

RICE FIELDS

JOURNAL

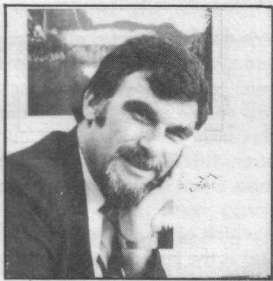
Volume I No. 2

August 1988

EDITORIAL

Frank Gray

RICE Coordinator and RICEFIELDS Editor



Something significant is happening in missions circles which we have not seen in our lifetime. It is a new spirit of cooperation, teamwork, call it what you will. It's the stuff that I Cor 3 talks about — and evidently the way of doing things which makes our Lord happy.

No doubt it has something to do with being focussed on a goal. Many of us are feeling the pressure of the fast approaching year 2000. But with that pressure comes the flutter of excitement that enervates us to work hard for our Lord so that when that year arrives we have something to present to Him — not for our own glory but for His greater glory.

RICE, too, is committed to this kind of teamwork which is objective and gets things done. It sees networking as the key to making radio work. Radio organizations have their limitations — chiefly in the area of people resources. People for mobilising to develop new projects. People who can be trained to become broadcasters. People who can work with national churches. People with vision who can inspire others to see how radio can be put to good use in world mission.

RiceFields helps overcome some of these obstacles, especially in building bridges and cultivating networks. It has therefore been encouraging to see the positive comments coming back from our first issue.

This issue of *RiceFields* contains a variety of good things, all designed to provide added perspective to some dimension of Christian radio broadcasting.

Bill Thatcher writes for our guest column "My View" this issue and has some constructive comments on media/church relationships.

Ross James for his regular *Rice Seeds* feature reviews a media classic — the second edition of McQuail's book *Introduction to Mass Media* and draws together implications for us.

Jim Bowman takes a philosophical look at our rather prejudicial use of words and helps us to see the implications of such carelessness with the English language.

There are also some reflections on the implications of *Bilingualism and Broadcasting*.

Newsbriefs is a new feature and brings brief reports on some other events in the world of Christian communication. And there is *Bulletin Board* as an experiment where readers might "post" items of interest, such as papers, reports, requests for information, studies which may be of interest to others in our circle.

If you feel *RiceFields* is worth reading don't keep it to yourself. Pass it on or send us names of others who you think should receive it. Let us know too if you can use additional copies. How about Bible School or college libraries?

And if you've got the itch to write about some aspect of Christian broadcasting or communications in the missions context let's hear from you!

SECOND CHANCE!

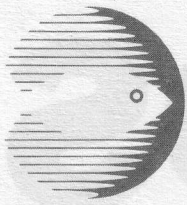
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Sorry to get tough BUT we need to hear from you NOW if you wish to remain on the *RiceFields* mailing list.

So... turn to the back page and complete and mail the coupon if you have not already done so. If we don't hear back from you either your letter got lost in the mail, or... (it doesn't bear thinking about!)

(If you are in any doubt you will note the following symbols (@@@) next to your name on the mailing envelope if you have already reconfirmed OR (% % %) if you are a confirmed new addition.)

Radio In Church-planting Evangelism



RICE FIELDS

JOURNAL

Ricefields Journal is the official journal of the Radio In Church-planting Evangelism initiative of the Lausanne Committee for World Evangelization.

Aims:

Ricefields Journal is a forum which aims to inform, stimulate and encourage Christian media workers in radio broadcasting, by documenting, evaluating and promoting radio's contribution in Christian mission. *Ricefields Journal* seeks to assist inter-agency cooperation and networking, and promote accountability and evaluation of the performance of radio broadcasting in Christian mission.

Subscriptions:

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Manuscripts:

Manuscripts are welcomed. Write the Editor for the *Ricefields Journal Manuscript Style Guidelines*. Be sure to enclose with your letter, a brief synopsis of the proposed article, a working title, and an outline.

Riceseeds: Contributions to *Riceseeds* are welcomed, and can be in the form of book or article reviews, original articles relating to mass media theory, misology, research, or copies of articles which may be of wider interest to *Ricefields Journal* readers. Contributions should be sent to the *Ricefields Journal* Editor.

Opinions:

Opinions expressed by authors in *Ricefields Journal* are personal, and do not necessarily reflect the official policies of any organisations with which they are associated, nor those of RICE and LCWE.

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MY VIEW

Bill Thatcher

a guest columnist offers a personal view of radio broadcasting and Christian mission



The first time I became interested in radio as a profession was when I looked through a control room window and saw all those dials and switches on an old-style Gates console. I was overcome with the desire to learn how to work them! In the course of that learning process, a college radio station was started. But what began as an interest in hardware for me has progressed, over twenty years, to include quite a bit more than just dials and switches!

My story is probably not much different than many others. The equipment necessary for the "magic" of radio can be quite seductive. It is probably the most immediately visible aspect to this form of communication. There's not anything wrong with such an initial fascination. But there must be progression beyond technology if the true strengths of radio are to be utilized.

That is one reason why RICE is a much-needed, helpful aid in refocussing attention on the purposes behind all the equipment we have spread out around the world! We must explore ways to work together, finding opportunities which will enable us to benefit from the experiences of our colleagues and maximize the resources at our disposal. After all, one of the biggest strengths of radio — its wide area of coverage — is also a great weakness when we have a message which is essentially personal in nature.

To me the most debilitating problem which often is found where radio is used to reach across great distances is the lack of coordination with the local church. RICE, in practice as well as in its acronym, places the church right in the middle. There is no greater challenge facing radio ministry than that of local church linkage. Nice words like, 'we are the arm of the church,' don't make it. It is also not enough to say that individual ministry workers are part of their local church so the local church is involved.

When radio broadcasters and other mass media professionals truly want local church involvement then they are prepared to commit significant resources to making it happen. If attention were consistently given to this issue where local churches do exist in broadcast coverage areas it would provide help when broadcasting in areas where the church, at present, does not exist.

I would suggest five steps be taken by any group wanting to work on this problem:

1. Find out what others are doing with this problem;
2. Experiment with several approaches — and don't be afraid of failing because there will be failures;
3. Share your experiences — the successes and the failures with others who are similarly interested in this problem;
4. Talk on a regular basis to local church leaders and lay workers in the geographic areas touched by your programmes;
5. Proceed at a pace set by the local churches.

This last point is one of the most frustrating ones for most broadcasters to heed because of the impatience to 'get on with it.' In this regard I truly believe that running ahead of the local church can significantly increase the chances of 'spiritual abortions' i.e., men and women who make a confession of faith in Christ but then fall away from that confession. Just as big is not always better, fast is not always better either.

We must continue reminding those Christian men and women entering the broadcasting profession that there is a larger perspective than the dials and switches — however compelling the equipment may be! The tools have a purpose beyond themselves and that purpose is inextricably linked to the local church.

That's My View, anyway.

Bill Thatcher is Executive Director of International Christian Media Commission (ICMC) and is based in Seattle, Washington.

RICE SEEDS

Information and trends in Communications research
Contributed by Ross W. James



The first edition of Dennis McQuail's *Mass Communication Theory* (1983) established itself as the most authoritative introduction to the study of mass communications available. The revised, second edition* moves away from the summative presentation of communications

theory and research in the earlier work, to provide a broader framework for the study of communication. McQuail, always lucid, brisk and balanced, takes more time to discuss and clarify ideas. To an extent, I prefer the crisper style of the first edition which outlined concepts and theories in sharper detail; the new edition omits many of the helpful illustrations contained in the earlier work. Nevertheless, this is a comprehensive book, of value to anyone serious about a deeper understanding of mass media processes, and applying that to radio broadcasting.

Ten chapters cover: the origins of media and changes in images of the media (1), definitions of concepts in mass communication theory and research media (2: very useful), a summary of the most influential social scientific theories about mass communication (3), media power and effects on social change closely linked with ideas of how media ought to perform (4,5), media culture and content (6,7) the media audience and processes of effects (8,9) and a concluding chapter which surveys issues facing the future of mass communication theory.

Of course, McQuail does not write with evangelism strategies in mind. However, Christian radio programming and policy decision-makers would find the book thought provoking. In particular, the discussion of the media audience and effects (ch. 8,9) clarify issues relating to the purpose of mass communication strategy, and interactive roles that radio programming and interpersonal contacts might play. The effects of media on institutions (religion being one) and social changes suggest we could be more keenly aware of the social impact of evangelistic messages within an audience's context. Even though the media competes with religion as an institution, it offers evangelical Christianity ways of achieving Kingdom objectives.

But do we pay enough attention to the extent to which our broadcasting reflects the Christian church, as a cultural institution? Perhaps we spend too much energy trying to "say it right," when we ought also to be

more conscious of "what we are doing," and "how we are doing it." In this sense, it is useful to read the chapter on normative theories — how media *ought* to, or are *expected* to operate within particular ideological or political settings. Christian media workers would do well to articulate a position specific to our particular genre of broadcasting. Such a philosophy is important, because it plays a part in shaping broadcasting institutions, and how they will operate to achieve given objectives. What is 'normative' for Christian radio? It is a topic someone should take up for a future edition of *RiceFields*. Any takers?

In passing.....

It is the first opportunity for *Riceseeds* to note the deaths of two people who had a profound impact on mass communication research and the development of media theory. Those of us who were raised on *The process and effects of mass communication*, *Mass media and national development* and *Big media, little media*, will appreciate the contribution Wilbur Schramm played in moulding modern communication studies into its multidisciplinary nature. He died on 27 December, 1987, aged 80. He was known as the father of communication research, and our present understanding of media processes owes much to his work.

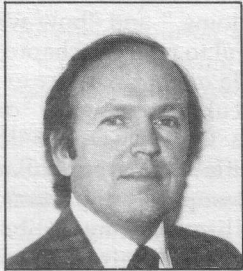
A more controversial figure was Sean McBride, who passed away on 15 January, 1988, in Dublin. McBride founded Amnesty International, and is the only person to have received both the Nobel Peace Prize and the Lenin Peace Prize. In 1980 he came under strong attack when the controversial McBride Report was published by UNESCO. The document criticised what its proponents perceived as the imbalance of information flow between so-called developed and undeveloped nations and supported a New World Information and Communications Order (NWICO). The United States and other nations eventually withdrew from UNESCO, largely due to NWICO concerns relating to the control of news flow and reportage, the role of journalism and the media in national development. Because of these problems and others, NWICO has lost momentum, however McBride's report provided renewed impetus for developing practical, realistic methodologies by which media (radio has been particularly effective) and communication might assist national development.

* (1987. London: Sage Publications. Soft-cover)

Ross James is project coordinator for INTERDEV based in Pakistan

WHAT'S IN A WORD?

by Jim R. Bowman



I hope Mr. Shakespeare will forgive my twisting of Juliet's question. I am concerned, though, that we who intend to communicate the Gospel do not always examine the words we use. Do we really understand the way our words are HEARD by the listener? Fortunately for us, when the Holy Spirit begins to

work in a listener's heart, some of our inaccuracies in vocabulary may cause little damage. On the other hand, I am under the impression that a sharper sickle cuts more grain.

Words by themselves do have precise, academic definitions. But our CHOICE of words reflect our bias, position, attitude and/or emotion. As an exercise, take the following words, commonly used by Christians to describe relationships people have to their beliefs, views, philosophies and causes:

AVOWED: Although the word is neutral, describing a person who has committed himself openly to some idea or cause, it has been used for so long to describe Marxists that by common consent we never use it to describe Christians.

DEVOUT: Although this word IS sometimes used to describe Evangelical Christians, it is most often used to describe Roman Catholics. It has the connotation of one who faithfully observes all the customs and rituals.

HARD CORE: Its original associations seem to be with pornography, criminality, communists and liberals. Yet the other day I heard a man refer to a Christian with perfect innocence as a hard core Christian. The term seems to mean a person hopelessly yet wilfully entrenched in his way/lifestyle/belief, and not open to change.

DEDICATED: Usually applied to Christians, by other Christians. When we use this word we mean we have adjusted the Christian life of another to meet what we believe to be the Scriptural standard of discipleship. Yet we less often refer to a communist as "dedicated," because the word describes a selfless giving of one's self to a valid cause, an entirely too admirable characteristic.

COMMITTED: Same as "dedicated," without the semi-religious undertones.

NOMINAL: This is a rather negative word when Evangelicals use it. It means a Christian in name ONLY, as opposed to a Christian who believes and acts like "us." Oddly, there seems to be no term for what lies between dedicated and nominal. Nor do we often hear of nominal Roman Catholics or nominal communists or nominal Muslims. For some reason, these latter people are seen as monolithic.

ENTRENCHED IN: Related to hard core, with emphasis on the closed mind. So it would be all right to say a per-

son was entrenched in communism, or in the ways of the world, but never entrenched in Christianity.

INDOCTRINATED IN: This reflects our belief that the position the "indoctrinated" person has is the direct result of institutional brainwashing. Such a person is not able to consider or test new information, and has become an android of some sort. There is also the feeling in this word that the purpose of indoctrinators is to a) hide contrary information, or b) manipulate the "indoctrinee" for some political or power end.

STEEPED IN: Similar to entrenched, with emphasis on holding one's present views or traditions because of early, probably passive submission to institutional, cultural or peer pressure over a long period of time.

These three terms are related, yet give quite different feelings. The first reminds me of warfare, the second of the Inquisition, the third of basking tea leaves. But none of these terms has room for the open, independent, accountable, interactive mind. We Christians would be more comfortable with the following terms: —

ESTABLISHED IN: Mature, obedient.

TRAINED UP IN: It would certainly be an insult to hear someone refer to our Sunday Schools as indoctrination, wouldn't it?

RAISED IN THE TRADITION OF: (the truly great Christians and denominations).

RABID: Communists and some liberals are rabid. Christians are "on fire."

FANATICAL: Whereas "rabid" suggests an animal disease, this term connotes the psychological aberration of compulsive behavior, which is, at least, more human.

MILITANT: I think what we mean here is "too aggressive." We would say Muslims are militant (possibly because some sects resort to violence), but I have also heard it used by non-Christians to describe hyperfundamentalists.

EVANGELICAL: To the Evangelical it means a truly "Biblical" Christian. To more liberal Christians it means more conservative, fundamentalistic Christianity, and to non-Christians it frequently means Christians who are aggressive proselytizers.

Now this brief list consists ONLY of a few adjectives which describe a person's relationship to a cause. Imagine how many other nouns, verbs and adjectives we commonly used like this in "Christian dialect."

Why DO we almost never refer to 'nominal communists'? Is it because we imagine every communist is fully committed to his Cause? Is it because we prefer to think of communists as more than human, incapable of doubt, laziness, hypocrisy and backsliding?

Why do we assume that all communists have only come to their present position by indoctrination? Could it be that among communists there are some who at this point in time truly believe that socialism is better than capitalism, as a result of serious study and contempla-

tion? Could it also be that many Christians are Christians because of indoctrination rather than serious study and contemplation?

Your own imagination could place you in the mind of the (communist, Muslim, atheist, etc.) listener, and see how these words change meanings.

The point to be made is that the use of words says more about the user than anything else. When we use some words carelessly, we can convey bias and emotion. Some of the words we use convey arrogance, even though we may be using them quite innocently. The truth is, Christian and non-Christian alike, we have all been steeped in some traditions, been indoctrinated in certain values, pursued some causes rabidly, entrenched ourselves in wrong and immature positions, and been avowed members of specific political entities.

What we are talking about here is rhetoric. Rhetorical words or phrases are usually intended by the user to incite emotions rather than stimulate good decisions. They are often over-generalized and do not tell the objective, specific truth about people and their ideas. If in-born human intuition about credibility means anything, then we need to understand that the listener is trying to decipher US and our believability. When we lean on rhetoric, the listener instinctively knows our case is weak. By this I do not mean that our basic Truth is

weak, but that our own inner connection to it is!

Applying rhetorical words to people is both arrogant and dehumanizing. Imagine how you would feel if a friend described your sincere attempt to evangelize as 'mindless propaganda.' Would you not want another chance to explain your position, and how you arrived at it? No one wants to be lumped into one glob with the public misconception of what a Christian really is. We want to say, "Wait a minute! I'm not a religious fanatic! I carefully considered the claims of Christ personally, and made a conscious, rational decision to follow Him." Neither do communists, or Muslims, or Roman Catholics like to be dehumanized by being lumped into groups which are commonly described with seemingly inane yet most unflattering adjectives.

Finally, rational thinking is difficult when emotion rules. Accepting Christ may turn out to be an emotional experience, but ultimately it requires conscious, rational consideration of Truth. The listener needs an environment of acceptance in which to open his heart. When we use careless rhetoric to make points, we may hit the listener's wrong hot button, and ruin chances of speaking to a tender heart.

Jim Bowman is Director of Field Operations for FEBC and has his office in La Mirada, California.

Studio Gutted by Blasts



Soldier with shells outside GNS building

RAWALPINDI, Pakistan: 10 April 1988. At about 10 a.m. an army ammunitions storage depot near a residential area caught fire, and exploded 300 metres from the Good News Studio (GNS) building. GNS is a supplier for FEBA Radio Seychelles, and the FEBA Regional office is on the GNS premises. More than 100 people were killed, many more injured. Over 30,000 missiles and other armaments were collected by bomb disposal squads within a 12 km radius.

Four people were in the building at the time; many who would normally have been there were either out of town, on business elsewhere, or (fortunately) late for work. A listener visiting the studio received serious injuries and later died in hospital. GNS follow-up worker, Naji (who lost his legs in a train accident years ago)

crawled out of his wheel chair and out into the street when he feared the roof might fall in on him. He spent two hours in the street in front of the building in direct line of sight of the blasts. The street was littered with shattered glass, twisted shrapnel, fallen power lines, debris from surrounding houses, and various pieces of ammunition. A young man was killed right in front of Naji who, miraculously, suffered minor cuts and burns. Affia, a FEBA employee and her sister sustained gashed feet and burns as they ran through the shelling. At one point, they were thrown to the ground by a massive blast. GNS operator, Younis, who was on his way to the studio, was trapped with his wife and son for 20 minutes in a ditch about 400 metres from the depot at the most intense period of the tragedy when huge fireballs spewed above the area, hurling trees, trucks and parts of buildings into the air.

The GNS studio and FEBA office were devastated. GNS Manager, Brent Jones, says the windows, screens and doors were ripped out of their frames and hurled across the rooms. Missiles and artillery shells damaged the roof and walls. Soundproofing and airconditioning ducting will have to be replaced. Studio equipment, including computers, were largely damaged.

The Pakistan Government has responded quickly with financial compensation to victims and those whose buildings were damaged or destroyed. GNS has received a satisfactory settlement, and plans for rebuilding are now underway.

Meantime, GNS follow-up and the FEBA office are temporarily located in the private homes of staff. GNS producers have been travelling to a Christian studio in Faisalabad (400 kms away) to maintain their production schedule.

BILINGUALISM AND BROADCASTING

Research being done in connection with *RICE* and *WB2000* has made it evident that the issue of Bilingualism is a critical one and requires clarification and understanding.

While this subject may have been more than adequately addressed from the standpoint of linguistics we as broadcasters also need to come to grips with it from the perspective of effective communications in order to clarify our own standing on the issue.

It is unfortunate that many of us grappling with this issue speak English, or our own national language, as our first language. In other words, it is rare that we have been in the position ourselves of receiving vital — but sensitive — information in a language other than our own. We haven't been there. So can we really enter in to the problem? We will try...

Unfortunately we also tend to tackle the subject defensively. The question is often asked: "Why should we broadcast in this or that new language, when they already understand...?" If we care enough for the unreached let us try to turn it around and ask "Why shouldn't we...?" What will be lost if we don't broadcast in their mother tongue?

What are the Key Issues?

a. **Adequate Bilingualism:** The adjective 'adequate' is most important because bilingualism needs to be qualified. There are various scales for assessing bilingualism. For some it may mean the ability to hold a conversation at a very basic level, or for purposes of trade. Is this the area with which we want to content ourselves? I think not.

b. **Sensitive Issues:** At the other extreme is the ability to grasp (and be moved by) discussion on sensitive issues. It also depends what we want to communicate and how motivated is the listener. We understand that in China, for example, broadcasts on the subject of birth control are dealt with in Wu language around Shanghai (instead of Mandarin).

c. **Motivation:** If we want to use trade language broadcasts to minority language groups for teaching Christians, lay leaders, etc. we could possibly get away with it because there is sufficient motivation for the listener to follow along. But in persuasion it is a different story.

d. **Removing Barriers:** If we are talking of effective evangelism it is questionable whether there would be the same degree of motivation to listen since we find ourselves in the role of persuader and anxious to remove as many barriers as possible. It is not so much a question of whether the hearer can understand, but rather how serious we are about evangelism.

e. **More likely to Listen:** Another way of looking at it is this... How much more likely is a person to tune in to a broadcast in his mother tongue (if it is a good, attractive program) than a program on another station which is not in his mother tongue? That is the issue which we face and the challenge which we need to rise to.

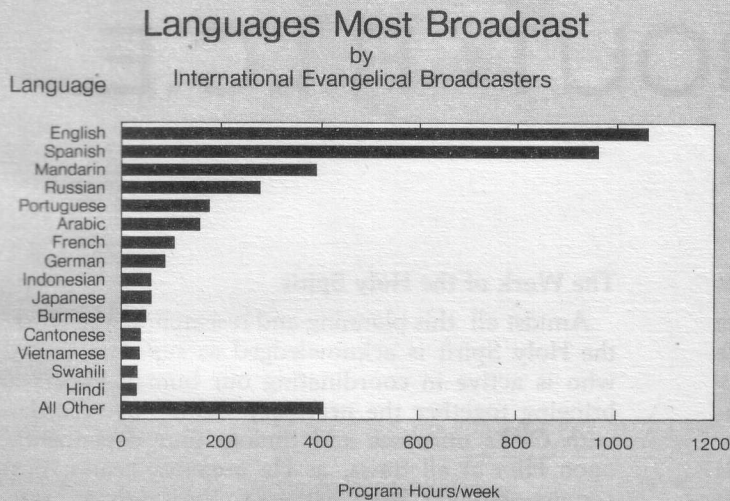
f. **Complication of Increased Education:** A complication to this question is that of increased education in the trade languages/national language. This mostly affects the younger urban generation. It also affects the literate — those who are most likely to write. The uneducated are more likely to be minor language speakers and also less likely to write. They do not have a voice.

g. **Distance from the Nation's Capital:** The provinces are not only geographically distant but also separated by ethnicity, culture, language, pace of life, and values, to name a few. Frequently one finds a great disparity between the view from the capital city of provincial peoples — and their comprehension of the national language — and the view of the capital from the provinces. It seems to be a global phenomenon that provincial peoples resent what comes out of the capital and would far rather hear something which represents their own language and culture and what is close to home. The reverse could be true under some circumstances. For example what does NOT emanate from the capital may lack credibility. News is possibly the best example of this.

Often leaders based in a nation's capital cannot appreciate the needs of minorities.

h. **What Minority Language broadcasts "say" about the Gospel:** When we broadcast in a minor language it says to the speakers of that language that we consider them important (even if nobody else does). The overall percentage of total speakers actually listening to the broadcast could be much higher than in a comparable group of major language speakers. (For the simple reason that they have much less to listen to and even governments do not appreciate — or want to encourage — minority group causes, unless there are political implications.)

It makes you think...



...to see the amount of broadcast hours devoted to just two of the world's languages. And this is quite apart from domestic broadcasts.

Of course it is understandable that where there is a ready supply (with funding!) then it is so easy to find the airtime.

Or could it be that it is because English is the language that WE speak?

True, English and Spanish are both languages of wider communication and they do have a place in mission.

It is just the amount of relative EFFORT that is alarming... especially when 160 major languages don't even have any.

A matter of perspective... and priorities, don't you think?

Bilingualism (cont.)

Gospel broadcasts could, therefore, become highly thought of and many inroads could be made into the people group.

What it Means for Broadcasters

1. We do not want to add languages indiscriminately but neither do we want to dismiss new languages unless it can be proven that there is not a need.
2. We also should avoid removing existing language broadcasts without sufficient research and justification. Lack of funds should not be the key factor.
3. Political and propaganda broadcasts exist in many major world languages for which there are no Christian broadcasts. It has been noted that Radio Free Europe/

Radio Liberty together broadcast in 23 languages to the Soviet bloc. This is considerably more than evangelical broadcasters.

Bottom Line

The ultimate question is "How well do we want to communicate?" Will we content ourselves with getting by with the least or doing the best we can to communicate the love of God in all its fullness? (Sadly, even in the English language we are too easily hung up on "Christianese" jargon instead of concerning ourselves with the effective communication of deeply Christian concepts.)

If the house is burning down I would prefer to hear the alarm sounded clearly in my own language!

NEWS BRIEF

Cambridge Radio Course to be offered in Asia

Plans are under way to hold a Cambridge Radio Course in Manila in September 1989. Course administrator Chris Wright of Christian Broadcast Training in UK made a trip to Manila in April to consult with Walt Winters of The Lutheran Hour and Frank Gray of FEBC.

The emphasis of the 1989 course will be upon training trainers and hopefully within three years it will be run and operated by Asians. The course will be fully residential and will provide intensive 'hands on' training in radio program production under close tutorial supervision. Places will be limited to a maximum of 24.

BULLETIN BOARD

This space is for RICE networking purposes. Use it for news of developments in your organisation, personnel changes, upcoming conferences, or to request assistance or advice.

Electronic Mail

Want to speed up communications with RICE/WB2000 net-workers? Many of us are hooked up to MCI Mail with the following numbers:

Jim Bowman (FEBC)	335-0911
Dave Fisher (TWR)	353-0889
Tony Ford (FEBA)	341-8572
Frank Gray (FEBC)	327-9568
Phill Sandahl (HCJB)	355-9507

Subscription to MCI is now \$25 annually (plus \$10 per month for the advanced service) and messages cost only US\$0.45 for the first 500 characters and \$1.00 for the next 6000 characters (about two pages). International packet switching fees will be extra for outside the US.

Missing!

Information regarding broadcasts of Christian programs on domestic radio stations in Africa, South & Central America, and Asia. If you can help please write to the Editor.

MORE ABOUT R.I.C.E.

A Focus on Church-planting among Unreached Peoples

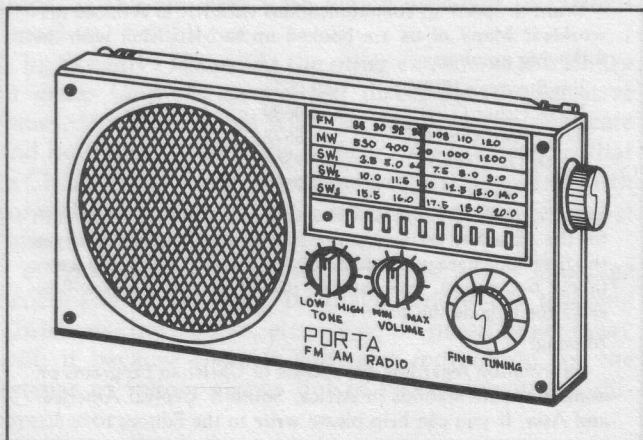
The RICE initiative is an attempt to encourage the Church at large to objectively appraise the strategic role of radio in missions, and apply it, while the opportunities still prevail. The particular emphasis on church-planting provides a focus and goal for radio evangelism. At the same time it draws attention to the role radio is already playing in accessing otherwise unreachable peoples and fomenting the development of fellowship groups among them, often under adverse circumstances. The spotlight is also turned upon the many people groups for whom there is little, if any, Christian broadcasting in their own language.

Integrated Strategy

RICE recognizes that any radio strategy will be most effective as it is used as part of an integrated whole, in conjunction with other church-related ministries. In some instances, however, radio may provide the sole means of accessing a people group with a clear presentation of the Gospel, apart from the witness of individual believers.

The Gospel in Context

Every radio outreach should be designed with a specific people group in mind for it is rare that the Gospel be preached with great effect in a cultural vacuum. Far better that close attention be paid to the listener's spiritual awareness, his social climate, cultural forms and listening habits. This calls for greater effort than is often encountered in much Christian radio programming. Projects need to be well researched and planned while local churches also need to be involved and informed wherever possible and expedient.



The Work of the Holy Spirit

Amidst all this planning and researching the work of the Holy Spirit is acknowledged as supreme. It is He who is active in coordinating our human efforts and bringing together the necessary "team" in accordance with God's purposes and timing. Our dependence is upon Him at all times, as He prepares hearts, brings conviction of sin, bears witness to the Truth and acts as the agent of regeneration. He also empowers the believer for witness and gives the desire for fellowship with fellow believers in the Lord Jesus Christ.

Radio strategies for the unreachable are therefore planned in recognition of the fact that God is already very much at work among inaccessible people. Radio may provide the divine means for making available a clear understanding of the Gospel such that prepared hearts might respond and individuals might be brought into the fellowship of His Church.

Ricefields Response



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1. NAME: Mr/Mrs/Ms/Dr _____
Initials Family name
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