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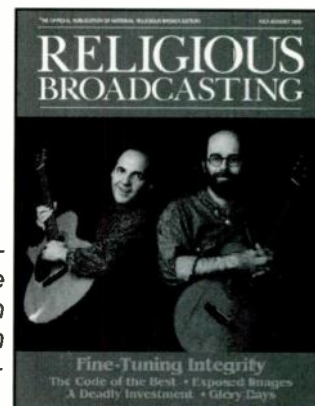
Integrity Times Two: Michael Card & Phil Keaggy

by Sarah E. Smith and Christine L. Pryor

Two of Christian music's most respected men share their insights about integrity, accountability, and life.

Fine-Tuning Integrity

Integrity, ethics, and finances are some of the most sensitive issues facing today's religious broadcasters. Life in the '90s tends toward the gray areas, with more integration and less separation. Keeping holiness intact while living in a fallen world is never easy, but this issue of Religious Broadcasting should make your way a little smoother.



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Keeping the Faith

Recently, my good friend George Sweeting, chancellor of the Moody Bible Institute, wrote a very insightful article in the April issue of Moody magazine. It was a help to me and I wanted to share its message.



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

It has been observed that a river without banks becomes a swamp. The banks channel the river, giving it direction and power. In a similar way, there are banks to guide individuals and institutions to "fight the good fight of faith" [I Timothy 6:12] and to "keep the faith" [II Timothy 4:7].

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The faith that we are to keep is given to us in the Scriptures. It's not enough, however, to know the faith. Secondly, we must *affirm the faith*. Biblical Christianity is contrary to the natural man and can't be maintained without continual affirmation. That's why we're instructed to "fight the good fight of faith."

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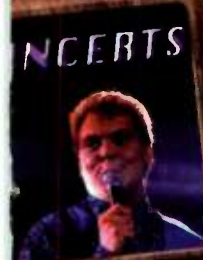
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Striving for Perfection

This month, National Religious Broadcasters (NRB) chairman Bob Straton has asked NRB executive committee member Brian Erickson to present "Signing On."



Brian Erickson is executive director of Back to the Bible in Lincoln, Neb., and a member-at-large of National Religious Broadcasters executive committee.

Your car has an annoying vibration at 53 miles an hour, so you call your local mechanic. He asks what kind of car it is. You reply, "It's an 1989 Thrashmaster with the dynamic-duo, turbo, counter-rotating front-wheel drive."

"Yeah," he responds. "They'll do that."

You just had your kitchen remodeled and the brand-new, decorative cabinet doors stick when the weather is hot and humid. A call to your supplier, and, "Yeah, they'll do that."

Undoubtedly, we have all heard the brush-off expression, "They'll do that," sometime in our lives. We have come to accept that there are some inevitable annoyances and there's nothing we can do about them. We have come to accept mediocrity as the standard and we complacently reject the idea that maybe there is something that can be done.

When Jesus called us to perfection because He is perfect (Matthew 5:48), He left no room for substandard performance. He called us to a higher level of expectation and performance. There are no excuses for behavior in our personal or corporate lives that is anything less than the best. God has set the standard for "perfect" and we are expected to be like Him.

We are in Christian broadcasting. For those who tune in to our stations or programs, we may be the only example of Christ they see or hear.

Do we dare do less than our very best?

Do we dare present the Gospel in a way that brings embarrassment to His name?

Do we dare get careless with the facts of an illustration because the truth didn't quite make the point?

Do we dare conduct the business aspects of our ministry in anything less than a totally professional manner, dismissing carelessness or ineptness by claiming that "God will bless and protect us from any foolish actions because His hand is on this ministry?"

Do we dare use the communication vehicle God has given us to discredit or even seek to destroy the ministry of others who are working in His great harvest field?

Do we dare ask for financial help or use whatever resources God gives us in a way that is anything less than totally honest?

In this issue of *Religious Broadcasting*, we are dealing with ethics and accountability. While we have the Evangelical Council for Financial Accountability, NRB, and a host of other accountability organizations, there would be no need for them if we all heeded Jesus' command to be perfect, to pursue excellence (Philippians 1:9,10), and to be holy (1 Peter 1:16).

Let's agree together we will send a message to the unsaved masses that God has set the standard for us. Let's not be guilty of the charge, "Oh, well, that's Christian broadcasting. They'll do that." ^{RB}

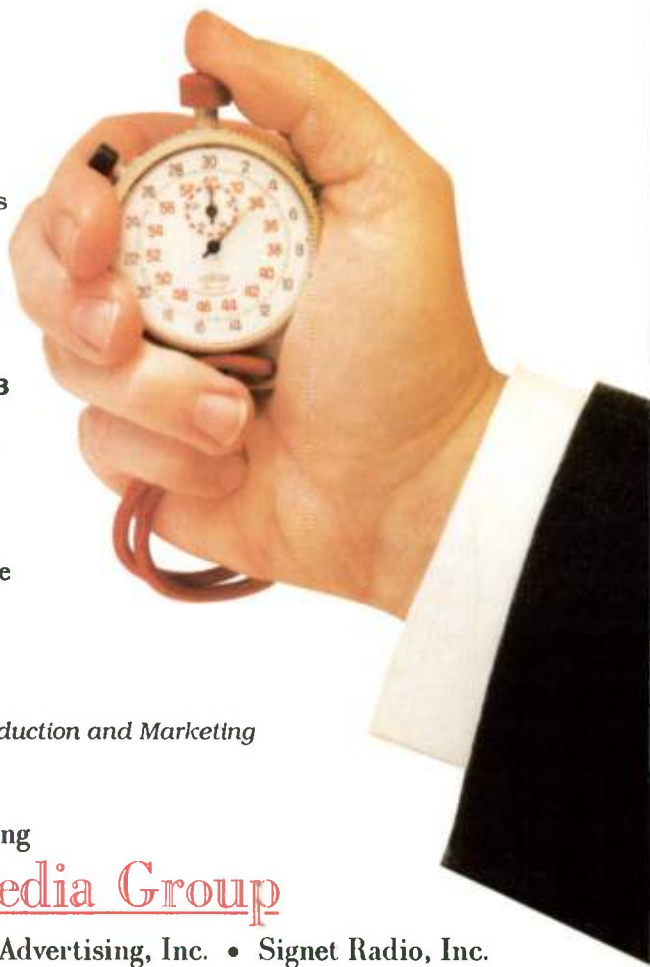
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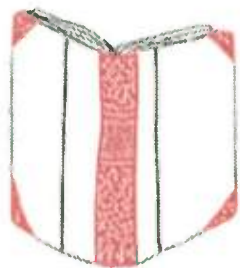


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Continued on page 48



IN THE BEGINNING WAS THE WORD

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Dick Bott, President
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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."

At Bott Radio Network, we believe that knowing God's Word, and then applying it to our lives, as well as to the issues of our day, is the *only* way to effect *real* change ... in the hearts and the lives of people in America ... as well as the rest of our world.



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NRB Opposes Non-Commercial Criteria

National Religious Broadcasters (NRB) has gone on record as opposing proposed changes to the criteria used by the Federal Communications Commission (FCC) to select among competing applicants for new non-commercial broadcast stations. NRB hopes to persuade the agency the proposals carry too great a risk that such criteria could be used to exclude religious broadcasters from consideration when awarding a new noncommercial educational (NCE) license.

NRB, of course, has long been concerned about various proposals advanced at the FCC which could limit access to the airwaves for religious broadcasters. This particular proposal involves the special agency licensing rules of NCE stations.

(For both television and radio, particular frequencies are set aside exclusively for the use of NCE programming. While such stations generally must satisfy the technical standards applied to all broadcasters, NCE licensees are freed from certain program-content obligations required of commercial broadcasters.)

Under current practice, when two applicants for a noncommercial station apply for mutually exclusive frequencies, the commission holds a comparative hearing. Essentially the same process is used to select from among competing applicants for a new commercial station, but the criteria used to select the licensee differs in the two settings.

The comparative criteria for commercial stations — including minority and female ownership and the “integration” of owners into station management — are more detailed and have been the subject of several court challenges.

At a comparative hearing involving NCE applicants, the FCC currently focuses on “the extent to which each of the proposed operations will be integrated into the overall cultural and educational objectives of their respective applicants.” Under this standard, the agency does not prefer secular applicants over religious broadcasters; the commission has previously determined that it has no

basis to choose one applicant over another simply because one applicant’s programming goals may be rooted in its sectarian ministry.

As part of an effort to revise its comparative criteria for all broadcast stations, the FCC in 1992 tentatively concluded that its NCE standard was so “vague” as to make “rational choices among noncommercial applicants difficult, if not impossible.” The agency then sought suggestions for improved NCE criteria and is now considering a joint proposal put forward by National Public Radio (NPR) and the Association of America’s Public Television Stations (APTS).

Two elements of the NPR/APTS proposal concern NRB. The first is a “qualifying guideline” under which the commission would consider whether the applicant’s “objectives” are “directed outwardly to the community of license, not exclusively to the licensee itself.” The second calls for favoring an applicant with a governing board “broadly representative of the community to be served.”

NRB has filed comments providing both a historical and legal basis for its opposition to the NPR/APTS proposal. While at first glance the proposal may not seem threatening to religious broadcasters, NRB pointed out that use of substantially similar criteria has resulted in unequal treatment of religious broadcasters in noncommercial comparative cases.

For example, religious applicants still may be denied a full “educational credit” — an important advantage against rivals for NCE licenses — because the religious broadcaster’s programming may be deemed insufficiently “educational.”

In addition, religious applicants for NCE television stations already have experience with problems possibly created by mandates for “broad” community-based representation on governing boards. For years, all applicants for NCE television stations have been required to show that their governing board broadly represents the educational, cultural, and civic groups in the community of license.



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.

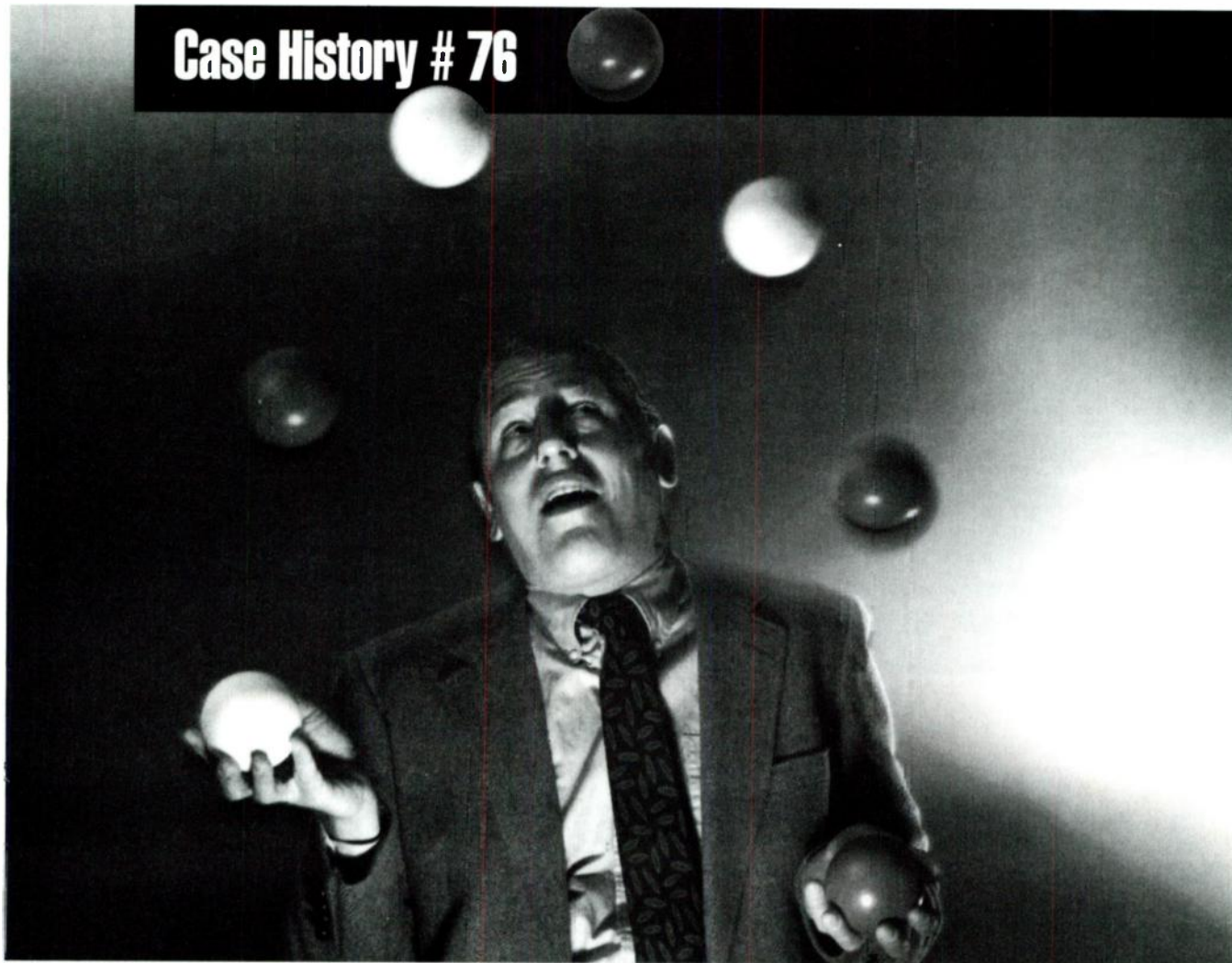
In a 1980s case, a religious applicant was deemed to have failed to satisfy that standard even though its corporate officers came from varying backgrounds and denominations, and each had participated in various civic programs; the FCC determined the board was not broad enough to represent the cultural and civic interests of the community at large.

Moreover, NRB and several separate commenters argued that the current comparative standard is less vague than the “qualifying guideline” proposed by NPR/APTS. As noted, that proposal would require an applicant to show its objectives are “directed outwardly” to its community rather than “exclusively to the licensee itself.” It is difficult to say what these terms even mean.

Beyond these objections, NRB’s comments explain how the NPR/APTS proposals raise substantial First Amendment concerns. And the 1993 Religious Freedom Restoration Act bolsters NRB’s argument that the government may not penalize an individual’s exercise of his religious beliefs by withholding a benefit — in this case, rights to use the broadcast spectrum.

NRB’s submission makes clear it is not seeking special treatment for religious broadcasters. Rather, NRB wants only to maintain its members’ ability to broadcast diverse educational messages and to serve an audience that would otherwise be underserved. ^{RB}

Case History # 76



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Integrity Times Two: Michael Card & Phil Keaggy

by Sarah E. Smith and
Christine L. Pryor

ASK PEOPLE IN THE Christian music industry about men of integrity and two names invariably surface: Michael Card (MC) and Phil Keaggy (PK). With combined music careers equalling nearly 50 years, these musicians are viewed with respect, not only for their musical prowess, but also for their lives of Christian character. Religious Broadcasting (RB) recently questioned these distinguished gentlemen on integrity, accountability, and truth in music.

RB: What accountability is in place in the Christian music industry?

MC: There's not much of it there because Christian music is an industry, not a community, and accountability is a function of community. Accountability assumes an ongoing relationship that includes success as well as failure, and an industry is not built on those ideas. Maybe it's wrong to expect the industry to exhibit that. The accountability structure that I'm a part of are people who know me, people who are on my side, right or wrong, and who know all the chinks in the armor. None of them are part of the industry.



Michael Card (left) and Phil Keaggy (right) have long been viewed as men of integrity in the Christian music business.

PK: I think there needs to be accountability, and I think there is, perhaps more than people realize, because a true artist who wants to be an artist for the Lord would be seriously reaching out for [accountability].

As I was talking to my wife on the phone last night I said we needed to sit down and discuss getting plugged into our church.

I am accountable to my wife. We are one in the sense that we share everything with each other. I

hear a lot of God through her; I think that she's a woman who has wisdom and is very practical.

RB: Do you promote accountability with anyone else?

MC: I'm discipling Wes King. He's a part of our community, our fellowship. Our discipling relationship started about a year ago, [when] I took him on the road to England with me. He asked for it, which I think is how discipling should start. The disciplee needs to go to the discipler; it doesn't work the other way around. I promote it, and people are asking about it more and more. Accountability is becoming some kind of a hot topic right now, maybe because there hasn't been much accountability up to this point and people are sensing that they need to wake up.

For me, accountability wasn't a result of being a spiritual or a religious person, because I'm not. It was a necessity — almost cowardice. I thought, "I need this. If I

"Accountability is becoming some kind of a hot topic right now, maybe because there hasn't been much accountability up to this point and people are sensing that they need to wake up."

— Michael Card

don't have this, I'm a dead duck!"

I started out by writing lyrics and giving them to my pastor, Scotty Smith, and he would say yea or nay. Then if anybody had a problem with those lyrics, I could send [that person] to him. He would become my advocate. It's interesting how many people want to shoot down an artist, but then when you say, "Well, my pastor will talk to you about that," they'll pass. Then it grew into more of a relationship.

There are two men that I walk with every week and talk to several times a week. And then I have relationships that are sort of tangential; Steve Green and I have an understanding that we can call each other any time, and have called each other from the road when there's a prob-

lem. Wes can do that with me, too. Steve Green is the paradigm for me. Phil [Keaggy] and I have walked some. He toured with us for about a year. He flew in to all the dates — he didn't ride with us on the bus — so I didn't really have a lot of time with him. That's another thing accountability and discipling takes: time. It's a relationship.

PK: In terms of being accountable one to another in the church, I feel it is absolutely necessary. But you can't stretch yourself out [by] being accountable to too many people — I think you specifically need to have a few. Jesus spent most of his time with 12 and had a more intimate circle of friends (Peter, James, and John). His most precious times seemed to be spent with His Father.

[You need to have] accountability to your pastor or brothers that you can share with, can receive advice from. I did get together with a group of other brothers for reading and prayer and that's been really helpful, a kind of firming up of the foundations. [We don't] talk about the business, making music and stuff, but where we are in our lives and the way we relate to our society, keeping in touch with the here and there as we go upon our pilgrimage so that we can be salt and light as human beings filled with God in this world.

RB: Musically, you've chosen a road less traveled, sometimes avoiding huge venues. Why is that?

MC: It wasn't a conscious choice. The music, for me, is always dictated by the lyrics. The message of the lyric comes first. It's not like I was a rock, jazz, or alternative musician and I became a Christian. I was a Bible teacher who sort of got pushed into doing music. When I would write a song, I'd have to find the right vehicle for it. I grew up in the folk tradition and so that's sort of where my center probably is, acoustic folk music.

Certain lyrics just call for big orchestral music and some lyrics call for rock, as far in that direction as I can go, because that music is appropriate for some themes like judgment. I don't think it's appropriate for very many themes from the Bible, but there are some themes

that are best communicated by rock music. I have trouble hearing real hard rock music with lyrics about the love of God. I just don't think it communicates, but then again, it's not my first language, either. It's a language, and if that's all some kids hear, then they need to hear about the love of God with some guy doing back flips off the stage.

"You can't stretch yourself out [by] being accountable to too many people — I think you specifically need to have a few."

— Phil Keaggy

PK: I play coffee houses now and then. The places where I perform will be probably 60 percent churches, 20 percent colleges or schools, and the rest, either coffee houses or giant music halls or stadiums. I did a 40-city tour with Twila Paris and Clay Crosse in the fall, which took us to a lot of huge venues — arenas — and a lot of churches and colleges. I did a 30-city tour in the spring and I think there were more churches on that tour than in the fall. The big things are usually organized by someone else and I get invited on those sort of things.

Every now and then I play in a little cafe called Cafe Milano, which is owned by a little Italian friend of mine — who happens to be the same size as me — and his wife. When it's just a Phil Keaggy concert, it's going to be something that's probably practical in terms of a venue that's not too expensive. I'm somewhat celebrated as an artist, but I'm not a huge star and I like that.

I love being creative and I love being able to make music and make people happy, but it doesn't matter to me what the numbers are — it could be 50 people in a room or 1500. I'm just grateful that at 44, I can still sing and play and have a great joy doing it. I'm definitely receding up on top, [I've] got gray hairs, and [I'm] a little more portly than I used to be, but I love life. I love what God has done in my life.

There's a lot of trappings that go

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along with life. I want to live simply. I think at this point in my life I am seeking a life of simplicity. Someone asked Rich Mullins recently during an interview, "Rich, what are you into right now?" He said, "Silence." I thought that was good.

RB: Sometimes honest lyrics are a little challenging for the general public. How do you maintain your honesty and depth in lyrics when the masses are clamoring for something else?

"I dare stations to have just one show that plays music from across the spectrum."

— Michael Card

MC: I think the Bible is an honest book and it demands an honest response; a dishonest response isn't biblical. In the Bible, you've got the whole range of emotions, and this is where a lot of Christian music's been dishonest. An awful lot of the Bible is about anger with God, especially the Psalms, [which address] frustration with God and the absence of God. A lot of the book of Job is about the perceived absence of God. If you're going to communicate the Bible, it's got to be honest, and people don't like that.

A lot of the Bible is designed to make us very uncomfortable. I think honesty is uncomfortable. I think a lot of honesty implies intimacy, which is also not comfortable. So that's just what you have to work with. When you have a set of documents that are essentially those things, you can't do anything else.

PK: I've never been a good songwriter for popular purposes. In fact, on my new album, *True Believer*, half of the songs were chosen for me because they were going to be accessible and more radio friendly. I really like the album; it's grown on me. In the process of making it, I was thinking to myself, "This isn't me.

Someone's trying to put me into someone else's suit." One song was so difficult for me to do, I felt like I was trying on someone else's spine.

It's easier for me to just be Phil Keaggy with his acoustic guitar than go out and say I need a huge production. I don't have that kind of urgency imaging. That's why I have a manager, who puts me on a big tour [like] the Twila tour, but I still went out there and played acoustically.

I think I had a heart to [listen to other music people] and that's why I'm where I am today. I don't want

person, can manufacture humility, but it's not humility, it's kind of a vain thing.

Biblical humility is, in truth, realizing who you are in Christ. And Christ, at almost the same instant, tells us, "First of all, your righteousness is like filthy rags and you are a sinner. You are unacceptable and you have no hope. Nonetheless, you're accepted into the beloved, and not even as a servant, but as a son or a daughter." So it's in that I realize who I am.

I was probably victimized by this early in my Christian life. I was so much into righteousness being filthy rags that I couldn't see the other side of it, and that really is a false humility, because it's not the whole picture. But I'm a man who realizes, as a sinner, I'm capable of doing anything.

That certainly is a reason for humility and reaching out and understanding other people, yet at the same instance I realize I'm a son of the Father, that God loves me so much He wants to be married to me, and that He'd rather die than live without me.

And because I belong to Him I have that value in His eyes. That's my identity, and that's humility, too, because that's a true picture of who I am. I'm not anything more than that, but I'm also not anything less than that. To me, that's biblical humility.

I can honestly say there's not a pull of the spotlight. I think there was at first, but I think since I've done it for 15 years, I've had as much of it as I want. If it were possible for me to stay home and just write and feed my family, I would do that. Everybody wants attention and to be thought well of. I don't know if that's the same thing as lit-



"In the Bible, you've got the whole range of emotions, and this is where a lot of Christian music's been dishonest." — Michael Card.

to be contrary and I don't want to be stiff-necked about it all. It's not worth it because when I get out there with just my guitar and I can do what I want to.

RB: How do you balance the pull of the spotlight with your humility in Christ?

MC: I think the first thing is you don't try to balance it, because you can't. Balance implies, "Well, this is going too far, I'll have a little more humility, and a little less . . ." It's more an idea of priority and a values system than it is a balance. Biblical humility is just reality. I, as a

erally getting up in the spotlight and having people applaud you, but I do know that too much of that is bad for a person.

The biblical model of humility is the antidote, because the Bible says every person should think of himself as they ought, and that's only possible in light of this truth of who we are in Christ, that we are both unacceptable but nonetheless accepted — that's real humility. Then the spotlight can shine on you and it's not a problem. When the spotlight shines and everybody claps, you know the truth of it.

For a long time I would almost be irritated by the claps, because I would think, "If you're clapping for me, you really don't understand. If you've heard the content of the song and you're responding to that, then good, it's okay to clap." That was a problem early on, but that's not a problem now. That's their funeral. If they don't get it, I've done my part.

PK: People who are in ministry have different levels of security. I've always preferred not having a spotlight on me, just more of a general

light on the audience so I could see faces. When I'm performing, I'm more secure when I can see faces, not because I want their affirmation, not because I want to make sure they're liking me, but [because] it puts me in touch.

"Accountability assumes an ongoing relationship that includes success as well as failure, and an industry is not built on those ideas."

— Michael Card

In terms of success and pride being a temptation, people might come up to me and say maybe a compliment; the best thing I could do is honestly receive it and be thankful for it. I've been in this business long enough [to be] aware of my limitations [and] of the people I listen to who are truly great, not just replicators like me — sponges that

mimic and copy other people. I struggle with placing such a high standard on myself to be a good performer that that's where my pride might get in the way.

I've also found that when I feel that I'm really blowing it [during a performance] that if I just stop and be honest with my audience — which is an embracing of [humility] — something fresh and healing can emerge that is helpful to someone else.

It's not really natural to be in the spotlight. There's always going to be people who are in the spotlight and there's always going to be people who want to watch somebody. I think when I feel like I'm struggling and I'm not meeting up with people's expectations, then I think I'm struggling with my pride. Just admitting sometimes, which is not a very professional thing to do, "I'm sorry folks, I'm just not having a very 'on' night." They just paid ten dollars a ticket, they don't want to hear that. [But] it's about giving something and ministering.

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Paul the Apostle talked about glorying in our weakness that [others] may be strong. People have talked to me [about coming] to receive something that's on a frequency and on a level that is not the level you think you should be meeting them at. They're coming with a need in their hearts, so they're going to hear with different ears than you are. That's why it's important to have a spiritual perspective on performance, a spiritual perspective on all that we do.

The presence of Christ within encompasses more than the space [we're] physically taking up. The best thing we can do is not quench the spirit with doubt and pride, because pride will quench the spirit in a very serious way. [It] is taking your eyes off Jesus and putting it on yourself. It paints a false image at the end of the day if you just keep examining self to that point.

RB: What spiritual responsibil-

ities do Christian artists have to their audiences?

MC: I think they're the responsibilities, in many ways, of a teacher. Paul warns teachers that they're going to be judged more severely. That's why I think there are a lot of Christian artists who should be do-

"I love being creative and I love being able to make music and make people happy, but it doesn't matter to me what the numbers are — it could be 50 people in a room or 1500."

— Phil Keaggy

ing secular music, who are very gifted but who haven't been burdened. They've been gifted by God and obviously shown His grace, or they wouldn't be Christians. They want to be musicians, and they don't know anything else to be but in Christian music, which may not necessarily be where they should be.

Again, those responsibilities are lived out and held accountable by community. So the responsibilities aren't in the industry. There are individuals in the industry who do care, but this industry is a faceless entity that couldn't care less.

The Christian music industry is power and money right now. In its early stages it was a ministry support vehicle. A record company would come to you and say, "We're here to support your ministry," but now it's gotten so big that [record companies] are creating artists, taking people — some of whom haven't even sung in a church — and creating them. That's just power and money. One reason I wanted to step aside is because I just wanted to get off for a while and realign. I don't want to be seen as being critical of individuals in Christian music.

Even though I've left Sparrow, I'm still completely supportive of Sparrow. What I want to try to do is sort of help diagnose the symptoms of the industry. I was with Bruce Koblisch, president of Gospel Music Association, and he was saying, "Yes, Amen!" That's the response of a lot of people in leadership. They feel the same way I do. I think a lot of people are just saying, "Lord, what are we going to do with this as it's taken out of our hands and put in the hands of big companies like Sony, BMG, and EMI? Where are we in all this?"

It's a big industry and I'm trying to step back and say, "This is wrong. The emperor has no clothes on." I'm not a prophet or the son of a prophet, but I do know that something has to give somewhere. I think a lot of little independent labels have started. I know that some of the finest Christian musicians I know can't get a record deal to save their lives. I think Bob Bennett is one of the best writers, period. Nobody will sign Bob because he's not a celebrity and he doesn't want to be a celebrity. There has to be a place for people.

We're actually working on that right now by trying to start a group called Covenant Artist Alliance, which is going to be like a farmers' co-op, a network of people who are all resource people. So I'll basically write my songs and, like a farmer

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bringing his crop into the co-op, there'll be people in the Alliance who'll be marketing people, and people who'll be distributing. We'll all own it together. Bob, I think, is going to be one of the first people to go through the chute.

PK: I think [knowing] what [a Christian artist] is to be to an audience of people you don't even know [is hard]. Not everyone can know who you really are. In some ways, it's not their right to [know]. For instance, my wife wrote a book called *A Deeper Shade of Grace* (Sparrow, 1993), that brought out our personal life and hurts and what we've gone through.

I found [it] harder to go through interviews reliving those years than all the years just singing about Jesus and the Good News and being evangelical with my music. You're touching a little bit close to home and I'm not too sure I want to open the garden of my heart to everybody with hobnailed boots on to come trampling in and taking a look around.

There's something inside me that seeks to stay fairly private, but I feel that people who know me [best] say "Phil, I think what you are on stage is pretty much how I see you off [stage]." I'm pretty much me all the time.

I do feel that we need to be as faithful as we can, try to live godly lives, seek to have Christ formed in us, allow God to work by His spirit, keep short accounts with God, [and] stay out of continual sin — the basic things. There are people who have a great passion to see souls saved, especially the young artists who have such a passion to see their own age group set free from the chains that bind them.

When I was a brand-new believer in 1970, I was on tour for two years with Glass Harp, constantly traveling. I took my Bible and I would pray with people, meet people, and tell them about Jesus. These weren't Christian concerts — these were tours with Alice Cooper and the James Gang in clubs like Whisky A Go Go. I was desiring more than anything to reach out to

my generation with what I had found.

RB: How have revenues generated by airplay of music and videos altered the music industry?

MC: In terms of video, I don't really know. I've only done one video, for The Bible League. In terms of money that's from radio play, that's basically what I live on. Touring is a break-even situation. A lot of the big bands and big artists count on losing money touring. I've heard a lot of radio people who don't understand. Early on, a lot of radio stations wanted me to sign something so they wouldn't have to pay, and I did. If they didn't want to pay, the music would still get out, and it wouldn't hurt me that much, and so on. ASCAP and BMI, thank you!

PK: Revenue of sales from play on the airwaves is really booming. I was just reading something Bob Souer wrote. [He stated] there is a resurgence and escalation of popularity of Christian music that's never been seen in the last 25 years. It's a big industry, it's huge, it's a contender. But it needs to be. Of course it has to do with corporations and finances — so does the Billy Graham Evangelical Association. A lot of organization and finances go into what they put together, and their main purpose is to save souls, not to build a name for themselves. That's obvious, because [Graham's] got such a fantastic track record.

With all the trash that's out there in the world, more power to Christians for putting out videos that get [out] the Gospel and decent stuff, good messages, things that really appeal to the heart and can put families back together. But they're also being artistic and having fun with it. Christians are allowed to have fun, you know. People think it's got to be constantly self-effacing and all that, [but] I think the Christian life must be attractive to people. People [have to] say, "I want what you have. I can see in your life a joy, a peace. You seem to celebrate life."

Some of the smartest people in the music business are Christians. They may not be the shrewdest [or the] most manipulative, but I think there is a great deal of very smart people with level heads on their shoulders and a few bad eggs now

and then, but you're going to find that anywhere.

RB: You have to earn a living. How do you integrate business and ministry?

MC: It's a flow thing; it's like a fountain. First comes my relationship with God. From the overflow is my relationship with my wife. From the overflow of that is my relationship with my kids, then my community, and then, pretty far down the line, comes ministry. There are people who have the skills to sort of fake it, but real ministry is an overflow of all those parts of your life. If your commitment isn't first to your family life, it just doesn't happen. So when you talk about financial responsibility, it's way down the line. It definitely is a biblical mandate, to be good stewards of what we have.

Frankly, what I do generates a lot of money. It shocks me. When I see the income tax that we pay quarterly, I honestly can't believe it. We have a five-year plan to get out of debt, so we're working on all those things. It's just a big priority for my wife and me. But again, all of that is happening within community. The man who helps us with our money is a deacon in our church.

Part of my accountability is stewardship. A percentage belongs to my church. That, to me, is so cut and dried it's not a problem. My wife does most of that financial work, so it's really not hard for me. She's taken a lot of the burden on herself.

PK: I'm [able] to provide for my wife and kids, and I'll do that as long as I can because that's my first responsibility. God opens doors and closes some other ones. I lived very meagerly back in the '70s. When Bernadette and I married in 1973, we both ended up living that way. I've done a lot of albums over the years and they sell moderately. They're not blockbusters, but it's great to have them out there and available.

RB: From an artist's perspective, how do you view religious broadcasting?

MC: It's not National Religious Broadcasters' ministry, it's not my ministry, it's all the Lord's ministry. I've always viewed radio as being part of a team. For me, as a person

who goes out and tours, radio is the key for me. When we go to towns where there is not a Christian radio station, it's uphill all the way. And [it's] more difficult when there are radio stations that won't support us. It's a team.

PK: I think variety is the spice of life. There is a great variety of emphasis and personality and I think religious broadcasting is something that we've been blessed with freedom to have. You won't find it in other parts of the world like you have here. It appears on the surface to be very shallow at times — a bit



"People who thrive on disunity are the ones [to whom] you've got to say, 'I'm not going to contend with this, I'm not going to argue, I'm just going to go about my business.'" — Phil Keaggy

simplistic — and doesn't really grapple with the things that affect people and bring the best out of people. [These things sometimes] happen to be, unfortunately, some of the greatest tragedies.

The Oklahoma bombing brought people together to pray and cut out all the fanfare. It got people right down to that brokenness and unity, as a result of humility, pulling together, and selflessly giving to [each] other. I'm grateful for what is being proclaimed out there that lifts Jesus and brings the Gospel to light in peo-

ple's lives. Someone took time to care for me, and that's how I came to Jesus. I think that's why [religious broadcasting is] a fantastic thing. It's an open door God has blessed us with.

Our freedoms could be suppressed one day and then we'll find out the value of true faith. I think materialism and extremism in the area of our freedoms has brought us into a lot of trouble. Often, the Bible talks about those who are poor in this world and rich in faith. There's just so much of everything in America that I really feel that perhaps there's a wake-up call going on right now. He's trying to get our attention as a people.

I think the best of religious broadcasting is trying to bring across [that we need to realize] God is not our enemy and Jesus Christ is truly our greatest friend.

I think also the unity that is so necessary in the body of Christ is important. I admire Charles Colson. He got a lot of flack for writing the book, *The Body*, and being associated with Catholics. I was raised Catholic and my mother's influence was powerful in my life. I came to the

Lord when she passed away. She sowed the seeds in my life for me to become a believer.

There are divisive voices out there. People who thrive on disunity are the ones [to whom] you've got to say, "I'm not going to contend with this, I'm not going to argue, I'm just going to go about my business."

RB: How can the religious broadcasting industry improve?

MC: I understand [the concept of] target audiences, but if the song

is good and if the lyrics are good, then play the thing. I *dare* stations to have just one show that plays music from across the spectrum. I like the diversity. I think the compartmentalization of music is really detrimental. The rationale for some of those charts escapes me. I believe some of them are based not on the music at all, but on the perception of what the artist is. I think doing away with that would help a lot.

In Europe, when you listen to radio, you'll hear Bach, then Sam Cooke, and then a Beatles song, and it sort of breeds into people a greater appreciation of music. But now in Christian music we have not just contemporary stations, but four or five different flavors of contemporary stations.

We just got a DSS satellite system that has a lot of music channels. There is a contemporary music channel that plays everything. I'll hear John Michael Talbot and then I'll hear one of Whiteheart's great songs. It plays Bob Bennett all the time, and praise the Lord, I'll even hear myself on that sometimes. This is on TV, with no picture, and my wife and I listen to this. There is a lot of good Christian music out there that you don't hear, and you're never going to hear, because it doesn't fit in whatever particular chute this Christian station is. I think it would work!

PK: A very powerful ministry back in the '70s was the *Scott Ross Show*. I used to duplicate tapes for that show when I lived up in New York. Back in those days, when there was less Christian music, he used to incorporate secular music that would ask questions and then bring out Christian music that was available at the time to answer the questions, sort of tell it like it is.

I would like to see stations that would play the less popular music. Music that is very artistic, that really says something [and has] a greater poetic nature to it, not [music that] just tickles the ears and makes you feel good, but asks questions.

Sarah E. Smith and Christine L. Pryor are managing editor and features editor, respectively, of *Religious Broadcasting*. The above interviews took place during the Evangelical Press Association's annual convention in Bethesda, Md.

by Sarah E. Smith

Editor's note: Over the past year, Religious Broadcasting magazine has been gathering information about the state of the industry since the scandalous '80s. Religious Broadcasting contacted several prominent broadcasters whose ministries were active during the last decade and beyond to ask how their ministries combatted the negative public opinion generated by the scandals and how they continue to do so today. Pat Robertson, founder and chairman of the Christian Broadcasting Network, was the only broadcaster who responded to the survey.

Among those who didn't reply were Kenneth Copeland, Jerry Falwell, D. James Kennedy, and Richard Lee. Charles Swindoll's office said he couldn't take the time to complete the survey. Paul Hetrick, Focus on the Family's vice president of media relations, said that such a survey "didn't apply to us. Focus saw no noticeable difference in constituency and in donations as related to the scandals." The Billy Graham Evangelistic Association also graciously declined to answer the survey because "for the foreseeable future [Billy Graham's] schedule is seriously overcrowded with the responsibilities he has for our crusade ministry."

SINCE THE FIRST RELIGIOUS broadcast on KDKA/Pittsburgh in 1921, religious broadcasters have been plagued with the question "Is asking for money over the airwaves ethical?" For some religious broadcasters, the answer was a resounding, "No!"

But for the majority, fund raising became interwoven into their programs. And for a select few, soliciting donations became a tool for raising cash for one thing and using it for another. But what was done in secret will be shown to the world (Luke 12:3) and by 1988, the whole world knew about the scandals rocking an industry that had been characterized by unprecedented growth and expansion during the previous decade.

A Stone in the Pond

In 1987, Oral Roberts told supporters God would "take him home" if he did not receive \$8 million within three months to complete his City of Faith medical research complex. Televangelist Jim

Glory Days — Past or Future?

Bakker resigned from the PTL Television Network amid allegations of sexual misconduct, counter charges of blackmail and extortion, and findings of gross financial mismanagement and fraud. Just one year later, Jimmy Swaggart admitted to immoral liaisons with a prostitute. The religious broadcasting industry would never be the same.

The ripples surrounding Roberts, Bakker, and Swaggart had more far-reaching effects in religious broadcasting than anyone could have anticipated. Public approval of televangelists plummeted, with *The New York Times* reporting in 1987 that two-thirds of the American public had an unfavorable view of television preachers. A *USA Today* survey showed 90 percent disapproved of their fund-raising tactics, while 71 percent said televangelists in general were out to enrich themselves.

While the public trust in televangelists disintegrated, so did Christian ministries' monetary support. "Within 90 days after the Bakker scandal erupted, Falwell and Swaggart each reported donations to their ministries were down more than \$2 million per month. Pat

Robertson told [*The 700 Club*] viewers that quarterly revenues were off by \$12 million," according to *Air of Salvation*, the story of Christian broadcasting published in 1994.

Just before the scandals erupted

"Over the last two to three years, the industry has shown improvement in listening/viewing audience size, — [an estimated 40 million tune in each week] — in the provision of finances to carry the ministries, and in [NRB's] membership, which is increasing."

— NRB president E. Brandt Gustavson

full force, a *USA Today* poll revealed 55 percent of all Americans watched some religious television. However, in a Louis Harris poll, 41 percent of the people who watched television

ministries thought televangelists did more harm than good. National Religious Broadcasters (NRB) president E. Brandt Gustavson said, "I think [the effect of the scandals] was devastating — especially in loss of audience confidence."

"The foundations of religious broadcasting are being tested," declared evangelist and broadcaster Billy Graham to attendees at the 1988 NRB convention. "Our greatest need is moral integrity."

In 1987, then-NRB treasurer David Clark wrote, "We are currently facing the most severe credibility crisis in religious broadcasting since its inception. This unprecedented

credibility, even those who weren't involved, who were running accountable ministries; everybody suffered," observes Jerry Rose, NRB executive committee member and president of WCFC-TV/Chicago. "There was confusion in the body of Christ, you didn't know who to trust. In the ranks of religious broadcasters, there was a restlessness."

Rose, NRB chairman during the late '80s, says he felt many members had a "fear, frustration, and anger over what had happened. There was a lot of internalizing, a looking inward instead of outward, for two or three conventions after the scandals with EFICOM [Ethics and

Council for Financial Accountability] merger has been good for NRB. Many of our members were with ECFA anyway and others have since come on board.

Broadcasting has always had a kind of negative image in our society. In radio's early days, people would put out signs saying 'We don't rent to radio people.' And today, television has become such a dominant force, it defines what popular culture — movies, books, and music — will be for a vast majority of people," Clark concludes.

Robertson, founder and chairman of the Christian Broadcasting Network (CBN), reports: "It was

obvious that those scandals dealt CBN a body blow. Even before that, though, donations had been affected because of the skepticism regarding Oral Roberts' monumental City of Faith. Nevertheless, God, in His infinite wisdom, had directed me many years before [in 1978] to begin a ministry called Operation Blessing that reached out to the poor and needy of this nation. I am absolutely convinced that it was this work of

compassion that brought us His mercy to carry the ministry through this rather difficult time."

Government Regulation?

Worrying about declining contributions and public trust weren't the only problems facing religious broadcasters. Now they had to unite against a new threat — government intervention. The House Ways and Means Oversight Committee held hearings in 1987-88 to investigate tax questions related to televangelists and their ministries. Led by Rep. J.J. Pickle (D-Texas), the committee probed the funding practices

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"I think [the effect of the scandals] was devastating — especially in loss of audience confidence." — NRB president E. Brandt Gustavson (pictured at the 1993 NRB convention in Los Angeles).



"This year marks the end of the televangelist scandals and the impact from them is basically over." — outgoing chairman David Clark, at NRB's 1994 convention in Washington, D.C.

situation requires an unprecedented response from the religious broadcasting community. A new openness and transparency must replace ambiguity if we are to regain the public's confidence. . . . The key to renewed credibility is accountability."

Still a member of NRB's executive committee and president of KMC Media in Dallas, Clark says, "The consequences for religious broadcasters directly after the scandals were clearly negative. But one of the things well-established is that direct on-air fund raising has diminished as a direct result of scandals. The stereotypical preacher asking for money isn't true anymore."

"I think all of us lost a lot of

Financial Integrity Commission], policing ourselves, a lot of talk about accountability. We at NRB almost got preoccupied with it."

"NRB felt some of the fall-out and has tightened membership standards, which was intimidating to some organizations, including some good organizations," Clark notes. "You have to remember that not everyone who chose or chooses to not be involved with NRB is a bad organization because some are accountable to other groups and their boards. Undeniably, NRB lost some questionable ministries because of the changes, but that's a good thing. The strengthening of EFICOM and the ECFA [Evangelical

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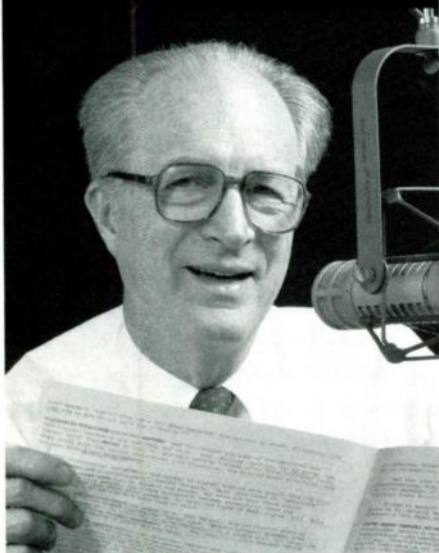
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GLORY DAYS . . .

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of Christian broadcasters. The late Robert Cook, a former NRB chairman, summed up the cooperation of the industry with the committee's demands: "We will answer any questions you are constitutionally authorized to ask."

Six religious broadcasters — Falwell, Roberts, John Ankerberg, Kennedy, Larry Jones, and Paul Crouch — accepted the House invitation to testify and answer committee questions during the hearings. Also present was then-NRB president Ben Armstrong, who spoke about EFICOM, which at the time of the hearings had yet to be ratified by NRB membership.

Pickle assured the televangelists that the committee's purpose was not to revoke certain broadcasters' tax-exempt status or to remove certain programs from television. "Nothing could be further from the truth," he said. During their testimony, the televangelists unanimously stated they believed the majority of religious broadcasters did not abuse their tax-exempt status.

The main question raised during the hearings was what role the government should play in insuring that the tax-deductible contributions received by televangelists were used only for religious or charitable purposes. And for the broadcasters present, their answer was self-regulation.

Self-Policing

But self-regulation has been a part of NRB since it adopted a code of ethics at its inception in 1944: "To establish and maintain high standards with respect to content, method of presentation, speakers' qualifications, and ethical practices." The code was revised in 1978 to the present NRB "Principles and Guidelines for Fund Raising, Accounting, and Financial Reporting."

A fear of strict governmental regulation spawned the formation

of ECFA in 1979; NRB itself became a member in early 1981. In 1986, EFICOM evolved from a grassroots meeting of NRB members in Washington, D.C. The commission gained board approval in September 1987 and membership approval during the 1988 NRB convention in Washington.

"We feel that EFICOM is the right vehicle to meet the needs of our members," said Armstrong in 1987. "We recognize our responsibility to assure contributors that their gifts are being used properly for the spread of the Gospel."

Administered by ECFA, EFICOM set fund-raising standards for non-profit religious broadcasting organizations (501.c.3) and evaluat-



"At the last two conventions, we have seen a time of healing." — NRB executive committee member Jerry Rose

ed the broadcasters for accreditation and certification by NRB. Those ministries which did not comply with those standards were not given NRB membership or lost their membership. According to Gustavson, very few NRB members had to be dropped.

EFICOM's guidelines required each member to submit an annual audit prepared by an independent public accounting firm. By design, the standards helped ministries avoid conflicts of interest and inordinate compensation. Required as well, was a full disclosure of all income and expenses, while money solicited for a stated purpose had to be used for that objective. Fund-rai-

ing spending was not to exceed 35 percent of related contributions and the total fund-raising and administrative costs were not to exceed 50 percent of total income.

"In the EFICOM guidelines, we are witnessing an attempt to restore public confidence in religious broadcasting — a serious effort to insure the integrity of these ministries by independent audits, by published annual reports, and by open disclosure of financial expenditures. Though these efforts seem late, they are nonetheless the fruit of soul searching," concluded Thomas Oden, Henry Anson Buttz professor of theology at Drew University in Madison, N.J., in a 1988 *Christianity Today* article.

"I think NRB handled it well," Rose states. "And I say that because we were decisive in the case of Jim Bakker, who left his ministry so we didn't have to act. With Swaggart, we had a structure in place. Dick Bott and I flew to Baton Rouge at the request of the executive committee to investigate the situation. We came back before the committee

with the information and the committee made the decision to terminate his membership, following ratification of the board. We presented it to the board, it was ratified, and his membership was terminated. In the national press, we tried not to be

"As Reinhold Niebuhr once said, 'There is no easy way of forcing people to be responsible against their own inclination and beyond their capacity.'"

— media expert Quentin Schultze

critical of his ministry or anything else, but to merely say "This is what NRB has done and we have fulfilled our responsibilities."

Not everyone saw the self-policing counter-measures as effective. Media expert Quentin J. Schultze, professor of communications arts and sciences at Calvin College in Grand Rapids, Mich., wrote in a

1988 *Christianity Today* article that "probably nothing has tarnished the image of televangelism in recent years more than the secretive mentality of many ministries. Scandals come and go, but the cult of secrecy goes on. Televangelists project a public image of dishonesty and paranoia by refusing to provide contributors and especially the public media with accurate and comprehensive information about their ministries."

He went on to write favorably about NRB's formation of EFICOM, but added, "In the past, the major televangelists refused to adopt even the less restrictive, but entirely reasonable, standards of ECFA. The new NRB code *might* separate the ethical wheat from the unethical chaff. However, enforcement of and compliance with the code are likely to be major problems . . . As Reinhold Niebuhr once said, 'There is no easy way of forcing people to be responsible against their own inclinations and beyond their capacity.' "

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One Ministry's Response

Individual ministries also implemented their own plans to counter scandal backlash. Robertson explains CBN's method: "We implemented a multi-faceted approach. First of all, our programming always centered around three guiding principals: innovation, integrity, and excellence. We knew that our innovative programs — especially the news — would set us apart from those who engaged in more typical evangelistic programs.

"Secondly, over the years, I had been — as I am today — scrupulously honest in what I said to donors in carrying forward projects once solicitations had begun, and in accomplishing those things that we promised to do. For instance, we at CBN put up the first \$50,000 to start EFICOM because I felt a strong need for financial accountability and ethics in the broadcasting community. So, regardless of the difficulties in the evangelical world, I do believe that our ministry was regarded, and still is regarded, as being based on integrity.

"The third facet of our organization, which was considerably different from others, was the fact that, over the years, we had been engaged in commercial broadcasting — first in our Postmouth, Va., television station; then in Atlanta, Dallas, and Boston; and finally, in a major, national cable network. As our revenues declined from contributions, the sales revenues from our cable network went up accordingly. Consequently, the reduced level of revenue from contributions was not felt as keenly.

"This, in turn, put us in the position in the 1990s of having a very substantial endowment as a result of CBN selling its cable network, which became The Family Channel. CBN was then better poised to minister to the great spiritual hunger that existed once the Communist empire had fallen and the Berlin Wall came down. For that reason, over these past several years, we have seen an explosion of evangelism in our ministry. I believe that, since 1989, we have seen

somewhere in the excess of 51 million decisions for Christ, which is vastly greater than the combined total of the first couple of decades of our operation," Robertson reveals.

Another Fall from Grace

During the 1990 NRB Annual Convention in Washington, D.C., then-chairman Jerry Rose proclaimed, "Tonight, we begin a new era for the National Religious Broadcasters." At a press conference, Rose said the scandals are "still having an impact" financially on NRB members, but that "it appears this year has been a turnaround year."

Then in November 1991, ABC's *PrimeTime Live* program exposed three Dallas-based religious broadcasters with questionable fund-raising practices: W.V. Grant, Larry Lea, and Robert Tilton. While Tilton and Grant never had official ties to NRB or ECFA, Lea had been a prominent NRB member and the year before the expose had addressed the association's annual convention.

During his interview with Diane Sawyer, Lea said his ministry had received the EFICOM seal of approval, but in reality, Larry Lea Ministries had "not been in compliance with EFICOM requirements since February 1991 because it did not submit the required audited financial statements for 1989," according to a statement by the NRB executive committee. Lea finally reached full compliance with EFICOM standards in early 1992, following a study of the ministry by the NRB Ethics Committee.

In a *Christianity Today* article about the *PrimeTime Live* story, NRB officials told the magazine that the long-term impact of the allegations on religious broadcasting depended to a large degree on how NRB handled the situation. "We have all intentions of handling it in a forthright and open basis," said Gustavson.

To forestall any renewed attempts at government regulation, Gustavson wrote to the Federal Communications Commission and members of Congress to assure them EFICOM was looking into the matter. "We want you to know that NRB and EFICOM are very actively upholding the standards set by and for our members," he wrote.

EFICOM Dissolved

However, six years after its inception as an in-house accountability group, EFICOM was terminated following the passage of a new constitution and bylaws by NRB's membership during the association's annual business meeting at the 1993 Los Angeles convention.

With the constitutional revisions, non-profit (501.c.3) organizations with annual broadcast-related income/expenses of \$500,000 or more must meet the stipulations of ECFA in order to attain/retain NRB membership. Non-profit member organizations with annual broadcast-related income/expenses of less than half a million dollars come under the jurisdiction and oversight of the NRB Ethics Committee.

Merging with ECFA was the ultimate goal from the very beginning of EFICOM, explains Rose, who was chairman during the formation of the commission. Then-NRB first vice chairman Bob Straton noted, "The guidelines for regulation remain, but they [are] handled by ECFA. This change is a matter of taking responsibility and putting it where it justifiably belongs."

At the time of the change, Gustavson estimated about 40 or 50 of the association's larger members were required to join ECFA. As of May 1995, only four members were dropped because of non-compliance with the new rules. (See chart one for membership breakdowns.)

"We had to live by our promise to require this — that we would drop them — and we have," Gustavson explains. "[Religious broadcasters today] are more circumspect about their whole operation and understand the need for accreditation through ECFA and NRB. We've seen more and more how organizations need to be open [about their finances], including board control."

Those organizations accountable to the Ethics Committee, which is comprised of three executive committee members and Gustavson, are broken down into two categories — those with less than \$150,000 annual broadcast-related incomes/expenses (level one) and those between \$500,000 and \$150,000 (level two). Level one members sign a statement that they have \$150,000 or below in

Continued on page 26

What We Shouldn't Tell Our Donors

by Doug Brendel

I WAS SLOWING AT A RED LIGHT WHEN A VAST shadow fell across the earth, and I looked up to see that a semi-truck had pulled into the lane next to me.

On the side of the semi was a logo: American Red Cross.

What could the American Red Cross need a semi for? A semi is big and slow. The Red Cross is speedy. In a disaster, everybody knows, they're the first ones there.

Of course, there are lots of reasons why the American Red Cross might need a semi. But none sprang to mind as I sat at that red light. Why not? Because the American Red Cross has engaged in extremely intelligent marketing.

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Instead, they've spent decades telling us just one thing: In a disaster, the Red Cross gets there first.

They've built a massive, complex humanitarian organization out of that tiny little sliver of a thought.

They've asked millions of Americans for money millions of times, largely through the mail. I estimate that I alone have received a quarter-million letters from them. But they've never once asked me to give to help them buy or repair their semis. They've never asked me to help them train body dogs to search disaster debris. They've never asked me to make up the shortfall in President Elizabeth Dole's salary. They've never asked me to contribute money so they could establish their state-of-the-art blood system, a triumph of modern science which now provides half of America's blood supply. I've never been solicited to underwrite the Annual Red Cross Award, or the Annual Red Cross Award Dinner Dance where they give it away.

All I've been asked to do is give so when there's a disaster, the Red Cross can get there first.

SADLY, MANY BROADCAST MINISTRIES HAVE failed to learn this simple but crucial lesson. They have wonderfully complicated, multi-faceted ministries, and they need loads of money to keep them going. So what do they do?

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They outline their outreaches, spell out their systems, chart their course — offering the donor a dazzling array of detail.

Detail which, unfortunately, only the ministry's leadership finds fascinating.

The donor, meanwhile, has already dropped the letter into the garbage and moved on to the latest issue of *Better Homes & Gardens* or *Sports Illustrated*.

Certainly major donors to any ministry have a much

higher tolerance for detail, maybe even a need for deeper levels of information.

But the vast majority of a ministry's donors are not as tuned in to the details of our cause as we would love to believe.

They are not hovering near the mailbox, waiting breathlessly for the next communication from us.

They are busy and distracted: they have grandkids tearing up the house, they have supper to cook and no shortening in the cupboard, they have this funny little pain in the shoulder — is this bursitis again, or something new? The donor's life is not a stagnant pond, where your fundraising letter drops like a rock to make enormous, beautiful ripples. The donor's life is like a raging, chaotic river, where your fundraising letter hardly makes a *blup!* on the surface before it disappears — actually in something between 8 to 14 seconds.

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of narrowing a ministry's message to a single, laser-beam-like thought, and then hammering home that same message again and again, in every appeal letter. Never explaining another thrilling ministry strategy. Never mucking up an appeal letter with another inspiring message on why we do what we do. But simply telling story after story of people whose lives were touched and transformed because of the ministry's unique ability to do whatever it is the ministry does.

A simple strategy, but oh so difficult to accomplish, when we yearn to tell our donors everything we know! If only they were as engrossed in the minutiae of our work as we are! But then, if they were, they'd probably have our jobs. And then where would we be?

Hey, the mail's here. Excuse me, I gotta go. Time to write a check to the American Red Cross. You know, in a disaster, they're the first ones there.

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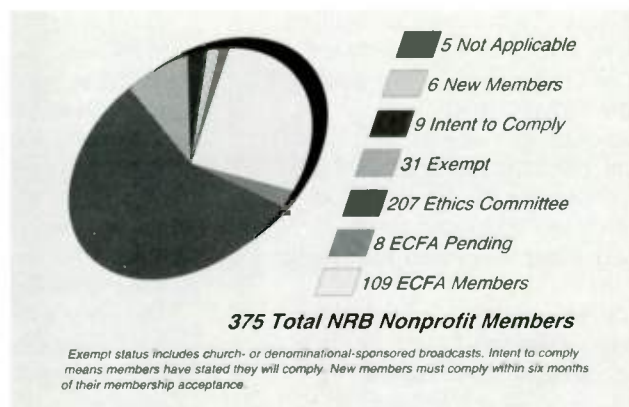
GLORY DAYS . . .

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donated income per year.

Those in the level two category sign a similar statement that they have under \$500,000 in donated annual income. In addition, those members must provide a financial statement, a copy of their filed 501.c.3 status, and a list of their board of directors. The Ethics Committee ran-

Chart One—"NRB Membership Breakdown for Nonprofit (501.c.3)"



domly reviews the files of both categories periodically; the most recent examination was this spring.

"The NRB Ethics Committee takes the first step to bring attention to members outside the [acceptable] limits and begins a more substantial oversight with biblical standards," Gustavson says.

At the Los Angeles convention, the NRB membership also voted into the bylaws a new code of ethics. The five-point code calls on broadcasters to conduct personal and corporate lives in a way that will not bring shame to the name of the Lord (I Peter 1:14-16); to "speak the truth in love without being unnecessarily offensive" (Proverbs 3:3); to refrain from unnecessary criticism or conformity to other organizations (I Peter 3:8-9); to honor all obligations to "vendors, neighbors, community, and government" (Romans 13:7-8); and in matters of dispute with other Christians, to attempt to submit "grievances to Christian arbitration rather than to the courts" (I Corinthians 6:1-8).

Industry Growth

Has all this talk about account-

ability helped a faltering industry recover from the scandals? Recent statistics and expert opinions seem to indicate religious broadcasting is well on its way to becoming a major player in the broadcast field.

Religious programming is the third most common radio format in the country, according to *The M Street Journal*, which monitors the radio industry. One in ten radio stations in America identify their programming as "religious," up 33 percent from 1980. Today, 1328 full-time

radio stations (see chart two) offer religious programming and 163 full-time television stations (see chart three) do the same.

During a press conference at NRB's 1994 convention in Washington, D.C., outgoing chairman Clark said, "This year marks the end of the televangelist scandals and the impact from them is basically over."

Gustavson notes, "Over the last two to three years, the industry has shown improvement in listening/viewing audience size, — [an estimated 40 million tune in each week] — in the provision of finances to carry the ministries, and in [NRB's] membership, which is increasing. Also we notice more of a desire among religious broadcasters to work together."

"I think it took about four to five years before you saw recovery," Rose acknowledges. "Our ministry here took a beating; we lost a substantial amount of our audience although we've since got it back. It took about four years before we began to really grow, although not like we had before. Some of our credibility was lost [because of] Jim Bakker, Jimmy Swaggart, and Marvin Gorman, [whom] we had on the air and had to take off.

"It was a no-win situation because there were people on both sides of the issue. It wasn't a matter of taking Swaggart off the air and being a winner; there was a significant amount of people who were

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Call the Pioneers!



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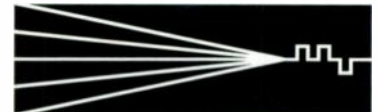
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upset when we did. You were criticized either way, so you didn't win, but you did the thing you thought was right."

"The audience is more discerning, tough on someone who is dishonest or sanctimonious with a holier-than-thou attitude," Clark emphasizes. "But they can also identify ministries of merit. Ministries have exploded in growth since the scandals, such as Charles Stanley, Focus on the Family, Charles Swindoll, and Adrian Rogers.

"Younger men are coming along, such as Jack Graham and Richard Lee, and are experiencing growth in their ministries. It's wrong to assume there are not still enthusiastic and growing audiences when these ministries are touching people's needs with a Bible base. The key is the ministry's identity with and strong position in God's Word, and secondly, a keen understanding of people.

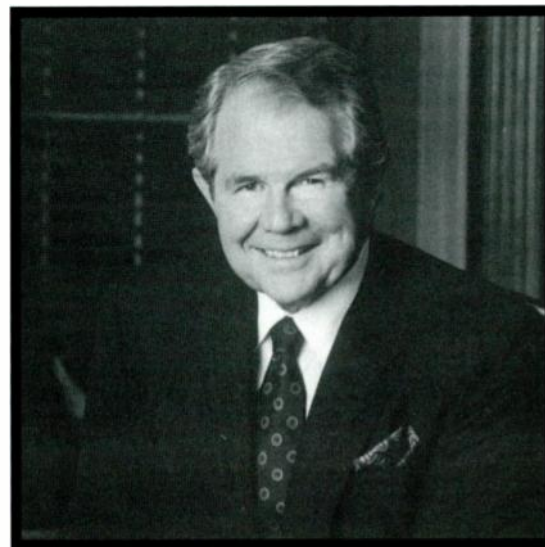
"There are a number of ways to look at the recovery," Clark continues. "As an internal measure of growth, at the last three NRB conventions, there has been a steady growth in numbers with more organizations present, etc. Externally, more important than ever is the secular media's coverage of religious broadcasting.

"The local press has really — at least in Dallas — distinguished between accountable ministries and those who aren't. The secular media has become more discerning about those ministries who are accountable, have proper boards, and are

transparent when questioned.

"Other evidence of industry recovery is the half-life for a ministry when focused on by the press. They don't have long to live if they don't respond to the public and donors with answers," Clark says. Another indicator he mentions is the growth of local radio and television stations.

Rose adds, "At the last two conventions, we have seen a time of healing. Nashville's convention (NRB 95) was one of the better conventions



"Unfortunately, the task of persuading people in our society to accept Christ as their Savior, and to support religious broadcasting, has been made extraordinarily difficult." — Pat Robertson, founder and chairman of CBN

because people talked louder again; there was a time after the scandals when people talked in hushed tones in the hallways. This last year, you saw people in the hallways smiling, talking with each other, loosening up,

talking about the world, satellite, the information superhighway." Other signs of recovery Rose says he's seen, especially at NRB 95, are signs of revival and the audiences coming back.

Others involved in the industry are more cautious

in their assessments. Robertson points out, "I'm not sure the industry has come back yet to where it was in '86 or '87. CBN operates now much leaner and in a more efficient fashion than it did before. But even to this day, actual cash contributions are off by at least \$30 million from their high point in 1986."

Two Outsiders' Opinions

Stephen Winzenburg, who has studied television preachers for 15 years and currently monitors 20 such ministries, agrees with Gustavson. "After a regrouping period in 1987-88, the religious broadcasting industry has improved by becoming more unified in the goal of spreading the Gospel in an accountable manner.

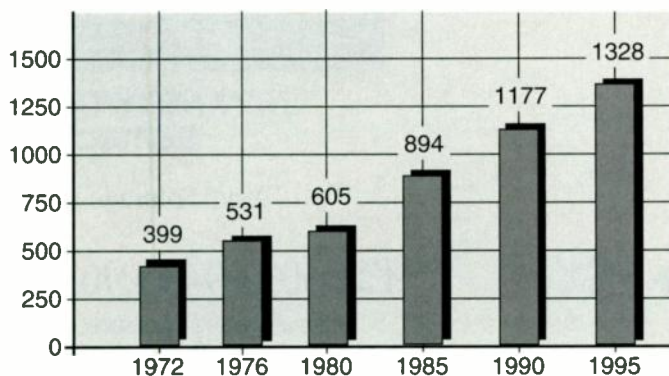
"Before the scandals, the industry was an association of ministries that were 'friendly competitors' in attracting the Christian audience. After the scandals, ministries from a variety of Christian perspectives united to show the secular world that the majority of religious broadcasters are reputable. The scandals forced broadcast ministries to set aside differences and unite in the common goal of reaching viewers while being financially accountable," Winzenburg states.

But again, Schultze offers a voice of dissent: "I have not seen any improvement in religious broadcasting. There is still an amazing amount of nonsense that masquerades as true faith, especially on religious television channels. Some of these shows give both evangelicalism and Christ a bad name. Although there is probably less overt money-raising across the religious broadcasting spectrum, there are plenty of other histrionics.

"The major trend seems to be toward the merging of show business and religious broadcasting, creating entertainment-oriented broadcasts. The growth has been in the number of broadcasters, not their visibility," Schultze concludes.

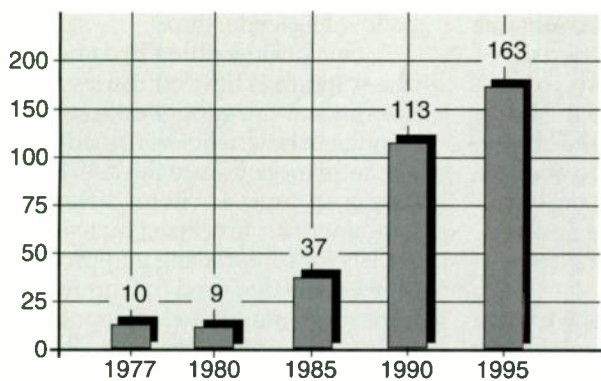
"Since the scandals, the amount of syndicated religious television on network affiliates has clearly de-

Chart Two — "Full-Time Religious Radio Stations"



Source: 1995 Directory of Religious Media

Chart Three—"Full-Time Religious Television Stations"



Source: 1995 Directory of Religious Media

clined, and religious broadcasting has consolidated on religious stations and channels. Moreover, there is still a dearth of high-quality religious fare for young adults; too many religious broadcasters continue to cultivate older audiences at the expense of ministering to younger adults, who often are very needy viewers and listeners," he emphasizes.

Schultze lists several negative factors affecting the industry's

growth: "poor economy in recent years; rising costs of program time, especially on broadcast television; competition with cable and VCR audiences; continued public skepticism about religious broadcasting; and more recent scandals, such as the Robert Tilton fiasco." Robertson offers his own assessment of the industry's recovery. "I don't know what the numbers are, but I do know that the loss of revenue for all broadcasters must be measured in the hundreds of millions of dollars. Unfortunately, the task of persuading people in our society to accept Christ as their Savior, and to support religious broadcasting, has been made extraordinarily difficult. And, in many instances, the liberal news media is to blame."

Is Accountability Successful?

When asked if ECFA and NRB accountability efforts have enhanced the industry's image with the public, both Winzenburg and Schultze said the effects were minimal, at best. "They *have* increased credibility for some broadcasters within the evangelical community," Schultze comments, "while hurting others who refuse membership or continue to be quietly defiant."

Winzenburg notes that while both organizations have "good intentions in their goals of making all broadcast ministries accountable, as long as these organizations are voluntary, outside ministries will be able to use questionable fund-raising tactics and give the rest of the industry a bad name."

Can religious broadcasters avoid being affected by scandals in the future? "Not all religious broadcasters were or will be affected equally by scandals," Schultze

Continued on page 30

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replies. "Lower-profile, less celebrity-oriented, and less ostentatious broadcasters are generally not affected negatively by such scandals. The best defense is a strong offense, namely high integrity and a solid relationship with a constituency based on open, two-way communication," defines Schultze.

"First of all, the actions of Jim Bakker and Jimmy Swaggart reflected a serious breach of trust," Robertson says. "However, I have often said that if the machinations of Wall Street trader Michael Milken were as heavily publicized as were Bakker's and Swaggart's, the entire stock market would have crashed. It shows a double standard in the press. As a profession, we must do a better job in coming together to challenge those who are indeed engaged in unethical practices.

"In [*Forgiven*], a book written about PTL and Jim Bakker by a *Charlotte Observer* reporter, there is a letter that I had written to Bakker several years before his [downfall], warning him that if he did not correct his ways, God was going to bring him down. Unfortunately, the Christian people in America would not permit criticism of somebody they loved and admired. Therefore, there needs to be somebody, or some authority, of highly regarded elders who can indeed confront their brothers and ask them to repent of the things that are wrong," Robertson asserts.

"As long as a voluntary system of accountability is in place, there will be no way to separate the reputable religious broadcasters from those who are unethical," Winzenburg reveals. "Two thoughts on how the system could improve: NRB should work with the National Association of Broadcasters to encourage commercial stations to only sell air time to members of the ECFA. And NRB should work with religious cable networks to broadcast only programs cleared by ECFA. Then cable systems could be encouraged to broadcast only religious cable networks that broadcast a full schedule of accountable ministries."

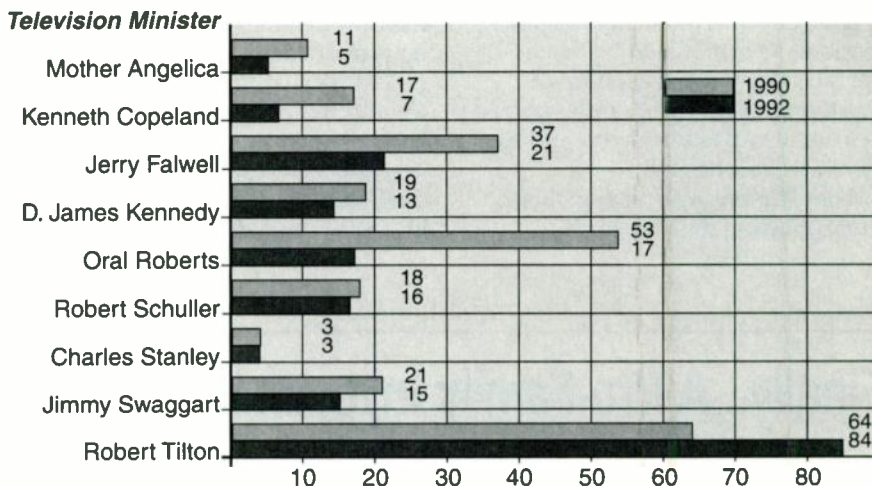
Clark agrees, "Self-regulation is a good approach because it implies these ministries will be accountable to one another. There are two dimensions in accountability: to one's peers in some way and to the Lord. [But] if the person has a sinful soul, there's nothing you can do about that in the standpoint of accountability to brethren; you can only provide a means to making someone accountable.

"At NRB conventions, we try to help people become accountable not only to one another but also to the Lord. When ministries develop a

before God and to have an intense relationship with Jesus Christ and follow His leadership."

One positive thing to come from the scandals is how ministries ask for funds. Winzenburg does see a change in how religious broadcasters raise money since the late '80s (see chart four). He notes, "The amount of air time used by televangelists for fund raising and promotion equals that used for commercials and promotional announcements on secular television. [But] tactics have changed. Almost all television ministries now use short

Chart Four—"Combined Fund Raising and Promotion Percentage of Television Ministers"



Source: Stephen Winzenburg

sense of pride and self-sufficiency, then they fail," Clark explains. He went on to warn about the dangers of pride: "C.S. Lewis once said, 'The greatest sin is pride.' Pride is the enemy of religious broadcasters, especially if you think you're better than anyone else when accolades come in."

"I don't [think anything can be done to prevent this from happening again]," Rose explains. "In one case, it was financial plus a sexual problem, the other was a sexual problem. As long as there has been a church, problems exist. ECFA doesn't solve moral problems. The only thing closest is accountability, not [to] ECFA, EFICOM, or NRB, but it's got to be [to] the ministry's own board. There will always be an opportunity to make a mistake, or do the wrong thing. We've got to do our best to keep our hearts right

and direct fund-raising appeals. They are aware that the audience is highly skeptical of a preacher who spends a lot of time asking for money. Today most ministries have dramatically decreased their fund-raising and promotional time.

"However, the methods used by preachers have become more dramatic. Many ministries, including those most accountable, have become more forceful in the way they ask for money. The most commonly heard statement is 'We will not be on this station next week if we don't receive a gift from you today.' Such comments are misleading and manipulative. The best of the ministers, such as Billy Graham, Mother Angelica, and Charles Stanley, treat viewers with respect and intelligence by merely making the need

Continued on page 32

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.

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known and then trusting God with the rest," he points out.

Learning from Mistakes

What can be learned from the scandals? Most broadcasters interviewed agreed one of the major things was the need to walk circum-spectly before God *and* man.

"I learned something I had already been well aware of in Ephesians [chapter 6] concerning the armor of God" Robertson reveals. "All evangelicals live in what amounts to a hostile environment. If we do not have the armor of God, particularly the breastplate of righteousness and our loins girded about in truth, we are very vulnerable to attacks from those who oppose everything we stand for. This has caused all of us to be much more careful in everything we say and do, to make sure it reflects the truth, and that we live our lives in humility to the Lord and according to His righteous standards."

Clark agrees: "I think that in a sense one of the greatest lessons learned is what [Abraham] Lincoln said, 'You can fool all of the people some of the time, and some of the people all the time, but you cannot fool all the people all the time.' I think we have a much better informed and much more suspicious listening and viewing public than we had before and I think broadcasters are aware of it.

"One of the lessons is that although it might seem that some have apparent accountability, they need [true] accountability through a board and the people around individuals on the air. A lot [of broadcasters] lose sight of the fact that the audience is a source of accountability. The audience is aware if a person is living as a hypocrite, if their private life is very different from what they espouse in their public life. The audience is discerning, although it can be manipulated for a short time. Ultimately, they will come to know if there are problems in an organization."

"I think one thing we've learned is a greater need for accountability," Rose notes. "Another thing we've

learned is with the media. If there was a problem with the local church, there's a certain place where the ripples stop. In media, the ripples keep going because the press loves it. There's an incredible impact because of the failure of a well-known televangelist ministry. It made us aware of the kinds of responsibilities we have — a responsibility to keep our lives and finances in order, to be accountable. Because when a failure is exposed, all those in the body of Christ, including those we are called to reach, suffer."

The Next Millennium

Almost everyone interviewed agrees that despite its flawed past, the future of religious broadcasting looks bright indeed. "The technology will continue to change but our message must remain the same. We have a responsibility to proclaim the message," Gustavson asserts.

"I think the future of religious broadcasting in our organization will focus overseas," Robertson discloses. "There have never been opportunities in evangelism to even compare with what we're seeing now. I'm talking about very creative ways to reach people. But, from our experience, in [Russia], Romania, the Philippines, and Africa, we are reaching audiences in the tens of millions and seeing decisions for Christ that are comparable.

"America is a very, very difficult field. The only way that this nation is going to be touched by religious broadcasting is to begin to be much more creative. I am finding a much more enthusiastic, more widely dispersed, and broader audience for the news and commentary which have been a part of *The 700 Club*. I think that programs which speak with high quality to the American situation will be well received. I do not feel that traditional church programs as we have known in the past are going to reach into a very broad segment of the population, absent a major spiritual revival," predicts Robertson.

"I'm very sanguine about its future," Clark explains, "because people have a need for information and inspiration of a spiritual kind. As long as that need is there in the audience, there's going to be a need for religious broadcasting.

"The nature of religious broad-

casters has changed," he continues, "although some of the showbiz elements are still there. But I don't see anywhere in the Bible that a ministry cannot entertain with laughter and enjoyment. It can be full-orbed, and needs to touch every aspect of life."

Clark points out that some fresh approaches are needed and gave the example of how David Letterman changed the typical talk show with his imaginative format. "I am confident in the days ahead we will see more innovative programming, provided we have men and women who understand we don't have the answer but God does."

He also sees the future of this industry in the next generation of broadcasters. "God's always calling and preparing the next generation of broadcasters. I love religious broadcasting, I love what it does for people and the part it plays in their lives."

"I think the future of religious broadcasting is incredible," Rose enthuses. "The future is so exciting and developing so rapidly with radio and satellite possibilities and simultaneous broadcasts with thousands of stations and cable systems.

"There are opportunities with the information superhighway, with the merger of computers and television; the educational opportunities are absolutely mindboggling. We've got to work very hard to develop content in radio and television. I believe the answer to the future of religious broadcasting is content, what we put on it. The vehicle is there — the question and challenge is what are we going to do in content."

Rose also believes religious broadcasters need to work together with other ministries, especially in the international scene. "Look to the industry at what's happening; mergers are taking place because they understand they cannot do it alone and neither can we."

Religious broadcasters are poised to continue the 74-year history of bringing the Gospel to a world in desperate need of truth. And the industry has proven it will take more than a handful of men to blackout its divine calling.

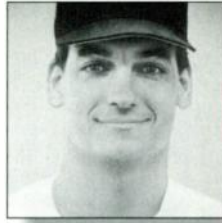
Sarah E. Smith is managing editor of *Religious Broadcasting* magazine.

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LATER THIS SUMMER, THE powers that be will meet in Chicago to decide on a new set of rules which may seal the fate of telemarketing. From fund raising to direct marketing, every facet of the industry will be affected by the Federal Trade Commission's final decision on the Telephone Consumer Protection Act (TCPA).

Crippling

Ostensibly a measure to crack down on boiler room operations, the TCPA could effectively hamstring legitimate telemarketing programs of all kinds by putting unrealistic restrictions on the way operations are carried out. What would make

Remember, [donors] must have a sincere interest in your ministry or they wouldn't be giving you their hard-earned money.

this especially tragic is the fact that most fund-raisers have been particularly careful to police themselves and play by the rules.

As the industry finds itself on the verge of over-regulation, perhaps this is a good time to take a look at how the best companies carry out their business — and apply basic Christian principles when dealing with the raising of operating funds.

Basically . . .

The most basic principle of fund raising is to be open with the people who are your primary source of income. This is a bit obvious, perhaps, but it applies to more than merely designing appeals.

There is a real need to keep a standard of verbal honesty with your donors. Be open with them and maintain an optimistic tone. The attitude of your callers will affect the results of a program, so it is important that your representatives be trained in a delivery that is smooth but not slick.

Scripts should be written so they convey the message in a direct and simple way. Avoid the three

The Code of the Best



InfoCision Management Corporation's phone center in Akron, Ohio, is a study in involvement, common sense, and teamwork.

traps that can easily sabotage what good you are attempting to do:

Talking down to your donors. By assuming they know little or nothing about your work, you are insulting their intelligence. Remember, they must have a sincere interest in your ministry or they wouldn't be giving you their hard-earned money.

Using big words because they sound more impressive. When you do this, the only person you're fooling is yourself. Reacquaint yourself with the power of plain speaking. Nobody remembers the four-hour speech that was given at Gettysburg during the Civil War, but Abraham Lincoln's two-minute address has rightfully become one of the most

studied orations in history.

Exaggerating your appeal to make it more effective. Again, you're only hurting yourself. It's one thing for a secular charity to be caught inflating statistics or their own needs, but as a Christian organization, the world holds you to a high standard — and you should set an even higher standard for yourself.

Connecting

It's also important that you connect with your donors. Listen to them when they respond to your appeal. Offer solid assurance that you are interested in what they have to say. Respect their decisions, whether they can give at the time or not. All of these things will go a long

way toward building a lasting relationship with your donor base.

Donors must also be treated with respect in order to maintain your working relationship. Since Christians are compelled to go the extra mile, maintenance is not enough. This means taking steps which enhance the relationship between you and your donors. Be warned, however, that it will take leadership to move your fund-raising programs into proven relationship builders which may not have been previously considered.

Involvement

The easiest way to develop these relationships is to involve the donors in more than just giving to your ministry — it means getting them involved in the work. Premiums such as related books, videos,

and newsletter or magazine subscriptions are good places to start.

As the donor's knowledge of your organization grows, the contributor can be upgraded through careful cultivation or through memberships in special giving programs.

The most basic principle of fund raising is to be open with the people who are your primary source of income.

Another thing to remember is that by getting donors involved with your ministry — and by getting them to participate in your work — you are helping them to find their own personal ministries.

The Seven Deadly Sins of Scripting for Tele-fundraising

1. *False Familiarity.* Plastic small talk immediately identifies the caller as a professional telephone representative and reduces your organization's credibility to zero.

2. *Overused Language.* Urgent, critical, and crucial. Overuse waters down the meaning. What does nice mean, anyway?

3. *Tongue Twisters.* Writers like to write, but in tele-funding scripts, less is more. If the language is short and simple, it is more likely that your representatives will deliver the script in a natural, believable style.

4. *Soap Boxing.* Don't get caught up in issues and ideas, a particular blind spot for politically oriented organizations. A fund-raising appeal is not the place to educate your constituents. Focus on how the donor will benefit.

5. *Telephone Blackmail.* The ask is the trickiest part of your entire appeal. It all comes down to courtesy and tact. Invasive and abusive fund raising communicates, "How much will you pay to get off the phone?"

6. *Over Scripting.* The greatest advantage of tele-fundraising is the spontaneity of the conversations which develop between donors and representatives. When you give your representatives freedom to be thinking, caring people, you can trust them to convey your message with style and enthusiasm.

7. *Long Windedness.* Time is money, and shorter is always better. If you talk too long about your organization's current projects and long term goals, even your most loyal supporters will hang up the telephone.

— Donna Walter Aldrich is a member of the scripting and creative services department of Regency Communications, based in Bedford, Texas.

Common Sense

Other ways of dealing with donors fall into the category of plain common sense. Don't overuse financial emergency appeals; you'll lose credibility by making donors think that nothing is getting done. Respect "Do Not Calls" and your donors' special needs. Learn to anticipate these needs and be ready to provide for them before they happen.

Realistically plan your own budget by not giving donors inflated pie-in-the-sky figures. This will allow you to work more efficiently with the gifts you do receive, enhancing your own reputation.

Most importantly, let common sense reign supreme by recognizing your abilities and limitations and playing to your strengths. Use them to work in the best interest of both you and your donors instead of resorting to exaggerated proposals you may not be able to fulfill.

The key here is to shoot for the sky but keep your feet on the ground. There may be enormous potential in a donor list, but using it to everyone's benefit takes time and finesse. Carefully plan the ask levels and frequency of appeals. Study donor lists and your own capabilities, then chart the course that makes the best of what you have.

It is critical to distinguish between wants and needs. Weigh the options carefully. An all-digital production studio may improve your video production values, but if sticking with the old analog model means being able to ship more native-language Bibles, that consideration should come first.

Teamwork

There are no individuals in this business. You and your donors are all part of a team — one that has been given the most important mission in the world. By keeping your eyes on your Christian duty and your goals, you will be fulfilling the promise that with God's help, there is nothing you cannot accomplish — a promise that no amount of legislation or regulation will ever be able to change.

Curtis Stern is an account executive for InfoCision Management Corporation, an outbound telephone fund-raising company based in Akron, Ohio.

EXPOSED IMAGES

by Will Baysinger

IN ONE OF JIM HENSON'S popular muppet offerings, a female muppet glides into a dressing room and transforms herself from a golden curled beauty into a gnarled crone while trilling the strains of Bernstein's "I Feel Pretty" from *West Side Story*. The point: beauty is subjective and image can often be misleading.

*The epithets abound:
right-wing extremists,
naïve, unpolished,
unprofessional, judgmental,
intolerant, dull, capricious,
preachy, and backward.*

For Christians, this is a familiar lesson. Jesus always looked beyond the exterior and into the heart and substance of a person. How, then, are Christians, and especially Christian broadcasters, to enter, compete, and claim victory in an arena where image is reality?

The eyes of media buyers, largely jaundiced by preconceptions, see two major problems with religious broadcasting: the image of the audience religious broadcasting reaches and the image of religious broadcasting in general.

Refocusing the Lens

Who watches religious television? The secular world's perception of the religious television consumer is that of an elderly person, or a hopeless introvert finding God vicariously through an endless stream of slick preachers begging for money. If the viewer has any disposable income at all, it is mailed off to these prophets as fast as you can dial the 1-800 prayer line. These are not the people who are going to run out to the store to buy widgets, no matter how much money is sunk into the ad campaign.

This stereotype is an illusion, and the prince of liars has done a remarkable job of shaping it and pounding it home. For believers, "Faith is the substance of things hoped for, the evidence of things not seen" (Hebrews 11:1). For the world, evidence defeats disbelief.

According to Simmons Market Research and Soma Research, 67.8 percent of the Christian market audience is between the ages of 25 and 54. In fact, by appealing to the Christian market, advertisers are 14.3 percent more likely to reach viewers within that range than in the general American public.

A recent Gallup poll showed 75 percent of new church members are between the ages of 18 and 35 — hardly elderly. Not only is the Christian market comprised of the age groups normally targeted by

advertisers, but Simmons/Soma reveals they are significantly more likely to be professionals and to have a checking account, a savings account, and a credit card, and to be civic minded and active. The evidence for the attractiveness of our audience is there. Evidence defeats disbelief.

What's Wrong With This Picture?

The image of religious broadcasting in general is, perhaps, more difficult to combat. There are no numbers to rattle off that will dissuade people from their beliefs. It is both instructive and constructive to

*Religious broadcasters
can hold no illusions that
we have not helped the
situation by providing
sacrificial lambs from
our own ranks.*

examine the image religious broadcasters project, and to recognize how the outside world — and secular advertisers in particular — view our electronic pulpit. The epithets abound: right-wing extremists, naïve, unpolished, unprofessional, judgmental, intolerant, dull, capricious, preachy, and backward.

Modern literature and the secular media have done wonders to reinforce this image, but we can hold no illusions that we have not helped the situation by providing sacrificial lambs from our own ranks: Jimmy Swaggart, Jim Bakker, and, more recently, the Pennsylvania women legally barred from three churches for praying too loud.

Exposing the Negatives

This is an image that can only be defeated by exposure. Pontius Pilate must have had some reports about the preacher from Nazareth, this Jesus, before the trial. The chief

The eyes of media buyers, largely jaundiced by preconceptions, see two major problems with religious broadcasting.

priests even presented evidence to prove he was guilty of sedition and treason against the Roman authority. Yet at the trial, Jesus did not even have to speak in his own defense. His mere presence was enough to convince Pilate that he was innocent, that "Nothing deserving of death has been done by him" (Luke 23:15).

The Christian market is comprised of the age groups normally targeted by advertisers.

If we, as Christian media professionals, are to reconcile our image problems, we need to go beyond the surface perceptions and look at the reality of what we are. We are people called by God to live a Christian life and spread the Gospel through the miracle of modern technology.

Quite simply, we are called to tell the truth and do what's right in the electronic media. This is not a call to act like professionals. Jesus didn't tell his disciples to *act* holy,

He told them to *be* holy. We must be professionals, holy professionals.

For many in the secular world, spirituality is something that has no place in business. For Christians, spirituality *is* the business. The directive is to find a way to be witnesses to secular businesses without cultivating a fear that they will be thumped with Bibles as part of the advertising contract.

Advertisers need to feel secure that they are not going to get a call that God spoke to someone in the

middle of the night and said to preempt all of the spots they just bought on a station. That security will occur when religious broadcasters show people we are what we are called to be: wise, honest, conscientious, diligent, compassionate, positive, and convicted.

Will Baysinger is syndication coordinator for INSP, The Inspirational Network, based in Charlotte, N.C. This is his first contribution to *Religious Broadcasting*.

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WHILE THE HISTORY of Protestantism in America has produced its share of discord and disunity, when it comes to the issue of abortion, it has spoken in a remarkably similar voice.

One Voice

But aren't some denominations pro-life and some pro-choice? Haven't the mainline churches such as Methodists, Presbyterians, and Episcopalians, if not officially, then at least in practice, lined up on the pro-choice side repeating comfortable, safe phrases like, "It's a very personal decision?"

The Southern Baptists were recently informed that 20 of their 762 equity holdings were in companies that made abortifacient (abortion causing) drugs, performed abortions for profit, or financed abortions.

And haven't evangelicals, Southern Baptists, and others often referred to as the Christian right — or the more encompassing "fundamentalists" — shouted about the evils of abortion? As easy generalizations go, it's basically true.

In some ways, there probably hasn't been such a split over the practical application of essential doctrine since the issue of slavery when the Baptist church split into American Baptist and Southern Baptist adherents.

So, what is the similar voice? Money.

Profiteers

As the French philosopher Voltaire said, "When it comes to money, we are all of the same religion." When it comes to putting their money where their mouths are, the different denominations are virtually indistinguishable on the issue of abortion.

The largest Protestant denomi-

nations in this country, the Southern Baptists on one side and the United Methodists on the other, are promoting and profiting from abortion on a daily basis. Forget the rhetoric — when it comes to the billion dollar pension funds of their ministers, abortion profits are just as welcome as those from other industries.

This startling conclusion was reached after Joni Hannigan, a writer for *The Indiana Baptist* and a participant in the \$4.2 billion retirement fund of the Annuity Board of the Southern Baptist Convention, secured a copy of the actual investments. [Editor's note: Tom Miller, senior vice president for public relations of the Annuity Board of the Southern Baptist Convention, said the Board had no comment when contacted for a response to this article.]

On the United Methodist side, Vidette Bullock Mixon, director of corporate relations and social concerns, was kind enough to provide a list of investments of the \$5.7 billion General Board of Pension and Health Benefits of the United Methodist Church. [Editor's note: According to a spokesperson from the General Board of Pension and Health

"When it comes to money, we are all of the same religion."

— French philosopher Voltaire

Benefits of the United Methodist Church, the Board's plan participants represent a wide spectrum of viewpoints and social positions. The Board never invests for the sole purpose of imposing

A Deadly

its social perspective, but conscientiously tries to apply socially responsible investment practices in the prudent investment of pension funds. As an investor and shareholder, the Board has the opportunity to constructively influence corporate management by holding companies in which investments are made to high standards of responsibility. It is the goal of the Board to continue its strong investment performance to provide both financial and social returns for plan participants and beneficiaries.]

When it comes to the billion dollar pension funds of their ministers, abortion profits are just as welcome as those from other industries.

Both organizations have taken great pains to exclude alcohol, gambling, and tobacco companies for decades. These exclusions may have even negatively impacted their returns but were done so ministers would not seem hypocritical. You can't very well call for the avoidance of alcohol on Sunday and profit from it the rest of the week.

Exclusion Excuses

Exclusions have been incorporated into the investment policies of most religious groups for so long no one seriously questions it; it just made sense that churches shouldn't invest in activities contrary to their beliefs.

The Southern Baptists were

Investment

recently informed that 20 of their 762 equity holdings were in companies that made abortifacient (abortion causing) drugs, performed abortions for profit, or financed abortions. Another 15 companies regularly gave shareholder money to the nation's largest abortion-performing organization, Planned Parenthood.

One might think the Southern Baptist Annuity Board would have remedied this situation by simply selling the offending companies and replacing them with one of the thousands of investment choices available. One might think.

Instead, it did nothing, except hide behind the issue of fiduciary responsibility: it wouldn't be prudent to exclude all of those companies; it might lower their rate of return; they might be legally liable; and ministers wouldn't be able to retire in as much comfort. They didn't explain how they excluded alcohol, gambling, and tobacco stocks for so many years with no apparent fiduciary problem.

While individual pensioners have no choice in how their money is invested, should they be forced to finance the abortion industry?

This response was surprising, since earlier this year, the Southern Baptist Annuity Board announced it would avoid or divest companies "found to have a service or product that is publicly perceived as unique-

ly aiding, supporting, or promoting abortion."

Public Perceptions

Perhaps the key phrase here is "publicly perceived." As long as the company isn't "publicly perceived" as promoting or profiting from abortion, it is acceptable.

The largest Protestant denominations in this country, the Southern Baptists on one side and the United Methodists on the other, are promoting and profiting from abortion on a daily basis.

More succinctly, the Southern Baptists don't mind profiting from abortion as long as no one notices. As a religious institution they should be more aware than most that some things are impossible to hide.

And the Southern Baptists are not alone. If that denomination is profiting from abortion, it probably comes as no surprise the United Methodists are doing basically the same thing. Indeed, many of the offending companies on the Southern Baptist list were also in the United Methodist plan, though the Methodists seem less hypocritical since they made no pretense to screen for abortion-related companies — and obviously didn't. Their social concerns lay elsewhere.

The Methodists did, however,

Continued on page 40

People Like What They're Hearing...

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

Angela Hicks, Edmond, OK

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

David Ingram, Ft. Smith, AR

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

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Wanda Franz Ph.D.

Pro-Life Perspective

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

go one step further: They own shares in the French company Rhone-Poulenc, which holds a 40 percent interest in the manufacturer of the new abortion pill RU-486. It is a simple fact — thousands of United Methodist ministers in this country will be better off with each pill sold.

Selling Souls

There may be economic reasons for owning Rhone-Poulenc, but it does seem insensitive to own it and other abortion-related companies. Even under the big tent of the United Methodist church, there are many people who would describe themselves as pro-life and would presumably be abhorred at the thought of their pension money financing this activity.

While individual pensioners

have no choice in how their money is invested, should they be forced to finance the abortion industry?

It is one thing for a church to leave the abortion question to the mother. Surely, it is something quite different to use church funds to promote and profit from it. Yet shareholders do exactly that.

Legal abortion is a fact of life and likely to remain so for the foreseeable future. It is also a billion dollar industry with scores of companies already

Socially Responsible Investing

Do you want to invest in securities of companies that don't conflict with your ethical priorities? Then socially responsible investing is for you.

More than 35 separate families of mutual funds have been given the title "Socially Responsible Investments" (most of which are referred to as "green funds" that look to avoid companies considered to be environmentally unfriendly). Only seven of the 35 are specifically marketed to certain religious groups. These few funds are listed below with brief examinations of their investment philosophies.

The six **Aid Association for Lutherans (AAL)** mutual funds are designed for members and associates of AAL, a fraternal benefit society which requires membership. To become involved with the mutual funds, you (or your spouse) must belong to a Lutheran-affiliated church. It is important to note that the AAL does not directly offer mutual funds to members; its subsidiary company, AAL Capital Management, manages the funds. While these funds have a religious affiliation, they do not place any particular screens on investments.

The **Amana** Income fund was created in June 1986 and added the Amana Growth fund in February 1994. These funds are targeted to those of the Muslim faith. They will carry no interest bearing securities, no alcohol, tobacco, gambling, pornogra-

phy, or pork producing companies. The investment philosophies and screens for these funds are based on the Koran and Shar'ia.

The four **Aquinas** mutual funds became available to individuals in January 1994 as an offshoot of the Catholic Foundation's institutional investments. These funds are marketed to Catholic investors. The fund managers invest based on statistical models and disciplines as they see fit according to the guidelines set forth in the prospectus. There are no other absolute restrictions on these funds. Instead, holdings are reviewed regularly by Aquinas Investment Advisers, Inc., and if any are found to be violating Catholic doctrine, the companies are contacted and asked to change their position. Bernard P. DiFiore, executive director and president of the Catholic Foundation, says ". . . we do not create a blacklist because withdrawing and not owning stocks is not going to change anything."

The **Israel Opportunities Fund (IOF)**, which began in September 1994, and the eight **Leadership Funds**, which started in October 1994, are designed to help meet the needs of the Jewish community. The funds are available to anyone; B'nai B'rith, a Jewish service organization, offers membership to Jewish individuals which will reduce the sales charge of the fund from 4.75 percent to 4.25 percent. The IOF will identify (for investment

purposes) Jewish-owned and operated companies doing business in Israel and listed on the Israel exchange. The IOF is managed by Tremont Partners, Inc., with OFEK acting as Israeli sub-advisor and Bankers Trust acting as sub-advisor with respect to the fund's investments in U.S. denominated short-term debt. The Leadership funds are managed by Bankers Trust Company and are offered through MDS Securities.

The **Lutheran Brotherhood** was organized in 1970. The Lutheran Brotherhood and AAL are both fraternal benefit societies which began with the intent to sell insurance and provide communal services to the more than 12 million members of the Lutheran church. Unlike AAL, the Lutheran Brotherhood funds steer clear of companies involved in alcohol, tobacco, and gambling and are only available to those baptized in the Lutheran faith. There are 6 Lutheran Brotherhood funds managed by Lutheran Brotherhood Securities Corporation.

The **MMA Praxis** (Mennonite Mutual Aid Praxis) International Income and Growth funds became available in January 1994. These funds are marketed to those with Mennonite and Christian beliefs. Peace is of major concern to the MMA Praxis funds. These funds avoid government securities, corporations involved in the production of weapons, alcohol, tobacco,

engaged in it and looking for more money. There is little evidence Christian organizations are the least bit reticent about joining the newest money-making game in town.

Followers of Christ, whatever the denomination, should be familiar with the story of Jesus in the temple and the money changers. It was one time when the normally loving and serene Jesus exhibited extreme rage toward those profiting from questionable activities.

Perhaps those who control the purse strings of today's temples should be reminded of this event. They should feel comfortable where their profits come from, lest they anger the One they profess to follow. They shouldn't need to be reminded that some things in life are sacred, and money is not one of them.

Tom Strobhar is president of Pro-Vita Advisors, based in Dayton, Ohio.

and gambling, and identify companies which are environmentally friendly, non-discriminatory in their hiring practices, and deemed supportive to the enhancement and quality of human life. Shareholders can tithe all or part of their distributions of income and/or capital gains to an approved charity. They can also designate a charitable beneficiary to the account, if the state permits.

The Timothy Plan was launched in April 1994 and is designed to meet the religious and ethical concerns of the Judeo-Christian community. Unique because it is the only fund which avoids companies that are involved (directly or indirectly) in abortion or pornography. The Timothy Plan also screens out companies which are involved in the production of alcohol, tobacco, or casino gambling. The fund is managed by Systematic Financial Management, Inc.

Arthur Ally, president of The Timothy Plan, discusses the strictness of the fund's investment criteria. "We believe (abortion and pornography) are undermining the entire moral fabric of our country. Corporate America has become a major factor in supporting these immoral practices through corporate funding and advertising policy, as well as direct involvement. Those that have a history of consistent involvement in these areas will not be in our portfolio."

Ally notes there are over

2300 verses in the Bible referring to money, with the next closest topic, faith, occurring in 500 verses. "There must be a very good reason for the fact that money is mentioned more than four times as often as any other topic" he continues. He also notes that many churches, schools and institutions may have their own denominational retirement program currently in place. "Many of the plans we have researched offer ethically screened investment options.

We have extensively compared the investment portfolios of a number of plans, and have found that none even come close to the screening process The Timothy Plan offers. That's why we contend that we're the clearly ethical investment choice, and have been aggressively pursuing this market in an attempt to have The Timothy Plan added as an option in their existing 403(b) retirement programs."

It is very important to remember that investment decisions should not be entered into lightly. Please read a prospectus carefully before investing or sending money. This is not an endorsement of any of these funds by National Religious Broadcasters.

— Stephen M. Ally is marketing director for The Timothy Plan, based in Winter Park, Fla.

INTERVIEWS WITH *impact!*

HOME & FAMILY

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by Dave Veerman

The eleven critical stages that every parent faces and how to navigate them. Dave is a veteran author, youth minister and articulate speaker. A great interview.

The Second Decade of Love –
by Greg Johnson & Mike Yorkey

How many of your listeners have been married from 8 to 15 years? These favorite authors share practical, spirit-led insight on surviving — and thriving — into the second decade of marriage.

You Can't Spank a Kid in a Snowsuit – by Bruce Howard

Invite Bruce to share his light-hearted stories and lessons on parenting. Hilariously insightful.

Understanding Today's Youth Culture – by Walt Mueller

Ask Walt why kids are lured into the culture and how to prevent it. Get to the root cause of depression, suicide, substance abuse and pre-marital sex in our teenagers. Eye-opening, yet hopeful.

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INSIDE NRB

Southwestern Regional in July

DALLAS — Topics from legal rights of Christians to the future of Christian media will be discussed by noted speakers at the 1995 Southwestern Regional National Religious Broadcasters (SWNRB) Convention, to be held July 27-29 in Dallas. Speakers include attorney Jay Sekulow of the American Center for Law and Justice, author Tony Campolo, editor Mike Yaconelli of *The Door*, Royal Media vice president Rolf Zettersen, attorney Ashton Hardy, and author Patsy Clairmont.

Yaconelli is scheduled to speak on youth and the effects of western culture while Sekulow will address the decline of First Amendment rights for Christians. For more information on the SWNRB, call (318) 783-1560.

Western Regional Offers Bonus

COSTA MESA, Calif. — The 1995 Western Regional National Religious Broadcasters (WNRB) Conference will feature the annual WNRB auction hosted by Dick Marsh as well as an array of challenging speakers. To be held August 27-29 at the South Coast Westin, music will be provided by the Maranatha Singers.

Conference speakers Paul Nelson, president of the Evangelical Council for Financial Accountability; Steve Arterburn, founder of New Life Treatment Centers; Don Argue, president of National Association of Evangelicals; Jeff Trautman, executive director of Interchristo; author Barbara Johnson; media commentator Michael Medved; programming consultant Tom Moller; Alistair Begg; and nutritionist Pam Smith will address a wide variety of issues concerning broadcasters. Workshop topics and leaders include "Top Ten Financial Mistakes Ministries Make" by Nelson; "Hollywood versus Religion" by Medved; "Programming Outside the Box" by Moller; and "The Win-Win Workplace" by Trautman.

A special bonus to the first 125 registrants for the conference will be dinner, transportation, and entertainment on Monday night at the internationally acclaimed Pageant of the Masters at the Laguna Arts Festival in Laguna Beach. For information on registration, contact JoAnn Fouser at (714) 575-5000, ext. 5496.

NRB Gives \$5000 to COICOM

MANASSAS, Va. — During the 1995 convention in Nashville, Tenn., National Religious Broadcasters (NRB) board members voted to give COICOM (*Confederacion Iberoamericana de Comunicadores y Medios Masivos Cristianos*) \$5000 as a sponsorship donation to the Latin American "NRB." Raul Justiniano is the association's president.

This year's COICOM convention is scheduled for October 27-30 in Mexico City. COICOM was founded in 1992 during a meeting of over 80 Christian communicators in Santa Cruz, Bolivia, and many NRB members, especially from the Hispanic NRB, have lent their expertise in developing this organization.

Directory Surveys to Arrive Soon

MANASSAS, Va. — Organizations and National Religious Broadcasters (NRB) members currently listed in the 1995 *Directory of Religious Media* should check their mailboxes in July for questionnaires concerning their free listing in the 1996 directory. The directory is a comprehensive guide to all forms of Christian media, including radio and television stations and program producers, print and music producers, and agencies and suppliers.

If your religious organization is not currently listed in the directory and you would like to be included in the 1996 book, please contact Nancy Harvey of Morgan-Rand at (800) 388-1197 to request a questionnaire. Morgan-Rand is the data research firm that assists NRB in its directory production.



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Local Radio Stations' Response to OKC Bombing

OKLAHOMA CITY — On April 19, the federal Murrah Building became the site of the latest man-made disaster when a bomb demolished the building, leaving nearly 200 dead, including children. Directly after the tragedy, several local Christian radio stations each assisted in helping those involved directly and indirectly with prayer and relief efforts.

KOKF-FM responded to the bombing by sponsoring several events to bring healing and spiritual restoration to listeners as well as broadcasting official news conferences and disaster updates and profiles of victims and rescue workers. The station held a "ribbon-tie" prayer service at the park in front of City Hall the Sunday evening following President Bill Clinton's address.

An estimated 2500 adults and children attended and tied hundreds of colored ribbons, representing prayers, on the park trees. The service concluded with those present holding a 20,000-foot multicolored ribbon used to "surround the city" with prayer. The ribbons were left on the trees as an on-going reminder of prayer support.

The station also linked up with WENS-FM/Indianapolis to simulcast KOKF's morning show featuring rescue workers, firefighters first on the scene, emergency room doctors, nurses from the bombing site, and blast victims for eyewitness testimonies. KOKF received mail from WENS listeners commenting about the simulcast.

KOKF devoted a series of special call-in programs

offering counseling and prayer for listeners suffering from shock. Christian psychiatrists and counselors experienced in these areas as well as local pastors were on hand to answer questions.

Within the first week of the bombing, KOKF had set up donation sites at all 17 Hobby Lobby locations in Oklahoma and all seven Mardel Christian Supply stores in the state. Each site offered a ribbon to wear in support and a donation box for giving to the American Red Cross Oklahoma City Disaster Relief Fund.

The station also joined with the Larry Jones Feed the Children relief efforts by broadcasting the immediate needs of rescue workers, and listeners responded to the needs within the hour. More than 90 tons of food, clothing, and supplies were gathered at Feed the Children and other downtown command post sites.

KQCV-AM and KNLT-FM, both owned by Bott Broadcasting, established the In His Name Fund at Bank One locations throughout the city to assist victims and their families with post-trauma expenses. The money from the fund will go toward funeral, hospital, and personal expenses of the families. On April 20, both stations began offering a prayer each hour from a local pastor which continued through the weekend.

KQCV aired a call-in series on grief, suffering, pain, and evil from a biblical perspective, which featured pastor Tom Eliff, disability advocate Joni Eareckson Tada, and Chuck Garriot. KQCV general manager Robin Jones estimated she and other staff members have given more than 75 interviews to other Christian radio stations seeking a Christian's perspective from Oklahoma City.

KNLT devoted part of its programming to air "words of reflection and healing" from listeners in the form of poems and personal songs. The station also held a candlelight prayer service during its weekly *The Lighthouse* program for teenagers. Those gathered for the service asked questions about the tragedy and youth pastors responded.

KOKF, KNLT, and KQCV, along with Z Music Television and Mardel Christian Supply, joined forces to honor those involved in the rescue and recovery effort with custom designed awards and giant thank you cards signed by listeners. Among the 30 organizations and individuals honored on May 12 during the Bryan Duncan concert in Oklahoma City were ABC, CBS, and NBC reporters, the Federal Bureau of Investigation, fire and rescue workers, Larry Jones, the American Red Cross, the Salvation Army, and local officials, hospitals, and the city's mayor.

Greg Griffin of KOKF-FM and Robin Jones of KQCV-AM provided information for this article.

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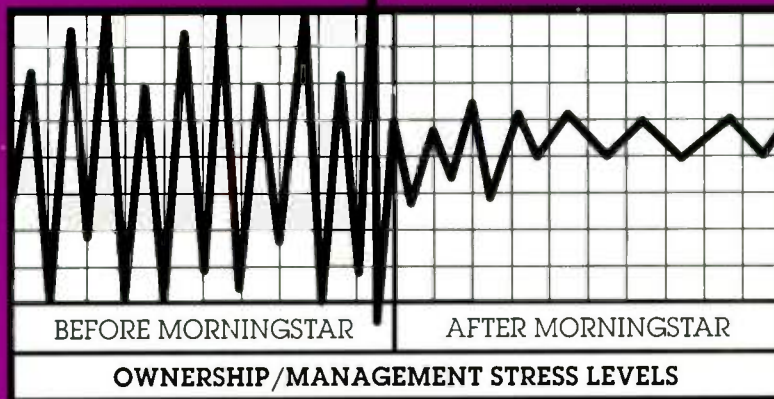
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AIRWAVE NEWS

NASHVILLE, Tenn. — Z Music Television, the 24-hour contemporary Christian music video network, is offering a new feature to radio stations through syndication. Called *Z Buzz*, the one-minute segments are daily, Christian music news updates and are hosted by Graham Barnard.

NASHVILLE, Tenn. — The Morningstar Radio Network has added several new affiliates: WBTG-FM/Sheffield-Florence, Ala., and KKCQ-AM/Fosston, Minn., to the high country format and KKCQ-FM/Fosston, Minn., to the Christian contemporary format.



Kathy Sindorf (far right) of WCFC-TV/Chicago talks with communications professor Rick Peterson (far left) and North Central Bible College students who trained at the station.

CHICAGO — WCFC-TV/Chicago has launched a college program to offer communications students a chance to learn at a Christian television station. The initial class of seven North Central Bible College students took part in a three-week intensive television production course in June. WCFC president Jerry Rose said, "I envision this being a model that TV-38 can offer to students from other Christian colleges — both here in America as well as from other nations — who want to learn more about the unique world of Christian television."

LANCASTER, Calif. — This April, KAVC-FM/Lancaster marked ten years of broadcasting the Gospel in the cities of Rosamond, Lancaster, Palmdale, Edwards Air Force Base, and the surrounding communities 75 miles north of Los Angeles.

LOS ANGELES — The worldwide *Pat Boone Radio Network*, on the air since 1982, has recently added 23 new markets. *The Pat Boone Show* is a one-hour contemporary Christian music program.

WEST FRANKLIN, Ill. — Latest in the Three Angels Broadcasting Network (3ABN) of satellite downlinks is TV Channel 21 in Champaign-Urbana. Now aired on 40 stations, 3ABN offers a variety of 24-hour programming, including features on health, parenting, and for children.

BOONE, N.C. — Reach Satellite Network has added two affiliates to its solid gospel format: WLGM-FM/Spring-

field, Ill., and WSSA-AM/Morrow, Ga.

CHICAGO — The Moody Broadcasting Network (MBN) is offering weekly coverage of this summer's Promise Keepers conferences. Each Sunday, MBN provides highlights of recent meetings.

MINNEAPOLIS/ST. PAUL, Minn. — Four more stations have joined the SkyLight Satellite Network: WLGM-FM/Springfield, Ill.; WBCI-FM/Bath, Maine; WRUT-FM/Rutland, Vt.; and KSWA-FM/Corrales, N.M.

OKLAHOMA CITY — James Boice's program, *The Bible Study Hour*, is now heard daily on KQCV-FM/Oklahoma City. The program covers topics from biblical standpoints and gives practical Christian answers to today's questions.

DALLAS — KCBI-FM/Dallas celebrated its 19th anniversary in May with special programming. The station is owned by Criswell Communications.

GRAPEVINE, Texas — *Praise in the Night* with Steve Solomon is now aired on KYTN-FM/Little Rock, Ark., and WAEC-AM/Atlanta. The daily Christian call-in program is now heard on 35 stations.

AWARDS

TOCCOA FALLS, Ga. — Paul Freed, founder and chairman of Trans World Radio, has been awarded the President's Silver Medallion for service to the kingdom of God at Toccoa Falls College (TFC). The award presentation was made by TFC president Paul Alford during the school's commencement exercises.

SAN FRANCISCO — KFAX-AM/San Francisco's recently promoted Amy Dopart received the 1995 Broadcaster of the Year Award. Dopart is now the station's evening announcer. "Amy has been a delightful addition to our staff and an immediate hit with our family oriented audience," said KFAX operations manager Craig Roberts.

NEWS BITES

CLEVELAND — Bird Electronic Corporation has launched Quest 43 to locate the oldest working Model 43 Thru-line wattmeter. The search is being made to help celebrate the company's production of the 250,000th Model 43. Rewards for vintage Bird test instruments include a 24-karat gold-plated Model 43, new wattmeters, and \$250 to \$1000 gift certificates. Entries must be received by January 31, 1996. For more information, contact Greg Johns at (216) 248-1200, ext. 261.

GREENWOOD VILLAGE, Colo. — TV Temps is a new employee management and payroll service placing television technical and production personnel. Provided by The Crew Connection, TV Temps is designed to meet the demands of today's corporate, broadcast, commercial, and feature productions faced with both staff cutbacks and increasing needs for programming without the high costs

of permanent employees.

WASHINGTON, D.C. — Recording artist Kathy Troccoli is serving as a national spokeswoman for Prison Fellowship Ministries (PFM). She, along with PFM, will seek to involve 25,000 new people in programs to restore those impacted by crime. She will put special emphasis on building support and involvement for two of PFM's affiliated programs: the Neighbors Who Care victim assistance crusade and the Angel Tree project for children of inmates. Troccoli joins Steven Curtis Chapman in representing the ministries of PFM as an artist associate and spokesperson.



Prison Fellowship Ministries (PFM) spokesperson Kathy Troccoli talks with PFM's founder Charles Colson.

GRAND RAPIDS, Mich. — In May, Gospel Films and nine other Christian organizations launched the Gospel Communications Network on the Internet. The network transmits everything from daily devotionals to multi-language Bible translations to interactive Christian cartoons, all accessible free by those on the Internet. The network encompasses ministries nationwide, including Radio Bible Class, *The Children's Bible Hour*, InterVarsity Christian Fellowship, and the International Bible Society.

ROANOKE, Va. — National and International Religion Report (NIRR), a bi-weekly news briefing, is offering a new phase of reporting by being available free upon request to anyone, subscribers and non-subscribers, via e-mail. Contact NIRR at (703) 989-7500 for more information.

PEOPLE

NASHVILLE, Tenn. — The Dallas-based affiliate relations team of Z Music Television, the 24-hour contemporary Christian music video network, has added three regional managers and additional support staff. Joining Z Music is John Brewster, formerly with Prevue Networks, Inc., as regional marketing manager-central region. Previously with Diegeiro Ministries, Ben Floor is now the regional marketing manager-northeast region. Jeffrey Weber, formerly with Sammons Communications, has been appointed regional marketing manager-western region.

DALLAS — KCBI-FM/Arlington has appointed Dave Jolly as music director and Mike Middleton as director of operations. Jolly most recently served as program director for KLJC-FM/Kansas City while Middleton has been director of media and development for Lifetime Guar-

tee.

GRAND RAPIDS, Mich. — Zondervan Publishing House has named Nancy Thole vice president of Human Resources. Thomas Mockabee, formerly in that position and currently vice president & publisher of Bibles, will devote his attention to the growth of the Bible publishing program. Previously, Thole held nearly every position in the Human Resources department.

CHICAGO — Paige Cunningham, Esq., has been promoted to chairman of the board of the Americans United for Life (AUL) and Clarke Forsythe, Esq., has been appointed AUL's new president. As chairman, Cunningham is responsible for leading and expanding the organization's board of directors. Forsythe moves from his position as vice president and general counsel to president. He is now responsible for the direction and strategic planning of the pro-life organization.


MOBILE, Ala. — Integrity Music has announced several promotions: Chris Thomason to director of A&R from manager of A&R; John Chisum to director of song publishing from manager of song development; and Marty Blume to director of business affairs from manager of business affairs.

Lucy Diaz has joined Integrity Music in the newly created position of vice president, special projects. Diaz previously served as vice president, artist development for Sparrow Communications Group. She has been assigned a portfolio of major marketing responsibilities and will assist in the development of consumer marketing and research projects for the company.

ST. LOUIS — Jeff Boyet was recently promoted from sales representative to account executive at WCBW-FM/St. Louis. Boyet earned his advancement by undergoing extensive training in advertising, sales, and marketing.

BURLINGTON, Ontario — The new Canadian office of the International Bible Society has recently an-

Continued on page 48



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TRADE TALK

continued from page 47

ground is primarily in sales and marketing, served as president of Jergens Canada, Inc., for 20 years prior to his retirement in 1993.

NASHVILLE, Tenn. — Sparrow Communications Group has announced promotions: Bethany Miller from manager, advertising and merchandising, to director, artist development; Leigh Ann Hardie and Brian Smith from publicists to manager, publicity, broadcast media, and manager, publicity, print media, respectively; Paula Houlette from publicity assistant to publicity coordinator; and Tiffany Lauer from advertising and merchandising assistant to manager, creative services. Michael Walters joins Sparrow as associate creative director.

PUBLISHING NEWS

NASHVILLE, Tenn. — *Christian Music Crossroads* will begin publishing in August. The magazine, which is by subscription only and comes with a new, multi-artist CD each month, was created by CCM Communications and marketed by Warner Music Enterprises.

TUNING IN

continued from page 8

only religion that has ever passed through periods of decadence and purified itself again. Men have gone back to the Word and laid hold again of it in its simple omnipotence, and so decadent Christianity has sprung up again into purity and power."

May we allow the written Word of God to renew us, and Jesus Christ, the living Word of God, to empower us.

I find great words of encouragement in the words of Jude: "To him who is able to keep you from falling and to present you before his glorious presence without fault and with great joy — to the only God our Savior be glory, majesty, power, and authority, through Jesus Christ our Lord" [Jude 24, 25]. ^{1b}

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NASHVILLE

Muslims and Christian Media

Islam and its followers (Muslims) have received a lot of bad press in the last decade and it was not surprising that Muslim fundamentalists were the first suspects in the recent Oklahoma City bombing.

However, beyond the stereotypes, there are literally hundreds of millions of normal, peace-loving Muslim families, many of whom struggle with the same daily issues we all face.

Muslims now make up about 19 percent of the world's population, or one in five people. Islam is the fastest-growing religion in the world today with an estimated 1 billion followers. While much of this growth is biological, Islam is also a missionary religion.

Muslims can be militaristic in the defense of their beliefs and in their struggle for a society in which *sharia* (Islamic law) is recognized as the supreme authority. Because of this, Muslims are generally perceived as "unreachable" with the Gospel. Western missions, using sometimes culturally insensitive or inappropriate strategies, have been notably ineffective and this has only served to reinforce this idea.

The truth is that Muslims are much closer to the kingdom than many secular westerners because of their deep-rooted and unshakable belief in God. Furthermore, they believe Jesus is a special, miracle-working prophet who will be their judge on the final day in history.

Recent research in Middle Eastern countries has also shown that Muslims have an acute awareness of sin, a deep sense of guilt, and a confessed need to experience God's forgiveness. Within Islam, there is also a great insecurity about life after death.

As a religious group, it is hard to imagine a people more hungry for the good news that Jesus told us to share. So why have we not seen millions of Muslims becoming Christians? The answer is that they are a "protected people" — protected from hearing the Gospel and from responding.

Individual Muslims are protected by immediate family, society, and governments from hearing anything about Christ, Christians, or the Christian faith. Instead, they have been fed damaging images of Christians: the "Christians" in secular Western movies, the "Christian" Crusaders of the Middle Ages, and the "Christians" shelling Muslims in Bosnia.

But even Muslims who hear the Gospel have been "protected" by their families and society from responding to it. In Islam, apostasy is still a crime punishable by death. One can still be publicly beheaded in Saudi Arabia for leaving Islam.

These protective forces are being fast eroded because of Muslim young people attending Western universities; an increasing contact between Muslim and Western countries through trade, business, and tourism. One of the most significant factors breaking down these protective barriers is transnational broadcasting.

Medium and shortwave radio broadcasting have been around for years, but have been largely controlled through jamming and controls on the sale of shortwave receiving equipment. Over the past five years, much of Asia and the Middle East have become caught up in the new era of satellite broadcasting. Today, one can watch a multitude of satellite television channels and the growth of satellite receiving dishes in the area has been phenomenal.

Iran and Saudi Arabia have both banned dishes in the last year, but are struggling to implement such a ban. So far, no dishes have been removed from roof tops in Saudi Arabia and all the dish ban has managed to do is increase the price.

Television plays an important part in modern Arab society, where huge numbers of non-readers are wholly dependent on radio and television for their information and entertainment. The uncensored news and entertainment and the choices now available through satellite television services, have met with incredible enthusiasm. Today as many as

Abu Wasiim is the international director of Middle East Media and presently involved with a number of agencies and churches in the development of SAT-7, a Christian satellite television service for the peoples of the Middle East.

30 million Arabic speaking people have access to direct broadcast satellite television services. The number, over the next five years, is expected to climb to 100 million.

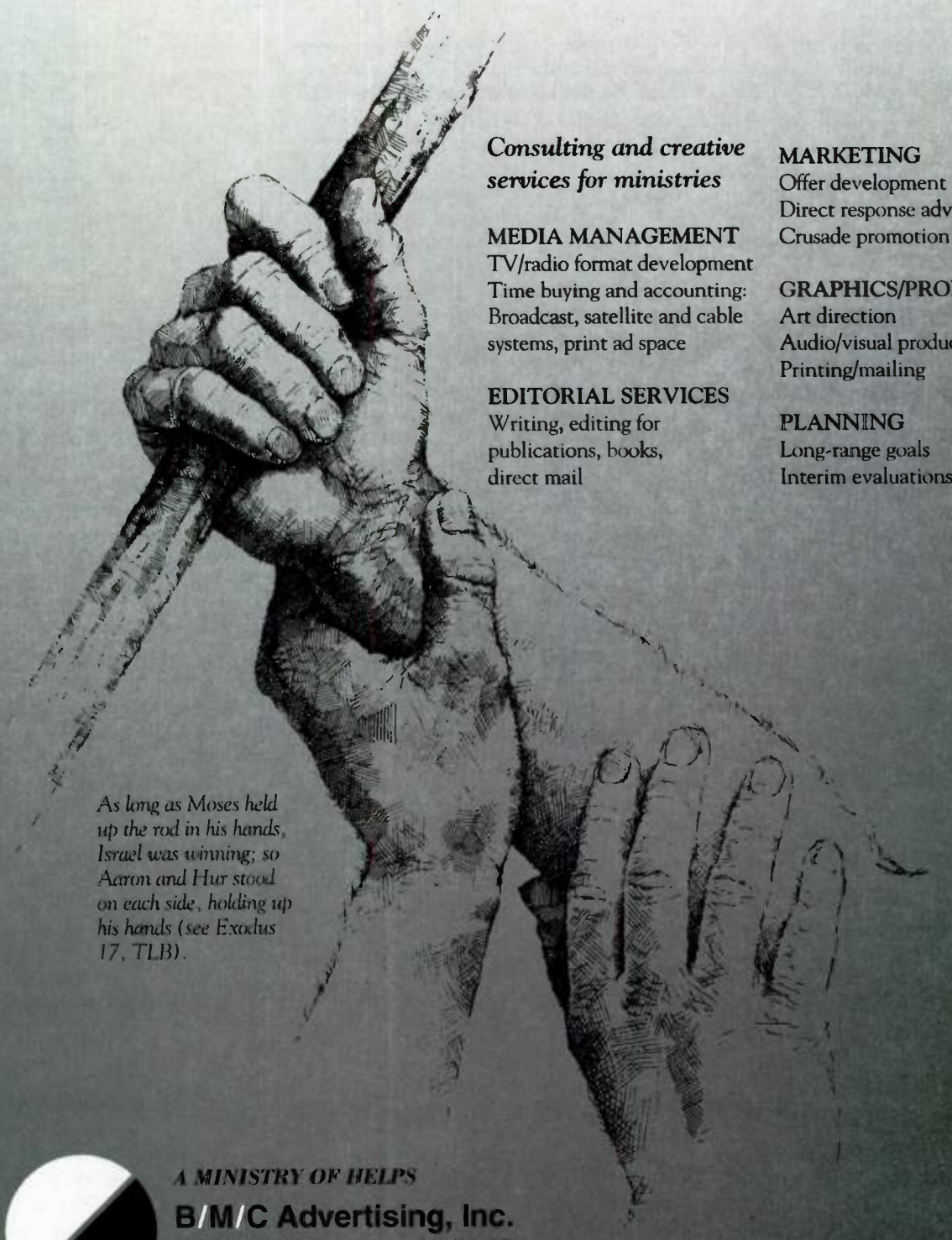
What do these changes mean for Christian broadcasting? First, in some urban areas of the Middle East, there are now more television sets per household than radios. Television is becoming the medium of the masses in a way never before imagined at the start of this decade.

The message is simple — Christian broadcasters, who have largely neglected the development of indigenous television ministries overseas, have to retool for the 1990s and beyond. The importance of television in such societies is only going to increase. Furthermore, satellite television presents not only an effective medium of communication but the only means of access to millions in closed countries.

But what kind of television is needed? Most Western Christian programs are not religiously or culturally appropriate and certainly not readily available in languages such as Arabic, Turkish, or Farsi.

Given the fact that the Muslim world is now the largest and most unreached religious block on the earth and considering the unique opportunity that satellite television broadcasting presents — this has to be a priority for the coming decade. Christian broadcasters must rethink their responsibilities to support such international initiatives. ¹⁵

THE MINISTRY OF HELPS



As long as Moses held up the rod in his hands, Israel was winning; so Aaron and Hur stood on each side, holding up his hands (see Exodus 17, TLB).

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Strategies for On-Air Fund Raising

Your on-air fund raiser is a few months away. It seems like the response has hit a plateau. Or maybe the increase is still there, but your sharathon is getting stale. You need some new ideas. Are you ready to try something a little different?

Here are three practical strategies we've used at SHARE Media that achieve results.

The STAR Approach

Recently at the Gospel Music Association Convention in Nashville, Tenn., I was reminded again how important it is to stay fresh, set goals, and have a plan. Ken Gragen, speaker and author, gave good insight on what he calls the STAR approach — Strategies That Achieve Results. Gragen says we are either goal-setters or problem solvers. If you're a goal setter, you'll realize you ministry goes through a succession of plateaus.

To push through to the next level, you need to get the attention of your audience in a new way. Gragen says there's a principle of the "Magic of Threes;" that is, to get a lasting impression, you need a concentrated series of events happening in a short period of time. Does that sound like something you can apply to a sharathon?

1. On-Air Ministry Day

Use the day before your sharathon for a live, on-air broadcast of ministry helping prepare your listeners to give. Use the day after the sharathon with a similar broadcast to bless and thank them.

Too often we come crashing into their lives with in-your-face appeals more concerned with our needs than theirs. We expect them to pour out their pledges without first helping them prepare to give. It's better to warm them up for giving and then when it's over, let them savor the experience in an afterglow.

Start the broadcast the day immediately before your sharathon. Pre-empt or partially pre-empt the regular routine of your schedule. The on-

air host or hosts facilitate response from the audience. Ask callers to join you on the air and briefly share their comments. You'll need to prompt response as you focus comments, music, and listener calls on specific areas related to three general themes.

The first portion of the day can be devoted to praise and thanksgiving. Callers share with you on-air their words of praise for who God is and thanksgiving for what He's done in their lives. You can assist them by sharing Scriptures, music, and devotional thoughts on God's attributes.

The second portion of the broadcast can be used for a time of confession, repentance, and renewal. Follow the same pattern with which you began, only this time place the emphasis on our need for individual and corporate confession and restoration. Here you'll concentrate on the cross of Christ and the Gospel's meaning.

The third portion of the broadcast is directed at testimonies of God's power and provision. Listeners will comment on how they were saved or a marriage healed, or the Lord providing for them financially or physically.

Following your on-air fund raiser, spend the day after thanking, blessing, and praising. Use the same format of live hosting interspersed with corresponding music, listener call-ins, and replays of taped highlights from the previous days. This kind of God-honoring, ministry broadcast has a powerful way of edifying the listeners, building their faith, preparing them to give, and then properly thanking them.

2. Direct Mail

Send a specialized, highly focused, theme-based direct mail piece before and after your sharathon to inform, appeal, and reward.

Most stations do some kind of pre-sharathon letter or newsletter, but often it becomes too routine, too generalized, and lacks creativity. A good pre-sharathon appeal letter should produce at least a quarter of your overall goal. On your next one,



Todd Isberner is president of ShareMedia and for two decades has consulted for stations across the country.

break away from the monotony and do something out of the ordinary.

Use creative copy, eye-catching design, and the best gimmick of all, honesty. Just be straight in telling your constituency what you're doing, what you need, and what you want from them. If you need assistance, hire a professional or sift through the appeals in your own mail box and model principles from the ones that gain your attention.

Use a simple response form with a return envelope and offer an appreciation gift, not a premium, for those who respond before the broadcast. Try creating a "challenge fund" as seen in I Chronicles 29 when King David and the leaders of families gave first. Make your pre-sharathon response the challenge fund.

The post-sharathon appeal letter is just as important, maybe more so than the first one. Use it to reactivate lapsed donors not heard from during the sharathon. Include a survey on the response form so they have an opportunity to let you know their status. It's very important to keep the tone positive and upbeat, not a scolding or guilt trip.

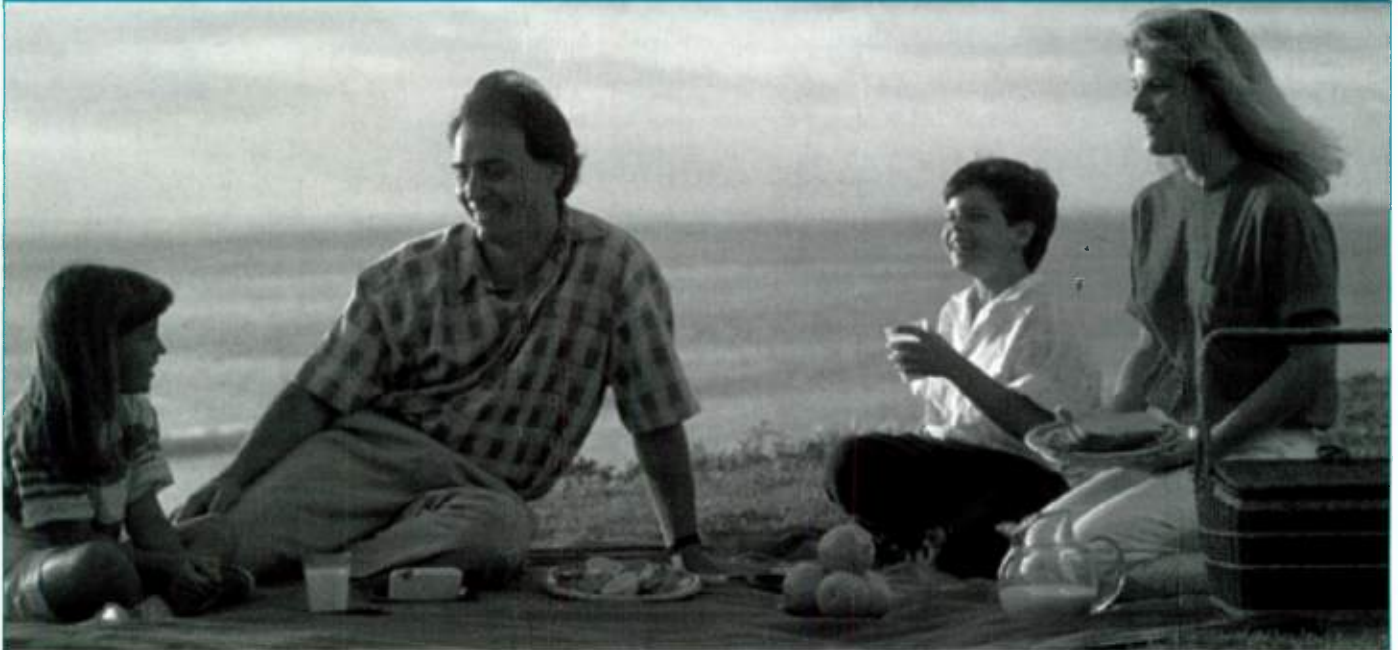
3. Sharathon Remotes

"This sharathon comes to . . . on the road again." Remotes are fun, energetic, full of surprises, and get you out among the people you're ministering to.

Get a donated van for use during the sharathon. Plaster it with removable decals colorfully displaying your call letters, frequency, slogans,

Continued on page 60

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Should Music Entertain or Minister?

I have always believed that Christian music radio in America was primarily a tool for entertainment, encouragement, and edification for believers. A new genre of music has me thinking differently.

In a remote Third World country, a sound coming from a radio is a curious novelty. It compels the listener to, well, listen. It reminds me of growing up in the 1950s when color television was a brand-new phenomenon. Very little programming was filmed or produced in color.

At my house, we decided which shows we would watch based on which ones were in color. The show's content didn't matter much — watching color television did. In the same way, when people are exposed to the miracle of wireless communication for the first time, the novelty of the technology is enough to attract listeners, and, if it's a Christian station, to communicate the Gospel to them.

While that's how it was in the United States in the 1930s and '40s; it's not that way anymore. In any given geographic area, radio listeners can choose from somewhere between 20 and 50 broadcast signals. There is no novelty. Americans are not fascinated by wireless communication. They will not listen to Christian radio just because it's there.

In fact, the only compelling reason for someone to choose Christian music radio is its content: the message. And that almost always means the listener is a believer looking either for Christian entertainment or for programming that offers encouragement and edification. My experience leads me to believe it is a very, very rare occurrence when a seeker tunes in Christian music radio to hear the Gospel.

I also believe it is a rare occurrence when a nonbeliever stumbles onto a Christian music station and keeps listening, thinking he or she is listening to a mainstream station. Yes, we do have Amy Grant, Michael W. Smith, Kathy Troccoli, and a few other crossover artists. Yes, we have our Michael Bolton and Wilson Phillips

sound-alikes. But, for the most part, contemporary Christian music bears little resemblance to its mainstream counterparts. Few listeners tune-in by accident.

It wasn't always like that. In the early 1970s, a few musicians who had become believers had the desire to communicate the message of Christ in the music of their day. Some of them were mainstream artists.

Larry Norman (with the group People, "I Love You") is widely recognized as the father of contemporary Christian music. Chuck Girard (The Hondells, "Hey, Little Honda") founded the group Love Song. Phil Keaggy (Glass Harp) toured with Love Song, 2nd Chapter of Acts, then had a remarkable solo career. And the music sounded like the music of that era. Love Song had that Eagles/Beach Boys feel. Keaggy reminded people of Paul McCartney.

However, as contemporary Christian music has grown and matured, it has taken on its own identity and style. It *sounds like* contemporary Christian music. The quality of artists, repertoire, and production is excellent. Sales figures continue to rise. Contemporary Christian music sounds better than ever. But we will not attract listeners accidentally. They will not mistakenly think they are listening to Mix 96 or Arrow 102 or even Hot 100.

There is a new — and notable — exception, a new genre of music for Christian radio that sounds very much like its mainstream counterpart: Christian country, or positive country, or high country.

But in my opinion, it's one Christian radio format having evangelistic potential. Christian country will still have its greatest impact with believers who want entertainment and/or encouragement packaged in a style of music they love. And those believers should be the primary target of radio stations astute enough to recognize the potential of this new format.

But three factors make me think a lot of people who aren't typical



Rich Tiner is director of operations for the Morningstar Radio Network and is considered one of the pioneers of contemporary Christian radio.

Christian radio listeners will find great listening pleasure with Christian country. **First**, Christian country sounds like mainstream country. It's no wonder, with many of the same writers, session players, and producers who crank out the hits on Nashville's (Tenn.) famous Music Row participating in the production of Christian country.

Second, many mainstream country listeners are weary of the lyric content of the music they love. The more positive message of Christian country is a welcome relief.

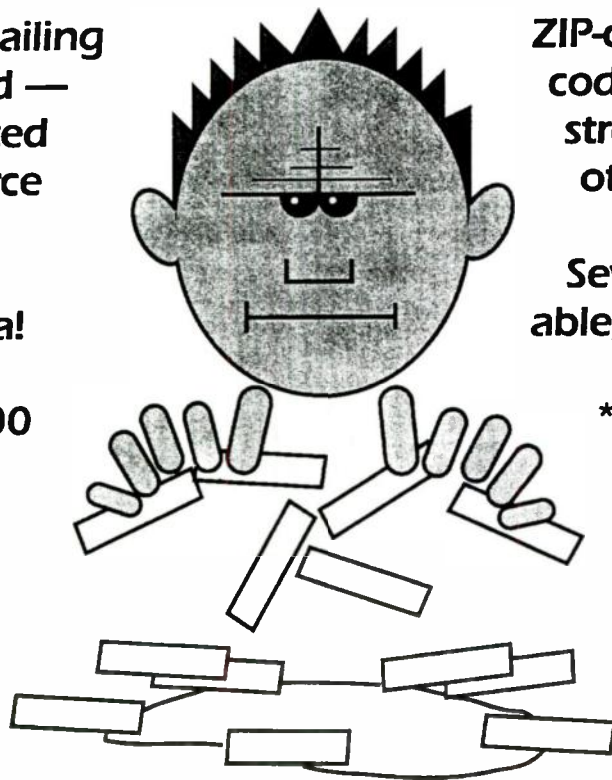
And **third**, there are so few distinctly identifiable acts in mainstream country that artist "brand loyalty" is low. Everyone knows what Vince Gill, Garth Brooks, and Reba McEntire sound like. But there are so many new, hot, young "cookie cutter" artists in mainstream country that devotion to the sound supercedes devotion to a particular artist. A Christian country artist with "the sound" can attract that listener.

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When Radio Rescues

Oklahoma City.

We'll never be able to hear or read those words again without thinking of the terror of April 19, 1995. The pictures are displayed as permanent exhibits in the museum of our memory — the twisted office building, the walking wounded, the bleeding children, the anguished family members, the fireman holding a baby's battered body.

The bombing of mankind at its worse and the response of mankind at its best. Doctors, nurses, medical technicians, police, firefighters, cooks, counselors, clergymen: people from all walks of life converged on the bomb site to lend assistance.

Suddenly, categories — black, white, Baptist, Methodist, old, young — didn't matter. All that mattered was fighting for lives. A community came together as so many asked, "What can I do to make a difference?"

It is amazing how such uncommon unity and selflessness develop when people know there is a life-or-death situation. Risk doesn't matter, turf doesn't matter, personal agendas don't matter because we have people to save.

It's easy to see people dying physically. It's harder to see when they're dying spiritually, eternally, like the young people all around us. In fact, if their situation is life-or-death, we in Christian broadcasting need to be asking, "What can I do to make a difference?"

It is sobering to realize that more American young people have died by suicide in the past ten years than all the Americans killed during the entire Vietnam War. That carnage is just one symptom of a generation of kids who are often dying inside. They carry deadly guns to school, explosive anger in their hearts, and deep pain in their souls.

For most, eternity is decided before they're 18; over two-thirds of the people who ever come to Christ do so by that age. If a person leaves high school without Christ, he will probably live and die and spend forever without Him.

Reaching young people is a life-or-death emergency. In Oklahoma City, there was a desperate urgency among people from every background because *they recognized the emergency*. If we know our young people are dying spiritually, isn't it time we used the power of Christian radio and television to rescue them?

In recent years, it has been my great joy to see what can happen when a Christian station wakes up to the emergency. Most recently, I worked with Ward Childerston and his WCRH-FM/Williamsport, Md., team. While I was there, Childerston celebrated his 61st birthday. He is no "teeny-bopper" or youthful radical, but he has heard the cries of dying young people and plunged into the fight for their lives.

At a time when there was little to gain from a young adult listening audience, WCRH became one of the first to carry a night of youth programming, including *Alive! with Ron Hutchcraft*. He risked taking Saturday night away from his "bread-and-butter" adults and giving it to teenagers who wouldn't do a thing for his sharathons. That was ten years ago.

Two years ago, WCHR decided to use its influence to reach the lost. That began a process through which our ministry team was invited to lead a "Make A Difference" weekend in the area. This evangelism strategy focuses on reaching the lost in four people groups: parents, singles, community leaders, and, of course, young people. The approach is to have an outreach event for each group on neutral ground, addressing a felt need of that group.

WCRH pushed counselor training classes and hundreds are now trained in how to confidently communicate Christ in non-religious language. The station sparked a powerful mobilization of prayer for the lost across the area and daily challenged Christians to be "bringers" not just comers.

As a result, nearly 1000 parents heard about the Savior and many came to Christ. Community leaders



Ron Hutchcraft is host of the international youth broadcast, *Alive! with Ron Hutchcraft*. He is also a speaker, author, and president of Ron Hutchcraft Ministries in Wayne, N.J.

prayed to receive Christ at the Leader's Breakfast. The largest, most representative gathering of Christian leaders in the area came together to hear about what it means to be "16 and lost."

At the Saturday night Youthquake over 3300 young people jammed a college gym for the largest event ever held there. Over 450 of them gave their lives to Christ.

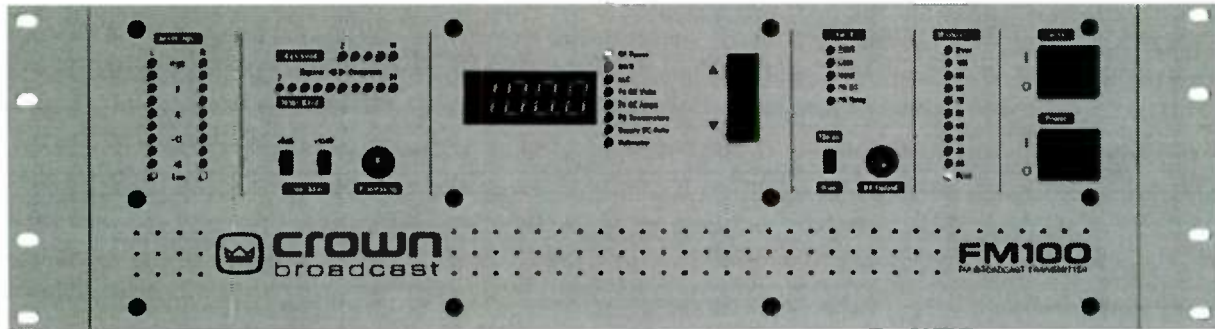
Uncommon unity. Full mobilization. Lives saved. It sounds like those life-or-death moments in Oklahoma City. And, in spiritual terms, it sounds like what I felt and saw one weekend in Maryland. And right in the middle of it is a Christian radio station that understands the need to mobilize people for more than sharathons and Christian concerts.

I've seen it before with other stations, too: the commitment of Christian broadcasters to reach the young people of their area.

No one is in a greater position to unite God's people in an area than Christian radio and to mobilize them around the common cause of saving lost people, especially young people, before it's too late.

It is unimaginable that those multitudes who came running to help that day in Oklahoma would have spent most of their efforts on those who were safe and well. They focused everything they had on those who might die if they didn't get to them. Can Christian broadcasters do anything less when the stakes are heaven or hell? **R**

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RECORDING REVIEWS

BY DARLENE PETERSON

Miracles (the video)

Dino

producer and director: Kenneth Berg
executive producer: Rodney Hatfield
Benson

Dino equals dynamic in this video production of his performance in the Holy Land. It's an appropriate setting for a sequence of songs expressing the drama, wonder, and awesome power of some key biblical miracles. The performance takes place at the Tower of David on a platform specially constructed and dramatically lighted during the segments filmed at night. Other scenes such as Jerusalem, Sea of Galilee, Jordan River, Mount of Olives, and Garden Tomb are woven throughout, along with an array of artistic special effects, such as time-lapse shots of flowers blooming during "Creation." The mostly instrumental music (with occasional, well-placed, emotive choral segments) speaks eloquently on its own (and is available as an audio recording), but is tastefully enhanced by the expertly shot and edited video footage.

True Believer

Phil Keaggy

producer and arranger: Alan Shacklock
executive producer: Peter York
Sparrow

Sparrow, for Phil Keaggy's first release with the label, wanted to achieve a fresh, distinctive sound to make this album stand out from his already extensive body of work. They succeeded. Producer Alan Shacklock has packaged Keaggy's considerable talent in some powerful, well-layered, radio-ready pop tunes, meshing some interesting percussion with the tapestry of guitar work, and giving Keaggy a slightly harder edge on some cuts. The title track is a good example.

However, lyrically I still prefer the songs penned by Keaggy although those written by Shacklock and others are not bad and the music is strong. The Keaggy-penned songs also musically sound more like some of his previous work, which should please long-time fans. A nice mix of the new and the familiar.

Survival Guide for Adults

producers: Marty A. & Jacqueline F. Mosley
Priority One Publishing

This video series parallels Priority One's excellent "relevant issues" series for youth — *Fast Forward*. The adult version uses an equally witty and personable, middle-aged couple as co-hosts, and the interviews and real-life stories are of those in the thirtysomething (give or take a few years) age group, with Dr. H. Norman Wright as an "expert."

The pace of the editing is a bit slow, but still creative and interesting. The series covers "why do bad things happen," stress, the differences between men and women, anger, and "making a difference" (Christian service). The leader's guide is packed with great, Bible-based discussion and research material. This high-quality series should serve as a useful tool to spark fruitful small-group dis-

cussions on issues that touch the core of our lives.

Tony Vincent

producers: Brent Bourgeois and Charlie Peacock
executive producers: Darrell A. Harris and
Jonathan Watkins
Star Song

This recording successfully marries creative dance pop with thoughtful, eloquent lyrics for a great union that's already spawned some strong radio singles; notably, "Simple Things." Producers Brent Bourgeois and Charlie Peacock no doubt helped nurture this newcomer (his first release was quite good; this is dynamite) but clearly he's got talent aplenty as both lyricist and musician. Although the lyrics encourage reflection and are refreshingly non-superficial, the music is guaranteed to lift your spirits.

Beautiful

The Walter Eugenes

producers: Nichols and Perkins for FLXIBLE
executive producer: Darrell A. Harris
Star Song

If a quirky, edgy alternative sound is more to your liking, tune into the debut of this duo. Walter Paul Robinette and Rick Eugene May each took what they deem the least "cool" part of their name and created the group's name from it. It's a way of saying "be who you are" and don't worry about it.

If you like pat answers and platitudes, and insist on closure, this isn't the group for you. Says Robinette, "The Bible never says that everything will be comfortable . . . [it says] there is a deep joy even in the midst of unhappiness." A mature outlook for a new duo — and expressed artistically, too.

Reaching Out

The Christianaires

producer: Ralph Lofton
executive producers: Joe Thomas and
Telisa Stinson
CGI Records

Originally formed by brothers Paul and Tyrone Porter, along with their cousins Ronald and Arnold Brown, the Christianaires have spent the last 15 years developing their music and their ministry (George Carter and Charles Porter now replace Arnold Brown). The Browns began as rhythm and blues musicians, but were drawn by the strong pull of the church. Combined with the songwriting interests of the Porters, they started performing with the encouragement of their minister father. Many an audience has been blessed since. Their years of performance experience, heart-felt lyrics, and tight, expressive gospel quartet style combine to make this a strong release. In fact, on the heels of *Reaching Out*, the group was named 1995's Vision Award winner.

Editor's note: In May's "Recording Reviews," Michael Sandifer's name was misspelled. We regret any misunderstanding this may have caused.

Darlene Peterson is the music reviewer for Religious Broadcasting.



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Even if you don't know their names, you probably recognize the faces. They're faces you see every day. People in need of help and hope. People who are looking for someone to make a difference in their lives.

Reaching people on an individual level is what we are all about. Building relationships is at the core of everything we do. Relationships with you and your donors. You and your friends. And ultimately, you and those you seek to help.

And because your organization is as unique as the individuals you serve, you need a partner who provides you with

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Quality Sound Minus Satellite Equipment

It's a silly question, but I think I'll ask it anyway — Are you interested in building your listener base? Who isn't, right?

The key to doing this is keeping the interest of your current listeners and gaining the interest of prospective listeners.

"So tell me something I don't know," you say.

Well, what if you could do remote, quality sounding broadcast from community and state events? What if you could contact nationally known guests by phone and have it sound like they were right in the studio with you? What if you're part of a network of independent stations and borrow another station's special programming, but it sounds like all are broadcasting on site?

"But we don't have the money for satellite equipment rental or space segment," you wail.

No satellite involved. What you need are a few pieces of equipment and a special phone line.

This "miracle" phone line is called Integrated Services Digital Network (ISDN). A digital service, ISDN provides quality improvement over dial-up lines and non-equalized telephone loops. With several types of ISDN set-ups available, the most common is Basic Rate Interface (BRI).

On a two-wire circuit (1-pair), a BRI provides two B-channels, which are data carriers, and one D-channel, for control and signalling. The B-channels operate full-duplex at 64 kbps or 56 kbps. One B-channel can support 7.5-15 kHz of audio, depending on your support equipment.

To subscribe to the service, call your local phone company to see if it is available in your area. In some areas, this is cutting-edge technology. You may have to deal with customer service reps who have yet to learn how to spell ISDN; just remain patient and ask to speak to someone else.

Be ready to give your phone number and address so availability and cost of service can be determined. Depending on your area, ini-

tial installation will cost between \$150 and \$300. A long lead-time is not required; ISDN installation is like that of a standard phone line. Monthly line charges are around \$40 to \$60.

If ISDN is not available, ask about Switched 56. A digital service like ISDN, Switched 56 can be found most places in the country. The Switched 56 has only one channel, functioning at 56 kbps and is more expensive to install and operate.

Once you have your ISDN, you will need a terminal adaptor and a codec, a set of each at your station and a set located at the other end, whether it's a remote, a guest in another city, etc. For a Switched 56 line, a DSU/CSU must be substituted for a terminal adapter (TA).

Costing under \$1000, a TA is like a modem; it allows you to make and receive calls as well as interface your codec to the ISDN network. These adapters are also used to set protocol (like your computer's modem, both ends must communicate at the same rate — 56 kbps, G.722 is a basic standard, even internationally).

A codec is used to translate audio at the remote site into data for transmission and to translate data back again to audio at your station. From codec through ISDN to the other codec, your audio transmission is in data form and will sound just like static, if you put a test set across the line.

Codecs have one or two channels; most have only one. You will want to have one 1-channel codec per B-channel used. This piece of equipment costs between \$1800 and \$5500. The differences in models are associated with frequency response and bandwidth. A \$1800 codec is suitable for most AM stations; it transmits 7.5 kHz over one B-channel. The \$5500 model, also called the CDQ-2000, transmits almost CD grade audio in stereo across two B-channels.

The TAs are manufactured by Motorola, Adtran, and others. Codecs are available through CCS, Comrex, and Telos, to name a few. Check with your favorite equipment

Ken Van Prooyen of RBC Ministries produces Sports Spectrum each week using ISDN. He also engineers the telecommunications network for the ministry.

vendor; he may be able to give you a good price.

Using TAs, codecs, and ISDN can get you out of the studio and on the road with broadcast-quality sound. For a reasonable amount of capital, your station can be out there with your listeners and future listeners — involved in the community, bringing up-to-date, on-the-scene information of interest.

So grab your gear and head for the beach — to cover that beach volleyball tournament, of course. **▀**

FUNDING MANAGEMENT

continued from page 52

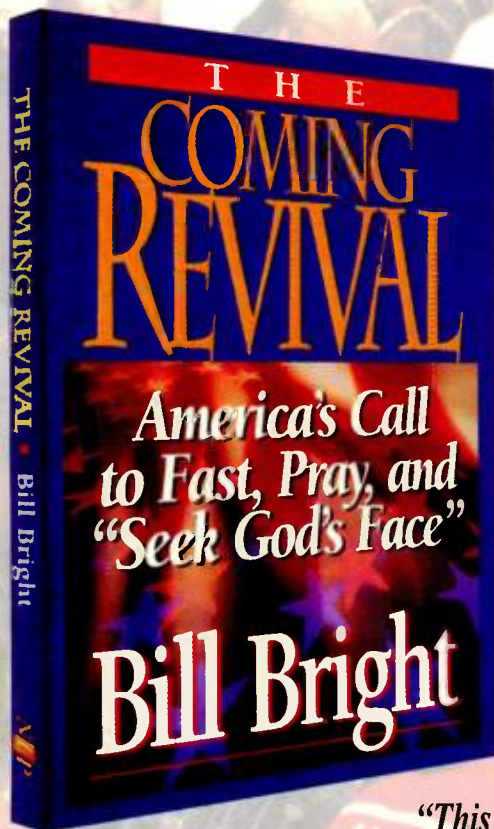
theme, and an "On the Road" sign. Man it with staff and a volunteer or board member, and travel around to pre-determined sites. Go to the outlying areas within your coverage range.

Do regular call-in reports from the van. Give away prizes. Put listeners on the air with you. Interact with the anchor crew back at the studio. You'll be amazed at the turn-out from listeners. It's phenomenal PR and, though tiring, extremely rewarding for those on location.

Want to push on to the next level? Break away from the routine by improving and expanding your fundraising efforts. Use these three strategies on your next, on-air fund raiser and stay fresh, be a blessing to your listeners, and enhance your overall response. **▀**

Helping to ignite the flame...

This new revolutionary book by Bill Bright will change your life – and the lives of your listeners.



With encouraging new hope for America's moral ills, Bill Bright offers a plan of action to help usher in a mighty, spiritual revival and lift God's judgment from our land. Dr. Bright presents easy-to-follow steps to:

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- ◆ Encourage and sustain national revival
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Dr. Neil Anderson, *Freedom in Christ Ministries*

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Both books ideal as premiums!



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President, National Religious Broadcasters

"This book contains the key to the future of our country's standing or falling."

Evelyn Christenson
Writer, author, speaker

"This book is a clarion call to repentance and prayer needed to bring revival to our nation."

Pat Robertson
Christian Broadcasting Network

"Every Christian who cares about the future of our nation ought to read this book."

Peter Marshall
Peter Marshall Ministries

"This monumental volume is long overdue. I felt my heart saying, 'Hallelujah,' as I read. My prayer is that many will read this book and heed its teaching."

Dr. Adrian Rogers
*Three-time President
Southern Baptist Convention*

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THE BOOK SHELF

BY HARRY CONAY

A House United?

by Keith A. Fournier
NavPress, 1994

Reckless Faith

by John F. MacArthur
Crossway, 1994

Protestants & Catholics

by John Ankerberg and John Weldon
Harvest House, 1995

We should never doubt (no matter what one's eschatological preference) that in accordance with God's will, there will come a time when all true believers will gather together to glorify Jesus. Should we respond to this future certainty by striving for a less-than-perfect union *now* with those whose soteriological views are questionable? Are we mean-spirited to criticize the well-intentioned efforts of those who are sincere in their search for unity even if we (measuring by the most fundamental scriptural standards) feel they are sincerely wrong? Should born-again evangelicals call a truce in their efforts to actively proselytize Roman Catholics? These are just some of the important issues raised by these three books.

In *A House United?*, Keith Fournier stresses this commonality in the realm of morality between Catholics and Protestants to urge a united church to combat present worldly evils. That is, to successfully engage in what has popularly been called "the culture wars," conservative evangelicals should formally band together under the Christian banner in an alliance with Roman Catholicism and Eastern Orthodoxy.

Unfortunately, the emphasis here is on *quantitative* human endeavor instead of on *qualitative* spiritual regeneration. Rather than urging the continued, active promulgation of those divine truths which ultimately lead to eternal victory, the author downplays and minimizes the meaningful theological differences which have endured since the Reformation for the sake of achieving temporary, earthly victories. This is the unspoken issue raised by this book: to what extent dare one compromise what one perceives to be the true gospel to achieve superficial unity for the sake of fulfilling a socio-political agenda? This reviewer found it disconcerting to sift through the theological circumlocution employed by the author to make his plea palatable.

The appendix contains the text of a theologically ambiguous "accord" entitled *Evangelicals and Catholics Together: The Christian Mission in the Third Millennium*, to which are affixed the names of such stalwart conservative evangelicals as Bill Bright, Charles Colson, J.I. Packer, and Pat Robertson. Did they not anticipate the dissension this would create within evangelicalism?

My concern is shared by John MacArthur, John Ankerberg, and John Weldon, who bring these and other signers of the document to task for *seeming* to endorse unity at the expense of sound doctrine, and for *seeming* to call for restrictions on the proselytizing efforts of evangelicals among Roman Catholics. Perhaps, these accord signers have already begun to have second thoughts, for there is a brief clarification of sorts affixed to the beginning of Ankerberg and Weldon's book.

In the new *Catechism of the Catholic Church*, little of substance has changed. MacArthur, Ankerberg, and Weldon concur. Therefore, in simple response to the question posed by the title of Ankerberg and Weldon's book, the answer is essentially: "No, when it comes to doctrinal matters, knowledgeable Protestants and equally knowledgeable Catholics do not agree" [my words]. Fleshing out this response, Ankerberg and Weldon's excellent work provides very detailed documentation of what these non-negotiable differences are. I heartily recommend *Protestants & Catholics* to all our readers.

But it is John MacArthur's controversial tome which begs for additional comment. The crux of MacArthur's book is a call for *discernment*. He writes that "religious broadcasting and the print media bombard people with all kinds of deviant teachings that claim to be truth." He warns, "When a church loses its will to discern between sound doctrine and error . . . between truth and lies, that church is doomed." He explains how "reckless faith goes to two extremes, both relying on extra-biblical revelation."

But who are these extremists? According to MacArthur, they are *charismatics* for "relying on feelings, inner voices, fantasy, or subjective sensations," and *Roman Catholics* for relying on "the teachings of a supreme leader, religious tradition, magisterial dogma, or some other arbitrary canon." The bulk of his book elaborates on this duality.

MacArthur's ungracious arguments are not totally ill-reasoned, but he will be faulted by those who, critical of his previous works, will once again accuse him of being biased and mean-spirited, or at the very least, of being a cold, unfeeling, Puritanical Calvinist.

Ankerberg and Weldon's views, though they will mollify neither unity seekers nor Roman Catholics, will, at least, not arouse the wrath of charismatic evangelicals nor scare off those to whom John Calvin is a bogeyman. To that extent, their book comes across as being more objective than MacArthur's. But I do agree with MacArthur that "we cannot promote unity by repressing sound doctrine," and "fellowship that ignores or glosses over the crucial doctrines of the faith is not Christian unity; it is ungodly compromise." If the reader perceives that such an "ungodly compromise" has already been made, the real issue becomes what one can do about it.

In conclusion, what all these books directly or indirectly reveal is that, despite our common moral ground, the Roman Catholic church has not yet made any substantive concessions with regard to recognizing the authority of Scripture alone, acknowledging justification by faith alone, nor in any of the other serious *doctrinal matters* that divide Protestants and Catholics. Insofar as the aforementioned accord is concerned, the only ones making — or certainly *seeming* to make — concessions in the area of doctrine are conservative evangelicals. In so doing, they risk compromising the biblically sound truths which discerning believers *from within all denominations* continue to faithfully believe, because they are proclaimed true by the only voice that undeniably comes from God: His holy Scripture.

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

Providing News and PAs

There are two reasons why it is imperative that you provide news and public affairs programs as part of your broadcast format: evangelism and discipleship. Most likely these are not the motives ABC, CBS, NBC, CNN, and others cite for their news operations. But in the grand scope of life, as a Christian broadcaster, you have even more compelling reasons than they for including news in your daily schedule.

People are attracted to news; they want to know what is going on around them. They want to know the issues that will effect them. And they want to stay connected with the world. By establishing yourself as a respectable provider of local, national, and international information, you will attract listeners and viewers as they surf the channels looking for it. Once they find it, they will come back for more. And once they are tuned for information, they will be exposed to your total God-praising format, setting the stage for communicating the Good News to them through your program and music.

Don't miss this evangelistic opportunity by allowing your audience to tune to another station for news. Cover school board decisions; report on local government proceedings; conduct questions-and-answers with resident experts on issues impacting your broadcast area; and interview book authors who have thoroughly explored and written about timely and important topics. Give the information audiences need, want, and are looking for.

If you are not providing news and public affairs programs as part of your broadcast format, you are depriving your listeners and viewers of their opportunity to be engaged citizens and active world-Christians. Spiritual growth occurs as we practice what we are taught. Your audience soaks up biblical principles and commands through the teaching programs and Christian music you broadcast. But they have to flex that spiritual knowledge if they are going to strengthen their faith muscles. That flexing happens when they give back what they have learned; when they "walk the talk," actually acting on their belief.

News and public affairs programming on your station informs Christians of the critical issues and events impacting everyone of us. It is the link to the world we need to broaden our perspective.

Educate your audience, through PSAs and other means, on ways they can use the news and information you provide every day to declare their faith and values, such as: write letters of encouragement to victims of disaster or crime; offer financial assistance to people experiencing debilitating tragedy; perform acts of compassion for those in need; attend public hearings and express opinions on civic matters; contact representatives in Congress concerning national issues. This is all Christianity in practice; being a doer, not just a hearer.

Another way your audience should act on the news you air is to pray over it. This is sometimes neglected and forgotten, but it was forthrightly demonstrated this past April. Immediately after the Oklahoma City federal

building bombing, President Bill Clinton called on all Americans to pray for the victims. Prayer should be a natural reaction to all the news we hear.

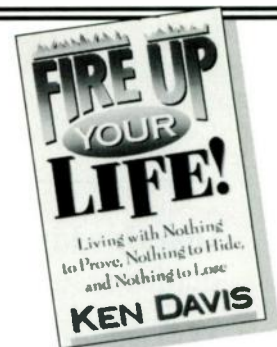
In his book *Operation World: The Day-by-Day Guide to Praying for the World* (Zondervan, 1993), a statistical reference book on all the countries of the world, Patrick Johnstone says, "Do we really *believe* that prayer changes things? What a difference there would be in our personal and corporate prayer life if we did. Prayer is fundamental in the Kingdom of God. It is not an optional extra, nor is it a last resort when all other methods have failed. Our prayers change our world, open closed doors, make resistant people receptive, put down and raise up leaders, and extend the kingdom of our Lord Jesus. Christians can be the controlling factor in the unfolding drama of today's world. Prayer not only changes things, situations, and people. It also changes those who pray."

Johnstone encourages readers of *Operation World* to "keep the book near your television, radio, or newspaper. When news comes of major events in a far-off land, find out the spiritual dimensions and turn secular news into spiritual dynamite."

As a Christian broadcaster, it is your responsibility (and privilege) to assist in your audience's spiritual growth. How committed are you to providing your listeners and viewers with the news and information they need and can act on? ^{RB}



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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To register or for more information, please call **Dianne Williams**.
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CALENDAR CLOSE-UP

July 11-14

International Christian Visual Media Association; Marriott SE, Denver. Information: Paul Marks, (303) 694-4286.

July 15-20

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

July 17-19

2nd Annual Summer Institute for Radio; St. Paul, Minn. Information: Tim Tomlinson, (612) 631-5314, e-mail tct@nwc.edu.

July 27-29

National Religious Broadcasters Southwestern Regional Convention; Airport Marriott, Dallas-Fort Worth. Information: Bob Lepine, (501) 223-8663.

July 30-August 5

21st Annual Christian Artists' Seminar; Estes Park, Colo. Information: (800) 755-7464

August 25-27

Steeling the Mind of America Conference; Vail, Colo. Information: (800) 977-2177.

August 27-29

National Religious Broadcasters Western Regional Convention; Westin South Coast Plaza Hotel, Costa Mesa, Calif. Information: Mike Trout, (719) 531-3344.

September 6-9

NAB Radio Show; New Orleans Convention Center, New Orleans. Information: (202) 429-5350.

September 14-16

National Religious Broadcasters Southeastern Regional Convention; Asheville, N.C. Information: Priss Arias, (404) 452-7811.

September 18-23

National Quartet Convention; Louisville, Ky. In-

formation: Clark Beasley, (800) 846-8499.

September 29-30

National Religious Broadcasters Hispanic Caribbean Convention; Ponce, Puerto Rico. Information: Luis Vazquez-Elias, (809) 760-6133.

October 6-9

99th Audio Engineering Society Convention; Jacob K. Javits Convention Center, New York. Information: Chris Plunkett, (212) 661-8528.

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.

October 27-30

COICOM; Mexico City. Information: Mireya Carrasco, (fax) 591-3 520793.

February 3-6, 1996

53rd Annual National Religious Broadcasters Convention and Exposition; Indiana Convention Center, Indianapolis. Information: (703) 330-7000.

March 3-5, 1996

54th Annual National Association of Evangelicals Convention; Minneapolis. Information: (708) 665-0500.

May 21-26, 1996

National Religious Broadcasters International Conference; Jerusalem. Information: (703) 330-7000.

September 4-6, 1996

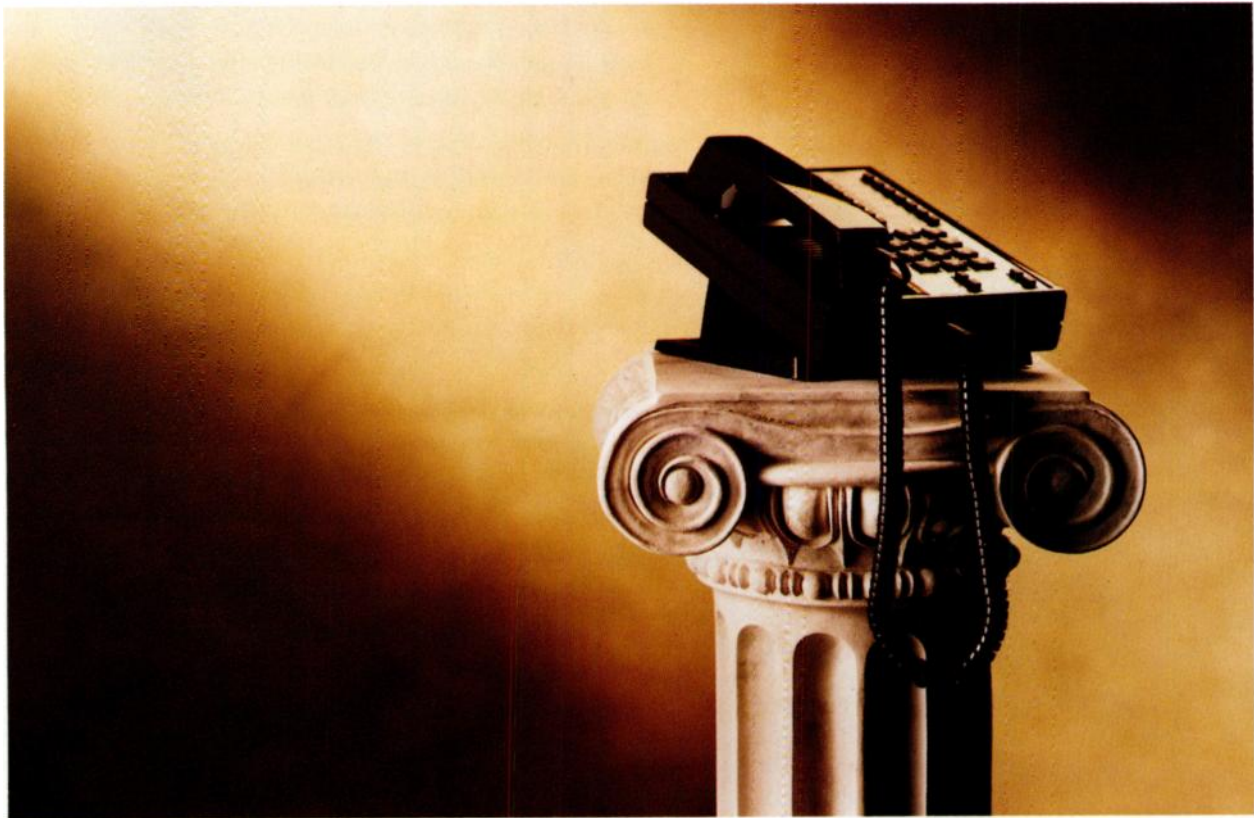
National Religious Broadcasters Public Policy Conference; Capital Hilton, Washington, D.C. Information: (703) 330-7000.

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

Religious Broadcasting
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7839 Ashton Avenue
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Fax: (703) 330-7100

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M.Y.O.B.

A man wrote a letter to a popular advice columnist complaining about his son-in-law's behavior. The advice: M.Y.O.B., or Mind Your Own Business.

I don't like people minding my business. With no great pride, I admit to being selfish; it's *my* money, *my* car, *my* home, and *my* life. But I don't live in the vacuum of a universe of one. I live on a spinning sphere with 5 billion other people — we're connected.

It should come as no surprise that what one person does affects another. Perhaps not every action has a direct effect, but the laws of physics still apply: for every action there is a reaction. Rubbing shoulders with humanity is not a curse, but a blessing. When we relate to other people, our edges are sanded and smoothed through involvement, synergy, and accountability.

Getting involved with each other is part of National Religious Broadcasters' (NRB) *raison d'être*. Through networking and community we can be strengthened in heart, mind, and soul. We are sisters and brothers with a common purpose: we are religious broadcasters.

The synergy that comes from involvement is paradoxical. A six-year-old knows that one plus one equals two, yet the sum total of NRB's membership equals much more than its individual numbers. There is strength in numbers, and when those numbers have access to the airwaves, that strength is increased exponentially.

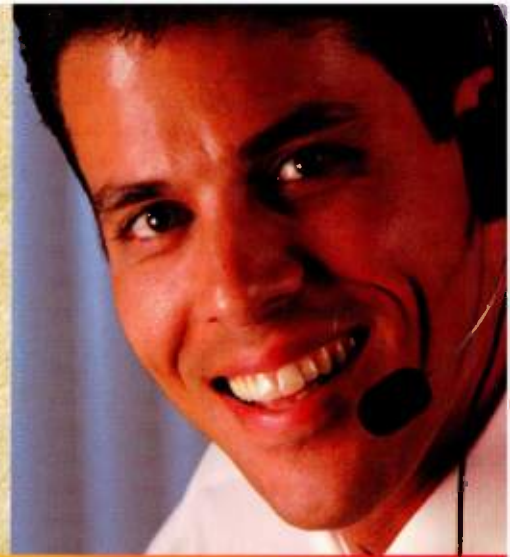
Alongside our strength is accountability. It simply must be in place. We will blindly stumble — or blatantly run — into error if we are not accountable to someone. NRB provides an umbrella of protective accountability; the organization upholds a strict code of ethics as well as offers ways to be financially responsible.

This issue explored integrity, ethics, and finances — all rather sensitive topics. Sarah E. Smith's "Glory Days: Past or Future?" studied the industry's recovery from the shaky '80s. Tom Strobhar's "A Deadly Investment" opened a gray portfolio. Curtis Stern's "The Code of the Best" gave practical tips on increasing telemarketing productivity. Will Baysinger's "Exposed Images" revealed the importance of perception. "Integrity Times Two" questioned two of Christian music's most respected men.

Integrity is important. M.Y.O.B. just doesn't work, unless it stands for Maybe You Ought to Bother. We ought to bother to shore up our witness, and the witness of our associates. We ought to bother to offer our help and expertise to each other. We ought to bother to fellowship and enjoy one another's particular gifts. We ought to bother to make our business — religious broadcasting — Jesus Christ's arm extended.

Let's put a spin on the M.Y.O.B. advice and start caring enough to be a bother.

Christine L. Pryor



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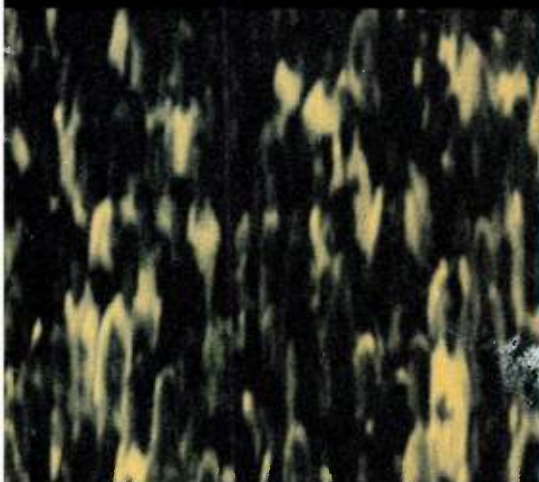





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