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An Approach to Seventh-day Adventist Radio Evangelism in Ghana

Ebenezer Obodai Sackey
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An approach to Seventh-day Adventist radio evangelism in Ghana

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Andrews University, 1990

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Andrews University

Seventh-day Adventist Theological Seminary

AN APPROACH TO SEVENTH-DAY ADVENTIST

RADIO EVANGELISM IN GHANA

A Project Report

Presented in Partial Fulfillment

of the Requirements for the Degree

Doctor of Ministry

by

Ebenezer Obodai Sackey

August 1990

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APPROVAL BY THE COMMITTEE:

Benjamin D. Schoun, Adviser   Dean, SDA Theological Seminary

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Date approved

ABSTRACT

AN APPROACH TO SEVENTH-DAY ADVENTIST

RADIO EVANGELISM IN GHANA

by

Ebenezer Obodai Sackey

Adviser: Benjamin D. Schoun

Abstract of Graduate Student

Research Project

Andrews University

Seventh-day Adventist Theological Seminary

Title: AN APPROACH TO SEVENTH-DAY ADVENTIST
         RADIO EVANGELISM IN GHANA

Name of researcher: Ebenezer Obodai Sackey

Name and degree of faculty adviser: Benjamin D. Schoun,
                                     D.Min.

Date completed: August 1990

Since Ghana gained independence from colonial rule, religious broadcasting has undergone self- and governmental censorship. Post-independence governments have either clamped down on the activities of church organizations by disagreeing with them or have intimidated them in numerous ways to tone down some aspects of their activities that the government considers unacceptable. In recent times, both individual Ghanaians and government functionaries, especially, have looked at the Christian church with suspicion and skepticism.

Many of them consider the Christian message, at

1

least in the way it is presented, out of touch with, and irrelevant to the everyday needs and realities of the Ghanaian society. This criticism is justified in part in the Adventist attempt at radio evangelism in Ghana. For example, in the 1960s, the Seventh-day Adventist (SDA) church began airing the American Voice of Prophecy radio broadcast in Ghana. This broadcast was used verbatim, just as it was first broadcast on American radio. Many of the examples and the illustrations used in the broadcast were alien to the Ghanaian public. The messages were good, but the illustrations were so irrelevant and foreign that they obviously colored the understanding of the message.

This project develops an approach to a Seventh-day Adventist radio evangelism in Ghana. It does this first, by developing a theological perspective as explained in Paul's philosophy of Christian service: "by all means to save some" (1 Cor 9:22). Secondly, by using the great gospel commission of Jesus Christ in Matt 29:16-20, which forms the basis for all Christian communication and witness. Relating the biblical concept and the contemporary situation points to a religious radio ministry that is both cross-cultural and cross-religious. The message will be shaped to reach directly to the hearts of all human beings irrespective of their religious affiliation.

In addition, the study suggests that evangelism must be done by means of innovative holistic ways of

presenting the gospel message, in a participatory and practical format. These practical approaches respond to the revolutionary, ideological situation in Ghanaian society, and reflect felt needs and problems that will assist the government in its economic and moral revolution.

Reviewing current methodologies in radio programming, the project develops program scripts for pilot programs under four selected formats: the teaching-preaching, talk show/commentary, radio spot, and the religious news and commentary. These program scripts are aimed at presenting the gospel through teaching, and discussion, to show the government and people of Ghana that the Christian church is committed to addressing social issues to bring about change.

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To my church for providing such sound and wholesome teaching to be given to the world.

To my dear wife Alice, a partner in my ministry, for her all-out support, and our children Samuel and Regina, for the inspiration they brought to me.

CHAPTER I

INTRODUCTION

Statement of the Problem

Since Ghana gained independence from colonial rule,
religious broadcasting has undergone self- and governmental
censorship. Post-independence governments have either
clamped down on the activities of church organizations by
disagreeing with them or have intimidated them in numerous
ways to tone down some aspects of their activities that the
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the Adventist attempt at radio evangelism in Ghana. For
example, in the 1960s the Seventh-day Adventist (SDA)
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as it was first broadcast on American radio. Many of the
examples and illustrations used in the broadcast were alien

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to the Ghanaian public. The messages were good, but the illustrations were so irrelevant and foreign that they obviously colored the understanding of the message.

The SDA message has not gained the exposure it deserves in Ghana, especially in the rural areas, because evangelism is conducted mostly in tents and under sheds by few workers. But the most easily accessible and least expensive means of mass communication is the government-owned radio network. Despite the censorship, there is a full-fledged division for religious broadcasting. This media option has not been exploited by the church for the spreading of its message.

Neither the SDA Church nor the other Christian denominations in Ghana have attempted to overcome the censorship of their broadcasts, nor to find a lasting solution to the slow pace at which their evangelism gets to the grassroots of the population. This study suggests the following:

1. It is imperative for the Christian broadcaster to have a larger audience and develop a plan to reach the target audience.

2. The religious broadcaster should not follow Sabbath-service formats only but produce contemporary programs to entertain, educate and to awaken the viewer's spiritual appetite all at the same time. In other words, the broadcast must be relevant to the needs of the audience.

3. Religious radio evangelism must be as cross-cultural
    and cross-religious as possible. These two goals would
    demand that much effort would be invested in shaping
    the message directly to meet the needs of people in the
    society irrespective of their cultural upbringing or
    their religious affiliation.

4. Radio evangelism must be given specific, practical
    settings. Innovative ways of presenting the gospel
    message must be sought in which the participation of
    the audience is actively encouraged.

5. The formats should be modifications of the existing
    formats of religious radio broadcast so as to reach a
    greater segment of the population.

The foregoing is a synthesis of my observation of the
problem which has developed or grown over the past twenty-
four years of my gospel ministry as a conference evangelist
and an administrator. Consequently, this paper attempts to
develop new plans and formats for SDA (Christian) radio
ministry in Ghana, and to suggest formats of radio broad-
casting that might be accepted by both the government and
the people.

Justification of the Project

As stated above, we should be aware that in order
for the message of the church to gain the wider exposure
that is needed, it must depend upon communication resources
in addition to the traditional public tent meetings.

Presently, there seems to be an appreciable growth in church membership in Ghana. This phenomenal growth, however, could be wrongly interpreted by those not aware of the demographic spread of church membership in Ghana. The growth is limited largely to urban areas. The rural areas in Ghana have had very little or no exposure to Adventism. This situation must change and change quickly.

Arguably the best justification for the project is that for many years religious broadcasting in Ghana, including SDA broadcast, has been criticized by post-independence governments as contributing little or nothing to national up-building. Broadcasts have not dealt with issues that were relevant to the problems facing modern Ghanaians. Various governments have openly censored or caused the religious groups to self-censor their programs.

The West African Union of Seventh-day Adventists, recognizing the potential of radio ministry in the church's evangelistic outreach, erected a building as a future SDA studio. Thus, the present need of the church in Ghana is to study the best ways of using radio in its evangelistic effort. There is, therefore, no question that the notion of radio evangelism could hold the key to the spreading of the Adventist message in the country as a whole.

This study does not attempt to be exhaustive. Nevertheless, if the situation could be set up, as this project hopes to do, where, through radio broadcasting, God's people in both the rural and urban communities in

Ghana could be exposed to the saving message of the
Christian gospel, holistically, then the church would be
doing what the prophet Ezekiel indicated as God's
expectation of his messengers (Ezek 33:8)--the
responsibility of exposing everybody to the truth.

Limitations

Obviously, as soon as a part of this project has
been written, it to some degree becomes obsolete. In order
to be completely accurate, such an account would have to be
revised almost constantly in the light of new plans and
developments. The study, therefore, is limited in some
respects. The project deals with formats for religious
radio broadcasting from a cross-cultural and cross-
religious perspective and aims at easing the tension
between the government and the Christian church by
stressing issues that are of mutual concern to both state
and church.

Second, this paper is limited to the formats of
some established religious radio broadcasting in the U.S.
and a few Third World countries. In each case, adaptation
is made to suit the Ghanaian setting.

Third, this paper is limited to special approaches
to evangelism in a revolutionary society and the church's
response to revolutionary ideologies through the radio
evangelism.

Organization of the Project

The project is divided into five chapters. Chapter 1 deals with the purpose (problem), justification, and limitation of the project, namely, the development of a plan for Seventh-day Adventist Radio Ministry which satisfies both the SDA church and the government.

Chapter 2 discusses the special approaches to evangelism from a theological perspective, with particular reference to radio evangelism in a revolutionary society. An attempt is also made to discuss the church's social responsibility and the church's concept of holistic evangelism as a resolution to conflicts in the society. Furthermore, chapter 2 deals with the problem of revolutionary governments and the Christian message, with emphasis on cross-cultural and cross-religious evangelism, to determine how religious broadcasting can be formatted to avoid tensions between the government and the church. The chapter ends with some biblical examples.

Chapter 3 discusses the history and trends of radio broadcasting in Ghana, with particular emphasis on religious broadcasting showing the changes the institution has undergone from one government to another. Chapter 3 also delves into the involvement of the SDA church in religious broadcasting in Ghana.

Chapter 4 briefly considers the beginnings of radio broadcasting in America, paying attention to formatting trends in religious broadcasting in Adventist and non-

Adventist broadcasting. Further, the chapter investigates the formatting strategies used by the more successful religious radio broadcasters in an effort to adopt formats that lend themselves to the Ghanaian context.

Chapter 5, the final chapter of the project, is an analysis of four sample scripts explaining the rationale for using those particular formats and the objectives they were intended to achieve.

Ample evidence in the Bible suggests that in the beginning God communicated face-to-face with man. As a result of this face-to-face communication, an interlocking bond of relationship was maintained between God and mankind. When man sinned,[1] however, he lost that privilege of face-to-face communion with his creator,[2] a phenomenon the prophet Isaiah underscores when he states that "your iniquities have separated between you and your God, and your sins have hid His face from you."[3]

However, since the fall of man, God has made His justice known to mankind through His creative love and the revelation of His Word. Through the power available in the death and resurrection of the Son, God imparts the resources for carrying out His will in the World. Jemison contends that a loving God has been seeking--through a

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[1]Gen 1-3.

[2]Exod 33:20; cf. Gen 3:8 and Exod 33:21-23.

[3]Isa 59:2.

variety of media--to bridge the communication gap brought about by sin. As the communication gap is bridged, redemptive social change results.[1] The following are some biblical examples of the many communication media employed by God to reach man:

1. Communication through nature. The Bible declares that God speaks to man's senses through the medium of nature. "The heavens declare the glory of God; and the firmament showeth forth His handiwork. Day unto day uttereth speech and night unto night showeth knowledge."[2]

A typical example of how God communicates through nature is the symbolism of the rainbow. After the flood, God used the medium of a rainbow to communicate to man His promise that never again would He destroy the earth with a flood. "I have set my rainbow in the cloud, and it shall be for a token of a covenant between Me and the earth."[3]

2. Communication through the sacrificial system. Through the sacrificial system, first exemplified in the offering by Abel, God demonstrated the extent to which He was willing to go to reclaim man from his lost condition. Speaking of the lamb offered by Abel, God intended to communicate the truth of the coming Lamb of God "which

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[1]T. Housel Jemison, A Prophet Among You (Mountain View, CA: Pacific Press Pub. Assn., 1955), 19.

[2]Psa 19:1-2. Cf. Rom 1:20 and Acts 14:17.

[3]Gen 9:13; cf. vss. 14-17.

takes away the sin of the world."[1] The Bible declares that "the Lord had respect unto Abel and his offering: But unto Cain and his offering He had no respect."[2] Here is a divine lesson: God's medium of communication--the sacrifice of the innocent lamb--is not to be taken lightly.

　　3.　Communication through the Sabbath. God instituted the Sabbath on the seventh day of the creation week. The Biblical record says of God, "I gave them my Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them."[3]

　　4.　Communication through the Urim and Thummim. Through the medium of the two precious stones, Urim and Thummim, in the breastplate of Israel's High Priest, God communicated His will to the children of Israel.[4]

　　5.　Communication through angels. Repeatedly, throughout the Bible, God uses angels to communicate His will to man. "Are they not all ministering spirits, sent forth to minister for those who shall be heirs of salvation?"[5]

　　6.　Communication through dreams. God has on many occasions has used this medium to reveal His will and to

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[1]John 1:29.

[2]Gen 4:4-5.

[3]Exod 20:12; 31:13.

[4]Num 27:21; Cf. I Sam 28:6.

[5]Heb 1:14; cf. Psa 34:7; Gen 19:15; Num 22:31-35.

make it known to some people at specific times. For
instance, God communicated in dreams to Joseph, Pharas,
Daniel, and Nebuchadnezzar.[1]

7. <u>Communication from God's Personal Appearance</u>.
The Bible record shows significant occasions when God
communicated to human beings directly from heaven.
Examples from the Old Testament include God appearing: on
Mount Sinai[2] to talk to the escaping children of Israel and
(b) in the company of Moses, Aaron, and Miriam.[3] In the
New Testament, the best example of communication from
heaven was the incident on the Damascus road involving the
persecuting Saul.[4]

8. <u>Communication through the Holy Spirit</u>. The
Bible makes it abundantly clear that God also communicates
through the agency of the Holy Spirit.[5]

9. <u>Communication through the prophets</u>. The will
of God has also been made known through the medium of
prophets. "Surely the Lord God will do nothing, but He
reveals His secret unto His servants the prophets."[6]
Again, the Holy Writ states: "If there be a prophet among

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[1]Gen 37; Gen 41; Gen 40; Dan 2:1-49; cf. Dan 4:5-27.

[2]Exod 19:9, 19.

[3]Num 12:5-8.

[4]Acts 9:3-8.

[5]Matt 10:19-20.

[6]Amos 3:7.

you, I the Lord will make Myself known unto him in visions, and will speak unto him in a dream."[1]

10. Communication through the Holy Scriptures. History shows that God communicates His will to man through the 'inspired word' of the Old and the New Testaments. "All Scripture is given by the inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness."[2]

11. Communication through Jesus Christ. God's main communication medium which cuts across cultures and religions is the life and death of Jesus Christ. The strained communication between man and God, which is a consequence of sin, was repaired by the incarnation of Christ. Thus, "God, in the past spoke to our forefathers through the prophets at many times, and in various ways, but in these last days he has spoken to us by His son."[3]

12. Communication through preaching. In classic form, the Apostle Paul poses the question for us today: "Everyone who calls on the name of the Lord will be saved." He writes:

> How, then can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear

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[1]Num 12:6.

[2]2 Tim 3:16.

[3]Heb 1:1-2; cf. John 1:1-3, 14.

without someone preaching to them? And how can they preach unless they are sent?[1]

Taking Paul's key verbs in reverse order, evangelism is a process by which Christians are sent, that they may preach; they communicate the gospel through preaching that men may hear and understand, respond, believe, call on the name of Christ, that is, confess and follow Christ as Lord. Radio is simply an instrument to convey preaching to people.

Indeed, the study of the references alluded to so far indicates that "God is multimedia" in His communicative approach to man. In many ways God has tried to identify Himself with His children.[2] Hence, after trying many different approaches of communication throughout the centuries, "God chose His son as the ultimate medium of communication."[3]

As Stephen Mott puts it, "Evangelism is the communication of the Gospel in a way that demands a decision from the hearer."[4] The content is the Good News of the coming into history of God's Reign, centered on the death and resurrection of Jesus Christ, the Son of God. Thus,

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[1]Rom 10:14.

[2]Gen 1:27.

[3]Philip Butler, "Evangelism and the Media: A Theological Basis for Action," in Let the Earth Hear His Voice, ed. J. D. Douglas (Minneapolis: World Wide Publications, 1974), 527.

[4]Steven Charles Mott, Biblical Ethics and Social Change (New York: Oxford University Press, 1982), 109.

the hope of His communication is that the hearers will be converted--that they will give allegiance to God by accepting for themselves Christ's atoning work. The message is well summed up in Julius Schniewind's rendering of Matt 4:17: "Turn to God for He has turned to you."[1]

Hendrik Kraemer contends that

> The true and deepest sense of this manword Divine urge permeating the Biblical record of God's peculiar character finds expression in the name Immanuel, 'God with us,' given to Jesus Christ the Word make flesh."[2]

Thus, "Christ took humanity that He might reach humanity."[3] It seems obvious that God chooses the medium and the format of communication that suits His purpose in any given situation in any given society. This is also the conclusion reached in this paper. Which format is best depends on the nature of the society at a particular time, the circumstances, and the audience one is trying to reach. A strategy like this is in line with the approach outlined in Heb 1:1-2, where God determines the communication medium to use in bringing about societal change.

> In the Past, God spoke to our forefathers through the prophets at many times and in various ways, but in these last days, he has spoken to us by His Son, whom he has appointed heir of all things. (Heb 1:1-2)

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[1]Julius Schniewind, "The Biblical Doctrine of Conversion," Scottish Journal of Theology 5 (1952):271.

[2]Hendrik Kraemer, The Communication of the Christian Faith (Philadelphia: Westminster Press, 1956), 15.

[3]Ellen G. White, Acts of the Apostles (Mountain View, CA: Pacific Pub. Assn., 1911), 134.

As the text indicates, in the supreme sense, evangelism is personified in Jesus Christ. The fact that God is not restricted to any one format of communication with human beings is put across forcefully.

Eugene A. Nide captures this essence precisely and eloquently:

> . . . all Divine communication is essentially incarnational for it comes not only in words, but in life. Even if a truth is given only in words, it has no real validity until it has been translated into life. Only then does the word of life become life to the receptor. The words are in a sense nothing in and of themselves. Even as wisdom is emptiness unless lived out in behavior, so the Word is void unless related to experience. In the incarnation of God in Jesus Christ, the Word (the expression and relation of wisdom of God) became flesh. This fundamental principle has been followed throughout the history of the church, for God has constantly chosen to use not only words but human beings as well to witness to His grace; not only the message but the messenger: not only the Bible, but the church.[1]

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[1]Eugene A. Nida, *Message and Mission: The Communication of the Christian Faith* (New York: Harper & Row, 1960), 221.

CHAPTER II

SPECIAL APPROACHES TO EVANGELISM:

A THEOLOGICAL PERSPECTIVE

Radio as a Form of Evangelism

A theological perspective about radio evangelism is very necessary to serve as the spring-board for this project since a fairly large portion of the paper deals with the various aspects of religious radio broadcasting. First of all, radio evangelism hinges on the fact that God, through Jesus Christ, commissioned His disciples to evangelize and to bring human beings into a right relationship with their creator (Matt 28:19-20).

Before undertaking any work for God, the prospective "laborer" needs to ask, "Lord, what wilt thou have me to do, and how wilt Thou have me to do it?"

Ellen G. White contends that "God's workers must use God's methods, else we shall be choosing our own version of duty and shall be exactly the opposite of that which our heavenly Father has appointed us to do."[1]

For this reason, God has equipped His church with

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[1]E. G. White, _Medical Missionary_ (Mountain View, CA: Pacific Press Pub. Assn., 1963), 255-256.

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various gifts to do His work,[1] illustrating His desire for a coordinated, multifaceted strategy for ministry and evangelism.

The Bible and Media Evangelism

Eugene A. Nida has said that the basic theological justification of communicative procedures must rest ultimately on what God has revealed about His own communication with man.[2]

The great commission of Mark 28:16-20 forms the basis for all Christian communication and witness. Thus the Christian communicator is called to (1) make disciples, (2) baptize them, and (3) teach them. The ultimate aim of this process of evangelism is to bring people into right relationship, both to the word of God and to the Creator Himself.[3] To the Lord's example, then, the Christian communicator must give "the lessons for humanity in the language of humanity,"[4] using the media of the world to express the Good News of salvation in Jesus Christ. "Without compromising the truth of the Gospel, he must see

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[1]See Eph 4 and 1 Cor 12.

[2]Nida, 221.

[3]Ernest C. Reisinger, Today's Evangelism (Phillipsbury: Craig Press, 1982), 9.

[4]Ellen G. White, The Story of the Prophets and Kings (Mountain View, CA: Pacific Press Pub. Assn., 1943), 700.

to it that the Word becomes flesh in our time."[1]

The use of radio as a gospel medium raises some questions with respect to the gospel. But as Clarence W. Jones said, "While the message we have to give is sacred, and needs no change, the methods we use to propagate it are not necessarily sacred and should be changed to meet the advanced opportunities afforded by each succeeding generation."[2]

The Apostle Paul explained his philosophy of Christian service as: "by all means to save some" (1 Cor 9:22). He defended his methods with the sweeping justification "that I might gain the more" (1 Cor 9:19). If "faith comes by hearing, and hearing by the word of God" (Rom 10:17), then radio easily, quickly, and economically provides a vastly increased opportunity for multitudes in the villages, towns, and cities to hear the life-saving message of salvation. For radio is simply an agency or a method of communication of a message--with music, words, sounds, drama, and story.

In conclusion, there are four outstanding virtues that are believed to exist in radio as applied to the demands of the missionary field:

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[1]E. G. Homrighausen, "Evangelism: Ministry of the Church," in Evangelism and Pastoral Psychology, ed. Simon Doniger (Great Neck, NY: Pastoral Psychology Press, n.d.), 22.

[2]Clarence W. Jones, Radio: The New Missionary, (Chicago: Moody Press, 1949), 94.

1.   Radio helps meet the urgency of world-evangelism.   It is urgent; God's time table must be kept (Matt 24:14).   It is urgent because of chaotic world conditions today (John 9:4); because God's program seems, from the human standpoint, to await the completion of the missionary task (2 Pet 3); and because the call to "Go" has been sounded out to disciples so long, and few have responded (Isa 6:8); and because failure to preach the gospel means eternal death of souls (Ezek 3:17-20).

2.   Radio gives tremendous coverage.   Christ has given the church the task of covering the territory of the world (Matt 13:38).

3.   Radio allows constant repetition of the gospel.

4.   Radio has the decidedly advantageous characteristic of being able to penetrate nearly all barriers.   This means that people of every class and in every village are reached with the gospel so that the ministry of the Word is given its largest dissemination in the community and nation rather than being restricted to the smaller sphere of a single congregation or compound.

Cross-cultural Evangelism

Admittedly, evangelists, missionaries, pastors, and even lay persons experience tension and strong conflict when they attempt to work with people who come from different cultural and social backgrounds.   In the case of radio evangelism, the speaker expects that his message will

be understood by his audience—a whole nation, or the entire world with a multiplicity of cultures and dialectical differences.

Ghana is no exception, for the country has many tribes and languages. This, of course, brings about the problem of cross-cultural identification in the evangelistic ministry. I use the term 'identification' here to sum up the basic problems with which ancient prophets, philosophers, and teachers of communication wrestled. The prophet's appeal was that men should know God. The philosophers said, in their entreaty of Thales, know yourself. And the teachers of communication say, know your audience.[1] From these perspectives, the threefold challenge becomes one of identification with God, identification with self, and identification with one's audience. Sherwood Lingenfelter contends that "the vehicle employed to explore this issue is a model of basic values that points to personal and cross-cultural roots of tension in interpersonal relationships which assist individuals in mastering such tensions."[2]

Meanwhile, evangelism faces this threefold challenge. For some people, the evangelistic venture

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[1]David J. Hesselgrave, Communicating Christ Cross-Culturally (Grand Rapids: Zondervan Publishing House, 1978), 90.

[2]Sherwood G. Lingenfelter and M. K. Mayers, Ministering Cross Culturally (Grand Rapids: Baker Book House Company, 1986), 11.

itself has represented a 'quest for God'. But many
Christian evangelists who have come to Ghana--and all
Africa for that matter have been persuaded that they know
God better than those they have gone to witness to. They
have engaged in a search for men and women whom they
believe to be lost and without Christ. In this sense,
their mission has been audience or respondent oriented.

Nevertheless, most of the evangelists of this
latter group paid less attention to Ghanaian cultural
differences, claiming that "people are people" wherever one
goes. Their emphasis has been on "getting the Word out"
and "sowing the seed," but not on "analyzing the cultural
soil" in their respective fields.[1]

The government of Ghana is very much aware of this
fact. It must be noted also that there are others who have
been more respondent and culturally oriented. Those in
this category have attempted to identify with their
hearers, the various tribes from region to region, and have
adopted their clothing, customs and lifestyle. They sought
for "points of contact" such as similar religious
teachings, by ministering to educational, health, and other
social needs. This kind of identification is commendable.
Lingenfelter contends that "cross-cultural ministry is to
be understood as any ministry in which one interacts with
people who have grown up learning values and lifestyle

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[1]Hesselgrave, 88.

patterns that are different from one's own." I would like

to look at these three basic types of identifications

briefly.

Evangelist's Identification with God

In his speech to the International Mission Council

and the World Council of churches in New Delhi, in 1961,

Dr. Ralph Muelder made the following observation:

> We have entered a new era in Christian missions. No
> longer will missionaries go around the world telling
> people that they must believe in God as we do or else
> they will go to hell. From now on our missionaries
> will put their arms around the Hindu, the Buddhist, the
> Muslim and others and say "Come, my friend, join me in
> a great search. You share with me that which you have
> learned about God. I will share with you that which I
> have learned about Him. And together we will go on a
> search for God.[1]

Just how seriously many have taken this approach is

illustrated by dialogues between Christians and non-

Christians.

But first of all, who is this God that we should

learn about and identify with? Trinity, which consists of

the Eternal Father, or personal Spiritual Being,

omnipotent, omnipresent, omniscient, infinite in wisdom and

love; the Lord Jesus Christ, the Son of the Eternal Father,

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[1]Hesselgrave, 88. Ralph Muelder's emphasis here is
that the evangelist should not go to the mission field
self-conceited. He must express a genuine interest in what
the people he hopes to convert to Christianity have to say
about God. It is only when we are willing to listen, even
to ideas we do not agree with, that we will be listened to,
when it is our time to speak. He is in no way compromising
his belief in Christianity, he is adopting a communication
stance that makes him more acceptable to his audience.

through whom salvation of the redeemed host will be accomplished; the Holy Spirit, the third person of the Godhead, the regenerating power in the work of redemption (Matt 28:19). "We are to cooperate with these three highest persons in heaven--the Father, Son, and the Holy Spirit, and these powers will work through us, making us workers together with God."[1] Consequently, every post-New Testament evangelist proceeds with the knowledge that he is not his own man; the message is not his own message; and he is not his own mission. Biblical references that give the evangelist this mandate are "Who am I to stand in God's way?"[2] or "We are ambassadors for Christ."[3] Evangelism begins with the identification and communication with God made possible because God has identified and communicated with humans.

Evangelist's Identification with Himself

The evangelist must identify with self. One reason the early missionaries communicated the gospel so effectively was that they knew themselves. When they embarked upon their missionary enterprises, it was not for them a program for self-aggrandizement. Rather, when people looked with amazement at their works they responded,

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[1] General Conference of Seventh-day Adventists, Questions on Doctrines (Washington, DC: Review & Herald Pub. Assn., 1957), 46.

[2] Acts 11:17.

[3] 2 Cor 5:20.

"Why do you gaze at us, as if by our own power or piety we
had made the lame man walk? The God of Abraham has
glorified His Servant Jesus."[1]

This attitude was also true of Paul and Barnabas.
When they were elevated to the position of gods by their
hearers, they replied, "Men, why are you doing these
things? We are also men of the same nature as you."[2]
Evangelism or evangelization, therefore, commences with
identification with Christ. It then continues by that sort
of self-identification that makes it clear that the
evangelist is simply a man among men, and a sinful one at
that. The evangelist has come to give because he himself
has been a recipient of God's grace.

Jacob Loewen asserts that "self-exposure will be of
utmost importance for the evangelist, for it will reveal in
real life his encounter with the doctrines he is teaching.
Value is best taught in the drama of life, not in
preaching."[3] Thus, it is the self, the person--in this
case the evangelist/missionary--who communicates, and not
just his words or his deeds. If it is true that we
communicate to 'whole men' and not simply to souls with
ears, it is just as true that the evangelist communicates

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[1]Acts 3:12-13.

[2]Acts 14:15.

[3]Jacob Loewen, "Self-exposure: Bridge to
Fellowship," Practical Anthropology 12 (March-April 1965):
56.

not just to souls with mouths and hands.

That is good theology. For the scripture says,
"And whatever you do in word or deed, do all in the name of
the Lord Jesus, giving thanks through Him to God the
Father" (Col 3:17). Thus, when a man's deeds do not
correspond with his words, he is identified as a hypocrite.
Likewise the Christian evangelist gives of himself to
others in the service and witness. He does so in the name
of Jesus with the deep consciousness that he himself is a
sinner, saved by grace. It also means that the correct
self-identification will go along toward solving the
problems of the relationship between loving service and
faithful proclamation, fully conscious that the former
looms so large in the evangelist's communication.

Evangelist's Identification with Respondents

The evangelist must identify with his respondents
if he is to minister cross-culturally. Kenneth Burke
proposes that "we view our whole world as being engaged in
a search for unification. Communication, he said,
represents the apotheosis of that search, and
identification is the means of achieving unification. The
philosophical basis of identification is
"Consubstantiality," by which term Burke means the sharing
of "properties" such as "sensations, images, ideas,

feelings, attitude and the like."[1] Thus, the strategy of

identification is to give the signs of consubstantiality

(signs that while we are separate individuals, we have a

basic oneness) by means of logical, ethical, and emotional

proofs. Insofar as the evangelist identifies with people

by means of these strategies, he can persuade them. In

other words, he can enlist people in a common cause with

him.

Burke says, "You persuade a man only insofar as you

can talk his language by speech, gesture, tonality, order,

image, attitude, idea, and identifying your ways with

his."[2]

Paul demonstrated his willingness and ability to

adjust to his audiences in his sermons and explained the

basis for this approach when he wrote to the Corinthians:

> Though I am free, I make myself a slave to everyone, to
> win as many as possible. To the Jew I became like a
> Jew to win the Jews. To those under the law, I became
> like one under the law, so as to win those under the
> law. To the weak I became weak to win the weak. I have
> become all things to all men so that by all possible
> means, I might save some. I do all things for the sake
> of the gospel.[3]

Paul was referring to his one basic method of

communicating the gospel, rather than only justifying

diverse methods of reaching people for Christ. He put

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[1]Kenneth Burke, A Grammar of Motives and a Rhetoric of Motives (Cleveland: World, 1962), 579.

[2]Burke, 579.

[3]1 Cor 9:20-22.

himself in the position of his respondents, whether they were Jews or Gentiles, and this is a sense of real identification.

Eugene Nida points out that in communication the message has to be so effectively carried across that the receptor feels the same type of communicative urge as that experienced by the source. The receptor then becomes a source of further communication of the message. This level involves "entrusting to faithful men, who will be able to teach others also" (2 Tim 2:2).[1] More than any other communicator, therefore, the Christian evangelist should place himself in a position to discover all he can about the people he desires to win for Christ, the way they think, speak, act, evaluate, and decide, and the remote and contemporary background factors which have molded their present state.

Ghanaian Criticism of Foreign Evangelism

The establishment of Christian missionary work in Ghana preceded the appearance of a full colonial government and was concurrent with the growth of British influence from the time of Governor George Maclean (1829-43).[2] From the first, the administration welcomed the missionary. The first Basel missionaries were recruited at the invitation

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[1]Nida, 164-166.

[2]Sidney G. Williamson, Akan Religion and the Christian Faith (Accra, Ghana: Ghana University Press, 1965), 154.

of the then Danish Governor of Christiansburg. Joseph

Dunwell, the first Wesleyan missionary, was entertained on

his arrival by George Maclean at Cape Coast Castle, and

informed by the governor of his conviction that a great

harvest awaited the missionary. Even though evangelization

of the gospel has had a tremendous influence on the

Ghanaian society since then, some criticisms have been made

of missions or evangelists in their approach to evangelism

in the context of Ghana.

The Ghanaian criticism of the Christian Church as

implanted by missionary enterprise stems from three

sources: from traditional rulers and family-heads, from

specialists in aspects of Ghanaian culture, and from

students of Ghanaian history and culture. Chiefs and

state-elders complain of the attitude of Christians to the

state and traditional customs. Family-heads oppose the

church in its endeavor to transfer the effects of

matrilineal inheritance in favor of widows and children.

Students of Ghanaian culture and music deplore the Church's

attitude to drumming and dancing, for example.[1] The

average Ghanaian today identifies Christianity with Western

culture and lifestyle. As such, there is an increasing

number of young people who question the claims of

Christianity. They question why traditional religious

practices should be deplored in favor of Christianity.

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[1]Williamson, 154.

Traditional ceremonies--the outdooring for the eight-day-old infant, celebration of puberty for young girls, pouring of libation, polygamy, ancestral rites and worship, observance of yearly festivals, and dancing and drumming--have been ignored and, by implication at least, condemned in most Christian churches.[1]

These may explain why some revolutionary governments in Africa, Ghana included, have spoken out against Christianity.[2] Mamadi Keita explains:

> It must be admitted that the frightened attitude of many African governments towards cynical imperialists' arrogance, the helplessness of the people who were victims of neo-colonialist coups d'etat, were a result of the fact that these peoples had been deprived of their culture. The most powerful weapon for the rape and renewed subjugation of our peoples now available to imperialism and neo-colonialism is a kind of culture.[3]

From the examples and the problems alluded to so far, we see that they reveal both the traditional and governmental points of view, that somehow, cross-cultural ministering has not been given serious study, if not neglected. Most evangelists have not followed the identification method. Hence, the tension and misunderstandings between current revolutionary minds in the government and the Church results in the suspension of

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[1]Ibid, 124-125.

[2]Mamadi Keita, "Culture, History and Ideology," in New African Literature and the Arts (Accra: Ghana University Press, 1965), 3:44.

[3]Keita, 3:19.

Christian religious broadcasts on radio.

Evidently, if another approach to evangelism or another communication method is used, and basic social and spiritual needs of the people are met, Christian ministry might be looked upon with less cynicism and suspicion.

Understanding the Ghanaian Culture

There is nothing inherently unacceptable to Christianity in "the Akan family system," but the matrilineal custom connected with or sustained by the system has been criticized by Christians and has become the subject of specific church rules. The church has influenced the customary law of inheritance by advocating that the wife and children of a deceased Christian should inherit the property of the deceased instead of the paternal uncle. Such attempts have been marginally successful in Presbyterian and Adventist churches.[1] But in most instances, such a description of this societal code of ethics has brought with it serious family squabbles. To minimize such unnecessary in-fighting and encourage peaceful settlement of the deceased's property, the Adventist Church in Ghana has suggested that the inheritance be divided three ways—a third to the children, a third to the wife, and a third to the relatives.[2] Where

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[1]Williamson, 124.

[2]Central Ghana Conference of SDA, Local Working Policy (Accra, Ghana: Advent Press, 1979), 154.

this suggestion has been accepted, there has been very little misunderstanding or miscommunication among the families.

Another cultural practice that was misunderstood by the early Christians who went to Ghana is the naming ceremony. The church condemned all cultural celebrations relating to the eight-day-old infant or the girl who reaches puberty.[1] Many Ghanaian traditional beliefs parallel the customs of the Jews in many ways.

On the eighth day, a Jewish baby was named and circumcised. "Jesus our example was treated in the same way."[2] Central to every Ghanaian customary celebration is the act of libation. The elders of the community always began and ended each occasion by pouring libation when the supreme God and all lesser gods--in Ghanaian religious cosmology these are the agents of the Supreme God--are employed to protect and prosper the affairs of the community. "The names of the 'Supreme Being' (God), the lesser gods, the spirit ancestors are called as the libation is poured; the exact order used varies,"[3] and the actual names mentioned would depend on the locality and the ceremony involved.

Libation is also used as a rite of blessing at the

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[1]Williamson, 156.

[2]Luke 2:21 (RSV).

[3]Williamson, 132.

start of a venture, or of a sojourn of a substantial distance, or as a rite of thanksgiving on safe return from a journey. Nearly every Christian church in Ghana, however, has spoken against the practice because it was seen by the early missionaries as a form of ancestry worship. However, if the libation calls for blessings from the Supreme Being, and the other gods and deities are not involved, why should not these modifications of the cultural practice be accepted?

Another aspect of the culture that evangelists speak against is the yearly festivals: "Odwira," "Addae," and "Homowo." These yearly festivals are celebrated traditionally to commemorate the time of plenty. Most of the festivals celebrate harvest and fertility and the joy associated with life. On such occasions, the traditional chiefs are carried in palanquins, amidst drumming and dancing, as they sit in state. Williamson explains further that the Christian has been led, if not taught, to look down with disgust and contempt on these aspects of traditional life. He states that

> The Christian stood aloof from the state festivals such as the Odwira, and Addae, and even failed to attend public demonstrations and assemblies whose primary purpose was to show loyalty to the chief and the state. State functionaries such as drummers, sandal-bearers and linguists, on becoming converts of the church, all too often abandoned their duties.[1]

The general impression clearly left upon the

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[1]Williamson, 154.

Ghanaian is that, in policy and attitude, the missionaries had proved antagonistic towards African ways and had not only condemned everything African but also been anxious to substitute for it what is Western or European.

Evangelism in a Revolutionary Society

Revolution as a Fact

One constant factor about life as we know it is "change." "All things change, save only the law of change itself."[1] Sometimes change takes its natural course imperceptibly; but sometimes it also is enforced on human beings. There have been some periods in human history when, for centuries, life seemed to crawl along much in the same pattern with each generation reflecting the values and convictions and re-enacting the lives of their fathers. Such times are temporary. At other times, changes in human history have been more regular and patterned. "And these changes seemed describable by such terms as development or evolution."[2] Here, causes and effects could be discerned in the play of forces upon one another and in the impact of unusual personalities.

Then there also have been times when changes have been catastrophic. Not only the habits of life but, more significantly, the very convictions about the meaning of

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[1]Richard M. Bender, Called to Be Relevant (New York: Association Press, 1964), 16.

[2]Mott, 168.

life, the understanding of human nature, the convictions
regarding values, the expectations regarding destiny and
its ultimate meaning have been in such a chaotic change
that all fixed points seem to have been obliterated. In
such times, the very guideposts of life seem to be down and
men find themselves confused and afraid. What was true
yesterday seems not to be true today. "What was valuable
and worth living for yesterday may have lost the capacity
to inspire devotion today."[1] It seems to me that at such
times, life is shaken to the very foundations when all
human structures by which life is understood have been
swept away or are threatened by so-called political or
military revolutions. When it is clear that new patterns
and church or religious values must emerge if life is to go
on at all, it is regarded as being against or undermining
the political revolution in the society.

Revolution, as defined by Mott, is a "change in the
external structure of a society involving both a redistrib-
ution of power and a revision of the form and direction of
the institution of that society."[2] In this case, a group
with a different power base from another quarter of the
society takes control. The change is sudden rather than
gradual or evolutionary. A revolution actually need not be
violent in the sense of directly intending the physical

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[1]Ibid., 169.

[2]Mott, 168.

injury or bloodshed and death of its opponents. But revolutions frequently involve the use of armed forces, and this is a fact that challenges the churches in Africa, especially Ghana. Yet another definition of revolution may well apply in our discussion: "An internal war directed toward changing a government's policies, rules and organizations and transforming the social and economic structures."[1]

The ethical problems inherent in this act of revolution are complex. One is confronted with not only a seeming conflict with the "prima facie" claim of public authority but also a conflict with the prima facie claim of personal security; the duty is not to injure physically or to take the life of another person.

However, we are faced with a broader conflict between the duty of justice and respect for the whole system of law, when that system is characterized by the same immorality perceived in a particular law in the case of civil disobedience. Against this background, we examine some of the ideological issues raised by some revolutionary countries in Africa and what causes the intervention of the military in the politics of African countries.

Revolution and Ideology

Freedom and stability. When Ghana attained its independence from Britain in 1957, hopes were high that the

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[1]Ibid., 169.

country would lead the way in democratic rule for other African countries to emulate. However, twenty years later, all such hopes were lost, and Ghana and many black African independent countries had taken to the road of totalitarian rule based on personality cult.

In the years shortly after independence, a genuine and painful search was undertaken for an indigenous form of freedom and democracy and stability in various countries in Africa. But as F. R. Metrowich explains, two major trends evolved: "a continuing and concerted attitude towards doctrinaire socialism, and stronger penetration of the continent by the Eastern block of nations."[1]

The reason for this was that many African countries, Ghana included, had come to realize that they needed an advancement of freedom and democracy as well as increased stability. Towards this end, they sought to create greater understanding, both within and without the continent, on the complex factors blocking the attainment of freedom and stability.

Soon after Ghana's independence, Dr. Kwame Nkrumah, scheduled a series of visits of Soviet politicians into the country. Those visits underscored the new Russian influence in Ghana, when all of a sudden, Marxist ideologies and political teachings were used by the Head of State to formulate the current African political

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[1]F. R. Metrowich, <u>African Freedom Annual</u>
(Scrandton: South African Freedom Foundation, 1977), 7-13.

philosophy. However, it must be pointed out that Kwame

Nkrumah had planned to adopt the Marxist ideology and to

move on to the Socialist path before he invited the Soviets

to visit his country. From the Forward to the 1962 edition

of <u>Towards Colonial Freedom</u>, Nkrumah wrote:

> In 1942 when I was a student in the United States of
> America, I was so revolted by the ruthless colonial
> exploitations and political oppression of the people of
> Africa that I knew no peace. I decided to put down my
> thoughts and research concerning the subject of coloni-
> alism and imperialism. When I arrived in London in
> 1945 and came face to face with the colonial question,
> experiencing first hand the determination of worker and
> student bodies fighting and agitating for colonial
> freedom in the very heart of a country that possessed a
> vast colonial empire, that I was stimulated to conclude
> that, socialism and Marxist ideologies are the only
> weapons the African can use to stamp out colonialism
> and imperialism.[1]

President Nkrumah was a foremost advocate of the

mass party theory. He believed that the entire continent

of Africa could be mobilized into one giant country by

following his mass party planning.

Ghana embraced democratic socialism, which was

defined as "a system of political, economic, social,

cultural and security organization, in which power over

resources and public affairs is diffused, collectivized,

and used on a communal basis by all the people."[2] By the

late 1960s, Ghana had moved to an advanced form of

Socialism.

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[1]Kwame Nkrumah, <u>Revolutionary Path</u> (New York:
International Pub., 1973), 13.

[2]Metrowich, 10.

The movement towards greater socialism in Ghana followed a discernable pattern. By 1964, Soviet advisers were deeply involved in Nkrumah's security program. Scott Thompson remarked that

> Soviet allies, the East Germans, had a heavy stake in Nkrumah's African intelligence operations; and both Soviet and East European representatives contributed direct support to Nkrumah's chief indoctrination center--the Ideological Institute at Winneba.[1]

It was at Winneba that the youth movement called the Young Pioneers were trained "ideologically" to defend the government in all socialist/communist reforms, even against their parents; to refute the teachings and the existence of God; and to proclaim Nkrumah as "god" by giving him the title "Osagefo" meaning the "Redeemer."

As might be expected, Soviet enthusiasm and influence in Ghana considerably increased as a result of the revolutionary reforms instituted by the Head of State. Scott Thompson concludes that "To the extent that international issues dividing East and West were of relevance, Ghana's policy was designed to bring aid and comfort and freedom."[2] From an objective viewpoint it can be argued that all the devotion of President Nkrumah to scientific socialism, his efforts to transform single, mass parties into close-knit, ideologically well-heeled cadre

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[1] Scott Thomas, "Economic Developments in Malawi Since Independence," Journal of Southern African Studies 2, no. 1 (1975): 30-50.

[2] Ibid.

parties, and the growing convergence of his foreign policies with Soviet policy was to give, at last, freedom and stability to the nation of Ghana. Unfortunately, he failed to achieve this as he made himself a dictator and brought economic suffering and woe to Ghanaians. When Ghanaians could not bear it any longer, he was ousted in a bloody miliary coup in 1966.

The summary of the Nkrumah's era, therefore, could be seen as an intensification of the personality cult and totalitarian rule, as a result of his acceptance of Soviet reforms which also tampered with the teachings of the faith of Christians and turned the children against their parents with the children acting as detectives for the state. This ongoing and penetrative attempt by the Eastern-bloc nations to entrench further their standing and influence on the continent did not end with the ouster of Nkrumah. Subsequent governments in Ghana periodically felt the encroachment of the East.

Political and human freedom in Ghana. With the ouster of Nkrumah and the introduction of military rule in Ghanaian politics, a new political situation became a constant reality in Ghana. The search for a meaningful political system that guaranteed genuine freedom to the citizens became more and more difficult. Between 1966 and 1980, the country was ruled by seven different governments, five of which were military.

This rapid change of government did not foster a

discussion of the type of government that Ghanaians wanted.
Just as the people were beginning to define the system
being used by the government of the moment, another one was
ushered in, thus turning the clock back to the beginning.
In reality, then, Ghanaians have not had the opportunity to
define, let alone practice, a governmental system that
guaranteed "freedom" to all its citizens. The meaning of
the word "freedom" is itself disputed.

There is no universal definition of the concept of
freedom. Yet references to "freedom" are found quite
frequently in philosophical, social, and political writings
of all times. One interpretation of this concept is that
of Professor Felix Oppenheim, quoted by E. H. Erikson, that
"freedom relates to power and this occurs in a great
variety of meanings, such as freedom [the power] of choice,
freedom [the power] of the will, and freedom [the power] of
self-realization."[1] Another interpretation is that of
Professor Erik Erikson, whose lecture on "Insight and
Freedom" related the concept of freedom to non-violence.
These interpretations, however diverse they might appear,
have one thing in common. They have behavioral
connotations. This includes a whole range of rights and
duties as set out specifically in the charter of the United
Nations (1946), the Universal Declaration of Human Rights
(1948), and the convention for the Protection of Human

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[1]E. H. Erikson, Insight and Freedom (Cape Town:
University Press, 1968), 142.

Rights and Fundamental Freedoms (1950). The latter

convention states, inter alia, "that the signatories to the

conventions were

> Reaffirming their profound belief in those Fundamental
> Freedoms which are the foundation of justice and peace
> in the world, and which depend on "Article 3" of Human
> Rights--No one shall be subjected to torture, inhuman
> or degrading treatment or punishment.[1]

Inscribed on the coat of arms of the Republic of

Ghana is the statement "Freedom and justice." In other

words, freedom and justice are supposed to be the

principles upon which the country is governed, but many

times freedom and justice have been neglected. "The

exercise of these freedoms, since it carries with it duties

and responsibilities, are often subject to restrictions and

penalties, which are supposed to be in the interest of

national security, or public safety."[2] In effect, the

exercise of freedom and justice in Ghana has often been

linked with the prevention of disorder or crime, for the

protection of health or morals, and for the protection of

rights of others. Nevertheless, Breytenbach contends that

> in attempting to bring about freedom and stability in
> Ghana, the military governments have failed to realize
> that wanton violence can hardly be a solution to
> societal ills. For such violence not only brutalizes
> the rest of the population, it also serves to
> dehumanize those who employ it.[3]

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[1]Ibid.

[2]Ibid.

[3]W. J. Breytenbach, "A Balance Sheet of Political
and Human Freedom in Black Africa," in African Freedom
Annual (Sandton: South African Freedom Press, 1977), 25.

Herein lies the paradox of violence: its use, all too often, only serves to entrench that which it seeks to remove. Hence, violence, unaccompanied by a holistic vision, is itself self-defeating. This has been the behavior of all the military regimes that came after the removal of injustices and corruption from the society.

Economic Freedom

Ever since Ghana attained political independence, it has sought ways to be economically free as well. In the words of D. P. Ghai, "The concept of economic freedom can be associated with three great movements which have shaped the modern world, namely capitalism, socialism, and nationalism."[1]

Capitalism. The concept of capitalism and its linkage with freedom originated with a movement which subsequently came to be known as liberalism. After the decline and fall of the feudal economic order, a new system emerged throughout Europe. Malan noted that "the basic philosophy behind the movement was the denunciation of any government intervention and regulation of the economic and reliance on the free market forces to achieve and secure economic growth and welfare."[2]

With the passage of time after independence,

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[1]D. P. Ghai, "Concepts and Strategies of Economic Independence," The Journal of Modern African Studies 11, no. 1 (1983): 21-42.

[2]Ibid.

capitalism has been criticized by African countries which have embraced socialism. In Ghana it is argued that the competitiveness of the capitalist economic order inevitably generates large disparities of income and wealth. The existence of such disparity in the society is said to rob economic freedom of much of its meaning and relevance. Hence, corporations and trade unions have tried to turn to socialism in expectation of economic freedom for everybody. However, the powerful concept of capitalism has survived and flourished in Ghana and most parts of Africa despite repeated and increasing onslaught from other systems of thought.

Socialism. The socialist ideal of economic freedom flows from its ideology of appropriate economic organization. As Ghai puts it, socialism interpreted in orthodox Marxist-Leninist terms, regards all systems based on private ownership of capital to be inherently exploitative, because capitalists appropriate the surplus which, according to the labor theory of value, rightly belongs to the workers.[1] This means that workers cannot be economically free since a significant proportion of their income has been expropriated.

To attain economic freedom, therefore, the capitalist system has to be replaced by a socialist economic order based on communal ownership of the means of

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[1]Ibid.

production, distribution, and exchange. According to the socialist ideology, "the essence of economic freedom consists in the establishment of economic equality brought about by the elimination of private capital which is the most important instrument of economic coercion."[1] Experience has shown, however, that socialism in practice has functioned less satisfactorily than hoped for. The system has been marred by unproductive and inefficient organization.

It must also be added that other motives for attaining greater economic independence in Ghana (as well as other African countries) include nationalism, decolonization, and indignation of the economies, and, more importantly, a more equitable distribution of income. This is discussed in the next section.

The Call for Equity

Revolutionary Ghana frequently levels criticism at the free market capitalist system for creating large disparities of income and wealth within societies. Malan observes that "private overseas investment, for example, tends to redistribute income against the poorer, rural sectors of the community, at a time when many African governments are under considerable political pressure to

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[1]T. Malan, "Africa's Quest for Economic Freedom," African Freedom Annual (January 1977), 37-42.

introduce contrary social policies."[1] Many African coun-

tries, Ghana included, believe that state ownership and

control of property is a means to prevent the widening gap

between the rich and the poor in the society.

The hope, of course, is that eventually this gap

can be eliminated altogether. Consequently, F. Metrowich

notes that

> countries like Ghana, Guinea, and Mali, provided early
> examples of increasing the national component through
> state ownership of large sectors of the economy in
> agriculture, mining, manufacturing, trade, insurance
> and banking. This is in accordance with their basic
> belief that there must be a more equitable distribution
> of income, and that the natural resources belong to the
> population as a whole and must not be exploited by a
> privileged minority.[2]

Like many other African countries, the eradication

of abject poverty, the equitable distribution of income,

and the elimination of exploitation are the main objectives

of Ghana's ideology and policy of socialism.

Taking a cue from President Nyerere of Tanzania,

the post independent governments of Ghana hold the view

that "the most important solution to the country's problem

was that greater economic and social equality were

essential to effective socialism."[3] Here the emphasis is

on putting the country's economy and wealth first before

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[1]Ibid.

[2]F. Metrowich, "African Freedom Prospects in 1977,"
African Freedom Annual (2 January 1977), 7-11.

[3]P. Ady, ed., Private Foreign Investment and the
Developing World (New York: Praeger, 1971).

everything else. Although this socialist strategy for
development prevents excessive accumulation of personal
wealth and ensures reasonably equitable wage and salary
structure; in practice, J. N. Karioki contends, "it has
been more a matter of making the indigenous equally poor
and undermined any prospect of a dynamic entrepreneur class
evolving in Africa."[1]

We now turn our attention to the outcome of all
these ideological struggles and see how they affected the
policies the governments enacted.

Outcome and Effects on Politics

From the foregoing discussion, we note that the
objective of the socialist revolutionary ideologies and
policies of Ghana has been to achieve increased national
freedom in the economic, social, and cultural sectors of
the country. The prevailing argument is that capitalism
has robbed the country and the majority of its citizens of
these freedoms.

Nevertheless, as Andrew Kirk puts it, "Both
capitalism and Marxist socialism are but different
expressions of the follies of the modern age. They are the
products of Western man's striving for freedom and his
equation of this with mastery of the environment."[2]

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[1]J. N. Karioki, Socialism in Africa: Tanzania
Experience (Brussels: Iricidi, 1973/74), 31-47.

[2]Andrew Kirk, The Good News of the Kingdom Coming
(Downers Grove, IL: InterVarsity Press, 1983), 30.

Therefore, capitalism, which has exalted the freedom of the individual to pursue his own self-interest, has its limitations, because it has not been able to find a way of achieving this individual freedom without promoting considerable financial discrimination. The result has been the loss of freedom for many.

Marxist Socialism, on the other hand, has exalted collective freedom--the freedom of everyone to enjoy a basically dignified life, but "it has achieved this only by imposing a rigid ideological conformity and control on the whole of society."[1] The result of this has also been the loss of freedom of many to be humanly creative and to express dissent.

Furthermore, the quest for freedom, justice, and peace is still not solved in the Socialist and non-Socialist countries because the source of peace and freedom and justice, which is the gospel of Christ, has been set aside. Nevertheless, the evangelist's message to all nations still stands: "Seek ye first the kingdom of God and its righteousness, and all [other] things shall be added unto you."[2] As far as the church is concerned, all forms of freedom must be found in Christ, who is at the very heart of its message. Without him, no set of ideologies or forces can build a nation.

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[1]Ibid.

[2]Matt 6:33 (KJV).

Revolutionary Leaders
and the Church

An interesting and significant feature of Ghanaian political life has been the coup d'etat which illustrates this well. Colonel Acheampong came into the political life of the nation in a revolution on January 13, 1972, and went out in a revolution in 1977.[1] During his six and one-half years in office, several attempts were made to overthrow him. On at least two occasions, it was revealed that the organizers of the revolution had sought spiritual backing from religious leaders.

"Master prayers were written on parchments and given to the soldiers for their spiritual consecration preliminary to the final action of purification."[2] The impression this gives is that when all the planning-- military, financial, or otherwise--had been done for a military revolution, a need for a religious and metaphysical input or backing, was felt as if to say that the military revolution was not only at the military or political levels but also at the spiritual level.

A Biblical phrase which expresses the philosophy behind this resort to the spiritual in a revolutionary operation is Psa 127:1-2, "Except the Lord build the house, their labor is but lost that build it. Except the Lord

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[1] C. Pobee, "The Use of Spiritual Leaders in Military Revolutions," A Journal of Religion in Africa 17 (1987): 47.

[2] Ibid.

keep the city, the watchman waketh but in vain." In other words, without God's blessing, the most strenuous efforts of leaders of a community can avail nothing.

Colonel Acheampong's revolution illustrates this resort to religious influence even when staging a coup d'etat. At the time of his exercise, Colonel Acheampong belonged to a Nazarite Healing church led by Pastor Kohan Johnson.[1] This minister, with alleged extraordinary spiritual powers, represented the spiritual power house behind the revolution, praying for its success, and fighting on the spiritual level. Apparently Colonel Acheampong had great faith in that spiritual backing. An officer on duty in the operation room at the Ministry of Defense headquarters when the Colonel went there in the early hours of the morning of 13 January 1972, recalled the scene:

> Colonel Acheampong came charging into the room looking as if possessed. He said, "With effect from today, I have taken over the administration of this country. I have the support, both spiritually and in men.[2]

At any rate, Acheampong's political/military revolution succeeded with spiritual backing and advice, and Acheampong named his administration the National Redemption Council. The choice of the word "Redemption," which is so much on the lips of the evangelists and preachers, may be significant here as an attempt to keep in focus the

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[1]Ibid., 48.

[2]Ibid., 55.

religious backing to his military-political exercise. In
one of his speeches to the nation, he referred to the
"sacred trust that we voluntarily and at great risk to our
lives, have imposed upon ourselves, to deliver Ghana from
its economic and social mess."[1] The revolution he led was
a "sacred trust," at least in his own view.

The discussion thus far has been on some revolu-
tionary leaders who have relied on spiritual guidance in
their revolutions. At least it has been a factor of
Ghanaian traditional politics.

The subject of spiritual guidance was further
illustrated by the events of June 27 to July 3, 1977, a
time officially designated the "Week of National
Repentance." The then Head of State called on the nation
to 'repent' and adopt a new life. During this time, the
students of the universities of Ghana used the occasion to
demonstrate their disgust with and dislike for the Head of
State. Their placards accused him of ineptitude in the
handling of the nation's business, of corruption, and of
moral turpitude. Professional organizations like the
Teachers' Association, Bar Association, Medical and Nurses'
Associations joined the fray on the side of the students.
Some of these groups laid down their tools, threatening to
continue a strike until the government fixed a firm date
for a return to civilian rule. The entire country was

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[1]Ibid., 56.

thrown into great confusion and unrest. Against this
background, General Acheampong declared June 27 to July 3,
1977, the Week of National Repentance. The official reason
given was that "the ills of the nation, political and
economic, were due to the sinfulness of the nation."[1]

This illustration raises several issues. First,
while there could be no denial of much sin in the society
and, therefore, of the nation's need of repentance, it is
questionable whether it was the business of the state to
take the initiative to declare and preach a week of
repentance.

Again, where lies the credibility and the jus-
tification of the military revolutions in straightening and
eradicating the moral corruption in the country?
Presumably, the Head of State, by declaring a week of
repentance, declared himself the conscience of the nation
and, thereby, usurped the role of the religious
institutions, especially the church. Was it proper and
right for the state to declare a week of repentance in a
secular state? Because Ghana is a secular state, it has no
Ministry of Religious Affairs and no state church, yet the
seat of government unofficially assumed that role.

Second, what did the religious bodies do about this
Week of National Repentance? There was no uniform response
to this move of the government by the established churches.

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[1]Ibid., 49.

In some of the Orthodox churches, sermons were heard from the pulpits and on the radio, sermons were heard asserting, like the head of state, that the sufferings of the nation such as the economic and moral corruption that had become widespread in the country, were due to the sins of the people and the nation's departure from the Christian path.

Needless to say, this would be very much in the evangelistic tradition. It was an attempt to communicate the good news of reformation to the society. Pobee contends that this approach of the 'government's evangelism,' however, was unfortunate because in the given circumstances, it diverted attention from the misdeeds of the political leaders which were never specifically condemned. Such preaching from the radio and from church pulpits did much in molding the lives of the people. This, Mott asserts, emphasizes the importance of evangelism for social change and the relevance of the church even in times of revolution.

The attitude of the government diverted attention from the economic causes of a nation's woe, and to that extent, it unconsciously absolved the government from the responsibility for the nation's troubles. Besides, such preaching not only failed to influence the government in its practical policies but also indirectly encouraged the religious and superstitious indulgences of the Head of State, by strengthening him in the belief that what was at stake was not the government or its corrupt practices, but

the moral condition of the people. With this quest of morality, the Christian has to respond to the revolutionary ideologies, and how this can be done through evangelism is a challenge to the church.

Christian Response to Revolutionary Ideologies
Evangelism and Social Change

The word "evangelism" is used at this stage in the paper to describe one central function of the church in the world instead of its total work. Such an understanding of the terminology would preserve the distinctions among the different tasks of the church so that the labels do not delude us into thinking that by doing one task we are carrying out another as well.

Some seventy years ago, Jesse Bader wrote: "The way to Christianize the social order is to Christianize folks and the way to Christianize folks is one by one. Therefore Evangelism is the divine quest of the individual for God."[1] Mott adds another dimension to the definition. To him, evangelism is "the communication of the Gospel in a way that it demands a decision from the hearer."[2] In both cases, the content is the Good News of God centered on the death and resurrection of Jesus Christ. The hope of this communication is that the hearers will be converted and

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[1]William Richardson, Social Action Versus Evangelism (Pasadena, CA: 1921), 26.

[2]Mott, 110.

freed to give allegiance to God through Christ.

While evangelism is extremely important for social change, it is not synonymous with it. Evangelism, Stephen Mott contends, is aimed at the basic allegiance of the person; it operates only through freedom, and not by compulsion; it is addressed to the individual or to individuals in a group. Biblical theology discloses the provision and requirements for justice and at the same time teaches the vital role of evangelism in the society, because the world as a social order is evil and needs changing. William Richardson, notes that

> the ability to be God's channel for justice and righteous living in the society is a gift of grace; conversion marks the beginning of new life governed by God's grace, and conversion often comes as a result of that work of the Holy Spirit which is evangelism.[1]

The contribution of evangelism and, consequently, of conversion to social change comes about not only through God's provision of gracious power to help others but also through the satisfaction of the personal need for healing in the center of one's being. Stow Persons indicates that "Conversion is a redirection of life, characterized by a new allegiance at the center of the personality and by a new direction in social relationships."[2] William Temple notes that

> as the self is delivered from itself and reoriented so

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[1]Richardson, 26.

[2]Stow Persons, <u>American Minds: A History of Ideas</u> (New York: Holt, 1985), 12-13.

> that God is at its center, the hampering hold of self-will is released and the person's latent creative and benevolent impulses are given free play. A break with the interests and values of the world, therefore, accompanies a heightened awareness of moral responsibility."[1]

Thus, the apostle Paul stated that when one becomes a Christian "one is a new creature" (2 Cor 5:17).

Evangelism also will have manifest ethical and social consequences. The evidence of the Spirit's presence in a converted society is a visible manifestation of love and joy and kindness and self-control in the society (Gal 5:22). John the Baptist, in his proclamation that the Reign of God was at hand, demanded "fruits worthy of repentance" (Luke 3:8). When asked what these fruits would be, he referred to such concrete acts as sharing one's property with the less fortunate and abstaining from injustices in the society (vss. 10-14).

Similarly, in the Old Testament conversion which came as the result of evangelism was a turning to God, manifested in love and right doing. In the book of Hosea we read, "You by the help of God return; keep steadfast love and justice and have hope in your God" (Hos 12:6). In the Gospels, Zachaeus, the tax collector, provides a striking picture of what conversion which comes as the result of that evangelism should be. When he responded to Jesus in joy and resolved to distribute his wealth to the

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[1]William Temple, <u>Nature, Man and God</u> (London: MacMillan, 1934), 394, 397.

poor and to those whom he had cheated, Jesus declared, "Today, salvation has come to this house" (Luke 19:9). Correspondingly, when revival and spiritual awakening is widespread in a society, a movement of social concern and reform follows.

The best example could be taken from 19th-century America--the urban revivals of the 1850s. In a pioneering work, Timothy Smith demonstrated the close relationship between the revival and the movements for social service and legislative reform which sprang up in this period.[1] Most significant was the movement to abolish slavery. In a large measure, an offshoot of the movement animated by evangelicalism in Great Britain spread to America with the spread of evangelicalism.[2]

The order of society is fragile if its members are without the personal resources contributed by evangelism and Christian nurture. It is evident that not all aspects of the personality are adequately touched by external social change. For instance, personal virtue is necessary for social health, and conditioned social behavior cannot create it.

Erich Fromm, despite his great sympathy with Karl Marx, notes a dangerous error in the latter's neglect of

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[1]Timothy L. Smith, <u>Revivalism and Social Reform in Mid-Nineteenth Century America</u> (New York: Abingdon, 1975).

[2]Henry V. Jaff, <u>Crisis of the House Divided</u> (Garden City, NY: Doubleday, 1959), 74.

the moral factor in man. Karl Marx assumed that "all the goodness of man would assert itself automatically when the economic changes had been achieved."[1] However, Ghana as well as many other African countries are following the Marxist ideology, and have shifted to the socialistic and or communistic form of government.[2] Karl Marx failed to realize that a better society cannot be brought into life by people who have not undergone a moral change within themselves. As Fromm puts it, "He paid no attention, at least not explicitly, to the necessity of a new moral orientation, without which all political and economic changes are futile."[3]

Evangelism contributes significantly to moral change in the members of the society as it serves as a major factor in producing social activists. Making a distinction between the coming and the growth of the Kingdom, Gutierrez said the coming of the Reign in the acceptance of the gift of Christ provides workers for the growth of the reign in historical and political events. Elton Trueblood was right in his observation that "we cannot reasonably expect to erect a constantly expanding

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[1]Erich Fromm, The Same Society (New York: Rinehart, 1955), 164.

[2]This matter is further discussed in chapter 3.

[3]Fromm, 264.

structure of social activism upon a constantly diminishing foundation of faith."[1]

The importance of evangelism for social change, therefore, has something to do with the people of God in the society surrounding them.

As Mott argues, the change which comes through evangelism is not only crucial for changing society; it is the only way to achieve significant improvement. In a real sense, therefore, evangelism can be said to be the Christian path to justice. Here, Christians would agree that they have a responsibility in the society, and Christians would insist that the way in which they are to manifest it is by seeking individual conversions. Jessie Rice Sandberg underscores this concern:

> The world has been seriously infected by the contamination of sin. Blisters of crime and war and divorce and immorality and disrespect for authority are breaking out everywhere. Every institution of the society has been damaged by sin. Everybody has a solution to offer: get rid of unemployment, change the environment, rehabilitate the criminal, do away with racial and social educational differences, soften the laws, shorten the work week, build one great common world. Sadly, such "cures" not only fail to bring relief and health; they also distract from the one cure that will work--the cure from within, a changed heart.[2]

In this understanding, evangelism equals the mission of the church. Only as the persons who make up

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[1]Elton Trueblood, The New Man for Our Time (New York: Harper, 1970), 61.

[2]Jessie Rice Sandberg, "Sword of the Lord," in The Cure for Our Sinful Society (Philadelphia, PA: Westminster Press, 1956), 5.

society are changed through conversion are social institutions and the life of society changed.

Again, evangelism and the implementation of justice for social change are really inseparable in Christian conduct and in the goal of God's work in history. Both tasks are subordinated to that of making real the sovereignty of God in every outpost of creation. Both arise spontaneously out of love for fellow human beings who are hurt, who need us, and whose need we feel within us. When Jesus "saw the crowds, He had compassion for them" and sent out His disciples to proclaim the Good News and to heal (Matt 9:36; 10:7-8). John Scott states that the Great Commission to make disciples does not explain, exhaust, or supersede the Great Commandment of love for the neighbor; rather it adds a new and urgent dimension to love.[1]

To the crises of individual meaning and the crises of society, the Christian response must be like Peter's: "What I have I give unto you" (Acts 3:6). Neither in view of the basis of our mission nor its goal may our hands remain unstained if they withhold justice that could have been achieved, or the message of redeeming hope that could have been shared.

It is clear that social ministry and evangelism witness side by side in scripture without conflict or insubordination. Paul states that because of the Church's

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[1]John Scott, Biblical Basis of Evangelism (Downers Grove, IL: InterVarsity Press, 1975), 29.

contribution, the poor saints in Jerusalem "will praise God for the obedient way in which you confess the gospel of Christ and for the generosity of your sharing to them and to all" (2 Cor 9:13). Care for the material needs of others leads to the praise of God; it is an obedient subjection to the requirements of the gospel. Hence, programs for radio evangelism in Ghana should be designed in a such a way that it meets the needs of the people and helps them change for the better.

Our witness through evangelism is hurt when social action is absent. Michael Green observes that "our life-style, our attitude, our concern for the sick and suffering, the underprivileged and the hungry, either confirm or deny the message of salvation, of wholeness, which we proclaim."[1] Frequently, the public posture of the Church and its witnesses in Ghana has constituted a denial. This failure has given rise to the government censuring religious radio broadcasts and persistent and damaging criticism of evangelistic Christianity, in particular. When our faith is not made relevant to the immediate problems of the Ghanaian society, for social justice, our witness is dismissed as a hypocritical luxury with which imperiled people can hardly identify. If we allow the Adventist message to be viewed as pertinent only in the

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[1]Michael Green, "Evangelism in the Early Church," in Let the Earth Hear His Voice, ed. J. D. Douglass (Minneapolis: World Wide, 1975), 176.

private sphere of life, we subject to suspicion its claim
of integrating every area of life. This concern serves as
a springboard to the next section--the church's social
responsibility.

The Church's Social
Responsibility

Rudolf Schnackenburg once said that "The primary
social structure through which the gospel works to change
the structures is that of the Christian community."[1] This
statement about the way the gospel works or should work in
the Christian community is no different from Jesus'
contention that the Christian is "the light of the world"
(Matt 5:14). Neglect of Christian social responsibility
would place the mission of the church in jeopardy.

When Jesus said that salvation had come to the
house of Zachaeus, the "lost" tax collector, he added that
"he is also a son of Abraham" (Luke 19:9). Jesus' work of
salvation is the preparation of a people dedicated to God,
a people to whom Zachaeus, having strayed, is here
restored. Christians share together the life-giving
promise as a people who are by faith members of the family
of Abraham and heirs of God's favor (Rom 4; Gal 3). The
Epistle to the Hebrews also depicts the church as the
people of God journeying toward a goal promised by God.
Rudolf Schnackenburg stated that "only in association with

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[1]Rudolf Schnackenburg, The Church in the New
Testament (New York: Herder, 1965), 167.

the whole people of God is there life for the individual.

Outside of this company there is only lonely and hopeless

wandering in the wilderness."[1] He re-emphasized that:

> The new life of the individual "in Christ" (cf. 2 Cor.
> 5:17) is at the same time life in a new society founded
> "in Christ Jesus." A separation of the individual and
> social aspects is not possible; the personal union with
> Christ also involves incorporation in the collective
> Christian society.[2]

Our participation in the Spirit, therefore, brings

us into society with all who share that "fellowship in the

Spirit" (Phil 2:1). For this reason the term "saint" is

never used in the singular in the New Testament. One is a

saint in connection with one's relatedness to others in

Jesus Christ.

Furthermore, the individual act of faith by which

we are born anew takes place in the context of the church,

which proclaims the gospel, nurtures the converts, and

shares the eternal blessings for which it was chosen by God

(Eph 1:3-4, 11-12; Rom 8:28-30). Since the church through

evangelism is the context for conversion, all that has been

said about the social significance of conversion is equally

relevant to the church's social responsibility.

In attempting to understand the responsibility of

the church to the society, it becomes necessary to state

that the church itself is a society. As John Howard Yoder

puts it,

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[1]Ibid.

[2]Ibid.

> The church is not a task force whose members' mutual
> social contacts stem only from the common task itself.
> It is not a periodic encounter of otherwise unrelated
> individuals. But an institution that fosters the
> relationships amongst its members, the ways of dealing
> with their differences and needs, and the patterns of
> leadership and decision making.[1]

Thus the church can embody the patterns for shared life
that God desires for all human society.

Because the church is a manifestation of the reign
of God, the norms that guide it must exemplify the highest
vision of human community. It cannot leave to another
group the effort to live wholly according to the teachings
of Jesus. In Paul's letters, a direct sequence for the
ethical life of the church is drawn from the fact that it
is "the fullness of him who fills everything in everything"
(Eph 1:22-23), it is the instrument of Christ's work, since
Christ is everything and in everything (Col 3:9-11).

It must be pointed out, however, that the society
in which the church operates is full of problems; economic,
social, political, and spiritual. Therefore, the church
must always be active in the society.

It is also clear that sin is the basis for all
these societal problems, and the church is the only
organization that addresses the social problem of sin to
bring about change. As Yoder puts it, "Since evil is
embodied in powerful social structures our response to the

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[1]John Howard Yoder, The Christian Witness in the State
(Newton, KS: Faith and Life, Institute of Mennonite Studies
3, 1964), 17.

claims of love must take the form of determined resistance against injustice."[1] It should be made clear that the church cannot escape relating to the society. As a sociocultural institution, it is enmeshed irrevocably in the society. This suggests that the church should be involved meaningfully in determining the direction of societal movements, both physically and morally.

The conclusion of these considerations, therefore, is framed by the question, "How can the church offer a meaningful service to the society?" Any delineation of how the church should relate to the society should be carried out within a realistic assessment of the avenues open to the church.

In the words of Jung, if the church is to relate meaningfully to the society, it must do two things: "First, it genuinely must be the church."[2] By this he means that the church should maintain its self-identity as God's institution on earth. It must have a clearer understanding of where it is "theologically." "Theology" as used here, must be understood as "faithful inquiry" to its calling and mission. One criteria for judging theological significance might be the question, "Do church members believe in living out their faith and theology in society?" If the church is unwilling to witness to its

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[1]Ibid.

[2]L. Shannon Jung, _Identity and Community_ (Atlanta, GA: John Knox Press, 1943), 145.

theology in the society, then it nullifies its claims to relevancy in the society.

The church should also provide a holistic understanding of life which must be incorporated into one's lifestyle. It must live an exemplary righteous life. James Gustafson writes that "as a community of deed, one sees the church seeking the appropriate expressions of its faith in action."[1] Among these actions are the moral witness of the church in secular spheres of human life. Here also, the church as the instigator of moral action fosters and promotes good and acceptable social behavior in the form of character formation, transmission of moral principles, self-sacrifice, and good neighborliness.

The church must also be willing to involve itself actively in mission. This inevitably means the willingness to take risks, to dare to stand with the alien and the stranger, to promote social justice and self-sacrificial love. Jung describes the church as "a community of belief and commitment which expresses that belief and commitment in action."[2]

Thus the church finds itself in the role of a servant and cannot be content to withdraw into its own spiritual sanctuary or remain isolated. The church, hoping

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[1]James M. Gustafson, <u>Treasure in Earthen Vessels: The Church as a Human Community</u> (New York: Harper & Row, 1961), 93.

[2]Jung, 142.

to offer meaningful service to the society, should not only direct its thrust inward toward spiritualizing of personal life but also reach out into the society to help improve conditions there.

The mission of the church which also serves as moral activity are values tied so intimately to the functioning of the church that they often pass unnoticed. Nevertheless, they are detected more easily by uncommitted observers who do not share the socialization of church members. Speaking on the responsibility the church has in the Ghanaian society, the Head of State, Flt. Lt. Jerry J. Rawlings reiterated during his address to Adventist youths at an SDA Youth Congress in Cape Coast that

> The only religion that has a message to tell in Africa is the kind of religion that allows the African to denounce global injustice and oppression, and also allows him to develop his creative potential. The only religion that reveals itself in concrete action of love can assist the African to rediscover his God given dignity and take his destiny into his own hands.[1]

Rawlings is here pointing out that, as members of society, we must strongly influence our society in the formation of personality and maintenance of values; hence, his call for a type of church which identifies itself with social needs and cares for the downtrodden and less fortunate. Rawlings also emphasized that

> It is unfortunate that the essence of Christianity has been covered up for far too long under a Western coat

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[1]Flt. Lt. J. J. Rawlings, "Let's Develop Our Potential," Peoples' Daily Graphic, 6 September 1985, no. 10828.

as it coincided with the history of Western domination of Africa which caused underdevelopment. To enable millions of Africans to receive the good message of hope, Christianity would have to liberate the gospel from its middle-class character and radically transform it.[1]

This emphasis seems to focus on the question, whether the church, in fact, is living out its life in tragic irrelevance to the real issues of the day. Some evidence of the church's irrelevance is seen in the extent to which the church has lost its power to communicate with the secular and political world. It touches on the lifestyle of the church and, for that matter, the lifestyle of evangelism, crossing the traditional boundaries of the church to reach the entire unbelieving society.

Other areas of practical responsibility of the church to the society should include witnessing about human rights, the manufacture, distribution, and use of material things. In the case of human rights, the struggle for freedom of the human race under God is as old as human history and continues today. Since the thrust for freedom is not limited only to Western cultures, but all men everywhere, the church must be alert to minister in situations where human rights have been abused.

The conditions of contemporary life which have brought new complexity to many persistent human problems-- like unemployment, homelessness, and physical and emotional disturbances--are both causes and effects of modern

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[1]Ibid.

economy. Therefore, as regards contemporary economic life, "the church is to find the wisdom and the character to participate in the creation and maintenance of a prosperous economy while remaining true to the values which are spiritual and eternal."[1] By this I mean the church should help and advise her poor and unemployed members in both rural and urban centers to engage themselves in simple business. The church should encourage members to utilize every available natural resource in their location to provide their livelihood while serving God happily.

Additional issues to which the church must speak concerning its responsibility to the society must also include labor and industrial relations, public welfare, agriculture, the state, tribal relations, communications, and war and peace. This is a touchy area because it can also lead the church to too much involvement in social affairs at the expense of the gospel. However, if the church adopts a modest commitment such as encouraging and assisting in the training of many of its most able and dedicated young people to enter the broad area of international affairs as missionaries, educators, diplomats, writers, and businessmen, the church would have fulfilled its social responsibility.

The remainder of this section of the paper concerns the problem of contemporary relevance of the church and its

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[1]R. P. Barnes, <u>The Churches and Public Affairs</u> (New York: Doubleday & Co., 1961).

responsibility to the society with particular reference to Ghana.

I have tried to discuss, briefly, honest facts as I see them in my country, Ghana, and the role the church can play in their resolution. Hitherto, the Seventh-day Adventist Church has not been vocal about such alarming issues of our day. Gradually, however, an awareness is rising among the church administrators. From the Adventist Review of 30 June 1986, I quote this statement from the World President of the Seventh-day Adventist Church:

> One of the great political and ethical issues of our day is the question of war and peace. Today there is a new situation unparalleled in history. Human beings have developed the means of humanity's own destruction, and even civilians have become the target. It is therefore right and proper for Christians to promote peace by living peacefully in the society. While peace cannot be found in some official church pronouncements, the authentic christian church is to work for peace between the first and second advents of Christ. In a world field with hatred and struggle, a world of ideological strife and literary conflicts, Seventh-day Adventists desire to be known as peace-makers, and work for world-wide justice and peace under Christ as the head of new humanity.[1]

The head of the church is reiterating the fact that the church should not sit on the fence in world and societal problems, but must be vocal against all human injustices and to help bring peace to areas of strife.

Consequently, I would like to point out that since the primary role of the Christian church is to shape human life and prepare a people for the second coming of Christ,

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[1]N. C. Wilson, "General Conference Statement on Racism," Adventist Review, 16 June 1986, 14.

the transforming power of Jesus in the church must be
translated into the social life of the community. In other
words, whenever the church addresses issues in the world of
politics, economics, it must do so with a redemptive and
reconciliatory concern. When the church's theology affects
every aspect of society in this manner. Then, and only
then, can the church fulfill its responsibility and be
relevant in this contemporary revolutionary society. This
concern leads us into the next section which deals with the
church keeping its faith pure while taking part in the
responsibilities of the secular society.

Faith and Social Responsibility

Three statements express the biblical teaching of
the church's social responsibility of God's people and the
question of faith: "Be not conformed to this world" (Rom
12:2); "Be subordinate to every fundamental social
institution" (1 Pet 2:13); "Establish justice in the gate"
(Amos 5:15). There is a distinct tension among these
imperatives. One is to submit, yet one is not to be
conformed to the world with its institutions; and one has
the additional positive duty to carry out justice within
them.

The command to submit reflects God's intention that
the basic structures of the society be instruments of good
for his creation. The command to nonconformity is a
recognition that the organization of social life in the

world is socially in opposition to God's plan. And the command to establish justice places in the hands of God's church the responsibility for recovering God's purposes for human society. The question is how to create that happy balance between Christian faith and social responsibility?

The answer to the above question can be found if the church lives out its faith to have a transforming effect on the society for all to see. This is the way by which the "church can be in the world" but "not of the world" (Rom 12:2). In other words, the church acts as an agent of reconciliation, and as the church itself is in the process of being transformed, it has a transforming effect on the social order.

Consequently, Webber emphasizes that the "church is not only called to expose the evil influence exercised through the structures of existence, but to function in respect to those structures of existence in such a way that their true nature is revealed."[1] In this way, each structure of existence can be seen in the light of its original purpose; the structure is no longer set up as the ultimate reality of life, nor is slavish obedience to it demanded. Rather, it functions to order life and provide the context in which life is lived.

For example, messianic nationalism perverts the true meaning of national identity by demanding absolute

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[1]Robert E. Webber, The Church in the World (Grand Rapids: Zondervan Pub. House, 1986), 43.

obedience and allegiance, and regarding this perverted

patriotism as an integrating principle of life. The

church's alternative is to acknowledge one's national

identity, pray for rulers, pay taxes, and affirm a

patriotism that puts the society or nation in its proper

relationship to the ultimate authority of God.

Thomas E. Clarke, observes that "one of the most

striking shifts in current church and society is the move

toward a Christological method."[1] This method constructs

its view of the world, the church, and the work of the

church directly out of a Christology rooted in the cosmic

nature of the Christ event. It also means that the

starting point for all theological reflection about the

world or society and the church is through the lens of the

Christ event. Christ in whom all things consist, the

Redeemer of all things (Col 1:15-20), is the key for

understanding the role of the church in the world. It can

also mean that Christ, having overcome the powers of evil

by His death and resurrection and now reigning over the

world till all enemies have been put under His feet is the

center of the church's message and action. Specifically,

two aspects of the Christ event provide the theological

thrust for church's relationship to the society: namely,

the incarnation and the lordship of Christ. By

incarnation, He identified with society, yet He was

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[1]Thomas E. Clarke, The Lordship of Christ and Social Systems (Ramsey, NJ: Paulist, 1980).

separate from the ideologies that rule it; and by His death, resurrection, and second coming, He assures its transformation.

The New Testament still accentuates Christ's identification with society as an example to the church to be responsible to the society and keep its faith pure. That Christ was part of the Jewish culture of His time and freely moved within it is apparent. His customs of life were not different from the norm. He made friends with all classes of people: Nicodemus, the wealthy man; Levi, the hated tax collector; Luke, the physician; and Peter, the fisherman. He was involved in the religious life of His culture. He attended the synagogue, participated in the Passover, and prayed in the temple. He was involved in the social life of society, such as the wedding in Cana. Because of His involvement in life, the Pharisees accused Him of being "a glutton and a drunkard, a friend of tax collectors and sinners" (Matt 11:19). Furthermore, it appears that He supported the government. When he was asked, "Is it right to pay taxes?" He answered, "Give to Caesar what is Caesar's, and to God what is God's" (Matt 22:17, 21).

I do not see Christ identifying with the world or society as some one who is "above" the world, nor merely "running alongside" the world. Rather, he is present in the world. As Luke points out, "the Kingdom of God" is "in the midst of you" (Luke 17:21).

By implication, therefore, the Christian church must be present to the society in the way in which Christ Himself identified with society. Andrew Kirk contends that "the church is the instrument of Christ's Kingdom and witnesses to it. For this reason, the church must not withdraw its presence from any legitimate structure of the society. All dimensions of life--including the social, political, economic, educational, and recreational are to be affirmed by Christians."[1] This means that since society belongs to God by virtue of creation, and has been sanctified by the presence of Christ within it, our willingness to identify with the world as image-bearers of God should not be less than that which Christ, the true and complete imprint of God, exemplified.

Another aspect of the church's responsibility to the society and the question of faith could be taken from the cue of Christ's attitude of separating from the ideologies that rule society. The notion of separation may have physical implications as it did for John the Baptist and the monastics; they went into the desert and from that stance assumed a prophetic role toward society. In the life of Jesus, however, separation could be defined as spiritual separation from the powers and ideologies that rule the society. Christ did not identify with what Paul

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[1]Andrew J. Kirk, The Marriage of Evangelism and Social Responsibility (Downers Grove, IL: InterVarsity Press, 1983), 119.

calls the ways of this world (Eph 2:2).

A casual reading of the New Testament shows that Christ was continually confronted with the "powers" of society. These "powers" are not so much the strengths of men and organizations, but forces that transcend the earth. They are the powers of evil that most of the time challenge the faith of the church in society.

An example of this may be found in Christ's repudiation of the power of material possessions. The structure of economics is simply a reality of life, and this is true of the third-world countries. In order to live, man must meet his basic needs for food, shelter, and clothing. Christ affirms there is nothing wrong with meeting these needs, and the structure of creation makes such material goods available. But because of the effect of man's fall, the structure of economics have been altered to the extent that money is no longer the servant but the master. A Christian may become controlled by the power of money, make its acquisition the goal of life, and the whole course of his life may be ordered in the service of money, while neglecting the church's or Christ's principles of life.

In Matt 6:24, Jesus confronted the power that money and material possessions hold over people. He demanded that the church make a radical break with the service of money. Thus, He insisted that one "cannot serve both God and money" (Matt 6:24). His own life was an example of this teaching. Although a radical break with money is

addressed here, it is only one of a number of concerns that the church should take note of if it should maintain its faith in society. Among other prominent issues that recur in the demand Christ makes on His church are a break with reputation, violence, hostility, disorder, prejudice, and injustice.

In today's society where the life of the church is under constant temptation to express its commitment to selfishness, greed, injustice, and the like, all of which come from the power and influence of evil, Christ advocates separation (Rom 12:1,2). The church should separate itself not only from a commitment to evil but from the support of evil in all areas of life. It must also take spiritual stance toward the powers of materialism, sensualism, greed, war, hate, oppression, and injustice. It should preach, evangelize, and live out its faith in society in these areas. Such ills should not rule the church wherever they express themselves in society, but they are to be fought.

Finally, the church should keep its faith in the death, resurrection, and second coming of Christ prominent; it is upon this belief that the transformation of society is assured. By this, I mean that the church must recognize that the death and resurrection of Christ destroys the sovereignty that earthly "powers" hold over man. Paul in Col 2:15 specifically refers to the blow that Christ's death rendered to the "powers" of the society. "He

disarmed the principalities and the powers and made them public example, triumphing over them on the cross."

Christian eschatology recognizes that the completion of Christ's work in this sinful society will not occur until the Second Coming. John provides a description of the restoration of this earthly society where all things will be new (Rev 20:3). Because Christ has broken the power of sin in the society, the church should cherish the truth that it is free and not a slave to the vices of the society. Paul reminds the church: "You have been set free from sin and have become slaves to righteousness" (Gal 6:18). Thus the church must "live by the spirit" (Gal 5:16,25) in the society as opposed to a life that grows out of the "desires of the sinful society" (vs. 16). Consequently, the church is called to a social involvement that seeks to transform the present society, moving it toward an approximation of the ideal of future hope. Nevertheless, the church must always take recognition of the conflict and the tension it faces in society as it decides to be responsible to society and at the same time owe allegiance to God. The next section of the paper deals with the concept of holistic evangelism as a possible resolution to conflict.

Suggested Principles for Ghanaian Cross-cultural Evangelism

1. The need for cultural interpretation. As the evangelist enters a new culture with a message, the gospel

of Jesus Christ, two questions present themselves. Will

his message be relevant in a new cultural context? If it

is not, could it be made relevant and not be rejected? To

discover how the Gospel will be relevant in Ghanaian

culture, the evangelist must interpret the culture,

understand the reasons why the inhabitants do what they do

and say what they say and where some of the things in the

culture are at variance with the Gospel. He should use

"persuasion"[1] to teach the people to understand.

2. The need for constant content of message. The

basic assumption in cross-cultural evangelism is that the

Gospel is meant for all people, at all times, regardless of

social or cultural context. The scripture emphasizes this

very well that, "God so loved the world that He gave His

only begotten son, that whosoever believes in Him should

not perish, but have everlasting life" (John 3:16). It

further states that "there is none other name under heaven,

given among men whereby we must be saved . . . except Jesus

Christ" (Acts 4:12,13), because "all have sinned and have

come short of the glory of God" (Rom 3:22). These

preceding texts point out clearly that Christ is the way of

salvation for the whole world, and therefore all human

beings regardless of their culture, nationality, and faith;

and that the righteousness of God through faith in Jesus

Christ has been offered freely too all those who believe.

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[1]David Filbeck, Social Context and Proclamation
(Pasadena, CA: William Carey Library, 1985), 17.

Since these verses summarize the content of the gospel message, the Gospel must "speak to" the social context, where it is being proclaimed. As David Filbeck puts it:

> the Gospel must take roots and grow in specific cultures, it must be 'incarnated' in each culture, as God Himself became incarnated through Jesus Christ in a specific socio-cultural context, the Jewish society during the time of the Roman Empire.[1]

3. <u>The need for appropriate strategy</u>.

Furthermore, the evangelist should think and speak of many "Christian cultures," and plan a strategy to reach them. That is to say, the indigenous culture of every country and religion must be permeated by the Spirit of the Gospel, purified, enriched, <u>and fulfilled</u> by the Gospel values and should be incarnated in the people belonging to these cultural groups in the country. Consequently, there could be many Christian cultures in Ghana. By this I mean that if every tribe in Ghana is allowed to embrace the Christian message and express it in their own culture, it will not only make the Christian religion culturally localized but also dynamic and relevant to society. In this way the church will present Jesus Christ to every culture with the confidence of the early disciples, while still guarding against the cultural practices not in consonance with the Christian faith.

<u>Holistic Evangelism: A Solution to Social Ills</u>

When it comes to convincing society that the gospel

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[1]Filbeck, 18.

is true, the Church often seems to be its own worst enemy.
No amount of indifference, opposition, or even persecution
from outside can compare in destructive potential to the
church's inability to reflect the reality of its faith in
Christ. At all times, the church's most pressing need is
to make its life conform to its message. On many occasions
it has done the opposite.

On the other hand, a great number of people have
first been attracted to the message about Christ and have
eventually become committed followers because they have
noticed a different quality of life among Christian people.
This is exactly as it should be. As Paul put it so
pointedly, the church people are to be "letters of
recommendations for every one to know and read" (2 Cor 3:1-
2).

Aware that the church, the body of believers, is an
active advertiser for Christianity, one is compelled to
seek for guidance from the organized church. The essential
question is, "How can the church provide a holistic or
total life evangelism to society so as to effectively bring
people's attention to God, their Maker?" As Gustafson put
it, "the institutional church is a community of belief and
commitment which expresses that belief and commitment in
action."[1] This means that the church is a body of people,
reconciled to God and one another and engaged in the

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[1]Gustafson, 93.

service of reconciliation. It is liberated from an abnormal existence caused by sin, and serves as a liberating force to overcome societal hostility, fear, disorder, violence, suppression, and distress among people.

Gustafson states that "As a community of deed one sees the church seeking the appropriate expressions of its faith in action."[1] Among those actions a holistic evangelism must be included. By holistic evangelism Gustafson means making evangelism the "life-style" of the church to draw those outside the church into a meaningful relation with the center of its life, Jesus Christ; and "the moral witness of the church in the secular sphere of human life." Here we are concerned with a holistic evangelism, and the church as the instigation of moral action to help bring about a solution to societal problems.

Practicing Holistic Evangelism

The church is part of the good news that a new way of life is already emerging out in society. The following shows some of the signs of this new reality.

First, the church must make a decided effort to overcome the various divisions and barriers erected by society on the basis of race, sex, culture, status, wealth, and power. Christians cannot allow divisions that they abhor in the larger society to continue to exist in their midst. For that reason, the church should work for a

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[1]Ibid.

society whose laws are totally free from any form of discrimination.

Second, the church, whenever it is provoked by violence, will not retaliate in like manner. Though it may be harassed by the official policy of the state, persecuted by other groups, slandered or falsely accused of doing and believing things that are not true, it will not seek revenge.

Third, whenever there are genuine needs to be met, the church will share its resources, including financial help and material goods. The Bible gives a clear example of this practice. The early church regularly shared its material goods (Acts 11:29-30; Gal 2:10; Rom 15:25-28; 1 Cor 16:1; 2 Cor 8-9; Acts 24:17). Thus, the scriptures underscore the fact that we are stewards of whatever we possess and therefore, for those who acknowledge that they belong to Christ, must be their brothers' keeper in time of need.

Fourth, the church will expose itself unreservedly to the suffering of others. Instead of trying to find security from situations of hurt, violence, failure, and helplessness, Christians, in their dealings with one another as well as those with society at large, will open themselves up to the emotional distress and rage of others, a notion that is taken up in the next section of the paper dealing with a holistic understanding of daily life.

A Holistic Understanding
of Daily Life

In conjunction with the societal change that the church expects through its lifestyle and total evangelism, efforts must be directed at developing a holistic understanding of daily life. Arthur Munk sees the necessity of formulating such an understanding "in view of our desperate need of a world view that makes sense in terms of modern knowledge and the present situation in which we find ourselves."[1] This means that the need for consonance between faithful theology and modern knowledge or contemporary lifestyle is evident. It is upon the development of an integrated comprehension of this worldly life that the church must concentrate. Ideally, this "theology of everyday life," or "holistic evangelism," would enable people to interpret their experiences from the perspective of faith. It is legitimate, therefore, to expect that the church's message of faith offers insight, hope, and help in dealing with the problems of the society.

In recent times, theologians have become interested in relating the gospel to the contemporary situation; they have returned to a preoccupation with the task of making the church relevant to the present generation.

This is not a phenomena occurring only in Western theological circles. Vigorous discussions are taking place

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[1]Arthur W. Munk, "Whither Religion? A Plea for a Return to Sanity and a Genuine Creativity?" Intellect 106, no. 2391 (December 1977): 250.

in many other lands. In Ghana, Rev. S. Dzirasa of the Methodist Church once remarked: "I have realized that my priesthood must mean more than doctrinal exposition. I must apply Christian teaching to the total life of the society."[1] This line of thinking by Ghanaian theologians, it can be deduced, is what the present government of Ghana expects of all the churches--that they apply their faith to meet the needs of society.

Relating the gospel to the contemporary situation must reach the parish level. What Kenneth Cauthen said of American Protestant theology is applicable to the Ghanaian situation. He remarked:

> The positive strength of the new movements in American protestant theology since 1960 has been this attempt to keep in touch with the actual experiences, needs, frustrations, hopes, fears, and feelings of living people in the immediacies of their own situations.[2]

What is required of the church is a synthesis of all its efforts aimed at understanding particular daily concerns of the society in order to provide a holistic view of life. Ghanaians are hungry for a holistic understanding of their lives; this hunger will become more intense in the near future. Hence, the church needs a holistic lifestyle

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[1] S. Dzirasa, Political Thought of Dr. Kwame Nkrumah (Accra: Assembly Press, 1960), 124-125.

[2] Kenneth Cauthen, "The Present and Future Theology," Religion in Life 45 (Autumn 1976): 309. This movement is evident in the language of the new confessions or declarations of faiths of the mainline Protestant churches, toward engaging difficult issues on many social fronts.

evangelism to help solve societal problems.

Holistic Evangelist:
The Daniel Example

The traditional Biblical image of a true holistic social influence of the church is found in the life of Daniel the prophet.

Daniel, a lay prophet, was exiled in his late teens to Babylon. He spent his adult years as a statesman and government consultant. His daily contacts with international politics gave his writings on extra quality of social practicality. Daniel, therefore, could represent the church or the Christian exerting "influence" in society. The story of Daniel also shows how God dealt with him and how God handled things in the affairs of men so that this boy prisoner became the principal adviser to the King who captured him. Even in captivity, God led and directed the affairs of the Babylonian society through His agent, the prophet.

The Babylonian Example

The first chapter of the book of Daniel reveals God's concern for nations and individuals, for young people, for His temple, and for the ultimate reunification of every willing soul with Himself and with one another. Mervyn Maxwell indicates that God "gives up" the Jewish society to enable them to see the consequences of their rebellious ways and to be led back to the higher way of

life. He gives Daniel just the help he needs to transform a young exile into a competent government administrator and counselor."[1]

It appears that God does these things not only for Daniel's sake but for all humanity. Therefore, the young captive, the "christian" Daniel, and his "healthful living," by living his life in the Chaldean society, provides a practical down-to-earth proof of what God can use His church to accomplish within the society in which they live. Daniel 1:8 states that "Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself."[2] This is life style evangelism. And if Daniel can represent the "church" in the society, living a holistic life, then every example of influencing the society and transforming it into a better way of life has been provided. Furthermore, the story of Daniel shows that God is both concerned and capable. What He promises He is "able to do" (Rom 4:21). He not only cares for His church but also assists the church to lead a holistic life.

One aspect of Daniel's life that deserves mention was his influence on the kings of the sub-region he lived in. It is quite clear that while he was a court official

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[1]C. Mervyn Maxwell, God Cares (Mountain View, CA: Pacific Press Pub. Assn., 1981), 25.

[2]Dan 1:8.

in Nebuchadnezzar's palace, Daniel had the opportunity to influence the king. It is also conceivable that following the successful explanation and interpretation of Nebuchadnezzar's dream. The Babylonian monarch became positively impressed not only Daniel's wisdom but with the God that Daniel claimed was behind that wisdom.

For one thing, Daniel was promoted and became the king's chief adviser (Dan 2:48-49b), but Daniel's influence on the Babylonian empire was probably more remarkable in the people he influenced the king to appoint to positions of responsibility (Dan 2:49a). Through the lifestyle of Daniel and his army of god-fearing Babylonian governmental officials, many positive social changes were effected in the kingdom of Babylon, and the Hebrew God gained the respect and acknowledgement He deserved (Dan 6:24-27).

Target Need Areas for the Holistic Approach to Society

In order that the church's holistic evangelism may have full impact and meet the needs of the society, the evangelistic messages on the radio as well as the life style of the church should reflect healthful-living, home and family life, social and economic life, and spiritual life. By these the church will relate meaningfully and holistically as it involves itself actively in missions. This inevitably means, in the words of Jung, "the willingness to take risks, to dare to stand with the alien to

promote social justice and self sacrificial love."[1] It
also means that the church will find it in the role of a
servant.

I would like to emphasize at this juncture that
this planned radio evangelistic endeavor would be only one
step in the process of a larger evangelistic outreach that
would seek to build up prospects for baptism. This means
that such a broadcasting ministry will work closely with
the local churches and denominational organizations in
Ghana to nurture and maintain the enthusiasm of the newly
interested persons. For example, all those who show
interest in a radio broadcast sponsored by the Seventh-day
Adventist Church, will be directed to write to the mailing
address of the broadcast, for further information. If
those individuals indicate their willingness too enroll in
the Bible correspondence course of the church, their names
and address will be sent to the nearest church or
denominational organization for personal contact and
further study.

It is hoped that Christian interaction between the
interested person and the church personnel would lead to
invitation to Sabbath School and gradually, to join the
baptismal class, and ultimately become a baptized member,
who will also join others in personal evangelism.
Meanwhile, religious literature on various topics will be

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[1]Jung, 145.

mailed to all those who show interest in the radio broadcast to keep their interest alive.

Chapter 3 deals with the development of radio broadcasting in Ghana and the effect it has had on society in general.

CHAPTER III

RADIO BROADCASTING IN GHANA

HISTORY AND TRENDS

Development of Radio Broadcasting in Ghana

The establishment of radio on the West Coast of
Africa was due to the initiative and personal commitment of
Sir Arnold Hodson who had experimented with a wired radio
distribution system in the Falkland Islands in 1929 with
the assistance of an electrical engineer, F. A. W. Byron.
On his transfer in 1931, to Sierra Leone as Governor, he
asked for the transfer of Byron to Freetown. As soon as
Byron arrived, the two men worked out plans for the
establishment of another wired radio distribution system
which was formally launched in 1934.[1]

In that same year, Hodson, affectionately called
"Sunshine Governor," was transferred to the Gold Coast as
Governor. Again he asked for and obtained the transfer of
Byron. They immediately set to work on the establishment
of a wired radio distribution system in Accra. The silver
jubilee of the coronation of King George V on July 31,

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[1]Sydney W. Head, "British Colonial Broadcasting
Policies: The Case of the Gold Coast," African Studies
Review 22, no. 2 (September 1979): 32.

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1935,[1] provided an opportunity for experimenting with rediffusion broadcast. The voice of the king was heard on the Empire Service. This was the humble beginning of what became known as Station ZOY. From this small beginning, the wire-relayed service expanded rapidly. The Gold Coast Legislative Debates records that, by the end of the year, there were 400 subscribers, and by February 1936, 750 homes in Accra were wired to receive broadcasts from the transmitters of the Empire Service.[2]

The Aims of Broadcasting

Broadcasting was established in British-ruled tropical countries to cater to the information, cultural, and entertainment needs of the political and educated elite who consisted of European settlers, colonial administrators, and a small group of educated Africans. "It was primarily aimed at enabling Europeans in Africa to maintain political and cultural links with the foreign countries."[3]

William Hatcher contends that "in most places, radio as a means of reaching the Africans was an

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[1]Gold Coast Broadcasting Service, "Establishment of Radio on the West Coast of Africa," Gold Coast Legislative Council Debates, 20 February 1936, 4.

[2]Ibid.

[3]William A. Hatcher, Muffled Drums (Ames, IA: University of Iowa, 1971), 18.

afterthought."[1] In the case of the Gold Coast, the purpose
of using broadcasting for general and political education
was enunciated quite early. From the beginning, Governor
Hodson intended that radio should be a tool for in-school
and out-of-school education. In 1939, Governor Hodson sent
a letter to the Colonial Office about the need of a
transmitter in Accra, which was to serve the following
purpose:

> By means of this innovation it will be possible to keep
> in touch with a widely scattered and influential body
> of teachers and with the adolescent school boy and
> girl. I have no doubt that this broadcast will be
> successful so far as its immediate aim is concerned
> and that it will have a wholesome and substantial
> effect on the outlook of many other members of the
> community, in addition to teachers and school children,
> whom it is intended to reach.[2]

The program content was not to be educational in
the narrow, technical sense; it was to include "general
news items of World or Empire significance."[3] It was also
to include local news items of interest to the teacher or
of value in relation to the teaching of good citizenship in
the schools. Additionally, it was to provide "information
with regard to Government policy and the activities of the
various departments, with suggestions as to how teacher and
pupil may assist in giving effect to schemes for the

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[1]Ibid.

[2]Governor Hudson's despatches to the Colonial
Office, Letter no. 20, Jan. 11, 1939, Ghana National
Archives, ADM. 1/2/246.

[3]Ibid.

general betterment of the community."[1] The importance that

Governor Hodson attached to radio as a tool for education

is underscored by the fact that by March 1939, facilities

had been provided for school children in seventeen towns to

listen to radio.

Already in 1937, Governor Hodson had approached the

Colonial Office with proposals for the installation of a

short-wave transmitter in Accra. When the office requested

details and financial viability of the project, the

Governor replied that it was not a question of "profit and

loss" and added this justification:

> The Gold Coast, as you are aware, has made very
> considerable progress in the sphere of education and
> the problem of the educated portion of the population
> is one which has exercised the minds of successive
> Governors for some time past. . . . I am convinced,
> not only because Broadcasting gives the educated
> community food for thought, but also because through
> the medium of the broadcast programs Government is
> able to control to a large extent the type of mental
> stimulus which that community receives.[2]

Broadcasting for Propaganda

Governor Hodson never made any secret of the

propaganda role that he expected radio to play. The

propaganda was to be undertaken, both through the schools

and the public. The word appeared several times in his

correspondence with the Colonial Office, as well as in his

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[1]Ibid.

[2]Hodson to Colonial Office, Jan. 8, 1938, Letter
no. 22, Ghana National Archives, ADM 1/2/236.

address to the Legislative Assembly. In January 1939 he
wrote:

> When the broadcast has become an established feature of
> the school week it will on occasion prove of great
> value as a means of conveying information or urgent
> propaganda to an intelligent and level-headed section
> of the community which is capable of exercising a
> strong influence for good on public opinion.[1]

The object of the propaganda was to inculcate in
the citizens of the Gold Coast certain aspects of the
British culture and ideas and thereby inoculate them
against undesirable ideas which might come from outside.

The propaganda use of radio was intensified during
the Second World War. The outbreak of the war necessitated
the use of radio in the cause of the "Allies" fighting
against Nazi Germany. S.W. Head records that "between 1940
and 1942, the broadcasting station in Accra (5k W
transmitter) was used to broadcast counter-propaganda in
French to the neighboring French colonies."[2] During the
war, the use of radio as a propaganda tool was so uppermost
in the mind that regular programming was curtailed for that
purpose. As the person acting for the successor to
Governor Hodson reported to the legislative Assembly in
February 1943, "the service from station ZOY has had to be
restricted for the time being, and entertainment programs

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[1]Hodson to Colonial Office, Letter no. 20, Jan. 11,
1939.

[2]P. A. V. Ansah, "Problems of Localizing Radio in
Ghana," Gazette, 25,1 (1979): 1-16.

by local artistes have had to give way to propaganda."[1]

After the war, the Colonial Government realized the need to develop broadcasting in the country following the public call for more programs on station "ZOY". Between July 1935 and the outbreak of World War II, the number of subscribers rose from 350 to 4,000. Between 1939 and 1948 no more stations were opened beyond the existing sixteen, and very few subscriptions could be taken because all manufacturing efforts went into the production of war material, so no spare parts and components could be ordered. By March 1945, the number of subscribers throughout the country was only 5,850.[2]

By 1953, events which were destined to shape the form of broadcasting in the country were taking place. The Colonial Government appointed a four-member Commission to advise it on ways of improving broadcasting in the country. The committee consisted of Greenfell Williams, W. A. Roberts, J. B. Millar (all of the British Broadcasting Corporation [BBC], and R. P. Baffour, a Ghanaian engineering consultant who was one-time Vice-Chancellor of the University of Science and Technology, Kumasi. Upon the recommendation of the Commission, the Government

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[1]Gold Coast Broadcasting Service, "Establishment of Radio on the West Coast of Africa, Legislative Council Debates, 23 February 1943, 12.

[2]Ghana Broadcasting Corporation, "Development of Broadcasting in Ghana," in Wired Broadcasting Service (Accra: Ghana Broadcasting Corporation [GBC], 1953), 25.

established the Gold Coast Broadcasting System (GCBS) in 1954.[1] On the attainment of independence in 1957, the country adopted a new name, Ghana, in place of Gold Coast. Hence, Ghana Broadcasting System (GBS) became a new name and later the system was changed into a "corporation" and called the Ghana Broadcasting Corporation (GBC).

The next section examines the role played by some Ghanaian political leaders in the development of radio broadcasting in Ghana.

Radio and National Political Integration

As far as the development of radio broadcasting is concerned, the next important milestone worth recording is the inauguration of the 'external service' in June 1961. With broadcasting in English, French, Hausa, Swahili, Arabic, and Portuguese, the GBC "External Service' made its presence felt as a "tool" of Dr. Nkrumah's foreign policy. The feedback from listeners bore testimony to the popularity of the service.

Television was introduced in Ghana, with the assistance of the Canadian Broadcasting Corporation, thirty years after the introduction of the radio into the country. At the inaugural address, President Nkrumah said that television and radio were introduced "for education and edification, the enjoyment and entertainment of our

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[1]"Broadcasting in the Gold Coast" (1953), 12.

people." He emphasized the role of radio and television as an educational tool:

> Ghana's television will be used to supplement our educational program and foster a lively interest in the world around us. It will not cater for cheap entertainment nor commercialism. Its paramount object will be education in the broadest and purest sense. Radio and television must assist in the socialist transformation of Ghana.[1]

With the attainment of independence, it became necessary to adapt broadcasting to the needs and objectives of the young country. These national needs and objectives can be summed up as national integration and socioeconomic development. W. A. Hatcher contends that the whole process of government and the creation of the sense of nationalism is made easier by the use of radio because of its effectiveness as a tool "for mobilizing the people for advancement and development."[2] Since radio is credited with a certain effectiveness in opinion formation, political leaders see it as a tool to control, for fear that under a different control it will make the task of nation building more difficult.

So crucial in the political process is broadcasting that Africa's leaders almost invariably want to take physical control of the facilities themselves. The

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[1]Speech by Osagyefo, the president, on the Inauguration of Ghana Television, 31 July 1965, State Publishing Corporation, Accra-Tema.

[2]W. A. Hatcher, "Broadcasting and Political Crisis," in Broadcasting in Africa, ed. S. W. Head (Philadelphia: Temple University Press, 1974), 395-398.

importance of radio is underscored by the role it plays

during political crises. Whether an attempt at a coup

d'etat succeeds or not is determined by who gets control of

the radio station. This explains why many African

broadcasting stations are veritable fortifications complete

with sand-bags, barbed-wire fences, trenches, and armored

cars. Any bid for power, therefore, seems to have the

following operational principle: "Seek ye first the radio

station and its effectiveness, and all other things shall

be added unto it."[1]

Moreover, in the creation of national

consciousness, national leaders get to be known and their

objectives and aspirations are explained to the people

through the media. Radio thus serves as a tool for giving

legitimacy to the national leadership and ensuring

familiarity with the new political institutions. This

integrative role was clearly spelled out by Cantril and

Allport when they wrote:

> When a million or more people hear the same subject
> matter, the same arguments and appeals, music and
> humour, when their attention is held in the same way
> and at the same time to the same stimuli, it is
> psychologically inevitable that they should acquire in
> some degree common interests, common tastes, and common
> attitudes. In short, it seems to be the nature of
> radio to encourage people to think and feel alike.[2]

Governor Hodson made the same point when on March

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[1]Hatcher, Broadcasting in Africa, 395-398.

[2]H. Cantril and G. W. Allport, The Psychology of
Radio (London and New York: Harper & Bros., 1935), 20.

12, 1940, he spoke of "the power of broadcasting to create unity of thought and unity of purpose, and to check false rumor and propaganda."[1] This means that the mass media, particularly radio and television, should provide channels for two-way communication between citizens and their rulers.

In Africa, for the most part, broadcasting is considered an exclusive preserve of the political elite who use it to communicate with one another and to issue instructions to the common people in the community. In order to serve the needs of national integration, and for the broadcasting system's own credibility, it is essential that it provide a forum for a frank and open discussion of national issues. National integration here means bringing together opposing views in a healthy debate out of which emerges a national consensus. National integration should create a genuine sense of belonging and involvement in the nation's business. This can be achieved only when there is participation and collaboration rather than manipulation and indoctrination. Hence, a broadcasting system that is perceived to be nothing more than a one-way megaphone for the government undermines its own credibility and professional integrity. This adverse attitude of integrative role of broadcasting is spelled out clearly by Professor P. A. V. Ansah:

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[1]Gold Coast, Legislative Council Debates, 12 March 1940, 15.

> When the broadcasting system's credibility is subverted
> by its reputation for even occasional distortion or
> suppression of facts, it ceases to be an effective
> medium for carrying persuasive messages towards
> national integration or national development in
> general.[1]

Often in Ghana (if not Africa, in general),
national integration is mistaken for homogenization of
thought. The leaders would want the people to belong to
the same political party. In the absence of political
parties, the people must all espouse a common political
ideology at the risk of being labelled reactionaries,
counter-revolutionaries, imperialists, or ordinary nation-
wreckers. Ghanaians are also familiar with efforts in the
past to impose political conformity under the Convention
People's Party (CPP) era championed by the late Dr. Kwame
Nkrumah, the Union Government headed by Colonel I. K.
Acheampong, and a succession of other military governments
including the present People's National Defence Council
(PNDC). In all these, broadcasting played the role
expected of it by the government of the day.

We will now turn our attention to some of the legal
constraints under which the GBC operates, and because of
which the situation described above prevails.

Control of the Ghana Broadcasting Corporation

Whether it is in the area of national integration,
socio-economic development of cultural self-assertion, the

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[1]Ansah, "Problems of Localizing Radio in Ghana," 6.

status of a broadcasting system and its corporate image are

crucial in determining its potential impact. As P. A. V.

Ansah puts it,

> Broadcasting systems in Africa, without a single
> exception, are all under some form of government
> control, either as government departments or as
> statutory corporations. The distinction between a
> broadcasting system operated directly as a 'government
> agency' and one governed by 'public authority' turns
> out on close analysis to be mainly notional and
> cosmetic. The autonomy or independence which is
> supposed to be enjoyed by a corporation like the GBC is
> often taken away by the very law that establishes it."[1]

Professor Ansah asserts that the instrument of

incorporation of the Ghana Broadcasting Corporation (L.I.

472, 1965) has undergone a series of mutations since its

inception, but it has, in essence and actual practice,

remained basically the same for the past twenty years. It

named an eight-member board whose chairman was appointed by

the President and whose four non-officio members "shall

hold office for such period and under such conditions as

the President may determine." It was further added that

the Minister of Information "may, subject to the provisions

of this instrument, give directions generally to the

Corporation, and the Corporation shall be bound to comply

with such directions."[2] Further, to this restriction,

paragraph xi of the same instrument gave special powers to

the President to reconstitute the Board or "appoint,

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[1] For further discussion, see P. A. V. Ansah, "The Role of the State in Broadcasting in Africa," Media Development 32, no. 2 (1985): 6-9.

[2] Ibid.

transfer, suspend, or dismiss any of the employees of the Corporation" or issue directions which shall be binding on the Board. All these could be done at any time "if the President is satisfied that it is in the national interest to do so."

It is clear from this that the Minister's powers of direction, as well as the special powers of the President, completely undermine the powers of the Board and totally emasculate it as an independent regulating body. The effect of this tight control is that broadcasts sacrifice objectivity in order to "survive," and in the long run their professionalism is stifled. This type of absolute control attitude has affected the news media, as well as secular and religious programs that are aired on the radio. In the next section, religious broadcasts are discussed under the broad heading of programs in the GBC.

Religious Broadcasts

John Kgublenu, a veteran radio newscaster with the GBC, has said that the "Ghana Broadcasting Corporation's Religious Broadcasts reflect as much as possible the main stream of Christian thought in the country."[1]

A committee comprising a representative body of the Christian Council of Churches and the Roman Catholic Church in Ghana advises the Ghana Broadcasting Corporation on

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[1]John Kgublenu, ed., Broadcasting in Ghana (Accra, Ghana: Ghana Broadcasting Corporation, 1978), 13.

matters concerning religious broadcasting. Unfortunately, the Seventh-day Adventist Church in Ghana, even though a Christian denomination, has no representative on the Christian Advisory Committee. The only reason for this lack of representation is because the Seventh-day Adventist Church is not a member of the Christian Council of Churches.

The following are suggested guidelines for religious broadcasts on the GBC, compiled and approved by the members of the Christian Advisory Committee (who are all members of the Christian Council of Churches) of March 3, 1982.

1. Religious broadcasting should aim at proclaiming the Pure Word of God.

2. It should be devoid of politics, especially of taking sides in party politics.

3. It should not contain any polemics, i.e., controversial discussions regarding doctrine or practices in the various religious bodies. In essence, the Churches or religious bodies should not use the G.B.C. media to attack each other.

4. It should not be used for proselytizing or any propaganda to win fellow Christians from one denomination to another, or from one Muslim Association to another.

5. It should not contain offensive or uncouth language.

6. Religious broadcasting should be devoid of libelous statements.

Although Christian religious programs are aired throughout the week, Sundays have the most concentrated programming on the GBC.

One of the most popular Christian programs is the Sunday morning religious service in English on GBC-2 and in Ghanaian languages on GBC-1. The format of these programs encourages listeners to participate in the program in the same way they would in congregational worship. The Sunday morning religious services are pre-recorded or broadcast live, depending on the facilities available at the particular venue. At present, the Ghana Broadcasting corporation has wired a number of churches in Accra and the other regions to facilitate live broadcasts. These are:

> ACCRA: Wesley Methodist Church, Holy Trinity Cathedral, St. Mary's Anglican Church, Christ the King Roman Catholic Church, and Presbyterian Church of the Resurrection.

> KUMASI: Ramseyer Memorial Presbyterian, Wesley Methodist, St. Cyprian's Anglican, and St. Peter's Roman Catholic Church.

> CAPE COAST: Methodist, Roman Catholic, and Anglican churches. Efforts are being made by the GBC to get more churches wired for religious broadcasts.[1]

As much as possible, the producer for the Sunday Morning Religious Services has to record the program from places or areas where the local languages are spoken.

Other Christian Religious Programs include "Mid-

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[1]Ibid.

Week Religious Service," "Morning Devotion," "Evening Devotion," and "The Epilogue." There is also "The Open Door," a thirty-minute program which carries news from religious groups or institutions, views, interviews, portraits, and discussions. Programs dedicated to the Muslim listeners include "Readings from the Holy Koran," "Commentary from the Holy Koran," and "Muslim Worship."

Effects of Imported Programs

In addition to its internal role, broadcasting also constitutes a "window on the world," bringing people in touch with happenings outside of their immediate national environment. Through radio and television, people are able to experience and learn the ways of life of others, thus establishing cultural contacts. It is in this area that broadcasting, if not judiciously planned, can constitute a source of alienation. Professor Ansah indicates that studies of television and radio programming in Africa have shown a heavy reliance on developed countries for news, entertainment, documentaries, and other canned programs. He deplores the fact that

> Sometimes the programs imported are not the most culturally inspiring, even in their countries of origin, and their importation has been variously called cultural invasion or cultural imperialism--the more tragic because we impose it on ourselves.[1]

In the case of religious programs, most of the already recorded tapes imported into the country have

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[1]Ansah, Media Development, 8.

foreign accents that are not easily understood by Ghanaians and illustrations that are not relevant to the society. Situations like these cause the government to seek to correct and, therefore, to use its power to suspend or censure such programs, claiming that such programs like these have very little to contribute to the total development of either individuals or society as a whole. This raises the question of what effect radio has in the process of human and societal progress.

Religious Broadcasting and Human Development

The concept and process of development has been defined differently by economists, politicians, sociologists, and theologians. The earlier model of development puts emphasis on economic and other physical factors, based on the assumption that the adoption of industrial technology and infusion of capital would bring about development and national happiness. Everett Kleinjans says: "Development is not a matter of technology, but the growth of a new consciousness, the movement of the human mind, the uplifting of the human spirit, and the infusion of human confidence."[1] This is the same point that Denis Goulet makes in his book "The Cruel Choice." He says that, bread, dignity, and freedom are the three goals

[1]Wilbur Schramm and Daniel Lerner, Communication and Change: The Last Ten Years and the Next (Honolulu, Hawaii: University Press of Hawaii, 1975).

of development, none of which should be subordinate to the others, important as bread may be.[1]

This humane concept of development puts the emphasis on people, their human dignity, and their unfettered and active participation in finding solutions to their problems. The emphasis on people is also underscored by Schumacher who stated in Small Is Beautiful:

> Development does not start with goods; it starts with people and their education, organization and discipline. Without these three, all sources remain latent, untapped potential. Education does not 'jump'; it must gradually evolve to fit changing circumstances. And much the same goes for discipline. All three must evolve step by step, and the foremost task of the development policy must become the property not of a tiny minority, but of the whole society.[2]

All that this means is that development is not primarily a question for economists whose expertise is founded on material philosophy and figures, forgetting that economics and development should deal with human beings and not with figures. This is why social communicators, like evangelists, play an important role of working on the heart and mind of the individual to bring about change--change which they emphasize will be followed by development in the society. This is also where the radio forum format reinforces the point that radio evangelism can be an effective developmental tool to bring about desirable

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[1]Quoted in M. Teheranian, F. Hakimazadeh, and M. Vidale, Communication Policy for National Development (London: Darton, Longman & Todd, 1977), 168.

[2]E. F. Schumacher, Small Is Beautiful (New York: Harper & Row, 1973), 168.

changes in the supposedly 'corrupt' society.

The Voice of Prophecy
in Ghana

The work of the Voice of Prophecy in the West African Union of the Seventh-day Adventist Church began about 1948. Pastors Edgar F. Keslake (an American) and Edgar E. Hulbert (an Englishman) served as directors in Ibadan, Nigeria, until January 1950.[1]

From 1953 to June 1958, Dr. Roger Coon became the director. He was succeeded by Pastor David Hughes, another American. Professor Hughes was followed by Pastor J. M. A. Adeoye, a Nigerian, who was also the first to head an institution in a Union in West Africa.

Roger Coon contends that it was during the tenure of Pastor Adeoye that the VOP office in Ibadan which served all of West Africa (except for a small sub-office in Monrovia, Liberia) was decentralized. Each local field then began its own VOP operations. Thus, it was the decentralization in 1958 which necessitated the establishment of a VOP office in Kumasi, Ghana.

Between 1948 and 1958 the VOP operated solely as a Bible correspondence school. Coon says, "We had an office with 16 African staff, my wife (office manager) and myself operating a very thriving Bible Correspondence school."[2]

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[1]William McClements, "West African Union Mission," Review and Herald, 14 July 1950, 4.

[2]Letter, Roger W. Coon, Director, VOP, West Africa,

With regard to radio programs and broadcasts, Roger Coon states that a small radio program existed at station ELWA in Monrovia, Liberia, but the station had such a low transmitting power that at times the program could not be heard even in some parts of Monrovia. Also a small French language program was aired in Abidjan, Ivory Coast. But in all of what was then known as "British West Africa" (comprising the Gambia, Sierra Leone, Gold Coast/Ghana, and Nigeria), no regular radio broadcast. Occasionally, the VOP officials were invited at the S.D.A. Mission to present single-shot radio programs on the state-controlled radio service, usually once or twice in a year.

When Nigeria attained independence in October 1960, one of its first national establishments was a commercial radio station, WNBS, which operated from Ibadan. The American VOP with Elder H. M. S. Richard, Sr., as the speaker, was one of the first Christian programs regularly heard on the new station. Its success and popularity in Ibadan paved the way for the introduction of the VOP radio broadcasts to Ghanaian radio. This was done in conjunction with the existing VOP Bible Correspondence School in Kumasi.

With the progress of the VOP correspondence courses and the demand from the public for more lessons, requests were made to the GBC to grant the SDA Mission permission to

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1953-1958, to Ebenezer Sackey in response to inquiry about Voice of Prophecy Network in West Africa, 13 March 1989.

air H. M. S. Richards' sermons on the radio. The Central Ghana Conference bought thirty minutes of air time and played back pre-recorded sermons of Richards and the music of the King's Heralds Quartet. This airing of VOP sermons on Ghana radio started in 1960. The program which came on the GBC radio every Wednesday at 8:30 p.m. drew many Adventists and non-Adventists to their radio receivers. However, this program was enjoyed only by those people who understood the English language. For follow-up exercises, interested people were directed to the local fields for Bible correspondence lessons.

In the early 1980s, the government became very preoccupied with the idea of "cultural engineering" and campaigned for leadership in all aspects of the country to be in the hands of Ghanaians. "This 'cultural engineering' is broken down to mean indiginizing what is foreign, idealizing what is indigenous, nationalizing what is sectional and emphasizing what is African."[1] The government was determined that the Ghanaian citizenry would appreciate things Ghanaian, including its problems.

The SDA Church in Ghana took a cue from the government's new line of thinking and made some minor changes in the VOP broadcasts. The Church modified the format of Richards' broadcasts a little by asking Ghanaian

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[1]Ali A. Mazrui, Cultural Engineering and Nation Building in Africa (Evanston, IL: Northwestern University Press, 1972), xv, xvi.

pastors to use his recorded tapes, producing his messages verbatim with a Ghanaian quartet, "The Advent Messengers," providing music. The announcement, introduction, and benediction were taken up by Ghanaian pastors. The pastors who tried to follow the Richards' preaching format on the Ghanaian radio were H. V. A. Kumah, J. J. Nortey, and Geo-Steven Aidoo.

The program continued until 1983, when all Christian religious broadcasts were either censured or banned outright on Ghana radio by the revolutionary government--PNDC (People's National Defence Council). The government justified its censorship by pointing to the fact that many of the foreign religious programs were entertainment oriented. It argued that at a time when society had such social problems as bribery, corruption, and moral degeneracy, religious programs were expected to address those concerns instead of concentrating on issues that were predominantly American and had no bearing on the Ghanaian situation.

It is in the light of such governmental concerns that this project intends to develop programs that are sensitive to the legitimate needs of society as they are expressed by the government and agree with the ordinances of God. Meanwhile, chapter 4 deals with the survey of selected religious broadcasts and how broadcasters planned their problems to meet their target audience.

CHAPTER IV

SURVEY OF SELECTED BROADCASTS

Brief History of Religious Broadcasts

Broadcasting history reveals that scientists in Europe and America began to realize the possibility of electronic communication during the 1800s. Harold Ellens notes that "lonely men in England, France, Russia and Germany spent years of their lives in research and experiments trying to remove the last obstacles to electric communication."[1] Nevertheless, it was Alexander Graham Bell, an American, who achieved a decisive breakthrough when he invented the telephone in 1876. "From there it was an inevitable thrust to radio: first by wire, then by wireless."[2] Ben Armstrong records that "from the beginning some Christians saw the great potential of this new electronic medium, and it is very significant that many of the early radio broadcasts were transmissions of church services."[3] Like all other new inventions, radio also

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[1]J. Harold Ellens, Models of Religious Broadcasting (Grand Rapids: Wm. B. Eerdmans Pub. Co., 1979), 13.

[2]Ben Armstrong, The Electric Church (Nashville: Thomas Nelson Pub., 1979), 19.

[3]Ibid.

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faced some difficulties. Turner observes:

> When commercial broadcasting began in the 1920's many
> people, including Christians, regarded it as a novelty
> with little or no practical value. Some Christians
> even took an intense dislike to it; they called
> Wireless "the Prince of the Air," and refused to have
> anything to do with it along with motion pictures.[1]

Even though many people had an intense dislike for radio, others were ready to experiment with it. Thus, before long, religious broadcasting became common, and radio was seen as "an extension to the pulpit."[2]

November 2, 1920, KDKA, the first radio station in America, started operating in Pittsburgh. This was "just in time to give the first radio report of a presidential election."[3] Then in January 1921, an evening worship service was broadcast from Calvary Episcopal Church. Rev. Lewis B. Whitmore was the pastor who conducted this historic service. According to the historian Gleason L. Archer, such "an impression was made on the radio audience that it became a regular Sunday feature of KDKA."[4]

The broadcast medium grew very quickly, and radio, in many ways became a national mania. Many people acquired crystal sets when more stations went on the air. By the

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[1]Vernon Turner, The Art of Christian Broadcasting (Punchbowl, Australia: Jordon Books, 1967), 17.

[2]Stewart P. Johnson, "Contemporary Communication Theory and the Distribution Patterns of Evangelical Radio Programs" (Ph.D dissertation, Northwestern University 1978), 24.

[3]Armstrong, 19.

[4]Gleason L. Archer, History of Radio to 1926 (New York: American Historical Society, 1938), 213.

middle of the 1920s there were about 600 radio stations. Out of these, 63 were owned by local churches. Johnson asserts that many churches used it as a "tool for reinforcing and strengthening the image of their local ministries."[1]

However, most of the early religious broadcasts focused their attention on only the "Worship format."[2] Oberdorfer suggests that it might be because America was still predominantly a Christian nation. He also suggests that this was the time when the somewhat unhealthy concept of "they" ("the great unwashed") and "we" ("the sanctified and redeemed") originated.[3] This might still be the basic concept of religious broadcasting in America today, as "Christian broadcasters see themselves as being transmitters of the Gospel rather than being a ministry of communication."[4]

In the 1930s, most of the church-owned radio stations started to sell their stations for commercial use, which is the situation in religious broadcasting today. Harold J. Ellens observes that "the use of radio by religious bodies became almost wholly at the discretion of the commercial broadcasters in control of stations and

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[1]Johnson, 24.

[2]Oberdorfer, Electronic Christianity, 15.

[3]Ibid.

[4]Ibid.

network facilities."[1] The result was that the religious broadcaster was at the mercy of the network, since station managers hold the position to exercise direct control by limiting the type of program they aired and the time slots to air them.

Furthermore, the 1920s and 1930s became the age of rhetoric, when many of the early religious broadcasters thought of using the medium of radio for self-gratification. Among these was the famous Pentecostal preacher Aimee Semple McPherson. "She was accorded the gracious honor of being the first woman to preach on the wireless telephone in 1922."[2] Aimee McPherson raised $25,000 to buy a station, KFSG (Kall Four Square Gospel), which became the third major radio station in Los Angeles, and the first church-owned station in the world.[3]

The 1920s and early 1930s also showed some tension in religious broadcasting. Religious groups were beginning to fight each other as "theological differences became the fundamental block, and individual goals superseded organizational concerns."[4] An article which appeared in Popular Radio in January 1925 describes the editor's feeling on this matter:

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[1]Ellens, 17.

[2]John L. Hood, "The New Old-Time Religion: Aimee Semple McPherson and the Original Electric Church" (M.A. thesis, Wheaton Graduate School, 1981), 22.

[3]Ibid., 23.

[4]Oberdorfer, Electronic Christianity, 17.

It's bad enough to have different religious
denominations preaching against each other and working
against each other, all in the name of the same God,
within the walls of their own meeting houses. If they
get to competing on the air, we broadcast listeners
will be out of luck.[1]

United Efforts of Religious Groups

In spite of competition among the religious groups,
radio broadcasting continued growing. In 1923, Cadman of
the Brooklyn YMCA was convinced that "religious radio would
fail if it limited itself to broadcasting special doctrinal
views."[2] He, therefore, withdrew himself from the narrow
sectarian approach and used the question-and-answer
approach to treat the great principles of religion that
were relevant for every day life. The New York station
(WEAF) where he broadcasted appreciated the non-
denominational approach of Cadman, and very soon the
station was flooded with requests for air time from other
religious groups. Thus, the WEAF management requested the
main religious groups (Protestants, Catholics, and Jews) to
develop guidelines to assist the station management to
avoid making embarrassing decisions.[3]

Furthermore, the New York-based Federal Council of
Churches of Christ (FCCC) began encouraging churches in
different communities to develop "united effort" for
broadcasting. In 1924 the FCCC began broadcasting the

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[1]Ibid.

[2]Ibid., 19.

[3]Ibid.

"National Radio Pulpit" with Dr. Cadman as the main speaker on station WEAF. In 1926 WEAF developed into WNBC, and the NBC network followed. Thereafter, Cadman's program which was started in obscurity was aired on the network radio.[1] His approach made the network's role easier in programming, thus avoiding the problem of demanding equal time. The FCCC appreciated this arrangement, and the general secretary, Dr. Charles S. MacFarland, was appointed to the NBC Religious Advisory Board.[2] Together with J. O'Brian and Julius Rosewald, representing the Roman Catholics and the Jews, respectively, this board adopted the following guidelines for religious radio programming:

1. Religious groups should receive free time, but pay for production cost.

2. Religious broadcasts should be non-denominational.

3. Religious groups should use one man on the program as "star" for the sake of continuity.

4. It should use a preaching format.

5. It should avoid matters of doctrine and controversial subjects.[3]

These guidelines were adapted as a policy of the FCCC, and it soon became apparent that this arrangement between NBC and the FCCC which shaped the history of religious broadcasting in America; served also as the

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[1] Ellens, 17.

[2] Johnson, 27.

[3] Ibid., 23.

springboard for religious broadcasting in other countries.

However, with time, conservative, evangelical broadcasters became increasingly dissatisfied with the monopoly of the "liberal" FCCC on the networks. They felt discriminated against and were forced to seek time elsewhere. Hence, they bought "time on stations rather than going through the networks."[1]

Following this development, H. M. S. Richards, Charles Fuller, Aimee Semple McPherson, M. R. de Haan, and Paul Myers had to follow the idea of buying time, which was very expensive. Johnson observes that "the preaching format was sustained, not only because of theological differences but also economic constrains as well. The need to buy time did not leave much money to produce anything but preaching programs."[2]

With the coming of television in the late 1940s, the use of radio was lessened to some extent. In fact, the growing influence of television took many people away from radio. People like Rex Humbard, Oral Roberts, Billy Graham, and Fulton Sheen left radio to use the medium of television. Radio then found itself in a stage of transition and adjustment, and it was easier for independents to get on the air. However, "to many people this period of radio reassessment was welcome, they bought

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[1]Ibid., 29.

[2]Ibid.

more time, and radio continued to host a variety of religious shows."[1]

Commenting on the possibilities of religious broadcasting, in 1977, Billy Graham observed:

> God has given us an opportunity without precedent for presenting the gospel of the Lord Jesus Christ. . . . Today I firmly believe that the gospel is now being preached in all the world for the first time in the history of the Christian Church, by radio and by television.[2]

In the preceding section of this paper, attention is given to the development of religious broadcasting in America. This is necessary because so many of the religious programs aired in Ghana have been strongly influenced by American religious broadcasts. The following section surveys the programs and formats of selected religious broadcasts to learn which could be modified to suit the Ghanaian context.

Other Christian Broadcasts

Haven of Rest

"The Haven of Rest" radio ministry was started by Paul Myers in March 1934. In the early days of radio, Paul Myers was a renowned media evangelist on the West Coast of America. Myers gave a testimony of his miraculous salvation from alcoholism, which was the beginning of his Christian experience. His program format was influenced by his personal testimony, as he tells how at the sound of a

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[1]Oberdorfer, 25.

[2]Armstrong, 17.

ship's bell, he had suddenly felt God coming to him and his whole life changed. Therefore, for many years, he adopted eight bells and a male quartet singing "I've Anchored My Soul in the Haven of Rest" as his signature tune for the program.

Armstrong contends that "Haven of Rest" was a caring ministry which brought in a "touch of peace, hope and joy to each listener or shipmate."[1] The Haven of Rest broadcast was a 30-minute program which followed the interview pattern. People narrate their experiences of caring for the needy in different situations and in different lands. This, of course, agrees with what Armstrong called a "caring ministry." After the interview, an appeal was made to listeners to support that particular needy area. Listeners were also invited to write for books which give stories and report on the needy areas in question and about a missionary who may have laid down his life for the needy area. The books were sent to the listeners in response to their freewill offering.

Focus on the Family

Dr. James Dobson, the speaker and host of the "Focus on the Family" radio broadcast launched his maiden broadcast in March 1977. "Focus on the Family" is one of the most successful Christian radio ministries in the Americas. Its weekly half-hour program was first aired on

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[1]Armstrong, 36.

approximately forty stations.[1] Later in 1980, "Focus on
the Family" added a daily broadcast to its weekly half-
hour program. Since then, it has shown a tremendous
growth. The program was designed to address the needs of
the American family or society.[2] A national statistical
report in 1981 showed that Dr. Dobson's weekly radio
audience was more than four million. By the end of 1983,
"Focus on the Family" was aired daily on 416 radio stations
throughout the United States and Canada, "an increase of
130 percent over the number of stations carrying the
program the previous year."[3]

The attention of the "Focus on the Family" program
is directed to molding and shaping the family. Dr. Dobson
contends that the ministry is "to help families prosper" in
a time when "what was traditionally considered to be
abnormal became normal and society paid homage to
individualism at the expense of the family."[4] He
emphasized that traditional Christian values are not
followed any more in the society. Dr. Dobson writes:

> Alternative lifestyles flourished, becoming themes of
> popular television program and hit songs. The
> incidence of adultery, divorce, drug use, alcoholism,
> teenage sex, and homosexuality soared, and abortion

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[1]James Dobson, "Our Early Years--A Glance Back," Focus
on the Family Annual Report, December 1983, 4.

[2]Annual Report, 5-6.

[3]Ibid.

[4]Ibid., 4.

became just another form of birth control.[1]

All these abnormalities and negative behaviors cited by Dr. Dobson are a great threat to humanity, and to tackle the problem is to go to the source, the family, hence "Focus on the Family."

To Dr. Dobson, therefore, the quickest means to reach the families and the homes is through radio broadcast. Nevertheless he, like Haven of Rest, thought that the traditional preaching format would not give the impact he desired. His program, therefore, takes the form of a commentary/talk format. As a psychologist, Dr. Dobson uses a friendly approach in his commentary and talk shows. This attitude makes one feel that he is sitting with a family at home even though he is on the radio. An apparent sense of humor masked by firmness in delivery characterizes his program, a phenomenon that appeals to many people.

The program is also designed in such a way that physicians, educators, nutritionists, attorneys, and musicians who are experts in their fields join Dr. Dobson to discuss problems that affect the family as a whole. His obvious target audience is the Christian family, but his program cuts through all human families irrespective of their religious affiliation. Nevertheless, "Focus on the Family" is also "aware that biblical values for the home is what is needed in households that seldom tune in their

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[1]Ibid., 5.

radio to the local Christian outlet."[1] To solve this problem, Dr. Dobson and host have a weekly one-hour panel discussion on topics that are related to the home, a typical instance being juvenile delinquency. He then opens studio telephone lines to conduct a coast-to-coast talk show with listeners. After that, listeners are requested to write for a free booklet and cassette tape of the broadcast.

In 1988, Dr. James Dobson produced a powerful film on the fight against pornography and how it can be won. He titled this film "A Winnable War" and commented that one's community is not immune to the tragic effects of pornography.[2] After fourteen months of study by the Attorney General's Commission on Pornography, Dr. Dobson "became convinced that obscene material is having a devastating impact on a number of families."[3] Hence, in his war on pornography, he explained why pornography is addictive, how it affects homes, and what can be done to stem the tide of obscenity.

The Lutheran Hour

The founder of the "Lutheran Hour" program, Walter A. Maier, appeared on the radio for the first time in 1922. His broadcast was an address to the Walter League, the

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[1] Annual Report, 5-6.

[2] James Dobson, Focus on the Family, July 1987, 13.

[3] Ibid., October 1988, 11-12.

young people's organization of the Lutheran Church in the Missouri Synod.[1] In 1930, the CBS network featured Maier's weekly program and since then it has been known as the "Lutheran Hour." After Maier died in 1950, he was succeeded by J. Hoffman who continued the radio ministry using the same format as his predecessor. Harold Ellens is very pleased with the format of the program, calling it "unapologetic preaching."[2]

The "Lutheran Hour" is usually a half-hour program preceded with the signature tune, "A Mighty Fortress Is Our God." Before the sermon is preached, an announcer introduces the program, the participants for the day, and the sponsor. This is followed by a hymn and an opening prayer by the preacher. Like most broadcasts, the sermon is followed by an invitation to the listeners who are interested to write for a free cassette of the program.[3]

Back to the Bible Broadcast

The well-known "Back to the Bible Broadcast" started in May 1939 with Theodore Epp contracting a 15-minute daily broadcast with a 250-watt radio station in Lincoln, Nebraska. Stuart Johnson records that the current annual operating budget for the "Back to the Bible

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[1]Armstrong, 36.

[2]Ellens, 45.

[3]Kenneth R. Sulston, "A Rhetorical Criticism of the Radio Preaching of Walter Maier" (Ph.D. dissertation, Northwestern University, 1969), 38-39.

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Broadcast" is over six million dollars.

Like the "Lutheran Hour," "the program is normally appreciated and patronized by Christian audiences."[1] The 30-minute program follows two distinct styles: the magazine style and the preaching style. A noted feature of this broadcast is the relationship between the choice of music used on the program and the theme of the preacher's sermon or talk for the moment. After every daily broadcast, listeners are invited to write to the "Back to the Bible" station for a transcript of the broadcast.

In 1972, the "Back to the Bible" broadcast launched a new 5-minute program which was broadcast on secular radio stations. The name for this new program is "Pause for Good News." It claims to have a daily audience of about a million people. A survey conducted by Good News Broadcasting showed listeners indicating that they preferred the five-minute broadcast "because the speakers communicate personal concern for listeners and identify with the problems and frustrations of modern life."[2]

Adventist Broadcasts

Adventist World Radio

Like other denominations, the Seventh-day Adventist Church also has a broadcasting ministry known as Adventist World Radio which is aired in many countries of the world.

[1]Armstrong, 160.

[2]Ibid.

1. In an interview with Tulio R. Haylock, Associate
    Director of the General Conference of SDA Communication
    Department, he explained that "the purpose of Adventist
    World Radio is to broadcast the gospel to areas where
    it is difficult, if not impossible to penetrate through
    formal evangelistic endeavors."[1] Adventist World Radio
    was started in 1969 when the General Conference of the
    church appointed a committee to do feasibility studies
    of worldwide shortwave broadcasting. The idea had long
    been suggested by several people, including H. M. S.
    Richards, Sr., founder of the Voice of Prophecy radio
    broadcast.

    At first Adventist World Radio was broadcasting in
Europe from a commercial station in Tangiers. This station
was shut down when the government of Morocco was changed.
The transmitter was transferred to Portugal.

    Adventist World Radio currently operates seven
stations which cover about 75 percent of the world. The
stations are in Italy, Costa Rica, Guatemala, and Guam. In
addition AWR leases time on Radio Trans-Europa (Portugal,
Sri Lanka Broadcasting Corporation, and Radio Africa, No.
1, Gabon.[2] One of the newest stations opened by the AWR is
the KSDA station on Guam. This was created in 1977 to
outline a global strategy in broadcasting for the church.

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[1]Interview with Tulio R. Haylock, Associate Director
of General Conference Communication Department, in _Ministry_
G1,3 (March 1988): 10.

[2]Ibid.

Haylock states that "Since its inception, KSDA has been on the air an average of 32 transmitter-hour a day (16 hours a day on each of the two transmitters), broadcasting in 14 languages in Asia and the Far East."[1]

Programs are produced in the countries where the languages are spoken. Production expenses for the programs are the responsibility of the fields that produce them, but the KSDA broadcasts them free of charge. Like all religious broadcast stations, "the operation of the station is supported by free will offerings and General Conference appropriation. The AWR 1988 budget is more than two million dollars."[2]

KSDA (Guam), which is the largest AWR station, uses the preaching and teaching format. The 30-minute program is normally preceded with a key signature--"Lift up the Trumpet, Jesus Is Coming Again"--after which the topic is introduced and presented. Bible correspondence schools are established in target areas for listeners who respond to the broadcast. Finally, the target areas process the responses and cultivate the interest.

The Voice of Prophecy

H. M. S. Richards was the founder and the speaker of the internationally known "Voice of Prophecy" religious broadcast of the Seventh-day Adventist Church. He is said

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[1]Ibid.

[2]Ibid.

to be one of the pioneers of religious radio broadcast in America.[1]

H. M. S. Richards started his radio broadcast in central California, Fresno and Bakersfield, on local stations. He was invited to give daily 15-minute devotionals over KNX, a 500-watt station, in Los Angeles. At the time, most of the radio time was offered by the station as a free public-service feature.[2]

In 1931, Richards sought for ways to finance evangelistic services on the air, even though many of his church elders did not favor that. He recalled those early beginnings:

> I kept saying that I thought God wanted me on radio. One day two personal friends, Harold Young and Glen Luther, came to me and asked, "Why do you say you believe that the Lord wants you to broadcast when you really don't believe that he does?" Taken by surprise, I replied in defense, "Certainly I believe the Lord wants me on the air." Then they pressed me, "No you don't believe anything of this kind, because if you really believed the Lord wants you to preach over the air, you would step out by faith and the money would come in. When the Lord wants something done and its time to do it He provides the means." I could not get around that argument. I either had to get on radio or shut up. I was holding meetings in South Gate, California, and the next night after my friends chided me, I shared my burden with the people who came to hear me. I asked them to help me prove that God wanted the meetings to be aired. I asked them to donate to my "radio pocket" as they went out the door. Money, jewelry, any thing of value would be acceptable. That night and the following nights they dropped money, broaches, rings, spectacles, and gold-filled teeth into my pocket. The project produced $200 and with this

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[1]Armstrong, 32.

[2]Don F. Neufeld, ed., <u>Seventh-day Adventist Encyclopedia</u> (Washington, DC: Review & Herald Pub. Assn., 1976), 1560.

money we bought time on station KSER, Long Beach, California. We paid $15 for each Sunday night.[1]

This paid the beginnings of the radio work of Elder Richards. His first radio sermon on the inspiration of the Bible was in 1932.[2] Initially, the title of his broadcast was "Tabernacle of the Air" but later, it was changed to "The Voice of Prophecy." Elder Richards gave the rationale behind this new name that "he felt it summarized his idea of radio preaching," which was "to focus the light of ancient Scripture on current problems."[3]

The General Conference of the Seventh-day Adventist Church decided in 1941 to make the "Voice of Prophecy" a national broadcast to be sponsored by the Union Conferences of North America. On January 4, 1942, when "Voice of Prophecy" announcer, Fordyce Detamore, said, "Hello America," over eighty-nine stations of the Mutual Broadcasting System were keyed in to the broadcast, thus beginning the first coast-to-coast Seventh-day Adventist radio broadcast.[4] By the end of the first year of broadcasting, the VOP organization had purchased time on

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[1]H. M. S. Richards, interview by Fritz Guy, 18 November 1954, 38. Cited hereafter as Guy Interview.

[2]Wilbur Alexander, "A Rhetorical Analysis of the Speaking of H. M. S. Richards in Connection with the 'Voice of Prophecy' Radio Broadcast of the Seventh-day Adventist Church" (Ph.D. dissertation, Michigan State University, 1962), 59.

[3]Arthur S. Maxwell, "Religion by Radio," Signs of the Times, 18 January 1955, 4.

[4]Neufeld, 1559.

225 Mutual stations. Wilbur Alexander states that "223,828 letters were received during the first year of the ministry, and as the listening audience grew, a radio Bible Correspondence Course was offered to stimulate interest in the program and in Bible study."[1]

The progress of the VOP[2] ministry could also be attributed to the quality of the gospel music rendered by the King's Heralds Quartet.[3] Elder Richards led out as the speaker of the VOP broadcast until 1983 when he retired due to ill health. He was succeeded by H. M. S. Richards, Jr., who "took his father's gentle but persuasive style of Bible exposition."[4] One peculiarity about H. M. S. Richard's radio ministry is the vibrancy, intimacy, and warmth of personality in his voice on the radio. A survey of H. M. S. Richards' audience indicated that he was perceived as being "intelligent, sincere, friendly and loving. Besides his preaching was looked upon as being superior to that of most of the other radio and pulpit preachers in the United States."[5]

Like many other religious broadcasts, "the Voice of Prophecy" utilizes the preaching/teaching format for a

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[1]Alexander, 65.

[2]VOP is an abbreviation for Voice of Prophecy.

[3]Martin Weber, "A Bold New Approach to Evangelism," The Atlantic Union Gleaner, 25 September 1984, 2.

[4]Armstrong, 32.

[5]Alexander, 393.

duration of 30 minutes. But in the 1980s the VOP ministry started a daily 15-minute broadcast "with a new sound designed to capture the attention of people 'on the go'."[1] Although a change of time to arrest attention of the contemporary mind was introduced, the format was still the same--preaching/teaching.

The "Voice of Prophecy" "sunspot production" observes that "Since positive attitude change toward an organization generally precedes positive behavior change or response to that organization, the TV-radio spot approach appears to be the logical first and necessary step in any carefully constructed evangelistic strategy for the church."[2] As a result, the VOP ministry has produced a series of spots under different formats. Sample scripts and tapes were sent to me for study. The radio spots of the VOP address five basic needs of the society, namely, "Sharing, loving, belonging, forgiving, and accomplishing."[3]

Through the years the format of the "Voice of Prophecy" broadcasts, one of the most widely heard religious programs in the world, has changed little by adding some dialogues and the radio-spot formats to the traditional preaching method. Bill Oliphant noted that H.

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[1]Voice of Prophecy, The Voice of Prophecy--15 Minutes Every Day (Thousand Oaks, CA: Voice of Prophecy, n.d.), 2.

[2]Bill Oliphant, Miracle of the Microphone (Nashville, TN: Southern Pub. Assn., 1966), 7.

[3]Ibid.

M. S. Richards, Sr., concentrates on the great fundamentals of the Christian faith. His talks were interspersed with hymns and favorite gospel songs which were rendered by the King's Heralds male quartet and Del Decker, a contralto soloist. H. M. S. Richards' sermons were highly concentrated on discussions of the Bible's application to daily life and were delivered with quiet sincerity. His convictions have remained unchanged through the years.[1]

Other radio broadcasts operated in the Seventh-day Adventist Church also exist but I have not written about in detail because of my choice of formats.[2]

The following section discusses the different kinds of formats and determines the one which may be most suitable in the Ghanaian context.

Date Line Religion in the News Format

The "Date Line Religion" radio ministry is one of the religious news agencies, like the Paulist News Communication operated by the Roman Catholic Church, the Eccumedia News, or the Council of Churches religious news agencies.

Like all others, the "Date Line Religion" news broadcast is owned and operated by the Seventh-day Adventist Church. It was started in the early 1970s by

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[1]Ibid., 11.

[2]Other radio broadcasts operated by the SDA church but not included in this format include: "The Breath of Life," "Quiet Hour," "It Is Written," "Faith for Today," and "Perspective."

Carol Hetzell who was then the director of the General Conference communication department of the Seventh-day Adventist church.

"Date Line Religion" news broadcast started as print news and later developed into an audio program, intended to provide the public with religious news programs which local conferences and churches could not get on the national radios because of their doctrinal emphasis.

As far as program format is concerned, "Date Line Religion" follows the pattern of existing religious news broadcast agencies. It is normally a 15-minute program which has the normal radio broadcast "news reading" pattern. After a signature, the news reader who also acts as the host introduces the different organizational news items and, where necessary, calls upon the eye witness reporters to give details of the report. News items which are normally received and taken from daily newspapers, magazines, reviews, denominations programs and projects, and a calendar of events both national and international are packaged in this way. The program ends with the same signature tune.

Christian-based Formats in Programming

Christian religious broadcasters on radio and television use one of a number of formats including preaching/teaching, the commentary or talk show, and radio

spots.[1] There is the need for reexamination, modification, and sorting out of some of these formats to ensure that the best forms are selected, those that can be easily adapted to and accepted by the Ghanaian radio audience. A few suggested formats that I have critically surveyed for adaptation in religious radio broadcasts in Ghana follow here.

Preaching and Teaching Format

With the introduction of radio evangelism, preachers took the radio as an extension of the church pulpit, and radio evangelism became a replica of the church service. However, blending the 'teaching and preaching' format makes the program very unique. The "Voice of Prophecy" program, cited above, portrays such preaching-teaching methodology. All preaching must convey a message, teach a lesson, or it ceases to be effective. Two examples of celebrated radio evangelists who use the preaching and teaching format are Dr. Oswald Hoffman and William Fagal, the late founder and speaker of "Faith for Today" radio and TV ministry of the SDA church. Both preaching and teaching formats have one thing in common: "They both attempt to 'sow the seed' at regular or semi-regular intervals and in lump sums."[2]

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[1]Ellens, 40-130.

[2]Chase, TV-Radio Spot Evangelism, 19.

Spot Format

Unlike all other formats which "sow the seed" at regular intervals, the spot format has proven to be a very effective evangelistic instrument because studies have shown that it "does change attitudes substantially."[1] Its production is also cost effective.

As a result of its effectiveness, the "Voice of Prophecy" has started to use the spot format. Other organizations using the spot format include the Presbyterian Church, the Mennonite Church, the Catholic Church, and the Mormons.

Talk-Show Format

The talk-show format bridges the gap between the preacher or the program host and the respondents. It strengthens, encourages, and establishes a healthy relationship between the communicator and the respondents, giving opportunities for the latter to react towards what has been heard. This is normally done through questions and personal opinions from the respondents. Such programs come "live" on the air. Religious radio broadcasts are now warming up to the use of this method, but its use in secular and commercial radio programs is quite substantial.

Commentary Format

The commentary format is very similar to the talk show. Unlike the talk show, the commentary is usually pre-

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[1]Ibid., iv.

recorded. Also, it does not include the "call-in element," yet it is one of the most entertaining formats which draws very large audiences. The format takes the form of interviews and commentaries on societal needs, problems, or issues. Typical of such a program is the "Focus on the Family." The "Focus on the Family" commentary format takes an informal approach.

Music Format

A very popular format in radio broadcasting is the music format. This is used in both religious and secular radio broadcasting, although not very many "secular" people are attracted to the religious music. Quite recently, KCFO (FM), a 24-four hour Christian religious radio station in America, has come out with jazz religious or gospel music to attract the contemporary secular mind. Reflecting on why religious broadcasting was so dull and sometimes unappealing, the Chicago Theological Seminary Register concluded that it was "because the content and music of the religious programs are often not suited to the needs of the average listener."[1] Music forms a major part of the program, and commentaries are artfully woven with the music. The music element of most station formats is said to be the "largest single ingredient in a format hour."[2]

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[1]"Big Business in Religious Radio," Chicago Theological Seminary Register 34 (March 1944): 22.

[2]Thomas C. Durfey, Religious Broadcast Management Handbook (Grand Rapids, MI: Zondervan Pub. House, 1986), 103.

Today's successful program director should constantly
monitor the taste of the community and adapt the music
format which gains maximum listenership.

Drama Format

From the early 1930s until the advent of the
television in the 1950s, the preaching format prevailed in
religious broadcasting. Interviews, dialogue, and drama
were seldom heard. The use of drama became very popular in
the 1950s, however, according to Stuart P. Johnson, only a
few dramatic programs have survived "until the recent
resurgence in radio drama."[1] Among those that have
survived is the popular "Unshackled," a production by the
Pacific Garden Mission in Chicago and "Your Story Hour," by
the SDA church. The drama program normally comes on the
television. The religious radio producers seldom use it
because it involves more technical preparations and more
money. Hence, most religious radio broadcasters would like
to invest in straight-forward formats which are
comparatively cheaper than drama.

Religious News and
Commentary Format

This is a very recent and very powerful format that
is now used extensively by many religious broadcasting
organizations. The religious news and commentary format is
basica.ly aimed at giving news of activities of most

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[1]Johnson, 18.

religions in the world. This includes activities of both
Christian and non-Christian religions. The idea is to use
air waves to introduce listeners to a relationship with God
and with one another. Broadcasting news of activities,
commending and encouraging the different religious
organizations strengthens public relations between the
religions. It brings clearer to the public or the
governments, activities of various religions in the
countries, and thereby bridges the gap between the
government and the religions. In short, the format
identifies the religions with the community in which they
live. The Adventist church uses this format also to
identify with the world at large. After reading the news,
the newsreader or commentator singles out a particular news
and runs a commentary on it. The format takes the form of
a signature tune followed by the newscast, the commentary,
and closes with the signature tune.

Summary of Formats

Radio formats have developed into an exacting
science. Broadcasters and program directors decide on a
target audience and design a format that best appeals to
the targeted audience. The most successful program
directors are those who can anticipate what will appeal to
the targeted audience. This calls for research into the
likes and dislikes of audiences. Hence, with a careful
analysis of the six formats or models of religious
broadcasting, it should be possible for the church to see

more clearly what must be done in the future. Since on of the basic concerns of the church is communication, the profound potential of contemporary media must be employed with maximum efficiency and effect.

At this juncture, two terms used in this chapter must be explained to demonstrate their difference. These terms are "religious programming" and "Christian programming" stations. Thomas Durfey observes that "the latter broadcasts only programs or music that are Bible-based and are generally accepted as Christian while religious programming may carry programs from any world religion."[1] Since the overall project is to do evangelism in a social context that is complex with respect to religious and social ideals, it is important to see how Christians, and particularly Seventh-day Adventists, can in some way be made relevant to the people of Ghana. Chapter 5, therefore considers the analysis of prototypes for program scripts that could be used in the Ghanaian religious radio broadcasting context.

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[1]Durfey, 109.

CHAPTER V

ANALYSIS OF SCRIPTS

In this chapter, I will analyze the four scripts that illustrate the three formats I have chosen to use in my broadcasting ministry in Ghana, that is, the teaching or preaching format, the talk show format, the radio spot format, and the religious news and commentary format. These formats were chosen because I consider them to have the best potential to appeal to my listening audience.

The scripts will be analyzed essentially by content, and according to the criteria I advanced in chapter one. These criteria include the effectiveness of the chosen format relative to the content, the relevance of the "message" in the Ghanaian context, and the appeal of the message across cultures and religions. Other criteria include the potential of the message as a unifying force essentially bridging the gap between the church and the government, and the effectiveness of the format and the message to make converts for the Seventh-day Adventist church, and in essence for God.

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The Teaching or Preaching Format

Sample Program

Quartet: Theme Music, "How Great Thou Art."

Sackey: This is Ebenezer Sackey of "The Voice of Caring Radio Ministry."[1] Our broadcast today is dedicated to one of the most important issues facing our nation--the issue of education or the lack of it. In a recent article in West Africa[2] magazine, some shocking statistics were reported about the literacy rate of our country.

The thing that is shocking about the statistics provided is not the fact that the percentage of Ghanaians who can read and write is steadily declining, as sad as this may be; nor is it shocking because of the alarming fact that although there are more women than men in the

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[1]The title for this broadcast is directly influenced by the biblical theme of God's love and concern for all humanity. The Bible says that "God is love" (1 John 4:8). It also says that "God so loved the world that He gave His only begotten Son, that who ever believes in Him must not perish but have everlasting life" (John 3:16). It also says further, "Cast all your cares upon Him, for He cares about you" (1 Pet 5:7). This is the message of the entire Bible, that God loves and cares about all human beings. The purpose therefore of the broadcast, is to help listeners discover through the broadcasts God's infinite care for us about how God provides for His people, pleading with them to accept His forgiveness and power to live changed lives in the society. The Voice of Caring Radio broadcast will be committed to practical and relevant issues of everyday life to help bring about the needed social change.

[2]Kojo Vieta, "The Living Is Hard," West Africa, February 5-11, 1990, 169-170.

total population, there are 2:1 more illiterate women than men. It was our own Dr. Aggrey who said rather insightfully that "If you educate a man you educate an individual, but if you educate a woman, you educate a whole nation." By this Dr. Aggrey was alluding to the fact that women in our society have traditionally trained their children, often times single-handedly, before they reached school age, and therefore an educated woman would do a better job at giving the children a head start. But the present situation obviously indicates that Dr. Aggrey's noble idea has not had an impact on the education of our young people, and that is not only shocking, but also sad and unimaginative as well.

Probably the most heart-breaking part of the report is that only a third of all the young people of school going age can read and write. Of those between the ages of 9-14, only 11 percent can read and write; of those between the ages of 15-24, only 49 percent; and of those between the ages of 25-34, 49 percent are literate. When we compare these figures to what prevailed in the mid-1960s, we get a picture of the seriousness of the current situation. In the mid-1960s, our young independent nation was one of the few educational miracles of Africa. Ghana

then had an enrollment of 75 percent for its 6-
14 year olds (cf. with the current 11 percent).
We are now producing more illiterates than we did
20 to 40 years ago. And this has passed the
time-to-be-concerned stage. This situation calls
for action, for action from everybody that has
our national survival and interest at heart.

Before we embark on any action, we should
look at the implications of this trend of
illiteracy in our country so that any action we
take could be meaningful. For one thing, if our
country wants to improve its standard of living
in this fast-paced technological world, our only
hope is in citizens who are well-educated.
Without a well-educated work force, we will be
reduced to consumers instead of producers, to be
laborers or sellers of others' goods instead of
manufacturers, and ultimately our lot will
forever be with the poor in this world instead of
with the rich which is our potential.

If the present deterioration in our
educational program is not stopped, by all of us,
we will be sacrificing the future of our children
and our country for no gain. We will lose not
only people to lead the nation, but become a
nation to be led, for what good is a country when
its citizens have given up on themselves. We

give up on our future if we don't educate
ourselves. It is as simple as that.

Another implication that ensues from our not
educating ourselves is something I've inferred to
already--economics. Education does not in and of
itself mean productivity, but chances are that an
educated group of people will know what to do
when things break down. A significant part of
any worthwhile education prepares the students to
solve problems in their world, to fix things up,
and as they do, they ease the burdens and aches
of life, a little. Education helps the educated
to create good jobs. There is nothing wrong with
selling, but selling becomes meaningless when a
nation does not produce to sell. At the moment,
our young people want to be rich and be rich
fast. So they quit school and turn themselves
into hawkers of smuggled goods. We can do better
than that.

Crime is increasing at an alarming rate. It
used to be that both in the villages and even in
the neighborhoods in the small cities, we trusted
each other. This was symbolized by leaving our
doors open. Not so anymore. Now, all we do is
go from place to place in search of the perfect
system to shut ourselves in or out. We don't
trust each other anymore. And although the

causes of crime could be many and varied, when we
go to the root of it, we would find that the lack
of education is one of the underlying factors.

So school is good. We need to commit
ourselves to education. But if the campaign for
education is to succeed, then the nation as a
whole should commit its human and natural
resources to it, and we should begin with the
family.

The family is the cradle of the nation and
there is where the seed should be sown.

It is almost a moral duty for every parent--
every mother and father, every guardian--whether
they themselves are educated or not to instill in
their children at a very early age the need to be
educated. The family should learn to suffer some
material hardships and to forgo some present gain
in order that their children can be educated.
This could mean financial hardship, because many
families need the contribution of the children on
the farm or in the fishing boat or on the street
hawking some goods to augment the family income.
They feel they cannot afford the expenses that
come with education. These are compelling
arguments, but when we consider that all that
this argument advances is the status quo, we
realize that allowing the children to go to

school and suffering possible hardship for now,
and knowing that with a little luck their
education could help break the family's poverty
circle, is a far better option. The children
need to be encouraged.

Once in school, we should admonish the
children to dedicate themselves to their studies,
not forgetting all the sacrifices being made on
their behalf. The children should continually be
made aware that the education they are having is
a privilege they should guard with all
seriousness.

The teachers have a solemn responsibility to
educate the students before them with all
deliberation and dedication. It is the teachers
who make or break the children's resolve. The
teacher should treat their role in the
development of the children with all the
sacredness that they can imagine, because there
is nothing trivial about being responsible for
the future of generations and generations of
young people who pass through the teacher's
hands.

The national government's role in the
education of the nation is an awesome one. It is
the government that sets the course for the
citizens to follow, so the governmental policy

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makers need to think very carefully and with some trepidation about the kind of education the nation's young people need. The perennial question, "What knowledge is of the most worth?" has not yet been answered in our country. And that is not necessarily bad, because charting the course for education is something that calls for the best minds that the nation can offer. The government therefore, must, create an atmosphere where all citizens of good will can come together to dialogue about what educational policies the nation should put in place to arrest the current deterioration. Leaders from all sectors of the nation--in education, business, religion, community--should be brought together for this purpose.

We now pause for a short program identification and when we come back I will continue our discussion on educating the nation with my contribution to the educational debate. I will take the initiative to talk about some areas of our present educational program that should be redirected.

We will be back in a moment.

MUSIC AND PROGRAM IDENTIFICATION

Now I want to briefly talk about one or two areas of our current national educational program

that in my opinion needs some restructuring.
First, the end product. We should be very
careful not to create an elite club with our
educational system because we don't have the
resources, for example, to provide every
qualified Ghanaian an affordable university
education, we should be particularly careful that
those that get a university education don't use
it as a passport to exploit those who don't.

One way we can safe-guard against this
possibility is to ensure that university students
are not treated preferentially. Students should
be encouraged to take part of the responsibility
for their own education. For instance, why
should the universities hire people to cook for
the students, wash their dishes, sweep their
rooms, and such like? Why should the students
not do these chores, and even be paid for them?
Study should be coupled with work.

The pay off for this small step could be
enormous. The spirit of elitism is not readily
fostered by students scrubbing their own bathroom
and cleaning their own toilets. When someone
else is made to do these chores for students, is
it any surprise that many of our fine graduates
come out of school thinking that they have to be
waited on by the less privileged?

Also, we should expect, and even demand, that
students in our schools, irrespective of grade
level, be morally educated. Now, morality does
not necessarily mean religion, but it doesn't
exclude it either. Students should be taught
right and wrong and be encouraged to
differentiate between good and bad. This means
the teachers themselves should know the
difference.

When we make a nation-wide attempt to educate
our children and adults to be intelligent
thinkers who apply their learning for the good of
the nation, we should place it in the context of
morality. Few nations have done that and have
regretted it. Let us give this a thought. Thank
you.

Music Up and Out

Sackey: All too soon we have come to the end of this
          important study. This is your host and speaker
          Ebenezer Sackey of the Voice of Caring radio
          ministry of the Seventh-day Adventist Church.
          Tune in again at the same time--8:30 p.m.--on the
          same station.

Format Analysis

One of the main reasons I chose to use the teaching
or preaching format to talk about the educational needs of

the country is that the format presents the evangelist with the best opportunity to develop a line of reasoning systematically and analytically. In using this format, I am able to paint a comprehensive and persuasive picture of the present educational inadequacies in the country. Another important advantage is that this format for a topic enables the audience to hear the speaker's complete, uninterrupted analysis of a certain situation something the talk-show format cannot offer.

Content Analysis

A basic criterion for any "message" broadcast on the air by the Seventh-day Adventist Church ought to be the relevance of that message to the needs of the target audience. By the relevance of the message I mean how that message effects the day-to-day lives of the people being addressed, in this case, the Ghanaian population.

In the script under consideration, the subject is education, or the lack of it, in the Ghanaian society. No more relevant topic could be chosen to talk about, considering the impact education has on the people and the nation as a whole. Thus, I stressed in graphic detail the importance of education to the individual receiving the education, his/her immediate circle of family or friends and, by extension, the country. I emphasize the fact that parents or guardians have to sacrifice to put their wards through school, but I also point out that in most instances

the sacrifices they endure pay off in spectacular ways. By taking this approach, I make my audience aware that I have their genuine well-being at heart, and I do. They make the decision knowing at least in part that there are difficulties involved in the venture.

The government is not absolved of its responsibility of providing adequate education at affordable cost to its citizens, but the script does not antagonize the government by pitting the people's aspirations against the government's programs. The tone of the broadcast is reconciliatory in this respect. The script is written to promote, a sense of the need for co-operation between government and the governed. I create the impression that education is desirable because, among other things, it brings both personal and group benefits to each educated person and more importantly, to the communities. The call for a debate or discussion on the subject of education is designed not only to involve the audience in the issues but also to tell the people that their opinions count and are important. By giving the people the credit for independent thinking, I set the stage for speaking to an open-minded audience.

I have deliberately de-emphasized the overt use of the name of the church because I believe this topic is of great importance. I want the people to tune in and listen and make up their minds about what we have to say on such a national issue. I do not want to lose my audience because

they perceived the program as having a parochial agenda.
In this particular instance, I do not think it is essential
to make a strong or highly public identification of what I
have to say on the subject with the church in order to get
my audience to know the intent of my message. It is
important that the essence of what I am saying, the
educational philosophy I espouse and talk about, should be
Adventist, but I do not think I have to emphasize that what
I am saying is Adventist.

It is in the interest of the church that the
society in which it operates and from which it hopes to
encourage some to become Adventist should be an educated
society. Even if the Adventist name is not identified with
what we are saying, we still should be eager to tell the
people about the need for education. The church is better
off with an educated populace because it primarily deals in
the market of ideas and religion, and ideas are better
served if the people dealing in them are educated and
clearly understand the issues. In the past, the church has
overwhelmed its largely uneducated audience with
information that many did not have the tools or capacity to
process sufficiently. Inundated with the kind of
information that the church had given during its
evangelistic campaigns, many people have made decisions for
or against the doctrines that the church advocates more on
the basis of emotions than reason. The high attrition rate
today among the uneducated segment of the church's converts

in Ghana seems to suggest that in the long run, it is better for converts to understand what the doctrines of this church mean than to come in on the basis of their feelings. This means education.

The church also needs well-educated members, and should promote education at any opportunity for economic reasons. In Ghana, thousands of church members do not return tithe. They do not return tithe because either they do not work or are not gainfully employed. Many are not gainfully employed because they are not well educated. It is as simple as that.

Therefore, to talk about the need for a workable national education program for individuals, as well as the entire nation, is to indirectly sow the seeds for a better educated church force. I believe that the Lord wants better educated people in the pews and that means all of us--God's children.

The Talk Show Format

Sample Program

Length: 30 mins.

Quartet: Theme Music "How Great Thou Art."

Sackey: Good evening! This is Ebenezer Sackey of the
           "Voice of Caring Ministry" radio broadcast.
           Today we are going to begin a three-part series
           on one of the most important topics that concerns
           us all. We will learn how we Ghanaians can live

healthfully and enjoy optimum health every day of our lives. In today's segment, we consider the question of nutrition and the role it plays in our health. In the next segment we'll consider personal hygiene, and the end of the series will be a discussion on life-style habits that enhance or endanger our health. Before that you'll be hearing the music of the Accra Adventist Messengers Quartet.

Music: Accra Advent Messengers Quartet

Sackey: Hello there! Do you know that the average Ghanaian can expect to live to be only about fifty years? The life expectancy of Ghanaian males is currently 50.3 years with an additional 3 1/2 life expectancy for female Compare this to countries like Fiji and Finland where life expectancy stands at about 70-75 years.

The real cause for concern is that 15 percent of Ghanaian pre-school children die before the age of six years. Compare this also to other countries where this figure is significantly less, e.g. France, 7 percent; and Finland, 9 percent.

When we look at the situation from this perspective, we see that the topic for this series has life-and-death implications. In the studio with me today is Dr. Winston Craig, a

renowned public health specialist who has spent
three years in West Africa, in education and
research. He is currently a professor of
nutrition at Andrews University in the U.S.A.

Dr. Craig is on hand today to answer some
questions aimed at improving our knowledge and
practice in issues dealing with nutrition.

Sackey: Dr. Craig, welcome to our studio this evening.

Craig: Thank you for the privilege of coming to share
ideas about health with you.

Sackey: We would like to begin our discussion by defining
our terms. What are we talking about when we use
the term nutrition?

Craig: Nutrition is the study of an appropriate food
supply that contains an adequate balance of
nutrients which can provide optimal health for
life to continue. The appropriate food supply
involves both an adequate quantity as well as an
adequate quality of foods.

Sackey: Dr. Craig, can you explain briefly what you mean
by this necessity of adequate food supply? Do
you mean adequate food supply in our homes or
what?

Craig: An adequate food supply of necessity means proper
government policies and structuring to ensure
that the entire population can afford and have
access to staple foods. Also involved is the

        appropriate farming techniques and planting of

        sufficient seeds to ensure abundant harvests.

Sackey: So far your emphasis has been on the

        responsibilities of the government to provide

        proper nutrition. Is that all you want to say on

        that?

Craig: There is also a need to minimize food losses due

        to spoilage, insects, rodents, birds, etc.

        Adequate transportation and distribution of food

        stuffs is also important. We must not forget

        that a healthy population, free of <u>infection</u> and

        parasites is essential for the effective

        utilization of the food that is eaten: e.g., a

        child with recurring diarrhea has difficulty

        absorbing enough good nutrition.

Sackey: What diseases do we tend to have as a result of

        poor nutritional intake?

Craig: Insufficient food can produce the starvation

        diseases of protein energy malnutrition.

        There are 2 forms of this:

        --Marasmus (from the Greek word meaning "to

        waste"). Insufficient food produces a weak

        emaciated "skin and bones" condition and makes

        the person (especially child) highly susceptible

        to infectious diseases like:

        Kwashiorkor: This word, from the Ga tribe of

        Ghana, means malnutrition. It is the disease a

child gets when another child is born and the

first child is displaced from the breast. Small

children who are weaned from the highly

nutritious breast milk of the mother are often

fed a watery pap (koko) of very low energy and

nutrient content.

The acquisition of measles can also

precipitate a change in protein metabolism which

produces Kwashiorkor. In this condition the

child loses its appetite, its skin peels off, its

hair changes color, and it develops a protruding,

shiny stomach, skinny, tiny legs, arms and neck.

They become very unhappy.

Sackey: Still on diseases as a result of poor nutritional

intake, are there other problems?

Craig: Yes, other problems come from poor food choices.

Usually this happens where there is a heavy

reliance upon a single food item (e.g., yam and

cassava or corn without a steady supply of fruits

and vegetables). The use of highly refined

grains (e.g., wheat or rice) can also be

associated with poor nutritional status and poor

health.

Sackey: Do we have enough variety in our national staples

to provide us with good nutrition?

Craig: Variety is the key to good health.

There are three groups of food. A good rule

to follow is 'っ eat from the three food groups three times a day.

Sackey: Can you give examples of these three food groups?

Craig: Well they are:

Energy foods: potato, rice, bread, yam, cassava, corn, palm oil, margarine.

Body building foods that are rich in protein: milk, meat, beans, fish, eggs, seeds.

Food that regulate and control body functions and are rich in vitamins and minerals: fruits and vegetables--pawpaw, banana, oranges, mangoes, guava, coco yam leaves, tomatoes, etc.

Example: rice and beans with tomato and some leaves is a highly nutritious meal containing a wide variety of essential nutrients.

Sackey: What are some of the combinations.

Craig: Rice and beans, gari and beans and palm oil, but with leaves and vegetables.

Sackey: How about if one lives in a place where one cannot get these fresh vegetables?

Craig: Everyone can grow a few vegetables in a small plot of land in their backyard. It is amazing how many vegetables you can grow on a small plot of land.

Sackey: Why do we eat the way we do, and what can we do about it?

Craig: Eating is very much a social affair and is

heavily influenced by our cultural background, including when we eat and who eats first. If we want our children to perform well at school, we need to provide a good breakfast before school and a nutritious lunch.

Sackey: We have heard a pattern of eating called vegetarianism, could you briefly explain what it is?

Craig: A vegetarian is one who eliminates animal food from his or her diet--usually meat, poultry, fish are discarded. If such a person still uses eggs and milk, he is called a lacto-ovo-vegetarian. Such a person can still get good quality protein from milk and eggs, as well as from beans and peas and some proteins from grains like millet, guinea corn, and wheat.

Sackey: What do you think are the health benefits from this style of eating?

Craig: A meat diet could be high in saturated fat and cholesterol which increases the risk of heart diseases and high blood pressure. If meat is used only occasionally or infrequently, the same risk doesn't exist. Chicken is better than beef since the level and type of fat is different. It is also best to eat the chicken without the skin since the skin is high in cholesterol.

Sackey: What advice or caution would you have for

Ghanaians who may want to adopt this eating style?

Craig: If meat is eliminated from the diet then milk and cheese should be used. The low fat milk is better than the full cream milk since it has much less fat and saturated fat. Variety is extremely important in one's diet. A vegetarian should eat a variety of whole grains, seeds, fruits, vegetables, beans, and avoid sweets--rich cakes and pastries. The use of whole grain corn, wheat, rice is to be preferred over white, polished, or refined grains.

A vegetarian diet is also important especially for pregnant women and children who are growing to get enough calories to support growth.

Sackey: Here, also, the emphasis is sufficient calories, from grains and beans in addition to vegetables.

Craig: Certainly so!

Sackey: Is it true that what a pregnant woman eats affects the unborn child?

Craig: Current research shows that everything a woman does during pregnancy affects her unborn child. Her moods, diet, exposure to environmental pollution, use of tobacco, alcohol, and drugs are all related to the health and well-being of the child. The blood supply to the fetus from the

mother carries with it all the life support materials. If these materials are at an insufficient level or some are missing, then growth is restricted. A poor diet is associated with poor weight gain, birth defects, and a greater risk of infant sickness and death.

Sackey: What advice do you have for pregnant women as far as their eating habits are concerned?

Craig: The quality of their diet must be especially high. Servicing pregnancy brings the need for many vitamins and minerals and also calories and protein. It is very important that pregnant women eat sufficient food to provide a weight gain of at least 20-35 lbs. over the nine months.

The food must be of high quality. The mother should avoid eating clay and other substances which interfere with the absorption and utilization of nutrients. Clay eating can produce anaemia in the mother with a risk of health problems in the new born.

Regular meals are important for pregnant women. They should eat three good meals every day. During the last few weeks of pregnancy, they should limit any strenuous activity to a minimum. Adequate rest is also essential.

Sackey: In what way do you think good nutrition affects our nation?

Craig: Good nutrition is fundamental for a healthy

community and a strong nation. Underfed people

are restless and discontent. Food shortages and

famine can be associated with political

instability. Thus, a malnourished population

increases the health-care costs to the society as

malnutrition makes a person more susceptible to

infection, sickness, and death. Loss of

productivity because of sickness can be a serious

deterrent to economic growth and stability of a

community.

Sackey: This is a very important and relevant topic.

Because good nutrition affects not only the

individual but the whole nation. As a matter of

fact, the whole life of the nation is involved--

every child, every parent, every home, old and

young, poor and rich alike. This topic of good

nutrition should certainly concern us all in the

country, particularly the government to help

bring about the necessary and needed changes.

Sackey: Well, Dr. Craig, we want to thank you for being

our guest today. We appreciate the valuable

insight you've given us on this all-important

topic. Thank you once again for coming.

Craig: It is a pleasure.

THEME MUSIC UP AND UNDER

Sackey: And now, all too soon, we have come to the end of

our time for this evening. Next week, Dr. Craig
will be back with us to discuss the issues of
personal hygiene and how it affects our health.
But let's get this counsel from a good old book:
the Bible--"Beloved, I wish above all things you
should prosper and be in health" (3 John 2). It
also says that "Whatsoever you eat or drink, do
all to the glory of God" (1 Cor 10:31). Once
again this is Ebenezer Sackey signing off from
the Voice of Caring Ministry radio broadcast of
the Seventh-day Adventist Church. Be with us
again next week, Wednesday, at 8:30 p.m. on this
same station.

THEME MUSIC UP AND OUT

Format Analysis

I chose the talk show format for the discussion on
health and nutrition for several reasons. For one thing,
Ghanaians, like many other people, tend to trust issues of
health to people professionally trained and knowledgeable
in the field. No matter how knowledgeable a preacher may
be in the field of health or medicine, Ghanaians would show
respect and listen to what he/she has to say but they would
not take his/her word for it. In matters of health,
Ghanaians give credence more to the expert in that field
than to the preacher--except if the preacher is also a
health expert.

Therefore, using a format that allows you to co-opt a physician or a nutritionist or a public health official to talk about health gives more credibility to what is said on the show. Considering the nature of the subject, the talk show format gives the presenter the opportunity to ask the professional health personnel questions that the audience would want asked and answered---by a professional.

The talk show format also is particularly suitable for a health related topic in Ghana because the format engenders a casual relationship between the host and his/her guest(s). A demonstration of ease and casualness on the part of the guest and host is important. Many Ghanaians approach health issues with dread and resignation. There are so many misconceptions about diseases and their origin. When dealing with the topic of health, therefore, it is important to use a method that demystifies the subject and makes the average person want to ask questions openly. By using this format, the potential listenership could be greatly increased, because many people can identify with the persona of the preacher asking questions the average Ghanaian would want to ask of a health expert but has not been able to.

Content Analysis

The subject of nutrition is of relevance to all Ghanaians, whether they realize it or not. The issue of

good or poor nutritional intake cut across religious or ethnic affiliations.

All Ghanaians, religious and non-religious, young and old, from north or south, are concerned in a significant way about their health. So when good healthful living practices are promoted on the air, people forget their differences and tune in for what they can gain from the program. To the extent that the topic is relevant to their existence, to the same extent the audiences want to find out more about the sponsors of the program. This principle is unfailing. The early Christians applied it to their evangelism. They did not go about telling people who they were, that is, Christians. They went about demonstrating who they had been with, the Christ. Consequently, it did not take long before the citizens of Antioch saw the connections and started calling them Christians--they do what Christ did. In the same way, the topic of health affects every Ghanaian's life, and when treated well, people would want to know more about its importance.

The essential message of this topic and the way it is delivered has a distinctive Adventist flavor. The church need not be mentioned or directly connected with it by the presenters to convey that essence.

In the past, the church depended too much on name identification as an evangelistic strategy. I think that was a mistake because, for whatever reason, some potential

adherents were turned off by that too visible association of the church with its programs. If the church has a good program that is genuinely geared toward the well being and welfare of the target population, the church does not need visible labels of the church name to make the people join the church. We should do what we do first and foremost because we believe it is the right thing to do. The ultimate goal of whatever we do is to invite people to come to know the Lord and Savior, Jesus Christ, not necessarily to do those things because we want the people to join the church. If we do what we do because of the former, the people will join the church anyway.

The church believes that good health is important, in and of itself, so the concept is part of the church's theology. In a deep sense, the very fact that the script promotes healthful-living, in consonance with Adventist beliefs about healthful living, fulfills that aspect of the church's message. When the people are taught healthful-living techniques, it should be done primarily for the purpose of enlightening them. If any of the people exposed to such a message learn more about the group behind such a helpful program, and they often do, and they become converted to Jesus Christ and the church (in that order), they come into the church well-adjusted, at least to the church's beliefs about healthful-living practices.

There is something in it for the church, but not directly. And I believe that's the way it should be. A

program like this should lead people to inquire about its sponsors to learn more about what they believe in other things: its sponsors should not use name identification as a proselytizing tool.

Spot Format

Sample Program

Length: 60 seconds

THEME MUSIC UP AND OUT--"How Great Thou Art" as background.

Sackey: Help when the going is tough. Are you in a tight spot today? Do you need help? Really need help? Then listen to someone who understands your predicament and knows a way out.

"God is our refuge and strength, a very present help in trouble" (Psalm 46:1-2). This assurance from God ought to help you deal with your fears and problems today. God is our refuge--He hides us. God is our strength--He helps us. At times in our lives, we need a refuge. When the storm is blowing and the battle is getting hotter, we want somewhere to hide. God hides us so that He can help us go back and face the storm of life. You can claim this promise. "God is my refuge and strength, a very present help in trouble, therefore I will not fear" (Psalm 46:1-3).

Announcer:	A message from the Caring Ministry Radio Broadcast of the Seventh-day Adventist Church.[1]
SFX:	Music fades out

Format Analysis

The radio spot format was chosen to serve a unique purpose in my broadcasting ministry. Its main function would be to serve as a good public relations tool for the church. It will be the advertisement arm of the Voice of Caring Ministry by broadcasting short positive messages that uplift and encourage.

The maximum length any spot item would contain would be one minute. Although the messages would be designed to attract whoever happens to be listening at any given time, it will be targeted for those who are too busy to listen through a thirty-minute program. It will have a distinctly Christian, and specifically Adventist flavor, but the themes the spots will deal with will have universal appeal.

Content Analysis

Very few people go through life without difficulty. We often find ourselves in impossible situations and all we can do is throw up our hands in resignation and defeat. Some take drastic actions when they don't see any light at

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[1]Additional radio spot scripts are found in the appendix.

the end of the tunnel. More often than we realize or are willing to admit, our human limitations and inabilities cause us to question the very essence of life.

In this spot, the theme is hope--hope when we are at our wits end and are about to give up. First, the listener who is in a difficult situation (and who isn't?), immediately identifies with the description of their situation, and pays more attention when a solution is offered. The solution in this instance is the God who is both our refuge and our strength. God transcends humanity and this force is able to do superhuman things to shield us. He is our ever-present help when trouble looms all about us. But we will not fear, the troubled listeners should not fear--because their strength is in God.

The piece ends with the name of the church. The listener then ties that positive message with its sponsors, and if they do not ever come in contact with the church again, they still have this very pleasant feeling about the church, and a seed is sown--waiting to be watered.

Religious News Format

Sample Program[1]

Signature Tune

Ebenezer Sackey: This week's summary is brought to you from the Voice of Caring Radio Ministry of the Seventh-day

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[1]A program borrowed and adapted from Date Line Religion of the Seventh-day Adventist Radio Network for April 1990.

Adventist Church. This is Ebenezer Sackey.

Chairman Rawlings has expressed concern over the proliferation of churches of dubious morality. He said that the misuse of religion for commercial gain was offensive and called on leaders of the established churches to halt the trend.

Flt-Lt. Rawlings noted that African people are innately religious, and that the abuse of religion ultimately effected society as a whole. The church, he said, had a role to play in the liberation struggle and in defending the religious front. African leaders and church-men should not underestimate the damage done through the abuse of religion, and Chairman Rawlings called on the church to work with the state to meet the challenge.

--Culled from West Africa, 19-25 June 1989

Col. (rtd) Alex Antwi, Commander of the Civil Defence Organisation (CDO) has asked christian churches to work out a common plan of action to check the proliferation of religious sects which exploit, mislead and confuse the people.

In this regard, he stressed that the churches must defend the situation where some people, in the name of Christ undermine the confidence and self-reliance of their people by preaching the passive acceptance of the burdens of this life with the promise of a reward in heaven, at the expense of their obligations to man and society.

Col. Antwi was speaking on the theme: "The Church and Current Socio-Political Development in Ghana" at a ceremony to crown activities marking the Odidja Hall Week of Trinity College, Legon in Accra at the weekend.

He emphasized that the social aspirations of christian churches and that of the current revolutionary process are not at variance and therefore, stressed that, "at this time in our nation's history, when we seek to involve many people in the decision making, and develop their confidence and initiative towards creating a just society, nothing must be allowed derail the process."

He pointed out that a successful revolution requires a united front, mass mobilisation and self-reliance to tackle the reconstruction and restructuring of her economy and social system, utilise every God-given talent in the production sector and conserve whatever gains are achieved.

He further said the church as a human organisation functions within the society as a link between man and God but regretted that today "what we rather see is a multiplicity of churches, some of whose functions and purpose bear little or no relation to these ideals."

Some of them, Col. Antwi noted are blatantly exploitative and socially disruptive, whilst others tend to divert people's minds and aspirations from improving present conditions to some individualistic future salvation.

"We should not forget that the early christian church was a collective and communal organisation in which all material goods were shared and which was as much a social and political organisation as a religious one" he indicated.

He further pointed out that the christians have no excuse for opting out of any activity in which other citizens are taking part since the scriptures teach mankind to obey the state.

He charged the students of the college, and future children leaders to take up the challenge to protect the ideals of Christ from those who seek to misinterprete (sic) his teachings to the innocent.

.--By Kolby Asmah
People's Daily Graphic, 24 April 1989

Col (rtd) E. M. Osei-Owusu, Ashanti Regional Secretary, has advised churches to enter into partnership with government and private agencies, to embark on projects which will satisfy the needs of the people.

He noted that as churches, whose survival depend on the patronage of the people in the various communities, they are duty-bound to embark on economic ventures to generate funds to assist in socio-economic development of their respective communities.

Col. Osei-Owusu said this when Pastor Neal C. Wilson, World Leader of the Seventh Day Adventist (SDA) Church paid a courtesy call on him in Kumasi on Friday.

Col. Osei-Owusu said the relationship between the state and churches is very cordial and that they should assist the government in its national transformation programmes.

Pastor Wilson, on his part stressed the need for the redirection of education to make the less educated and illiterates to be more productive.

He observed that with a little orientation through other educational programmes most people will be economically productive to enable them to contribute effectively towards the country's socio-economic development.

--By Asiedu Marfo
People's Daily Graphic, 5 September 188

SIGNATURE TUNE

MUSIC UP AND OUT

Our commentary today is on the call by Colonel Alex Antwi, Commander of the Civil Defence Organization to Christian churches "to check the proliferation of [churches] which exploit, mislead and confuse the people." Colonel Antwi made the appeal during a keynote address to the students at the Trinity College, Legon at the commemoration of the weekend of events marking the Odjidja Hall Week of the college.

There is something unsettling about this call, something almost ironic and out of character about this address. The irony is that instead of the church playing

its role as the moral backbone of the society and pointing
the high road to public officers in matters relating to
corruption and deception, the opposite is what prevails.
The church, or people using the name of the church, has
become so blatantly corrupt that it is the government that
now has to call on the church to put its house in order.

We do well to recall the words of Jesus to all who
make the commitment to follow Him: "You are the salt of
the earth," he said. Indeed, in this metaphor is a
marvelous conception of what the church should be. The
church should be that active ingredient that enlivens any
community where the church is present. Wherever salt is,
it changes the chemistry of that composition for the
better. But then, so Christ pointed out, if the salt loses
its saltiness, what good is it? It is good for nothing.
It becomes a useless mass of matter only good to be walked
on. That, I'm afraid, is what the church can become if it
does not heed Colonel Antwi's call. How could we be the
conscience of the society when we are ourselves become
exploitative and behave fraudulently.

Let all those who call themselves Christians, both
individually and collectively, live worthily of the name.
It should be a contradiction for a Christian church to be
accused of exploitation and fraud. The Lord whose
followers we purport to be not only eschews such vices, He
commands us to be exemplary.

MUSIC UP AND OUT

This is Ebenezer Sackey signing off from the Voice of Caring radio broadcast, a ministry of the Seventh-day Adventist Church. Let us continue to care for one another, and don't forget to tune in to us next Saturday at 6:30 p.m. to this same station for Religion in the News and commentary.

Format Analysis

The Religious News and Commentary format is designed to highlight certain news items that have religious implications. This format will not only bring the various religions together to share news items of mutual concern, but it will also provide all religions a platform to air news bits that will not be carried by the government owned news programs. The most important part of this format is the fact that the name of the church will be identified with it. It will bring name recognition to the church as well as help clarify some misconceptions about the church--something that could go a long way to boost the church's image.

Content Analysis

The church has a unique opportunity to explain its values simply by the news items it comments on. In the commentary about the Colonel Antwi's call for an end to exploitation by the church, I espouse the position of Seventh-day Adventist necessarily stating that this is the church's position on the matter.

Additional Programming

These sample scripts represent only a few of the topics that could be developed by means of the four selected formats. For a regular radio broadcasting ministry, many additional topics would need to be developed. What follows is a list of ideas for radio programs that I would suggest fit the criteria established in this study.

The Family and National Development
The Home and National Development
Youth and National Development--Character Formation
Parenting: What It Involves
Child Rearing in Ghana
Marriage in Ghana
Solution to Re-marriage in Ghana
Solution to Juvenile Delinquency
You and Your Child
Family Communication
Coping with Problems of Life
Love
Money
Economy
Integrity and Our Country
On Involvement
On Purity
On Attitudes
On Godliness
On Priorities
How to Cope with Stress
How to Cope with Alcoholism
Effects of Tobacco and Related Drugs
Evangelism and Ghana's Development
Diseases and Lifestyle
Coping with Anger
Commitment in National Development
Demonism
Destiny of Man and Nations
Divorce in Ghanian Marriage
Eternal Security for All Men
Hope for All Men
You and Your Health
Suffering and Our Society
The Mystery of Death and Dying
Helping People in Crisis
Concern about Our Country

Self-Help to Be Happier
How to Help the Handicapped and Disabled
Self-improvement in the Society
Strengthening Our Grip on Aging
Importance of Exercise
What Constitutes a Vibrant Life
Effects of Our Eating Habits on the Body
The Use of Time and National Development
The Story of Jesus
Jesus and Creation
Jesus and Rebellion
The Second Coming of Jesus
What Is It Like to Die?
When God Make Rest for Man
What Really Happened at Calvary?
The Handwriting on the Wall
The Story of the Bible
Labor and Industrial Relations
Public Welfare
The Need for Agriculture and its Effect on the Economy
Tribal Relations
What Makes a Great Nation
Communications and National Development
The Problem and War and Peace
The Need for Study of Prophecies in the Bible
Importance of Sanctuary Services to the Society

In this chapter, I have analyzed the "teaching" and the "talk show" formats to show how effective they could be in communicating the gospel to the society. I have also provided commentaries on both the religious news and the spotlight formats both of which provide moral food for thought to the listeners. It is hoped that when Biblical principles are woven into these identified formats to fit into the Ghanaian culture, and to help tone down societal ills, then the purpose of this project would have been achieved.

CONCLUSION

This study has surveyed the history of religious radio broadcasting in the United States and Ghana. It has also discussed the importance of radio evangelism for social change in Ghana. Furthermore, out of a number of religious radio programming formats identified, four have been chosen that I believe can fit into the evangelistic interests of the church and fit the contextual concerns of the country's government and the society at large. The study suggests the following:

1. It is imperative for Christian broadcasters to start with the target audience, to do research and develop a strategy to reach this target audience. The Christian broadcaster needs as his tools, planning and analyzing the field he wants to work in.

2. The religious broadcaster should not follow Sabbath-service formats exclusively but should produce contemporary programs both to entertain and educate the listener at the same time. In other words the broadcast must be relevant to the needs of the audience.

3. The religious broadcaster should be aware of the advantages and disadvantages of radio, that the medium of radio is particularly useful in the early stages of

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evangelism. It is an effective medium for building awareness and influencing change. Radio evangelism, then should be incorporated into a total, unified strategy of evangelism which would involve the church's participation.

4. Religious radio evangelism must be both cross cultural and cross religious. These two should put as much effort into shaping the message directly to the hearts of all human beings irrespective of their religious affiliation.

5. Evangelism must be given specific, practical settings and innovative holistic ways of presenting the gospel message in a participatory and practical format. This method should be regarded as an approach to improve upon and add to the existing formats of religious radio broadcasts so as to reach a greater segment of the population. The broadcast should reach God's people in both rural and urban communities in Ghana with a holistic saving message of the church.

6. The radio evangelistic messages of the church should take practical approaches to respond to revolutionary ideologies in the Ghanaian society. The messages should touch on the felt needs and problems to assist the government in its economic and moral revolution.

From the above, I have selected four formats of religious radio broadcasting for a pilot program in the Ghana Broadcasting Corporation, Accra. The choice was made with the revolutionary political situation in the country

in mind. The four programs planned for broadcasting took into consideration the problems in the society and how they could be presented participatorily--through discussion and teaching. The spot format was chosen because commercials are allowed on Radio Ghana and because it has good reputation for effectiveness. The other three formats chosen are the commentary/talk, the teaching, and the Religious News and commentary formats.[1]

Recommendations

Much of this paper demonstrated the interaction between the church and society; in particular, it has indicated how social and cultural factors condition religious experience--whether that experience is individual or corporate. It also indicates how the church can modify its formats in radio evangelism to address societal needs so that the church can prevent any form of censorship from the government. The recommendation of these considerations could be framed by the question, "How can the church relate meaningfully to the Ghanaian society through her radio evangelistic programs?"

1. The church should take time to evaluate and reflect upon its purpose and mission before it decides to launch a radio ministry. It is very important to determine whether a radio ministry would help the church to

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[1]A prototype of program scripts of the four formats (broadcast) is found in chapter 5.

communicate with non-Christians and Christians alike.
Besides, it would be expedient to investigate whether the
church has the personnel and the resources necessary to
start such a ministry.

2. It is advisable that the church develop a
total-church strategy of evangelism before it plunges into
radio evangelism. Radio evangelism could waste both time
and money if it is not tied in with the general
evangelistic activities of the entire local church. The
Personal Ministries Department of the church, which
oversees visitation programs should be involved in the
radio evangelism to support, enhance, and supplement what
the church is already doing.

3. As a sociocultural motivation, the church is
enmeshed irrevocably in culture; therefore, broadcasts
should suggest that the church is involved meaningfully in
determining the direction of cultural movements. Here the
church would keep its vision that enables it to relate its
own distinctive perspective to the culture of Ghanaians.
The church serves not to justify culture but to transform
it.

4. Not only should the church relate to the
culture of the people, it should be willing to involve
itself actively in mission. This means the willingness to
take risks, to promote social justice, and to pledge self-
sacrificial love. By this, the church will find itself in
the role of servants, and will not be content to withdraw

into its own spiritual sanctuary or rest content with a clarified theology. It must exhibit that theology in the market place and in the midst of the society.

5. The church should provide a holistic understanding of life. Evangelism and the evangelistic messages must be incorporated into one's life style. In this way the church could begin to tie together its vertical dimension of worship and its horizontal dimensions of evangelism and mission.

6. Finally, this study does not claim to have examined all methods of radio evangelism. Nevertheless it suggests that some formats for religious radio broadcasting could be more effective in present-day Ghana than the traditional preaching. It must be stated that I will monitor future broadcasts to prove this fact. Consequently, subsequent studies should be made to see the effect of these "new" formats on the respondents.

APPENDIX

RADIO SPOT FORMAT

Sample #2

Length: 60 seconds

THEME MUSIC UP AND OUT

Sackey: The Heart, the Source of all Evil!

Suppose you turn on a faucet at home and out comes dirty water. What do you do? You report the problem to the water supply company. The problem is not the faucet but the source of the water.

Jesus said out of the abundance of the heart the mouth speaks (Matt 12:34). The heart is the very center of our lives. Sin defiles the heart and also weakens the spirit within.

What words are coming out of your heart?

The wisest man who ever lived, Solomon, said, "Keep your heart with all diligence, for out of it spring the issues of life.' And David said, "Create in me a clean heart O God, and renew the right spirit within me" (Psalm 51:10).

Remember sin is a powerful force that does terrible damage in our lives and in our world. How clean is the window of your conscience? How can you tell if it has become dirty? How will you clean it up? Jesus said, "Come unto me all ye that labor and are heavy laden, and I will give your rest" (Matt 11:28). Let's go to

him for that rest from sin.

Announcer: A message from the Voice of Caring Ministry
Radio Broadcast of the Seventh-day Adventist
Church.

SFX: Music fades out.

Sample #3

Length: 60 seconds

THEME MUSIC UP AND OUT

Sackey: Divide and Conquer Every Problem

"If we don't hang together, we'll hang separately" said Benjamin Franklin, one of the past statesmen of America. There's a basic principle at work here that can be used over and over. Almost any problem may seem too big for us to handle, but when we break it down into parts, it doesn't appear so formidable.

Projects and problems can be divided and conquered in a number of ways:

- In time we can break them down to each step needed to reach the goal, steps that are small enough to take. Take that first step.
- Functionally, we can break them by the different types of tasks to be done.
- Strategically, break them down until you can identify the person or one's action that is the key to further unlocking the problem.
- In term of goals, break them down into subgoals and decide which is obtainable now.
- Geographically divide them so you can cover each part systematically.

Next time you are stopped in your tracks by
a mountain of a problem, try dividing it and
conquering it, little by little. It works.

Announcer: A message from the Voice of Caring Ministry
Radio Broadcast of the Seventh-day Adventist
Church.

SFX: Music fades out.

Sample #4

Length: 60 seconds

THEME MUSIC UP AND OUT

Sackey: Failure

Have you ever failed in something? Seldom
do we achieve 100 percent of what we set out to
do.

The richest Makola market woman and the
richest Brong Ahafo farmer today will tell you
that they fumbled and failed and lost many
times in their business career.

God's standard of "Be perfect as I am
perfect" should not be used as a measurement of
success or failure, but rather one of progress.
Are we moving toward the goal of excellence?

As we try to make effective use of our
time, we should not be discouraged by failure
to reach our goals. Rather we should analyze
the reasons for our failure, set new goals, and
move ahead. Personal goal setting is a
process. We change, our needs change, others
change.

Failure has a great deal to teach us, as
long as we don't fall into the "we tried it
once and it didn't work" syndrome. By
analyzing why we experienced failure we can
learn valuable lessons that can be applied to

similar ventures in the future.

Failure is a valuable experience. Use it.

Announcer: A message from the Voice of Caring Ministry Radio Broadcast of the Seventh-day Adventist Church.

SFX: Music fades out.

Sample #5

Length: 60 seconds

THEME MUSIC UP AND OUT

Sackey: Are you making the most of your time?

Our fast-paced society, our families,

careers, and often our own desire to succeed

can place a bewildering array of demands upon

us. With so many responsibilities, it can be

very difficult to get everything accomplished.

As you examine your use of time, it is

helpful to remember a word from the Bible:

"Live life, then, with a due sense of

responsibility, not as men (and women) who do

not know the meaning of life but as those who

do. Make the best use of your time, despite

all the evils of these days" (Eph 5:15-16;

translated by Philips).

Time is life! Analyze how you spend your

time, and you'll be analyzing how you spend

your life. Always analyze your time against

your goals. Remember how you're spending your

time is a reflection of their priority for you.

Are you satisfied with where your are in time?

Announcer: A message from the Voice of Caring Ministry

Radio Broadcast of the Seventh-day Adventist

Church.

SFX: Music fades out.

Sample #6

Length: 60 seconds

THEME MUSIC UP AND OUT

Sackey: I never cease to be amazed at the wonder of

             sleep. I am one of those people who needs

             seven and half hours of sleep every night to

             work at optimum effectiveness. I wish I could

             get along on five or six hours of sleep a

             night, but I can't. The moment I forget that,

             I am in trouble.

             There are evidently different qualities of

             sleep. Have you ever heard yourself say, "I

             really had a good sleep last night?" Learn

             what contributes to your getting a good night's

             sleep. Keep such contributions to your well-

             being planted into your schedule. When you see

             that you are falling behind, figure out what

             you need to do to catch up.

             Look at yourself through the following

             questions:

             •   Can you take a nap during the middle of the
                  day and awaken refreshed?

             •   Are you able to concentrate on one problem
                  at a time?

             •   Do you usually fall asleep within ten
                  minutes of going to bed at night?

             •   Do you plan your life to include regular

changes of people, scenery, and thoughts?

If you can answer "yes" to all four questions, you have a high ability to sleep and rest. If you have some "nos" in the list, you could use some restful improvement.

Announcer: A message from the Voice of Caring Ministry Radio Broadcast of the Seventh-day Adventist Church.

SFX: Music fades out

Sample #7

Length: 60 seconds

THEME MUSIC UP AND OUT

Sackey: Values

Webster's Dictionary defines values as, "rating or scaling something highly in usefulness, importance or general worth.

We all have values. What are yours? What your values are will be reflected in how you spend your time, and what you do with your life. I sometimes like to shock a good Christian audience by telling them, "I don't care what you believe. Just tell me what you do."

But most of us would have to admit the way we live our lives is a reflection of our values.

This is true of how we spend our money. It's equally true of how we spend our time.

Announcer: A message from the Voice of Caring Ministry Radio Broadcast of the Seventh-day Adventist Church.

SFX: Music fades out.

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