A Comparative Analysis of Three Television Programs to Determine their Effectiveness as Means for Promulgating Mormonism

Douglas C. Stewart
Brigham Young University - Provo

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A COMPARATIVE ANALYSIS OF THREE TELEVISION PROGRAMS
TO DETERMINE THEIR EFFECTIVENESS AS MEANS
FOR PROMULGATING MORMONISM

A Thesis
Presented to the
Department of Communications
Brigham Young University

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

by
Douglas C. Stewart
August 1968
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The investigator wishes to express his appreciation to the many people who have made this study possible. In particular, thanks are offered to the following for their advice, direction, encouragement, and criticism in planning and carrying out this investigation: Dr. Heber G. Wolsey, chairman of the advisory committee; Dr. Charles W. Whitman, member of the advisory committee; and Dr. Owen S. Rich.

The author also wishes to acknowledge his indebtedness to the following: B.Y.U.'s Broadcast Services, and in particular Mark Hathaway, for the many man hours devoted to the production of the new television program which was developed for this study; and to the L.D.S. Church Information Service which supplied most of the visual material for the television program.

And finally, appreciation is expressed to the jury of twenty-two B.Y.U. educators, for without their contribution this study would have been impossible.
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CHAPTER I

INTRODUCTION

STATEMENT OF THE PROBLEM

This study developed as an attempt to determine if there were more effective methods for promulgating Mormonism via television than are currently being utilized.

It was observed that despite the number of television facilities available to the L.D.S. Church,1 there is an apparent lack in the utilization of television for proselyting purposes, and a lack of utilization of more than a few basic methods of presentation.2

The major uses of television by the L.D.S. Church were found to be the semi-annual broadcasting of Mormon conferences, and the weekly telecasting of the Mormon Tabernacle Choir in Music and the Spoken Word. The methods of presentation employed in these programs were primarily "in church" situations, utilizing "address/lecture" and "religious music-sermonette" formats, respectively.

The question arose: How effective are such methods of presentation in achieving the proselyting objectives of the Church? There appeared to be no clear-cut answer. In fact, there was no evidence

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1The L.D.S. Church owns or has part ownership in four commercial television stations (KSL, Salt Lake City; KID, Idaho Falls; KBOI, Boise; KIRO, Seattle), and has use of one educational television station (KBYU, Provo, Utah). Broadcasting, 1967 Yearbook Issue.

that any audience research had ever been conducted to determine the effectiveness of either of the above-mentioned program types. Even among religious broadcasters outside the L.D.S. Church, little research had been done which offered insight into the problem of reaching the mass audience with a religious message.¹

With no data to illustrate the effectiveness or ineffectiveness of current L.D.S. programming methods, the challenge—to determine if there were more effective methods—seemed even greater.

The steps necessary to meet this challenge were narrowed to the following basic requirements and rationale: In order to determine if there are more effective ways to promulgate Mormonism via television, at least one new approach must be developed, produced as a TV program, and then compared to at least one sample of each of the two types of programs currently used by the Church.

In accepting these requirements, the study was narrowed to testing the effectiveness of three specific programs: (1) a telecast of Music and the Spoken Word, (2) a segment from an L.D.S. Conference broadcast, and (3) a newly developed program which utilized a new method of presentation.

The final requirement was the selection of a method for measuring the effectiveness of the three programs. It was determined that a jury of educators in the field of communications and other related areas would be qualified to make a comparative analysis of the

three programs. A questionnaire would be developed through which the jury could register its attitudes.

It is not assumed in undertaking this study that the jury's attitudes determine conclusively that any one program type will be more effective than another in promulgating Mormonism. This study claims only to analyze the effectiveness of three specific television programs, based upon the attitudes of a selected jury.

This investigation is only an initial step toward discovering the most effective types of television programming for the promulgation of Mormonism. There are conceivably many types of programming through which the proselyting objectives of the Church can be achieved more effectively than they are at present.

In presenting the data and findings of this study, the investigator hopes primarily to submit rather than assert; to suggest rather than be conclusive.

HYPOTHESES

The problem: to determine if there are more effective ways to promulgate Mormonism via television than are currently being utilized? To examine this problem, the following hypothesis was developed:

There are better ways to promulgate Mormonism via television than are currently being utilized.

To test the validity of this hypothesis, a television program—utilizing a new method for promulgating Mormonism—was developed and tested on a comparative basis with a sample of each of the two types of programs currently used by the L.D.S. Church for proselyting purposes.
So that the effectiveness of the three programs could be scientifically evaluated, the following null hypothesis was developed for testing:

As a means for promulgating Mormonism to the non-L.D.S., there is no significant difference in the effectiveness of the three television programs indicated in this study, according to the attitudes of a jury consisting of twenty-two Brigham Young University educators.

The purpose of this study is to either accept or reject the above null hypothesis.

SCOPE AND LIMITATIONS

This study was divided into three major parts. The first part consisted of: (1) the development of a thirty-minute TV program which utilized a new method for promulgating Mormonism, (2) the selection of a thirty-minute segment from an L.D.S. Conference broadcast, and (3) the selection of a TV program of Music and the Spoken Word.

The second part of the study dealt with the evaluation of the above three television programs. It included: (1) the selection of a twenty-two member jury from the faculty of Brigham Young University consisting of educators in the fields of communications, religious instruction, dramatics, music, and art; and (2) the development of a questionnaire to be used by the jury in evaluating the three programs.

The third part of the study deals with the compilation of data obtained from the questionnaires and presentation of findings and conclusions.

An obvious limitation to this study is that each member of the
jury is affiliated with the L.D.S. Church. Because of this, the jury's attitudes will tend to be weighted emotionally. But this may also be seen as an advantage, for the very nature of the investigation requires that members of the jury understand fully the missionary message and philosophy of the Church, making their observations and evaluations as if they were, in part, determining programming policies for the Church.

It should be recognized also, that in evaluating religious programming, there are many abstract areas which defy accurate investigation. It will, of course, be impossible to determine precisely how effective the three television programs would be as proselyting tools without the involvement of audience research.

This study, therefore, does not pretend to determine the "final" effectiveness of the three programs as "converters" to Mormonism. Nor does it wish to infer that, as a proselyting tool, television's function is that of conversion. The real value of this medium and all other mass media as proselyting tools for the L.D.S. Church is stated clearly by Arch L. Madsen, president of Bonneville International Corporation.1

Important as mass electronic communications are, we must always remember that broadcasts have never baptized a single person. Mass media can help erase prejudice and ignorance, create a desire in people to know more, cause strangers to ponder questions, give answers to friends, build faith among members, and give opportunities to missionaries. Its major function is to prepare the way.1

This study acknowledges that further research needs to be conducted among non-L.D.S. audiences to determine which types of

1"How Are We Using Electronic Mass Media to Spread the Gospel?" p. 33.
television programming will most effectively "prepare the way." It is hoped that this investigation, which claims only to be a comparative analysis of three specific programs based upon the attitudes of a selected jury, will furnish some incentive to would-be researchers in this important area of audience research.

IMPORTANCE OF THE STUDY

Of primary concern to the L.D.S. Church is the dissemination of its missionary message to as many people as possible, using the most effective means available. This concern of the Church is tied closely to the broadcasting objectives it espouses:

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.¹

Because of the importance the Church places upon promulgating its message, it seems probable that any findings relating to the

¹Limburg, p. 48 (Richard L. Evans, Letter, July 17, 1963). In another communication to Val E. Limburg, Sterling W. Sill, Assistant to the Quorum of the Twelve of the L.D.S. Church, defined what "the most important message on earth" is, in the following way: "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 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. . . ."
effectiveness of its broadcasting efforts would be of value to its programming planners.

As far as can be determined, this is the first study in which the L.D.S. methods of television presentation have been tested in order to discover an indication of their effectiveness. And though the results show the attitudes of only twenty-two educators, in regard to only three specific programs, the findings cannot be totally disregarded. To do this would be to totally disregard the expertise of the jury members.

If nothing else, this study will mark the beginning of research into an area that has been hardly touched.

It is hoped that this investigation will not only give the L.D.S. program planners a picture of present broadcasting, but will enable them to more intelligently plan future programs.

The results of this investigation may also stimulate other students to conduct similar research, perhaps utilizing audience surveys. It may even seem practical to use the three programs indicated in this study for such projects. If this were to be done, an interesting comparison could be made between such studies and the results of this one.

Also, as part of this investigation a new method for presenting the Mormon message via television will be developed, and may serve as a prototype for the development of other programs of a similar nature. More important, it may serve as a challenge to others to explore and develop new methods of presentation. The new video tape program itself, may be aired for public display and achieve some practical
usefulness.

In conclusion, a study of this nature, which should aid the L.D.S. Church in evaluating and adjusting its purposes in religious telecasting, was suggested in the conclusions and recommendations of an unpublished thesis written in 1948.

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.1

Although the object of broadcasting concern at that time was radio, it seems appropriate to fit this challenge to all and every broadcasting need of the Church.

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

PREVIOUS STUDIES AND RELATED READINGS

Investigations into the effectiveness of L.D.S. television programming are few and inconclusive. There was one study conducted in 1964 by Val E. Limburg, in which he examined the broadcast programming objectives and programming methods used by the L.D.S. Church. However, his conclusions as to the effectiveness of L.D.S. programming were based entirely upon the findings and opinions of other religious broadcasters and not audience research.

According to Limburg's findings, the L.D.S. Church, in using the "in church" method of presentation (address/lecture and religious music), appeals mainly to the intelligent, sophisticated, and

church-oriented individual and fails to achieve its primary broadcasting objective—that of delivering its missionary message to a diversified mass audience. In Limburg's conclusions he suggests that:

If religious programming is to become more effective than it now is, there must be exploration and utilization of methods of special appeal to the "outsider." ... and further development of well-produced dramatization.¹

A study entitled The Television-Radio Audience and Religion was conducted in 1955 by Parker, Barry, and Smythe, and analyzed New Haven audiences and their exposure and reaction to religious broadcasting. This study found that no matter what the intended audiences of network religious programs might have been, these audiences almost without exception were church oriented; that is, they had a background of religious training and church attendance.²

Parker, in a later study, 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. ... They (religious broadcasters) think that when they go on the air ... they are speaking to everybody. They make the mistake of believing that because television is a universal medium, it automatically delivers an audience that is representative of universality. The truth is that duplication of pulpit material or of in church discussions—which is what most religious broadcasts do—will draw only the same class of audience the communicator will get in his church.³

¹Limburg, p. 97.


A study which in some ways parallels Val Limburg's thesis, was done by John R. Thayer, entitled, "The Relationship of Various Audience Composition Factors to Television Program Types." In this article, Thayer discusses the importance of knowing the precise differences that exist in audiences and the programs that attract audiences. Although this study was based around the commercial broadcaster and advertiser, it contains elements of value to the religious broadcaster, in that it stresses the necessity of finding the parallels between the type of "vehicle," the message, and the various segments of audience.

Recognition has already been given a thesis written in 1948 by Heber G. Wolsey in which he analyzed the religious radio broadcasting of the L.D.S. Church. Although this study dealt specifically with radio, it was helpful to this investigation in that if offered practical suggestions for the improvement of L.D.S. programming in the form of three thirty-minute dramatized radio scripts. This practical approach to the Church's broadcasting problems, as well as Mr. Wolsey's suggestions for further study, helped to inspire the development of this investigation.

Information relating to the L.D.S. Church's activities in television was found in two Church publications: The Improvement Era, and "The Church News" of the Deseret News.

The method of presentation selected for the new TV program—which was developed as a part of this study—included the exclusive

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use of still pictures for visual content. Investigation proved to find no literature available which dealt specifically with still pictures as a primary visual technique for television. Books dealing at all with still pictures mentioned them in terms of limited use only—either for news telecasts or individual graphic effects.

One section of W. Hugh Braddeley's book, *The Technique of Documentary Film Production*,\(^1\) offered some help in dealing with still pictures. Its emphasis centered around the creative use of stills in film making, and did provide some practical suggestions as to the exclusive use of still pictures, as an art form.

Braddeley's book was also helpful in giving suggestions for script development—from the first treatment to the finished shooting script.

Mention should be made here again of Everett C. Parker's book, *Religious Television, What To Do and How*. This "do it yourself hand-book" for religious producers was helpful in the philosophical development of the new television program's script. This book, together with the conclusions of Limburg's study, was helpful in determining the basic format of the program so as to appeal to a large diversified audience.

"Town on a Powder Keg: A Video Tape Production of the Industrial Emergence of Moab, Utah," a thesis by Daniel Albert Keeler,\(^2\)


offered helpful suggestions for the development of a practical, workable, in-studio television script for the new program.

DEFINITION OF TERMS

A jury, for this investigation, is defined as a body of persons chosen to render a verdict or true answer on a question or questions officially submitted to them. In this study the jury will consist of twenty-two B.Y.U. educators, qualified in the field of communications and related areas. The questions submitted to them will be in the form of an attitude survey questionnaire.

The L.D.S. Church is the Church of Jesus Christ of Latter-day Saints, commonly known as the "Mormon" Church.

Methods of presentation are the types of program production in terms of style or format of script; i.e., music, address/lecture, and dramatization.

Production techniques are those physical means implemented in order to develop a certain method of presentation.

Attitudes are "matters of acting, feeling, or thinking that show one's dispositions or opinions."¹

CHAPTER II

PROCEDURE OF INVESTIGATION

PURPOSE AND FORM

The purpose of this study is to determine if there are more effective methods for promulgating Mormonism via television than are currently being utilized.

In making this investigation, certain procedures were followed:

1. A thirty-minute video tape production was developed to demonstrate a new method for promulgating Mormonism via television.

2. One sample of each of the two major program types currently utilized by the L.D.S. Church to promulgate Mormonism was selected.

3. A jury of twenty-two qualified educators was chosen to view the three programs.

4. A questionnaire was developed and administered to the jury members to record their attitudes about the three programs and to test the null hypothesis, which stated that no significant difference would be found in the effectiveness of any one of the three television programs according to the attitudes of the jury.

5. Computation and evaluation of the data from the questionnaire was made to indicate either the acceptance or rejection of the null hypothesis. A statistical test was designed and employed to determine "significant difference."
DEVELOPMENT OF A NEW TELEVISION PROGRAM

There were five stages to the development of the new television program: (1) selection of a method of presentation, (2) idea and script development, (3) development of visual content, (4) development of aural content, and (5) actual production.

Method of Presentation

This study placed no restrictions as to the method of presentation that could be utilized in the new television program, except that it must be different from those methods currently used for promulgating Mormonism. The primary consideration in making the selection was whether it would likely appeal to a large and diversified non-Mormon audience.

In choosing a method of presentation it was decided to incorporate some form of dramatization for, according to one previously mentioned study, dramatization is "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.'"¹

Dramatized readings combined with narration and music were finally chosen to make up the aural content of the program, and the exclusive use of still pictures would make up the visual content.

The decision to use exclusively still pictures for visual content was reached for several reasons: (1) This method was dramatically different from any visual form currently utilized in

¹Limburg, p. 64.
L.D.S. programming, (2) it appeared to be less expensive than using film or producing a fully dramatized story, and (3) the challenge to make still pictures live by means of creative camera movement seemed very appealing.

**Idea and Script Development**

Of singular importance to this study was the selection of subject matter for the television script. It was desirable that the script convincingly tell the Mormon story and at the same time lend itself to available still pictures.

The story of Joseph Smith—the torchbearer of Mormonism—was chosen as the program theme. There were several reasons for this selection. First, the Joseph Smith story is recognized as the veritable missionary message of the L.D.S. Church. Second, there is a reasonably large resource of paintings, illustrations, and photographs which deal with the Mormon prophet's life. And finally, Joseph Smith's extraordinary experiences lend themselves to dramatization, thus providing appeal to the non-Mormon audience.

Script development led to using the life of Joseph Smith as a vehicle for unfolding the answer to a question commonly asked by the non-Mormon: What is the secret to Mormonism's fire and vitality? The title selected for the program was *The Fire of Mormonism*.

**Development of Visual Content**

The pictures selected for the new television program consisted of photographs, illustrations, paintings, and drawings. Most of these pictures were obtained from the L.D.S. Church Information Service in
Salt Lake City.

Initially the plan was to use exclusively 35mm slides in connection with the rearscreen projection method. This method was desirable for two reasons: (1) the projection and magnification of slides on a rearscreen provides a much larger area for creative camera movement, and (2) initial research proved that still pictures dealing with the life of Joseph Smith were available in larger quantities and variety in slide form than in black and white or colored prints.

Recognizing the above advantages, three hundred slides were procured, from which were selected the very best for the television production. Most of these slides were obtained from the L.D.S. Church Information Service; others were photographically copied from books, and a few were taken from personal collections.

A production schedule was then arranged for videotaping the first segment of *The Fire of Mormonism*. After taping and replaying the first ten minutes of the program, it was decided to discard completely the slide/rearscreen method of production. The grainy texture of the rearscreen resulted in poor picture definition and the over-all quality was ruled out as being unsatisfactory.

At this point it was decided that black and white or colored prints (at least 8" x 11" in size) were needed to take the place of most of the slides (some slides were retained for use in the slide chain¹). The prints would be mounted, placed on easels, and then

¹A slide projection arrangement which feeds the slide's picture directly to the video tape machine.
televised in sequence. Zoom lenses, attached to each of the cameras, would be used for creative movement across the pictures.

Most of the prints that were needed for the program were obtained from the L.D.S. Church Information Service. About half were available on a loan basis. Other pictures were obtained from the Salt Lake City Chamber of Commerce, The Deseret News, the L.D.S. "Church News," The Deseret Book Company, The Instructor magazine, The Improvement Era magazine, and various books dealing with Mormonism.

There were, altogether, one hundred and eighty pictures used for the television program. A breakdown of the types of still pictures used, follows:

Photographs of actual places or people 51
Paintings 55
Illustrations 36
Drawings 19
Photographs of statuary 18
Photographs of stained glass windows 1

Development of Aural Content

The Fire of Mormonism called for seventeen speaking parts. With permission of Covenant Recordings, of Salt Lake City, twelve of these voices were taken from the record album: The Joseph Smith Story. Over fifty people were auditioned for the remaining five voices. Most important was the selection of two male voices for the narrator and Joseph Smith. A list of all of the speaking parts and credits can be found in Appendix A.
Sound effects for the program (gunfire, mobs, and screaming people) were taken from the master tapes of the above-mentioned record album. The origin of the musical selections used in the production are listed in Appendix A.

Actual Production

The soundtrack. The soundtrack for The Fire of Mormonism was pre-recorded, as is usually the case for productions which have involved, complicated visual contents and critical timing. This pre-recording also resulted in more effective sound dynamics.

All voices except for those taken from record albums were recorded on Ampex equipment in the KEUY-FM studio and later mixed with the music and sound effects.

When completed, the soundtrack tape was one continual, uninterrupted program. Only the visuals needed adding.

In studio. The Fire of Mormonism was produced in the KEUY-TV studios. Production equipment included two video tape machines, two Image Orthicon cameras equipped with zoom lenses, two easels to mount the still pictures, and two slide chains.

Production personnel included a director, technical director, audio technician, master control technician, slide projectionist, two cameramen, and a production assistant.

Because the KEUY-TV studio was available for only short intervals of time, it was necessary to divide the production time into four equal sessions of about two hours each. The script was also divided and several takes were made of each of the four sections of the
script. The best takes were electronically edited together later.

A complete scripting of The Fire of Mormonism can be found in Appendix B.

SELECTING TWO CURRENT L.D.S. PROGRAMS

This study required the selection of one sample of each of the two major types of programs currently used to promulgate Mormonism: (1) a telecast of Music and the Spoken Word, and (2) a segment from an L.D.S. Conference broadcast.

The two programs chosen for the study were: Music and the Spoken Word (14 May 1967), and a thirty-minute segment from the 134th Annual L.D.S. Conference (5 April 1964). Both of these programs were loaned by KSL-Television in video tape form.

The conference segment included a five-minute selection by the Mormon Tabernacle Choir and a twenty-five minute address by Hugh B. Brown of the First Presidency of the L.D.S. Church. The full text of this program can be found in Appendix C.

Program content of Music and the Spoken Word (14 May 1967) included renderings from the Tabernacle Choir and organ, and a sermonette by Richard L. Evans. Appendix D contains a listing of the musical selections performed in this program, as well as the full text of Mr. Evans' sermonette.

A QUALIFIED JURY

This study seeks only to analyze the attitudes of a jury consisting of twenty-two B.Y.U. educators, without drawing any conclusions or inferences about a larger group.
The jury members were selected because of their expertise in related communicative fields. Members of the jury include professors, associate professors, and instructors from the following areas: communications, religion, drama, speech, art, and music.

A listing of those selected to participate on the jury will be found in Appendix F. The distribution of academic rank within this group is as follows:

- 11 Ph. D.'s
- 1 M. Ed.
- 1 D. R. E.
- 4 M. A.'s
- 4 M. S.'s
- 1 B. A.

The department breakdown for the group is:

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</tr>
<tr>
<td>Dramatic Arts</td>
<td>6</td>
</tr>
<tr>
<td>Religious Education</td>
<td>3</td>
</tr>
<tr>
<td>Speech</td>
<td>2</td>
</tr>
<tr>
<td>Music</td>
<td>2</td>
</tr>
<tr>
<td>Art</td>
<td>1</td>
</tr>
</tbody>
</table>

**THE QUESTIONNAIRE**

To test the null hypothesis, a measuring instrument was sought that would measure as accurately as possible the attitudes of the twenty-two men who would view the three television programs.

In looking for a suitable attitude-measuring instrument, the investigator was attracted to a device developed by Charles E. Osgood
that was purported to measure a person's feelings or attitudes regarding certain concepts. The position he would mark on a seven-space continuum between two opposing adjectives (polar adjective pairs) would provide quantitative measurement scores. Osgood calls the device a semantic differential.\(^1\) Scores obtained from the semantic differential scales may range from -3.00 to +3.00.

The advantages of using the semantic differential technique were explained by Helen J. Kaufman of Market Planning Corporation, while speaking at the American Association of Public Opinion Research conference.

Major assets of the semantic differential include the fact that it requires no verbalization on the part of the respondent and that it measures emotional reactions rather than rational or well-reasoned ones. . . . The semantic differential furthermore taps emotional and subconscious responses. It helps to get around people's tendency to give well-reasoned, logical, socially acceptable replies. It encourages intuitive, impulsive, emotional expression of reactions.\(^2\)

The semantic differential scale technique seemed ideally suited to the present study and was incorporated in the questionnaire to measure the jury's attitudes toward the three television programs.

The questionnaire was broken down into five parts. While the complete text of the questionnaire is found in Appendix E, a brief explanation of the function of each part will serve to orient the reader to the form and style of the questionnaire.

---


The first part of the questionnaire contained three questions. Question one asked which academic area each of the jury members represented. Questions two and three were designed to determine if any bias existed within the jury against the use of television for promulgating Mormonism.

Part two asked the jury members to record their personal, over-all reactions to each of the three programs. This was accomplished by using a matrix for each program which contained eighteen semantic differential scales. Two opposing adjectives, such as good and bad, were attached to each scale (see complete questionnaire in Appendix E).

Part three measured each program in terms of its effectiveness in achieving four proselyting objectives.

As in part two, part four used the eighteen scaled semantic differential matrixes, and asked for the jury's attitudes toward the aural and visual content of each program in terms of its potential in achieving a general proselyting objective.

The last part of the questionnaire contained two questions which asked the jury to record their feelings about possible further production and distribution of programs similar in nature to The Fire of Mormonism.

The jury members were also asked to make written comments about the specific strengths and weaknesses they saw in the aural and visual contents of each of the three programs, in terms of the content's expected effectiveness in achieving a general proselyting objective.

STATISTICAL ANALYSIS OF DATA

"Analysis of variance" is a statistic which simultaneously
tests for differences among the means of two or more samples.\(^1\) In this study the experimental results or observations obtained from the questionnaire represent only samples\(^2\) of attitude and reaction responses from a population of possible results. Using the analysis of variance tests, the investigator was able to determine if there were significant differences among the means of the sampled responses.

Data obtained from the jury members' responses to the survey questionnaire were punched on I.B.M. cards for electronic computation. Mean scores were computed for the following seven areas of investigation for each of the three programs:

1. Jury's general attitudes.

2. Jury's attitudes, in respect to anticipated effectiveness in attracting and holding the interest of a large and diversified non-L.D.S. audience.

3. Jury's attitudes, in respect to anticipated effectiveness in motivating other Christians not of the Mormon Church toward further inquiry into L.D.S. teachings and claims.

4. Jury's attitudes, in respect to anticipated effectiveness in bringing religion to non-Christians, or those who have had little to do with religion, or those indifferent.

5. Jury's attitudes, in respect to anticipated effectiveness in influencing those of the L.D.S. Church to remain strong and active in their faith.


6. Jury's attitudes, in respect to the anticipated proselyt-
ing effectiveness of the aural content.

7. Jury's attitudes, in respect to the anticipated proselyt-
ing effectiveness of the visual content.

By averaging the means—deriving the mean of the means—from
the mean of the scale observations in each of the seven areas of
investigation mentioned above, jury attitude scores were obtained for
each program. An F ratio was then obtained for each of the seven
areas of investigation and used to determine any significant difference
between the programs.

The F ratio tells you how confident you can be that the
observed differences among the programs, as judged by the jury, are
due to the content of the programs and not to some other extraneous
factors other than program content. An F ratio of 1 would mean that
there is no difference between the effects of the program content and
the effects of extraneous factors (error) in affecting the judgments
of the jury. Low F ratio numbers indicate a great deal of error.
CHAPTER III

FINDINGS

This chapter deals with the compilation of data obtained from the questionnaire administered to a jury of twenty-two B.Y.U. educators. The organization of the compilation follows the pattern of the questionnaire (complete questionnaire in Appendix E).

PART I. GENERAL INFORMATION

The findings of the first three questions of the questionnaire are listed in Table 1. Question one asked each member of the jury to indicate which academic area he represented. Questions two and three were designed to determine if any bias existed within the jury against the use of television for promoting Mormonism.

Part one of the questionnaire reveals that fifteen of the twenty-two jury members think of television as being highly valuable as a tool for promoting Mormonism, and that seven members see television's role in this area as being valuable. It is also discovered that all members of the jury would like to see television utilized to a greater degree than it presently is for proselyting purposes.

PART II. GENERAL REACTIONS

Figure 1 illustrates the results of part two of the questionnaire. This part asked the jury members to record their general reactions to the three programs. They were asked to make their judgments on the basis of how they personally felt about the presentations,
TABLE 1.—Results to Part I of the questionnaire

1. Which area do you represent?

<table>
<thead>
<tr>
<th></th>
<th>Communications</th>
<th>Dramatic Arts</th>
<th>Religious Instruction</th>
<th>Speech</th>
<th>Music</th>
<th>Art</th>
</tr>
</thead>
<tbody>
<tr>
<td>8</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

2. To what degree do you feel that television is of value as a tool for promulgating Mormonism?

Valuable: 15 7 | | | | | | | | Worthless

Mean = 2.68

3. Would you like to see television utilized to a greater degree than it presently is for the purpose of promulgating Mormonism?

Positive: 18 4 | | | | | | | | Negative

Mean = 2.81

Fig. 1. -- Graph of means of the personal, general attitudes of a jury of twenty-two B Y U educators towards three television programs.
with no particular objective in mind.

A matrix containing eighteen semantic differential scales was provided for the evaluation of each program. Each scale on the matrix was made up of two opposing adjectives, separated by seven spaces. Two examples of these types of scales can be seen in Table 1.

With each scale, the respondents were asked to indicate the extent to which either of the two opposing adjectives were descriptive of his feelings. The respondents indicated the direction and intensity of his feelings by placing a check mark in one of the seven continuum spaces positioned along each line between the words. If he thought the program was closer to being "good" than "bad," the check mark was placed closer to the good side of the scale.

Compilation of the data included the calculation of a mean attitude score for each scale. With these mean scores, general attitude profiles were drawn up for each of the three programs. These profiles were then placed on top of each other so that a graphic comparison could be made of the jury's general attitudes toward the three programs. The graph in Figure 1 shows this comparison.

A statistical analysis of variance was then made to determine if a significant difference existed among the attitudes of the jury toward the three programs. The results of that test can be seen in Table 2.

In most of the eighteen areas of evaluation shown in Figure 1 (general reactions), the jury displayed preference for *The Fire of Mormonism* over the other two programs. *The Fire of Mormonism*'s lowest evaluative mean score was 1.41 and the highest, 2.25. This represents
TABLE 2.—Results of $F$ ratio analysis of differences in the general attitudes of a twenty-two member jury toward three television programs

<table>
<thead>
<tr>
<th>Programs&lt;sup&gt;a&lt;/sup&gt;</th>
<th>Mean Scores&lt;sup&gt;b&lt;/sup&gt;</th>
<th>$F$ Ratio</th>
<th>Significant Difference at .05 or greater</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>34.227</td>
<td></td>
<td></td>
</tr>
<tr>
<td>B</td>
<td>24.000</td>
<td>6.086</td>
<td>.01 level</td>
</tr>
<tr>
<td>C</td>
<td>19.273</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<sup>a</sup>Programs include: A—The Fire of Mormonism, B—segment from 134th Annual L.D.S. Conference (5 April 1964), C—Music and the Spoken Word (14 May 1967).

<sup>b</sup>General mean of all the jury members' collective scores for each program.
a smooth, favorably high profile as compared to the dramatic, vacillating profiles of the other two programs.

The L.D.S. Conference segment fell off considerably in three areas of evaluation: "creativity," "lasting imagery" and "excitement." This program was also judged by the jury to be the coldest of the three presentations. But in spite of these weaknesses, the jury rated the conference segment as being the most convincing, meaningful, and tasteful of the three programs.

Music and the Spoken Word, when compared to The Fire of Mormonism, was judged by the jury to be somewhat uncreative, unmotivating, ineffective, unconvincing, unexciting, unenlightening, and alienating. The Tabernacle Choir broadcast received high mean scores in the areas of "tastefulness" and "lasting imagery."

As indicated in Table 2, a significant difference at .01 level was found in the jury members' general attitudes toward the three television presentations. The statistical analysis indicates that a likelihood of these differences being obtained strictly by chance is less than one out of a hundred.

These findings indicate that the jury has significantly higher personal regard for the new television program (The Fire of Mormonism) than for the segment of the 134th Annual L.D.S. Conference (5 April 1964), or Music and the Spoken Word (14 May 1967).

It should be remembered that the findings of this part of the questionnaire reflect only the general, personal attitudes of the jury members and play no part in either the acceptance or rejection of the null hypothesis. These personal-attitude findings will, however, be
interesting to compare with the later findings—which illustrate the expected effectiveness of the three programs in achieving proselyting objectives.

PART III. EFFECTIVENESS IN ACHIEVING FOUR OBJECTIVES

Part three of the questionnaire asked the jury members to judge each of the three television programs in terms of how effective they thought each would be in achieving four specific objectives. The objectives were:

I. Attract and hold the interest of a large and diversified non-L.D.S. audience.

II. Motivate other Christians not of the Mormon Church toward further inquiry into L.D.S. teachings and claims.

III. Bring religion to non-Christians, or those who have had little to do with religion, or those indifferent.

IV. Influence those of the L.D.S. Church to remain strong and active in their faith.

The three program profiles found in Figure 2 illustrate the findings from part three of the questionnaire. As can be seen, they show the comparative expected effectiveness of the three programs in achieving the above-mentioned objectives.

Table 3 goes on to record the results of an F ratio analysis of the general mean of the jury members' collective scores for each program in relationship to each of the four objectives. The results of this test show that, according to the jury, a significant difference exists among the three programs in terms of their expected effectiveness

Fig. 2. -- Graph of means of attitudes of a jury of twenty-two B Y U educators toward the expected effectiveness of three television programs in achieving four objectives.

I--Attract and hold the interest of a large and diversified non-L D S audience, II--Motivate other Christians not of the Mormon Church towards further inquiry into L D S teachings and claims, III--Bring religion to non-Christians or those who have had little to do with religion or those indifferent, IV--Influence those of the L D S Church to remain strong and active in their faith.
TABLE 3.—Results of F ratio analysis of differences in the attitudes of a twenty-two member jury toward the expected effectiveness of three television programs in achieving four objectives

<table>
<thead>
<tr>
<th>Objectives&lt;sup&gt;a&lt;/sup&gt;</th>
<th>Programs&lt;sup&gt;b&lt;/sup&gt;</th>
<th>Mean Scores&lt;sup&gt;c&lt;/sup&gt;</th>
<th>F Ratio</th>
<th>Significant Difference at .05 or greater</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.</td>
<td>A</td>
<td>*1.545</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>B</td>
<td>-0.045</td>
<td>7.736</td>
<td>.01 level</td>
</tr>
<tr>
<td></td>
<td>C</td>
<td>0.545</td>
<td></td>
<td></td>
</tr>
<tr>
<td>II.</td>
<td>A</td>
<td>*1.500</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>B</td>
<td>1.045</td>
<td>7.362</td>
<td>.01 level</td>
</tr>
<tr>
<td></td>
<td>C</td>
<td>0.227</td>
<td></td>
<td></td>
</tr>
<tr>
<td>III.</td>
<td>A</td>
<td>*0.864</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>B</td>
<td>-0.409</td>
<td>4.452</td>
<td>.05 level</td>
</tr>
<tr>
<td></td>
<td>C</td>
<td>0.273</td>
<td></td>
<td></td>
</tr>
<tr>
<td>IV.</td>
<td>A</td>
<td>1.955</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>B</td>
<td>*2.409</td>
<td>13.645</td>
<td>.01 level</td>
</tr>
<tr>
<td></td>
<td>C</td>
<td>0.909</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<sup>a</sup>Objectives include: I—Attract and hold the interest of a large and diversified non-L.D.S. audience, II—Motivate other Christians not of the Mormon Church toward further inquiry into L.D.S. teachings and claims, III—Bring religion to non-Christians, or those who have had little to do with religion, or those indifferent, IV—Influence those of the L.D.S. Church to remain strong and active in their faith.

<sup>b</sup>Programs include: A—The Fire of Mormonism, B—segment from 134th Annual L.D.S. Conference (5 April 1964), C—Music and the Spoken Word (14 May 1967).

<sup>c</sup>General mean of all the jury members' collective scores for each program.
in achieving any one of the four stated objectives.

A significant difference of .01 level was found among the three programs in connection with objectives I, II, and IV, and a significant difference at the .05 level with objective III.

The Fire of Mormonism was selected by the jury as being the most likely program to achieve objectives I, II, and III. All three of these objectives dealt specifically with reaching the non-L.D.S. audience.

The jury judged that objective IV, which was to influence L.D.S. members to remain strong and active in their faith, would most effectively be achieved with the segment of L.D.S. Conference.

PARTS IV & V. EFFECTIVENESS OF AURAL AND VISUAL CONTENTS IN ACHIEVING A GENERAL PROSELYTING OBJECTIVE

Parts four and five of the questionnaire asked the jury members to judge the aural and visual contents of the three programs in terms of their expected effectiveness in achieving a general proselyting objective: To attract and hold the interest of a large and diversified non-L.D.S. audience and motivate them toward further inquiry into L.D.S. teachings and claims.

Matrixes containing eighteen semantic differential scales each, were used by the jury to record their evaluations of both the aural and visual contents of each program.

After the calculation of collective mean scores, attitude profiles were drawn up which represented the jury's judgment of the aural and visual content for each of the three programs. Figures 3 and 4 illustrate the jury's comparative evaluations.
Fig. 3. -- Graph of means of attitudes of a jury of twenty-two BYU educators towards the expected effectiveness of the aural content of three television programs in attracting and holding the interest of a large and diversified non-LDS audience and motivating them towards further inquiry into LDS teachings and claims.
Fig. 4. -- Graph of means of attitudes of a jury of twenty-two B Y U educators towards the expected effectiveness of the visual content of three television programs in attracting and holding the interest of a large and diversified non-L D S audience and motivating them towards further inquiry into L D S teachings and claims.
The results of the $F$ ratio analysis in Table 4 show that both the aural and visual contents of *The Fire of Mormonism* were rated by the jury as being more effective for proselyting than were the aural and visual contents of the other two programs.

In the evaluation of the aural content a significant difference at the .05 level was found among the three programs.

In the profile graph in Figure 3—which illustrates the jury's attitudes toward the aural content—there are eight areas in which the three program profiles are within a mean score span of .65 or less (scores obtained from the semantic differential scales may range from -3.00 to +3.00). This may account for the .05 level\(^1\) of significant difference among the three programs in the area of aural content. It should be noted also that in six of these eight areas, which are listed below, *The Fire of Mormonism* retains a higher mean score than the other two programs.

<table>
<thead>
<tr>
<th>Area</th>
<th>Mean Score Span</th>
</tr>
</thead>
<tbody>
<tr>
<td>Good</td>
<td>1.55-1.78</td>
</tr>
<tr>
<td>Successful</td>
<td>1.00-1.50</td>
</tr>
<tr>
<td>Motivating</td>
<td>.57-1.08</td>
</tr>
<tr>
<td>Effective</td>
<td>.92-1.56</td>
</tr>
<tr>
<td>Coherent</td>
<td>1.60-1.90</td>
</tr>
<tr>
<td>Meaningful</td>
<td>1.25-1.77</td>
</tr>
<tr>
<td>Tasteful</td>
<td>1.85-2.15</td>
</tr>
<tr>
<td>Warm</td>
<td>.85-1.50</td>
</tr>
</tbody>
</table>

\(^1\)The .05 level means that a likelihood of these differences being obtained strictly by chance is less than one out of twenty. The .05 level is the level at which "significant difference" is established.
TABLE 4.—Results of F ratio analysis of differences in the attitudes of a twenty-two member jury toward the expected effectiveness of the aural and visual contents of three television programs in attracting and holding the interest of a large and diversified non-L.D.S. audience and motivating them toward further inquiry into L.D.S. teachings and claims.

<table>
<thead>
<tr>
<th>Program Content</th>
<th>Programs&lt;sup&gt;a&lt;/sup&gt;</th>
<th>Mean Score&lt;sup&gt;b&lt;/sup&gt;</th>
<th>F Ratio</th>
<th>Significant Difference at &lt;.05&gt; or greater</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aural</td>
<td>A</td>
<td>31.227</td>
<td>3.252</td>
<td>&lt;.05 level</td>
</tr>
<tr>
<td></td>
<td>B</td>
<td>18.545</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>C</td>
<td>19.818</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Visual</td>
<td>A</td>
<td>31.273</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>B</td>
<td>4.318</td>
<td>10.373</td>
<td>&lt;.01 level</td>
</tr>
<tr>
<td></td>
<td>C</td>
<td>7.591</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Aural &amp; Visual</td>
<td>A</td>
<td>62.500</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Combined</td>
<td>B</td>
<td>22.863</td>
<td>6.341</td>
<td>&lt;.01 level</td>
</tr>
<tr>
<td></td>
<td>C</td>
<td>27.409</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<sup>a</sup> Programs include: A—The Fire of Mormonism, B—segment from 134<sup>th</sup> Annual L.D.S. Conference (5 April 1964), C—Music and the Spoken Word (14 May 1967).

<sup>b</sup> General mean of all the jury members' collective scores for each program.
Altogether, in fifteen of the eighteen areas, The Fire of Mormonism was rated by the jury as having the best aural content for the purpose of promulgating Mormonism. In three of these areas, the mean score span between The Fire of Mormonism and the L.D.S. Conference segment is 1.40 and over.

<table>
<thead>
<tr>
<th>Area</th>
<th>Mean Score Span</th>
</tr>
</thead>
<tbody>
<tr>
<td>Creative</td>
<td>.35-2.40</td>
</tr>
<tr>
<td>Lasting Imagery</td>
<td>.35-1.82</td>
</tr>
<tr>
<td>Exciting</td>
<td>-.05-1.77</td>
</tr>
</tbody>
</table>

Differences in the jury's attitudes toward the visual contents of the three programs were strikingly significant at a .01 level. Both the L.D.S. Conference segment and Music and the Spoken Word were rated significantly less effective than The Fire of Mormonism in terms of proselyting.

Visually, The Fire of Mormonism was placed in a class of its own, as is illustrated in Figure 4. In only two of the eighteen areas of evaluation did the mean scores of the other two programs come within .65 of The Fire of Mormonism. These areas were "coherence" and "tastefulness."

In the eighteen areas of the visual evaluation, the L.D.S. Conference segment moved into the negative side of the adjective evaluation scales seven times. The jury rated this program as being visually uninteresting, uncreative, weak, unmotivating, unappealing, unexciting, and with transient imagery. Music and the Spoken Word was very nearly rated the same. The jury did, however, rate these two programs as being visually coherent, meaningful, and tasteful.
In both the aural and visual evaluations, the areas in which *Music and the Spoken Word* and *L.D.S. Conference* fell down most were "creativity" and "excitement." On the other hand, in both evaluations, *The Fire of Mormonism* received its highest ratings in the area of "creativity," and reasonably high ratings for "excitement."

It is discovered that when the aural and visual contents of the three programs are combined, the significant difference between the three becomes even greater (at a .01 level). The statistical results of this combination can be seen in Table 4.

**PART VI. POTENTIAL OF NEW METHOD OF PRESENTATION**

The final two questions of the questionnaire were concerned mainly with the method of presentation utilized in *The Fire of Mormonism*, and its potential. The jury's response to these questions is found in Table 5.

The jury's response to the situations suggested in Table 5 indicate a favorable attitude toward the further use of the method of presentation utilized in *The Fire of Mormonism*. 
TABLE 5.—Results to Part VI of the questionnaire

<table>
<thead>
<tr>
<th>1. What would your reaction be if the L.D.S. Church were to produce a series of television programs similar in production technique to <em>The Fire of Mormonism</em> (using exclusively still photographs for visual content) for national distribution?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Positive</td>
</tr>
<tr>
<td>Mean = 2.05</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>2. If you were given the responsibility to determine whether or not to produce such a television series, and you had to base your decision solely upon the merits of the program you have seen today, what would your feelings be?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Accept</td>
</tr>
<tr>
<td>Mean = 1.90</td>
</tr>
</tbody>
</table>
CHAPTER IV

EXAMINATION OF THE FINDINGS

THE NULL HYPOTHESIS

The null hypothesis, which stated that no significant difference would be found in the attitudes of a twenty-two member jury toward the expected proselyting effectiveness of the three television programs indicated in this study, was rejected.

As indicated in Tables 2, 3, and 4 (Chapter III), differences in the jury's attitudes toward the three programs were found at the .01 and .05 levels. At the .05 level, likelihood of these differences being obtained strictly by chance is less than one out of twenty.

Findings indicate that twenty-two B.Y.U. educators have significantly higher regard for *The Fire of Mormonism* (the new television program) as a means for promulgating Mormonism than for the other two programs—*L.D.S. Conference* segment (5 April 1964), and *Music and the Spoken Word* (14 May 1967).

"THE FIRE OF MORMONISM"

In each of the evaluative sections of the questionnaire, *The Fire of Mormonism* was rated significantly higher than the other two programs in every area which dealt with promulgating Mormonism to the non-L.D.S. audience.

When asked how effective the three programs would be in achieving the three proselyting objectives listed below, the jury
judged The Fire of Mormonism as being the most effective in achieving all three.

Objective I. Attract and hold the interest of a large and diversified non-L.D.S. audience.

1st: The Fire of Mormonism  
2nd: Music and the Spoken Word  
3rd: L.D.S. Conference segment  

Objective II. Motivate other Christians not of the Mormon Church toward further inquiry into L.D.S. teachings and claims.

1st: The Fire of Mormonism  
2nd: L.D.S. Conference segment  
3rd: Music and the Spoken Word  

Objective III. Bring religion to non-Christians, or those who have had little to do with religion, or those indifferent.

1st: The Fire of Mormonism  
2nd: Music and the Spoken Word  
3rd: L.D.S. Conference segment  

As means for appealing to the non-L.D.S. audience, both the aural and visual contents of The Fire of Mormonism were rated higher than the aural and visual contents of the other two programs.

Aural Content.

1st: The Fire of Mormonism  
2nd: Music and the Spoken Word  
3rd: L.D.S. Conference segment  

At .05 level
Visual Content.

1st: **The Fire of Mormonism**
2nd: **Music and the Spoken Word**
3rd: **L.D.S. Conference segment**

The jury members' personal, general reactions to the three programs also placed **The Fire of Mormonism** in the number one place.

General Reactions:

1st: **The Fire of Mormonism**
2nd: **L.D.S. Conference segment**
3rd: **Music and the Spoken Word**

In only one area of the investigation was **The Fire of Mormonism** judged by the jury to be less effective than another program in achieving a certain objective. That objective was: Influence those of the L.D.S. Church to remain strong and active in their faith.

1st: **L.D.S. Conference segment**
2nd: **The Fire of Mormonism**
3rd: **Music and the Spoken Word**

But even with this non-proselyting objective, **The Fire of Mormonism** came in a very close second (Figure 2). Its mean score was a very high 2.00. The **L.D.S. Conference segment** had a 2.40, and **Music and the Spoken Word** had a .91 low. The jury, therefore, saw **The Fire of Mormonism** as being a very competitive type program with the **L.D.S. Conference segment** in terms of influencing L.D.S. Church members to remain strong and active.

The jury expressed its most positive reaction to the new television program in the area of visual content. On all eighteen of the
visual content evaluation scales (Figure 4), the jury rated this program significantly higher than the conference segment and the Tabernacle Choir broadcast.

The jury members had the following comments to make about the visual content of *The Fire of Mormonism*:

> Visuals seemed to be well selected and relevant to the message of the narration. Generally camera techniques and movements were smooth, though occasionally an abrupt switch occurred.

> Many changes for viewer kept him interested. Fast moving, not monotonous. Stimulating visual transitions were smooth and effective.

> The elements of the dramatic in this program would attract and hold a TV audience quite well.

> Pictures represented well the story but not of common quality. Could be better in uniform tone and quality.

> When visuals were used to represent this story, I felt that it had been done extremely well, particularly in the sense of motion that was provided with the TV cameras on still pictures. The visuals complimented and gave meaning to the spoken, dramatized story, thus adding to the meaning and conviction.

As a whole the visual content of *The Fire of Mormonism* was rated higher than its aural content. But in four of the eighteen areas of evaluation, the aural content received higher mean scores than did the visual. These areas were:

<table>
<thead>
<tr>
<th></th>
<th>Aural Mean Score</th>
<th>Visual Mean Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>Creative</td>
<td>2.40</td>
<td>2.15</td>
</tr>
<tr>
<td>Strong</td>
<td>1.90</td>
<td>1.57</td>
</tr>
<tr>
<td>Tasteful</td>
<td>2.15</td>
<td>1.95</td>
</tr>
<tr>
<td>Convert</td>
<td>1.50</td>
<td>1.27</td>
</tr>
</tbody>
</table>

By direct comparison, the total mean scores of both the visual and aural contents of *The Fire of Mormonism* are within very close
range of each other. The reason that The Fire of Mormonism appears to stand out so dramatically in the area of visual effectiveness is that the L.D.S. Conference segment and Music and the Spoken Word fall down so significantly in this same area.

The observation to be made here is not that The Fire of Mormonism's visual content is significantly superior to its aural content, but that the visual contents of both the L.D.S. Conference segment and Music and the Spoken Word are seen by the jury as being dramatically less effective than their aural contents.

As with the visual content, the jury evaluated the aural content of The Fire of Mormonism in critical as well as commendable terms.

Novel approach; good voice and reproduction; well organized for hearing.

Language of the narration was properly qualified—i.e., "Joseph Smith claimed..." Music very appropriate and contributed to the mood and feeling. Voices OK but at times seemed almost too varied.

Changes in pitch, different voices, etc. were interesting and needed to keep attention.

Perhaps it needs to be even more elementary in content for the uninformed non-Mormon.

Many parts were too intense (almost over done). A more natural interpretation would have come through more sincere. Music seemed fairly well integrated. I wonder about the extreme range of subject matter.

The various voices were most effective in portraying the persons in the script and contributed excellent meaning and feeling to the over-all story.

The particular strengths lie in the tremendous sweep of its treatment over much of the history of the emergence of the Church in such a short time—this done so imaginatively with still material. It is emotion provoking and would tend to incite sympathy and appreciation on the part of the viewer for what Smith and the others went through. One weakness: there was no particular
"call to action," either overt or strongly implied.

The dramatic quality of narration and music holds attention.

The story line with its continuity and some emotional involvement and feeling of action were great strengths.

In all, the jury's attitudes were exceptionally favorable to the new television program developed for this study. Some of the personal, general attitudes of jury members toward The Fire of Mormonism are represented below:

This represented a very creative attempt. I'm in favor of more endeavors such as this. TV has unlimited possibilities, but it also has limited potential because of packaged, forced-upon uncultured programs fostered for the Howdy-Doody intellect. This was stimulating—it told a story with unity and balance, and it was well done.

The choice had to be whether to use still pictures or to dramatize the story with live actors. In this instance I believe there was a very effective use of still pictures. There may be other stories that could be told in a similar manner. . . . "The Fire of Mormonism" made excellent use of both the audio and video tools available in its performance. The script and subject matter were put together in a very meaningful way.

We need many more of the kind of programs represented by "The Fire of Mormonism," but also of the other types as well. If we are to appeal to the full range of kinds of individuals, we need to use many different contents, appeals, formats, treatments and levels of sophistication. This was a most impressive effort.

I think it is a good step in the right direction. I would like to see more time and effort put into all aspects of the show—music, pictures, script, etc.—to make it of higher professional quality.

"MUSIC AND THE SPOKEN WORD"

Music and the Spoken Word (14 May 1967) was judged by some members of the jury to be a "soft sell" type program—a program that "would make friends, but not converts." To other jury members it was considered a presentation that "would have strong appeal for the
person who is interested in choral and organ music," but not necessarily interested in religion. Another member judged that Music and the Spoken Word would appeal to a specialized music audience as well as "that segment of the public that would feel that they had done the next best thing to actually going to church." The feeling was also expressed that the message of Music and the Spoken Word was "generalized, not specific, and therefore of limited value in prompting action by a listener."

In Part III of the questionnaire the jury judged Music and the Spoken Word as being the least effective of the three programs in motivating other Christians not of the Mormon Church toward further inquiry into L.D.S. teachings and claims. It was also judged the least effective in influencing those of the L.D.S. Church to remain strong and active in their faith (see Figure 2 and Table 3).

In the aural and visual evaluations, Music and the Spoken Word was judged slightly higher than the L.D.S. Conference segment. This is an interesting switch from the attitudes of the jury expressed in Part II of the questionnaire (general reactions), where they rated Music and the Spoken Word last and the L.D.S. Conference segment second. This indicates that the jury personally preferred watching the L.D.S. Conference segment, while they judged Music and the Spoken Word as being more effective as a tool for attracting and holding the interest of a large and diversified non-L.D.S. audience and motivating them toward further inquiry into L.D.S. teachings.

Many of the jury members felt that Music and the Spoken Word was basically a radio program, and made such comment while analyzing
the aural and visual contents of the program.

The strength of the Tabernacle Choir program is still essentially "audio." The musical performance is excellent and the message by Brother Evans is most meaningful even after these many years. This is essentially a "radio" program and loses some of its meaning with video distractions.

The choir program is not effective television and I found the sameness of pictures and closeups often distracting from the music and what was said. I believe this is better radio than TV unless additional visuals are used with TV.

I would use a variety of stills and film clips to break away from the choir and organ shots continuously.

The aural content was, and tends always to be, superior to visual for this is in reality a radio program taped for TV as well.

Other evaluative comments, both negative and positive, were made by the jury concerning Music and the Spoken Word.

What does one do visually with this type of program?

Really not much choice.

Movement and variety seems limited with this type of presentation, but the techniques were well employed and variety was attempted throughout. Closeups of organist were to me interesting, of the singers, less so.

Program not necessarily more than serious type entertainment.

Nothing unusual in TV production in this program. Camera angles good, but closeups not inspiring, merely interesting.

Would attract attention because of good music and "soft sell."

"L.D.S. CONFERENCE" SEGMENT

Of the three television programs, the L.D.S. Conference segment was judged by the jury to be the second most effective for the purpose of motivating other Christians not of the Mormon Church toward further inquiry into L.D.S. teachings. In four other areas of evaluation—which dealt with proselyting the non-L.D.S.—the conference
segment was rated as being the least effective of the three television programs.

In only one area was the **L.D.S. Conference** segment rated as being the most effective of the three presentations, and that was in regard to achieving a non-proselyting objective: Influence those of the L.D.S. Church to remain strong and active in their faith.

The jury members expressed reasons for judging the conference segment as being least effective in achieving all but one of the proselyting objectives.

The conference broadcast would appeal strongly to the better educated, more intellectual viewers but probably would be watched by but few who were of lower socio-economic classes and those not inclined toward religion.

Speaker aloof and cold. No meaningful examples for me as a "non-Mormon."

No one likes to be talked at. Listening to speeches is not always interesting—especially when the topic is theology and religion.

Would appeal to only those who are looking for some religious instruction.

Only a real "listener" would stay with it. It would not attract and hold the interest of the generally indifferent TV audience.

There would be an interested audience, but not the general public. There would have to be personal reasons before an audience would turn to and stay with this program.

Contents of the speech, while expounding doctrine and philosophy of Mormonism, was not vivid, not specific, and provided relatively little fire or motivation for the listener.

Camera positioning and variety in music segment OK. On speaker segment it would be quite easy for boredom to set in for lack of variety. Camera close-ups reveal conviction of the speaker, but must also show vividly, every hesitation, every mechanical movement required of the speaker to deliver his address.

Nothing particularly creative about it.
Not too different from any large gathering of religious people.

There was nothing added by the visual over what was to be gained by radio. Many times visual was distracting.

It is difficult to make an address very exciting visually.

The above observations and comments, together with the statistical results of this study (Chapter III), indicate that, of the three programs used in this investigation, the L.D.S. Conference segment would be the least likely selected by the jury to promulgate Mormonism to the non-L.D.S. television audience. Aurally, this program was judged by the jury to be the least interesting, least creative, least appealing, least exciting, least tasteful, least enjoyable, and coldest of the three television presentations. In the visual evaluation, the conference segment came in last in eleven of the eighteen areas of evaluation.
CHAPTER V

SUMMARY AND CONCLUSIONS

SUMMARY

This study was undertaken to determine if there were more effective methods for promulgating Mormonism via television than are currently being utilized.

Testing the above supposition resulted in the following:

A new television program was developed which utilized a new method for promulgating Mormonism. The name of the program: The Fire of Mormonism.

This new program was developed to be tested and compared with a sample of each of the two methods of presentation currently utilized to promulgate Mormonism. The two programs chosen were Music and the Spoken Word (14 May 1967), and a thirty-minute segment from the 134th Annual L.D.S. Conference (5 April 1964).

A null hypothesis was established which stated that no significant difference would be found in the proselyting effectiveness of any one of the three television programs, according to the attitudes of a twenty-two member jury.

The twenty-two member jury was then selected from the faculty of Brigham Young University.

A questionnaire was developed to aid the jury in evaluating the three programs on a comparative basis. The jury respondents
completed the questionnaire analysis following a viewing of all three programs.

Data obtained from the questionnaire were analyzed by I.B.M. electronic computers at the Brigham Young University Computer Center.

**Significant Difference**

A statistical analysis of variance was made, using the I.B.M. computer, to determine if a significant difference existed among the attitudes of the jury toward the three programs. The results of that test show significant differences at the .01 and .05 levels in all areas of the analysis in which the jury was asked to judge the effectiveness of the three programs in terms of achieving certain proselyting goals.

In every area of the analysis, in which the proselyting effectiveness of the three programs was tested on a comparative basis, The Fire of Mormonism was judged by the jury as being the most effective of the three.

**CONCLUSIONS**

According to the attitudes of a jury comprised of twenty-two B.Y.U. educators it was discovered that, as a means for promulgating Mormonism to the non-L.D.S., there is a significant difference in the effectiveness of the three television programs indicated in this study.

The jury judged that, of the three programs used in this study, The Fire of Mormonism (the new program developed for the investigation) would be the most effective means for achieving all of the proselyting objectives outlined in the questionnaire.
It may therefore be concluded that the jury of twenty-two B.Y.U. educators has a higher regard for *The Fire of Mormonism* as a television proselyting tool than for the other two programs.

It should be remembered that the findings of this study represent the attitudes of twenty-two B.Y.U. educators toward three specific television programs, and do not pretend to point out conclusively the state of L.D.S. programming today. Herein lies the obvious limitation to this study—a limitation which calls for further, more conclusive research. This was recognized by one member of the jury: "You should have non-Mormons view it. At best a Mormon can only guess how a non-Mormon would feel."

Eventually, audience research must be utilized if the full potential of television as a proselyting tool is to be realized. Empirical surveys and audience research are needed to determine the real effectiveness of current L.D.S. programming. What these programs are actually accomplishing must be determined before improved programming can be achieved.

The findings of this study can prove to be an incentive to future researchers in this important area of audience-survey-type evaluation. The three programs used in this study might even be utilized in connection with such research. The findings from such studies would be interesting to compare with the results of this investigation.

The jury's enthusiastic response to the new program developed for this study (*The Fire of Mormonism*) may be an indication that there is a need for the development of new and imaginative methods for
promulgating Mormonism via television--methods of presentation that will interest the non-Mormon and non-religious audiences. It is suggested that, with the development of such programs--which have proselyting objectives--there be closer consideration to the kind of audience to whom the program will appeal when it is written and produced. Programming objectives, backed with empirical audience research, must be clear in the L.D.S. producer's mind.

Many studies may be undertaken to determine the effectiveness of L.D.S. programming, and many new methods of presentation may be developed which will more effectively achieve the objectives of the Church. The Gospel message may well be the most important message to be promulgated via television.
BIBLIOGRAPHY

A. BOOKS


B. ARTICLES AND PERIODICALS


Brown, Hugh B. "They Call for New Light." The Improvement Era, Vol. 67, No. 6 (June 1964), 457.

Evans, Richard L. "The Spoken Word." The Improvement Era, Vol. 70, No. 7 (July 1967), 64.


C. UNPUBLISHED MATERIAL


APPENDIX A

CREDITS FOR

THE FIRE OF MORMONISM

WRITTEN AND PRODUCED BY: Douglas C. Stewart
DIRECTED BY: Mark Hathaway
AUDIO ENGINEERS: Ed Jones and Allen Kerr

VOICES:

Narrator  Roger Nelson
Joseph Smith  Joel Justesen
Others  Carol Lynn Pearson
                 Ian Mandin
                 Keith Atkinson

SOUND EFFECTS AND OTHER VOICES TAKEN FROM THE FOLLOWING RECORDINGS:

The Joseph Smith Story
(Covenant Recordings Inc.)

The Mormon Pioneers
(Columbia: L5 1024)

MUSICAL EXCERPTS TAKEN FROM THE FOLLOWING RECORDINGS:

Scenes From The Book of Mormon
(Brigham Young University Audio-Visual Recording)
Symphony No. Two, by Crawford Gates
"Cumorah Pastorale" (side 1, band 3)
"The Conversion of Alma" (side 2, band 2)
"Samuel's Prophecy" (side 2, band 3)
"Trumpet Fanfare" (side 1, band 1)

Sing Unto God
(Columbia MS-6908)

The Mormon Tabernacle Choir
"For All the Saints" (side 2, band 4)
The Joseph Smith Story
(Covenant Recordings Inc.)

This Land Is Your Land
(Columbia: MS 6147)
The Mormon Tabernacle Choir and The Philadelphia Orchestra
"Gospel Train—Old Time Religion" (side 1, band 6)
"When I First Came to This Land" (side 1, band 7)

STILL PICTURES COURTESY OF:

L.D.S. Church Information Service
Deseret News
L.D.S. "Church News"
Salt Lake City Chamber of Commerce
The Instructor
Improvement Era
Ronald Crosby
APPENDIX B

PRODUCTION SCRIPT FOR

THE FIRE OF MORMONISM

Key to the Abbreviations Used in the Script:

ZOOM Movement in or away from picture through the mechanical movement of a zoom lens.
TAKE Quick switch from one picture to another.
DISSOLVE Changing from one picture to another through a process of mixing. Not an abrupt switch.
TILT Vertical movement on picture.
PAN Horizontal movement on picture.
SUPER Superimposition of one picture over another.
CU Close Up.
MCU Medium Close Up.
MS Medium Shot.
MLS Medium Long Shot.
LS Long Shot.
1
FADE IN STUDIO CARD: "The Fire of Mormonism."

<table>
<thead>
<tr>
<th>STILL VISUALS</th>
<th>SOUNDBRACK</th>
</tr>
</thead>
<tbody>
<tr>
<td>FADE IN STUDIO CARD: &quot;The Fire of Mormonism.&quot;</td>
<td>play tape.</td>
</tr>
<tr>
<td>TILT UP AND OFF UPPER RIGHT HAND CORNER.</td>
<td>William Clayton.</td>
</tr>
</tbody>
</table>

2
SLOW DISSOLVE TO:
Photograph of Salt Lake Valley through mountain pass.

START WIDE.
SLOW ZOOM IN TOWARD VALLEY.

<table>
<thead>
<tr>
<th>STILL VISUALS</th>
<th>SOUNDBRACK</th>
</tr>
</thead>
<tbody>
<tr>
<td>SLOW DISSOLVE TO: Photograph of Salt Lake Valley through mountain pass.</td>
<td>While the brethren were cutting the road, I followed the old one to the top of the hill, and on arriving there was much cheered by a handsome view of the Great Salt Lake.</td>
</tr>
<tr>
<td>START WIDE. SLOW ZOOM IN TOWARD VALLEY.</td>
<td>play tape.</td>
</tr>
</tbody>
</table>

3
DISSOLVE TO:
Photograph of Great Salt Lake, from elevated point.

<table>
<thead>
<tr>
<th>STILL VISUALS</th>
<th>SOUNDBRACK</th>
</tr>
</thead>
<tbody>
<tr>
<td>DISSOLVE TO: Photograph of Great Salt Lake, from elevated point.</td>
<td>play tape.</td>
</tr>
</tbody>
</table>

4
SLOW DISSOLVE TO:
Photograph of desert wilderness as seen from atop mountain, with pine tree in foreground.

MS OF TREETOP.
TILT DOWN TO WILDERNESS SCENE.

<table>
<thead>
<tr>
<th>STILL VISUALS</th>
<th>SOUNDBRACK</th>
</tr>
</thead>
<tbody>
<tr>
<td>SLOW DISSOLVE TO: Photograph of desert wilderness as seen from atop mountain, with pine tree in foreground.</td>
<td>play tape.</td>
</tr>
<tr>
<td>MS OF TREETOP. TILT DOWN TO WILDERNESS SCENE.</td>
<td>While the brethren were cutting the road, I followed the old one to the top of the hill, and on arriving there was much cheered by a handsome view of the Great Salt Lake.</td>
</tr>
</tbody>
</table>

5
SLOW DISSOLVE TO:
Photograph of mountains, with sun streaming through clouds.

START WITH CU SKYLINE.
ZOOM OUT TO WIDE SHOT.

<table>
<thead>
<tr>
<th>STILL VISUALS</th>
<th>SOUNDBRACK</th>
</tr>
</thead>
<tbody>
<tr>
<td>SLOW DISSOLVE TO: Photograph of mountains, with sun streaming through clouds.</td>
<td>play tape.</td>
</tr>
<tr>
<td>START WITH CU SKYLINE. ZOOM OUT TO WIDE SHOT.</td>
<td>While the brethren were cutting the road, I followed the old one to the top of the hill, and on arriving there was much cheered by a handsome view of the Great Salt Lake.</td>
</tr>
</tbody>
</table>

The soft whisper echoes loud and reverberates back in tones of stern determination;
Give me the quiet wilderness, and my family to associate with, surrounded by the Saints, and adieu to the gentile world, till God says return and avenge you of your enemies.

MORMON TABERNACLE CHOIR SINGING "WHEN I FIRST CAME TO THIS LAND."

Words to musical selection:
When I first came to this land, I was not a wealthy man. So I built myself a shack, I did what I could.

And I called my shack, break my back. But the land was sweet and good, and I did what I could.

Cuzz the land was sweet and good; yes the land was sweet and good, and I did what I could.
Narrator.

The Mormon Pioneers, with Brigham Young as their leader,

opened up one of America's great frontiers, and carved for themselves a commonwealth out of a wilderness no one wanted.

The result is not just another city.

As one writer observed:

Writer.

To the devout, Salt Lake City is more than a place. It is a way of life. Its soil is held together by the roots of the family,

FADE IN MORMON TABERNACLE CHOIR, SINGING "FOR ALL THE SAINTS," UNDER;

and the cornerstone of the temple.
15. DISSOLVE TO:
Photograph of large crowd on Temple Square, with temple in background.
MS OF TEMPLE.
TIFF DOWN TO CROWD.

MUSIC UP FOR 15½ SECONDS, THEN UNDER:

16. DISSOLVE TO:
Photograph of tabernacle, with crowd in foreground.
START WIDE.
ZOOM IN TO TABERNACLE.

17. DISSOLVE TO SLIDE:
Interior photograph of packed tabernacle, looking toward choir.

Narrator.
Mormons are different, unique in many ways.

18. DISSOLVE TO SLIDE:
Interior photograph of tabernacle, looking out over audience, from choir.

They have a freshness, a vitality, a delight in worship that few other Christians seem to evidence.

19. DISSOLVE TO:
Interior photograph of tabernacle, looking toward rear of podium.
START WIDE.
ZOOM IN TOWARD SPEAKER AT PODIUM.

Central to their lives is the church—a church which they earnestly believe is divinely inspired and led by living prophets.

MUSIC UP 4½ SECONDS.
21
DISSOLVE TO:
Photograph of crowd on
temple grounds.
PAN FROM LEFT TO
RIGHT THROUGH CROWD.

22
DISSOLVE TO:
Photograph of congregation
in church meeting.
MS FACES IN CROWD.
PAN FROM
FACE TO
FACE THROUGH
CONGREGATION.

23
DISSOLVE TO:
Smiling faces of children.
CU OF LITTLE GIRL
IN CENTER. ZOOM OUT
TO FULL PICTURE.

24
DISSOLVE TO:
Men with shovels, working
on welfare farm.

25
DISSOLVE TO:
Four Mormon boys singing.

26
DISSOLVE TO:
Two happy women.

27
DISSOLVE TO:
Bishop and his counselors
working at a desk.

The spirit of sacrifice and devotion
that Mormons demonstrate is almost
uncanny.

Besides donating ten percent of
their incomes to the church, they
cheerfully give ten percent and more
of their time to church duties.

MUSIC UP FOR 16 SECONDS.

MUSIC DOWN UNDER.
This whole-hearted dedication that Mormons demonstrate is not easily understood by the casual observer. Nor was it easily understood at the time of Brigham Young when faithful Mormons left the comforts of the East to follow their Prophet leader to the desolations of the Great Basin.

MUSIC OUT.

The question was asked then, and is still asked today: What is the secret to Mormonism's vitality? What is the cause of its inner fire and drive? To answer this question, Mormons point to one man. His statue now stands next to the granite temple in Salt Lake City.

Mormons believe that through him, one may glimpse the cause of Mormonism's vitality, feel its inner spirit and drive.
To many his story may seem unbelievable. To over two and a half million, it is the most important segment of their church's history.

To tell that story, we must go beyond the valleys of the Great Salt Lake, beyond the unending wagon trains which brought tens of thousands to their new home in the Rockies. Yes, we must go deeper into American history, for the spirit of Mormonism was kindled in the green hills of Vermont; the backwoods of New York, the farmlands of Ohio, Illinois, and Missouri. The man who kindled that spirit—Joseph Smith, The American Prophet.
DISSOLVE TO:
The Joseph Smith birthplace monument, Sharon, Vermont.

in the year 1805.

MUSIC UP FOR 2\(\frac{1}{2}\) SECONDS, THEN DOWN UNDER:

When he was ten years old,

the Smith family moved to a small farm near Palmyra, New York.

In Joseph's fifteenth year, there was a great religious ferment all through upper-state New York.

Evangelists swarmed over the hill country, preaching from town to town, competing earnestly for the souls of men.

MUSIC UP FOR 2\(\frac{1}{2}\) SECONDS, THEN DOWN UNDER:

The result was a frenzied spirit of revival, with singing and shouting and hell-fire sermons.
TAKE SLIDE:
Illustration of preacher (MS) expounding from pulpit.

TAKE SLIDE:
Illustration of confused faces in a congregation.

TAKE SLIDE:
Painting of Evangelist (IS) preaching to several people in front of a church.

TAKE SLIDE:
Illustration of family of four, listening intently to sermon.

TAKE SLIDE:
Illustration of revivalist preacher (MS) waving his hands flamboyantly.

TAKE SLIDE:
Illustration of group of people gathered under a tree, listening to a man of the cloth.

TAKE SLIDE:
Illustration of four men sitting in church congregation, with confused looks written across their faces.
TAKE SLIDE:
Illustration of a very proper looking family of four, sitting on the front row in church, listening with concerted interest.

MUSIC DOWN UNDER:

There was great excitement and some hard feelings as converts filed off to the various denominations.

And while some rejoiced in their conversion, others were confused and uncertain.

Joseph Smith, though only a boy at the time, relates that his mind was often called up to serious reflections and great uneasiness.

JOSEPH Smith.

If I went to one church, they referred me to one plan, and another, to another. Each one pointing to his own particular creed as the ultimate in perfection. Considering that all
could not be right and that God
could not be the author of so much
confusion, I determined to investi-
gate the subject more fully.

MUSIC DOWN AND OUT.

Narrator.
According to Joseph Smith's own
account, it was on the morning of a
beautiful spring day in 1820 that he
walked out across a meadow by the
Smith farm to a distant grove of
trees.

He had determined to take his ques-
tions about religion to the highest
authority.

If anyone knew which church he
should join, it was God.

Joseph Smith.
After I had retired to the place
where I desired to go,
I kneeled down and began to offer up the desire of my heart to God.

I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. When the light rested upon me, I saw two personages, whose brightness and glory defy all description, standing above me in the air.

MUSIC DOWN AND OUT.

One of them spake unto me, calling me by name.

Father.

Joseph, this is my beloved son.

Hear him.
57
DISSOLVE TO SLIDE:
MS of Christ, from stained
glass window.

58
DISSOLVE TO SLIDE:
Photographed CU of statue
of Joseph, praying.

59
DISSOLVE TO:
Repeat of Father and Son
pictured on stained window.
MS OF CHRIST.
ZOOM OUT
TO LS OF
FATHER AND SON.

Jesus Christ.
Your heart is troubled, Joseph, but
your search shall be fulfilled.

Joseph Smith.
Lord. Which is thy church and king-
dom, and which must I join to find
thy promise of eternal life?

Jesus Christ.
Profess none of them, Joseph. Their
creeds are an abomination in my
sight. They draw near me with their
lips, but their hearts are far from
me.

MUSIC: "THE CONVERSION OF
ALMA," FROM SYMPHONY NO. TWO,
BY CRAWFORD GATES. BRING UP
FOR 10 SECONDS, THEN UNDER:

Joseph Smith.
And I was told many wonderful things
—that the true gospel was to be
restored,
and that I was to be an instrument in the Lord's hand, to bring it forth.

MUSIC UP FOR 16 SECONDS.

MUSIC DOWN AND UNDER:

Narrator.

In our search to find the inner fire of Mormonism,

we cannot leave this grove too quickly, or ever leave it far behind.
It was here that Mormonism had its birth. It was from here that a startling announcement was given to the world.

Joseph Smith.

I had actually seen a light, and in the midst of that light I saw two personages, and they did in reality
speak to me.

MUSIC UP FOR 6 SECONDS . . .

. . . THEN DOWN UNDER:

Narrator.

Joseph Smith's testimony was strong and compelling, but not readily received by Christians of his day, for he announced that God was a person, an exalted, glorious man with body and parts.

This was indeed hard doctrine, for Christians had been taught to worship a God of spirit only, without body or form. Creeds of the day also spoke of the Father and Son as being one in substance. But young Joe Smith dared to say:

MUSIC DOWN AND OUT.
Joseph Smith.
But I saw two. And they were separate and distinct personages.

Narrator.
Joseph's startling testimony resulted in a good deal of persecution.

MUSIC: "GOSPEL TRAIN—OLD TIME RELIGION." UP FOR 3 SECONDS, THEN DOWN UNDER:

Joseph's Mother.
My heart ached for my son.
Everywhere he would go, heads would turn away.

They whispered and they snickered.
They called him by evil names.
But Joseph continued to labor with his father here on the farm.

MUSIC DOWN AND OUT.

He didn't complain, but kept to himself most of the time. It always seemed to me as though he were
waiting for something—something he had glimpsed and wanted a greater view of.

Narrator.

Joseph's mother further relates that on the night of September 21st, 1823, her son retired to his room early.

Three years had passed since his first vision.

Joseph Smith.

While I was calling upon God, I discovered a light appearing in my room . . .

. . . which continued to increase until the room was lighter than at noonday. Immediately a personage appeared at my bedside, standing above me in the air.

MUSIC: "SAMUEL'S PROPHECY." SYMPHONY NO. TWO BY CRANFORD GATES. UP 8 SECONDS, THEN DOWN AND UNDER:
ZOOM
BACK
TO
MLS.

74
DISSOLVE TO:
Moroni statue, head on.
MLS.

ZOOM
SLOWLY
TO MS.

75
TAKE SLIDE:
Statue of Moroni blowing trumpet; right profile.

76
TAKE:
Statue of Moroni blowing trumpet; head on.
MS. FAST ZOOM TO CU.

77
TAKE:
Statue of Moroni blowing trumpet; left profile.
CU. FAST ZOOM TO MS.

He had on a loose robe of most exquisite whiteness. His whole personage was glorious beyond description, and his countenance truly like lightning.

Moroni.
I am a messenger sent from the presence of God. My name is Moroni.

God has chosen you, Joseph, for a great and marvelous work. Your name shall be had for good and evil among all nations, kindreds, and tongues.

MUSIC: 18 SECONDS OF "TRUMPET FANFARE" FROM THE SECOND SYMPHONY BY GATES.
TAKE:
Statue of Moroni blowing trumpet; midway between profile and head on.
MS. ZOOM TO LS.

DISSOLVE TO:
Statue of Moroni holding golden plates.
LS.

FIND ZOOM INTO GOLD PLATES.

DSSOLVE TO SLIDE:
Illustration depicting CU of gold plates.

MUSIC DOWN UNDER:

Narrator:
According to Joseph, Moroni had come to herald the return of the everlasting gospel, which had been corrupted over the centuries since Christ.

This restored gospel was to be found in an ancient volume of scripture, which contained the religious history of a lost nation that had once lived upon the American continent.

MUSIC OUT.

The record was composed of thin engraved golden plates bound together like the leaves of a book. This sacred volume had been deposited in the earth by Moroni himself, 1400 years earlier.
81
DISSOLVE TO:
Painting, showing aerial
view of Moroni burying
plates.
START WIDE.
ZOOM IN TOWARD MORONI.

82
DISSOLVE TO SLIDE:
Painting of plates resting
in stone box.

83
DISSOLVE TO:
Painting of Mormon making
gold plates.
CU OF PLATES IN
MORMON'S HAND.

ZOOM OUT
TO FULL PICTURE.

84
DISSOLVE TO:
Photograph of stone image
from ancient American ruins.
START AT BOTTOM HALF.
TILT UP TO TOP HALF.

85
DISSOLVE TO:
Photograph of stone face.

86
DISSOLVE TO:
Photograph of ancient
American pyramid, with
temple in background.

MUSIC: "SAMUEL'S PROPHECY,"
SYMPHONY NO. TWO BY GATES.
UP 8 SECONDS . . .

. . . THEN DOWN AND UNDER:

Joseph Smith.
The gold record had been compiled by
Moroni's father . . .

. . . a great prophet in his day. His
name was Mormon, and God had chosen
him to make this abridged account
of his people's history.

Their history covers one thousand
years.

It tells of their kinds, and their
prophets,

their religion, and their wars.
CU OF TEMPLE.
ZOOM OUT TO FULL SHOT.

But most important, it tells of Christ . . .

. . . and his visit to the ancient Americas following his resurrection.

MUSIC UP FOR 43 SECONDS . . .

MUSIC REACHES PEAK.

MUSIC DOWN AND UNDER:

Narrator.
The prophet Mormon, after witnessing the total destruction of his people through civil war, gave the record to his son Moroni. Moroni later buried it in the earth, where it
THE GOLD PLATES LYING NEXT TO MORMON.

GO TO BLACK.

FADE IN:
Painting of Hill Cumorah, with country road leading to it, in foreground.
START WIDE.
ZOOM IN TOWARD HILL.

DISSOLVE TO SLIDE:
Painting of plates resting in a stone box.

DISSOLVE TO:
Painting of Moroni instructing Joseph at the hill.
MS OF MORONI.
TILT DOWN TO MS OF JOSEPH.

DISSOLVE TO:
Painting of Joseph's home near Palmyra.
START AT FRONT PORCH.
ZOOM OUT TO FULL SHOT.

remained for over a thousand years.

MUSIC DOWN AND OUT.

Joseph Smith.

Near Palmyra, New York stands a hill of considerable size. It was here that the gold plates were buried.

They were deposited in a stone box, and although I was allowed to view them, I was given strict command that they should yet remain in the earth for a period of four years.

I was also instructed by Moroni to return to the hill once each year, on the same day, which I did, until the time was fulfilled.

Joseph's Father.

That year, 1827 it was. It was a great year for us all, most of all for Joseph.
He took a job of work over Pennsylvan ia way, and I'll remember the day I realized my boy had become a man. . .

. . . when he comes walking in with his new bride, Emma. Yes, but there was a far greater day that year for Joseph.

**MUSIC: "TRUMPET FANFARE" UP FOR 15 SECONDS . . .**

. . . THEN DOWN AND OUT.

**Narrator.**

With the plates in his custody, Joseph was able to begin translation.
He claimed it was by the power of God that he deciphered the ancient characters and translated them into English.

Oliver Cowdery, a school teacher from Vermont, served as his scribe.

And in spite of scoffers, within a very short time, Joseph did produce a book-length manuscript. The first published copy of the book appeared in 1830, under the title, The Book of Mormon.

Today Mormons proudly look to this book as tangible evidence of Joseph Smith's divine calling, and it is indeed a remarkable record. It has puzzled scholars for over a century, and is today one of the Church's greatest tools for conversion.
But *The Book of Mormon* was only part of the total blueprint. Joseph admitted that book by itself gave no power or authority to baptize or to re-establish the true church. Believing that none of the existing churches had this authority, Joseph and his companion, Oliver Cowdery, were deeply concerned.

**MUSIC UP AND UNDER:**

Oliver Cowdery.

Joseph and I walked out into the peaceful green of the woods that day in May where we knelt and . . .

. . . Prayed for an answer regarding baptism. Our answer came in the person of one sent from the presence of God, who appeared in glory before us.

**MUSIC OUT.**
John the Baptist.
I am thy fellow servant, sent from the Most High. Upon you my fellow servants, in the name of Messiah, I confer this priesthood and this authority which shall remain upon the earth that the sons of Levi may yet offer an offering unto the Lord in righteousness.

**MUSIC UP AND UNDER:**

Narrator.
The heavenly visitor directed Joseph and Oliver Cowdery to baptize each other, which they did.

**MUSIC UP FOR 4 SECONDS, THEN DOWN AND UNDER:**

He told them that his name was John, even John the Baptist.

**MUSIC UP FOR 5 SECONDS, THEN DOWN AND UNDER:**
Oliver Cowdery relates that a month later, he was with Joseph when the higher or Melchizedek Priesthood was conferred upon them. The personages who appeared to them at that time were Christ's original disciples, Peter, James, and John.

With the authority of Christ's Apostles, Joseph Smith was prepared to re-establish what he claimed to be the true church of Jesus Christ.

So, on April 6, 1830, with a few faithful followers, Joseph presided at the official organization of the church. It is called the Church of Jesus Christ of Latter-day Saints, but because of The Book of Mormon, it early received the nickname by which it is commonly known today.
MUSIC UP AND UNDER:

At once the faithful became missionaries, traveling far and wide

... 

... baptizing converts—first a scattered few ... 

... then whole congregations began to appear.

Newspaper Reporter.
Would you believe me if I should tell you that many Methodists ... 

... and some Baptists and Presbyterians have joined them? Such is the fact.

Yes, sir, they have been down through the ice in the mill pond and all their sins are washed away.
I viewed it strange that so many men of skill should thus be duped of them. I pitied and loved them, too, believing that many had actually intended forsaking all for Christ.

*Woman evangelist.*

Among them, I found men of both influence and wealth. I viewed it strange that so many men of skill should thus be duped of them. I pitied and loved them, too, believing that many had actually intended forsaking all for Christ.

*MUSIC DOWN AND OUT.*

*Narrator.*

As church membership increased, so did the general outcry against the Mormons.

*MUSIC AND SOUNDS OF MOB, UP AND UNDER.*

One night, Joseph Smith was dragged from his bed, beaten severely ...

... choked into unconsciousness, and left for dead.
In the early hours of the morning he regained consciousness and pain-
fully found his way home.

But in spite of growing persecution, the newly baptized Mormons remained
devoutly loyal to their prophet. His unshakable testimony was an anchor
to their faith.

And though I was hated and perse-
cuted for saying that I had seen a
vision, yet it was true. And I was
led to say in my heart: Why perse-
cute me for telling the truth? Why
does the world think to make me deny
what I have actually seen?
MUSIC DOWN AND OUT.

Yes, Joseph's testimony was strong and compelling, but not solely responsible for the burning devotion of early Mormons. The Book of Mormon was the restored gospel's most contagious carrier. Many claimed personal revelation while reading it. Through its pages . . .

. . . Brigham Young was converted in one day.

MUSIC UP FOR 3 SECONDS, THEN DOWN AND UNDER:

As persecution increased, the growing church moved to Kirtland, Ohio—near the banks of Lake Erie.

Here, they built an imposing temple and prospered for a while.

MUSIC UP FOR 8 SECONDS . . .
But Kirtland offered no permanent rest for the Mormons. Still dogged by persecution, the faithful sold their newly built homes...

... purchased the necessary wagons and oxen, and followed their prophet westward...

... to the young and troubled state of Missouri.

MUSIC DOWN AND OUT.

But in Missouri, the prophet and his followers could find no peace.

Lilburn W. Boggs, a declared
Mormon hater . . .

**SOUNDS OF CHEERING PEOPLE, WITH MUSIC, UP AND UNDER:**

. . . was a candidate for Governor.

Mobocrat.

We know there's only one man that has the guts to chase Joe Smith and the Mormons out. The man that gets our vote is Lilburn W. Boggs.

**SOUNDS OF CHEERING PEOPLE AND MUSIC UP FOR 3 SECONDS, THEN DOWN AND UNDER:**

Narrator.

Boggs was elected. At meetings, he and his supporters whipped the farmers into a frenzy of hate.

When peaceful neutral citizens . . .

**SOUNDS OF PEOPLE AND MUSIC, DOWN UNDER AND OUT.**

. . . appealed for law and order, the reply was:
Illustration depicting Boggs speaking to several men.

CU BOGGS.
ZOOM OUT TO FULL PICTURE.

Boggs.
The Mormons must be treated as
enemies, and must be exterminated
or driven from the state.

MUSIC AND OTHER SOUNDS OF
MOBBING, SCREAMING, GUNFIRE,
ETC., UP FOR 4 SECONDS . . .

. . . THEN DOWN AND UNDER:

Soon a reign of terror began. Blood-
thirsty mobs . . .

. . . with guns, clubs, and whips

. . .

. . . rode through the Mormon settle-
ments . . .

. . . setting fire to houses, tramp-
ling crops . . .
TAKE SLIDE:
Painting of mobocrat pointing his gun at the head of a baby.

... terrifying children ...

TAKE SLIDE:
Painting of Mormons at gunpoint, with their hands above their heads.

... and whipping and assaulting men and women.

CRASH OF MUSIC, UP FOR 9 SECONDS ... 

TAKE:
Painting of Mother and children fleeing.
FULL SHOT.
FAST ZOOM INTO MOTHER'S TERRIFIED FACE.

... THEN DOWN AND UNDER:

At last, not knowing where to turn, the Mormons fled into the Missouri wilderness, where dozens died of exposure or hunger.

DISSOLVE TO SLIDE:
Statue of pioneer couple, huddled together.

Joseph and other church leaders were arrested on false charges and placed in a foul jail under sentence of death.

DISSOLVE TO SLIDE:
Illustration of five men in prison.
Here they remained for six months, suffering abusive treatment and humiliation.

**MUSIC UP FOR 5 SECONDS** ...

**... AND THEN DOWN AND OUT.**

By a twist of fate, the prophet escaped.

He found his leaderless flock living in crude huts and makeshift tents along the Mississippi.

It was literally a wilderness, surrounded by swamps and festered with mosquitoes. But from this mire, was to arise a great miracle.

**MUSIC UP AND UNDER:**
In four years it was transformed into a flourishing city without equal on the American frontier. Its name: Nauvoo—meaning "The Beautiful."

By 1844 it was the largest city in the state of Illinois, with a population of 20,000.

It was Joseph's city from the ground up—a miracle of practical planning and layout, and at the top of Nauvoo's highest hill stood her crowning glory...

... the temple of God.

The legislature in Springfield granted Nauvoo the most liberal charter ever given an American city,
with permission to raise a military body five thousand strong, and a commission of Lt. General for Joseph Smith.

Overnight, Joseph and his city became a legend. And from the East . . .

. . . eminent men and journalists arrived daily to visit Nauvoo and the Mormon prophet.

Editorial.
This Joe Smith must be set down as an extraordinary character.

A prophet hero!

He's one of the greatest men of the age . . .
... and he'll rank with those who have stamped their impressions strongly on society.

Narrator.
The poet John Greenleaf Whittier was fascinated by Joseph Smith and his prophetic genius.

John G. Whittier.
Once in the world's history we were to have a yankee prophet, and we've had him—named Joe Smith. He's left his track on the great pathway of life, and knocked out for himself a window in the wall of the nineteenth century, where his bold, good human face will peer out on the generations to come.

MUSIC UP AND UNDER:

Narrator.
But even while Joseph was enjoying prestige and influence, there were
those in Illinois plotting his overthrow, and the destruction of Nauvoo. Many citizens were worried that with the spreading of the church . . .

. . . Illinois would be over-run and ruled by Mormons.

So a new wave of persecution began, aimed at driving them from the state.

Hundreds of farmers in the surrounding countryside reached for their guns.

SOUNDS OF A MOB, UP AND UNDER:

The Governor called up the state militia and hurried to Nauvoo, hoping to put down a highly explosive situation.
Joseph Smith and other church leaders were placed for protection in the jail at Carthage.

**MUSIC AND SOUNDS OF MOB, DOWN AND OUT.**

Inside, gloom settled over the prisoners. Joseph Smith had made a prophecy on his way to Carthage.

**MUSIC UP AND UNDER:**

Joseph Smith.

I am going like a lamb to the slaughter, but I am calm as a summer's morning.

I have a conscience void of offense toward God and toward all men.

I shall die innocent, and it shall yet be said of me: He was murdered in cold blood.

**MUSIC OUT.**
Narrator.
Friday, June 27th, 1844.

Suddenly the sound of a mob.

**SOUNDS OF MOB, UP AND UNDER:**

Armed with guns and clubs, they stormed the jail, rushing up the stairs to the room where the prophet and his companions had been locked.

Mobocrat.
Hey, Joe, been talking to the Almighty lately? Let's see how you're gonna get out of this one.

As the mob forced their way in, Joseph Smith jumped for the window.

As he reached it, three bullets entered his body. With the cry:

"Oh Lord my God!" Joseph Smith fell
START AT MEN BELOW WINDOW.
TILT UP TO SHOW JOSEPH FALLING FROM WINDOW.

from the open window to his death.

180 TAKE:
Illustration of Joseph's body lying by a well.
IS.

SOUND OF MOB OUT.

ZOOM
VERY SLOWLY
TOWARD JOSEPH'S BODY AS YOU:

MUSIC UP SOFTLY FOR 7 SECONDS . . .

. . . THEN UNDER:

181 SUPER:
Photograph of trees with sunlight streaming through.
START AT BOTTOM.
TILT UP SLOWLY.

Joseph Smith.
I had actually seen a light, and in the midst of that light I saw two personages, and they did in reality speak to me. And though I was hated and persecuted for saying I had seen a vision, yet it was true.

I knew it, and I knew that God knew it, and I could not deny it.

TAKE SUPER OUT.

CONTINUE ZOOM TOWARD JOSEPH'S FACE.

CHORAL MUSIC UP FOR 10 SECONDS . . .
Joseph Smith kindled within the hearts of his followers a fire that would not die. It lived on with those who trekked westward, and it burns today.

It is the inner fire and vitality of Mormonism. It is the belief, the conviction, that this man did what he claimed to do—that he restored God's church and kingdom to the earth.

With reverence, Mormons everywhere declare that Joseph Smith was a prophet of God. Upon this statement of faith stands the entire structure of Mormonism.
MUSIC BY THE TABERNACLE CHOIR, UP AND UNDER:

Upon this testimony, burns brightly the vitality of a church, which has become one of the great religious and social brotherhoods on earth.

MUSIC UP FULL.

185
DISSOLVE TO:
Photograph of crowd on Temple Square.
START CLOSE TO CENTER.
ZOOM OUT TO FULL PICTURE.

186
DISSOLVE TO:
Repeat of photograph showing medium aerial shot of Salt Lake City.
CU OF TEMPLE.
ZOOM VERY SLOWLY OUT TO FULL PICTURE, WHILE CREDITS ARE SUPERED:

187
SUPER STUDIO CARD:
Repeat of "The Fire of Mormonism."
TAKE OUT SUPER.

188
SUPER STUDIO CARD:
"Written and produced by Doug Stewart."
TAKE OUT SUPER.

189
SUPER STUDIO CARD:
"Directed by Mark Hathaway."
TAKE OUT SUPER.

190
SUPER STUDIO CARD:
"Audio: Ed Jones;
Allen Kerr."

TAKE OUT SUPER.

191
SUPER STUDIO CARD:
"Visuals, courtesy of:
L.D.S. Church Information
Service; Deseret News; L.D.S.
Church News; Deseret Book
Company; Salt Lake City
Chamber of Commerce."

TAKE SUPER OUT.

192
SUPER STUDIO CARD:
"Voices: Roger Nielsen;
Joel Justesen; Carol Lynn
Pierson; Keith Atkinson;
Ian . . . ."

TAKE SUPER OUT.

193
SUPER STUDIO CARD:
"Musical excerpts from
Symphony No. 2, by Crawford
Gates."

TAKE SUPER OUT.

194
SUPER STUDIO CARD:
"Special effects, courtesy:
Covenant Recordings, Salt
Lake City."
TAKE SUPER OUT.

SUPER STUDIO CARD:
"A B.Y.U.-TV Production."

FADE TO BLACK.

MUSIC DOWN AND OUT.
APPENDIX C

CONTENTS OF SEGMENT FROM THE 134th
ANNUAL L.D.S. CONFERENCE

Sunday, April 5, 1964

Directed by Richard P. Condie, the Tabernacle Choir, with Jesse
Evans Smith as soloist, sang:

"The King of Glory" by J. A. Parks

Conference address by President Hugh B. Brown of the First Presi-
dency:

Humbly I seek divine guidance.

The Savior said: "And this is life eternal, that they
might know thee the only true God, and Jesus Christ whom thou hast
sent." (John 17:3.)

The remarks yesterday of President Mark E. Petersen and today
of President Tanner and others, calling our attention to conditions
as they exist in the world, were very challenging.

Leaders in both scientific and religious fields are calling
for new light. From a sermon which was recently preached in England
by an eminent professor of theology and published to the world by
Dean Inge, we read:

"How great is the need in Britain today for a man to arise
among us to lead a mighty crusade for the revival of our religion.
For years all Christendom has prayed that that revival might be near,
and according as the need is great, so great is the opportunity.
From end to end of the land, north and south and west and east, the
feeling is arising that something more is required today than the
advice, however good, of our statesmen, and the ability, however great,
of our businessmen, that there are problems to be solved more urgent
and more fundamental than those of economics and elections."

And then he adds: "The organized churches offer no solution
to these problems. . . . Men and women look for an interpreter of their
emotions, for someone who will give expression to their spiritual con-
victions and beliefs, submerged too long in a materialistic age. The
seed has been sown. It has sprung up under showers and sunshine.
The grain is swollen inside the husk. Now the field lies golden and
ready for the harvest. Where is the man who will go in and reap?"

In the midst of national and international unrest, confusion,
and stress, the questions of theology have acquired a new importance
and urgency. Throughout the Judaeo-Christian world, in fact the entire
world, there is a soul-stirring search for new meanings in religion
upon which men may ground their lives and establish their personal and
social values.

In recent months an intense theological debate has been waged
around a volume entitled Honest to God, in which Dr. Robinson, the
Bishop of Woolwich of the Anglican Church, asks the question whether
it is possible for modern men to accept traditional Christian faith,
to believe in the established conception of God, and to accept Christ
as their Savior. He questions whether Christianity carries with it
the trappings of an ancient world and culture, and whether it can be
made relevant to the thought and character of modern scientific man, living in a rapidly shrinking technological world.

The Bishop says, "Our image of God must go," and the Church Times comments: "It is not every day that a Bishop goes on public record as apparently denying almost every Christian doctrine of the Church in which he holds office." (The Honest to God Debate, Philadelphia: Westminster Press, 1963, p. 7.)

Dr. Alasdair MacIntyre of the University College of Oxford says, "Dr. Robinson's book needs not only to be understood as a symptom of our condition, but to be sympathized with as a desperate attempt that cannot succeed," (Ibid., p. 227) and he adds, somewhat cynically, "The creed of the English is there is no God and it is wise to pray to him from time to time." (Ibid., 228). This book of which I speak is not just the voice of an individual, but it "testifies to the existence of a whole group of theologies which have retained a theistic vocabulary but acquired an atheistic substance" (Ibid., 227) and one wonders whether they can continue to co-exist.

The Archbishop of Canterbury says, "... if Dr. Robinson's argument is right, the traditional views of God are not outmoded, they are simply false." (Ibid., 217.)

The argument that has ensued around these and other questions has engaged the leading minds in both Europe and America recently, and they indicate a sense of loss, frustration, and failure that are so much a part of modern life. The hope is expressed that there will be a new birth in our time that will restore something of the meaning and value of human existence.
We have all felt the impact of war and economic depression, the dehumanizing influence of industrialization, the overcrowding of our cities, the ever-present and ominous threat of nuclear war with its total destruction, and the myriad social forces that complicate our lives and affect our values. We share the conscience of a world in which mass murder has been real and in which millions go to bed hungry every night in the presence of abundance.

While we look forward hopefully to the help we may get from science and technology in our attempts to solve our problems, we rely with absolute confidence upon the theology and religion of the Church of Jesus Christ for the inspiration and faith to sustain us in this endeavor, and to this end our spiritual strength is grounded firmly on the foundation of revealed religion and the biblical conviction of the reality of the Living God.

Unlike those whose religious faith is uneasy and precarious in the modern world of expanding scientific knowledge, we are at home with the most advanced truths discovered by scientists and with all competent philosophic thought—with truth wherever found—because our religion enjoins in us a love of knowledge and education, encourages us to seek understanding through the broadening of our vision and the deepening of our insight. This is an eternal quest.

The Church of Jesus Christ of Latter-day Saints accepts newly revealed truth, whether it comes through direct revelation or from study and research. We deny the common conception of reality that distinguishes radically between the natural and the supernatural, between the temporal and the eternal, between the sacred and the
secular. For us, there is no order of reality that is utterly different in character from the world of which we are a part, that is separated from us by an impassable gulf. We do not separate our daily mundane tasks and interests from the meaning and substance of religion. We recognize the spiritual in all phases and aspects of living and realize that this life is an important part of eternal life. We aspire to the best of which we are intrinsically capable and will think our thoughts, fashion our ideals, and pursue every task firm in the faith that in a very real sense we are living in the presence of God here and now.

We accept the testimony of the sacred scriptures that the purposes of God are enacted in human history, that he is primarily interested in man's condition and welfare though he will never trammel our free agency. His work and his glory is, as the prophets have said, to bring to pass the immortality and eternal life of man.

Our doctrine of man is positive and life affirming. We declare unequivocally that by his very nature every man has the freedom to do good as well as evil, that God has endowed him with a free moral will and given him the power to discern good from evil, right from wrong, and to choose the good and the right. We refuse to believe, with some churches of Christendom, that the biblical account of the fall of man records the corruption of human nature or to accept the doctrine of original sin. We do not believe that man is incapable of doing the will of God or is unable to merit the rewards of Divine approval; that he is therefore totally estranged from God and that whatever salvation comes to him must come as a free and
undeserved gift. We never tire of proclaiming the inspiring truth of
the gospel that man is that he might have joy. For us the so-called
fall of man placed the human spirit in a world of experience and
adventure where evils are real but can be overcome, where free moral
decision is a constant requirement, and where choices, freely made,
determine the quality of life and the eventual condition of the soul.

This does not mean that we are oblivious to the evils of the
world, the sins of man, and the immeasurable suffering that is daily
endured by millions. Ours is not a superficial faith that sees only
the bright side of life and denies the fact of human tragedy. Our
conscience is wounded by the massive evils that men have perpetrated
in our own time, by sins that are unspeakable in the depth of their
horror. But we have the positive faith that places the responsibility
of these sins squarely upon the individuals and societies who commit
them.

In our theology, God did not bring the world into being from
nothing. He organized it from existing materials. We accept the
scriptural statement that God created man in his own image.
"... in the image of God created he him; male and female created he
them." (Gen. 1:27.) He is engaged in a constant struggle with the
evils of the world, to overcome whatever brings pain and suffering,
frustration and failure, and he asks that we co-operate with him by
keeping his commandments, by obeying the laws upon which all bless-
ings are predicated. This is the meaning of the restored gospel of
Jesus Christ, that man as a child of God is not alone in the world,
for God shares our suffering and delights in our joys. In this
community with him we can overcome the world, achieving the abundant
life here, and immortality and eternal life hereafter.

We shall overcome any seeming contradictions between science and religion if and as we learn to adhere to the teachings of the restored Church, which have always been dedicated to the search for knowledge and intelligence, which is the glory of God.

To the question raised by the Bishop of Woolwich, "Is Christianity relevant to the modern world?" we find positive and affirmative answers in the unequivocal declarations of the gospel of Jesus Christ. The gospel does not belong to an antiquated world that has passed away but is a real and powerful force in our world here and now. It invests our individual lives with meaning and purpose and will yet transform the course of human history.

When we speak of the unity of the Godhead, we refer to the attributes, powers, and purposes of its members. Jesus testified to the unity existing between himself and his Father on many occasions as is recorded in the Holy Bible and other revealed documents. He referred to this unity in his memorable prayer recorded in the seventeenth chapter of John, where he prayed that he and his followers might be one even as he and his Father are one. (John 17:11.)

It will become clear to any unbiased reader of the scriptures that the Father is a personal being, possessing a definite form with bodily parts and spiritual passions. The Son, who was in the express image of the Father, is a separate identity by whom the worlds were made and without whom was not anything made that was made. (See John 1:3.) He was, in fact, a revelation of God.

We see everywhere in nature evidence of cause and effect, of
means adapted to an end, which indicate a given purpose. This is evidence of intelligence, and intelligence is an attribute of mind. We must therefore conclude that it was an intelligent mind that built the stupendous universe of God.

Human reason may not of itself lead its possessor to convincing knowledge of God, yet if properly exercised will confirm his inherited instinct toward his maker. Truly "the fool hath said in his heart, There is no God." (Psalm 14:1.)

We know him to be a living being with every essential property and attribute of personality—that he thinks, wills, feels that he is a moral being who demands righteousness and justice—but that in his love he is compassionate, merciful, and longsuffering.

For us God is not an abstraction, he is not just an idea, a metaphysical principle, an impersonal force or power. He is not identical with the totality of the world, with the sum of all reality. He is not an "absolute" that in some way embraces the whole of reality in his being. Like us, he exists in a world of space and time. Like us, he has ends to be achieved, and he fashions a cosmic plan for realizing them. He is a concrete, living person, and though in our finite state we cannot fully comprehend him, we know that we are akin to him, for he is revealed to us in the divine personality of his Son Jesus Christ.

There has been a marked change in the teachings of many of the churches concerning God, and many thinking men and scholars now believe him to be a personal being and not an abstract essence. This is shown in the book A Century's Change in Religion, wherein the
author, after telling the beliefs of the churches in America at the beginning of the nineteenth century, says, "It is within the last fifty years that this mighty change or extension of belief has come about. The new thought is the kingdom of God on earth in the Christian society. The church is now dominated by this idea. The gospel of the kingdom on earth is the latest, the newest, the oldest, and the truest gospel."

He further adds, "There has been a change in our thought of God from the conception of sovereignty to this conception of Fatherhood. The center of doctrine has shifted from sovereignty to Fatherhood.

"God is a person; He is intelligence, and that is purpose, plan; He is will, and that is realizing purpose; He is love, that is, He is person related to person. Whatever more than personality, as we know it, He may be, He is that in perfect degree which our best is in imperfect degree." (Harris, George, A Century's Change in Religion, Boston, Houghton-Mifflin, 1914, p. 251.)

For ourselves, we reaffirm our conviction that God is real and personal, that Jesus the Christ is his Only Begotten Son. We rejoice to proclaim to the world that he is omnipotent, omniscient, and omnipresent. Our answer, then, to the Bishop of Woolwich is that God is real and personal, and we are not concerned as he seems to be as to whether he is "up there" or "out there" or whether this is a three-storied universe. We know that he lives, that he can and does appear to men. In fact, the whole structure of Mormonism is based on revelation. The Father and the Son were revealed to a young man in
the state of New York in 1820, and since that time many glorious revelations have come to reassure us in our faith that he lives. He declared it to be his work and his glory to bring to pass the immortality and eternal life of man. This is our answer, then, to the question whether it is possible for modern men to accept the true Christian faith. It was established by Jesus Christ in the Meridian of Time and restored by him in the Fulness of Times. Hence, we do not share the fear, uncertainty, and confusion mentioned by Dean Inge or the Bishop of Woolwich. We call attention to the biblical image of God in which he is identified as personal, eternal, unchangeable, and everlasting, to which we humbly bear witness in the name of Jesus Christ. Amen.
APPENDIX D

CONTENTS OF MUSIC AND THE SPOKEN WORD

Sunday, May 14, 1967

Directed by Richard P. Condie, the Tabernacle Choir sang:

"Jehovah, Lord of Heaven and Earth" by Holden

"Mother" by Shure

"Coronation Anthem" by Handel

"His Yoke Is Easy" by Handel

Robert Cundick played as organ solos:

"The Last Spring" by Grieg

"Now Thank We All Our God" by Cruger

The spoken word by Richard L. Evans:

In days of much complexity we hear often over-complicated explanations for very simple things, and often under-simplify the real essence of what it is that makes men, of what it is that matters most. And often it seems we start at the wrong end, as we create more and more agencies and organizations that endeavor most earnestly to do what good and wholesome homes should and could do. Homes were given us for caring, for shaping character, for love and loyalty and reverence and respect. To quote: "The test of every religious, political, or educational system [and we might add, of every home] is the man it forms." And so, thoughts turn to home—a simple, humble
home, with a faithful, modest mother, in a simple, honest, uncompli-
cated way, living a service of love, speaking quietly of honor and
duty and virtue; thoughts of saying prayers at her knees and of hear-
ing her say: do your duty, be honest, pay your debts, say your
prayers, don't quarrel, don't gossip, have faith. Many other ingre-
dients and counsels could be added, the words could be multiplied,
but the lessons could scarcely be improved upon, especially not when
she lived that kind of life, not when she set that kind of example;
do your duty, work honestly, pay your debts, say your prayers, have
faith. Elaborate explanations may add some understanding of the
complexities of the problems of people, but the simple, soul-cleansing
virtues—be clean, be honest, be faithful, be prayerful—will serve
long, before a better way is found to cleanse the soul, to calm the
mind, to give the heart a greater peace and purpose. And so, our
plea for turning toward the simple things, to a conviction that God
lives, that life is purposeful, that there are commandments to keep,
virtues to live by, conscience to consider, with the simple assurances
that come with the honest, earnest living of life. Thank God for the
simple things that satisfy, and for the God-given truths that somehow,
despite all complexity, all sophistry, carry with them their own
explanation, their own assurance for the future.
APPENDIX E

TV-PROGRAM EVALUATION QUESTIONNAIRE

Throughout this evaluation, you will find certain concepts. Beneath each concept is either one scale, or a set of scales. You are to rate the concept on each of the scales given. Please give your first impressions—the immediate feelings about the item. On the other hand, please don't be careless. True impressions are important to this study.

Here is how you use these scales: If you feel that the concept is very closely related to one end of the scale, place a check mark to the appropriate end as follows:

Positive: \( \boxed{\begin{array}{c|c|c|c} \hline & & & \\
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or

Positive: \( \boxed{\begin{array}{c|c|c|c} \hline & & & \\
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If you feel that the concept is quite closely related to either end (but not extremely), place a check mark appropriately as follows:

Strong: \( \boxed{\begin{array}{c|c|c|c} \hline & & & \\
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or

Strong: \( \boxed{\begin{array}{c|c|c|c} \hline & & & \\
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If the concept seems only slightly related to one side (but is not really neutral), then check as follows:

Active: \( \boxed{\begin{array}{c|c|c|c} \hline & & & \\
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or

Active: \( \boxed{\begin{array}{c|c|c|c} \hline & & & \\
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If you consider the concept to be neutral on the scale, both sides of the scale equally associated with the concept, or if the scale is completely irrelevant, unrelated to the concept, then place your check mark in the middle:

Heavy: \( \boxed{\begin{array}{c|c|c|c} \hline & & & \\
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\hline & & & \\
\hline\end{array}} \); Light

Be sure you check every scale. Put only one check mark on a scale.
PART I. GENERAL INFORMATION

1. Which area do you represent?
   _ Art
   _ Communications
   _ Dramatic Arts
   _ Music
   _ Religious Instruction and/or Philosophy
   _ Speech

2. To what degree do you feel that television is of value as a tool for proselyting Mormonism?
   Valuable: ___:___:___:___:___:___:___:___: Worthless

3. Would you like to see television utilized to a greater degree than it presently is, for the purpose of proselyting Mormonism?
   Positive: ___:___:___:___:___:___:___:___: Negative

PART II. GENERAL REACTIONS

On the next three pages, please give your general reactions to the three television programs you have just watched. Make your judgments on the basis of how they appealed to you personally—what you think and feel.
1. Your General Reaction to: *The Fire of Mormonism*

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Good: __________; Bad
Interesting: __________; Uninteresting
Creative: __________; Uncreative
Strong: __________; Weak
Successful: __________; Unsuccessful
Motivating: __________; Unmotivating
Effective: __________; Ineffective
Coherent: __________; Incoherent
Convincing: __________; Unconvincing
Lasting Imagery: __________; Transient Imagery
Appealing: __________; Unappealing
Exciting: __________; Unexciting
Meaningful: __________; Meaningless
Tasteful: __________; Tasteless
Enjoyable: __________; Unenjoyable
Warm: __________; Cold
Enlightening: __________; Confusing
Convert: __________; Alienate

Good:_________:_________:_________:_________:_________:_________:_________:_________:_________:Bad
Interesting:_________:_________:_________:_________:_________:_________:_________:_________:_________:Uninteresting
Creative:_________:_________:_________:_________:_________:_________:_________:_________:_________:Uncreative
Strong:_________:_________:_________:_________:_________:_________:_________:_________:_________:Weak
Successful:_________:_________:_________:_________:_________:_________:_________:_________:_________:Unsuccessful
Motivating:_________:_________:_________:_________:_________:_________:_________:_________:_________:Unmotivating
Effective:_________:_________:_________:_________:_________:_________:_________:_________:_________:Ineffective
Coherent:_________:_________:_________:_________:_________:_________:_________:_________:_________:Incoherent
Convincing:_________:_________:_________:_________:_________:_________:_________:_________:_________:Unconvincing
Lasting Imagery:_________:_________:_________:_________:_________:_________:_________:_________:_________:Transient Imagery
Appealing:_________:_________:_________:_________:_________:_________:_________:_________:_________:Unappealing
Exciting:_________:_________:_________:_________:_________:_________:_________:_________:_________:Unexciting
Meaningful:_________:_________:_________:_________:_________:_________:_________:_________:_________:Meaningless
Tasteful:_________:_________:_________:_________:_________:_________:_________:_________:_________:Tasteless
Enjoyable:_________:_________:_________:_________:_________:_________:_________:_________:_________:Unenjoyable
Warm:_________:_________:_________:_________:_________:_________:_________:_________:_________:Cold
Enlightening:_________:_________:_________:_________:_________:_________:_________:_________:_________:Confusing
Convert:_________:_________:_________:_________:_________:_________:_________:_________:_________:Alienate
PART III. EFFECTIVENESS OF PROGRAMS IN ACHIEVING CERTAIN OBJECTIVES

In this part of the evaluation, please indicate the degree of effectiveness you feel that each of the three programs you watched has, or potentially has, in achieving the four objectives which are listed.

We are not asking for your reaction to L.D.S. Conference programs in general, or Music and the Spoken Word programs as a whole, but only your reaction to the specific programs just shown.

1. OBJECTIVE ONE: Attract and hold the interest of a large and diversified non-L.D.S. audience.

(a) L.D.S. Conference Segment
   Effective:____:____:____:____:____:____:____:Ineffective

(b) Music and the Spoken Word
   Effective:____:____:____:____:____:____:____:Ineffective

(c) The Fire of Mormonism
   Effective:____:____:____:____:____:____:____:Ineffective

2. OBJECTIVE TWO: Missionary or proselyting. Motivating other Christians not of the Mormon Church toward further inquiry into L.D.S. teachings and claims.

(a) Music and the Spoken Word
   Effective:____:____:____:____:____:____:____:Ineffective

(b) The Fire of Mormonism
   Effective:____:____:____:____:____:____:____:Ineffective

(c) L.D.S. Conference Segment
   Effective:____:____:____:____:____:____:____:Ineffective

3. OBJECTIVE THREE: To bring religion to non-Christians, or those who have had little to do with religion, or those indifferent.

(a) The Fire of Mormonism
   Effective:____:____:____:____:____:____:____:Ineffective
4. OBJECTIVE FOUR: Influencing those of the L.D.S. Church to remain strong and active in their faith.

(a) L.D.S. Conference Segment
Effective: __:__:__:__:__:__:__:__: Ineffective

(b) Music and the Spoken Word
Effective: __:__:__:__:__:__:__:__: Ineffective

PART IV. AURAL CONTENT EVALUATION

On the following three pages you are to evaluate each program's aural content in terms of its acceptability as a vehicle for achieving the following general proselyting objective:

Attract and hold the interest of a large and diversified non-L.D.S. audience and motivate them toward further inquiry into L.D.S. teachings and claims.

It is important that you evaluate from an objective non-Mormon point of view (as you understand the non-Mormon point of view). As you make your evaluations, always keep in mind the general proselyting objective above.
1. THE AURAL CONTENT OF: L.D.S. CONFERENCE SEGMENT
(Including message, music, and speaker's presentation.)

Good:__________;_________;Bad
Interesting:__________;_________;Uninteresting
Creative:__________;_________;Uncreative
Strong:__________;_________;Weak
Successful:__________;_________;Unsuccessful
Motivating:__________;_________;Unmotivating
Effective:__________;_________;Ineffective
Coherent:__________;_________;Incoherent
Convincing:__________;_________;Unconvincing
Lasting Imagery:__________;_________;Transient Imagery
Appealing:__________;_________;Unappealing
Exciting:__________;_________;Unexciting
Meaningful:__________;_________;Meaningless
Tasteful:__________;_________;Tasteless
Enjoyable:__________;_________;Unenjoyable
Warm:__________;_________;Cold
Enlightening:__________;_________;Confusing
Convert:__________;_________;Alienate

Please comment on specific strengths and weaknesses you saw in the aural content of the L.D.S. Conference Segment, in terms of achieving the aforementioned general proselyting objective.
2. **The Aural Content of Music and the Spoken Word**
(Including message, music, and speaker's presentation.)

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**Lasting Imagery:** __________ | **Transient Imagery:** __________

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Please comment on specific strengths and weaknesses you saw in the aural content of Music and the Spoken Word, in terms of achieving the aforementioned general proselyting objective.
3. THE AURAL CONTENT OF: THE FIRE OF MORMONISM
(Including message, music, narration, and dramatic readings.)

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Please comment on specific strengths and weaknesses you saw in the aural content of The Fire of Mormonism, in terms of achieving the aforementioned general proselyting objective.
PART V. VISUAL CONTENT EVALUATION

On the following three pages you are to evaluate each program's visual content in terms of its acceptability as a vehicle for achieving the following general proselyting objective:

Attract and hold the interest of a large and diversified non-L.D.S. audience and motivate them toward further inquiry into L.D.S. teachings and claims.

It is important that you evaluate from an objective non-Mormon point of view (as you understand the non-Mormon point of view). As you make your evaluations, always keep in mind the general proselyting objective above.
1. **THE VISUAL CONTENT OF: L.D.S. GENERAL CONFERENCE SEGMENT**  
   (Including camera movements and variety)

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Please comment on the specific strengths and weaknesses you saw in the visual content of the L.D.S. Conference Segment, in terms of achieving the aforementioned general proselyting objective.
2. **The Visual Content of: Music and the Spoken Word**
(Including camera movements, variety, and special effects such as dissolving from one picture to another).

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Please comment on the specific strengths and weaknesses you saw in the visual content of Music and the Spoken Word, in terms of achieving the aforementioned general proselytizing objective.
3. THE VISUAL CONTENT OF: THE FIRE OF MORMONISM

(Including camera movements, variety and special effects such as superimpositions, dissolving from one picture to another, etc.)

Good:________________; Bad
Interesting:________________; Uninteresting
Creative:________________; Uncreative
Strong:________________; Weak
Successful:________________; Unsuccessful
Motivating:________________; Unmotivating
Effective:________________; Uneffective
Coherent:________________; Incoherent
Convincing:________________; Unconvincing
Lasting Imagery:________________; Transient Imagery
Appealing:________________; Unappealing
Exciting:________________; Unexciting
Meaningful:________________; Meaningless
Tasteful:________________; Tasteless
Enjoyable:________________; Unenjoyable
Warm:________________; Cold
Enlightening:________________; Confusing
Convert:________________; Alienate

Please comment on the specific strengths and weaknesses you saw in the visual content of The Fire of Mormonism, in terms of achieving the aforementioned general proselyting objective.
PART VI. POTENTIAL OF THE NEW TELEVISION PROGRAM

1. What would your reaction be if the L.D.S. Church were to produce a series of television programs similar, in production technique, to The Fire of Mormonism (using exclusively still photographs for visual content) for national distribution?

Positive: ___:____:____:____:____:____:____:____:____:Negative

2. If you were given the responsibility to determine whether or not to produce such a television series, and you had to base your decision solely upon the merits of the program you have seen today, what would your feelings be?

Accept: ___:____:____:____:____:____:____:____:____:Reject

Additional comments if any:
APPENDIX F

THE JURY MEMBERS

Communications

George S. Barrus M.A. Associate Professor
Rulon L. Bradley Ph.D. Professor
M. Dallas Burnett Ph.D. Associate Professor
Earl J. Glade Jr. B.A. Director of B.Y.U. Broadcast Services
J. Morris Richards M.A. Associate Professor
Oliver R. Smith Ph.D. Professor
Norman Tarbox M.S. Assistant Professor
Tess M. Williams M.S. Assistant Professor

Dramatic Arts

Preston R. Gledhill Ph.D. Professor
Harold I. Hansen Ph.D. Professor
Charles A. Henson M.S. Assistant Professor
Charles L. Metton Ph.D. Associate Professor
Karl T. Pope Ph.D. Assistant Professor
Charles W. Whitman Ph.D. Assistant Professor

Religious Instruction

Wilson K. Andersen M.Ed. Assistant Professor
Paul Robert Cheesman D.R.E. Assistant Professor
Robert E. Parsons M.S. Assistant Professor

Speech

Merrill F. Frost M.A. Assistant Professor
Gary L. Peterson Ph.D. Assistant Professor

Music

Clawson Y. Cannon Jr. Ph.D. Associate Professor
Don L. Earl Ph.D. Professor
<table>
<thead>
<tr>
<th>Art</th>
<th>Glen H. Turner</th>
<th>M.A.</th>
<th>Professor</th>
</tr>
</thead>
</table>

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A COMPARATIVE ANALYSIS OF THREE TELEVISION PROGRAMS
TO DETERMINE THEIR EFFECTIVENESS AS MEANS
FOR PROMULGATING MORMONISM

An Abstract of
A Thesis
Presented to the
Department of Communications
Brigham Young University

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

by
Douglas C. Stewart
August 1968
ABSTRACT

The Problem: To determine if there are more effective means for promulgating Mormonism via television than are currently being utilized.

Procedure of Investigation. To examine the problem, the following hypothesis was developed:

There are better ways to promulgate Mormonism via television than are currently being utilized.

To test the validity of this hypothesis a television program utilizing a new method for promulgating Mormonism was developed and tested on a comparative basis with a sample of each of the two types of programs currently used by the L.D.S. Church for proselyting purposes. The names of the three programs tested were:

1. The Fire of Mormonism (new program)
2. Segment from 134th Annual L.D.S. Conference (5 April 1964)

So that the effectiveness of the three programs could be scientifically evaluated, the following null hypothesis was developed for testing:

As a means for promulgating Mormonism to the non-L.D.S., there is no significant difference in the effectiveness of the three television programs indicated in this study, according to the attitudes of a jury consisting of twenty-two B.Y.U. educators.
To obtain the attitudes and expectations of the twenty-two member jury toward the three programs, a questionnaire instrument employing semantic differential evaluative scales was constructed. After viewing the three television programs, the jury made a comparative evaluation of the presentations using the above instrument.

Statistical analysis of variance computations and the F ratio were used to determine the existence of significant differences among the three programs at the .05 level or greater.

Results and Findings. The null hypothesis, which stated that no significant difference would be found in the attitudes of a twenty-two member jury toward the expected proselyting effectiveness of the three television programs indicated in this study, was rejected. Differences in the jury's attitudes toward the three programs were found at the .01 and .05 levels.

Significant differences were found in all areas of the analysis in which the jury was asked to judge the effectiveness of the three programs in terms of achieving certain proselyting goals.

Also, in every area of the analysis, in which the proselyting effectiveness of the three programs was tested on a comparative basis, The Fire of Mormonism was judged by the jury as being the most effective of the three.

It was therefore concluded that the jury of twenty-two B.Y.U. educators have a higher regard for The Fire of Mormonism as a television proselyting tool than for the other two programs.

Implications of study. According to the attitudes of
twenty-two B.Y.U. educators, this study suggests that the two samples of current television programming used in this investigation are less effective as means for promulgating Mormonism to the non-L.D.S. than the new method of presentation developed for this study.

The study also suggests that empirical surveys and audience research are needed to determine the "real" effectiveness of current L.D.S. programming.

APPROVED:

[Signatures]

Chairman, Advisory Committee

Member, Advisory Committee

Chairman, Major Department