1958

A study of religious broadcasting policies and practices of the Methodist Church, 1948 to 1958

A STUDY OF RELIGIOUS BROADCASTING POLICIES AND PRACTICES OF THE METHODIST CHURCH, 1948 TO 1958

A Thesis

Presented to

the Faculty of the School of Public Relations

and Communications of Boston University

In Partial Fulfilment

of the Requirements for the Degree

Master of Science

---

by

Harold Lawrence Swartz

July 1958

Approved by

Assistant Professor of Communications

Chairman, Communication Arts Division

TABLE OF CONTENTS

CHAPTER I

INTRODUCTION

The World Conference on Christian Broadcasting

From April 25 to May 1, 1957 religious broadcasters from all over the world gathered at Kronberg, Germany, a village about fifteen kilometers from Frankfort. There were twenty-six delegates from the host country, nineteen from the United States, nine from the Netherlands, five from Denmark, four from Sweden, three from Lebanon and Switzerland, and two each from France and Great Britian. Other nations singly represented included Morrocco, Nigeria, Brazil, Burma, Costa Rica, India, Japan, Korea, Peru, and the Phillipines.[1]

The theme of the Conference was "Through Radio/Television--Bringing Modern Man to a Christian Life."[2] Each of the morning sessions of the conference was devoted to analyses of the varied cultural and religious peculiarities of the many areas represented and the way in which these peculiarities affected the approach to religious broadcasting.

---

[1] The Christian Broadcaster, (April-September, 1957), pp. 71-72. (Special issue combining second and third quarters, 1957)

[2] "International Conference on Christian Radio/Television," The Christian Broadcaster, First Quarter, 1957, p. 3.

The afternoon sessions discussed programming for various listening groups, "the family, the rural listeners, the professional man, the laboring man, teen-agers, children."[1]

At the end of the Conference the delegates adopted a "Statement of Broadcasting Policies" which received all-conference approval, and which set up criteria stating how they should broadcast, what they hoped to accomplish, and how they should proceed.[2] These policies of Christian Broadcasting state:

1. Christian broadcasting should be in the truest sense "communication."

2. The message presented must be given in the language and thought forms of the people for whom it is intended, and to this end indigenous persons should be used as far as possible in the interpretation and presentation of the Gospel over the air.

3. The gospel message as broadcast to non-Christians should be simple and positive, emphasizing those truths which are common to Christendom.

4. Christian broadcasting should be as relevant as possible to the actual needs of individuals and situations.

5. Every possible provision should be made for local personal follow-up of listeners to bring them into the life of the church.

6. Careful consideration should be given to the extent to which the "non-religious" approach of many film, TV and radio programs can be made to bear fruit in a better understanding of the Christian concept of man's relationship to his fellow-man and to God.

---

[1] Ibid., p. 3.

[2] "Statement of Broadcasting Policies," The Christian Broadcaster, April-September, 1957, pp. 8-9.

7. We must keep before the leaders of the churches the importance of the use of these media and of the need to incorporate broadcast training in the preparation for the ministry and Christian overseas service; and to promote externally and internally attention to Christian broadcasting.

8. Continuous research will be necessary to ascertain the effectiveness of Christian broadcasting and should be encouraged.[1]

Representatives of the Broadcasting and Film Commission of the National Council of Churches, including the executive director, were in attendance at the conference and participated in the adoption of these policies. The Statement of Purpose in the Broadcasting and Film Commission's By-laws had existed for nearly eight years. Its statements were very general and the Commission recognized the need "for a more definite statement, clearly understandable and readily usable."[2] The Commission considered it fortunate that such statements had been drawn up and approved at the World Conference on Christian Broadcasting, thus, alleviating the necessity of rewriting the Commission's By-laws.[3] The Executive Director of the Broadcasting and Film Commission made the following statement in

---

[1] Annual Report to the Board of Managers of the Broadcasting and Film Commission of the National Council of the Churches of Christ in the United States of America February 18-20, 1958 (New York: Broadcasting and Film Commission of the National Council of the Churches of Christ in the United States of American, 1958), pp. 52-53. (Statement of policies adopted at Kronberg, Germany and included in Broadcasting and Film Commission Report.)

[2] Ibid., p. 5.

[3] Ibid., p. 5.

his 1958 report to the Board of Managers: "It is hereby recommended that the BFC endorse this excellent statement as embodying substantially the aims and purposes of the BFC, commending it to the constituents for their study and use."[1]

Statement of Purpose

This thesis will be an attempt to relate the broadcasting policies and practices of the Methodist Church in the United States of America. These policies and practices of the Methodist Church will then be compared with the Policies of Christian Broadcasters, Kronberg, Germany, May 1, 1957. The extent to which the Methodist Church has utilized the field of broadcasting will be examined, to be followed by a comparison of Methodist accomplishments and trends with the Policies of Christian Broadcasting. The thesis will also include a brief history of Methodist broadcasting.

Contribution of the Present Study

The policies of Christian Broadcasting have been in existence for a little more than a year. There has not been much of an opportunity to discover whether or not these policies have been used or are being used at the present time by religious broadcasters. The Methodist Church is a member denomination cooperating in the activities of the

---

[1] Ibid., p. 5.

National Council of the Churches of Christ in the U.S.A. The Broadcasting and Film Commission of the National Council of Churches has adopted the Policies of Christian Broadcasting. Also, the Television, Radio and Film Commission of the Methodist Church was represented at the World Conference on Christian Broadcasting and, thus, participated in the adoption of these policies.

It is hoped that this study will display the extent to which the Methodist Church, and those broadcasting within this denomination, have followed the principles that have been adopted as the Policies of Christian Broadcasters.

Availability of the Data

Research in the area of religious broadcasting is quite limited. Only a few intensive studies have been concluded thus far.[1] The majority of material had to be gleaned from religious periodicals, the New York Times, and various reports from the Broadcasting and Film Commission of the National Council of Churches and the Television, Radio and Film Commission of the Methodist Church.

The Methodist Church in the United States is divided

---

[1]These include:
Everett C. Parker, Elinor Inman, and Ross Snyder, Religious Radio: What to do and How (New York: Harper and Brothers, 1948).
Everett C. Parker, David W. Barry, and Dallas W. Smythe, The Television-Radio Audience and Religion (New York: Harper and Brothers, 1955).

into approximately ninety-five geographic areas known as Annual Conferences. In 1956 the Methodist Church made it mandatory that each Annual Conference establish a Television, Radio and Film Commission.[1] In order to discover the activities of Methodist broadcasters at the Annual Conference level, fifty-two letters of inquiry were sent by this writer to chairmen of the various Annual Conference Television, Radio and Film Commissions, and in some instances to members of the commissions, throughout the country.

Definition of Terms

In this thesis the term TRAFCO will be used at times to mean the Television, Radio and Film Commission of the Methodist Church. The term Conference TRAFCO will mean the individual Television, Radio and Film Commission of the various Methodist Annual Conferences in the United States. The term BFC will at times be used to designate the Broadcasting and Film Commission of the National Council of the Churches of the U.S.A.

Procedures and Techniques

The Policies of Christian Broadcasters have been stated previously in this chapter. The following four chapters will contain material on the development of Methodist broadcasting and the establishment of a legally delegated

---

[1] Doctrine and Discipline of the Methodist Church 1956 (Nashville: Methodist Publishing House, 1957), p. 419.

radio, television and film agency.

In the second chapter an abridged history of Methodism in broadcasting will be presented. Also, the development, purposes, and function of the Methodist broadcasting and film agency will be discussed.

Methodism's approach to television production, how successful it has been, and the future of large-scale television production by the Church will be related in the third chapter.

In the fourth chapter the development of Methodist broadcasting at the local level will be considered.

A fifth chapter will be devoted to a discussion of Methodist cooperation in interdenominational broadcasting. Here, also, the current trends in interdenomination cooperation in broadcasting will receive particular attention. The cooperation by Methodists of the South and Southeastern Area of the Church in the Protestant Radio and Television Center, Inc., Atlanta, Georgia will be included.

In the sixth chapter we will be concerned with a comparison of Methodist broadcasting with the Policies of Christian Broadcasting. The eight Policies of Christian Broadcasting will be stated individually and then followed by a comparison of each particular point with Methodist broadcasting. The final chapter will be devoted to a summary of the thesis and to conclusions which might be drawn from its content.

CHAPTER II

THE TELEVISION, RADIO AND FILM COMMISSION OF THE METHODIST CHURCH

Methodist ministers and laymen had used radio for many years. The Church also held a luke-warm interest in the way in which it could be utilized. It had participated in several interdenominational broadcasting organizations, and several of the many boards and commissions of the Church had their own small radio and film budgets. Then in 1948 an agency was established by the Church to coordinate its radio and audio-visual work.

History of Methodists in Broadcasting

Dr. Frank Goodman, a Methodist layman, deserves the credit for the first religious network broadcast. "He began his radio work under the New York Federation of Churches by expanding the late Dr. S. Parks Cadman's program to NBC network proportions."[1] This may have been the "National Radio Pulpit," the oldest program in network radio. The National Broadcasting Company has carried this Sunday morning

---

[1]Letter dated May 9, 1958 from Dr. Ralph Stoody, General Secretary and Director, Commission on Public Relations and Methodist Information, St. Louis, Missouri, to this writer.

devotional program longer than any other program of any kind,[1] and Methodist ministers have participated in these broadcasts for many years.

It is quite difficult to determine the extent of Methodist broadcasting in the earlier years of radio. However, certain studies reveal a small part of the overall picture. A 1938 study conducted by the Department of Research and Education of the Federal Council of Churches pointed out that at that time Methodist programs were carried on forty-eight stations in this country.[2] National Broadcasting Company and Columbia Broadcasting System programs were not included, but Mutual programs were. While forty-eight stations carried Methodist programs, eighty-nine carried Baptist programs, eighty-six Roman Catholic, thirty-eight Presbyterian, thirty-five Lutheran, nineteen Congregational, twelve Protestant Episcopal, and twelve Jewish. A clearer picture of the extent to which the Methodist Church utilized the media in 1938 may be gained by a comparison of hours broadcast against those of the

---

[1]Edward Stanley, "A Philosophy For Religious Broadcasting," Address delivered before the Southern Baptist Convention held May 28-29, 1956, in Kansas City, Missouri, p. 2.

[2]Federal Council of the Churches of Christ in America, Broadcasting and the Public, A Case Study in Social Ethics (New York: The Abington Press, 1938), p. 140.

other leading denominations.

Hours Broadcast By Leading Denominations[1]

	Total	Sustaining	Commercial
Baptists	119.58	42.00	77.58
Gospel	77.66	24.25	53.41
Roman Catholics	63.74	44.16	19.58
Methodist	43.91	28.16	15.75
Presbyterian	37.34	23.42	13.92
Lutheran	29.96	19.55	10.41

While the Methodists were fourth in the total number of hours broadcast, they were third in the amount of sustaining time. Actually, these results were quite good in comparison with other Protestant denominations. But any success gained was not a result of a united church effort, but rather a result of individual initiative or of efforts on the part of individual organizations.

Prior to 1948 several of the boards and commissions of the Methodist Church participated in broadcasting. For example, the Board of Evangelism did a considerable amount of the production of radio recordings which it distributed widely among stations.[2] The Board of Lay Activities sponsored the "Methodist Men's Hour" on stations throughout the country. From 1940 to 1948 the Commission on Methodist Information represented the denomination in network broadcasting, working with the national department of Religious Radio of the former Federal Council of Churches.[3]

---

[1] Ibid., p. 141.

[2] Stoody, op. cit.

[3] Ibid.

Also, in the early forties the Commission on Methodist Information participated financially in the Joint Radio Committee of the Congregational Christian, Methodist, and Presbyterian U.S.A. Churches.[1]

The Joint Radio Committee produced the "All Aboard for Adventure" radio series, and was one of the first groups to work constructively to provide instruction and seminars for ministers who had the opportunity to use radio. A valuable study of religious broadcasting by the councils of churches throughout the country and of radio training being offered by theological seminaries was conducted by the Committee.[2]

While there were two interdenominational organizations, the national department of Religious Radio of the Federal Council of Churches and the joint Congregational, Methodist, and Presbyterian Committee, there was not a unified Protestant broadcasting organization. As early as 1944 the Inter-Council Field Department of the Federal Council of Churches began to consult with other agencies of the Council with the hope of establishing an "inclusive Protestant radio strategy."[3]

---

[1] Ibid.

[2] See Everett C. Parker and Ross Snyder, How is Religion Using Radio, (n.p.: Joint Radio Committee of the Congregational Christian, Methodist, and Presbyterian U.S.A. Churches, 1946). (Mimeographed.)

[3] William W. Clemes, "Form Protestant Radio Commission," Federal Council Bulletin (April, 1958), p. 10.

However, the war caused a temporary lapse in the fulfilment of such plans.

In 1947 two conferences were held, one which considered the problems of a united Protestant religious radio ministry, and another to outline the general purpose and function of such an organization. This awareness of the need for a communal effort came about as the individual organizations realized the need for an intelligent, carefully conceived strategy in the broadcasting field. The Methodists were among those who participated in the formation of the Protestant Radio Commission.[1] The radio staffs of the participating interdenominational agencies assisted in the development of an effective and inclusive Commission.

The Protestant Radio Commission remained within the organization of the Federal Council of Churches until the Council became the National Council of the Churches of Christ in the U.S.A. Then the Protestant Radio Commission served to coordinate the broadcasting activities of the eight interdenominational agencies within that organization.

Establishment of the Methodist Radio and Film Commission

Before 1948 several of the Methodist boards and commissions produced their own radio programs and distributed transcriptions, but the Methodist Church did not have a

---

[1] Ibid., p. 10.

unified broadcasting program. Then, at the 1948 General Conference of the Church, a Radio and Film Commission was established.[1] Bishop Donald H. Tippett was elected to serve as the first president. However, the action was taken late in the session, after the World Service budget had been adopted. Thus, while a Radio and Film Commission had been authorized, no provision was made for its financing until the 1952 General Conference. During the 1948-52 quadrennium its work was carried out with funds from the audio-visual departments of the Board of Missions and the Board of Education.[2] The commission had neither office nor staff.[3]

In 1952 the Council on World Service and Finance recommended to the General Conference a budget for the Commission of approximately $165,000 a year.[4]

Purpose and Function of the Television, Radio and Film Commission

The Television, Radio, and Film Commission is a World Service agency of the Methodist Church whose mission

---

[1]The Methodist Church and Mass Communication, Report of the Consultation-Workshop of Annual Conference Television, Radio and Film Commission Chairmen, Cincinnati, Ohio, October 9-11, 1956 (Nashville: Television, Radio and Film Commission, 1956), p. 6. (Hereafter referred to as The Methodist Church and Mass Communication.)

[2]Stoody, op. cit.

[3]The Methodist Church and Mass Communication, op. cit., p. 6.

[4]Ibid., p. 6.

is to help the Church agencies use the media of mass communication most effectively and most economically in presenting their message, and to train ministers and laymen to utilize these media.[1] The purpose and function of the Commission, as stated in the 1956 Methodist Discipline, was:

a) To unify and co-ordinate the audio-visual programs of all Methodist agencies dealing with projected pictures, recordings, transcriptions, radio and television programs, and other audio-visual materials.

b) To make the studies necessary for the development of a unified and comprehensive program of resources to serve all age groups in the home, church, and community, and to represent the great causes of the church.

c) To produce and distribute such programs and materials in the area of the work of member agencies as the agencies may request and finance, and such other resources as are needed to serve the great causes of the church. In so far as practical the rental or sale of materials for Methodist use shall be handled through The Methodist Publishing House.

d) To represent The Methodist Church in the Broadcasting and Film Commission of the National Council of Churches, and any other interdenominational agencies working in the area of mass communication.

e) To provide funds for scholarships, and other training opportunities, to prepare qualified persons for fulltime Christian service in this field, and to provide training opportunities for

---

[1]Anonymous, "Radio and Film Commission," insert in Information Concerning the General Agencies of the Methodist Church: As Originally Prepared for the National District Superintendents Conference, November 22-24, 1954 and the Assembly of General Agencies, Cincinnati, Ohio, January 9-15, 1955, n.p. (Hereafter referred to as "Radio and Film Commission.)

ministers and lay leaders so that resources provided may be effectively used.[1]

Policy Making

The Commission is made up of thirty members, including seventeen who represent the following agencies of the Church: the Boards of Mission, Education, Evangelism, Hospitals and Homes, Lay Activities, World Peace, Temperance, Social and Economic Relations, and Pensions, the Methodist Publishing House, the Commission on Public Relations and Methodist Information, and the American Bible Society. There are two members from the Council of Bishops, six representing the six jurisdictions and five members at large. The policies of the Television, Radio, and Film Commission are made by these representatives of the entire church and of the member agencies.[2]

Planning

The regular full-time staff of the Television, Radio and Film Commission meets several times a year with a Consultation staff made up of representatives from the various member agencies. Here the requests of member agencies for material and programs are "presented, discussed, and coordinated; budgets and schedules of production are planned;

---

[1] Doctrines and Discipline of the Methodist Church 1956 (Nashville: Methodist Publishing House, 1957), p. 8.

[2] "Radio and Film Commission," op. cit.

and unified plans for training opportunities are developed."[1]

Facilities and Production

Facilities

Following the 1952 General Conference, the Commission established its headquarters in the Board of Education building in Nashville, Tennessee, employing a small staff. Soon the demands of the other boards for films and filmstrips made it necessary to expand so that by 1956 the staff numbered twenty-five. The necessary expansion also made a move to larger facilities mandatory, so the Commission moved to a new studio and office building which they shared on a rental basis with RCA-Victor.[2] The work of the Commission still increased to such an extent that in late 1957 the entire building was leased and a second studio and more offices were added. With these enlarged facilities the Commission has been able to produce a motion picture utilizing twenty-one different studio sets. Nevertheless, there is still a need for more space.[3]

---

[1] Ibid.

[2] The Methodist Church and Mass Communication, op. cit., p. 6.

[3] "Television and Radio," Zions Herald, January, 1958, p. 31.

Production

TRAFCO produces materials, programs, and resources for member agencies and for the Church as a whole. The Commission works with the member agencies in developing scripts, with the agency being responsible for the content of the message and the Commission helping to make the most effective and economical use of the media.[1] The requests for production work are handled in one of three ways: through the use of the Commission's facilities and personnel, the selection of another producing agency which would be in a better geographic position to handle the job, or the counseling of the various agencies as they work with producers of their own choice.[2]

Support

The weekly offering envelopes used by Methodists are divided into two sections; one for the expenses of the individual church, and the other for contributions to the World Service Fund. This World Service Fund is used to finance the Administration of the Methodist Church and the activities of its agencies. The Council on World Service receives and disburses these funds in accordance with the budgets approved by the General Conference.[3] A small

---

[1] "Radio and Film Commission," op. cit.

[2] The Methodist Church and Mass Communication, op. cit., p. 8.

[3] Doctrine and Discipline of the Methodist Church 1956, op. cit., p. 283.

percentage[1] of World Service Funds are delegated to TRAFCO for general administration, planning, some field service and training opportunities, and a limited amount for production.

Early Commission Productions

Before the establishment of the Methodist Television Ministry in 1953, the Commission budget did not allow for much production work on an all-Church basis. The first television series to be produced and financed by the Commission was a fifteen minute program entitled "The Pastor".[2] Dr. Robert E. Goodrich, minister of the First Methodist Church in Dallas, Texas, played the part and was "The Pastor." The actors were from the Dallas area, and served voluntarily or for a very nominal fee. It was a dramatic program demonstrating the power of God and the place of the church and pastor in the life of the individual and the community.[3] The twenty-six program series, distributed through the Broadcasting and Film Commission of the National Council of Churches, began in November, 1953 with cumulative placements to March of 1957 amounting to two hundred thirty-one, plus

---

[1]In 1952 1.84% of the World Service Funds were devoted to the work of TRAFCO. (The Pastor (October 1952), p. 31.)

[2]"Radio and Film Commission," op. cit.

[3]Annual Report to the Board of Managers of the Broadcasting and Film Commission of the National Council of the Churches of Christ in the United States of America March 4-6, 1957 (New York: Broadcasting and Film Commission of the National Council of the Churches of Christ in the United States of America, 1957), p. 30.

twenty-one Armed Forces stations.[1] It was considered one of the more successful religious television ventures to that time. The state of New Jersey awarded a "blue ribbon" to the program for excellence in the field of religion.[2]

At the present writing an unusual radio program entitled "Good News" is produced jointly by Ohio Methodist Information and TRAFCO and is distributed by the BFC of the National Council. Aired weekly on the Mutual network, the program is just what the title implies. It is a weekly summary of those events which point out the positive side of the news, rather than the more sensational items which are contained in most newscasts. The programs are taped each week by the Reverend T. C. Whitehouse at his headquarters in Columbus, Ohio, then sent to New York where they are broadcast on Saturday mornings.[3]

Typical Work for Member Agencies of the Methodist Church

The main purpose of establishing a broadcasting and film commission for the Methodist Church was to coordinate the activities of the various boards and commissions. The majority of work for the member agencies is in film production;

---

[1] Ibid., p. 30.

[2] Zions Herald, (November, 1955), p. 8.

[3] "Radio Notes," Broadcasting and Film Commission News, Winter, 1958, p. 2.

however, the following illustrations exemplify the way in which TRAFCO has been fulfilling its obligations to the member agencies in radio and television:

Board of Education.--The Board relinquished its production budget to TRAFCO; the amount to be used to cover a part of the Board's requests.[1]

Board of Missions.--The Board of Missions also turned over its production budget to TRAFCO.

Woman's Division of Christian Service and Upper Room.--The second series of "The Pastor" television program included a program concerned with the functions of each of these divisions.[2]

Board of Evangelism.--Produced radio and television spot announcements to encourage church attendance.

Commission on Promotion and Cultivation.--Produced a transcription on "The Meaning of Lent," featuring Bishop Lloyd C. Wicke of the Pittsburgh Area. The program was broadcast over approximately five hundred radio stations.[3]

---

[1] "Radio and Film Commission," op. cit.

[2] Ibid.

[3] Ibid.

CHAPTER III

THE METHODIST TELEVISION MINISTRY

Within the past few years the various church denominations have felt an increasing responsibility to present by means of television a religious message, which would allow more and more people to know the Christian philosophy for moral and spiritual well-being. "Religious broadcasting should provide the people of a community with opportunity for personal identification with the kind of living, the kind of persons, and the kind of group life which men must discover today if they are to survive."[1]

Some Methodists realized shortly after the Radio and Film Commission had been established that the largest of all the Protestant denominations in the country should participate actively in utilizing television as a means for reaching individuals who might not have an opportunity to know a Christian life. These Methodists realized that the problems were great and that the task would not be easy.[2] The approach

---

[1]Everett C. Parker, Elinor Inman, and Ross Snyder, Religious Radio: What to do and How (New York: Harper and Brothers, 1948), p. 49.

[2]Sidney Adams, "Through Closed Doors," Zions Herald (September 9, 1953), p. 2.

would have to be on a Protestant basis rather than denominational because the public as a whole would not be interested in denominational presentations; and the stations, especially the larger ones and the networks, would be loath to give time to individual denominations.[1] Bishop Gerald H. Kennedy, of the Los Angeles Area of the Church, stated that he did not believe that many people would be "saved" by television, but that the churches must get the idea across that religion has to do with all of life, "not just one special activity on Sunday."[2] He stressed the consideration of television and radio as a means of encouraging people to get into the churches, and once there the personal relationships and fellowships with others who are there for the same purpose will lead to God.[3]

Problems of Financing Television Production

While members of the Church realized the need for Methodist participation in television research and production, there still was the ever constant awareness that television production involved a tremendous investment. A thorough study of the most effective approach would be required before any specific steps could be taken and this also required financial

---

[1] Ibid., p. 2.

[2] "Television and Radio," Zions Herald, September, 1956, p. 17.

[3] Ibid., p. 17.

backing. The Radio and Film Commission would be the agency that would produce television programs for the Church. In 1952 the General Conference decided that the Radio and Film Commission should receive 1.84 per cent of each World Service dollar for its operation.[1] This amounted to approximately $165,000 a year.[2] However, this money was allocated for the production work done for member agencies and the amount left was not sufficient to provide for television production. In 1956 an increase was made to approximately $200,000, but this still did not allow for all-Church television.[3]

Origin of the Methodist Television Ministry

In June, 1953 the Commission named a special committee to do program research for a proposed national religious television series. On June 19 of that year Bishop Tippett, Commission President, met with this group to discuss a possible format and budget.[4] This contemplated production series was in addition to the quarter-hour series, "The Pastor," which was to be released in November, 1953. Floyd W. Woodcock, a

---

[1] The Pastor (October, 1952), p. 31.

[2] The Methodist Church and Mass Communication, Report of the Consultation-Workshop of Annual Conference Television, Radio and Film Commission Chairmen, Cincinnati, Ohio, October 9-11, 1956 (Nashville: Television, Radio and Film Commission), p. 6. (Hereafter referred to as The Methodist Church and Mass Communication).

[3] Ibid., p. 6.

[4] "Program Study for Religious TV Now Under Way," Zions Herald, June 17, 1953, p. 3.

Methodist layman from Wilmington, Delaware, provided a $10,000 grant to support the research of the committee.

The budget for such an extensive venture was by far the most important item. While the proposed series could be distributed by the National Council of Churches and aired on sustaining time by stations, it still would require a large amount for production purposes. When the Council of Bishops met in December, Bishop Tippett approached the group with a plan to secure $296,000 annually for the rest of the quadrennium for a Television Ministry. This amount, he explained, would be used to produce the proposed series and to continue research in the field. "The brilliant presentation made by Bishop Tippett, with its prophetic insight as well as factual statement, convinced both the Council of Bishops and the Council on World Service and Finance."[1]

The responsibility for promoting this financial program was assigned to the Commission on Promotion and Cultivation in cooperation with the Radio and Film Commission.[2] This Commission met the following month to consider a plan of action and procedures. The plans had to be modified somewhat, especially in relation to the proposal that each Annual

---

[1] The Methodist Church and Mass Communication, op. cit., p. 21.

[2] Ibid., p. 21.

Conference of the Church be asked to contribute a proportional amount. Thus, the appeals had to be made on a purely volunteer basis at the Annual Conference level.[1] The Methodist Television Ministry was formally launched on June 1, 1954.[2] Then in 1956 the General Conference adopted it as a part of the Methodist Church program.

Success of the Television Ministry

Despite the inability of the Commission on Promotion and Cultivation to solicit proportional gifts from each of the Annual Conferences, many of them voluntarily set their own goals and requested local Churches to place definite amounts in the benevolence budgets.[3] The financial success of the Ministry has not come up to Church expectations. An annual budget of $296,000 had been requested. The results of the first two years were as follows:[4]

Total received for the Fiscal Year of 1954-55	$165,202.83
Total received 1955-56	$187,644.65
Two Fiscal Years Total	$352,847.48

Methodists contributed $0.008 per member during the first eight

---

[1] Ibid., p. 21.

[2] "Bishop Tippett Outlines Plan for Methodist T-V Program," Zions Herald, December 8, 1954, p. 3.

[3] The Methodist Church and Mass Communication, op. cit., p. 21.

[4] Ibid., p. 21.

months of the 1956-57 fiscal year.[1]

The Television Ministry, through the Annual Conference Television, Radio and Film Commission Chairmen, is attempting to promote a Methodist per person donation of $0.10 each year.[2] Another promotional plan is that whereby a participant can contribute an amount that would cause the Ministry to reach so many viewers. For example, the cost of producing Methodist productions has been estimated at about $5.00 per one thousand viewers. A contributor can give $1.00 to reach two hundred viewers, $5.00 for one thousand viewers and so forth.[3] Although the Commission went "into the red" on the series,[4] thirteen programs were produced.

"The Way" Series

Planning, Production, and Promotion

The research committee that was established in 1953 has been continuously striving for the most effective way to present a religious message over a medium that involves such

---

[1]Television, Radio and Film Commission, What About Religious Television?, Pamphlet (Nashville: Television, Radio and Film Commission, n.d.)

[2]Ibid.

[3]Commission on Promotion and Cultivation of the Methodist Church, TV Ministry Fund, Pamphlet (Chicago: Commission on Promotion and Cultivation of the Methodist Church, n.d.)

[4]Annual Report of the Television, Radio and Film Commission of the Methodist Church 1956-57 (Nashville: Television, Radio and Film Commission, 1957), p. 22. (Hereafter referred to as TRAFCO 1956 Annual Report.)

a diversified audience. It was hoped that as the Television Ministry grew more successful it would allow for them to plan over a long period of time rather than to produce programs as funds permitted. In looking ahead they were attempting to discover a presentation that would appeal to those outside of the church and stimulate those who already know a Christian life.

Planning

They decided that this first series which was contemplated would be established as a pilot study to try to learn the extent to which a television program could be built into the life of the Church.[1] The results would be scrutinized very carefully so that the following Methodist productions would prove even more effective in communicating a Christian message.

This first series of thirteen was to be produced on a dramatic format without the worship service type of programming that had become so familiar. The sectarian elements of Protestantism were to be minimized.[2] The programs were to be

---

[1] Annual Report to the Board of Managers of The Broadcasting and Film Commission of the National Council of the Churches of Christ in the United States of America March 4-6, 1957 (New York: Broadcasting and Film Commission of the National Council of the Churches of Christ in the United States of America, 1957), p. 28. (Hereafter referred to as The BFC 1956 Annual Report.)

[2] "Methodist on Radio, TV," New York Times, November 24, 1954, p. 32.

directed to "A family audience, with special appeal to uncommitted people who are not hostile to the Church, and the large bloc of 'part time' Church members who are nominally committed, but inactive."[1] The title for the series was taken from John 14:6: "I am the way, and the truth, and the life."

Production

While the series was a Methodist experimentation, it also was a TRAFCO contribution to the programming of the Broadcasting and Film Commission of the National Council of Churches. BFC personnel participated with TRAFCO in the development of the series. The actual production did not take place in either Nashville or New York. They were produced by Family Films of Hollywood[2] and utilized professional Hollywood actors, writers, and producers.[3]

Presentation Requirement

A rapid scanning of the television or radio programs in a local newspaper reveals that the majority of religious programs are aired on Sunday mornings. One of the unusual stipulations that was made by the Methodist Church was that

---

[1]The BFC 1956 Annual Report, op. cit., p. 28.

[2]The Methodist Church and Mass Communication, op. cit., p. 13.

[3]The BFC 1956 Annual Report, op. cit., p. 28.

"The Way" should not be shown on Sunday mornings or extremely late at night. They gave five valid reasons for this request: (1) Ministers and other Church leaders urged that it not be shown Sunday mornings; (2) in many television markets the available audience is quite small on Sunday mornings; (3) Church people should also be able to view the program so that a more effective audience could be built; (4) "further support of the Television Ministry depends in a large measure upon the knowledge and enthusiastic reception of the programs by our constituency in addition to the non-church audience;"[1] (5) and since the series was to be presented in a particular order, and since the Commission could only afford fifty prints of each title, saturation in the first run was impossible.[2]

The excluding of Sunday morning and late evening telecasting as a requirement for use of the program was a significant step by a religious group that relied on public service time for the presentation of its series. While some stations did not schedule the series because of these restrictions, the policy "paid off" in that more stations took special notice of the quality of the program and of the Church's desire to build a large audience and scheduled it in "A" and "B" time periods.[3] For example, WABC-TV in New York

---

[1] TRAFCO 1956 Annual Report, op. cit., p. 18.

[2] Ibid., p. 18.

[3] Ibid., p. 18.

scheduled the program Saturday afternoons at 1:30[1] and as of January 1, 1957 it had scheduled a third run for the series.[2]

Promotion

An elaborate promotional campaign was used in launching the series. The desire was two-fold; one that the press should know about "The Way" and Methodist television as a whole, and, secondly, that the individual Methodist Churches throughout the country should become interested in the series.

The Church called on a professional New York public relations firm, Banner and Grief, to assist in furnishing information on the series to the press.[3] On January 13, 1956, a month before stations were to begin telecasting "The Way", it was publicly launched by Bishop Tippett at a press review in the Johnny Victor Theater, RCA Building, New York.[4]

The other aspect of the promotion, creating local Church interest, utilized a Pre-Release Kit for pastors, containing printed material to help build an audience at the local level and to integrate the programs with the work of the individual churches. The material was sent two weeks before the first stations were to begin broadcasting the program. The local

---

[1] "On Television," New York Times, February 25, 1956, p. 37.

[2] TRAFCO 1956 Annual Report, op. cit., p. 18.

[3] Ibid., p. 16.

[4] Ibid., p. 15.

churches were also asked to participate in the promotion by presenting in the churches one of the programs, "Immortal Love." The film included a prologue which presented the aims of the Television Ministry.

Objectives

At the press review launching "The Way" Bishop Tippett defined the objectives of the series as:

1. To bring more people more completely under the influence of the life and teachings of Jesus.
2. To convince more people that Christianity can help them in making decisions and in meeting everyday problems.
3. To interpret the Church as a place of fellowship and inspiration--a relationship that can add dignity and purpose, strength, and joy to the life of every individual.
4. To create a general climate of opinion in which religion is not only treated with toleration, or even respect, but hailed as the source of all the values that give meaning and security to life.
5. To inspire more people to take seriously their responsibilities as members of society and to convince them that what they do is important.[1]

Evaluation of Program Content

In an attempt to evaluate the program content of some of the presentations, four programs of the series will be discussed briefly. The programs to be evaluated are:

"An Eye For An Eye".--In this, the first program of the series, a clergyman on the lower East Side

---

[1] Ibid., p. 16.

of New York tries to save three boys from delinquency. His reward is a "brutal beating" in which he loses the sight of an eye. "The play does not end trimphantly in Church. One boy is killed by the police, another is picked up for robbery, and only the third is able to throw off his gang associations and start the long road of study to become an eye surgeon."[1]

"Immortal Love".--A man suddenly learns he is dying from cancer and learns to face death with Christian courage.[2]

"Our Father's World".--This program concerns a young ex-serviceman who is having difficulty in reconciling his ideals of services to humanity with "the reality of a world seemingly interested only in 'What's in it for me?'"[3]

"Give Us Tomorrow".--Here the power of forgiveness is dramatized. It depicts a successful lawyer who is a failure in his personal life because of a feeling of guilt.[4]

---

[1]Stanley Rowland, Jr., "Methodists Begin TV Drama Series," New York Times (January 14, 1956), p. 37.

[2]"New TV Series Planned," The Pastors Journal, November-December, 1955, p. 8.

[3]Ibid., p. 8.

[4]Ibid., p. 8.

Liston Pope Charges

Even since the religious denominations began to produce programs for radio and television, there have been controversies as to the proper presentation of a religious message. The various religious groups, who interpret the Gospel differently, have a tendency to differ in their radio and television presentations.

In the New Haven study of audiences of religious radio and television programs,[1] Protestant programs were grouped into three classes:

> The first were the "Fundamentalist" programs which explicitly emphasized their purpose to convert people to the Church.
>
> The second group were those which appeared "to treat individuals as endowed with inalienable dignity and with the potential for growing in the process of working out their own problems."[2] These programs did not attempt to convert people to their particular faith.
>
> The third group included both Protestant and nondenominational programs. All programs in this group gave religious experience primarily an intra-

---

[1]Everett C. Parker, David W. Barry, and Dallas W. Smythe, The Television-Radio Audience and Religion (New York: Harper and Brothers, 1955), p. 114.

[2]Ibid., p. 114.

personal approach rather than one of concern for fellow men.[1] These programs have been dubbed as those belonging to "the peace of mind cult."[2]

Some of the most significant criticisms ever made of religious broadcasting came when Liston Pope, Dean of the Yale Divinity School, spoke to the annual meeting of the Broadcasting and Film Commission of the National Council of Churches in March, 1955. Some of his charges were:

> Many so-called religious broadcasts are neither intelligible nor intelligent from a Christian point of view.
>
> And some of the 'wholesome family' sketches, he asserted, constitute the 'best argument for celebacy advanced since the middle ages.'
>
> 'It is not likely that a few psychological gimmicks or changes of attitude will resolve tensions that are really significant.'
>
> 'In short, too many allegedly religious programs are either sentimental or emaciated or both. In their effort to be appealing, they quickly become appalling from the standpoint of sincere and well-founded and full-ranging Christian faith.'[3]

Dean Pope mentioned ten programs, three either produced or distributed by the Broadcasting and Film Commission of the National Council of Churches. These included "This is the Life" and a radio and a television program featuring

---

[1] Ibid., p. 114.

[2] George Dugan, "Church Programs on the Air Criticized," New York Times (March 2, 1955), p. 25.

[3] Ibid., p. 25.

Dr. Norman Vincent Peale.[1]

New York Times Review

After discussing program contents of "The Way", relating the three categories of Protestant broadcasting as disclosed in the New Haven Study, and presenting the strong charges against religious broadcasting by Dean Pope, it would be appropriate to discuss "The Way" in regard to which of the three categories of Protestant broadcasting it would fall and whether or not or to what extent the Liston Pope charges were applicable to the series. It should be pointed out that "The Way" was not released until February, 1956 and the Pope charges were leveled at the BFC meeting in March, 1955. Thus, these charges might have had some influence on the planning of the Methodist series.

In the first "The Way" program, "An Eye For An Eye," the New York Times reviewer emphasized that "the play does not end triumphantly in church" and that only one of three delinquents develops into a reputable person.[2] J. P. Shanley of the New York Times, in reviewing the premier, said that the actors "performed convincingly in a production that provided excitement while illustrating a valuable lesson."[3] Bishop

---

[1] Ibid., p. 25.

[2] Rowland, op. cit., p. 37.

[3] J. P. Shanley, "Series has Premier," New York Times, (February 27, 1956), p. 45.

Tippett himself stated that in "The Way" the Church was interested in a completely honest presentation. He added that "the Church respects the integrity of the individual to make his own decisions and asks only the privilege to lay the claims of the Gospel before him."[1]

In attempting to compare the series with the Liston Pope charges it might be pointed out that any religious dramatic presentation could become a victim of the charges from time to time or perhaps for one or two programs. Having evaluated the content of several programs, and after discussing the objectives of the series and having presented some of the viewpoints of the television critics of the New York Times, it can be said that the series may have been guilty of several of the Pope charges in some sporadic instances. The series as a whole would not fall into the category of Dean Pope's "Peace of Mind Cult"[2] and did much to show that, although other series were guilty of some of these charges, "The Way" had given a fresh insight into religious television programming.

Placement

As of January 1, 1957 one hundred fifty stations had scheduled the series, sixty-six stations had scheduled it for re-run, and six had scheduled a third run.[3] To February, 1958

---

[1]Rowland, op. cit., p. 37.

[2]Dugan, op. cit., p. 25.

[3]TRAFCO 1956 Annual Report, op. cit., p. 18.

it had been presented on one hundred sixty-five stations.[1]

As was mentioned earlier in the chapter, "The Way" was established as a pilot series to try to discover the most effective religious television format. While the program was a success by all previous standards,[2] TRAFCO was not satisfied with this success because they had not received the interest or the support of the local Churches that had been anticipated. They also felt that the BFC of the National Council was limited in the extent to which it could reach all of the local television stations and that it would require an active local organization. "'The Way' had found local church and community leadership too preoccupied with 'business as usual' to give it more than passive acceptance."[3] They felt that this apathy on the part of individual church members would be the most important problem to be overcome in the entire Methodist Television Ministry. Actually the problem which faced the Methodists is one of the most crucial in the entire religious broadcasting field.

The plans for production of a second series were

---

[1] Annual Report to the Board of Managers of the Broadcasting and Film Commission of the National Council of the Churches of Christ in the United States of America February 18-20, 1958 (New York: Broadcasting and Film Commission of the National Council of the Churches of Christ in the United States of America, 1958), p. 63. (Hereafter referred to as The BFC 1957 Annual Report.)

[2] Ibid., p. 63.

[3] Ibid., p. 63.

temporarily halted while the Promotion and Research Committee of TRAFCO evaluated this lack of local participation with the hope of coming up with an even stronger format in the second series. They decided that the best appeal to local interest would be to have local people participate because where there is local participation, interest grows and there would be a secure local promotion.[1] The Committee also felt that to present a religious television program was not enough, the results of a program must be known. They felt that if persons within a community were laboring under a problem similar to that presented in a program there should be a way that they could be encouraged to share that problem with the local minister or other qualified persons.[2]

Future Programming

"Talk Back"

As a result of the evaluation and research on "The Way" series, the Promotion and Research Committee has come up with an unusual and extremely stimulating program format. The format consists of a twelve to fifteen minute dramatic presentation of a contemporary problem or need, to be followed by a discussion of this problem--in most instances by a group of prominent clergy and lay personnel from the immediate

---

[1] The Methodist Church and Mass Communication, op. cit., p. 3.

[2] Ibid., p. 3.

locality.

In the overall plan, the local community will receive an introductory packet from TRAFCO and, with the help of the local council of churches, secure a thirty minute time period on a local station.[1] The next move would be to select a competent master of ceremonies from a local congregation to link each program together.

The "live" local portions of the program can take several forms. The panel discussion is the one that is thought to be the most effective. It was suggested by the Promotion and Research Committee that the local Methodists organize a Television Committee to select the panels for each week. One week the panel could consist of ministers and academicians, another week prominent businessmen, or another could be made up of teenagers. The background of the panel could be linked to the content of the introductory drama. Another approach would be one where the "feedback" would come from the television audience, either through letters to be discussed on a later program or by phone calls during the latter half of the program.[2]

The "live" part of the program will require the services of production crews of the individual stations. If the station is unable to provide such a crew or if Methodists

---

[1] Ibid., p. 3.

[2] Ibid., p. 4.

are not able to secure strong local participation, there is an alternate plan. A packaged filmed panel, supplied by TRAFCO, can be substituted for a "live" panel. This filmed panel might also be viewed by the local panel before a telecast to allow them to understand what is expected of them and to have them see how another panel has discussed the issue.[1]

In discussing a title for the series, the Committee thought of using the former title, "The Way," with some alterations, but decided finally on a very appropriate title, "Talk Back," conveying the idea of two-way communication. The dramatic problems and needs to be depicted during the first part of the program were selected by means of a survey of nearly ten thousand Methodist ministers who chose the areas in which they thought their people would be most interested.[2] Although specific titles have not been selected, the thirteen programs will be on these questions:

Insecurity--Where is our real security to be found?

Civic responsibility--What is the responsibility of the Christian in civic affairs?

Suffering--How do we handle suffering?

Rearing children--How can we help our children grow in the Christian faith in the midst of a secular society?

---

[1] Ibid., p. 5.

[2] Television, Radio and Film Commission, Talk Back, Pamphlet (Nashville: Television, Radio and Film Commission, n.d.).

Prayer--How does it help to pray?

Knowing God's will--How do we know God's will? How can we be sure we are doing God's will?

Belonging and acceptance--How can we find a sense of belonging and acceptance?

Guilt--What happens when we try to ignore the feeling of guilt and do not seek or gain forgiveness?

Life's good and bad breaks--How do we handle the good and bad breaks of life?

Faith--How does the Christian faith give meaning to our lives?

Christian principles--How can we participate in today's competitive business world without compromising our Christian principles?

Anxieties and fears--How does our Christian faith help us handle anxieties and fears?

Pressures of modern living--How does our Christian faith help us face the pressure of modern living?[1]

William H. Starkey, in charge of news films for the ABC Television Network, is on a six months leave of absence to serve as producer of the "Talk Back" films.[2] The series is scheduled to be released in October.

In order to promote the series and to make it more effective at the community level, an intensive training program is now in progress throughout the country. Larger sessions are being held in different areas and those who attend these sessions will be responsible for promoting the

---

[1] Ibid.

[2] "Television and Radio," Zions Herald, April, 1958, p. 31.

series in their individual television markets and in the local Churches.

Children's Series

The New Haven Communications Research Project of the BFC of the National Council of Churches revealed that children today are exposed to almost nothing but westerns, killings, cartoons, variety shows, and adult programs.[1] Actually, youngsters enjoy learning things from television and like good programs.[2]

In June, 1955 representatives of the Division of the Local Church of the Board of Education and the staff of TRAFCO participated in a consultation on television conducted by the Division of the Christian Education of the National Council of Churches.[3] Out of this session grew plans for a television series for children with a Christian objective. The programs were to be produced by the BFC with the budget to be underwritten by the constituent denominations.[4]

By October, 1955 the budget had not been underwritten. Therefore, the TRAFCO staff, with the approval of the Division of the Local Church, asked the Cooperative Children's

---

[1] "'Off to Adventure'-New TV Series for Children," National Council Outlook, March, 1957, p. 22.

[2] Ibid., p. 22.

[3] TRAFCO 1956 Annual Report, op. cit., p. 20.

[4] Ibid., p. 20.

TV Committee, which had been established, if they might proceed on their own to produce a segment of the series instead of assuming a share of the production budget.[1]

TRAFCO, in cooperation with the Board of Education Division of the Local Church, began to plan a pilot film. This introductory film, entitled "Run Away Home" had its premier January 21, 1958 in Fort Worth, Texas. This pilot film will be used to test its effectiveness with children, and also to evaluate the response of television program directors.[2]

The children's series will not be financed by funds to the Television Ministry, but has been designated as the "Children's Television Special." Another purpose of the pilot film will be to promote this special fund, since production of the proposed twenty-six program series will not begin until enough contributions have been received to produce at least a portion of the series.[3]

---

[1] Ibid., pp. 20-21.

[2] Ibid., p. 21.

[3] "Television and Radio," Zions Herald, February, 1958, p. 31.

CHAPTER IV

LOCAL METHODIST BROADCASTING

"The Way" series pointed out to the Television, Radio and Film Commission and its Promotion and Research Committee that there had not been much interest in the program or the media displayed by local ministers and laymen. The strength of the church and its activities is reliant upon the interest and support of the individual churches throughout the country. From 1948 to 1956 the Methodist Church gradually realized the need of a broadcasting organization that would extend at least to the Annual Conference level and finally to the individual churches themselves.

Establishment and Purpose

In 1952 the General Conference of the Church gave the Annual Conferences throughout the country permission to organize a Conference Radio and Film Commission, if they so desired.[1] Actually it did not seem practical to require a Conference Radio and Film Commission before the national radio

---

[1] Doctrine and Discipline of the Methodist Church 1952, (Nashville: Methodist Publishing House, 1952), p. 402.

and film organization had really begun operation.[1] About half of the conferences developed Commissions, "of varying degrees of effectiveness."[2] Some of these did considerable pioneer work, testing organizational plans and different projects. Several were quite strong.[3]

Because of the increasing importance of the broadcasting industry, and in light of the fact that the Television Ministry raised only a little more than half of what had been sought, and because "The Way" had not created the local interest that had been anticipated, an Annual Conference TRAFCO became mandatory. The 1956 Methodist Discipline states:

> There shall be a Conference Television, Radio and Film Commission in each Annual Conference, which, in cooperation with the program boards, and other agencies in the conference, shall have for its purpose the promotion, use, and production of mass communication media, including radio, television, and audio-visual education materials and the training of selected persons in the local Churches for effective use of these materials.[4]

Other purposes that the Conference Commission serves:

---

[1]The Methodist Church and Mass Communication, Report of the Consultation-Workshop of Annual Conference Television, Radio and Film Commission Chairmen, Cincinatti, Ohio, October, 1956, (Nashville: Television, Radio and Film Commission), p. 7. (Hereafter referred to as The Methodist Church and Mass Communication.)

[2]Annual Report of the Television, Radio and Film Commission of The Methodist Church 1956-57. (Nashville: Television, Radio and Film Commission, 1957), p. 37. (Hereafter referred to as TRAFCO Annual Report 1956-57.)

[3]Ibid., p. 37.

[4]Doctrine and Discipline of the Methodist Church 1956, (Nashville: Methodist Publishing House, 1957), p. 419.

1. Coordination with national Methodist agencies.
2. Encourage support and utilization of the Methodist TV Ministry by the local Churches.
3. Cooperation with interdenominational agencies.
4. Some production of material, films, filmstrips, TV spots, radio, and television programs.
5. Survey and Research.[1]

1956 Consultation-Workshop of Annual Conference Chairmen

As a result of the establishment of the Annual Conference TRAFCO's the national Commission actually extended to the very "grass-roots" of Methodism. Some of the Conferences, as was mentioned, had established an organization before it became mandatory. But, there were many new Conference Commissions to be established and there were not enough ministers who had had background or training in broadcasting and film to sufficiently carry on the work that was required. As a result, a Consultation-Workshop for all Conference chairmen, and potential chairmen from areas that had yet to establish Commissions, was scheduled for October 9-11, 1956.

The Television, Radio and Film Commission gave several important reasons for holding the Consultation Workshop: A new quadrennium was beginning, all Annual Conferences would have broadcasting and film agencies, and these local agencies would

---

[1]TRAFCO Annual Report 1956-57, op. cit., p. 38.

be responsible for promoting the Television Ministry.[1]

The Conference chairmen heard talks by many of the prominent persons in commercial and religious broadcasting. These included Bishop Donald H. Tippett, President of TRAFCO; Mr. Sig Mickelson, Vice President of CBS in charge of News and Public Affairs; and Dr. S. Franklin Mack, Executive Director of the Broadcasting and Film Commission of the National Council of Churches. Work groups discussed such issues as the Methodist Television Ministry; the Relation of Conference TRAFCO's to other Conference agencies; Audio-Visual Training, Utilization and Resources; and Radio and Television Training, Utilization and Resources.[2]

The Consultation-Workshop accomplished many things. Those ministers who came with little understanding or first hand experience with Methodist radio and television, were familiarized with all aspects of TRAFCO and its work. The various groups allowed both the ministers and the national staff to discuss the proper steps to be taken by Methodist broadcasting both nationally and locally. TRAFCO received many suggestions on the types of programs the Conference Commissioners thought should be offered.[3] Many of the ministers received actual training in radio and television as well as audio-visual

---

[1] The Methodist Church and Mass Communication, op. cit., p. 1.

[2] Ibid., pp. 37-43.

[3] Ibid., p. 35.

work. Also:

> The 118 leaders from all parts of the country were oriented so they can go back to their areas and help promote in a concerted way the raising of the million-dollar fund needed each year for the next four years for the Methodist Television Ministry.[1]

Present Status of Methodist Broadcasters at the Local Level

Previous to this study the writer did a "pilot" study on the problems of local religious broadcasters. Three basic problems resulted from this study which utilized the New Haven communication research project along with other material:

1. The inability of ministers to make the transition from pulpit to microphone.
2. The inability to recognize the broadcast media as an important function of their ministerial duties.
3. The inability to recognize their broadcast audience as including those other than their own congregation.

In order to obtain a general view of Methodist broadcasters as seen by various Annual Conference chairmen, this writer sent letters to fifty Annual Conference Television, Radio and Film Commissions; forty-four to Commission chairmen and six to members of the Commissions. Twenty-nine replies were received; twenty-seven from chairmen and two from members.

The letters to the chairmen and members of the Annual Conference TRAFCO's included questions as to whether or not

---

[1] Ibid., p. 35.

the problems stated were inherent among the religious broadcasters with whom they were associated. Some felt an inability to discuss several of the questions; a few were unable to answer any. Several representative answers which illustrate the primary problems presented are included below. The answers selected were those considered to add a somewhat broader scope to the problems that were originally posed.

The first question asked was, "Do you find that ministers are unable to make the transition from pulpit to microphone?" Fourteen chairmen found that most ministers were unable to adjust to microphone work; four thought that they were able to make the transition. Said one:

> The obvious answer is that this is a difficult thing for them to do. Many of them 'freeze up' on camera . . . however, there are some men who have developed the skills and there are more doing so every day.[1]

Another chairman observed:

> Speaking from personal experience, I have found that most ministers with whom I am familiar have made the transition from radio to microphone when properly speaking in a studio situation. It is true that many ministers find it difficult to make the transition because of the habitual circumstances of always preaching to a visible audience. I expect that much of the criticism pointed toward the ministers use of religious radio centers in the ambiguous situation of broadcasting services where the minister has a primary responsibility to the people who are in his sanctuary. There is no question but that the techniques of speaking to a visible audience as compared to the use of radio or television requires different preparation and

---

[1]Letter dated May 14, 1958 from Rev. Glenn Martin, Chairman, Television, Radio and Film Commission, Minnesota Conference of the Methodist Church, Minneapolis, Minnesota, to this writer.

delivery.[1]

The second question asked was, "Do the ministers recognize the broadcast media as an important function of their ministerial duties?" Ten chairmen felt that ministers did not recognize it; six answered that ministers did recognize the broadcast media. One commented:

> . . . more and more ministers in sizable numbers are realizing the broadcast media as a function of their ministerial duties, and have recognized that, for the most part, it demands a new approach. They are eager for the training that radio and television stations are giving them . . .[2]

Another said:

> No. Mainly because they do not seem able to conceive of an audience which they cannot see. Also because they are usually under heavy pressure trying to carry out an overloaded schedule of activities and having no basis for judgment in this field, their evaluations are usually on the basis of a reflex action against having one more thing to do, particularly something which does not have immediate tangible results. However, most men change their attitude when they have been given proper education in the importance of broadcasting and the nature and scope of the unseen audience.[3]

The third question posed was, "When preparing a broad-

---

[1]Letter dated April 25, 1958 from Rev. Lester W. Sperberg, Chairman, Television, Radio and Film Commission, Rocky Mountain Conference of the Methodist Church, Denver, Colorado, to this writer.

[2]Letter dated April 28, 1958 from Rev. Raymond S. Proudfoot, Chairman, Television, Radio and Film Commission, Pacific Northwest Conference of the Methodist Church, Edmonds, Washington, to this writer.

[3]Letter from Rev. Stanley F. Knock, Chairman, Television, Radio and Film Commission, Baltimore Conference of the Methodist Church, Washington, D.C., to this writer, n.d.

cast, do they consider that they are speaking to those other than their own congregation?" Only nine commented either affirmatively or negatively as to whether or not ministers consider their audience as including those outside their congregation. Seven felt that they did; two thought they did not. The Wisconsin chairman said:

> So far as when the minister broadcasts as to whether he directs his comments to other than members of his own congregation, I would say that most ministers do. At least they would like to believe that persons outside the local congregation are listening and benefiting from it, otherwise there is no justification for the broadcast.[1]

Another observed:

> Not often. The general program is that of a simulated worship service, usually under the heading "Morning Devotions". A tendency of most men is to abstract a recent sermon or meditation and obviously there is no attempt to make a differentiation between the different types of audience.[2]

In some instances a question was included on whether or not station managers in their areas are satisfied with the religious broadcasts and Methodist broadcasters. One of the chairman commented:

> Station managers with whom I have talked have been particularly well satisfied with our religious broadcasts, and in particular, any broadcasts which enamate from the studio as a special feature, in contrast with broadcasting services from churches. These just don't seem to be too acceptable on the part of radio stations nor on the part

---

[1]Letter dated May 22, 1958 from Rev. Milton Weisshaar, Chairman, Television, Radio and Film Commission, Wisconsin Conference of the Methodist Church, Wausau, Wisconsin, to this writer.

[2]Knock, op. cit.

of listening audiences.[1]

Another said:

> The station managers with whom I have talked are not satisfied with the present average type of religious broadcasts. They give the free time because they feel they should, and I suppose as a part of good public relations, but they all have said their religious programs have the lowest hearing or viewing audiences. The managers are constantly on the lookout for types of religious programs that will give them higher ratings for this free public service time.[2]

Seminary Training in Religious Broadcasting

Many ministers are becoming familiar with the techniques of radio and television production for the first time through broadcast training workshops that are held throughout the country by the Broadcasting and Film Commission of the National Council and by TRAFCO. However, there is a need for training in radio and television before a man becomes an ordained minister. In a study in 1946 of Religious Broadcasting by Councils of Churches, council secretaries and radio chairmen urged that training in broadcasting techniques be given in seminaries, and that post-seminary training be in the

---

[1]Letter dated May 12, 1958 from Rev. Norman M. Paar, Chairman, Television, Radio and Film Commission, North-East Ohio Conference of the Methodist Church, Chagrin Falls, Ohio, to this writer.

[2]Letter dated May 21, 1958 from Rev. Forest H. Mead, Chairman, Television, Radio and Film Commission, Virginia Conference of the Methodist Church, Alexandria, Virginia, to this writer.

form of workshops and institutes.[1] Thomas H. Marsh, Professor of Speech at the Perkins School of Theology in Dallas, has stated:

> We need to step up training in our theological seminaries, not in the sense of attempting to turn out professional TV producers, but rather by giving students an understanding of the problems of mass communication. Then when they become pastors, they can with understanding promote programs sponsored by the church as a whole. They can also do an intelligent job of using radio, and to a lesser extent, television, on the local level.[2]

There are ten Methodist related theological seminaries in this country.[3] Of the ten Methodist seminaries, seven do not offer courses in religious broadcasting.

Boston University School of Theology

The Divinity School of Duke University

Chandler School of Theology, Emory University

Gammon Theological Seminary

Garrett Biblical Institute

School of Religion, University of Southern California

---

[1]Everett C. Parker and Ross Snyder, How is Religion Using Radio, A Study of Religious Broadcasting by Councils of Churches in the United States, and of Training in Radio Being Offered by Theological Seminaries (n.p., The Joint Radio Committee of the Congregational Christian, Methodist, and Presbyterian U.S.A. Churches, 1946), p. 11.

[2]Thomas H. Marsh, "More Stately Towers," The Pastor, November, 1955, p. 2.

[3]"Chart of Methodist-Related Educational Institutions," Church and Campus, November - December, 1954, pp. 16-17.

Drew Theological Seminary[1]

The three now offering courses in religious broadcasting are:

Iliff School of Theology:

> Radio and Television Ministry - the techniques and methods of radio and television for religious purposes will be studied and practiced.[2]

Perkins School of Theology, Southern Methodist University:

> Religious Radio: A survey of present-day religious radio; a study of what it ought to be; practice in the actual production of various types of programs.
>
> Religious Television: The theory and practice of television as it may be used in making the influence of the church felt in the total community; practical studio experience of putting on religious programs.[3]

Wesley Theological Seminary:

> Radio Speech for Ministers: A consideration of the particular skills essential to effective radio and TV work.[4]

Several of the institutions not offering courses in religious broadcasting may encourage students to take courses in broadcasting in other departments of the school or

---

[1]Drew plans to offer a course in September, 1958:
> Religious Broadcasting - New media of communication and the elementary rules of broadcasting. Students will write scripts, use a microphone, and observe live production.

Drew University Bulletin (April, 1957), p. 119.

[2]Iliff School of Theology Bulletin (1958), p. 55.

[3]Perkins School of Theology Bulletin (1957-1958), p. 64.

[4]The Wesley Theological Seminary Bulletin (September, 1957), p. 36.

university. However, they probably would not be courses designed explicitly for the needs of religious broadcasters.

Present Activities of Annual Conference TRAFCO's

There are about five major activities that the annual Conference TRAFCO's have planned; or are now in the process of carrying out. It should be noted that some Conferences are still in an organizational stage and have not begun to function as have others. Many of the Annual Conference chairmen, in their letters[1] to this writer, mentioned these activities as those in which they had been involved or were either being carried out or planned.

Radio-Television Workshops

These broadcast workshops have been most successful and well received in the past, and more are being scheduled each year. They are carried out in any of three ways. The national TRAFCO provides leadership for Conference or Area workshops that are set up by the individual Conference TRAFCO's. Arrangements can be made either to attend or to sponsor the Broadcasting and Film Commission of the National Council of Churches workshops and institutes that are held throughout the country. And, if these agencies are unable to provide leadership, the Conference TRAFCO's are urged not to wait, but to

---

[1]The letters mentioned here were received in response to the writer's inquiry into local religious broadcasting. Supra, pp. 48-52.

seek persons of high technical skill within the industry who are willing to provide leadership on the Conference or District level.[1]

Surveys

Many surveys of religious broadcasting activities are being carried out by the Conference TRAFCO's or in cooperation with state council of churches. These surveys are most important, especially where a new commission has just been established. It allows the commissions to understand the broadcasting strong points and weaknesses in their area. An example of this type of survey is the "Crossland Report" of the Baltimore Conference.[2] The purpose of this survey was to get a picture of the Methodist radio ministry in the Conference and to obtain from the radio stations their points of view on religious broadcasting.[3] Information was obtained from personal interviews with staff members of thirty-eight radio stations in the Conference and with representatives of local ministerial associations and councils of churches in eleven communities.[4]

---

[1] The Methodist Church and Mass Communication, op. cit., p. 45.

[2] E. M. Crossland, "Report of a Survey of Methodist Religious Radio Broadcasting in the Baltimore Annual Conference" (Westminster, Maryland: Westminster Theological Seminary, June 6, 1956).

[3] Ibid., Introduction.

[4] Ibid., Introduction.

Activities with Councils of Churches

The chairmen of the Annual Conference TRAFCO's revealed that most of the broadcasting that is done by ministers on the local level is conducted through the local council of churches. The ministers appear alternately with other denominations within the community. In the larger cities many TRAFCO organizations produce television programs in cooperation with other denominational groups. Also, as was mentioned previously, surveys of religious broadcasting are being conducted in cooperation with state councils of churches.

Promoting Television Ministry

One of the most important activities of the Conference TRAFCO's is the promotion of the Methodist Television Ministry. There are actually two main functions in promoting the Television Ministry; one is to establish interest in the Ministry programs, especially the forthcoming "Talk Back" series, and the other is the promotion of the Fund itself. The latter is accomplished through the cooperation of the Conference Commission on Promotion and Cultivation.

Many of the chairmen and members have already been involved in the regional training sessions, preparatory to the "Talk Back" series, that have been held throughout the country. They are now in the process of training ministers and laymen in the individual communities on participation in the series and its promotion.

Their work with the Commission on Promotion and Cultivation has been carried on in several ways. They have presented the Television Ministry to the Annual Conference sessions. They were also to suggest to the Annual Conference a goal that should be reached by that particular Conference.[1] They were encouraged to discuss the Television Ministry fund at District Conferences and assist local pastors whenever necessary in helping individual churches to reach their Television Ministry goals.[2]

Establishing Individual Church Committees

The national TRAFCO has urged Conference chairmen to assist in establishing both a District Television, Radio and Film Coordinator and Advisory Committee and a TRAFCO committee in the individual Churches.

The functions of such a committee at the individual Church level would include:

> Working with the pastor and the District superintendent in interpreting the Methodist Television Ministry to the Official Board and to the Quarterly Conference;
>
> Recommending each year to the Official Board and the Quarterly Conference an amount to be included in the local church budget for the Methodist Television Ministry Fund;
>
> Giving support to the local council of churches, ministerial association or similar organizations, in the placement of TV and radio programs, such as the Methodist

---

[1] The Methodist Church and Mass Communication, op. cit., p. 23.

[2] Ibid., p. 24.

Television Ministry programs and those released through the National Council of Churches;

Keeping the congregation informed concerning programs on the air;

Working with the pastor on projects and programs in these fields;

Working with all church groups in developing effective use of audio-visual resources in the regular local church program;

Encouraging the training of leaders in the local church in the selection, evaluation and effective use of audio-visual, radio and television resources and programs; and

Seeking assistance from the District Television, Radio and Film Coordinator and his Advisory Committee and from the Conference Television, Radio and Film Commission in performing the above functions.[1]

---

[1]Television, Radio and Film Commission, That They May See and Hear, Pamphlet (Nashville: Television, Radio and Film Commission, n.d.)

CHAPTER V

METHODIST COOPERATION IN INTERDENOMINATIONAL BROADCASTING

Methodists have for many years cooperated with interdenominational broadcasting organizations. As was mentioned in Chapter II, the Church had been a member of the Joint Radio Committee, involving Congregationalists, Methodists, and Presbyterians. Methodists cooperated in the formation of the Protestant Radio Commission of the former Federal Council of Churches, which became the Broadcasting and Film Commission of the National Council of Churches. Methodists in the South cooperated with the Baptists, Presbyterians, and Episcopalians in the establishment of the Protestant Radio and Television Center, Incorporated, in Atlanta, Georgia. The willingness on the part of the Church to cooperate in interdenominational broadcasting has allowed for greater utilization of the media than one denomination could have accomplished on its own.

Methodist Cooperation with the Broadcasting and Film Commission of the National Council of Churches

The Broadcasting and Film Commission of the National Council of Churches has the delegated responsibility within this country "to initiate and maintain a representative,

effective and adequate radio, television, broadcast training and film program on behalf of the Protestant and Orthodox Churches constituting the Council."[1]

The BFC has established certain policies which the Methodist Church and other BFC member denominations are required to abide by in broadcasting under National Council auspices. These include:

1. The Broadcasting and Film Commission has program committees in the area of films, radio, television and broadcast training. These committees are as representative of cooperating denominations and agencies and of the National Council units as it is possible to make them without their becoming too large to function responsibly. They are also representative of councils of churches and councils of church women. These committees pass on all programming and represent the avenues through which changes in programming may be effected and new programming introduced. Policy decisions are made in the Executive Committee and Board of Managers.

2. The Broadcasting and Film Commission will endorse for broadcasts only a clergyman or layman who has the approval of the official or agency responsible for broadcasting in his communion, and whose communion is a member of or approved for membership in the National Council.

3. The Broadcasting and Film Commission is the only agency constituted by the National Council to make official approaches to the broadcasting and film industries on its behalf.

4. The Broadcasting and Film Commission's charter does not abridge the right of member communions to make use of the mass media on their own initiative. The Broadcasting

---

[1] Annual Report to the Board of Managers of the Broadcasting and Film Commission of the National Council of the Churches of Christ in the United States of America, March 4-6, 1957 (New York: Broadcasting and Film Commission of the National Council of the Churches of Christ in the United States of America, 1957), p. 101. (Hereafter referred to as The BFC 1956 Annual Report.)

and Film Commission requests member communions not to jeopardize the use of facilities which, because of their cooperation, have been extended to the Broadcasting and Film Commission, and to consult with the Broadcasting and Film Commission in advance of any approach to networks or stations with regard to the launching of proposed new program series.

5. It is assumed that in matters of cooperatively determined broadcast policy, National Council member communions will recognize the Broadcasting and Film Commission as their representative on the national level.

6. The Broadcasting and Film Commission maintains as close a working relationship as possible with the broadcasting and film departments of both constituent and non-constituent communions and a liaison with the Jews and Roman Catholics.[1]

The Methodist Church, and especially its broadcasting agency, the Television, Radio and Film Commission (TRAFCO), cooperates with the BFC in two major ways. First, it contributes a proportional amount each year for BFC operations, and extra amounts for its share of all-BFC productions. Secondly, TRAFCO produces programs on its own, which are distributed by the BFC, as the Methodist share of the overall BFC programming.

Programming

Radio

Programs produced by TRAFCO as the Methodist Church contribution to BFC radio programming are "Good News" heard on the Mutual network each week,[2] and its summer alternate

---

[1] Ibid., pp. 102-103.

[2] Supra, p. 19.

"I've Been Reading," which is produced by the West Coast office of the BFC in cooperation with the Radio and Film Commission of the Los Angeles Area of the Methodist Church.[1] A Methodist minister, Dr. Ralph Sockman, appears regularly on the BFC program, "The National Radio Pulpit," aired on the NBC network on Sunday mornings.

Television

The first TRAFCO program to be produced for the Broadcasting and Film Commission was "The Pastor."[2] A total of twenty-six programs were produced for BFC distribution. The quarter-hour programs were first aired in November, 1953.[3] The second series of Methodist programs was "The Way."[4] Thirteen programs were produced by TRAFCO, and they were broadcast beginning in February, 1955.[5] The new "Talk Back" series will also be presented as a Methodist contribution to BFC programming.[6] The BFC regards very highly the potential of this

---

[1] The BFC 1956 Annual Report, op. cit., p. 16.

[2] Supra, p. 18.

[3] The BFC 1956 Annual Report, op. cit., p. 30.

[4] Supra, pp. 26-38.

[5] The BFC 1956 Annual Report, op. cit., p. 28.

[6] Supra, pp. 38-42.

forthcoming series.[1] BFC personnel have participated in the plans for the series and expect it to be even more successful than "The Way."

Although the Television, Radio and Film Commission of the Methodist Church produces many programs on its own, there has always been a close liaison with members of the Broadcasting and Film Commission.

> One of the best examples of the inclusion of the BFC staff in denominational exploration of mass communication policy and program has been provided by the Methodist Television, Radio and Film Commission (TRAFCO). In the development of Methodist program and policy as well as in the maturing of plans for THE WAY and TALK BACK, Methodist TV Ministry contributions to the BFC-TV programming, participation by the BFC staff has been invited and expected.[2]

Special Events

A very important division of the Broadcasting and Film Commission is the Special Events Department. This agency is responsible for the placement of guests and features on established commercial and news programs. Dr. S. Franklin Mack, the Executive Director of the BFC, noted last year that in programming for the "unchurched," the religious broadcasts should take care not to alienate the present audience.

---

[1] Annual Report to the Board of Managers of the Broadcasting and Film Commission of the National Council of the Churches of Christ in the United States of America, February 18-20, 1958 (New York: Broadcasting and Film Commission of the National Council of the Churches of Christ in the United States of America, 1958), p. 16. (Hereafter referred to as The BFC 1957 Annual Report.)

[2] Ibid., p. 6.

> He said one way to combat such a danger would be to encourage spiritual content in non-church-sponsored programs. The best means to reach the 'unchurched' he suggested, 'might be in collaboration with agencies handling large audience programs. The name of the church would not appear in these programs and they would not be labeled religious,' he said.[1]

Although this may be a BFC objective, the most that has been accomplished along these lines thus far has been through the Special Events Department. In 1957 one hundred ninety-nine guest and feature placements were made. Of these, one hundred were on network television and seventy-three were on network radio.[2] A further breakdown shows one hundred thirty-two were commercial programs and sixty-five sustaining.[3] Many placements were made on the NBC "Home Show;" others included the "Today" show and the CBS "Good Morning" program.[4] In 1956 thirty-five Methodist guests were placed on major programs by the BFC.[5]

Current Trend in BFC Programming and TRAFCO of the Methodist Church

One of the most important problems which faces the Broadcasting and Film Commission today is that the initial

---

[1] "National Council of Churches BFC," New York Times, March 6, 1957, p. 31.

[2] The BFC 1957 Annual Report, op. cit., p. 19.

[3] Ibid., p. 19.

[4] Ibid., pp. 19-20.

[5] The BFC 1956 Annual Report, op. cit., p. 47.

purpose of the organization is becoming somewhat distorted. The Protestant Radio Commission, which became the BFC, was formed for the purpose of presenting an all-inclusive Protestant broadcasting strategy. The current trend in BFC programming seems to be toward more denominational production work and less all-BFC programs. Many of the member denominations have established their own broadcasting and film agencies and are producing television programs on their own.

This trend toward denominational programming first became apparent in 1956. In that year only three program series were produced by the BFC staff with total responsibility: "Frontiers of Faith," "Look Up and Live," and "Man to Man."[1] Five series were produced under denominational direction with non-BFC personnel responsible for primary planning and production.[2] These denominational productions included the Methodist series, "The Way;" the Evangelical and Reformed series, "The Bible Speaks Today;"[3] the Congregational-United Church of Canada series, "Off to Adventure;"[4] the Episcopalian

---

[1] Ibid., p. 19.

[2] Ibid., p. 19.

[3] The series is directed to adults who are church-connected or who are interested in Bible study. The purpose of the program is to explain the teachings of the Bible in terms of contemporary application. (Ibid., p. 37.)

[4] The program is designed for children of the fourth, fifth and sixth grades and possibly some older and younger. The aim of the series is to tell children about missionary work in the home and foreign field. (Ibid., p. 36.)

series, "Mission at Mid-Century;"[1] and the Missouri-Synod series, "This is the Life."[2]

"The first four of these were submitted in plan stage to the TV committee for approval, and the first three had a BFC staff representative present at all or most planning and production sessions."[3] The only funds made available were for the first three series mentioned and this was just for distribution purposes. In the case of "Mission at Mid-Century" and "This is the Life," even the distribution was undertaken by the individual denominations. This trend toward denomination production continued during 1957.[4]

One of the results of individual denomination production is a lack of continuous programs. Cooperation is essential to produce any prolonged series. "We have no new programs - even on our 'drawing boards' - which have a hope of continuing 52 weeks a year."[5] A series may have a good beginning, but it is over before its success can be evaluated.

---

[1]The purpose of the series is to inform the audience of the missionary program of the Protestant Episcopal Church. It is intended primarily for adults who are members of some church. (Ibid., p. 29.)

[2]"This is the Life" is designed to show that the Christian way of life is the only way of governing our behavior and providing for spiritual need. It is aimed primarily at the 60 million unchurched Americans. (Ibid., p. 35.)

[3]Ibid., p. 20.

[4]The BFC 1957 Annual Report, op. cit., p. 16.

[5]Ibid., p. 17.

S. Franklin Mack, the Executive Director of the BFC, has summed up the problem:

> The BFC must meet the needs of its members. The BFC must also be more than the sum of its individual parts. The BFC needs to learn more about the needs and purposes of its constituents; what the member communions and agencies are disposed to do in and through BFC and what separately.[1]

One of the continuing problems during 1957 was:

> The need of the member communions to learn that, in Christian broadcasting at least, 'in unity there is strength'--and only in unity. The temptation to do denomination broadcasting is very strong, and its futility, except for narrowly promotional purposes, has yet to be acknowledged.[2]

Methodist Involvement

In an effort to discover to what extent the Methodist Church has been involved in this growing trend toward denominational production, this writer addressed a letter to Mr. Albert Crews, Director of Program Production and Station Relations for the Broadcasting and Film Commission of the National Council of Churches, asking him to comment on Methodist involvement, to which he replied:

> In your letter of April 23rd you ask me to comment on the growing tendency on the part of denominations to do more of their own programming in one degree or another.
>
> This does not apply to the Methodist Church in principle although it does to some extent in practice. In two series of programs thus far the Methodists have done all the financing and most of the production on programs. This includes THE PASTOR series and THE WAY. They are

---

[1] Ibid., p. 5.

[2] Ibid., p. 8.

currently engaged in producing the new television series called TALK BACK.

Actually, the Broadcasting and Film Commission has been in on every stage of this procedure and each move in the program has been brought in to and been approved by the Television Committee of the Broadcasting and Film Commission. So in nearly every respect it is a cooperative effort. However, instead of turning funds over to BFC to produce this program they, the Methodist Church, are producing the program and giving us in kind rather than in cash to work with. This has one great disadvantage in that it does not allow us to pool cash to run a series at length. In the case of the current program under production the program called TALK BACK this is evident. When this is all finished we will have 13 programs supplied to us by the Methodists and nothing to go along with them so that at the end of 13 programs we are off the air again after a tremendous buildup to get a program on. If we could have funds instead of programs from our various denominations we could pool them to do more continuing programs. This is the kind of thing that we need to work toward.[1]

Children's Program

To discuss the trend from the Methodist viewpoint, the proposed children's series will serve as an example.[2] In June, 1955 the Television, Radio and Film Commission of the Methodist Church participated in the establishment of the BFC's Cooperative Children's TV Committee. This group was to produce a children's series to meet the need revealed in the

---

[1]Letter dated May 9, 1958, from Mr. Albert Crews, Director of Program Promotion and Station Relations, Broadcasting and Film Commission of the National Council of the Churches of Christ in the U.S.A., New York, to this writer.

[2]Supra, p. 42.

New Haven study.[1] The production budget was to have been underwritten by the constituent denominations of the National Council.[2] By October, 1956 the budget had not been underwritten, so the TRAFCO staff requested permission to produce a segment of the Children's TV series, and made this segment the Methodist contribution to the series instead of assuming a share of the budget.[3]

Dr. Everett C. Parker, one of the authors of the New Haven Communication Research Study and Director of Communications of the Congregational Christian Churches, was instrumental in his denomination's production of the children's series, "Off to Adventure," which began in February, 1957.[4] The Congregationalists began experimenting with a children's series shortly after the New Haven Study was completed and then produced the series, not waiting for an all-BFC production. So, while Methodists and others may be willing to cooperate in BFC productions, they have felt an urgent need for such

---

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

[2]Annual Report of the Television, Radio and Film Commission of the Methodist Church, 1956-57 (Nashville: Television, Radio and Film Commission, 1957), p. 20.

[3]Ibid., pp. 20-21.

[4]The BFC 1956 Annual Report, op. cit., p. 36.

programming and have gone forth on their own.

Financing

The budget of the Broadcasting and Film Commission is partially financed through proportional assessments from each member denomination. In 1956 the Board of Managers of the BFC approved an assessment of $7,000 for each million members of the individual denominations.[1] In 1956 the Methodist Church contributed a total of $58,875: $51,882 for general support, $6,850 for film production, and $143 listed under television for some unknown reason.[2] This figure was second only to the Presbyterian Church in the U.S.A., which contributed $58,923.[3] However, the breakdown of the Presbyterian U.S.A. total was somewhat different than for the Methodist total; only $18,000 went for general support, $15,000 went for BFC television production, $23,525 for radio work, $8,800 for film production, $2,000 for research, and $1,598 for other projects.[4] This comparison reveals that the Presbyterians transferred a large part of their broadcasting budget to BFC. Their proportional amount for general support was only

---

[1] "Religious Media to Get $1,748,980," New York Times, March 8, 1956, p. 59.

[2] The BFC 1956 Annual Report, op. cit., p. 85.

[3] Ibid., p. 85.

[4] Ibid., p. 85.

slightly more than one-third of the Methodist amount for general support, yet their overall contribution is greater. Financial figures for 1957 were not available.

An important point in discussing the financing of the BFC should be made. That is that the largest source of income is not the member denominations, but the listening audience.[1]

> Through distribution of sermon copies and special 'give-aways' we establish a source of income to cover operating expenses of both Audience Mail and Fund Raising Departments, with additional income over and beyond these expenses toward program and administration operations.[2]

The contributed income from member denominations for general support is the second largest source.[3] Both the income from the listening audience and member denominations decreased during the first eleven months of 1957, as compared with the same period in 1956.[4]

The problem of finance is of major concern to the BFC. The individual denominations have provided funds for general support, but have not been pooling their resources for BFC production.[5] Dr. Mack sums up this problem in his 1957 report:

> A measure of failure must be acknowledged in the financing of the BFC. For the third year, despite a marked

---

[1]The BFC 1957 Annual Report, op. cit., p. 47.

[2]Ibid., p. 33.

[3]Ibid., p. 47.

[4]Ibid., p. 47.

[5]Crews, op. cit.

> under-spending of approved budgets and our best efforts at fund-raising, we came perilously close to ending the fiscal year with a deficit and with reserves depleted. The plain fact of the matter is that the BFC income is much too dependent upon audience mail support, which is subject to fluctuation. We do not yet receive from our member communions anything like the support we must have to hold our own in this highly competitive field. The BFC enters 1958 with a minimal staff and no free funds for experimentation with new programming.[1]

He states that adequate financing would not be resolved until the member communions agree on the role to be played by the BFC.[2] He felt that the problem might not be resolved until the results of the new BFC Study Commission on the Role of Radio, TV and Film in Religion[3] were known.[4]

Methodist Participation in the Protestant Radio and Television Center, Inc.

In 1945 a Presbyterian U. S. minister, Dr. John M. Alexander, conceived an idea to eliminate denominational competition for broadcast time among Southern religious broadcasters. He, along with Bishop Arthur J. Moore of the Methodist Church and the late Bishop John Moore Walker of the Protestant Episcopal Church, began the cooperative effort which

---

[1] The BFC 1957 Annual Report, op. cit., p. 7.

[2] Ibid., p. 7.

[3] See The BFC 1957 Annual Report, op. cit., p. 77.

[4] Ibid., pp. 7-8.

became the Southern Religious Radio Conference.[1] The Conference included the Baptists, Presbyterians U. S., Methodists, and Episcopalians.[2]

In 1949 the Conference raised $25,000 to establish the Protestant Radio Center, the only interdenominationally-owned radio production center in the country.[3] It was operated as a non-profit corporation by four denominations, four interdenominational agencies, and three Southern colleges, and was located on the campus of Agnes Scott College in Decatur, Georgia.[4] There was a denominational transition before the Center was launched. The Baptists resigned from the Conference to form their own Baptist Radio Center in Atlanta, and were replaced by the Lutherans. Later in 1949 the number of denominational participants rose to five, with the inclusion of the Presbyterians U.S.A.[5] Methodist participants in the Center are those of the Southeastern and South Central Jurisdictions of the Church.[6]

---

[1]Alfred Harrison Lee, III, "A Study of Two Contemporary Approaches to Interdenominational Religious Radio and Television" (unpublished Master's thesis, College of Arts and Sciences, University of Alabama, 1956), p. 47.

[2]Ibid., p. 47.

[3]"The South's Religious Radio Center," Federal Council Bulletin, December, 1949, pp. 8-9.

[4]Ibid., p. 8.

[5]Lee, op. cit., p. 49.

[6]Thomas H. Marsh, "More Stately Towers," The Pastor (November, 1955), p. 2.

The major activity of the Center has been a radio production entitled "The Protestant Hour." The program is carried on a non-commercial religious network that started with twenty-six stations, expanded to ninety-nine by 1949,[1] and by 1956 over three hundred stations in thirty-five states in this country, as well as Alaska, The Philippines, Puerto Rico, and the Virgin Islands aired the program.[2] The format of the series is similar to that of the Broadcasting and Film Commission's "National Radio Pulpit" which represents the views of all BFC members.[3] But the significant difference is that "The Protestant Hour" is presented in five segments each year, one for each of the participating denominations. The purpose of the program is not to broadcast a cooperative religions presentation, but rather to present the viewpoint of the particular denomination broadcasting on each segment.[4]

The content and presentation of the programs produced at the Center are the responsibility of each participating denomination. The Staff of the Protestant Radio and Television Center act only in an advisory capacity, and, therefore, are limited in the extent to which they can determine programming

---

[1] "The South's Religious Radio Center," op. cit., p. 8.

[2] Lee, op. cit., p. 59.

[3] Ibid., pp. 60-61.

[4] Ibid., p. 61.

efforts.[1]

The Center has grown and expanded continuously since 1949. In 1953 construction of a new radio and television center began on ground donated by Emory University, and in 1954 television was added to the official title and it became the Protestant Radio and Television Center, Incorporated.[2] On January 19, 1955 the new $400,000 Center was formally dedicated.[3] In February, 1955 the trustees authorized a $250,000 fund to build a new television sound stage.[4]

---

[1] Ibid., p. 67.

[2] Ibid., p. 52.

[3] "Protestant Radio Dedicated in South," New York Times, January 20, 1955, p. 38.

[4] Lee, op. cit., p. 55.

CHAPTER VI

A COMPARISON OF METHODIST BROADCASTING WITH THE POLICIES OF CHRISTIAN BROADCASTING

The purpose of this chapter will be to compare Methodist Broadcasting, as discussed in the four previous chapters, with the Policies of Christian Broadcasters as determined by the 1957 World Conference of Christian Broadcasting at Kronberg, Germany. An attempt will be made to relate past, current, and future activities, as well as the overall trend in Methodist radio and television as they compare with the Policies of Christian Broadcasting. The eight policies will be stated individually with a discussion of each policy with regard to Methodist activity.

1. Christian Broadcasting should be in the truest sense "communication."

Wilbur Schramm has defined communication as an attempt to establish a "commonness" with someone and as an attempt to share information, ideas or attitudes.[1] The Methodist Church, like all Christian communions, desires to communicate a Christian philosophy to as many people as possible. Methodist

---

[1]Wilbur Schramm (ed.), The Process and Effects of Mass Communication (Urbana, Illinois: University of Illinois Press, 1955), p. 3.

ministers since John Wesley have dedicated their lives to sharing information, ideas, and attitudes on how to live a better life through the adherence to religious doctrines. For most ministers this means a face-to-face relationship between the minister and the people in the church. The members of the congregation have taken the initiative to come to church and are somewhat conditioned to the nature of the information or ideas emitted by the minister.

With the utilization of the mass media the minister finds his communicator to group situation altered. He finds it much more difficult to establish the "commonness" which is necessary for communication. The audience does not contain just Methodists, as in the Church situation, but now includes persons of other faiths and denominations, as well as those who do not have a religious affiliation. It is impossible for the minister to broadcast a message which establishes a "commonness" with all persons within the audience. However, the minister should realize that since his audience is so complex, a communicative approach which would establish a "commonness" with his own congregation, would more than likely be limited to members of a few Protestant denominations. In order that Christian broadcasting should be in the truest sense "communication," the minister should strive to present a message which would establish a "commonness" with the majority of his audience so that he

then can share Christian information, ideas, and attitudes.

Many Methodist ministers at the local level are inclined to consider their broadcasting activities as somewhat subordinate to other duties. They have also had some difficulty adjusting to microphone use. The Church in recent years has taken steps to overcome this weakness through its broadcasting agencies, which are stressing the importance of the media. However, until the majority of ministers can conceive the potentiality of broadcasting in extending religious influence, they will be limited in communicating in the truest sense.

A communication requires at least three elements; a source, a message, and a destination.[1] The Methodist series "The Way" had these three elements. The source was the Television, Radio and Film Commission of the Church and the Research Committee which determined the program content. The messages where dramatic portrayals of common problems and needs designed to show the necessity for a practical religion and its place in solving or preventing problems which arise. The anticipated destination of the series was both the non-church and the church audience. The primary destination was the non-church. Since some persons in an audience are alienated by a worship service type of program, the series did not maintain this almost standard format. The New York

---

[1] Ibid., p. 3.

Times critic made a point in saying that the program he reviewed did not end in church.[1] This, plus a "hard-hitting" dramatic approach allowed the series to establish a "commonness" with a larger audience than most previous religious series.

While three elements are necessary for communication, a fourth and most important criteria is feedback.[2] A message from a source can be received by a destination (individual or group) but without a return communication, or feedback, from the destination it is impossible to know how the message was received and how it was interpreted. The forthcoming Methodist series "Talk Back" will go much further than its predecessor "The Way" because it will offer an opportunity for feedback. While a fifteen minute dramatic sketch of a problem or need will be presented during the first part of the program, the second half will allow local clergy and laymen to comment on and interpret the problem through their own experiences and backgrounds. An alternate plan for the presentation of "Talk Back" would allow for even more feedback. This plan would invite members of the audience to telephone the station and discuss their individual problems and needs in light of the problem posed. "Talk Back" will, in the true sense of communication, allow for more

---

[1]Stanley Rowland, Jr., "Methodist Begin TV Drama series," New York Times (January 14, 1956), p. 37.

[2]Ibid., pp. 8-9.

feedback than any other large audience religious series, but the Research and Promotion Committee of the Methodist Television, Radio and Film Commission feels that, while it is a big step in the right direction, they still must strive for a way to elicit more feedback from those in the audience who have no religious background.

2. The message presented must be given in the language and thought forms of the people for whom it is intended, and to this end indigenous persons should be used as far as possible in the interpretation and presentation of the Gospel over the air.

The United States contains a complex of variant cultures, interest groups, and socio-economic levels. These groups vary in regard to geographic divisions. While many problems and needs are inherent in practically every community, others may be significant to specific areas. Idealogies of one area may be beyond the frame of reference of another. The first large-scale Methodist television production, "The Way," was conceived for a large nationwide audience and dramatized problems and needs which were relevant to the entire nation and which were in the frames of reference of the majority of the population.

While the success of the series was acclaimed nationwide, it did not receive the interest or response on the part of the individual Church or community that had been antici-

pated.[1] There is a tendency on the part of audience to accept national problems as they are presented by communication media, but they do not relate these problems to themselves or those around them. In contrast, when the problem is presented by a credible source from their immediate locale and translated into their associable frame of reference, it is more likely to invoke a response leading to active concern.

The Methodist Church has reacted to the lack of interest on the local level in two ways. First, by preparing the new "Talk Back" series.[2] Secondly, the Church has established local broadcasting agencies to assist individual Methodist broadcasters and create interest among the congregation. The use of qualified persons who will be familiar to the audience should allow for assimilation of the problem with regard to self and immediate associations.

The Television, Radio and Film Commission of the Church, and its auxiliaries on the Annual Conference and local levels, are in the process of illustrating to individual ministers the importance of the broadcast media in presenting

---

[1] Annual Report to the Board of Managers of the Broadcasting and Film Commission of the National Council of the Churches of Christ in the United States of America February 18-20, 1958 (New York: Broadcasting and Film Commission of the National Council of the Churches of Christ in the United States of America, 1958), p. 63. (Hereafter referred to as The BFC 1957 Annual Report.)

[2] Supra, p. 38.

the Christian message to those within their area. Radio-television workshops are held by both the Church agencies and by the Broadcasting and Film Commission of the National Council of Churches so that once a minister realizes the importance and breadth of the media, he will be able to utilize them effectively in communicating an effective and influencing message. Only in recent years has the Methodist Church realized the potentiality of the local broadcaster and since then it has taken steps to overcome the lack of interest and technical comprehension that has typified many ministers using radio and television.

3. The Gospel message as broadcast to non-Christians should be simple and positive, emphasizing those truths which are common to Christendom.

The Methodist Church realized that if it became engaged in large-scale television production, it would have to take a Protestant rather than a denominational approach. The public as a whole would not be interested in denominational subdivisions. "The Way" was the outcome of the first Methodist television endeavor.

The Gospel messages in "The Way" series were in the form of dramatic presentations. The theme of each presentation was built around problems common to contemporary society. The Christian message was contained in the way the problem was resolved. For example, in "An Eye For An Eye," three juvenile delinquents were responsible for the

loss of a minister's eye. One of the delinquents was killed by police and a second was jailed for another offense. The Christian message contained in this particular program was revealed in the third person. He overcame the temptation to return to his former associations and under the guidance of the minister began to study medicine. The rest of the series likewise used a dramatic approach not intended to alienate non-Christians, but to display in a simple and positive manner how a sense of religious strength could become instrumental in meeting and overcoming life's difficulties.

Through this first large-scale television series the Methodist Church hoped to convince people that Christianity can help in making decisions and in meeting everyday problems. It tried to interpret the Church as a place of fellowship and inspiration--a relationship that would add dignity and purpose, strength, and joy to the life of every individual.[1] Another objective was to inspire more people to take seriously their responsibilities as members of society and to convince them that what they do is important.[2]

4. Christian broadcasting should be as relevant as possible to the actual needs of individuals and situations.

The most effective way to illustrate the extent to

---

[1] Annual Report of the Television, Radio and Film Commission of the Methodist Church 1956-57 (Nashville: Television, Radio and Film Commission, 1957), p. 16.

[2] Ibid., p. 16.

which Methodist broadcasting has followed this fourth policy would be to present a list of some of the subjects contained in "The Way" and the forthcoming series "Talk Back."

Four problems included in "The Way" were:

"An Eye For An Eye".--A teen-age delinquent breaks away from his earlier associations to lead a useful life.

"Immortal Love".--A man learns he is dying from cancer and faces death with Christian courage.

"Our Father's World".--A young ex-serviceman has difficulty reconciling his ideals of service to humanity with the reality of a world seemingly interested only in self-gain.

"Give Us Tomorrow".--Here the power of forgiveness is dramatized. A successful lawyer is a failure in his personal life because of a feeling of guilt.[1]

The subjects to be included in the coming "Talk Back" series were chosen by means of a survey conducted by the Television, Radio and Film Commission. Almost ten thousand Methodist ministers chose the areas in which they thought their people would be most interested. As a result, the thirteen programs in the series will be concerned with insecurity, civic responsibility, suffering, rearing children, prayer, knowing God's will, belonging and acceptance, guilt,

---

[1]"New TV Series Planned," The Pastors Journal, November-December, 1955, p. 8.

life's good and bad breaks, faith, Christian principles, anxieties and fears, and pressures of modern living.[1]

Through both "The Way" and the coming "Talk Back" series Methodist broadcasters have included subjects pertaining to the present day conflicts and needs of individuals.

5. Every possible provision should be made for local personal follow-up of listeners to bring them into the life of the church.

This has been a weakness of most religious broadcasting. After the Promotion and Research Committee of TRAFCO had evaluated "The Way" they felt that the presentation of a religious program was not enough, the results of a program must be known.[2] Persons in a community may be laboring under a problem similar to that which is presented in a program, and there should be a way to encourage them to share that problem with the minister or other qualified persons.[3]

The "Talk Back" series will be a big step in the right direction in that the problems will be brought to the

---

[1]Television, Radio and Film Commission, Talk Back, Phamphlet (Nashville: Television, Radio and Film Commission, n.d.)

[2]The Methodist Church and Mass Communication, Report of the Consultation-Workshop of Annual Conference Television, Radio and Film Commission Chairmen, Cincinnati, Ohio, October 9-11, 1956 (Nashville: Television, Radio and Film Commission), p. 3. (Hereafter referred to as The Methodist Church and Mass Communication.)

[3]Ibid., p. 3.

local level, and persons in the audience will be encouraged to write, or in some instances to phone, concerning their involvement or concern in problems presented. This will allow for some personal follow-up on the part of ministers and laymen.

As ministers at the local level become more proficient in utilizing radio and television, they should become concerned with developing an approach whereby those within the audience would be moved to seek religious guidance either from the broadcaster or other ministers or laymen.

6. Careful consideration should be given to the extent to which the "non-religious" approach of many films, TV and radio programs can be made to bear fruit in a better understanding of the Christian concept of man's relationship to his fellow man and to God.

Dr. S. Franklin Mack, the Executive Director of the Broadcasting and Film Commission of the National Council of Churches, suggested that the best means for reaching the "unchurched" might lie in collaboration with agencies handling "large audience" programs.[1] While this may be something to consider in the future, the Broadcasting and Film Commission now has a Special Events department which places outstanding personalities of the member communions on national radio and television programs. Many placements have been made on the NBC "Home Show," while others included the

---

[1]"National Council of Churches BFC," New York Times, March 6, 1957, p. 31.

"Today" show and the BCS "Good Morning" program.[1] In 1956 thirty-five Methodist guests were placed on major programs by the BFC.[2]

Methodist personalities appear on large-audience programs through auspices other than the BFC, but the BFC Special Events Department is probably the only organization whose function is to place religious personalities on large audience sustaining and commercial programs.

7. We must keep before the leaders of the churches the importance of the use of these media and of the need to incorporate broadcast training in the preparation for the ministry and Christian overseas service; and to promote externally and internally attention to Christian broadcasting.

Broadcast Training

As more and more Protestant denominations recognize the broadcast media as an organ of Christian propagation, they are sensing the need for more ministers who are familiar with the use of radio and television.

There are two important ways that the churches are educating ministers in the utilization of radio and television; one is through broadcast training workshops, and the other

---

[1] Annual Report to the Board of Managers of the Broadcasting and Film Commission of the National Council of the Churches of Christ in the United States of America March 4-6, 1957 (New York: Broadcasting and Film Commission of the National Council of the Churches of Christ in the United States of America, 1957), pp. 19-20.

[2] Ibid., p. 47.

is through seminary training in religious radio and television. The former method may be limited to two or three days or sometimes to a week long session. Seminary training in broadcasting means that the prospective minister will study two or three hours a week for a full semester. Here the work is much more intensive and the minister is able to appreciate the importance of the media before he is ordained. The broadcast training workshops are serving an important purpose in that they are reaching ministers who were unable to get this training when in seminary.

Many of the Methodist-affiliated seminaries do not seem to be aware of the importance of seminary training in religious broadcasting. Of ten Methodist seminaries, only three; Iliff, Perkins, and Wesley, are now offering such courses. A fourth, Drew, is scheduled to offer a course in religious broadcasting in the fall. Several others may allow students to take broadcasting courses in other departments of the college or university. However, these could not be courses dealing with problems peculiar to religious broadcasting.

Promotion

One of the functions of the Television, Radio and Film Commission of the Methodist Church is to promote Christian broadcasting in general and Methodist broadcasting in particular. They are aided by the Church's

Commission on Promotion and Cultivation. In launching the first large-scale television production, "The Way", TRAFCO conducted an extensive campaign to familiarize the local congregations with the Methodist Television Ministry and the new series. Elaborate Pre-release Kits were sent to local ministers and posters were placed in Churches. But the local congregation gave the series only passive recognition, so "The Way" was not as successful as had been anticipated. Also, the Methodist Television Ministry did not receive the financial support that was needed.

In 1956 the Annual Conference Television, Radio and Film Commission became mandatory, and one of the main purposes of these commissions was to promote the Television Ministry and Methodist broadcasting. At this writing the Annual Conference TRAFCO's are in the process of organizing district and congregational TRAFCO Committees to promote the Television Ministry and Methodist programs. Some of the Annual Conference and district organizations are not too effective as yet, but the movement has been launched, and the promotional work in broadcasting will be increasing.

8. Continuous research will be necessary to ascertain the effectiveness of Christian broadcasting and should be encouraged.

When in 1953 a Delaware layman provided $10,000 to support a television research committee, a continual research project was inaugarated by the Methodist Church.

The first major television product, "The Way," was established as a pilot study to try to determine the most effective format for a religious program. The Research and Promotion Committee of TRAFCO found that the series did not receive the interest expected at the local level.[1] Thus, the next series, "Talk Back" was planned to emphasize the importance of local participation and interest in Methodist broadcasting.[2]

Many of the Annual Conference TRAFCO's are in the process of conducting surveys to determine the weaknesses of Methodist broadcasting by ministers and laymen at the local level.

Methodist broadcasting is in what could be termed the second stage of development. The first stage was a realization of the potential of broadcasting by the Methodist Church as a whole. The present stage is a period whereby the Church is attempting to discover the most effective way to utilize the media of communication. The entire Methodist Television Ministry is a continuous research project. While a third stage, the discovery of a satisfactory presentation, may be reached eventually, the research aspect will probably continue to be most important.

---

[1] The BFC 1957 Annual Report, op. cit., p. 63.

[2] The Methodist Church and Mass Communication, op. cit., p. 3.

CHAPTER VII

SUMMARY AND CONCLUSIONS

Summary

From April 25 to May 1, 1957 the World Conference on Christian Broadcasting met at Kronberg, Germany. At the end of the conference the representatives adopted a "Statement of Broadcasting Policies." These eight policies were designed to allow Christian broadcasters to reevaluate the role of religious radio and television in modern society.

The Policies of Christian Broadcasting have been adopted by the Broadcasting and Film Commission of the National Council of Churches. The Commission felt a need for more definite policy statements which would be clearly understandable and readily usable.[1]

The purpose of this thesis was to compare the broadcasting accomplishments and trends of the Methodist Church in the United States of America with the Policies of Christian Broadcasting as adopted at the World Conference.

---

[1] Annual Report to the Board of Managers of the Broadcasting and Film Commission of the National Council of the Churches of Christ in the United States of America February 18-20, 1958 (New York: Broadcasting and Film Commission of the National Council of the Churches of Christ in the United States of America, 1958), p. 5.

Methodist broadcasters have participated in radio since the industry's early days. However, it has been quite difficult to determine the extent of Methodist use of radio before 1948. The 1938 study conducted by the Department of Research and Education of the former Federal Council of Churches, revealed that Methodist programs were carried on forty-eight stations in this country, and that they ranked fourth among the leading denominations in total hours broadcast.[1]

Prior to 1948 many of the individual boards and commissions of the Church participated individually in radio. The Commission on Methodist Information represented the denomination in network broadcasting through the national department of Religious Radio of the former Federal Council of Churches, and participated financially in the Joint Radio Committee of the Congregational Christian, Methodist, and Presbyterian U.S.A. Churches. In 1947 these two agencies were combined to become the Protestant Radio Commission.

In 1948 the General Conference of the Methodist Church established a commission to coordinate the broadcasting and the audio-visual activities of the Church. However, no funds were delegated for its operation, so it

---

[1]Department of Research and Education of the Federal Council of the Churches of Christ in America, Broadcasting and the Public, A Case Study in Social Ethics (New York: The Abingdon Press, 1938), pp. 140-41.

was of little value before the 1952 General Conference recommended a budget of $165,000.

The Television, Radio, and Film Commission is a World Service Agency of the Methodist Church whose mission is to help the Church agencies to use the media of communication most effectively and most economically. The policies of the Commission are made by the representatives of the entire church and of member agencies who constitute the Television, Radio, and Film Commission. The regular full time staff consults at regular intervals with representatives of the individual agencies to plan the work of the Commission.

Since its establishment the services required of the Commission have increased to such an extent that the physical facilities that are required for such an extensive operation have not been as adequate as they might be. TRAFCO produces materials, programs, and resources for member agencies and for the Church as a whole through its own facilities and personnel, the selection of an outside producing agency, or the counseling of the various agencies as they work through producers of their own choice. A small percentage of World Service Funds are delegated to the Commission for general administrative, planning, and a limited amount for production.

The first television series to be produced and financed by the Commission was "The Pastor," twenty-six programs distributed by the Broadcasting and Film Commission

of the National Council of Churches. An unusual radio program entitled "Good News" is produced jointly by Ohio Methodist Information and TRAFCO and aired every Saturday morning over the Mutual Broadcasting System.

The majority of the work of the Commission is in film production; however, it does a considerable amount of radio and television production for its member agencies.

Methodists realized shortly after the Radio and Film Commission had been established that the largest denomination in the country should participate actively in religious television. However, the Radio and Film Commission budget was to be used for production work for the agencies of the Church and did not allow enough for expensive all-church television production.

Despite this handicap the Commission named a committee to do program research for a proposed television series. In December, 1953 Bishop Donald H. Tippett, president of the Commission, went before the Council of Bishops with a plan to secure $296,000 annually for the rest of the quadrennium. The Council approved, and the responsibility for the promotion of this financial program was assigned to the Commission on Promotion and Cultivation in cooperation with the Radio and Film Commission.

During the first two years of the Television Ministry Fund, slightly over half of the amount called for was actually received. Nonetheless, thirteen programs of the proposed

series were produced.

The Methodist Television Ministry is a continuous research project which is striving for the most effective way to present a religious message. This first series of thirteen programs was to be a pilot study to learn the extent to which a television program could be built into the life of the Church. The series, entitled "The Way", also was a Methodist contribution to the programming of the Broadcasting and Film Commission of the National Council of Churches. An elaborate promotional campaign was carried out in conjunction with the launching of the series.

The individual programs did not play on oversentimentality, but were designed to make an honest presentation of many of the contemporary problems and the place of spiritual guidance in the life of man. The New Haven Communication study of the Broadcasting and Film Commission listed three categories for religious broadcasting. After an analysis of program content and after presenting the viewpoints of several television critics, it is felt that "The Way" would fall into the category of programs that treated individuals as endowed with dignity and as having the potential for working out their own problems. The series as a whole would not fall into the category of Dean Pope's "Peace of Mind Cult" and did much toward providing a fresh insight into religious television programming.

The research committee of the Television, Radio and

Film Commission was not satisfied with "The Way" because it failed to create the interest and promotion of the local Churches that had been anticipated. As a result, a second series will be released in October which will require active participation by local Methodists. Entitled "Talk Back" the program will be divided into two parts. The first half of the program will present on film a dramatic problem, and the second half will be devoted to a discussion of the problem that was posed by a "live" panel of ministers and laymen. The series is now being promoted by means of training sessions throughout the country.

The New Haven Study revealed that the television programs viewed by children were not adequate for their needs. The Broadcasting and Film Commission held a consultation session to discuss a possible children's series. A Cooperative Children's TV Committee was established to produce a series, the cost of which was to be underwritten by the participating denominations. However, the cost was not underwritten, so the Television, Radio, and Film Commission asked permission to produce its own series as a contribution to the Broadcasting and Film Commission children's programming.

A pilot film has been produced and the Commission is in the process of finding the best format for the proposed twenty-six week series. It is not being financed by the Television Ministry, but under a special children's fund. As soon as enough funds are received, the production will begin.

"The Way" series pointed out a need for closer cooperation between the national organization and the Annual Conferences. It had not been supported at the local level to the extent that had been anticipated. In 1952 the General Conference of the Church permitted the Annual Conference to organize a Television, Radio and Film Commission and about half of them did. In 1956 the General Conference made the Annual Conference organization mandatory.

In October, 1956 a Consultation-Workshop was held to familiarize the new Conference Commission chairmen with Methodist broadcasting and its purposes and to allow them to express their viewpoints on future programming. The chairmen heard talks by prominent individuals in commercial and religious broadcasting and participated in work groups which discussed their work at the Annual Conference level.

In an attempt to obtain a general view of Methodist broadcasting as seen by various Annual Conference Chairmen this writer corresponded with twenty-seven chairmen and two members of Commissions. They were asked questions which concerned three basic problems of religious broadcasters that resulted from a "pilot study" by this writer. Some were capable of answering only one or two, several others were unable to answer any. Fourteen found that most ministers were unable to make the transition from pulpit to microphone; four thought they could. Ten felt that ministers did not recognize the broadcast media as an important function of

their ministerial duties; six answered that ministers did recognize its importance in their work. Seven thought that ministers considered their audience as including those outside their congregation. Two felt they did not.

The importance of seminary training in religious broadcasting has been stressed. This writer discovered that of the ten Methodist-affiliated theological seminaries, three offered courses in religious broadcasting and another will offer one in the fall.

There are five major activities in which Annual Conference TRAFCO's are currently involved. These include radio-television workshops and institutes, surveys of religious broadcasting activities in the Conference, cooperative activities with local and state councils of churches, the promotion of the Television Ministry and local church TRAFCO committees.

Methodist have for many years cooperated in inter-denominational broadcasting organizations. The willingness on the part of the Church to cooperate has allowed for greater utilization of the media that one denomination could have accomplished on its own.

The Broadcasting and Film Commission of the National Council of Churches had the delegated responsibility within this country to initiate and maintain a representative, effective and adequate radio, television, broadcast training and film program on behalf of the Protestand and Orthodox

Churches constituting the Council. The Methodist Church, and its broadcasting agency, cooperate with the Broadcasting and Film Commission by contributing a proportional amount each year for its operation and by producing programs on its own, as the Methodists share of the overall BFC programming. Methodist radio programs include "Good News" and "I've Been Reading." Television programs have included "The Pastor" and "The Way." The forthcoming "Talk Back" series will be part of the overall BFC programming. Although the Television, Radio and Film Commission of the Methodist Church produces many programs on its own, there has always been a close liaison with members of the Broadcasting and Film Commission.

One of the most important problems facing the BFC today is that of denominational rather than interdenominational programming. This trend toward individual production by BFC members became apparent in 1956 when of eight program series, only three were produced by the BFC staff. One of the results of individual production is a lack of continuous programs. S. Franklin Mack, Executive Director of the BFC, stated that the BFC needs to learn more about the needs and purposes of its constituents, and member communions need to learn that in Christian broadcasting "in unity there is strength."

This trend does not apply to the Methodist Church in principle, but it does to some extent in practice. The BFC

has been in on every stage of Methodist programming, so in nearly every respect it is a cooperative effort. However, in the case of the coming "Talk Back" series only thirteen programs will be produced. If funds were pooled by the denominations, more continuous programs could be produced.

The budget of the BFC is financed through proportional assessments from member denominations and by contributions from the listening audience. Both the income from the listening audience and member denominations decreased during the first eleven months of 1957, as compared with the same period in 1956. The problem of finance is of major concern to the BFC, and the problem will not be resolved until the member communions agree on the role to be played by the Broadcasting and Film Commission.

Methodists of the Southeastern and South Central Jurisdictions participated in the establishment of the Protestant Radio and Television Center, Incorporated in Atlanta, Georgia. Other denominations include the Lutherans, Episcopalians, Presbyterians U.S. (Southern) and the Presbyterians U.S.A. (Northern).

The major activity of the Center is the "Protestant Hour," which is aired over a non-commercial religious network of over three hundred stations. Each denomination produces a segment of the broadcasts each year. The programs are not intended to represent the religious viewpoint of all participating groups, but to present the position of the particular

denomination broadcasting on each segment. In January, 1955 a new $400,000 Center was dedicated on the campus of Emory University.

In most instances Methodist broadcasting compared quite well with the Policies of Christian Broadcasting. While local broadcasters are not too appreciative of the broadcasting media, the Methodist Church, through its broadcasting agencies, is attempting to provide training in the use of radio and television so that the individual ministers will be able to utilize it effectively and thus be able to communicate in the truest sense. "The Way" had the three elements necessary for communication; a source a message and a destination.[1] The new Methodist series "Talk Back" adds a fourth element, feedback. This series will allow the audience at the community level to reflect on the problems presented in the first half of the program.

"Talk Back" will allow for the utilization of indigenous persons to relate the problem into the frame of reference of the local audience. This was something that was found lacking in the first large-scale Methodist series. In recent years the Methodist Church has realized the potentiality of the local broadcaster and has taken steps to overcome the lack of interest and technical comprehension that has typified

---

[1]Wilbur Schramm (ed.), The Process and Effects of Mass Communication (Urbana, Illinois: University of Illinois Press, 1955), p. 3.

many ministers using radio and television.

The Methodist Church realized that if it became engaged in large-scale television production, it would have to take a Protestant rather than a denominational approach. The first series, "The Way," emphasized Christian truths through a dramatization of problems common to contemporary society. The Christian message contained in each program was revealed in the way the problem was resolved.

Local personal follow-up of religious broadcasts has been a weakness in most denominational presentations. The Methodists are aware of this weakness in the overall religious broadcasting structure. The new "Talk Back" will be a big step in the right direction in that the problems will be brought to the local level, and persons in the audience will be encouraged to write, or in some instances to phone, concerning their involvement or concern in problems presented. This will allow for some personal follow-up on the part of ministers and laymen.

Methodist personalities are placed on large audience commercial and sustaining programs through the Special Events department of the Broadcasting and Film Commission of the National Council of Churches. This is perhaps the closest that the Methodist Church comes to the use of "non-religious" broadcasting.

There are two important ways that the churches are educating ministers in the utilization of radio and tele-

vision; one is through seminary training and the other is through broadcast training workshops. While workshops are important in educating ministers who have not had academic or professional experience in the media, experience gained through religious broadcasting courses at the seminary level is felt to be most important in that ministers can appreciate the potentiality of radio and television before they are ordained. However, of ten Methodist-affiliated seminaries, only three offer courses in religious broadcasting. A fourth will offer one in the fall.

One of the functions of the Television, Radio and Film Commission of the Methodist Church is to promote Christian Broadcasting in general and Methodist broadcasting in particular. They are aided by the Church's Commission on Promotion and Cultivation. In 1956 when the Annual Conference Television, Radio and Film Commission became mandatory, one of the main purposes of these Commissions was to promote the Television Ministry and Methodist broadcasting.

In 1953 the Methodist Church inaugarated a continual research project to try to determine the most effective format for a religious program. The products of the project thus far have been "The Way" and "Talk Back". Methodist broadcasting is in what could be termed the second stage of development. The first stage was a realization of the potential of broadcasting by the Church as a whole and the present stage is a period whereby the Church is attempting to discover

the most effective way to utilize the media of communication.

Conclusions

Evaluations

The Methodist television production, "The Way," was acclaimed as one of the best productions ever in religious broadcasting. But, only thirteen segments were produced. The same situation holds true in the forthcoming "Talk Back" series. In "The Way" many stations were able to re-run the series a second and sometimes a third time. Some who were unable to view a program in its first presentation were able to see it the next time around and as a whole the re-runs added to the overall audience which the series reached. The series required very little effort on the part of local churches or broadcasters. The stations simply threaded the film in the projector and aired it.

The "Talk Back" series by its very nature will require more assistance from the individual stations and greater enthusiasm on the part of the individual churches if it is to be a success. The station will be required, in most instances, to furnish an entire television crew to present the "live" portion of the program. The local Methodists will be responsible for obtaining a competent panel to discuss the problems presented in the series. While little difficulty should be encountered in obtaining a television crew and local panel for the thirteen programs that have been produced,

there may be some difficulty in retaining this enthusiasm for possible re-runs of the series. Since a successful production will require more active participation than in "The Way," the total audience to be reached by "Talk Back" may be limited.

Methodists have been planning and promoting the forthcoming "Talk Back" series since the results of "The Way" were evaluated. The potential outline of the series was discussed as early as the Consultation-Workshop of Annual Conference Television, Radio and Film Commissioners in October, 1956. Enthusiasm for the series has been growing ever since and the program idea should prove to be one of the most successful religious television ventures of all times.

However, the series will run for only thirteen weeks. After that it may be presented again in some areas. But, the point is that after the series has been so ably promoted throughout the country it will be presented for only thirteen weeks and then will be terminated. If the series is successful more programs may be produced using the same format or another series may be planned with a different format.

The thirteen programs in "The Way" series began in February of 1956. "Talk Back" will begin in October of this year. This lack of continuous programming is one of the major deficiencies of Methodist television. Their product so far has been successful, but they are unable to keep it on the market. It should be emphasized that

TRAFCO is limited financially in that television programs are produced through funds from the Methodist Television Ministry. But, this lack of continuous programs is one of the weaknesses of Methodist broadcasting.

In many ways the future success of Methodist broadcasting lies in the ability of the Methodist Church to educate ministers and laymen at the local level in the importance of radio and television in promoting the Christian way of life. An informed and enthusiastic local church can assist in improving religious broadcasting by displaying an interest in the programs being broadcast on the local level and by promoting national religious programs. Churches that are aware of the potential of broadcasting will be more liberal in contributing to the Methodist Television Ministry and as a result more Methodist television programs could be produced.

The Methodist Television, Radio and Film Commission has taken steps to promote broadcasting at the local level and this is most important. Next, it should be sure that the Annual Conference and local broadcasting organizations are active in all areas of the country. While some areas are presently very active, all must participate actively in promoting and carrying out Methodist broadcasting if Methodism is to utilize the potentialities that radio and television offer.

Methodist broadcasters might also reevaluate their

role in the activities of the Broadcasting and Film Commission of the National Council of Churches. The purpose of the BFC is to coordinate a united Protestant broadcasting effort. The Methodist Church as a member denomination has certain obligations in broadcasting through the BFC.

The current trend toward denominational rather than interdenominational television production is distorting the original purpose of the organization. The Methodists are included among those producing their own program series. All of the series produced individually are distributed by the BFC and many denominations, including the Methodist, have BFC assistance in series planning. The Methodist Church contributes a proportional amount each year for BFC operating expenses, but it assumes little financial responsibility for all-BFC production work.

Perhaps the Methodist Church is willing to participate in all-BFC productions, but finds other denominations not willing. In the proposed BFC children's series, TRAFCO was willing to assume a share of the production budget. After a year had passed the budget had not been underwritten, so the Methodists received permission to produce their own series as a part of the BFC children's programming. This example may hold true in other instances, too. Perhaps the Methodist Church was not satisfied with the programs produced by the BFC and felt that by conducting its own research in religious broadcasting a more successful

format could be discovered. "The Way" was the first product of this research.

Nonetheless, the Methodist Church should reevaluate its position as a member of the BFC. It should be aware of the trend in Protestant television production and to realize the ramifications of this trend with regard to the future success of the Broadcasting and Film Commission. If a denomination as large and strong as the Methodists can show cause for their lack of participation in all-BFC productions and if they cannot see any solutions to the problem, then it may be time for all member denominations of the BFC, to reconsider the importance the importance of united Protestant broadcasting.

Recommendations for Further Research

This study revealed several opportunities for further investigation of the use of radio and television by the Methodist Church.

The forthcoming "Talk Back" series will be closer to the theoretical interpretation of communication than any other religious series and most large-audience programs. The outcome of this series should be evaluated very closely to see whether or not a religious program series is capable of creating active local participation. Also, it would be most important to study its acceptance or rejection in different parts of the country and the reasons for its

success or failure.

An intensive study of the activities of local Methodist broadcasters would be very valuable in determining the extent to which ministers consider their radio and television responsibilities as a part of their clerical duties. Another part of this study might be to determine the attitude of station managers toward Methodist efforts in broadcasting. The effectiveness of the Annual Conference Television, Radio and Film Commissions could be evaluated: the question could be posed as to why some conferences are very active and others subjugate the importance of their radio and television agency. The extent to which the local congregations have established Television, Radio and Film Committees could be included.

A history of Methodist broadcasting activities would be a worthwhile research project. It could include a background on those individuals within the Church who first realized the potentiality of broadcasting. Also, the reasons why the Methodist Church did not establish a separate broadcasting agency until 1948 could be investigated. This study could be approached through the Methodist agencies that participated individually in broadcasting before 1948 and through the cooperation by these agencies with interdenominational broadcasting organizations.

BIBLIOGRAPHY

Books

Doctrine and Discipline of the Methodist Church 1952. Nashville: Methodist Publishing House, 1952.

Doctrine and Discipline of the Methodist Church 1956. Nashville: Methodist Publishing House, 1957.

Federal Council of the Churches of Christ in America. Broadcasting and the Public: A Case Study in Social Ethics. New York: The Abington Press, 1938.

Parker, Everett C., Barry, David W., and Smythe, Dallas W. The Television-Radio Audience and Religion. New York: Harper & Brothers, 1955.

_____., Inman, Elinor, and Snyder, Ross. Religious Radio: What to do and How. New York: Harper & Brothers, 1948.

Schramm, Wilbur. (ed). The Process and Effects of Mass Communication. Urbana, Ill.: University of Illinois Press, 1955.

Articles

Adams, Sidney. "Through Closed Doors," Zions Herald, CXXXI (September 9, 1953), 2.

"Bishop Tippett Outlines Plan for Methodist T-V Program," Zions Herald, CXXXII (December 8, 1954), 3.

"Chart of Methodist-Related Educational Institutions," Church and Campus, XLV, No. 2 (November-December, 1954), 16-17.

The Christian Broadcaster, V, Nos. 2-3 (April-September, 1957), 71-72.

Clemes, William W. "Form Protestant Radio Commission," Federal Council Bulletin, XXXI, No. 4 (April, 1948), 10.

Drew University Bulletin, XLV, No. 1 (April, 1957), 119.

Dugan, George. "Church Programs on the Air Criticized," New York Times, March 2, 1955.

Iliff School of Theology Bulletin (September, 1958), 55.

"International Conference on Christian Radio/Television," The Christian Broadcaster, V, No. 1 (First Quarter, 1957), 3.

Marsh, Thomas H. "More Stately Towers," The Pastor, XIX, No. 3 (November, 1955), 2-3.

"National Council of Churches BFC," New York Times, March 6, 1957.

"New TV Series Planned," The Pastors Journal, XXVII, No. 6 (November-December, 1955), 8.

"'Off to Adventure'--New TV Series for Children," National Council Outlook, VII, No. 3 (March, 1957), 22.

"On Television," New York Times, February 25, 1956.

The Pastor, XVI, No. 2 (October, 1952), 31.

Perkins School of Theology Bulletin (1957-1958), 64.

"Program Study for Religious TV Now Under Way," Zions Herald, CXXXI (June 17, 1953), 3.

"Protestant Radio Dedicated in South," New York Times, January 20, 1955.

"Radio Notes," Broadcasting and Film Commission News (Winter, 1958), 2.

"Religious Media to Get $1,748,980," New York Times, March 8, 1956.

Rowland, Stanley, Jr. "Methodists Begin TV Drama Series," New York Times, January 14, 1956.

Shanley, J. P. "Series Has Premiere," New York Times, February 27, 1956.

"The South's Religious Radio Center," Federal Council Bulletin, XXXII, No. 10 (December, 1949), 8-9.

"Statement of Broadcasting Policies," The Christian Broadcaster, V, Nos. 2-3 (April-September, 1957), 8-9.

"Television and Radio," Zions Herald, CXXXIV, No. 9 (September, 1956), 17.

"Television and Radio," Zions Herald, CXXXVI, No. 1 (January, 1958), 31.

"Television and Radio," Zions Herald, CXXXVI, No. 2 (February, 1958), 31.

"Television and Radio," Zions Herald, CXXXVI, No. 4 (April, 1958), 31.

The Wesley Theological Seminary Bulletin, XIV, No. 3 (September, 1957), 36.

Zions Herald, CXXXIII, No. 11 (November, 1955), 8.

Reports

Annual Report of the Television, Radio and Film Commission of the Methodist Church 1956-57. Nashville: Television, Radio and Film Commission, 1957.

Annual Report to the Board of Managers of the Broadcasting and Film Commission of the National Council of the Churches of Christ in the United States of America February 18-20, 1958. New York: Broadcasting and Film Commission of the National Council of the Churches of Christ in the United States of America, 1958.

Annual Report to the Board of Managers of the Broadcasting and Film Commission of the National Council of the Churches of Christ in the United States of America March 4-6, 1957. New York: Broadcasting and Film Commission of the National Council of the Churches of Christ in the United States of America, 1957.

The Methodist Church and Mass Communication. Report of the Consultation-Workshop of Annual Conference Television, Radio and Film Commission Chairmen, Cincinnati, Ohio, October 9-11, 1956. Nashville: Television, Radio and Film Commission, 1956.

Pamphlets

Commission on Promotion and Cultivation of the Methodist Church. TV Ministry Fund. Chicago: Commission on Promotion and Cultivation of the Methodist Church, n.d.

Television, Radio and Film Commission. Talk Back. Nashville: Television, Radio and Film Commission, n.d.

Television, Radio and Film Commission. That They May See and Hear. Nashville: Television, Radio and Film Commission, n.d.

Television, Radio and Film Commission. What About Religious Television?. Nashville: Television, Radio and Film Commission, n.d.

Unpublished Material

Crossland, E. M. "Report of a Survey of Methodist Religious Radio Broadcasting in the Baltimore Annual Conference." Westminster, Maryland: Westminster Theological Seminary, June 6, 1956.

DeBrine, John D. "The Present Status of Regularly Scheduled Alive and Transcribed Protestant Religious Radio Programming on AM Stations in Boston." Unpublished Master's Thesis, School of Public Relations and Communication, Boston University, 1957.

Lee, Alfred H., III. "A Study of Two Contemporary Approaches to Interdenominational Religious Radio and Television." Unpublished Master's Thesis, College of Arts and Sciences, University of Alabama, 1956.

Letter dated April 25, 1958 from Rev. Lester W. Sperberg, Chairman, Television, Radio and Film Commission, Rocky Mountain Conference of the Methodist Church, Denver, Colorado, to this writer.

Letter dated April 28, 1958 from Rev. Raymond S. Proudfoot, Chairman, Television, Radio and Film Commission, Pacific Northwest Conference of the Methodist Church, Edmonds, Washington, to this writer.

Letter dated May 9, 1958 from Dr. Ralph Stoody, General Secretary and Director, Commission on Public Relations and Methodist Information, St. Louis, Missouri, to this writer.

Letter dated May 9, 1958 from Mr. Albert Crews, Director of Program Promotion and Station Relations, Broadcasting and Film Commission of the National Council of Churches in the U.S.A., to this writer.

Letter dated May 12, 1958 from Rev. Norman M. Paar, Chairman, Television, Radio and Film Commission, North-East Ohio Conference of the Methodist Church, Chagrin Falls, Ohio, to this writer.

Letter dated May 14, 1958 from Rev. Glenn Martin, Chairman, Television, Radio and Film Commission, Minnesota Conference of the Methodist Church, Minneapolis, Minnesota, to this writer.

Letter dated May 21, 1958 from Rev. Forest H. Mead, Chairman, Television, Radio and Film Commission, Virginia Conference of the Methodist Church, Alexandria, Virginia, to this writer.

Letter dated May 22, 1958 from Rev. Milton Weisshaar, Chairman, Television, Radio and Film Commission, Wisconsin Conference of the Methodist Church, Wasau, Wisconsin, to this writer.

Letter from Rev. Stanley F. Knock, Chairman, Television, Radio and Film Commission, Baltimore Conference of the Methodist Church, Washington, D.C., to this writer, n.d.

Parker, Everett C. and Snyder, Ross. "How is Religion Using Radio." A Study of Religious Broadcasting by Councils of Churches in the United States, and of Training in Radio Being Offered by Theological Seminaries. n.p.: The Joint Radio Committee of the Congregational Christian, Methodist, and Presbyterian U.S.A. Churches, 1946. (Mimeographed.)

Stanley, Edward. "A Philosophy for Religious Broadcasting." Address delivered before the Southern Baptist Convention, Kansas City, Missouri, May 28-29, 1956.