An Analysis of Relationships Between Religious Broadcast Programming Objectives and Methods of Presentation Used by Selected Major Religious Program Producers, as Compared with The Church of Jesus Christ of Latter-Day Saints

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AN ANALYSIS OF RELATIONSHIPS BETWEEN RELIGIOUS BROADCAST PROGRAMMING OBJECTIVES AND METHODS OF PRESENTATION USED BY SELECTED MAJOR RELIGIOUS PROGRAM PRODUCERS, AS COMPARED WITH THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

A Thesis
Presented to the
Department of Communications,
Brigham Young University

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts

by
Val E. Limburg

May, 1964
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FOREWORD

...FOR VERILY THE VOICE OF THE LORD IS UNTO ALL MEN, AND THERE IS NONE TO ESCAPE: AND THERE IS NO EYE THAT SHALL NOT SEE, NEITHER EAR THAT SHALL NOT HEAR, NEITHER HEART THAT SHALL NOT BE PENETRATED.

_Doctrine and Covenants 1:2_
CHAPTER I

INTRODUCTION

STATEMENT OF THE PROBLEM

In a society greatly influenced by the electronic media of communication,\(^1\) the application of religious programming to broadcasting has been recognized as "... an instrumentality that cannot be ignored by any institution that is concerned with how the minds and wills of people are being affected."\(^2\)

Although studies have found that about six out of every ten households watch a religious program on television or listen to one on radio each week,\(^3\) only an estimated one percent of total broadcasting time is devoted to religion. Of all program types, religious programming is allotted the least amount of available air time.\(^4\)

\(^1\)Radio is in 94% (52,626,710) of all U.S. homes, and television in 92% (51,401,600) of all U.S. homes, according to the A.C. Nielsen Co. and the American Research Bureau; based on U.S. Census Bureau figures, Sept., 1963. ("Radio in 94% of U.S. Homes; TV in 92%," Broadcasting, Vol. 65, No. 25 (Dec. 16, 1963) p. 94.


\(^4\)Parker, Religious Television, p. 47.
This information would suggest that often the station licensee does not concern himself with communicating religion as such. In addition, the minister, or producer of religious programs usually does not become involved with the effective production and communication techniques necessary to attract and hold program audiences.

The dynamic nature of communication demands that it must continually be analyzed, measured, evaluated, modified, and then analyzed again in a constant cycle if it is to be effective. The process never ceases, for communication between human beings is probably one of the most dynamic and changing of all processes.

Obviously, broadcasters are concerned with analyzing audiences and researching their likes and dislikes for commercially sponsored programs, but this type of research is usually not considered feasible for a religious group or producer who works on a much different type of budget. The few studies that have been launched by religious producers will be examined in this study, however.

The religious program producer may well ask himself these questions: Does the religious broadcaster really need to subject his productions to the same standard of measurement as the commercial broadcaster? Would it be well for the religious producer to examine the various approaches and types of religious programs in terms of their objectives? Which approaches seem to best achieve their specific objectives? Are there cause-effect relationships between the programming approaches
and objectives; and if there are, could not these be used as criteria for evaluating religious broadcasting?

These questions present a challenge to find answers that might offer benefits to the religious broadcaster.

HYPOTHESIS

The hypothesis to be investigated is that most religious broadcasting programming in the United States is determined by a planned relationship between religious programming objectives and methods of presentation.

The hypothesis will be proven or disproven by a study of major religious program producers in the U.S. Such a study will also provide information about present trends in religious broadcasting, and a comparison of the relationship of these trends among major religious broadcasting organizations in the U.S. Also furnished by the study will be many of the activities, programming methods, objectives, and research attempts within the Church of Jesus Christ of Latter-day Saints that can profitably be compared with the activities of other selected major religious organizations and churches in the United States.

SCOPE AND LIMITATION OF THE PROBLEM

The dynamic quality of communication, and the rapid progress being made in the field of broadcasting demand that a study in this area be as contemporary as possible. Books and other sources more than a few years old deal with different problems than those with which the religious broadcaster finds himself today. Thus, the study must be largely confined to
the limited amount of current data available for research.

The fact that this is a study of only the current trends of religious broadcasting will reduce the risk involved in dealing with the dynamics of communication.

It is realized, also, that exact audience measurement is non-existent. To know precisely the effectiveness of a given program would also be difficult, if not impossible.

Religious broadcasting is a field that has many abstract areas which defy study and which will probably never be accurately determined. This study can only attempt to discover some patterns of commonality, and production trends and approaches from returned questionnaires and interviews.

This study is intended to pay particular attention to the relationship between programming objectives and methods of presentation. Other information gathered from the questionnaires will not be as closely analyzed, but is available for examination. It is not within the scope of this study to achieve the gigantic task of closely analyzing all phases of religious broadcasting.

While it is desirous that all major religious program producers be represented in this study, some did not respond to the questionnaire sent them. Others recognized receipt of the questionnaire, but felt that it would not accurately reflect their activities in religious broadcasting. Nevertheless, 81% of the religious producers surveyed responded.

It should also be pointed out that this study can be no more accurate than the information offered on the questionnaires,
interviews, and correspondence.

These limitations may have confined the study, but if so, only slightly. I feel that there is much valuable information which is contained herein; otherwise, this project would have been discontinued long ago.

IMPORTANCE OF THE STUDY

In reviewing some of the few books and references available on the subject, I found little systematic research in most areas of religious broadcasting. Research done in the fields of programming methods and contemporary trends in religious broadcasting was found to be restricted, inadequate, and out-dated. Little wonder, then, that utilization of communication research was found to be infrequent.

This does not mean to imply that there were no efforts in religious broadcasting per se. A great deal of money and effort are expended in this phase of broadcasting. However, it seems very possible that this could all be futile when the program creator is not sure of programming direction or result. The religious broadcaster may or may not be aware of this danger.

Everett Parker, a frequent contributor to research in religious broadcasting,\(^1\) wrote concerning the audiences for religious programs that "the format and content of a religious program appear to delimit sharply the audience the program will attract,"\(^2\) and indicates that despite this, the religious broad-

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\(^1\)See bibliography at the end of this thesis.

\(^2\)Parker, Religious Television . . . , p. 49.
caster has only a vague idea of his audience or what will interest it. He insists that religious presentations, produced in much the same manner as are regular church services, interest only the church-oriented audience --- the audience that the religious producer is usually least desirous of influencing. Parker concludes:

He who would use television successfully must give professional consideration to the needs and dimensions of audiences and to their readiness to absorb a religious message.1

From Parker and others experienced in analyzing religious programming comes the implication that there is a definite need for guide lines that could be used in planning religious programming, and in determining the values of the various types of religious broadcasting. Whether or not the religious producer realizes the existence and importance of these guide lines will be determined, to a certain extent, by this study. The need to discover whether or not these guide lines are overlooked is clear. The method of discovery will be approached along the lines of relationships between programming objectives and methods of presentation.

As far as I have been able to determine, there is no contemporary study similar to this one.

In the realms of commercial broadcasting, this "objective-method" relationship is demonstrated as being an important one. A recent study of commercial television program types and audience

1Ibid.
composition factors by Thayer relates many of its findings to the advertiser, who, not unlike the religious producer, is involved with the element of persuasion, or influencing the audience in some way, as his programming objective. Both advertiser and religious producer want to capture as much as possible of the audience which includes prime prospects for their product, or idea. An extreme, but obvious example is the automobile salesman who would gain little from sponsoring a children's program. A less obvious, but parallel illustration related to religious broadcasting might be: a religious broadcaster would gain little from producing a program in which Paul's letters are philosophically analyzed for the audience unoriented in Christian doctrine.

This study, then, is an attempt to discover whether the religious producer in the U.S. is actually doing this on a less obvious scale, and if so, what some of the aids might be in increasing program effectiveness.

The importance of studies analyzing religious program audiences was also indicated in the response from a questionnaire used in this study. One respondent stated that the results and compilation of the survey could be put to excellent advantage by placing the material at the disposal of the National Religious Broadcasters Organization, as "...research along these lines is very scarce and such research as has been completed is extremely

---

valuable."¹

A study similar to this in the Church of Jesus Christ of Latter-day Saints has been recognized as important for several years. Aiding the L D S Church in evaluating and adjusting its purposes in religious broadcasting was advised in the conclusions and recommendations of an unpublished thesis written in 1948 entitled, "Religious Broadcasting by the L D S (Mormon) Church":

The radio program planners of the Church naturally have certain purposes they wish to accomplish through radio broadcasting. A study should be conducted to determine what types of programs would be most satisfactory in aiding the Church to realize these avowed purposes.²

The author, Wolsey, then goes on to point out that the organization of broadcast programming in the L D S Church is not set up to analyze its total program offerings to see if they achieve the purposes for which they were produced. A study designed to examine audience objectives and programming methods would not only give the Church program planners a picture of present broadcasting, but would enable them to more intelligently plan future programs.

The role of this study is seen as a partial fulfillment of this need.


REVIEW OF LITERATURE AND READINGS

None of the studies found in religious broadcasting concerned themselves with more than one or two phases of religious broadcasting. Scholars who researched in this area realized the impossibility of simultaneously examining more than one or two phases.

A detailed, empirical study finished in 1955 by Parker, Barry and Smythe entitled The Television-Radio Audience and Religion analyzes New Haven audiences and their exposure and reaction to religious broadcasting. Comprehensive as it was, the study, sponsored by the National Council of the Churches of Christ in the U.S.A., was admittedly only a beginning:

Considering the importance that radio and television have assumed in the American social and cultural scene, it is surprising that up to now, no start has been made in describing the place of religious broadcasting in American life and in analyzing its effect.¹

This "New Haven Study" mentions that there were signs that religious broadcasters were only then (1955) beginning to give religious broadcasting the serious consideration it merits. The conclusions drawn are done so "...with an eye toward policy formation in the churches and the ultimate improvement of religious programming on the air..."²

The authors make a great deal of statistical comparisons of commercial programs with religious programs and conclude

²Ibid.
with a "strategy for religious broadcasting," which suggests some specific relationships between church leaders and broadcasting.

The New Haven Study will be discussed in Chapter IV of this thesis in regards to its specific contribution to this study.

One of the co-authors of the New Haven Study, Everett C. Parker, recently contributed a study explaining program production and planning. Entitled Religious Television, What to do and How the work followed an idea presented in an earlier study on religious radio broadcasting.

Religious Television, What to do and How describes the potentialities and importance of mass communication, audiences, program types, and planning; and becomes in a very real sense a "do-it-yourself handbook" for religious leaders who must start producing with but little prior knowledge of broadcasting. Parker urges the religious broadcaster to realize the potentiality of the tools he is using, be ethical with them, and by constant research and evaluation, become acquainted with the audiences.

He expresses the purpose for writing the book as a "... help (for) a new generation of religious broadcasters (to) prepare and produce sensitive, imaginative programs that will make the word of God explicit for millions of persons who need it,

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1Parker, Religious Television . . .

hunger for it, and may, through television, have their longing fulfilled.\textsuperscript{1}

This book's further specific contribution to this study will be discussed later in this thesis.

Another work completed in cooperation with the National Council of Churches in one by John W. Bachman, entitled, The Church in the World of Radio-Television.\textsuperscript{2} The book first gives a short history of the ethics of broadcasting in the United States, and then goes on to develop its main theme around the presentation of the problems faced by anyone involved in religious broadcasting. Bachman admittedly does not attempt to answer most of the problems and questions he presents.

The last chapter concerns itself with a plea to the church that intends to use broadcasting, to carefully formulate a workable plan. Again, few solutions are suggested --- mostly advice to seek solutions.

Concluding the work is probably one of the best and up-to-date bibliographies on the ethics of broadcasting and religious broadcasting offered by any study in this area. The bibliography illustrates the fact that most readings in this area are generalized essays; few are thorough examinations.

A recent study which, in many respects, parallels this thesis, is one done by John R. Thayer, entitled, "The Relationship of

\textsuperscript{1}Parker, Religious Television . . ., p. xi.


\textsuperscript{1}Thayer, "The Relationship of Various Audience . . ."
Various Audience Composition Factors to Television Program Types.\textsuperscript{1} In this previously mentioned article, Thayer discusses the importance of knowing the precise differences that exist in audiences and the programs that attract audiences. His study was done, however, in terms of the commercial broadcaster and advertiser. Even so, it contains elements of value to the religious broadcaster, and categories contingent to religious broadcasting.

Thayer stresses the necessity of finding the parallels between the type of "vehicle," the message, and the various segments of audiences.

Although not dealing specifically with religious broadcasting per se, the study made not long ago by Wilbur Schramm, entitled \textit{Responsibility in Mass Communication},\textsuperscript{2} offers valuable information concerning the ethics, conduct, and control of radio and television, as well as the other mass media. Schramm also discusses the roles of the broadcaster, the audience, and the government when writing of "responsibilities."

Schramm's work, which was also sponsored by the National Council of Churches, takes into consideration the development, structure, and social effects of mass communication. Also found in the work are excellent bibliographies of works and studies in this area.

Some studies are becoming more specific in the area they

\textsuperscript{1}Thayer, "The Relationship of Various Audience . . . ."

Writing for the Religious Market, edited by Roland E. Wolseley, with contributions from seventeen other authors, is an excellent example of this.

The book focuses on writing for the religious market, and discusses areas contingent to writing: the religious novel, drama, poetry, publicity, magazine articles, and radio and television. The advice given religious program writers will be further discussed in Chapter IV in terms of its applicability to programming methods. At the end of the work is found as excellent bibliography by topics just mentioned.

Also to be recognized in a review of literature and readings on religious broadcasting are the many unpublished theses and dissertations. Studies similar to this one, except that they are oriented to different churches and religious denominations have been written. Complete and comprehensive lists can be found periodically in bibliographies compiled in the Journal of Broadcasting.

Acknowledgement has already been made of a thesis written in 1948 by Heber G. Wolsey entitled "Religious Broadcasting by the L D S (Mormon) Church." That study has offered many contributing ideas, and was of value in this thesis, although many of the ideas examined therein have changed during the fifteen

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2 To date, there have been six such lists appearing in the Journal of Broadcasting. See "Bibliography of Relevant Theses and Dissertations" at the conclusions of this thesis.

3 Wolsey, "Religious Broadcasting . . ."
years since its writing.

Mention should also be made of a comprehensive compilation of information regarding L D S broadcasting and programming. Entitled "An Outline History of Broadcasting in the Church of Jesus Christ of Latter-day Saints, 1922-1963," the study covers L D S activity in broadcasting each year since 1922. The work was done as a graduate religion project at Brigham Young University during recent months.

With a variety of program schedules and logs, the study explains in detail each L D S program only mentioned in this thesis, plus many others not mentioned in my study because of their lack of significant value to the subject matter. Due to its recentness, comprehensiveness, empirical design, and because it is the only study of this nature in the L D S Church, I recommend this paper to those who desire further information along this line.

Periodicals pertaining specifically to religious broadcasting, per se, are rare. The Christian Broadcaster has been mentioned in some of the material I have found. Its publication was encouraged by a meeting of the World Association for Christian Broadcasting\(^2\) and is currently sponsored by the Broadcasting


\(^2\)The World Association for Christian Broadcasting met in Nairobi, Kenya, on May 6, 1963. Seventy-six delegates from twenty-five nations and six continents adopted a constitution calling for a "...working fellowship of churches, organizations,
and Film Commission of the National Council of Churches in New York.

A search of the 1963 Ulrich's Periodicals Directory\(^1\) failed to recognize the existence of *The Christian Broadcaster*, probably because of the "Broadcaster's" newness. The directory has no record of any other religious broadcasting magazine being published at this time.

A world bibliography of selected periodicals on broadcasting mentions *The Christian Broadcaster* as the only English-language religious broadcasting magazine.\(^2\)

Occasionally, however, some journals and periodicals carry articles related to some phase of religious broadcasting. Examples may include *The Christian Century*, wherein the description of *The Christian Broadcaster* was found; or, *The Improvement Era*, and "The Church News" of the Deseret News and Telegram, both periodicals which have carried information concerning the LDS Church's activities in broadcasting.

All the literature mentioned has contributed in some way to this study --- some with general information regarding the agencies, and persons concerned with the uses of radio and television to proclaim the Christian Gospel in its relevance to the whole of life." The delegation also encouraged the idea of publication of a quarterly to be called *The Christian Broadcaster*. (Everett C. Parker, "World Christian Broadcasting," *The Christian Century*, Vol. 80, No. 22 (May 29, 1963), pp. 724-725.


programming, activities, and problems of religious broadcasting; others with more specific studies contingent to this one.

Obviously, all sources of information relevant to religious broadcasting have not been tapped. Many basic sources have been categorized here for the reader's benefit, however.

DEFINITION OF TERMS

For the sake of clarity, and in an attempt to establish a more universal meaning for some of the terms used in this study, the following definitions are offered:

Religious Producer, or Religious Broadcaster may be a Church Theological Seminary, Denomination, a production center which represents several churches,\textsuperscript{1} or a program creator completely independent of any single Christian Church (but rather, the Christian Faith as a whole). The term also implies any individual or group of individuals engaged in this activity. This religious producer may or may not own broadcasting stations or recording facilities, and may or may not distribute his own programs.

Programming Objectives are the purpose for releasing a religious program on a broadcasting station. Objectives are usually considered in terms of listening/viewing audiences. Examples of programming objectives are "missionary, or proselytizing," "influencing practicing Christians," "influencing non-Christians," etc.

\textsuperscript{1}Such a production center is the Protestant Radio-Television Center, Atlanta, Ga., which produces for five Protestant Churches in the United States.
Methods of Presentation are the types of program production in terms of style or format of script; i.e., dramatization, music, address/lecture, Biblical Scripture, etc.

Objective-Method Relationship is the relationship between programming objectives, as determined by the religious producer, and methods of presentation used to reach those objectives.

LDS Church is the Church of Jesus Christ of Latter-day Saints, commonly known as the "Mormon" Church because of its belief in the Book of Mormon as Divine Scripture.

Elder: as used in this study, Elder is a title given a male bearer of the Melchizedek Priesthood in the LDS Church.
CHAPTER II

RESEARCH DESIGN

PURPOSE AND FORM

The primary source of information was questionnaires sent to religious program producers. Data from these surveys and from other interviews and literature focused primarily on the relationship between methods of presentation and programming objectives.

To have information about this relationship reflected in a questionnaire that could contain only brief responses was difficult. Questions concerning this relationship were placed toward the last of the questionnaire, and were preceded by simpler, more basic questions about current production trends.¹

These first questions probed such areas as church ownership of broadcasting stations, number of stations carrying the particular religious program(s) produced by the respondent, broadcast time and frequency, special productions, production personnel and facilities, recording and distribution, and sponsorship. These were established in order to gain a meaningful insight into present religious programming activities and the factors influencing the strategy of religious programming.

The last part, which concerned itself with the objective-method relationship, first inquired about the objectives of the

¹See Appendix A for the complete questionnaire as it was sent.
programming. Seven objectives which were thought to be common among religious broadcasters by the author were listed. Then, beside each question were three columns labeled "primary objective," "secondary objective," and "not an objective." The respondent could then check one of the three categories for each objective. Ample space was left after the seventh objective with the comment, "Other: the primary objective(s) of our programming (is) (are) ______ ...". Although this did not allow for the three classifications of each additional objective mentioned, it should be obvious that the respondent would only list "primary objectives." Listing uncommon objectives as "secondary objective" or "not an objective" was improbable.

Next on the questionnaire were listed eight "types or methods of programming ... best suited for (the) particular objectives" listed. As with the previous question, these eight types had the same kinds of categories which could be designated them: "most valuable," "less valuable," and "not valuable." Space was also left after this question for respondents to list other programming methods.

Following this was a significant question: an inquiry into the reason why the examinee or respondent considered the method(s) marked "most valuable" best for the objective(s) marked "primary objectives." This required a write-in comment, which was found to be difficult to obtain from the respondents.

Some valuable contributions were made, however, in gathering ideas as to why religious broadcasters used the methods of presentation they did for the types of objectives they have in mind.
These contributions will be examined in Chapters III and IV.

RECIPIENTS OF THE QUESTIONNAIRE

Sources used to compile a list of producers of religious programs were the 1963 Broadcasting Yearbook,¹ local radio stations, and regional television stations. In some cases, respondents would give referrals of others in their field whom they considered important individuals to be surveyed in the field of religious broadcasting.

The survey covered the major organizations most active in religious broadcasting. Eighty-four percent of the respondents' programs are heard on more than two hundred stations.

Although seven of the ten largest Christian Churches in the United States were represented,² the survey was not limited to "churches" alone. Substitutions for the term "church" were made on the survey and replaced by such terms as "commission," "evangelistic association," "radio ministry," "religious order," and simply "organization." The questionnaire was meant to survey religious program producers and discover their objectives rather than attempt to determine a specific church's activities in programming.

Questionnaires were sent to thirty-one religious program producers; twenty-five were returned. A list of respondents and


those to whom the questionnaires were sent who did not respond, is found in Appendix B.

All respondents expressed interest in having a compilation of the results of the questionnaire sent to them.

LIMITATIONS OF THE SURVEY

The questionnaires that were returned were, for the most part, satisfactorily filled out.

The term "broadcasting" was meant to include both radio and television throughout the survey, if the respondent was active in both; or either media if the respondent used only one. One respondent, however, expressed confusion over this point.

Usually, respondents reflected their general policies, covering all programming done by the organization. Some of the larger producers, however, reflected only the activities of one specific program out of the several they produced. The complex nature of indicating several various activities, objectives, and methods on the one questionnaire provided, may have been a factor in influencing some respondents to reflect the policies of only one program.

Evidently, it would have been more accurate for the respondent to use a questionnaire for each program produced by the religious producer. However, a random sampling of various producers at the Brigham Young University Radio-TV Center, and at local radio stations, using the questionnaire, did not reveal this.

In some instances where more than one program was produced, several objectives were designated as "primary," and several
methods of presentations were indicated as "most valuable." It was difficult to determine which objective was linked to which method. In one or two instances, it was also not completely clear if all the objectives listed were the policy of all the programming, and all methods were used in general for all programs produced.

Some respondents furnished answers to only some of the questions, but supplied supplementary information. In many instances, more than one part of the question was marked, indicating that a correct description of the organization's activities required a multiple answer. Thus, all answers do not total 100%, or twenty-five. The subjective supplementary information and helpful opinions about many of the questions were necessary in the complete scope of the study in order to examine the attitude and basis of philosophy of the various religious programming. This information, however, was difficult to classify.

Returned questionnaires revealed that the categories of the methods of presentation were not mutually exclusive of each other, and for complete accuracy should have contained combination categories, such as "music and talks." As it were, the respondent who used a combination of "music" and "address/lecture" methods had to indicate each category, or else note in the special comments that he meant the method of the combination music and talks. The effect that this inaccuracy had on the results is discussed in Chapters III and IV, in examining the results of the questionnaires.

This survey did not seek information regarding producers'
subscription to, or knowledge of audience research data, and
there were few indications of possession of such current data
in the returned questionnaires. Some respondents, however,
mentioned their knowledge in this area, or a desire for data
specifically related to religious programming measurement.

Although these flaws in the design of the questionnaire
may have hindered effective communication between surveyer and
respondent, they did not weaken most analyses that can be drawn
from the study, especially the ones concerning the relationship
between programming objectives and methods of presentation.

INTERVIEWS

Because of the geographic availability of officials and
producers concerned with broadcasting in the L D S Church, I
conducted interviews on June 28, 1963 and July 11, 1963 in Salt
Lake City.

Interviewed were officials of the Church of Jesus Christ
of Latter-day Saints, and KSL Incorporated, a subsiderary of
the Church: Elder Gordon B. Hinckley, member of the Quorum of
the Twelve of the L D S Church, former Executive Secretary of
of the Church Radio, Publicity and Mission Literature Committee,1
and a director of KSL Inc.; Paul Evans, Director of Special Pro-
grams for the L D S Church; Dean Bennett, Director of Promotion,
KSL Inc.; Earl J. Glade, Vice President, KSL Inc., founder of
radio station KSL, and former mayor of Salt Lake City; D. Lennox

1The L D S Church Radio, Publicity, and Mission Literature
Committee is the former policy determinate for religious programming.
Murdoch, Vice President and Assistant to the President of KSL Inc.; and Ron Todd, Production Supervisor of Special Programs for the L D S Church.

Clergy and church leaders representing churches other than the L D S Church were not interviewed because no officials on a policy-making level regarding religious broadcasting, or religious producers were available in Salt Lake City. It should be noted that the Church of Jesus Christ of Latter-day Saints has its headquarters and center for broadcasting activity in Salt Lake City. This is true of no other church.

Basic questions were outlined in advance concerning the interviewee's personal idea of the L D S Church's objectives in religious broadcasting, their opinion of the most effective method of presentation to meet this objective, and their ideas and suggestions concerning future trends in the L D S Church's activities in religious broadcasting.

The information obtained from the interviews, including opinions and attitude, will be discussed under these specific categories in Chapters III and IV.

CORRESPONDENCE

Because of the difficulty involved in contacting all individuals in policy-forming positions, some letters of inquiry containing some brief questions were sent to these officials. Primarily, the letters contained inquiries about the programming objectives of the L D S Church, and methods of presentation thought best to reach those objectives.
Responding were Elder Sterling W. Sill, Assistant to the Quorum of the Twelve and writer and host on the Sterling W. Sill program heard weekly on some 350 radio stations in the U.S.;¹ and Elder Richard L. Evans of the Quorum of the Twelve of the LDS Church, and writer and host of the longest sustained coast-to-coast radio program, "Music and the Spoken Word," which also features the Mormon Tabernacle Choir.²

¹Personal interview with Earl J. Glade, Vice President, KSL, Inc., July 11, 1963.

²Ibid.
CHAPTER III

RESULTS OF THE INVESTIGATION

This chapter will deal only with the essential data and information obtained from the previously introduced questionnaire, interviews, and correspondence. Because comments and analysis of this information will be dealt with in Chapter IV, the following data are, by design, presented without commentary.

COMPILATION OF QUESTIONNAIRE RESPONSE

The compilation of the survey of major religious program producers in the United States contains response from twenty-five religious broadcasters. Categories to which there were no response are eliminated. In some cases where several respondents indicated a specific concept not included on the questionnaire, a special category was created on the compilation.

Organization of the compilation follows the pattern of the questionnaire --- compiled by question and the categories within the question. The compilation appears here in tabular form, without commentary and analysis. Tables 1 through 12 are purposely abbreviated in title and form because of their close integration with the body of material in this chapter. The tables' figures do not include the L D S Church. L D S programming will be examined separately in this chapter, and compared with the results of other non-L D S programming in Chapter IV.
The first figure indicates the number of respondents; the second shows the percentage of total respondents.

**TABLE 1**

**BROADCAST MEDIA USED**

<table>
<thead>
<tr>
<th>Media Type</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>AM radio, commercial</td>
<td>22</td>
<td>(88%)²</td>
</tr>
<tr>
<td>FM radio, commercial</td>
<td>21</td>
<td>(84%)</td>
</tr>
<tr>
<td>Television, commercial</td>
<td>19</td>
<td>(76%)</td>
</tr>
<tr>
<td>AM radio, educational</td>
<td>9</td>
<td>(36%)</td>
</tr>
<tr>
<td>FM radio, educational</td>
<td>12</td>
<td>(48%)</td>
</tr>
<tr>
<td>TV, educational</td>
<td>11</td>
<td>(44%)</td>
</tr>
</tbody>
</table>

**TABLE 2**

**OWNERSHIP OF BROADCAST STATIONS**

- AM radio station(s) . . 6 (24%), owning a total of 9 stations
- FM radio station(s) . . 4 (16%), owning a total of 7 stations
- TV station(s) . . . . . 1 (4%), owning a total of 1 station
- Other . . . . . . . . (See Table 9, "Production Facilities Used")

**TABLE 3**

**NUMBER OF STATIONS CARRYING PROGRAM(S)**

<table>
<thead>
<tr>
<th>Station Category</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>5-9 stations</td>
<td>1</td>
<td>(4%)</td>
</tr>
<tr>
<td>10-19 stations</td>
<td>1</td>
<td>(4%)</td>
</tr>
<tr>
<td>40-99 stations</td>
<td>2</td>
<td>(8%)</td>
</tr>
<tr>
<td>200 or more stations</td>
<td>21</td>
<td>(84%)</td>
</tr>
</tbody>
</table>

¹Percentages do not total 100% because many respondents specified more than one category within each question (Tables 1 through 12).
### TABLE 4

**BROADCAST TIME OF PROGRAM(S)**

<table>
<thead>
<tr>
<th>Description</th>
<th>Count</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>On Sunday, directed to those not in church</td>
<td>9</td>
<td>(36%)</td>
</tr>
<tr>
<td>On Sunday, at other than church times</td>
<td>11</td>
<td>(44%)</td>
</tr>
<tr>
<td>On Saturday</td>
<td>7</td>
<td>(28%)</td>
</tr>
<tr>
<td>During the week:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mornings</td>
<td>4</td>
<td>(16%)</td>
</tr>
<tr>
<td>Afternoons</td>
<td>2</td>
<td>(8%)</td>
</tr>
<tr>
<td>Evenings</td>
<td>3</td>
<td>(12%)</td>
</tr>
<tr>
<td>Late evening</td>
<td>2</td>
<td>(8%)</td>
</tr>
<tr>
<td>Have no jurisdiction over broadcast time</td>
<td>16</td>
<td>(64%)</td>
</tr>
<tr>
<td>No regular time</td>
<td>3</td>
<td>(12%)</td>
</tr>
</tbody>
</table>

### TABLE 5

**PARTICIPATION IN "SHARED" PROGRAMS**

<table>
<thead>
<tr>
<th>Participation Description</th>
<th>Count</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Participate</td>
<td>12</td>
<td>(48%)</td>
</tr>
<tr>
<td>Don't participate</td>
<td>11</td>
<td>(44%)</td>
</tr>
<tr>
<td>Participate sometimes</td>
<td>2</td>
<td>(8%)</td>
</tr>
</tbody>
</table>

### TABLE 6

**PROGRAM FREQUENCY**

<table>
<thead>
<tr>
<th>Frequency Description</th>
<th>Radio</th>
<th>Television</th>
</tr>
</thead>
<tbody>
<tr>
<td>Daily, or at least five times a week</td>
<td>9 (36%)</td>
<td>0</td>
</tr>
<tr>
<td>Weekly</td>
<td>18 (72%)</td>
<td>14 (56%)</td>
</tr>
<tr>
<td>Monthly</td>
<td>1 (4%)</td>
<td>1 (4%)</td>
</tr>
<tr>
<td>Semi-annual</td>
<td>0</td>
<td>3 (12%)</td>
</tr>
<tr>
<td>No regular frequency</td>
<td>0</td>
<td>3 (12%)</td>
</tr>
</tbody>
</table>
TABLE 7

PRODUCTION OF SPECIAL PROGRAMS*

<table>
<thead>
<tr>
<th>Event</th>
<th>Frequency (Percentage)</th>
</tr>
</thead>
<tbody>
<tr>
<td>At Christmas time</td>
<td>17 (68%)</td>
</tr>
<tr>
<td>Sometimes at Christmas time</td>
<td>7 (28%)</td>
</tr>
<tr>
<td>At Easter time</td>
<td>16 (64%)</td>
</tr>
<tr>
<td>Sometimes at Easter time</td>
<td>6 (24%)</td>
</tr>
<tr>
<td>Other: special church events and other holidays</td>
<td>9 (36%)</td>
</tr>
</tbody>
</table>

*Includes special themes of regular programs

TABLE 8

CLASSIFICATION OF PROGRAMMING AND PRODUCTION PERSONNEL

<table>
<thead>
<tr>
<th>Category</th>
<th>Frequency (Percentage)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Professional actors</td>
<td>12 (48%)</td>
</tr>
<tr>
<td>Professional production staff</td>
<td>15 (60%)</td>
</tr>
<tr>
<td>Professional clergy</td>
<td>17 (68%)</td>
</tr>
<tr>
<td>Individuals permanently assigned by the organization to a special department which handles acting and/or production work; this is their full-time profession for which they are paid</td>
<td>12 (48%)</td>
</tr>
<tr>
<td>Individuals temporarily assigned and paid</td>
<td>9 (36%)</td>
</tr>
<tr>
<td>Individuals temporarily assigned as voluntary workers; not paid</td>
<td>6 (24%)</td>
</tr>
<tr>
<td>Prominent church authorities who are recognized because of their position in the church or organization</td>
<td>13 (52%)</td>
</tr>
</tbody>
</table>

TABLE 9

PRODUCTION FACILITIES USED

<table>
<thead>
<tr>
<th>Facility</th>
<th>Frequency (Percentage)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Private facilities owned by our organization</td>
<td>17 (68%)</td>
</tr>
<tr>
<td>A station owned by our organization</td>
<td>2 (8%)</td>
</tr>
<tr>
<td>Provided free by a station not owned by our organization</td>
<td>2 (8%)</td>
</tr>
<tr>
<td>Rented from a station not owned by our organization</td>
<td>2 (8%)</td>
</tr>
<tr>
<td>A production outfit temporarily hired by the organization</td>
<td>9 (36%)</td>
</tr>
</tbody>
</table>
TABLE 10
PRODUCTION METHOD

<table>
<thead>
<tr>
<th>Method</th>
<th>Count</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Produced on film and then distributed</td>
<td>16</td>
<td>(64%)</td>
</tr>
<tr>
<td>Recorded on tape/disc and then distributed</td>
<td>24</td>
<td>(96%)</td>
</tr>
<tr>
<td>Broadcast live</td>
<td>6</td>
<td>(24%)</td>
</tr>
</tbody>
</table>

TABLE 11
METHOD OF DISTRIBUTION

<table>
<thead>
<tr>
<th>Method</th>
<th>Count</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Distribute own productions only</td>
<td>20</td>
<td>(80%)</td>
</tr>
<tr>
<td>Distribute own production(s) plus other production(s)</td>
<td>2</td>
<td>(8%)</td>
</tr>
<tr>
<td>Produce only; do not distribute</td>
<td>5</td>
<td>(20%)</td>
</tr>
</tbody>
</table>

TABLE 12
SPONSORSHIP/PAYMENT OF AIR TIME

<table>
<thead>
<tr>
<th>Method</th>
<th>Count</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Offered by the station, as a public service</td>
<td>21</td>
<td>(84%)</td>
</tr>
<tr>
<td>Sponsor(s) found by the station(s)</td>
<td>1</td>
<td>(4%)</td>
</tr>
<tr>
<td>Sponsor(s) found by the organization</td>
<td>1</td>
<td>(4%)</td>
</tr>
<tr>
<td>Donations by listeners</td>
<td>4</td>
<td>(16%)</td>
</tr>
<tr>
<td>The organization pays for its own time, and is, in a sense,</td>
<td>6</td>
<td>(24%)</td>
</tr>
<tr>
<td>its own sponsor</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Because of their complexity, the questions concerning programming objectives and methods of presentation are best presented in the form of graphic figures --- Figures 1 and 2.
Figure 1
PERCENTAGE OF REPLIES SPECIFYING PROGRAMMING OBJECTIVES

Each category does not total 100 percent because some respondents did not reply to each category.

One Respondent = 4%

Primary Objective Secondary Objective Not an Objective
Figure 2
PERCENTAGE OF REPLIES SPECIFYING METHODS OF PRESENTATION

Each category does not total 100 percent because some respondents did not reply to each category.

One Respondent = 4%
THE FORMATION OF L D S BROADCASTING PHILOSOPHY

In order to identify the broadcasting philosophy and policies of radio and television programming of the L D S Church, it is necessary to briefly review some of the important historical aspects of programming since the first use of radio made by the Church.

Elder Gordon B. Hinckley, a General Authority closely related to broadcasting by the L D S Church, describes how the Church participated in the pioneering and inception of radio broadcasting in the United States:

On May 6, 1922, the Restored Gospel was first proclaimed over the air. From an improvised studio on the roof of the Deseret News Building in Salt Lake City, President Heber J. Grant read from the 76th section of the Doctrine and Covenants Joseph Smith's powerful testimony of the reality and divinity of the Savior. The President presented it as his "message to the world."

President George Albert Smith and other prominent members of the Church also participated on the same program. The occasion was the dedication of KZN, the first full-time licensed commercial station between the Mississippi and the Pacific Coast.

...KZN was authorized to use only 500 watts of power, but this was soon increased to 1,000. ...Church radio has been closely tied with KSL, successor to the pioneer KZN. Since 1932, this giant of the West has operated on 50,000 watts of power.

It is one of the twenty-five "clear channel" stations in the nation.¹ That is, no other station broadcasts on the same wave length (after sundown, enabling its signal to be heard for a great distance).²

Only two years after the dedication of KZN, broadcasting

¹There are presently (July, 1963) twelve "clear channel" stations in the United States. (Don C. Woodward, "KSL Files Bid With FCC for Watt Hike Experiment," Deseret News and Telegram, [Salt Lake City, Utah], July 15, 1963, p. B-9.)

²Gordon B. Hinckley, "Twenty-five Years of Radio Ministry," The Deseret News (Salt Lake City, Utah), "The Church News" Section, April 26, 1947, p. 4.
of the Church's semi-annual general conferences began. At the opening session of conference, on October 3, 1924, President Grant, then Head of the L D S Church, said:

The exercises today and throughout the conference are to be broadcasted; and it is estimated that in the neighborhood of a million people will be able to hear all that is said, provided they are listening in during the conference sessions. The radio is one of the most marvelous inventions man knows anything about. To have the voice carried for thousands of miles seems almost beyond comprehension.1

Thus it can be seen that even in 1924, when radio coverage was limited by lack of technical advancement and the comparatively few number of radio receivers, broadcasting was thought of by L D S Church authorities as a "most marvelous invention" with tremendous potential.

In the late 1920's, the Tabernacle Choir Broadcasts, which eventually became known as "Music and the Spoken Word," were first aired on the National Broadcasting Company's network when station KSL was an NBC outlet. It has since made the change to CBS along with the radio station.2

From all the Church's activities in broadcasting during the early days of radio, this program has emerged as the most successful. It is known today as the longest sustained coast-to-coast program on radio.3

The success of the Tabernacle Choir Broadcasts, which were

2Wolsey, "Religious Broadcasting . . ." P. 12
3Glade, Personal Interview . . .
not labeled as "religious programs," but as "public service features, produced in cooperation with the CBS Radio Network," undoubtedly had a great influence in determining the Church's attitude toward the various methods of presentation, especially the "music and the spoken word" method.

Another program whose history may have determined Church policy regarding another programming method, dramatization, is "The Fullness of Times." This series of thirty-nine half-hour programs dramatizing L D S Church history were found to be the only activity in the field of drama for radio or television. They were released in about 1945, and for several years were distributed among the missions of the Church for proselyting use. Non-fictional in nature, the series were carefully documented when written.

Although the L D S Church is active in the dramatization field with the use of pageantry and motion pictures for L D S members, there has been no further religious radio or television dramatization since this only effort of "The Fullness of Times."  

Historically, the first use of television in L D S programming was made in the first year that TV was available in the Salt Lake City area. KSL-TV started televising the semi-annual general conference of the Church in October, 1949, twenty-five years after the parent organization began broad-

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2 Personal interview with Gordon B. Hinckley, Quorum of the Twelve, Church of Jesus Christ of Latter-day Saints, June 28, 1963.
casting the conferences by radio.

By 1960, KSL-TV began offering televised sessions of conference to other CBS affiliates, and by April, 1963, some 156 television and thirty radio stations carried the semi-annual conference. It was estimated that the April, 1963, conference was available to some ninety million viewers in their homes.¹

There are presently several other religious programming efforts being done by the L D S Church, but their roots do not extend back into the formation of programming objectives and methods of presentation as do "Music and the Spoken Word" programs and the conference broadcasts.

Interviews and correspondence with Church and broadcast authorities indicate that present programming activities are an important part of the Church's general philosophy, attitude, and policies. These policies will now be discussed, by program, and will include programming objectives, and methods of presentation of each program. Repetition of those programs already mentioned may be necessary because of their importance in contemporary activities.

RESULTS OF INTERVIEWS AND CORRESPONDENCE WITH L D S BROADCASTERS

A more comprehensive view of the L D S Church's broadcasting is presented in this thesis because this is a study of the L D S programming specifically, as compared with other religious programming as a whole.

Extensive interviews reveal the various opinions and attitudes

¹The Improvement Era, Vol. 66, No. 6.
concerning the history, policy and present activity of the L D S Church in broadcasting. The impromptu nature of interviewing, and the various backgrounds and positions of the interviewees led to different contributions and supplementary information from each.

Conference Broadcasts. After briefly reviewing the history of the traditional conference broadcasts, it is interesting to note the policies and objectives of this particular program:

Each year these broadcasts have become more of a genuine public service. They have proved a special blessing to the sick, the aged, mothers with young children, and others confined to their homes.¹

In addition to fulfilling the role of being a "public service" to those unable to attend conference in person, a purpose of broadcasting the full proceedings is "to tell the Gospel Story, especially during the Sunday morning broadcasts, which are carefully designed for non-members."²

The conference broadcasts constitute the only regular use of television programming in the L D S Church, but some church officials expressed feelings that the use of television by the Church has not yet been fully realized. Although presently limited because of the expense involved in TV production, some Church leaders and broadcasters recognize television as a potential tool of significant use in the future.³

¹Hinckley, "Twenty-five Years . . ." p.5
²Glade, Personal interview.
³Hinckley, Personal interview.
The method of presentation used in the conference broadcasts is obviously only a broadcasting of the addresses delivered by L D S authorities and music sung by choir and congregation. In terms of the survey used in this study, then, the method of presentation is address/lecture plus religious music.

The Tabernacle Choir Broadcasts. These programs are twenty-five minutes in length, and consist of music from the famed 375-voice Mormon Tabernacle Choir. Four minute talks of religious, but non-denominational nature entitled "The Spoken Word" are given by Elder Richard L. Evans of the Quorum of the Twelve of the L D S Church. Recently, these broadcasts have been telecast locally on a trial basis by KSL-TV.1

The objectives and value of these programs are reflected in the following evaluations made by L D S broadcasters:

It is doubtful that any choral group enjoys wider fame than does the Salt Lake Tabernacle Choir by reason of its Sunday broadcasts. This program is a KSL-CBS feature. It is not a Church proselyting effort. But its value in dispelling prejudice and in teaching truth in song and percep has been beyond calculation. The Columbia Broadcasting System has made "Music and the Spoken Word" an artistic treat available to the entire nation, and those responsible have seen that the program meets the highest broadcasting standards.2

The program's success is largely due to the excellence of Mr. Evans, the meticulous presentation, and the careful preparation. Special precautions have been taken to insure that this program is not just a religious presentation. For had it been so, it might have been unwelcome to the stations and its audience. But the programs have been discreet and there have been no complaints about them. They have made friends for the

1 Ibid.
2 Glade, Personal interview.
Church that would not normally listen to religious programs. "Music and the Spoken Word" has given the L D S Church a "cultural prestige"; for, after all, the programs are primarily cultural.\(^1\)

Aside from being heard coast-to-coast on the CBS radio network, "Music and the Spoken Word" is broadcast throughout the world on the Armed Forces Network, Voice of America, and the commercial short wave station, WRUL. The size of the audience, either potential or actual, is difficult to estimate, as is the composition of the audience.\(^2\)

"Church of the Air" Broadcasts. These are radio programs in which various churches and religious denominations share, or take turns each week. Table 5, page 28 of this study refers to this type of program. "Church of the Air" has changed little since 1948 when it was reported:

Four times each year, the L D S Church participates on the Columbia "Church of the Air." The Columbail Broadcasting System makes time available to representatives of the major faiths, with the one stipulation that the material presented be non-controversial. The L D S Church usually originates one of these programs in connection with its annual conference in April, one with its semi-annual conference in October, one during the Christmas Season, and one in the summer months.

The response to these programs is varied. More than three thousand reprints of some of the talks have been sent out in response to radio listeners' requests. The Department (Radio, Publicity, and Mission Literature Committee) does not keep a detailed record of reprints handled, however.\(^3\)

A similar program aired on another network is NBC's "Faith

---

\(^1\)Glade, Personal interview.

\(^2\)Personal interview with Paul Evans, Director of Special Programs for the L D S Church, June 28, 1963.

in Action" series.

The Sterling W. Sill Program. About 350 stations carry the thirty-minute Sterling W. Sill program. This is a relatively new program, and has existed for about four years. This, like "Music and the Spoken Word" program, consists of a format of music and talks. But in this case, the Sill program has little music, and the talks of Elder Sill are the dominant feature of the program.¹

These programs are pointed to non-LDS Christians with better-than-average intelligence. Elder Sill is a forceful speaker, and his talks on doctrine are powerful and appeal to the intellect. This program, unlike the Tabernacle Choir program, is obviously pro-Mormon, and deliberately expounds Mormon doctrine.²

The series is broadcast on sustaining time, thus helping the station fulfill its obligation in religious programming.

Religious News. A fifteen-minute news program, informing LDS members of happenings and news within the Church, is heard weekly on KSL radio. It was found that the "Catholic News Letter" program was so successful with its format, that the LDS Church adopted it for its needs.³

"Sunday Evening on Temple Square." This is a program of organ music and vocal solos and talks, usually by a General Authority of the LDS Church.⁴

¹Personal interview with Dean Bennett, Director of Promotion, KSL Inc., July 11, 1963.
²Glade, Personal interview.
³Bennett, Personal interview.
⁴Ibid.
Dr. Alexander Schriner Recital. An organ recital program played by Tabernacle organist, Dr. Alexander Schriner, is heard each Thursday evening on KSL radio.  

"Prelude to the Sabbath." One of the most recent kinds of religious broadcasting aired by the L D S Church is "Prelude to the Sabbath," a five-hour broadcast of L D S conference addresses, old "Music and the Spoken Word" programs, and other pre-recorded regular programs featured on KSL radio between the hours of 1 a.m. and 6 a.m. on Sunday morning. Responses to the program have come in from as far away as the Isles of the South Pacific, Alaska, Canada, and parts of Europe. 

A typical schedule for "Prelude to the Sabbath" is the one for June 30, 1963, which was provided during an interview with Paul Evans, Director of Special Programs for the L D S Church. That schedule is found in Appendix C of this thesis.

Some programs such as "Sunday Evening Radio Hour," which featured a series of talks by an L D S General Authority over a period of several weeks, were found to have been a significant part of L D S broadcasting at the time they were aired, but because they are no longer broadcast, they will not be considered as part of the current L D S broadcasting activities. It is noted, however, that the "Sunday Evening Radio Hour" is probably a predecessor to the Sterling W. Sill program.

Other programs used by the L D S Church are negligible.

1Ibid.

2Paul Evans, Personal interview.
Programming and broadcasting indirectly correlated to the L D S Church, such as that done by Brigham Young University, a Church-owned university, will not be considered in this study.

IDENTIFIABLE OBJECTIVES OF L D S RELIGIOUS BROADCASTING

The programming policy of the L D S Church, the programming objectives, and methods of presentation were all included in the preceding program descriptions. But in order to more clearly examine the relationship of L D S programming objectives to those of other religious producers, L D S objectives will be categorized in the same classifications as are found in the questionnaire. A comparison of L D S programming with other religious producers will be found in Chapter IV.

Objective: To Bring Religion to Non-Christians, or Those Who Have Had Little To Do With Religion, or Those Indifferent.

This objective appears to be valued as a "primary" objective in L D S programming. L D S producers feel that one of the main accomplishments of the program, "Music and the Spoken Word," is the forming of a favorable image of the L D S Church in the eyes of those previously having little to do with, or indifferent to religion. Often conference broadcasts are geared to this type of audience. Other programs are less dependent upon this concept as an objective.¹ Most programs seem to have a missionary objective, but to another audience segment, explained in the following objective.

¹Glade, Personal interview.
Objective: Missionary or Proselyting: Influencing Other Christians not of Our Church or Religious Faith. Apparently even more of a "primary" objective of L D S programming than the previous objective is this missionary objective. Because of the "in-church" methods used --- methods that would be more familiar to a church-oriented person, such as address/lecture, Biblical Scripture, etc. --- the programming demonstrates that the producers assume that the audience is already familiar with the language and method of presentation; thus, an audience of "other Christians not of our Church." This assumption is evident with programs such as the Sterling W. Sill program. Broadcasting here can be compared to the L D S proselyting efforts, which are mainly geared to other Christians.¹

Although it is difficult to categorize L D S programming objectives into more than one type of "missionary" or "proselyt- ing" purpose, as has just been attempted, this use of religious programming as a missionary tool is, in general, an important one. The urgent and pressing nature that the L D S Church feels its message to be is illustrated in a letter from Sterling W. Sill, who writes and delivers a program representing L D S thinking each Sunday evening:

Lowell Thomas was once telling about the great amount of money that people spend in the United States to get their messages sent out across the major radio networks. Somebody asked Mr. Thomas what was the greatest message he could conceive as being broadcast to the people of the world. Mr. Thomas said that the greatest

¹Bennett, Personal interview.
message that he could conceive would be that God had again spoken to this people upon the earth.

It is, of course, the message of the Church that God has not only spoken again, but he came in person. And not only did he come in person, but he caused his message to be written down in three great volumes of new scriptures, giving complete direction about how our lives might meet their maximum in accomplishments. Of course, this message is of no value unless somebody understands it, and it is the obligation of the Church to carry this to the people of the world, and the spoken word is one of the best ways to bring this about.¹

Objective: Influencing Those of Our Church Who Are Active to Remain Strong and Active in their Faith. Some specific programs, such as the Religious News presentation, "Prelude to the Sabbath," and major portions of conference broadcasts are designed with this objective in mind. These same programs are also meant for L D S members, and could be categorized under the objective, "Influencing Those of Our Church Who are Inactive."

Objective: A Supplement for Those Not Attending Church, Regardless of Their Faith or Activity. The quotation on page 37 of this study, referring to the public service characteristic of conference broadcasts as being a special blessing to those confined to their homes, indicates that this is often a primary objective, especially of conference broadcasts.

Objective: To Constantly Bring Religious Ideals to the Audience's Attention. This is likely a secondary objective in many L D S programs, because of the weekly (and not daily) schedule of most programs; the programs are not before the

¹Letter from Sterling W. Sill, Assistant to the Quorum of the Twelve of the L D S Church, July 17, 1963.
public as a daily religious reminder as are the presentations of some other non-LDS religious producers. However, the consistency of the weekly LDS programs may be considered a long-term method of constantly bringing religious ideals to the audience's attention.

Not Pointed at any Special Audience: For Anyone Who Happens to be Tuned to the Program. Because LDS programming sometimes appears to not be specifically constructed for a special segment of audience, this objective may be considered as a secondary one in LDS broadcasting philosophy. Conference broadcasts are partly designed for "anyone who happens to be tuned to the program," for it is hoped that they may, by chance, influence someone who did not purposely intend to tune in on a conference program.

Generally speaking, there is a little of all objectives identified in the questionnaire. Apparently conference broadcasts attempt to have a compound objective which includes nearly all those objectives mentioned above.

METHODS OF PRESENTATION IN LDS PROGRAMMING

To accomplish the objectives described in the treatment of each specific program and in the objectives identified above, the method of presentation found most frequently in LDS programs is the speaker-music situation, or a combination "address/lecture" and "religious music." Into this combination category would fall conference broadcasts, "Music and the Spoken Word," the Sterling W. Sill program, "Church of the Air" program, "Prelude to the Sabbath," and Sunday Evening on Temple Square."

As would be expected, the expense and budget of a program
largely determines its method of presentation. One L D S producer indicated that this speaker-music format was used because of its simplicity and comparatively low production cost, yet effective quality.¹

Some L D S broadcasters indicated that all methods were necessary in order to attract a well-rounded audience:

Good music is a great inspirer of ideals and ambitions. A little drama and human interest can be very helpful, but what kind and how much, of course, is the problem. Even words are not very important by themselves. They need to have the right kind of interesting, friendly, and motivating spirit, and the accompaniment of good music, and other things is very helpful.²

As to the choice of drama, music, or talk -- each one in its place, and a combination of all at times.³

Dramatizations, such as those once used in "The Fullness of Times" series described earlier, are now explained to be ineffective on radio, and too expensive for television.⁴

It has been indicated that the First Presidency of the L D S Church is conscious of the power of mass communication, and the interest-catching characteristics of methods like dramatization. It was learned that drama is under serious consideration for future use, and decisions regarding that and wider use of television were now in the making, but are not yet disclosed.⁵

¹Hinckley, Personal interview.
³Letter from Richard L. Evans, Council of the Twelve, L D S Church, July 17, 1963.
⁴Hinckley, Personal interview.
⁵Personal interview with D. Lennox Murdoch, Vice President, KSL Inc., July 11, 1963.
A closer look at the use and non-use of the various methods of presentation as compared with that of non-LDS religious program producers will be discussed in Chapter IV.

GENERAL CHARACTERISTICS OF LDS PROGRAMMING

A few dominant ideas appearing repeatedly in LDS programming objectives form a pattern of general characteristics. Some of these characteristics include creating a favorable image for the Church, discretion, the availability of a Church-owned radio-TV station, and the emergence of new and apparently carefully formulated policies and activities of the International Educational Broadcasting Corporation of the Church.

Creating a Favorable Image. Most of the programs mentioned have the objective of winning the favor of non-members\(^1\)--even the Tabernacle Choir broadcasts, which are classified as non-religious programs, have helped to give the LDS Church prestige, and greatly helped when proselyting missionaries would approach those familiar with that program.\(^2\)

Other image-creating programs, newly formed or presently being created by the Church is discussed later in this chapter.

Discretion. Underlying all LDS programming is the characteristic of discretion. Within all the programs currently being broadcast, and, for the most part, within all those

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\(^1\)When referring to "non-member" in this context, I mean an individual who is not a member of the LDS Church, whether or not he be of the Christian Faith.

\(^2\)Glade, Personal interview.
ever broadcast, is found this characteristic. Nothing that represents the L.D.S. Church in broadcasting is shabbily done; there is always a high degree of dignity.¹ This is quite apparent in the previously cited interviews and quotes, especially those pertaining to the Tabernacle Choir broadcasts.

Host to the "Music and the Spoken Word" program, Richard L. Evans, who has long been active in broadcasting and the broadcasting activities of the L.D.S. Church says of this phase of the Church's broadcasting policy:

The Church's objectives in broadcasting are the same as they are in all other areas of activity --- to deserve the respect and earn the confidence of all people, and to present to them the most important message on earth, from a common ground of understanding, through cultural and artistic and intellectual and spiritual and all other worthy means.²

The Role of Station KSL. Station KSL in Salt Lake City, Utah, has played a major role in the religious broadcasting of the L.D.S. Church, as has been noted in previous descriptions of L.D.S. programs. With few exceptions, L.D.S. programs are produced by and originate with the radio or television facilities of station KSL.

Because of this integrated role that KSL has with the L.D.S. Church, it is appropriate to mention future plans and ideas of the directors of KSL Inc., who could also be regarded as some of the religious producers of the L.D.S. Church.

KSL Incorporated, formerly the Radio Service Corporation

¹Hinckley, Personal interview.

of Utah, and owners of KSL radio, KSL-FM, and KSL-TV, has recently filed a request with the Federal Communications Commission which would boost the wattage of KSL radio from 50,000 to 500,000 watts of broadcasting power on an experimental basis.

If approved, the power increase would mean improved daytime service throughout much of Utah, Nevada, Idaho, Wyoming, and Colorado... At nighttime, KSL would be heard in most of the U.S., a great portion of Mexico, and most of Western Canada, as well as many areas of the Pacific.

...More than 25 million residents of the Continental U.S. rely on clear channel stations for their only nighttime radio service. This population lives in nearly 50 per cent of the land area of the United States.¹

The unique situation of the location of KSL's transmitters already make this station one of the most powerful commercial AM licensed radio stations in the United States. The extra boost of power is explained to come from the hard, alkaline salt flats near the Great Salt Lake where the transmitters are located, fourteen miles west of Salt Lake City. This terrain apparently gives the signal an extra hard bounce into the atmosphere as it emits from the transmitter. This is the reason why KSL is probably heard further away than any other AM station in the continental United States.²

Implication of the accessibility and use of station KSL by the L D S Church will be handled in Chapter IV, together with a discussion of L D S ownership of other stations.

²Paul Evans, Personal interview.
Station WRUL and the International Educational Broadcasting Corporation. One of the most important steps taken by the L D S Church in broadcasting is the purchase in October of 1962 of the international broadcasting facilities of short-wave radio station WRUL. With this, the Church hopes to gain international prestige --- not necessarily through the religious broadcasting on this station, but by serving the interests of this country, and the free world in general.¹

Because of the present importance being placed on this phase of broadcasting, and because of the role that L D S broadcasters feel that WRUL will have in the future, a detailed report of station WRUL and the corporation formed to manage the station, International Educational Broadcasting Corporation (IEBC), is included in this thesis in Appendix D. That information from an unpublished report of the IEBC, although vital to this study, is comprehensive and detailed to the extent that this information is considered best handled as an appendage.

The implications of IEBC policies, and the relationship between programming objectives and methods of presentation of this new Corporation will be discussed and analyzed in the next chapter.

It is obvious, however, that the policies and objectives previously discussed in this chapter (discretion, favorable image, and missionary tool), hold true for WRUL programming. Tying in with general L D S programming objectives are the

¹Ibid.
WRUL-IEBC goals of attracting an international audience, building prestige for the Church in foreign nations, and contributing to the proselyting efforts of the Church.\(^1\)

To insure the full utilization of this objective of being a missionary aid, L D S missionaries, as they leave for the mission fields are indoctrinated concerning the facilities of WRUL and the station's availability to many of the world's short-wave receivers. Program schedules, such as the one found on the last page of Appendix D, are sent into the mission field to aid the missionary as he attempts to portray a favorable image of the Church in the minds of his investigators.\(^2\) These schedules are also found in the weekly "Church News" Section of the Salt Lake City Deseret News and Telegram.

L D S Church programs broadcast on station WRUL could not only be termed "missionary aids," but "image builders" --- objectives that could be considered two major policies: traditional, yet ever-present and ever-growing in new programming activities.

\(^1\)ibid.

\(^2\)ibid.
CHAPTER IV

ANALYSIS OF THE FINDINGS AND INTERPRETATION OF THE RESULTS

SCOPE AND LIMITATIONS OF ANALYSIS

It is not within the scope of this thesis to analyze all of the current trends found in the returned questionnaires. The information provided by the questionnaires is available for analysis in the first part of Chapter III of this study. It is hoped that this information will be of value to anyone examining these areas of religious broadcasting, whether for professional or research purposes.

Chapter IV will first cover a comparison of non-LDS religious programming with LDS programming characteristics. The second phase is concerned with the objective-method relationship among non-LDS producers, and the producers' evaluation of programming methods. Next, the objective-method relationship, as found in other religious programming studies and surveys, will be reviewed. These findings will then be compared with current trends in the objective-method relationship in both non-LDS and LDS programming. The chapter then ends with a conclusion related to the hypothesis stated in Chapter I.
A COMPARISON OF L D S AND NON-L D S

RELIGIOUS PROGRAMMING CHARACTERISTICS

Station Ownership. Few of the non-L D S organizations actually own broadcasting stations (Table 2), although 68% own some kind of recording facilities, or studios designed for producing programs for distribution to other stations (Tables 9 and 10), indicating that most religious producers are concerned with production and distribution; not broadcasting per se.

In contrast, the L D S Church owns, or partly owns four commercial television stations, (KSL, Salt Lake City; KID, Idaho Falls, Idaho; KBOI, Boise, Idaho; and KIRO, Seattle, Washington); four commercial AM radio stations, (KSL, KID, KBOI, and KIRO); three FM radio stations, (KSL-FM --- programming not duplicated with KSL-AM; KIRO-FM; and KBYU-FM, Provo, Utah --- indirectly owned through Brigham Young University, a Church-owned university); one international shortwave station, WRUL (see description, Appendix D); and have applied for license for an educational television station, KBYU-TV, which would also be indirectly controlled through Brigham Young University.¹

Station Coverage. Most producers surveyed indicated that their programs were heard on more than 200 stations. This was also true with the L D S programs.

Broadcast Time. Apparently, religious producers have little jurisdiction over broadcast time (Table 4), probably

¹1963 Broadcasting Yearbook, p. A-152; also Paul Evans, Personal Interview.
due to the fact that the programs are presented by the station, as a public service, 84% of the time (Table 12). In addition to the audience's need of religious programming, however small it may be, another very likely value of the programs are to the station, which may be greatly influenced by the code of the National Association of Broadcasters. This code recommends the airing of religious and public service programs. The religious producer is thus one of the best sources of this kind of program.

Many programs were found to be broadcast on Sunday, either during Church, or at other than Church times. This was the same picture as the one presented by the L D S Church: usually on Sunday, either during or not during Church, but with little jurisdiction over broadcast time.

**Joint Participation.** About half of the respondents indicated that they participate in a program where various churches or religious organizations participate in a "shared" or "rotating" manner. The L D S Church participates in this manner of program, described earlier in Chapter III.

**Program Regularity.** Most frequently indicated regularity of programming for non-L D S producers was weekly for both radio and television. Although the L D S Church produces several weekly radio programs, the only efforts being made in television programming are the semi-annual conferences of the Church and local telecasts of "Music and the Spoken Word," plus other irregular "specials." Telecasting is regarded by some L D S
producers as a potential media that is yet to be put to its fullest use by the Church. LDS uses of television will yet be discussed in this chapter.

 Recorded versus Live Broadcasts. Like 96% of the respondents, the LDS Church records many of its programs; and, like 24%, it also broadcasts live.

 Distribution. Following the pattern of 80% of other program producers, the LDS Church distributes its own productions.

 Payment for Air Time. The station broadcasting the religious program offers air time as a public service, according to 84% of the respondents, and the LDS Church as well.

 Missionary Aid. The category most often indicated as a primary objective by producers was that of being a missionary to non-Christians and the non-religious. The LDS Church indicated this objective, but in addition, listed the objective of influencing other Christians. Evidently, the LDS Church's main objective is general missionary, to any audience; whereas, the non-LDS producers have specified their missionary objectives in terms of non-Christian and non-religious audiences.

 While the objective of influencing other Christians was indicated as a primary goal of the LDS Church, it received more negative indications ("not an objective") from non-LDS producers than did any other category.

 Use of Combinations of Methods of Presentation. Many religious producers were of the opinion that the largest audience could be reached by programming something for everyone: some
music, some address/lecture, some Biblical Scripture, and so on. Likewise, the L D S programming uses this combination of methods. Many religious producers, both L D S and non-L D S, believe that an audience will listen to a subtle, "soft sell" type of "non-denominational" program. An example of the successful use of a combination of presentation methods is the "Music and the Spoken Word" program.¹

Despite the apparent success of this traditional program, it is doubtful that this strategy of something for everyone works effectively in all cases. Research cited later in this chapter indicates that a person is not going to tune in to a program to receive only a "favorite" part of it. Either the audience wants to listen or watch all of a religious program, or they do not tune in on it at all. However, a simple combination, such as music and address/lecture may be an exception to this idea.

It is the purpose of this thesis to more carefully examine the relationship between programming objectives and methods of presentation. This relationship will be referred to as the "objective-method relationship." Analysis of this relationship in the returned questionnaires follows.

¹Although there is no exact measurement of the audience and the program's effectiveness, the popularity of the combination of the singing of the Tabernacle Choir and the "spoken word" of Richard L. Evans seems evident. "Music and the Spoken Word" is the longest sustained network presentation on radio. The program apparently has many friends: members, "interested" non-members and even "outsiders"; otherwise, it would have faded into only a memory, as have its other radio friends of the early 1930's. (Glade, Personal interview.)
THE OBJECTIVE-METHOD RELATIONSHIP AS DETERMINED BY THE SURVEY

A careful study of the returned questionnaires was made to determine if there were any relationships between the indicated objectives and the indicated methods of presentation; and, if there were, what those relationships were. Next, the questionnaires were examined to find any patterns of commonality concerning this relationship.

Each objective will now be presented as tables in terms of the methods of presentation indicated for that objective.

TABLE 13

METHODS OF PRESENTATION USED TO ACCOMPLISH OBJECTIVE "TO BRING RELIGION TO NON-CHRISTIANS, OR THOSE WHO HAVE HAD LITTLE TO DO WITH RELIGION, OR THOSE INDIFFERENT"

<table>
<thead>
<tr>
<th>Respondents specifying this objective as &quot;primary&quot;</th>
<th>68% (17)</th>
<th>Respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td>Method</td>
<td>Percentage</td>
<td>Number</td>
</tr>
<tr>
<td>Dramatization</td>
<td>44%</td>
<td>(11)</td>
</tr>
<tr>
<td>Documentary</td>
<td>36%</td>
<td>(9)</td>
</tr>
<tr>
<td>Address/Lecture</td>
<td>32%</td>
<td>(8)</td>
</tr>
<tr>
<td>Religious Music</td>
<td>16%</td>
<td>(4)</td>
</tr>
<tr>
<td>Biblical Stories and Commentary</td>
<td>16%</td>
<td>(4)</td>
</tr>
</tbody>
</table>

The first column of figures indicates the percentage of twenty-five respondents; the second column shows the actual number of respondents indicating that method as "best method." The total may exceed the percentage and number of respondents listing that objective as "primary" (listed at top of each table), because many respondents indicated more than one "most valuable" method of presentation for that objective. These figures do not include the L D S Church.
### TABLE 13—Continued

<table>
<thead>
<tr>
<th>Method</th>
<th>Respondents Percentage</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Philosophical Talks and Stories</td>
<td>12%</td>
<td>(3)</td>
</tr>
<tr>
<td>Biblical Scripture Only (no commentary)</td>
<td>8%</td>
<td>(2)</td>
</tr>
<tr>
<td>Conferences and Rallies</td>
<td>4%</td>
<td>(1)</td>
</tr>
</tbody>
</table>

### TABLE 14

METHODS OF PRESENTATION USED TO ACCOMPLISH OBJECTIVE, "TO CONSTANTLY BRING RELIGIOUS IDEALS TO THE AUDIENCE'S ATTENTION"

Respondents specifying this objective as "primary" 40% (10)

<table>
<thead>
<tr>
<th>Method</th>
<th>Respondents Percentage</th>
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</tr>
</thead>
<tbody>
<tr>
<td>Dramatization</td>
<td>20%</td>
<td>(5)</td>
</tr>
<tr>
<td>Biblical Stories</td>
<td>20%</td>
<td>(5)</td>
</tr>
<tr>
<td>Address/Lecture</td>
<td>16%</td>
<td>(4)</td>
</tr>
<tr>
<td>Religious Music</td>
<td>16%</td>
<td>(4)</td>
</tr>
<tr>
<td>Philosophical Stories</td>
<td>12%</td>
<td>(3)</td>
</tr>
<tr>
<td>Documentary</td>
<td>8%</td>
<td>(2)</td>
</tr>
<tr>
<td>Biblical Scripture</td>
<td>4%</td>
<td>(1)</td>
</tr>
<tr>
<td>Conferences and Rallies</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>
### TABLE 15

<table>
<thead>
<tr>
<th>Respondents specifying this objective as &quot;primary&quot;</th>
<th>28%</th>
<th>(7)</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Method</th>
<th>Percentage</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dramatization</td>
<td>16%</td>
<td>(4)</td>
</tr>
<tr>
<td>Religious Music</td>
<td>16%</td>
<td>(4)</td>
</tr>
<tr>
<td>Biblical Stories</td>
<td>16%</td>
<td>(4)</td>
</tr>
<tr>
<td>Documentary</td>
<td>12%</td>
<td>(3)</td>
</tr>
<tr>
<td>Address/Lecture</td>
<td>8%</td>
<td>(2)</td>
</tr>
<tr>
<td>Philosophical Stories</td>
<td>4%</td>
<td>(1)</td>
</tr>
<tr>
<td>All others</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

### TABLE 16

<table>
<thead>
<tr>
<th>Respondents specifying this objective as &quot;primary&quot;</th>
<th>24%</th>
<th>(6)</th>
</tr>
</thead>
</table>

<table>
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<tr>
<th>Method</th>
<th>Percentage</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Address/Lecture</td>
<td>24%</td>
<td>(6)</td>
</tr>
<tr>
<td>Dramatization</td>
<td>12%</td>
<td>(3)</td>
</tr>
<tr>
<td>Religious Music</td>
<td>12%</td>
<td>(3)</td>
</tr>
</tbody>
</table>
### TABLE 16—Continued

<table>
<thead>
<tr>
<th>Methods</th>
<th>Respondents</th>
<th>Percentage</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Biblical Stories</td>
<td></td>
<td>12%</td>
<td>(3)</td>
</tr>
<tr>
<td>Documentary</td>
<td></td>
<td>8%</td>
<td>(2)</td>
</tr>
<tr>
<td>Philosophical Stories</td>
<td></td>
<td>8%</td>
<td>(2)</td>
</tr>
<tr>
<td>Biblical Scripture</td>
<td></td>
<td>4%</td>
<td>(1)</td>
</tr>
<tr>
<td>Conferences and Rallies</td>
<td></td>
<td>4%</td>
<td>(1)</td>
</tr>
</tbody>
</table>

### TABLE 17

**METHOD OF PRESENTATION USED TO ACCOMPLISH OBJECTIVE,**

"MISSIONARY OR PROSELYTING: INFLUENCING OTHER CHRISTIANS NOT OF OUR CHURCH OR RELIGIOUS FAITH"

<table>
<thead>
<tr>
<th>Respondents specifying this objective as &quot;primary&quot;</th>
<th>16%</th>
<th>(4)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Method</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Address/Lecture</td>
<td>12%</td>
<td>(3)</td>
</tr>
<tr>
<td>Dramatization</td>
<td>8%</td>
<td>(2)</td>
</tr>
<tr>
<td>Religious Music</td>
<td>8%</td>
<td>(2)</td>
</tr>
<tr>
<td>Philosophical Stories</td>
<td>8%</td>
<td>(2)</td>
</tr>
<tr>
<td>Documentary</td>
<td>4%</td>
<td>(1)</td>
</tr>
<tr>
<td>Biblical Stories</td>
<td>4%</td>
<td>(1)</td>
</tr>
<tr>
<td>Biblical Scripture</td>
<td>4%</td>
<td>(1)</td>
</tr>
<tr>
<td>Conferences and Rallies</td>
<td>4%</td>
<td>(1)</td>
</tr>
</tbody>
</table>
TABLE 18
METHODS OF PRESENTATION USED TO ACCOMPLISH OBJECTIVE,
"INFLUENCING THOSE OF OUR CHURCH WHO ARE INACTIVE"

<table>
<thead>
<tr>
<th>Respondents specifying this objective as &quot;primary&quot;</th>
<th>16%</th>
<th>(4)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Method</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Address/Lecture</td>
<td>16%</td>
<td>(4)</td>
</tr>
<tr>
<td>Religious Music</td>
<td>12%</td>
<td>(3)</td>
</tr>
<tr>
<td>Dramatization</td>
<td>8%</td>
<td>(2)</td>
</tr>
<tr>
<td>Documentary</td>
<td>8%</td>
<td>(2)</td>
</tr>
<tr>
<td>Biblical Stories</td>
<td>8%</td>
<td>(2)</td>
</tr>
<tr>
<td>Philosophical Stories</td>
<td>8%</td>
<td>(2)</td>
</tr>
<tr>
<td>Biblical Scripture</td>
<td>4%</td>
<td>(1)</td>
</tr>
<tr>
<td>Conferences and Rallies</td>
<td>0%</td>
<td>0</td>
</tr>
</tbody>
</table>

TABLE 19
METHODS OF PRESENTATION USED TO ACCOMPLISH OBJECTIVE, "NOT POINTED AT ANY SPECIAL AUDIENCE; FOR ANYONE WHO HAPPENS TO BE TUNED TO THE PROGRAM"

<table>
<thead>
<tr>
<th>Respondents specifying this objective as &quot;primary&quot;</th>
<th>8%</th>
<th>(2)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Method</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Religious Music</td>
<td>8%</td>
<td>(2)</td>
</tr>
<tr>
<td>Dramatization</td>
<td>4%</td>
<td>(1)</td>
</tr>
<tr>
<td>Documentary</td>
<td>4%</td>
<td>(1)</td>
</tr>
</tbody>
</table>
TABLE 19—Continued

<table>
<thead>
<tr>
<th>Method</th>
<th>Respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Percentage</td>
</tr>
<tr>
<td>Biblical Scripture</td>
<td>4%</td>
</tr>
<tr>
<td>All others</td>
<td>0</td>
</tr>
</tbody>
</table>

TABLE 20

PREFERENCE OF METHODS OF PRESENTATION

<table>
<thead>
<tr>
<th>Method</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dramatization</td>
<td>20.7%</td>
</tr>
<tr>
<td>Address/Lecture</td>
<td>20.0%</td>
</tr>
<tr>
<td>Religious Music</td>
<td>16.3%</td>
</tr>
<tr>
<td>Biblical Stories</td>
<td>14.1%</td>
</tr>
<tr>
<td>Documentary</td>
<td>12.6%</td>
</tr>
<tr>
<td>Philosophical Stories</td>
<td>8.9%</td>
</tr>
<tr>
<td>Biblical Scripture</td>
<td>5.2%</td>
</tr>
<tr>
<td>Conferences and Rallies</td>
<td>2.2%</td>
</tr>
</tbody>
</table>

(TOTAL 100%)

Note: This table shows percentage of indications (not respondents) for "best method" of presentation.

TABLE 21

PREFERENCE OF PRIMARY OBJECTIVES

<table>
<thead>
<tr>
<th>Objective</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Missionary: Non-Christian or Non-Religious</td>
<td>28.9%</td>
</tr>
<tr>
<td>To Constantly Bring Religious Ideals to Audience's Attn.</td>
<td>17.8%</td>
</tr>
<tr>
<td>Influencing Active Members</td>
<td>15.6%</td>
</tr>
<tr>
<td>Supplément for Those Not Attending Church</td>
<td>13.3%</td>
</tr>
<tr>
<td>Influencing Inactive Members</td>
<td>11.1%</td>
</tr>
<tr>
<td>Missionary: Other Christians</td>
<td>9.6%</td>
</tr>
<tr>
<td>Not Pointed to Any Special Audience</td>
<td>3.7%</td>
</tr>
</tbody>
</table>

(TOTAL 100%)

Note: Table shows percentage of indications (not respondents) for "primary objectives"
**Figure 3**

**RELATIONSHIP BETWEEN PROGRAMMING OBJECTIVES AND METHODS OF PRESENTATION**

<table>
<thead>
<tr>
<th>Primary Objective</th>
<th>Drama-S.</th>
<th>Address/Lecture</th>
<th>Documentary</th>
<th>Religious Music</th>
<th>Phil. Stories</th>
<th>Biblical Stories</th>
<th>Biblical Scripture</th>
<th>Conf. &amp; Rallies</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Missionary: Other Christian</td>
<td>XX</td>
<td>XXX</td>
<td>X</td>
<td>XX</td>
<td>XX</td>
<td>X</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>2. Missionary: Non-Christian or Non-Religious</td>
<td>XXXX</td>
<td>XXX</td>
<td>XXX</td>
<td>XX</td>
<td>XXX</td>
<td>XX</td>
<td>XX</td>
<td>XX</td>
</tr>
<tr>
<td>3. Influencing Active Members</td>
<td>XXX</td>
<td>XXX</td>
<td>XX</td>
<td>XXX</td>
<td>XX</td>
<td>XXX</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>4. Influencing Inactive Members</td>
<td>XX</td>
<td>XX</td>
<td>XX</td>
<td>XXX</td>
<td>X</td>
<td>XX</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>5. Supplement for Those Not Attending Church</td>
<td>XX</td>
<td>XX</td>
<td>XXX</td>
<td>XX</td>
<td>X</td>
<td>XX</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>6. To Constantly Bring Religious Ideals to Audience's Attention</td>
<td>XXX</td>
<td>XX</td>
<td>XX</td>
<td>XX</td>
<td>XXX</td>
<td>XXX</td>
<td>XX</td>
<td>X</td>
</tr>
<tr>
<td>7. Not Pointed to Any Special Audience</td>
<td>X</td>
<td>X</td>
<td>XX</td>
<td>XX</td>
<td>XX</td>
<td>XX</td>
<td>X</td>
<td>X</td>
</tr>
</tbody>
</table>

X indicates one response specified on questionnaire
It should be evident from this correlation of programming objectives and methods of presentation, as derived from the survey, that this relationship cannot be absolutely generalized into direct theories indicating that "this method of presentation is used for this objective." However, the fact that there exists a relationship, and that this relationship is simply overlooked by most religious producers today will be verified in this chapter.

A careful evaluation of programming methods, using the comments and opinions of the religious producers responding to the write-in questions on the survey, seems appropriate at this point in order to more thoroughly analyze both the methods and programming objectives.

PRODUCERS' EVALUATION OF PROGRAMMING METHODS

Dramatization. There is an indication of the value of dramatization as a method of presentation for achieving nearly all objectives. Of the eight methods of presentation, dramatization appears most frequently as the "best method" of attaining the producer's objective, no matter what that objective is; but is particularly favored for the objective, "Missionary to Non-Christian and Non-religious," the most frequently indicated objective.

The fact that dramatization was best for this and most other objectives, was often indicated in the comments on the questionnaire:

"Dramatization allows for more vicarious participation and realism."

Rev. Bob R. Way, Director,
Dept. of TV/Radio/Films
The American Lutheran Church
"Drama type program has been proven by religious and non-religious TV producers to be most effective in attracting and keeping an audience."

Ernest N. Wendth
Director, Station Relations,
Faith for Today, Inc.

"Sermons move the intellect more than emotion ... drama moves mind and heart. Since the Gospel effects both, good drama --- not contrived, but honest and perceptive --- is the best method of communicating Christian Gospel."

Charles C. Hushaw, Executive Director,
Commission of Press, Radio, & TV
Lutheran Church in America

(dramatization) "...holds listeners attention (and) meets with favorable station acceptance."

Norma E. Fischer, Admin. Ass't.,
Nat. Council of Protestant Episcopal Church

(dramatization) "...simply has given us the best results to date."

Col. John Grace
Salvation Army

"For many people, radio and television must, among other things, be entertaining if it is to hold an audience. Good drama can be both entertaining and yet carry a great message. Likewise, a documentary with real people."

Dr. Harry C. Spencer, General Secretary,
Television, Radio, & Film Commission
Nat. Council of Churches in U.S.A.

The use of dramatization also drew some negative comments:

"We have not used it, but in what I have seen, the central theme is so hidden as to make its message of very little value. ...Their message is obscured in entertainment and either lost or presented in an insipid manner."

T.W. Willingham
Nazarene Radio League

"Many religious broadcasters assume that radio and television are solely an entertainment medium. This fake premise often is the reason why religious programs are turned into pious 'soap operas'."

Rev. William K. Schwienher, S.J.
Production Director,
Sacred Heart Program
Still, other respondents, although indicating dramatization as a valuable method, felt that certain elements of drama, combined with the elements of other methods, were advantageous:

"For some things, drama is best. The documentary communicates a greater sense of realism. Role playing --- a play interrupted by a panel, as though during a rehearsal, etc. --- can combine both elements."

S. Franklin Mack, Executive Director, Broadcasting and Film Commission National Council of Churches

"For TV, we utilize both the dramatic and sermon approach. We have found the 'parable' method appealing to a wider spectrum or range."

E. R. Walde, Secretary, General Conference of Seventh-day Adventists

"First, I would attempt a broad definition of an objective for religious broadcasting: to make Jesus Christ known throughout the world, using the language and thought forms of the culture. This means getting back to the center of the market place --- where the people are. To do so, we must look sharply at the kind of broadcasts created in the name of religion. Most of them are 'form' or ineffectual formats --- a carryover from the service in the church sanctuary; a form most people reject. 55% of active church members present at an average Sunday morning service means that 45% of the active church members --- not the fringe members, but active ones --- are rejecting something; yet many times we attempt to broadcast that which almost half of the active church members do not respond to!

... When you list in (question) is an objective such as 'Biblical Stories and Commentary,' I do not think of a tired presentation of a bible story presented in the historical reference of something that happened thousands of years ago; I think of such programs as "The Price of Tomatoes" which was on the Dick Powell Show and seen by millions. This program was pure, unadulterated story of the Good Samaritan, but told in contemporary terms."

Frederick L. Essex
Director, Radio-TV Dept., American Baptist Convention

"We feel they (dramatization and address/lecture) carry a strong evangelistic message in the framework
of a strong presentation."

Eugene R. Berterman, Executive Secretary, Lutheran Television Productions, Lutheran Church, Missouri Synod

"Dramatization and documentary are not used by us, but would be used if the staff, talent, and additional equipment were available."

Reid W. Stroud, Producer, The Radio Ministry Asbury Theological Seminary

Other Combinations of Methods. The flexibility of using other combinations and elements from other methods of presentation was frequently indicated as very advantageous:

"After nine years on the air, we find that we can reach more people by a program which is, in a sense, a 'variety' program. No one element predominates. We find that a great many people like to listen to a good speaker, if he is interesting and brief. Hence, we insist on short talks interspersed with the finest music we can obtain."

Father Fidelis Rice, C.P., Director, The Hour of the Crucified Radio Program

"A combination of address/lecture, religious music, and Biblical stories and commentary are basic."

Reid W. Stroud, Producer The Radio Ministry Asbury Theological Seminary

"We use all these (methods of programming) for specific purposes at various times. Each, when used, is valuable for its purpose. There is no "most valuable" way of broadcasting. There are many valuable ways, including many not suggested here..." (on the questionnaire).

Bluford B. Hestir, Executive Secretary, TV, Radio, and Audio-Visuals Presbyterian Church in the U.S.

Documentary and religious music "...centers the approach on Christ and the reality of His work in the lives of men and women whom we know."

Myron F. Boyd, Director, Light and Life Hour, Free Methodist Church of North America
"The love of Christ can be taught by music, non-boring talks, and short prayers."

Father Fidelis Rice, C.F., Director
The Hour of the Crucified Radio Program

"Our overall format varies: 1) drama; 2) all music;
3) interviews with interesting religious personalities;
4) re-enactment of familiar Bible stories."

Ernest N. Wendth,
Director, Station Relations,
Faith for Today, Inc.

Music. There was frequent mention of music in the opinions concerning the use of combinations of methods. Music was indicated as a method appropriate for all objectives, (see Figure 3). The response on the questionnaires indicated that music was good for winning the favor of those who would not listen to other kinds of religious programs. Music was felt to be less direct, less offensive, and probably less of the stereotyped picture formed by the audience of a vigorously proselyting missionary than other methods of presentation.

"Presentation of familiar music, well done, and a direct specific devotional message based upon Scriptural truth has proven to be our best method of introducing the basic tenets of Asbury Seminary."

Reid W. Stroud, Producer,
The Radio Ministry
Asbury Theological Seminary

"Music attracts, and good music touches the heart."

T.W. Willingham, Executive Director,
Nazarine Radio League

Some methods drew only negative response:

Philosophical Stories and Talks:

"These 'Gems of Wisdom' are a waste of time."

Rev. Bob R. Way, Director,
Dept., of TV/Radio/Films,
The American Lutheran Church
"Insufficient opportunity for straight-forward presentation of message."
DeWitt John
Committees on Publications
First Church of Christ, Scientist

"Any non-church group can produce them."
Myron F. Boyd, Director
Light and Life Hour
Free Methodist Church of North America

"Do not reflect our position."
Reid W. Stroud, Producer
The Radio Ministry
Asbury Theological Seminary

Biblical Scripture Only:

"...is least likely to hold an audience."
Dr. Harry C. Spencer,
General Secretary,
Television, Radio, & Film Commission

"Scripture is hardly self-interpreting."
Donald D. Landon, Radio Minister,
Reorganized Church of Jesus Christ
of Latter-day Saints

Religious Conferences and Rallies:

"Little audience interest; stations not interested."
Bluford B. Hestir, Executive Secretary,
TV, Radio, and Audio-Visuals,
Presbyterian Church in the U.S.

"Most conferences are of limited interest to mass audiences."
Donald D. Landon, Radio Minister
Reorganized Church of Jesus Christ
of Latter-day Saints

"Our programs are designed to be devotional in nature."
Miss Mary R. Coffman, Director,
The Upper Room Radio-TV Parish

THE "IN-CHURCH" PRESENTATION METHODS AND THE "INSIDE-OUTSIDE" AUDIENCE

Results of the Survey versus Past Research. There were very strong opinions regarding whether or not the address/lecture type of presentation could be used in a program directed to the "out-
sider," or non-religious or non-Christian audience. It was generally agreed that this method was satisfactory for the member, or the church-oriented audience ("inside" audience), but this more direct method, referred to in some previous research as "in-church" methods, had less appeal to the non-religious individual, according to some thinking:

"People who are not in church, except for reasons of sickness or other emergency, are not likely to tune in a church service. Church 'talk' is not understood by unchurched people; so you can't talk to an Insider and Outsider at the same time in the same way."

Charles C. Hushaw, Executive Director, Commission on Press, Radio and TV Lutheran Church in America

"Sermons were designed primarily for worship service -- as an in-church situation. As such, much of the audience will have no identification with them."

Rev. Bob R. Way, Director, Dept. of TV/Radio/Films, The American Lutheran Church

According to other thinking, the "in-church" methods, primarily address/lecture, but also Biblical Scripture and Biblical commentary, are suited for a non-Christian or non-religious audience:

"God's word, well presented, is more powerful than any of man's word or philosophy. God chose by the 'foolishness' of preaching to save man --- I Cor. 1:21."

T. W. Willingham, Executive Director, Nazarine Radio League

Address/Lecture "...is the most efficient way of delivering a message. People always listen to a good speaker."

Rev. William K. Schwienher, S.J., Production Director Sacred Heart Program

"The sermon carrying a direct relevance for the experiences of daily life remains a fine instrument of
That the address/lecture method is felt to be suitable for the non-religious or non-Christian audience is substantiated by responses from the questionnaire. In general, the religious program producers who indicated their objectives to be "Missionary: non-Christian or non-religious," are those who specified the address/lecture method, (see Table 13 and Figure 3).

The question now appears, "Do the producers really feel that this is the best method to accomplish this objective, or is this method simply an all-around favorite, 'regardless of their objective?'" In other words, can we conclude that the religious producer realizes and uses the relationship between this objective and this method?

The answers to these questions may not be obvious from the material received in the questionnaire. However, it should be safe to assume that those organizations who have done research and have carefully considered the difference between the "outside" and "inside" audiences, have a more authoritative opinion than those who simply indicated what they think is best.

Of course, I realize that perhaps no one is qualified to say what is absolutely the best policy for an organization except the producer himself, who has had the experience of knowing
whether or not his programming is acceptable to both audience and organization management. However, the producer should realize that the absence of empirical data and objective planning --- actually thinking in terms of audience needs and wants --- may be an insurmountable obstacle in achieving effective programming. Being entirely objective isn't always as easy as one would like it to be because of the subjective characteristic of the human mind.

Parker, in his work on religious television, says of this difficulty:

One danger to watch for in using persuasion is the error of mistaking your subjective convictions for persuasive arguments. We are all prone to select materials and arguments that are significant to us, assuming that what will move us will also move the audience. This is not necessarily so. It is important to think objectively, adapting one's approach to the audience to the mental attitudes prevalent there. The experience and mood of the audience will determine what material and techniques --- logical and emotional --- will best serve that particular group.1

At this point, I feel that it would be advantageous to cite contributions concerning religious programming audiences, and how they are reached and influenced. The following studies have been selected because of their apparent objectivity and empirical design.

The study referred to in Chapter I, The Television-Radio Audience and Religion, conducted in New Haven by Parker, Barry, and Smythe, found that no matter what the intended audiences of network religious programs might have been, these audiences

1Parker, Religious Television, p. 16.
"...almost without exception (were) church oriented; that is, they have a background of religious training and church attendance."¹

The New Haven Study and other surveys of audiences seem to confirm what commercial broadcasters have come to accept as a cardinal rule of the industry: the Principle of Self-Selection, an idea theorized by Joseph Klapper:

Every product of mass media (1) attracts an audience which already prefers that particular type of material, and (2) fails to attract any significant number of persons who are wither of contrary inclination or who have been hitherto uninterested.²

Parker, studying the problem further in Religious Television, What to do and How, concluded that religious broadcasters err in failing to take into account the predilection of their programs to be self-selective of audiences.

The format and content of a religious program appear to delimit sharply the audience the program will attract. It should be possible in any community to predict accurately the kind of audience that will be attracted to a particular religious program whose characteristics are known.³

In searching for more research done within the realm of relating programming objectives to methods of presentation, little contemporary material was found beyond the above mentioned studies, except in one place — the programming strat-

¹Parker, et al., The Television-Radio Audience ..., p. 207.


³Parker, Religious Television ..., p. 49.
egy of the United Presbyterian Church.

Studies by the United Presbyterian Church. When they returned the religious programming questionnaire, the United Presbyterian Church submitted for consideration two short research papers: Strategy Paper No. 1, "Toward Reaching the Intended Audience"; and Strategy Paper No. 2, "Toward Defining the Role of Radio and Television in the Mission of the Church."

It was learned that this organization spends considerable time and money in research of program effectiveness. Should a program prove to be ineffective in reaching its objectives, it is immediately junked, no matter how much money and effort has been put into that program. This attitude is commendable.

The two strategy papers contain an extensive examination of this objective-method relationship; in fact, more information on this relationship than any other available source. Because of this extensive information, and because this research appears to be empirical and objective, these studies have been condensed according to the information relevant to this relationship, and inserted as an appendage in this thesis.\(^1\) Because of its detailed nature, it was considered best as an appendage, and not part of the body of the thesis itself.

Although I do not advocate the acceptance of all of the concepts and policies of the United Presbyterian Church by all religious broadcasters, nevertheless, it appears that the

\(^1\)See Appendix E.
strategies and research data are good illustrations of some of the activities and objectives for which the religious broadcaster could strive.

Generally, these activities could be classified as: 1) analyzation of the relationship between programming objectives and methods of presentation; 2) more exploration and utilization of methods of special appeal to the "outsider" --- entertainment, dramatization, etc.; 3) exploration of the probability of commercial or public service sponsorship of religious programs; 4) utilization of research and audience measurement; 5) constant re-evaluation of programming; 6) policy forming based upon careful research; and 7) unlimited use of the imagination.

Research from the United Presbyterian Church, the New Haven Study, and the findings of Parker and Klapper indicate that there is definitely a relationship between programming objectives and methods of presentation that could be used in drawing guidelines for more effective programming.

Strategy of the Religious Program Writer. To be added to these opinions, policies, and research data on religious broadcasting, is the point of view of the writer of religious programs, or, more specifically, that of the instructors of writers.

In the book, Writing for the Religious Market, potential religious writers are instructed about the characteristics of the radio and television audiences, and how religious materials

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1Wolseley, Writing for the Religious Market.
must be handled in these two media.

Henry B. Adams\(^1\) says of radio:

> Radio is a mass entertainment medium. Even religious radio must be entertainment with spiritual overtones. It may not have the depth of many church services, but it can reach many the church could not touch.\(^2\)

Adams also points out the severe scarcity of good religious dramatic scripts for radio.

Another author in this book, Charles H. Schmitz,\(^3\) discusses the importance of the writer's familiarity with the audience of the program for which he is writing, even though that audience may be a changing one. The audience wants to understand effortlessly, and dislikes programming that makes him strain for any meaning. Schmitz then lists some of the writing characteristics that should be found in religious scripts.

The point of view of the religious program writer is an important consideration, because if the religious writer must be familiar with the kind of audience to whom he is writing, the producer of that writer's script should also be consciously aware of the script's intended audience.

Adams and Schmitz both suggest that there may be great

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\(^1\)Henry B. Adams is founder and president of the Church Broadcasting Associates; assistant professor of speech and broadcasting, San Francisco Theological Seminary; and member of the Presbytery National Department of Radio-TV.

\(^2\)Wolseley, p. 226.

\(^3\)Charles H. Schmitz is director of broadcast training, Broadcasting and Film Commission, National Council of Churches, author of Windows Toward God, Broadcasting Religion, and Religious Television Ideas; and former chairman, Radio and Television Committees, American Baptist Convention.
potential in religious dramatization, and that this method of presentation is not used mostly because it is not readily available. The interesting, appealing, entertaining nature of methods such as dramatization are implied to be superior to elements associated with the address/lecture method: "Viewers dislike statistics, theological jargon, new words, regional words or phrases..."1

The conclusion of this advice to religious writers might very well be: because people generally like to be entertained and disliked being preached to or educated via commercial radio and television, the best kind of religious presentation is that which creates receptivity for religious broadcasting by using carefully written and produced programs with subtle, spiritual overtones. This can only be accomplished in religious broadcasting by the use of imagination on the part of both writers and producers, and by not confining programming methods to the traditional "in-church" situation, such as address/lecture.

The Objective-Method Relationship in the Behavioral Sciences.
Most of the research, opinions, and suggestions cited stress the importance of using subtlety, using entertainment methods with religious overtones, and using caution with "in-church" methods directed to a non-religious audience.

A part of Leon Festinger's theory of cognitive dissonance2

1Wolseley, p. 234.

suggests an underlying principle here. Although not related specifically to either broadcasting or religion, part of his theory seems basic in the process of communication. It states: persuasive communication is more effective when the communicatee is unaware that he is being persuaded.\(^1\)

There are obviously other basic principles and theories of behavior that are closely related to communication, which could be applied to this study. However, to explore all realms of this possibility is not within the scope of this study.

Conclusions Regarding Uses of the Objective-Method Relationship. A number of studies and opinions have been cited which indicates the existence of the objective-method relationship. This relationship gives evidence that guide lines between religious programming objectives and methods of presentation could be utilized in forming programs designed to influence a specific audience.

The survey used in this study indicates that most religious program producers do not effectively use this guide line, or objective-method relationship. Why this relationship is not utilized is difficult to determine, but if this non-use can be accurately identified, it is here easiest done by examining one specific religious producer's policies and activities.

The religious programming chosen to be examined in terms of the objective-method relationship is that of the Church of

Jesus Christ of Latter-day Saints, whose religious broadcasting activities have already been explored and compared with other religious programming producers.

Conclusions are drawn about limitations preventing LDS programming from fully utilizing this objective-method relationship. However, in most cases, there will be no attempt in this study to generalize and apply the reasons for LDS non-use of the relationship to other religious programming.

THE RELATIONSHIP BETWEEN PROGRAMMING OBJECTIVES AND METHODS OF PRESENTATION IN LDS BROADCASTING

The nature and variety of supplementary information gleaned from interviews and correspondence with LDS authorities and those concerned with religious broadcasting indicated a lack of an obvious pattern or identifiable policy concerning religious broadcasting by the LDS Church. Religious program producers in the LDS Church are much like those in most other religious producing organizations, in that the LDS, also, have paid little attention to the objective-method relationship.

Research cited in this chapter indicates that programs pointed to the "outsider" (religiously unoriented person) are more effective when "in-church" methods are not used. LDS programming, like that of most other religious programming, does not comply with this concept. Studies\(^1\) indicate that for

\(^1\)See previous discussions in this chapter of Parker, the New Haven Study, Klapper, Adams and Schmitz, and the United Presbyterian Church.
more effective programming to the outsider, the objective-method relationship could be more profitably used.

Major L D S programs --- "Music and the Spoken Word," conference broadcasts, the Sterling Sill program, et al. --- use primarily "in-church" methods of presentation, while at the same time having as one of its major objectives, "missionary or proselyting" for an outside audience. Here, as was just stated, there seems to be a discrepancy in effectively relating the programming objectives and the methods of presentation.

In contrast with this is the programming of the newly formed International Educational Broadcasting Corporation and shortwave radio station WRUL, recently purchased by the L D S Church. These activities show concern for the use of this objective-method relationship. It is difficult, however, to identify this relationship at this time because of the experimental, transitory, growing, and dynamic characteristic of IEBC and WRUL programming.

Before attempting to examine this objective-method relationship in IEBC-WRUL programming, this study will attempt to identify the reasons why there has been difficulty in establishing this relationship in the major, traditional L D S programming.

L D S Programming Limitations and Advantages. 1) Because of the success of some programming, such as "Music and the Spoken Word," there appears to have been an attitude of complacency and "it can't be done any better" on the part of many L D S producers. Satisfaction from the success of some programming
is well warranted, but hardly an excuse for a lack of exploration and utilization of other areas of programming.

2) Many areas of programming have been either untried or unsupported by the L D S Church. One example is the use of dramatization. Although some religious producers strongly protest the use of drama in religious programming, most religious producers feel that dramatization is the best method of presentation, especially for reaching the outsider, or non-member. Although dramatization was used earlier by the L D S Church when radio was in its "golden era," it has since faded, and has not been used in either radio or TV in recent years, although other religious dramatizations, such as pagents and film productions have been produced and used with great benefit and satisfaction by the L D S Church.

3) Although L D S broadcasters have had access to the production facilities of station KSL-TV, they have done comparatively little in television production. The one notable exception is telecasting of the semi-annual conferences, which has been broadcast by 156 various television stations throughout the U.S. in recent months. High expense has been cited as a reason for lack of TV production. However, success of the few efforts on television is causing serious consideration of more activity in TV by L D S Church producers and officials.

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1 See page 65.

2 The Improvement Era, Vol. 66, No. 6.

3 Hinckley, Personal interview.
4) The use of both the radio and television facilities of station KSL has greatly facilitated religious programming production by the L D S Church. Where other religious producers have been hindered by limited access to adequate production facilities, the L D S programming has been able to: a) take advantage of an early start, b) progress with the station, and c) have the support of Church leaders enthusiastic about the potentialities of broadcasting. These advantages should allow L D S programming to be far ahead of most other religious producers who did not have these advantages.

IEBC: Re-evaluation and Formation of New L D S Broadcasting Policies, Objectives, and Methods. In evaluating the information obtained from interviews and unpublished reports of the L D S-owned International Educational Broadcasting Corporation, it becomes obvious that the L D S Church is definitely beginning to program for a particular audience, a particular segment of people. This audience, however, is not one of the classifications of "non-religious," "religious, inactive," etc., but rather an audience of the higher social status --- the intelligent and those otherwise qualified in leadership.1 The L D S Church is interested in finding and converting individuals qualified to organize and lead "branches" or wards2 in all parts of the

1 Paul Evans, Personal interview.

2 A branch, or ward, in the L D S Church is equivalent to a parish; the local unit of church organization, with a population of about 200-300 members.
This IEBC programming, having a clear-cut objective, and
aiming at a specific audience, is particularly designed in its
method of presentation. For instance, information from the
New York Stock Exchange is broadcast each day in Spanish to
the Businessmen in Latin America. Other prestige programming
(described in Appendix D) is designed to attract a sophisticated
and probably intelligent world audience. After having gained
confidence in the broadcasting station, WRUL, the audience then
may heard a few programs subtly designed by L D S producers:
Mormon Tabernacle Choir music; educational programs about Utah,
its people, its history, its institutions, etc. (it's no easy
task to discuss Utah without considering the L D S influence);
and news about activities, youth programs, etc. in the Church.

The amount of actual religious programming may not exceed
five percent of the total broadcast time, which is equivalent
to about ten hours a week. Even within these ten hours of re-
ligious broadcasting, which also includes non-L D S religious
programs, there is only a sprinkling of information that could
be considered "doctrine." IEBC producers believe that were its
religious broadcasting too direct, unequivocal, and without sub-
tlety, the audience would soon view this broadcasting as prop-

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1The L D S Church finds this necessary because most posi-
tions in the Church are held by members who volunteer their
time for a leadership position assigned them; there is not paid
clergy in the L D S Church. (Paul Evans, Personal interview).

2See Appendix D.
agandistic.¹

Some direct religious programming, such as the live broadcasts of the L D S Semi-annual Conferences, is done, but this is clearly identified as that produced and sponsored by the L D S Church, not IEBC or the powerful shortwave station, WRUL, even though both are agents of the Church.

There is little doubt that the IEBC is moving towards achieving those elements in programming described as desirable in previously cited studies, research, and expert opinion. The problem now is, can the L D S Church apply these policies, objectives, and methods to all its broadcasting in general? The possibility of this application is yet to be seen.

Conclusions Regarding L D S Programming. In comparing L D S activities in international broadcasting with the activities of other churches or religious producers, it is evident that no other religious organization or religious producer in the United States owns any such facilities, as does the L D S Church. Religious programming is done, however, by other religious producers on international broadcasting facilities not owned by their own organization. Here, as with the early use of KSL radio, the L D S Church has an advantage in pioneering this phase of broadcasting.

It would be well for the formation of broadcasting policies presently being planned to be done so with care, and with research and knowledge of other activities and strategies in religious broadcasting.

¹Paul Evans, Personal interview.
Because of this state of rapid change and growth in L D S programming, it is vitally important that L D S broadcasters take notice of the value of carefully drawing guidelines between programming objectives and methods of presentation.

Research of this study, drawn from interviews of, and correspondence from L D S producers, and surveys of material regarding L D S broadcasting, brings to light the following information which may have bearing on the formation of L D S broadcasting policy: 1) the importance placed on broadcasting by the L D S Church since radio was in its infancy; 2) the lack (until recently) of audience analysis and designing a specific program for a specific audience; 3) lack of utilization of more than a few basic methods of presentation; 4) lack of full utilization of television; 5) complacency about present programming; and 6) current re-evaluation and formation of new broadcasting concepts and policies caused by recent activity in international broadcasting.

CONCLUSION

The stated hypothesis that "most religious broadcasting programming in the United States is determined by a planned relationship between religious programming objectives and methods of presentation" has shown to be false.

Although analysis of other studies in religious programming showed that this relationship exists, and is used by some religious producers, the survey used in this study indicated that this relationship was not used in religious program planning by
*most religious program producers in the United States. According to the opinions of most producers surveyed, there are no definite patterns indicating that any specific method was best for a particular programming objective.

These results were evident despite the fact that research indicating definite relationships between objectives and methods is available to the religious producers.

In addition to pointing out the fact that this objective-method relationship is generally not used in most religious broadcasting, the survey also yielded information concerning many contemporary trends and activities in religious broadcasting. These trends and activities were then analyzed and compared with activities in broadcasting by the L D S Church. Whether or not this analysis is profitable to L D S broadcasters, can only be determined by the Church’s utilization of this study.

In summary, the hypothesis was incorrect, but the information obtained furnished data which could be considered of value to the religious program producer.

The Need for Research. It is difficult to determine why the relationship between programming objectives and methods of presentation is neglected by most religious program producers. It very likely may be a lack of research and information about the programs' audiences.

This assumption is made because it seems evident from interviews and correspondence with L D S broadcasters that, among other things, there is no exact measurement and knowledge of audiences and program effectiveness. Occasional letters from
listeners praising some current efforts in religious programming are received by the L D S Church,¹ but the degree to which L D S programming objectives are met is not specifically identified.

Evidence indicates that without realization of audience likes and dislikes, it is difficult to make effective adjustments of the programming methods of presentation. This may be unfortunate for any organization in terms of time, money, and effort.

¹Glade, Personal interview.
CHAPTER V

SUMMARY AND CONCLUSIONS

STATEMENT OF THE PROBLEM

This study has been an effort to examine the current trends in religious broadcasting, and specifically as they relate to programming objectives and the methods of presentation used to reach those objectives.

A survey of major religious program producers throughout the United States was taken in order to determine these trends, objectives, and methods. Response represented seven of the ten largest churches and religious organizations in the United States.

The survey was studied in terms of attempting to find patterns of guide lines between methods of presentation and specific objectives in influencing audiences.

The returned survey supplied information regarding present trends and opinions of the producers that responded. This made possible a comparison of the relationships of these trends among the churches concerned with religious broadcasting.

These trends, objectives, and methods were then compared with the activities of the Church of Jesus Christ of Latter-day Saints.

Interviews and correspondence afforded much information
concerning the L D S Church's activity in religious broadcasting, its history in this field, and some of the current trends, objectives and methods.

It was believed in undertaking this study, that there are certain relationships between religious programming objectives and methods of presentation used to reach these objectives. My hypothesis was that most religious broadcasting programming in the United States is determined by a planned relationship between religious programming objectives and methods of presentation. A survey of major religious program producers in the U.S. was used to prove or disprove the hypothesis. Such a survey would also offer information and comparisons of religious broadcasting activity which could be profitable to religious broadcasters in general, and L D S broadcasters specifically.

ORIGIN AND IMPORTANCE OF THE PROBLEM

A study of related literature, readings, and studies in the field of religious broadcasting reveals that there is a definite need for guide lines that could be used in planning religious programming, and in determining the values of the various types of religious broadcasting. A close examination of current trends and successes, objectives, and methods of presentation could theoretically reveal some definite guide lines that could be of value.

One questionnaire returned in the survey of religious program producers, revealed the value of such a contribution were it placed "...at the disposal of the National Religious Broadcasters
Organization, as research along these lines is very scarce and such research as has been completed is extremely valuable."

Referring more specifically to the L D S Church, an unpublished thesis written in 1948 stated in its conclusions and recommendations that a study to aid the L D S Church in evaluating and adjusting its purposes would be very desirable. In the fifteen years since then, no such study has been done in the L D S Church.

PROCEDURE OF THE INVESTIGATION

Questionnaire. A questionnaire was sent to thirty-one major religious program producers in the United States. Twenty-five had replied at the time of this writing. All respondents indicated that they desired to have a compilation of the results of the questionnaire.

The first part of the survey probed such areas as Church ownership of broadcasting stations, uses of stations, number of stations carrying the particular religious program(s) produced by the respondent, broadcast time and frequency, special productions, production personnel, facilities, recording and distribution, and sponsorship.

Although each of these areas were not examined in and of themselves, the general activities in these areas were found

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1Berterman, letter, July 1, 1963.
2Wolsey, pp. 42-49.
3See Appendix A.
and then compared with the corresponding activities of the L D S Church.

The last part of the survey concerned itself with the correlation between programming objectives and the methods of presentation. Seven objectives were listed, and the respondent could place these objectives into three categories: "primary objective," "secondary objective," and "not an objective." Ample space was left on the questionnaire for the respondent to list other primary objectives.

Eight types or methods of presentation were then listed. These could be categorized into three divisions: "most valuable for our objectives," "less valuable," and "not valuable." Here, also, ample space was left to add additional methods of presentation not included in the survey.

**Interviews.** Interviews were conducted by myself on June 28, 1963, and July 11, 1963, in Salt Lake City, Utah. Interviewed were officials of the Church of Jesus Christ of Latter-day Saints, and KSL Incorporated.

Basic questions were outlined in advance concerning the interviewee's own concept of the L D S Church's objectives in religious broadcasting, their opinion of the most effective presentation method to meet this objective, and their ideas and suggestions concerning future trends in the Church's activities in religious broadcasting.

**Correspondence.** Because of the difficulty involved in contacting all individuals in policy-forming positions, some letters of inquiry containing brief questions were sent.
Responding were General Authorities of the L D S Church concerned with the broadcasting activities of the Church.

RESULTS AND CONCLUSIONS

Survey Findings and Their Comparison with Current Programming

Activities of the L D S Church. The survey revealed that few churches actually own broadcasting stations, although most own several varieties of recording facilities. The L D S Church, on the other hand, owns, or partly owns, three commercial television stations, three commercial AM radio stations, two FM radio stations (one commercial; one educational); one international shortwave station, and have applied for license for an educational television station, KBYU-TV, which, like the educational FM station, would be indirectly controlled through Brigham Young University.

Most programs were found to be broadcast on Sunday, either during Church, or at other than Church times. It was obvious, however, that most producers have no jurisdiction over broadcast times. This was the same picture as the one presented by the L D S Church: usually on Sunday, either during or not during Church, but does not have jurisdiction over broadcast times.

Over sixty percent of the respondents indicated that they participate in a program where various Churches or religions participate in a "shared" or "rotating" manner. The L D S Church participates in at least one such program. This type of program indicated and described in Chapter III is CBS' "Church of the Air."
Most frequently indicated regularity of programming was weekly for both radio and television. Although the L D S Church produces several weekly radio programs, the only efforts being made in television programming are the semi-annual conferences of the Church, and a local telecast of the "Music and the Spoken Word" program, on a trial basis. L D S broadcasters observed, however, that television is a potential media that can yet be put to its fullest use by the Church.

Like 96% of the respondents, the L D S Church records many of its programs; and like 24%, it also broadcasts live.

Following the pattern of 80% of other program producers, the L D S Church distributes its own productions.

Air time is offered by the station, as a public service, not only for 84% of the respondents, but for the L D S Church as well.

The category most often indicated as a primary objective by producers was that of being a missionary to non-Christian and non-religious audiences. The L D S Church listed this, but in addition, listed as primary objective, the influencing of other Christians, an objective which received more negative indications ("not an objective") than did any other category. Evidently, the L D S Church's main objective is general missionary, to any audience; whereas, non-L D S religious producers have specified their segment of the audience.

To meet these objectives, the L D S Church has indicated special preference for religious music, address/lecture, and the combination of these two methods. Other producers indicated
slight preference for dramatization, then the methods of address/lecture and religious music. However, nearly all methods were considered "most valuable" and there was no obvious domination by any one category.

**L D S Programs, Their History, and Development of Policy.**

In order to more carefully examine the policies and programming objectives of the L D S Church, a short history of the Church's activity in religious broadcasting was presented. This revealed that the L D S Church supported the pioneering of one of the first licensed radio stations west of the Mississippi.

Early in L D S programming, the characteristic of careful, meticulous, and "dignified" programming formed in the programs. This is found today as a much-stressed and dominant feature of L D S broadcasting.

Also given much precedence in the planning and production of L D S programs is the function of being a missionary. Probably the dominant primary objective is this proselyting, or missionary characteristic, which has been found to play an important role in the past and present programming of the Church. This missionary approach in L D S programming appears to be more extensive than in missionary approaches in most other non-L D S programming. L D S programming also attempts to appeal to the intelligent and sophisticated individual because of the programs' careful presentation and meticulous quality.

In view of the fact that the programming by the L D S Church attempts to reach a generally diversified audience in its missionary efforts, it became apparent that more flexibility and variety
in the method of presentation may be needed to reach this objective.

Dramatization was found to have been used previously by the Church, but was discontinued with the fading of radio drama. The LDS Church does no dramatization of any kind in radio or television, but uses it in pageantry and motion picture. It also became apparent that the LDS use of television is far less than that of most other religious producers.

Experimentation and use by the Church of its newly purchased international shortwave station, WRUL, shows imagination and promise of utilization of some methods of presentation not currently being used by the Church.

Relationship Between Programming Objectives and Methods of Presentation. Careful examination was then made between programming objectives and methods of presentation among selected major religious program producers in the U. S. in order to determine any relationship.

It became obvious that the programming objectives and the methods of presentation cannot be absolutely generalized into direct theories indicating that "This method of presentation must be used for this objective." There was a slight preference for dramatization as a "best" method of presentation, especially by those respondents who indicated their objective as being missionary to non-Christians and non-religious, the objective listed most frequently by the respondent as being "primary objective."

However, this method was not accepted to the extent that it could be classified as the preferred "best" method to accomplish this
objective or any other particular objective.

Several opinions were offered by religious producers concerning their ideas of what they considered their "primary" objectives, and what the "best" methods of presentation are to accomplish those objectives.

A combination of methods were felt to be flexible and of interest to a general audience. Music was frequently mentioned as an appealing "inoffensive" method of presenting religious truths.

Each method received harsh criticism from one producer or another, indicating that no one method can be labeled "generally approved" by religious producers. The preference for programming methods vary as much as do the personalities and tastes of the producers who choose a certain method to accomplish their objective(s).

The results of the survey did not indicate that any one method of presentation was best for any particular objective or audience. There was a slight indication, however, that "in-church" methods were used most frequently in programs directed to the non-religious or non-Christian audience, (see Figure 3). This practice clashes with the results of other religious studies and surveys, which indicate that the "outsider," (the audience member who is not religiously oriented), has little interest in religious programs, especially those which obviously appear to be "churchey" in their manner of presentation.

Generally, these studies concluded that effective religious programming is more readily achieved when the religious producer
strives for the following activities in his programming: 1) analysis of the relationship between programming objectives and methods of presentation; 2) more exploration and utilization of methods of special appeal to the "outsider" --- entertainment, dramatization, etc., if the programs ever hope to appeal to anyone but the already religious-orientated; 3) exploration of the probability of commercial or public service sponsorship of religious programs; 4) utilization of research and audience measurement; 5) constant re-evaluation of programming; 6) policy forming based upon careful research; and 7) unlimited use of imagination.

Much of the traditional broadcasting activity of the L D S Church has been like that of most religious producers --- without much research and information of program effectiveness. Interviews and correspondence with L D S producers indicated some of the limitations and advantages of L D S broadcasting: limitations --- 1) complacency arising from the success of past programs, 2) lack of exploration in many methods of presentation, and 3) little use of television; advantages --- 1) access to L D S owned KSL radio and TV station, 2) an early start with pioneer station KZN, Salt Lake City, and 3) support from Church leaders enthusiastic about the potentialities of broadcasting.

Recent activities in international broadcasting have caused those at policy-making levels of L D S programming to more carefully define objectives and re-evaluate methods of presentation. These efforts are proving their worthiness by the apparent effective-
ness of programming by the L D S-owned International Educational Broadcasting Corporation.

CONCLUSION

The stated hypothesis that "most religious broadcasting programming in the United States is determined by a planned relationship between religious programming objectives and methods of presentation" has shown to be false. Although analysis of other studies in religious programming showed that this relationship exists and is used by some religious producers, the survey used in this study indicated that this relationship was not used in most religious program planning.

The results of the survey used showed that there were no definite patterns indicating that any specific method was best for a particular programming objective, according to the opinions of the producers surveyed. These results were evident despite the fact that research indicating "objective-method" relationships was available to religious producers.

In addition to the indication that this "objective-method" relationship was not established in the minds of most religious producers, the survey also yielded information concerning many contemporary trends and activities in religious broadcasting. These trends and activities were then analyzed and compared with the activities in broadcasting by the L D S Church.

SUGGESTIONS FOR FURTHER RESEARCH AND STUDY

This is an attempt to examine only one small phase of re-
igious broadcasting. There is yet much to be studied, especially in the area of program evaluation. The following suggestions apply to religious producers in general.

1) This study makes some suggestions regarding the consideration of programming objectives when the methods of presentation are selected by the religious producer. However, there is still great need for closer consideration of the kind of audience to whom the program will appeal when it is written and produced. All too often, the surveys and interviews reflected the fact that programming objectives were unclear in the producer's mind. How would such a producer effectively reach any kind of specified audience? Only when the objectives are clear can the methods of presentation be carefully planned.

2) There is a great need for the use of imagination by the religious producer in creating programs of interest to "outside" or non-religious audiences. If religious programming is to become more effective than it now it, there must be exploration and utilization of methods of special appeal to the "outsider": entertainment; documentary programs dealing with subjects contingent to (but not directly about) religion; and further development of well-produced dramatization. In attempting to capture this "outside" audience, there is even a possibility of commercial or public service sponsorship of programs, as suggested by studies by the United Presbyterian Church.

3) Empirical surveys and research of religious program audiences and program effectiveness are needed. What the pro-
gram is actually accomplishing is often overlooked. Size of audience, type of audience, and audience listening habits are rarely examined in any kind of consistent, current measurement. This information could, in turn, be related to the program's objectives and how well the program's producer had effectively related the methods of presentation to the programming objectives. This surveillance needs to be as constant and continuous as possible, in a never-ending process of evaluation, modification, adjustment, and readjustment.

4) Although this study may have set up suggestions and theories about the relationship between programming objectives and the methods of presentation, actual study in practical settings is now advised. These studies would then either substantiate or disprove the conclusions formed from this study's survey of religious program producers. This cannot be done, however, until the religious program producer realizes that there must be close scrutiny of the programming objectives and methods of presentation and their correlation, as described in suggestion 1, above.

The foregoing four suggestions for furtherance in the narrowly limited area with which this study concerns itself, are by no means any indication of all that is yet to be done in religious broadcasting. Practically all phases of religious broadcasting needs to be studied and analyzed, even though the field may be abstract, evasive and changing in nature.

It is this author's hope that these studies will yet be
undertaken, for the Gospel message may well be the most important one to be used by the broadcast media.
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Hinckley, Gordon B. "Twenty-five Years of Radio Ministry," The Deseret News Church Section. (Salt Lake City, Utah), Apr. 26, 1947.


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E. BIBLIOGRAPHIES OF RELEVANT THESIS AND DISSERTATIONS


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APPENDIX A

QUESTIONNAIRE USED IN STUDY

Religious Programming Questionnaire

Radio-TV Center
Brigham Young University
Provo, Utah

Instructions: Please complete the questions as accurately and objectively as possible. If, in the case of multiple choice questions, no one answer seems accurate, please indicate and explain. Check more than one choice for each question, if applicable. Use the other side of the paper for explanations if more room is needed.

1. The broadcasting media used by our church are:

   AM radio   __commercial   __educational  
   FM radio   __commercial   __educational  
   Television: __commercial   __educational  
   __International short wave radio  
   __Other (explain): ___________________________

2. Our organization owns:

   ___AM radio stations: number ___  
   ___FM radio stations: number ___  
   ___Television stations: number ___  
   ___Other facilities (explain): ___________________________
3. Our programs are heard on approximately:

<table>
<thead>
<tr>
<th>Stations</th>
<th>1-19 stations</th>
<th>20-39 stations</th>
</tr>
</thead>
<tbody>
<tr>
<td>2-4 stations</td>
<td></td>
<td>40-99 stations</td>
</tr>
<tr>
<td>5-9 stations</td>
<td></td>
<td>100-199 stations</td>
</tr>
<tr>
<td>10-19 stations</td>
<td></td>
<td>200 or more stations</td>
</tr>
</tbody>
</table>

4. Our programs are usually broadcast:

- On Sunday, and is directed to those not in Church
- On Sunday, at other than church times
- On Saturday
- During the week:
  - mornings
  - evenings
  - afternoons
  - late evenings
- Have no jurisdiction over broadcast time
- No regular time
- Other (explain):

5. Do you participate in a program where various churches or religions participate in a "shared" or "rotating" manner?

- Yes
- No

6. Frequency of our programs are:

<table>
<thead>
<tr>
<th>Radio/TV</th>
<th>Daily, or at least five times a week</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Two, three, or four times a week</td>
</tr>
<tr>
<td></td>
<td>Weekly</td>
</tr>
<tr>
<td></td>
<td>Bi-weekly</td>
</tr>
<tr>
<td></td>
<td>Monthly</td>
</tr>
<tr>
<td></td>
<td>Bi-monthly</td>
</tr>
</tbody>
</table>
Radio  TV

- ___ Semi-annual
- ___ Annual
- ___ Less often than once a year
- ___ No regular frequency
- ___ Other (explain): ______________________________

7. Special programs are produced:

at Christmas time    ___ Yes    ___ No    ___ Sometimes
at Easter time       ___ Yes    ___ No    ___ Sometimes

Other (explain): ______________________________

8. The personnel used in our programming and productions are:

- ___ Professional actors
- ___ Professional production staff
- ___ Professional clergy

- ___ Individuals permanently assigned by our church to a special department which handles acting and/or production work; this is their full time profession for which they are paid

- ___ Individuals temporarily assigned and paid

- ___ Individuals temporarily assigned as voluntary workers and not paid

- ___ Prominent church authorities who are recognized because of their position in the church

- ___ Other (explain): ______________________________

9. Our production facilities (studios, cameras, broadcasting equipment, etc.) are:

- ___ Private facilities owned by our church
- ___ A station owned by our church
- ___ Provided free by a station not owned by our church
Rented from a station not owned by our church

A production outfit temporarily hired by the church

Other (explain):

10. Our programs are:

Produced on film and then distributed
Recorded on tape and then distributed
Broadcast live
Other:

11. The method used to distribute productions to broadcast media is:

We distribute our own productions
We distribute our own productions plus other productions
We distribute only; do not produce
We produce only; do not distribute

12. Air time is paid for by:

The station, as a public service
Sponsor(s) found by the station(s)
Sponsor(s) found by us
Donations by listeners
The organization pays for its own time, and is, in a sense, its own sponsor
Other (explain):

In questions 13 and 14, answer each part by checking one of the three categories
13. The objectives of our programming are:

<table>
<thead>
<tr>
<th>Primary Objective</th>
<th>Secondary Objective</th>
<th>Not an Objective</th>
</tr>
</thead>
<tbody>
<tr>
<td>Missionary or proselyting: influencing other Christians not of our church or religious faith</td>
<td></td>
<td></td>
</tr>
<tr>
<td>To bring religion to non-Christians, or those who have had little to do with religion, or those indifferent</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Influencing those of our church who are active to remain strong and active in their faith</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Influencing those of our church who are inactive</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A supplement for those not attending church, regardless of their faith or activity</td>
<td></td>
<td></td>
</tr>
<tr>
<td>To constantly bring religious ideals to the audience's attention</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Not pointed at any special audience; for anyone who happens to be tuned to the program</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Other: The primary objective(s) of our programming is (are) __________

14. The types or methods of presentation that we think are valuable and best suited for our particular objectives are:

<table>
<thead>
<tr>
<th>Most Valuable</th>
<th>Less Valuable</th>
<th>Not Valuable</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dramatization: the use of a story setting and characters</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Address/lecture: one or more speakers in a &quot;sermon&quot; situation</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Documentary: a situation showing persons, places, and things as they actually are in their natural environment</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Most Valuable Less Valuable Not Valuable

- - -

Primarily religious music, presented by our musical groups

- - -

Philosophical "gems of wisdom" and short, non-Biblical stories illustrating the "Good Life"

- - -

Biblical stories and commentary

- - -

Biblical Scripture only (no commentary)

- - -

Broadcasting of religious conferences, rallies, gatherings, etc.

Other (explain): ____________________________________________________________

15. The reason that we feel the type(s) of programming indicated "most valuable" in question 14 best meets the primary objectives (question 13) is: ____________________________________________________________

16. The types of programming marked "not valuable" in question 14 are so marked because: ____________________________________________________________

Please add any additional comments you may have about the questionnaire, especially ideas that were not covered or brought out in the questionnaire, if you have any.

I (___do) (___do not) wish a compilation of the results of this questionnaire to be sent to me.

__________________________
(name & title)

__________________________
(organization)

__________________________
(address)

__________________________
(city & state)
APPENDIX B

RELIGIOUS PROGRAM PRODUCERS SURVEYED

I. Responding

American Baptist Convention
Frederick L. Essex, Director of Radio-TV Dept.

The American Lutheran Church
Rev. Bob R. Way, Director, Dept. of TV/Radio/Films

Asbury Theological Seminary; The Radio Ministry
Reid W. Stroud, Producer

Assemblies of God Radio Dept.
Wildon Colbaugh, Publicity Director

Billy Graham Evangelistic Ass'n.
Robert Fern, Coordinator

Bit of Heaven Ministry
Norman J. Voth, Assistant Director

Educational and Religious Radio and Television Ass'n.
Miss Ella F. Harllee, Director

Faith for Today, Inc.
Ernest N. Wendth, Director, Station Relations

The First Church of Christ, Scientist
DeWitt John, Manager, Committees on Publication

Free Methodist Church of North America
Myron F. Boyd, Director, Light and Life Hour

General Conference of Seventh-day Adventists
E. R. Walde, Secretary, Radio-TV Dept.

The Hour of the Crucified Radio Program
Father Fidelis Rice, C.P., Director

Lutheran Church in America
Charles C. Hushaw, Director, Commission on Press, Radio & TV
The Lutheran Church - Missouri Synod
Eugene R. Bertermann, Executive Secretary, Lutheran
Television Productions

Messiah College
David Eshelman, Director of Broadcasting

National Council of Churches,
Broadcasting and Film Commission
S. Franklin Mack, Executive Director

The National Council of the Protestant Episcopal Church
Norma E. Fischer, Admin. Ass't., Div. of Radio, TV and A-V

Nazarine Radio League
T. W. Willingham, Executive Director

Presbyterian Church in the United States
Bluford B. Hestir, Executive Secretary, TV, Radio & A-V

Reorganized Church of Jesus Christ of Latter-day Saints
Donald B. Landon, Radio Minister

Sacred Heart Program
Rev. William K. Schwienher, S.J., Production Director

The Salvation Army
Col. John Grace

Television, Radio and Film Commission
Dr. Harry C. Spencer, General Secretary

The United Presbyterian Church in the U.S.A.
Charles Brackbill, Jr., Interim Executive Director, Division
of Radio and Television

The Upper Room Radio-TV Parish
Miss Marcie R. Coffman, Director

also: The Church of Jesus Christ of Latter-day Saints, represented
by various interviews and correspondence, as noted.

II. Not Responding to Questionnaire:

Cathedral Films
Dr. James K. Friedrich, President
(Recognized receipt of questionnaire, but did not return it.)

Church in the Home Radio Program
(No response.)
Old Fashioned Revival Hour
K. H. Alber Co. (Advertising Agency)
(Sent reply indicating that they were not exclusively a religious program producer, and that the questionnaire sent them was not applicable to their organization.)

The Protestant Radio & Television Center, Inc.
Ernest J. Arnold, President
(This production center for five protestant churches sent information concerning their organization and facilities, but thought that the questionnaire was not applicable to them.)

The Radio & Television Commission of the Southern Baptist Convention,
Dr. Paul Stevens
(Recognized receipt of questionnaire, but did not return it.)
SCHEDULE FOR "PRELUDE TO THE SABBATH"

(June 30, 1963)

1:05 a.m.  Tabernacle Choir and Organ - The Spoken Word
("Music and the Spoken Word")

2:30  Religious News

2:35  Talk given by Robert L. Simpson at the L D S April Conference on "The Word of Wisdom"

2:55  Religious News

3:00  Invitation to learning (an educational program of CBS Radio)

3:25  Religious News

3:30  CBS Radio "Church of the Air": Rev. Louis G. Miller of the Lagurie Mission Home in Lagurie, Missouri

3:55  Religious News

4:00  "Music and the Spoken Word"

4:45  Science Editor (educational - CBS Radio)

5:00  Sterling W. Sill program

5:15  Religious News

5:20  "Music and the Spoken Word"
APPENDIX D

CONDENSATION OF AN UNPUBLISHED REPORT OF THE
INTERNATIONAL EDUCATIONAL BROADCASTING CORPORATION

Following great increase of radio and television coverage
domestically of semi-annual conferences of the Church of Jesus
Christ of Latter-day Saints, it was logical to attempt to have
conference broadcasts carried throughout the world in addition.
The close relationship of Arch Madsen, President of KSL Inc.,
with the management of shortwave radio station WRUL made this
possible.

With important data supplied by Arch Madsen, the First
Presidency of the L D S Church determined to initiate steps to
become active in shortwave international broadcasting. Plans
were drawn to establish high-powered shortwave broadcasting
complexes in Florida (transmitting to Europe, Africa, and Latin
America), and on the island of Guam, in the Pacific, to broad-
cast to Australia, New Zealand, the Philippines, Japan, and
other countries in Asia.

James B. Conkling, Formerly President of Columbia Records
and Vice President and Director of the Columbia Broadcasting
System was asked to take over the direction of this new church
activity, starting in June, 1962.

A corporation, International Educational Broadcasting
Corporation, was formed to assist Mr. Conkling, and was made up of L D S Church members whose key positions in U. S. industry would reflect the importance attached to this shortwave activity by the Church. The Board of Directors consisted of: Isaac M. Stewart, Vice President, Union Carbide Corporation; Arch L. Madsen, President, KSL Inc.; Howard J. Stoddard, Chairman of the Board and Chief Executive Officer, Michigan National Bank; J. Willard Marriott, Chairman of the Board and President, Hot Shoppes Inc.; David M. Kennedy, Chairman of the Board and Chief Executive Officer, Continental Illinois National Bank and Trust Company of Chicago; Lee S. Bickmore, President and Chief Executive Officer of National Biscuit Company.

Later, two additional directors were added —- Frank G. Angeman, Executive and Senior Vice President and General Manager of the Waldorf Astoria Corporation; and Saul G. Haas, President and General Manager of the Queen City Broadcasting Company.

The complex legal problems involved in these activities are handled by McKay and Burton in Salt Lake City and Wilkinson, Cragun and Barker in Washington, D.C. Robert W. Barker of the latter firm, is also a Vice President of IIEBC, together with Isaac M. Stewart.

Because any radio broadcasting activity (domestic or international) in the United States must be licensed by the Federal Communications Commission, applications to license the Florida and Guam installations were submitted.
It became apparent that it might be a matter of years before these applications were processed because of certain new complications in international broadcasting. It was therefore felt advisable to purchase an existing station and its license (if such were available). Metromedia Inc. (owners of WRUL), had consistently refused to sell WRUL to others who were interested, but upon learning of the L D S interest, determined to make the sale because they believed in the high principles which the L D S Church would bring to international broadcasting. It was on this basis, therefore, that the purchase of WRUL was made by the Church in October, 1962.

It was granted license to operate by the Federal Communications Commission as of January 1, 1963.

WRUL is the oldest continually licensed shortwave operation in the United States --- over thirty years.

At Scituate, Massachusetts, are five very powerful transmitters with eleven internationally directed antennas. Total radiated power is approximately 5,000,000 watts. Four of the transmitters each have a power output equal to the highest powered domestic transmitters used in the United States. The fifth transmitter is substantially more powerful than anything permitted for domestic use in the U. S.

Every day in the year, many hours of broadcast are directed to the areas of the British Isles, Europe (both free and Communist Europe), Africa, Mexico, Central America and the Caribbean, and all of South America.
Within the areas directly beamed to, are thirty-nine foreign mission homes of the Church. Many other foreign and domestic mission areas could receive the program from time to time under varying conditions.

Two complete staffs at this station — one English-speaking and one Spanish-speaking — create sixteen hours of programs every day of the year, which is then broadcast over the five transmitters. Therefore, eighty hours of broadcast time are transmitted daily: fifty-six hours in English and twenty-four hours in Spanish.

WRUL is unique in being privately owned (as opposed to government owned). In the United States, only seven transmitters are licensed by the Federal Communications Commission to private ownership. Five of these seven belong to WRUL. In the rest of the world, there is essentially no privately-owned broadcasting.

WRUL is really the only truly "commercial" shortwave station in the world. It is the only station deriving funds directly from commercial sponsorship of products. To the international world, which has rarely heard radio commercials, this is a fascinating part of the WRUL programming, and is often commented on by listeners. In addition, it reminds the listener that private industry --- not government --- contributes to the support of the station. In other words, the station does not necessarily reflect a "propaganda" role for the government.

Some of the WRUL sponsors in the last year or so have been: Chrysler Motors; Champion Spark Plugs; RCA Victor; Pepsi Cola; Merrill, Lynch, Pierce, Fennar, and Smith Stock Brokers;
Goodyear Rubber Co.; American Machine and Foundry; Pan American Publications; Alitalia Airlines; American Motors; Time Magazine; Zenith Radio and Television; Owens-Corning Glass; Philco; New York Times International; and several others.

WRUL is operated, like all U.S. broadcasting stations, under certain rules of the Federal Communications Commission governing program content. In international broadcasting, the FCC rules stipulate: "An international broadcasting service will reflect the culture of the country and will promote international good will, understanding, and cooperation."

No licensed radio station may devote an excessive amount of its broadcasting time to the product or ideologies of its owner. For example, if American Motors owned a radio station, it could not devote important segments of its broadcast time to extolling the merits of American Motors automobiles.

In international broadcasting, the opinion has been rendered that products or ideologies of the owner may not be discussed in more than five percent of the total broadcast time. Consequently, in allocating broadcast time on WRUL, we are advised that news and activities of the L D S Church should not cover in excess of five percent of the broadcast time.

What kind of broadcasting does WRUL do in the remaining ninety-five percent of the time? Essentially, it consists of programs of information, public events, entertainment, sports, the arts, — all oriented to international listening and understanding. Indicative of the types of programs would be coverage of the space shots; Indianapolis Speedway Races; New York Yankees'
baseball games in Spanish; opening of the Lincoln Music Center in New York; international hit parade of music; broadcasts from the United Nations; presidential press conferences; important addresses by leaders of both political parties; various programs of farming, religion, science, hobbies, and other activities of interest to an international audience.

WRUL works in close affiliation with the American Broadcasting Company and carries a number of its news and "on-the-spot" broadcasts from the United States and throughout the world. A working arrangement with the Columbia Broadcasting System provides other important programming of this nature.

What kind of programs are broadcast on WRUL that relate to the Church of Jesus Christ of Latter-day Saints?

There are presently two fifteen-minute programs in English and two fifteen-minute programs in Spanish being broadcast each week. Very shortly the English schedule will be increased to five fifteen-minute programs a week. The Spanish schedule will also be increased but at a somewhat later date.

The nature of the present programs is to give the international listener (missionary, foreign member, investigator, or just a listener) the feeling of the international aspect of the L D S Church. Each program endeavors to cover a personal situation which correlate Church activities or personalities in Salt Lake City with L D S activities or personalities in various foreign countries. Other programs which are being considered at this time include a weekly L D S news program; a question and answer program regarding Mormon doctrine; a
program stressing the youth activities available to members of this Church, plus two or three other projects currently in the works.

The regular Sunday coast-to-coast broadcast by the Tabernacle Choir, "Music and the Spoken Word" program, is also carried internationally on WRUL.

Semi-annual L D S conferences are carried on WRUL just as they are on domestic radio and television in this country.

These Church programs are created basically in Salt Lake City under the direct supervision of Paul H. Evans, Director of Divisional Operations.

Although English and Spanish are acceptable to many listeners in the areas to which WRUL broadcasts, a distinct need is observed for Portuguese (for Brazil), and German for the mid-European areas.

Plans are underway to add staffs in both of these languages. It is also hoped that WRUL may, at a little later date, be able to offer certain programs in Scandinavian languages, Dutch, and French.

When WRUL does have these additional languages on a regular basis, then the Church programs created in Salt Lake City will also be made available in the additional languages.

Plans are also underway to add additional interesting concepts to international programming, including international debates, and other international contests.

To make the Church programming useful to and available to foreign missionaries, members, and investigators, the First Presidency has approved a program of equipping every L D S
building abroad with shortwave receiving equipment. In addition, new missionaries are presently receiving instructions regarding shortwave reception before leaving Salt Lake City for their mission areas.

Because of a very generous grant made to the Church by the Columbia Broadcasting System, it will be possible, in the near future, to materially improve the strength and quality of the present broadcast signal. This will make shortwave listening of WRUL abroad even easier and more effective than it is today.

WRUL will maintain facilities at the Church's building at the World's Fair in 1964-65, and will be able to acquire very important, internationally interesting broadcast items from this location. Some of this will be for WRUL regular broadcasting, and some will be for the Church portion of the broadcasting on WRUL.

In the LDS portion of the broadcast schedules, are programs which can be especially valuable as an aid to missionaries, as has previously been mentioned. This will be so by bringing to these foreign countries semi-annual conference, the world-famous Tabernacle Choir, the voices and thoughts of the General Authorities of the Church, and a direct communication link from the First Presidency in case of any kind of emergency or special message.

During the regular non-LDS portion of the programming on WRUL, the station can interestingly portray life, customs, problems, pleasures, etc. with the hope of constantly improving international understanding between the United States and the
peoples of other countries, thereby aiding in another way to secure better acceptance for the Church's missionaries.

The L D S programming portion of WRUL's activities has benefited, and will benefit even more so in the future, by the availability of many returned missionaries who know the cultures and languages of so many foreign countries.

Since WRUL is not government operated and does not cover a government propaganda role, it is not subject to Communist "jamming." Consequently, WRUL is able to get news through to foreign countries, whereas other radio sources are normally jammed.

The frequencies on which a shortwave transmitter operates is not fixed as it is with domestic broadcasts. Different seasons of the year, changes in the sunspot frequencies, and so on, make regular changes in frequencies necessary.

English broadcasts are from 8:00 a.m. to 9:00 p.m. (EDT), and Spanish broadcasts are from 6:00 p.m. to Midnight (EST). A typical schedule for some of the English programs concerning L D S Religion includes the following programs, together with explanations of those programs. These schedules are distributed among members and missionaries in foreign countries.

July 8, 1963 MEETING THE M.I.A.

...Miss Maxine Thomason of the Mutual Improvement Association of the Church of Jesus Christ of Latter-day Saints serves as our hostess in introducing us to M.I.A. conference activities and the many M.I.A. leaders from all parts of the world. Through interviews, these leaders provide explanations as to the purposes and functions of this youth organization.
July 10, 1963  

6,000 IN RHYTHM

On the evening of June 14, the University of Utah Stadium became a scene of colorful precision as some 6,000 young people from around the Mormon Church danced the repertoire of the M.I.A. 1963 dances. Mrs. Mildred Koew, co-chairman of the Dance Festival sat with the press during the performance and provided verbal descriptions of the spectacular performances that held a capacity crowd spell-bound.

July 15, 1963  

MORMON SCOUTING IN RETROSPECT

Part of the June M.I.A. Conference was set aside in observance of the golden anniversary of Scouting in the Mormon Church. In the program, leading officials in the Boy Scout movement express their views of the long association of the Mormon Church and the Boy Scouts of America.

July 17, 1963  

COMMEMORATING FIFTY YEARS OF SCOUTING

...In this program, we discuss ... the role of the Boy Scout program in the world, and more particularly, in the Mormon Church.
APPENDIX E

PROGRAMMING STRATEGY OF THE UNITED PRESBYTERIAN CHURCH

From a broadcaster's point of view, the "outsider" by definition is not interested in religious matters. If we then apply the Principle of Self-Selection, formulated by Klapper, we must conclude that the "outsider" will not give his attention to or be drawn to religious programs; i.e., programs which are sponsored by a religious organization or which present a religious spokesman, such as "Man and His Problems."

On the other hand, commercially-sponsored entertainment programs which have sizeable audiences apparently can use religious themes or religious people without suffering a loss of audience.

...Can radio and television help have an "evangelistic" effect upon the "outsider"?

...Here we must apply the Principle of Predisposition. On the face of it, our answer must be "no." The "outsider" by definition is not predisposed to accept direct religious

---

appeals or pronouncements aimed at him and certainly not pleas that he make any major changes in his way of life.

However, he may feel more receptive or interested in religious matters after viewing a commercially sponsored drama which happens to deal with a religious subject (having tuned it in for entertainment purposes). The same effect may accompany his viewing a news report or documentary program by network newsmen dealing with religious matters or people.

Nonetheless, studies seem to say we should not count on radio and television as media for religious spokesmen to use with particular effectiveness in proclamation of the Gospel. Apparently, the media don't work that way.

Invoking the Principle of Self-Selection, we conclude that the "insider" is more likely to listen than the "outsider." The "insider" presumably is more interested in religious matters; he is familiar with certain religious symbols and words. He is drawn to them, or, at least, not antagonistic to them.

This is borne out in fact by the Millard study, "On the State of Network Religious Programming," and the New Haven audience study. However, a second lesson of such research is that not many "insiders" listen to religious programs, either.

We are now faced with the disturbing possibility that present religious program formats are incapable of establishing much, if any, contact with the "outsider," and that any future religious program, per se, will fail to do so, too.
**Strategy Alternatives.** From a standpoint of program planning, then, it seems we must choose one of two courses of action relative to the "outsider": 1) find "non-religious program approaches which will attract his attention; or, 2) disregard him and concentrate on the "insider" (educate, inform, inspire, motivate, and reinforce).

Strong arguments could be raised in defense of the second alternative, not the least of which is the likelihood that even if contact could be established with the "outsider," it would be difficult to change any of his attitudes.

Communications research indicates that the mass media, by themselves, are not very effective in bringing about changes in opinions and attitudes --- but they can reinforce convictions and they can channel ideas along lines of predisposition.

However, it would seem premature to make such a far-reaching decision without exploring the first alternative. Two approaches of a "non-religious" nature suggest themselves here: 1) church sponsorship of network programs (informational, dramatic, etc.), as a business firm or manufacturer might do; and, 2) placement of implicitly religious material within entertainment and informational programs (dramatizations, personalities, human interest stories, and the like).

These possibilities are reflected in the specific proposals which follow:

**Recommendations.** Believing our premise to be valid, accepting what is known about program audiences, we recommend adoption of the following as an initial but partial statement
of program strategy.

1. Programs which are readily recognizable as religious, or church-sponsored should always be intended for some well-defined segment of the "church-oriented audience" and not intended for the "unchurched audience."

2. Program resources, implicitly and explicitly Christian in nature and intended for the "unchurched audience," should be developed to conform to the requirements of existing network programs and brought to the attention of the producers of those shows.

3. Appropriate network programs should be sponsored periodically, using "commercial announcements" intended for the "unchurched audience." Sponsorship might be in the name of a non-profit or public service organization or foundation, not a particular denomination.

4. Periodic surveys shall be conducted by recognized audience measurement firms to determine if contact has been established with significant numbers of the intended audience. Further study should be made to determine whether the intended message was actually perceived by the audience, and the extent to which it was generally accepted, and, if possible, the major reasons for acceptance or rejection.
AN ANALYSIS OF RELATIONSHIPS BETWEEN RELIGIOUS BROADCAST PROGRAMMING OBJECTIVES AND METHODS OF PRESENTATION USED BY SELECTED MAJOR RELIGIOUS PROGRAM PRODUCERS, AS COMPARED WITH THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

An Abstract
of a Thesis Submitted to the
Department of Communications,
Brigham Young University

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts

by
Val E. Limburg
May, 1964
This abstract by Val E. Limburg is accepted in its present form by the Department of Communications of the Brigham Young University as satisfying the abstract requirements for the degree of Master of Arts.

Date: April 11, 1964

Committee

[Signatures]
ABSTRACT

The Problem. In a society greatly influenced by the electronic media, research indicates there is a need to effectively communicate religious programming to broadcast audiences. The establishment of guide lines between the programs' audiences, the producers' objectives, and the methods of presentation used to accomplish the objectives could better insure program effectiveness.

Procedure of Investigation. In order to learn about the programming objectives, methods of presentation, and other information necessary to hypothesize the formation of helpful programming guide lines, a survey was made of major religious broadcasting program producers in the United States.

This survey furnished information relevant to station ownership, station coverage, broadcast time, program regularity, joint participation, recorded and live broadcasts, program distribution, payment for air time, programming objectives, and methods of presentation. Opinions and evaluations by religious program producers concerning the relationship between programming objectives and methods of presentation were also disclosed for comparison and examination. Detailed analysis of this "objective-method" relationship was then made.

All data supplied by the questionnaires was compared with broadcasting activities of the Church of Jesus Christ of Latter-day Saints. This comparison was made in order to determine any specific advantages and limitations in the L D S use or
non-use of the "objective-method" relationship that could be identified in other religious programming.

**Results and Findings.** The survey indicated that there was no obvious "objective-method" relationship used in most current religious programming in the U. S., but a further study of other research, surveys, and studies in religious programming, revealed that this relationship does exist. The conclusion is that although there is a definite relationship between program objectives and methods of presentation, it is not profitably used by most religious program producers.

Non-use of this relationship was generally found to have existed in L D S programming, although recent activities in international broadcasting indicate that L D S program producers are making more use of the "objective-method" relationship with apparent success.

Evidence from interviews with L D S broadcasters indicates that a reason for the non-use of the "objective-method" relationship may be lack of research and information about the programs' audiences, and inability to effectively readjust programming to strongly influence its audience and accomplish its objectives.

**Implications of the Study.** The study suggests that religious programming could be improved with 1) more empirical research and study into religious programming; 2) greater use of the imagination in production and selection of presentation methods; 3) carefully researched objectives correlated to
available audience data; and 4) constant re-evaluation and re-adjustment of programming, if necessary.

The findings of the study furnished data of potential value in religious program planning and suggest that religious broadcasters not presently drawing guidelines between programming objectives and methods of presentation could profitably do so.