

LIBERTY THEOLOGICAL SEMINARY

**A CONSIDERATION OF CHURCH PLANTING
THROUGH RADIO BROADCASTING IN THAILAND**

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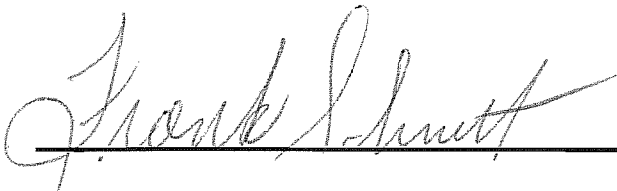
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THESIS PROJECT APPROVAL SHEET

A-

GRADE



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ABSTRACT

A CONSIDERATION OF CHURCH PLANTING THROUGH RADIO BROADCASTING IN THAILAND

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Liberty Theological Seminary, 2005

Mentor: Dr. Frank Schmitt

This dissertation focuses on the meaning of church planting, and the successful church planting through radio broadcasting and its benefit in Thai missions. Radio broadcasting is the best way of opening up the door for spreading the gospel to start church planting. The research focuses on founding and organizing the broadcasting station in the hopes of giving non Christians opportunities to hear the gospel for the first time, and helping them to become Chris like.

The potential radio broadcasting missions carry, the meaning of it all, and the efficiency behind planting a church through the broadcasting missions is examined. These are done through the data extracted from the personal experience in the current mission field to stress the positive outcome, and to point out the direction to the successful church planting.

The content especially deals with the consequence of spreading the gospel through radio broadcasting and planting a church in Buddhist country like Thai who have hostility towards Christianity. Showing the positive example of the Christian community in Thai motivates Thai people to be interested in the gospel. Therefore, building the radio broadcasting community and operating it to bring about the true Christian community in Thai is presented.

Abstract length: 198 words.

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CHAPTER ONE

INTRODUCTION

In Thailand, Buddhism consists of approximately 95% of the whole population. It is the main religion and it is widespread. Minorities include Muslims, which is about 4%, Hindus, Sikhs, and a few Christians, which occupies the remaining 1%. Most of the tribal groups are animists. Within Christians, there is a slight advantage for Catholics which consists about 0.4% of the Christian population over Protestant which is about 0.1-0.2%.

The brief personal history:

When the author first went to Thailand in 1989, learning their language was his first task to accomplish which was very hard. The ultimate aim of the Paul Missions, which he worked for, was church planting. They planned to plant 100 churches in every nation. While the author was teaching choir and the youth group, he felt a strong need for churches in Thailand. For that reason, he set out a goal of planting churches in Thailand. However, Christianity was very feeble and the concept of planting churches was very new. He was pondering how God would use him to accomplish the vision that He laid on his

heart. And he concluded that he had to work around the people of Thailand before he could do anything else. In other words, there should be more people who are keen on Christianity in order for missionaries to do any kind of ministries. They need to have the right attitude about Christianity before he can start any work. Nothing would work if he were to plant a church with a group of people who have never heard of Christianity or are even afraid of this new religion. Therefore, the author asked himself how he could spread the gospel for the Thais and they would eventually become accustomed to Christianity.

There are six different types of perspective on Christianity in Thailand.

First, are the people who hate and are hostile toward Christianity.

Second, are the people who are simply uninterested.

Third, are the people who consider Christianity as just one of many religions in Thailand.

Fourth, are the people who are interested and want to learn more about the Bible.

Fifth, are the people who want to accept Jesus as their personal savior.

Sixth, are the people who want to follow and be disciples of Jesus.

Surprisingly, many people fall into the first category. When Christians try to evangelize in the streets or in public places, they would protest against them quite aggressively. They are the kinds of people who think they should get rid of Christianity. In some cases, they even treat converted Christians treacherously.

To his amazement, lives and thoughts of these people were changed over time by media. Just like the motto Liberty has in its school, "changing lives one degree at a

time." He is living proof of it. People, who were opposed to it so strongly at one point, would grow in favor of Christianity. Radio played a major part of the whole ministry. When people heard good things about Christianity several times, their thoughts were transformed. The author thinks the reason people responded so well was that media is the best channel of mass communication and people still count on it to tell them the truth about everything. The author concluded that radio ministry would be the most effective tool under the circumstances.

In Thailand, radio industry is mostly government controlled. From getting a license, renting a place, to its call letters, every aspect of radio industry has to be approved by the government. The commercial radio stations are not allowed in Thailand. Therefore, the only way to run a private Christian radio program was to buy some airtime from the government radio station. Programs would have to be made in private studios and the tapes would have to be sent into the government radio station to be broadcasted according to the contract. And that is how most of the commercial stations are operated.

However, legislature is amending its stand on the radio broadcasting and things have gotten a whole lot easier to operate commercial stations.

His first priority was to buy airtime. And he had to put together a radio program as executive producer. He needed a studio where he could record the programs and a director who specializes in radio programming. As much as he was unprepared, he panicked. In desperation, he started searching for other Christian radio stations. And he found out about FEBC (Far East Broadcasting Company). It was an organization of media that had already started a Christian broadcasting ministry. There, God blessed the author with an awesome

broadcaster, the author told him about everything he did and they decided to work together, the author supported to buy airtime from the government radio station and he was going to make the programs. It was going to be a 30-minute Christian broadcasting through FEBC. That is how their first radio program launched its first broadcasting. It was a good program. It became so popular that it received over 400 to 500 letters every month.

They realized that one-sided programs did not reach people effectively. For instance, if they only talked about transgressions and the call for repentance, then the program would not be able to influence Thai people's skeptical minds. In order to have a great influence on them, good technique and program was a must. The broadcaster did an awesome job directing the program and hosting the how as well. Basically what they did was to play some soothing secular music and then between songs, they talk about hardships of life. They try to use the Scripture as much as possible to imply to what they are talking about. After about two months, they received hundred of letters of thanksgiving, request of songs, books, and prayer. When they read these letters live on broadcasting, it became their testimony.

After about a year, the author shared his vision of planting a church here in Thailand with the broadcaster. He suggested that starting a church where there are many listeners would be a good idea. They researched every region where the radio was reached and found out about a place called Bangna. It was just outside of Bangkok. There was no church in the region and there were many factories, which drew many workers. They rented a small building on Sukhumwit Rd. Soi 105 and started a church there. They named it "Bangna Life Church." At the beginning the listeners, about 4-5 persons, entered and other people gradually came from other provinces and brought their friends.

The Church saw and knew the benefit of broadcasting. After 6 years passed away, they expanded the church by renting the neighbor building and made their own studio and set up an office for following up. They have bought 1.5 acres land in the suburbs of Bangkok.

The new facilities helped them to be more independent in producing their program effectively.

Their staffs at the studio are

- | | |
|--------------------------|----------------------|
| 1. Mr. Somchai Meechurid | Producer |
| 2. Ms. Ampom Meumped | Manager |
| 3. Mr. Santad Khunmud | Production/Promotion |
| 4. Ms. Phenprapa Saitree | Statistic/Feedback |
| 5. Ms. Shujitra | General Assistant |

They are now producing 3 programs which to be aired on 3 different radio stations.

1. "There is a hope for today", 103 FM on Saturday and Sunday from 2:10-3:00 p.m. by Ms. Ampom Meurnped.
2. "For New life", 1179 AM on weekday from 10:05-10:30 p.m. by Mr. Somchai Meechurid.
3. "Encouraging Heart", 1287 AM on every Saturday from 5:10-6:00 p.m. by Mr. Santad Khunmud

Statement of the Problem

It is this author's belief that radio broadcasting is the best tool that can be used in mission field church planting. The author's goal is to plant many churches and evangelize in Thailand. Of course, he wants to follow the Great Commission of Jesus Christ. Christ commissioned the church to carry his mission to the ends of the earth (Matt. 28:18-20; Acts 1:8).

The author hopes to build four things for success:

1. build people-evangelism
2. build project-discipling
3. build communication-equipping
4. build churches-reproducing

The author has used the method of radio broadcasting in evangelism and church planting. And he received a vision to establish a Christian radio broadcasting station in Thailand. He needs to know how to establish and what is needed to accomplish that work. He also needs to know how to improve his radio broadcast ministry in the mission field. With this need in view, this research will be guided by the following seven questions:

1. What is involved in establishing a radio station?
2. In addition to the present program format (songs, letters, and preaching), what other formats should be considered that might attract different audiences?
3. How can a church and radio program increase the size of the listening audience for a radio program?
4. How can a radio program increase the size of the audience response to the program?

5. How can a church make the best use of the audience response to a radio program?
6. What is involved in developing a radio broadcast program to minister to a particular target audience, for example, a middle-aged, educated, professional audience?
7. In his particular mission field, what cultural adaptations are required to make a radio program effective?

Statement of Scope and Limitations

Establishing a Christian radio station in Thailand is a very big issue because it should be related to the government, finances, and personnel. Here, the author just deals with a footstep of developing to Christian Radio Broadcasting Station in Thailand. It will not deal with the T.V. and other useful methods for communicating the Gospel. And it is impossible to cover all aspects of the church growth and all the knowledge about church planting. But this thesis will show some possibilities of using radio broadcasting in mission field and church planting in Thailand.

Review of Literature

Some books, articles, and magazines published today speak to the issue of using radio in evangelism and church planting. "Radio in mission" by FEBC is a good article that gave insight for using radio in world mission, and it shows what is the role of radio in the Mission

of the Church, and most of all it says that the ultimate goal is the planting of Churches. And it insists on the importance of a good relationship between local church and Christian Radio.

"Media in Church and mission" by Sogaard Viggo offers practical insights into how such media as audio cassettes, radio, film, and television can, if properly used, play an important role in conversion and spiritual growth. And he shows that the single most important medium is face-to-face communication in the context of the local Christian fellowship. Viggo Sogaard provides a highly readable and practical synthesis of what has been learned through this new wave of thinking over the years. His thesis is a simple one—we cannot communicate effectively and create understanding unless we take the audience seriously. Sogaard begins with the solid theological premise that God is a communicator and shows systematically what this means in concept, strategy, and practice. And he succeeds in driving home the sometimes forgotten point that strategies, no matter how skillfully they are conceived, are destined to failure unless it is fully recognized that the Holy Spirit is the ultimate persuader.

"Getting Started in Radio" by Pete Stover is an article to give some basic guidelines and understanding for those who want to reach the unreached people through radio.

The Biblical Theological Basis for the Project

Christian communication has a number of special dimensions and is influenced by certain constant and variable factors that not only set it apart, but also make it superior to any other kind of communication. This is primarily due to the fact that God is the God who

communicates with mankind.¹ God has given us a mandate to communicate a message to others (Mt. 28:18-20). Constant factors that never change include the commission to communicate, the opposing evil forces, and the work of the Spirit. Variables are factors that do change. They provide the environment of our communication and influence to form the content that is relevant in any given time and situation. Basic to our understanding of Christian communication is the fact that God is a communicator who makes Himself known to us and seeks a relationship with us that will result in our response to him through praise and worship by involvement in his mission. Sogaard makes the following conclusion:

The primary model he has provided for us is the incarnation. His commission to us not only permeates Scripture but must also be a central focus in all our ministry. Our task is one of communication, making Christ known and understood. Our methods must take their starting point in the methods used by God, and our message is Jesus and his kingdom. In the kingdom of God the atmosphere is shalom, that is, true peace and perfect relationships, and our task is to facilitate such true healing for all people.²

Church planting commanded by Christ

The command of church planting is also implied in Matthew 28:18-20. It means that Church planting is the divinely-originated project of Christ as He designed it before His

¹ Robert E. Webber, God Still Speaks: A Biblical View of Christian Communication (Nashville-Thomas Nelson Publishers, 1980), 71

² Viggo Sogaard, Media in Church and Mission: communicating the Gospel (Pasadena CA William Carey Library, 1993), 26.

resurrection and commanded it after His resurrection.

This thesis will study Radio Broadcasting and Church planting according to the mandate to communicate the message of our Lord Jesus Christ. This thesis is designed to give practical help to those who desire to use radio to communicate the Christian message and to plant Churches in the missions field.

Description of Methodology

This work is divided into five major segments:

(1) Introduction, (2) The history of Christian Radio Broadcasting, (3) Missionary Radio (Evangelism), (4) Radio in Church Planting, (5) Conclusion.

The first chapter will describe the approach the author will take in this study. It sets forth the brief history of the author, the statement of the problem(s), the statement of limitation, the theoretical basis for the project, and the statement of methodology. Chapter Two will cover the historical perspective about the Christian radio. It will show evangelical endeavor the missions field. What is the viability of radio as a tool for mission in the wider context of the development of radio during this century? When did the Christian radio Broadcasting start? It will also include a brief history of Christian radio in Thailand. In chapter three, the practical tool for radio broadcasting and the aspects of the radio industry for evangelism will be shown. How can one make a radio station? What should be involved? In chapter four, how can we use radio in church planting? The following questions will be asked: how radio broadcasting was used in mission field church planting? How has it been used for church growth? What are the mistakes the author made?

The final chapter is primarily concerned with drawing some lessons from the experiences. What are the lessons the author learned so that those who would consider learning from his experiences and using radio broadcasting to assist with church planting and church growth, could avoid the mistakes and learn from the author lessons? And what does it take to implement in church planting?

CHAPTER TWO

THE HISTORY OF CHRISTIAN RADIO BROADCASTING

Start of the Radio

No invention, discovery, or new body of knowledge pops into existence overnight. Every step forward in human understanding follows a series of investigations that spark additional research and add to existing knowledge. The development of the radio is no exception.

Theoretically, radio was invented in the 1860s by James C. Maxwell, a Scottish physicist who worked out the formulas that predicted the existence of electromagnetic or radio waves. The first to create what we now call radio waves was the German physicist Heinrich Hertz who in the 1880s and 1890s projected rapid variations of electric current into space in the form of waves similar to those of light and heat proving Maxwell's theories correct. It is hertz's name that we now use internationally to describe the number of cycles per second of radio frequencies.¹

Here, we should meet Marconi as the father of the radio. As a teenager he experimented with radio waves and by 1895 he was sending radio signals across short distances at the family estate in Italy.² The Italian government told the young inventor

¹ Robert L. Hilliard, *Radio Broadcasting: An introduction to the Sound Medium* (New York: Longman Inc, 1985), p. 3.

² Linda J. Busby, *The Art and Science of Radio* (Boston: Allyn and Bacon, Inc., 1984), pp.1-3.

that it was not interested in his experiment. Therefore, the Marconi family shipped the young man and his wireless invention off to England where he was placed in contact with government officials and patent attorneys. By 1897, Marconi had received a patent on his wireless and shortly thereafter, he formed the Marconi Telegraph Company Ltd.³

Wireless had been used for sending Morse code by interrupting the radio wave signal and transmitting a series of short electrical bursts. In a historic broadcast on Christmas Eve of 1906, Fessenden accomplished a broadcast by first sending uninterrupted radio waves on which he superimposed a human voice by using a telephone microphone. The first real radio broadcast is attributed to this Canadian-American who prepared a mini program with a Christmas theme to be transmitted from his laboratory at Brant Rock, Massachusetts. Accounts of the broadcast indicate its significance in the pre-radio world of 1906.⁴

In 1906, de Forest introduced another radio development: an improved vacuum tube that he called an audion tube. The audion tube could now control powerful currents and could amplify voice transmissions while also improving the clarity of reception. The audion addition to radio technology greatly improved voice transmission and was the essential development for modulating, amplifying, and decoding radio waves. By 1906, de Forest and Fessenden had earned their landmarks in radio history. The occasion being Christmas Eve, the first voice transmission was made in 1906. The occasion was Christmas Eve. A Canadian experimenter, Fessenden broadcast a special message to ships off the east coast of the United States. It consisted of the playing of a violin solo of

³ Ibid.

⁴ Hilliard, p. 3.

Gounod's "O Holy Night," followed by a reading from St. Luke's Gospel along with more music.⁵

In 1912, an event changed the status of radio from a toy to a serious means of life-saving communication. The event was the sinking of the great ship Titanic. Telegraphic word that the Titanic was sinking was received by twenty-one-year-old David Sarnoff who manned the wireless station in the Wana-maker store in New York.

Sarnoff heard a signal: "S.S. Titanic ran into iceberg. Sinking fast." These coded letters started a chain of events that kept young Sarnoff at his post for a seventy-two-hour shift.

Seven hundred passengers were rescued, while over fifteen hundred were lost at sea. The Titanic disaster was not only responsible for changing the status of radio from a toy to a life-saving means of communication, but it was also responsible for radio legislation passed by Congress requiring the presence of ship radios and active ship operators on passenger vessels. This new legislation meant an even greater market for the radio companies that were developing into communication giants.⁶

During World War I, radio became the official property of the United States Navy. From 1914 to 1918, amateurs were forbidden to use their radio equipment for fear that enemy forces would intercept crucial information and that amateur transmissions would interfere with naval communications. Numerous military applications were developed, including direct communication with airplanes. The war also exposed thousands of

⁵ Wiggo Sjøgaard, *Media in Church and Mission: Communicating the Gospel* (Pasadena: William Carey Library, Second Printing 2000), 134.

⁶ Busby, p. 7.

service personnel to the on-going advances in radio technology, and even saw a few experiments with broadcasting entertainment to the troops.⁷

When the Navy finally relinquished control of the U.S. wireless stations in 1920, American Marconi was the only company with the capital and organizational expertise necessary to capture the U.S. radio market. The United States, with the active participation of the Navy, began a series of negotiations to accomplish two important feats: 1) to put together an American radio enterprise controlled primarily by United States interests; 2) to settle some of the patent disputes so that the development of the radio in America could proceed.

Sarnoff, then a contracts manager at the Marconi Company, sent a memo to his boss suggesting the use of radio for entertainment: "I have in mind a plan of development which would make radio a household utility in the same sense as the piano or phonograph. . . The receiver can be designed in the form of a simple 'Radio Music Box'. . . (which) can be placed in the parlor or living room."⁸

Sarnoff's marketing vision and appetite for hard work led him in 1919 to join the Radio Corporation of America (RCA) as general manager. RCA was created by General Electric when the American Marconi Company was returned to private control by the U.S. government following wartime operations. RCA's function was primarily to handle the nation's overseas communications. RCA later became a stand-alone company,

⁷ Ibid., p. 8.

⁸ David Sarnoff, '*Radio Music Box*' Memo, November, 1916/January, 1920(?); available from website <http://earlyradiohistory.us/1916rmb.htm>, Internet; accessed 11 September 2005.

independent of GE. Sarnoff was best known at RCA in the years following World War II as "The General." (In 1944, he was awarded the rank of Brigadier General.)⁹

At the close of World War I, Dr. Frank Conrad, a radio engineer at Westinghouse, continued his research and improved his station 8XK, located in Pittsburgh. Since Conrad worked for Westinghouse, the company took an interest and decided to finance the station, which went on the air November 2, 1920, KDKA's first broadcast was the Harding-Cox presidential election returns. KDKA has one piece of documentation with which the others cannot quarrel: it is the first commercially licensed standard broadcast station listed in the United States Department of Commerce records. There was a growing sense of excitement as broadcasting activities became more organized. In December 1921, the Department of Commerce issued regulations formally establishing a broadcast service. Then, in early 1922, a "broadcasting boom" occurred as a chaotic mix of stations sponsored by a wide range of businesses, organizations and individuals sprang up, numbering over 500 by the end of the year.¹⁰

The introduction of vacuum-tube amplification for telephone lines allowed AT&T to experiment with sending speeches to distant audiences that listened over loudspeakers. The next step would be to use the lines to interconnect radio stations and in December 1921, a memo written by two AT&T engineers, J.F.Bratney and H.C.Lauderback, outlined the establishment of a national radio network financially supported by advertising. General Electric, Westinghouse, and RCA responded by forming their own

⁹ Jerry Whitaker, "Radio: The Roots of Broadcasting" in 1989 on the occasion of the 30th anniversary of *Broadcast Engineering* magazine; available from website <http://inventors.about.com/gi/dynamic/offsite.htm?site=http://www.tvhandbook.com/History/History%5Fra%5Fdio.htm>; Internet; accessed 12 October 2005

¹⁰ Ray Barfield, Listening To Radio, 1920-1950 (Westport, CT: Praeger Publishers, 1966), p. 3.

radio network. However, unable to match AT&T's progress, in 1926 they bought out AT&T's network operations, which were reorganized to form the National Broadcasting Company.¹¹

An important technical advance in making radio available to the public was the demonstration in 1922 by inventor Edwin H. Armstrong of the superheterodyne as a broadcaster receiver. It wasn't long before the commercial value of radio was realized.¹²

According to Wendell P. Loveless, since the first pre-scheduled broadcast in 1920, there have been several "famous firsts" in the field of radio broadcasting:

The first broadcast of an orchestra from a point remote from the transmitter (Station WIP-Philadelphia).

A broadcast from the bottom of the sea (Station WIP).

A series of "street interviews" (WIP).

The first educational broadcast, a series of lessons upon the subject of accounting (WJZ- Newark, N. J.).

The first staff announcer, Ted Husing, employed to do nothing but announce (WJZ).

The rebroadcast of the first international program, from Coventry, England (WJZ).

The first strictly commercial broadcast (WEAF-New York).

The first coast-to-coast "network" broadcast (WEAF-NBC).

The first series of "live" symphony concerts (WEEI-Boston).

The first newscasts by wire services (KMA-Shenandoah, Iowa).

The first coast-to-coast broadcast of an athletic event-the Rose Bowl game from Pasadena, California.

The first coast-to-coast presidential broadcast, when President Coolidge spoke in Congress.

¹¹ THOMAS H. WHITE, UNITED STATES EARLY RADIO HISTORY: "The Development of Radio Networks (1919-1926)" (latest edited July 17, 2005), available from website <http://inventors.about.com/gi/dynamic/offsite.htm?site=http://earlyradiohistory.us/>; Internet; accessed 12 October, 2005.

¹² Hilliard, p. 4.

The first broadcast from the scene of a disaster, when Station WEEI covered the Vermont floods.

The first "School of the Air" (Columbia Broadcasting System).

The first broadcast from the White House (President Roosevelt).¹³

Start of Christian Radios

It was not long after the advent of radio broadcasting that alert, far-seeing Christian workers saw in this new instrument of communication, an opportunity to extend the gospel ministry into new fields. It was apparent also that radio broadcasting was a means of more thorough and effective coverage in areas already touched by the message.

The first regular Christian broadcasts were church services in the U.S. from Calvary Episcopal Church in Pittsburgh in 1921. In the United Kingdom the British Broadcasting Corporation (BBC) has broadcast Christian programs ever since the day they first went on the air in 1923.¹⁴ Barry Siedell wrote more specifically that "on January 2, 1921, KDKA scored another first, broadcasting a church service from Pittsburgh's Calvary Episcopal Church. Robed station engineers, one Jewish and one Catholic, manned the radio equipment as the Rev. Lewis B. Whittemore delivered the first sermon to be broadcast by a commercially licensed station."¹⁵

The first Christian broadcast occurred only two months after the first radio station was licensed in America. Charles Fuller began the Old-Fashioned Revival Hour in 1924 and several other programs still broadcasted today go back to that time. Religious radio grew rapidly and many churches actually operated their own stations. By 1925 over 60

¹³ Wendell P. Loveless, Manual of Gospel Broadcasting(Chicago: Moody Press 1946), 13.

¹⁴ for World Evangelization 1989, RADIO IN MISSION, p. 2,

¹⁵ Barry Siedell, Gospel Radio (Lincoln, Nebraska: the Good News Broadcasting Association, Inc. 1971), 55.

churches owned and operated radio stations, then Moody Bible Institute started in July 1926. The depression of the thirties caused most churches to sell their stations, but they continued to buy air time and broadcast religious programs. Denominations got into the broadcasting business beginning with the Lutheran Hour in October 1930. The Radio Bible Class and the Back to God Hour of the Christian Reformed Church, both began in 1939. Billy Graham's *Hour of Decision* first went on the air in 1950. Jack Wyrzten, Oral Roberts, and other evangelists began in radio in the early 1950's. In the 1960's, Jerry Falwell, Rex Humbard, Robert Schuller, and other pastors began nationwide radio programs.

Herbert Kane stated that the majority of these broadcasts was evangelistic for substance. Billy Graham and Oswald Hoffman were concerned primarily with reaching the unsaved. The Radio School of the Bible and the Back to the Bible Broadcast are designed to minister to the spiritual needs of believers. Far from dying out, Christian radio stations are increasing at the rate of one every two weeks. There are over 800 in the U.S. at the present time. It is difficult to assess the value of radio broadcasting, but it can be said that it has played an important part in the resurgence of religion in this country in the 1970s.¹⁶

Kane continued to write that "some of these programs are heard by tens of millions every week. The Lutheran Hour has reached over more than 900 stations in the U.S. and Canada and over 700 stations around the world in more than forty languages.

¹⁶ J. Herbert Kane, Life and Work on The Mission Field (Michigan: Grand Rapids Baker Book House, 1980), 318.

Oswald Hoffmann and Billy Graham speak to more people in one broadcast than the apostle Paul preached to in his entire lifetime. Such is the power of radio.”¹⁷

Start of Missionary Radio Overseas

The first missionary station, HCJB, “The Voice of the Andes,” began in 1931. After the war, stations like Far East Broadcasting Company (FEBC), Trans World Radio (TWR), Radio ELWA, and others were founded. Now we will study about each station.

HCJB

HCJB was founded by two men, Clarence W. Jones and Reuben E. Larson. Larson and his wife had been active in Ecuador, working as Protestant field missionaries. While Larson was working in the remote areas of the country, Clarence Jones had been associated with Paul Rader’s gospel radio ministry from the start as a member of the brass quartet that had accompanied the Chicago preacher on his first broadcast in 1922.¹⁸ He saw the effectiveness of the tabernacle radio ministry on WJBT and felt God’s call to establish missionary radio. After carefully considering likely locations for a radio evangelical ministry, Jones decided to visit South America. In February of 1928, Jones left for Venezuela in order to investigate the potential for evangelical radio broadcasting in South America. As a result, Jones investigated still other Latin American countries—Colombia, Panama, Cuba; still, the possibilities looked bleak¹⁹. Finally, Jones was forced

¹⁷ Ibid.

¹⁸ Siedell, p. 74.

¹⁹ Frank S. Cook, Seeds In The Wind (Miami: The World Radio Missionary Fellowship, Inc., 1961), p. 54.

to come back to the United States where he re-thought his ideas about evangelism in South America. Back in Chicago, the Joneses met Reuben and Grace Larson who had pioneered a mission in the jungles of Ecuador under the Christian & Missionary Alliance. Reuben said he and the other C&MA missionaries could get a permit in Ecuador, which they did. The two men parted, each setting out to find the means to achieve the goals they had outlined at this first meeting. Larson went back to Ecuador and began drawing up a document which he could present to the government of that country, outlining the young organization's plans for broadcasting. By 1930, Larson had completed the document which is excerpted below:

Through your good offices, we [Larson and Jones] desire to present this offer to your esteemed President and the people of Ecuador.

. . . We desire to join forces with Mr. Larson and his associates for a larger and more efficient spreading of the Gospel in Ecuador by means of a radio broadcasting station to be erected, with your permission, by us at Quito or some satisfactory place.

While we desire to install this station primarily for Gospel purposes, there are other advantages that will come through it to Ecuador. Here are a few. . . it will pioneer the way for later systems of communication. . . it will open vast sections of Ecuador's interior to world news and happenings. . . it will allow for regular Instruction classes in the language and history of Ecuador to educate the poorer classes in the villages and inaccessible mountain districts. . . it will allow broadcasting of the Presidential messages. Most important of all, it will at once bring Ecuador further into the march of world progress which other South American governments have already entered.

. . . We propose to carry out, with your permission, the following plan for Gospel radio broadcasting in Ecuador. . . to erect a modern, thoroughly equipped radio broadcasting transmitter for Gospel broadcasting; and to place receiving sets (free of cost) at convenient places throughout the country to receive the Gospel messages we broadcast.²⁰

The remainder of the document is devoted to detailed outlines of specifications, personnel lists, and general information. The important point about this document is that it established the guidelines upon which HCJB would conduct its early broadcasting activities— a strong interest in Gospel programming with some emphasis on news, public affairs, and cultural programming.

Jones and Larson had the signed document (later ratified by the Congress)

²⁰ Ibid., pp. 58-59.

permitting them to establish an evangelical station in Ecuador.²¹ The agreement with the government allowed the founders to operate for an initial period of twenty-five years from the time the transmitters were placed in operation. The agreement reads: "This wireless installation shall be used by the contractors for the reception and transmission of matters of a scientific, literary, artistic, and religious nature."²² As part of the original agreement, HCJB also agreed to grant four hours of program time weekly to the government of Ecuador for official programs.²³

Finally, Jones got the equipment, sign-on day arrived—Christmas, 1931. The small staff was assembled in the studio and control room of HCJB waiting for 4:00 P.M., the time of the first official broadcast. When the time came, the transmitter was placed on the air and the announcer identified the station: "Esta es la Voz de los Andes, Radiodifusora HCJB. (This is the Voice of the Andes, Radio Station HCJB.)" The staff sang a hymn and broadcast a message to the Ecuadorian people stating the aims of the station. This first broadcast over the small medium wave transmitter continued for about an hour.²⁴

Almost immediately, the HCJB staff realized that, since Ecuador had never had a radio station until the advent of HCJB, most of the people did not own radio receivers. It was at this point that HCJB management decided to not only broadcast to the people but supply receivers to badly needed areas of the country as well. Within only months of the sign-on, various radio manufacturers began to place receivers on sale in Quito and

²¹ Cook, p. 61.

²² Ibid.

²³ Ibid.

²⁴ Ibid., p. 68.

surrounding cities. Realizing that its message could only be heard if receivers of good quality were readily available, a new branch of HCJB was organized, later known as the "Radio Circle."²⁵ Receivers were not commonly available—it was far beyond the capability of HCJB staff to manufacture their own receivers. The only possible solution seemed to be the importation of receivers manufactured in the United States. As the "Radio Circle" project got under way, a new development was discovered that allowed the manufacture of far more radio receivers at significantly lower cost—the crystal radio receiver. As the transmitting activities of HCJB expanded, so too, did the "Radio Circle" activity of the station. With the distribution of inexpensive and small transistor receivers in the 1960's, practically every area of South America had access to at least one receiver capable of receiving HCJB broadcasts. For the first few years of its broadcast activity, HCJB continued to broadcast only locally with its first transmitter, the home-made 200 watt medium wave unit. Since this first service was primarily local, HCJB became well known for its community service. The station was called upon more and more to provide technical services, public address equipment, radio broadcast time, etc., for community events. By 1933, HCJB had become a very vital part of life in not only Quito, but the whole of Ecuador. As a consequence, small powers were capable of reaching vast distances.

Radio station HCJB's power grew to three transmitters of 1,000 watts each by 1940. From the beginning, the concept was to minister in direct ways as well as broadcast to the people. Thus was born a sound bus ministry, evangelistic meetings and an outstanding public relations image. The station by contract is apolitical and by internal

²⁵ Although T.W.R. chose not to develop this concept, it was later adopted by the Far East Broadcasting Company.

policy has always given a positive message centered on Bible teaching and application of biblical principles. Through many revolutions and political changes those policies have endeared us to the people and authorities in Ecuador. The station has always emphasized programming produced by program people from the countries where broadcasts are targeted.²⁶

In 1939, HCJB World Radio bought the present property on the north side of Quito. Towers and antennas were built on the grounds. Clarence Moore built the first 10,000-watt transmitter at the LeTourneau plant in Peoria, Illinois. It went on the air in Quito on Easter Sunday 1940. To use its power more effectively, Clarence invented the Cubical Quad Antenna, now famous around the world. Shortwave signals began to reach far corners of the world, and programs in languages other than Spanish and English began. During World War II, NBC made a contract for HCJB to re-broadcast news and commentary programs in Spanish to the local Ecuadorian audience. The income from that helped build the broadcast center which is still in use today. In 1949, HCJB became partners with HOXO in Panama which is still one of their worldwide ministries.²⁷

In the early 1950s, a small clinic was established to minister to Indians bringing their goods to the Quito markets. A Sunday school and church grew in the rented building. In 1955, land across the street from HCJB was purchased and Hospital Vozandes was built, headed by Dr. Paul Roberts from Canada. At the same time an adjoining property was purchased, and the First Quito Evangelical Church was built. This church, under the

²⁶ Ben Cummings, "Our History", (last updated; Friday, 29 April 2005); available from website http://www.hcjb.org/about_us/hcjb_world_radio/our_history.html; internet; accessed 22 September 2005.

²⁷ Ibid.

local leadership, became one of the largest in Quito. A few years earlier a campaign held in the bullfight arena resulted in the establishment of the Divine Redeemer church, Quito's second evangelical church. Other churches also have been started by HCJB World Radio missionaries. Missionaries in the Amazon rainforest asked the mission to establish a medical work there, and Hospital Vozandes-Shell was built under the leadership of Dr. Ev Fuller. The Healthcare Division still operates these two hospitals plus Community Development that include mobile medical clinics, urban clinics, rural health facilities and community development programs.²⁸

HCJB World Radio started Channel 4 TV station in Quito in 1959 and operated it until 1973. Televozandes continues to produce programs for television and partners with Asomavision, a national TV network. In the 1960s, FM radio was added, and their main transmitting facilities were moved to Pifo, 15 miles east of Quito. In 1956, the 25th anniversary, a 50,000-watt, band-switching shortwave transmitter was installed. It was built by their missionary engineers and national technicians. In 1969, HCJB World Radio added three 100,000-watt shortwave transmitters made by RCA. The HC500 (500,000 watts) was built in the late 1970s by a team at facilities provided by Crown International in Elkhart, Indiana. It went on the air in 1981. The Elkhart team continues to build 100,000-watt transmitters which have replaced the RCAs and have used by other missionary broadcasters. They also designed and assembled the "suitcase FM radio station" being used by partner ministries in many countries where their people assist local groups in establishing radio stations and recording studios.²⁹

A cooperating ministry, World Radio Network was established in Texas in 1976.

²⁸ Ibid.

²⁹ Ibid.

It was led by Dr. Abe Van Der Puy after he had served 20 years as president of HCJB World Radio. The network has had FM stations along the U.S.-Mexican border from Texas to Arizona. The mission's international headquarters moved from Miami to Colorado Springs in 1992. In a joint project with Trans World Radio, HCJB World Radio established the ALAS satellite network for all of Latin America in 1993. The mission's first official office/studio in Eastern Europe was established in 1994 in Kiev, Ukraine.³⁰

Perhaps the largest area of expansion in the ministry becomes what they call radio planting, working in partnership with a local church or Christian group to help develop Christian radio for their community. Projects of every size and shape are under way throughout North and South America, Africa, Europe, the former Soviet world, North Africa and the Middle East, Central and Southeast Asia.³¹

FAR EAST BROADCASTING COMPANY

The Far East Broadcasting Company, now a gigantic world-wide short wave operation, began other short wave evangelical broadcasters, with only an idea and a shoestring budget. The organization was founded by three men: former naval officer John C. Broger, gospel singer Robert H. Bowman, and Pastor William J. Roberts—men who shared a common idea to broadcast the Gospel to the Far East.³²

Prior to their meeting to discuss their mutual ideas for constructing a broadcast station, Broger was serving in the American military during World War II. Bowman had

³⁰ Ibid.

³¹ Ibid.

³² James Calvin King, "A Survey and Analysis of the Major International Evangelical Short Wave Broadcasters: Trans World Radio, Hcjb and the Far East Broadcasting Company" (Ph.D. diss., University of Michigan, 1973), p, 141.

been broadcasting for the "Haven of Rest" program carried over from the Mutual Broadcasting System, while Roberts was employed as pastor of a large Los Angeles Church.³³

After being discharged from the Armed Forces, Broger met with the others to discuss how they could best set out to realize their dream with the amount of finances they had at that time. After gathering their money, the sum came to a meager \$1,000. With this amount, the group took out incorporation papers and formed a non-commercial, interdenominational Christian broadcasting organization. Far East Broadcasting Corporation (FEBC) was incorporated in California on December 20, 1945, as a non-profit corporation, and it had no financial backing and not even a permit to build a radio station.³⁴

In early 1946, an engineering survey of mainland China indicated the inadvisability of starting any broadcasting stations there. In March 1946, Broger sailed to the Orient to try to make arrangements for the station facilities. His first stop was in Shanghai, but no particular progress was made in the granting of the franchise: obviously God's will.

As a result, another survey was done in the Philippines. From Shanghai, Broger went to the minister of communications in Manila, Philippines to apply for a radio franchise. While in the Philippines, he met a man who was an outstanding newsman and publisher. He befriended Broger and helped in opening the doors to high government officials. Encouraged by this hopeful atmosphere, Broger set up a subsidiary corporation

³³ Gleason H. Ledyard, sky Waves (Chicago : Melody Press, 1968), p.17.

³⁴ Ibid.

in August of 1946 called the "Organization of the Far East Broadcasting Company (Philippines), Inc."

On September 4, 1946, F.E.B.C. Manila was granted a Philippine franchise to build two ten-thousand watt stations (mediumwave and shortwave). On June 4, 1948, at 6 p.m. the one thousand watt transmitter of F.E.B.C. went on the air in Manila for the first time. John C. Broger announced the first broadcast over the then-called KZAS, the "Call of the Orient" station. The unit began humming and the first program over the Far East Broadcasting Company left Christian Radio City. Following the hymn, Broger intoned:

Ladies and gentlemen—this is the initial broadcast of KZAS,³⁵ the new "Call of the Orient" station, located in Manila, Philippines.

We, of the Far East Broadcasting Company, have dedicated ourselves. We, of the Far East Broadcasting Company, pledge ourselves to the highest ideals of culture and dignity. In all phases of broadcasting we shall endeavor to bring to you that which will lend a very real assistance to the threefold nature of man—physical, mental, and spiritual. Friends, these are the reasons for the existence of the Far East Broadcasting Company.³⁶

This initial broadcast lasted only two hours before the transmitter shut down automatically from an over loaded circuit, and the station went off the air. But it didn't make any difference, because FEBC had given proof of performance and would not be in danger of losing the franchise.³⁷

King wrote the differences of F.E.B.C. from other evangelical broadcasters:

F.E.B.C. stated its operational purposes in the initial broadcast message quoted above. The organization felt that it must administer to the total needs of its audience, not merely the spiritual. This element distinguishes F.E.B.C. from another of the superpower evangelical short wave voices-i.e., Trans World Radio, which feels that the task of the evangelical broadcaster is to deal primarily with the message of the Gospel, thus ministering

³⁵ The call letters were later changed to DZAS since the prefatory letter "K" was reserved for stations in the U.S.

³⁶ Ledyard, p. 40.

³⁷ Siedell, p. 124.

only to the spiritual needs of man.³⁸

During the period following the initial broadcasts, Bob Bowman (who had been back at Whittier) exchanged places with Broger in Manila. The company soon was faced with the need for more transmitters to expand its short wave service. The station secured its first short wave transmitter which produced 2,000 watts operating at 6.030 Mhz. This first short wave station, titled "DZH6," took to the air in 1949, broadcasting in languages and dialects of the Far East.³⁹ By 1949, the power of the transmitter has been increased to ten thousand watts.

By early 1950, F.E.B.C. was able to place another of its short wave transmitters on the air under the call sign of "DZH7," operating at 9.730 Mhz. It was at about the same time that the company came to grips with a problem quite critical to the effectiveness of their entire operation, i.e. the relative scarcity of receivers in the homes of the poor.⁴⁰

Realizing that they could not be content to broadcast only to those who were fortunate enough to own a receiver, F.E.B.C. began searching for an answer to the problem. Finally, two possible alternatives were suggested:

They [F.E.B.C.]could encourage people to buy small battery-powered receivers, or they could provide some on a loan basis. Running into a snag on the first plan, they found very few who could afford to own a receiver of their own. The only thing to do was to build well-designed and constructed receivers and put them in villages where no one owned a radio. As the plan was being developed, someone came up with the idea that they were "portable missionaries," and that was the very name given then from that time on.⁴¹

³⁸ King, p, 150.

³⁹ Ledyard, p, 171.

⁴⁰ Ibid., p. 170.

⁴¹ Ledyard , pp. 66-67.

As F.E.B.C. began the "PM" (Portable Missionary) program, word of it spread throughout the Philippines. The popularity of the idea exceeded the wildest expectations of the staff, much as HCJB's "Radio Circle" did. Almost from the outset of the program, the demand for the radios exceeded the supply. During the period of "PM" development, F.E.B.C. engineers had added several additional transmitters to the organization's service, "DZH8," "DZH9," and "DZB2." In the early 1950 's, one more short wave unit was added to the existing complement, "DZI6," which gave F.E.B.C. broadcasts programmed in thirty-six languages and dialects of the Far East.⁴²

As F.E.B.C. was placing its new transmitters into service, it began to get field reports from listeners in Communist nations. Apparently, the Soviet Union and mainland China were establishing elaborate "jamming" stations which blocked out a large portion of F.E.B.C. broadcasts to metropolitan areas of both countries.

The best solution to the problem, reasoned F.E.B.C. engineers, was to implement higher powered transmitters. Thus, the company placed itself into a new phase of operations, geared to maximizing short wave transmitter power wherever possible. In 1953, F.E.B.C. began to construct two new 10,000 watt transmitters and a new building which could accommodate the future needs of the organization.

The first 10,000 watt unit was shipped to Manila where engineers worked to get it on the air by September of 1954. Replacing the older (and much smaller) transmitter for "DZI6," the new 10,000 watt signal soon began to beam into remote areas of the Soviet Union. In keeping with its pledge of serving the total needs of its audience, F.E.B.C. decided to place another transmitter on the air devoted to "fine music" and cultural

⁴²Ibid., p. 172.

programming on medium wave.

The station was dubbed "DZPE," operating at 1030 khz, reaching the entire Manila-Philippines region.⁴³

Additional short wave stations were put into service as money was donated to F.E.B.C. in ever-increasing amounts. By this time, the Manila operation was already a gigantic broadcasting complex.

As jamming activity increased in the mid-1950's, F.E.B.C. continued to move toward higher powered transmitters. The company was able to purchase an entire Voice of America World War II installation in San Francisco for \$30,500. This included several expensive antenna arrays: one 50,000 watt RCA short wave transmitter and one super-power General Electric 100,000 watt unit.

The company decided to modify the 100,000 watt giant to operate on medium wave in order to reach the millions of listeners in the Orient who owned common standard AM broadcast band receivers. F.E.B.C. chose to initiate a new transmitting site on the island of Okinawa, northeast of Taiwan.⁴⁴

In negotiations with the Army, F.E.B.C. outlined its proposed service from Okinawa; it included the 100 kilowatt medium wave voice with a proposed smaller transmitter to serve the local Okinawan population. Having gotten this smaller local station on the air at Naha⁴⁵ in 1957, the F.E.B.C. staff with the cooperation of the Army shipped the 100 kilowatt transmitter from San Francisco to Okinawa. The Army cleared

⁴³ Ibid., p, 172.

⁴⁴ Ibid., p, 154.

⁴⁵ Naha is the capital city of Okinawa.

away giant hills which obstructed the signal flow to mainland China, helped build highways connecting the transmitting site to the city, and assisted in constructing the buildings and antenna system.

While plans were speeding ahead at Okuma, a second local service was added in 1958 at Naha under the call sign of "KSCX." This station provided programming for the native Ryukyus while the first local service "KSAB" broadcast to the Army service personnel on Okinawa.⁴⁶

F.E.B.C. received its transfer permit and license from the Federal Communications Commission in February of 1960 and the station went on the air as the South American "Voice of Friendship," KGEI, the newest member of the F.E.B.C. family.⁴⁷

The addition of this new transmitter to the F.E.B.C. network gave the company five primary transmitting sites: Christian Radio City in Manila, Philippines; Bocaue, Philippines; Naha, Okinawa; Okuma, Okinawa; and Belmont, California. At the present time, KGEI is experimenting with a new 250,000 watt transmitter which will eventually replace the 50,000 watt unit now in service. In 1965, F.E.B.C. managed to purchase five additional 50,000 watt short wave transmitters which were used to replace the older, low-power transmitters initially used for the Philippines and Overseas Services.

By 1967, F.E.B.C. had logged a new high of seventeen different transmitters on the air, utilizing nineteen different frequencies. Of this total, six transmitters broadcast on the standard AM band and the remaining eleven transmitted via short wave. The number of program hours per week had reached 851 broadcasts in over forty different

⁴⁶ Ledyard, p. 164.

⁴⁷ Ibid.

languages.

In its first two decades of broadcasting, F.E.B.C. had outlined six major target areas in Asia: (1) Japan; (2) Soviet Russia; (3) Mainland China; (4) India;

(5) Indonesia/Malaysia; and (6) Vietnam, Cambodia, Laos, Thailand, and Myanma.⁴⁸ In addition to these, KGEI in California reaches the whole of Latin America with extremely powerful signals.

By 1967, when the need for a new location to reach not only India but South Africa and the Middle East was noted by the engineers, a move began at F.E.B.A. in Great Britain to take steps in establishing a sixth F.E.B.C. transmitting site, in an entirely different region of the world. About the only available (or suitable) location was in the Indian Ocean on one of the islands in the Seychelles chain, a thousand miles from the nearest mainland.⁴⁹

After two and a half years of concentrated activity, F.E.B.A. went on the air with test broadcasts on October 8, 1969. Although the transmitter was a modest 3,000 watts, it was soon replaced by a more substantial 40,000 watt unit. Full program scheduling commenced in May of 1970. From this transmitter, programs are issued daily in Hindi, Urdu, Telegu, Tamil, Sinhala, English, Bengali, Marathi, and Gujarati.

With the combined programming and recording facilities of the transmitting studios and the target area recording studios, programs in over sixty different languages are prepared for world-wide broadcast, and more are being added every year.

On May 15, 1972, F.E.B.C. lost the use of its powerful medium wave voice to

⁴⁸ Ibid., p. 211.

⁴⁹ Ibid.

China, KSBU, when it shut down as Okinawa reverted to Japanese control.⁵⁰ In order to replace this lost signal, F.E.B.C. is currently constructing new transmitting facilities on Cheju Island in South Korea from which station HLDA, operating at 250,000 watts on medium wave will commence broadcasting to China. It should be mentioned that the two smaller stations operating on Okinawa, KSDX and KSAB, are still functioning but under new Japanese call letters.

As of 1978, FEBC broadcasted to target areas using seventy-two different languages and dialects, utilizing three hundred program hours daily. With twenty-eight transmitters having a combined power of 1.4 million watts, 652 staff members worked around the clock to air gospel messages to over three quarters of the earth's peoples in Asia, the Middle and Near East, South Africa, and Latin America. The message was also broadcasted to listeners in countries closed to open Christian witness, like China and the Soviet Union.⁵¹

The programs of F.E.B.C. radio stations contained a large percent of Evangelical Protestant religious programming including Bible teaching and correspondence courses. Regularly aired were periods of public service releases such as musical programs, information and news, cultural and civic education, language, agriculture, and public health instruction. Many programs were also produced by other agencies for broadcast over FEBC facilities.⁵²

⁵⁰ F.E.B.C., "Timeline" available from website <http://www.febc.org/about/timeline.html>, internet; accessed 08 October 2005.

⁵¹ F.E.B.C., "Historical Background of Far East Broadcasting" (Far East Broadcasting, Inc., January 26, 2001) Collection 59, Records; 1947-1979, available from website <http://www.wheaton.edu/bgc/archives/GUIDES/059.htm#3>, internet; accessed 05 October 2005.

⁵² Ibid.

Far East Broadcasting Company was almost sixty six years old. In those sixty years, God used gospel broadcasting in a mighty way. F.E.B.C. of China states that

Gospel Broadcasting to China can be divided into three phases, one from 1949, the founding of the People's Republic of China to 1979 when the Open door policy began. During this time, God used FEBC as the only lifeline for spiritual growth and thus, access to God's Word could never be entirely cut off. The second phase was from 1979 to 1999. God used gospel broadcasting to cause the number of Christians increasing exponentially. The third phase is now, at the threshold of the 21st century, meeting the needs of nearly 100 million believers on the one hand and to evangelize over one billion who have not yet heard. How do FEBC meet such challenges? How can FEBC cooperate with others in serving the people in China in the situations today? This third phase presents many challenges.⁵³

F.E.B.C. is an interdenominational radio ministry enterprise for the sole purpose of taking the Gospel of Christ to the world by radio. In doing so, it seeks to cooperate with and support existing missionary efforts and the ministry of the greater body of Christ worldwide. The F.E.B.C. believes that the Gospel radio ministry should present a united and consistent message for edification of others.⁵⁴

Every day F.E.B.C. network broadcasts 560 hours of programming in 150 languages to a potential listening audience of more than 2.5 billion people. F.E.B.C.'s broadcasts are heard in many countries with limited access to Christian ministry where there is tremendous political and cultural opposition to the gospel, F.E.B.C.'s work has grown such that there are both AM and FM stations worldwide: 41 total.⁵⁵

⁵³ Eduardo Lo, "Sky Waves", p1. *A Challenge to Missions* (F.E.B.C.: accessed February 2005); available from <http://www.febcchinese.org/html/skywaves-02-05engP1.htm>; Internet.

⁵⁴ FAR EASTERN BROADCASTING COMPANY (F.E.B.C.: updated June 1996); available from <http://www.iclnet.org/pub/resources/g-812.html>; Internet.

⁵⁵ F.E.B.C., "History of F.E.B.C." available from <http://www.febc.org/about/history.html>; Internet accessed 08 Oct, 2005.

TRANS WORLD RADIO

Trans World Radio began with a young man named Paul Freed who was born in Detroit as the son of a missionary in the Middle East. His parents, who were missionaries for 27 years in Syria, brought a depth of missionary vision to Paul's life that he would otherwise never have known. He studied in Beirut and Jerusalem, graduated from Wheaton College in 1940, and earned his master's degree at Columbia University and his doctorate at New York University.⁵⁶ He went to Nyack Missionary University after graduating from Wheaton College and was ordained as a pastor of a Methodist Church in 1949. After finishing his training at the missionary university, he became interested in the Youth For Christ movement. While visiting Switzerland and Spain for the YFC conference, he felt an overpowering burden for the culture in Spain. He felt that the use of Radio broadcasting was the most suitable way of reaching that particular culture for Christ.⁵⁷

The notion of such a station was not entirely new; Freed had been in touch with several people who had worked with station HCJB in Ecuador, the world's first evangelical short wave station. Freed decided to look into various broadcasting possibilities. The first breakthrough in bringing Freed's vision into a workable reality came when a Spanish interpreter recommended that he visit Tangier, Morocco as a potential broadcasting site.⁵⁸

In Tangier, Freed met a man who owned land on the Mediterranean coast. After

⁵⁶ Paul Freed, Towers To Eternity (Chatham, N.J: Trans World Radio, sixth printing, Revised, 1994), p, 88.

⁵⁷ Ibid., p, 53.

⁵⁸ Ibid., p, 56.

hearing Freed's plan to construct an evangelical station, the man offered the land to Freed for a token payment of \$15,000, far below its appraised value. Freed did not have any doubts that Gospel radio was his cause, and Tangier would be the address.

Freed left Tangier about this time to go back to the United States in an attempt to raise money for the new organization. Trans World Radio got its official start founded under the name, "International Evangelism," on February 11, 1952.

Freed had earlier consulted with Moroccan officials about the possibility of constructing a short wave station on their soil. On a trip back to Morocco, Freed met another man who already had been granted a permit to construct an international broadcast station in Tangier. Much to the surprise of Freed, this man offered to allow Freed to construct his station under the permit already given him by the government. An arrangement freed the organization from the burden of hiring expensive technical personnel.⁵⁹

The elder Freed and his wife joined their son as quickly as possible to handle matters in Tangier while young Freed went to the United States to establish a central organization. Within a short time, the elder Freeds had practically no money left with which to support themselves in Tangier. The crisis had progressed to the point where funds were sufficient to last for only another week.

During that last week, a family friend in America, Dr. Charles Stevens, offered to pay the expenses of the elder Freeds.⁶⁰ Not only was this offer a financial boost to the organization, it was just the psychological lift that was needed to get things off the ground.

⁵⁹ Ibid., 61.

⁶⁰ Ibid., 71.

By this time, the organization was operating on a very small working budget of about \$ 10,000 a year. These funds were used to start construction in Tangier. Since funds were critically limited, the group began with the most minimum amount of equipment: a 2,500 watt transmitter and the simplest antenna system available. The new station finally was completed and went on the air in February of 1954 under a new name, the "Voice of Tangier."

Although finally on the air, the Voice of Tangier was beset with an ever increasing number of problems, not the least of which was financial. Funds were simply not coming in rapidly enough to support the station's efforts to expand. In *Gospel Radio*, Barry Siedell writes that

it was difficult to raise support from European Christians simply because they had no interest in gospel radio. The reason for this was that all radio in Europe at that time-with the exception of Luxembourg and Monte Carlo-was under government control. Though religious programming was included on the government stations, no independent evangelist was able to obtain broadcast time.⁶¹

The Tangier station began with a bare minimum of languages, limited finances, available personnel, and the lack of suitable transmitting gear. A breakthrough came when the Freeds met an energetic German, Hermann Schulte, who had been involved in purchasing time for missionary broadcasts over Radio Luxembourg. In return, the Voice of Tangier would broadcast programs produced by the German evangelicals.

After meager beginnings in Spanish and German, the Voice of Tangier expanded to include other languages until the total complement included twenty-four. Funds came into the organization more regularly as more languages were added to the daily program

⁶¹ Siedell, p. 115.

schedule. This increase in funds allowed the Voice to expand its technical facilities. In 1956, the old 2,500 watt transmitter was replaced by a new 10,000 watt unit. Soon thereafter, an additional 10,000 watt transmitter was added to permit greater flexibility in scheduling programs in different languages for simultaneous broadcast.

In just five years, the employee numbers increased from 2 people to 25 people in broadcasting in 1959 and the Voice of Tangier spread in Europe, communist Eastern Europe, North Africa, and the Middle East.

In April of 1959, the Moroccan government had ordered that all broadcasting facilities were to be nationalized by the end of that year. Freed saw urgent need for leaving Tangier. He had begun negotiating with Radio Monte Carlo in Monaco with the hope of moving the ministry to the European continent. Broadcasting at Tangier ended on December 31, 1959⁶² and the contract with Radio Monte Carlo had been signed three months earlier. At this point in its history, T.W.R. had drawn up its master plan for world coverage. In Towers to Eternity, Freed outlined the eight primary target areas for T.W.R.:

1. Spain and Portugal
2. The British Isles
3. Scandinavia
4. The Soviet Union
5. Communist satellite countries
6. Central Europe
7. Southern Europe
8. Middle East and North Africa.⁶³

In 1960, TWR moved across the Strait of Gibraltar to Monte Carlo, where broadcasting continued from a building constructed to Nazi air propaganda during World

⁶² Freed, p. 115.

⁶³ Ibid.

War II.⁶⁴

The German office was able to contribute funds to assist the station and perhaps even more important, programs produced in German by Germans and in German area studios. Soon thereafter, a French program unit was instituted in France giving Trans World Radio its first three local recording studios in Spanish, German, and French.

On April 1, 1966, another significant expansion was permitted to Trans World Radio. After realizing that short wave broadcasts reached only a highly specific type of audience and that medium wave was far more popular, Trans World Radio sought and was granted permission to use the gigantic 400,000 watt medium wave transmitter owned by Radio Monte Carlo after ten o'clock at night.⁶⁵ (This was the second largest transmitter in the world at that time.)

Though the new location and the higher powered transmitters permitted vastly improved service, T.W.R. found that night-time interference caused more and more of a problem. In recent years, more short wave stations had been moving to higher powers (even super powers in excess of 250,000 watts) causing greater interference to other stations on or near the T.W.R. frequency channels.

After several engineering conferences with outside contractors, T.W.R. propagation experts determined that an auxiliary transmitting location, preferably on the other side of the world, would be necessary. The use of such a site would, said the consultants, "have a complementary effect on reception in the target zones"—i.e., when the signal from Monte Carlo began to fade, the signal from the other locations would

⁶⁴ TWR, "History of TWR", available from website <http://www.twr.org/>; Internet; accessed 03 October 2005 .

⁶⁵ Freed., p, 146. This time was later moved up to 9:30 P.M. Monday through Saturday and from 8:30 P.M. on Sundays.

grow stronger. With this advice, station officials began to seek a location somewhere in the Caribbean area which, said the experts, would be the ideal location.

Several different sites were possible, but the choice ultimately boiled down to an island in the Netherlands Antilles chain, located just off the coast of Venezuela. These islands, under the control of the Dutch government, have a large degree of local autonomy. Freed began negotiations with the Dutch and Antilles' governments and found that they were eager to have such a station move to their islands.

Trans World Radio originally had settled on the island of Curacao but later, engineers recognized that a nearby island, Bonaire, was even better. First, it was more isolated from the population which was a bonus for T.W.R. since it would cause less interference with electronic gear. Second, Bonaire had excellent technical soil properties for long-distance radio transmission. The station settled on Bonaire and construction began in September of 1963 at a site just outside of Kralendijk, the capital.

In the Master Plan at Bonaire, higher powered transmitters were envisioned since the government permit allowed an open-ended arrangement in terms of power and frequency. However, the problem was not solved since a Venezuelan station was located on that frequency. Construction went according to schedule and on October 1, 1964, the Bonaire site of Trans World Radio went on the air⁶⁶ with a 500,000 watt AM transmitter and a super-powered short wave unit of 260,000 watts. Since that time, Bonaire has added an additional 50,000 watt short wave transmitter. The Bonaire installation is now in full operation, offering excellent broadcast coverage to all of Latin America on medium and short waves while reaching listeners to the far north and around the world with its short wave system.

⁶⁶ Ibid., p, 179.

According to the analyst J. Andrew Preslar, “All told, TWR airs programs in more than 190 languages and dialects through short-wave, AM, and satellite radio. To get some idea of the breadth of TWR’s ministry, consider where its 14 super-power transmitting sites are located, and the areas which they reach with Bible-based Christian programming:”⁶⁷

- **The Caribbean and South America:** TWR transmitters in (1) Bonaire, (2) Uruguay, and (3) Brazil, combine to broadcast Christian programming throughout the Caribbean and much of the northern and southern regions of South America.
- **Western Europe:** TWR transmitters in (4) Monte Carlo and (5) St. Petersburg broadcast Christian programs throughout Western Europe including Scandinavia, the Baltic region, and the former Soviet states.
- **Eastern Europe:** TWR’s transmitters in (6) Albania and (7) Grigoriopol allow the ministry to broadcast programs to the Balkan Peninsula and the former Soviet states in Eastern Europe.
- **Africa:** TWR’s Monte Carlo transmitter, together with a transmitter in (8) Cyprus, combine to reach Northern Africa with the biblical message of salvation in Jesus Christ. Super-transmitters in (9) Swaziland and (10) Johannesburg broadcast messages of hope and encouragement to the middle and southern regions of the African continent.

⁶⁷ J. Andrew Preslar, Analyst Comments about TWR (MinistryWatch.com’s Take March 2004) available from website http://www.ministrywatch.com/mw2.1/F_SumRpt.asp?EIN=237346116, internet; accessed 03 October 2005.

- The Middle East: The transmitters in Swaziland and Cyprus, together with a super-power transmitter in (11) Central Asia, bring TWR's message to countries throughout the Middle Eastern region.
- Asia, India, and the Asia Pacific Region: Transmitters in Central Asia, (12) Russia, (13) Sri Lanka, and (14) Guam bring Christian programming to these vast and densely populated areas of the world. From Tibet to Taiwan, Mongolia to Malaysia, and India to Indonesia, TWR is broadcasting the Good News of salvation in Jesus Christ and helping individuals, families, and churches to grow in their faith.⁶⁸

Besides the giants of missionary radio HCJB, FEBC, and TWR there are several other significant broadcasting ministries being carried out.

ELWA

ELWA, the oldest international evangelical short wave station in Africa, actually was founded in the late 1940's on the campus of Wheaton College (Illinois) at a meeting of students "who were interested in broadcasting the Gospel to Africa."⁶⁹ In the early 1950's, this student group formally established an organization entitled the "West Africa Broadcasting Association" and sent one of its members to Africa with the mission of surveying the radio possibilities there. ELWA had discovered that only two African nations, Ethiopia and Liberia, would be amenable to such a venture. Finding conditions more favorable in Liberia, at that time, the group established headquarters there. After

⁶⁸ Ibid.

⁶⁹ Mr. William Thompson, General Director of ELWA, tape recorded interview. March, 1973. (Hereafter referred to as "Thompson-King Interview.") quoted by King.

numerous involvements with governmental red-tape, William Watkins, the W.A.B.A. representative, managed to begin negotiations with the Postmaster-General; within a few weeks, the group managed to secure permission to construct a radio station.⁷⁰

Back in the United States, fund-raising to commence work on the project began while various administrative details were taken care of. In December of 1951, a skeleton working staff was assembled at Monrovia, the capital city of Liberia, to start construction and organization of the station.⁷¹ It was at this time that another group, the Sudan Interior Mission, who had been seeking an entry into broadcasting in Africa, discovered the plans for ELWA. Since the S.I.M. was quite well established in Africa and had strong financial backing, it was decided that the two groups, the smaller (and newly-formed) W.A.B.A. and the S.I.M., should merge for this radio project. Thus it was in early 1952 that the two groups united.⁷²

In the next few years, construction was started on the various buildings needed for the enterprise while a competent staff was assembled to conduct the operations of the station. Finally, a frequency was assigned and the call letters "ELWA" (Eternal Love Winning Africa) were designated for what was soon to be Africa's first Christian radio station. On January 18, 1954, ELWA went on the air with its medium wave transmitter. This first unit was a small 1,000 watt transmitter operating at 710 khz, designed to serve the metropolitan Monrovia region.

ELWA Radio continued in its commitment until July 1990 when the station was silenced due to the civil war in Liberia. In 1992, S.I.M. with its compassionate concern

⁷⁰ Ibid.

⁷¹ Ibid.

⁷² Ibid.

and commitment to reaching the unreached and helping to mend broken and shattered lives by means of broadcasting, took the challenge to resurrect ELWA Radio.⁷³

Unfortunately, ELWA Radio was silenced again and like other institutions, suffered greatly during the renewed fighting in 1996. Following the 1996 crisis, national staff regrouped with the purpose to start this ministry. SIM for the second time made a commitment to help rebuild ELWA Radio on the condition that the vision, initiative, and management remain on the hands of the nationals.

Radio Voice of the Gospel

According to King, in the late 1940's, much discussion was given to the establishment of some kind of broadcasting station to serve the Middle East and Africa. Several Christian church councils, among them the Near East Christian Council, conducted studies which outlined the feasibility of such a project. From 1948 to 1958, various Christian groups investigated the possibility of starting such a station in various African nations.⁷⁴

It was not until May of 1958, however, that the Near East Christian Council established an Inquiry Commission which traveled to Ethiopia. Finding conditions in that ancient Christian country quite favorable to such a proposal, the N.E.C.C. drew up an application to the imperial Government of Ethiopia for the establishment of such a station.⁷⁵ Unknown to the N.E.C.C., however, another group, the Lutheran World

⁷³ ELWA, "Radio" available from website <http://www.elwaministries.org/Default.aspx?tabid=30>, Internet, accessed 11 Oct, 2005.

⁷⁴ King, p. 219.

⁷⁵ Dr. Sigurd Aske, Radio Voice of the Gospel (London: Morrison and Gibb; Ltd 1963, p. 3.

Federation, had been investigating Ethiopia for an identical purpose.

Thus, the two organizations, without realizing it, had competing applications for a broadcast station before the Ethiopian government. When they found out about this situation, it seemed only logical to pool resources and move into partnership with each other in the project. On November 27, 1959, a thirty-year contract was granted for the establishment of a broadcasting service in Ethiopia; since the L.W.F. had submitted the earlier application, it was granted the franchise. On February 15, 1961, the contract was ratified.

In the meantime, the two organizations (L.W.F. and N.E.C.C.) decided that it would also be profitable and logical to include as many other religious groups in the broadcasting service as possible.⁷⁶

The two primary members of the organization had agreed to a joint and cooperative use of the available air time over the new station's facilities. This time was divided in two equal parts, the L.W.F. (Party "A") receiving fifty percent of the broadcast time and the N.E.C.C. (plus the other contributing church agencies) receiving the remaining fifty percent of the time.⁷⁷

Unlike the other short wave broadcasters mentioned earlier, this new station was not plagued with the problem of inadequate financing. Both parties to the agreement had ample resources with which to get the initial construction underway.

Between 1961 and 1963, construction of the new facilities was underway at the capital city of Ethiopia, Addis Ababa. Approximately \$1,800,000 was invested by the

⁷⁶ Ibid.

⁷⁷ A complete history of the founding of RVOG can be found in the article "RVOG" written by Dr. Sigurd Aske, published by the Lutheran World Federation.

cooperating members for this initial construction.

During this time, the Joint parties in the RVOG operation had already begun assembling the necessary staff with which to operate the station. Working with outside broadcasters and service organizations (such as the World Association for Christian Communication), staff personnel were trained in the skills necessary to operate a large broadcasting complex effectively. By the end of 1962, equipment had been installed and all appeared in readiness for the official inauguration of Radio Voice of the Gospel.

On February 26, 1963, the Emperor of Ethiopia, Haile Selassie I, officially dedicated the new 100,000 watt station. Since that time, RVOG has continued on the air, providing ever-increasing coverage to its audiences, both on the medium wave and short wave bands.

In May of 1963, another 100,000 watt transmitter was added to the short wave service of RVOG, giving it added flexibility in its foreign programming.⁷⁸

The contract with the Ethiopian Government was signed for thirty years, but the RVOG was only allowed to function for fourteen years, before it was confiscated and called Revolutionary Voice of Ethiopia.⁷⁹

Besides training of personnel and recruitment the RVOG contributed to the praxis that communication projects were high on the priority list within the LWF.⁸⁰ The international radio station, RVOG, was a powerful instrument for the LWF and its

⁷⁸ Aske, p, 6.

⁷⁹ Radio Voice of the Gospel, available from website <http://www.svenskakyrkan.se/lutherhjalpen/lh50eng/lh50eng8.htm>; Internet; accessed 10 October 2005.

⁸⁰ Ibid.

member churches, as well as for various other Christian communities, in and beyond Africa. It transmitted programs in about 20 languages to an African and Asian audience. But in 1977, when the Ethiopian authorities nationalized the LWF radio station in Addis Ababa, all the property was confiscated-including the archives, but, eventually, they were released.⁸¹

Start of Gospel Radio in Thailand

There have been many Gospel Radio Studios in Thailand since FEBC broadcasted from the Philippines studio in 1951 and now there is Voice of Peace, The Way of Life, Journey Into Light, Radio For Life, etc.

FEBC in Thailand

FEBC-Thailand began producing programs in 1951 with the Christian and Missionary Alliance (CMA) ministry. Paul and Priscilla Johnson were responsible for, the first praise and worship service broadcasted in Thai from Manila, Philippines in April 1951. Paul and Priscilla Johnson were murdered by bandits in NE Thailand in April 1952.⁸²

The radio work they sacrificially began continues to grow. It began in the Nakhon Rachasima province. Contacted by FEBC Manila, they began to record a fifteen minute

⁸¹ The Lutheran World Federation, "Office for Planning: Radio Voice of the Gospel" p. 24. available from website <http://www.lwf-assembly.org/lwfimages/GSReport-02-Planning.pdf>; Internet; accessed 12 October 2005.

⁸² FEBC, "timeline", available from website <http://www.febc.org/about/timeline.html>, Internet; accessed 14 Oct, 2005.

sermons in Thai in a program called “the old time gospel” and sent it to FEBC radio broadcasting in Manila. Then, they aired by shortwave so that it would reach Thailand. At that time, they delivered the broadcasts through short waves and AM waves. They had not thought about evangelizing through the radio inside of Thailand at that time. Ajarn Suk Phongnoy was the first preacher to broadcast sermons within Thailand by AM waves. Thailand had not developed any studios yet for Christian broadcasting so, Ajarn Suk Phongnoy along with his crew started to record in a truck by closing the door. The sermons had to be recorded by 5 A.M. in order to eliminate the noise. They had to record the sermons before the roosters started to crow and the dogs started to bark.⁸³

Next, FEBC began to broadcast arbitrarily. They began to buy air time in Thailand. At that time, Chalruai Reuangchan and his brother Amnuai Reuangchan began to broadcast for FEBC. They began to broadcast in Nakhon Ratchasima for the first time and then made studios in and moved their headquarters to Bangkok. They bought time at more than twenty broadcasting stations. FEBC aired a fifteen minute broadcast on twenty stations daily.

Later, they broadcasted thirty minutes a day. Today, FEBC's Bangkok, Thailand office staff produces Christian programs and purchases airtime to broadcast the programs on local AM/FM stations around the country. Some of the programs include *This is the Answer*, *Power that Changes Lives*, *Life and Hope*, *Through the Bible*, and *Way of Hope*.⁸⁴

⁸³ Somchai Meechurit, private interview at R.F.L. Bangkok, May 17, 2005.

⁸⁴ FEBC, “listening”, available from website <http://www.febc.org/listening/thailand.html>; Internet; accessed 14 Oct, 2005.

Radio of the CCT (Church of Christ in Thailand)

Secondly, in the 1960s radio ministry began in the CCT (Church of Christ in Thailand). Ajarn Suraphon Phupraphan was the first man to use a broadcasting studio in Thailand for Christian radio purposes. He began to broadcast by buying time thirty minutes everyday from the government broadcasting stations. History is not clear in whether Voice of Peace or FEBC began buying radio time first.

Baptist Broadcasting Medium

The Baptist broadcasting department was formed by Baptist missionaries. They also evangelized through movie screenings. It was a short time later when FEBC began to initiate space in Bangkok. The movies were first filmed by Baptists inside of Thailand television, they have televised thirty minute broadcasts every Saturday for many decades. Another fact that is worth observing of the evangelical movies is that the Baptists have experts that could dub the foreign movies into the Thai language. The Baptist missionary work departments had dubbing machines that Thailand had not yet produced.

Later on, the Baptist became the leaders of using radio broadcasting mediums. They claimed to have the highest level of broadcasting over the other corporations including the use of machines, manpower, and studios at that time. It was Ajarn Ronard C. Hill who was in the center of leading the Baptist mass media and its enormous contributions. Along with his retirement came a decline in Baptist broadcasting.

The Baptist Broadcasting Medium was stopped and they did not use all of the facilities that were needed for broadcasting. Finally, the Baptist Broadcasting Medium Department was dissolved and they divided the expensive equipment according to the needs of each church.

Voice of Peace

Voice of Peace began with its first radio broadcast in Tak province of northern Thailand on October 19, 1965, and for thirty-six years has been developing into a strong ministry of broadcasting the Gospel supporting and encouraging Christians and Christian organizations all over Thailand and the neighboring areas.⁸⁵

Voice of Peace grew out of a vision in the heart of a missionary couple, Viggo and Kathy Sjøgaard, from the Danish Covenant Church. This enterprising couple modified a Volkswagen van and turned it into a mobile studio where they produced the first ever-Christian radio program on cassette tapes. Voice of Peace mainly recorded in tribal languages and then sent the broadcasts to Manila because there were no other broadcasting stations other than the one in Bangkok. The first person to broadcast through Voice of Peace is Ajarn Sanit Khongthon.⁸⁶

These early broadcasts went over the airwaves from a radio station in Nakorn Sawan. Later they set up a temporary studio in Tak, and in 1968, Voice of Peace moved to their present quarters in Chiang Mai in northern Thailand.⁸⁷

Over the years Voice of Peace has worked closely with WEC missionaries and the Covenant Church of America mission, as well as a number of other missionaries, organizations, and foundations throughout Thailand. Voice of Peace is dedicated to broadcasting the Gospel message to the unreached of all Thailand and its neighboring

⁸⁵ Voice of Peace, "story", available from website http://www.voiceofpeace.org/story_eng.asp ; Internet: accessed 14,2005.

⁸⁶ Ibid.

⁸⁷ Ibid.

countries and to produce sound Bible teaching programs that will establish, encourage, and strengthen believers in their faith.⁸⁸

From those very modest beginnings, broadcasting on a single station, Voice of Peace has grown and is at present broadcasting hundreds of hours monthly over many stations that now blanket the whole country of Thailand and across the borders into neighboring areas. They still use the cassette tape method pioneered in 1969 and now have a large library of wonderful messages that can be reproduced and sent to their listeners all over the country. They get many requests for messages heard on the radio. Some requests are for messages taught by men who have gone to be with the Lord, but through these cassettes can still minister faith and encouragement today.

Voice of Peace is happy to serve the Christian community and is often called to record and reproduce the proceedings of conventions, seminars, and special meetings. Voice of Peace has a video department that produces TV specials explaining Christian Festivals to be used on the secular media. They also produce other video programs for a number of Christian organizations.⁸⁹

In 1975, Voice of Peace was duly organized and set up with a board of directors to help oversee the growing ministry. Sun Kunkeow served as president of the board for the first thirteen years until his death. The board of directors then asked the Covenant Church of Denmark to assist in the oversight and development of Voice of Peace. They particularly asked for help in rewriting the Constitution and in developing new leadership.

⁸⁸ Ibid

⁸⁹ Ibid.

In 1998 Rev. Buapak Ronghanam became the director and the new Constitution was inaugurated October 20, 2000.⁹⁰

The Way of Life

The Way of Life is a non-profit Christian and mass media organization in Thailand. It was founded in 1969 with the vision of bringing Jesus Christ's gospel to the people all over Thailand.⁹¹

Actually, it had already been proved that people all over the world for hundreds of years had heard Jesus Christ's news and accepted Him with faith and trust. Their lives had been newly transformed. They were full of love and peace in mind. And at the same time, they have become strong and hopeful minded peoples. For this reason, the Way of Life had launched the proclamation of Jesus Christ's gospel, expecting that a great number of people would obtain tremendous benefits.⁹²

The radio, as well as the television programs, under the management of the Way of Life has been regulary on air in every region of the country. The Way of Life has been producing various kinds of Bible Study Programs as well as many other materials dealing with the correct ways of living one's life. They have easy-to-understand programs along with books specially designed for both children and adults who are interested in the programs.⁹³

⁹⁰ Ibid.

⁹¹ The Way of Life, "history and mission" available from website <http://www.thewayradio.com/indexradioeng.html>; Internet; accessed 14 October 2005.

⁹² Ibid.

⁹³ Ibid.

Presently, there are over 700,000 people involved in the Way of Life Bible Study Programs. This affirms that the values of study programs and books issued by the Way of Life are widely accepted.

Apart from this, the Way of Life has been presenting a lot of messages on Happy Living Lives on the internet through a 24 hour-service which people all over the world can enter.

The Journey Into Light (JIL)

The Journey Into Light (Thailand Lutheran Hour Ministries) has been led by God to spread the Good News of Jesus Christ to people in Thailand since November 1, 1991 in accordance with Jesus words, "Go throughout the whole world and preach the gospel to all people" (Mark 16:15).⁹⁴

JIL uses television, radio, telephone, and computer communication to proclaim God's great mercy through Jesus Christ to all people through the Gospel and the power of the Holy Spirit leading people to local churches.

Evangelistic Radio Programming: The production of radio programs and dramas has been a means of bringing the Gospel of Jesus Christ into every home. A total of nine stations across the country air daily Christian programming that can be heard throughout Central, Northeastern, and Southern Thailand. The programs have been effective in touching people's hearts with the Gospel and the love of God as is evidenced in the ever-increasing number of letters received from listeners.⁹⁵

⁹⁴ Journey Into Light, "about", available from website <http://www.jilthlm.org/main.html>; Internet; accessed 14 October 2005.

⁹⁵ Ibid.

Listener Gatherings: Their ministry has cooperated with local churches to sponsor gatherings for regular listeners of the programs, and to introduce them to members of the Christian community and share God's Word with them. These gatherings help listeners get to know members of local churches, follow up on their interest in Bible study, and ultimately, have helped many come to faith and new life for the glory of God.⁹⁶

Bible Correspondence Courses: Journey Into Light offers Bible correspondence courses for those interested in studying and gaining a foundational understanding of the grace and great love of Christ.

Thai Old Testament on Audio Cassette: Journey Into Light offers audio tapes of the Old Testament with accompanying soundtracks JIL also produces Christian music in popular styles to reach today's listeners. The albums are an effective way of persuading and encouraging listeners to seek God and remain close to Him in faith. They serve as an evangelistic media for all ages and sexes.⁹⁷

"Lifeline": Do you have pain, loneliness, sorrow, despair? "Lifeline" shares the Good News over the phone to the Thai people through a 24-hour automated system. "Lifeline" has four lines which offer interesting and encouraging advice in eight categories including family matters, teenager concerns, and devotions. The information is updated every 15 days so users can call back again and again to receive encouragement. "Lifeline" also provides PR for various Christian ministries and allows users to leave a message so that the JIL staff can contact the user with counsel and encouragement.

⁹⁶ Ibid.

⁹⁷ Ibid.

"Lifeline" presents God's Word as a guide for life and provides direction and encouragement to those experiencing problems and leads them to rely on God's help.⁹⁸

Animated Evangelistic Videos: Animated evangelistic videos bring the messages of Christmas and Easter to Thai families. Quality films that both entertain and inform have brought the Gospel to more than a million Thai homes through seasonal television broadcasts.⁹⁹

Printed Material: JIL publishes booklets, tracts, and coloring books to be used in sharing the Gospel and encouraging Thai Christians to read and gain knowledge and understanding of God's Word. These printed materials provide encouragement and share Christian testimonies to strengthen faith and help those interested in learning about God to know Him more.¹⁰⁰

Bookstore: JIL runs the Changwattana Christian Bookstore which provides quality Christian literature, Bibles, Bible correspondence lessons, videos, music, and gifts.

Website: In the age of borderless media, with only the touch of a fingertip, they can share the Good News of Jesus Christ with Thai people in every corner of the globe with their Thai language website.¹⁰¹

Prison Ministry: Journey Into Light not only shares the Gospel with those who live freely in Thai society, but also brings the Gospel of liberty in Christ to prison inmates, in order to help encourage them and help them up on their feet into new life

⁹⁸ Ibid.

⁹⁹ Ibid.

¹⁰⁰ Ibid.

¹⁰¹ Ibid.

through repentance and faith. JIL further seeks to help meet the physical needs of the prisoners by distributing care packages of daily necessities.¹⁰²

Those at JIL seek to be a useful tool of the Thai church and its members in carrying out the responsibility of bringing people into Christ's church. They seek God's leading in utilizing Christian mass media as a tool for His church in Thailand in proclaiming the Gospel so that people are drawn "Into the Light" to experience love, peace, and new life in Christ.¹⁰³

Radio for Life

Radio for Life was founded by Somchai Meechurid and Byung Jo Chang, a Korean missionary of "the Paul Mission" organization. Somchai was a radio programmer who graduated from Thailand Baptist Theological Seminary. He served the Phrakhnong Baptist Church which he planted as a pastor. He has also worked in FEBC Thailand for thirty years. He is a veteran radio broadcaster. Chang joined with Somchai and they had a vision to use radio media to reach people for Christ.¹⁰⁴ In 1991, Radio for Life went on the air for the first time with the FM system on Navy Radio from 2-2:30 p.m. every weekday. Radio for Life was the first Christian program in Bangkok that was able to air in the FM system with 800 dollars for airtime fee. Radio for Life produced a program called "Hope in Music" which was widely accepted by the audience with life problems and was able to lead many people to Christ at that time.

¹⁰² Ibid.

¹⁰³ Ibid.

¹⁰⁴ At the first time, Mr. Chang used FEBC Studio. Later on they made their name, Radio For Life.

Due to business problems, the program was cancelled for two years, with God's grace, later on Radio for Life was able to find an AM station which had enough power to air radio signals for half of the country. The program was aired from 12:30-1:00 p.m. which was the prime time during the news hour. The program was well received from the listeners and the program's name was changed to "There Is an Answer in Life". The program mainly answered the questions from the listeners. It was another ministry developed to minister to and lead listeners to the Kingdom of God. The program was able to raise support from charities. The program showed that Christians not only spoke words but they really were living examples. Shortly after the program aired, many people came to know Christ. The letters that were coming in from the listeners weekly can be categorized in 5 sections:

1. Accepting Christ	1-3 letters
2. Wanting more information about Christ	20 letters
3. Asking for help	40 letters
4. Commenting program	20 letters
5. Asking for books	17 letters

From the feedback, Radio for Life had accomplished the command of Christ, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matthew 5:16).

In Thailand, there are many rice paddies that are ready to be harvested but there is not enough labor. There are not enough churches planted outside of the city. Even if there were enough churches there would still be holes that need to be filled. God has anointed

Somchai and Chang so that they can expand His kingdom. They have come up with the visions they need in order to accomplish their goal, which are:

1. Their own staff that is well equipped to produce the program
2. Staff to keep up with feedback
3. Church planting
4. Have pastor and seminary
5. Produce Christian curriculum and education system

On July 12, 1992, Chang and Somchai founded the Life Church of Bang-Na with 50 members. God promised that “But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him” (I Corinthians 2: 9).

Later on in 1998, God had blessed them with their own studio and the multi purpose building for a reasonable price. The new facilities helped them to be more independent in producing an effective program. Their staffs at the studio are:

- | | |
|----------------------|----------------------|
| 1. Byung Jo Chang | Director |
| 2. Somchai Meechurid | Producer |
| 3. Amporn Meuanped | Manager |
| 4. Santad Khunmud | Production/Promotion |
| 5. Phenprapa Saitree | Statistic/Feedback |
| 6. Surapong | Sound Controller |
| 7. Pui | Follow up |
| 8. Ms. Shujitra | General Assistant |

They are now producing 4 programs which are aired on 4 different radio stations.

1. "There is a Hope For Today", 98.25 FM on from 2:10-3:00 p.m. by Amporn Meurnped.
2. "For New Life", 873 AM on Monday to Friday from 2:05-3:00 p.m. by Somchai Meechurid.
3. "For New life", 107.5 FM on Sunday from 11:10-12:00 a.m. and 2:10-3:00 p.m. by Somchai Meechurid.
4. "Encouraging Heart," 1287 AM on Saturday and Sunday from 5:10-6:00 p.m. by Santad Khunmud.

Now they give all the glory and praise to God because it is He that made all of this possible for them. They appreciate God so much because He helped them to establish two Community Radio Stations and eight more churches in Thailand.

CHAPTER THREE

MISSIONARY RADIO (EVANGELISM)

The author has worked in Thailand as a missionary for 16 years. His goal is to plant many churches and to evangelize in Thailand. This is primarily a communication task. He used the method of radio broadcasting in evangelism and church planting. He received a vision to establish a Christian radio broadcasting station in Thailand. But frankly, he doesn't know how to establish a station and does not know what he needs to accomplish this work. Wendell P. Loveless states that a Christian worker who would seriously think in terms of life-service as a radio-missionary should know five areas:

- (1) Know the Lord in a very real way
- (2) Know God's Word and how to present it well
- (3) Know people and how to live and work with them
- (4) Know radio, especially some particular phase of it
- (5) Know some specialty in which he excels¹

So this chapter will discuss a number of helpful resources about establishing a radio station, for example, the practical tool for radio broadcasting and the aspects of the radio industry for evangelism. How can one make a Radio Station? What should be involved? The author will deal with the technical aspect, financial, and programming needs as well as the legal aspect on your mission field.

¹ Loveless, pp. 312-15.

1. What is involved in establishing a radio station?

The modern console operator requires more knowledge of studio and operating procedures today than in the past. The console operator not only needs to be an air personality and to have competent console skills, but must also be able to handle prebroadcast production so that the completed cart or tape is of broadcast quality and has proper subaudible cues of exact prescribed length.²

Technical Aspects

Here the author introduces the basic terms, concepts, values, and approaches to the operation of the types of equipment found in radio stations: the role of equipment to sound.

Sound and Spectrum

Spectrum space is in great demand for many services beyond public-oriented radio and television broadcasting, namely, aeronautical, maritime, amateur (ham), international, citizens band, land-mobile, and space research.

Because the quality and types of programs are determined to some degree by the technical capabilities and limitations of the AM or FM distribution systems, it is necessary for a broadcaster to understand the fundamentals of the nature of sound and its electronic transmission.³

Sound is a wavelike motion of air measurable by its pressure and velocity. A sound that completes one wave per second is said to have a frequency of one cycle per second.

² Robert L. Hilliard, Radio Broadcasting: an Introduction to the Sound Medium. (New York: Longman, 1993) p.105.

³ *Ibid.*, pp. 106-7.

What is AM and FM?⁴

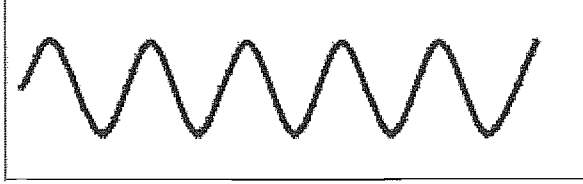
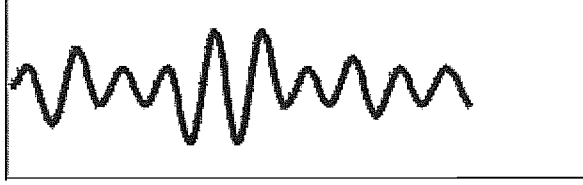
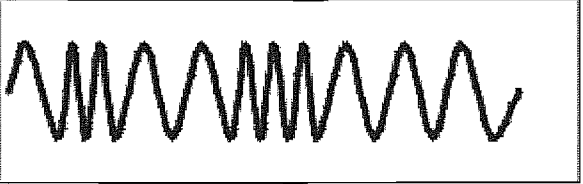
<p style="text-align: center;">Radio wave</p>  <p style="text-align: center;">Amplitude</p> <p style="text-align: center;">Frequency / Phase</p>	<p>This is the base diagram for a simple radio wave. Compare AM & FM to this diagram on the left.</p>
<p style="text-align: center;">Radio wave</p>  <p style="text-align: center;">Amplitude</p> <p style="text-align: center;">Frequency / Phase</p>	<p>AM stands for Amplitude Modulation and is a type of transmission that uses a carrier wave to carry your voice. Modulation is speech, Morse code, picture information, etc. When you talk through a radio microphone you are modulating. Refer to Diagram on left.</p>
<p style="text-align: center;">Radio wave</p>  <p style="text-align: center;">Amplitude</p> <p style="text-align: center;">Frequency / Phase</p>	<p>FM stands for frequency modulation and is another type of transmission using a carrier, but is slightly different. The frequency is modulated and the amplitude of the wave remains constant.</p>

Table 1. Radio wave

Three Characteristics of Radio Waves

At this point, we now understand a great deal about radio waves (or electromagnetic waves). 1) Frequency is a time characteristic of radio waves and indicates the number of times per second that a wave oscillates. 2) Wavelength is a

⁴ These diagrams were cited from Web site "transmission method"
http://www.roity.com/rc/frame_index.html.

spatial characteristic of radio waves and is expressed in feet or meters. 3) Every radio wave has a strength or amplitude. High power transmitters generate large amplitude radio waves while low power transmitters generate weak radio waves. Radio reception is partly determined by the amplitude of the radio wave.

Understanding these characteristics of electromagnetic waves is fundamental to understanding the production of radio waves. These concepts are at the heart of radio wave production and represent the fundamental science associated with radio transmissions.⁵

THE RADIO BANDS

The AM Band

In the radio-television portion of the frequency spectrum(Exhibit 3.2), there are two primary radio broadcast bands. The AM band is between 540KHz and 1600KHz. The FM band is between 88 and 108MHz.

Within the AM band, the channels are spaced every 10KHz apart, but the Federal Communications Commission (FCC) attempts to leave at least one unused channel between stations that may interfere with each other. There are 107 possible frequency allocations in the AM band.

The FM Band

The FM band is between 88 and 108 MHz, with channels currently assigned every 200KHz, leading to a total of 100 channels.

⁵ Busby, p. 31

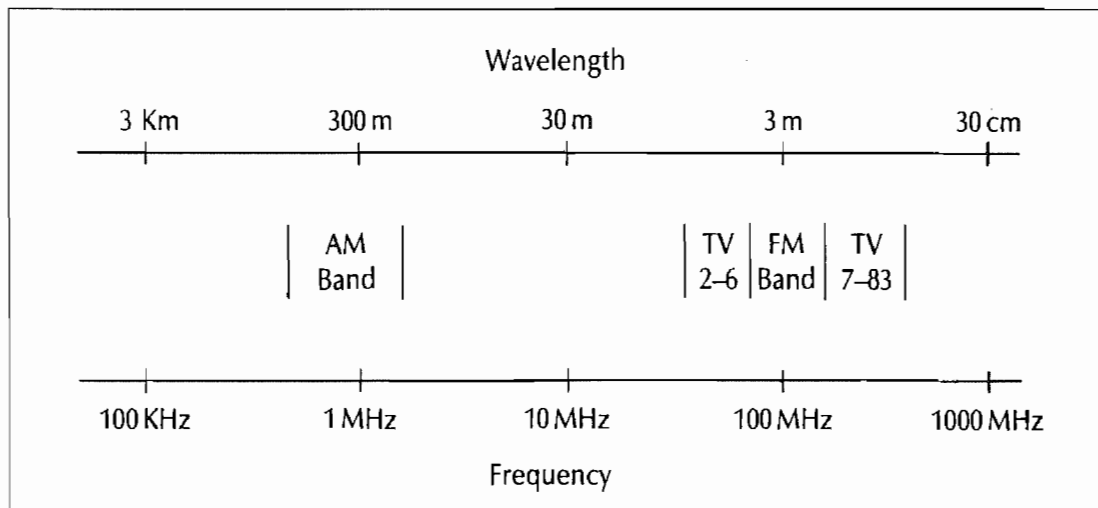


Table 2. The Radio Bands

THE PROCESS OF RADIO: THREE STEPS

As Exhibit 3.3 indicates, radio is a three-step: process-production, propagation, and reception. In step one, a signal is created (production) within the broadcast studio with the spoken voice, music, or some other sound. The signal then goes to the transmitter, which modulates it on the carrier wave and sends it to the antenna system of the radio station.

At this point, the second step, called propagation, takes place. The accelerated electrons oscillating back and forth in the antenna produce a radio wave that propagates to a receiver antenna.⁶ When the radio wave is received at the receiving antenna, the third step, reception, takes place. In the radio receiver, the radio signal is demodulated so that the sound signal is separated from the carrier wave and is amplified for the listener.

⁶ Ibid., p. 43.

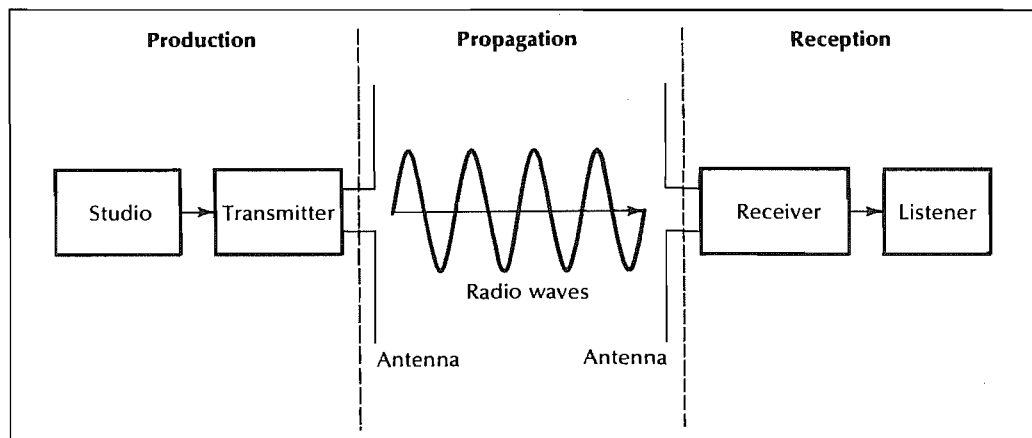


Table 3. Three Stages of radio

BROADCASTING EQUIPMENT

In general terms, the equipment required for broadcasting falls into four categories:

- The transmitter that generates the signal to be broadcast;
- The antenna through which the transmitter's signal is radiated;
- The studio equipment used to produce the programs;
- The equipment required for program production in the field and for linking outside locations to the studio, e.g. for field reporting.⁷

Transmitters

To generate a radio broadcast requires, first, a sound within the broadcast station. This sound can be a person at a microphone, a record, or a tape. This sound must somehow be combined with the radio wave so that the sound can be broadcast to radio

⁷ Claude Ondobo, Community Radio Handbook, (UNESCO, 2002), p.35.

receivers. The process of combining the sound signal with the radio wave is called modulation.⁸

The power output of a transmitter is measured in watts. Robert L. Hilliard states, “Transmitters may be either tube-type or transistorized or a blend of the two. Their power may be as low as 10 watts or as great as 50 kilowatts. All but certain low-powered stations must have a first class radio-telephone operator in full-time employment, but may use second class and third class licensed operators to perform certain routine operations of the transmitting system”.⁹

The author has set up two community radio stations in Samutprakan and Chonburi province in Thailand, so he had to set the transmitters and antenna system as well. He selected FM transmitter with an output of 30 watts.

Community radio relies mainly on low-power FM transmitters with, typically, an output of between 20 and 500 watts, usually in the range of 20-100 watts. However, a distinction must be made between the power of the transmitter itself and the power that actually leaves the antenna, which is known as Effective Radiated Power (ERP). The design of the antenna affects the ERP. So-called 'high-gain' antennas can result in considerably more watts of ERP than the output watts of the transmitter itself.¹⁰

The technology of FM transmitters is now so simple and well known that it is not beyond the capacity of competent engineers in developing countries to build them. Nearly all FM transmitters built for community radio require a 12-volt DC power

⁸ Ibid., pp. 32-34.

⁹ Robert L. Hilliard, p. 113.

¹⁰ Ondobo, p. 36

supply. Thus, they can be run either off an electrical main source with a transformer that converts this into a 12-volt DC output or a vehicle battery or solar panels. It is important to keep the audio signal from an FM transmitter at the right level. If the signal is over modulated, distortion will result and possible interference with nearby stations. A device called a limiter/compressor is therefore included in the audio chain to keep the signal at its pre-set level.¹¹

The Antenna

Antenna Height and Directionality

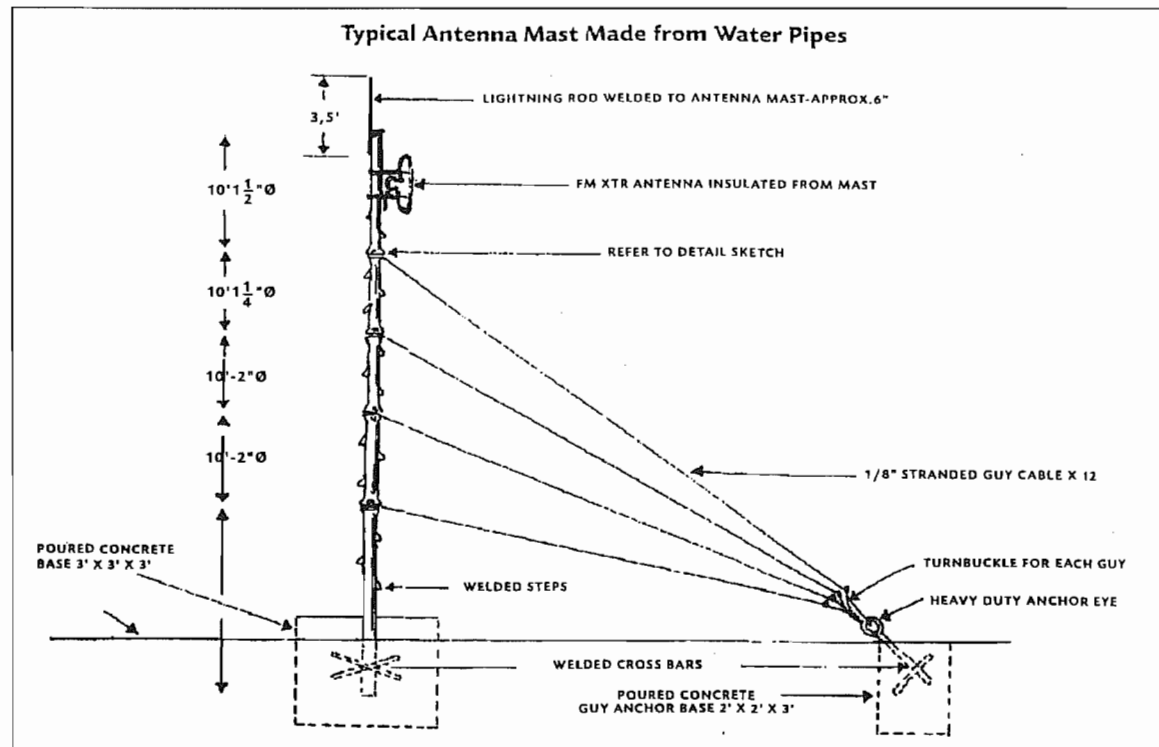
Two factors have large effects on radio wave propagation properties-transmitter antenna height and transmitter antenna directionality. For direct-wave propagation (FM and TV), antenna height is particularly important in determining the distance over which a radio signal will be received. For direct-waves, each additional hundred feet in antenna height will increase the range of the radio station by about four miles. For low frequencies of the AM band, antenna height is not important, since both groundwaves and skywaves are not significantly affected by antenna height.¹²

The directionality of the transmitter antenna is also important in determining the coverage of a given radio station. Antennas can be made directional by using an array of radiators and reflectors spaced in such a way that the interference between the radiated and reflected waves results in cancellation of the waves along certain directions and reinforcement along others. This technique is sometimes used to prevent interference

¹¹ Ibid.

¹² Busby, p. 40.

between two radio stations that have overlap in coverage area and are near each other in frequency allocation.



There are two broad categories of antenna: omnidirectional, which as its name implies radiates the signal in all directions, through 360 degrees around itself; and directional, which radiates the signal towards one segment of the circle around it. Almost all community radio stations use an omnidirectional antenna, but there are situations where a directional antenna is better.¹³ One example is where an antenna is placed on the side of a mountain overlooking the community to be reached. A directional antenna beaming the signal only over the community would give added power compared to using an omnidirectional antenna that wasted part of its signal against the mountainside behind it.

¹³ Ondobo, p. 37.

Wavelength Considerations

If our discussion of antennas is to be complete, the concept of “matching” the antenna to the wavelength of the radio must be mentioned. At the transmitter, the antenna must be tuned to a length that allows the electromagnetic waves to “fit” without some fraction of a wavelength left over.¹⁴

Studio Equipment

Recording and Playback

Most of the equipment used in a radio studio would be familiar to any one who had ever used home musical equipment. It consists in the main of cassette recorders/players and other tape recorders, record turntables, and compact disk players. However, the quality of this equipment in a radio studio is higher than that of the common range of home equipment. This is because, first, high-quality sound is needed so that, even after the inevitable degradation of the sound between the studio and the listener's ear, the quality will still be of an acceptable level. Second, studio equipment must withstand much heavier and more constant use than its equivalent in the home.¹⁵

Some small community radios in industrialized countries prefer to buy cheap consumer electronic items, such as CD players, and simply replace them when they wear out. This is seldom a suitable approach in developing countries, where it is usually easier to obtain funding for initial costs than it is for recurrent costs. Furthermore, such cheap consumer electronic items may be less available here than they are in industrialized countries.

¹⁴ Busby, p. 41.

¹⁵ Ondobo, p. 38.

Control Console/Mixer

The main unfamiliar item to most people entering a radio studio for the first time is the control console and mixer unit. This allows the program producer or his technician to select the sound sources wanted during the program, for example, a cassette or compact disk player or one or more of the microphones in the studio. It also allows him to raise and lower the volume of each source gradually, and to superimpose one or more over another, as in the case of a voice with background music or sound effects. This is called 'mixing' the sound channels. The console/mixer has sockets for headphones through which the producer can listen to the various channels he has available or to the final mixed version for broadcast. An output line from the console/mixer goes to the transmitter. All the studio equipment is powered from a local electricity source, which should pass through an automatic voltage regulator. This reduces power fluctuations that change the speed of voices or music.¹⁶ Here is the list of studio equipment:

- Acoustic Material / Sound Treatment
- Amplifiers
- Antennas
- Audio Distribution, Routing & Switching
- Audio Processing
- Cartridge Machines
- Cassette Recorders
- CD Players / Recorders / Accessories
- Consoles / Mixers
- Delays
- Digital Accessories
- Digital Audio Broadcast (DAB)

¹⁶ Ibid.

- Digital Audio Tape Decks / Machines (DAT)
- Digital Recorders
- Digital Workstations / Editors
- Enterprise Agency Suite (EAS)
- Exciters
- Hard Disk Systems
- Headphones/Headsets
- Intercom Systems
- ISDN / Telco Products / Codecs
- Microphones
- Mini Disc Recorders/Players
- RBDS (Radio Broadcast Data Standard)
- Reel-to-Reel Products
- Remote Control (RC)
- Remote Pick Up (RPU)
- Satellite
- Speakers / Monitors
- Studio Accessories
- Studio Furnishings
- Studio-to-Transmitter Link (STL / TSL)
- Telephone Interface
- Test Equipment
- Transmitting Accessories
- Voltage Control/Conditioning/UPS¹⁷

¹⁷ Harris broadcasting communication, "Radio Studio Equipment"; available from website <http://www.broadcast.harris.com/studio>; Internet; accessed 12 October 2000.

Financial Aspects

There has been a sample of estimates of costs for radio station:

Table 5
Basic Equipment for a UNESCO-supported Community Radio Station (Prices in US Dollars)¹⁸

Item	No.	Description	Unit price	Total
TRANSMISSION EQUIPMENT				
1.	2	FM Stereo Transmitters, 100 Watt Note: one as a standby transmitter	800	1,600
2.	1	Wide-band Omni-directional Antenna (four layer with splitter, set for the allotted FM Frequency of the station)	1,200	1,200
3.	1	Heliac antenna cable (50 Meter) and connectors	550	550
4.	1	A1000 Two channel compressor and limiter	545	545
5.	1	Locally fabricated antenna mast and anchors	1,200	1,200
Transmission equipment total US\$				5,095
STUDIO AND FIELD EQUIPMENT				
6.	1	Professional Studio Console with built in telephone hybrid, 10+10 watt amplifier for studio monitors, stereo monitor output for cue, talkback microphone, VCA feeders with a total of 7 mono inputs/ 9 stereo inputs, 3 mono outputs/8 stereo outputs	2,000	2,000
7.	2	PMC Studio Monitor Speakers (Power output 150 watts)	515	1,030
8.	2	Dual Auto Reverse Cassette Deck	570	1,140
9.	1	CD Changer	900	900
10.	4	Headphones	100	400
11.	5	Dynamic Microphones with Windshields	390	1950
12.	2	Utility Mixer with XLR input	400	800
13.	3	Microphone stand with swinging arm	55	165
14.	2	Microphone desk stand (flexible)	115	230
15.	5	Portable cassette recorders with XLR mice inputs and carrying case	515	2575
16.	5	Dynamic Microphones for portable cassette recorders	170	850
17.	2	Quartz Clock, Diameter 25 cm hours/mins/seconds	25	50
18.	40	XLRMF Canon connectors (20 Male and 20 Female)	10	400
19.	20	Phono connectors Male	3	60
20.	20	Phono connectors Female	3	60
21.	25	RCA connectors	1	25
22.	1	MIC cable (100 m role)	2.60	260
23.	1	Audio cable (100 m role)	1.50	150
24.	4	Automatic voltage regulators	50	200
25.	1	Multi-tester + assorted repair equipment set	50	50
Total Studio and Field Equipment US\$				13,295
COMMUNITY RADIO BASIC EQUIPMENT TOTAL US \$				18,390

¹⁸ Ondobo, p. 44.

Legal Aspects

Uneven and Haphazard Legislation

The airwaves, or the frequencies for broadcasting, are a public asset. It is therefore incumbent upon national administrations, in line with the decisions of the administrative planning conferences organized by the International Telecommunications Union (ITU), to regulate and allocate their use with the public interest in mind, as well as with fairness and transparency. And general national media policies should meet the same criteria. Unfortunately, this does not always happen, and the legislation governing radio is very uneven.¹⁹

Broadcasting Legislation in South Africa - an Exemplary Case

The government of post-apartheid South Africa realized that the country's media could help to resolve many socio-economic development needs, and at the same time help to build a democratic and pluralistic society. But new broadcasting policies and operations would be needed.

An Independent Broadcasting Authority

The first step, taken in 1993, was the creation of an Independent Broadcasting Authority (IBA), a juridical body to formulate broadcasting policy, plan the use of the frequency spectrum, issue licenses, adjudicate in the case of complaints, and in general,

¹⁹ Ibid., p. 25.

regulate the broadcasting industry. It functions independently of the State and of governmental and political party influences. It is a non-profit entity that is financed partly by the State and partly from fees that it receives.²⁰

The IBA is run by a council made up of seven people appointed by the state president. They are people with expertise in fields that include broadcasting policy, media law, marketing, journalism, entertainment and education. They are also selected on the basis of their commitment to fairness, freedom of expression, the right of the public to be informed, openness, and accountability.²¹

Overall Objectives of the Broadcasting Legislation

Among the main objectives of South Africa's broadcasting legislation are the following:

- Promote the development of public, private, and community broadcasting services which are responsive to the needs of the public;
- Promote the provision of a diverse range of broadcasting services on a national, regional, and local level which cater for all language and cultural groups and provide entertainment, education, and information;
- Develop and protect a national and regional identity, culture, and character;
- Encourage ownership and control of broadcasting services by persons from historically disadvantaged groups;

²⁰ Ibid., p.26

²¹ Ibid.

- Ensure that private and community broadcasting licenses are controlled by persons or groups from a diverse range of communities in the Republic;
- Ensure equitable treatment of political parties by all broadcasting licenses during any election period;
- Ensure that broadcasting licenses adhere to a code of conduct acceptable to the IBA.²²

Categories of Radio Broadcasting

The legislation foresees three categories of radio service:

- A public service - A service provided by the South African Broadcasting Corporation or by any other statutory body or person that receives revenue from license fees paid by listeners for their receivers.
- A private service - Operated for profit and controlled by a person who is not licensed in public broadcasting.
- A community service-A broadcasting service which:
 - * Is fully controlled by a nonprofit entity and carried on for non- profitable purposes;
 - * Serves a particular community;
 - * Encourages members of the community served by it, or persons associated with or promoting the interest of such community to participate in the selection and provision of programs to be broadcast.

²² Ibid.

* May be funded by donations, grants, sponsorship, advertising, membership fees, or by any combination of these.

The term 'community' includes a geographically founded community or any group of persons or sector of the public having a specific and ascertainable common interest.²³

Broadcasting Legislation in Thailand

Broadcasting in Thailand started in 1931 as a state monopoly operated by the Thai government. Originally, there were four broadcasting stations: Thai National Broadcasting Station and the experimental stations of the Post and Telegraph Department, the Military Signal Corps, and the Territorial Army. The National Broadcasting Station, under the Government Publicity Department – now the Public Relation Department (PRD)-operated a medium wave Thai service, a medium wave experimental station, and a short-wave overseas service.²⁴

Since 1938, the PRD has been entrusted with the coordination of broadcasting policy. Broadcasting in Thailand is governed by the 1955 Radio Communications Act enforced by the Post and Telegraph Department, and the Radio Broadcasting Act of 1965, under the charge of the PRD. Because, as stated in the preamble to the Radio Broadcasting Act, broadcasting is “looked upon as a powerful instrument for information and enlightenment in a democratic society.” The government in 1962 established the Committee of Radio Broadcasting and Communication of Thailand – the National Board of Broadcasting, composed of the directors or their representatives from every branch of

²³ Ibid., p. 27.

²⁴ Rowland, G. F. “Thailand: Educational Broadcasting, Thammasat University.” Serial no. 2879/RMO. RD/MC. (Paris: UNESCO. 1973) pp. 4-5

government. The committee can make policy, fix rules, consider and approve new radio stations, and supervise, advise, and warn radio stations about regulations and procedures, but in cases where a violation has occurred, the committee can only refer the matter to the prime minister for consideration and orders. A Regulation of Radio Broadcasting Law was instituted 4 September 1974.²⁵

It specified broadcasting's purposes as: promoting national policy and public advantages in politics, the military, economics, and society; persuading people to have faith in the nation, religion, and king; promoting unity among Thais; encouraging resistance to enemies foreign and domestic; supporting national education activities; providing news and government information to create understanding; persuading the public to practice Thai customs, traditions, and language; and providing people with decent knowledge and entertainment. The law specifies required qualifications for stations and personnel.²⁶

A Radio Broadcasting Executive Commission was set up, including the prime minister, directors- general of the PRD, Police Department, Intelligence Department, Post Office Department, general secretary of the National Security Council, chief of the General Staff, representatives of the ministries of education and foreign affairs, Royal Army, Royal Navy Forces and Royal Air Forces, Legislative Commission Office, and the heads of the Internal Radio Broadcasting of PRD and Radio Frequency Administration Offices. The commission has the authority to set conditions and grant licenses for the

²⁵ John A. Lent, Broadcasting in Asia and the Pacific, A Continental Survey of Radio and Television, (Philadelphia: Temple University Press, 1978), pp.123-25.

²⁶ *Ibid.*, p. 126.

establishment of stations, establish advertising and business policies, give advice, and supervise broadcasting stations in carrying out these regulations.²⁷

There have been some changes in Thailand. A new chapter on the broadcast media reform began in 1997 when the Constitution guaranteed the rights and freedom of expressions of the people and the media in articles 39, 40 and 41. The subsequent organic law on the National Broadcasting Commission and National Telecommunication Commission (2000) has provided the basis on the reallocation of the airwaves. Article 26 stipulated that 20% of the broadcast frequencies must be allocated to community broadcast services. This is a paradigm shift from the old concept of state-owned, state-managed, and state-operated systems to a novel foundation that the airwave is a 'public resource' owned by all Thai citizens and must be shared equally by all. Legally, it is the beginning of an end to the archaic era. At the same time, it signified the triumphant moment for the people to have access to what they been robbed for such a long time.²⁸

2. In addition to the present program format (songs, letters, and preaching), what other formats should be considered that might attract different audiences?

Usually people think that managing a radio station is very much like managing any other business. So they see that other radio stations are still the primary competition for new owners in the market. Therefore the proposed format for the new property must

²⁷ Ibid.

²⁸ Ubonrat Siriyuvasak, "Double Reform for Radio and Television, Not double Standard" in 2005 on the occasion of the 11th mediACT forum in Korea, non published document, p. 1.;available from website [http://www.mediact.org/act/temp/2005_공동체라디오국제세미나자료집\(최종\).pdf/](http://www.mediact.org/act/temp/2005_공동체라디오국제세미나자료집(최종).pdf/), Internet; accessed 25 October 2005.

be analyzed: Is it a format unique to the market? If so, is there a large enough audience to attract advertisers? Is it a duplicate of an already existing format? If so, can the new owner program the format better than existing stations in head to head competition? Is there a sufficient slice of the audience pie to carve up among several stations with the same or similar format? In analyzing the radio competition, the prospective owner must be able to determine a need for the new station in the market.

According to Robert L. Hilliard, “demographics is the key word in radio programming.”²⁹

With the growth of television, radio was left with what were considered the more mundane aspects of show business: news, sports, weather, recorded music, discussions, interviews, and some special features. By the end of the 1970s, specialization began to break down into further specializations: not only a specific format for a general audience, but specific formats for specific kinds of audiences. A station can use a highly specialized format to appeal to a highly specialized target audience and still be successful. While most stations had developed specialized formats, the largest and most successful stations were those that carried several types of programming, including news, talk, features, and two or more types of music. In the largest metropolitan areas, news and talk stations are highly successful.³⁰

The stations concentrate on specific age groups and within the age categories sometimes buyers seek male and female breakdowns for the economic standing, educational level, and whatever categories are necessary to pinpoint for the program director and the advertising director the kind of programming most likely to attract the largest share of the

²⁹ Hilliard, p.181.

³⁰ Ibid.

potential audience for the particular station. Formats, particularly of music types, change constantly.

Music

Music both reflects culture and determines it. It is the dialogue of youth, providing a sense of psychological freedom for the listener and a sense of artistic freedom for the performer.

Top-40 and Album-oriented Rock,

Rock

Golden Oldies

Nostalgia

Beautiful-Music/Easy-Listening

Classical Music

Country

Gospel

News and Talk

Radio was made by news. With the growth of television, radio news was forced to find a new direction. Hearing live radio coverage of special events or on-the-spot happenings was not as attractive to most people as seeing it happen over television.

News

Weather

Farm

Sports

Talk

Christian life

Ethnic

Northeastern Thai People (Isan)

Northern Thai

Some tribal people

Formats should target a well-defined demographic. The well-prepared manager monitors market trends and is well aware that formats come and go.

The trend, of necessity and circumstance, turned back to local programming and local need and the format or formula approach to radio broadcasting grew.³¹

Most radio stations now serve specialized, limited publics almost exclusively. So he must know their competition. And he should use publications such as Broadcasting Yearbook or SRDS (Standard Rate and Data Service) and personally monitor the stations.

3. How can a church and radio program increase the size of the listening audience for a radio program?

In Thailand, we have to buy the times from the government stations. So a church must select the station well in order to increase the size of the listening audience.

- 1) To select a good radio station

³¹ Hilliard, p.182.

The potential buyer should assess the listening tastes of the market, determine what station is top rated, what format is top rated, and what format has the best chance of success.

AM power varies from 1,000 watts to 50,000 watts and is a major factor in how many listeners can hear the station. In FM broadcasting, the inventive broadcaster with a station of lesser power finds a format and programming that appeals to the listener more than those of higher power stations. When we select the good station, the first consideration is its power on AM and for an FM, its tower height and power.

2) To select the program that would draw the concern of the audience

All programs over the radio are made up of music or talk: there are no other fundamentals than these from which to draw. A radio program should be harmonious, that is, all features of the program should fit together smoothly. If the parts are not properly related, the result is discord and lack of effectiveness.³²

As listening has been found to be an arduous occupation, there is a trend toward a contrast of component parts of the entertainment rather than a homogeneous linking of the whole. Presently, the tendency seems to be at least two features upon every program- an excellent orchestra and dramatics, music and a comedian, or amateurs. The broadcaster must keep abreast of the thought, activities, and mental habits of the public.

3) The program must be fresh and contain novelty from week to week.

³² Waldo Abbot and Richard L. Rider, Handbook of Broadcasting: the Fundamentals of Radio and Television.(New York: McGraw-Hill Book Company, 1991).p.52.

As in every entertainment field, the impresario must constantly be seeking originality, ingenious combinations of old acts, new styles, unusual rhythm, or unique humorous situations and his finger must be upon the pulse of public interest.

4) The element of timing is vital.

The program builder must have a fine sense of timing or tempo, for pauses are as important as situations and gags. The listener must be given time to digest and appreciate what he hears. The pause must be accurately timed as to its location and duration.

5) The program type has less to do with its popularity than has its presentation.

In order of wide appeal, the panel or quiz shows come first, followed by comedy and drama. Then comes the sports broadcast, followed by music. The speech programs are next in the popularity ranking, then news, talks, religion, education, children's programs, special features, and finally women's program.

6) The program builder should be familiar with all the programs that are being broadcast by various stations. He must evaluate their ideas and improve upon those that have been originated by others.

7) The most important developments in broadcasting will probably occur in the improvement of local programs rather than in any changer of national programs. The gauge for the successful program is three fold: (1) the popularity of programs which compete with the one being evaluated, (2) the attractiveness of the first two or three minutes of the program, (3) whether the whole content of the program, rather than some part, holds the interest to the end.

4. How can a radio program increase the size of the audience response to the program?

Taking advantage of even temporary trends, radio stations tried to be creative in attracting listeners.

We must meet the audience's felt needs. For example, some nonliterate people may want to learn reading and writing, we must suggest the way to have a good opportunity. Some people want a job and others want friends, booklets, music tapes etc. So we prepare booklets, counseling corner, telephone hot lines; long distance education programs or weekly out of school learning systems; and even occupation training institute. And then we give a chance to the listeners to be involved.

For all media, programs need to be produced. Good programs do not come prepackaged, but they are developed in the context of real situations with people with real needs. Sogaard suggested 13 steps for good program production process as follows:

- 1) Assess the Need
- 2) Define Purpose and Objectives
- 3) Describe the Audience
- 4) Develop the Strategy
- 5) Establish Program Goal
- 6) Decide on Program Format
- 7) Scriptwriting
- 8) Find Actors
- 9) Produce the Program

10) Evaluation and Testing

11) Develop Publicity

12) Distribution

13) Evaluate Results³³

The production of media programs will call on all the collective creativity God has given us. It is really a simple process if we know our task, understand the media, but even more important that we know our audience and their needs.

5. How can a church make the best use of the audience response to a radio program?

The church is God's primary agent for world evangelization. It alone has the mandate to be a servant to all people with a priestly, missionary, and evangelistic vocation.³⁴

1) To be a mission oriented church

It is the Church that demonstrates the reality of the incarnation. The calling is to missions, and this mission can reach its highest potential as media is rightly used in the context of a local church. It is the local church that best can provide permanency and continuity to our efforts, providing permanent structures for effective communication. Therefore, church-based media use is extremely important. The local church must have a sense of ownership of the media, and

³³ Viggo Sogaard, Media in Church and Mission: Communication the Gospel. (Pasadena: William Carey Library, 2000) p. 249.

³⁴ Ibid., p. 100.

see the outside producing agency as a true servant in helping with its outreach and mission.

The print media provides similar illustrations. Free literature does not seem effective when distributed at random, but it can be very effective if church-members are giving the material to family and friends. While each medium is limited in scope and usefulness, the church provides the strategic framework in which media can be used effectively.

In small communities, basic information is communicated by word of mouth. In cities, people depend on the media for general knowledge. Newspapers, magazines, books, billboards, radio, television, and computers flood the city with news, commentary, advertisements, sermons, music, and talk. To inform the city about Christ, the church must make effective use of the media available to it.

2) As Pre-evangelism

The radio program can be used as a pre-evangelism stage. It can build awareness and positive attitudes towards Christianity. One effective method for reaching people is campaigns. Evangelistic crusades and mass rallies through radio program reach many who otherwise would never hear the gospel. But such campaigns often serve more as pre-evangelism than as effective evangelism. People hear the gospel and respond personally to the invitation, but many of them are never incorporated into the ongoing life of a community of faith. Consequently, their commitment dies through lack of nourishment. It is essential,

therefore, that there be a systematic, long-term follow-up of the new converts to help them join living churches and grow in faith.³⁵

3) Evangelism

Radio program leads to evangelism stage by inviting audiences to special revival meetings. It can create responsiveness by public presentations of the gospel and call for commitment by those who are responsive. At last it will encourage new converts to be incorporated into churches.

4) Starting New Churches

Finally, we need to minister to converts until a strong church is in place. In doing so, we can build upon the sense of community that characterizes Christian life. The church needs to become a new community in which people find worship, fellowship, mutual support, and security.

6. What is involved in developing a radio broadcast program to minister to a particular target audience, for example a middle aged, educated, professional audience?

Our purpose here is to make us aware of the need to study and understand the specific urban setting in which we minister and to be sensitive to the way the social and cultural contexts of people influence the ways in which they hear and believe the gospel.

One thing is clear. There will be no one form of program that serves as the model for all the others. Each group should have a place and needs to be nurtured and fed in its own gathering.

³⁵ Paul G. Hiebert and Eloise Hiebert Meneses, Incarnational Ministry: Planting churches in Band, Tribal, Peasant, and Urban Societies. (Grand Rapids: Baker Books, 1995) p. 344.

People in small towns go regularly to the same store and buy what the shopkeeper recommends because they trust him or her. In large cities, shops have large display windows where passing strangers look at the merchandise. They make their choices on the basis of price, quality, and appeal, rather than on personal trust in the merchant.

Similarly, the radio broadcast program has the diversity of the audience. Here he will introduce a Christian program of U.S for audience.

KWAVE Programming Mission

Our mission is to provide Christian programming “for the equipping of the saints for the work of ministry, for the edifying of the body of Christ” (Eph 4:12). This is accomplished through programs that furnish believers with:

- Expository and topical studies of God’s Word
- Theologically-sound music for praise and worship
- Biblical reports of news and information of special interest to Christians
- Comprehensive coverage of Christian events, concerts and activities
- Instruction on developing and defending a biblical world view in the marketplace of ideas
- Children’s programming that is a safe, biblical alternative to the mainstream secular media
- Opportunities for personal evangelism through special live broadcasts, concerts and appearances
- Timely information that impacts their daily activities like traffic, weather, news and special reports

All of the programming described above is presented in a manner that uplifts, builds, and edifies our listeners.³⁶

7. In your particular mission field, what cultural adaptations are required to make a radio program effective?

In spite of the Thai government's acknowledgment that broadcasting is effective for reaching "vast numbers of people immediately (and that) every official radio station is of the greatest practical use to the State and the people," broadcasting in Thailand is devoted largely to entertainment.³⁷

And Benedict, Kingshill, and Phillips have noted certain cultural traits that organize Thai social and, ultimately, national behavior. The first trait is that work- all life, in fact-should be fun or Sanuk. Thai broadcasting is certainly fun or entertainment-oriented.³⁸

So in Thailand we must spread the Gospel by using fun or entertainment-oriented methods.

³⁶ Web site <http://www.kwve.org> Kwave programming Mission

³⁷ Guy B. Scandlen, "Thailand" in the book of Lent's p.132

³⁸ Herbert P. Phillips, Thai Peasant Personality: The Patterning of Interpersonal Behavior in the Village of Bang Chan. (Berkeley: University of California Press, 1965) p.59

CHAPTER FOUR

RADIO IN CHURCH PLANTING

1. Importance of Church Planting

1) The Nature of the Church.

The *ekklesia* is the laos or people of God. The common Greek word *ekklesia* referred to a local assembly convened for some specific purpose. However, the use of the word by early Christians was informed and conditioned by its use in the Septuagint.¹

In the Septuagint, *ekklesia* was used to refer to the congregation of Israel. Therefore, it had reference to the people of God. Peter spoke about the Church when he wrote:

You are a chosen race, a royal priesthood, a holy nation, a people for God's own possession, that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light; for you once were not a people, but now you are the people of God; you had not received mercy, but now you have received mercy (1 Pet. 2:9,10).

The people that Christ has purified for his own possession are the *ekklesia* of God, and the Church is gathered from "all men." In Acts 15:14, James referred to the conversion of Cornelius as the way "God first concerned Himself about taking from among the Gentiles a people for His name." It is the Father's concern that a people be gathered for Himself from all the multiplied clans and families of man. If the church, the people of God, is to be composed of persons from all ethnic groups of mankind, then

¹ Charles L. Chaney, Church Planting at the End of the Twentieth Century (Wheaton: Tyndale House Publishers, 1991), p. 20.

local congregations must be planted among all of these groups.²

The *ekklesia* is also the soma or *Body of Christ*. The Church is the present physical manifestation of Jesus Christ the Lord in the world. William O. Carver, the great Southern Baptist missiologist and New Testament scholar of the last generation, was bolder than most. “The Church,” he said, “is the extension of his [Christ’s] incarnation. A local church is the manifestation of Christ in its community.”³

Through the process of church planting, the *Body of Christ* is brought to its fullness. If it is true that Jesus Christ did purchase for God, with his blood, men from every tribe and tongue, people and nation, and has made them to be a kingdom and priests to Him, and if they are to reign on the earth (Rev. 5:9,10), then we should get busy gathering into churches those who say “yes” to the gospel proclamation.

Finally, the *ekklesia* is the *koinonia* or fellowship of the Spirit. In fact, the point could be made that the Holy Spirit himself does not just create *koinonia*, the commonality that is ours in Christ, but that he is himself that *koinonia*. Indeed, it is the Holy Spirit who makes the Church the living Body of Christ. It is the gift of the Spirit Himself which implants new life in the believer. He is both the sent and the sending Spirit.⁴

2) The Purpose of The Church

Melvine Hodges has said that the Church has a threefold purpose: to evangelize, to edify, and to be God’s treasure in the world. If one accepts that simple statement, it is

² Ibid., p. 21.

³ W. O. Carver, “Introduction,” in Duke K. McCall, What is the Church? (Nashville: Broadman Press, 1958), p. 3.

⁴ Chaney, p. 23.

easy to perceive a threefold ministry for the Church:⁵ (1) a ministry to the world of men to evangelize; (2) a ministry to the body of Christ to build up; and (3) a ministry to God to exalt Him, to praise and adore Him, and to be His heritage among the sons of men.

In church planting, we are primarily concerned with the ministry directed toward the world. How shall we fulfill that purpose? If that purpose is not fulfilled, the Church cannot adequately fulfill the other two purposes. The big question is: How shall the good news of Jesus Christ be carried effectively to all nations, tribes, clans, and families of men? Certainly gifted and anointed men will have to cross barriers as pioneers to communicate the message to each of these peoples. But the ultimate method is to plant churches in each of those clans, tribes, and families. Only by seeing that the Church becomes indigenous to every segment of society, to every culture and language of man, can we be reasonably sure that the gospel will effectively touch all the clans of man.⁶

Sometimes we feel that there are too few church planting missionaries in the mission field. As Ron Fisher said, "few, if any, missionaries were disciplined in atmosphere of church planting. Also few missionaries, if any, are from churches that have church-planting in America as their goal." and "They only started thinking about that when they began looking toward the mission field. It's out of their realm of experience. They are out of their element. Nor have missionaries really been trained for church planting."⁷ Why is this so? If these have not happened deliberately, then it must be because the scriptural imperative of church planting has not been taken as seriously as

⁵ Melvine Hodges, A Guide to Church Planting (Chicago: Moody Press, 1973), p. 16.

⁶ Chaney, p. 23

⁷ Ron Fisher, "Why Don't We have More Church-planting Missionaries?" EMQ14 (October 1978): 207.

it is in the Bible. So we should examine the biblical ideal of church planting and study the authoritative and imperative source in the analysis of the design and command of Christ.

3) Church Planting Designed By Christ

The ideal basis of church planting is found in Matthew 16:18 where Christ speaks of the church for the first time and reveals His blueprint of her construction: "Upon this rock I will build My church." It is necessary to see the passage in terms of the design of Christ for church planting.

The design as a pattern for all the local churches

The two first uses of the word church come from the lips of Jesus: 1) Matthew 16:18: "On this rock I will build My church, and the gates of hell shall not prevail against it." 2) Matthew 18:17: "If he refuses to listen to them, tell the church; and if he will not listen to the church, treat him like a pagan and a tax gatherer." Generally, *ekklesia* as used in these passages is understood as a unified spiritual entity, whether it is referring to "the church universal" or to the "the local church"⁸.

But by the time of the writing of the New Testament, the word *ekklesia* already had an extensive history of its own- a background in both Greek and Jewish writings. From its etymological meaning to call out, the word in the Classical Greek period came to signify an assembly irrespective of its constituents and how they were gathered or summoned. Accordingly, the church in God's design must be understood not only as the church universal, for believers of all times and places, but also as the local

⁸ Alfred Kuen, I Will Build My Church. (Chicago: Moody Press, 1971), p. 51.

church, used in a generic sense, yet without losing sight of each individual local body of believers in a given time and place. As the word *ekklesia* carries such double concepts, the design of church-building needs to be laid with different emphasis according to different concepts of the church. When the church universal is conceived, the design emphasis is put on its predictive character; but when local significance is stressed, then the emphasis falls on its pattern character.⁹

The design as a post-conversion project

In Palestine, the building process in the construction of houses does not start until the underlying rock is found. Because of this, "Before building anything, they dug down to the underlying rock (Mark7:4-27; Luke 6:47-48), says Kuen.¹⁰ Jesus also says the building project of the church starts after the rock is found: "Upon this rock..."

What is this rock? There are three conflicting theses:¹¹ (1) it refers to Peter, (2) it refers to Christ; (3) it refers to Peter's confession; and there is another theses: (4) it refers to the divine revelation. Realizing that these four interpretations each contains a part of the truth, this author takes a combined position for the further argument of this subsection, according to Charles Ryrie's view "upon this divine revelation and profession of faith in Christ,"¹² with emphasis on the fact of Peter's personal involvement from which his conversion results. As Peter's conversion is

⁹ Hongshik Shin, Principles of Church Planting: as Illustrated in Thai Theravada Buddhist Context. (Bangkok: Kanok Bannasan, 1989), p.27.

¹⁰ Alfred Kuen, p.112.

¹¹ Ibid. pp. 109-12

¹² Charles Caldwell Ryrie, The Ryrie Study Bible New Testament (Chicago: Moody Press, 1978)

considered as the other side of the rock that refers to his confession due to the revelation, the project of building the church is characterized as an immediate work following conversion, namely as a post-conversion project. This post-conversion character of the work implies two significant things. First, the work character of building is more closely connected with that of church planting, which is primary, and the founding work following the first conversions in a given area. Such founding character, neither building up, enlarging, nor edifying, receives its support also from the particular usage of *oikodomeso* in the text. Thayer's Lexicon supports this, as it takes the meaning of the verb metaphorically "to found" and explains the text, "By reason of the strength of thy faith thou shalt be my principal support in the establishment of my church."¹³ The second implication of the building design as a post-conversion project is a working relationship between conversion and church planting. Every first conversion must be seen a human foundation of church planting. In this relationship, evangelism must be incorporated into church planting. Therefore, Christ's design of church-building can be compared to that of church planting as it is designed as a post-conversion project. It is viewed as a pattern of all the local churches.¹⁴

4) Church Planting Commanded by Christ

The command of church planting is implied in Matthew 28:18-20; Mark 16:15-16; Luke 24:46-49; John 20:21-22; and Acts 1:8. Since church planting is

¹³ TGLNT, s.v. "oikodomeo". p. 439.

¹⁴ Shin, p. 29.

considered a post-conversion work, disciple-making and church planting are simultaneous and indispensable. Without making disciples, church planting cannot be conceived and neither can disciple-making programs in a churchless area be carried out meaningfully without the formation of the church in the area.¹⁵

The command, "make disciples," implies the command of church planting. The command of church planting is only implicit in the nature of work that involves making disciples. Having churchless communities in mind, commands such as baptism are indispensable to church membership as a primary activity in the task of planting a church. Baptism, which has such a vital position in church planting, was commanded to be used in making disciples as one method along with teaching. This signifies that Jesus commanded church planting in the commission of "make disciples." Here the church has Christ's command of church planting across the nations.¹⁶

2. The Relationship of Evangelism and Church Growth to Church Planting

While the Christian church has been expanded, and to quote Kenneth Latourette, "is to be found among almost all tribes and peoples,"¹⁷ church planting has become a principal task. Nevertheless, the task has often been obscured under the unbalanced stress of evangelism or church growth. Church planting has been considered as an advanced step of evangelism and has assimilated itself into the

¹⁵ Ibid., p. 30.

¹⁶ Ibid.

¹⁷ Kenneth Scott Latourette, A History of the Expansion of Christianity, 7 vols., vol. 7: Advance Through Storm, p. 503. cited by Hongshik Shin.

work of evangelism. At other times, church planting has been a technical way of growing churches and has assimilated itself into the program of church growth.

1) Evangelism as Pre-Condition

Some definitions appear to cover evangelism only for growth and not the birth of a church as they presuppose there already exists a church where new converts are made. Those converts are not viewed as ones to be involved in the church planting, but as those to be incorporated into the church. Even the Lausanne Covenant presupposes the existence of the church in its definition of evangelism as it views “incorporation into his church” as a result of evangelism.¹⁸

In the churchless area, the converts must be incorporated into the work of church planting to have the church for them to join. This work of church planting is not an advanced step of the same kind of work, namely evangelism, but a different kind that works upon conversions that evangelism has produced. Church planting has to do with groups of people to produce the local church, whereas evangelism has to do with individuals to produce conversion. In reality, the relationship of evangelism to church planting is vital and indispensable for the inception and process of the church-planting task so much that evangelism could be viewed as an integral part of church planting over the view of church planting being a part of evangelism. Without evangelism, there could never be

¹⁸ International Congress of World Evangelization, Lausanne, Switzerland [Lausanne' 74], “The Lausanne Covenant,” in Let the Earth Hear His Voice, p. 4.

church planting. In this sense, church planting is conditioned totally by evangelism.¹⁹

Therefore, evangelism in the area where no church exists must be incorporated into the work of church planting if the church is to be established. Evangelism as a pre-condition of church planting functions in two ways to the task of church planting. In the period of pre-church-planting, it functions as a necessary means for pioneering the task, but in the period of conducting the task, it works as a central method for building up the task. First, to pioneer the task successfully under such functional relationship, the church planter must be an evangelist and the evangelist must be a church planter.²⁰ Now what about the relation of church growth to church planting?

2) Church Growth as Post-Condition

First, speaking of the growth of denominations and the worldwide church, it is historically true that the revolutionary change in numerical growth always has been brought with the geographical extension of Christianity through the multiplication of churches²¹ as the result of the extension and bridging growth of churches. The present worldwide phenomena of the Christian Church owes its growth largely to the missionary work of church planting.

However, as far as the growth of the universal church is concerned, church

¹⁹ Shin, p.48.

²⁰ Ibid., p. 49.

²¹ Refer to Virgil Gerber, A Manual for Evangelism/Church Growth.(South Pasadena: William Carey Library, 1973) p. 17.

planting can still be counted when considered as the most effective technical way of universal growth, although, as a part of that growth, it also conditions the growth. Theoretically, there ought to be a church before there is growth. Ralph Winter's *Penetrating the Last Frontiers* rightly states this as it draws attention to the task remaining for cross-cultural church planting, in those large areas never reached before:

Notice carefully that the church cannot normally "grow" into these areas by ordinary evangelistic growth programs. There is not yet a church there to grow! Those areas of the world which already have churches must specially send representatives who will take the time to penetrate these languages and cultures in order to plant a new church in each of the 16,750 subcultures which still have no church. Only then can the newly planted churches begin to grow.²²

In his article "Developing Basic Units of Indigenous Churches," Hodges emphasizes the following as essential for church growth:

1. Promise of a world harvest—"God will harvest"
2. Good seed—"Seed produces a harvest. God's seeds are men.

Converted men and women are His means for expanding His kingdom"

3. Living local churches- "Individual Christians must be bound together as working local units of the Body of Christ; they must become the Church"

4. Basis of common understanding—"The methods of working together must be agreed upon by those who participate"

²² Ralph D. Winter, "The Task Remaining," division of *Penetrating the Last Frontiers* (chart). (Pasadena, Calif.: U.S. Center for World Mission, 1978)

5. Biblical purpose of the church -“The Church is the barn into which the grain is gathered, but it is also the granary from which the seed is to be taken and sown in the field”²³

Without church planting, evangelism falls short of its goal and church growth loses its base from which to spring. Therefore, church planting must be the target center of all missionary works and the core of all church-development projects. Worldwide church planting is not the means for world evangelism, but rather world evangelism is the means for worldwide church planting. As church planting takes evangelism as its pre-conditional activity, it looks forward to church growth as its post-conditional phenomena.

3. Radio Broadcasting As Evangelism for Church Planting

1) The Role of Radio in the Mission of the Church

We need to first remind ourselves that the rationale for any ministry by radio begins not with the recording of the radio program itself or with the knowledge that radio time is available for the taking. It must begin with a clear understanding of the role that radio can play in the building of the Church among a given people group. It is a missions approach.²⁴

On a worldwide basis the same principles apply. As we examine the current status

²³ Melvin L. Hodges, “Developing Basic Units of Indigenous Churches,” In Church Growth and Christian Mission, (New York: Harper & Row Publishers, 1965), pp. 111-20.

²⁴ Frank Gray (FEBC), “Radio in Mission,” Lausanne Committee for World Evangelization 1989, 3. available from website <http://www.febe.org/rim1989.html>; internet; accessed 21 June, 2001.

of Christianity we do not need to look far before we discover situations where radio could potentially make a significant contribution toward the establishment of God's Kingdom among select people groups or in whole nations.

Understanding the role of radio derives from the nature and strengths of the tool and how it is best used. This tool of radio is best understood if we use the analogy of a toolbox. A wide variety of different tools are at the disposal of the church today - literature, television, film, etc., to name a few - and each is designed for a different task, though some may overlap. Matching the tool to the job to be done is what we are concerned about. Unfortunately, for a large number of challenging opportunities, many of the tools we would like to use are missing. In some instances radio may be the only tool at our disposal whereas in others, radio may not even be an option.²⁵

This is why we need to do our homework to find out what tools God has made available to us to do the job. Fortunately, vast amounts of useful information are available to us today, and computers are making the accessing and processing of data almost a matter of routine. Thus we have no excuse for not viewing the world - or "our world" - with greater objectivity and seek opportunities for developing radio strategies as an integral part of evangelism and church-planting.²⁶

2) The Strengths of Radio in Reaching the Unreachable

Viewed against the backdrop of other church-related ministries, the particular strength of radio which stands above all others is its ability to transcend barriers. In our world today we find barriers to the Gospel of various kinds. The ideological barrier, as

²⁵ Ibid.

²⁶ Ibid.

characterized by Iron and Bamboo Curtains, has perhaps attracted the most attention and evoked the greatest sympathy for those thus separated from us. Less obvious have been the more subtle barriers erected by religion and culture, in many ways more formidable than the ideological. How can those bound by the caste system of India, for example, be given a reasonable opportunity to hear and understand the Gospel? Or the strictly Muslim Ache of North Sumatra in Indonesia? How likely is it for the Japanese teenager to defy family pressures in order to go to church?²⁷

Even in western cultures, overtaken by materialism and vulnerable to movements such as New Age, radio may effectively be used to spread a Christian world view and uphold Christian values. For each of these, the Gospel can be put in the marketplace of ideas by radio. As radio stations today are continually spewing out entertainment, propaganda and a variety of viewpoints that can alter our beliefs, outlook, and opinions as Christians alongside philosophies alien to the Gospel. Thus seekers and non-seekers alike can shop in that marketplace without even leaving the seclusion and safety of their own room.²⁸

As a listener's interest is built up, he becomes a regular listener. If he writes in response to the program, the contact may be further strengthened through personal correspondence. Literature can be used to put the Word of God into his hands and furnish further study materials such as Bible correspondence courses.

Such contact may go largely unnoticed even in hostile surroundings. In India, where churches have been successfully planted among the Hindu caste system through radio, the resulting Christian groups have been spared ostracism because their origins

²⁷ Ibid., p. 4.

²⁸ Ibid.

appeared to have sprung from within rather than being brought in by an alien group.²⁹

Opposition to the Gospel may be stronger in certain Muslim contexts than in communist countries, but pressures are more likely to come from the immediate family and neighborhood rather than the government. For this reason it is unlikely that even jamming would be effective in preventing people from listening. Even in communist countries today, the jamming of religious broadcasts is largely unknown. A constraint common to both Muslim and communist situations, however, is the strong opposition mounted by the authorities to prevent listeners making contact with the broadcasting station. In some instances, reprisals are extremely heavy, a fact which calls for extreme caution on the part of Christian broadcasters in following up on a listener's inquiry.³⁰

Some language groups, mostly minority peoples, may be inaccessible due to geographical or other local factors. A number of the minority peoples of Myanmar(Burma) and Vietnam are being accessed daily by radio broadcasts in their own tongue.

What other strengths of radio also apply? Here are some of the more obvious ones:

- Its timeliness. Radio is a living medium with live sounds and voices speaking. It also has the edge in being current with news and current affairs. In times of crisis people tune in their radios for the latest updates. It also means that our message content can relate to the issues of the day and not be divorced from day-to-day realities. Phone-in programs introduce a new dynamic to broadcasting and serve to make the station a real part of the community while providing practical

²⁹ Ibid.

³⁰ Ibid.

dimensions to the Gospel.³¹

- Its personal nature as a medium. A listener becomes familiar with the radio announcer as he listens to him regularly. Although he has never met him face-to-face, a relationship develops. The speaker becomes more than a voice, but a personality, a friend, such that the listener even develops an image in his mind of what the announcer looks like (often inaccurate!). When the announcer is not on the air any more there is a deep sense of loss. The listener also develops a keen sense for the sincerity of the announcer when speaking about deeper things. He knows whether he can be trusted and if his opinions count.³²
- The enormous multiplication of effort it represents. If we broadcast over a local station one broadcaster can potentially speak to the population of a whole city and beyond. On the international scale one broadcaster can potentially speak to all who speak his language within his country at the same time. Even if we take a handful of people who can work as a team to produce a variety of programs, the economy of people is remarkable. This multiplying effect holds great potential when it comes to unreached people groups such as found in India or Mongolia, for example, among which enough believers can scarcely be found to count on one's hands.³³
- Its cost effectiveness. Although the capital outlay of radio facilities may be high

³¹ Viggo Sogaard, Media in Church and Mission: communicating the Gospel (Pasadena, California: William Carey Library, 2000), p. 131.

³² Ibid., 133.

³³ Ibid

the ultimate cost of speaking to each listener every day is minimal.³⁴

- Its potential among illiterates. It may be argued that the poverty of illiterates may preclude them from having radios. But this is not necessarily the case. Fortunately, the solid-state revolution in electronics has brought the cost of transistor radios down to very affordable levels and today a radio is one of the first luxuries that most people will buy for themselves. To these illiterates, radio may become their primary source of information and education. They can listen just the same as anyone else and actually become more dependent on this source of information than literates.³⁵

3) Our Ultimate Goal - the Planting of Churches

It seems that this particular dimension of radio has been overlooked and some even question whether it is possible. But like the blind man (John 9) who testified to his critics and skeptics, we too can point to the indications of where church-planting associated with radio has already taken place. China possibly affords our best examples.³⁶

Historically, radio broadcasters have not seen the possibilities of encouraging the planting and nurturing of fellowship groups, or worshipping Christ groups, among their listeners. If they have seen the potential, their attempts have not been explicit. These programs have sought to prepare the ground for evangelism and have taught the basic Gospel and called for decisions. Believers have been nurtured, instructed, and discipled. But little, if any, attempt has been made to tell new believers how they might practically

³⁴ Ibid., 134.

³⁵ Ibid.

³⁶ Frank Gray, p.5.

spawn a worshipping Christ group among relatives and friends. Encouragement has been given for the listener to attend local churches, but little more. This is all well and good if there is a local church, but what if there is not? Even in highly developed Japan this is often the case.³⁷

But in spite of this apparent omission, it appears that churches of various kinds have been brought into existence under certain circumstances through listening to the radio. Barrett draws our attention to the large numbers of isolated radio churches which exist in the Soviet Union. These are defined as “new, indigenous house churches, cells or nuclei composed of isolated radio believers brought into being solely through Christian broadcasting and/or Bible correspondence courses by mail, etc.”³⁸

From China, many letters are received which make reference to the fact that groups of listeners meet for fellowship and teaching around their radios. There would appear to be a gold mine of information yet to be unearthed here if only we could research the growth of the Chinese church during the last 40 years and the role that radio has played in it. A knowledgeable spokesman for the Chinese church has estimated that one half of China's recent believers have had their first introduction to the Gospel through radio broadcasts. Today, blocks of airtime on various stations are set aside for meeting the needs of the radio churches in the Soviet Union and China.³⁹

In the Gujarat state of W. India, some very interesting things have been taking place among caste Hindus as a result of targeted radio programming coupled with sensitive and personal follow-up methods. Case studies are already available which

³⁷ Ibid.

³⁸ David B. Barrett, World Christian Encyclopedia, (New York: Oxford University Press, 2001), 19.

³⁹ Frank Gray, p.5.

document the process that has taken place which is resulting in churches being planted within the fabric of respectable caste Hindu society and encouraged by daily broadcasts.⁴⁰

The size of the group is immaterial, for "*wherever two or three are gathered in my Name there am I . . .*" Neither is the composition of the group of any consequence. It may be just a family group, or an association of friends or work mates. If the group is spiritually strong it will most probably be characterized by growth or be responsible for the establishment of other similar groups, at least, in the immediate area.

4. Community Radio

1) Radio and Christian Community

The relationship between specialized ministries such as radio and the church is of widespread concern. It has also been the cause of considerable friction over the years. But for international broadcasters the matter has special significance. The vast reach of the radio signals and the potential size of the audiences raises the level of responsibility which they carry.

Our radio programs will inevitably provide models around which listeners, individuals, families, and communities, pattern their lives. The problem arises when we realize that the Gospel we traditionally proclaim reflects an individualistic orientation in which personal responsibility and change is emphasized.

Why should this pose a problem? This poses a problem because the orientation of Hindu, Islamic, and Buddhist listeners, and many others, is heavily centered on the community. Whether it is family, caste, or tribe these cultures prize an individual's ability

⁴⁰ Ibid.

to establish and maintain strong relationships in the "community" established by the culture. One's personal identity is usually bound up with being a member of, or belonging to, that community. How can Christian radio address this potential problem given the personalized nature of the medium? There are a number of ways:

- We need to model Christian community in our radio programs.
- We need to provide teaching on the importance of community as a visible expression of the Kingdom among believers.
- We need to develop programming which recognizes that our listeners are often listening in groups - with family, in listeners' clubs, etc. How can we cater to the group dynamic by getting them to discuss the content of our broadcasts?
- Ensure that the staff of radio communities (i.e. programming and transmitting stations) actually experience Christian community among themselves.

Programs which reflect this would thereby come more easily.⁴¹

The local church is, in a very real sense, the Christian community in the eyes of the world. The real test of our claiming to be Kingdom people is borne out of our ability to function effectively in community as God's people. Christian radio too easily can become detached from the local church and thoughts of Christian community. It can, without difficulty, do its own thing. The result is alienation from the main body of believers either in the sending countries or among overseas listeners themselves who are entertained, evangelized, informed or sustained by voices from across the water.

By being aware of these dangers we will be careful to avoid many of the potential pitfalls of the electronic church syndrome. We resist tendencies toward isolationism but

⁴¹ Ibid., p. 12.

rather encourage the meeting of believers together in fellowship, worship and teaching.⁴²

2) Community Radio in Thailand

In the Thai society, the initial idea of community radio or a non-commercial and non-state owned media sector came into center stage during 1998 when the reform agenda was hotly debated. On October 10, 2002, 145 community groups from 10 sub-regions gathered in the main auditorium of Thammasat University to attend the first National Assembly of the Confederation of Community Radio of Thailand. The thrust for reform came from community and civic groups who felt the need and the relevance of community radio. The training was aiming at preparing members of the community and civic groups to learn the basics of radio broadcasting, station management skills, and to organize the community to participate in this process.⁴³

Many community groups joined the project due to two reasons. There was a real need for a local medium. Kanjanaburi's Conservation Group which fought against the Thai-Burma gas pipeline project in 1995-1997, for example, concluded that community radio is an essential medium to voice their opinion and to mobilize public support. In addition, some communities have had prior production experiences on Radio Thailand local stations.⁴⁴ Secondly, the new Frequencies Act enacted in 2000 stipulated that 20% of the frequencies must be allocated to community broadcast. Hence, the legitimacy

⁴² Ibid., p. 13.

⁴³ Ubonrat Siriyuvasak, "Community Radio Movement: Towards Reforming The Broadcast Media in Thailand" in 2005 on the occasion of the 11th mediACT forum in Korea, non published document, p. 1.; available from website <http://www.mediact.org/act/temp/2005> 공동체라디오국제세미나자료집(최종).pdf/, Internet; accessed 25 October 2005.

⁴⁴ The previous government set up a community radio pilot project for some 56 stations in the 2-year duration in order to deter the demand that the state must allocate the frequencies to the people to have direct access to this public resource.

provided by the Frequencies Act has become the ultimate flagship that encourage grassroots groups to organize and set up their community radio.

An alliance between grassroots groups, civic groups, non-government organizations on the media, and the academia and professional organizations⁴⁵ have been forged to make way for community radio to materialize.

With the passage of the Constitution and the organic law the people take these to heart to exercise their new right. As a result, we see a gradual blossoming of over 200 community radio stations organized by community groups in many provinces between 2001-2003. These are community owned, community managed, and community operated stations broadcast on low-power transmitters.

5. Examples of Church Planting By Using Radio

1) Bangna Life Church

Because the ultimate goal of the Paul Mission, which the author worked for, was church planting, he set out a goal of planting churches in Thailand. The Paul Mission has some principles in church planting: 1) plant local churches 2) start with a native pastor 3) affiliate the church with the local church group 4) prohibit from planting any Korean church 5) plant 100 churches in each country.

When the author went to Thailand in 1989, he began to learn Thai Language and had experience as an assistant pastor of Ramintra Church and Halleluya Church in Bangkok. His primary responsibilities were conducting the choir and taking care of the

⁴⁵ The Reporters and Journalists Association of Thailand and the newly established professional association, the Thai Broadcast Journalists Association, were actively involved with organizing seminars in the regions as a move to gain public support for the reform agenda as opposed to the media corporations' professional organization, the Federation of Broadcaster of Thailand.

youth group. In two years, he prepared a new ministry about church planting. At that time He heard about Radio broadcasting from some girls who worked in his house and in the church. Some said they listened to the Gospel from radio. He had concern about spreading the Gospel through radio broadcast. July of 1991, the author began to contact Somchai Meechurit who had worked as a producer in FEBC and support FEBC for spreading Gospel by just buying the time from national radio station. At that time, FEBC was asked to spread the Gospel without any condition or option as a supporter. If they got good results then they might allow the local churches to share their fruits.

Advertisement for him or the church, or the mission board were not asked for. Somchai was deeply impressed by this condition of supporting, because of spreading Gospel only for God. So Somchai was very glad to make the program free for two years. At the beginning, they used FM of Thai Navy Broadcasting Station, and so many people heard and believed in Jesus Christ but there were no people following up, especially in Bangna and Samlong area of Bangkok.

It was decided that they should plant a church to care for the new believers saved through the radio. The Bangna area was chosen because so many letters had been sent from there. A place was found on Sukhumwit Road and Bangna Life Church was established on July 12th 1992.

Chukiad, a student at Pentecostal Bible College, was selected as the Thai pastor to begin the work. The author and two missionary families helped as assistant pastors. The first members of Bangna Life Church were the author and his wife, another Korean missionary family, the Thai pastor, and sisters who worked in the author's house and they

also were the first listeners of the radio program. Before getting a building, they gathered at one of the members' home and sang, prayed, worshiped, and studied the Bible.

In Thailand, the structure of building usually was four stories. The church rented a commercial building beside of the Sukhumwit 105 road for \$300 per month. The four story building was 4.5 meters wide and 12 meters long. They used the first floor as a Bible class room, and the second floor was like a balcony so used as office, and the third floor as worship room, the fourth as pastor's house. Near the church, there were so many factories, big traditional markets, an international school, and many local schools.

After they started the church, the broadcaster told the listeners to come to Bangna Life Church every second and fourth Sunday if there was anyone who wanted to meet with him. As a result of two to three new people came to church every Sunday. When starting a new church, usually a native pastor would head the church and a missionary would be an associate. In this church, a radio broadcaster became a crucial part of the ministry. Other people gradually came from other provinces and brought their friends, and this church, planted with the aid of radio broadcasting, became very successful.

The author mainly concentrated on discipleship, prayer circles, and music programs. The native pastor did the preaching, visitation, and administration. The radio broadcaster focused on counseling. After about eight years they started the church, church really grew so such. After about eight years they had about 50 people attending the church on a regular basis.

Soon they were able to rent another building. They restructured the second floor as main sanctuary and used remaining rooms for the radio station. After six years of working with FEBC, they were able to develop their own radio station. They named their

radio broadcasting company “Radio For Life.” The author had a vision of buying land near the church and build the biggest Christian radio station in Thailand. The vision was partly realized when they bought 1.5 acres of land.

They tripled the airtime compared to what they started with. Not only did they publish books, brochures, follow-up letters, but they also started on-line Bible studies, and Christian broadcasting seminars to help young Christians follow their dreams of serving the Lord through media. The radio ministry has grown at the same time as the church. They have started a new ministry called “Help Line” and it has been a great success. So many have called in for help and many have decided to accept Jesus as their personal savior.

2) Sampan Peniel Church

Sampan Peniel Church was started by a Korean Christian brother that loved the Lord. He had the burden of the spreading the gospel. The problem he faces was that he had a family business among many other businesses. Therefore, he came to Thailand and opened up a woodwork factory in 1996. He also had a burden to reach people of Thailand so that they can come to know the Lord. But another problem presented itself, in that he was a Korean and could not speak Thai very clearly. This is the reason he contacted a Korean missionary that was working in Thailand and had the burden of spreading the gospel. This missionary turned out to be Pastor Byung Jo Chang. It started out as a group of Koreans and others who were interested in worshipping the Lord together, but it was not yet a church.

The plan resulted in the starting of a church in the factory. There was a service every Sunday as well as every morning before work from 8.00-8.45 a.m. The speakers came from different churches in Bangkok to teach God's word daily.

Every Sunday, the factory's office became a place of worship. After there were a number of new believers that had not been baptized and other people who were interested in joining the church, a student at Thailand Evangelical Seminary, Ajan Yothin, was asked to come share the responsibility of this new church. This was factory in 1997. On May 28, 1998, they had their first baptism, which included six workers from the factory. On December 13, 1999 they had their second baptism with nine more being baptized. The third baptism included seven believers, fourth included three believers, the fifth included five believers, the sixth included six believers, the seventh included six believers, and the eighth included four believers. There were a total of forty six believers baptized and the weekly attendance was twenty two worshipers, not including children.

At the beginning of 2003, the church moved their place of worship to Ajan Yothin's house because the factory closed down. Their members were not discouraged, and prayed for a better place of worship. The Lord allowed the members of Peniel church to go through some storms and problems, but like the sky after the rain, the joy entered the hearts of the brothers and sisters at church and caused them to pray fervently.

The Lord answered their prayers through a church in South Korea which bought the land for the church, but did not have the money to build a building. But the blessings of the Lord did not just stop there. There was a Thai Christian who was married to an American that heard of the need and provided the funds to build a temporary place of worship. The Lord continues to bless the church through another couple. They joined

their burden with those in the Peniel Church and built a permanent church building and it was dedicated on November 11, 2004.

Currently, the Peniel church is well known by most people in the area and has about 40-50 adults and 35 children in attendance each week. Sampan Peniel Church desires to continue growing. One of the out reach ministries is a radio program, which was started on August 1, 2005. In the fall of 2005, there were seven new adult believers, eight new youth believers, and eleven new children who joined this church.

3) Khlongdan Church

Klongdan church was established in the process of buying the land to build the Bangna Life Church and the Christian broadcasting station. Ajarn Kaeo, pastor of the Bangna Life Church, contacted the real-estate company concerning a church site. He bought 1.5 acres of land in the province of Samutprakan in the township called Amphur Bangbo, Tambon Khlongdan, forty kilometers away from Bangkok. People who went to see the site decided it was best to buy the land even though there were many repairs needed on the building.

After the purchasing process Ajarn Yothin was appointed as the pastor of the church, giving him the full responsibility to repair the building and to develop the church. He tried his best to have a good relationship with the townspeople. Except for the children, however, there were not many people who wanted to believe in the gospel. The only people who came to the church were some town children who came to the front yard of the church to play. However, an old woman who lived near the church had been listening to Somchai's radio broadcast. Also, another lady who worked in the town had

listened to the radio broadcast and visited the church.

In 1998, seven churches that the author had cultivated gathered at the Klongdan church site to hold the first church camp. With the motto "Move forward towards vision, defeat all the obstacles, advance the church growth," eighty people attended the camp. The speakers were Somchai the radio DJ and pastor Amphurn Muanphet who was the broadcaster.

Even though the land and the building were adequate enough for the camp to be held, Bangna Life Church in Bangkok could not move to the new site because the new site was 40 km away from Bangkok. With the assistance of a church in Korea, this author was able to pay for the land and build a two story wooden building by the end of 1999. On February 5, 2000 the consecration service was held. Then, with the new building, the church camp for 2000 was conducted with the motto of "2000 the Revival in Life."

In 2002, a new preacher, Ajan Songwit Mongkonwong, was nominated to be in charge of the Klongdan Church. When pastor Songwit attended the Bangkok Bible College, he had worked at the radio broadcasting station. Due to his experiences at the radio broadcasting station, people assumed that he would be able to follow-up and care for the listeners.

On November 26, 2002, the first Sunday service was formally held. The total congregation that day was only 16 with two adults and the preachers Songwit and Banjob kraihaan. The Bangna Life Church and the Chonburi Peniel Church held a joint prayer meeting to pray for the evangelism at the Klongdan Church, the spiritual lives of the congregation, and for the fellowship of the new comers.

In 2002, pastor Songwit got married and another worker, his wife, was added to

the Klongdan Church. In 2003, through Mr. and Mrs. Songwit's hard work in evangelizing and building good relationships with the townspeople, Wanna Phoam was saved. Also, a seminary student at BBC named Visutchon came to serve, and Narin Sichauna and his wife Latawan Sichauna who had dedicated themselves to go to the seminary were added to the church, growing the congregation to seven adults.

In 2005, with the land that was purchased for the broadcasting ministry, the Klongdan Church established the Community Radio Broadcasting Station and is currently using it as a tool to witness to the natives around them. As of now the broadcasting station is still at its developmental stage, but because of the daily influence it can have on the people in the community, the broadcasting station has the potential of becoming the center of the community and the rapid growth of the congregation. The church is still at its beginning stages, but with the help of the broadcasting station, we have great hope that it will develop into a prosperous church.

4) Bangchalong Church

When Bangna Life Church found out that some members of their congregation came all the way from Bangchalong, about twenty kilometers away, the church came up with a plan to establish a church in the Bangchalong area. A building was rented and to evangelize to the youth in the area, the church held a music ministry. One of the youths who attended the ministry was a girl by the name of Pui. She became a believer and was baptized in the church. Upon graduation of high school, Pui was asked to work in the broadcasting studio, answering phone calls and mails written to the studio.

Bangna Life Church put together a group of bible school graduates and sent them to Bangchalong Church to help them with their ministry. The team went out to evangelize in the houses and found that people were starting to listen to the Radio for Life production which lead five listeners to the church.

These listeners had come to meet Ajan Somchai at the Bang Chalong Evangelical Center. Ms. Pui invited listeners to come and met with Ajan Somchai at Bang Chalong Evangelical Center. The leaders and members of the church warmly welcome the visitors. The leaders and members continue to take care, call, visit, encourage, and pray for their salvation which made a lasting impression. The visitors would always say that this is a place of warmth, happiness, and family.

There are a total of eleven new believers, and nine people got baptized. There are six new Christians that transferred from other churches to continue their spiritual growth with them. There are about forty Christians at the church. They have about thirty worshipers now; some Sundays they have at least twenty, and others thirty or more. This is the grace of God

5) Evangelical Christian Mission Church of Bangkok

This church was established on June 27th, 2004 with the vision statement “To teach the word of Christ and make disciples of all nations”. The people in this church help each other to lead out the church because there is no full time pastor yet. The people in the church work with their different spiritual gifts to build up the church.

The church which radio listeners seek for

The founder of this church, Amorn's wife Phen Prapa is on staff of Radio For Life. She receives phone calls and letters from radio listeners and introduces them to the telecommunication Bible study. She also encourages them to believe in Christ Jesus and counsels and prays with the people who are going through confusions and troubles. These radio listeners who are interested in God's word visit the church on Sundays. Although they are not consistent with their attendance, many of them visit the church. Generally it takes a huge amount of courage for the Thai people to visit the church but knowing Phen makes it whole lot easier for them to do so.

Sometimes there are people who do not make a second visit. When this is the case, Phen and other people in the church personally visit their houses. Results follow with many blessings of encouragement and advantages for both non-believers and believers. Anyhow, such opportunities to share the intimate relationship between the church and the radio listeners are the proven fact to help in evangelism. Through careful observations of the Thai radio listeners, we realize how much these people are seeking to know God. But they do not have the opportunity to go to church because the church is too far away and it is difficult to attend, or they do not take a day-off on Sundays so their work is their priority rather than attending Sunday service.

Anyhow, God is blessing the church through the radio broadcast. Phen is introducing different local churches to many of the people and taking good care of the visitors who reach out for help. As her church grows up in size, they are also growing spiritually in God's grace.

The church working in Missions

This church sends and supports missionaries at the same time. Ajarn Phanu Tapaphupha was sent as a missionary to Macao. They know the importance of missions and believe that missions is the heart of God, and therefore use 40 % of their tithe to support the missionaries. As Jesus stated in Matthew 28:19-20," Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age." Church ECMC is definitely not a financially sufficient church but takes mission as a sense of duty and is fully equal to the task.

CHAPTER FIVE

CONCLUSION

What is the mistake the author made?

- 1) The relationship with the pastor was not good.

When the author planted the church, the native pastor had to think of a name for the new church. The author thought of a name for the new church, but Somchai, a radio broadcaster, did not agree with the name. Somchai felt that the name did not have a good meaning according to Thai language. The author actually found the name in the Bible but it had the potential to be misunderstood by the Thai people. So the author came back to talk with the pastor, and he felt that it was not convenient that the name should be changed. At last, the pastor resigned from the church. Later, many pastors came to the church, but most of them could not understand the interrelationship between the church and broadcasting.

- 2) The problem of buying the time

At the beginning, we started to broadcast by FM waves but two years later it was stopped because when the new year came, we did not make a new contract with the station. At that time, FEBC and the author did not pay attention to the

contract. The station sold the time to another commercial group so we had to wait another three months until we could buy time from another station. Once the program quit, it was very difficult to secure the listeners.

What lessons did the author learn so that others would consider learning from his experiences and use radio broadcasting to assist with church planting and church growth to avoid the mistakes and learn from the author's lessons?

1) Here the author would like to introduce the advantages of using the electronic media:

a. Transistor radios are plentiful.

They are small, cheap, and within the reach of the most backward peoples.

Today, they can be found in the most remote parts of the earth. Taxi drivers in the cities, peasants in the paddy fields, workers in the factories, women in their homes, and children in the schools all have transistor radios and listen to them most of the day.

b. Illiteracy is no problem.

The illiteracy rate continues to be high in the developing countries, especially in the rural areas. These people are beyond the reach of Christian literature, but they are not beyond the reach of Christian radio.

It is because they are illiterate that they make full use of the radio. It is one of the first things they buy when they get enough money together.

c. Radio is a cheap and effective medium for gospel preaching.

The larger, more powerful stations cost a great deal to install, but once the

initial expenses are paid the programming is fairly reasonable. Then one compares the number of people reached every day by a single gospel program and the number contacted by a missionary, it can easily be seen that radio is an economical way to evangelize the world. The world's population, now at six billion, will never be completely reached by the missionaries. If they are reached at all, it will be by means of radio.

- d. There are no "closed" countries.

There are today an increasing number of countries closed to Christian missionaries. But there is no way to keep the people in these countries from hearing the gospel by means of radio. The air waves carry the gospel message across the boundaries, geographical and ideological, into countries closed by government action. Letters received from these countries indicate that the Word of God is being heard by millions of people otherwise cut off from all contact with the Christian gospel.

- e. Radio programs carry no stigma

In many countries, Christianity is not exactly popular, but in some it labors under a definite stigma. The problem has political as well as religious overtones. To be a patriot in Thailand one must be a Buddhist. In India to be a loyal citizen one must be a Hindu. In every Muslim country it is necessary to be a Muslim. To be anything else is to be a traitor to one's country. In all of these countries, it takes a certain amount of courage even to attend a church service. Friends and neighbors immediately begin to ask questions. If it looks as if a person is showing a real interest in the

gospel he might be subjected to pressure or persecution. For these reasons, many people never darken a church door, it causes too much trouble. But these same people are not averse to listening to Christian programs on the radio. This can be done in the privacy of their own homes without exciting suspicion. This one fact makes Christian broadcasting extremely valuable. Church-planting missionaries find Christian radio an excellent ally in the propagation of the gospel.

f. The popularity of the radio

In much of the world radio is still new and the novelty has not yet worn off. It will be several decades before television takes over. In the meantime, missions and church groups are capitalizing on the popularity of this marvelous invention.

2) From the beginning, we must choose a pastor who can understand the role of the church, the congregation, and the broadcasting system. If we cannot find a proper pastor, we must wait to find the right one despite the amount of time that it takes.

3) Try to find a possible broadcasting system within the country.

In Thailand, we can buy the airtime from government radio broadcasting stations. And we can own community radio broadcasting stations. Some countries may allow community radio stations.

4) Building a recording studio that is useful, but not too expensive.

In the introduction paragraph, the author stated that radio broadcasting was the best tool for ministering to the Thai people. In addition, it has been said that spreading the gospel is needed for establishing the ultimate goal, which is church planting, and to spread the gospel which is a premise that has been set forth so that radio broadcasting is the most essential way to go.

In order to prove this fact, a radio station which has been broadcasting to spread the gospel can be taken into account. The fact that radio broadcasting was started by Marconi, and that it acted to save numerous lives during the Titanic, brought interest to the public. Furthermore, it has begun to draw closer to people through music, news, soap opera, and sports, and has begun to be loved and placed in places such as the kitchen, living room, factories, and the car. In such ways, radio has begun to relate deep into people's lives, and at this very time, the people who were passionate about spreading the gospel used radio broadcasting as a tool to spread the word.

The global Christian radio broadcasting stations include HCJB, FEBC, TWR, ELWA, Radio Voice of the Gospel, and the stations within Thailand includes FEBC, Radio of the CCT, Baptist Broadcasting Medium, Voice of Peace, The Way of Life, The Journey Into the Light, and Radio for Life.

Although it started out as an insignificant matter, throughout time it has had a great impact on people's lives compared to the ordinary stations and it has been broadcasted in various languages.

This tremendously helped in spreading the gospel, which had a great impact on planting and developing churches. The author began to get involved in this radio ministry

in Thailand. He discovered the vision and the possibilities of church planting through this ministry. The history of Christianity in Thailand has been long but the Thai church is weak and the broadcast mission has produced little fruit compared to its long history. But as the time of the Lord is near, it is clear that the Lord is opening the door in Thailand.

In the third chapter, the considerations of the needs for the Christian radio broadcast that co-relates with the evangelical works and the establishment of the church were discussed. How to establish the broadcasts and how to effectively evangelize to the people with different religious and cultural backgrounds were also considered.

The basic knowledge that is needed for broadcasting is the understanding of sound and spectrum, the differences between the AM waves and FM waves, installation of the transmitter and antenna, tools that are needed for the studio, the construction of the studio, financial information, and the understanding of different laws for Christian radio broadcasting.

Also, considerations must be taken into account that involve the constitutional law in Thailand, that involves Christian radio broadcasting, its present situation, and how to lead out the broadcast in the future. This is to actively establish the town's community radio broadcast and put it to practical use. Currently, the only commercial broadcast that is legal in radio broadcasting is the community radio.

Next, the question that involves which program will lead the listeners to be more interested in listening to the radio leads to the answer that the church needs to become a more mission oriented church. The ownership of the radio broadcast should belong to the local missions loving church so that the Gospel can be spread to the people in that area with the radio program being the best way to work as God's servants.

Also, the program that brings out the mass evangelical assembly campaign or the mass rallies programs are to be pre-evangelistic programs. Through the radio program, inviting the radio listeners to the special evangelical assembly is the role of evangelism. In conclusion, having the assembly that characterizes the lives of Christians and the acquaintance along with the community of the church is what the church can do the best.

In chapter four, there have been discussions of what church establishment is and why this is necessary. The conclusion of this discussion is that the church is the body of Christ and the establishment of the church becomes both the beginning and the end of the evangelism. Also, it has been discussed that the mission purpose of the radio broadcast is the importance of pre-evangelism and the establishment of the church.

Chapter four reveals that building the church is the command of Jesus and it is Him who has designed it. Obeying the word of God includes establishing churches. Therefore in Thailand, before the church is established, the message of salvation is spread through the broadcast and later, the church is built where there are large populations of radio listeners. And through the media it is announced, if there is a wish to meet the DJ, the church is the place to meet him/her.

This is to let the people know that there is an existence of a church so that they may attend it anytime. Through such ways, the churches of Bangna Life, Klungdan, Samphan Peniel, Bangchalong, and ECMC (Evangelical Christian Mission Church) has been established and are growing. Especially in Klungdan Church and Samphan Peniel Church, the Christian community radio station has been built with the active broadcast, and other churches are also preparing to build radio stations to broadcast for 24 hours and to build up the Christian community.

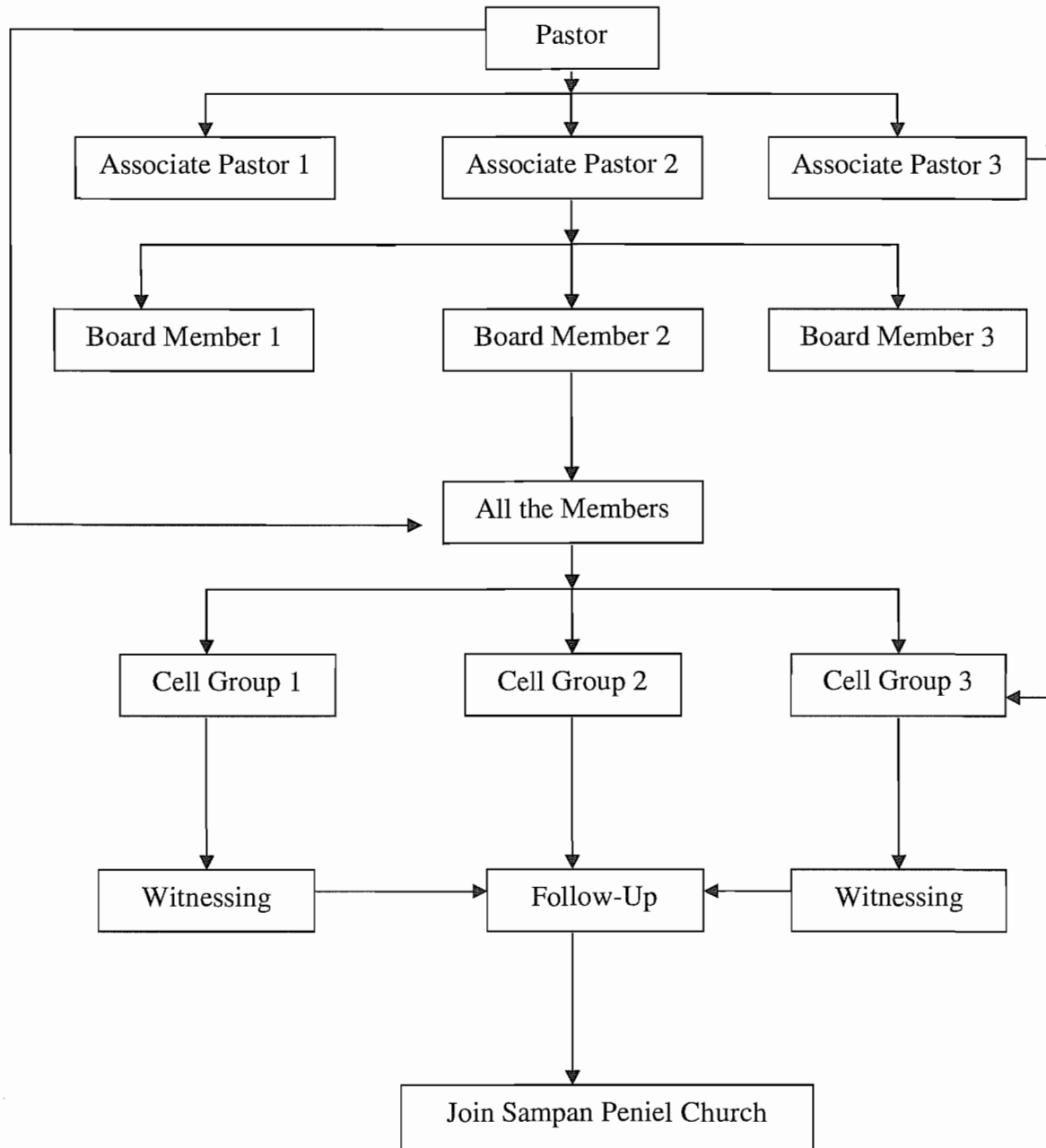
If many of the churches in Thailand and the missions communities would come together to build radio stations and churches, possibly in a short period of time Thailand will know the gospel of Jesus Christ and not only Thailand but the neighboring countries such as Laos, Cambodia, Myanmar, and Malaysia as well.

The Samphan Peniel church has been stated as one of the examples that left the management of the station to the church members and they have been working with the thrill and excitement as they are growing individually and influencing the town's people in a positive way. To build the Christian community, radio is evidently a great part of it.

Currently, all the media broadcast radio frequencies must be distributed with the change of the constitutional law as the citizens become the master of the stations. If the whole country of Thailand builds many of the town community broadcasting stations, it is possible to have the stations named as "Christian broadcasts" as the government distributes the radio frequencies. There are 76 states in Thailand and the campaign to have at least one Christian broadcast station in each of the states will be in progress. As in financial needs, to build one community radio broadcasting station is \$10,000. If the church and the radio broadcasting station are built and operated at the same time, this will be the first in the history of Thailand.

APPENDIX

The Structure of Sampan Peniel Church



Activities within Sampan Peniel Church

Sunday: 9.30 a.m. – 10.30 a.m. Sunday School

1. Children's group
2. New believers and unbelievers
3. Youth group
4. Member's group

10.30 a.m.- Noon Church service

1.00 p.m. – 2.20 p.m. Divided into different groups for activities

Monday: a day of rest for the full-time workers

Tuesday – Thursday: visitation of each group member

Thursday: 7.00 p.m. – 8.00 p.m. a time of worship

Friday: preparation for the worship and teaching

Saturday: 9.00 a.m. – 11 a.m. Teaching children

2.00 p.m. – 4.00 p.m. Leadership meeting

7.00 p.m. – 8.30 p.m. Worship in members' houses

(Note: There is a worship/prayer time early in the morning everyday)



Christian Radio for Neighbor

The Christian community “radio” FM.101.85

“The wave of endless happiness”

It is located at Sampan Peniel Church 841/5 Moo 9 Tambon Klongnew A. Banbung Chonburi 20220.

How did this radio start?

It started from the idea of the author using the radio as a device in order to spread the gospel. This is because it is sometimes difficult to get the gospel to a certain group, therefore they have to come up with an effective method and that is through the radio.

What is the structure of the Christian Radio for Neighbor?

(1.) Equipment

- A location or room about 3-4 meters
- Reception pole no more than 30 meters from the group
- Radiation of sound no more than 15 kilometers
- No more than 30 watts of sending power (FM)
- CD player
- Tape recorder
- Speakers
- Air Conditioner/Fan
- Different CDs

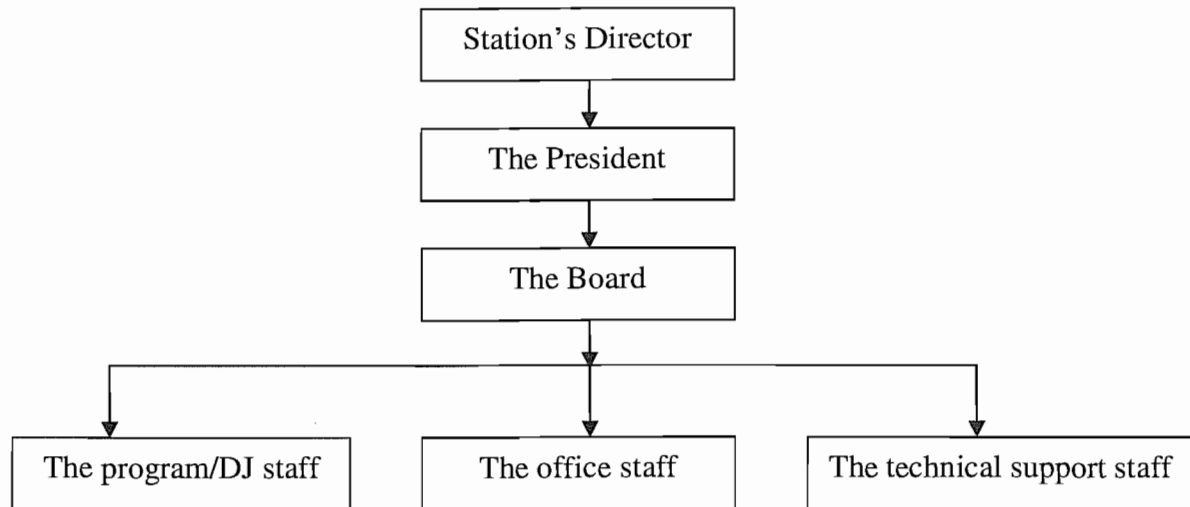
(2.) Management

In their system, there is a board that is officially responsible for the management, but the direct control falls mainly to the station’s director.

CRN

Christian Radio for Neighbor

Table 7 :The System of CRN :



(3.) Overall budget

- Building the place	\$ 1,200
- Electrical installation	\$ 200
- Air Conditioning/Fan installation	\$ 520
- Flooring/wall work	\$ 450
- Radio equipment installation	\$ 6,750
 Total budget for everything	 \$ 9,100



Christian Radio for Neighbor

Program schedules:

Two schedules

1. Schedule from Monday- Friday
2. Schedule for Saturday only

Program schedules 1

Monday- Friday						
Time	Program	Day	Type	Character	Producer	DJ
05.00-07.00	Morning Talk Show	M-F	Biblical	Live	Peniel Church	Ajan Yothin
07.30-08.00	News	M-F	News	Live	Peniel Church	Station
08.00-09.00	Hope and Encouragement	M-F	Entertainment	Recorded	Peniel Church	Santad
09.00-10.00	A Time of Happiness	M-F	Entertaining knowledge	Live	Peniel Church	Ajan Kalaya
10.00-12.00	Spicy Happiness	M-F	Entertainment and knowledge	Live	Peniel Church	Ajan Niwat
12.00-13.00	For a New Life	M-F	Thought and entertainment	Recorded	Peniel Church	Ajan Somchai
13.00-14.00	Songs	M-F	Entertainment	Live	Peniel Church	Samai
14.00-16.00	Local Knowledge	M-F	Knowledge	Live	Community	Community
16.00-18.00	Friend to Friend	M-F	Encouragement	Live	Peniel Church	Ajan Visutchon
18.00-19.00	Northeastern Community	M-F	Entertainment	Live	Community	Chamnan.
19.00-20.00	Life and Music	M-F	Entertainment	Live	Community	Saichon, Sawan
20.00-20.30	Encouragement for Life	M-F	Encouragement	Recorded	Peniel Church	Ajan Somchai
20.30 the station closes						



Christian Radio for Neighbor

Program schedules 2

Saturday						
Time	Program	Day	Type	Character	Producer	DJ
5:00-7:00	Morning Talk Show	Sat.	Biblical	Live	Peniel Church	Ajan Yothin
7:30-7:30	News	Sat.	News	Live	News Network	Church
7:30-8:00	Songs	Sat.	Entertainment	Live	Station	Church
8:00-9:00	The Prime Minister Meets the People	Sat.	News	Live	News Network	Church
9:00-11:00	Thai Folk Music	Sat.	Entertainment	Live	Community	Anok
11:00-12:00	Good Song, Great Meaning	Sat.	Entertainment	Live	Youth Group	Sudarat, Athitiya
12:00-13:00	Hope and Encouragement	Sat.	Encouragement	Tape	Peniel Church	Station
13:00-14:30	Variety Health Entertainment	Sat.	Knowledge and Entertainment	Live	Ministry of Health	Dr. Wat
14:30-16:00		Sat.	Entertainment	Live	Community	Abung
16:00-17:00	Household Knowledge	Sat.	Knowledge	Tape	Ladies	Yaowalak
17:00-18:00	Song	Sat.	Entertainment	Live	Station	Station
18:00-19:00		Sat.	Entertainment	Live	Community	Som
19:00-20:30	Songs	Sat.	Entertainment	Live	Station	Station
20:30-23:00	Life Answers	Sat.	Encouragement	Live	Peniel Church	Ajan Yothin, Niwat, Visutchon
23.00 the station closes						



Christian Radio for Neighbor

Problems faced at work:

1. Lacking in staff

There is not enough people on staff to take on the responsibility of following up on those who are interested and listeners who like us to visit their residence.

2. Not enough funds in:

- Follow-up and visit those who are interested
- Different activities on the radio such as prizes for participation

3. Lacking in experiences in this field of work

4. Lacking equipments:

- Not enough budgets for buying CD, DVD, and MP3
- Computers

Benefits from the community

1. There are more people who know about Jesus and there is less resistance towards the gospel.
2. The station is well-accepted in the community and governmental departments.

Benefits the church will receive

1. Listeners are coming to know Jesus Christ

2. Listeners are interested and want to know more about Jesus Christ
3. Listeners come and worship with the church
4. Most importantly, it helps to bring lost Christians back to the Lord
5. Gets the members involved in serving the Lord

Monthly Budget:

In the management system of Christian Radio for Neighbor, they receive support from missionaries for the electric bill. They have not received support from sponsors because they have not opened up for sponsorship; therefore they only get their support from the missionary. Sampan Peniel Church has taken the responsibility of the station, but in the future they are definitely planning to open up a sponsorship program so that the station will not be a financial burden to the church. Therefore, the monthly income is twenty-five dollars while the electrical bill is forty dollars.

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