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A SURVEY OF THE PROGRAMMING IN  
FULL-TIME RELIGIOUS  
BROADCASTING STATIONS IN THE UNITED STATES

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## INTRODUCTION

## INTRODUCTION

### A. Statement of the Problem

In the disunity of the present-day world, radio in its mature development, is recognized as the most powerful medium we have to promote unity.<sup>1</sup> Radio in its infancy was accepted by listeners "as mana from heaven. It came to them without money and without price, entertainment that was free as air."<sup>2</sup> This God-given medium of communication has developed as a "free, competitive enterprise"<sup>3</sup> so that it is extensively used now for commercial purposes as well as purposes of public interest. But with the increasing recognition of the complex spiritual problem which confronts the world, it follows that increasing recognition should be given to people who use the potent medium for religious purposes. Among these are the licensees of radio stations whose basic purpose throughout their whole day of broadcasting is to promote the religious development of their listeners.

Surveys of listeners' program preferences show that religious programs in general rank well down the list of audience preference.<sup>4</sup> Therefore the radio stations whose prime

. . . . .

1. Parker, Inman, and Snyder: Religious Radio, p. ix.
2. Siepmann: Radio, Television and Society, p. 3, quoting Archer: Big Business and Radio, p. 64.
3. Siepmann, op. cit., p. 3.
4. Cantril and Allport: Psychology of Radio, p. 89, in summarizing Lumley's eight different investigations show that the median-rank-order in listeners' liking for religious programs was 6.5, while that for popular music was 2.0, and that for women's programs was 10.

*W. H. C. C.*

purpose it is to broadcast a religious message, have a problem in appealing to the greatest number of listeners. The purpose of this study is to find out what qualities this appeal should be composed of, to learn what qualities the full-time religious broadcasting stations are using, and to evaluate their appeal. An appealing, expedient presentation of valid religious truths on the most potent medium of communication will be of considerable influence in meeting the spiritual problem of the modern day.

#### B. Delimitation of the Problem

There are numerous stations which are classed as full-time religious broadcasting stations. Of these there are two main categories, the commercial station and the non-commercial station. The religious stations which depend on advertising fees for their support <sup>may</sup> must of necessity compromise in carrying out their religious purpose. The non-commercial religious station has more opportunity to arrange its programming around the religious cause. Therefore the non-commercial stations will be the featured objects of this study.

*W. H. C. C.*

The appeal of an individual radio program is dependent upon many characteristics within the program itself, but the general reputation of the station is dependent on characteristics of the total programming, such as the variety in the sequence of the programs throughout the whole day and whether or not it induces interest from the different classes of

people who are in the potential listening audience.<sup>1</sup> To accurately measure the audience reaction to individual programs of the various stations being surveyed necessitates contact with many thousands of listeners by mail, personal interview, or telephone.<sup>2</sup> Since this is beyond the means of the writer financially and otherwise, a more limited type of survey has to be relied upon. This survey is concerned primarily with the total program schedule of the radio station and how it, as a whole, appeals to the listeners.

### C. Method of Procedure

The first chapter of this study will present the elements in the all-day program schedule which are conducive to the listeners' interest in a full-time religious broadcasting station. It will, for the most part, be based on the writings of recognized radio authorities. Results of a survey of twelve full-time religious broadcasting stations in the United States will be presented.<sup>3</sup> Particular attention will be given in this report to the types of programs that the stations present.

The study will conclude with a comparison of the survey results and the good elements of an all-day program schedule presented in chapter one. The findings will be eval-

. . . . .

1. Abbot: Handbook of Broadcasting, p. 258.
2. Ibid., p. 263.
3. Questionnaire used for the survey will be found in Appendix A.



uated and suggestion for improvement will be presented.

#### D. Sources

The main sources for this study will be the questionnaires returned by the radio stations to the writer and the authoritative books which describe the elements of good radio broadcasting.

Acknowledgement with much gratitude is given to Dr. Clayton T. Griswold, Executive Director of the Radio and Television Department for the Presbyterian Church U.S.A., and to Rev. Charles H. Schmitz, Educational Director for the Broadcasting and Film Commission of the National Council of the Churches of Christ in the U.S.A., for their many valuable suggestions in making this study. The writer also appreciates the aid of Rev. W. Burton Martin who directed him to this problem, and the encouraging advice of Dr. Dean G. McKee in handling this problem. Much gratitude is expressed toward numerous friends who labored with him to prepare the final form of this study.

CHAPTER I

PRINCIPLES OF GOOD RELIGIOUS RADIO BROADCASTING

## CHAPTER I

### PRINCIPLES OF GOOD RELIGIOUS RADIO BROADCASTING

#### A. Introduction

Before the results of the survey are presented it is necessary to know the essentials of good religious radio broadcasting so the survey results may be evaluated on a sound basis. The chapter will briefly present thinking of radio authorities about what constitutes good radio broadcasting.

#### B. Special Characteristics of Radio

Radio broadcasting is a unique form of communication which sends its message just one way and affects its listener through just one of his five senses--the auditory sense. Because of its unique nature radio has its own special advantages and disadvantages. Although there are numerous advantages and disadvantages, the ones primarily affecting religious radio will be emphasized here.

##### 1. Characteristics of Radio Which Make It Advantageous.

a. One of the most obvious advantages of radio is the great speed with which it carries its message. Almost the same instant the broadcaster sends a signal on this medium, the listener by his receiver hears the message.

Because of the great speed of the medium, the broadcaster can present and interpret an event while it is still happening.<sup>1</sup>

Radio gives the religious organization the opportunity to voice its opinion on contemporary problems immediately an event has occurred, and before public opinion has crystallized.<sup>2</sup>

b. Radio is very personal from the listener's point of view.<sup>3</sup> It has been estimated that the average sized listening audience is composed of 3.62 persons.<sup>4</sup> A member of a small listening group, the average listener evidently feels that the person talking from the radio is just one more member of the small group. The experienced radio broadcaster knows he must talk to this small group virtually as if he were talking to one person. The listener oftentimes feels that he becomes intimately acquainted with the broadcaster. However, to make a "successful personal relationship between listener and broadcaster, the radio program must be rich in emotional content".<sup>5</sup> Closely related to the personalized nature of radio is the fact that a listener may feel a sense of participation in a historical event such as the opening session of Congress or the invasion of Normandy, if the event

. . . . .

1. Levenson: Teaching Through Radio, p. 6.
2. Parker, Inman and Snyder, op. cit., p. x.
3. Ibid., p. xi.
4. Columbia Broadcasting System: Vertical Study of Radio Ownership, 1930-1933, p. 50.
5. Parker, Inman and Snyder, op, cit., p. xi.

is reported by the broadcaster from the scene.<sup>1</sup>

c. Radio is a potential agent of democracy. Because radio knows no geographic, political, or economic barriers; because radio travels instantly to crowded urban areas and even to the remote parts of the earth; and because radio is so inexpensive that few people (at least in the civilized areas of the earth) need be deprived of it, radio reaches vast numbers of people quickly and is therefore uniquely qualified for this agency. When radio brings communication from different localities of the earth to the setting of the listener wherever he is, it "encourages a community, a regional, and a world approach to religion".<sup>2</sup> Radio offers opportunities to reach the unchurched in our own country, and offers opportunities to carry the gospel to all nations in fulfillment of Christ's command.<sup>3</sup>

d. Other advantages of radio are that it can reach those who are more receptive to what they hear than to what they read.<sup>4</sup> Radio can carry religious influence into the home of the shut-in.<sup>5</sup>

## 2. Characteristics of Radio Which Limit It.

As in all other phases of human endeavor good radio broadcasting necessitates preliminary planning and

. . . . .

1. Levenson, op. cit., pp 7.
2. Parker, Inman and Snyder, op. cit., pp. xii-xiii.
3. Ibid, p. xiii and Matthew 28:19.
4. Levanson, op. cit., p. 19.
5. Ibid.

preparation.<sup>1</sup> Of course, radio does not have the advantage of visual aids, except by using visual imagery.<sup>2</sup> Poor reception may substitute "expectation for realization"<sup>3</sup> in the receiving of a religious message. Radio cannot count on the habits of disciplined, attentive listening,<sup>4</sup> and even if the listener's attention is held his listening may be merely passive.<sup>5</sup> But the chief limitation with radio broadcasting as it applies to religious radio is that it sends its thoughts just one way and there is "no answering thought from the listener, only acceptance. Radio, thus exploited, produces mass man instead of communal man."<sup>6</sup>

### C. The Audience

Because of radio's ability to penetrate into the homes of many scattered families with speed, it has an almost limitless variety in the members of its audience. They have many different needs which radio might fulfill, and they have various habits of daily routine and differences in attitudes.

#### 1. Classification of Audience Groups.

It has long been known by sociologists that people's differentiated group attitudes tend to result primarily from

. . . . .

1. Levenson, op. cit., p. 19.
2. Cantril and Allport: Psychology of Radio, p. 253.
3. Levenson, op. cit., p. 22.
4. Cantril and Allport, op. cit., p. 253.
5. Levenson, op. cit., pp. 22-23.
6. Parker, Inman and Snyder, op. cit., pp. xiii-xiv.

(a) "the place or region in which they live", (b) "their education and economic status", (c) "their age", and (d) "their sex".<sup>1</sup> In addition to these groupings the religious broadcaster should be concerned with the believer - non-believer grouping.

a. Effects of Locale.

A listener's attitude is influenced by the region from which he has come and the attitudes held there. There is contrast, of course, between the attitudes of urban and rural folk. Seipmann points out resulting differences in attitude toward radio programming:

Radio and films have proved great levelers, but we are not yet all cut from the same cloth. Thus radio's comedy and variety programs have less appeal to farmers and to people in small towns than to city listeners. Rural dwellers display slightly less interest in popular music than do townsfolk. Religious programs, on the other hand, are more popular in small towns and rural districts; 46 percent of country dwellers express a preference for radio plays as<sup>2</sup> compared with 60 per cent of listeners in large cities.<sup>2</sup>

b. Influence of Education and Economic Status.

The amount of money a person has unfortunately tends to coincide with the extent of his education.<sup>3</sup> Because of this fact it is almost universal scientific law that "(1) the poorer and less educated the listener, the more he listens --but (2) the less he listens to radio's more serious programs."<sup>4</sup> For example, 62 per cent of listeners with a

. . . . .

1. Seipmann: Radio, Television and Society, p. 95.
2. Ibid., p. 96.
3. Ibid.
4. Ibid., pp. 96-97.

grammar school education rely on the radio for their main source of news information, and only 39 per cent of the college educated do so. But two-thirds of the college educated living in big cities enjoy classical music, and only one tenth of the grammar school educated living in small towns or the country like it. (Here, of course, the influence of education and locale combine.)<sup>1</sup>

c. Age and Youth.

The tastes of age and youth are basically different. Throughout the ages it is unique that youth "appears to be prone to romance, adventure, hero worship, and exciting incidents; youth likes to laugh and loves mischief".<sup>2</sup> In all time it is not the tastes of youth that have changed but the medium through which these tastes are satisfied. Till our own day the medium of satisfaction (apart from young people's fun with each other) was the book and the magazine. Now there is also radio, films and television.<sup>3</sup> It has been expressed by Samuel Butler that "Life is one long process of growing tired."<sup>4</sup> Therefore, the tastes of age are more conservative than of youth. Seventy-two per cent of youth under thirty like popular music, but only twenty-two per cent of the people over fifty like it.<sup>5</sup> American

. . . . .

1. Siepmann, op. cit., p. 97.
2. Ibid., p. 101.
3. Loc. cit.
4. Ibid., p. 98.
5. Ibid., p. 99.



youth is not as concerned with public affairs as are the older people.<sup>1</sup> In the field of this study

. . the older and less educated a population group is, the more they will be likely to listen to religious programs. The young--and more particularly the "better" educated among them--care little for religion on the air?

d. Sex.

Women's distinctive attitudes toward radio have been more thoroughly studied than men's<sup>3</sup> and so will here be concentrated on. For some reason, perhaps because of their traditional role in society, women exhibit more unconcern for public affairs than men.<sup>4</sup> Merely twenty-six per cent say they like to hear talks or discussions about public issues in the evening; in the daytime only seventeen per cent favor public issues.<sup>5</sup> But a more important sex distinction is related to "the role of emotions as they determine attitudes and conduct".<sup>6</sup> Women, in comparison to men, are peculiarly subject to personal frustration from the many pressures of modern life.<sup>7</sup> Because of this they have a marked bent toward emotional identification.<sup>8</sup> "The common factor in all such identification publics is the release of frustrated attitudes and feelings of inferiority . . . The idol general-

. . . . .

- 1. Siepmann, loc. cit.
- 2. Ibid.
- 3. Ibid., p. 105.
- 4. Ibid.
- 5. Ibid.
- 6. Ibid., p. 106.
- 7. Ibid.
- 8. Ibid.

ly epitomizes the frustrated aims and ambitions of the individual."<sup>1</sup> Daytime serials are regularly followed by some twenty million women, and as many as eight or ten of these dramas may be followed each day.<sup>2</sup> These programs supply for many listeners a means for emotional release: perhaps providing a "chance to cry" for some listeners, and providing a chance for wishful thinking for others.<sup>3</sup>

Radio serials attract the listener by offering her a portrait of her own shortcomings . . . In spite of the unpleasantness of this picture, resonance can be enjoyed because identification is drawn away from it and transferred to an ideal type of the perfect, efficient woman who possesses power and prestige and who has to suffer not by her own fault but by the fault of others.<sup>4</sup>

In attracting the woman identification is important.

## 2. Availability of Different Groups Throughout the Day.

Although there are many listeners throughout the listening area of a broadcast station, all of them do not tune in to the station at the same time. Different people have different habits. The various groups are characterized by different listening habits. To adapt the radio programs to his changing audience, the program builder presents his sequence of programs throughout the day with

entertainment that will hold the wavering attention of the great number of listeners . . . To accomplish this he must consider the domestic and work habits and the

. . . . .

1. Seipman, op. cit., p. 106, quoting Katz, Daniel and Shanek, Richard L.: Social Psychology, John Wiley and Sons, New York, 1938.
2. Seipman, op. cit., p. 105.
3. Ibid.
4. Ibid., p. 109.

attitudes, at various hours, of the listening audience.<sup>1</sup>  
The average radio station planning its eighteen hour day of programs, divides the time roughly into six three hour periods.<sup>2</sup>

a. Six O'clock to Nine O'clock in the Morning.

During this period the programs should appeal to the lower and middle class people of the economic group. Father leaving for work, mother preparing breakfast, and the children getting ready for school leave little opportunity for attentive listening.<sup>3</sup>

The programs for this period should be cheerful, bright, and lively to start off the day. Announcements should be short and musical selections brief and popular. Talks during this period lose their value unless they are short, and each must be a complete unit in itself to be quickly digested with breakfast.<sup>4</sup>

b. Nine O'clock to Twelve O'clock in the Morning.

After the men have gone to work and the children have gone to school, the audience is now largely housewives who are engaged in household tasks. The announcements may now be longer than in the earlier period of the morning.<sup>5</sup>

c. The Noon Hour.

The noon hour is considered a poor time to reach the listeners in the metropolitan area. However, this time is excellent for reaching the rural listener with program

. . . . .

1. Abbot: Handbook of Broadcasting, p. 258.
2. Ibid.
3. Ibid., p. 259.
4. Ibid.
5. Ibid.

material pertaining to life on the farm.<sup>1</sup>

d. Twelve O'clock to Three O'clock.

In the early afternoon the listener is inclined to be leisurely so that he has a longer attention span. Early afternoon programs can be aimed at the housewife.<sup>2</sup>

e. Three O'clock to Six O'clock.

The children, who have returned home from school may now be reached. During this period the listener still has a fairly long attention span.<sup>3</sup>

The audience during daylight hours is not restricted to women and children, since there is an increasing tendency for men in their shops to listen to the radio as they work.<sup>4</sup>

f. Six O'clock to Ten O'clock in the Evening.

The networks usually release the time from six o'clock till seven-thirty for individual stations to broadcast their own local programs.<sup>5</sup> Many families are gathered around the dinner table at this time.

During the period generally from seven o'clock till ten o'clock the whole family, potentially, is the listening audience. This is true both in rural and in urban area. Therefore the type of program which appeals not to just the

. . . . .

1. Abbot, op. cit., p. 259.
2. Ibid., pp. 259-260.
3. Ibid., p. 260.
4. Ibid.
5. Ibid.

feminine listener and children, but the type appealing to the whole family should be used. In the winter months this is the most valuable part of the broadcasting day.<sup>1</sup>

g. Ten O'clock to Sign Off Time.

After ten o'clock entertainment of a light nature should be emphasized since many of the listeners have gone to bed. The problem during these hours is for the programs to attract whatever listening audience they can.<sup>2</sup>

h. Preferred Hours for Listening.

The results of an audience survey by Lumley concerning listening hour preferences show the following:

First Preference.....	7 - 9 p.m.
Second Preference.....	9 - 10 p.m.
Third Preference.....	6-- 7 p.m.
Fourth Preference.....	10 - 11 p. m.
Fifth Preference.....	12 - 1 p.m.
Sixth Preference.....	5 - 6 p.m.
Seventh Preference.....	11 - Midnight
Eighth Preference.....	10 a.m. - Noon
Ninth Preference.....	8 - 10 a.m.
Tenth Preference.....	3 - 5 p.m..... <sup>3</sup>

D. The Purpose of Religious Radio Broadcasting

From a practical viewpoint Parker, Inman and Snyder in their treatise, Religious Radio, state "The primary purpose of our broadcasting is not just to voice an

• • • • •

1. Abbot, loc. cit.
2. Ibid., pp. 260-261.
3. Cantril and Allport, op. cit., p. 89, quoting Lumley: Measurement in Radio, p. 194. Also Loveless: Manual of Gospel Broadcasting, pp. 40-41; Chappell and Hooper say that the largest audience is recruited between 9 p.m. and 10 p.m. (Chappell and Hooper: Radio Audience Measurement, p. 12).

opinion about this or that, but to build up the expectancies and guiding images by which we handle all of life."<sup>1</sup> A part of the afore mentioned purpose is to establish in the life of the listener the "guiding image" for devotion to truth as central activity of his life.<sup>2</sup> The religious broadcaster can interpret religion to the listener and communicate a faith to him. This will cause the listener to seek after truth and come to decisions.<sup>3</sup> Another part of this over-all purpose is to bring the people of a community together "in righteousness and mutuality."<sup>4</sup>

. . . since the secret and power of a good radio program is its ability to cause emotional identification to occur within the listener and since this process is so central in the building of "community within the community,"

the success in obtaining emotional identification is the prime criterion of the adequacy of a community's religious broadcasting.<sup>5</sup> In obtaining this it should be made certain that the emotional identification of the listener is made with God and good cause, not with the broadcaster.<sup>6</sup>

The listener can have enjoyment and communion with God through worship.<sup>7</sup> By using the method of worship the religious radio broadcaster can give a person refreshing, cleansing release, especially a release from himself.<sup>8</sup> "The

. . . . .

1. Parker, Inman and Snyder, op. cit., p. 43.
2. Ibid., p. 46.
3. Ibid., p. 28.
4. Ibid., p. 49.
5. Ibid., p. 59.
6. Ibid.
7. Ibid., p. 67.
8. Ibid., p. 60.

only other alternative available to most people is that release which comes through the expression of aggression, through cheap comedy and escape music, through narcotics."<sup>1</sup> These are some of the practical purposes of religious broadcasting. There are numerous types of programs that can help fulfill these purposes.

#### E. Types of Programs According to Form of Presentation

All radio programs are made up of just two basic components, music and talk.<sup>2</sup> Educational broadcasting may be roughly divided into six types of programs. These are (1) radio talks, (2) directed activities, (3) actuality broadcasts, (4) radio conversation, (5) broadcast music, and (6) radio plays.<sup>3</sup> Since all types of educational broadcasting can conceivably be included under Christian education these are included under religious broadcasting. In addition to these there is at least one other type included in the category of religious broadcasting. That is (7) the worship program.<sup>4</sup>

##### 1. Radio Talks.<sup>5</sup>

The straight radio talk is the form of program most often used in the related field of educational broad-

. . . . .

1. Parker, Inman and Snyder, op. cit., p. 68.
2. Abbot, op. cit., p. 261.
3. Cherry: The Use of Radio in the Christian Education of Latin American Youth, p. 57.
4. Parker, Inman and Snyder, op. cit., pp. 18, 31-33.
5. This category includes reports read over the air by one person, such as news broadcasts.

casting. Some of the advantages of this type of program are these: only one person takes part; a minimum of rehearsal and studio equipment is needed; it is simple to produce; it can impart a large amount of information in a limited time; the form is direct; the value of the talk is great if the personality of the speaker commands attention and holds interest; and its message can be more readily grasped by children since there is only one voice.<sup>1</sup>

Some of the disadvantages in this type of presentation are the following: it demands continual concentration from the listener; it may become monotonous unless the speaker uses his voice properly; ". . . the constant use of the talk assumes that good teaching is not lighting a lamp but merely filling a bucket."<sup>2</sup>

## 2. Directed Activities.

Directed activities or demonstration lessons, as this type of broadcast is sometimes called, is a specialized type of educational broadcast in which the radio teacher directs an activity and the pupils participate. It is particularly adaptable for a classroom of pupils.<sup>3</sup>

## 3. Actuality Broadcasts.

The actuality broadcast is an "on-the-spot" broad-

. . . . .

1. Levenson: op. cit., p. 49.
2. Ibid.
3. Ibid., pp. 54-56.



cast of an actual event as it occurs.<sup>1</sup> Some of its advantages are these: it has vivid emotional appeal; the element of reality is present; the maintenance of listener interest is no problem since the unexpected may happen.<sup>2</sup> However, it is likely to waste much time unless it is known ahead of time when and what aspect of the event will be valuable for the broadcast, and it requires a skillful announcer to fill in time properly between the interesting parts of the event.<sup>3</sup>

#### 4. Radio Conversation.

There are several different types of broadcasts that come under the category of radio conversation. Among these are the interview, the panel or round table discussion, the forum or debate, and the quiz bee.<sup>4</sup> The interview can be very effectively used in religious radio and will therefore be considered here as an example of radio conversation. It can bring outstanding personalities to the listening audience; it can employ problem questions that arouse interest; it can make prominent people seem more human; it has the participation of more people than the straight talk and consequently it has less monotony. It, however, may sound stilted if the questions are not carefully developed.<sup>5</sup>

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1. Levenson, op. cit., p. 51.
2. Ibid.
3. Ibid.
4. Ibid., p. 50.
5. Ibid.

## 5. Broadcast Music.

Music programs are preferred to all other programs.<sup>1</sup>

The functions of music in a radio program--secular or otherwise--are these:

1. To aid the imagination in setting the scene.
2. To heighten the dramatic effect.
3. To keep the listener's attention focused on the program.
4. To give pleasure to the listener.<sup>2</sup>

In connection with a religious radio program the functions of music are these:

1. To provide an atmosphere of worship.
2. To emphasize what the speaker is saying.
3. To provide supplementary interest for the speaker's message.
4. To give pleasure (release, therapy) to the listener.<sup>3</sup>

It should be remembered, however, that

Musical programs probably do not carry listeners very far beyond the point of emotional and intellectual development at which the programs find them. Music does not change attitudes or cause action to take place.<sup>4</sup>

## 6. Radio Plays.

Dramatization of the radio message is recognized as a method with many merits.<sup>5</sup> With this tool ideas may be presented very effectively "if the script is well developed and adequately produced."<sup>6</sup> A powerful emotional appeal may result. Many subjects may be handled in this way. The im-

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1. Cantril and Allport, op. cit., p. 89.; also Parker, Inman and Snyder, op. cit., p. 33.
2. Parker, Inman and Snyder, op. cit., p. 185.
3. Ibid.
4. Ibid., p. 33.
5. Levenson, op. cit., p. 53.
6. Ibid., p. 53.

pressions created on the listener are often memorable.<sup>1</sup>

7. Worship Program.

The worship type of broadcast is a unique feature of religious radio. A good worship broadcast may give the listener enjoyment and communion with God Himself. From the psychological standpoint it may give him release, from himself and his problems.<sup>2</sup>

8. Preferred Types of Programs.

The results of eight investigations by Lumley show listeners' preferences for the different kinds of programs areas follows:

- First Preference.....Popular Music.
- Second Preference.....Classical Music.
- Third Preference.....Comedy.
- Fourth Preference.....Dramatics Programs.
- Fifth Preference.....Sports Broadcasts.
- Sixth Preference.....Talks (General).
- Seventh Preference.....Religious Programs.
- Eighth Preference.....News and Markets.
- Ninth Preference.....Education Programs.
- Tenth Preference.....Children's Programs.
- Eleventh Preference.....Special Features.
- Twelfth Preference.....Women's Programs.....<sup>3</sup>

It is observed that music is the favorite choice of listeners. Programs directed toward special listening groups appeal least to the listening audience as a whole.

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1. Levenson, op. cit., p. 53.
2. Parker, Inman and Snyder, op. cit., pp. 60, 67.
3. Survey by Lumley, as quoted by Cantril and Allport, op. cit., p. 89. (not copied in same form.)

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F. General Appeal of Station to Public

The previous sections of this chapter have considered the appeal of religious broadcasting stations through the considerations of the different listening groups' characteristics, by the realization of what listening groups were available during the various parts of the day and what they were doing, and consideration of the various forms of presentation for radio programs. Advancing from a consideration of specific programs reaching specific people at specific times of the day, consideration will turn to the over-all elements of stations' program schedules and attitudes which influence the stations' appeal to the listeners. Some of these are (1) appeal through Public Interest and (2) appeal through tolerance toward various religious views.

1. Appeal Through Public Interest.

The Federal Communications Commission requires that a radio broadcast station operate in the "public interest, convenience and necessity."<sup>1</sup> The Commission from the beginning of its existence has acted on behalf of the public to require the radio stations to provide programs in the interest of the public.<sup>2</sup> Four of the major aspects of broadcasting in the public interest are the following:

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1. Federal Communications Commission: Public Service Responsibility of Broadcast Licensees, Parts 2 and 3, pp. 9-46, quote from p. 10.
2. Ibid., p. 10.

(A) the carrying of sustaining programs, (B) the carrying of local live programs, (C) the carrying of programs devoted to public discussion, and (D) the elimination of commercial advertising excesses.<sup>1</sup>

The first and last of the issues mentioned here deal primarily with commercial radio stations.<sup>2</sup>

a. Balance in Program Schedule.

One of the primary purposes for the commercial station in providing sustaining programs is to provide a balance in programs for its listening audience.<sup>3</sup> Commercial sponsors as a group prefer to broadcast programs of news and entertainment.<sup>4</sup> Therefore to offer a balanced program schedule the commercial broadcast station must offer sustaining programs such as educational programs, agricultural programs, and religious programs to balance the program schedule.<sup>5</sup> In certain special cases, where a given radio audience has numerous radio stations serving it, one station will specialize in one type of program and other stations in other types, but the radio audience will still have a balanced "diet" of programs from the combination of different stations.<sup>6</sup> In the non-commercial, religious broadcasting stations the principle of balance in the program schedule applies similarly.

The Commission also states that it is in the public interest for stations to provide through sustaining programs,

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1. Federal Communications Commission, op. cit., p. 10.
2. The last point will not be considered here since this study deals primarily with non-commercial stations.
3. Ibid.
4. Ibid., p. 13.
5. Ibid., p. 12.
6. Ibid., p. 13.

programs that would not inherently be suitable for sponsorship. In reference to this principle it was stated in 1941 by Mr. Niles Trammell, president of the National Broadcasting Company as follows:

Another reason for the use of sustaining programs was the voluntary recognition on the part of broadcasters that programs of certain types, such as religious programs, informative programs furnished by various governmental agencies and certain programs involving discussions of political principles and other controversial issues, were not suited to advertising sponsorship. The use of high types of sustaining programs also creates goodwill for the station and induces people to become accustomed to certain stations in preference to others.<sup>1</sup>

Thus it is seen that the carrying of religious programs, educational programs and programs which deal with controversial issues are, from the point of view of the Federal Communications Commission and the National Broadcasting Co., in the interest of the public and help to foster the goodwill of the listeners toward the stations carrying them.

Other important functions of sustaining programs for the commercial stations are

To provide programs for significant minority tastes and interests . . . To provide programs devoted to the needs and purposes of non-profit organizations. . . . To provide a field of experiment in new types of programs . . .<sup>2</sup>

b. Local Live Programs.

A station's presentation of local live programs gives opportunity for local talent to be developed. It also draws the interest of the local community because the audience

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1. Federal Communications Commission, as quoted, op. cit., p. 15.  
2. Ibid., p. 12.

is personally acquainted with the talent. It gives a chance for local organizations such as women's clubs and public schools to express themselves over the air. It provides opportunity for the local community to hear its own sports events broadcasts. In short the radio station becomes a real community institution and the public is interested in it accordingly.<sup>1</sup>

c. Programs Which Present and Discuss Public Issues.

The carrying of programs which present and discuss public issues makes a difficult problem to handle fairly. It is a temptation for a station to avoid carrying discussions of controversial and other public issues. The Federal Communications Commission says that a radio station is not really giving adequate service to the public unless it broadcasts discussions of public issues.<sup>2</sup>

It is felt that the individual listeners will be interested in a radio station if it serves the public interest and thereby shows its interest in the public.

2. Appeal Through Tolerance Toward Various Religious Views.

The National Association of Broadcasters<sup>3</sup> in 1939 adopted the NAB Code which was an effort to improve standards

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1. Federal Communications Commission, op. cit., pp. 37-38.  
2. Ibid., pp. 39-40.  
3. "The NATIONAL ASSOCIATION OF BROADCASTERS is an organization whose membership is made up of representatives of radio stations licensed to operate broadcasting stations in the United States and its possessions." (National Assn. of Broadcasters: The NAB Code, p. 3).  
4.

of programming. The Standards of Practice of the NAB, adopted in 1945, was a refinement of the NAB Code, covering the same points and adding a section on standards of good taste.<sup>1</sup> It defined specifically what is meant by programming which serves the public interest.<sup>2</sup> These two documents set similar policies of religious broadcasting. The Standards said

Broadcasting, which reaches men of all creeds and races simultaneously, should not be used to convey attacks upon another's race or religion. Rather it should be the purpose of the religious broadcast to promote the spiritual harmony and understanding of mankind and administer broadly to the various religious needs of the community.<sup>3</sup>

The feelings of this representative body of radio broadcasters is that of toleration of one faith toward another faith. The reason for it is that radio reaches many different religious groups. Effort is made to hold the radio audience by avoiding offense.

Willard Johnson of the National Conference of Christians and Jews says that two main groups offend in this way "(1) programs used occasionally for blunt attacks upon other faiths but more often for proselytizing and (2) intolerance by inference or implication."<sup>4</sup> In answer to the problem of proselytizing he says

. . . The best possible case for conversion . . . is the statement of a positive faith and the offering of a vital service and inspiration over an extended period of time.<sup>5</sup>

. . . . .

1. NAB: Standards of Practice of the National Association of Broadcasters.
2. Ibid., p. 2.
3. Ibid., p. 4.
4. National Conference of Christians and Jews: Religious Broadcasting in Wartime, p. 29.
5. Ibid., p. 31.



He goes on to say that direct conversion attempts as well as doctrinal controversies are out of place.<sup>1</sup>

The whole National Conference of Christians and Jews adopted formally two standards which further the insistence on a positive message.

1. . . religious programs intended for the listening of individuals of differing or no religious faith should be addressed without dilution of doctrinal teaching to the understanding of that public.<sup>2</sup>

2. . . religious programs should not attack religious teachings of members of other faiths. When religious doctrines are expounded on the air presentation should be affirmative.<sup>3</sup>

Religious programs will appeal to the listening audience more if they do not offend, but rather present a positive message which tolerates the presence of other messages. An over-all program schedule which airs the views of different denominations or even different faiths also would have an appeal through its general attitude of tolerance.

#### G. Summary

This chapter has presented briefly some of the crucial factors which determine to a far reaching extent the ability of a radio program to capture the attention of a potential listener. The broadcaster must consider the listener's locale, his education and economic status, his age and his sex to appeal to him; and the religious broadcaster must

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1. National Conference of Christians and Jews, loc. cit.
2. Ibid., p. 12.
3. Ibid.

consider the listener's beliefs. The listener's domestic and work habits and attitudes during various hours also bear consideration. The religious broadcasting station should also make certain that its general impression on the public is conducive to the attraction of listeners. The religious broadcaster will accomplish noble purposes if he considers the listener's need and satisfies it by motivating him to consistently employ valid religious principles as a guide for his living.

CHAPTER II

THE SURVEY OF

FULL-TIME RELIGIOUS BROADCASTING STATIONS

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FULL-TIME RELIGIOUS BROADCASTING STATIONS

A. Introduction

The first chapter presented some of the main considerations necessary for broadcasting religion to the greatest number of listeners in the most appealing way. This chapter presents the results of the survey of broadcasting stations whose major purpose is to broadcast religion to the public. Evaluation of these results is made in the next chapter, which concludes this thesis. An appreciable portion of this chapter will be devoted to the procedure used in the survey.

B. The Survey Procedure

1. Selection of the Stations.

An inquiry to the Federal Communications Commission<sup>1</sup> revealed that two alternative procedures were possible, since a list of "radio stations owned by religious bodies and educational institutions" is not available in published form.

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1. L. R. Brown to the Federal Communications Commission, October 4, 1951. A copy of this letter is in the writer's hands.

The records of the Federal Communications Commission, which are open to the public, could be inspected in Washington, or large lists of radio stations in periodical publications could be consulted.<sup>1</sup> The latter means was chosen because the writer could not make the trip to Washington. An inclosure<sup>2</sup> with this letter of advice<sup>3</sup> recommended three periodicals which were found valuable in the selection of the stations to be surveyed.<sup>4</sup> The Broadcasting Yearbook was valuable for its detailed information about each radio station in the United States, including the name of its licensee, its address and the names of its staff members.<sup>5</sup> The Radio Annual provided a valuable, composite list of all the non-commercial broadcasting stations in the United States.<sup>6</sup> White's Radio Log<sup>7</sup> was valuable mainly in confirming the information from the other sources, although it contained some necessary information the previous two publications did not contain.<sup>8</sup>

Another list of religious radio stations was found

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1. Letter from the Federal Communications Commission to the writer, October 17, 1951.
2. "Radio Station Lists", FCC Information Office, Feb. 12, 1951.
3. Letter from FCC, op. cit.
4. (1) Broadcasting Yearbook, 1951, (2) The 1951 Radio Annual, (3) White's Radio Log, Fall 1951.
5. Broadcasting Yearbook, op. cit.
6. The 1951 Radio Annual, op. cit., p. 117.
7. White's Radio Log, op. cit.
8. White's Radio Log gave confirmation that WPTL, an FM station, is still in operation.

with a thesis by Grove.<sup>1</sup>

Originally it was intended that all radio stations devoted primarily to a religious purpose be included in the survey. An incomplete list of these stations had been compiled previous to this study,<sup>2</sup> but a great number of these stations could not be identified as religious broadcasting stations by inspection of the lists available. Since a complete list of all religious broadcasting stations was not obtainable, the survey had to be limited to a kind of group, the complete list for which could be determined. It was found that the list of non-commercial religious broadcasting stations could be determined by process of elimination and by check-up using a questionnaire. The non-commercial, religious radio stations have a special problem of appealing to their listeners, because many of them depend on their listeners for financial support.<sup>3</sup> Therefore it was decided

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1. Jean R. Grove: The Use of Radio by the Leading Denominations in the United States. Appendix A, "Fourteen Religious Radio Stations in the United States", p. 92. Information taken from letter. Federal Communications Commission, November 12, 1948. Letter in hands of Presbyterian U.S.A. Radio Department.
2. Some of the stations reputed to be religious are: KEYD, Minneapolis, Minn.; KGER, Long Beach, Cal.; KJSK, Columbus, Nebraska; KLTI, Longview, Tex.; KUOA, Siloam Springs, Ark.; KVLH, Paul's Valley, Okla.; WAVL, Apollo, Pa.; WCBC, Anderson, Ind.; WEXL, Royal Oak Mich.; WLET, Toccoa, Ga.; WMTC, Vancleve, Ky.; WMUU, Greenville, S. C.; WPAQ, Mount Airy, N. C.; and WWL, New Orleans, La. This information has not been confirmed however. Others are the stations included in this survey. See the outline of this chapter.
3. Questionnaires returned by KFSG, KWLC, KTIS, WCAL, WMBI and WPTL for this survey.

that the survey would be restricted mainly to the non-commercial, religious broadcasting stations. Since the FCC has specified fourteen stations<sup>1</sup> which are definitely religious, it was decided to include all these although two of these stations<sup>2</sup> are in the commercial category. A final list of the stations requested to participate in the survey is listed in the outline of this chapter.

## 2. Formulation of the Questionnaire.

There were three types of information the questionnaire was seeking to obtain from the radio stations. First, there was a need to make certain that each station requested to participate in the survey was classified as a non-commercial, full-time religious broadcasting station. In some cases this could not be determined beforehand. Secondly, it was desirable to have certain information which is of general interest to professional workers in the field of religious radio broadcasting. Last, of course, it was necessary to gain information which is of value in this specific study.

Questions are included which ask about the purpose of the station partly to define whether or not the station is classified as a religious station.<sup>3</sup> Also the answers to this question are of specific value in the study itself. The question concerning financial support helps to determine

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1. Federal Communications Commission. Letter, November 12, 1948, op. cit.
2. Stations KTW and WMRP.
3. See questionnaire form used in this survey, Appendix A.

whether or not a station is commercial or non-commercial. The question under Section I, "Size of Station", asks for general information which is of interest to people in the radio field. Section III, "Programming", is the section which seeks the information of primary value in this study. The first three subsections under "Programming" are general questions. The last two subsections request the more valuable information.<sup>1</sup> They request each station to submit a program schedule for one typical week and to mark it with prescribed symbols according to the types of programs that are in the schedule. The last question under "Programming" asks how many hours of broadcasting the station averages per week for the whole year because the length of the broadcast schedule for many stations changes, depending on the length of time between sunrise and sunset throughout the year.<sup>2</sup> This question also helps check information asked for in reference to the sample program schedule.

The early physical design of the questionnaire was typewritten and double-spaced. It occupied one side of each of three sheets of paper. Dr. Griswold<sup>3</sup> and Rev. Schmitz<sup>4</sup>

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1. See questionnaire form used in this survey, loc. cit.
2. Federal Communications Commission: Title 47--Telecommunications, Chapter 1, Part 3--Radio Broadcast Services, Section 3.23 (b) and (c). Cf. post, p. 78, footnote.
3. Dr. Clayton T. Griswold, Executive Director of the Department of Radio and Television of the Presbyterian Church, U.S.A.
4. Rev. Charles H. Schmitz, Educational Director, Broadcasting and Film Commission, National Council of the Churches of Christ in the U.S.A.



both recommended that the questionnaire be shortened. "Sometimes the very leafing through of several pages of questions is frustrating and defeats its purposes."<sup>1</sup> The questionnaire form was therefore shortened mainly by single spacing a major portion of it and confining it to one sheet of paper with material on both sides.<sup>2</sup> However, some of the questions were combined, and some were deleted.<sup>3</sup> The questionnaire was also formulated in such a way that a letter would not be required in reply. It was felt that the resulting questionnaire was less imposing in appearance than the earlier forms.

Since the proper response to the questionnaire entailed appreciable work on the part of each radio station, the question, "Would you like a summary of these findings?" was added.<sup>4</sup> This is an offer to reimburse the station in a small way for its valuable time and effort.

### 3. Contacting the Stations.

The contact with the radio stations was a very crucial part of this study since the success or failure of this study was directly dependent upon how the stations responded.

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1. Schmitz: Letter to writer, December 18, 1951. Advice also from Griswold: Letter to writer, November 30, 1951.
2. See questionnaire form, Appendix A.
3. In addition to the above revisions the portion of the questionnaire, III, D., 3, was substituted for another questionnaire to make the information submitted by the radio station of more useful value in this particular study.
4. In answer to this question almost every one of the stations participating in the survey indicated that it desired to receive a summary of the survey results.

Therefore, besides taking much care in the formulation of the questionnaire, even more care was taken in the formulation of the letter to be sent with the questionnaire.

The original draft of the letter was sent for criticism to advisors. The principal advice again was to shorten the full-page, single-spaced letter to that which would look much less imposing.<sup>1</sup> It was also advised that no requests be made for confidential information since the writer would want to feel free to share the received information with others.<sup>2</sup> The original draft of the letter was written from the point of view of the writer and not from the point of view of the recipient as it should have been.<sup>3</sup> Dr. Griswold and Dr. McKee each suggested an improved letter. The final text of the letter to be sent out with the initial mailing of the questionnaire utilized the major contributions of both of these letters. This letter was written on letter-head stationery of the Office of the President of the Biblical Seminary in New York and was signed by Dr. McKee. Very particular care was taken in the whole process of planning the letter that it would reach the radio stations carrying as much prestige as possible and as a result motivate the radio station to reply and to reply with as much care as possible.

The initial mailing to the radio stations was on

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1. Advice given by Dr. Dean G. McKee, and by Dr. C. T. Griswold in his letter of Nov. 30, 1951.
2. Griswold: Letter, Nov. 30, 1951.
3. Ibid.

January 7, 1952, and on the day following. The mailing was timed so that each letter would arrive at its destination about Thursday, January 10. A self-addressed, stamped envelope was sent out with the letter and questionnaire. There were four responses to the first mailing.

On January 28, 1952, a follow-up letter, signed by Dr. McKee and written on the same stationery used before, was sent with another questionnaire and self-addressed, stamped envelope. This letter emphasized that the stations could have a summary of the survey results if they so requested. It also encouraged them to respond even though they could not submit all the information requested. After this was mailed ten more stations responded making a total of fourteen stations that responded.<sup>1</sup> Much credit for the success of this survey is attributed to the fact that it was made a matter of pointed prayer.

### C. Results of the Survey

#### 1. Survey of Stations' Purposes.

The purposes of the stations, as stated or implied in the information they sent, seems to fall into two broad categories. One group's objectives, as stated, is centered around service to the public or to churches. The second group stated its purpose as service to God or the presenta-

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1. A total of eighteen stations were requested to participate in the survey. Response therefore was 78 per cent.

tion of spiritual assistance to the listener.<sup>1</sup>

The first group includes KFSG, KPPC, KWLC, WMRP, WBBL and WAWZ. KFSG, Los Angeles, endeavors to present musical and religious broadcasts with an interspersion of public service and church announcements. After nine in the evening the major program content is music.<sup>2</sup>

KPPC states its purpose in this way: "KPPC is owned and operated by The Pasadena Presbyterian Church as a community service feature."<sup>3</sup> The purpose in its emphasis on community service bears much resemblance to the requirement of the Federal Communications Commission which all broadcast station licensees must comply with before they can receive or renew a station license.<sup>4</sup>

The Lutheran Liberal Arts College uses its station, KWLC, "as an agent functioning between the school and church

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1. Some statements of purpose were very obviously more comprehensive than others. The statements of purposes as presented for this study may or may not be an accurate representation of the actual guiding purpose in the minds of the stations' staff members.
2. Survey questionnaire returned by KFSG. In the hands of the writer.
3. KPPC Program Log. Vol. 4, no. 1, January 1952.
4. The Federal Communications Commission requires that the licensee of each broadcast station operate in "the public convenience, interest and necessity." (FCC: Public Service Responsibility of Broadcast Licensees, p. 12.) This quotation is found numerous times in discussion of broadcasting stations' programming. It is found on the cover page of a pamphlet introducing the National Association of Broadcasters' Code. (National Association of Broadcasters: The NAB Code, adopted July 11, 1939.) This NAB Code specifies some of the definite requirements of a station serving "the public convenience, interest and necessity."

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constituency, and as a persuasive voice for Christian education in the community."<sup>1</sup> Its specialized role of public service is indicated in this statement. This station emphasizes that it has no "excuse for being" except for the above stated reason.<sup>2</sup>

The Methodist Radio Parish Incorporated<sup>3</sup> uses its station WMRP "To serve the interests of the churches."<sup>4</sup> A slogan it uses says "First in Public Service".<sup>5</sup> Statements sent to WMRP by listeners suggest that its programs include "no crimes, no demoralizing ads."<sup>6</sup> The absence of "too much popular and jazzy music" is also inferred.<sup>7</sup> Thus it is seen that WMRP purposes to reflect good taste in the choice of its programs and to serve the organized church.

The purpose of WBBL is very specialized. It is "To broadcast Church Services of Grace Covenant Presbyterian Church and the Presbyterian Hour Sunday Nights."<sup>8</sup> The purpose is exclusively to extend the outreach of the one local church which owns the station.

The last station of the first group, WAWZ, purposes

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1. "Purpose of KWLC"--a typewritten page sent by KWLC with other survey information. In the hands of the writer.
2. Ibid.
3. Pamphlet: "Methodist Radio Parish Incorporated, WMRP, The Story of the First Radio Station Owned and Operated by The Methodist Church, p. 1.
4. Questionnaire returned by WMRP for the survey.
5. Methodist Radio Parish Incorporated, loc. cit.
6. Op. cit., p. 14.
7. Ibid.
8. Questionnaire returned by WBBL for the survey. In hands of the writer.

to broadcast "religious, educational, and musical programs in the interest, convenience, and necessity of the public."<sup>1</sup> The purpose of this station is quoted from the documents of the Federal Communications Commission.<sup>2</sup>

The second group of stations includes KPOF, KTIS, KTW, WCAL (and WCAL-FM), WMBI and WPTL. KPOF broadcasts through the use of volunteer workers "inspired to carry on faithfully with the motives of evangelism and the desire to serve others, rather than for any financial compensation."<sup>3</sup> The service of this station, as stated, is independent of the work of the organized church and is evangelistic.

A concise statement of purpose for KTIS is not available, but the purpose is inferred to some extent by the response listeners have mailed to the station.<sup>4</sup> As is usually the case, listeners state that they enjoy the programs. It is inferred that the station gives "spiritual uplift" in its daily broadcasts and that it reveals prayerful interest in its listeners. Another function it seems to carry out is being a radio friend in loneliness, especially in the case of shut-ins.<sup>5</sup>

KTW stated that it was "dedicated to the service

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1. Questionnaire returned by WAWZ for the survey. Also in the hands of the writer.
2. See footnote no. 4, p. 35.
3. Questionnaire returned by KPOF for the survey. In the hands of the writer.
4. KTIS Program Schedule, Third Anniversary, 1952. In the hands of the writer.
5. Ibid.

of our Lord and Savior Jesus Christ."<sup>1</sup> This is a general statement of purpose of devotion to God.

A very broad statement of purpose is given by WCAL.<sup>2</sup> Its broad purpose is "TO BRING to the people of the Midwest spiritual and cultural offerings for the enrichment of life."<sup>3</sup> Its religious purpose is "TO TELL the wonderful story of God's love in Christ to a needy humanity in the language which each one can best understand."<sup>4</sup> It is devoted to telling the message of God so that people of a number of different language backgrounds can get the most out of it. Other specified parts of its purpose are to give intellectual stimulation, to report news, to "GLADDEN the hearts" through music, and to "BRIGHTEN the days" of shut-ins.<sup>5</sup> The purpose of this station is not only religious, but it is highly educational too.

A definition in terms of outreach is given by WMBI (and WMBI-FM). It is stated as follows: "To reach the hearts of listeners in our area with the Word of God."<sup>6</sup> It is also noted that this station purposes to present many programs of a non-religious character too. Its primary purpose is to impart the message of God so that it has spiritual impact upon the listeners.<sup>7</sup>

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1. Questionnaire returned by KTW. In the hands of the writer.
2. The WCAL Reporter. Vol. 5, No. 4, 1951, p. 5.
3. Ibid.
4. Ibid.
5. Ibid.
6. Questionnaire returned by WMBI (and WMBI-FM) for the survey. In the hands of the writer.
7. "To reach the hearts . . .", Ibid.

WPTL purposes to reach its FM audience by "programming that will bring uplift into the corporate life of the community, with educational, cultural, entertaining and spiritual emphases."<sup>1</sup> It aims to help save souls and to build up Christians in "their most holy faith."<sup>2</sup> The overall purpose of the station is "to glorify our Heavenly Father."<sup>3</sup> The purpose is primarily to give the message of God with spiritual impact.

2. Survey of Programming.

a. Station KFGQ, Boone, Iowa.

No response was received from this station.

b. Station KFSG, Los Angeles, California.<sup>4</sup>

At least 92 per cent of the programs from KFSG are religious programs.<sup>5</sup> Of the total of fifty-two programs that KFSG broadcasts each week, thirty-five programs feature or contain sacred music.<sup>6</sup> The station averages about twenty-nine and one half hours of broadcasting per week for the whole year.<sup>7</sup> Apparently this station caters to the Four-square churches, since two broadcasts are scheduled from them

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1. Questionnaire returned by WPTL for the survey. In the hands of the writer.
2. Ibid.
3. Ibid.
4. 86 per cent of this station's programs, which take up 86.4 per cent of the total broadcast time, are devoted to live broadcasts. In this and other portions of this thesis the term "live" refers to programs which are broadcast as they are produced by live talent. This is opposed to broadcasts recorded on transcriptions, records or tapes.
5. Typical program schedule sent by KFSG for the survey.
6. Ibid.
7. Questionnaire returned by KFSG for the survey.



specifically and none specifically from any other kind of church.<sup>1</sup> Since so many of the programs contain sacred music there are many sequences of programs with sacred music content.<sup>2</sup> There is one news program each week, "Missionary News" at 9:30 p.m. on Wednesday. There is at least one program containing classical music each of the six days of broadcasting per week with the possible exception of Saturday. At least two programs per week aim to appeal to youth, "Teen Age Tunes and Topics" at 10:30 p.m. on Tuesdays and "Melody for Youth" at 11:15 p.m. on Wednesday. Each of these programs contains sacred music and the first contains some classical music.<sup>3</sup>

c. Station KFUD, Clayton, Missouri.

No response was received from this station.

d. Station KMHB, Belton, Texas.

Only twelve per cent of KMHB's programs, which take 8.3 per cent of its broadcast time, are religious.<sup>4</sup> Although this station knew that this study was on a survey of religious broadcasting stations, it did not submit a purpose saying it is a religious station.<sup>5</sup> It is therefore concluded that KMHB

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1. KFSG: Typical program schedule, op. cit. There is however a time scheduled on Thursday evening for "Church Service", but no specific church is named. An "Evangelistic Service" is scheduled on Sunday without a specific church's name being given.
2. KFSG Program Schedule.
3. Ibid.
4. KMHB: Program Schedule.
5. Questionnaire returned by KMHB for the survey.

is not a religious station so it will not be featured in this survey.

e. Station KPOF, Denver, Colorado.<sup>1</sup>

KPOF broadcasted ninety-eight programs during one of its typical weeks of broadcasting. Of these programs over fifty-five per cent were devoted to music.<sup>2</sup> Sixty-four per cent of KPOF's program time was for religious broadcasts.<sup>3</sup> Numerous times women speakers address the radio audience. Public service programs are included in its schedule. These are "The Constant Invader", a program concerning tuberculosis, "Adams City School Program", and "Highway Safety Council". Educational programs are also broadcast. Broadcasts come from a number of churches. In addition to the broadcasts from Alma Temple, where the station is located, there are broadcasts from the Nazarene Church and the Free Methodist Church.<sup>4</sup> Annually the station averages about forty hours of broadcasting per week.<sup>5</sup>

f. Station KPPC, Pasadena, California.<sup>6</sup>

KPPC also devotes a large part of its time to music. Over seventy per cent of its programs on the days when it broadcasts, (Sundays and Wednesdays), are devoted to music as a whole or in part. "Jam Session" at 8:45 on Wednesday

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1. At least 46.9 per cent of KPOF's programs, which take 44.4 per cent of its broadcast time, are live.
2. KPOF Radio Guide, January 1952. Typical week of January 7. It is interesting to note that the program immediately preceding each of 11 of the 22 sign off times per week is devoted to classical music.
3. 67.3 per cent of KPOF's programs are religious.
4. KPOF Radio Guide marked for the survey, op. cit.
5. Questionnaire returned by KPOF for the survey.
6. About 47.7 per cent of KPPC's programs are live in origin. These programs take 28.2 per cent of the total broadcast time.

evenings is devoted to jazz music. On alternate Sundays "Family Life" is broadcast at 5 p.m., evidently dealing with problems of practical Christianity in the home. Although no conventional news broadcasts of current events are given in this part time station, the program "United Nations Report" at nine on Sunday evening calls the listeners' attention to current events of international scope, and the "Church Mailbag" keeps listeners informed about the activities of the missionaries.<sup>1</sup> Annually KPPC averages about twenty-two broadcasting hours per week.<sup>2</sup> Religious programs make up about thirty-four per cent of all the programs. They take up about twenty-five per cent of the broadcast time.<sup>3</sup>

g. Station KTIS, Minneapolis, Minnesota.<sup>4</sup>

In contrast to the preceding stations, KTIS presents regular news broadcasts every few hours each day of the week including Sunday.<sup>5</sup> Broadcasts from a number of different churches are included on the schedule.<sup>6</sup> The church broadcasts on Sunday morning include Sunday School classes as well as morning worship services. KTIS lends itself to

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1. KPPC Program Log. Vol. 4, No. 1. January 1952. Marked for survey.
2. Questionnaire returned by KPPC for the survey.
3. KPPC Program Log. op. cit.
4. On a typical week day for which the sample program schedule was marked (KTIS Program Schedule. Third Anniversary, 1952), 43 per cent to 51 per cent of the programs were live.
5. KTIS Program Schedule, op. cit.
6. Some are the Fourth Baptist Church, First Covenant Church, First Baptist Church, Central Free Church and Grace Baptist Church. It also broadcasts some Lutheran programs.

public service broadcasts at 11:00 a.m., Monday through Friday by broadcasting a public schools program. KTIS-FM is an FM station affiliated with the standard broadcast station KTIS. The program schedules of both KTIS and KTIS-FM are essentially the same, therefore the schedule of KTIS is arbitrarily chosen for reference in this discussion. The full program schedule of KTIS takes about 102 hours per week.<sup>1</sup>

h. Station KTW, Seattle, Washington.<sup>2</sup>

KTW broadcasts on Sundays, Thursdays and holidays.<sup>3</sup> Its yearly average time for broadcasting is about twenty-one hours per week.<sup>4</sup> It is classified as a commercial station, but it sells time only to religious broadcasters. On holidays it operates non-commercially.<sup>5</sup> The sample program schedule for Sunday made available shows that KTW serves a number of churches. However, five broadcasts on Sunday are from Presbyterian churches, since KTW is the "Radio Voice of the First Presbyterian Church" in Seattle.<sup>6</sup> But KTW serves other churches as well.<sup>7</sup> Almost eighty-seven per cent of KTW's Sunday program time is devoted to religious broadcasts.

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1. KTIS Program Schedule, op. cit.
2. 30 per cent to 32 per cent of KTW's Sunday broadcasts are live.
3. A. G. Atworth: Letter to writer, January 31, 1952.
4. Questionnaire returned by KTW for survey.
5. Ibid.
6. Atworth, op. cit.
7. Broadcasts on Sunday include "Free Evangelical Church Service", "Union Gospel Mission", "Nazarene Service", "Lutheran Gospel Hour", "Nazarene Hour" and "Fellowship Hour (Baptist)". (A. G. Atworth, op. cit.)

About seventy-eight per cent of the Sunday programs are religious.

i. Station KWLC, Decorah, Iowa.

KWLC is the radio station of the Lutheran Liberal Arts College.<sup>1</sup> It emphasizes educational programs as well as programs of a religious nature. Apparently twenty-four per cent of the programs feature music. It broadcasts for twenty-eight hours each week. Twenty-six per cent or more of this time is devoted to religious broadcasts. KWLC has news broadcasts at noontime every day. Besides these newscasts there are other programs which hold its listeners' attention on current events of the day.<sup>2</sup> Other programs attract the attention of the younger generation.<sup>3</sup> The three programs designated specifically to reach children are presented on Saturday before 1 p.m. The program "Church Announcements" on Saturday is an indication that KWLC endeavors to serve a number of churches. Several transcribed drama programs are presented.<sup>4</sup>

j. Station WAWZ, Zarephath, New Jersey.<sup>5</sup>

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1. Typewritten sheet: "Purpose of KWLC".
2. Some of these are "Report from Korea", "University of Chicago Roundtable", and probably "Between the Lines". (Typewritten Sheet: "Daily Operation Schedule, KWLC Luther College, Decorah, Iowa.").
3. Some of these are "Stories 'N Stuff", "Children's Chapel", "Scouting Trails" and "High School Roundtable".
4. Some of these are "Excursions in Science", "Adventures in Research", "Report from Korea", "The People Act" and "Classics to Remember".
5. This station and KPOF in Denver are owned and operated by the Pillar of Fire, Inc. (Fournier, WAWZ: Letter to the writer, January 15, 1952); WAWZ Program Guide, January 1952; KPOF Radio Guide, January, 1952. 25 per cent of WAWZ 's programs, taking 21.7 percent of its time, are live broadcasts.

WAWZ broadcasts about twenty-nine hours per week. About sixty per cent of the time it carries religious broadcasts. Its religious interest seems to be broad, since it includes "Plainfield Youth for Christ" as well as "The Synagogue Hour", the latter apparently being a Jewish broadcast. It makes appeal to children in the "Children's Hour" on Mondays. A newscast is held everyday but Saturday and Sunday in its seven days per week program schedule. There are many programs that include classical or sacred music. Programs as "Stories of Jesus", "Religious Readings", "Stories of the Martyrs", "Pillar of Fire History" and "Highways to Safety", which are talks or drama, are presented during the hours shortly after six o'clock in the mornings. It is noted that a number of women speakers are listed. WAWZ presents public service features by broadcasting programs of the Dunellen Public Schools among other broadcasts of this type.<sup>1</sup>

k. Station WBBL, Richmond, Virginia.

Station WBBL broadcasts two programs per week and both of those are on Sunday.<sup>2</sup> The total broadcast time is about two hours and fifteen minutes.<sup>3</sup> The two programs broadcast are the Sunday Morning Worship Service of the Grace Covenant Presbyterian Church and the "Presbyterian Hour" from the same place in the evening. Therefore the programs are totally live and totally religious.

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1. WAWZ Program Guide, January, 1952.
2. Bulletin of the Grace Covenant Presbyterian Church, Sunday, February 3, 1952 marked for the survey.
3. Questionnaire returned by WBBL for the survey.

1. Station WBBR, Brooklyn, New York.

No response was received from this station.

m. Stations WCAL and WCAL-FM, Northfield, Minnesota.<sup>1</sup>

WCAL and WCAL-FM duplicate programs during the week as long as both stations are on the air simultaneously. (WCAL cannot broadcast outside specified hours; WCAL-FM can have a longer schedule.) But on Sunday WCAL and WCAL-FM are on the air simultaneously broadcasting different programs for a sizeable fraction of the broadcast day. In fact, WCAL carries six and three quarter hours of program on Sunday that WCAL-FM does not carry. These programs which WCAL-FM does not carry include Sunday services in five different foreign languages.<sup>2</sup> Although the purpose of the station is primarily religious, only thirty-one per cent of the programs are actually religious in character.<sup>3</sup> This station is owned and operated by St. Olaf College. There are many programs presented which are of an educational character. They are meant to give culture and intellectual stimulation to their listeners.<sup>4</sup>

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1. Of the total, unduplicated programming of WCAL and WCAL-FM 45 to 46 per cent of the programming is live. (Weekly Program Schedule for WCAL and WCAL-FM, January 27-February 2, 1952) For explanation of the expression "total, unduplicated programming" read text under subhead "m" above.
2. These services are in Estonian, Finnish, Norwegian, Swedish and German. (Weekly Program Schedule, op. cit.) The services are given in these other languages to benefit people who cannot receive full benefit from services in English because they received their childhood instruction in some other language. (The WCAL Reporter, Vol. 5, No. 4, p. 2)
3. Weekly Program schedule of WCAL and WCAL-FM, op. cit.
4. The WCAL Reporter, op. cit., p. 5.

Occasionally long sections of the program schedule do not contain any programs which are designated as religious in character. These stations usually present the news frequently throughout each broadcast day. The program schedule is designed to appeal to those who seek education. On Saturday just after noon, these stations make an appeal to the farmer with the "Farm Hour". They undoubtedly reach people who like sports when they broadcast the college basketball games. The program schedule is interspersed by numerous presentations of music, mainly classical and sacred music. There is a small amount of popular music on the schedule, but it does not appear to be of the jazz variety. The total, unduplicated programming of these stations is about seventy-one hours per week. At least 22.7 per cent of the programs, taking 20.5 per cent of this time, are religious.<sup>1</sup>

n. Station WMBI, Chicago, Illinois.<sup>2</sup>

WMBI follows the same program schedule essentially as WMBI-FM except that WMBI comes on the air after WMBI-FM

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1. WCAL and WCAL-FM: Program Schedule, op. cit.
2. Statistics on the week's program schedule are based on the assumption that the general character of Wednesday's program schedule is like that of other week days, Monday through Friday. 45 per cent of WMBI-FM's programming comes directly from live talent. Many programs for WMBI and WMBI-FM come from recordings made earlier by live talent in their own studios, but this could not be taken into account in this study. (Moody Bible Institute: WMBI and WMBI-FM Traffic Sheets, Thursday through Tuesday, January 3-8, 1952, inclusive, marked for the survey.)



does much of the time, and signs off all the time earlier than WMBI-FM signs off.<sup>1</sup> When WMBI programs are referred to hereafter in this subsection, it will be assumed that the total programming of both stations is being referred to. WMBI carries newscasts almost every two hours throughout every day but Sunday. The programs on Sunday are totally religious. Slightly over eighty-one per cent of the programs time throughout the week is devoted to religious broadcasts.

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1. This is because the standard broadcast station WMBI is licensed by the Federal Communications Commission for operation on "Limited Time". (Broadcasting Yearbook, op. cit., p. 130.) This means that WMBI is a secondary station which must share the same radio channel (1110 kilocycles) with other stations which are dominant stations of the same channel. (FCC: Title 47, Ch. 1, Part 3--Radio Broadcast Services, op. cit., Sections 3.22 and 3.23 (b).) The two dominant stations that WMBI must share the channel with are KFAB, Omaha, Nebraska and WBT, Charlotte, N. Carolina. (Broadcasters' Yearbook, loc. cit.) Each of the dominant stations has a power of 50,000 watts, and WMBI, the secondary station, has a power of 5,000 watts. (White's Radio Log, op. cit., p. 15) Since radio waves from a standard broadcast station travel a longer distance at night, precautions must be taken so that the secondary station does not interfere with the reception of the distant dominant stations at night. The Federal Communications Commission therefore requires that the secondary stations must go off the air at sundown to release the channel from interference for the clear channel services of the dominant station(s). (FCC: op. cit., Section 3.23 (b).) This means that WMBI must go off the air at sundown each day to free the 1110 kilocycle channel for the clear channel services of WBT in the area surrounding Charlotte, N. Carolina and KFAB in the area surrounding Omaha, Nebraska. An FM station, on the other hand, does not have to be regulated as a standard broadcasting station does. The phenomena that changes atmospheric conditions for WMBI at sundown does not affect the FM station significantly. It is for this reason that WMBI-FM can continue to transmit after sundown.

Aside from its religious broadcasts, WMBI includes some public service features such as news broadcasts, which were mentioned before.<sup>1</sup> This station gives time to prayer on most days at noontime. It is noticed that all the programs from 9:15 a.m. till 12:15 p.m. on Saturday consist mainly of "straight talk". There is much sacred and classical music given throughout the program schedule.<sup>2</sup> The total average broadcast time per week, being taken on the yearly basis, is 105 hours.<sup>3</sup>

o. Station WMPC, Lapeer, Michigan.

No response was received from this station.

p. Station WMRP, Flint, Michigan.<sup>4</sup>

WMRP is the pioneer radio station of the Methodist Church.<sup>5</sup> This station makes special appeal to farmers in the Michigan agricultural area with "Farm Front" every week day morning and "Farmers Market" each Saturday morning.<sup>6</sup> The station's most popular program is "Records with Earl", a

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1. Other public service programs are: "Social Security" an interview, "For Better Health" and "Income Tax Information". (WMBI and WMBI-FM Traffic Sheets, op. cit.)
2. Ibid.
3. Questionnaire returned by WMBI and WMBI-FM for the survey.
4. This station is commercial, but it operates on a non-profit basis. (Questionnaire returned by WMRP for the survey.) 60.6 per cent of WMRP's programs are live;; 34.0 per cent of its broadcast time is taken by these live programs.
5. Methodist Radio Parish Inc., WMRP: The Story of the First Radio Station Owned and Operated by the Methodist Church.
6. WMRP: November - December Schedule marked for survey.

program designed to appeal to children.<sup>1</sup> WMRP makes special appeal to foreigners on Saturday.<sup>2</sup> Another public service feature is the news broadcasts which come, with few exceptions, every hour on the hour throughout every broadcast day except Sunday.<sup>3</sup> WMRP also makes broadcasts from the public schools. Although this is a Methodist station, it broadcasts from at least three other churches. The religious broadcasts on weekdays come before noon usually, but this type of broadcast comes throughout the day on Sunday, seventy-three per cent of Sunday's broadcasts being religious. Thirty-six per cent of the programs, which take up forty per cent of the total broadcast time, are primarily religious in character.<sup>4</sup>

q. Station WPTL, Providence, Rhode Island.<sup>5</sup>

WPTL is exclusively an FM station. It broadcasts from 2:57 to 10:05 p.m. every week day. On Sundays it comes on the air at 9:52 a.m.<sup>6</sup> The total average broadcast time per week, taken on a yearly basis, is about 56 hours.<sup>7</sup> WPTL gives news broadcasts. Some of its news broadcasts are specialized dealing with "Church Affairs", science, the "Farm Front", "Names in News", "In Your Neighborhood" and "Tomorrow

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1. Questionnaire returned by WMRP for the survey.
2. Through the "Hungarian Hour", the "Czech Hour" and the one "Polish Hour".
3. There are two general news broadcasts on Sunday and one report of "Religion in the News".
4. WMRP: November - December Schedule, op. cit.
5. 26.7 per cent of WPTL's programs are live. These programs are 41.3 per cent of all the programs.
6. WPTL's program schedule prepared and marked for the survey.
7. Questionnaire returned by WPTL for the survey.

in Church". Each weekday afternoon except Saturday a special program "Kids Time" makes special appeal to children like the Friday evening program "Children's Hour". A daily feature of the early afternoon is "Mainly for Women". There are some public service features such as "In the Public Welfare" and "Civil Defense". The Sunday schedule contains good balance between religious and general programs. About sixty per cent of the programs are religious and the rest general.<sup>1</sup>

r. Station WSAJ, Grove City, Pennsylvania.

Although one hour of WSAJ's four broadcasting hours each week is taken up by a religious program, this one religious program is only 9.1 per cent of the total number of WSAJ's programs.<sup>2</sup> Although this station knew that this study was on a survey of religious broadcasting stations, it did not submit a statement of purpose saying it is a religious station.<sup>3</sup> It is therefore concluded that WSAJ is not a religious station so it will not be featured in this survey.

#### D. SUMMARY

Eighteen stations thought to be religious primarily were chosen and requested to participate in the survey. The questionnaire and letters to be sent to the stations were carefully prepared that the stations would be motivated as

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1. WPTL: Program Schedule, op. cit.
2. WSAJ: Broadcasting Schedules, Tuesday, April 4, 1952; Thursday, April 9, 1952; and Sunday (unspecified date).
3. Questionnaire returned by WSAJ for the survey.



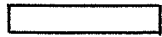
much as possible to respond. An initial letter and a follow-up letter were sent out with a self-addressed, stamped envelope included each time. Seventy-eight per cent of the stations responded. Of the fourteen stations that responded, twelve are definitely religious broadcasting stations.

The purposes of the radio stations, as stated, centered about public service and service to the church, or God's message and aiding men spiritually.

Observations on the twelve program schedules indicate that all the stations use music in their broadcasts. Most of this music is sacred and classical music, but some stations offer popular music. One station offers jazz music. Seven of the twelve stations give newscasts regularly. Two of the twelve stations broadcast from only one church each. Nine of the stations broadcast from several churches each. Two of the stations have a strong educational emphasis in their programming, since each of them is operated by a college. Five of these twelve stations have programs which are designed specifically to attract an audience of children. Three of the stations have programs designed specifically to serve farmers. Three of the stations have programs designed for women. Most of the stations do not operate for a full broadcast day at a time. A chart showing the proportions of live and transcribed programs in each station's schedule, and a chart showing the proportions of religious and non-religious programs in each station's schedule are on the following pages.

LIVE AND TRANSCRIBED BROADCASTS  
IN A TYPICAL WEEK

Based on Time		Station	Based on Number of Programs	
86.4%	13.6%	KFSG	86.5%	13.5%
29.5 Hours			52 Programs	
44.4%	32.5%	KPOF	46.9%	28.6%
40 Hours			98 Programs	
28.2%	71.8%	KPPC	47.7%	52.3%
22 Hours			33 Programs	
44.1%	48.8%	KTIS	53.2%	38.5%
109 Hours			288 Programs	
30.7%	67.7%	KFW <sup>1</sup>	20%	80%
Insufficient Data		KWLC	Insufficient Data	
78.3%	21.7%	WAWZ	75%	25%
31.5 Hours			92 Programs	
100%		WBBL	100%	
2.25 Hours			2 Programs	
45.5%	54.1%	WCAL	66.4%	33%
70.75 Hours			176 Programs	
45.2%	54.8%	WMBI	51.6%	48.4%
106.5 Hours			308 Programs	
34%	66%	WMPF	60.6%	39.4%
70.75 Hours			183 Programs	
26.7%	73.3%	WPTL	41.3%	58.7%
55 Hours			143 Programs	

 Live Programs  
 Unascertained Types of Programs  
 Transcribed Programs  
 Percentile

Figures Not Given Above

1. Sample schedule for Sunday only. KTW broadcasts Sundays, Thursdays and holidays.

RELIGIOUS AND NON-RELIGIOUS BROADCASTING  
IN A TYPICAL WEEK

Based on Time	Station	Based on Number of Programs
92.3% 6.8% 29.5 Hours	KFSG	92.3% 5.8% 52 Programs
63.8% 36.2% 40 Hours	KPOF	67.3% 32.7% 98 Programs
25% 75% 22 Hours	KPPC	33.8% 66.2% 33 Programs
Insufficient Data	KFIS	Insufficient Data
86.5% 14.5%	KTW <sup>1</sup>	76.7% 23.3% 30 Programs
25.5% 69.4% 28 Hours	KWLC	24% 69.3% 75 Programs
59.5% 40.5% 31.5 Hours	WAWZ	51.1% 48.9% 92 Programs
100% 2.25 Hours	WBBL	100% 2 Programs
20.5% 79.5% 70.75 Hours	WCAL	22.7% 76.7% 176 Programs
81.2% 18.2% 106.5 Hours	WMBI	72.3% 27.7% 308 Programs
39.6% 60.4% 70.75 Hours	WMRP	36.1% 63.9% 183 Programs
34.3% 65.7% 55 Hours	WPTL	37% 63% 143 Programs

Religious Programs

Unascertained Types of Programs  
Percentile Figures Not Given Above

Non-religious Programs

1. Sample schedule for Sunday only. KTW broadcasts Thursdays, Sundays and holidays.

OVER-ALL PROGRAM CHARACTERISTICS

PROGRAM ORIGIN<sup>1</sup>



PROGRAM NATURE<sup>3</sup>



AVERAGE DAILY  
BROADCASTING TIME<sup>4</sup>

5.86 Hours (5:41)

1. Based on schedules of the ten stations that clearly distinguished live programs from those transcribed or recorded.
2. Includes all types of programs from recordings.
3. Based on schedules of ten stations.
4. Based on schedules of all twelve stations.



CHAPTER III  
EVALUATION OF PROGRAMMING IN  
FULL-TIME RELIGIOUS BROADCASTING STATIONS

CHAPTER III  
EVALUATION OF PROGRAMMING IN  
FULL-TIME RELIGIOUS BROADCASTING STATIONS

A. Introduction

The first chapter of this study set forth major principles necessary for consideration in good religious broadcasting. The second chapter presented some outstanding characteristics of station purposes and program schedules of twelve religious broadcasting stations. It is the purpose of this chapter to evaluate the purposes and the program schedules on the basis of the principles necessary for consideration in good religious broadcasting.

B. Evaluation of Stations' Purposes<sup>1</sup>

It is a commendable purpose for stations to serve the interests of the community and the general public, since it should be the purpose of religious broadcasting to bring the people of a community together "in righteousness and mutuality."<sup>2</sup> The stations who serve the interest of the organized churches can certainly help the churches to interpret

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1. Cf. ante, pp. 12-14 and pp. 34-39. In this evaluation only the statements of the purposes of the stations can be considered. It would be necessary to monitor each station carefully and systematically to ascertain what purpose was actually being carried out.
2. Parker, Inman and Snyder, op. cit. p. 49. Cf. ante, p. 13.

Christianity and to communicate the Christian faith to the community at large. Those stations which act as an agent for Christian education between a Christian school and a community can give a "guiding image"<sup>1</sup> and expectancy by which all the problems of life may be handled, and give it on a scholarly plane.

Stations whose motive is defined as evangelizing, giving a spiritual "uplift", offering cultural enrichment, and imparting the Word of God into the hearts of the people, are defining their mission by telling how they serve. They state that their service to their listeners is a spiritual service, a service which uses the "good news" of God, the Word of God and cultural enrichment to meet their listeners' needs and demands. This is evidently a prime means which they use for giving their listeners guiding principles by which they can handle all the problems of life. It was expressed by two stations that their primary duty was to serve Christ and God.<sup>2</sup> Though these latter stations must do as any other broadcast station does in serving the public convenience, interest and necessity, these state that they serve primarily God and Jesus Christ, all other purposes being secondary.

The purposes as discussed above are merely purposes as stated for this survey, but the overall purpose of a reli-

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1. WPTL Program Schedule, op. cit., p. 46. Cf. ante, p. 13.
2. Stations KTW and WPTL.

gious radio station should consider both whom the stations serve, human and divine, as well as how they intend primarily to serve. If the purpose concentrates too much on one or the other phase of this general two-fold purpose, better balance in the purpose needs to be sought.

### C. Evaluation of Programming

#### 1. The Appeal to Special Audience Groups.<sup>1</sup>

Certain programs of the religious broadcasters make special appeals to special groups of the radio audience. Some of these special groups are farmers, people of foreign language background, children, youth, women and sports lovers.

WCAL and WCAL-FM make their appeals to the farm audience at 12:30 every Saturday with the "Farm Hour".<sup>2</sup> WPTL reaches its farm audience through special news programs for the "Farm Front" on Wednesdays at 7:45 p.m.<sup>3</sup>

WCAL's Sunday morning ministry to the people of foreign language backgrounds is unique among this group of stations.<sup>4</sup> These are no doubt appreciated by the people whose childhood education was in a foreign language since they are unable to receive full benefit from the services available in English.<sup>5</sup>

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1. Cf. ante, pp. 5-9. WCAL and WCAL-FM Program schedule, op. cit.
2. Cf. ante, p. 47.
3. Cf. ante, p. 50. WPTL Program schedule, op. cit.
4. Cf. ante, p. 46. WCAL Weekly Program schedule.
5. Cf. The WCAL Program Reporter, op. cit., p. 2.

Children's programs are sent out on weekday afternoons by WMBI and WPTL between 4:30 and 5:45 and thus reach the children after they come home from school.<sup>1</sup> Several Sunday programs for children are held. Among these are children's church programs put on the air by KPOF and WCAL. It is interesting to note that WMBI puts on a children's story time at noontime every week day when the children are at home from school. KWLC makes a strong appeal to children on Saturdays before 1:00 p.m. by sending out a story program, a children's chapel and a scouting program. Saturdays should be a good time for this type of program since the children are then home from school.

It is noted that KFSG broadcasts two youth programs<sup>2</sup> during the late night period when the listening audience as a whole is considered small. In this period of the day when most radio stations attract merely the audience that happens to be awake, it is questionable whether or not youth could really be reached effectively.

To serve the women in the listening audience WCAL offers the "Women's Page" at 8:45 each week day morning.<sup>3</sup> This is undoubtedly heard by many housewives after the hurried morning hours when their husbands have gone off to work and

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1. WMBI and WMBI-FM Traffic Sheet, op. cit. WPTL Program schedule.
2. "Teen Age Tunes and Topics", Tuesdays, 10:30 p.m. and "Melody for Youth", Wednesdays, 11:15 p.m.
3. WCAL and WCAL-FM Program schedule, op. cit.

their children have gone off to school.<sup>1</sup> WMBI presents the "Home Hour" for women at 11:00 a.m. before most women have become occupied by the family's arrival for the noon meal.<sup>2</sup> WPTL presents its women's program at 3:45 each weekday afternoon.<sup>3</sup> Although some school children will be home to distract the housewife, she is still rather free to listen to this program.<sup>4</sup>

WCAL, a college radio station, included on its typical program schedule a broadcast of one of the school basketball games.<sup>5</sup> This type of program appeals to sports lovers in the area and possibly attracts them to listening to the station for religious programs.

## 2. Suitability of Programs to the Time of Day.<sup>6</sup>

In addition to the programs mentioned in the previous subsection,<sup>7</sup> the program schedule of WAWZ needs consideration.

It is noticed that the early morning schedule of WAWZ just following 6:00 a.m. carries stories, talks and sometimes drama.<sup>8</sup> The early morning hours for the average listener

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1. Cf. ante, p. 10.
2. Cf. ante, p. 10. Cf. WMBI Traffic Sheets, op. cit.
3. WPTL Program schedule, op. cit.
4. Cf. ante, p. 10.
5. WCAL and WCAL-FM Program schedule, op. cit.
6. Some discussion of this factor is dealt with in the previous subsection.
7. The subsection on "Appeal to Special Audience Groups".
8. "Stories of Jesus", drama, Sunday; talks Monday and Thursday; "Stories of the Martyrs", Wednesday; and "Highways to Safety", talk or drama, Friday.

are characterized by hurry and there is little opportunity for him to listen at length or attentively.<sup>1</sup> It is therefore very questionable whether this type of program should be presented in this time of day, since talks, stories and drama require rather attentive listening.

### 3. Variety and Balance in the Forms of Programming.

It is noticed that over seventy per cent of KPPC's programs use music, over sixty-seven per cent of KFSC's, and over fifty-five per cent of KPOF's programs use music. In a sense a percentage of musical programs this high makes an unbalanced program schedule. However, musical programs are the listeners' favorites.<sup>2</sup> It is probably very good that stations have so much music rather than to have more of the less popular kinds of programs.

It is noticed that about ninety-two per cent of KSFG's programs are religious in character. The station intends to reach believers and non-believers equally.<sup>3</sup> It is very questionable whether a program schedule with ninety-two per cent religious programs will be attractive to non-believers. On the other hand, WMBI's schedule is seventy-two per cent religious programs, and KTW's is seventy-seven per cent religious programs. The higher percentage of religious programs is justifiable since these stations try to reach be-

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1. Cf. ante, p. 10.

2. Cf. ante, p. 18.

3. Questionnaire returned by KFSG for the survey.

lievers mainly.<sup>1</sup>

Twenty-four percent of the programs of KWLC<sup>2</sup> are said to be religious. This station intends to reach mainly believers. It is wondered if believers will be inspired more and reached in a more effective way if a higher fraction of the broadcasting is devoted to religious broadcasts.

There is apparently a long period in the schedule of WMBI in which the main program content is talking.<sup>3</sup> This long period of talking would probably become monotonous for the listener who tunes in for a long length of time.

#### 4. General Station Appeal in Programming.

##### a. Public Service Programs.

One of the most common types of public service these stations render is reporting the news. This practice is carried on by KTIS, KWLC, WAWZ, WCAL, WMBI, WMRP and WPTL.

Other types of public service programs are broadcasts from public schools<sup>4</sup> rendering information about the government, such as income tax information,<sup>5</sup> and rendering general adult education through such programs as "Excursions in Science".<sup>6</sup>

These public service programs undoubtedly help

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1. Questionnaires returned by WMBI and KTW for the survey.
2. KWLC Program schedule, op. cit.
3. This period is from 9:15 a.m. to 12:15 p.m. on Saturday morning.
4. Broadcasted by KPOF and WAWZ.
5. Done by Station WMBI.
6. Broadcasted by KWLC and WCAL.



attract the general interest of the public by fostering a relationship of good will between the public and the station.

b. Religious Tolerance in Programming.

Though the tolerance in the religious messages and other program content broadcast by a station cannot be analyzed, tolerance by a broadcast station is reflected through its co-operation with various denominations and kinds of religious groups.

KTIS and KPOF broadcast from a number of different kinds of churches. KWLC, no doubt, serves a number of different churches by broadcasting the church announcements on Saturday mornings. The interest of WAWZ seems to be broad. It broadcasts interdenominational Youth for Christ and the "Synagogue Hour", the latter apparently being a Jewish service. KTW serves many churches too, but it favors Presbyterian churches.<sup>1</sup> KFSG apparently favors the Foursquare churches in its broadcasting.

This tolerant attitude of the radio stations, no doubt, gains the respect of many people who would not otherwise listen to a religious station.

D. Suggestion for Improvement of Programming

In addition to the minor defects in program schedule considered in previous subsections of this chapter, there

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1. KTW is a Presbyterian backed station.

is one major recommendation that needs to be made.

A check through all the program schedules reveals that there are only six religious programs which use drama.<sup>1</sup> A dramatized radio message has many merits. If it utilizes a well developed script and adequate production a powerful emotional appeal may result. Often times the impression it makes on a listener is memorable.<sup>2</sup>

It is realized that good religious drama demands talent in writing and producing. It is also realized that drama demands financial outlay. But certainly efforts, co-operatively or otherwise, need to be made to utilize more this effective tool to take the message of God to the hearts of the people.

#### E. Summary and Conclusion.

This chapter has been an evaluation of religious radio station programming based on principles necessary for good programming in religious radio.

Stations essentially are to serve the community, to present the Word of God and serve God, and to give spiritual strength. It is best if each station's purpose is a balance of these.

. . . . .

1. Some of the stations possibly have religious drama without indicating it on their schedules. The number of religious drama programs indicated from each station is as follows: WMBI - 2, WPTL - 2, KFSG - 1, and WCAL - 1.
2. Cf. ante, pp. 17-18.

The programming on the whole appeals to special groups at suitable times of the day, however certain programs were found somewhat unsuited to their hour of presentation.

The balance of types of programming in a station, on the whole, is good. Much music is used.

These stations make general appeal to their audiences through broadcasting news, and rendering of other information and education of interest and benefit to the general public.

They show their exercise of tolerance by broadcasting programs from different religious groups.

One main suggestion for improvement of programming is that more religious drama should be included by all these stations.

This study has attempted to survey all the full-time religious, non-commercial broadcasting stations existing in the United States. At the most there are only sixteen of these stations in existence. All of these stations are Protestant. This number of stations is very small when it is considered that the Federal Communications Commission authorized over 4,500 radio stations to offer broadcast services in the United States.<sup>1</sup>

The average time each of the twelve surveyed, religious radio stations spends broadcasting each day is five hours and forty-one minutes. Of this broadcasting an average

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1. Radio Station Lists, FCC Information Office.

*Handwritten notes:*  
Class  
No-  
good  
class  
when  
liberal  
do  
know?  
Council?

of 51.3 per cent<sup>1</sup> of the time, or about three hours per day is spent on religious broadcasts.

In this day when the general public realizes the seriousness of the spiritual problem of the world, the radio voice of religion in these full-time religious broadcasting stations is very small.

1. . . . .

1. This average is based on the information from the ten radio stations which carefully distinguished their religious broadcasts from the non-religious.

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Station KPW, Seattle, Washington.

Station KWLC, Decorah, Iowa.

Station WAWZ, Zarephath, New Jersey.

Station WBBL, Richmond, Virginia.

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Station KTW, Seattle, Washington.  
Station KWLC, Decorah, Iowa.  
Station WAWZ, Zarephath, New Jersey.  
Station WBBL, Richmond, Virginia.  
Station WBBR, Richmond, Virginia. —  
Station WCAL and WCAL-FM, Northfield, Minnesota.  
Station WMBI, Chicago, Illinois.  
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## APPENDICES

## A. Questionnaire Used in Survey

### QUESTIONNAIRE FOR THE SURVEY OF FULL-TIME RELIGIOUS BROADCASTING STATIONS

Do you consider your station to be non-commercial? \_\_\_\_\_  
If your station is commercial, you need not answer the following questions, but please return this questionnaire.

#### I. Size of Station:

##### A. Outreach to Audience

1. What is the estimated peak audience listening to your programs? \_\_\_\_\_ persons

2. What is the estimated average radius of the listening area (1) in the daytime? \_\_\_\_\_ miles  
(2) in the nighttime? \_\_\_\_\_ miles

##### B. Size of Staff

1. How many people work full-time on your station's staff? \_\_\_\_\_ persons

2. Part-time? \_\_\_\_\_ persons

#### II. Purpose of Your Station

Briefly, what is the over-all purpose of your station?  
(If the purpose of your station has been formulated in brief statement, please quote it.)

#### III. Programming:

A. Which is your most popular program? \_\_\_\_\_

B. As a whole are your programs directed more toward believers or non-believers? \_\_\_ believers \_\_\_ non-believers

C. What methods are used with individual programs which arouse responses from listeners?

1. Do you make special offers occasionally to check on listener interest? \_\_\_\_\_

2. Do you offer courses of instruction? \_\_\_\_\_

3. Do you make efforts to lead listeners to unite with a local organized church?

D. Please send a program schedule for one of your typical weeks of broadcasting, and please annotate each program by selecting the proper symbols from the following:

1. If the program is transcribed, mark "T".  
If the program is live, mark "L".
2. If the program is primarily of a religious nature, mark "R".  
If the program is of a general nature (i.e. not primarily of a religious nature), mark "G".
3. When the program title does not make the type of program content obvious, please indicate it by choosing appropriate symbols from the following:

Music: Classical....MC	Talk: One person (other
Sacred.....MS	than announcements)..1
Popular.....MP	Interview(s).....2
	Discussion, debate
Drama.....D	or quiz bee.....3
Actuality Broadcast	Farmers' Program.....F
(Broadcast of impor-	Women's Program.....W
tant event as it occurs)	Children's Program.....C
.....A	

E. Hours of Broadcasting

Approximately how many hours of broadcasting per week does your station average for the whole year?  
\_\_\_\_\_ hours per week

IV. Support:

Please indicate the approximate percentages of income you receive from the following sources.

- A. From religious group(s) (organized denomination, institution, etc.) \_\_\_\_\_%
- B. From interested listeners \_\_\_\_\_%
- C. From trust fund(s) \_\_\_\_\_%
- D. From Commercial fees (if any) \_\_\_\_\_%
- E. From Other source(s) \_\_\_\_\_%

.....

Would you like a summary of these findings? \_\_\_ Yes \_\_\_ No

APPENDIX B

GENERAL INFORMATION RECEIVED FROM RADIO STATIONS<sup>1</sup>

Station	Watts Power	Peak Listening Audience	Radius of Listening Area in Miles	
			Day	Night
KFSG	1000	50,000	20	10
KPPC	100	25,000	14	4
KTW	1000	250,000	100	200
KPOF	1000	?	75	125
KMHB	(FM)	15,000	60	125
KFGQ	250			
KWLC	250	8,000	75	50
KTIS	1000	?	125 FM-60	--
WCAL	5000	250,000	175 FM-75	--
KFUO	5000			
WMBI	5000	200,000	100	--
WMRP	250	15,000	50	--
WMPC	250			
WBBL	1000	30,000	35	5
WSAJ	100	?	25	10
WPTL	(FM)	130,000	(45-50)	
WAWZ	5000	?	?	?
WBBR	5000			

. . . . .

1. As indicated on survey questionnaire.



General Information Received from Radio Stations (Cont.)

Station	Staff Full-time	Personnel Part-time	Hours per Week Broadcasting Annual Average
KFSG	4	2	29.5
KPPC	--	35	22
KTW	0	6	21
KPOF	30	15	40
KMHB	3	4	42
KWLC	2	15	28
KTIS	11	3	102
WCAL	9	26	71.5
WMBI	28	70	105
WMRP	6	2	70
WMPC			
WBBL	0	2	2.25
WSAJ	--	12	4
WPTL	9	2	56
WAWZ	?	?	29

General Information Received from Radio Stations (Cont.)

Stations	Support		
	Religious Groups	Listeners & Friends	Others
KFSG	65%	35%	--
KPPC	100%	--	--
KTW	--	--	Commercial Fees <sup>1</sup> 90%
KPOF	?	?	?
KMHB	100%	--	--
KWLC	50%	50%	--
KTIS	25%	75%	--
WCAL	5%	95%	--
WMBI	--	100%	--
WMRP	50%	3%	Commercial Fees 47% "non-profit"
WMPC			
WBBL	100% (Grace Presby. Church)	--	--
WSAJ	--	--	Grove City College 100%
WPTL	13%	87%	--
WAWZ	?	?	?

. . . . .

1. Time sold only to religious broadcasters.