THE BROADCAST MINISTRY OF THE CHURCH

OF THE NAZARENE

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A Thesis

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of the Requirements for the Degree

Master of Arts

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by

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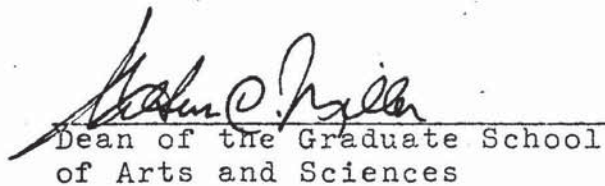June 1968

THE GRADUATE SCHOOL OF ARTS AND SCIENCES

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Upon the recommendation of the chairman of
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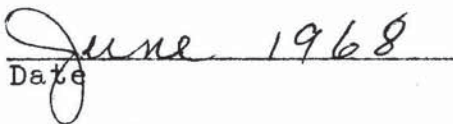fulfillment of the requirements for the
degree of

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CHAPTER I

INTRODUCTION TO THE PROBLEM

"I can't think offhand of another profession in which so much preparation goes into saying so little in such a brief time to so many who forget, half-hear and mis-interpret so quickly."[1] This statement voiced the frustration of one of the investigator's broadcasting colleagues on the network level. While his area of labor is in the news department, the problem of communication is something all people in the business live with day in and day out.

Nor is the difficulty confined to secular broadcasting. During a period of several years with religious radio stations, the experimenter was made fully aware of certain inadequacies in both the industry and the church. Indeed, it is out of loyalty both to a "profession" and to a Christian "possession" that this study of religious broadcasting is attempted. In over seventeen years of professional activity in all phases of the industry,

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[1]Peter Hackes, Editorial in Quill, LVI (April, 1968), 22.

ranging from the news room, the programing department, the sales office, the copy desk, on to the microphone, the problems have been seen and the frustration felt. In fourteen years of active service as a Sunday School teacher, music director, church board member, and lay leader in the church, there has been an increasing concern that the church's message not be distorted by either a lack of missionary commitment on one hand, or human ineptitude on the other.

Though the message of the church has been questioned in every age, the pressures of nationalism, urbanism, secularism, objectivism, communism, fascism, racialism, and a dozen other "isms" make it even more imperative that those challenged by the need for a Christian alternative use all effective and legitimate means to present clear-cut answers to the questions being asked. As the Church of the Nazarene moves into its seventh decade, it faces the needs of a questioning world. Its leaders have shown their allegiance to the missionary goals of the church concurrently with an increased awareness of the particular problems of communication.

It was the intent of this paper to trace generally the historical background of the Church of the Nazarene in order that there might be an understanding of the communicative drive of the denomination. This was followed by a

brief history of religious broadcasting describing the place of the Nazarene ministry in the scheme of things. The results of two major surveys were integrated here in order to capture the philosophy of leaders and laymen in regard to the communicative drive of the church.

The present state of communication theory was discussed to discover the personal and social factors involved in the communication of meaning. As these concepts were applied to the specific problems involved in religious communication, there evolved suggestions for more effective broadcasting for the church in general, and the Church of the Nazarene in particular.

As the experimenter mentioned in the survey letters, it was important that the paper not only fulfill a scholastic requirement but that it offer objective help to the laity and the formal leadership of the church. It was hoped the language and structure of the paper would be intellectually challenging while at the same time offering practical help to those in the church who lack a background of training and experience in the field. Acknowledgment is made of the possibility of religious bias, but hopefully this was balanced somewhat by training and experience in the communicative arts.

CHAPTER II

HISTORY OF THE CHURCH OF THE NAZARENE

I. FOUNDING AND GROWTH

In discussing broadcasting in the Church of the Nazarene it is necessary to understand, in general terms, the historical background of the church. From this base of reference comes an understanding of the theological and doctrinal underpinnings that have colored the thrust of the church in its communicative dealings with the world.

The Church of the Nazarene is a Wesleyan denomination whose organization on a national basis took place at Pilot Point, Texas, in 1908. Its membership at that time was drawn from associations of churches which had appeared within the previous two decades in cities and towns of the northeastern and far western states, as well as in the South and the Middle West. None of these parent bodies had originated simply as secession from the Methodist church, however. They were, rather, products of a spiritual awakening which during the previous half-century had cultivated among many denominations the doctrine and experience of Christian perfection, or entire sanctification.[1]

The associations of churches holding to the doctrine of Christian perfection thrived in the last decades of the

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[1]Timothy L. Smith, <u>Called Unto Holiness</u> (Kansas City: Nazarene Publishing House, 1962), p. 9.

nineteenth century following the Civil War. Timothy Smith has referred to "the Holiness Revival; 1858-88."[2] The secularism and indifference which followed the Civil War greatly affected the established churches of the period. Prominent Methodist pastors, among others, felt the only answer was a return to the faith of their founders. Many of the resulting associations eventually became members of the National Holiness Association, which in turn was a prime source group for the Church of the Nazarene.

Concurrently across the United States the holiness revival was resulting in the organization of independent churches. Disorganized at first, these groups gradually developed into organized denominations.[3]

The Church of the Nazarene is the largest group emerging from the National Holiness Movement. "It is the product of several mergers among holiness groups and associations of the East, South, and West . . . "[4]

In October of 1908 the important meeting was held at Pilot Point. This conclave not only established the Church of the Nazarene on a national basis, but it witnessed a significant compromise between those pledged to

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[2]Ibid., pp. 11-26.

[3]Ibid., pp. 27-28.

[4]Elmer T. Clark, The Small Sects in America (New York: Abingdon Press, 1957), p. 74.

strict following of rules and those who rather preferred to emphasize a discipline guaranteed by the Spirit.[5] Dr. Smith points out significantly that:

> . . . whatever our judgment of the compromise, it established a balance between puritan and perfectionist, between law and liberty, which has characterized the Church of the Nazarene from that day forward.[6]

The young church experienced rapid growth in the years up to World War II. This rate of growth leveled off during the years of the war, but resumed a swift pace following that conflict that has continued to this present day.[7] General statistics for 1967 indicate the Church of the Nazarene has approximately 5,000 churches, 370,000 church members, a Sunday School enrollment of nearly one million and a weekly attendance of 435,000, a total property value of over 400 million dollars, and total annual giving amounting to more than 70 million.[8] Per capita giving for all purposes amounts to slightly more than $190, one of the highest figures for any denomination.

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[5]Smith, op. cit., p. 222.

[6]Ibid.

[7]Church of the Nazarene, Journal of the 15th General Assembly (Kansas City: Nazarene Publishing House, 1960), p. 211.

[8]B. Edgar Johnson, "General Statistics for 1967," Herald of Holiness, LVI (January, 1968), 15.

Statistics reveal a yearly membership gain of between 2 and $2\frac{1}{2}$ per cent, an increase which has been rather constant since World War II.

II. MISSIONARY PROGRAM

Important to the understanding of the missionary emphasis of the Church of the Nazarene is the fact that the church supports 537 missionaries on mission fields around the world. The church ranked tenth in a recent survey among the leading missionary agencies in North America that are sending missionaries to other nations.[9]

Inasmuch as two of those agencies have over ten million members each, the figures for the Church of the Nazarene are even more impressive. Fully equipped hospitals are maintained on four mission fields, attesting to the church's interest in the use of medical missions for evangelism. The indication of the missionary thrust of the church at home comes from the fact that in a typical four-year period, the church received 52,000 members by transfer from other Churches of the Nazarene, 9,000 from

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[9]News item in the _Herald of Holiness_, LVI (May, 1967), 18.

other denominations, and 86,000 by profession of faith in

Christ.[10]   In other words, almost 60 per cent of new

church members are recent converts.   This lends credence

to the fact that the Church of the Nazarene is actively

seeking to minister to those not committed to the Christian

faith.

III. EDUCATION

The denomination maintains six liberal arts col-

leges in all sections of this country and in Canada.   The

last General Assembly authorized the construction of two

junior colleges and two Bible schools.   All of these new

institutions are now in operation.   The seminary, begun in

the 1940's, graduates sixty ministers a year.   Total

enrollment for all educational institutions was 8,118 at

the beginning of the school year.[11]   The increased profes-

sionalism of the clergy may have decreased the evangelis-

tic thrust of the church by the emphasis on an educational

ministry as Kenneth Armstrong has suggested.[12]   This

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[10]Church of the Nazarene, Journal of the 14th General Assembly (Kansas City: Nazarene Publishing House, 1956), p. 9.

[11]News item in the Herald of Holiness, LVI (October, 1967), 18.

[12]Kenneth S. Armstrong, "The Church of the Nazarene: A Study of an Institutionalized Sect" (unpublished doctoral dissertation, The University of Denver, Denver, 1958), p. 33.

increased training, however, has enabled the ministry to relate to an increasingly better educated laity. While the constituency of the average congregation is composed largely of persons in the skilled labor class, there are increased numbers of college educated professional people, especially in the urban areas.

Certainly education has been of prime concern to church leaders in the first half of the twentieth century. Despite economic difficulties in earlier years, the church has, to the point of sacrifice, preserved its institutions of higher learning. Nazarenes have considered "education a device for building the inward strength necessary to resist pressures from without."[13]

The denomination maintains a large publishing house in Kansas City with a sales volume in excess of $4,500,000 annually. Another church concern, the Lillenas Music Publishing Company, is significant in the religious music field. In addition to Sunday School study materials, the church publishes a weekly paper, the Herald of Holiness, a monthly missionary magazine, Other Sheep, a young people's magazine, Conquest, and a magazine for ministers, the Nazarene Preacher.

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[13]Smith, op. cit., p. 333.

IV. DOCTRINE

The denomination's doctrinal position has remained constant through the years. The doctrinal statement in the current church Manual is almost identical with that recorded in the first Manual. The statement reads as follows:

We believe:

1. In one God--the Father, Son, and Holy Spirit.

2. That the Old and New Testament Scriptures, given by plenary inspiration, contain all truth necessary to faith and Christian living.

3. That man is born with a fallen nature, and is, therefore, inclined to evil, and that continually.

4. That the finally impenitent are hopelessly and eternally lost.

5. That the atonement through Jesus Christ is for the whole human race; and that whosoever repents and believes on the Lord Jesus Christ is justified and regenerated and saved from the dominion of sin.

6. That believers are to be sanctified wholly, subsequent to regeneration, through faith in the Lord Jesus Christ.

7. That the Holy Spirit bears witness to the new birth, and also to the entire sanctification of believers.

8. That our Lord will return, the dead will be raised, and the final judgment will take place.[14]

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[14]John Riley, et al. (eds.), Manual of the Church of the Nazarene (Kansas City: Nazarene Publishing House, 1964), pp. 33-34.

The distinguishing doctrinal feature of the Church of the Nazarene is, of course, its belief in "entire sanctification." This belief is spelled out in more detail in the Articles of Faith set down in the Constitution of the church.

> We believe that entire sanctification is that act of God, subsequent to regeneration, by which believers are made free from original sin, or depravity, and brought into a state of entire devotement to God, and the holy obedience of love made perfect.

> It is wrought by the baptism with the Holy Spirit, and comprehends in one experience the cleansing of the heart from sin and the abiding indwelling presence of the Holy Spirit, empowering the believer for life and service.

> Entire sanctification is provided by the blood of Jesus, is wrought instantaneously by faith, preceded by entire consecration; and to this work and state of grace the Holy Spirit bears witness.[15]

Some have suggested a "watering down" of the doctrine of "holiness" as a major tenet of the church.[16] At this time it is difficult to ascertain any major change in emphasis, however.

It is true that worship has tended to become more formal in nature with less of some of the camp meeting spontaneity of earlier days, but there is danger in equating the absence of verbal expression with lack of inner

[15]Manual, op. cit., pp. 29-30.

[16]Clark, op. cit., p. 75.

drive. It is entirely possible that the level of commitment required in the pressure-packed sixties is on a plane with that exhibited in the quieter, rural orientation of the first decades of this century.

> . . . the people of the church are still marked by their total abstinence from tobacco and alcohol, still noted for their renunciation of movies and excessive adornment, still nurtured by revivals and camp meetings in which the experience of perfect love is the keynote of preaching and the constant quest of seekers at the mourner's bench.
>
> If we compare the daily life of today's Nazarenes with that of the church world around them, we must conclude that their separation is as great as that which set their grandparents off from Methodists and Presbyterians of fifty years ago. Indeed, the generation of leaders who were youths in the 1920's grew up with an intense awareness of the apparent grip of the cycle of development and decay upon some of the older denominations. They determined at all costs to prevent its operation in theirs, without turning either to legalism or emotionalism as a substitute for the spiritual commitment they knew was required.[17]

The advent of television has created a difficulty in the minds of some laymen in regard to the church position on movies. Some have suggested that in this area, at least, the Manual should be revised to reflect current practice. The idea that a movie screen is "anything that measures more than 25 inches" does not appear realistic to some. There seems to be a growing concern that the consideration be for a more responsible use of all media.

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[17]Smith, op. cit., pp. 349-50.

The official response of the church in this area, as in several other comparatively recent matters of personal conduct, has been to avoid specific attention to the matter. This has resulted in a formal church position that gives considerable flexibility in nonspecific matters while maintaining close adherence to other ethical situations covered by the Manual.[18] Suspicions concerning the moral validity of television are evident from surveys conducted for this paper. The implications for this study are discussed later.

V. GOVERNMENT

The Church of the Nazarene has a form of government which may be described as presbyterian. Local churches choose their own ministers, with the assistance and approval of the district superintendent. There is a considerable degree of local autonomy within the limits established by the church as a whole. Representative type government is the rule, with authority delegated to both the executive and legislative branches. There is a balance of power and responsibility between the clergy and the laity. The local pastor is chairman of the church

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[18]Armstrong, op. cit., p. 59.

board and president of the local congregation, but is at the same time responsible to the congregation and to the lay church board. On the district level the district superintendent's authority is balanced by a district advisory board made up of two ministers and two laymen. On the international level there are currently six general superintendents who function in conjunction with a general board composed of laymen and ministers. The General Assembly, consisting of laymen and ministers elected from every district in the church, meets each four years to determine policy and goals for the succeeding quadrennium. It is the highest authority in the church.[19]

VI. WORSHIP AND OUTREACH

While evangelism has remained a basic aim of the church, there are trends of changing emphasis noticed by many observers. One of the more obvious modifications has been the decrease in incidence of the extended revival campaign. Wednesday through Sunday meetings, and even week-end meetings are popular with local congregations now. Changing work schedules in America have at least contributed to this change where it has occurred.

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[19] W. T. Purkiser (ed.), Exploring Our Christian Faith (Kansas City: Beacon Hill Press, 1960), pp. 403-4.

There is variety in the style of worship in the
Church of the Nazarene. All congregations have Sunday
School, Sunday morning and evening worship services, and a
Wednesday evening prayer service. Depending on the size
of the local church, the cultural makeup of the area, and
the background of the congregation, services may feature a
"freedom in the spirit" or may tend toward a more formal
type of presentation. Generally, however, there is an
absence of liturgical devices and an emphasis instead on
the singing of the hymns and gospel songs and the preach-
ing of the "Word." Morning services are characteristi-
cally times of praise while the evening services are
evangelistic in nature with emphasis on the gospel songs
of testimony and devotion. Frequent "altar calls" are
made, offering members of the congregation the opportunity
to commit themselves to God for "salvation" or "sanctifi-
cation."

Sanctuaries are not ostentatious but stress neat-
ness and functionality. The humble accommodations of
early days have given way to pleasant and serviceable sur-
roundings. The altar occupies a prominent spot in the
church, both as an indication of its importance in the
worship experience and out of consideration for its prac-
tical use in a given service. The central pulpit is note-
worthy in the Church of the Nazarene for its emphasis on
the importance of the "preached Word."

In recent years the emphasis has been on a family-centered program designed to provide an area of service and instruction for all ages. A "Caravan" program, similar to the Scouts, is available for children in grades two and three, and grades four through six. The Nazarene Young People's Society is designed to provide an area of interest for the junior age, teenagers, and young adults. The Nazarene World Missionary Society functions for men, women, and children; the ladies of the church, in many instances, handle such activities as the rolling of bandages, the sending of clothes and medical supplies to the various mission fields.

In the area of stewardship, the Church of the Nazarene is committed to a tithing program for its people. All operating monies are raised in this fashion; there are no bazaars, church suppers, or pancake breakfasts for fund-raising purposes. Sacrificial giving is encouraged above the 10 per cent figure considered a reasonable minimum level of stewardship. In general, the churches have operated successfully in this fashion down through the years. The church to which the investigator belongs has a membership of 136 and an annual budget of $34,000. It has always met its local, district, and general budgets and generally contributes 10 per cent of its budget to the church's world missions program.

.A distinguishing characteristic of the Church of the Nazarene involves the size of local congregations. While possibly 10 per cent of Nazarene churches have more than two hundred in attendance on a given Sunday morning, most local churches are rather small. The average congregation has approximately 75 members and on a typical Sunday would probably have no more than 135 in attendance. Smaller congregations are a general rule in relatively new denominations. Church groups with fairly restrictive and demanding membership requirements also tend to be limited in size. In addition, there appears to be a tendency to develop new churches in urban areas rather than let established..churches grow too large. Regardless of the reason for it, the fact of small churches can have communication implications. The church's greatest strength lies also in the smaller cities. Around 70 per cent of the churches are in cities of less than 25,000 population.[20] These points are developed in a later chapter.

While there has always been a great deal of organizational freedom granted to the local congregation in the Church of the Nazarene, and while laymen played a great part in the formation of the denomination, the significant decisions have been made by the clergy in years past.

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[20]Armstrong, op. cit., p. 84.

Because of the increased education of the laity and because of the general desire of present generations for more self-expression, there is pressure in the Church of the Nazarene for the laity to be not just "followers," but in many ways, "leaders." The channeling of this thrust into avenues of effective religious communication is one of the church's challenges in the late sixties.

VII. AIMS AND GOALS

The Church of the Nazarene has reservations about the ecumenical movement, preferring to emphasize spiritual unity over organizational amalgamation. While not an active member of the National Association of Evangelicals, the church does cooperate with that organization and is sympathetic with its general goals. The church cooperates with the National Holiness Association and maintains a close relationship with some twelve other holiness denominations. These churches have had in recent years a working arrangement in some areas of publishing. Other ideas, such as a common catechism and youth camp curriculum, and closer cooperation on the mission field, have been introduced.[21] While feeling a doctrinal unity, these churches

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[21]News item in the Herald of Holiness, LV (December, 1966), 18.

have, so far, not inclined toward federation. On the
local level most Nazarene churches generally cooperate in
Ministerial Alliances, but exercise the privilege of
abstaining from projects not in harmony with their doc-
trinal and ethical views. Adherence to the Biblical
admonition to be "in" the world but not "of" the world has
caused the church to be cautious in areas of social and
civic cooperation. The church is non-political in its
attitude toward society, preferring to move individuals
toward Christ and, through them, influence parties or
movements.

The basic aims of the Christian church come from
Christ its leader. In John 10:10, Christ said: "I am
come that they might have life, and that they might have
it more abundantly." In Matthew 28:18-20, He said:

> All power is given unto me in heaven and in earth.
> Go ye therefore, and teach all nations, baptizing them
> in the name of the Father, and of the Son, and of the
> Holy Ghost: teaching them to observe all things what-
> soever I have commanded you: and, lo, I am with you
> alway, even unto the end of the world. Amen.[22]

From these and other scriptural references, the church
defines its goals and purposes. These goals include wor-
ship, evangelism, Christian education, fellowship, encour-
agement of personal devotion, a challenge for full time

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[22] John 10:10; Matthew 28:18-20.

service, spiritual nurture, reclamation of the formerly
committed, the unifying of local congregations, etc. The
functions or purposes for the Church of the Nazarene might
well be summarized as follows:

> (1) to provide and maintain worship in order to
> fulfill the requirements of the first four of the Ten
> Commandments; (2) to go into the highways and hedges
> and to the uttermost parts of the earth making disci-
> ples of all men, turning them from darkness to light
> and from the power of Satan unto God, that they may
> receive forgiveness of sins and inheritance among them
> that are sanctified by faith that is in Christ (cf.
> Acts 26:18); (3) to teach them to observe all Christ
> has commanded; (4) to build them into a harmonious
> fellowship of the saints; (5) to love and serve all
> men, thereby helping to relieve suffering and sorrow
> and to establish the rule of Christ in society. Grow-
> ing out of these functions we may speak of the wor-
> ship, evangelistic, educational, stewardship, fellow-
> ship, and social service activities of the church.[23]

It is the investigator's impression that, judging
from its publications and the exhortations of its clergy,
the main goal of the Church of the Nazarene is to win the
uncommitted to Christ. Second in importance would be the
upbuilding of the committed in the faith. The broadcast
ministry of the church will have to take into account the
nature and relative importance of these goals.

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[23]Purkiser, op. cit., pp. 404-7.

VIII. SUMMARY

In summary, the Church of the Nazarene is a comparatively small, evangelical denomination formed out of the amalgamation of various "holiness" groups formed in the quarter century following the Civil War. It is conservative in theology with its distinguishing characteristic being a belief in "sanctification" as a second definite work of Grace. It is committed to an extensive program of foreign missions and devoted to evangelism at home. The church supports Christian education, extensive publications, the small group concept of church fellowship, a balance of power between clergy and laity, a freedom of spirit in worship, a tithing concept of monetary stewardship, and an individual rather than group concept of social concern. For a denomination its size, it has done extensive religious broadcasting, and it is important that this facet of its outreach be explored.

CHAPTER III

RELIGIOUS BROADCASTING IN AMERICA

I. BEGINNINGS

The tradition of religious broadcasting is almost
as old as the radio medium itself. On January 31, 1921,
two months to the day after KDKA presented Pittsburgh's
first transmission, Rev. Von Elten broadcast the regular
Sunday service of the Calvary Episcopal Church.[1] The
station hit upon the idea of broadcasting a church service
and called on the telephone company for a line to carry it
from a downtown location to the Westinghouse studio in
East Pittsburgh.[2] The early religious broadcasts con-
sisted exclusively of remote pickups from the churches
themselves. One such program was the "National Radio
Pulpit," which began in May of 1923 over station WEAF in
New York. In 1928 this same broadcast featured

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[1]Everett C. Parker, David W. Barry, and Dallas W.
Smythe, The Television-Radio Audience and Religion (New
York: Harper & Brothers, 1955), p. xi.

[2]Wilbur Schramm (ed.), Mass Communications (Urbana:
University of Illinois Press, 1960), p. 41.

Dr. S. Parkes Cadman in the first studio religious presentation.[3] In those days there was little music, no drama, and no children's programing. It was not until 1948 that children's broadcasts were presented; the pioneer in this regard being "All Aboard for Adventure," produced by the Protestant Radio Commission and its director Everett Parker.

The first religious television program occurred in 1940, but it was the last half of the next decade that saw the extensive and expensive use of this new medium. Indeed, the years 1955 through 1960 were the big budget years for religious television. "Look Up and Live" cost $9,000 a year to produce. "This Is the Life" cost $750,000. "Frontiers of Faith," produced in 1955 for $17,000, cost $90,000 in 1960. The Lutheran Laymen's League had total network billings in 1950 of $876,750 for radio and $15,600 for television. The familiar radio names of that year budgeted great sums for the privilege of broadcasting their messages on radio. "The Voice of Prophecy," $564,133; "Dawn Bible Students Association," $239,131; "Young People's Church of the Air," $183,302; Gospel Broadcasting Association, $70,708; "The Institute

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[3]William F. Fore, "Short History of Religious Broadcasting in the United States," The Christian Broadcaster, XIV (December, 1967), 16.

of Religious Science," $26,907.[4] Other religious programs were spending up to $800,000 a year in production costs alone.

II. BROADCASTING TODAY

Today, religious broadcasting is characterized by presentations from individuals, denominations, and church councils. All across the land non-denominational broadcasters present their message over hundreds of radio stations. In major cities local churches present programs over television. Radio has been a significant medium for many denominational programs. The Missouri Synod of the Lutheran church has been a heavy investor in the media with the "Lutheran Hour" and the television series, "This Is the Life." "Revival Time," produced by the Assemblies of God, is heard on more than 375 ABC network stations in the United States and Canada.[5] The Free Methodist church has been broadcasting the "Light and Life Hour" for more than twenty-three years. Other denominations with extensive radio ministries are the Christian Reformed church

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[4]Henry L. Ewbank and Sherman P. Lawton, Broadcasting: Radio and Television (New York: Harper & Brothers, 1962), p. 346.

[5]"Denominations Push Radio and TV," Christian Life, XXIII (April, 1962), 61.

with "Temple Time," The Church of God of Anderson, Indiana,
with the "Christian Brotherhood Hour," the Mennonite
church with the "Mennonite Hour," and the Churches of
Christ with "Herald of Truth" and a $500,000 radio-
television budget. The Church of the Nazarene has been
broadcasting "Showers of Blessing" for more than twenty-
eight years and its Spanish edition of the program for
fifteen years. The history of this broadcast and the
broadcast ministry of this church is covered in detail in
the following chapter.

In the area of non-denominational programs with
extensive ministries, the "Radio Bible Class" recently
marked thirty years of continuous broadcasting. The pro-
gram is heard each week on the ABC radio network, other
regional networks, and hundreds of independent stations.
In the late thirties Charles E. Fuller's "Old Fashioned
Revival Hour" was the only independent Christian radio
broadcast of network proportion. At the time of
Rev. Fuller's death recently, the program was in its
forty-third year of continuous broadcasting over the ABC
radio network and other regional networks and local sta-
tions.

The "Back to the Bible" broadcast beams 2,500 half-
hour programs each week into areas representing 90 per
cent of the globe. Five hundred missionary radio

broadcasts are heard overseas--many in English, some in French, and others in Italian. The "Hour of Decision" is produced by the Billy Graham Evangelistic Association and heard by radio around the world every week of the year. Special telecasts of Graham's campaigns have reached audiences of millions in prime time. The wide ranging ministry of the Southern Baptist churches has produced programs of significance. Sixty tons of mail processed at a cost of $500,000 in one year's time is an example of the program's effectiveness in reaching a portion of the potential audience.[6] This group is second only to the National Council of Churches in Protestant programing on the major networks, with material on four-fifths of the nation's radio stations.

It is significant to observe that the large users of the media in the past have been the traditionally conservative churches and denominations. There are exceptions to this, of course: denominational presentations or those programs produced under the auspices of the National Council of Churches. Familiar names in this area include the "National Radio Pulpit," "Frontiers of Faith," "Lamp Unto My Feet," the "Art of Living," "Life Is Worth Living," and the "Salt Lake City Tabernacle Choir."

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[6] "Political Hang-ups for Religious Broadcasting," Christianity Today, XII (February, 1968), 44.

III.   NETWORKS AND ASSOCIATIONS

Traditionally, the major broadcasting networks have had individual approaches and philosophies in the handling of religious broadcasts.   The National Broadcasting Company has cooperated with the Protestant Radio Commission and the Radio Commission of the National Council of Churches.   The American Broadcasting Company has made time available to those who could afford the cost of extensive network coverage.   Several independent, non-denominational organizations have broadcast on ABC for many years.   The Columbia Broadcasting System, while offering services similar to the other networks, has also cooperated with the National Religious Broadcasters, representing several evangelical Protestant churches not members of the Federal Council of Churches.[7]

The increased activity by religious broadcasters has resulted in the creation of several associations whose purpose is to defend and promote the interests of their members.   The more liberally oriented and ecumenically minded denominations are represented by the World Association for Christian Broadcasting and its executive director John E. Poulton.   This group pursues a global strategy designed to unify domestic and foreign efforts.

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[7]Ewbank and Lawton, op. cit., p. 345.

Broadcasters represented by the conservative churches find their loyalties divided between two main groups: the National Religious Broadcasters and the International Christian Broadcasters. Under a full time executive director for the first time in its twenty-five years of existence, the NRB is affiliated with the National Associations of Evangelicals and uses its doctrinal statement to screen members. The ICB has similar aims but is more globally orientated. This group, too, has its first full time executive director. It represents Canadian and British groups of evangelical broadcasters, plus some fifty other organizations. There has been pressure to unite these two bodies, but so far this goal has not been realized.

With religious broadcasters spending well over 200 million dollars annually and programing more than 400,000 hours, and with some one hundred Christian radio stations and several Christian television stations in operation, this phase of broadcasting represents an important area of concern for those interested in the effectiveness of a broadcast ministry.[8]

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[8]"Prayer Power for Radio-TV," Christian Life, XXIV (April, 1963), 42.

CHAPTER IV

HISTORY OF NAZARENE BROADCASTING

I. THE RADIO LEAGUE

While individual Nazarene churches had had radio broadcasts in the earlier years of the church, it was not until June 17, 1945, that the International church moved into a radio ministry.[1] The General Assembly of 1944 authorized such an enterprise, and in the spring of 1945, Dr. T. W. Willingham was chosen as executive director of the Nazarene Radio League. S. N. Whitcanack was appointed office manager and Ray Moore, director of music. These three worked together for twenty years until the retirement of Dr. Willingham in 1965 and the resignation of Ray Moore in that same year to accept a position in the music department of Olivet Nazarene College. Rev. H. Dale Mitchell is the new executive director of the Nazarene Radio League and music production is under the direction of Gary Moore.

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[1]S. N. Whitcanack, "Showers of Blessing—20th Anniversary," Herald of Holiness, LIV (June, 1965), 8.

Broadcasting of "Showers of Blessing," official program of the Church of the Nazarene, began on thirty-seven stations in 1945, and the ministry has increased steadily until it is now heard on a regular weekly basis on over 550 stations, with about eighty of these in overseas areas. Considering the extent of this broadcasting service, the budget is remarkably low. In the 1964 report to the General Assembly, the Radio League listed total expenses of slightly over $100,000. Of this amount, salaries and wages accounted for some $18,000; transcription costs, $31,000; and air time, $39,000.[2] The low air time costs are accounted for in the main by the fact that three-fifths of the programs are carried on a sustaining basis as a public service by local radio stations. Some of the remaining commercial broadcasts are underwritten by individual churches and groups of churches. Reliable estimates placed the value of air time discounts and free time in the four years preceding the 1964 General Assembly at $1,200,000. In 1960, 18 per cent of the total production cost was borne by the Radio League, 12 per cent by churches and sponsoring friends, and 70 per cent by

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[2]Church of the Nazarene, Journal of the 16th General Assembly (Kansas City: Nazarene Publishing House, 1964), pp. 372-73.

cooperating radio stations.[3] The general policy, through the years, has been for the Radio League to produce the programs and provide the tape transcriptions, leaving the local churches the responsibility of securing air time either as a public service from friendly local stations, or on a commercial basis with broadcasting facilities in the area. Air time costs borne by the Radio League have quadrupled in recent years, however, reflecting the fact that the general church has assumed more responsibility in this area. Strategic stations, especially in foreign countries, have been selected to provide extended coverage on a commercial rate basis. There are no fund appeals on any Nazarene church broadcasts.

II. SHOWERS OF BLESSING

"Showers of Blessing" is a relatively fast paced fifteen minute program consisting of a short inspirational talk and several musical selections by choir and soloists. Though the name of the church is mentioned in the program close, the broadcast is non-denominational in tone. The "holiness" doctrinal position of the church is evident in both the music and the sermon content from time to time.

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[3]Journal, 15th General Assembly, op. cit., p. 313.

Music is provided by choirs composed of Kansas City
Nazarenes, seminary students and faculty, and employees of
the International Headquarters of the Church of the
Nazarene. While there have been over fifty different
speakers on the program, Dr. Russell V. DeLong has come to
be most identified with the broadcast as a result of his
nearly 800 appearances. The Radio League appears to feel
the continuity offered by one voice helps in the overall
effectiveness of the program.

III. LA HORA NAZARENA

The really remarkable growth has come in the
"Showers of Blessing" Spanish counterpart, "La Hora
Nazarena." With funds provided by the Nazarene World
Missionary Society, the broadcast began in 1953 with
twelve stations. In 1960, the program was being aired on
forty-six stations in fourteen countries and the United
States. In 1964, "La Hora Nazarena" was being carried on
205 stations, and in 1967, the number had increased to 401
stations with a potential listening audience of 75 per
cent of the Spanish-speaking people in the Western Hemi-
sphere.[4] Today it is reported to be the largest

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[4] "General Board Report," Herald of Holiness, LV
(February, 1967), 18.

Protestant, Spanish language, religious broadcast in the
world. The seven largest cities in Mexico have it sched-
uled each week. An outlet in New York has the potential
to reach 1,000,000 Spanish-speaking people; hopefully it
will aid the church's recently established Puerto Rican
work in that area. The Radio League in 1965 purchased
time on XEX, the 500,000 watt station in Mexico City--
actually a ten-station hookup including AM relay stations,
shortwave, and FM.

Dr. H. T. Reza, editor of Spanish publications for
the church, has been the "voice" of the program through
the years. In addition he has helped to coach the English
singers in the Spanish language.

Today the broadcasts of "Showers of Blessing" and
"La Hora Nazarena" are heard regularly on over a thousand
stations around the world, including Canada, Australia,
Korea, Taiwan, Okinawa, the Philippines, Haiti, the
Dominican Republic, and Puerto Rico. Stations in Aruba,
Barbados, Bermuda, Jamaica, Trinidad, the Virgin Islands,
St. Maarten, Samoa, Antilles, and Africa also carry the
message of the church. Seven countries in Central America
and ten in South America regularly air the broadcasts.[5]

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[5]"Ten Dollars a Minute," Herald of Holiness, LVI
(March, 1967), 13.

Each year thousands of stations that do not regularly carry the broadcasts are contacted by letter, offering as a public service the Palm Sunday and Easter programs. On these two days recently, eighteen hundred radio stations carried the programs. Over the years, more than 3,500 different stations have broadcast the programs of the Church of the Nazarene.

An assessment of the effectiveness of the broadcasts is difficult. Dr. Reza in his visits to Latin American countries has reported a "deep penetration" of "La Hora Nazarena" into remote sections of these areas.[6] Reports from representatives of the church overseas point to the large part the broadcasts have had in opening up and extending the work into new fields. In the first eleven years of the broadcast, 85,000 letters were received, including sermon requests, inquiries about the church, donations, reports of spiritual help, and accounts of Christian conversion. During the quadrennium 1960 to 1964, 285,000 sermons were mailed in response to written requests. In the fifteen year period previous to 1964, the Radio League received communications from 125,000 people relative to the "Showers of Blessing" broadcast. In 1964, the English broadcast was aired in 117 cities

[6]Journal, 16th General Assembly, op. cit., p. 424.

where there were no Churches of the Nazarene. In one
twelve year period, sixty churches were organized in
cities and towns where the broadcasts had been carried on
a regular basis prior to the time of organization. In
general, the church feels that reports from missionaries
and listening friends show radio is a vital arm for the
extension of the ministry. In the words of Dr. Willingham:
"We believe our radio operation is a home mission pioneer
in making friends, breaking down prejudices, and in open-
ing new doors of service.[7]

IV. A START AT TELEVISION

While discussion as to the advisability of using
television has occurred within the church, no plan has
evolved to this time. Undoubtedly the cost involved in
the use of the medium has been a strong deterrent to any
large scale involvement. The church has recently made a
small start in the direction of television usage with the
production of two video spot announcements. Twenty and
sixty seconds in length, and titled "Pause for Prayer,"
these spots are directed toward "the man in the street."[8]

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[7]Journal, 15th General Assembly, op. cit., p. 197.

[8]Mary E. Latham, "What About Nazarene Audiovisuals?"
Herald of Holiness, LVI (May, 1967), 15.

Hopefully, they will encourage him to pause for spiritual
reflection. The spots are in color and are provided at
nominal cost to local churches requesting them. These
local churches in turn seek to place the spots on local
television stations on a public service basis.

V.   RADIO ON THE MISSION FIELD

The Japan Mission of the Church of the Nazarene
offers an example of how radio is being used for foreign
missions. Largely through the interest and effort of
Field Superintendent Bartlett McKay and Radio Ministry
Chairman Charles Melton, the church has found radio an
"encouragingly dependable" tool for reaching the Japanese
with its message.[9]

As with the domestic "Showers of Blessing" broad-
cast, the Japanese programs are produced by the church in
Japan and aired on selected private stations or networks.
Seven stations, with a potential for reaching two-thirds
of the Island's people, are broadcasting the fifteen
minute program in prime morning time. Nazarene short wave
broadcasts are being beamed daily to Japanese-speaking
people in Taiwan, Korea, Japan, Okinawa, and islands of

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[9]Elden Rawlings, "Japanese Radio--A Useful Gospel
Tool," Herald of Holiness, LV (April, 1966), 12.

the South Pacific. The facilities of the Far East Broad-
casting Company are used for both AM and short wave trans-
missions.

The Japan Mission also produces a Chinese program
which is directed to the Chinese mainland by way of a
powerful Far East Broadcasting Company transmitter located
on Okinawa. This organization has also beamed a Nazarene
Russian program into Asia. Reports from as far away as
southwestern Russia have been received.

As a direct result of these broadcasts by the Japan
Mission of the church, as many as 250 inquiries have been
received a month. In response to these letters, litera-
ture is sent, and a nearby church assigns a calling team
to follow up the mail contact. There have been reports of
church growth directly attributable to the program and
follow up. One church in Osaka has enlarged twice due to
the receiving of new members resulting from the radio con-
tact.

Dr. George Coulter, General Superintendent in the
Church of the Nazarene and former head of the Department
of World Missions, has indicated one possible reason for
the success of the church's radio ministries.

In Japan, radio has a tremendous advantage. Strong
prejudices and deep disillusionments prevent many from
seeking out the Christian house of worship. But radio

seeks them out, in the shelter of their own homes, and the message gets thru.[10]

Financing the radio ministry is being assumed increasingly by the Japanese. Local churches there are assuming more of the financial burden. The General Board, World Missions Department, and the Nazarene Radio League have seen the potential in the work of the Japan Mission. A missionary trained as a radio engineer has been assigned to the Japan field, and the Radio League will be giving more help in the circulation of Japanese programs.

VI. COLLEGE TRAINING IN BROADCASTING

In the fall of 1960, the church entered into a new area of the communications field. The Radio League estab- lished for the seminary in Kansas City an FM educational radio station to provide an opportunity for seminary stu- dents to receive special instruction in radio preaching, programing, and announcing.[11] KTSR is under student man- agement and by 1966 had a half dozen seminarians taking part in the operation. Broadcast time has involved two hours daily and all day Sunday.

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[10]George Coulter, News item in the Herald of Holi- ness, LV (April, 1966), 12.

[11]Journal, 16th General Assembly, op. cit., p. 436.

Ray Moore, formerly music director of the "Showers of Blessing" program, recently helped establish an FM station on the campus of Olivet Nazarene College in Kankakee, Illinois. This station went on the air in January of 1967, broadcasting from the new college center.[12] This new FM facility is on the air from 4:00 A.M. to 11:00 P.M. during the week, and from 10:30 A.M. to 11:00 P.M. on Sundays.

Several of the Nazarene colleges are making moves toward a more comprehensive program in mass communications. While most of the larger schools have extensive speech departments, none is able to offer a major or minor in mass communication as such. Those schools responding to a questionnaire report an interest in expanding this area as budgets allow.

Pasadena College's speech major offers two courses directly related to broadcasting. One, "Principles of Broadcasting," attempts to set the stage from an historical point of view. The other, "Practices of Broadcasting," endeavors to introduce the student to the media (both radio and television) through production technique.

The speech department is currently putting into operation new video-tape equipment including two viewfinder

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[12]News item in the Herald of Holiness, LVI (May, 1967), 15.

videcon cameras and one non-viewfinder camera plus support equipment. They are now able to receive live programs off the air and have established a closed-circuit television operation on campus.

Future plans call for an audio console, audio recorders, turntables, and a cartridge tape unit. At the time of acquisition, the department hopes to provide sufficient studio space for separate and simultaneous instruction in television and radio. With the improvement in facilities, they hope to provide an audio tape program service for local ministers designed to meet the needs of his own audience. In the words of Professor Joseph E. Bierce: "Our basic philosophy is to teach broadcasting by producing programs tailored to the intended audience; not necessarily for mass distribution."

Olivet Nazarene College is another of the church's schools with an extensive speech department and offering courses in the mass media. Olivet offers both a major and a minor in speech and three courses designed especially for the training of students in the mass media. "Fundamentals of Radio and Televising Broadcasting" is offered one semester each year. This theory course averages about fifteen students each session. "Radio and Television Announcing" is also offered one semester each year and averages fifteen students.

A "Radio Workshop" is offered for one hour's credit each semester, with about twelve students in attendance. Students prepare and direct five hours of programing daily on the college FM station. Dr. LeRoy Brown offers the information that about one-third of the radio students plan to study for some area of the ministry. This being the case, one might expect a new generation of pastors with a stronger media orientation than has been the case in the past.

Bethany Nazarene College, with a solid department of speech, offers a course in "mass communication," giving practical experience in announcing, programing, and other phases of broadcasting. A "Communication Theories" course offers incite into Semantics, General Semantics, and Information Theory.

Enrollment at Nazarene colleges is expanding rapidly with the resultant pressure to upgrade staff and facilities. In order to meet the challenge of increased enrollments and higher costs, increased support is coming from the educational zone of the church, along with help from government loans and grants. All the church colleges are trying to keep tuition costs as low as possible in order to offer an education to all Nazarenes who desire it. If, as Kenneth Armstrong has suggested, the increased educational level of clergy and laymen has a tendency to

decrease the evangelistic zeal of the church,[13] the possibility also exists that a generation with a better understanding of the communication problem will be able to reach even more of the unchurched.

VII.   LOCAL BROADCASTING (MAIL SURVEY)

As has been mentioned, local ministers and churches led the way into the radio age for the Church of the Nazarene. One of the veterans, Rev. Milo Arnold, has been producing a daily program almost continuously since 1938. His most recent program, "Pastor's Call," was heard daily at 6:45 A.M. on KEPR, in the Tri-Cities area of Washington State. Rev. Arnold has considered his radio broadcasting, along with his extensive writing, an extension of his pastoral ministry. Rev. Fletcher Galloway began a daily devotional program in Colorado in 1928, was on a Portland, Oregon, station for twenty years, and has also produced programs for television. Rev. W. B. Airhart of Hamilton, Ontario, Canada, conducted the "Nazarene Hymn Sing" broadcast for thirty years. These men and others have been the pioneers; and invariably, their view of the media shows a grasp of the strengths and weaknesses of this type of ministry.

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[13]Armstrong, op. cit., p. 134.

The investigator has conducted a mail survey of ministers and district superintendents in the church in order to gather information as to the extent of radio broadcasting among local churches, and to gain some insight into the media orientation of the clergy. A telephone survey of the laity in a number of local churches was employed to get some indication of the local effectiveness of the "Showers of Blessing" program, and to ascertain the attitudes of Nazarenes toward the mass media.

Over eighty district superintendents of the Church of the Nazarene were contacted by mail. They were asked to respond to the survey sheet, and also to return the names of ministers in their district who had, did have, or contemplated a radio or television broadcast ministry. It was assumed that these district leaders would have personal knowledge of the media usage of the seventy or so pastors in their district. In response to the names submitted by these superintendents, survey sheets were sent to the individual pastors. The survey dealt with four areas of emphasis:

(1) their local broadcast ministry; (2) their experience with the "Showers of Blessing" broadcast; (3) their own listening and viewing habits; (4) their opinions of an electronic media ministry for the church.

Forty-six per cent of the district superintendents responded to the initial survey letter. Fifteen per cent returned a survey sheet containing information about their own personal experience with broadcasting media. Some reported that, to their knowledge, no one in their district had been involved in broadcasting. Others indicated rather extensive use of the media in their districts. Except in cited instances, the survey results of district superintendents were lumped with those of individual ministers since the superintendents' experience in broadcasting generally had occurred when they were serving as ministers of local churches.

.Survey response, as indicated in Figure I, page 45, was rather evenly divided throughout the United States. There was Canadian and Hawaiian response, but none from the outlying states or possessions. One hundred twenty-six survey letters went to ministers who were thought to have been involved in broadcasting. Fifty per cent of the ministers answered the survey letter. A total of fifty-three radio and television programs was reported as a result of the survey.

Ministers in the survey seemed partial to fifteen and thirty minute programs. Forty-two per cent listed programs of thirty minute duration; 35 per cent showed fifteen minute broadcasts. Ten per cent of those

45

MIDWEST 16

NORTHEAST 12

SOUTH 24

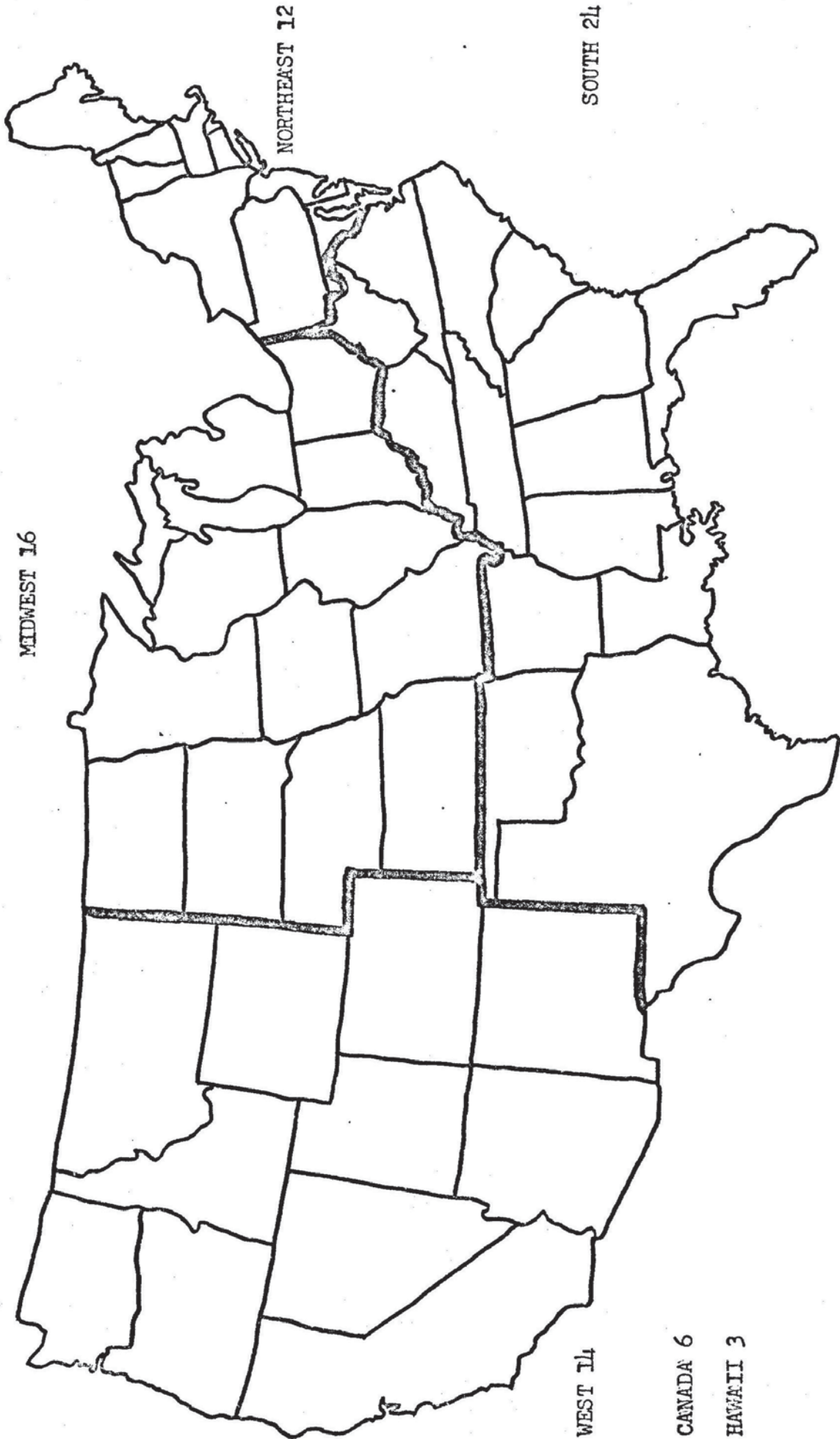WEST 14

CANADA 6

HAWAII 3

FIGURE I

DISTRIBUTION OF MAIL RESPONSE TO NAZARENE BROADCAST SURVEY

responding had one hour programs, and a very limited number reported five and ten minute broadcasts. One two-and-a-half hour program involved telephone questions from the radio audience.

Most of the Nazarene broadcasts involved an individual presentation by a local church; only fourteen were cooperative efforts with other Nazarene churches or with ministerial alliances. The program time was purchased at special religious rates 56 per cent of the time, while 15 per cent of the churches were billed at regular commercial rates. About one-quarter of the broadcast time was donated by the local station as a public service gesture.

.Only 10 per cent of the programs were devoted to broadcasting the worship service of the local church. The majority of efforts were minister-produced programs, carried either live or by tape. Local live music from the church was used two-fifths of the time, taped music one-quarter of the time, and records were used for one-third of the broadcasts. By far the largest group of programs (78 per cent) involved a sermon by the local minister. Very few broadcast formats contained drama, interviews, discussion, or news commentary. Commonly, the program followed a standard religious format of opening theme song, preliminary announcements, special song, message, special song, and closing theme song.

Two-thirds of those reporting said they promoted
their program in the church bulletin, while slightly over
one-third said it was promoted at other times on the
radio. Few did any promotion in the newspaper, or by way
of mailers. Three-fourths of those involved listed "word
of mouth" promotion. This, however, is a very general
phrase which could be used to rationalize a lack of delib-
erate, planned advertising in some instances.

As will be noted subsequently, the communicator's
concept of his audience is a highly important phase of
mass media theory. Figure II, page 48, shows that Nazarene
ministers felt their programs reached a wide segment of
the potential audience. The largest percentage believed
their particular broadcast was designed especially to
reach parents (83 per cent) and the retired (77 per cent).
Other significant segments of their potential audience
included children, teenagers, and college students. Fur-
thermore, when asked as to the response received from
these programs, most felt they received average (44 per
cent) to excellent (48 per cent) response to the programs.
Most ministers (46 per cent) depended on the mail they
received to give them an indication of the program's suc-
cess. Others listed personal contact (32 per cent) and
phone calls (24 per cent) as an effective barometer. Only
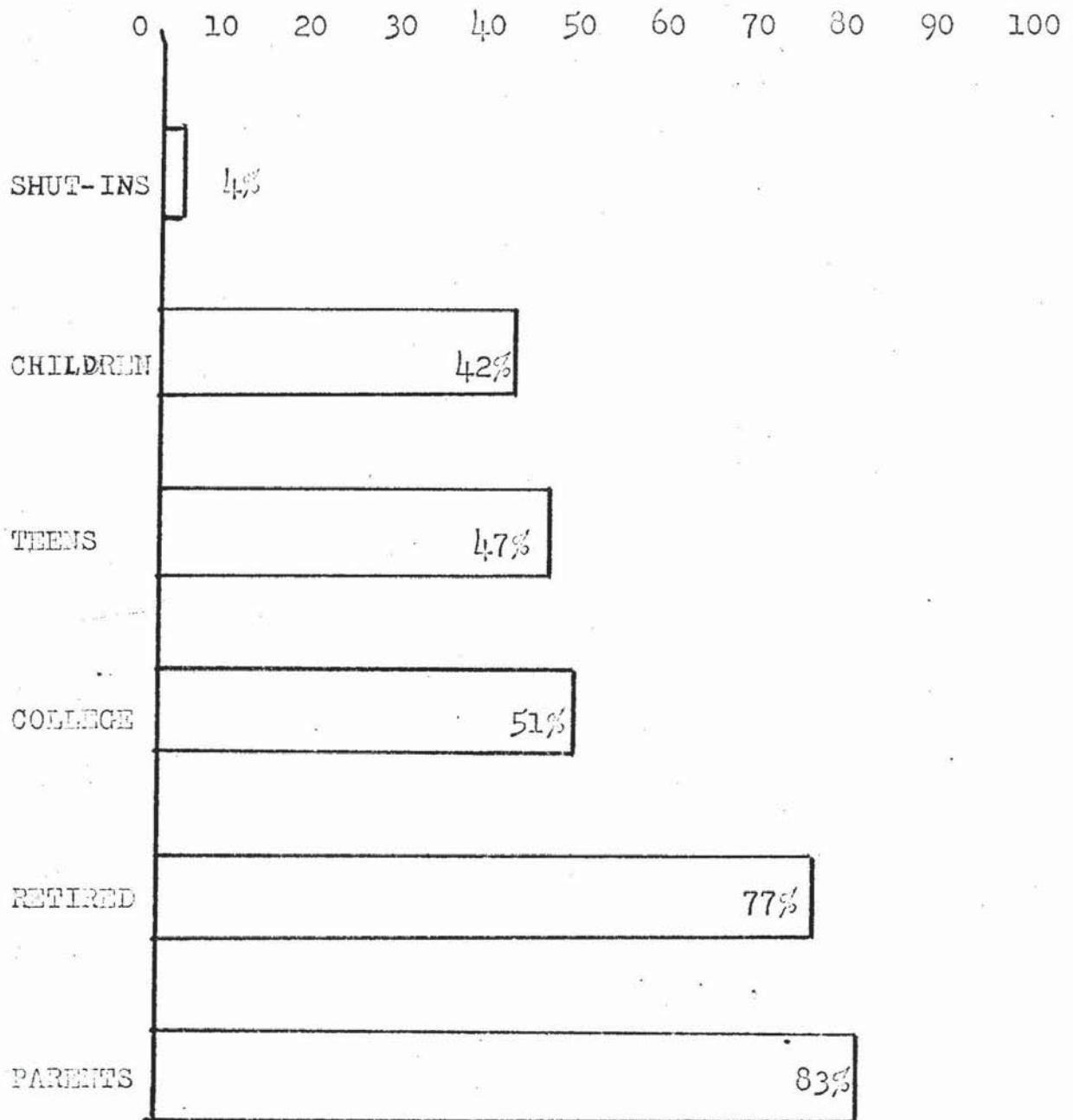6 per cent of those replying had conducted formal audience

FIGURE II

MINISTERS CONCEPT OF AUDIENCE REACHED
THROUGH THE LOCAL RELIGIOUS PROGRAM
(FROM MAIL SURVEY)

surveys to gain information as to the program's ability to reach a particular audience. Four per cent of the interviews cited increased church attendance as an indication of program effectiveness.

Most significant to a discussion of media effectiveness is the area of program goals. As discussed later, the definition of goals is an indispensable part of program planning and development. Figure III, page 50, shows the overriding desire of these Nazarene ministers was to evangelize the non-Christian through their broadcast efforts. Considerably less emphasis was placed upon (in order of importance) the improving of the image of Christianity generally, building up Christians in the faith, providing a service for shut-ins and those unable to attend particular services, increasing community acceptance of the local church, reclaiming the back-slider, boosting attendance, and relating the message of the church to current social problems. Few ministers envisaged their programs as a means of educating the congregation or as a rallying point for local church fellowship and unity.

Half of those responding to the survey letter sponsored, on an individual basis, the official church radio broadcast "Showers of Blessing." Forty-three per cent of these received free time on local radio stations; 57 per cent paid either standard commercial rates or special

RALLY LOCAL CHURCH — 2.5%, 0

EDUCATE — 5%, 6%

RELATE MESSAGE — 12%, 6%

BOOST ATTENDANCE — 19%, 4%

RECLAIM BACKSLIDER — 21%, 8%

COMMUNITY ACCEPTANCE — 26%, 20%

SHUT-INS — 30%, 8%

BUILD UP CHRISTIANS — 32%, 10%

BUILD CHURCH IMAGE — 37%, 24%

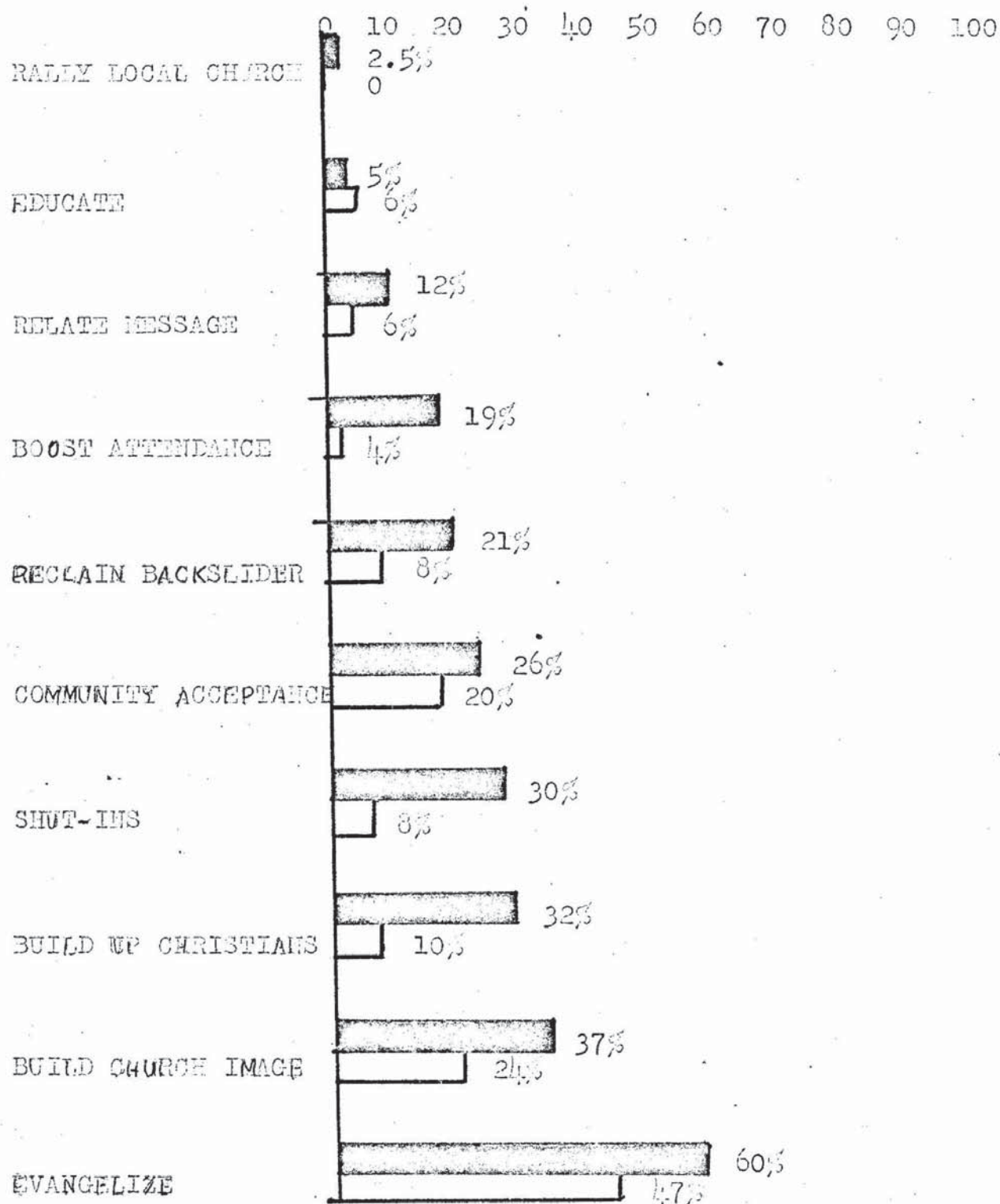EVANGELIZE — 60%, 47%

FIGURE III

PROGRAM GOALS OF LOCAL PROGRAMS AND SHOWERS OF BLESSING
AS SEEN BY NAZARENE MINISTERS

(FROM THE MAIL SURVEY)

LOCAL PROGRAM   "SHOWERS OF BLESSING"

religious rates. The broadcast was aired in the morning more often than in the evening, and 86 per cent of the time it was a Sunday broadcast.

The ministers were less enthusiastic about the general church program's response than when they were evaluating their own programs. Forty-seven per cent of them indicated average response; 41 per cent did not know. The difference here would be accounted for, at least partially, by the fact that the International program generally was not tied into the local area. In only 28 per cent of the instances did the pastor indicate there was a tie-in between "Showers of Blessing" and the local church. Certainly most written comments about the program would go to the Nazarene Radio League in Kansas City. At that, two local ministers endeavored to sample audience response with a special survey.

The respondents' evaluations of the program goals of "Showers of Blessing" were similar, in the main, to their concept of goals for their own locally produced program. Figure III, page 50, offers a comparison of the goals for the two programs. Goals numbers one and two (evangelize non-Christians and build up the church and religion) were equal in importance. "To build up Christians" ranked number three as a goal for their own program; it ranked number four for "Showers of Blessing."

The program as a service for shut-ins was fourth ranked in
the first instance and placed fifth for "Showers of Bless-
ing." The ministers thought the goal third in importance
for this program was as a builder of Nazarene community
acceptance. This goal was fifth ranked as far as their
own programs were concerned. In general, those inter-
viewed felt "Showers of Blessing" could best be used to:

(1) evangelize non-Christians, (2) build up the
image of church and religion, and (3) boost community
acceptance of the local church.

As with locally produced programs, the ministers
believed "Showers of Blessing" was most effective in
reaching parents (74 per cent) and retired folks (70 per
cent). Figure II, page 48, compares the minister's evalu-
ation of the prospective goals for both types of programs.
As in the first case, there is a tendency to feel the pro-
gram can be all things to all people.

Promotion of "Showers of Blessing" was almost
equally divided between "word of mouth" (50 per cent) and
the local church bulletin (58 per cent). Sixteen per cent
of the churches used the area radio station to advertise
the program. One district superintendent reported promot-
ing the broadcast in district publications. One-third of
the churches replying in the survey said they used, on a
regular basis, radio spot announcements to promote the

church and its activities. Half of these were offered the
spots on a sustaining basis by the local station. About
50 per cent of those interviewed made it a practice to
submit news items about the local church to the radio sta-
tion in the area. Only one minister had gotten news items
about his church on local television.

Section IV of the mail survey dealt with the size
of the churches responding, along with social strata of
the congregation, and the religious composition of the
area. In categorizing the socio-economic makeup of con-
gregations, the construct formulated by Parker, Barry, and
Smythe, in their "New Haven" study was used. For a
detailed explanation of methods used in this study, the
reader is referred to The Television-Radio Audience and
Religion.[14] Results of this part of the present survey
were as follows:

Class I	(inherited wealthy-college graduates)	3.5%
Class II	(managerial—mostly college graduates)	16.0%
Class III	(small proprietors—white collar—skilled manual labor—high school)	28.0%

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[14]Parker, Barry, and Smythe, op. cit., p. 19.

Class IV (semi-skilled—adults under
35 have a high school
education)   28.0%

Class V (semi-skilled and unskilled)   24.0%

From these figures, it is clear the area of influence of Nazarene radio programs noted in this study is among the skilled, semi-skilled, and unskilled laborers. While the professional and wealthy are not represented in great numbers, neither are the unskilled in a dominant position. The survey reported in this paper makes no claim to statistical reliability; but the general results seem in line with conclusions made by Kenneth Armstrong, that the profile of the Nazarene church in this area is not weighted in the direction of the low income occupations and is, in fact, not unlike that of many of the larger denominations.[15]

Judging from response to the survey, Nazarene churches that have broadcast ministries are functioning in areas where the Protestants represent around 50 per cent of the total population; Catholics, 25 per cent; Jews and the small sects, between 5 and 10 per cent each. Those figures come as rough estimates by the ministers involved in this study and are presented only as an approximation of local situations.

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[15]Armstrong, op. cit., pp. 61-62.

Membership and attendance statistics as reported in the interviews are indicative of the size of Nazarene congregations throughout the country. An idea of this comes from these percentages:

Size	Sunday School Attendance	Morning Worship	Church Membership
to 50	1.5%	1.5%	7.5%
50 to 100	28.0%	30.0%	30.0%
100 to 200	33.0%	42.0%	32.0%
200 to 300	27.0%	20.0%	21.0%
300 to 400	9.0%	6.0%	4.5%
400 to 500			3.0%
over 500	1.5%	1.5%	1.5%

The final section of the survey was involved with the personal background of the interviewees. Twenty per cent of those responding were graduates of Bible schools. Two-thirds of the ministers had religious liberal arts college degrees, while 21 per cent were seminary graduates. Of those involved in broadcasting, only 6 per cent had had any formal courses on the subject; another 9 per cent had attended mass media seminars. Three ministers reported previous practical experience in radio management and programing on the professional level.

Most ministers are fairly heavy media users, as the study indicates. While three replies indicated no

television for moral reasons, other answers showed twenty
or more hours of television viewing per week. The average
of all pastors was five hours of television viewing each
week. There was some evidence of background listening to
radio. Two men indicated approximately forty hours of
listening a week. District superintendents especially
reported heavy car radio usage as they traveled their
territories. Other local ministers indicated a considera-
ble amount of FM music listening in the study and at home.
On the average those responding to the survey listen to
radio eight hours per week.

Regarding the question of how radio and television
time should be allocated to churches, the majority opinion
seemed to favor the right to purchase time as any commer-
cial advertiser might. One point was made that a free
allocation to representative faiths was discriminatory
toward evangelical churches. One suggestion was made that
time be allocated locally on a basis proportionate with
relative strength of the churches: conservative and
liberal Protestants, Catholic, Jewish, etc. No idea as to
the mechanics of the plan was forthcoming.

The ministers offered numerous comments about
religious broadcasting in general and Nazarene programs in
particular. It would be difficult to enumerate all ideas,
but certain overlying thoughts can be summarized. First

of all, the long time users of the media had a less ideal-
istic concept of the worth of broadcasting. They were
inclined to feel that radio and television had limits as
to what they could and could not do for the church. Sev-
eral called for more general church involvement in radio
and television, ranging from more nationally produced spot
announcements to a televised "Showers of Blessing" pro-
gram. A call was made for better identification of the
national program with the local church situation. Several
ministers spoke for better rapport between the church and
the broadcasting industry at all levels. Not a few of
those answering this section of the survey mentioned the
deterrent of media costs to an already financially bur-
dened congregation.

While general statements urging increased usage of
the mass media were made, considered evaluations were
voiced which seemed to show more than average understand-
ing of the role of communication theory in the religious
setting. The call came for more format variety, less
amateurism, the need effectively to reach the non-religious,
less recreating of the worship service on radio and tele-
vision, the necessity for more media education by clergy
and laity, and above all, an acknowledgment of the need
for a relevant approach to the problems of society in the
fresh presentation of the Gospel message.

In summary, the survey seemed to show a natural lack of understanding by the local minister as to just what the media could do, and what he wanted it to do. The willingness and enthusiasm were there, waiting to be channeled toward sound applications of mass communication theory. In the final chapters of this paper, a consideration is made of current thoughts about the mass media by those involved in the research. From the basic literature comes an application for the media aspirations of the church generally, and the Church of the Nazarene particularly.

VIII. LOCAL BROADCASTING (TELEPHONE SURVEY)

In order to survey the listening and viewing habits of Nazarenes in the Denver, Colorado, metropolitan area, a letter was sent to each of the eighteen ministers in the city and suburbs. Each minister was asked to supply a list of the active family membership in his church. From the lists furnished by the six responding churches, a random sample of 25 per cent of the family names was selected. Because of the difficulty in finding people at home, an average of three telephone calls was made for each interview. The churches represented were averaging 150 in attendance at the morning worship services--slightly

higher than the average of Nazarene churches nationally.
Seventy per cent of the fifty-eight responses were from
mothers; 20 per cent, from fathers. On the average, they
had been members of the Church of the Nazarene for twenty-
five years. Seventy-four per cent of those interviewed
had at least a high school education; 28 per cent had at
least some college training. Ages of the children of
those responding were rather evenly distributed in all age
groups through sixteen, with the average age being nine
and one-half years.

One of the key questions in the survey was whether
the interviewee listened to the "Showers of Blessing"
broadcast. This program had been aired intermittently
through the years on several of the smaller local broad-
casting stations. At the time of the survey it was being
presented at 11:45 A.M. Thursdays on KPOF, a local non-
commercial religious station owned and operated by the
"Pillar of Fire" sect. Figure IV, page 60, indicates the
response to the question, "Do you listen to 'Showers of
Blessing'?" Five per cent said their family seldom
listened; 27 per cent said they listened occasionally;
only 3 per cent reported they always listened. Though a
few said they had listened at a former time, 65 per cent
of those interviewed stated they currently did not listen
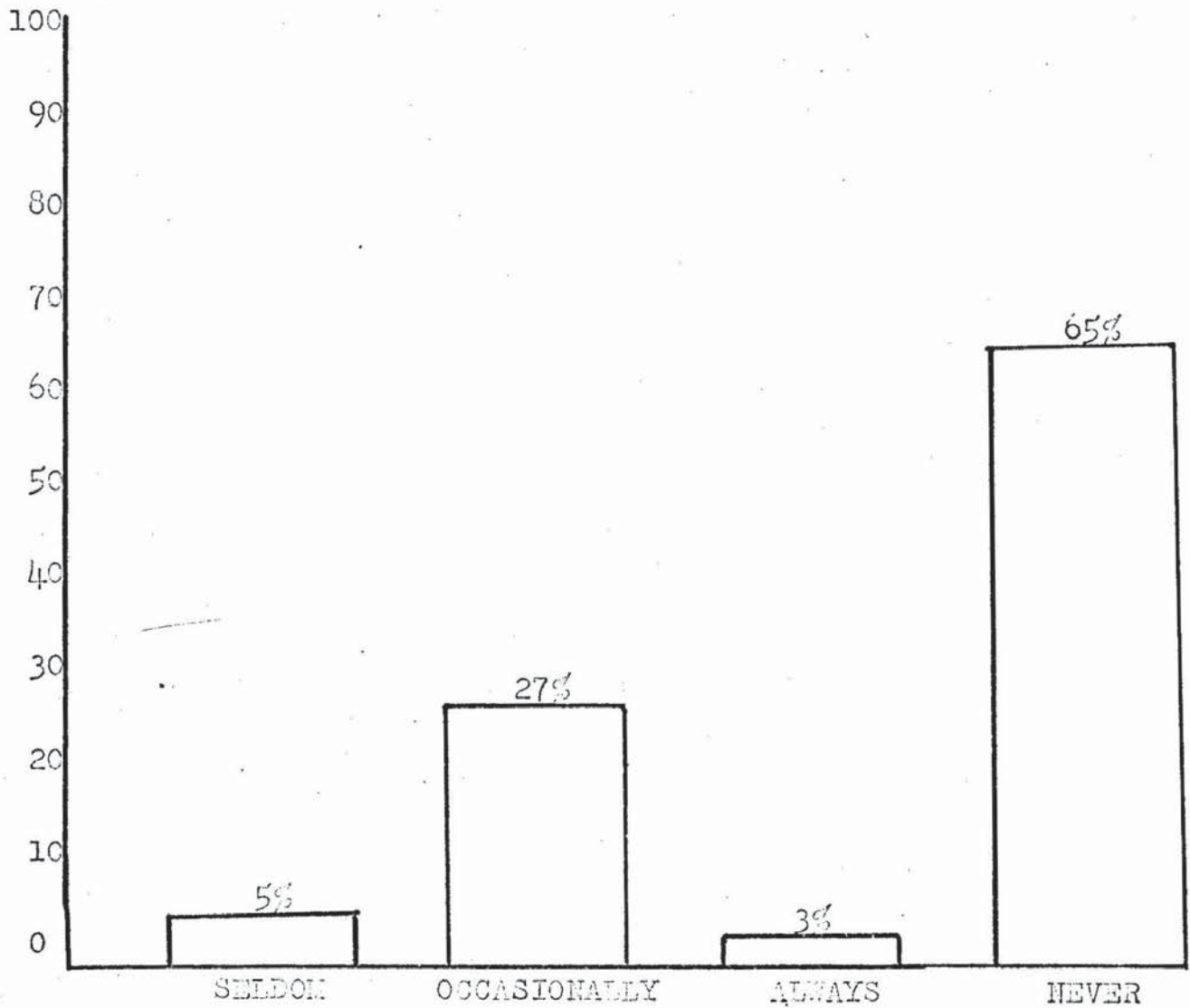to the program. Further, only a very small group could

FIGURE IV

LISTENING HABITS OF DENVER NAZARENES
TO "SHOWERS OF BLESSING"
(FROM TELEPHONE SURVEY)

identify the station on which the program was broadcast.
Many expressed surprise the program was being aired in the
Denver area, and said they would begin listening to it.
Twenty-seven per cent indicated satisfaction with the time
of the broadcast, while 30 per cent did not like the time.
Those desiring a new time gave the inability of husbands
and children to listen as a major factor.

None of those responding to the survey could recall
having seen the broadcast promoted in the church bulletin.
Only one said the program was promoted in the local church
news letter. Nineteen per cent of those replying said
their minister promoted the broadcast from the pulpit,
while 14 per cent said such promotion was only occasional.
Forty-eight per cent of those responding could not recall
the program ever being promoted in their local church.

Those who did listen to the broadcast were asked
what part of the program they liked the most. Of those
indicating an opinion, 31 per cent stressed the music,
while 17 per cent were especially impressed with the mes-
sage. Some, of course, indicated general approval of all
aspects of the program, including music and message.
Response was limited when interviewees were asked to state
the benefits they received from the program. Some liked
the opportunity to hear some of the best speakers in the
general church. One interesting comment came without

elaboration: "The program is a Nazarene ego builder!"
This could have disfunctional as well as functional rami-
fications, depending upon whether the program resulted in
a spirit of complacency and self-satisfaction, or con-
tributed to an "esprit de corps."

Comments as to the program's ability to reach the
unchurched were too general to indicate any discernible
opinion, although more believed it did than it did not.
The same situation existed in response to the question of
the ability of the broadcast to speak to younger listeners.
Possibly because of the time of the broadcast, there was
no indication that the children of the interviewees
listened. The impression was given that those surveyed
really did not know whether young people respond to the
program or not. When asked if broadcasting was a good way
to reach people with the Gospel message, 86 per cent said
yes. Most did not, or could not, explain this affirmative
opinion. The question possibly had the functional weak-
ness of causing the interviewee to respond in a way agree-
able to the interviewer.

Nazarenes responding to the survey listen to other
religious broadcasts more faithfully than their own.
Forty-six per cent listened to, or watched, the Billy
Graham programs whenever they were on the air. Thirty-
four per cent listened regularly to programs on KLIR, a

commercial religious station in the city. Fifteen per cent watched the telecast of the Calvary Temple worship services on Sunday morning. Quite possibly this program has become a substitute church for those who find it easier to remain at home than to be present in the sanctuary. Fourteen per cent of those surveyed listened to the broadcasts of KPOF, the local non-commercial religious radio station. A number of people also listened to programs such as, "Back to the Bible," the "Haven of Rest," and the "Old Fashioned Revival Hour." Only one person responding reported watching "This Is the Life," the television drama produced by the Missouri Synod of the Lutheran church, although the program is not in competition with local Nazarene worship services. In general, the preference was for a relatively direct expounding of the Gospel message, accompanied by the singing of gospel songs and hymns. A question not asked concerns the financial support Nazarenes give to these non-denominational and other denominational broadcasts. Local ministers and local church boards would probably be interested in responses to such a question.

The hours of radio and television consumption by the Denver Nazarenes surveyed were remarkably meager when compared to national population averages. Ten per cent reported no television viewing whatsoever, a fact not too

surprising since there are persons in the church who
reject the medium on moral and religious grounds. A num-
ber of ministers interviewed in the mail survey reported
similar reactions. It should be stressed that the survey
statistics involved the _personal_ viewing habits of the
interviewee. Total _family_ viewing habits and listening
time would, of course, be higher. The overall average
television viewing time for those interviewed amounted to
nearly an hour and fifteen minutes, with the greatest num-
ber stating two hours of viewing each day.

Response to the question of radio listening time
indicated the presence of some background listening habits.
Twenty-eight per cent stated AM or FM radio was on in
their house most of the day. Due to the large percentage
of housewives contacted, the figure would tend to be sig-
nificant, along with a correspondingly low figure for com-
muter listening, a fact also brought out in the survey.
Those reporting a set amount of listening (70 per cent),
averaged close to one hour and twenty minutes of listening
each day. This figure, too, was considerably lower than
national population averages.

The investigator views these listening and viewing
figures with a certain amount of questioning, especially
after comparing them with the statistics for Nazarene
ministers, gathered in the mail survey. There is the

possibility of a functional weakness in the questions. In other words, there is a distinct chance that the interviewees, having some idea of the reasons for the survey, may have given themselves the benefit of the doubt in reporting rather low figures. The gnawing feelings of guilt accompanying "too much time wasted in front of the TV" may tend to distort the attempt to gain information by survey. While a careful and continued rephrasing of the question could tend to eliminate the bias, a mechanical or electronic type of impersonal surveying would appear to have advantages.

—Forty per cent of those interviewed reported some method of restricting television viewing for their children. Since a number of those responding had no children in the home, the percentage could be much higher than 40 per cent. In fact, only two families with children in the home reported no restrictions on viewing. Methods used ranged from a simple "telling them what they can watch" to a mutual family review of program possibilities. Some limited viewing to a specific amount of time each day; others allowed no television until home work was completed or permitted no television on school days. One of those interviewed restricted consumption to classical or religious radio music, while another allowed no television on Sundays. Television movies were restricted by one

interviewee; another permitted no "make-believe" stories; and two others were firm in their avoidance of violence.

There seemed to be a general uneasiness about the subject of media consumption among those contacted. Television was accepted almost as a way of life, but there were real questions about its influences in family life. The moral implication of some program content was questioned along with the fact that television was regarded as a great consumer of time which might possibly be used for more enriching purposes. Those with no television in the home might have avoided the problem for the time being; but as the children in the family advanced in age, the pressures against the "hold-outs" was increasing.

It seems fair to say that Denver Nazarenes have for the most part joined the electronic media age, although on a smaller scale than their non-church neighbors. They believe, in a general way, that broadcasting is an effective way to preach the Gospel, but do not support very strongly their own denomination's media efforts. With the increasingly liberal interpretations of codes on morality and good taste, the concerns about television will probably deepen. As for the local presentation of "Showers of Blessing," it appears the Denver ministers responsible for its scheduling have done little to promote it. The broadcast time and the station chosen do little to assure its

hearing by either the church or those the church tries to reach. Whether this seeming laxness is motivated by mis-understandings as to the use of the broadcasting media, or a feeling that the program does not do the job intended, is a matter for further study.

IX. A BROADCASTING PHILOSOPHY

While the Church of the Nazarene's involvement in radio and television has been limited by small budgets, there are signs of increased interest in a more extensive ministry. The laity, along with the clergy, has ques-tioned the current level of commitment to mass media usage. Colonel Thane Minor at the International Lay Con-ference on Evangelism:

> . . . we may have to eliminate our rigidity of thought and look for additional ways to reach the large masses who need redemption.
>
> . . . .
>
> Could we use more effort in the media of radio? As good as "Showers of Blessing" is, could it be com-plemented with a completely different type of program to appeal, for example, to teen-agers?
>
> . . . .
>
> I don't like the beat of some of today's music either--but I know lots of teen-agers who do. Are we trying to reach "us" or "them"?[16]

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[16]Elden Rawlings, "Effects of Lay Conference," Herald of Holiness, LV (October, 1966), 14-15.

In the "Letters to the Editor" column of the Herald of Holiness:

> Practically all churches put up a big howl about radios when they first came out and said they were from the "pit of hell." Then came television and the same thing was said about it. . . . We should have taken these as a better way to spread the gospel.[17]

Important voices in church administration are endeavoring to point the way to a more effective use of radio and television. Mary E. Latham, director of Nazarene Audiovisuals, calls attention to the fact that "the ratio of pictures to words is increasing in favor of pictures. So we face the hurdle of accepting pictures and sounds to help communicate spiritual truths."[18]

James McGraw, Professor at the Nazarene Theological Seminary, offers classic reasons for communication breakdowns and applies them to the work of the church.

> We fail to communicate sometimes because we assume words always have the same meanings . . . we allow ourselves the expensive luxury of making inferences instead of staying with facts. . . . Another communications disease is "allness". This means we are the victims of two false assumptions: (1) it is possible to know and say everything about something; and (2) what I am saying includes all that is important about the subject.[19]

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[17] "Letters to the Editor," Herald of Holiness, LIV (June, 1965), 19.

[18] Latham, loc. cit.

[19] James McGraw, "Communicating for Christ's Sake," Herald of Holiness, LVI (May, 1967), 4.

Paul R. Orjala, Professor of Missions, Nazarene

Theological Seminary, discussed recently the great oppor-

tunities of mass media to propagate the Gospel.

Gone is the day when missionary work is primarily
a matter of telling the Gospel story to a group of
"natives" sitting under the palm trees. While the
effectiveness of personal contact will never be
replaced in winning men for Christ, the mass communi-
cation media of our day have made it possible for one
man to reach millions with the message. We are
exploiting these means on every continent as addi-
tional effective tools for evangelism and church
planting. . . . How can we begin to reach these mil-
lions? Through the mass media, the way advertisers
do it. Through radio and increasingly through tele-
vision. . . . Printed radio messages sent out in
response to requests have resulted in conversions.
Thousands of eager young people around the world have
taken Nazarene correspondence courses that were adver-
tised on the radio or in public newspapers.[20]

Elden Rawlings, managing editor of the <u>Herald of</u>

<u>Holiness</u>, asks, "Can we use mass media?"[21]

He states that radio programs are generally cen-

tered around a church service but that the results are

limited. Rawlings adds that the people the church is con-

cerned about make up a massive audience which misunder-

stands its motives and really never takes the time to

check it out. He speaks out against the "medicine show"

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[20]Paul R. Orjala, "New Wings for the Word," <u>Herald</u>
<u>of Holiness</u>, LVI (May, 1967), 5.

[21]Elden Rawlings, "Can We Use Mass Media," <u>Herald</u>
<u>of Holiness</u>, LVI (May, 1967), 6.

technique in promoting the church in newspaper ads. He
makes the point that what the church gives to radio and
television stations is material spiritually gratifying to
the church, but never gets through to the secular man.

Rawlings indicates religious radio is caught in a
fog. The church must have the facsimile of a church serv-
ice to convince the constituency it is spiritually orien-
tated. At the same time the church is trying to come up
with a format that can speak to the spiritually unmoti-
vated. He goes on to cite some possible ways the church
can get on a positive track. First of all, the church can
ask questions of the professionals in the field of mass
media. In this same line, he points up the fact that
Christian radio has yet to publish its first significant
piece of research on broadcasting communications, and how
it applies to the problem of reaching men and women for
Christ.

This Nazarene official points to the broadcast
ministry of several other denominations: the Salvation
Army's use of drama, the Mennonite church's newscast for-
mat to recreate scriptural events, and the Southern
Baptist's "monitor" style. He mentions the Stan Freburg
spots for the United Presbyterian church and the American
Lutheran church's method of putting into short, contempo-
rary form some of the thoughts that grow out of the

man-God relationship. He adds a note of caution in his discussion of religious television broadcasts, indicating the problem of reaching the mass audience in the prime time.[22]

The preceding paragraphs have offered a glimpse of the present trends in .Nazarene broadcasting. Trends that reflect a variety of viewpoints: from the clergyman or layman who is sincerely fearful of the media's dysfunctions, to the minister who jumps into the broadcasting pool hardly knowing how to swim, and to the one who sees broadcasting's possibilities and wishes to know where it can be most effective. It is to the task of trying to find out what broadcasting can do for the church that the final two chapters of this report are directed.

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[22]*Ibid.*

CHAPTER V

CURRENT COMMUNICATION THEORY

I. THE REASON FOR THEORY

Very little literature has attempted to link the
needs of the church with current information about the
ability of the mass media to convey information. McKenzie,
in "A Study of the Advisability of Radio for the Churches
of Christ," explored the possibility of using radio in the
Churches of Christ.[1] Many church oriented writers have
talked about Christian communication, but mostly in a
theological and philosophical way. Most of these authors,
while well grounded in the church's point of view, lack a
background in communication theory. Others, with at least
practical experience in some area of broadcasting, have
made valuable general contributions. John W. Bachman has
written helpfully from his position with the Study Commis-
sion on the Role of Radio, Television, and Films in Reli-
gion for the National Council of Churches in the U.S.A.

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[1]Maurice McKenzie, "A Study of the Advisability of
Radio for the Churches of Christ" (unpublished Master's
thesis, University of Denver, Denver, 1957), passim.

Everett C. Parker has made a helpful contribution, especially in the "New Haven" survey, the only definitive work in religious audience research. Malcolm Boyd's short work, Crisis in Communication, comes out of the background of an advertising executive turned minister.

The literature in the Church of the Nazarene is necessarily brief in this field. Those involved in the Radio League, church publications, college speech departments, and those Nazarenes employed in the broadcasting ministry, all have thoughts on the subject. At this time, however, no organized work of an extended nature has been forthcoming. The attitudes of clergy and laymen in the church in response to the surveys of this paper indicate to this investigator the need for more information. Considering the fact that organized research in the area of broadcasting theory is itself only about twenty years of age, it is difficult to fault the church for its lack of complete understanding of the problem. It is apparent from the survey and from contacts with clergy and laity that there is pressure to do more in the field of broadcasting. For this reason, it is important the church plan carefully; it could be expensive to mount a media horse and ride off in all directions.

In view of continued challenge to the relevancy of the church in today's society, the temptation existed to

delve into the role of religion in general and Christianity in particular. This, however, is a matter better dealt with by theologians. Since this paper was designed to be of help to the Church of the Nazarene, it assumed the relevancy of the church message. The question to be resolved, then, was to determine, within the context of the church's doctrinal position, just what use broadcast media could be in the furthering of the purposes of the Church of the Nazarene.

There exists currently a myriad of theories and ideas about broadcasting. It would be next to impossible to consider all thoughts by all theorists interested in this field. In two decades of increased emphasis, however, some generally accepted propositions have come to the fore. These principles were considered in sufficient detail to give understanding to the uninitiated. The concepts were then applied to the specific problems facing the Church of the Nazarene. The results were contained in a summary of recommendations to ministers, administrators, and involved laymen in the church.

Little progress can be made toward applying specific methods of mass media communication until there can be some understanding of the implications of communications in general and religious communication in particular. In fundamental terms, communication is the process of

transmitting meaning between individuals.[2] Colin Cherry
has said that communication means a sharing of elements of
behavior, or modes of life, by the existence of sets of
rules.[3]

This process of transferring meaning is much more
complex than some have thought. The old linear model of
the communication act describes the process this way:
"Source------Message------Channel------Receiver." But
communication is a process that cannot be explained simply
in "cause and effect" terms. This concept went out the
window with Einstein's theory of "Relativity."[4] A spiral
conception of the world comes into being. The interrela-
tionships between stimulus and response are not on a one-
to-one basis, but react as a "process." The old concep-
tion has been described variously as the "hypodermic
needle" effect--each person in the audience being person-
ally "inoculated" with the sender's message.[5] This view-
point denies the many influences reacting upon the

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[2]Charles R. Wright, Mass Communication (New York:
Random House, 1966), p. 11.

[3]Colin Cherry, On Human Communication (New York:
Science Editors, Inc., 1961), p. 6.

[4]Harold Mendelsohn, "Sociopsychological Aspects of
Mass Communications" (unpublished lecture notes received
in a course at Denver University, 1966).

[5]Wright, op. cit., p. 50.

individual in an audience. It disregards the social milieu in which he moves.

II. THE FUNCTIONAL APPROACH

The findings of Robert Merton and Paul Lazarsfeld, among others, begun in the 1940's, did much to shift attention toward a functional view of the communication process. Joseph Klapper has called this:

> . . . shift away from the tendency to regard mass communication as a necessary and sufficient cause of audience effects, toward a view of the media as influences, working amid other influences, "in a total situation," as the "phenomenistic" approach.[6]

It is more generally understood, however, as "functionalism," a process by which a system maintains itself. Harold Mendelsohn uses an analogy to explain the functional process. He likens it to that which is observed in the biological sciences. The functions of each bodily organ that is vital to the whole are examined--malfunctions are observed--these amount to breakdowns in the system. The whole process is in this case an organic one, but it is vital in respect to the maintenance of the organism. In essence, the organism maintains itself in this way.[7]

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[6]Joseph T. Klapper, The Effects of Mass Communication (New York: The Free Press, 1966), p. 5.

[7]Mendelsohn, op. cit.

The "functionalist" then, in contrast to the "behaviorist," focuses on the part that social or cultural items play in society. A functional approach would result in less time spent in discussing the hours a child watches television and more on what this television watching means. What is involved here is a complexity of actions, interactions, and reactions. To look at only one element of the process denies the fact that all other elements are functioning concurrently. Furthermore, what we observe is not the total picture, for every observable act has its unobservable counterpart. The unconscious thoughts and motives may be difficult to observe, but they affect behavior nonetheless.

Confusion sometimes results when "functionalism" is looked at as offering the answers to the various processes. What is in error is the substitution of answers for method. What is offered is not the answers to all the problems of communication, for example, but rather a means of looking at the process of communication in an effort to determine what is happening. At this stage in functional research, all the answers are not forthcoming. There is difficulty in observing all functions at the same time, although the computer may be able to help at this point. Assumptions and speculations must be made, but this is the case in all research. The important point to remember, in this

regard, is that the researcher is aware of the assump-
tions--something the "behaviorist" ignores for the most
part in his "cause and effect" model.

The "functionalist," then, seeks to determine
whether the function served by print is the same as that
served by radio or television. He seeks to know how a
particular mass medium operates. He endeavors to deter-
mine the consequences of handling basic communication mes-
sages. Equally important, he tries to find out what
gratifications the individual derives from the mass media.[8]

III. A FRAMEWORK FOR DISCUSSION

Harold Lasswell proposed a convenient way to
describe the communication act: "Who says What in which
Channel to Whom with What Effect."[9] Through the years,
this definition seemed sufficient to describe the communi-
cation process. As research progressed, however, it
became apparent the definition could not account for all
the variables in the communicative process. Such factors
as audience predisposition, self-selection, and selective

[8]Wright, pp. 11 ff.

[9]Harold Lasswell, "The Structure and Function of
Communication in Society," The Communication of Ideas,
edited by Lyman Bryson (New York: Harper & Brothers,
1948), p. 37.

perception were found to influence the communication act.
Other variables were discovered to have influence: opinion
leadership, audience image of source, group membership
values, and the nature of the media in a free enterprise
system.[10] It is evident from reviewing the literature
that one paper or even one book could not adequately cover
every ramification. For that reason, only those functions
of the communication process which have become well known
and rather generally accepted among students of the mass
media were considered in this paper.

Harold Lasswell, a political scientist, became
intrigued with the functions of mass media in propaganda.
In his pioneer work in mass communications, he noted three
categories of specialists.

> One group surveys the political environment as a
> whole, another correlates the response of the whole
> state to the environment, and the third transmits
> certain patterns of response from the old to the
> young.[11]

Such individuals as diplomats and foreign correspondents
would be representative of those who survey the political
environment. This surveillance function, then, involves
the collecting and distributing of information about

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[10]Klapper, op. cit., p. 3.

[11]Lyman Bryson (ed.), The Communication of Ideas
(New York: Harper & Brothers, 1948), pp. 39-40.

events in the environment either within or without a given society. In common terms this could be called the "handling" of the news.

Editors and journalists are correlators of the internal response. They interpret the information about the environment and prescribe the society's response to the information. This function is that of editorializing or propagandizing.

Formal and informal educators in family and school transmit the social inheritance. This transmission of culture involves the communication of information, values, and social norms from one generation to another, or from members of a particular group to those who have newly joined that group.

Charles Wright adds a fourth function of the mass media: entertainment.[12] He is here referring to communicative acts primarily intended for pure amusement regardless of what instrumental effects they might engender.

It is the desire of the "functionalist" researcher to investigate those reoccurring activities to see what effect they have on individuals and society and to compare these effects with those forthcoming from other types of communication.

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[12]Wright, op. cit., p. 16.

The functional structure just referred to provides a handy framework in which to discuss most current media concepts. Following a description of these functional characteristics and their ramifications will come a look at the audience upon which those media functions have their effect. Finally, the mass media industry itself will be viewed to see if inherent in its makeup there are factors which further or restrict communication.

IV. IMPORTANT THEORY CONCEPTS

As in any area of activity, the result of a communication function does not always coincide with the intent of the communicator. As early as 1946, Robert Merton was discovering in his analysis of Kate Smith's activity in the War Bond Drive certain results not counted upon.[13] The basis of Miss Smith's ability to persuade included much more than the manifest content of her radio appeals. Beside the observable functions, there were other functions not so easily identified. Furthermore, not all consequences were desirable in the light of original communication goals. This impaired functioning is called a

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[13]Robert K. Merton, Mass Persuasion (New York: Harper & Brothers, 1946), pp. 9-10.

"dysfunction."[14] Every function, whether it be socio-
logical or physiological, has a dysfunction.[15] Every
human institution, though set up with unimpeachable
motives, can have disastrous results. A public health
campaign, for example, may have the goal of getting people
to have a check up. It might have the unanticipated
result of improving public health employee morale (func-
tion differs from aim), or it might frighten people so
much they avoid a check up (a dysfunction).[16]

Lasswell has stated in his description that in its
surveillance function the media can enforce the norms of
society in the sense that society deems it important to be
informed. Lazarsfeld and Merton refer to the power of the
press that publicizes devout behavior and requires the
individual to stand with the non-conformist or fall in
line by supporting the norm.[17]

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[14]William A. Neilson (ed.), Webster's Collegiate
Dictionary (Springfield: G. & C. Merriam Co., 1943),
p. 313.

[15]Mendelsohn, op. cit.

[16]Wright, op. cit., p. 17.

[17]Paul Lazarsfeld and Robert Merton, "Mass Commu-
nication, Popular Taste and Organized Social Action," The
Communication of Ideas, edited by Lyman Bryson (New York:
Harper & Brothers, 1948), p. 103.

Another function of surveillance in society is to confer status on those using the media.[18] Research and observation show that people's social standing is raised when they appear on the mass media. In their study of the election campaign of 1940, Lazarsfeld, Merton, and Gaudet were made aware of the importance of opinion leaders in the maintenance of this social station.

A third result of surveillance by the mass media would be a dysfunction.[19] The mass of uninterpreted information (news) may tend to threaten rather than help the public. The result could be symptoms of anxiety or, even worse, public panic. Another observed reaction can be apathy. The individual may be so overwhelmed he feels it is no use to struggle. Even more subtly, he may mistake knowing about problems for doing something about them. This confusion of passive knowledge for active participation has important ramifications in our study of religious communication.

Lazarsfeld, Merton, and Gaudet identify another social function of the mass media, that of propagandizing.[20] They cite research to show that propaganda is most

[18]Ibid., p. 101.

[19]Ibid., pp. 105-6.

[20]Ibid., pp. 112-18.

effective when one of these conditions is satisfied:
(1) monopolization, (2) canalization, and (3) supplementation. Propaganda techniques are especially effective when the communicator has a monopoly either of the medium itself or when counterpropaganda is nil. Hitler had a media monopoly in the 1940's; Kate Smith's public image was so exemplary, any counterpropaganda was ineffective.

Current concepts of both propaganda and advertising seem to point to the fact that mass media, in most cases, do not change deeply held attitudes. Indeed it is a well known principle among advertising men that persuasion in this instance "canalizes" existing attitudes. The economic importance of the advertising industry is an indication of the success of "ad" men in channeling existing habits toward specific products. Propaganda success lies in this area also--not eliminating, but channeling beliefs and attitudes.

Where propaganda has neither a monopoly nor a channeling effect, it may be a positive factor by virtue of its being supplemented by interpersonal contacts. Many mass media campaigns have been made effective in developing nations. Schramm cites the success of teaching by mass media supplemented by teacher guidance in the

classroom.[21] Lazarsfeld indicates the importance of
opinion leaders in this face-to-face supplementation
during political campaigns.[22]

A fundamental point comes out of the discussion of
propaganda; monopolization is rare. The basic social
issues need more change than canalization. Supplementa-
tion is expensive and has seldom been achieved in groups
striving for social change.[23]

Hovland has devoted much study to the ability of
mass media to persuade. While his concern is more with
content than function, it was deemed appropriate to con-
sider this aspect of mass communication at this point. He
cites his experiment with Lumsdaine and Sheffield to con-
clude; a two-sided presentation is more effective in the
long run where, regardless of initial opinion, an audience
is exposed to subsequent counterpropaganda, or when,
regardless of subsequent counterpropaganda, the audience
initially disagrees with the communicator's position.[24]

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[21]Wilbur Schramm, Mass Media and National Develop-
ment (Stanford: Stanford University Press, 1965), p. 250.

[22]Paul F. Lazarsfeld, Bernard Berelson, and Hazel
Gaudet, The People's Choice (New York: Duell, Sloan, and
Pearce, 1944), p. 51.

[23]Schramm, Mass Communication, p. 512.

[24]Carl I. Hovland, Irving L. Janis, and Harold H.
Kelley, Communication and Persuasion (New Haven: Yale
University Press, 1953), p. 110.

In other words, a two-sided presentation is more appropriate if the audience initially agrees with the communicator's position and is not exposed to later counterpropaganda.

Hovland indicates the relatively greater effectiveness of the explicit argument as compared to the presentation of implicit material. In persuasive communications which present a complicated series of arguments on impersonal topics, it is generally more effective to state the conclusion explicitly than to allow the audience to draw its own conclusions.[25]

Hovland believes that there is some support for the hypothesis that "when strong fear appeal is used, people with higher anxiety levels are predisposed to be more defensive and less influenced."[26]

A cursory examination of mass media advertising serves to point up another aspect of persuasive communications. The audience is constantly bombarded with repetitious suggestions to choose this product in preference to another; Robert Merton points to the importance of repetition with variation in the Kate Smith War Bond Drive.[27] According to this study, repeated appeals varied in style

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[25]Ibid., p. 105.

[26]Ibid., p. 201.

[27]Merton, op. cit., p. 37.

and content proved especially effective in pricking the conscience of those who had not met self-imposed bond purchase quotas.

Another aspect of mass media's ability to persuade involves the state of emotions. Arons and May indicate that the level of emotional arousal is a function of three factors: (1) message content, (2) the pertinence of a particular message to the audience, and (3) the audience level of anxiety.[28] Much has been said about "emotional" versus "rational" factors in persuasive communications, the impression being given in some quarters that these two factors are mutually exclusive. The reasoning given is that "rational" or drive-reducing arguments are competitive with "emotional" or drive-arousing components. The fact of the matter is that most communicative situations require both factors.

A purely "emotional" appeal aims only at raising the level of motivation of the audience. It assumes that the means for satisfying the aroused need was available and known to the audience.[29]

If a drive is aroused in the audience, the only productive conclusion is to offer some "rational" way of satisfying

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[28] Raymond A. Bauer and Donald F. Cox, "Rational versus Emotional Communications: A New Approach," Television and Human Behavior, edited by Leon Arons and Mark A. May (New York: Appelton-Century-Crofts, 1963), p. 145.

[29] Ibid., p. 144.

that emotion. Barnouw emphasizes the role of the "emotion" when he states that communication that wins and holds audiences deals with "emotional" conflicts. The success of mass communication draws power from the latent emotions of people. Mass communication needs the link of emotion.[30]

The chief function of correlation as described by Harold Lasswell is to interpret the information passing between various parts of society and to prescribe ways of handling that information.[31] The editorial function is an economy for many people who do not have the time or the background to analyze for themselves. In its functional role it seems to prevent overstimulation and overreacting. In its dysfunctional aspects it can sometimes result in censorship or media control. It may also tend to contribute to conformism by allowing certain individuals to do all the thinking in a society. In the degree that it concentrates on non-controversial issues, it tends to reinforce a static society.

Mass communication can, in certain circumstances, aid the transmission of the social heritage from one generation to the next, or from one group to the next.

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[30]Erik Barnouw, Mass Communication (New York: Rinehart & Co., Inc., 1956), pp. 49-61.

[31]Wright, op. cit., p. 20.

Steinberg discusses the way standards and values are transmitted through the communication media. For the developing individual, communication with his fellows performs three functions: (1) it patterns the world about him, (2) it defines his own position in relation to other people, (3) it helps him adapt successfully to his environment.[32]

To the degree that the mass media aid the process of socialization, and to the extent that they help to provide a wide cultural base, the functional purpose is being served. It is dysfunctional when it helps to submerge cultural variety or when it takes the place of parent or teacher or pastor in the socialization process. While much remains to be known about mass media's role here, it appears to some observers that the media exert a significant influence in an inadvertent way, even though deliberate attempts at their use for this result have not been particularly successful.

Regardless of the method used to measure their importance, it is clear that the basic function provided by the mass media is that of entertainment. A tabulation

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[32]Eugene L. Hartley and Ruth E. Hartley, "The Importance and Nature of Communication," Mass Media and Communication, edited by Charles S. Steinberg (New York: Hastings House, 1966), p. 11.

of program categories in most television and radio stations will show that the largest percentage of the broadcast day is devoted to programs whose primary function is to entertain. Table I, page 91, shows the tabulated results of a typical broadcast week day on radio station KOA in Denver. The figures from which the percentages were obtained are not merely an appraisal of the legend of the station's program log. It is naive to believe such a categorizing is an accurate reflection of the facts. A better way to analyze the offerings of a station is to examine first hand each program format with a stop watch, taking into account both direct and indirect commercialization.

·A week-end schedule of this station would show slightly different percentages, with an increase in the amount of programs in the orientation category, to reflect the heavier amount of religious and public service broadcasts. The important fact to highlight is, however, that entertainment fare occupies 42 per cent of the total air time on a given broadcast week day and 55 per cent program time, discounting the commercial content. The figures compare favorably with those indicated by Charles Wright in his own observations of a National Association of Educational Broadcasters survey.[33]

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[33]Wright, op. cit., pp. 85-86.

TABLE I

PERCENTAGES OF KOA PROGRAM CONTENT DEVOTED
TO VARIOUS COMMUNICATION FUNCTIONS

WRIGHT FUNCTIONS		
Function	Per cent of Air Time	Per cent of Non-commercial Program Time
Surveillance	19	25
Correlation	3	4
Culture transfer	12	16
Entertainment	42	55
Commercial content	24	-

NAEB FUNCTIONS		
Function	Per cent of Air Time	Per cent of Non-Commercial Program Time
Information	19	25
Orientation	15	20
Entertainment	42	55
Commercial content	24	-

The question as to whether this entertainment function of the mass media is functional or dysfunctional is still open to debate. Many social critics point to the fact that media entertainment fails to raise public taste; they cite the loss of artistic quality, passivity, escapism, and the inordinate power of the industry in terms of money and audience time.

Other social psychologists, especially those functionally oriented, say the time spent with entertainment gives no indication of the functions it serves in society. The need for pleasure and relaxation is basic; indeed one more means of psychic gratification. Harold Mendelsohn says that mass entertainment grows out of and satisfies a particular complex of needs. How it succeeds is a moral question and not one of mental health.[34] Gary Steiner's comprehensive survey of listener preferences indicates people want more programs that are fun and worthwhile.[35] This has been described as the "First Law of Mass Entertainment":

> When most people are confronted with a choice between deriving pleasure from "serious" non-entertainment fare or from non-serious entertainment

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[34]Harold Mendelsohn, Mass Entertainment (New Haven: College and University Press, 1966), p. 136.

[35]Gary Steiner, The People Look at Television (New York: Alfred A. Knopf, 1963), p. 247.

fare, they will choose the latter in much greater proportions than the former.[36]

Once the functions of the media are understood, the conditions in which those functions perform successfully must be viewed. Certain of these conditions have been singled out by researchers in this area: conditions affecting the audience's exposure to the message, its reaction to it, and the effects produced.

It is obvious that before a message can be communicated, there must be an audience to hear it. This goes for radio announcers as well as for ministers. No matter how important the information may be, methods must be employed to secure a hearing. Furthermore, the opinions and attitudes a listener brings to the communicative situation will determine, in great measure, what he gets out of the experience. Wilbur Schramm speaks of the "predisposition" of the audience. The stronger the predispositions on an issue, the more difficult it is for the media to convert opinions. Strong predispositions "compel" an opinion which media only help to rationalize and reinforce. Individuals in this case either avoid the material or manage to misunderstand it. Schramm further observes that the less informed one is on an issue, the more susceptible

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[36]Mendelsohn, Mass Entertainment, pp. 142-43.

he is to being converted to a new opinion through the media.[37] Merton's documentation of audience reaction to Kate Smith's War Bond campaign has shown that the audience's general orientation toward the worth of war bonds and the specific attitude involved in audience member's definite previous plans to buy bonds were predispositional factors that acted to color response to the appeal.[38]

Carl Hovland in his research has pointed to the image of the communicator in the eyes of the receiver. The communicator's message has difficulty getting through to those who hold him in suspicion for one reason or another. Hovland also speaks of the effectiveness of presenting all sides of a proposition when the audience does not initially agree with the speaker.[39] Source credibility and the two-sided presentation have implications both for the short and long run effectiveness of the communicated message.

In general, Merton's observations tended to reinforce what other researchers have said: (1) people maintain an interest in things that are in line with their previous interests and avoid contrary material; (2) should

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[37]Schramm, Mass Communication, p. 537.

[38]Merton, op. cit., p. 110.

[39]Hovland, loc. cit.

they be exposed to material, they will understand and
remember it according to their previous attitudes.[40]
Those two principles have been called (1) selected recep-
tion and (2) selected perception.

Another important factor in audience reception of a
message involves the interpersonal group experience of the
listeners. As was said earlier, the individual listener
or viewer, while unknown to the broadcaster, is not unknown
to his peer group. The social and psychological implica-
tions of an individual's group experience undoubtedly color
his reception of various types of media communication.
Many individuals, especially children, watch television or
listen to radio in groups upon occasion. Group dynamics
as it applies to mass media is a study in itself, and not
capable of being covered in detail here. It is sufficient
to say that the communicative experience is a social expe-
rience for audience members. People who live together
under similar external conditions tend to see the world
through the same colored glasses. As they are aware of,
or ignorant of, the goals of their group or groups, they
will tend to be influenced in their reacting to communica-
tion.[41]

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[40]Merton, op. cit., pp. 131-34.

[41]Lazarsfeld, Berelson, and Gaudet, op. cit.,
pp. 148-49.

Another fact brought out in an analysis of the 1940 political campaign has significance for those who would get their message across.

> The people who were exposed to a lot of campaign propaganda through one medium of communication were also exposed to a lot in the other media; and those who were exposed to a little in one were also exposed to a little in others.[42]

The reasons for this "media-mindedness" are a matter of some speculation. Leo Bogart says such individuals may have a wider span of interests, they may be more insecure and need distractions from frustrations, they may have a richer imagination, or they may be conformists who depend upon stereotyped mass media images.[43] This situation casts some doubt on methods of promotion that endeavor to be all inclusive by hitting the public from all media angles. The possibility exists that the non-media-oriented individual will not be effectively reached by any type of mass communication.

While all the semantic implications of language's ability to convey meaning do not have first order relevance to this discussion, the ability of the mass media to carry effectively the symbols of meaning does. Deficiencies of

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[42]Ibid., pp. 121-22.

[43]Leo Bogart, The Age of Television (New York: Frederick Ungar Publishing Co., 1956), p. 62.

vocabulary or grammar in either communicator or listener, or both, tend to distort the communicative process at the point where the receiver brings his predispositions to bear on the message from the sender.[44] Leo Bogart adds that television is useful in demonstrating the concrete, while radio has a peculiar capacity to set a mood and to carry abstract messages persuasively. Television is at its best when it can be used to dramatize abstractions and to make them vivid in concrete examples, but this requires effort and ingenuity.[45]

There are differences in the effectiveness with which the different mass media can convey various types of messages. Marshall McLuhan has probably done more to popularize this concept than any other social scientist. He speaks of television, the "cool" medium, as compared with radio, the "hot" medium. The distinguishing principle is that of "definition"; the state of being well filled with data.[46] A photo, for example, is an illustration of high definition; it furnishes lots of data. By comparison, a cartoon is low definition; it contains very

[44]Schramm, Mass Communication, p. 301.

[45]Bogart, op. cit., pp. 125, 194.

[46]Marshall McLuhan, Understanding Media: The Extensions of Man (New York: McGraw-Hill Book Co., 1966), p. 22.

little data or fact. Because it is only oral, radio must provide lots of information to convey its message.

Television, in contrast, relying on oral and visual stimuli, does not have to provide as much information. Early television sports announcers soon learned the value of silence to let the picture tell its own story. Implied here, also, is that "cool" media elicit participation by the viewer. "Hot" media, being so filled with data, do not allow for participation. These concepts, according to McLuhan, determine the way radio and television convey meaning. The "hard" sell works on radio but not television. John Kennedy, the "cool" casual politician, defeats Richard Nixon, the "hot" exponent of the school of debate. Another example of "cool" television's call for involvement: the George Plimpton special with the New York Philharmonic Orchestra. This "coolness" of television is not "passivity," however, for the demand is for audience participation in one form or another. The influence of media in this way must be considered by those who would use it to effect.

The basic conservative nature of the mass media needs consideration. The fact that conditions here operate to preserve the status quo is well documented by

researchers in this field.[47] Lazarsfeld and Merton point

to the fact that the mass media are geared into the cur-

rent social and economic system and contribute to the

maintenance of that system. Furthermore, this pressure is

not entirely affirmative, but is maintained also by the

fact the media do not actively question the structure of

society.[48] The fact of life under the American system of

free enterprise is summed up in the old adage, "He who

pays the piper generally calls the tune."

The results of the political campaign of 1940 as

interpreted by Lazarsfeld, Berelson, and Gaudet serve as a

general indication of the persuasive ability of the mass

media. The main thrust of the campaign was in the area of

reinforcement of existing attitudes. While there were

cases of activation of latent predispositions and of con-

version, these were minor by comparison. The figures:

reinforcement, 53 per cent; activation, 14 per cent;

reconversion, 3 per cent; partial conversion, 6 per cent;

conversion, 8 per cent; no effect, 16 per cent.[49] Mass

media's effect is aided significantly by the two-step flow

of information from opinion leaders to others in the

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[47]Schramm, Mass Communications, pp. 503, 512.

[48]Lazarsfeld and Merton, op. cit., p. 107.

[49]Lazarsfeld, Berelson, and Gaudet, op. cit.,
p. 103.

audience. Any serious attempt to employ the media for persuasive purposes must, it appears, be cognizant of this possibility.[50]

Joseph Klapper has surveyed over a thousand studies, essays, and reports. The generalizations he makes represent one of the most definitive attempts to summarize the effects of mass media. They are reviewed briefly in an effort to tie together the major factors and functions alluded to previously:

1. Persuasive mass communications are more likely to reinforce existing opinions than to change them.

2. This reinforcement is aided by such mediating factors as audience predisposition, group norms, opinion leaders, and the conservative nature of the media industry.

3. Mass communications can help to create new opinions in a neutral audience.

4. Mass communication can at times effect conversions of opinion. In this case, the predispositions which normally work toward reinforcement are working imperfectly. Persuadability appears to be related to feelings of audience inadequacy.

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[50]Ibid., p. 158.

5. Certain aspects of communication appear to influence persuadability. These include the audience image of the communicator, the status conferring ability of the media, technical limitations of the particular mass media, and certain content characteristics (two-sided presentations, fear, repetition, canalization, principles of argumentation).[51]

It is important to reiterate at the conclusion of this segment that the state of research in mass communications does not permit absolute rules and definitions. Much more needs to be known, especially in the area of long range effects, and controlled studies here are difficult. ·Much has been accomplished, however, and enough is known to permit considered judgments. It is from the present state of knowledge that communication principles are applied to church broadcasting.

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[51]Klapper, _passim_.

CHAPTER VI

COMMUNICATION FOR THE CHURCH OF THE NAZARENE

I. CHRISTIAN COMMUNICATION DEFINED

The Church exists to proclaim the good news that God has come to share our human lot in the life, death, and resurrection of Christ, for the purpose of redemption and reconciliation.[1]

The nature of Christian communication is bound up in the "incarnation," the act of God becoming man. DeWire has said:

.If the incarnation cannot be understood as the very foundation of Christian communication, it can then only be reduced to a fetish, and its meaning veer off into misunderstood terminology in Christian dogma that will simply scare away anyone confronted by it.[2]

Stanley Rowland, Jr., emphasizes another aspect:

Christian communication means the process of telling past deeds of the Word, transforming their insights into contemporary statements, and reaching out to discern and proclaim the work of the Word in the world today.[3]

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[1]John W. Bachman, The Church and the World of Radio-Television (New York: Association Press, 1960), p. 109.

[2]Harry A. DeWire, The Christian as a Communicator (Philadelphia: The Westminster Press, 1961), p. 100.

[3]Stanley J. Rowland, Jr., "The Word Speaks in the World," The Christian Advocate, XI (February, 1967), 7.

The lines of Christian communication are described by

Everett Parker:

> God to man, one generation to another, the better educated to the less educated, the more experienced to the less experienced, and the in-group to the out-group.[4]

The scriptural imperative for communication comes

from the Holy Bible. Christ spoke to the disciples and,

through them, to the Christian world when He said:

> Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.[5]

In essence, then, the central function of Christian

communication is to preach the Gospel, the good news of

God's reconciling of the world unto Himself through Christ.

This is done by precept and example, by clergy and laity,

by the organized church, and by individuals.

As was stated at the outset, this paper did not

attempt to prove the efficacy of this Christian message,

nor did it attempt to delve into the theological implica-

tions of the content of this message. While the process

of transforming the insights of the Word into contemporary

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[4]Parker, Barry, and Smythe, op. cit., p. 49.

[5]Matthew 28:19-20.

statements in order to confront mankind is a part of the
semantic area of communication, it is not unique to broad-
casting alone. For that reason, a full treatment of the
symbolic meaning of the Christian message must be left to
another time and context. The task remaining at this
point was to consider how the basic goals of the church
could be implemented by use of mass communication, in
light of basic principles of the media as viewed in the
previous chapter.

II. THEORY APPLIED TO THE RELIGIOUS BROADCASTER

An initial consideration concerned the archaic con-
cept of the "hypodermic" effect. The tendency of ministers
in the mail survey, discussed earlier, to regard their
message as going to all segments of the audience indicates
a need for better understanding of this media concept.
The social aspects of the listening experience have largely
been ignored.

The point was made that there is, many times, a
gulf between the latent function of a communication and
its manifest function. The minister in the Church of the
Nazarene who wishes to use the mass media to further his
work must realize that parts of his audience may not make
the same use of his presentation that he initially

intended. The possibility of dysfunction exists, for
example, in several areas. Some of those he intends to
reach may be using his broadcast as a substitute church,
much less demanding and involving than the real thing.
His broadcast may serve the function of making others
"feel" religious, and very effectively prevent a commit-
ment on their part by reinforcing their passivity. The
activity of "thinking" about Christianity may be an accept-
able substitute for ever "becoming" a Christian.

The fact that the mass media in its surveillance
function can serve to enforce society's norms must be con-
sidered by the minister. To the degree that these norms
run counter to those of the church, the church's voice
will face opposition. The news function of the media will
ultimately force the church to assume the public role of
the non-conformist.

It has been stated that the media tend to confer
status on their users. This can quite possibly be used to
benefit the church broadcaster to the degree that the
reliability of the communicator is buttressed. This could
be a dysfunction to society when used by the charlatan and
faker, but it would tend to be functional for the repre-
sentatives of groups with redemptive motives.

The possibility of apathy or anxiety, or panic, as
a result of the dissemination of uninterpreted information

has implications for the Christian communicator. It may very well be that this dysfunctional anxiety can be used by the church as a "point of contact" with the non-churched--Christianity reaching man at his point of greatest need. Indeed, the thrust of much current writing by religious leaders interested in this area has been toward this communication goal.

Mentioned in an earlier paragraph was the dysfunctional possibility that listeners to the church broadcasts may mistake _knowing_ about problems for _doing_ something about them. It has been the investigator's experience in many years of broadcasting religious programs that there are many people who remain perpetually uncommitted to the message of the church while enjoying the comfortable feeling of "being religious."

Religious broadcasters should be aware of possible effects of broadcasting's social function as an agency for propaganda. While the term was given negative connotations by the Hitler regime, in its descriptive sense it applies to religious broadcasting. Propaganda can be defined as "any organized concerted group effort, or movement to spread particular doctrines, information, etc."[6]

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[6]Webster's Collegiate Dictionary, op. cit., p. 795.

It does not appear that monopolization, one of the
three conditions needed for effectiveness, is possible for
the religious broadcaster. Under present conditions, many
voices representing many shades of opinion invade the air-
waves. While this situation has come under criticism by
some, it is the opinion of others that such a monopoliza-
tion has in it the elements of a positive function. The
prospect of religious broadcasting being directly or indi-
rectly controlled by the National Council of Churches, the
National Association of Evangelicals, or any particular
section of the religious community has within it possible
elements of monopolization.

.Propaganda canalization seems to be a much greater
possibility in religious broadcasting. Recognizing that
deeply held Christian or non-Christian attitudes are dif-
ficult to change, broadcasters might well recognize the
attitudes held by various audience groups and seek to
channel these attitudes toward an eventual embracing of
Christianity. One approach might be to identify humani-
tarian qualities present in people (belief in a supreme
being, dislike of racial discrimination, etc.) and seek to
overlay these attitudes with the Christian motivation.

As supplementary interpersonal campaigns have been
successful in some countries of the world, the real hope
of Christian broadcasting may actually rest in the face to

face contacts of clergy and laymen in pressing for opinion change after initial interest is engendered by the media. Historically, the personal witness has been the method of Christianity for spreading the Word. The plan, in this instance, involves the linking of the mass electronic media to the Christian imperative in much the same way that print has been used in other ages. If the Gutenberg age is giving way to the electronic media age, as some have observed, the church must find a way to employ the broadcast word as it has depended upon the written word in times past.

Religious broadcasters might well explore the advantages of two-sided presentations of their messages, especially when the audience initially disagrees with the communication, or when later counterpropaganda has an influence. To give the alternatives would be difficult for those accustomed to a strong presentation of one point of view, but it might well bear fruit depending upon the attitudes of a particular audience.

The suggestion that explicit material is more effective, in some situations, than implicit material could have application to the subject of Christian broadcasting. Complicated theological arguments may only confuse, while direct expressions of religious conclusions may be more easily understood and acted upon. If

Hovland's conclusions can be applied, there would seem to
be a real question as to the effectiveness of the strong
fear and condemnation methods of, particularly, the many
non-denominational private broadcasters.

Repetition with variation has been shown to be
advantageous in secular broadcasting. Multiple approaches,
differing in style and content, should not be dismissed as
monotony by the religious broadcaster. All the implica-
tions of the "Good News" cannot be presented in one broad-
cast, and the tendency to see immediate results should be
avoided in favor of a long range, varied approach.

The polarization of opinion on the worth of "emo-
tional" and "rational" appeals in religious use of the
mass media is undoubtedly a reflection of the difference
of opinion as to the place of "emotionalism" in religion.
Broadcast theory would find a place for both in the con-
veying of meaning. Those using the media for the church
would do well to consider the possibility that "emotional"
or drive-arousing appeals reach the audience, while the
"rational" appeals offer directions for satisfying needs.
Both work together in the communication process.

The tendency of the mass media, within their func-
tion as a correlator or interpreter of information, to
concentrate on non-controversial issues, has ramifications
for the user of the media for religious purposes. Anyone

associated with the broadcasting industry is aware of the tendency for most radio and television stations to avoid controversy. The minister with a desire to produce a church program has a better chance of getting on the air, and staying there, if he concentrates on presentation of his own view and avoids criticism of opposing viewpoints and doctrines.

As was noted in the preceding chapter, much remains to be discovered as to the specific role the mass media play in the process of socialization. Whether this process is inadvertent or by design, it is apparent that, to a significant degree, the individual's notion of reality comes from the mass media.[7] The broadcasting industry is transmitting, both explicitly and implicitly, the values and beliefs of society. There is some thought that in the critical younger years, when and if the child does not gain social cues from parent or teacher, he seeks them from the media. Here then is a challenge to religious broadcasters to assess more efficiently the problems and issues of the day from a Christian viewpoint and to find more effective ways of aiding the process of socialization.

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[7]Theodore Peterson, "Estates in Conflict," Christian Century, LXXIX (July, 1962), 883.

The fact that people of all ages, levels of educa-
tion, and social status use the mass media for entertain-
ment purposes is a principle the church must recognize.
Criticism of the industry as a purveyor of low taste only
ignores a basic fact of life. Instead of the emphasis on
denunciation, there must be a concentration on ways
Christian communicators can use this fact to their advan-
tage. The possibilities of using drama and music to
capitalize on the audience demand for relaxation fare are
great, and should be explored by religious communicators.

Nowhere in the field of religious broadcasting is
the communicator generally more confused than in his idea
of his audience. Religious broadcasters must come to
realize the many audiences that exist and the social and
cultural variety that helps to mold the predispositions
the listener brings with him to the reception process.
Unless the communicator finds the key to a specific audi-
ence, he will continue to be either ignored or misunder-
stood. This predispositional factor contributes to an
understanding of the fact that it is easier to convert to
a new opinion those who are less informed on the issue.

An understanding of the effect of source credibility
will help the religious media user to plan more effectively.
The objective approach of laymen might well be exploited
here. The use of well-known personalities who have come

to embrace Christianity has been criticized by some. It has a functional value, however, in increasing the credibility factor.

The value of group listening experience cannot be overlooked by the church. These group experiences tend further to differentiate listening audiences. Individuals who value their presence in a particular group situation will be harder to influence in ways that call for them to "come ye out from among them, and be ye separate." The physical fact of group listening in family or living room must necessarily affect the content and format of the religious presentation.

."Media-mindedness" will enter into the minister's consideration as he plans his campaign. He must weigh the possibility that there exists an audience for which no media will be effective. Other means of reaching the non-media-oriented audience will have to be relied upon. On the other hand, communication to the listener heavily oriented toward the media might amount to expensive duplication when considered in the light of a comprehensive campaign.

While the semantic implications of the Christian message are too far-ranging to be covered here, it is important the religious broadcaster be aware of the problem. Moreau has stated that:

Users of a specialized vocabulary are frequently
more able to communicate with speakers of another
tongue than they are with speakers of the same tongue
who are not accustomed to their peculiar vocabulary.[8]

The burden is upon the religious communicator to recognize
that many in his audiences do not understand his "jargon."
This is not necessarily "hardness of heart," but may be
lack of understanding of a strange language.

Eugene Nida has emphasized another important con-
sideration in the semantic area. Recalling the familiar
"the map is not the territory," he makes the point that
symbols are not a substitute for experience.[9] The assump-
tion has been that if people knew the verbal formulations,
or in other words had conceptions about the truth, they
would have automatically experienced the truth. Nida is
particularly explicit in stating that the assumption that
the ability to recite the doctrine is testimony to having
explored the Christian life is the seat of much diffi-
culty. His feeling is that this attitude toward symbolism
lies at the heart of much religious hypocrisy and con-
tributes to the sterility of the spiritual lives of many.

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[8]Jules Laurence Moreau, Language and Religious Lan-
guage (Philadelphia: The Westminster Press, 1961), p. 47.

[9]Eugene Nida, Message and Mission (New York: Harper
& Brothers, 1960), p. 81.

It is not mere idle speculation to consider the technical implications of the various mass media. McLuhan uses popular terms to demonstrate the differences in the media. In designing his format and creating his content, the religious broadcaster should note the greater need for radio to carry data and the opposite role of television participation from the viewer. A consideration of the "hot" and "cool" media will help to determine whether to risk a hard sell approach, or instead to try a casual and understated style.

The conservative nature of the industry resulting from its organizational structure must be recognized by the Christian broadcaster. Local stations are interested in appealing to broad audiences, and the relatively small, conservative groups tend to be judged by the amount of influence they exert in the community. The fact that the networks are located in New York, where the executive structure is influenced to a greater extent by the Jewish and main line Christian denominations, quite possibly contributes to the basic desire to maintain the status quo. It is not implied that there are concerted attempts made to monopolize; it is, however, a recognition that people act out of their predisposition.

The importance of opinion leaders and the two-step flow of information is a recognized factor in media theory.

The implications of this for the Christian broadcaster should not be overlooked. Purveyors of the Russian communist line have long recognized this principle and gear much of their media propaganda to group leaders, counting on these individuals to relate the message on a face-to-face basis to others.[10] The concept can be demonstrated within the context of church broadcasting in the attempt to convey information and motivation to Sunday School teachers, lay leaders, etc. Its far reaching implications are noted by Hans Jurgen Schultz: "the Church must not wait for people to return to it; it must set out and follow up its own influence."[11] Used in this way the media will, as Bachman has phrased it, stimulate and extend two-way communication.[12] The vital function of people communicating more effectively with people of their own class must not be overlooked, for a church cannot sit on a corner and relate with equal effectiveness to every level of social structure. Interpersonal communication following up the media message offers interesting possibilities.

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[10]Gomer R. Lesch, Creative Christian Communication (Nashville: Broadman Press, 1965), p. 93.

[11]Hans Jurgen Schultz, "The Secular Character of the Mass Media," The Christian Broadcaster, XIV (December, 1967), 11.

[12]Bachman, op. cit., p. 116.

Thus some, but not all, of the factors involved in the process of mass communication have been reviewed and applied to the religious situation. At this stage in the research, it is evident that the mass media are more likely to reinforce than to change attitudes. To make people over requires a drastic reorganization of conceptions. In [Christian] conversion there is a somewhat parallel process involving a radical alteration of the entire value system. The referrent functions do not change, and most conceptions remain the same; but values are completely altered.[13] Eugene Nida says the message of the Gospel must be carried primarily by life. "Mass media should be used to confirm [underlining not in original] the views of the faithful listeners, and in 'softening up' an audience to further inquiry."[14]

If it appears that religious broadcasting is more likely to reinforce than to change attitudes, it is also apparent that even a small amount of conversion is significant when dealing with audiences potentially in the millions. As Parker has described it, these comparatively small effects may be cumulative in the two-step process. The structured listening habits of individuals may mean

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[13] Nida, op. cit., p. 79.

[14] Ibid., p. 177.

that those not hit by one message may be hit by another
program at some future time.[15]

III.   SUMMARY OF RELIGIOUS RADIO POSSIBILITIES

To summarize, the Nazarene broadcaster, judging
from the survey results of this paper, needs to know more
about the potential of the media. He needs a clear pic-
ture in his own mind of the goals of his communication.
Basically, he needs to understand the limitations of the
media for conversion--the potential for reinforcement and
minor change. With these things in mind, he must decide
whether he wishes to reach the unchurched or church mem-
bers. If his goal is the unchurched, he must determine
whether he wants to interest them in Christianity and the
church, allowing the person to person witness finally to
do the job of winning them to Christ.

If this is the goal of the Church of the Nazarene,
the denomination may need to rethink its methods and raise
its media budget. The many thousands of dollars of free
time, while impressive on paper, may not represent the
audience potential desired. Evangelism on the air needs
to reach the unchurched when they listen or view; this is

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[15]Everett C. Parker, Religious Television: What to
Do and How (New York: Harper & Brothers, 1961), p. 43.

in *prime* time. The Churches of Christ are one of the
heaviest media users per capita and also one of the fastest
growing denominations.[16] The Church of the Nazarene would
need to triple its media budget to match them, and even
this would not be enough. An explanation of the possi-
bility of a combined media effort with other "Holiness"
denominations would certainly be recommended. To be con-
sidered, at all times of course, is the relative benefits
to be obtained from money spent in this way as opposed to
budgets allocated to achieve the goals of the church in
other ways.

If the church determines to confine its media thrust
to its own members, it must not do so with a feeling that
this is necessarily "second best." The ministry to shut-
ins and working members should be considered, plus the
opportunity to expose the membership to a variety of out-
standing denominational speakers. The possibilities of
coordinating this ministry with a vital person-to-person
witness program should not be overlooked.

If the goal is purely promotion of the local church
and its activities, well and good; this need not be con-
sidered a weak ambition. The church must realize, however,
that this is an auxiliary service and is not proclamation

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[16]*Denver Post*, March 9, 1968.

as such.[17] While such programs may promote the reputation of the denomination, provide social know-how, or inspire with devotional material, they do not in the main perform an apologetic proclamation of the Gospel. Here again, it is not so much a matter of a wrong goal, but simply being aware of the goal and the particular audience the church has in mind.

The church must not be tempted to use the media simply because it is spectacular, or glamorous, or even free. Parker calls for a diversified ministry to a variety of human souls.[18] What is needed is an effective use of the media with a well thought out strategy based upon a complete and inclusive social theory. The message, in this case, is directed to each social group in terms of its values, needs, and readiness. The pastor actually does this in his dealings with his own congregation, and it is no less important to consider the same factors in the media situation.

The point to remember is that the "mass" of mass communication applies to the media and not the audience. There is, in fact, no universal audience, but rather many

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[17]James E. Sellers, The Outsider and the Word of God (New York: Abingdon Press, 1961), p. 213.

[18]Parker, Barry, and Smythe, op. cit., p. 414.

publics differentiated by age, race, profession, special
interests, and personal predisposition. The housewife
audience needs a different approach than the teenage audi-
ence. The working man cannot be appealed to in the same
way as the retired person. Young married couples face
different problems than parents of teens, and require a
different way of being reached by the mass media. The
present method of presenting programs designed to reach
one type of person through one kind of format with one
kind of message is not the most effective way of using the
media. In the final analysis, as Parker implies, the pro-
gram selects its own audience.[19] The assumption that the
religious broadcast is going to a predetermined, ready-
made audience is not a valid one.

The would-be Nazarene broadcaster must also realize
the need for the element of local participation in a com-
prehensive program of evangelism by mass media. Fortu-
nately, for the church, the layman is assuming increased
responsibilities on all levels. The media cannot accom-
plish this task alone, nor can the clergy. The layman,
performing the two-step function of the media, offers
unique possibilities for implementing this evangelistic
function.

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[19]Ibid., p. 220.

The local minister, especially, needs to develop a better rapport with area representatives of the broadcasting industry. This calls for a professional approach, with a well conceived plan for the program he has in mind, including detailed exposition of the purpose, prospective audience, production and promotion plans, format, and program idea, along with production plans and costs. Such preliminary planning may help religious broadcasters to break out of the Sunday morning "oasis" and begin to get some of that prime time.

The church should be aware of the questionable logic of criticizing the fact that the mass media reflect cultural values.

> Cultural values and their bearers are necessary symbols in the process of communicating any message. Unless a message is couched in prevailing terms it will not be completely understood.[20]

The mass media will never be completely cultured until society itself is so cultured.

The Nazarene broadcaster must be made aware of the fact that preaching does not necessarily equal communication; for exposure to the message, as was indicated

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[20] Donald Kuhn, "The Church, Entertainment Media and Moral Values," A Report on a Research Seminar, The Television, Radio, and Film Commission of the Methodist Church (Nashville: Published by The General Board of Christian Social Concerns, 1962), p. 26.

previously, does not always mean reception. He should not assume that use of the media automatically means he has communicated. Nor should he count on it being effective simply because it is expensive.

IV. A REMEDIAL PROGRAM

At this time in its history, it would appear the Church of the Nazarene is at a point of reassessment as far as its use of the broadcast media is concerned. The higher costs of television make it especially important that the church provide itself with all the knowledge available for efficient employment of the medium. This is not the time for a haphazard approach, but rather a time to proceed advisedly and with all the information currently available. A general feeling as to the efficacy of broadcast techniques will not do, however. On the contrary, clergy, laymen, and administrators must become more knowledgeable in the specifics of broadcasting theory and practice. This expertise will come more efficiently to the new generation of the church. There are, however, certain things that can be done to help the present generation.

The first step much be taken in the area of planning. A broadcast media committee of the General Church

might well be established. This group could be composed equally of clergy and laity whose background of interest, training, and responsibility qualify them for appointment. It would be this group's responsibility to develop an overall media plan to be submitted to the Quadrennial General Assembly for implementation. In formulating a plan for action, this group would avail itself of all current literature and thought, and seek the advice of professionals in the field of broadcasting theory and practice.

Out of these deliberations would hopefully come, first of all, a determination of the needs and interests of the church. Program goals would be set, and an overall strategy would be mapped out to coordinate the broadcasting activities with other areas of outreach. Programs would be developed and/or auditioned to determine which type or types might best fulfill the needs of the church. The result here might very well be a planned program series designed to have a cumulative impact in a particular area and on a particular audience. Other aspects of an overall media program would be determined, including promotion and follow-up on both the local and national level.

The committee would develop an overall media budget reflecting a realistic appraisal of the costs of performing professionally in these areas. It would seek to

defend with supporting information the position that an ineffective attempt in these areas might possibly be worse than no attempt at all.

In order to help determine a course of action and offer guidance in budget expenditures, the media committee should begin a program of research into the effectiveness of broadcast media efforts. There are enough resources available at the present time to determine the quality and quantity of response. The church cannot afford to depend upon vague feelings of success; a responsible stewardship of available resources requires a more specific appraisal of results. At the outset, there might evolve at least a pilot research study of the current church radio programs and television spot announcements. From such a study could come a more comprehensive knowledge of the nature of the audience reached, ideas for a more professional application of media techniques, and a better understanding of the role of mass media in the everyday lives of Nazarenes and non-Nazarenes.

With more knowledge of the audience and the potential audience, the committee could more effectively analyze program possibilities. Its members could, hopefully, consider many different program formats: drama, lectures, demonstrations, religious news, documentaries, musicals, children's programs, and spot announcement campaigns.

This committee might broaden its base of information by an exchange of ideas with other religious groups and denominations involved in broadcasting.

The committee should consider the possibility of sending a qualified media team to communicate with the church on a local level. Through media conventions and seminars, this team would seek to help the local minister use the media more effectively. It would offer practical advice in the area of local church-station relations. It would also seek to help the local pastor in the task of enlightening the congregation in these matters.

It would be appropriate for the media committee to explore avenues of cooperation with both the National Association of Evangelicals and the National Holiness Association. There is a good possibility of developing an effective local follow-up program for nationally produced quality radio and television programs. Such a pooling of resources on a national level might help to meet the challenge of increasingly higher production costs of television programs.

The greatest hope for the future lies in the training of the church's young men and women to make them more proficient in these areas. The result may very well be a more enlightened clergy and laity, along with a group of Nazarenes professionally trained in media research and

practice. The seminary must increase its efforts to provide the new minister with a background in communicative arts. Dwight Stevenson says listening standards have risen since World War II, but ministerial performance has not kept pace.[21] This is not to say that such study should monopolize the curriculum of the church's educational institutions. There must, according to Stevenson, be a balance between the message and the method. Courses must be planned carefully to include principles of preaching, practice preaching, basic speech, and broadcasting. There must be an awareness that broadcasting style, for example, is different from pulpit style. Proper opportunities for training will help develop this realization.

The church's colleges must challenge its youth to be Christian broadcasters, not only as ministers or missionaries, but as specialists working in the industry, or doing the media research that is lacking today. Nazarene colleges must increase the emphasis on mass media communication techniques and practice. This includes courses in media theory, writing, and production techniques. Department budgets must expand to provide for modern studios and equipment where students can learn by doing. Outstanding

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[21]Dwight E. Stevenson, "Pulpit, Mike and Camera," Christian Century, LXXIV (April, 1957), 517.

students must be challenged to continue training and research on the graduate level. The General Church might very well consider scholarship grants for Nazarene graduate students at outstanding graduate schools of mass communications. Visiting lecture programs could include recognized experts in the field of media research and practice.

The church must reach out to avail itself of the knowledge that already exists in the mass media field. It must make it possible for its ministers, its administrators, and its interested laymen to participate in the seminars and training programs offered by major universities and broadcasting organizations. The church might consider, as an example, the program offered to outstanding church laymen at the University of Denver under a grant from Lilly Endowment, Inc. This program is the outgrowth of a feeling within the educational field that trained Christian laymen are the real hope for communication of the Christian message. The result of participation of the various denominations in such programs would not only be an increase of media knowledge but a widening of denominational perspectives in such areas.

V. A FINAL QUESTIONING OF TECHNIQUES

At this final point there must come a defense of
the use of media techniques for religious purposes, and a
word of caution that these techniques in themselves are
not completely sufficient. The first part of this state-
ment is a source of misunderstanding for the religious
community; the second portion of the statement has been a
matter of confusion for the secular world.

Leslie Sargent cites the charges against the media
which have been leveled by some segments of the religious
community. He answers the charges in a way that should
help to clarify the issue. The charges and the response:

1. Communication theorists are technicians concen-
trating only on a method, with no regard for the truth or
the permanent importance of the matter conveyed. . . .
Process cannot be separated from the source of ideas.
Process in this case refers to the laws which govern and
the effects produced. This being the case, the minister
must be his own technician, and the better informed he is,
the more effective his message.

2. Theories of persuasion imply manipulation of
the audience in violation of the freedom of the human
will. . . . The basic tools were familiar in Aristotle's
day, however. Passive receptivity is present in the

media, but what about apathy and suggestibility in the church? The minister who is informed will be aware of the hazards and will warn the congregation and himself.

3. The application of communication theory to the work of the minister minimizes the direct work of God's spirit upon the human mind and elevates the human instrument. . . . But we don't have to see God's finger in each detail of the process to know He is working. God can employ any method He chooses, and human language is his choice.[22]

The defense of media techniques is supported by another churchman with a background in the mass media. It is James Carty's thought that the Word will be presented more effectively if people (pastors) understand the relationship of media, preaching, literature, art, music, logic, symbols, semantics, and the meaning of words.[23] Dr. Eugene Beterman, executive director of the Luthern Church (Missouri Synod) Foundation, and for twenty-four years director of the "Lutheran Hour," emphasizes the need to use principles gained from surveys and studies. He calls on the church to employ good seminars and television

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[22]Leslie W. Sargent, "Communication and the Spirit," Christianity Today, VII (February, 1963), 15.

[23]James W. Carty, "Get Your Message Across," Christianity Today, III (May, 1959), 17.

workshops, and for a positive proclamation of Bible truths and historic protestant doctrines, with the unction of the Holy Spirit.[24] Malcolm Boyd asks the church not to condemn motivational research, but instead, explore it from a theological viewpoint. He adds, "We must be prepared to use it."[25]

There is another side to the coin, however, as David Read indicates in his definition of the "western heresy." According to Read, the belief that the communication problem is largely one of _technique_ is a western heresy of an era of activism. This concept pictures the pastor finding out what the people want and then giving it to them. The fact remains that the Christian communicator must announce what is good but inevitably disturbing: the news of God in Christ reconciling the world unto Himself.[26]

The danger in a total reliance on technique is that the communication will become only circular and self-reinforcing. As Everett Parker phrases it:

For the Christian, the intercourse between communicator and auditor takes place always in the presence

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[24] Eugene R. Beterman, "Two Analyses of Religious Broadcasting," _Christianity Today_, IV (August, 1960), 23.

[25] Malcolm Boyd, "Crossroads in Mass Evangelism?" _Christian Century_, LXXIV (March, 1957), 361.

[26] David H. C. Read, _The Communication of the Gospel_ (London: SCM Press Ltd., 1952), p. 17.

of a "third person" who is both the source of communication and the objective of the action sought.[27]

Hendrik Kraemer adds that "communication . . . is neither primarily nor ultimately dependent on our human ability to communicate."[28] The Scriptures state the primary author of effective transmission of the Message is the Holy Spirit. Eugene Nida warns Christian communicators they must not presume these techniques will automatically insure success, or that God's spirit can be regulated by these procedures.[29] In line with this thought, man does not communicate the Message; he only bears witness to its truth. The Spirit of God is the One who directly communicates and mediates this divine Word. In this same sense, then, the results of successful communication will ultimately be in the hands of God, and the timing of His statistical report will be known only to Him.

[27]Parker, op. cit., p. 5.

[28]Hendrik Kraemer, The Communication of the Christian Faith (Philadelphia: The Westminster Press, 1956), p. 28.

[29]Nida, op. cit., Preface xvii.

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Denver Post, March 9, 1968.

APPENDIX

NAZARENE BROADCAST SURVEY

Regardless of whether other sections are applicable, please complete
items 27, 28, and 29 of section II; items 37, 38, and 39 of section
IV; and items 40, 41, 42, 43, and 44 of section V.

SECTION I:
1. Name of your church broadcast (other than "Showers of Blessing"):
   _____.

2. Length of program: __5 min, __10 min, __15 min, __30 min, __min.

3. Radio_____, Television_____, Simulcast_____.

4. Broadcast days: __Sun, __Mon, __Tues, __Wed, __Thurs, __Frid,__Sat.

5. Broadcast time of day: _____AM, _____PM.

6. Station call letters: _____.

7. Is the program produced in cooperation with other churches? _____.
   How many? _____. Nazarene? _____. Other denominations? _____.

8. Is the program scheduled under the auspices of a local ministerial
   alliance? _____.

9. Are you billed at commercial rates? ____. Special religious rates? _

10. Is time donated by station as a public service? ____.

11. Describe typical program format:
    (example) opening announcement 1 min _____
              music   2 min _____
              announcements   2 min _____
              music   2 min _____
              sermon   4½ min _____
              music   2 min _____
              closing announcement 1 min _____

12. Is program a broadcast or rebroadcast of __AM or __PM worship service

13. Type of music: Local live___. Local tape___. Records_____.

14. Describe spoken message: Sermon__ Drama___, Interview___,
    Discussion___, News commentary___, Other (describe)_____.

15. Program promotion: Word of mouth___. Church bulletin___. Radio
    advertisements___. Television advertisements___. Other_____.

16. What age group does your program reach? __Children, __Teens,
    __College, __Parents, __Retired, __Other.

17. Listener response: Excellent___, Average___, Less than
    average___, Don't know___. How determined?_____.

18. Program goals: (rank in order of importance)
    _____Evangelize the nonChristian.
    _____Reclaim the backslider.
    _____Build Christians up in the Faith.
    _____Boost attendance.
    _____Relate the Christian message to current social problems.
    _____Rallying and unifying the local church.
    _____Education in Bible, theology, and doctrine.
    _____Enhance the image of the local church in the community.
    _____A service to shut-ins.
    _____Encourage general acceptance of Christianity in the community.
    _____Other _____.

SECTION II:
19. Do you sponsor "Showers of Blessing"? _____.

20. Individual sponsorship?____. With other churches?___. How many?____.

21. Program paid for at commercial rates?____. At special religious rate

22. Does station provide free time as a public service?_____.

23. Broadcast time: AM_____ PM____. Day of week: _____.

24. Station call letters: _____.

25. Listener response: Excellent_____, Average_____, Less than
    average____, Don't know____.

26. How determined?_____.

27. Program goals: (rank in order of importance)
    _____Evangelize the nonChristian.
    _____Reclaim the backslider.
    _____Build Christians up in the Faith.
    _____Boost attendance.
    _____Relate the Christian message to current social problems.
    _____Rallying and unifying the local church.
    _____Education in Bible, theology, and doctrine.
    _____Enhance the image of the local church in the community.
    _____A service to shut-ins.
    _____Encourage general acceptance of Christianity in the community.
    _____Other _____.

28. You evaluation of the success of the program in meeting these
    goals: _____.

29. What age group does the program reach? __Children, __Teens,
    __College, __Parents, __Retired, __Other.

30. How is broadcast tied in with the local church program? _____
    _____

31. Program promotion: Word of mouth___. Church bulletin____. Radio
    advertisements___. Television advertisements___. Other___.

SECTION III:

32. Do you have a schedule of spot announcements on radio____ TV____?

33. How many per week? _____.

34. At what times of day? _____.

35. Spots purchased?_____. Furnished by station as public service?__

36. Do you place news items with radio ___ or television ___ stations?

SECTION IV:

37. Describe the socio-economic makeup of your congregation:(rough %)
    ___Class I (Wealthy from inheritance-college grads-socially elite)
    ___Class II(Well-to-do--college grads-managerial class)
    ___Class III(Small proprietors-white collar-skilled manual labor)
    ___Class IV(Semi-skilled-factory workers)
    ___Class V (Unskilled manual laborers)

38. Religious composition of your area of influence: (rough %)
    ___Catholic
    ___Protestant
    ___Jewish
    ___Other
    ___None

39. Size of local church: ____Sunday School Attendance. ____AM
    worship service attendance. Church membership_____.

SECTION V:

40. Your broadcasting background:
    Practical experience:
    College broadcasting courses:
    Special seminars etc.:

41. Your educational background:
    ___Bible School
    ___Religious liberal arts college
    ___Secular liberal arts college
    ___Seminary

42. How much TV do you watch in a week?____hours. How much radio
    do you listen to in a week?____hours.

43. How should radio and TV time be allocated to the church?

44. Your general comments about religious broadcasting: (for the
    local church, the international church, and organized religion
    in general. What are we doing; what can we do)

    Your name _____

DENVER TELEPHONE SURVEY

Father____ Mother____ Child____ Single male adult____ Single Female adult____

1. How long have you been a Nazarene? Years____ .

2. Are you a high school graduate?____College graduate?___ .

3. Do you listen to "Showers of Blessing?" Seldom___Occasionally___Always___
   (Skip to # 12 if negative answer here)   Never___ .

4. Do you have children at home?___ . Ages_____ .

5. Do they listen to the broadcast?_____ .

6. Are you satisfied with the time of day and week of the broadcast?____

7. What time would you prefer?_____ .

8. What do you like most about the broadcast? Music?___Message?___ .

9. How does the program help you?_____ ?

10. Do you think the program reaches non-church members?_____ .

11. Do you think the program reaches young people?_____ .

12. Is the program promoted in your Church?___ How?____ Bulletin?____
    Pulpit?____News Letter?____Other?____ .

13. Do you listen to or watch other religious programs on radio or TV?____

14. Which ones?_____ .

15. Do you feel that broadcasting is a good way to reach people
    with the Gospel message?_____ .

16. How much TV do you watch each day on the average? Less than an
    hour?___One hour?___Two hours?___Three hours?___Other?____ .

17. How much radio do you listen to each day? Less than an hour?___
    One hour?___Two hours?___Three hours?___Other?___ .

18. Do you restrict the TV viewing or radio listening of your
    children?___ . How?_____ .

THE BROADCAST MINISTRY OF THE CHURCH

OF THE NAZARENE

———————

An Abstract of a Thesis

Presented to

the Faculty of the Graduate School of Arts and Sciences

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In Partial Fulfillment

of the Requirements for the Degree

Master of Arts

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by

Donald Eugene Toland

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ABSTRACT

As a broadcaster, and a church lay leader, the investigator saw a need for a more effective use of communication media for Christian purposes. The paper was conceived to furnish a background for the present state of Nazarene church broadcasting, and in the light of current theory, to offer suggestions for a better understanding of the role radio and television can play in furthering denomination goals.

In order to provide an indication of the church's motives and goals, the founding and growth of the denomination was briefly traced. The Church of the Nazarene is a comparatively small, evangelical denomination formed out of the amalgamation of various "holiness" groups formed following the Civil War. The church's distinguishing doctrinal characteristic is a belief in "sanctification" as a second work of grace. The denomination is committed to a dynamic foreign mission program, higher education through denomination colleges, a lay-clergy balance of power, a spirit of freedom in worship, and the principle of social change through individual regeneration. The major goals of the church involve the conversion of non-Christians, and the building up of Christians as effective witnesses.

In sketching the growth of religious broadcasting in America, the paper identified the significant efforts of local churches, denominations, non-denominational broadcasters, and church councils. The role of the networks in religious broadcasting was identified along with a consideration of the major organizations representing the liberal and conservative factions of the church. The conclusion was that religious broadcasting plays an important role whether viewed from a local or an international perspective.

The growth of broadcasting in the Church of the Nazarene was documented. Most important in this consideration was the "Showers of Blessing" program and its Spanish counterpart, "La Hora Nazarene." While the denomination feels these programs have performed a vital service to the church, the role of missionaries, colleges, and individual local ministers is not overlooked. Scattered here and there throughout the denomination are individuals with more than ordinary sensitivity to determining the proper role of radio and television.

The results of a mail survey to ministers throughout the United States and Canada indicated enthusiasm for church broadcasting, but a general feeling of inadequacy as to the most effective way to use the media. A telephone survey disclosed the Nazarenes in Denver did not

generally support the program of the general church, due partly to a lack of promotion by area ministers.

The review of the literature on communication theory revealed a change in orientation from the old "cause and effect" relationship to a more realist approach that takes into account the function served by the media and the gratification the individual receives from them. The ramifications of this concept are widespread and provide a framework for extensive research to determine how the media affect individuals. The overlying effect of media usage appears to be in the area of reinforcing of existing listener opinion as opposed to the changing of attitudes.

The consequences to the church of these current thoughts about communication were considered. The conclusion reached was that the Church of the Nazarene must continue to question its usage of the media in the light of its affirmed goals. Misconceptions as to audiences, program goals, and the ability of radio and television to change firmly held beliefs will be removed only as the church avails itself of the results of the ongoing media research and seeks the advice of professional personnel in the broadcasting field.

The paper concluded on a cautious note, recognizing that in the area of religious communication at least,

technique is not enough. There must undoubtedly be a reliance on the Spirit of God to communicate His message to the hearts of men.