of a Christian Music Group to be co-chaired by Billy Ray Hearn and Jimmy Bowen, in order to produce and market the industry's largest repertoire of Christian music. Consisting of two EMI labels, Sparrow and Star Song, the Group began operations January 1. Each label retains its own creative autonomy but now has a common marketing and distribution system, as well as common "back office" support and access to EMI's worldwide resources.

NEWS BITES

OTTAWA, Ontario — *Religious Broadcasting* readers are invited to participate in an international Christian leadership survey sponsored by Faith Hope Love Ministries by submitting names and address of ten national Christian leaders who demonstrate genuine commitment to the body of Christ. The leaders may be broadcasters, pastors, teachers, or evangelists. Send your selections to Faith Hope Love Ministries, Forward

Place, Suite 311, 50 Burnside Ave., Ottawa, ON K1Y 2M2.

LINCOLN, Neb. — Students at Christian schools in central Oklahoma collected 30,000 pennies (\$300) for Back to the Bible in India as part of KQCV-AM/Oklahoma City's Penny Fair in September. The pennies purchased school supplies and books for Greenfields Public School, run by Back to the Bible in Haliya, India.



Principal Helen Suttle works with two first-graders at Greenfields Public School in Haliya, India.

CANYON COUNTRY, Calif. — Actors/producers Paul Tinder and Vaughn

Taylor, along with producers Michael Dougherty and Mary Dougherty, have formed Rising Star Entertainment, a motion picture and television production company set to produce both family and religious-based movies and programs. The company's first two projects include a family western with a strong Christian theme (*The Long Ride Home*) and a children's video (*Cowboys and Indians*), with production scheduled to begin this month. In addition, the company is currently in negotiations to produce a series of original Christian dramas for a cable network.

Continued on page 94

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continued from page 93

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"Our goal is to produce a steady stream of quality, family oriented movies and television programming," said Tinder.

PORTLAND, Ore. — Paraguay's national championship soccer game was rescheduled and the highest-rated nationwide television program was cancelled to house and cover international evangelist Luis Palau, who concluded a week-long crusade on November 26 in Asuncion, its capital. Nearly 75,000 attended the crusade's three stadium rallies and seven special events in Asuncion, but national impact came through radio and television, especially on Channel 13. Before the week of the crusade, the station broadcast 13 half-hour programs produced by Palau's association. The station also cancelled its top-rated program to air *Luis Palau Responde*.



Evangelist Luis Palau speaks with the press during his crusade in Asuncion, Paraguay.

DURHAM, N.C. — What's black and white and read by Mainland Chinese students? *The Mandate*, an evangelistic newspaper published as a ministry to Chinese students studying in the United States. The 24-page tabloid is published quarterly in English by Churches Serving Internationals. Between 40,000 and 100,000 students from China are now studying in America.

PEOPLE



Shelly Sutton

DAYTON, Ohio — Shelly Sutton, WFCJ-FM/Dayton's director of public relations and marketing, will spend ten days in Puerto Rico to assist the ministry of radio stations WIVV-AM and WBMJ-AM/Snturce. She will work primarily in the promotions department. WFCJ has provided financial support for WIVV and WBMJ since 1990.

PUBLISHING NEWS

WASHINGTON, D.C. — Religion publications now have the ability to select from some of the best national and international news and religion pictures and download them directly to their systems by using the Religion News Service (RNS) electronic photo service. Through an exclusive agreement with Reuters, photos of breaking news are also available at a special subscription rate. "We see the RNS online photo service as another way we are able to support religion publications' efforts to produce high-quality product even on a limited budget," said Dale Hanson Burke, RNS publisher.

To Err is Human . . .

In the December issue of *Religious Broadcasting*, in "Phoning for Dollars," CommunitySprint should be CommunitySpirit.

Also in the December issue, in "The Book Shelf," author R. Laurence Moore should have been quoted as writing, "It seems axiomatic to me that religion as a system of belief is not inherently different from any other system of belief. It is a construction of human invention."

We apologize for any misunderstanding these errors may have caused.

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Steve and Faith Treague — Riddles the Clown Productions Shares Jesus with Children

by Sharon Rorem

Jesus said, "Let the children come to me, do not hinder them; for to such belongs the kingdom of God. Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it" [Mark 10:14, 15]. Steve and Faith Treague have a deep love for children and it is their goal to bring God's message to His children through the ministry of Riddles the Clown Productions.

Long before Riddles the Clown ministry debuted, the Treagues received elementary education degrees from Sioux Falls College. Now Steve has 15 years of experience at the middle school level and Faith has worked with kindergartners for 20 years.

"The best way to know what is happening 'in the trenches' is to actually be there," Steve says. "The Lord made sure we had the best training possible in working with children by providing public school teaching professions. Between Faith and myself, our training and experience embraces kindergarten through middle school grades, the same age focus as our ministry."

The Treagues have been developing Riddles the Clown Productions for 17 years. Their mission is to introduce families to the Gospel of Jesus Christ and to provide direction for personal commitment and spiritual growth. This goal is achieved by creating child-focused family entertainment. A variety of formats are used: illusions, original music, puppetry, skits, computer-generated animation, and, of course, Riddles the Clown.

This variety of talent has been packaged in a television program called *Precious In His Sight*, and is further presented through their radio program *Precious In His Sight: AudioVentures*. The Treagues may also be seen in person as they travel in the summer with their full week of vacation Bible school and camp appearances. For these events, the entire church sanctuary is transformed with backdrop curtains, a multitude of props, illusions, costumes, puppets, and the antics of Riddles the Clown.

Riddles is a personality Steve created in the early years of the ministry. He found children related well to his pantomiming the clown, as well as other characters in puppet form: Burnnie the Bunnie, Gonzo the Gorilla, and Top Hat the Dog.

The illusions are used to explain and to visualize abstract biblical concepts. "I enjoyed presenting small illusions as early as eight years old. I loved the attention and amount of surprise I could command with these little puzzles," Steve remembers. "Now the Lord has moved the attention from me and appropriately to Himself as we deliver His message."

While God has opened many doors for the Treagues, sometimes they said they feel one door in need of a little oiling is finances. "God has given us the years of experience and talents necessary to accomplish much for His children. However, we are only able to move forward as the dollars allow. Sometimes we would like to get a large bank loan and just get the job done, but instead we wait for God to provide the funding through product sales,

performance fees, and contributions. We have determined that incurring a large debt is an attempt to jump ahead of God, rather than trusting Him completely," Steve explains.

Steve is the script- and songwriter, illusionist, puppeteer, and Riddles as well as computer animator for the television program. All of this "in house" work helps keep costs to a minimum, although Steve works as a part-time public school teacher to assist in supporting the ministry.

"Our television program, *Precious In His Sight*, has allowed us to visually present our full scope of ministry. It's very colorful, with lively music enhanced with computer-generated animation. We also toss in illusions, realistic puppet characters which do not talk 'down' to a young audience, plus costumes and Riddles the Clown." Steve says.

"Faith and I are on a continual check to assure the entertainment does not dominate the message. Our primary focus is on the truth of God's Word," Steve asserts. "We never desire for the excitement of the program to cloud His message."

The Cornerstone SuperStation in South Dakota has been airing *Precious In His Sight* and the Treagues said they were greatly encouraged when a Colorado Springs, Colo., station called to request its own shipment of the series.

The AudioVenture radio program is a new addition to the ministry. All of the puppet characters from the television series are featured and the radio program contains original music and scripts by Steve, who also does each of the puppet voices. The Treagues have received favorable comments from various broadcasting networks.

According to Gloria Steinem, "By the year 2000, we will, I hope, raise our children to believe in human potential, not God." However, if Steve and Faith Treague have anything to say about that, by the year 2000, great numbers of children will be gently guided toward a solid biblical faith in God.



Steve and Faith Treague

Sharon Rorem is an announcer at KNWC-AM-FM/Sioux Falls, S.D., and is on the board of directors of Riddles the Clown Productions.

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"Praise in the Night" is not just business as usual. This is the power of God touching people as Jesus ministers through radio. More than 3,000 people call each month to **"Praise in the Night"** counselors for prayer and intercession.



Steve Solomon, host of "Praise in the Night," was born and raised in a Jewish family. An experienced evangelist and pastor, he is especially sensitive to the spiritual needs of his radio audience.

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I was a practicing witch, with a heavy emphasis in Shamanism and drug use. The more I listened to "Praise in the Night," the stronger God's conviction came to my life. There were nights when all I could do was weep....My life began to change. I became hungry for God and His Word. I have been set free! -Dana T.

*Ye shall have a song,
as in the night....
And the Lord shall
cause His glorious
voice to be heard.*


-Isaiah 30:29,30

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Reaching Radio's Listeners — Women

Today, Christian radio is predominantly listened to by women. Anywhere from 53 to over 60 percent of your audience is female. It makes sense not only to be aware of this segment, but to target them in programming. Over 81 percent of checks written in the United States are written by women. They may not all hold the purse strings, but they make decisions as to where and when to loose them.

The fastest way for your station to reach this segment is to hire female staff members and on-air personalities who can give the kind of first-hand information decision makers need to know, such as:

What issues concern women?

First and foremost, as seen in James Dobson's roaring success with *Focus on the Family*, is the family. Women want to hear how other women are doing it. Do they face my fears? My teenager's problems? My difficulty in building a solid marriage?

Out of this basic fabric comes ancillary interests like adoption, having a homosexual child, dealing with aging parents, physical abuse, alcoholism, and caring for the family itself.

Female listeners are concerned with their own spirituality. They want to be shown how to be the beloved of God, walk in holiness and fidelity, keep prayer diaries, learn to communicate their innermost thoughts, find out who wins at life's end, and wage spiritual warfare over their homes, churches, and nation.

Women are practical people.

They are on the front lines, making a career or keeping a home. Given the inequities in monetary compensation, frugality is big news. So are the how-to's of running home-based businesses and single mothers going for total financial independence. Women want to stay physically fit, homeschool, and use community involvement as a means for outreach and purpose.

Above all, women listen to the radio to hear societal progress or regress. How the home goes, so goes the nation. However, with the lessening of traditional values, societal issues now reach into that once safe haven called home. Because of this, women must know what the threats are to their areas of influence.

The biggest issue across America this decade has been the upsurge of Christian conservatives finally facing the responsibility to not allow further disintegration of their once powerfully Christian nation.

Are the wars called for in Congress and ordered by presidential command (sometimes without congressional sanction) worth sending a son or daughter to die for? Women are asking tough questions about racism, crime, judicial proceedings, media influence, abortion as birth control, parental control, and governmental control.

As a Christian and female broadcaster, I must seek God's wisdom on whether or not to allow an issue to be broadcast or not. This is crucial in



Laurel Hughes hosts *Life In The Kingdom*. She is a board member of *The True Majority*, a national pro-life women's movement.

that the effect on His audience is something I will ultimately stand before God on, not only a local level, but for the shortwave program taped for rebroadcast to 5 million over *Voice of Hope*.

There are some practical questions to ask, too: Does the talk show host block programming on casino gambling even though it may generate lucrative advertising dollars? Or, should a famous sex therapist from New York be refused interview time to push her latest book on sex and fear?

Do we give *Promise Keepers* free air time to get started in our community when other local Christian stations won't? A woman says "Yes" to all these because a genuine move of God will better a desperate nation and bolster weak family structures as will godly programming.

We all have our God-given assignments in this short earth walk. A burning issue for me when starting *Life In The Kingdom* in Orlando, Fla., was to create a radio forum for those ethnic and/or female. As a broadcaster, it is my job to seek them out and not sit back, hoping racial and denominational lines are somehow mystically crossed.

My prayer is that if you are in a position over human resources — a program director, producer, on-air personality, station owner or operator — then you will seriously consider winning the hearts of over half your audience by hiring women, listening to women, and allowing women to talk, too. ¹⁵

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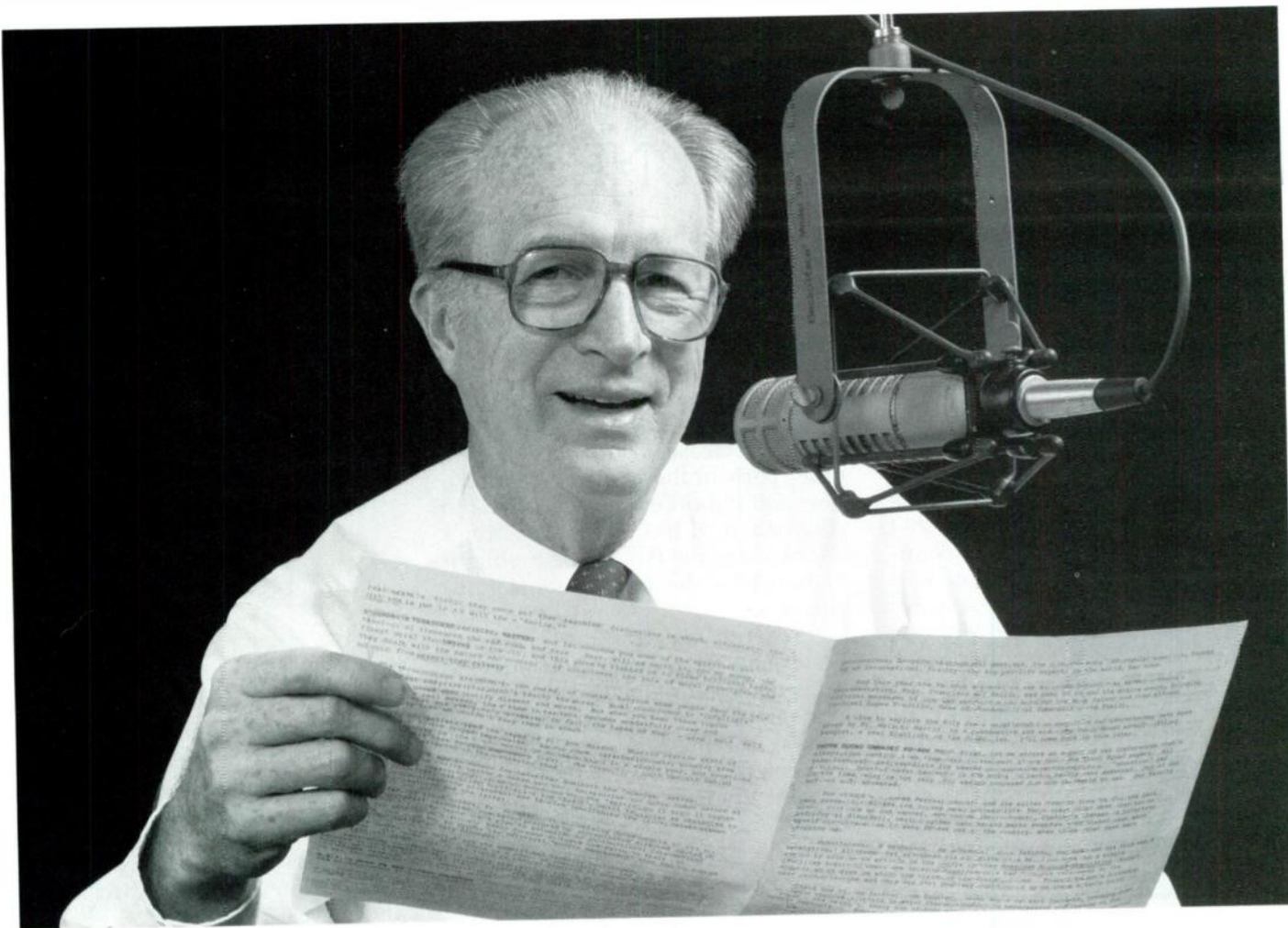


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International Events at NRB 95

The 52nd Annual National Religious Broadcasters Convention and Exposition (NRB 95) will be one of the most internationally flavored events in the association's history. Guests from all over the world will be traveling to Nashville, Tenn., to join American Christian broadcasters in fellowship and worship and for spiritual and professional growth.

According to David Keith, NRB's manager of convention services, 144 internationals representing 33 countries attended the 1994 convention in Washington, D.C. At least that many are expected to attend NRB 95.

There are doors of opportunity opening for Christian communications in formerly closed countries. To meet the challenges those opportunities present, there is a growing number of indigenous Christians who are responding to God's call into the Christian communications field.

Many of these international religious broadcasters are looking for programming, training, opportunities to partner with other Christian broadcasters, and fellowship with believers of like calling. This makes NRB conventions a must on their calendars.

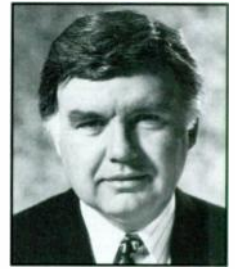
The increase in participation from other parts of the world has added a new and important dimension to the convention. It has taken on more of an international flavor, the highlight of which is the International Luncheon.

Started by the late Eugene Berterman as an auxiliary event, the function was originally meant to be a means of giving recognition to NRB's Taiwanese guests. However, as foreign convention attendees expanded to include Europeans, Latin Americans, Africans, Middle Easterners, Asians, and even those from the Pacific Rim, the luncheon became the focal point for world emphasis.

The International Luncheon has become one of the more popular convention events and tickets usually go quickly. At NRB 95, evangelist and broadcaster Luis Palau of Luis Palau Evangelistic Association is the featured speaker with music by Steve Green. Also providing music will be a country western band, not straight out of Nashville, but the Netherlands, The Country Trail Band. The band is a popular Dutch Christian country group.

A new feature at the convention will be a special badge worn by all international attendees. The purpose is to allow other delegates to have the opportunity to introduce themselves to the internationals. If you see an international badge, make it a point to get to know the person wearing it. This will be especially important for those who are looking for opportunities for overseas ministry.

Another new feature this year will be the international registration desk. The goal of this desk is to be of special assistance to overseas guests and to answer any questions they may have about the convention.



Jerry Rose, chairman of NRB's International Advisory Committee, is president and chairman of WCFC-TV/Chicago. He also hosts a daily talk program called Among Friends.

There will also be three international workshops — "Let's Get Serious About Working Together," "China: The Strategic Challenge," and "Methods of Increasing Your International Market." Check the convention program for more detailed information as well as specific times and places.

If you are an international guest, a good way to meet NRB members is to attend the International Reception on Sunday, February 12 at 9:30 p.m. Sponsored this year by Evangelische Omroep of the Netherlands, it will be a wonderful time for food, fun, fellowship, and networking. Again, check the convention program for the location.

The annual meeting of the NRB's International Committee will be held on Wednesday, February 15, from 8 a.m. until noon.

We welcome all our international guests to NRB 95 and we are sure the time and money spent to be with us will be a good investment. Our prayer is that it will inspire you like it has others to do greater things for God than ever before. ^R

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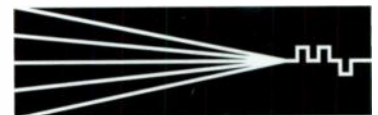
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How to Avoid Two Major Sales-Killing Mistakes

Few religious broadcast salespeople deliberately set out to antagonize buyers. If you knew there were two things buyers really dislike about salespeople, you would quit doing them, wouldn't you?

According to a recent survey by *Purchasing* magazine, the number one buyer dislike is **lack of preparation**. The number two thing is **lack of interest or purpose**.

"Anything coming down for me this week?"

The worst opening line in Christian and secular radio sales today is "Anything coming down for me this week?"

Whether you say it to an agency or a direct client, that question positions you as someone who's just dropped by without preparation and interest or purpose. The phrase causes buyers instantly to dislike the behavior of the salesperson who utters it.

The best advice you can give your salespeople is contained in the title of Mack Hannan's classic sales book, *If You Don't Have a Plan, Stay in the Car*. That says it all.

The good news is that pre-call preparation doesn't have to take hours. In seven minutes, you can prepare for a call and increase your level of interest and purpose at the same time.

The Seven-Minute Drill

In my Breakthrough Selling Seminar, I've been showing people a very simple way to avoid the two biggest mistakes in selling. Here's how to conduct this drill in your next sales meeting. If you have Instant Backgrounds from the Radio Advertising Bureau (RAB), use them. If you don't belong to RAB, simply clip articles from *USA Today*, *The Wall Street Journal*, or any business magazine.

Have each salesperson write down the name of the client on the Instant Background or the article it-

self. This is critical. By writing down the prospect's or client's name right on the sheet itself, you begin to read the article for that person. As you read, highlight important facts and business issues you'd like to discuss with the client during your next meeting.

(The great thing about doing this in a sales meeting is that people can actually experience planning for a call instead of hearing about planning. Since they have done the preparation, they might use it and get positive client response.)

Once they have done the seven minutes of reading and highlighting, ask them to discuss what they've discovered about the client. Draw them out and really listen to what they are saying.

"What was going on in your mind as you read the article?" "Do you think your next sales call will go better as a result of this preparation? Why?" "Is seven minutes long enough?" (The fact is that seven minutes may not be enough, but it's better than nothing.)

"What did you discover that will make your next call more interesting?" "Will you look more prepared as a result of discussing these facts with a client?"

Combine Preparation with Questions

Take the seven-minute drill to the next level. One of the most powerful techniques to get the client participating in the selling process is the three-level question:

Level one: Make a factual statement. Use a fact you've found and quote the source.

Level two: Add a personal observation about the fact. Tell a story, using names of people, and make it personal.

Level three: Ask a focused question relating to both the factual statement and personal observation.

Here's an example: Factual state-



Based in Madison, Wis., Chris Lytle is a seminar leader and author of the *Radio Marketing Master* correspondence course and certification program in conjunction with Radio Advertising Bureau.

ment — According to a Maritz Ameri-Poll, 75 percent of the people who eat at a family restaurant decide within two hours of eating.

Personal observation — Last night, I called my wife and asked her if we were going to be eating at home. She said she was too tired to cook. I didn't want to cook, so I said, "Let's go out."

She said, "Where do you want to go?" I said, "I don't know. Where do you want to go?"

Focused question — Does it make sense to advertise to people like us in a concentrated two- or three-hour period before the prime dinner hours so we'd think of you instead of the other 227 restaurants here in town? Or, are you investing more than 25 percent of your budget in the morning paper to try to drum up dinner business?

Questions like this show you've thought about the client and you're focused on how that client can make more money. You're bringing the client valuable business information and providing him with strategic direction about how to run his or her marketing program.

You're prepared and you've demonstrated interest and purpose in making the call. It takes seven minutes, but it's seven light years from starting your call, "Anything coming down this week?" ^R_B



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NRB Membership Convention Activities

Membership Lounge

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Tues. 9:00a.m. - 2:00p.m.



Refreshments

- ✓ Voter registration information (Sat. Morning)
- ✓ Free Member ribbons available (worn with badges)
- ✓ Light refreshments each day
- ✓ "Member Get a Member" Promotion
Sign up a new member and win a prize!
- ✓ Committee Representation
Sunday: 3:00-4:00 (Radio Committee)
Meet with David Eshleman and Bill Blount
Sunday: 4:00-5:00 (Music Licensing Comm.)
Meet with Russ Hauth

NRB Store



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Tee Shirts Henley Pullovers Mugs

Baseball Hats Faux Mont Blanc Pens

Adorable Stuffed Animals

50th Anniversary Collector's Items

NRB Student Recognition



- ✓ IRB Student Awards
Sunday, 4:30p.m., Mercer Room
- ✓ Al Sanders' \$1000 Scholarship Presentation
(Time to be announced)
- ✓ IRB Open House - Monday
College career board available for
viewing resumes or posting available jobs
- ✓ IRB Student and Faculty Reception
Sunday, 5:30p.m., Mercer Room

NRB Insurance Plans

Meet Our Representatives
(booths just outside membership lounge)

NRB Group Insurance Plan
Medical, Life, Dental
Ted Ferguson

NRB Broadcaster's Liability/Business Insurance
Arthur Eckdahl

Learning the Heart of Your Donor

This is the age of high-tech and high-touch. Organizations are making better use of technology to serve their constituents. Technologies are available that help us learn who our donors/listeners are and what their needs are.

This information can be used to improve programming, advertising, general organizational communications, and fund raising. Of the technologies available (which include surveys, direct response analyses, and even electronic measurements of listeners' sweat gland secretions [to measure excitement]), there are none providing the depth and breadth of information afforded by focus groups.

Focus groups have been used for years by the secular broadcasting industry, as well as virtually all industries. Only a few of the Fortune 500 companies do not constantly use and benefit from focus group research. In recent years an increasing number of religious for-profit and non-profit broadcasting organizations have taken advantage of this technology.

What is a Focus Group?

A focus group is basically a group interview, like a survey, but the participants are allowed to share in much greater depth. They also hear each other's responses and interact with one another, which in turn stimulates thinking. It usually lasts for two hours and consists of a professional research moderator and six to 12 participants.

Focus groups are similar to surveys in that both allow the organization to ask questions of a targeted population. The difference is that surveys are usually limited to questions not requiring much thinking and answers that are yes/no and multiple choice. The prospective participants, who are referred to as "respondents," do not usually have much time to spare and therefore won't provide extensive answers even if prompted.

Focus groups are considered "qualitative research" because they provide a look at the deeper feelings

of the donors/listeners. They are excellent at raising issues and opportunities the organization's staff might have never thought of otherwise.

Recently, I was discussing focus groups with Steve Woodworth, former vice president of marketing from World Vision. He shared how at a World Vision focus group the discussion raised an opportunity which he later pursued, resulting in an increase in World Vision's income of \$2 million per year. I believe that "find" was serendipitous to the actual purpose of the group, which was achieved and, by itself, justified the cost of the group.

How Focus Groups Work

A focus group is basically a discussion of the issues an organization is concerned about (e.g., program content, fund-raising materials, etc.) by the donors/listeners themselves. It is best moderated by a neutral third party who is experienced with this type of research.

After the issues and target audience have been identified, the research moderator will draft a screener and discussion guide. The screener is a short survey and invitation script which the telephone recruiters will use when they call to invite the people to the focus group. The short survey accomplishes two purposes.

First, it ensures that only the desired people come (e.g., those under 35, those who are frequent listeners of a particular program, etc.). Second, it allows the researcher to learn more about the prospective focus group recruits with regard to issues relevant to the discussion.

The discussion guide is the list of questions the moderator will ask the group. Both the screener and discussion guide are submitted by the research moderator to the client organization for revision and approval.

When the screener is approved, the recruiting begins. Usually the focus group recruiters call the target population based on a list of names provided by the organization. Phone numbers, if unavailable, can be ob-



Bruce Campbell founded Marketing Solutions, based in Glendora, Calif., in 1991. The company specializes in surveys, focus groups, and data analyses.

tained by the research agency. Then the respondents are invited to a discussion group on a particular topic at a specific time and place, usually held on weeknights at 6 or 8 o'clock, when most people are available. They are usually offered a cash incentive ranging from \$25 to \$40 per person. The 6 p.m. participants are also usually served a deli-dinner.

The location of the group is prearranged by the researcher depending on the needs of the client organization. The best focus groups are conducted in professional facilities designed specifically for this purpose. The location features a well-appointed discussion room with a large oval table, and a one-way mirror with hidden microphones and a video camera. The organization's staff view the group from an adjacent room.

Before starting, the moderator always mentions associates are behind the mirror and the discussion is being recorded. Usually the name of the sponsoring organization is not revealed so as to avoid any bias. During the discussion, the researcher asks the questions in an open-ended, objective manner, but is quick to ask the respondents to explain any issues that might be especially relevant to the client.

Focus groups are a tried and true technology which can improve donor/listener satisfaction and have a direct and positive impact on income. They have been used tremendously by the profit sector and can benefit broadcasters as well. ^{RB}

When I first heard the poem
I was only 15 years old &
pregnant with my first child.
While I listened to this poem
I started crying because I
had been considering abortion,
and after the poem I couldn't
believe I could consider such
a thing.

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Wanda Franz, Ph.D.

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Music Licensing Monoliths May Lighten Up; 1994 in Review

For decades, through countless broadcast industry confrontations, music licensing's most powerful collective, the American Society of Composers, Authors, and Publishers (ASCAP), has shown an immutable face to its users. During the past 18 months that facade has been driven to changes in ways that have some veteran broadcasters pinching themselves in disbelief. What many saw as an impenetrable fortress is now showing signs of vulnerability.

Fostering Change

The single most significant event in the process of this new and welcome atmosphere, born of many different forces, was the enormously important television victory in the ASCAP Rate Court. Magistrate Judge Michael Dolinger's decision in the *Buffalo Broadcasting* case capped more than a dozen years of litigation between local television stations and ASCAP, and has now withstood one appeal. A second appeal is pending and is likely to uphold Dolinger's decision.

That victory saved the television industry millions of dollars. Outside the industry, it was instructional and unquestionably inspired other groups to challenge ASCAP. The National Religious Broadcasters Music License Committee (NRBMLC), buoyed by early television victories in this case, decided in 1988 to launch the first of its two pending rate court challenges to the ASCAP per program rate and reporting system.

Non-broadcast groups also challenged the system and won. The cable industry (HBO, Turner, Lifetime, etc.) refused to accept ASCAP's demands and successfully sued/negotiated for more reasonable licenses, not only with ASCAP but with its principal competitor, Broadcast Music, Inc. (BMI).

Congressional Reform

Meanwhile, 1994 saw a coalition

of "storecasters" (retailers, restaurants, trade show managers, etc.) join with specialty radio broadcasters to mount an effective lobbying campaign in Congress. This led to the introduction of separate Fairness in Musical Licensing bills in both houses.

What had previously seemed "beyond our wildest dreams" (to quote one insider) became reality in the form of proposed laws restricting the capricious and coercive manner in which the performance rights organizations collect license fees from commercial establishments and broadcasters.

Although the bills were not successfully passed into law, they set in motion what could ultimately lead to wide-scale reforms on the activities of the collectives and modifications to the U.S. Copyright Act.

The lobbying work has brought beneficial fringe benefits already. It has educated political leaders on the abuses present in the music license industry, spreading beyond Congress and into the vocabulary of voters. The New Jersey legislature has even proposed music licensing reform on the state level.

Such a movement cannot help but have a positive influence upon the behavior of the collectives toward their licensees. These reform efforts will return in strength this year, with a broader constituency, and may even encounter a more sympathetic Congress.

True Competition?

A concept heretofore foreign to the music licensing societies has been *competition*. The thought of having to compete for a radio station's music business was distasteful and unacceptable to the societies — apparently regarded as a threat to the monopoly prices charged. (This is why a station must continue to carry licenses and pay fees to all three performance rights organizations — ASCAP, BMI,

and SESAC — to defend itself against an inadvertent copyright infringement.)

But SESAC's forage into high-tech, "per play" licenses several months ago brought a welcome and exciting concept, which will only work in a competitive environment.

The smallest of the three collectives, SESAC has demonstrated it can streamline the delivery and distribution of royalties by offering a system which electronically tracks usage and then bills the user by song title. This meant benefits to both prospective users as well as copyright owners, because it directly related fees collected to royalties paid.

But without ASCAP and BMI reform, the SESAC system will likely be short-lived. No radio station will be motivated to use and pay for more SESAC music unless it can reduce its costs to ASCAP and BMI. With ASCAP and BMI's failure to offer any reasonable per program license, combined with a refusal to identify their repertoires, SESAC faces an uphill battle.

ASCAP's introduction of the ACE on-line title identification system, through which users can search ASCAP's repertoire, will definitely help. It says ASCAP may have finally agreed in concept to actually give its customers a look at what they are paying for.

These are important steps toward competition. Led by SESAC's aggressive new ownership, which wants to

Russ Hauth is president of Hauth Associates in Thousand Oaks, Calif. He serves as executive director of National Religious Broadcasters Music Licensing Committee.

make waves (and money), per play technology and the ASCAP on-line repertoire disclosure will facilitate an increasingly competitive environment — and any move towards free market economies will benefit users.

Side Benefits

Religious broadcasters, who have carried the water in radio for years in seeking license reform, are seeing changes in their day-to-day relations with BMI and ASCAP. Small radio stations around the country, whose relationship with ASCAP was once characterized by fear and intimidation, are now reporting somewhat more cooperation and "user-friendliness" from the collectives.

An example of cooperation, one of the more tangible results of the effort in Congress has been ASCAP's ACE on-line title identification system. Although the real prize will be nothing short of a genuine and economically viable alternative to the radio blanket license, these side benefits are welcomed.

Keeping Up the Pressure

We realize the monopolistic practices of the music licensing societies will not change overnight; they are "legal" monopolies, a contradiction in the American economic tradition, and thus operate under Justice Department Consent Decrees.

A system which has used litigation threats to sell its products will only change through a systematic, unrelenting, and united challenge from its users. That is happening in America on an increasingly widespread basis. *It must escalate.*

First, the various music license committees must hang tough, educating station owners about their rights. Owner-operators must support these efforts by funding committee operations long-term, instead of just for the license negotiation period.

Next, the music using public must continue to develop an under-

standing of the problem and educate their legislators about the need for change.

What is next? Possibly sweeping reform if the momentum continues. Awareness, when combined with action, will continue to pressure a creaking, antiquated system. Here is a summary of other recent events seen as influential to the work of the NRBMLC:

*** BMI Rate Court approval** — BMI has been granted a Rate Court for the adjudication of licensing impasses. How this will affect broadcasters will remain to be seen, but it could move fee impasses (such as the NRBMLC and BMI have had going for three years) through to more definite resolution.

*** Summary Judgment Motion in progress by NRBMLC** — The success of the *Buffalo Broadcasting* case has empowered the NRBMLC to move aggressively in the Rate Court for a motion which will ask the court to decide the case short of a trial based upon the findings of the television case. If successful, the motion will save the NRBMLC the enormous time and expense of going to trial.^{8b}

Note: At this writing, the NRBMLC is preparing legislative reform efforts, both individually and in concert with a coalition of other committees and associations whose common desire is fair licensing and curtailment of ASCAP/BMI monopoly power.



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Be Careful How You Pray

Two years ago, just after President Bill Clinton took office, I attended a meeting of Christian leaders and broadcasters here in the United States. We gathered to discuss the coming legal changes with regard to non-profit organizations.

In the room was a Who's Who of well-known figures in the U.S. church and parachurch scene. There was a beehive of discussion, interaction, and concern over what would happen to Christian ministries under the new administration.

One or two of the leaders had attended a meeting with the then President-elect Clinton in Arkansas just prior to his move to Washington, D.C. They mentioned his way of looking at and defining "the church" for purposes of tax-deductibility of gifts and other questions, which brought up still other questions.

About two days later, we had — as we often do at the U.S. Center for World Mission — a visit from a significant global level leader, Panya Baba from Nigeria, head of the Evangelical Churches of West Africa (ECWA). ECWA was started by SIM missionaries over 50 years ago, after 50 years of hard work.

In 1992, ECWA had about 3000 churches (with an additional 865 in the process of starting) with 2 million-plus members and attendees. As of late 1993, ECWA had 1050 missionaries in its associated missionary agency, the Evangelical Missionary Society.

In a public meeting one evening, Panya thanked us (the U.S. church) for sending missionaries 100 years ago, and detailed the exciting result. But the next morning, with a smaller group of our staff and a few others, he shared the pressure they are under in his country as the result of people associated with other religions. Several churches have been destroyed and there are several dozen widows whose husbands had been martyred for their faith.

Just as we went to prayer for him and the church, Panya stopped us

and said, "Please be careful how you pray. The pressures are helping to purify the church, bring many to the Lord, and many others to a deeper commitment to the Lord."

I was shocked — what a contrast! Here is a man for whom God's will is more important than comfortable living. It's not that we are wrong to be concerned about what our government or the people around us are doing when it seems to be hurting the cause of Christ.

However, God often uses these things to purify us, yet we often miss the lesson. What have we learned since 1992 when our government changed in a major way? Have we grown in our faith? Do we pray differently?

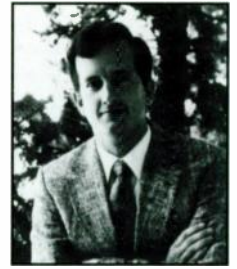
Now, with the "take-over" of the Congress just behind us, will we learn from the church in other lands what it means to follow the Lord in seasons of prosperity or adversity? Or will we hide behind our "friendly" government as long as it lasts, letting our faith and witness lag, like many did in the Reagan-Bush years?

This may be a test of our faith. My hope is that we are up to the test. Not only so we can serve God in effective witness here in America, but so that outreach to places like West Africa can be multiplied to the peoples of the world who don't yet have access to salvation in Jesus Christ.

What the U.S. church did by sending missionaries to Nigeria 100 years ago we can still help to do, now in collaboration with strong national church movements all over our world.

We (the global church) are poised on the threshold of opportunity to extend Christ's church beyond existing borders to every one of the people groups who still have no churches. Patrick Johnstone, author of the book *Operation World*, writes, "For the first time in history we can meaningfully talk of the real possibility of world evangelization in our generation."

But if we (the U.S. church) lag behind much longer in commitment



Greg Parsons is the executive director for the U.S. Center for World Mission in Pasadena, Calif. He and his wife have been on staff there for almost 12 years.

because of weak or shallow faith, we may not be worthy or able to respond to the call. We must stand tall — whether the government favors the church or not — to testify of Christ here and around the world.

After all, we cannot depend on a friendly government to obey the Great Commission of our Lord Jesus Christ: "Go ye into all the world and preach the Gospel to every creature" [Mark 16:15].

When the government supports our ministry, that's great. But if our society doesn't like what we're doing, "we must obey God rather than men" [Acts 4:19,20]. Let us not shrink from carrying out our Lord's commission, nor make excuses when our politicians oppose God's priorities.

Our Nigerian brother is right: "Be careful how you pray." Are we asking for comfort or Gospel advance? ⁸

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Professors and Professionals — Working Together

Picture a relay race. Two teams of excellent sprinters are competing, each using basically the same training and having the same goals. The starting gun is sounded and off both teams go. With practiced skill, the first team passes the baton to each member until the final runner crosses the finish line with a sudden burst of speed.

The second team has a good start, but as the first pass-off is reached, the runner is stopped, the time is recorded, evaluations are given, and the runner is retrained. Then the baton is handed to the next runner who starts from their hand-off point and races to the next runner where the process is repeated until the final leg is run.

In a lot of ways, the second team is how we run the race when preparing people for professional Christian broadcasting. People run the "education" race, where professors train students in an academic environment.

Then the student graduates into the "real world" race where the rules are changed, competition is stiff, and attitudes are vastly different. Many times it is communicated, "Just forget all that college stuff, kid. This is the real world." The new worker is left trying to fit into this "real world," wondering why he even got a degree in the first place.

We cannot afford this method of preparation by periods, e.g. college, new employee, professional, etc. Professionals and professors have to work at making the time from education to professional as seamless as possible. The less time spent in learning new skills and a "professional" attitude, the more time will be spent producing programs and reaching the lost for Christ. Here are some suggestions for both educators and professionals:

Academia

Many times, professors and students get a little comfortable with a

syllabi mentality. Students have a pretty good idea of what to expect, when to expect it, and how much to expect. Maybe we should throw the schedule away every so often; after all, life doesn't come with a syllabi. Present students with sudden changes and problems so they can learn to adapt. Break up the comfort zone a little.

Most professors love to get professionals into the classroom to talk about the business. Take those times to allow the professional to criticize the student's work. A few shots to the ego are better than not providing the most up-to-date information. Besides, most of the time, professionals and professors critique from the same book.

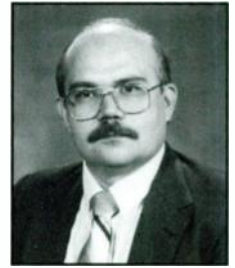
It might be a good idea to let some professionals take a look at the syllabi and make suggestions about skills students will need and basics they should graduate with. If we are more open to professional feedback about our courses, we may find more professionals open to our graduates.

Professionals

If colleges and universities are to do the job they need to do, faculty need *access* to the professional arena (one of the strongest reasons for joining the Intercollegiate Religious Broadcasters). Tours of your facility, speaking to a broadcasting class, and lunches with professors and students, etc., could be lanes of communication for bringing professionals and future professionals together.

One of the most successful programs for bringing students into the professional field is the *internship*. But it can also be a real addition to the professional. A student brings new ideas with a fresh perspective. While internships offer students a taste of the professional world, it also gives the professional an idea about what talent is coming up.

Mentoring is getting to be a big phrase in management where an experienced, seasoned pro helps a



Michael O'Brien has been a professor of broadcasting at Toccoa Falls (Ga.) College for nine years. He is also president of Intercollegiate Religious Broadcasters.

newer, up-and-coming employee learn the business. But as new employees need mentors, so do schools.

Be open to taking on a broadcasting department and working with the professors and students on programs and special projects. Under correct supervision, departments could even produce special programs or marketing projects for the organization.

During the November elections, Toccoa Falls (Ga.) College (TFC) provided the TFC Radio Network with field reporters for Georgia and South Carolina. Television students interviewed voters and called in reports for the local television station, WNEG-TV.

Asbury College in Wilmore, Ky., is working with the Olympics to provide interns for the 1996 Summer Games in Atlanta. Regent University in Virginia Beach, Va., is next to the Christian Broadcasting Network and *The 700 Club*, where graduate students work with professionals on several projects. While the work is a little rough at times, the experience for the students and savings for the station can be valuable.

If you think you have *equipment* problems, try teaching college. With most broadcasting facilities having to fight several other departments for limited funds and broadcasting equipment being so expensive, colleges have no hope of staying up with most trends in production. Any sort of hands-on access to equipment will help train students. Even donating

Continued on page 122

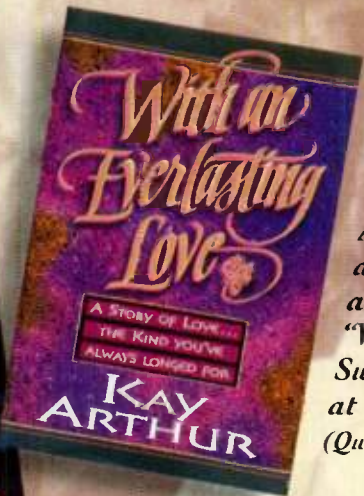
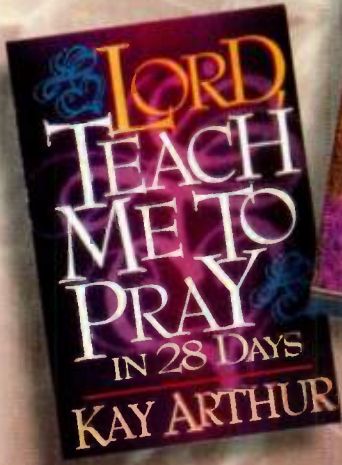
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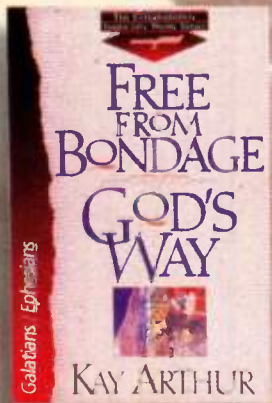
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RECORDING REVIEWS

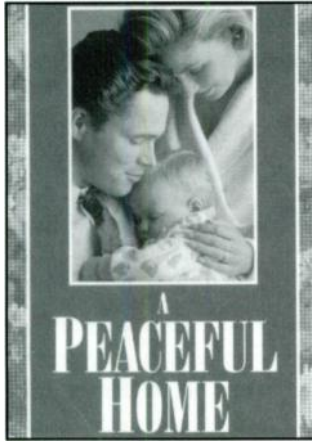
BY DARLENE PETERSON

A Peaceful Home

Elisabeth Elliot

Passport Video

Gateway to Joy/Back to the Bible



"It's terrible. He only eats potato chips and hot dogs!" said the mother of an unruly 3-year-old who was seeing my speech therapist friend. "Who's in control?" asked my friend.

So many parents, even those who are professing Christians, seem to be confused or even clueless about how to handle their children. Our society's psychobabble and dwindled supply of good role models and stable homes has certainly contributed to this. Elisabeth Elliot to the rescue!

In her *Gateway to Joy* radio broadcast, Elliot often focuses on biblical, sensible approaches to the various aspects of raising children and managing a home. *A Peaceful Home* gathers a wealth of such advice into a coherent, digestible, two-video package. It's full of practical advice parents can start using immediately. As a backdrop, it features scenes of family life taken around and about the home of her daughter Valerie, a pastor's wife and mother of eight. Elliot also interviews Valerie to get her insights.

Valerie's beautiful home and well-behaved children might seem

"too good to be true," (and you have to allow for the fact that everyone wants to look good in front of cameras!), but I have seen homes where the parents have applied the same principles presented in the videos — and they work! Children and parents will never be perfect, but this video set gives an excellent model to follow because it's based on God's Word.

As the parent of a toddler, I've benefitted tremendously from Elliot's advice on *Gateway* and this video set. I'm sure any parent will find something useful in *A Peaceful Home*, as well as being encouraged by Elliot's warm, reassuring manner.

Invisible Girl

Julie Miller

producer: Buddy and Julie Miller
Street Level Records

This recording is one big hug for the hurting. Says Julie Miller, "My earlier work dealt primarily with my brokenness, and facing that . . . this record reaches out past my own struggle and hurt to the hardship of others. A movement from hurt and anger to trying to offer healing."

Miller offers healing through the source of her own healing: God's love, mercy, and grace. These songs are written and performed with feeling in a variety of pop stylings ranging from celtic rock to country and blues. The warm textures of mandolin, accordion, and acoustic guitars are well-suited to the down-to-earth subject matter.



The Lazarus Heart

Randy Stonehill

producer: Jimmy Lee Sloas
Street Level Music

Randy Stonehill heads up this new label, and it's given this founding father of contemporary Christian music a new outlet for his creativity and commitment to ministry. His latest recording, *The Lazarus Heart*, is the rich product of both a seasoned musician and a seasoned Christian. He breaks a bit from his recent emphasis on storytelling and examines

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RECORDING REVIEWS

the Christian's common spiritual responses and struggles. He waxes philosophical and digs up quite a bit of truth.

But it wouldn't be a Stonehill recording without some wit and humor and musical eclecticism. "Under the rug" (co-written with Terry Taylor and Dave Perkins) is an example of this. And some great guest artists add spice — Phil Keaggy, Bob Carlisle, Rick Elias, Christine Dente, Gary Chapman, Michael W. Smith, and Riki Michele.

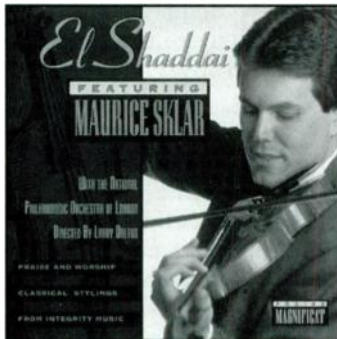


Randy Stonehill

El Shaddai

featuring Maurice Sklar

with the National Philharmonic of London
arranger, conductor, and producer: Larry Dalton
executive producers: Michael Coleman and Don Moen
Integrity



In the hands of a gifted musician, the violin can be a marvelously expressive, emotive instrument. This recording features a talented young man who plays from the heart.

Maurice Sklar is a concert violinist who studied at Juilliard and graduated from the Curtis Institute of Music. A Jewish believer of Russian-Jewish heritage, he has been in full-time ministry since 1992 and desires "to bring the arts and classical music back to the glory of God." *El Shaddai* includes a wide assortment of hymns, worship music, classical sacred

music, and sacred Jewish music.

Handel's Messiah (Highlights)

The Choir of King's College (Cambridge, England)

director: Stephen Cleobury

producers: Jan S. van den Bosch, Dirk-Jan Bijker,
and Hans Petri

A co-production of The Company Media Productties,
EO, and Columns Classics
Sparrow

Filmed on location in Pieterskerk, Leiden (The Netherlands) using six high-definition television cameras, this video brings highlights from an excellent performance. The production unobtrusively presents the performers without getting in the way or calling attention to itself. The setting is simple and lovely: a candle-lit cathedral.

Authentic instruments, strong soloists, and a clean, polished performance by the boys' and men's choirs work together to bring us what Handel intended. The music speaks for itself, and it's magnificent.

Darlene Peterson is the music reviewer for Religious Broadcasting Magazine.

HEAR YE BROADCASTERS



There are two voices crying out in the wilderness, "help make the way with your anointed voices and talents to bring the love of Jesus to every man, woman and child in Rome, the mafia, Italy, the Vatican and the Catholic Church. God needs your help now," says Rome JCM leaders Martin and Catherine Lombardo.

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THE BOOK SHELF

BY HARRY CONAY

Rumors of Angels

by John Vincent Coniglio
Harvest House, 1994

This novel revolves around a trial attracting nation-wide attention, ostensibly over a child's right to pray beside the flagpole of a public school, but more forthrightly about whether the resurrection of Jesus is fact or fiction. If it is a myth, as lawyer Will Adam Dysley contends, such prayers are meaningless and as a result of this court's decision, the world will finally be liberated from a major superstition. The notoriety of having his name forever connected to such a revolutionary outcome is Dysley's prime motivation.

But there is personal honor at stake, too, since Dysley and his chief opponent, Randell Clive, once debated the same issue many years earlier at a mock trial in law school with Dysley ruthlessly humiliating Clive. To further complicate matters, there is a love interest between Dysley and ailing Samantha Hollimon who (like her young son) is a believer.

Once past a ponderously worded prologue, the prose becomes less cluttered, and the plot duly advances as our interest in the characters grows, suspense builds, and (midway through the book) the trial finally begins.

Though my knowledge of court procedure is admittedly derived from watching old *Perry Mason* television programs, I suspect any reader with a modicum of legal expertise will immediately recognize the degree to which Coleridge's famous dictum calling for "a willing suspension of disbelief" must be applied to the trial depicted herein. In my ignorance, I am willing to make this concession; legally astute readers might not be so generous.

During the trial, Dysley offers some theological arguments of the type which skeptics have historically raised, and the novel might have turned into a thinly veiled apologetics lesson. It does not.

But readers reasonably expecting an enlightened, *Josh McDowell*-ish response from Randell Clive will be disappointed. Instead the divine machinations of the Holy Spirit intrude and the novel comes to a less than fully satisfying halt.

This demonstrates the major difficulty of Christian fiction. Unlike worldly, secular fiction which, not recognizing God, generally disallows His presence in the affairs of man (except as a swear word), the distinctive feature of the Christian novel is God's very real and providential presence. Writers of Christian fiction must always allow for Divine intervention. But this must be done very artfully. Addressing *how* this takes place, as well as *to whom* and *when*, requires all the inventive skill a novelist can muster in order to give God all the ultimate glory, yet avoid an

artificial *Deus ex machina* ending.

In this book, the climax of the elemental battle between protagonist and antagonist does reflect a theological reality. But from a literary standpoint, it comes across as a copout.

Despite this shortcoming, *Rumors of Angels* provides wholesome entertainment and will provoke serious reflection on divine matters.

Angels

by Billy Graham
Word, 1994

Do angels sing? Though some may argue against it, you can be certain Billy Graham's angels sing in this revised edition of *Angels: God's Secret Agents* (originally published in 1975). Outdated references have been revised, some new comments and examples have been added, and the typography is larger, clearer, and particularly inviting. Each chapter is preceded by a small work of classic art (reproduced in black-and-white) depicting angels. The physical package itself is reduced to a handy-to-hold, devotional size (and is perfect for gift-giving). In sum, this attractive and informative angelic overview displays the theological diplomacy and spiritual comfort one expects from Billy Graham, and loyal readers will not be disappointed.

Putting Amazing back into Grace

by Michael Horton
Baker, 1994

Writing "we cannot find God for the same reason that a thief can't find a police officer," Michael Horton reminds us that our relationship with God depends first and foremost on His grace. "The extent to which we are unclear about who does what in salvation is the degree to which we will obscure the Gospel. At a time when moralism, self-righteousness, and self-help religion dominate in much of evangelical preaching, publishing, and broadcasting, we desperately need a return to this message of grace."

Citing Scripture throughout this well-argued treatise, Horton provides a theological overview of salvation from a staunch Calvinist perspective, along the way treating such issues as infant baptism (which he favors) and dispensationalism (which he does not). Horton's Reformed views will be disturbing to some, refreshing to others, and challenging to all.

Active Spirituality

by Charles Swindoll
Word, 1994

In *Active Spirituality*, the prolific "Chuck" Swindoll adapts information which originally

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continued from page 114

appeared in his two-volume *Living Beyond the Daily Grind*. The result is a small, handbook-sized volume providing the reader "with comments and explanations" of selected verses from 22 Proverbs to show "the relationship between wisdom and active spirituality."

In addition to exegesis and inspiration, each chapter contains a practical application section entitled "Spirituality in Action." Not unlike a beneficial medicine, though far easier to swallow, the content of this exciting little book is most effective if taken as directed. And that means *doing* what it says.

What Happened to the Fire?

by J. Lee Grady
Chosen Books, 1994

J. Lee Grady (editorial director of *Charisma* magazine) boldly offers a spiritually enlightened insider's assessment that "charismatic churches in America today are laden down with tons of baggage that needs [sic] to be thrown overboard." The baggage? "Our misguided mysticism, our smug elitism, and our hollow egotism." Calling "this movement that has stirred the American Church since the turn of the century . . . a breeding ground for deception," he warns "about false prophets, religious con artists, and Lone Ranger apostles," and urges (among other things) churches to stop "our bizarre infatuation with money and success."

It isn't often one comes across self-criticism as forthright and candid as this. But the picture Grady paints is not without hope. "If we are honest about our defects . . . and allow God, through the Holy Spirit, to purge us, we will see a glorious Church emerge."

While not condoning the negative attitudes or questionable motives of charismatic critics such as John MacArthur (remember *Charismatic Chaos?*), Grady lends validity to much of their criticism by echoing many of their concerns. Thus, while attempting to rekindle the blaze of charismatic renewal, he may have inadvertently re-ignited a powderkeg of controversy.

The Cain & Abel Syndrome

by Randy Carlson
Thomas Nelson, 1994

This is a rather unique problem-solving book because it addresses itself specifically to *adult* sibling relationships. The first section identifies typical problem areas and the second provides advice for defeating these problems (or at least coping with them). In both sections, Carlson provides "insights into what happened in your family 'way back when' and how it shaped who you are today," so that you may "live and work together . . . more happily and effectively," "re-

solve old issues," "assuage guilt," "break any dysfunctional cycles," and "know yourself better." The third section (unlike the first two, which are directed to siblings) is directed to parents and provides advice about avoiding sibling rivalry and conflict. The adult only-child may smirk, but this book, which successfully addresses a real, heart-felt need, will be welcomed by many brothers and sisters.

Raising the Standard

by Carman [Licciardello]
with Walter Walker
Sparrow Press, 1994

Describing our society as "immoral, valueless, barbaric, and lawless," popular song-writer, musician, and evangelist Carman cites many recent examples of anti-Christian attitudes and legislation. His conclusion? "It is time for something to be done. It's time for every blood-bought, born-again Christian to stand up, be counted as a disciple of Jesus Christ and begin recovering what we have allowed the powers of darkness to steal. It's time to raise the standard of Christianity over our world again."

Though directed to youth, this simply written, straight-forward, non-overwhelming pep talk is never condescending, and will inspire many adults as well (though the likelihood is that most will have already read similar, more detailed works, such as William Bennett's reviewed below). Still with inspirational advice, recommended readings, things to do, and addresses to write to, Carman may just "help you find your place on the front lines of a battle that is coming soon to a town near you."

The De-Valuing of America

by William Bennett
Focus on the Family, 1994

In the revised "Preface" of this reprint originally published by Summit House in 1992, William Bennett (former chairman of the National Endowment for the Humanities, Secretary of Education, and director of the Office of National Drug Control Policy) writes that "America's exploding social pathologies are tearing at the fabric of society. . . . We are in a race between civilization and barbarism, between social order and social anarchy."

Rich in detail, Bennett's call for a return to decency, morality, and traditional values is set within an autobiographical framework explaining and expanding the conservative views he advocated while in public office and the furor they often stirred. Commenting about negative reactions to a particular speech, Bennett writes, "Some critics spoke as if those of us who call attention to the claims of religion and the Judeo-Christian

Continued on page 118


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MEMORANDUM



To: American Christian Broadcasters
Fr: Marketing Manager, Middle East Television
Re: Available Program Time, "Sunday Mornings"

Program time on Middle East Television has recently become available for American Christian Broadcasters to bring the *Gospel Message to the Holy Land*, which includes a harvest field of approximately 11 Million viewers in **Israel, Lebanon, Jordan, Syria, & Egypt!**

Of the 11 Million viewers, your message will be broadcasted to a potential audience of 500,000 cable households in Israel, reaching even to Jerusalem. Given the nature and purpose of MET-TV, your cost for spreading the Gospel to the Middle East is *extremely inexpensive* and is more affordable than program time in the U.S..

If your ministry has a vision for spreading the Gospel Message to the uttermost parts of the world, this is your chance to get on board. *MET-TV will have a private suite this year at NRB*, for personal consultations regarding this opportunity. Please call (804) 579-3415 to schedule a personal meeting with a MET-TV Program Representative on Monday, the 13th, or Tuesday, the 14th of February, between the hours of 9am-9pm. (Program Time is limited and offered on a first come, first serve basis)

continued from page 116

tradition were partisans of intolerance and bigotry." It is the bitter fruits of such a mindset that Bennett so successfully identifies and addresses in this book.

Preaching and Teaching with Imagination

by Warren Wiersbe
Victor, 1994

"Delivering God's message is serious business," declares Warren Wiersbe. "In fact, it could be a matter of life or death." But that doesn't mean preaching should be deadly dull. On the contrary, in this book (written "to help us so proclaim the Word that the people who hear us will experience the power of God's truth changing their lives"), Wiersbe stresses the need to create meaningful pictures, images, and metaphors to stir the imagination (which, in a chapter labeled, "The Hidden Destroyers," he feels is not adequately or appropriately stirred by radio and television).

This is an eclectic tome that is informative, motivational, and practical. The wealth of sound advice, illustrative examples, and tried-and-true techniques provided by Wiersbe — who is without question a master teacher — combine to make this a must for those who desire to share God's word more effectively.

The Source of My Strength

by Charles Stanley
Thomas Nelson, 1994

After talking about "emotional baggage," Charles Stanley directs his attention to those suffering from loneliness, fearfulness, physical and emotional abuse, feelings of inferiority, guilt, frustration, emotional burn-out, and persecution. He ends by commenting on "the purifying power of pain," and the need for total surrender to God. Other relevant matters are addressed, too, such as sin, forgiveness, prayer, salvation, and the nature of God. Unique to this book are Stanley's personal anecdotes and his warm, comforting style.

However, because the book is biblically based, one should not expect dramatic differences between this and myriad other equally scripturally sound books on the subject. That there should be still a need for this book demonstrates how many people are suffering — and how little they have heeded those earlier admonitions to fully trust in God. One can only hope they will now listen to Stanley.

There's Hope for the Hurting

by Richard Lee
Harvest House, 1994

Virtually all I've written above about Charles Stanley's book could apply to this one as well;

they both cover pretty much the same territory. The difference is essentially stylistic. If we were to measure with a micrometer, Stanley's may come across as being a bit warmer and personal; Lee's as a smidgen more inclusive and objective. Yet for all that (akin to poet Robert Frost's dilemma in "The Road Not Taken"), they are both essentially as substantive and comforting. Considered alone, this is an excellent, incitingly packaged book, offering particularly well-organized biblically sound advice to those who are hurting.

The Greatest Counselor in the World

by Lloyd Ogilvie

Servant Publications, 1994

Written "to understand and experience the particular ministry of the Holy Spirit as our Counselor in the stresses and strains as well as the opportunities and challenges of daily living," Lloyd Ogilvie explains how the Holy Spirit is a source of great comfort and strength in time of need. More importantly, he reminds us "the open secret of a dynamic walk in the Spirit is this: *The Holy Spirit's strength is for service.*" Thus the fruit of the Spirit is given, not for personal gain or increased material wealth, "but for life in the tough, grubby, demanding trenches that demarcate the battlefield of daily life" so that we can "make a difference in the lives of people around us." I don't know to what extent readers will consider this a "fresh, new look," especially if they've read Charles Swindoll's excellent *Flying Closer to the Flame* (Word, 1993). But fresh or not, new or not, this book does provide much sound advice, encouragement, and instruction.

Standing on the Rock

by James Montgomery Boice
Baker, 1994

This is a revised and slightly expanded edition of a work originally published in 1984 in defense of biblical inerrancy. James Montgomery Boice necessarily explains such terms as revelation, inspiration, regeneration, and illumination. In addition, he discusses principles for interpretation, alleged scriptural problems (moral, scientific, and historical), and the proper uses of Scripture. Boice is particularly concerned by a tendency among some evangelicals to place undue reliance "upon such extra-biblical props as sociological techniques, psychology and psychiatry, and what are called 'signs and wonders'" to which, he devotes a new and final chapter. Three useful appendices contain the text of "The Chicago Statement on Biblical Inerrancy," ". . . on Hermeneutics," and ". . . on Application." Altogether, this is an excellent summary of Reformed doctrine on biblical authority.

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

With Chuck Crouse

The title is very clear, yet somewhat restrictive: *Reporting for Radio: A Manual for Radio Reporters and Writers* by Chuck Crouse (Bonus Books, 1992). Because it is aimed at radio reporters, other people in radio and television broadcasters in general are probably ignoring this book. Too bad. While its readership is sharply targeted, much of this practical book's principles can be adapted widely.

The chapter on interviewing is an example. "Reporters ask questions to get information. And the way we craft those questions determines in large part how much information we get, and how useful it is," Crouse explains. Whether you are a talk show host or an on-the-scene reporter, quality questions will elicit quality answers.

Crouse breaks interviews into three types. The Quickie: when you only have time for one question. "Questions which can easily be answered 'yes' or 'no' may be answered just that way, and should be avoided," he says. Keep the questions to the point and listen closely to what is said. Find the sound bite you want to use. If the answer is disjointed, tell the person you don't understand. A rephrasing of the answer should make for a good actuality.

The Basic Q & A: when you have five minutes to briefly explore a subject with someone. Crouse suggests several generic questions which you could repeatedly use: "What is the problem at hand?, What proposals exist for dealing with it?, What obstacles must be overcome? What steps will you take to do that? What is the next thing you will do now?"

The Long-Form Interview: when you have the luxury of time for thorough discussion of a topic. Again, avoid asking questions that can be answered in one or two words. Go after the "How" and "Why" questions. Crouse advises you get double-duty out of the interview: the first, by the talk show itself, the second by using the guest's answers as actualities on your local newscasts for a few days (as appropriate).

He lists nine valid reasons for asking questions. Among them — to get basic information, to clarify a point, to get fuller detail, to confirm what you have already heard. He also lists five invalid reasons for asking questions. Among them: to show how much you know, to debate a point or argue, to listen to your own on-air voice.

Another section of the book lists 91 steps to better writing. These are examples of cliches and wrong word choices broadcasters tend to use frequently, such as "laundry list" ("list" is sufficient). It also includes tips for good writing, such as "sentences written in the active voice tend to be shorter and more direct than those written in the passive

voice" and "writing which calls attention to itself draws attention away from the story. Avoid most puns, alliterations, rhymes, and folksy figures of speech. Creative writing is fine, but 'bungled burglary' is not creative," Crouse asserts.

Other sections in the book speak directly to the pointed needs of the radio reporter. The Newscast — "the most fundamental form of radio reporting" where you say to the listener "here's what's going on that I think you'll find important and interesting." The Reporter's Tool Kit — begin with your mind; "without curiosity, presence of mind, and a developed ability to retain numerous facts in your short-term memory, all the other items are useless."

Microphone Technique — "the microphone is the ear through which the audience hears everything" you do. How well you use "the microphone determines how effectively" the audience is reach-

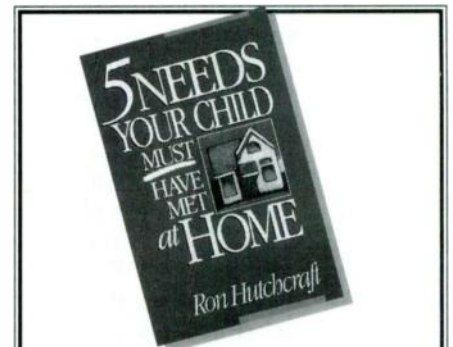
ed. The One-Person News Department —

where he lists suggestions made by Gordon Govier, news director at WNWC-FM/Madison, Wis., such as "prepare a focus sheet for announcers, so they know top stories." Even a chapter on career development.

If you are looking for a good book covering the bases of radio reporting, this is it.

Write to me with how your station produces book reviews and author interviews at Media Relations, Zondervan Publishing House, 5300 Patterson Avenue SE, Grand Rapids, MI 49530, or fax (616) 698-3223.

Jonathan Petersen is director of media relations for Zondervan Publishing House and executive producer of the Zondervan Radio Network, Grand Rapids, Mich. A former religion news editor of UPI Radio Network, he is a requested speaker on media practices.



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BY PHIL COOKE

Questioning State of the Art Equipment

“I’m going to get out of this film business. It’s too much for me. I’ll never catch on. It’s too fast. I can’t tell what I’m doing or what anybody wants me to do.” — Charlie Chaplin

What do you do when you don’t know what to do? It’s a fair question. In today’s world of television, video, audio, computers, multimedia, and the growing world of technology, not only Christian broadcasters, but every pastor, evangelist, teacher, church administrator, and audio-visual staff member as well is constantly faced with this important, and often horrifying, question.

Today, church and ministry leaders, and especially religious broadcasters, face the nearly impossible task of not only having expertise in their chosen field, but also mastering the art of new technologies.

After all, few churches, ministries, or Christian television stations would not benefit from today’s advances in digital technology, computers, video, sound, or lighting, in either their presentation of the Gospel, or the multitude of administrative tasks surrounding those operations.

But the questions remain: How do I do it? Where’s the best place to start? How much will it cost? Where can I get the best advice? What do I do when I don’t know what to do?

And the good news is you don’t have to be a trained engineer, designer, or computer expert to learn the answers. In fact, you’d be amazed at how many mistakes are made each year in Christian broadcasting simply because of an ignorance of one of the most common terms in the industry: state of the art.

The term state of the art is thrown around television as much as any other technical field. Ideally, this term means the piece of equipment is the latest and most technologically superior item on the market. In reality, it is more often a matter of what is perceived in the eyes of the beholder.

Chances are, just about every sales presentation will make some reference to state of the art. Every-

one wants to believe his equipment is exactly that, and in fact, many pastors, church leaders, and station managers love referring to their own lighting, sound, computer, or video equipment in just that way. Therefore, it’s vitally important you have a realistic understanding of exactly what the term means.

Don’t believe everything you see is state of the art. Chances are the real state of the art is actually much more advanced, and still in someone’s research and development department or on the drawing board.

The fact is, technology does constantly keep improving, and it’s important to stay abreast of those developments. In television and video, for instance, one of the fastest changing areas is post-production equipment. In the past 15 years, nearly everything in the post-production arena has changed dramatically. The quality, availability, and price are vastly more favorable. Yet, bear in mind, that state of the art today is going to be *pas*se tomorrow.

Make a choice you can live with for a long time. You will only have state of the art equipment for awhile; you will have workhorse equipment for a lot longer. Your challenge is to make sure the new model you buy today will last and that it is part of an integrated system or in a sequence of upgrades.

You’ll find companies don’t reinvent the entire wheel each year, but come up with new innovations every quarter, six months, or year. Look for something having the potential to be upgraded for an extended life.

Four factors to consider

1) The Source. Who is pitching me on this piece of equipment? Is it a reputable source? For instance, is it an experienced company with years of broadcasting under its belt and is it sensitive to the needs of Christian television? And if you are getting advice from a producer or consultant, what are his credits and track record?

Never forget Christian television



Phil Cooke is executive producer of Phil Cooke Pictures, Inc., based in Burbank, Calif. For nearly two decades, he has worked with churches, ministries, and Christian television stations and facilities to increase their quality, effectiveness, and creativity.

and video production is an art form all its own and has very particular requirements. While there’s a crossover, we don’t necessarily use the same equipment as in sports, dramatic programming, or news.

I also counsel my clients to avoid any equipment salesman who isn’t first of all interested in your program formats and production requirements. After all, how can he suggest the correct equipment if he doesn’t know intimately how it will be used and for what purpose?

2) Service. Can I get the equipment serviced easily? How inexpensively? Can I get spare parts? What has been the equipment’s track record with other ministries or churches?

Although you’ll always be able to get a cheaper price from knock-off brands and fringe companies, your cost savings will soon get swallowed up in down time waiting for parts and service. I prefer to buy from companies who move forward without delays and complications.

3) Price. “Most expensive” isn’t always best. Least expensive isn’t always cheapest by the time you’ve repaired it a dozen times. Weigh track records of similar equipment against the price. Virtually everything is negotiable, especially if you are putting together a package of several types of equipment or outfitting a studio.

4) Flexibility. Will the piece of equipment be compatible with other equipment? Can it move from one location to another, or must it be permanently mounted?

With the advent of computer environments, it's become critically important that equipment be able to "talk to each other." For example, in post-production, the editing console should be able to talk to or control the switcher, the DVE, the character generator, and other pivotal pieces of equipment. This makes for cleaner edits, easier-to-fix programs, and precise EDLs that keep track of every element of the program. In addition, they make it easier to use off-line information generated by systems such as AVID, D-Vision, and other non-linear systems.

Although such equipment doesn't have to be made by the same company, I recommend those pieces of equipment be purchased from the top companies because they know how to work with each other.

The Bottom Line

Get the advice of experts. Find impartial judges, consultants, and/or advisors who can help with proper equipment and software decisions from day one.

Where do you find them? Look at other churches, ministries, and Christian television stations you admire for their effectiveness. Talk with the pastors, administrators, station staff, television and video producers, lighting or sound people, etc.

In addition, spend the money to keep yourself and your in-house advisors updated and trained. Staff members can't help if they don't know exactly what's out there. Get them exposure to new products and ideas. Training may also involve bringing in outside consultants, teachers, producers, programmers, etc., to hold in-house workshops for staff and volunteers to familiarize them with current techniques and equipment.

Finally, it's important to attend trade shows to get a grasp of the big picture. Shows like the National Religious Broadcasters convention, Inspiration North & South, the National

Association of Broadcasters convention, and ShowBiz Expo East and West are examples of places where state of the art equipment is truly on display and you can get a better understanding of the broad marketplace.

Know State of the Art

So, why is an understanding of the term state of the art so important? The greatest abuses and mistakes I've seen usually revolve around this very issue. In most cases, churches thought they were buying state of the art, and in actuality, were not. In other cases, they didn't understand the complexities and expense of "debugging" truly state of the art equipment, and in the worst cases, they not only bought lesser quality equipment, but paid far too much.

I once received a call from a ministry which had purchased \$650,000 in post-production equipment before even producing one program. If its program had failed, that expense would have severely damaged the ministry's financial situation and possibly have destroyed it.

I know of another ministry which spent nearly \$2 million on a facility without consulting one experienced Christian producer, station owner, or other qualified advisor. As a consequence, ministry officials bought equipment inappropriate to their situation and much of it sits unused.

Why? Because they were sold on state of the art, without realizing the importance of knowing how, where, and why the equipment would be used for their particular programming and ministry needs.

I have a client who before working with me purchased a very sophisticated (and very expensive) piece of television equipment just off the production line. In fact, to my knowledge, although it served a common function in every facility, this particular one was a new design and it was the first one like it ever produced.

In the studio, it was a truly magnificent looking unit. Tour groups coming through the facility were amazed at the sophistication, and the owner proudly told everyone how

"state of the art" this product was, that it would position them at the cutting edge of the industry.

But once installed and paid for, the bugs were discovered. In fact, it had so many problems, the model was eventually scrapped by the manufacturer and never offered again, leaving my client with a very expensive piece of junk. And the expense didn't end with the initial purchase. Because the client had paid so much, he couldn't afford to buy another model and had to hire a full-time engineer just to keep it running at least part of the time.

How could that mistake been avoided? National television networks can afford to experiment with the latest technology. But chances are, you can't.

Let others go through the frustration of working bugs out of new designs and equipment. And most of all, let others go through the financial (and sometimes legal) headaches.

So, should I always avoid state of the art equipment? Absolutely not, but at the same time, get the information you need to accurately evaluate its function and uses for both the present and the future. Remember, you don't have to be a trained engineer, designer, programmer, or television producer. Just don't jump too soon, and always get the information needed to make decisions which could save thousands, or perhaps even millions, of dollars — not to mention expand the impact of your message.

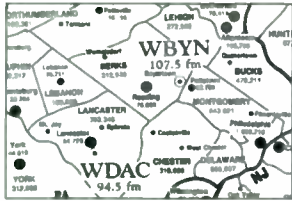
State of the art equipment doesn't automatically mean your production and programming problems will be over. Invest in state of the art *people* not equipment. The finest equipment in the hands of an average production crew will still produce average programs. On the other hand, good equipment in the hands of creative, driven people will produce powerful and effective programming for the kingdom of God.

As we continue our countdown to the 21st century, when we think of state of the art, let's also think of futuristic ideas, creativity, and people — not just equipment and facilities. ⁵



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WASHINGTON WATCH

continued from page 88

The FCC emphasized broadcasters were neither required nor encouraged to channel graphic anti-abortion ads. If a station chooses to do so, its decision must be based on the broadcaster's reasonable, good faith judgment about the effect the material could have on children. The agency emphasized stations may not claim a concern for youngsters as a pretext for channeling material because the broadcaster disagrees with the candidate's viewpoint. ^R_B

COLLEGE 'CASTERS

continued from page 110

no longer used technology to a school will be of some help. Aiding schools in matching funds or fund raisers to get new, top-of-the-line production equipment is even better.

These are just a few ideas for helping students make the transition from student to professional. The good news is, most colleges and professionals are already using many of these tactics for preparing students. Several colleges have campus radio stations or television production houses where students learn the daily ins and outs of production, management, and programming.

Many professional organizations offer internships and special projects for college students. By continuing to work together, professionals and professors will continue to provide one seamless relay race from education to profession for the next generation of Christian broadcasters. ^R_B

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February 11-14

52nd Annual National Religious Broadcasters Convention & Exposition; Opryland Hotel, Nashville, Tenn. Information: (703) 330-7000.

February 13-16

Christian Management Institute 1995; Chicago. Information: (800) 727-4CMA.

February 23-26

Christian Writers Institute Conference; Orlando, Fla. Information: (407) 324-5465.

March 5-6

53rd National Association of Evangelicals Convention; Galt House, Louisville, Ky. Information: (708) 665-0500.

March 16-18

Global Mission with Billy Graham; San Juan, Puerto Rico. Information: (612) 335-1371.

April 10-13

National Association of Broadcasters Annual Convention; Las Vegas Convention Center, Las Vegas. Information: (202) 429-5300.

April 23-27

Gospel Music Association Week; Stouffer Hotel and Nashville Convention Center, Nashville, Tenn. Information: (615) 242-0303.

May 7-10

Evangelical Press Association Convention; Hyatt Regency, Bethesda, Md. Information: (804) 973-5941.

June 1-4

Christian Writers Institute Conference; Wheaton, Ill. Information: (407) 324-5465.

July 11-14

International Christian Visual Media Association;

Marriott SE, Denver. Information: Paul Marks, (303) 694-4286.

July 11-14

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

July 27-29

National Religious Broadcasters Southwestern Regional Convention; Marriott, Dallas-Fort Worth. Information: Phil French, (602) 254-5334.

August 27-29

National Religious Broadcasters Western Regional Convention; Westin South Coast Plaza Hotel, Costa Mesa, Calif. Information: Mike Trout, (719) 531-3344.

September 14-16

National Religious Broadcasters Southeastern Regional Convention; Asheville, N.C. Information: Priss Arias, (404) 452-7811.

October 12-14

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

October 19-21

National Religious Broadcasters Midwestern Regional Convention; Maranatha Bible Conference, Muskegon, Mich. Information: John Maddex, (312) 329-2041.

February 3-6, 1996

53rd Annual National Religious Broadcasters Convention and Exposition; Indianapolis Convention Center, Indianapolis. Information: (703) 330-7000.

May 21-26, 1996

National Religious Broadcasters International Conference; Jerusalem. 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 event c/o:

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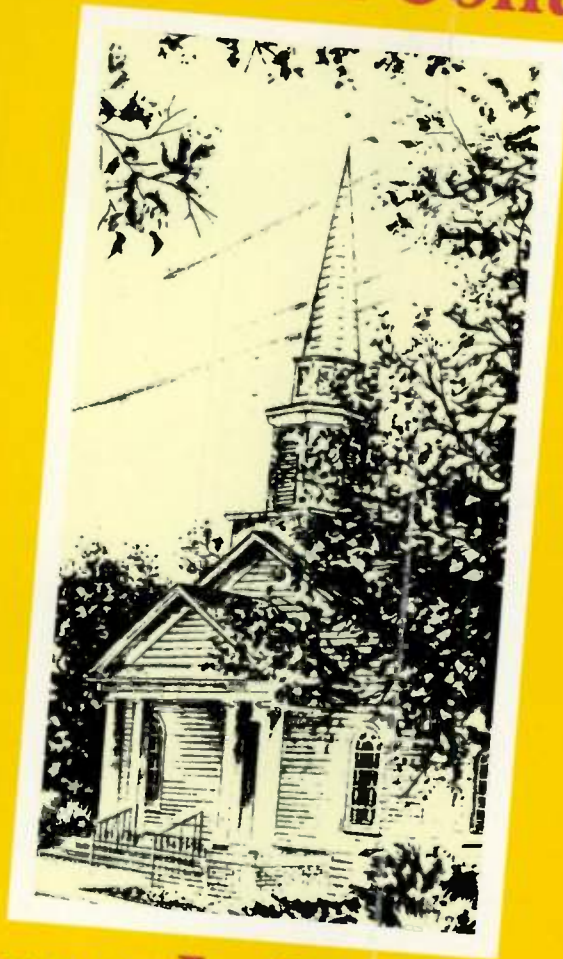
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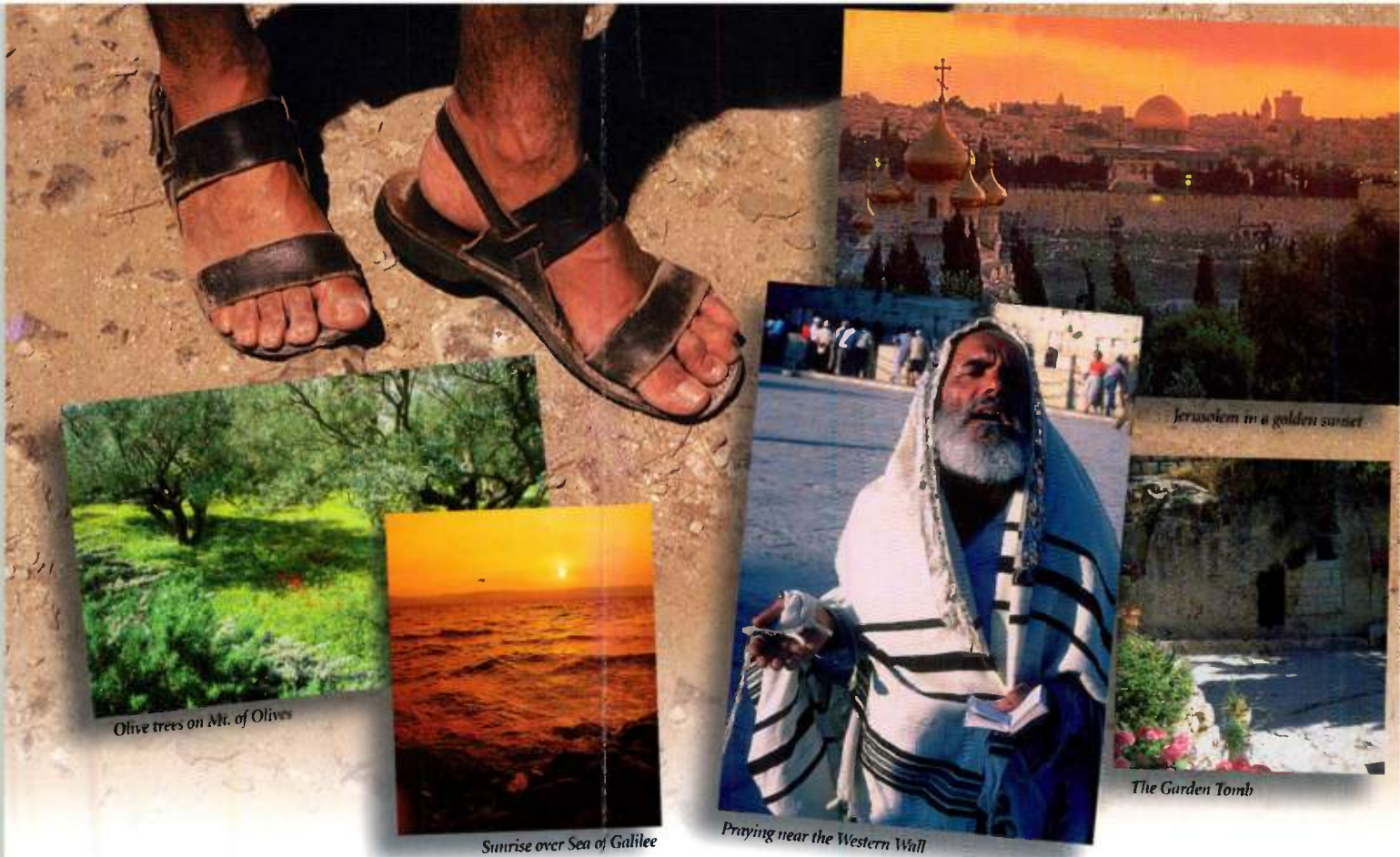
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SUNDAYS, LOIS FULLWOOD can't get enough of the Lord, the gospel, and the message the Rev. D. James Kennedy delivers. She and her husband, Sam, attend his 9:15 a.m. contemporary service and then, after supper, come back for more worship with the sapphire-robed prince of the airwaves.

The Politics of Salvation

"Dr. Kennedy's not afraid to speak the truth, and he's bold," says Lois, a retired engineer and former Methodist who has found spiritual and political succor at Coral Ridge Presbyterian Church in Fort Lauderdale, Fla.

Kennedy offers heaping helpings of both. He has raised the pitch of his message as the Clinton administration settles in. Speaking out against gays in the military. Abhorring abortion. His church has received bomb threats. His life has been threatened. One man offered to "throw AIDS-infected urine in my face," he says.

Each Sunday, 7000 conservative Christians come to Coral Ridge to praise God and hang onto Kennedy's carefully chosen words — words that are beamed into 25,000 cities from Johannesburg, South Africa, to Los Angeles.

But nothing stops Kennedy from speaking his mind, and believers around the world listen.

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of the nation's largest congregation of the Presbyterian Church in America and is command central for an evangelical and media outreach that impassions hundreds of thousands of people worldwide.

Each Sunday, 7000 conservative Christians come to Coral Ridge to praise God and hang onto Kennedy's carefully chosen words — words that are beamed into 25,000



Dr. D. James Kennedy

cities from Johannesburg, South Africa, to Los Angeles. Words you can purchase on audio cassette for \$5, on videotape for \$19. Words that, in addition to being religiously uplifting, are weapons in a war against secular America.

"What we have today is basically two religions that are vying for the heart of America — Christianity and humanism, which is just another name for atheism," Kennedy says.

More Than a Pastor

Given to quoting Alexis de Tocqueville and George Washington, Kennedy is more than just the senior pastor and founder of Coral Ridge Presbyterian. He is a ministerial Rush Limbaugh, albeit more

sophisticated and circumspect in his commentary. He is a "high church" spokesman of the Volvo-driving, golf club-swinging Christian right, though he hates that term. "What about the Christian left? You don't see them called anything. There's no derogatory term applied to them. But then they are liberals."

The 63-year-old former Arthur Murray dance studio manager and tenor saxophone player may not be as famous as the fundamentalist Jerry Falwell or the charismatic Pat Robertson, but his television program, *Coral Ridge Hour*, beats both men in national Nielsen ratings.

Kennedy combines Christian orthodoxy with conservative social commentary and, unlike other televangelists (another term he dislikes), is not timid about tackling hot-button political topics.

"He puts social issues into biblical perspective," says the Rev. Edwin Cordero, presbyter for Assemblies of God churches in South Florida. "He gives Christians who are informed or who want to be informed a handle on important issues like Clinton, abortion, [and] the Supreme Court."

"Dr. Kennedy preaches the Word of God and is willing to stand up for Christian principles, which I feel other churches sidestep."

— Mildred Safford, Mexico, Mo.,
retired 5th grade teacher

Other television ministers dress their Christianity in nonpolitical raiment. Robert Schuller, the Dutch Reform minister whose *Hour of Power* is the top-rated devotional program in the nation, emphasizes

Continued on page 132

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"I always hope that some who are really heavily burdened will be listening to your hopeful and encouraging thoughts and realize God's love for them."

—St. Louis, Mo.

"I get more out of your two minutes than out of a whole sermon."

—Foley, Mo.

ministry. Church members can buy a tape of his sermon if they missed it on Sunday, tune in to his radio program for a midweek pick-me-up, brush up on Calvinistic theology at Knox Seminary, send their kids to Westminster Academy, and — just for fun — take a week-long Bible Boat Cruise on the S.S. Starship Atlantic (1200 folks did that in one recent month).

Kennedy's \$28 million ministry includes the 12,000-member church, the nearby Knox Theological Seminary, Westminster Academy (grades K-12), WAFG-FM/Fort Lauderdale, Fla., Coral Ridge Films, Inc., and Coral Ridge Ministries Media Outreach.

Coral Ridge Hour is aired on 353 stations and four cable networks. It is seen in Russia, Ukraine, Belarus, South Africa, Puerto Rico, and Latin America. In South Florida, the program is shown on four different channels between 6 a.m. and noon on Sunday.

Kennedy's radio program, *Truths that Transform*, is broadcast six days a week on 325 stations. WAFG beams its signal 24 hours a day from North Miami to West Palm Beach. Coral Ridge Films, Inc., produces hour-long documentaries on everything from Christianity and the federal deficit to pornography and the evils of the ACLU to gays and euthanasia.

Supports Amendment

In a booklet entitled *Truth & Education*, published by Coral Ridge Ministries, Kennedy urges readers to "recover our educational system for Christ" by supporting an amendment to the Constitution that would give teachers and students the right to freely express their religious convictions.

An interfaith group, Issues

Awareness/Christian Alert — "an action group of Christians who dare individually and collectively to speak out for what is right" — meets at Coral Ridge to draft letters and plan strategy for religious right concerns. They oppose gays in the military, protest Key West's hedonistic Fantasy Fest, and talk about monitoring school board and city commission meetings.

Kennedy's personal assistant, Gladys Israels, attends the meetings and has urged other members to join Pat Robertson's Christian Coalition, a national group dedicated to electing conservatives to local, state, and national offices.

It is that kind of activist, collision-course Christianity that lured Mildred Safford all the way from Mexico, Mo., population 12,000, to Fort Lauderdale. She had been watching Kennedy on TV for years and decided in 1992 to fly south to attend his church for a few weeks in the winter.

"Dr. Kennedy preaches the Word of God and is willing to stand up for Christian principles, which I feel other churches sidestep," says the retired 5th grade teacher who has

Evangelism Explosion, Kennedy's most successful outreach, is a how-to manual that revolutionized modern evangelism. Translated into 40 languages, it is used by 300 denominations in 142 countries.

availed herself of a course on Old Testament exegesis at Knox Seminary while in town. She has also taken a two-week church-sponsored American Heritage Tour of the East Coast (Boston to see the home of one of the country's Christian founders, John Adams; Valley Forge National Park to view a statue of George Washington kneeling in prayer).

"He makes you proud to be an American," says Nancy Newcomb, who was unchurched for 17 years before walking into the gleaming white Coral Ridge church because it

"was the most beautiful church I'd ever seen." She'll never forget the day a room-sized American flag was unfurled from the church ceiling.

Richard Goehring, a church member for almost three years, says Kennedy ventures into politics "only to the extent that it's connected with religious values. If it is connected, then he'll come down on it without any hesitation. He's gone so far as to say judgment will be rendered on Clinton."

Not Everyone Agrees

But Kennedy also has his detractors.

David Kling, an associate professor of religion at the University of Miami, says Kennedy's contention that America is a Christian country is shaky at best. "The founding fathers were Christian, but they certainly were not the same kind of Christian as James Kennedy is. They were much closer to deism," he says. "Clearly they believed in God and that the Bible communicated a strong moral message, but they were not that clear in terms of their affirmation of Jesus as divine."

Allan H. Terl is more pointed. "I believe Kennedy is a bigot, plain and simple. He preaches intolerance in the name of religion," says Terl, who initiated the unsuccessful push in 1990 for a Broward County (Fla.) human rights amendment that would have prohibited discrimination on the basis of sexual orientation.

Robyn Blumner, executive director of the ACLU of Florida, says Kennedy's attacks on the ACLU are "a hook that's an effective way of generating income, which seems to be the goal of most televangelists. He has never used whatever money was generated to interfere with the

Kennedy's radio program, Truths that Transform, is broadcast six days a week on 325 stations.

operations of the ACLU of Florida that I know of. He has not been a hurdle for us."

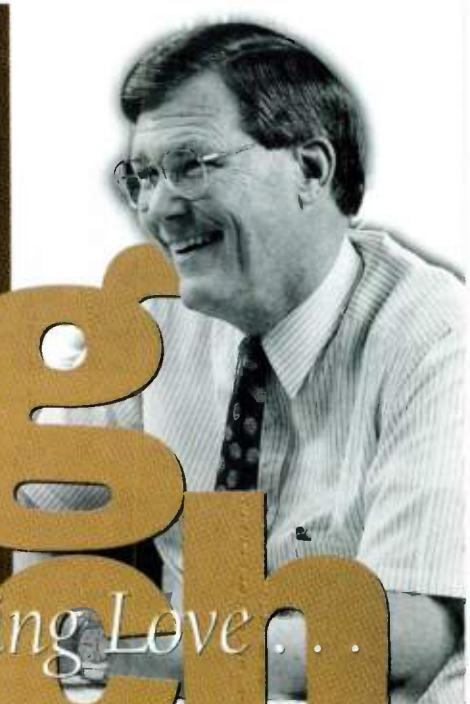
For 34 years, Kennedy has man-

Continued on page 136

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THE POLITICS . . . Continued from page 134

aged to steer clear of the controversy that has dogged other televangelists. Only once have his activities drawn public scrutiny, in 1990 when a fund-raising group he chaired was accused of fraud. A suit filed by the Illinois attorney general, who was running for governor at the time, accused the National AIDS Prevention Institute of illegally raising money.

"[Kennedy ventures into politics] only to the extent that it's connected with religious values. If it is connected, then he'll come down on it without any hesitation."

— Richard Goehring, member,
Coral Ridge Presbyterian Church

Kennedy said he had lent his name to the organization and left the operation of it to the president, a former minister named H. Edward Rowe. Kennedy later was dismissed from the suit by a trial court, and the attorney general did not appeal the decision.

A Message Via Radio

Kennedy's good looks, perfectly coiffed silver-gray hair and deep, full voice are the kind of physical attributes that make him seem destined for an electronic pulpit. Indeed, he is the first to credit the media for his own salvation. "If it hadn't been for the radio, I never would have become a Christian."

He was a 23-year-old Georgia-born glass jobber's son snoozing the day away when he was awakened abruptly by the commanding voice of Dr. Donald Grey Barnhouse, pastor of Philadelphia's Tenth Presbyterian Church, crackling through his clock radio. "Suppose you were to die tonight and God were to say to you: 'Why should I let you into heaven?' What would you say?" Barnhouse asked.

"I had never in my life ever contemplated such a thing, but I said to myself, 'That's an important question. I ought to have an answer,'" Kennedy says. He was as close to heathen as you could get, attending church maybe once every two years on Easter Sunday. "I wasn't looking for Jesus Christ. I didn't feel I needed anything. I was making a lot of money and I thought I was having fun. Then I found something so infinitely better."

The rest is history. He married Anne Craig Lewis, from Lakeland, Fla., quit his job at Arthur Murray, and by 1959 had graduated from Columbia Seminary in Atlanta. Coral Ridge Presbyterian Church was begun with 17 determined souls who met Sunday mornings at 8:30 at McNab Elementary School in Pompano Beach.

Over the years, "generous friends" have donated everything from the \$300 fee the Kennedys needed to adopt their daughter Jennifer 30 years ago, to the \$25,000 start-up costs for WAFG.

"I just continue to be amazed at what God has done through me," says Kennedy. "As the Bible says, 'This is the Lord's doing and it is marvelous in our eyes.'"

There is much work that remains to be done. But this rollerblading, snow-skiing minister who imitates Cary Grant and Peter Lorre from the pulpit to make a point is not too worried about secular victories in the way for souls and legislation.

"If it hadn't been for the radio, I never would have become a Christian."

— Dr. D. James Kennedy

"The Bible says, 'Stand still and see the salvation of God.' We've got somebody fighting for us," he says. "Besides, I've read the end of the book. I know how the story's going to come out. I know who wins."

Peggy Landers is religion writer for *The Miami Herald*. This article was reprinted with the gracious permission of *The Miami Herald*.

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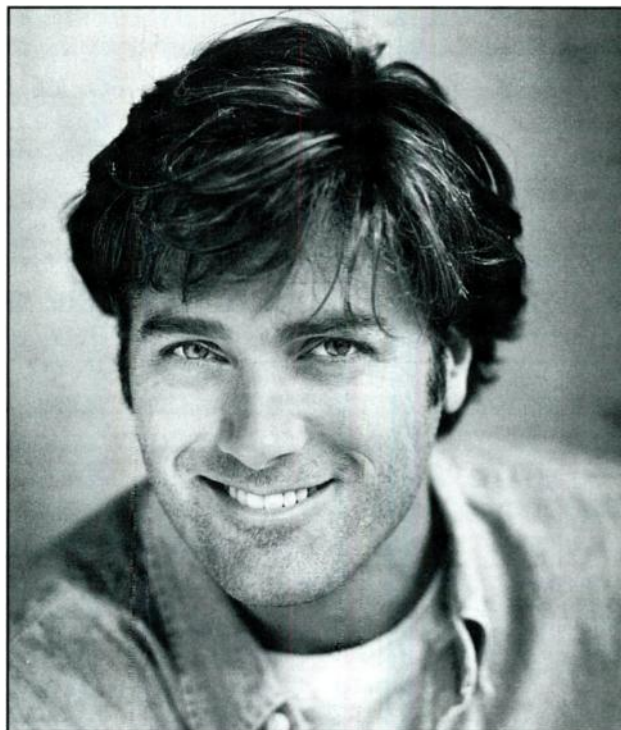
IT'S BEEN ABOUT 14 YEARS since he took a big breath, said a quick prayer, and walked on stage as Amy Grant's keyboard player. It was to be a long and bumpy road that would soon get longer, wider, and more accommodating. Before that, though, Michael W. Smith had reason to pray.

His fans saw the video "I Will Be Here for You" in heavy rotation on VH-1, MTV's softer sister network. The controversy no one could have anticipated became a reality.

Rough Roads

Just out of high school, he left the comfortable little town of Kenova, W.Va., where he was born and raised, and headed for the bright lights and big hats of Nashville, Tenn., craving to become a songwriter. What he first became, though, was a dabbler in drugs. He says that God woke him up one night with a few spiritual boots in the backside after "wiggling out," as he puts it, on LSD, marijuana, and cocaine. It apparently worked, and the rest is, as they say, euphonic history.

More than a decade later, Smitty (as industry insiders dub him) has literally and profoundly changed the face and marketability of Contemporary Christian music forever. Penning such mainstays as "Great Is the



Mark Tucker

"I think I've naturally matured," Michael W. Smith points out, "but I haven't changed. I'm the same guy with the same faith and belief in God."

Lord," "Friends," and "How Majestic Is Your Name," he permanently set himself aside as someone who heard the call, wrote it down, and set it to music.

Accolades and Awards

After touring with Grant as her keyboardist, Smith released his 1983 debut album, *Michael W. Smith Project*, and quickly garnered a Grammy nomination for "Best Gospel Performance." A year later, *Michael W. Smith 2* was released, and he snared the Grammy Award that eluded him the year before.

From that point on it seemed like everyone was falling all over themselves to throw Grammys, Doves, and numerous other plaudits at the still callow Smith, who dreamed of being an astronaut rather than a singer/songwriter in the fledgling Christian music marketplace.

The years clicked away, the albums kept coming, and the awards kept piling up until 1992, when he became the first contemporary Christian recording artist to ever break through the secular stained glass ceiling and receive a major, mainstream pop music award for "Place In This World."

By now, many of his fans were shakingly aware of the secular marketplace's attraction to Smith, and vice versa. Later that year when the release of his eighth album, *Change The World*, spawned the No. 1 adult contemporary hit, "I Will Be Here for You," his fans saw him perform it on *The Tonight Show*; the video was placed in heavy rotation on VH-1, MTV's softer sister network.

The controversy no one could have anticipated became a reality. Throngs of Christian fans believed

Continued on page 140

THE

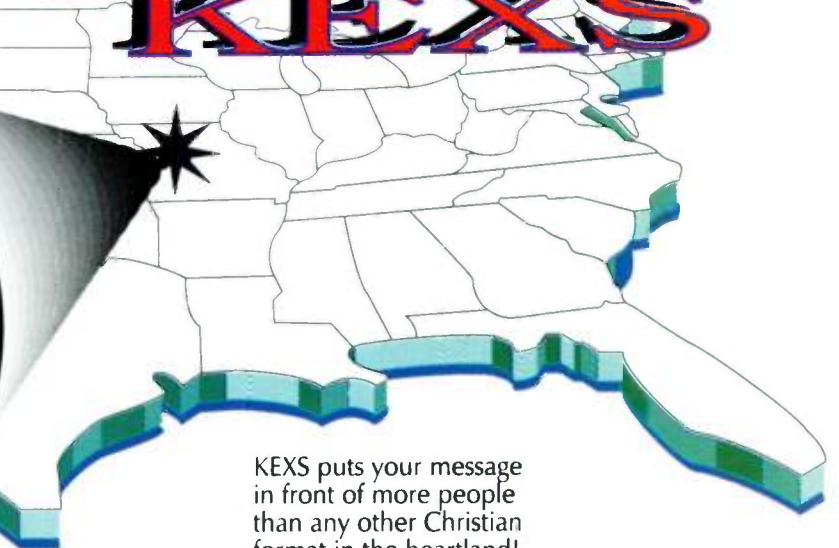
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Smitty had gone mainstream, leaving the cross on the less green side of the pasture. Being named one of *People Magazine's* "50 Most Beautiful People" that same year didn't help settle the dust kicked up by fans wanting him in their churches, but not on their televisions.

This was a controversy as old as Amy Grant, who bore the brunt of similar chastisements for her immersion into mainstream pop music culture, specifically manifested by her "Baby, Baby" video in which she snuggles and cuddles with a man who is not her husband.

"[The mainstream market hears] somebody saying, 'Hey, you better go to church,' or 'Give your heart to God or you're going to hell,' and then that person's going out with somebody else's wife."

— Michael W. Smith

"I probably didn't catch as much flack as Amy did," laughs Smith, "but I caught it too, for 'Place In This World' — which I thought was an extremely spiritual song."

The song in question gave birth to quite a steamy video, produced by the same company that specializes in spicy, torrid videos for rock icon, Prince. In the video, Smith sings and plays the piano in the middle of the desert while a sultry woman dances, holds his hand, and hugs him.

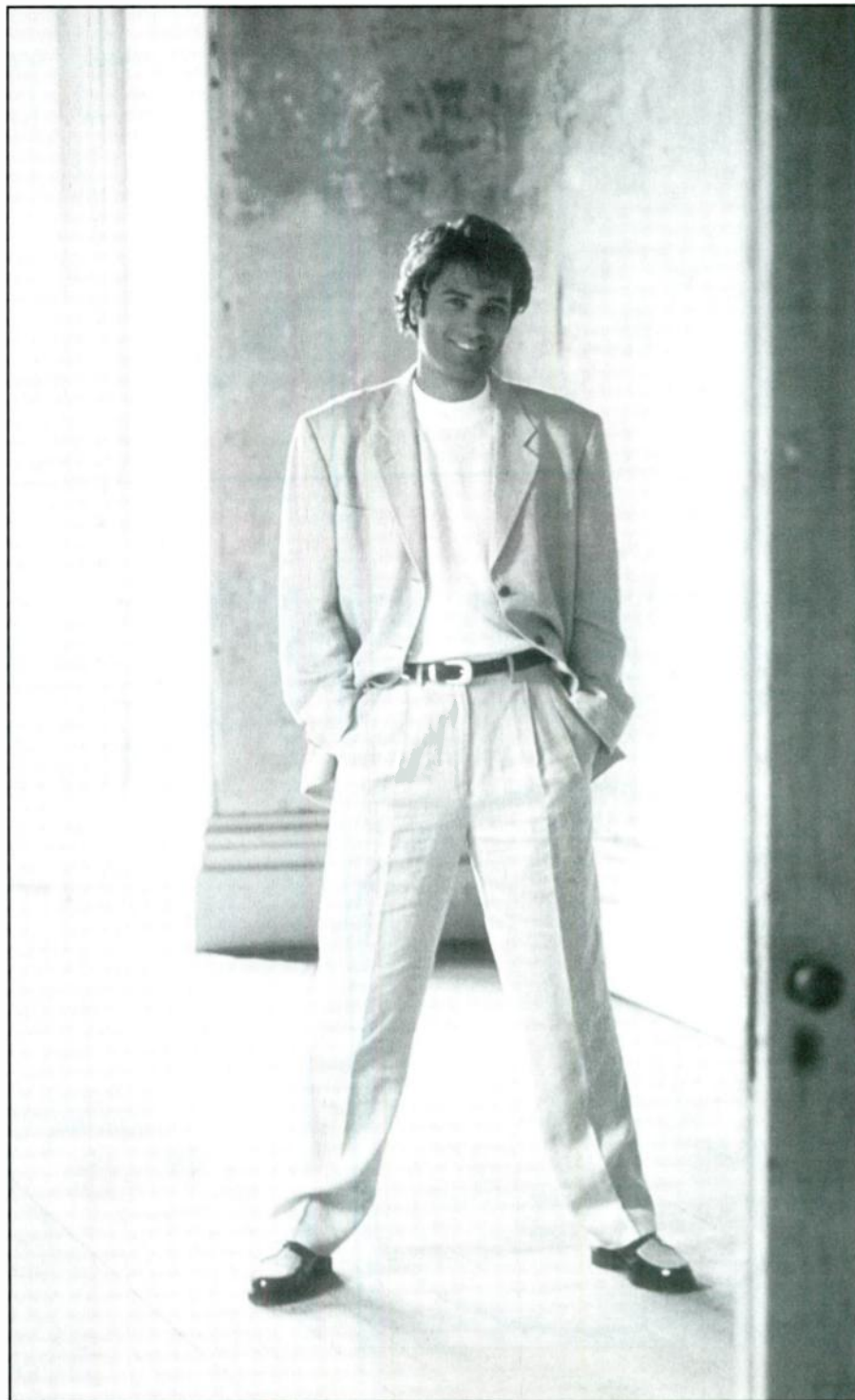
Even though Smith says he always felt he belonged in mainstream music, he also mentions that he really hasn't changed from that knock-kneed Nashville neophyte of not so long ago. "I think I've naturally matured," he points out, "but I haven't changed. I'm the same guy with the same faith and belief in God, and if you look at my songs, the message hasn't really changed either."

Smith is matter-of-fact about his

role in music, be it Christian or mainstream, and the hypocrisy he says permeates the former. "For me, I've wanted to let my light shine," he says after talking about the biblical leading for Christians not to hide their faith under a bushel basket. "I've found that (just) talking isn't

going to convince anybody in the mainstream market because they don't give a flip.

"They've been burned. They view Christianity as a hoax. They see somebody saying, 'Hey, you better go to church,' or 'Give your heart to God or you're going to hell,' and



Mark Tucker

"In the album I'm working on right now, there isn't a specific issue I'm trying to address," says Michael W. Smith. "What I want to do on this record is just be honest."

then that person's going out with somebody else's wife. [There are] lots of bad examples of Christians saying one thing and doing another."

With the current trend in contemporary Christian music canting

"I probably didn't catch as much flack as Amy (Grant) did, but I caught it too, for 'Place In This World' — which I thought was an extremely spiritual song."

— Michael W. Smith

toward socio-political asseveration, Smith says he doesn't reject that theme. In fact, he agrees with most of it, but his standard remains inconsonant. "In the album I'm working on right now, there isn't a specific issue I'm trying to address," says the luminary. "What I want to do on

this record, or any other one, is just be honest."

If, then, Smith doesn't take a political or social posture in his musical bully pulpit, is he impassioned about societal woes? He says that you really can't be a Christian in the '90s and not take a stand on the issues. "I've never gravitated toward one issue," says the husband and father of five. "I'm concerned with the majority of them, but whether it's AIDS, teen pregnancy, [or] abortion, I'll go right to the root of the problem. I think we've turned our backs on God.

"There is a part of me that feels that the wrath of God is upon our country," he follows up. "Whether it's drive-by shootings, homosexuality — the list goes on — we are losing it! I guess you can go back to that Scripture in Chronicles, '... if my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways ...' — that's what I want to say. Wake up people!"

He says there may be a hundred things Christians can do to turn

things around for America, but he admits there's one that tops his list. "I think the biggest thing that's going to change things is prayer. I'm not trying to get [overly] spiritual here, but if there's anything the

"I've had success in the Christian market and had a pop hit, but you know what? It really doesn't matter if I'm successful or not with this project.

This album has to be a reflection of who I am."

— Michael W. Smith

enemy tries to prevent me from doing, it's praying. We're all in a hurry, in a fast-paced lifestyle, and we're seldom quiet and still. When we get still and we start praying as

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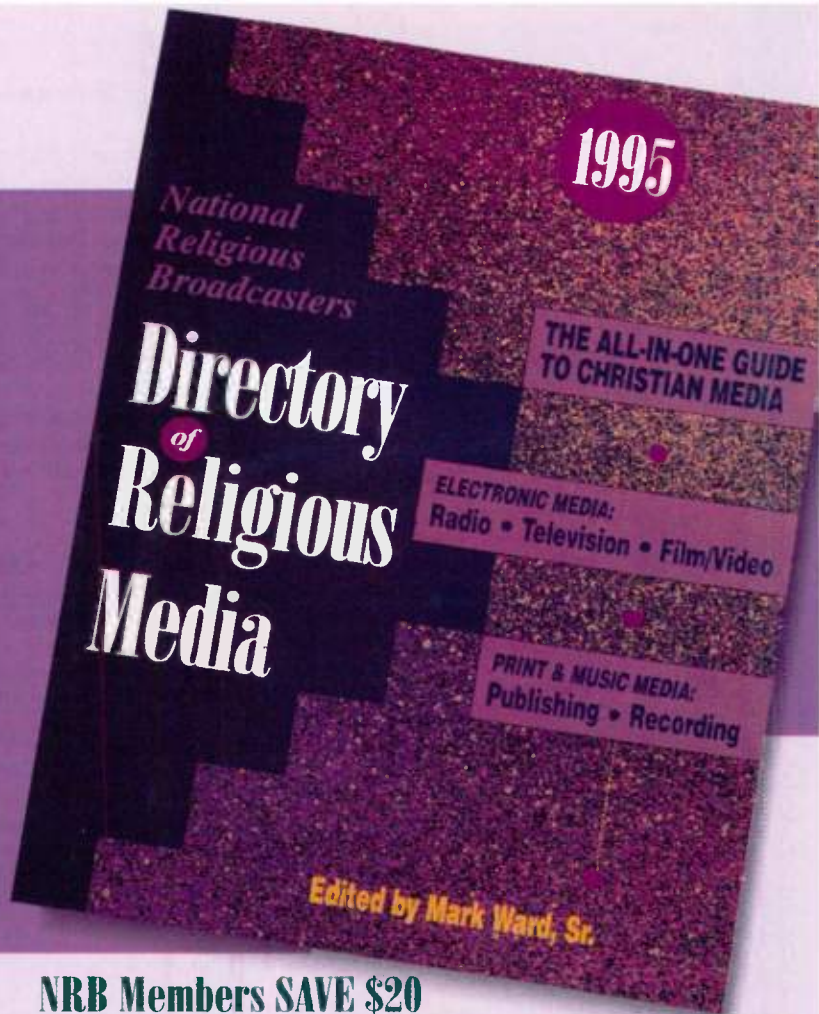
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a nation, that's when things will change."

Elated over the results of last November's "Vote Heard 'Round the World," Smith says he's encouraged, but characteristically non-conforming. "I think there are a lot of people who are pro-family, and really want change, but are afraid to stand up and say anything," he postures. "But don't get me wrong in terms of doing that through protesting and picketing in front of abortion clinics, for example. I don't think that's the way to accomplish what we need to do. It gets weirder and weirder, and people get hauled off to jail — I just don't think that's what Christ would do."

On the current musical side of things, Smith is working on his as yet untitled next album, saying that it will probably be the purest record he's ever done. "I've had success in the Christian market and had a pop

hit," he surmises, "but you know what? It really doesn't matter if I'm successful or not with this project — this album has to be a reflection of who I am."

*"Let me be who I am.
My relationship with Christ
is the most important thing
in my life. I'll tell you that
till the day I die, and it will
shine through in my songs."*

— Michael W. Smith

For this project, Smith has teamed up with Madonna's much-lauded producer, Patrick Leonard. "I hesitate to even mention his name because this article is for a religious magazine," he concedes, still smarting from his Christian vs. secular controversy. "I don't want to deal with the backlash of 'Oh, gosh, are you using Madonna's producer?' I

get tired of it. Realistically, if it were up to Patrick, this new album would be absolutely, straight-down-your-throat Christian all the way."

Whether you view Michael W. Smith as a Christian artist, role model, mainstream pop superstar, or a little of each, and whether you're a supporter or opponent of his crossing over into Glitterville, it remains clear that he's been on a mission to bring his message to the masses — in addition to the kudos and in spite of the boos.

"Just let me be who I am," he attests. "My relationship with Christ is the most important thing in my life. I'll tell you that till the day I die, and it will shine through in my songs. My prayer will always be, 'Lord, just let me live my faith out for others to see.'"

Perucci Ferraiuolo is a syndicated journalist and columnist whose publishing credits include CCM Magazine and The Washington Post. A frequent contributor to Religious Broadcasting, he is the nonresident music scene expert.

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Casting Call

compiled by Sarah E. Smith

Opening General Session

Adrian Rogers

Adrian Rogers is known throughout the world as a "preacher of the Word." He has served three terms as president of the Southern Baptist Convention (SBC) and is regarded among Southern Baptists as one of their foremost preachers and an articulate spokesman for biblical inerrancy. He has been pastor of the 90-year-old 23,000-member Bellevue Baptist Church in Memphis, Tenn., for the last 20 years of his 42-year preaching ministry.

Rogers has been the keynote speaker at national conventions such as the National Association of

Evangelicals, National Religious Broadcasters (NRB), SBC, and the 1992 National Day of Prayer. In 1980, he brought the keynote address at the *Washington for Jesus* rally in the nation's capital. Former president George Bush said of Adrian Rogers: "There are many who presume to speak for the evangelical movement in America, but surely Dr. Rogers is one of a handful who truly represents [it]."

Rogers has taught in the Billy Graham School of Evangelism and preached during crusades in the United States, South Korea, Taiwan, Brazil, Russia, and Romania. Billy Graham said of Rogers: "We need for ministers of the Gospel to defend the Bible as the infallible Word of God . . . I believe in my heart that Adrian Rogers is such a man."

A prolific speaker, Rogers is also the author of *The Secret to Supernatural Living*, *God's Way to Health, Wealth, and Wisdom*, and *Mastering Your Emotions*, as well as numerous other publications and booklets.

Love Worth Finding, with Adrian Rogers, is broadcast on over 350 television stations, 1600 cable systems, two satellite networks, and 96 radio stations across America, Africa, Brazil, the South Pacific, and the Middle East. The weekly potential audience in the United States alone is in excess of 93 million households. *Love Worth Finding* also received NRB's Television Program Producer of the Year award in 1989.

Ben Kinchlow

Businessman, broadcaster, minister, author, and lecturer, Ben Kinchlow was born in 1936 in Uvalde, Texas. Raised in the Lone Star State, he graduated from St. Peter Claver's Academy in San Antonio in 1954 and



Ben Kinchlow

then joined the Air Force in which he served for over 13 years with assignments in Labrador, French Morocco, Saudi Arabia, Libya, and Okinawa, as well as the United States.

After his discharge, he enrolled in Southwest Texas Junior College, where he earned an associate arts degree in business in 1971 and was the recipient of the American Legion Award of Merit. He is also a member of Phi Theta Kappa, which honored him in 1986 as its Most Distinguished Alumnus, and was named to *Who's Who in Small Colleges*.

Ordained in the African Methodist Episcopal Church in 1971, he founded His Place, a ministry to teenage runaways, and later directed Christian Farms in Killeen, Texas, a drug and alcohol rehabilitation program, before joining the Christian Broadcasting Network



Adrian Rogers

for NRB 95

(CBN) as director of counseling.

Within a year, he was to become co-host of *The 700 Club*, adding in 1982 the responsibilities of vice president and director of domestic ministries. In 1985, he became executive vice president for ministry and development. After 14 years, he left CBN in 1988 to minister independently.

In April 1992, Kinchlow returned to *The 700 Club* as its co-host. In addition to appearing on the daily *700 Club* with Pat Robertson, he is a host on the international edition of *The 700 Club*, which is seen in 45 countries.

Kinchlow is the author of two books — *Plain Bread* with Bob Slosser and *Making Noise . . . and Going Home*. He was married to the former Vivian Carolyn Jordan in 1959. They have three sons and five grandchildren.

Friends IV

Okay, so the New Kids on the Block, they're not. One look at Friends IV reveals the telltale signs of maturity — a few wrinkles, a little grey hair. But the four friends of Friends IV have more than grey hair to show for their experience, though to say they are seasoned professionals doesn't quite do justice to their contributions in the gospel music field.

With a fresh new album on Genesis Records, these four gospel statesmen have come together with an astounding 100 years of ministry between them. Quite a legacy for a new group. All four of the members have been singing since they were teenagers, and developed their talents as well as their hearts for ministry by serving Christ in the church.

Continued on page 146

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CASTING CALL . . .

Continued from page 145

Their combined resumes read like a *Who's Who* of gospel music. Lead singer Terry Blackwood was a key member of the Imperials for nine years, including the period when the group backed Elvis Presley. He was also one-half of the enormously popular Andrus, Blackwood and Co., as well as a member of the Stamps Quartet.

Baritone Larry Orrell was a member of the Orrells as well as Gordon Jensen & Sunrise. "Big" John Hall is known far and wide for his trademark bass, as a former member of the Blackwood Brothers and with his solo career. Tenor Chuck Sullivan is the youngest member of Friends IV, though he's no newcomer to gospel music, having worked with Jerry Falwell and as a studio musician.

Friends IV offers a style of music that's familiar to many in the church — a refreshing mix of inspi-

ration and traditional styles, with some elements like tight jazz-influenced harmonies, along with musical tributes to the great hymns of the faith and the southern gospel roots of its members.



Friends IV

Ricky Skaggs

One of the most successful country artists of his time, Ricky Skaggs has recorded a dozen albums and won numerous accolades for his music. He is proficient on the guitar, banjo, mandolin, fiddle, telecaster, and mandocaster. (A telecaster is a model of the Fender guitar manufactured in the early 1950s. A mandocaster is a five-stringed electric mandolin shaped like a telecaster, but smaller.)

Born in Cordell, Ky., in 1954, Skaggs was introduced to music at an early age. At age three, he sang harmonies with his mother in church and at family gatherings at home. He also performed with his family at local churches near his home and at fairs and town socials beginning at age five, when he also taught himself to play

Continued on page 148

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CASTING CALL . . .

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the mandolin. At ten, he began mastering the fiddle and guitar.

During a 1959 Bill Monroe concert in Martha, Ky., the crowd requested Skaggs be brought on stage to perform. He played "Ruby" on Monroe's mandolin and received a thunderous ovation. His first paid performance was at age seven on Lester Flatt and Earl Scruggs' Martha White-sponsored television show. In 1970, Ralph Stanley asked 15-year-old Skaggs to join the Clinch Mountain Boys as a mandolin player/vocalist.



Ricky Skaggs

In 1975, Skaggs formed his own group, Boone Creek. The band, along with J.D. Crowe & The New South and the Country Gentlemen, experimented with ways to cross-breed country and bluegrass with jazz, folk, and rock. It was through this circle of musicians that he met Emmylou Harris, who asked him to join her Hot Band in 1977. Skaggs wrote arrangements for Harris' critically acclaimed 1980 album *Roses In The Snow*.

Back in 1961, his parents tried to get him a performing spot on the Grand Ole Opry, but were told he was too young. In June 1982, Skaggs was inducted as the Opry's 61st member (and youngest at the time).

Skaggs has appeared on numerous television programs, including

Academy of Country Music Awards, Entertainment Tonight, Good Morning America, Grand Ole Opry 60th & 65th Anniversary, and The Today Show. He has received many awards over his music career — most recently, Gospel Voice Diamond Award (1993), Christian Country Artist of the Year (1993), NARAS (The Grammy, 1992), and Best Country Vocal Collaboration (1992).

Four years ago, Skaggs and his wife, Sharon White (of the musical group The Whites), founded Teens In Trouble, a non-profit organization which distributes money to charities assisting teenagers in crisis situations, such as drug, alcohol, and sexual abuse, pregnancy, debilitating injuries, and terminal illness.

The New Tradition

Listen to The New Tradition and you'll hear more than just another bluegrass band. Beneath the hot-pickin' and country-flavored vocals, echoes of misty Tennessee mornings, all-night gospel singings, church dinners, and an easy small-town view of life filters through the group's music.

The New Tradition is bluegrass music tuned to today. Its authentic Appalachian sound is influenced by country, southern gospel, and even jazz, which gives the group an appeal reaching outside traditional bluegrass circles.

The group won the 1991 Bluegrass Music in America and the 1993 Contemporary Bluegrass Gospel Group of the Year awards. Recordings include *Closer Than It's Ever Been* (1993), *Love Here Today* (1992), *Seed of Love* (1991), and *Bluegrass Gospel at Its Finest* (1990).

Danny Roberts, mandolin player and bass singer, founded The New Tradition in the early '80s, originally intending to do only regional weekend concerts. As the popularity of the group grew, the members signed with Brentwood Music in 1990 and quickly catapulted to national prominence.

Richie Dotson, co-owner of the group, plays banjo, sings harmony, and along with Roberts writes songs for the group. Kenny White joined in 1993 as flat-top guitar player, while the newest member is Ray Cardwell, who sings lead and plays bass.

Central to the group's identity is



The New Tradition

the music the members write. Home and family are frequent themes combined with the gospel message. The New Tradition blends old and new, with time-honored values expressed in a contemporary sound.

Sunday Morning Worship Service

John DeBrine

"Grow in grace so you won't groan in disgrace" is the familiar phrase coming from Barnstable/Cape Cod, Mass., on daily radio as John DeBrine hosts *Songtime*. The broadcast, which started in Boston in 1964, is now heard across America from New England to Hawaii.

Prior to his full-time involvement with *Songtime*, DeBrine served 11 years as pastor to the church that founded the New England Baptist Hospital. Now as host of *Songtime*, his speaking schedule takes him to churches and conferences across the nation.

His educational background includes Houghton College (doctorate degree), the University of Rochester, and Boston University (master's in communications).

David Smith

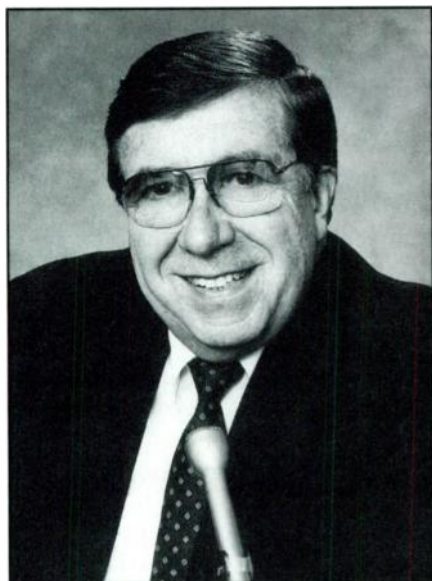
David Smith is a graduate of Oral Roberts University. He and his wife, Susan, were a part of Living

Sound, International, for three and a half years. Living Sound is a musical missionary evangelistic team which took them throughout the United States, Canada, Finland, Sweden, Scotland, England, Switzerland, South Africa, Zimbabwe, Israel, Poland, and Yugoslavia.

Presently, Smith is assistant professor of drama at Evangel College in Springfield, Mo., where his wife also teaches music. At Evangel, Smith has been the director of drama for 12 years.

Smith travels around the country doing dramatic interpretations of biblical characters, such as John the Baptist, the Apostle Paul, John the Beloved, King David, and the Christmas shepherd. He uses full costuming and make-up to bring the characters to life.

He and his wife have done guest appearances as Abraham and Mary in the musical *El Shaddai*. The Smiths have released one recording, *We Shall Behold Him*, featuring Susan's singing and the drama *John the Revelator*.



John DeBrine

Andre Dawson

Born in Miami in 1954, Andre Dawson has been a member of the Boston Red Sox since 1992, playing right field and serving as the team's designated hitter. In 1993, he hit his 400th career home run.

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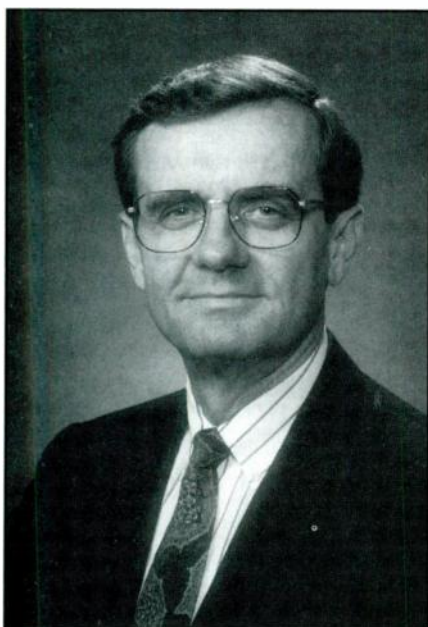
CASTING CALL . . .

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Formerly, Dawson played for the Chicago Cubs (1987-92) and the Montreal Expos (1975-86).

"Hawk" entered the ill-fated 1994 season with 412 career home runs and 1492 RBIs. Besides Willie Mays, Dawson is the only major league player with at least 2000 hits, 300 home runs, and 300 stolen bases.

In 1992, he became only the sixth major league player with 2500 hits. In 1991, Dawson was named National League Player-of-the-Week, his seventh career weekly



Mark Blankenship

honor, and was also a member of the National League's All-Star team for the eighth time (a starter for the seventh time).

Other career highlights include the seventh Major League player to have ten home runs and ten stolen bases for 12 consecutive years (1988); National League's Most Valuable Player and Player of the Year by *The Sporting News*, *The Associated Press*, and *Baseball America* (1987); 4th Silver Slugger Award (1987); 1st Gold Glove Award as a right fielder (1984); and National League Rookie of the Year (1977). In 1994, Dawson wrote two books (both with Tom Bird) — *Hawk* and *Andre Dawson*.

Mark Blankenship

Mark Blankenship is senior director of the music department of the Southern Baptist Sunday School Board. Previously, he was senior director of the Genevox Music Group.

Blankenship came to the board as editor of youth and adult music in 1974 from North Phoenix Baptist Church, where he was minister of music. He served in similar positions at First Baptist Church in Midland, Texas, and First Baptist Church in Belton, Texas. He also managed the youth/adult/general materials development section of the former church music department.

He holds a bachelor of music degree from Oklahoma Baptist University in Shawnee and a master of music degree from the University of Texas in Austin.

Blankenship has had more than 300 copyrighted choral works in print with Genevox and other publishers. Among his major choral works are "Kneel at the Cross," "The Followers," "Stearns and Company," "Praise to the Trinity," "Til Millions Know," and "Christmas Adoration."

In addition to being a prolific composer, he is an arranger, orchestrator, singer, and conductor. Blankenship is a frequent leader of conferences and workshops on composition, choral techniques, and church music ministry.

Alvin Slaughter

Alvin Slaughter is the former lead vocalist with the nationally acclaimed Brooklyn Tabernacle Choir. His latest release is *Champion of Love*.

In 1981, Slaughter found himself at one of the lowest points of his life. His marriage problems had escalated and he separated from his wife, Gloria, and their three children. However, through some miraculous circumstances in 1982, the Lord healed the broken marriage and restored Alvin's spiritual relationship and commitment to the Lord.

Sunday Night Praise Celebration

Bill Gaither

When Bill Gaither exchanged his high school teaching job for a full-time music career, he admits he



Alvin Slaughter

suffered from mixed emotions. He knew he'd miss the two-way communication, the excitement of turning kids on to new ideas, the challenge of creating an atmosphere for growth, and the joy of making learning fun. It took only a few concerts for him to realize he really hadn't stopped teaching at all; he'd just opted for a larger classroom with a potential world full of students.

To concert-goers, Gaither is the obvious leader of the trio bearing his name. He's the man at the piano, the one with the homey Hoosier one-liners who coaxes the audience into participation early in a concert with his comfortable, sing-along style. He's also a master of spiritual celebration.

As a boy growing up in Alexandria, Ind., Gaither dreamed of becoming a gospel singer. His mother used to tape gospel quartets on the radio when Gaither was in school so he could listen to the latest songs when he came home. Following high school, he launched a gospel quartet, but eventually gave up on the idea for lack of audience interest.

He worked his way through Anderson College (now Anderson University), earning a teaching degree in English in 1959, followed by a master's degree in guidance from Ball State University in 1961. His classroom success was immediate:

Continued on page 152

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former high school students still recall how quickly they'd complete assignments so time would permit Gaither to play his guitar and sing his songs.

An opportunity to transfer to his alma mater, Alexandria High School, proved to be life-changing. The first day on the job he met his match — literally. Gloria Sickal, a

substitute French teacher, reported for duty that same morning.

"People say that opposites attract," Gaither explained. "In our case, it was the likeness that pulled us together. The draw was philosophical; it also helped that she was pretty."

Gaither continued to write songs after he and Gloria were married in 1962. On weekends, he'd harmonize with his brother and sister, Danny and Mary Ann, as they played the church supper circuit. He wrote material because he need-

ed material. His compositions sparked favorable responses among audiences since he took care to avoid stilted language. Ideas came from everyday life, and while he insisted they be theologically sound,

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Bill and Gloria Gaither

they also had to be stated in understandable terms.

"One of Bill's strengths is his creativity," says Gloria. "He's very good at coming up with wonderful kernels of ideas, then it's my job to distill them to specific words."

If a single Gaither song was responsible for catapulting him to the top of the industry, it was "He Touched Me," nominated for a Grammy in 1969. It received international recognition when Elvis Presley, whose Memphis, Tenn., roots also went deep into gospel music, recorded it. "He Touched Me" was cited that year as having more impact on the listening public than any other song in the nation.

Gaither received the Dove award in 1969 as "Songwriter of the Year," a title he also earned consecutively from 1972 through 1977. He was inducted into the Gospel Music Association Hall of Fame in 1982. He is currently an active member of Anderson University's board of trustees and, with Gloria, is co-chair of the school's endowment campaign.

International Luncheon

Luis Palau

Now well into his third decade of mass evangelism, evangelist Luis Palau has spoken to millions of people in 95 nations through radio and television broadcasts, and face-to-face to 11 million people in 62 nations. Since 1990, the Luis Palau Evangelistic Association has led evangelistic crusades in ten U.S. cities, including Des Moines, Iowa; San Antonio; Phoenix; Fort Worth, Texas; and California's San Fernando Valley.

Equally at ease speaking English or Spanish, Palau says in his autobiography (*Calling America and the Nations to Christ*, 1994): "Sometimes it seems I have been preaching all my life. Actually, although I began preaching in Argentina as a teenager, it really wasn't until I was in my thirties, that God opened the door for me to pursue full-time mass evangelism."

Palau held his first crusade during 1966 in Bogota, Columbia. Since then his ministry has grown by leaps and bounds. During the 1970s, Palau and his team conducted evangelistic crusades and rallies throughout Latin America. By the early 1980s, Palau's ministry had spread to Britain and Europe.

Huge crowds in locales as diverse as Argentina and Brazil, Colombia and Costa Rica, Denmark and Guatemala, Hong Kong and Hungary, India and Indonesia, Jamaica and Mexico, New Zealand and Peru, the Philippines and Romania, Russia and Singapore, and Thailand and the United States have packed out concert halls, arenas, and stadiums to hear him. More than half a million people have committed their lives to Jesus Christ.

His Spanish radio programs, *Luis Palau Responde* and *Cruzada*, are broadcast on 300 stations throughout Latin America and the United States. His live televised counseling program, *Night Talk with Luis Palau*, is aired during an evangelistic crusade. *Luis Palau Responds*, a two-minute daily radio segment, went on the air in September 1993 and is now on 200 stations nationwide.

Palau has written more than 35 books and booklets in both English

and Spanish, including *Healthy Habits for Spiritual Growth*. He is also the author of more than 100 articles published in *Charisma*, *Christian Herald*, *Christian Parenting Today*, *Christianity Today*, and many other periodicals.

Palau completed the graduate



Luis Palau

program of Multnomah School of the Bible (now Multnomah Biblical Seminary) in Portland, Ore., in 1961. He became an ordained minister in Palo Alto, Calif., during 1963.

Huntley Brown

Huntley Brown grew up in a Christian home and at an early age accepted Christ. When he was nine years old in St. Ann, Jamaica, his mother bought a second-hand piano and sent his brothers Lenworth and Phillip off to lessons. Without knowing how to read music, Brown imitated on the piano everything he heard until finally his father — who played the accordion and a little piano as a hobby — gave Brown some basic instructions. After that, Brown spent countless hours working to transform the music in his heart to the piano.

While attending Iona Christian High School in Ocho Rios, Brown had a few piano lessons from a family friend, Paul Tucker. But mostly, he taught himself by listening to

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CASTING CALL . . .
 Continued from page 153

records by Oscar Peterson, Vladimir Horowitz, and his good friend and fellow Jamaican, Monty Alexander.

By the time he graduated from high school, Brown was an accomplished pianist and immediately became part of the Jamaica hotel circuit. While he made good money, Brown had trouble playing in night clubs because of his commitment to Christ. He finally rededicated his life to Christ and gave up his band (one of the top in Jamaica) to commit his life full-time to whatever



Huntley Brown

God had in store for him.

In 1984, Brown arrived in the United States to attend Judson College near Chicago, where he received good Christian teaching and musical instruction. He toured America, Europe, Mexico, Jamaica, and Haiti as accompanist and soloist with the Judson College Choir. He began playing regularly for Willow Creek Church in Barrington, Ill., and doing more and more solo concerts. After graduating from Judson in 1988, he went on to receive his master's degree in piano performance from Northern Illinois University.

In June 1992, Brown married Annette Chestnut, his college sweetheart. His wife, who grew up on the island of Barbados, is a certified

public accountant and his manager.

Brown is a deacon and regular pianist at the First Baptist Church of Big Rock, Ill. He is also the resident pianist on Chicago's WCFC-TV, where he can be heard daily on *Among Friends* with host Jerry Rose. And as part of the Billy Graham Association, he plays all over the world in evangelistic crusades and conferences.

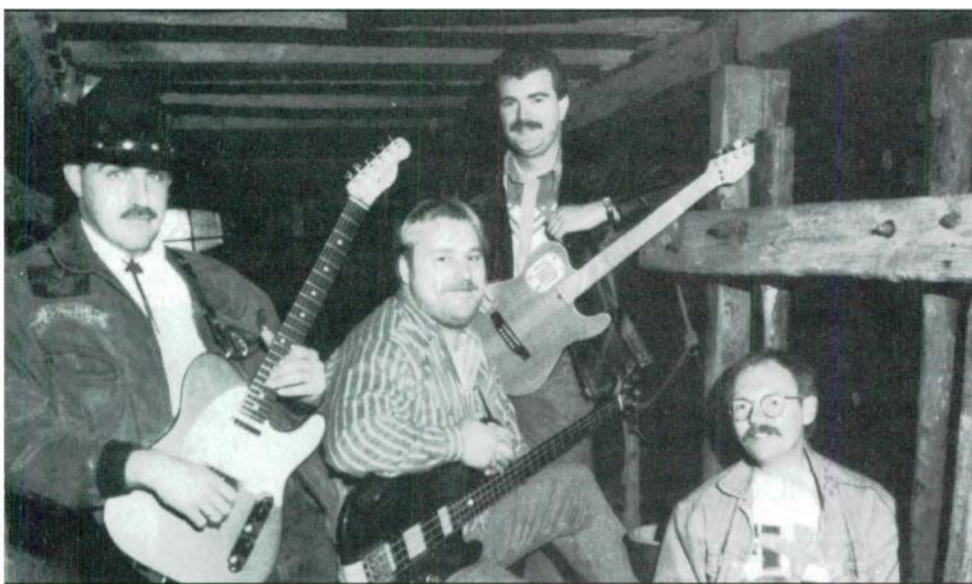
The Country Trail Band

"The music is country, the message is Christ" — in short, this is what the Country Trail Band is all about. Four friends who had gained wide experience in several

album had favorable reviews in Christian music magazines in the United States as well.

The Country Trail Band consists of Ruud van de Meeberg on drums and harmony vocals, Hans Steeds on bass guitar and harmony vocals, Frans van Herwijnen on lead guitar, and Wim Pols on lead vocals and rhythm guitar. The band derives the main part of its repertoire from the rich heritage of American country gospel music, ranging from traditional to contemporary work by writers like Paul Overstreet and Bruce Carroll.

Pols wrote three songs on the band's first CD and nine songs on



The Country Trail Band

musical fields but shared a mutual desire for Christian country music formed the band in 1986. At first, they played only occasionally, but after positive reactions from the public and media, they turned the Country Trail Band into a closely knit team.

The band has played in churches, outdoor campaigns, and Christian and secular festivals throughout the Netherlands, its home country. Its first release, *Don't Play for Nothing*, received considerable airplay and the Evangelical Broadcasting Corporation devoted a television special to the project. The title track remained on the Christian country charts in the Netherlands for a record 13 months and the

its second release, *In the Eye of the Storm* (January 1994). The group's new lead guitarist, van Herwijnen, wrote three songs on its second CD.

In addition to its musical ministry, The Country Trail Band's performances support causes focusing on children and combining material help with biblical education. The band asks only traveling expenses for its performances plus a gift or offering for the cause selected. In this way, the group was able to raise a considerable amount in 1993 for a home for street children in Brazil. In 1994, The Country Trail Band supported a day-care center for children in Bolivia.

Continued on page 156

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CASTING CALL . . .
Continued from page 157

Rehoboth's weekly radio and television broadcast, *There's Hope*, has gained national attention. The production, which received the "Television Program Producer of the Year" award from NRB in 1988, is now broadcast in all 50 states, Canada, Mexico, and the Caribbean.

As a recognized speaker on Christian issues, recently Lee has been a guest on numerous national television shows, as well as writing frequent editorials for newspapers and magazines. Those outlets include: *CBS News with Dan Rather*, *NBC News with Tom Brokaw*, *CNN News*, *Moody Broadcasting Network*, *The 700 Club*, *CBN Radio Network*, *Focus on the Family*, *Headline News*, *Sonya Live in L.A.*, *USA Today Television*, *USA Today*, *London Times*, *Atlanta Journal*, and *Los Angeles Times*.

He has also written many books, including *The Unfailing Promise*, *Miracles Still Happen*, *Angels of Deceit*,



Phillips, Craig & Dean

and *There's Hope for the Hurting*. Lee and his wife, Judy, reside in the Atlanta area.

Phillips, Craig & Dean

*Voted "New Artist of the Year" by the *Christian Research Report's*

readers.

*Had the number one CCM Song of the Year "Favorite Song of All."

*Received a Dove nomination.

Phillips, Craig & Dean (PC&D) achieved all of that with their self-titled debut album. Their second release (*Lifeline*) cemented the trio's success.

Though PC&D success might seem to have been an overnight phenomenon, Shawn Craig is quick to point out they had each been involved in musical ministries for a long time. "We didn't start singing yesterday. We were each doing our own thing."

Each member of PC&D (Randy Phillips, Craig, and Dan Dean) had released an independent solo album before forming the trio and each was known as an accomplished songwriter. A native of Austin, Texas, Phillips is the tunesmith responsible for Grammy-nominated Christ Church Choir's *Healer in the House*.

Another native Texan, Dean's writing credits include songs by The Cathedrals and Janet Paschal. One of Christian music's most successful songwriters, Craig penned Michael English's Dove Award-winning "In Christ Alone" (the unofficial theme song of quarterback Frank Reich and the Buffalo Bills), Michelle Wagner's "I Will Pray for You," and The Gaither Vocal Band's "Beyond the Open Door."

All three are in pastoral min-

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istry at their home churches, balancing heavy schedules with the needs of their collective congregations. Phillips and Dean are married with children.

Women's Luncheon

Elisabeth Elliot

Elisabeth Elliot was born in Brussels, Belgium, where her parents served as missionaries. She graduated from Wheaton College and later went to Ecuador as a missionary.

In 1953, she married a former classmate, Jim Elliot. Together they worked on translating the New Testament into the language of the Quichua Indians. Their daughter, Valeria, was born in 1955. Ten months later, in January 1956, Jim was speared to death by the Auca Indians while attempting to take the gospel to that primitive tribe.

Elliot continued her work among the Quichuas and later, through a nearly unbelievable series of events, she and her daughter lived and worked among the Aucas for two years.



Elisabeth Elliot

She returned to the United States and in 1969 she married Addison Leitch, a professor at Gordon-Conwell Theological Seminary. Leitch died of cancer in 1973.

Today, Elisabeth Elliot is an internationally known speaker and the author of a number of books,

including *Shadow of the Almighty*, *Passion and Purity*, *A Path Through Suffering*, and *The Shaping of a Christian Family*.

She is also heard daily on the 15-minute radio program *Gateway to Joy*. The program addresses women's issues on marriage, motherhood, femininity, singleness, aging, holiness, and other pertinent topics. *Gateway to Joy*, a production of Back to the Bible, began in 1988 and is on stations in the United States and Canada.

Elliot and her husband, Lars Gren, make their home north of Boston. Her own life is evidence that a life offered to God can be one's gateway to joy.

Sarah Utterbach

Wife, mother, grandmother, pastor/teacher, trustee, administrator, ministry of helps advisor, counselor, radio broadcaster — no matter which of these hats she is wearing, it is a combination of what she says and how she says it that convinces any listener that Sarah Utterbach is sold on Jesus and the Word of God.

Although raised in a Christian home in Norfolk, Va., worldly pleasures proved to be an attractive detour for Utterbach. It is because she survived the experiences contrary to her Christian upbringing that she can minister with such credibility to both the sinner and saint who is not totally submitted to Christ.

Sarah Utterbach rose from the ghetto, defying the odds many face. The difference in this woman is that she decided early in life that a ghetto is not where you live, but rather a state of mind. Still, when she had all the creature comforts she desired, Utterbach found herself on the balcony of a high-rise building, contemplating suicide. Without Jesus, all the world's amenities brought her to a dead end.

As an adult, she was active in the church, but a true understanding of her life in the body of Christ had not begun to emerge. Her involvement was more a religious exercise than a relationship with Jesus Christ. After being exposed to Bible teaching ministries, Utterbach and her husband, Clinton, began holding a Bible study in their home.

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FOR JOSH McDOWELL



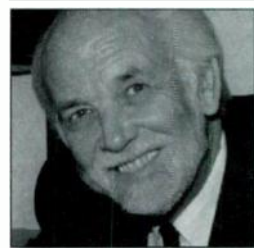
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CASTING CALL . . .

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Eventually, the two left their management positions in the secular arena to attend RHEMA Bible Training Center in Tulsa, Okla.

In 1980, the Utterbachs founded and have since co-pastored Redeeming Love Christian Center (RLCC), now located in Nanuet, N.Y. There are three major branches at RLCC — *Listen to Jesus, Horizons Unlimited*, and *The Choice Is Yours*.



Sarah Utterbach

Listen to Jesus is an international radio broadcast co-hosted by the Utterbachs. The broadcast first aired in 1981 as *The Word Alive*.

Published since 1987, *Horizons Unlimited* is the ministry's magazine. Offered free, this quarterly, four-color publication has wide readership.

In March 1993, *The Choice Is Yours*, a live call-in show hosted by Sarah Utterbach, debuted on WMCA-AM/New York. Prayer partners man the telephone lines at the radio station as well as in Nanuet.

Vernon McLellan

Vernon McLellan is an author, international speaker, broadcaster, and violinist from Charlotte, N.C. A native of Vancouver, British Columbia, and a graduate of Trinity Col-

lege of Music in London, he is a former editor of *Campus Life Magazine*, published by Youth for Christ, International.

For ten years, McLellan was director of media for Every Home for Christ, International. He has written for numerous Christian publications and has criss-crossed the continent and 60 foreign countries speaking and giving concerts.

He also served as director of church relations for the Lausanne Committee for World Evangelization. For many years, McLellan supervised television program productions in French, Spanish, Italian, Japanese, Thai, and Chinese.

His best-selling books include *Proverbs for People, Love Lines, Wise Words from a Wise Guy, Read My Quips, Timeless Treasures, and Christians in the Political Arena*. More than 300,000 copies of his books are now in print.

McLellan's violin recording, *Song of Joy*, is a combination of traditional and contemporary songs uniquely backed by brass, woodwind, and percussion instruments. He is also noted for performances on a 1/16th size Japanese violin.

He has been a talk and music guest on the Christian Broadcasting Network, Trinity Broadcasting Network, and Canada's *100 Huntley Street* as well as at many National Religious Broadcasters and Christian Booksellers Association conven-



Vernon McLellan



Sharalee Swanson

tions. He is a member of the Charlotte Philharmonic Orchestra and the International Press Association.

Sharalee Swanson

Sharalee Swanson has been singing for 20 years. Her vocal experience includes being a professional performer for Walt Disney Productions as a singer in "Voices of Liberty" at the Epcot Center, a starring role in "Diamond Lil" at the Magic Kingdom, and as a national touring performer in various major Disney productions.

Swanson is also a composer of gospel music whose work has been performed by the industry's major artists. She has received numerous nominations for Gospel Music Association's Dove Awards.

Sandi Patty, Larnelle Harris, Andrae Crouch, and Phil Driscoll are just a few of the artists she has toured with as a guest performer. Swanson also was the opening act for several of Pat Boone's world tours.

She appeared on the CBS television series, *Your Hit Parade*, and was lead singer for the syndicated television series, Johnny Mann's *Stand Up and Cheer*. Guest appearances include *The Tonight Show*, Bob Hope specials, and the Super Bowl.

Other programs Swanson has been associated with on the United Christian Broadcasting Network (Concord, Calif.) include *Coast To Coast*, the network's daily flagship

show; *Let's Get America Back To God*, a nationally syndicated program focusing on key issues facing America today; *WYSIWYG*, a nationally syndicated show taking a contemporary look at tough Christian issues; and *Nite Lite*, a fast-paced, youth-oriented show.

Swanson is currently the host of the nationally syndicated radio program *Chronicles in Life with Sharalee*. She is also a former co-host of *The 700 Club* with Pat Robertson.

In addition to her singing and broadcasting experience, Swanson is also a published author and national seminar and conference speaker.

Anniversary Banquet

Jack Hayford

Jack Hayford is the senior pastor of The Church On The Way, the First Foursquare Church of Van Nuys, Calif. What began as a temporary assignment to pastor 18 people in 1969 has grown to 8000 members, with an amalgamate weekly attendance between 9000 and 10,000.

Hayford's teaching and personal ministry has also increased; he speaks to denominational and interdenominational gatherings at colleges, seminaries, and parachurch organizations.

His sphere of worldwide ministry includes distributing over 60,000 cassette teachings annually, totalling over 1 million in circulation; writing more than two dozen books (*The Beauty of Spiritual Language* and *The Heart of Praise* are among recent releases); composing over 400 songs, hymns, and other musical works ("Majesty" is one of his more well known); and a media ministry on over 150 radio stations daily and on national television weekly via Trinity Broadcasting Network (TBN).

He is a graduate of LIFE Bible College, Los Angeles, (1956) and Azusa (Calif.) Pacific University (1970). He also serves on the boards or key committees of several Christian organizations, including National Religious Broadcasters (NRB) and the Lausanne Committee for World Evangelization.

Hayford and his wife, Anna, (whom he married in 1954) were national youth directors for the International Church of the Four-

square Gospel (1960-65). During the next eight years, he served on the faculty of LIFE (1965-73), five of those years as dean of students. From 1977-82, he was president of LIFE Bible College, while simultaneously pastoring The Church On The Way.

As a national and international conference speaker, Hayford has given plenary messages at such events as — Lausanne II Congress on World Evangelization in Manila, Philippines (1989); NRB national conventions (1989, 1988, 1985); the National Association of Evangelicals convention in Kansas City, Mo., (1986); and the Gospel Music Association convention in Nashville, Tenn. (1985).

His media ministry encompasses both radio and television. He is the teacher on *Living Way*, a national daily radio broadcast. Also, The Church On The Way's Sunday evening service is aired live throughout the West Coast.

Hayford is the speaker on *Living Way*, a half-hour weekly syndicated telecast. *The Church On The Way* one-hour weekly broadcast is shown nationally on TBN and several independent Christian television stations.

He has been a guest on the Christian Broadcasting Network, TBN, 100 Huntley Street, *Haven of Rest*, and other television and radio programs, including ABC's *Prime Time Special* and *The Merv Griffin Show*. Hayford has received several awards, including Clergyman of the Year Award (1985) and four Religion in Media's Angel Awards for his writings.

The Burchfield Brothers

Jonathan Burchfield's favorite instrument was the guitar. After watching his father play, he took it up and developed a great passion for it. At age 18, he left home to go on the road with The Spurrllows, a 13-piece group backing up country music star Roy Clark.

When Jonathan settled down, he taught guitar for several years and studied piano and theory at Olivet Nazarene University (ONU). It was then that he began performing and recording with his younger brothers Mark and Ben. In 1982, the brothers

Continued on page 162

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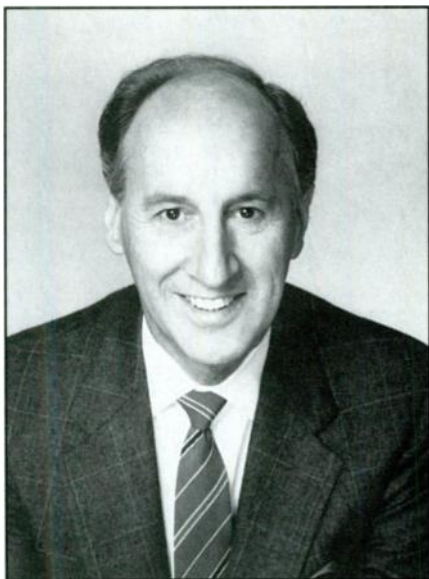
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moved to Nashville to become a part of the music community.

Jonathan is a featured soloist annually at the Chet Atkins Society in Nashville to showcase his five-finger style of play on the guitar. The world's best guitarists perform there by invitation only.

He has also performed with Dino, Dave Williams, Phil Keaggy, Boots Randolph, Diana Trask, The Fifth Dimension, and is working with Earl Klugh and Tommy Jones. Jonathan has toured with the Owens Family, Paul & Ann Downing, and Higher Ground.

Ben Burchfield's first love was for percussion instruments, but he also played piano. He received a music degree from ONU in percussion and classical piano, which ultimately led him to the marimba. (The marimba is played with mallets but the notes are like a keyboard.) Because of the marimba's size, he switched to the mallet kat, which brought percussion and



Jack Hayford

piano together on the same keyboard. Ben plays the mallet kat with his hands and mallets to get nearly 200 different sounds.

In concert, the Burchfields blend their instrumental music with testi-

monies and shared life experiences. Some of their recordings include *Clair de Lune*, *Wind Beneath My Wings*, *Smoky Mountain Memories*, *A Classic Christmas*, *Wave*, and *Hymns by the Sea*.

The Ralph Carmichael Big Band

In a world where fame and notoriety can come and go like flavors of the month, Ralph Carmichael is an enduring presence. As an arranger and conductor, he's shaped the music of many of the biggest names of modern pop music. As a writer, producer, and record executive, he was one of the driving forces in the creation of contemporary Christian music.

With his latest release, *Strike Up The Band*, Carmichael is right back where he's most at home — leading the band. The album features 12 of Carmichael's most beloved songs reborn with all the heart and soul of the Big Band Era and all the energy and sparkle of contemporary pop. With Frank Sinatra, Linda Ronstadt, Natalie Cole, and Barry Manilow enjoying great success across the board with big band projects, it's clear the sound is as popular and timeless as ever.

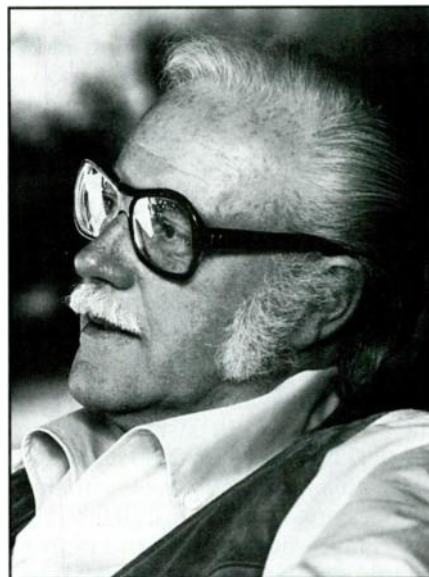
Carmichael, a pastor's son, grew up with music in his home, as his father played trombone and very "undignified" ragtime piano. Wanting to make sure his son had the kind of lessons and private training he himself had been denied as a child, the elder Carmichael started Ralph in violin lessons when he was only four. Over time, piano, trumpet, and voice were added to his repertoire.

Committing his life to Christ at age 17, Carmichael finished high school and went on to Southern California Bible College, where his musical talents began to flourish. Immersed in the traditional music of the church, he also kept one ear on the pop and big band music that was all the rage.

While still in school, he received a scholarship for one of his bands to appear on local television once a week, playing big band arrangements of gospel standards. The show, *The Campus Christian Hour*, ran for over a year and won an Emmy.

Carmichael spent five years as

the minister of music at a Los Angeles Baptist church, where he wrote the classic hymn "The Savior Is Waiting." He also had begun writing the film scores for World Wide Pictures, the company producing full-length feature movies for Billy Graham's organization. He composed a number of standards, including "He's Everything To Me," during his tenure at World Wide.



Ralph Carmichael

Recording much of his work in the Capitol Records studios in Hollywood, Carmichael was soon doing arrangements for other Capitol artists. His resume includes work with Pat Boone, Rosemary Clooney, Nat King Cole, Bing Crosby, and Ella Fitzgerald. He also did music for *I Love Lucy* and other popular television shows and had a long association with pianist Roger Williams with whom he scored the million-selling smash, "Born Free."

As the rock revolution took hold in the '60s, Carmichael wanted to write something his teenage daughter could relate to. The results were a number of classic church musicals built around modern folk and folk/rock instrumentation. The Carmichael musicals almost single-handedly introduced contemporary music into the church.

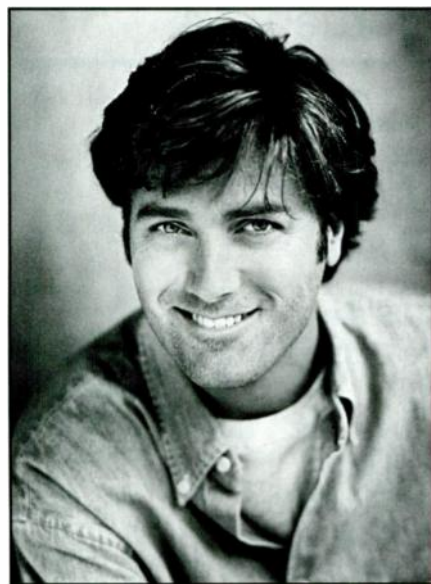
Carmichael formed Light Records to be a vehicle for this new music genre he helped to create, which would come to be known as contemporary Christian music. Art-

ists signing on with Light include pioneers such as Andrae Crouch, the Winans, Rez Band, and Bryan Duncan. Since 1990, Carmichael has been the musical director for the Young Messiah tour, the highest-grossing Christian musical tour in history.

Michael W. Smith

When he first appeared on the scene as a recording artist back in 1983, little did Michael W. Smith know the important role he would play in blurring the lines between the Christian and pop music worlds. In over a decade, he has become the winner of accolades as diverse as a Grammy award, multiple Dove awards, a 1992 American Music Award for "Favorite New Adult Contemporary Artist," and recognition as one of the world's "50 Most Beautiful People" by *People* magazine:

With the release of eight previous albums (four gold-certified, two nearing platinum), Smith has carried his prescription for positive change to the airwaves. His album, *Change Your World*, garnered three



Michael W. Smith

Dove nominations in 1994. Other recent releases include *The First Decade 1983-1993* and *The Wonder Years 1983-1993 CD Boxed Set*.

Born in Kenova, W.Va., Smith began his music career by playing in rock bands around the town. He attended college for a short time: "I

grew up playing by ear, but music departments don't cater much to playing by ear." After deciding not to continue college, he returned home and wrote songs while working part-time jobs.

In 1978, a contact with a Nashville publisher led to a meeting. Four weeks later, he moved to Nashville. After having several cuts of songs he'd written recorded, Smith signed on in 1981 as staff writer at Meadowgreen Music, a division of Tree International.

He also met his wife, Deborah, in Nashville. Deborah was a songwriter, too, penning all the lyrics on her husband's first album, *Michael W. Smith Project*. Smith's other songwriting partners now include Amy Grant, Wayne Kirkpatrick, Diane Warren, and David Foster.

In 1982, he began touring with Amy Grant as her keyboard player. In the fall of 1982, Smith opened the show for Grant. He signed with Reunion Records in 1983 and released his first album, which received several Dove nominations. His follow-up, *Michael W. Smith 2*, received a Grammy in 1984.

Other albums followed: *The Big Picture* (1986), *i 2 (EYE)* (1988), *Michael W. Smith Christmas* (1988), *Go West Young Man* (1991), and *Change Your World*.

"Place In This World" from *Go West Young Man* gave Smith his first mainstream hit, scoring No. 6 on *Billboard's* Hot 100 and No. 4 on *Radio & Records* AC chart. Appearances on *Live with Regis & Kathie Lee*, *Entertainment Tonight*, *Arsenio Hall*, and *The Tonight Show* followed.

Smith has written more than 200 songs (recorded by himself and other artists), and performed before millions on his international tours. Most recently, his recording of "What We've Come Here For" on the *Songs From the Loft* project garnered him a 1994 Dove Award for "Praise and Worship Album of the Year."

Sarah E. Smith is managing editor of *Religious Broadcasting* and associate director of media relations for National Religious Broadcasters.

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NRB 95 Convention Schedule

Friday, February 10

Noon - 5:00 p.m.
Exhibitor Registration & Set-up

Saturday, February 11

8:00 a.m. - Noon
NRB Board of Directors Annual Meeting

9:00 a.m. - 7:00 p.m.
Exhibit and General Registration

Noon - 2:00 p.m.
NRB Board Luncheon

2:30 p.m. - 5:00 p.m.
Annual NRB Member Business Meeting

7:00 p.m.
Opening General Session

9:30 p.m.
NRB Board of Directors Reception

Sunday, February 12

7:00 a.m. - 9:30 a.m.
Auxiliary Functions

9:00 a.m. - 6:00 p.m.
Registration

10:00 a.m.
Worship Service

1:00 p.m. - 6:00 p.m.
Exhibits Open

2:00 p.m. - 6:00 p.m.
Television Program Showcase

2:00 p.m. - 4:00 p.m.
IRB Seminar

4:30 p.m. - 5:30 p.m.
IRB Awards Presentation

5:30 p.m.
IRB Reception

7:00 p.m.
Praise Celebration

9:30 p.m.
Auxiliary Functions

Monday, February 13

7:00 a.m. - 9:00 a.m.
Auxiliary Functions

9:00 a.m. - 6:00 p.m.
Registration

10:00 a.m. - 6:00 p.m.
Exhibits Open

10:00 a.m. - 11:15 a.m.
Educational Sessions

Noon
International Luncheon

3:00 p.m. - 4:15 p.m.
Educational Sessions

6:30 p.m.
Auxiliary Functions

Tuesday, February 14

7:30 a.m.
All Media Breakfast

9:00 a.m. - 4:00 p.m.
Registration

10:00 a.m. - 4:00 p.m.
Exhibits Open

10:00 a.m. - 11:15 a.m.
Educational Sessions

Noon
Women's Luncheon

3:00 p.m. - 4:15 p.m.
Educational Sessions

4:30 p.m. - 6:00 p.m.
Auxiliary Functions

6:30 p.m.
52nd Anniversary Banquet
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9:30 p.m.
Anniversary Reception
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For advertising opportunities in Religious Broadcasting, please contact Dick Reynolds at (704) 393-0602, or fax (704) 391-2499, or call his assistant, Liz Oliver, at (703) 330-7000.

Stop the Statistics

[*Editor's note: This month, Religious Broadcasting magazine introduces a new column, "Segue." An editorial designed to pave the way from reading the articles to applying the information in the real world, "Segue" will be written by the magazine's editorial staff on a rotational basis.*]

Ben Wilson is a statistic. Ten years ago this past November, the 17-year-old Wilson was walking between his home and Chicago's Simeon High School when he accidentally bumped into another teenager. For the imagined "offense," the second youth pulled out a gun and shot Wilson, fatally wounding him.

Two days later, when he died, Wilson became a statistic.

Just weeks before his murder, the 6-foot-8-inch Wilson had been one of *Street & Smith's* pre-season high school All-America selections. After leading his team to a 30-1 record and the Illinois Class AA state title as a junior, Wilson had been tabbed as the tenth best player in the country heading into his senior season.

Recruited heavily by such universities as Illinois and Indiana, his coach Bob Hambric described Wilson as "a very spirited young man, very emotional, and plays the game like Magic Johnson." Wilson never had a chance to fulfill his dreams.

In the decade since his death, Wilson's tragic story has become increasingly commonplace. As described by Jerry Buckner in this month's *Religious Broadcasting*, Wilson was a member of "an endangered species" — the American black male.

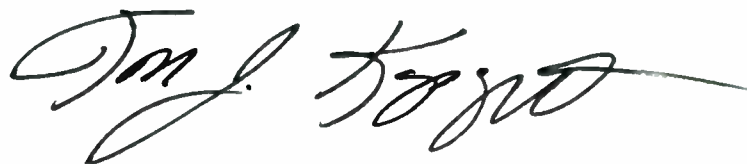
According to Buckner, in the four years following Wilson's death, more than 30,000 black males were murdered. In fact, as journalist Bill Moyers noted in the January 8 edition of *Parade Magazine*, black youths are six times more likely to be murdered than their white peers. And more than 90 percent of young African-American victims are killed by other black youths, says Buckner.

For every Ben Wilson who loses his life, our society potentially fails to feel the effect of the next Benjamin Carson, Colin Powell, Clarence Thomas, Howard O. Jones, Ben Kinchlow, Alvin Slaughter, or Andre Dawson.

Many urban black communities have had to contend with gang-sponsored crime for two generations. Help is needed and religious broadcasters can provide it through ethnic-based programming, special community outreaches, or cross-cultural cooperation.

Can the outlook for Black America — especially its male population — improve? Buckner believes it's possible. So does Pastor James Manning of Bethelite Community Church, who has a vision of 50,000 righteous men living in Harlem. Again in *Parade Magazine*, Moyer cited how African-American churches in Boston are offering "dynamic Bible classes that motivate [imperiled kids] in new directions."

There is indeed hope. It's just a matter of stopping the statistics.



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