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THE USE OF RADIO BY THE
LEADING DENOMINATIONS
IN THE UNITED STATES

By

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A Thesis

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INTRODUCTION

INTRODUCTION

A. Statement of the Problem

Radio is recognized by leaders everywhere as one of the great thought-molding devices in our country today. At a recent meeting of scientists, radio was voted fourth in a list of discoveries that have most affected man - the wheel, printing, and the airplane receiving first, second and third places respectively.¹ Radio sets are constantly in use. Mother listens to the radio all day while she works, father turns it on when he comes home from the office, and children listen to their favorite programs when school is over for the day. Radio is certainly one of America's favorite forms of recreation. Great men have used the radio to convey their thoughts to the public. The radio was undoubtedly a great factor in re-electing President Franklin D. Roosevelt for the third time. Hitler also used radio very effectively in winning the people of Germany into his way of thinking.² In about twenty-five years, 90.7% of the families in the United States have acquired radios, and surveys indicate that each family spends about five hours a day listening to the radio.³

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1. Schmitz, Charles H., Religious Radio in the United States, p. 289.
2. Cf. Ibid.
3. Cf. Ibid, p. 290.

Radio is indeed a great factor in the lives of all Americans today.

With the radio playing such a vital part in America's life, it is certainly important that Christians and Christian groups utilize to the utmost this method of conveying the gospel to all nations. The purpose of this study will be to determine what is being done by Protestant denominations in the field of religious broadcasting, and to see how effective their work is in the light of present-day possibilities. The field of radio is an ever-changing one - one that is growing every day, and it is up to Christian people to see that this great medium is used, and used most effectively, by the churches and religious organizations.

B. Sources of Data

The main source of data for this study will be the information in letters, pamphlets and other materials received from the twenty leading denominations of the Protestant faith in response to letters sent to them. Other materials will include books pertaining to the general field of radio, as well as the few that deal with religious radio. Recent periodicals and miscellaneous pamphlets will complete the list of materials to be used.

A special debt of gratitude is due to Mr. Clayton T. Griswold, Chairman of the Radio Department for

the Presbyterian Church U.S.A. He has been most helpful in offering suggestions, and in helping the writer collect data and other information.

C. Method of Procedure

The first chapter of this study will contain a brief background picture, including a short history of the control of radio in this country, and a summary of what the present trend is in networks and local stations. The twenty leading denominations in terms of total membership were chosen for individual study, inasmuch as they should be fairly representative of the whole Protestant radio picture. These denominations will be treated individually to see what contribution is being made by each to religious radio. Following this, the Protestant Radio Commission will be considered, inasmuch as it plays an important part in the work of the denominations in radio.

The study will conclude with a summary of the work that is being done by the churches, showing how effective this work is, and giving suggestions for improvements that will bring a greater future for the church in presenting its message by radio.

CHAPTER I

THE NETWORKS AND RELIGIOUS BROADCASTING

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THE NETWORKS AND RELIGIOUS BROADCASTING

A. Introduction

Before specific denominational achievements in the field of radio are discussed, it will be helpful to get a clear idea of the background and growth of broadcasting in this country, as well as an understanding of the policy that networks and individual stations have adopted toward religious institutions. The chapter will include a quantitative comparison of religious and commercial programs, and will conclude with the possibilities that are available in radio for religious organizations.

B. A Background of Religious Broadcasting in the United States, Showing the Attitude of Networks and Stations Towards Religious Broadcasting

With the arrival of the twentieth century, radio began to take a very vital part in the life of every American. More and more people were buying radios, and as the cost of radios decreased, and production increased, it became quite common for homes to have more than one radio. With the increase in the popularity of radio in the homes of the American people, it soon became necessary to

establish some Federal Agency that could protect the interests of the public in this new form of entertainment and education. The Federal Communications Commission¹ was formed for this purpose, and was granted powers to control radio stations to a certain extent. The Federal Communications Commission has power to issue the license for any new station being set up, and to assign frequencies, or wave lengths to the various stations. Every three years, the license of each station must be renewed by this Commission, and if renewal is not received, it must cease operating. The Federal Communications Act gives the Commission its powers. This act specifically states that the Commission has no power of censorship, but that it is to protect the interests of the public. The air channels belong to the public, and when the Commission grants a license, it is licensing that particular station to serve the public. The station does not own the frequency assigned to it, but merely uses it in the interest of its owner - namely, the listener. Radio channels have never been private property. The basic American philosophy of radio was stated by Herbert Hoover when he was Secretary of Commerce:

"The ether is a public medium and its use must be for the public benefit. The dominant element for

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1. Spingarn, Jerome H., Radio is Yours, Public Affairs Pamphlet No. 121,

consideration in the radio field is, and always will be, the great body of the listening public, millions in number, country-wide in distribution."¹

Each time a station comes up before the Federal Communications Commission for license renewal, the Commission determines whether or not it has properly fulfilled its charge to serve the public as best it could. The Commission has decided on four service factors relevant to the public's interest. These are:

1. "the carrying of sustaining programs
2. the carrying of local live programs
3. the carrying of programs devoted to the discussion of public issues, and
4. the elimination of advertising excesses"²

It is in the field of sustaining programs that radio can play an important part. The stations started out by allotting a fair amount of this time to religious groups, but as time went on, many of the stations found this policy to be unprofitable. The radio stations are interested in listeners, and many of the religious programs presented received a very unfavorable response from the listening audience.

"Religion began using radio as others did, with but little understanding of its techniques and possibilities. Religion has been very slow to educate itself to its worthy use. There are still few, if any, trained priests, pastors, or rabbis in this important

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1. Ibid, p. 3.
2. Ibid, p. 10.

field. Many are the religious workers who have radio experience, but it is the sort of experience that lacks knowledge and understanding."¹

Because of the ineffective production of many of the religious broadcasts, radio stations lost interest in encouraging religious groups. Free time is called sustaining time, and it is given to religious groups, along with other individual groups. The trouble is that while the time is good, the programs the religious groups produce are not. Good techniques just are not used. For this reason, many radio managers have lost interest in local church programs.²

The Federal Communications Commission helps a great deal in keeping the airways operating in the public interest, but they, like all groups, are not infallible. They are overrun with lobbyists, they are influenced by Congressmen and newspapermen, and outside pressure undoubtedly causes them to alter decisions on occasions.³ On the whole, though, they do a fairly effective job of controlling radio stations.

C. Present Trends and Policies of Networks Toward Religious Groups

Generally speaking, the networks have a good

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1. Schmitz, op. cit., p. 290.
2. Walker, E. Jerry, "Your Time on the Air" in International Journal of Religious Education, May '45, p. 20.
3. Cf. Spingarn, op. cit., p. 17.

deal to do with what goes out over the airways of local stations today. Many of the small stations in the country have become network stations, and use the programs of the networks. "There are three types of networks: the national, covering the continental United States; the regional; and the special networks."¹ Because of their tremendous size and the scope of their work, the national networks have been compelled to adapt some sort of a policy toward religious radio. Each of the four major networks will be treated separately.

1. The National Broadcasting Company.

The following quotation aptly describes the National Broadcasting Company's stand in regard to religious radio:

"The broadcasting of religious programs is considered to be a service to the listening audience and no payment is accepted for the fulfillment of the network's obligation to provide such service. ~~NBC~~ will not sell time for religious broadcasting because it feels that 'Such a course might result in a disproportionate representation of those individuals or groups who chance to command the largest purses.' NBC contends that because of the multiplied number of religious sects it cannot possibly serve each one; so it recognizes only the three major faiths in American life. It makes its facilities available without cost to each of these three major faiths through the following organizations representing them: The National Council of Catholic Men, for the Catholic faith; the Federal Council of Churches of Christ in America, for the Protestant faith; and the Jewish Theological Seminary of America, for the Jewish faith."²

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1. Schmitz, op. cit., p. 291.
2. Ibid.

2. The American Broadcasting Company.

ABC sprang from NBC some years ago, and its stand on religious broadcasting is consequently quite similar to its mother station. It, too, operates through the three aforementioned organizations representing the three major faiths in the United States. It asks that messages be interdenominational in nature, and allows only recognized religious leaders to speak. "It asks that the major emphasis should be on broad religious truths rather than on tenets of individual denominations or creeds."¹

3. The Columbia Broadcasting System.

The Columbia Broadcasting System, like NBC and ABC does not sell time on the air, but gives it to religious groups.

"Whereas NBC works with the central religious agencies, permitting them to arrange the programs themselves, CBS builds its own religious programs, yet working with the central agencies of the major faiths. CBS asks that its religious programs be devotional in character."²

Miss Elinor Inman is the director of religious broadcasting for CBS, and she does a fine job in aiding religious groups to formulate their programs.

4. The Mutual Broadcasting System.

Mutual has a mixed policy of giving time to religious groups. It not only gives time, but it sells it too.

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1. Ibid.

2. Ibid, p. 292.

"For some years this network sold time for religious broadcasting because it needed the money. It still sells time. It is through the use of their facilities that the commercial, sponsored religious programs have achieved national coverage."¹

Most of these commercial, sponsored religious programs are revivalist in nature.

"Mutual contends that its religious programs must avoid political or controversial material. No other faith is to be criticized. Social and economic issues are to be avoided. These rules, along with those of no direct solicitation for funds, and the matter of both paid and free time, constitute the religious radio policy of the Mutual Broadcasting System."²

The policy of this company in allowing organizations that can raise the money to have their own programs is a questionable one, in that many worthwhile groups that do not have the funds are excluded. However, the policy of NBC and ABC, which requires that the groups that broadcast have a real majority, goes to the other extreme; for small groups, even if they are capable of raising the necessary funds, are not allowed on these networks.

Thus we see that the networks are interested in good religious programs, and have all established policies in regard to them.

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1. Ibid.
2. Ibid, p. 293.

D. What is Being Presented to the Public Today
by the Major Networks

As has been said, the networks and local stations operate for the public interest. Their programs and policies are supposed to be what the public wants. Interest ratings are acquired from the Hooper Agency, which has a business of establishing records of how the various programs are appealing to the public. This rating, of course, cannot be too accurate.

"This survey checks thirty-three cities in the United States, cities over 50,000 population, and only those having outlets for the four major networks. Tests are between 8 AM and 11 PM, except on Sundays, when the tests begin at 12 noon....Calls are distributed geographically over the thirty-three cities."¹

This sort of a rating, while not completely accurate, does give a fair idea of how programs are being received by the radio listeners.

Mail response is also another way of determining the success of a program, but again, it is not complete in that many people never take the trouble to write. House to house survey is another, and very expensive, way of determining listener interests.

Thus, the major networks have ways of determining the listener response to their programs. In the light of their methods, we shall now see in general what type of program is being presented.

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1. Ibid, p. 310.

1. General Programs Presented.

The main body of the programs presented to the public, especially those during the evening hours when more members of the family are listening, are commercially sponsored. The programs sponsored range in type, covering most phases of entertainment and education. Unfortunately, many of these programs are cluttered with annoying, and frequently repulsive commercials. A certain amount of every radio station's time on the air must be given over to sustaining programs (and this, as has been said, is the category into which free religious time would fall), but frequently these sustaining programs consist of recorded music, interspersed with spot and local commercials. Although much of this advertising is disliked intensely by the public, it is allowed to continue because the sponsors of these programs desire it, and because the show they are sponsoring happens to be good enough for the public to suffer through the commercials. Over 50% of the daytime programs are of the "soap opera type"¹, with drama, news, music, and a few children's programs taking up the rest of the daytime.

The evening hours, and Sunday afternoons and evenings are the times most in demand, for these are the times when most people are listening to their radios.

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1. Cf. Spingarn, op. cit., p. 7.

Consequently, these are the times that sponsors with products to advertise prefer. The type of program that is offered during the evening hours is quite varied. There is news, drama, music, comedy, and educational discussions and talks. These times are lacking almost completely in any type of sustaining program, so if religious programs are to be presented during these times, they almost have to be sponsored by an organization or product with a great deal more money to spend than the ordinary church organizations. Most network religious programs come on Sunday morning, with the rest coming at various times throughout the week.¹

2. Religious Programs carried by the Four Networks.

The following is a list of programs that the networks offer to their local stations for use. This will give an idea of the part religion has taken in establishing itself on an equal level with other organizations that use network facilities. Of course, there are many local programs that are produced and carried over stations for smaller areas that are very effective, but these will be considered in the next chapter on what the denominations are doing. The network programs that affect denominations will also be taken up in greater detail at that time. The purpose of this section is just to get an overall picture of what is being done in religious broadcasting on the coast to coast hook-ups.

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1. Cf. Ibid, p. 11.

National Broadcasting Company.¹

The Hymns of All Churches (M-F).
Religion in the News (Sat.). Under auspices of
the Federal Council of Churches.
National Radio Pulpit (Sun.).
The Eternal Light (Sun.).
The Catholic Hour (Sun.).
Each day the station opens and closes with a one
minute prayer.

Columbia Broadcasting Company

The Church of the Air (Sun.).
Salt Lake City Tabernacle Choir (Sun.).
Light of the World (M-F). Bible dramas.
Blue Jacket Choir (Sun.).
Wings Over Jordan. Negro spirituals.

American Broadcasting Company

The Message of Israel (Sun.).
National Vespers (Sun.).
The Hour of Faith (Sun.). A Catholic Program.
Bible Messages (Sat.).
The Southernaires (Sun.).
The Greatest Story Ever Told (Sun.). This is a
commercially sponsored program.
Gems of Thought. A five minute inspirational
message.
Club Time. A non-denominational hymn time.
Hymns of All Churches.

The Mutual Broadcasting Company

Voice of Prophecy (Sun.). Bible narratives.
Radio Bible Class (Sun.).
Pilgrim Hour (Sun.).
Lutheran Hour (Sun.).
Faith of Our Time (M-F). Sermons by ministers of
different denominations. F.C.C.
The Family Theater. Drama. Portrayal of life.
Great Scenes from Great Plays. Drama, using first
rate stars.

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1. Cf. Rosser, Pearl, "American Radio, Free" in
International Journal of Religious Education, June '47,
p. 9; "Radio" in Time Magazine, Sept. 27, '48, p. 73;
"Religious Radio Programs" in International Journal of
Religious Education, Feb. '46, p. 16.

E. The Possibilities for Religious Broadcasting

Christ has told us to go into all the world and preach the gospel, and surely the radio is the newest and most effective means of doing this. We shall look specifically at some of the opportunities radio offers.

1. Some Advantages of Using Radio to Convey the Message of our Lord.

a. Radio is the only means of reaching people where they are. Radio can be heard in the automobile, the home, on vacation, in the hospital, in rural and urban areas alike. In fact, radio is boundless in its possibilities along this line.¹

b. "Radio is an intimate, direct form of communication."² Radio listeners, if the program being heard is effective, become lost in what the speaker is saying, or in what the music is expressing, whichever the case may be. The approach is direct and personal.

c. "Radio is peculiarly suited to Christian evangelism because it reaches a person at the very moment when he himself has chosen to be in a listening mood."³ Psychologically, the setting is there for a real appeal. Furthermore, there is no crowd reaction as is so often the case in evangelistic meetings. The person is contacted

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1. Cf. Schmitz, Charles H., Christian Evangelism and Radio, p. 1.
2. Ibid.
3. Ibid.

individually, and hence if a decision is reached it is likely to be more genuine - less of an emotional response.

d. "Radio offers a variety of listeners."¹

It reaches the unchurched, the indifferent church members, transients, new residents in communities, young people, children, men, women - in fact radio can reach most anyone.

e. "Programs may be keyed to certain listeners,"² according to the time of day. Programs during the daytime hours are particularly keyed to women listeners, those in the late afternoon for children, and those in the evenings for the whole family. Different appeals may be used according to the lives and interests of the groups that will be listening most at a particular time.

f. Variety of programs is possible through the use of radio. ~~Conversions~~ Conversions are not made only through preaching. Other methods are equally as effective. Brief devotional talks, hymns, gospel songs, sacred classical music - all have their place. The reading of the Scriptures can be most effective, if properly done. "All of these must be expertly done. If they are poorly done, they are worse than none at all."³ Broadcasting church school programs, and the use of Bible quizzes are also sometimes quite effective.

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1. Ibid, p. 2.
2. Ibid, p. 2.
3. Ibid, p. 3.

"By calling attention to Bible quiz programs, providing teams to participate in them, making the discussion in the studio introductory to class discussion, sending in questions and formulating answers to the questions presented over the air, the schools of the churches can make radio a vital part of their teaching program."¹

So we see that radio has many kinds of uses for presenting the Gospel of Christ to people.

g. Radio also makes it possible to build up church attendance.² If people hear good sermons and worship services over the radio, they will attend the church that is presenting them.

h. Radio is an aid of great value in the ministry of consolation. Sometimes a message or word of spiritual help reaches a man or woman just when they need it most. Radio is also a great help to the shut-ins.

i. Finally, sound appeals to emotion. Religion can be caught, and Christian behaviour can be given in a way that will not easily be forgotten.³

2. Technical Improvements in Radio, and What They Can Mean to Religious Broadcasting.

Today we hear much talk about FM (Frequency Modulation) stations, and the use of television.

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1. Cf. Powell, Sidney W., "Handmaid of Religion" in International Journal of Religious Education, Feb. '46 p. 15, 16.
2. Cf. Ibid, p. 16.
3. Cf. Williams, H. L., "Significance of Radio & Audio Programs for Religious Education" in Religious Education, Nov. '46, p. 329-333.

Certainly these are the coming things in the field of radio, and they bear looking into to see what they can do for religious broadcasting. Frequency modulation was invented by Major Edwin H. Armstrong in the 1930's. Its many advantages are seen in the following quotation:

"It gives much better reception with a purer signal. There are no overlapping programs; FM brings but one program at a time; you receive the station nearest you even though a station on the same wave length may be within hearing distance. FM shaves off the distorted top and bottom of the wave. It eliminates static. It eliminates interference. It eliminates fading. It improves the tone quality. More programs will be available through it; there is no channel crowding. It has a greater range of sound."¹

From this quotation, it can be seen how FM will improve radio immensely, from the technical standpoint. With the increased number of stations made possible through FM, it will become more possible for religious organizations to set up their own stations. Also, with so many more stations coming into being, the churches will receive considerable portions of free time. Religious groups must recognize and use this great force. It is the opinion of the radio industry that FM will replace AM except in rural areas. "FM is now held back by the lack of FM receivers in the hands of the public."² As time goes on, however, this situation will be remedied.

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1. Schmitz, Charles H., Religious Radio in the U.S., p. 312.
2. Spingarn, op. cit., p. 26.

With regard to the possibility of religious organizations setting up their own stations, it has been estimated that the cost to establish a FM station runs to about sixty thousand dollars, to satisfy present requirements.¹ Nevertheless, this figure is within the range for many religious organizations to do their own broadcasting.

Television will also be a big factor in the future of radio broadcasting. "In the field of television it is predicted that one hundred stations will be on the air by the end of next year."² Without much difficulty, one can imagine what the church can do with television. "The colorful settings of altar, chancel, choir, stained glass windows - these are ideal for television."³ Television, too, can be greatly utilized by the church if its possibilities are realized and used from the start.

F. Summary

From this chapter, we have seen what the attitude of networks is concerning religious broadcasting. They have found from experience that frequently religious programs are not technically perfect enough to gain

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1. Cf. Stoody, Ralph, Some Observations on the Current Situation in Religious Radio, p. 1.
2. Ibid, p. 2.
3. Schmitz, op. cit., p. 312.

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listener attention. Too, we have seen how these networks operate, and what controls their formation of policy. The religious programs carried by the four major networks were listed, to get an overall perspective of coast to coast broadcasting. Finally, the possibilities of using radio for religious broadcasting were discussed, with the advantages from the standpoint of programming, psychology, variety, and scope of work being discussed, as well as the advantages that will result from the use of FM and television by religious groups as these inventions become more and more developed.

CHAPTER II

WHAT THE LEADING DENOMINATIONS ARE DOING
IN THE FIELD OF RELIGIOUS RADIO

CHAPTER II

WHAT THE LEADING DENOMINATIONS ARE DOING IN THE FIELD OF RELIGIOUS RADIO

A. Introduction

A letter¹ was sent out to each of the twenty leading Protestant denominations in the United States, as far as numerical figures are concerned, requesting them to send the writer any information available concerning their attitudes and actions in the field of religious broadcasting. These twenty denominations are a representative group of the Protestant denominations, but an exhaustive study would necessitate contacting all existing Protestant denominations. It must be remembered that activities of denominations and organizations in radio work are constantly changing due to the rapid increase in the use of this media, so the reports may not be altogether complete at the writing of this paper.

Out of the twenty denominations with whom the writer corresponded, five failed to respond to the letters that were written. Because of their failure to respond, it is doubtful if their activities in radio work are very extensive, but, at the same time, there can be no accurate

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1. A copy of this letter appears in Appendix A.

statement made in this connection. These five denominations will be treated collectively after the other fifteen have been covered individually. The denominations numbered under the aforementioned fifteen will be treated alphabetically.

B. American Lutheran Church
(Membership 601,839)¹

Professor E. J. Braulick, secretary for the American Lutheran Church reports that his denomination is deeply interested in religious broadcasting, but does not do anything specific as a denomination in this field.² It does not own any radio stations itself, nor does it sponsor any special religious radio programs. Individual congregations, colleges, and agencies connected with the denomination are active in the field of radio, however. The denomination belongs to the National Lutheran Council, which comprises in its membership eight of the seventeen different Lutheran groups in the United States. In other words, of the five million Lutherans in this country, two-thirds of them are on the National Lutheran Council.³ This Council produces a fifteen minute weekly program in a series called "The March of Faith." This series of programs

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1. World Almanac, 1948.
2. Letter in writer's hands.
3. Schmitz, op, cit., p. 300.

was at first designed to be devotional in nature, but now it employs some dramatic techniques. The purpose of these broadcasts is fourfold:

1. "to present a positive message of help to all men through Christ,
2. to interest people in the church and to induce them by indirect suggestion to attend regular worship services,
3. to publicize the work of the church, and
4. to create good will for the church."¹

In addition to this program, the National Lutheran Council sponsors various other nation-wide programs.² It selects speakers for the network program "Church of the Air" over CBS and it carries on workshops for Lutheran workers in order to develop radio leadership. A clearing house for technical advice and consultation has been set up. The Lutheran bodies functioning through the National Lutheran Council are: United Lutheran Church, American Lutheran Church, American Lutheran Free Church, United Danish Lutheran Church, Norwegian Lutheran Church, Lutheran Augustana Synod, Danish Lutheran Church, and Finnish Suomi Synod.³

As an example of what the American Lutheran Church is doing locally, Professor Braulick states that his own congregation in Seguin, Texas broadcasts its entire morning Sunday services over the Local radio.⁴

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1. Ibid.
2. Letter in writer's hands.
3. Schmitz, op. cit., p. 300.
4. Letter in writer's hands.

C. American Zion Church
(Membership 489,244)

Rev. Robert Farley Fisher of the African Methodist Episcopal Zion Church, now called the American Zion Church, reports that to date his denomination has not made radio a definite department of the church.¹ He further states that he and many others in his denomination are vitally interested in the possibilities of radio broadcasting, but as yet nothing has been done on the denominational level. Many of their local churches use it weekly in broadcasting their local services, and in supplying other programs to local communities. Rev. R. Fisher hopes that at the next general conference of the American Zion Church, there will be a Department for Radio set up.

D. Congregational Christian Church
(Membership 1,140,824)

The Congregational Christian Church is the principal backer of the Joint Religious Radio Committee, which contains in its membership besides the Congregational Christian Church, the Evangelical and Reformed Church, the Methodist Church, the Presbyterian Church U.S.A., and the United Church of Canada. The Congregational Christian Church has an annual budget of twenty-five thousand dollars

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1. Letter in writer's hands.

channeled through this committee¹, and the Rev. Everett C. Parker of this denomination is chairman of the Committee. The policy of the Committee is that of a vital sense of responsibility to the local minister and his radio problems.² In other words, the Committee functions to help individual churches within the denominations represented. In the words of the Committee, their purpose is primarily as follows:

"The Committee is concerned primarily with local station broadcasting, especially that carried on by councils of churches, ministerial associations, councils of religious education, councils of church women, and other cooperative groups seeking to present a united Christian message for service to their communities."³

The activities of this committee will be taken up in greater detail in Chapter III of this thesis, where religious organizations with radio interests will be treated separately.

D. Disciples of Christ
(Membership 1,889,066)

Dr. Gaines M. Cook, Executive Secretary of the Disciples of Christ, reports that his denomination has no Director of Radio Work giving full time to the project,⁴ but his denomination participates in the activities of the newly formed Protestant Radio Commission, and is also

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1. Cf. Schmitz, op, cit., p. 302.
2. Ibid.
3. Joint Religious Radio Committee, pamphlet.
4. Letter in writer's hands.

quite active in the Southern Radio Commission, which covers fifteen states in the Southland. This Commission established the Protestant Radio Center on November 11, 1948. The P.R.C. will purchase equipment for a radio center in or near Atlanta, Georgia.¹ A grant was received from the John Bulow Campbell Foundation for this purpose. The Disciples of Christ carried a two months' program last spring over this coordinated set-up. The program was carried by twenty-five stations. It contained weekly messages on the general subject "Like A Mighty Army", and emphasized a crusade for a Christian world.

The third and final organization this denomination participates in is the "Christians' Hour", which is supported by voluntary contributions of individuals and churches.² It preaches the New Testament faith over the airways and is somewhat fundamentalist in nature. This organization maintains a limited platter service for its participants.

Although the Disciples of Christ have no worker giving full time to radio, they are vitally interested in the possibilities radio affords the church. Occasionally one of their representatives broadcasts on the Columbia "Church of the Air". They are very interested in

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1. Letter in writer's hands.
2. The Christians' Hour, pamphlet.

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cooperating in every way possible with all Protestant groups that are formed from time to time to promote the better use of radio by the denominations and their component churches.

F. Evangelical and Reformed
(Membership 695,029)

Like the Disciples of Christ, the Evangelical and Reformed Church is not engaging in specific work themselves, but believe that a cooperative endeavor by Protestant churches is more effective. Mr. J. N. Levan, D.D., Director of Promotion for the Evangelical and Reformed Church, writes that they are a member of the Protestant Radio Commission, and under its auspices are cooperating in the various broadcasts this Commission sponsors.¹ He further states that his denomination is participating in radio workshops, is granting scholarships to the Protestant Radio Commission, and is also cooperating in the fellowships in connection with NBC. This denomination was one of the original members of the Joint Religious Radio Committee, which was incorporated into the Protestant Radio Commission when the latter was set up.

G. Evangelical United Brethern
(Membership 705,102)

This denomination has no department engaged in

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1. Letter in writer's hands.

specific religious radio work, but it is a member of the Protestant Radio Commission, believing that a contribution to this organization can more adequately serve the Protestant forces of America because of its united effort.¹

¶. Lutheran Church, Missouri Synod
(Membership 1,422,513)

The Lutheran Church, Missouri Synod was the very first denomination to take radio seriously.² This conservative body of Lutherans does not cooperate with the National Council of Lutherans.³

1. The Lutheran Hour.

The Rev. Walter A. Maier of the Lutheran Synod successfully started the church on its great radio program, which has resulted in the Lutheran Hour, which is sponsored by the Lutheran Laymen's League, the men's organization of the Lutheran Church, North American Synod, and is heard over the Mutual Network.⁴ The resolution of the Lutheran Hour is as follows: "to use every available and suitable station on earth for the proclamation of Christ's eternal Gospel".⁵ In accordance with this aim, the work of the Lutheran Hour has indeed

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1. Letter in writer's hands.
2. Cf. Schmitz, op. cit., p. 300.
3. Cf. Ibid.
4. Cf. Your Part in the Lutheran Hour, pamphlet, p. 8.
5. Schmitz, op. cit., p. 301.

spread throughout the world. At present the Lutheran Hour is heard in more than one hundred countries, and is broadcast in the following languages: English, Spanish, French, Portuguese, Arabic, Afrikaans, Polish, Slovak, Russian, Hungarian, Chinese, Italian and Taiwanese. The program is broadcast in the following countries: Alaska, Angola, Argentina, Australia, Austria, Belgian Congo, Bermuda, Bolivia, Brazil, British Guiana, British West Indies, Canada, Chile, China, Columbia, Costa Rica, Cuba, The Dominican Republic, Dutch Guiana, Ecuador, El Salvador, Ethiopia, Fiji Islands, Formosa, France, Greece, Guatemala, Haiti, Hawaii, Honduras, Luxembourg, Madagascar, Martinique, Mexico, Monaco, Mozambique, Nicaragua, Panama, Paraguay, Peru, Philippine Islands, Portuguese China, Puerto Rico, Spanish Morocco, Tangiers, Tasmania, United States, Uruguay and Venezuela.¹ The unprecedented number of seven hundred and sixty-eight stations in the United States and Canada, including twenty-six in Europe, are using the program.² In the very near future, they hope to start the program in Germany and Japan, the nations that we were at war with in recent years.³ So we see that the aim of the program, which is to spread the Gospel to the uttermost parts of the earth, is being

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1. Letter in writer's hands.
2. Cf. Stoody, Ralph, Some Observations on the Current Situation in Religious Radio, p. 6.
3. Cf. Schmitz, op. cit., p. 301

realized in the numbers of stations over which the Lutheran Hour is being heard, as well as in the vast number of countries which are receiving this program.

The message of the Lutheran Hour is essentially to present the Gospel of Jesus Christ to the unsaved millions the world over. To this end, every Lutheran Hour broadcast features a plea and an urgent invitation that all the unconverted look to Jesus Christ and find in Him the all-sufficient Redeemer from sin.¹ They receive hundreds of letters every day telling of what it has meant to listeners to receive the message of salvation.

"A recent survey based on 10,000 replies showed that 2650 have, in the knowledge of those replying, been saved through the broadcast Word. A second poll, involving 2340 responses, brought glorious evidence of 1025 additional conversions. A third questionnaire, to which 1710 replied, gave evidence of 574 souls brought to faith in Jesus through the Lutheran Hour."²

Questionnaires of this nature give examples of the work that is being done among thousands of unconverted listeners to the Lutheran Hour broadcasts.

Many letters are also received daily from listeners to the program. Some write, telling of their own experiences, while others write telling of the experiences of others. The following are examples of different types of letters that are received by the headquarters of the Lutheran Hour. These letters will give a

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1. Cf. Schmitz, op. cit., p. 300.
2. Saving Souls for Christ Through the Lutheran Hour, pamphlet, p. 3.

general idea of the type of work the program is doing among Christian people, as well as among the unconverted.¹

"All three in our family have come to the Savior through the messages proclaimed over the International Lutheran Hour."

"Twelve people with whom I am acquainted are now members of a Lutheran Church since listening regularly to your soul-stirring broadcasts of the International Lutheran Hour."

"My mother and I have both been blessed spiritually since tuning in to your religious programs and have joined ----- (another denomination) church."

"My wife, daughter and myself were deeply touched by your message a few Sundays ago and since then have decided to join our church realizing that faith is the only way to salvation."

"Several people whom I met on street cars and buses have told me that they were saved through hearing your messages."

"I am a widow with one son home from the war. He is married and they have one child. I listen every Sunday to your broadcast and I thank God for such people as you. You will never know how much good you do over the air. I have lots to thank you for. My son's wife did not believe in God or a hereafter. I got her to come to my room on Sunday to hear you. Now she is safe again in God's arms and her church. You have been the cause of saving a soul. God bless you and please keep up the good work! I am seventy years old and I fell and broke my leg so I can't go to church, but I do have the pleasure of hearing you. I thought you might like to know that at least you have saved one soul and made one happier and brought me nearer to my God."

The Lutheran Hour is supported principally from contributions sent into the organization from listeners. Formerly, they were able, in a one-sentence request, to

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1. Ibid, p.4-15.

invite listeners to send in money for the furtherance of the program each time it went on the air. Now a new restriction of the Mutual Broadcasting Company makes it impossible for them to ask for funds over the radio.¹ Thus, they must now encourage listeners who write in to not only send money themselves, but to urge others to do the same. The need for this is seen when it is realized that the present scope of the program involves a tremendous outlay. Broadcasting the program in many different countries, and in many different languages requires sufficient financial backing.² The Lutheran Hour budget calls for an expenditure of twenty thousand dollars a week, which of course puts the program into the million dollar a year category.

Since so much of the success and furtherance of the program depends on contributions that are sent in, the Lutheran Hour has developed a few pamphlets that are sent out, and that contain various appeals for listeners and their friends to support the program.³ A summary of these appeals is as follows: (1) The appeal for prayer. It is realized that without the prayers of believers, the

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1. Your Part in the Lutheran Hour, pamphlet, p. 1.
2. Cf. Schmitz, op. cit., p. 301.
Cf. Stoody, op. cit., p. 7.
3. "A Witness to All Nations" and "Your Part in the Lutheran Hour", pamphlets.

program will not be effective in winning souls to Christ. (2) Tune in. All are urged to listen faithfully to the program every week, and to encourage friends and relatives to listen also. (3) Attend rallies. (4) Write. Listeners are urged to write for help in solving their own problems as well as for literature about the program so they can more effectively tell others. They are also urged to contact friends and acquaintances asking them to listen to the program, and to contact local stations requesting them to carry the program if they are not already doing so. (5) Publicize. Those really interested in the program are urged to use every means to advertise it - news stories, paid newspaper advertising, magazine articles, posters, and window displays. (6) Sponsor an outdoor advertising poster, or a local station. For sums beginning at about one hundred and fifty dollars, one can sponsor a Lutheran Hour station, in the United States or abroad, for an entire year.¹ (7) Give. Requests are made for systematic giving, and also for people to remember the Lutheran Hour in their wills.

The Lutheran Laymen's League, which sponsors the program, has set as its goal the using of every available and suitable station on earth for the proclamation of Christ's eternal Gospel.

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1. Cf. Your Part in the Lutheran Hour, pamphlet, p. 10.

"As it marches forward, in Christ's name, toward its thousand-station goal, Bringing Christ to the Nations (the Lutheran Hour) pleads that you will stand by its Spirit-blessed ministry with your fervent prayers, your personal interest and your consecrated gifts."¹

2. Radio Station KFUO.

Another result of the work of Dr. Maier and other interested leaders of the Lutheran Church, Missouri Synod, is the establishment of radio station KFUO, and its maintenance throughout twenty-four years of both success and hardship. As a matter of fact, the Lutheran Hour was originated on station KFUO, before it was expanded to its present status on the Mutual Network.² The program was born in the meetings of the KFUO Radio Committee.

KFUO was started on Sunday, December 14, 1924 with a 500-watt transmitter, a control room, and one studio.³ In 1924, when the station was first founded, only two hours a week on the air were utilized. The initial cost of setting up this station was fourteen thousand dollars. This money was supplied by the Lutheran Laymen's League, students of the Concordia Seminary, the Walther League, and various individuals.

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1. Saving Souls for Christ Through the Lutheran Hour, pamphlet, Lutheran Church, Missouri Synod, p. 3.
2. Cf. Station KFUO Dedicates Large Annex, The Lutheran Witness, Nov. 16, '48, p. 376.
3. Cf. A Brief History of KFUO, pamphlet, Lutheran Missouri Synod.

In 1927, the station was rebuilt at a cost of fifty thousand dollars, all of which was contributed by the Lutheran Laymen's League. With the enlargement of the station, the hours of actual operation over the air waves were increased to approximately thirty hours a week. Finally, in 1940, the station was granted a new frequency by the Federal Communications Commission, with full daytime broadcasting privileges, from eighty and one-half hours to one hundred two and one-half hours a week. This grant from the federal government made necessary certain changes in the station. The broadcasting facilities had to be enlarged, and a new 5,000-watt transmitter was installed. This most recent enlargement of the station's facilities entailed an expenditure of over one hundred thousand dollars. The station is still operating over the 5,000-watt AM (amplitude modulation) station, but now plans are being carried out for FM (frequency modulation)¹ which will not entirely replace the AM station. Part of the necessary equipment for installing and utilizing FM has already been put to use, and the station is now operating on a power of 1,000 watts FM, along with the 5,000-watt AM station.² With the AM station, KFUD could only operate until sundown, because the Federal Communications Commission refuses to allow one channel to be used by more than one broadcasting

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1. Cf. Ante, p. 20.

2. Cf. The Gospel Voice, pamphlet, Lutheran Church, Missouri Synod, p. 6, 7.

company, and KFUD operates on the same channel as one of the larger stations in nearby St. Louis. Thus, with the installation of the FM station, it is now possible to broadcast after sundown over KFUD-FM, since the danger of interference from other stations on the same channel is completely abolished.¹

KFUD is a non-commercial religious station that is dedicated completely to the preaching of the gospel.² None of the programs that are heard over this station are in any way commercially sponsored. Religious programs receive the first place of importance in planning the programs the station will carry, but other types of programs include good music, and news programs covering world events, civic affairs, sports, agriculture, and other subjects that cover topics of cultural interest to listeners.³ The religious programs are not always sermons. The gospel is presented in a variety of different ways - through dramas, dialogues, interviews, round table discussions, poems, and good music. The policy of the station is stated in the following quotation:

"Our policy is always to offer the radio audience something good and worthwhile, so that every member of

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1. Cf. Ante, p. 20.

2. Pamphlet: Living Waters, Missouri Synod, p. 1

3. Cf. Ibid, p. 2.

the family including the children, can with profit listen to all of the programs throughout the day."¹

The station does a wonderful work in training potential ministers in the art of radio work, in that the station is located right on the campus of the Concordia Theological Seminary. Students have an opportunity to work directly with radio, as well as to participate in the programs themselves. In short, KFUCO serves as a radio laboratory for them.²

KFUCO is now in the process of undertaking a tremendous expansion program. The completion of this program will entail some three hundred thousand dollars.³ The program is advertised in leaflets and other information that is sent out as having five major points:

- "1. Purchase and Installation of New FM Transmitter.
2. Enlargement of Our Present Building.
3. Unlimited Night-time Operation on Our Present AM Transmitter.
4. Increase in Power from 5,000 to 10,000 Watts on AM Station.
5. Erection of an Auditorium Studio."⁴

These five points were set up as a goal in 1946, and on October 17, 1948, dedication services were held for the completion of the first goal. On this date, a large annex to the already existing building was dedicated to the

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1. Ibid.
2. Cf. Annual Report of KFUCO, 1947, p. 3.
3. Cf. Brochure: Proposed Enlarged KFUCO Building & Studios.
4. Pamphlet: Rise and Build, p. 3.

Lord's work.¹

Most of the money to carry on Station KFUO comes in from interested listeners and friends. Other contributions are received from Lutheran congregations, organizations and societies. None of the programs are commercially sponsored, so no money comes in from outside groups who use the station to advertise their products. The same sort of an appeal goes out for prayer and money as is sent out from the headquarters of the Lutheran Hour.² The rapid expansion of this station during its twenty-four years of service therefore attests to the interest people have in the use of radio for religious purposes.

Again, as in the case with the Lutheran Hour, many letters are received daily, telling of the great blessing and service KFUO renders to its listeners. Whereas the Lutheran Hour is but one program, KFUO, by its continuous broadcasting is able to reach people eighteen consecutive hours a day.³ Its programs are planned in such a way that Bible teaching and teaching about Christ are interspersed with news and sports items, as well as

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1. Ante, p. 40. Point number two in their printed plan.
2. Cf. Rise and Build, p. 4.
3. Cf. Station KFUO Dedicates Large Annex, The Lutheran Witness, Nov. 16, '48, p. 376.

music programs.¹ The results of the program are again seen in a few representative letters that were received by the station:²

"For many KFUCO is the chief means of spiritual strength and encouragement."

"I am 82 years old and KFUCO is my church."

"I have often found peace of mind when cares of life and bereavements have nearly overwhelmed me."

"Mr., a blind man, now past seventy, whom it was my privilege to baptize a few years ago, is a regular listener to most all your programs. He has a small battery set in his broom shop and seldom turns the dial from KFUCO. Formerly when I called on him I had to do most of the talking, but now he has learned many things from the Bible over KFUCO which he delights in telling me. Last time he explained a number of parables to me. I am sure I never appreciated the value of our Lutheran broadcasting station so much as I have since I have seen what it has done for this man."

The results of this program are also seen in a brief summary of one of KFUCO's pamphlets describing the "Blessings of the Station"³: KFUCO brings the Gospel to persons who can be reached in no other way, it is instrumental in converting listeners to Christ, it extends comfort to shut-ins, it impulses the unchurched to attend church and is the cause for many joining the church, it helps missionaries establish contacts in new mission areas

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1. Cf. Pamphlet: The Gospel Voice, Station KFUCO, p. 4,5.
2. Cf. Pamphlets: "Brief History of KFUCO" & "Living Waters"
3. Cf. Pamphlet: Blessings of KFUCO.

if the people have listened to KFUD, it induces people to study the Bible, it brings back to the church people who have strayed from it, and it often sheds light in the dark hour of death.

3. First Radio Conference.

The Lutheran Church, Missouri Synod held its first Lutheran Radio Conference last November (1948) in St. Louis, Missouri. The agenda included:

- "1. Prominent church and lay speakers discussed many topics in relation to religious broadcasting, such as music, television, the human voice, recordings, transcriptions, and education.
2. Detailed information was given on the broadcasting of complete church services and a large variety of studio programs.
3. A Radio Manual (specially prepared for this Conference) proved helpful to all the broadcasters for the improvement of their radio programs."¹

Other topics of discussion and enlightenment were commercial radio and religious programs, procedures and costs for establishing an FM station, and the financial problem of broadcasting. The Conference also contained specially guided tours through nearby broadcasting companies. Concrete recommendations that came out of this conference may be stated as follows:

- "1. An effort to obtain more time for our church on the various networks,
2. The establishing of the office of a full-time Synodical Radio Director,

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1. Mimeographed Sheet: First Lutheran Radio Conference.

3. The coordination and unification of radio work in our midst,

4. The integration of our radio work with the regular mission work of Synod, and

5. The expansion and increase of full-time Synodical outlets."¹

In short, the Radio Conference was history-making, for it was instrumental in formulating the course of radio work in the future for the Missouri Synod.²

In addition to its Lutheran Hour network broadcast and its own radio station, the Lutheran Church, Missouri Synod also supports a program called The Family Worship Hour. This is a radio program of prayer, devotional music, and helpful meditations. It is transcribed and used by various churches and religious groups. Its aim is to bring the family together once again in family worship, with the radio as the media through which the material for worship is received. The plan is to enroll families each year as members of the Family Worship Hour, and these enrolled members are to contribute financially, remember the Worship Hour in their prayers, and listen faithfully to each broadcast of the Family Worship Hour.³ It is hoped that this program will prove effective in helping families to realize the importance of group worship together.

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1. Ibid.

2. Cf. Ibid.

3. Pamphlet: The Family Worship Hour.

H. Evangelical Lutheran Church
(Membership 661,355)

The Evangelical Lutheran Church also participates in the activities of the National Lutheran Council previously described.¹ Most of the participation of this Council is now directed through the Protestant Radio Commission, however, although the Council is not directly affiliated with the Commission.

The Evangelical Lutheran Church contributes to the support of several stations interested in religious broadcasting through its Department of Home Missions. WCAL in Northfield, Minnesota is one such station. About five thousand dollars are given by the Church, and the rest of the support of this station is received from listeners.² This station is now applying to the Federal Communications Commission for an FM license, which, if received, will give them additional time for broadcasting.

I. Methodist Church
(Membership 8,430,146)

The Methodist Church, too, is a member of the newly formed Protestant Radio Commission, and took an active part in the formation of the Joint Religious Radio Committee at the time of its functioning.

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1. Cf. Ante, p. 25.
2. Letter in writer's hands.

The southern work of the Methodist Church is largely carried out by the Southern Religious Radio Conference, comprising in its membership the Southern Presbyterians, Southern Baptists and Methodists.¹ Under this Conference, a Sunday service is being broadcast in a cooperative arrangement, with each denomination taking the services for a period of time. At latest information, a network of about thirty-nine stations were carrying the services, and most of these stations were contributing the time.²

The Methodist Church has done a great deal of work in the field of transcriptions. Their first attempt in this field was about ten years ago, when they produced a series on the then current World Service drive. This series was known as Heralds of Destiny, and was highly dramatic in content, containing information about both home and foreign mission work. It was created and directed by professional talent.³

About four years ago, a series of thirteen fifteen-minute transcriptions were produced with the idea of international postwar collaboration in mind. They were to a large degree privately financed, and were carried by a total of about two hundred stations.⁴

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1. Cf. Stoody, op. cit., p. 14.
2. Cf. Ibid.
3. Cf. Ibid, p. 5.
4. Cf. Schmitz, op. cit., p. 301.

"The Upper Room" is one of the most successful transcription series this church has put out. It presents choral music and a brief devotional talk. Ministers, Sunday School Associations, individual churches, and groups of churches can rent it for about two dollars per program.¹ "The Upper Room" is a weekly fifteen-minute broadcast, centering around a meditation from the Upper Room.

"Each is professionally developed to create in the listener both a spiritual mood and to plant a Christian truth. Upper Room meditations particularly appropriate for the purpose are developed, with music, poetry and brief prayers, to bring men into communion with God. Choruses, quartets, string ensembles are used."²

The Methodist Church also has a series of dramatic programs called "The Christians" which has as its aim to encourage families to place God at the center of their homes. This series also sells for about two dollars per program.³ There is also the "New Life Movement Radio", another fifteen minute program, that features Dr. Albert E. Day. All of these fifteen minute programs have been excellently done and meet the highest professional standards.⁴

Through the Board of Lay Activities, the Methodist Church developed a series of five minute broad-

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1. Cf. Schmitz, op. cit., p. 301.
2. Stody, op. cit., p. 5.
3. Cf. Schmitz, op. cit., p. 301.
4. Cf. Stody, op. cit., p. 5.

casts which were used at the first of 1947 to introduce a Stewardship emphasis. These were exceedingly popular with program directors of radio stations, and they were supplied free of charge, as a promotional device.¹

Finally, the Methodists have produced a series of eight fifteen minute programs entitled "So You Want to Stay Married", which again deals with family life and the home. This series is written and produced by Carlton E. Morse, author of "One Man's Family", and is free.²

The first licensed station of the Methodist Church was radio station WMRP (Methodist Radio Parish) in Flint, Michigan. This station, sponsored by the Detroit Conference of the Methodist Church, went on the air in July, 1946. It is a 250-watt station, and operates only in the daytime.³ Two ministers of the Methodist Church are now employed full-time by the station. Its policy may be stated as follows:

"The station will give about twenty hours a week to carefully selected and supervised religious programs and will sponsor and produce school and other community service programs. It will have a radius of about fifty miles."⁴

The money for this station was raised through the cooperation of the Division of Home Missions and Church

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1. Cf. Ibid.
2. Cf. Schmitz, op. cit., p. 302.
3. Cf. Stoady, op. cit., p. 5.
4. Ibid, p. 6.

Extension, a national agency, so the money came from all parts of the country for this Michigan station.¹ In addition to the Flint station, plans are under way for a FM station in New York City, but so far no definite action has been possible along this line.²

A survey has been made by the Methodist Church to see what should be done in the line of increased production in radio, and one plan has been submitted that would involve a network of sixty FM stations across the country.³ The reason for the extensive planning in the field of religious radio is that recently an appropriation of one hundred and seventy-five thousand dollars has been received from the Board of Home Missions for quick action in radio, and plans for the most effective spending of this money are under way.

There are, of course, many local Methodist programs on the air that are conducted by smaller groups of churches as well as by individual churches inside of the Methodist denomination. For example, the California Conference has five stations on which they have time, and the Philadelphia Methodists, along with other radio work, have presented regular "Methodist Hour" services.⁴

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1. Cf. Ibid.
2. Cf. Schmitz, op. cit., p. 302.
3. Cf. Ibid, p, 302.
4. Cf. Stody, op. cit., p. 6.

The most recent advancement of the Methodist Church in the field of religious radio is the formation of the Radio and Film Commission.¹ This commission will eventually bring under one control the several agencies that, as has been seen in the above material, have been working in these fields. The formation of this Commission is a step in the direction of better organized and more effective radio work for the Methodist Church.

K. National Baptist Convention U.S.A.
(Membership 4,122,315)

Dr. D. V. Jemison, President of the National Baptist Convention, U.S.A., writes that nothing has been done by the denomination as a whole in radio work, but many of the individual members of the church have been active in the field.²

L. National Lutheran Church
(Membership 1,748,183)

The National Lutheran Church is a member of the National Lutheran Council. The activities of this corporate body of Lutherans were described in a previous section.³ This denomination also contributes to and

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1. Cf. Ibid.
2. Letter in writer's hands.
3. Cf. Ante, p. 25, 26.

participates in the work of the Protestant Radio Commission.

For the past eighteen years, this Lutheran Church has prepared the radio program "Sunday Vespers" which is on the air on Sunday afternoons through the summer season, June through September, over the American Broadcasting Company. Each year a different preacher takes these services for the full summer.¹ "This program provides 16 and one half minutes for the address, which is preceded by a brief prayer and followed by the benediction. The rest of the time is devoted to music."² Listener response to these programs has been very encouraging. Within the past seventeen summers, four hundred thousand letters and postcards have been received, containing requests for copies of the addresses or requesting spiritual help and advice.³ "Sunday Vespers" is arranged and financed by the Lutheran Laymen's Radio Committee. The American Broadcasting Company contributes the time on the air, and the ministers that speak from summer to summer also contribute their time, so the only expenses incurred are from administrative and travel needs. These expenses are met by donations.⁴ Listeners are encouraged

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1. Cf. Bulletin: "Sunday Vespers" of the Lutheran Church.
2. Report of the Protestant Radio Commission, Dec. 21, '48, p. 7.
3. Cf. Ibid.
4. Cf. Bulletin: "Sunday Vespers" of the Lutheran Church.

to tell their friends of the program, to write and tell the participating ministers of their reactions to the program, and to send in money if possible to meet the expenses of the program.

The Lutheran Church also participates in the weekday broadcasts of a series of programs called "Gems for Thought". This program is also sponsored by the Laymen's Radio Committee. There are no plans for expansion of either of these programs for the near future, however.¹

There are also many local church bodies that do work in radio, but it has been impossible to secure definite figures about the total extent of their participation. Some local churches have even stepped into the field of television.²

M. Northern Baptist Convention
(Membership 1,592,347)

As a denomination, the Northern Baptists were active in the Joint Religious Radio Committee, and in line with this policy are now active participants in the Protestant Radio Commission.

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1. Cf. Ibid, p. 8.
2. Cf. Ibid.

The Northern Baptist Convention has a radio committee with Dr. Stanley I. Stuber as Chairman.¹ This committee has been functioning for three years now, and has an operating budget of \$20,000.² The chief interest of the committee is the training of Christian young people, pastors and Christian workers in the proper use of radio.³ In terms of this emphasis, the following things have been done:⁴

- "a. Provided scholarships enabling a number of selected persons to attend religious radio workshops - most of these workshops being sponsored by the Joint Religious Radio Committee.
- b. Provided annual one week radio workshops at the Northern Baptist Assembly at Green Lake, Wisconsin.
- c. Provided radio booths and consultation centers at our national and some state conventions.
- d. Provided helpful literature (on programs, announcements, music, policy and other topics of interest to lay).
- e. Promoted worthy contemporary radio programs such as "The Greatest Story Ever Told" ABC Sun. 6:30 PM.
- f. Initiated radio institutes and seminars, such as the radio and television seminar to be held at the Colgate Rochester Divinity School, April 18-21, 1949.
- g. Initiated special radio projects in our youth conferences, such as the recently held New York State Baptist Youth Fellowship Convention in Syracuse, at which time between thirty and forty young folks on a special radio project were introduced to a modern radio station and all its facilities, and also joined in the production of a short religious radio drama."

The Northern Baptists have a permanent radio studio at Green Lake, Wisconsin, where the annual workshops

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1. Cf. Schmitz, pp. cit., p. 302.
2. Cf. Report of the Protestant Radio Commission, Dec. 21, '48, p. 1.
3. Cf. Ibid, p. 2.
4. Letter in writer's hands.

for pastors and church school leaders are held.

Most of the work of the radio committee goes into the training of leaders for radio, but it also cooperates in network programs by supplying speakers for the "Church of the Air". On Sunday, December 5, 1948, a special coast-to-coast broadcast in the interest of the Northern Baptist's "Sunday of Sacrifice" was held.¹

In the field of transcriptions, the radio committee acts in an advisory capacity in the production of a series known as "There is an Answer". This series is in connection with the denomination's Crusade for Christ Through Evangelism program. The committee also makes a financial contribution toward the transcriptions known as the "Baptist Laymen's Hour" of Southern California.²

The future plans of the radio committee of the Northern Baptist Convention are stated as follows:³

1. a full-time Director
2. larger participation in the work of the Protestant Radio Commission
3. the use of a short wave radio exchange for missionary work
4. development of television programs
5. the preparation of radio material for use on the local level
6. promotion of radio departments, courses and special lectures (with demonstrations) in theological seminaries
7. a gradual lifting of the denominational broadcasting level to that maintained by the (radio) industry."

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1. Cf. Report of the Protestant Radio Commission, Dec. 21, '48, p. 2.
2. Letter in my hands.
3. Report, op. cit., p. 2.

III. Presbyterian U.S.A.
(Membership 2,174,530)

The Presbyterians U.S.A. were also on the Joint Religious Radio Committee, which dissolved when the Protestant Radio Commission was formed. The newly formed Presbyterian office of religious radio, created by action of the General Assembly on May 28, 1948, supports the Protestant Commission in every way. Rev. Clayton T. Griswold has headed up this new department since September of 1948.¹ Among the things this department has been able to accomplish in these few months are the following:² assist local groups in planning radio programs, assist in arranging network programs and supplying publicity for them, answer inquiries received from local churches on starting and improving radio programs, assist in collecting data for the Protestant Radio Commission, hold conferences, and write articles.

The National Council of Presbyterian Men has recently indicated a willingness to do some serious work in the field of religious radio, and it has been suggested that they organize a program for increased lay activity in areas where there are local broadcasting stations (in an

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1. Cf. Report, op. cit., p. 3.
2. Cf. Ibid.

effort to interest both station managers and the general public in religious radio), as well as finance part of the cost of some short religious motion pictures to be used first for television, and then in local churches. Both of these suggestions would fall under the auspices of the part the radio commission of the Presbyterian Church U.S.A. plays in the overall picture of the Protestant Radio Commission.¹

Recently, a special committee on religious radio has been appointed to study the extent to which radio is being used by the Presbyterians, both in local churches and seminaries. Many seminaries include courses in radio in their preparation of young men for the ministry, and many local churches are also active in this field, both as individual churches, and in cooperation with other churches in their areas.² On the network scale, several Presbyterian ministers are called on to give their services on the "Church of the Air", and other religious broadcasts. For example, Dr. Arthur H. Limouze is the regular speaker on the ABC program "Gems for Thought", and has been doing this for the last six years.³

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1. Cf. Ibid.
2. Cf. Griswold, Clayton T., Presbyterians in Radio, Presbyterian Life, Feb. 5, '49.
3. Cf. Religious Radio Veteran Resumes Talks, Presbyterian Life, October 30, '48.

Of the two thousand five hundred and seventy-eight radio stations in operation in the United States, fourteen are owned by religious institutions, and two of these fourteen are owned by Presbyterian Churches.¹ They are Station KPPC in Pasadena, California, which is owned by the Pasadena Presbyterian Church, and Station KTW in Seattle, Washington, which is owned by the First Presbyterian Church in Seattle.² KTW started broadcasting in 1920, and is the oldest radio station in Seattle. The church is only responsible for the programs two and one half days out of the week. The other days are taken care of by Washington State College. One of the favorite programs that is sponsored by the church is a one and one half hour hymn recording program. Listeners phone in their requests, and they are played over the air. The responses that are received from listeners are very gratifying, especially in the more remote areas in the Cascade Mountains and the Coos Bay area. KTW is thus bringing the Gospel news of Christ to remote places as well as to people in the busy metropolitan area that it covers. The station operates with a power of 1,000 watts, and has a

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1. Cf. Griswold, Clayton T., Presbyterians in Radio, Presbyterian Life, Feb. 5, '49.
2. Cf. KTW - A Pioneer in Religious Radio, Presbyterian Life, January 8, '49.

daytime range up to one hundred miles and a nighttime range of seven hundred and fifty miles or more.

Station KPPC is run similarly to KTW, and with the same gratifying results. This station started broadcasting in 1924.

O. Protestant Episcopal Church
(Membership 2,155,514)

The Protestant Episcopal Church is a member of the Protestant Radio Commission, and is cooperating with other denominations through this organization, but it also has an extensive program as a denomination.

On the regional basis, the Protestant Episcopal Church has "The Episcopal Hour", which presents distinguished church leaders and originates at Atlanta, Georgia.¹ This program is produced in cooperation with the Southern Religious Radio Conference mentioned before. This program is heard by an estimated two and one half million listeners. The program is heard in the South and in some parts of the West and Middle West. Each program is built around a theme that is pertinent at the time of broadcasting, and each consists of an address, organ music, choir numbers, and brief prayers.

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1. Cf. Report, op. cit., p. 4.

The Protestant Episcopal Church has tried something in the realm of network broadcasting that none of the other religious groups or denominations has yet tried. They have a dramatic program entitled "Great Scenes from Great Plays" which is broadcast Friday evenings from eight to eight-thirty, competing with regular commercial programs. The program is heard over five hundred and forty-nine stations, including the Mutual Broadcasting System.¹ The program costs about fifteen thousand dollars a week, over eleven thousand of which is paid for using radio time at regular commercial rates. Technicians, musicians, and minor actors receive their regular rates, but the stars that are used have volunteered for a fraction of their usual fees.² The following are examples of the plays that have been done so far: The Corn is Green, with Jane Cowl; The Barretts of Wimpole Street, with Basil Rathbone; On Borrowed Time, with Boris Karloff; and Little Women, with Joan Caulfield. The program was started on a trial run of thirteen weeks, but the contract has since been renewed for another thirteen weeks. Already the program has reached the second highest rating for religious network programs (the Catholic Hour, which has

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1. Cf. Religion, Time Magazine, Sept. 27, '48, p. 73.
2. Cf. Ibid.

run for twenty years, is first).¹ The basic purpose of the program is stated as follows:

"To bring people, especially people who are unchurched, into the Church and to establish a personal contact with a rector and a parish."²

To this end, after the dramatic portion of the program, time is allowed in smaller cities for a local clergyman to come in for a tie-in. The point made by the play that has just preceded the closing announcement is stressed, and listeners are told that if they have a church's guidance it is easier to know how to meet life's problems. To this end, they are encouraged to look to their local churches.³ This new venture on the part of the Episcopal Church has so far proved very successful. The Church's plans for the future financing of the program are to add an extra 3% to the total asked in pledges yearly on the Every-Member Canvass drive.

P. Southern Baptist Convention
(Membership 6,079,305)

The Southern Baptists were the second denomination (Lutherans were the first) in the United States to take radio seriously. Their first step was to

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1. Cf. Report, op. cit., p. 5.
2. Ibid, p. 6.
3. Cf. Religion, Time Magazine, Sept. 27, '48, p. 73.

obtain a network of thirty-five stations in the Southern states on sustaining time.¹

The Southern Baptists now have a Radio Commission, directed by Mr. S. F. Lowe, which has the equipment and professional personnel to handle broadcasting desires as they arise.² This denomination avoids conflicting approaches to radio management by the use of this department. The radio program "The Baptist Hour" is prepared by the Southern Baptists, and does a great deal in binding the denomination together. The slogan for the program is "Divine Light for Daily Living."³ The program is broadcast by sixty-three stations in the South and West, and is heard by an estimated three million listeners. Printed copies of the messages are sent out upon request.

The Southern Baptists have a fine selection of recorded and transcribed materials available for their local organizations and churches. They are rented out for a small fee, but the transportation charges are paid by the denomination's Radio Commission.⁴ The following is a listing of the transcriptions now available:⁵

Devotional Programs, giving inspirational messages of

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1. Cf. Schmitz, op. cit., p. 301.
2. Cf. Pamphlet: Radio Service of Southern Baptist Convention.
3. Cf. Ibid.
4. Cf. Ibid.
5. Cf. Pamphlet: Transcribed Programs for Local Radio Stations, Radio Commission, Southern Baptist Convention.

fifteen or thirty minutes in length, some Evangelistic materials, fifty-two programs of a preaching series (no music), a number of series on the Christian home, eight programs constituting a tithing series, and lastly, six programs, thirty minutes each in length, containing Bible studies on the Book of Philippians.

At present, the Radio Commission is conducting a survey among radio stations in their territory in an effort to determine how much time is being given to the broadcast of Baptist programs. Local pastors are helping in this by sending in information on their activities in the field of radio.¹

Lastly, the Radio Commission of the Southern Baptist Convention is realizing the important part television could play in religious radio, and is, therefore, through printed materials endeavoring to acquaint its lay people with the possibilities in this field. They have just recently completed a color film which is now available for television, and they are making plans for further programs for television.

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1. Letter in writer's hands.

Q: National Baptist Convention of America
(Membership 2,575, 621)
African Methodist Episcopal Church
(Membership 868,735)
Colored Methodist Episcopal Church
(Membership 381,000)
Lutheran Synod of North America
(Membership 396,999)
Presbyterian U.S.
(Membership 596,037)

Of the twenty leading denominations with whom the writer corresponded, these five were not heard from, so no information is available concerning their activities in the field of radio.

R. Summary

From this chapter, we have seen what is being done by the denominations that responded to a letter that was sent to the twenty leading denominations in the United States. Many of the denominations are vitally interested in religious radio, but are not doing anything themselves. Instead, the local churches and smaller organizations inside the denomination are functioning in this field. There is a marked tendency also for organization among denominations, as seen in the many groups that are cooperating in their radio work.

The Lutheran Church Missouri Synod is doing a large amount of work in radio for one single denomination. However, they started their work in radio in 1924, which was before many of the other groups became interested.

The Lutheran Synod also had more literature available concerning their work, which does not necessarily mean that they are doing a great deal more, but that their work has been going over a longer period of time, and as a result their promotional activities are perhaps more developed.

All of the programs that are sponsored by the denominations are run on sustaining time, with the exception of "Great Stories from Great Plays" which, as was seen, is paid for by the Episcopal Church in competition with regular commercially priced programs.

The denominations that are active in radio have, on the whole, attempted to strengthen the activities of their smaller churches and organizations through the use of workshops, summer schools, scholarships and fellowships. There has been an effort made to provide transcription service and information where needed to local groups. In a few of the denominations also, there has been a great deal done to effectively train seminary students for radio work when they finish their training. On the whole, the emphasis has been to strengthen and instruct local churches in the use of radio, and to function in cooperation with other denominations, as well as individually whenever funds and opportunities presented themselves.

CHAPTER III

THE PROTESTANT RADIO COMMISSION

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A. Introduction

The Protestant Radio Commission was mentioned a number of times in the information received from the different denominations. A good many of the denominations that have been treated in this study belong to this Commission, and since it is the outstanding organization in denominational radio, it shall be treated separately. Undoubtedly, as the work of this newly formed Commission gets more under way, it will greatly expand as well as increase the effectiveness of Protestant denominational work in radio.

B. The Protestant Radio Commission

The Protestant Radio Commission was set up in January of 1949, and constitutes a merging of the efforts of sixteen denominations and nine organizations. These denominations and organizations decided to combine their efforts in one general control, so as to develop a more worthy radio administration. The denominations included are: Disciples of Christ, Northern Baptists, Congregational-Christian Church, Church of God, United Lutheran Church, Evangelical and Reformed Church, Methodists, Presbyterians

U.S.A., Presbyterians U.S., Protestant Episcopal Church, Seventh Day Adventists, Church of the Brethern, Evangelical United Brethern, Reformed Church of America, Church of the Nazarene, and the United Church of Canada. The organizations are as follows: Federal Council of Churches, International Council of Religious Education, Home Missions Council of North America, Foreign Missions Conference of North America, United Council of Church Women, United Stewardship Council, National Protestant Council of Higher Education, Missionary Education Movement, and the Joint Religious Radio Committee. In addition to these participating organizations, a number of organizations also cooperate with the activities of the Protestant Radio Commission. Examples of such organizations are the American Bible Society and Church World Service.¹

The Protestant Radio Commission has only been in existence such a short time that there is as yet very little specific material about their work, The activities of its member groups in the field of radio are still carried on, but they are now under the overall supervision of the Commission.

Recently, the Protestant Commission has instigated a drive to get laymen to help promote religious radio

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1. Information received from Department of Radio, Presbyterian Church, U.S.A.

throughout the country. These people are to be called Religious Radio Expeditors, and there is to be one for each of the more than two thousand six hundred radio and television stations now operating in the United States.¹ The duties of these expeditors will be to learn what their local councils of churches are doing in religious radio, to inform radio station managers about local, transcribed and network religious programs recommended by their local councils and the Protestant Radio Commission, to publicize religious radio, to encourage writing appreciative letters to stations, to keep the Commission in touch with any radio needs of the community, and to influence public opinion to bring pressure on any station that does not feel a sense of its community service responsibility.² This effort on the part of laymen should bring religious radio additional time on the air.³

The Protestant Radio Commission is producing a Lenten and Easter Day series on ABC, containing music selected from the main periods of religious music, from Palestrina and Bach down to the contemporary music of Poulenc and Stravinsky. This program will be under the

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1. Cf. Griswold, Clayton T., Religious Radio Expeditors, pamphlet, p. 1.
2. Cf. Ibid, p. 3, 4.
3. Cf. Presbyterian Asks Added Radio Time, New York Times, February 13, '49.

leadership of Mr. Robert Shaw, and will use the talent of his thirty-voice Collegiate Chorale.¹

At present, most of the actual work of the Protestant Commission is being carried out through its member organizations. However, in the near future, this infant Commission will undoubtedly play a very vital part in religious radio in the United States.

The organizations on the Protestant Commission that directly influence the religious radio activities of the denominations are the Joint Religious Radio Committee (which, as such, has been completely dissolved into the Protestant Commission. Since there is no printed matter as yet about the activities of the Commission, this study will use that available about the Joint Religious Radio Committee, inasmuch as the same activities are now carried on by the Commission), the Federal Council of Churches, and the International Council of Religious Education. Other organizations that are represented on this Commission, it must be remembered, also help in denominational promotion and some of them have transcribed programs available for use, but these three that have been mentioned are the principal ones. They will be taken up individually.

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1. Cf. Public Affairs Information Bulletin, ABC.

1. The Joint Religious Radio Committee.

The Joint Religious Radio Committee was organized in October 1, 1944 by the informal coalition of representatives of the Congregational Christian Churches, the Methodist Church, and the Presbyterian Church U.S.A. These denominations were concerned over the need for a more effective use of radio by Protestants.¹ After its formation the Committee co-opted as its members experts from the radio industry as well as from the field of inter-church cooperation. These members were given equal voting power with the denominational representatives. As the work of the Committee progressed, other organizations sought membership, and they were cordially welcomed.²

The chief aim of the committee was to help broadcasters at the local level. It operated on a three-fold program which called for: 1. A series of educational seminars, institutes and workshops offering ministers and laymen an opportunity to learn how to use radio effectively.³ A Workshop deals specifically with five major areas of religious broadcasting:

- "1. constructing goals and policies of religious broadcasting;
2. writing and producing religious programs and program series;

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1. Cf. Pamphlet: The Joint Religious Radio Committee, p. 10.
2. Cf. Ibid, p. 11.
3. Cf. Stody, op. cit., p. 8.

3. utilizing radio programs in the educational work of the church;
4. building relations with the listening public;
5. training religious broadcasters in the local community and in the seminary."¹

Fellowships and scholarships are often awarded in this connection. The Committee cooperates with NBC in granting ten radio fellowships of one hundred and fifty dollars each for ministers to attend NBC's summer radio institutes.² 2. Production of transcribed religious programs, which maintained the highest professional radio standards, for use in local stations by local churches and church organizations.³ These transcriptions include "The Radio Edition of the Bible", a series of thirteen fifteen minute programs in which the Bible is presented in dramatic form⁴; "All Aboard for Adventure", five series of twelve fifteen minute programs each for children ages nine to fourteen⁵; and "Building for Peace", two series of six fifteen minute transcriptions in which vivid postwar stories are told in dramatic form.⁶ 3. A counseling service for local churches to help them increase the effectiveness of their programs on local radio stations.⁷

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1. Schmitz, op. cit., p. 306.
2. Cf. Pamphlet: Joint Religious Radio Committee, p. 6.
3. Cf. Stody, op. cit., p. 8.
4. Cf. Pamphlet: The Radio Edition of the Bible.
5. Cf. Pamphlet: All Aboard for Adventure.
6. Cf. Schmitz, op. cit., p. 306.
7. Cf. Stody, op. cit., p. 8.

The Joint Religious Radio Committee also published a booklet entitled "The Best in Radio Listening" every year.¹ This booklet was a guide to worthy religious and educational network programs, both of a religious and non-religious nature.

Finally, this Committee had been carrying on an active program in television through its Television Committee.² It cooperated in ABC's use of the Protestant film "Beyond Our Own" on its television facilities. This was called a milestone in religious programming by Variety magazine.³

2. Federal Council of Churches.

The Department of Religious Radio of the Federal Council of Churches states its case as follows:

"Through the Council as a central agency the churches have been able to secure extensive radio facilities that could not be granted to a denominational group. Every week the Council sends out over the air sixteen messages over national networks, reaching millions unreached by the regular ministry of the churches. Over a thousand letters per day are received expressing appreciation for the messages or requesting copies of them. The Council plans to extend its radio activities to include the new medium of television. The first religious program ever telecast was given by the Council at Easter, 1940, for the special benefit of shut-ins in homes and hospitals and institutions."⁴

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1. Cf. Pamphlet: The Best in Radio Listening, 1948.
2. Cf. Religious Television Gets Its Start, Presbyterian Life, December 11, '48.
3. Cf. Ibid.
4. The Federal Council of Churches of Christ in America, What it is and Does, 1946, p. 5.

The network programs that the Federal Council sponsors are as follows:¹ ABC's "Gems for Thought" (five minute inspirational messages); MBS's "Faith in Our Times" (fifteen minute talks on every day religion); NBC's "Religion in the News"; CBS' "Church of the Air"; NBC's "National Radio Pulpit"; and ABC's "National Vespers". All these programs are speaking programs, and have little variety in that sense, but they do represent the church on a network basis. The Federal Council has been lacking in a comprehensive radio policy. It was in bad need of a department that would serve the interests of the smaller community. Now that its activities are being integrated into the Protestant Radio Commission, however, this difficulty will in part be solved.

3. International Council of Religious Education.

The International Council of Religious Education has a Radio Department directed by Miss Pearl Rosser.

The purpose of this department is stated as follows:

"1. To develop radio programs for the church generally and for the religious education movement more specifically, which will be in keeping with the basic tenets of the church and will help it to realize its purpose and which will fulfill the highest standards of the radio professional field.

2. To assist the I.C.R.E. and its member agencies in developing those specific radio projects which will

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1. Cf. Schmitz, op. cit., p. 303.

strengthen their services in those fields which they exist to serve."¹

The Radio Department of the I.C.R.E. has developed a very fine promotional series of spot five minute programs entitled "Victorious Living". This is a transcribed dramatic program designed to:

"interest nonchurchgoers in the fundamental worth and necessity of faith in God to meet life's problems victoriously" and "to stimulate attendance at Sunday Schools and churches by all who listen to the program."²

Special periods in the church's calendar are given particular notice on this program. These programs are well prepared from the programming standpoint, and are readily accepted by station program managers. The I.C.R.E. also has other pamphlets and scripts for use in local churches. For example, there is a pamphlet entitled "Radio for the Family" which helps family groups to decide what is good listening material on the radio.

C. Summary

The Protestant Radio Commission has thus been formed as the result of the desires of religious leaders interested in seeing that the church has a unified and centralized organization. This Commission can better

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1. Ross, R. G., New Radio Department, International Journal of Religious Education, November, '44.
2. Schmitz, op. cit., p. 305.

guarantee that radio work is carried on at a level that can effectively meet the standards of the radio industry for programming and promotion. The Commission as yet is too new to be able to prove itself, but it holds the hopes of many radio-conscious religious leaders of today.

CHAPTER IV

SUMMARY AND CONCLUSION

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SUMMARY AND CONCLUSION

A. Summary

The first chapter of this study dealt with background information about the field of radio in general, showing how religious broadcasting fits into the overall picture of radio in the United States. A survey was then made of what the twenty numerically leading denominations in the United States are doing in this field. A study was also included of the Protestant Radio Commission, which is the leading organization through which Protestant groups are functioning in religious radio today.

B. Conclusion

It was learned from this study that many different approaches to radio work are being made.

1. Types of Contributions being made.

a. The most outstanding feature of denominational radio work is the tendency towards organization and cooperation. Of the fifteen denominations that responded to the writer's letter, all but three of them stated specifically that they were active in interdenominational groups. These groups include the National Lutheran

Council (which is composed of several Lutheran denominations), the Joint Religious Radio Committee (which contained about four different denominations, and which crossed denominational lines in its formation), the Southern Religious Radio Conference, and the Southern Radio Committee (both of which function in the Southern region of the country, and both of which also cross denominational lines). The most recent cooperative organization is the Protestant Radio Commission. Of the fifteen denominations the writer heard from, nine of them reported that they belong to this Commission. There is a definite advantage in such an over-all organization, for it will be granted facilities from the broadcasting industry that otherwise would not be granted, and network policies can also be carried out through it that could not be carried out through individual denominations.

b. The Lutheran Church Missouri Synod is the most outstanding example of a church that is operating independently. This church has its own radio station (KFUO) located on the Concordia Seminary grounds. KFUO is one of the few religious FM stations that has been established so far. The station is non-commercial, and has a tremendous expansion program before it at this time. The Missouri Synod also maintains "The Lutheran Hour" program which has a definite missionary outlook.

c. The Methodists, Northern Baptists and Southern

Baptists have done some outstanding work in making transcriptions for the use of local churches and local organizations. These transcriptions have on the whole been professionally done, and as a result, have been popular with program directors of local stations.

d. The Methodist Church and the Lutheran Church Missouri Synod are the only denominations that own their own radio stations. However, a few of the churches on the local level own stations. Examples of this are the stations owned by the Presbyterian Churches in Seattle and Pasadena.

e. Other denominations are helping to finance independent programs and independent religious stations.

f. Only four denominations specifically stated that they have radio departments or commissions. These are the Methodists, Northern Baptists, Presbyterians U.S.A. and the Southern Baptists. There is a growing realization of the need for organization along this line, however.

g. The Protestant Episcopal Church is unique in its contribution. They have a program that is maintained in competition with regular commercially sponsored programs rather than being run on sustaining time. It is a dramatic show, and professional talent is used. Five minutes at the end of each program are saved for a local tie-in.

h. Where denominations as such are not functioning in religious radio, many of their member churches are active.

In fact, even the emphasis in denominations and cooperative groups has been to function primarily for the propagation of religious radio work in smaller organizations and churches. To this end, workshops, summer conferences, scholarships, fellowships, printed literature, prepared radio material for local churches, transcriptions, motion pictures for television use, and seminary courses have all been prepared and designed to meet the local needs. There has also been a renewed realization that laymen must catch the radio vision before the work can become as effective as it should be. The Protestant Radio Commission is therefore launching a campaign to gain the cooperation and interest of lay people.

2. Specific Dangers.

There are many dangers for which religious broadcasters must be on their guard. Some of these were brought out specifically in this study. There is the great danger of taking for granted the sustaining time that is given to religious groups by the stations. From experience, radio stations have found that church programs often ignore good programming procedures and techniques. The contents of their programs often fall short of standards. Pastors and those participating on religious radio programs are frequently not properly trained. Because a pastor is good in his own church does not necessarily mean that his radio ministry will be just as

effective. Workshops and summer conferences are attempting to meet this need of local pastors. Another danger is that of a poorly coordinated and integrated radio program. Radio equipment is expensive, so organizational repetition is very wasteful.

3. Limitations.

Some of the dangers that religious broadcasters face are also the cause of limitations that are placed upon such broadcasters. For instance, poor programming and poorly trained writers and producers lead to a bad reputation among station program directors, which in turn cause them to place limitations on the broadcasting time allowed religious groups. Inadequate time on the air is a definite hindrance to expansion.

Other limitations that face religious broadcasters are: lack of adequate funds, the expense involved in getting professional talent, inadequate leadership, insufficient training, lack of interest and understanding from lay people, and the problem of competing with commercially sponsored programs for the most desirable listening hours.

4. Conclusion.

Rev. Charles H. Schmitz, Pastor of the Calvary Baptist Church in Syracuse, New York, has said, "It is my personal conviction that radio and television are THE most important mediums in the world today, , to

reach the masses ONE BY ONE in their own homes."¹ This study pointed out the many advantages that radio offers religious groups.² The denominations are realizing the significance of the possibilities that radio offers for preaching the Gospel of Christ, and are taking steps in the direction of increased and more effective religious broadcasting. For the utmost success in this work, however, it will be necessary to have complete cooperation from all groups. Some groups, as this study revealed, are relatively inactive. It is only as the opportunities that radio offers are realized more and more by the churches that this goal of complete cooperation will be realized.

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1. Letter in writer's hands.
2. Cf. Ante, p. 42, 17-20.

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C.B.S. Church of the Air, Sunday, August 22, 1948,
Program Copy

Statistical Report on Broadcasting Activity in the
Districts of the Missouri Synod of the
Evangelical Lutheran Church

The Work of the Radio Committee of the Syracuse Civic
Lenten Services

What Can I Do? - A suggestive Outline for Those Who Have
Attended a Workshop

Pamphlets

Schmitz, Charles H., Hints on Religious Music for Radio

Schmitz, Charles H., Public Service Radio Announcements

Schmitz, Charles H., Radio Hints for Ministers

What is FM? - KFUD, Synodical Radio Committee, Lutheran
Church, Missouri Synod

Periodicals

Beals, Raymond K., Making Radio a Family Experience,
International Journal of Religious Education,
February, 1948, p. 13

Rasche, P. A., Revising Morning Devotions, International
Journal of Religious Education, March, 1947,
p. 14

Rosser, Pearl, American Radio, Free, International
Journal of Religious Education, January, 1947
p. 9

Walker, Judith C., Are You A Lazy Listener?, International Journal of Religious Education, December, 1947,
p. 8

Newspaper Articles

Presbyterian Asks Added Radio Time, New York Times,
Sunday, February 13, 1949

Radio - What Will Television Do to Attendance at Church,
San Francisco Chronicle, Friday, January 7, 1949

APPENDICES

APPENDIX A

FOURTEEN RELIGIOUS RADIO STATIONS

IN THE UNITED STATES¹

- KFSG - Echo Park Evangelism Association, Los Angeles,
California
- KPPC - Pasadena Presbyterian Church, Pasadena, California
- KPOF - Pilar of Fire, Denver, Colorado
- WMBI - Moody Bible Institute, Chicago, Illinois. AM & FM
- WCED - Christian Catholic Church, Chicago, Illinois
- KFGQ - Boone Biblical College, Boone, Iowa
- WMRP - Methodist Radio Parish Inc., Flint, Michigan
- WMPC - Liberty Street Gospel Church, Lapeer, Michigan
- KFUO - Lutheran Church, Missouri Synod, Clayton, Missouri
- WAWZ - Pilar of Fire, Anna White College, Zarepath,
New Jersey
- WBBR - Watch Tower Bible and Tract Society, Staten Island,
New York
- WPTL - Providence Bible Institute, Providence, Rhode
Island, FM
- WBBL - Grace Covenant Presbyterian Church, Richmond,
Virginia
- KITW - First Presbyterian Church, Seattle, Washington

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1. Federal Communications Commission. November 12, 1948.
Letter in hands of Presbyterian U.S.A. Radio
Department,

APPENDIX B

COPY OF LETTER SENT OUT

Dear:

I am very interested in learning what the _____ denomination is doing in the field of religious radio broadcasting, as I hope to engage in work along this line in the near future. Any information you may give me in the way of pamphlets and other materials that show what your denomination is doing will be greatly appreciated. If you have a director of radio work, or someone that takes care of this for your denomination I would appreciate your referring this letter to him.

Recently, I have read a number of articles that seem to show that the church as a whole is beginning to take a very active interest in using this field as a media for preaching and teaching about our Lord. I would like very much to receive definite information about what is being done in the churches. A week or so ago, I talked to Mr. Clayton Griswold, Religious Radio Director for the Presbyterian Church U.S.A., and he feels that a study of this nature would be beneficial, not only to myself, but to others who are interested in seeing this latest educational device used to the utmost extent by the churches of America.

Thank you in advance for any information or help you can give me along this line.

Sincerely,