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JUNE 1984

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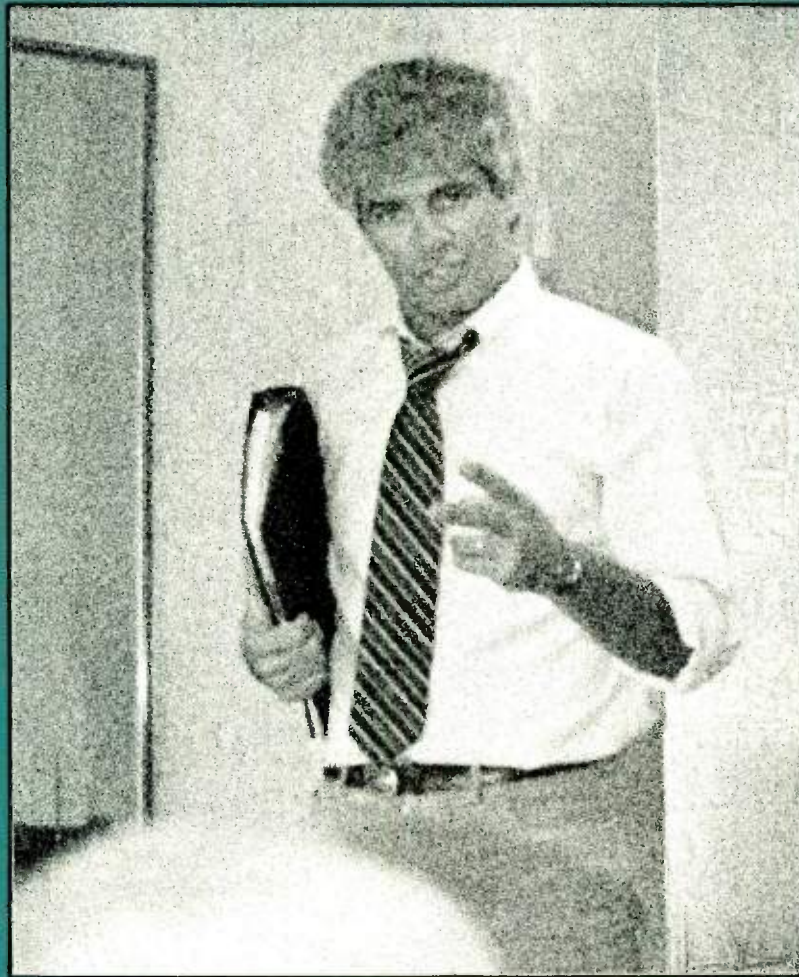
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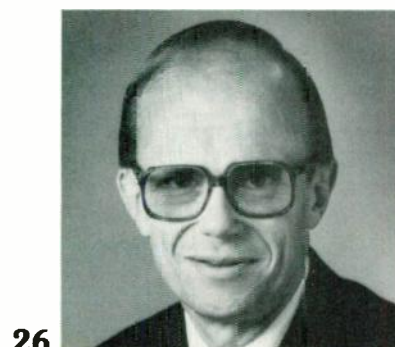
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About the cover: Dr. George Gerbner, dean of the Annenberg School of Communications, makes a point at the news conference in New York during which he released the significant "Religion and Television" study.

(Photo by Larry Miller/NRB)

SPEAKING OUT

Attention to Small Things



We tend to look for the big things to do, but small things done well have swayed the course of history. But it's not our nature to be content with doing the small things. It's hard for us to realize the cumulative effect of good small things done according to the will of God.

Edmund Burke said, "A common soldier, a child, a girl at the door of an inn have changed the face of fortune and almost of nature."

The things that make big headlines attract attention and seem to be the goal of all of us. They distract our attention from the smaller movements that work below the surface.

All of us can remember the small things which have altered history. Indeed, history is full of momentous little things. I guess each of us is groping toward an understanding of life, and we are seeking to make the best of our place in it. I remind us that this endeavor requires that we give attention to little things.

Life is a succession of challenges to our sense of values, our judgment as to what is important and what is unimportant and our perception of what is big and what is little. In order to make proper choices, we consider values, and values are determined by little things. As someone has said, "We are today what we have been becoming," and that is the outgrowth of the everyday little choices we have made.

In order to do our job in communications better we should consider carefully the way we deal with others in such ways as these: Tact—this is one of the qualities vital to success, and it is made up of little things. It is a keen consciousness of the things that are appropriate to say, those things which are tasteful to do. I suppose *tact* is a word for that which is esthetically pleasing. A little courtesy with employees, associates and clients raises us above the crowd. A small compliment or word of praise creates goodwill.

At Christmastime we play that song "The Little Drummer Boy." He had no other present than a "rub-a-dub-dub" upon his drum, but that gift was received with a smile.

Really effective people have learned the secret of making the best use of little things—a little time, a little idea, a little opportunity—and in making those little things go a long way.

Dr. George Sweeting often quotes Michelangelo's words when he says, "Little things make perfection, and perfection is no trifle."

E. Brandt Gustavson

President

National Religious Broadcasters

About This Issue

The "Religion and Television" report issued in April is one of the most important studies ever made about religious broadcasting. Conducted by the Annenberg School of Communications at the University of Pennsylvania in cooperation with the Gallup Organization, it provides solid data that should settle once and for all the question of whether religious television is in competition with the local church. Because of the importance of this study, *RELIGIOUS BROADCASTING* is devoting most of this issue to summarizing and analyzing the report. The special series of articles begins on page 18 and includes analyses by George Gallup, David Clark of the Christian Broadcasting Network, Dr. James Engel of Wheaton Graduate School and Dr. Ben Armstrong of NRB.

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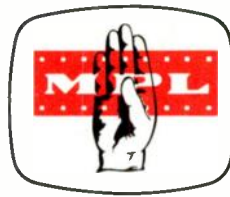
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PRESS-TIME REPORTS

Voter awareness,
technology focus
at NAB/Las Vegas

At their 62nd annual convention, The National Association of Broadcasters (NAB) set sights on the summer and fall election process by urging the 35,000 attendees at the Las Vegas Convention Center (April 29 to May 2) to educate their audiences politically. Thirty-eight senators and congressmen were present for the four-day session. Another 10 legislators, including Senator Barry Goldwater of Arizona, chairman of the Senate Communications Subcommittee, canceled because of a protracted citywide hotel employees strike. President Reagan, returning from a six-day China trip, canceled a satellite-linked question and answer session with NAB to visit Pope John Paul II in Alaska. The President helped open the convention with a videotaped message. Attempts to increase voter awareness were overshadowed by what some termed "business as usual." The 300,000-square-foot exhibit hall, with some 700 companies present, was "the single largest attraction of the convention," according to a NAB vice-president. Industry deregulation and challenges to must-carry law were topics discussed in plenary speeches and workshops.

Broadcast Ministries
conference draws
800 Baptists

The Southern Baptist Radio and Television Commission attracted 800 media ministers and pastors to the fourth annual National Conference on Broadcast Ministries. The April 23-25 gathering in Fort Worth, Texas, was the largest such meeting for Southern Baptists. Attendees were busy fine-tuning plans for the denomination's church-focused television network, ACTS, which commenced programming May 15. The conference also featured 33 workshops and 20 equipment displays. Cosponsors were the Sunday School Board of Nashville and four Baptist seminaries. For the first time a two-day advanced TV production workshop followed the conference and 120 people received hands-on technical training.

Gallup poll for
CBN finds lack
of Bible reading

Pollster George Gallup was talking to CBN president Pat Robertson on a recent 700 Club about results of a CBN-commissioned survey to define "24 hours in the religious and spiritual life of America." The Gallup Organization polled 1,610 adults during one week in February and discovered that two-thirds had engaged in one or more of 15 religious activities tested in the survey, including "thinking about God and solitary prayer." About 15 percent of respondents said they read their Bible daily, but some 30 percent of adults and teens said they had never read the Bible. Stating that Americans have a lack of conviction for godly living while maintaining a high degree of religious activity, Robertson said the missing ingredient could be regular Bible reading. "Most people feel that the 10 Commandments are valid guides for life in this country," added Gallup, "but they can't name them."

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FCC Revises Rules on Attribution of Media Interests

by Richard E. Wiley

The Federal Communications Commission recently released a revision of the attribution standards used in applying its multiple ownership rules.* The revised rules should increase substantially the amount of investment capital available to small licensees and new entrants in the broadcast marketplace, in addition to allowing certain broadcasters to acquire additional media interests. Consistent with the commission's deregulation policy, the revised standards also will greatly reduce the interests attributable to corporations.

The commission's attribution rules set benchmarks to determine whether a par-

station rule." That rule prohibits any single entity—whether an individual or a corporation—from owning, operating, controlling or having any interest in more than seven FM, seven AM and seven television stations.

Competition Promoted

Basic purpose underlying all of the multiple ownership rules is to promote economic competition and provide diversity of ideas in the broadcast marketplace by ensuring that the control of broadcast stations does not end up in only a few hands.

Therefore, the commission's various

trustees and significant shareholders.

Unlike the old attribution rules, the revised regulations no longer distinguish between closely held and widely held corporations. Moreover, the FCC has increased the attribution benchmark for all shareholders of corporate licensees to 5 percent. Although the benchmark for "passive" institutional investors was also raised from 5 percent to 10 percent, the agency was careful to point out that pension funds, venture capitalists and investment advisers are not considered passive investors under the revised rules.

"Multiplier" Included

The commission also revised the rules for determining attribution in vertical ownership chains. The new rules include a "multiplier" to be applied so that the officers, directors and stockholders of a corporation which, through a subsidiary, has an interest in a media entity, are attributed with a smaller interest than the officers and directors of the subsidiary.

Under the new rules, nonvoting stock and limited partnership interests are not cognizable as ownership interests because both limited partners and nonvoting stockholders are by law prohibited from exercising control over the licensee. However, if the commission finds that a limited partnership is a sham—that is, that the general partner is not really in control—then the partnership interest will be attributable.

The revised attribution rules—effective June 6—apply uniformly to all of the FCC's multiple ownership rules except its cross-interest policy. That policy prohibits certain common interests in two or more broadcast stations in the same service in the same community. For example, one person could not be em-

The revised rules should increase the amount of investment capital available to small licensees and new entrants into the marketplace

ticular interest in broadcast, cable television or newspaper properties is significant enough to be considered for purposes of the FCC's multiple ownership rules. Thus, the attribution rules govern whether investments and other interests are permissible under the ownership restrictions contained in certain of the FCC rules, such as the so-called "seven-

multiple ownership rules do not necessarily apply to every interest in a broadcast property. Instead, the FCC has established ownership benchmarks which define the level of holdings which will trigger the application of a particular rule. Media interests in excess of the benchmark generally are termed "cognizable." Such holdings are imputed by following from the licensee to an ultimate entity.

Thus, the media interests of broadcast licensees and cable operators are ascribed to officers, directors, partners,

*FCC Report and Order (Docket No. Q0521, Q0545, 78-239, 83-46 FCC 84-115), released April 30, 1984.

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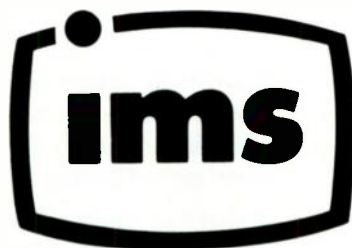
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ployed as the general manager for one television station if he has an ownership interest in another television outlet in the same market. Thus, where a cross-in-

Broadcasters are better able to attract wary investors

terest consideration is triggered, all of the individual's ownership interests in that market will be examined, whether or not those holdings are cognizable under the attribution rules.

The revised rules benefit small licensees and new entrants into the broadcast market, as well as large and well-established media owners who seek to increase their holdings. The availability of equity capital for small operators has been artificially restrained in many instances because the old attribution benchmarks affected interests far below the level at which there was any reasonable possibility of control.

The new regulations also enable broadcasters to attract investors who formerly were either precluded by the seven-station rule from investing in additional broadcast properties or were discouraged by the low benchmarks in light of the resulting scrutiny necessary to ensure compliance with the commission's rules.

Indeed, under the revised rules, many

investors who may have been hesitant to acquire a minority interest in a broadcast property because that interest could not be liquidated readily can now own less than 5 percent of the voting stock or all of the nonvoting securities in a corporate licensee without triggering the multiple ownership rules.

Finally, the commission's action alleviates the burden on licensees by significantly reducing the attributable interests they have to report. In all, broadcasters, new entrants, investors and the public in general should benefit from the attribution rule modifications which the FCC has made.

Richard E. Wiley, former FCC chairman, is NRB communications counsel and partner in Wiley, Johnson and Rein, a law firm in Washington, D.C. Mr. Wiley was assisted in the preparation of this article by Antoinette D. Cook, an associate of the firm.

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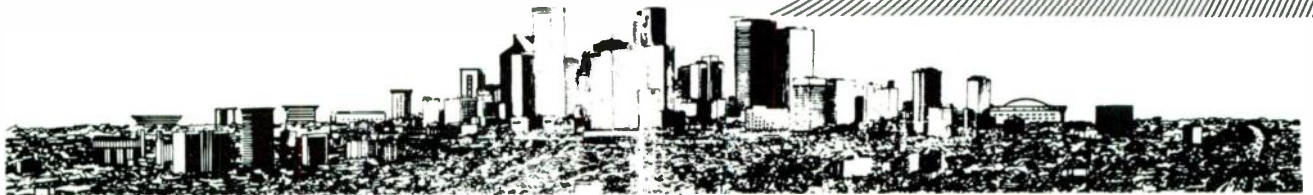
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Religious Television Compatible with Local Churches

NEW YORK, N.Y. (NRB)—The Annenberg-Gallup "Religion and Television" research report, released during a national press conference here on April 16, found in part that religious television ministries do not contribute "to the erosion of mainline church membership, financial contributions and general participation." Preliminary responses from Christian broadcasting leaders revealed "no surprises" from this finding.

The team was led by Dr. George Gerbner of the Annenberg School of Communications at the University of Pennsylvania, which conducted the two-year study in connection with the Gallup Organization of Princeton, New Jersey. It also found that "the regular viewers of any religious programs of any denomination number 13.3 million, or 6.2 percent of the estimated total number of persons in television households" (in the United States).

Christian broadcasting leaders generally disagreed with the Annenberg statistical average and tended to lean toward the figure reported in the same study by George Gallup. The much-higher Gallup figures found that "approximately one in three adults (32 percent) had watched a religious program on television in the past 30 days; 18 percent had done so in the past seven days."

RELIGIOUS BROADCASTING surveyed seven top television ministries by telephone and found that on the church-broadcast findings, the so-called "bucks and bodies" debate, there was little surprise and much contentment.

"As far as church attendance and contributions are concerned, the survey proves what we already instinctively believed," said Jerry Falwell, broadcast pastor on *The Old Time Gospel Hour*.

PTL Television Network president Jim Bakker agreed, calling the results "a confirmation of what I have believed all along—that Christian television enhances and supports the local church ministries and in no way detracts from the giving."

George Wilson, vice-president for the Billy Graham Evangelistic Association, which sponsors a half-dozen three-night crusade TV specials per year, also found few surprises from the study. "Our purpose is to help the church. We turn converts from the crusades over to the local churches," he added.

Dr. Jimmy Allen, president of the Southern Baptist Radio and Television Commission, said, "I'm delighted with the evidence that television expressions of

spiritual issues do not compete with local churches. That's the basic strategy of our new ACTS Network." He said the study has affirmed the belief that television religion and local churches "are compatible, not competitive."

In Touch preacher Dr. Charles Stanley said the study results should help "eliminate the threatened feeling" of some pastors. He noted that people will be more motivated because of the study to give more money to the local church and "get involved."

CBN president Pat Robertson decided on the basis of the study that "the conflict in our society was not between television ministry and local churches of any kind—liberal, Catholic, mainline, evangelical, Pentecostal or charismatic.... The values and morality being presented by secular television are, in Annenberg's thoughts, the enemy of the church." He added that religious television enhances people's overall church life, which is "what we've been saying for a long, long time."

Donnie Swaggart, vice-president for marketing and development for Jimmy Swaggart Ministries, said, "We are very pleased with the study. It disproves the strong myth that TV ministries take away from local churches and finances." He said that the study results will "have no impact on our ministry" because Swaggart has always emphasized a preaching format. Swaggart determined from the study that people want more preaching and less talk show formats from religious broadcasters.

"Too many in Christian broadcasting have forgotten to preach the simple gospel," the younger Swaggart reflected. "I'm not against talk shows. In fact, I like them."

Others said they would need more time to study the Annenberg-Gallup results before considering programming changes.

A divergence was reported on the report's audience statistics. Dr. Allen indicated that "any estimate of audience is filled with uncertainty—it's an inexact science." Although the Baptist leader has "the least amount of confidence in that side of the report," he said, "The Spirit of God seems to be using religious television, especially in times of personal crisis."

Dr. Stanley, another Baptist, said the Annenberg estimates "appear to be low." He would be more comfortable with saying that "at least 10 percent watch each week." He pastors First Baptist Church of Atlanta.

Dr. Falwell told an audience shortly after the study results were released that in his opinion "there are only 13 million people who have never watched a religious television program."

Wilson, speaking for the Billy Graham

ministry, said simply, "I'll go with the Gallup figures."

Donnie Swaggart said the statistics from Gerbner "sound about right. I agree with them." He noted that the figures do not include audiences of cable television, a major source of viewers for many Christian telecasters.

Two Networks Are Seeking 200 LPFM Licenses

LEWISVILLE, TX (NRB)—More than 200 Christian organizations have been formed around the country to sponsor low-power educational FM stations in their neighborhoods. The Federal Communications Commission (FCC), which was swamped with the unusually large number of applications in that category, has yet to grant any of the construction permits.

There are currently slightly more than 1,100 noncommercial FMs in service. Most of the new applicants want facilities with power of 300 watts, providing enough of a primary signal to reach neighbors within a range of five to seven miles. The secondary signal for these facilities would draw a potential audience from as distant as 20 miles.

The Voice Network of Lewisville, Texas, identifies itself as a Christian organization, a nonprofit independent arm of Accelerated Christian Education, Inc. (ACE). American Heritage Radio Network of El Cajon, California, prefers identification as an "educational network," although its leaders are evangelicals. That distinction will be demonstrated in the differences of programming philosophy.

All of the 200 stations have affiliated with either Voice or American Heritage, although the stations will be independently owned and operated. The two networks have been providing advice on FCC filing regulations and engineering studies and have been providing equipment at wholesale cost. Both networks already have satellite uplink capabilities and are planning a 24-hour-a-day programming alternative to local productions.

Voice Network, according to development director Jack Stadtlander, held a one-day seminar on March 22 for prospective general managers. Most of the 95 in attendance were local pastors or Christian school principals whose schools are associated with the ACE system. Stadtlander wants to attract individuals to leadership positions who do not already have other responsibilities because "running a station will be a full-time job."

Voice currently has 95 FM applications in

market in the country, according to Arbitron ratings.

Bixler serves NRB as chairman of the Television Committee.

“Back to the Bible” Celebrates 45-Year Ministry

LINCOLN, NE (NRB)—*The Back to the Bible Broadcast* celebrated its 45th anniversary with a two-day Bible conference on April 30 and May 1.

Special speaker for the conference was Dr. Bruce Dunn, an NRB board of directors member and speaker for the *Grace Worship Hour*, Peoria, Illinois. Other speakers during the daytime conference sessions included Theodore H. Epp, *Back to the Bible's* founder and director; Warren W. Wiersbe, associate Bible teacher; and Abe C. Van Der Puy, voice of missions. Representatives from *Back to the Bible's* overseas offices also participated in the conference.

Special music for the Bible conference events was provided by Frank Boggs, Henry Wiebe, the *Back to the Bible Quartet* and the Good News Singers, *Back to the Bible's* ensemble.

Back to the Bible is an international Bible-teaching ministry, producing some 3,400 weekly English releases of its 30-minute

broadcast, which are heard on 569 radio stations around the world. *Back to the Bible* sponsors broadcasts in Spanish, Italian, Sinhala, Urdu, Tamil, Cebuano, Tagalog, Hindi and Pidgin English.

Campus Crusade Planning Worldwide Satellite Congress

ARROWHEAD SPRINGS, CA (NRB)—Campus Crusade for Christ is proceeding with plans for a 1985 student congress expected to link “at least 100,000 students” in dozens of locations around the world using a massive satellite video hookup.

The Worldwide Student Congress objective is to motivate and train students for “more active, efficient involvement in helping reach the world for Christ,” Campus Crusade president Bill Bright said.

At present, plans call for simultaneous gatherings in about 75 locations in December 1985.

“In 32 years working with students,” Dr. Bright explained, “we learned they can become spiritual revolutionaries God can use to make a difference for His kingdom.”

“Over the years we often wanted to bring large numbers of students from around the world together for training. Because of factors

like travel costs, such a gathering has never seemed feasible before.

“Satellite technology changes the situation dramatically, however, and makes it possible to bring students from many countries together without requiring them to gather in one location.

“We believe the Worldwide Student Congress will have a significant influence in accelerating the fulfillment of the Great Commission all around the world,” he added.

He explained that most of the agenda during the coordinated gatherings will consist of training in evangelism and discipleship, designed especially for the conditions and training needs in each country or area.

Plans call for about two hours a day to be devoted to a closed-circuit video hook-up linking all locations simultaneously. Origination city and hours will be chosen with the overall network of conference locations in mind.

The two-hour blocks of combined programming will be used for motivational and instructional presentations by Dr. Bright and other Campus Crusade leaders, speaking from various parts of the world, he said.

Established in 1951 at UCLA, Campus Crusade for Christ is an interdenominational ministry emphasizing evangelism and discipleship. The organization's more than 16,000 full-time and associate staff serve in 150 countries around the world.

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New Editor Takes Over Publishing Role at Religious Broadcasting

MORRISTOWN, NJ (NRB)—*RELIGIOUS BROADCASTING* has a new editor beginning with this issue. He is Harold Hostetler of Dunellen, New Jersey.

Hostetler, who replaces Robert L. Niklaus, has more than 20 years' experience in magazine and newspaper publishing. Recently he has been consulting editor with *The Alliance Witness* magazine, the official publication of the Christian and Missionary Alliance, Nyack, New York. Before that he was director of communications for the International Bible Society (IBS) in East Brunswick, New Jersey.

Responsibilities at the Bible society put Hostetler in charge of public relations and direct mail fund raising. Under his leadership, direct mail donor income increased by 40 percent. He also redesigned a quarterly newsletter for the Bible society, which yielded a 66 percent increase of income from that vehicle. While at the Bible society, Hostetler worked for Rev. Youngve Kindberg, an NRB member who is now retired as IBS president.

NRB executive director Ben Armstrong, who has known Hostetler for two years, said of his IBS experience, "He has worked with distinction," adding that he expected "continued superb quality of *RELIGIOUS BROADCASTING*, in management and editorial excellence" under Hostetler's leadership.

Before the Bible society, Hostetler was managing editor of *Logos Journal*, a 50,000-circulation, bimonthly Christian magazine published in Plainfield, New Jersey. Prior to that he was coordinator of communications for Open Doors with Brother Andrew, Inc., Orange, California, and editor of *Open Doors* magazine. That experience required extensive travel throughout Eastern Europe, Africa and Latin America.

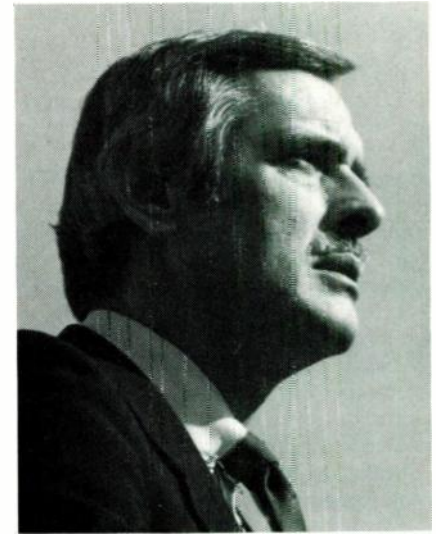
As a journalist, Hostetler spent 10 years with *The Honolulu Advertiser* in Hawaii as a newspaper columnist and reporter. He won three national and three regional awards for writing about the environment, urban development, land use planning, medicine and traffic safety. During those years, Hostetler was also a free-lance writer for *Time* magazine and other Time-Life publications.

After graduating in 1961 from the University of Pittsburgh with a Bachelor of Arts in English and *magna cum laude* honors, Hostetler went to work as a copy editor for *The Saturday Evening Post*, in New York City. Before leaving there in 1966, he was advanced to senior copy editor of *The Post*.

The new *RELIGIOUS BROADCASTING*



Harold Hostetler



Robert Niklaus

editor, who will also be director of NRB publications, has authored or edited four books, including *My Three Sons*, a book written with television evangelist Lester Sumrall.

The other books are *Successful Home Cell Groups*, written with Dr. Paul Yonggi Cho, pastor of the world's largest church in Seoul, Korea; *Destined to Suffer*, a compilation of papers about religious persecution that was edited for Brother Andrew; and *Ho'oma'ema'e I Ka Aina*, a 1972 release about the environment of Oahu, Hawaii.

Hostetler plans to "continue to carry out and refine" the present quality of *RELIGIOUS BROADCASTING*. In answer to a question, he indicated that the magazine should "maintain the high standard of ethics" for which NRB is known, especially when relating to potential religious broadcasters.

The new editor accepted Jesus Christ as Savior in 1972 while living and working in Hawaii. A former U.S. Navy specialist in telecommunications and postal affairs, Hostetler is married and has two children. His wife is Carol, his children are Laurel, 15, and Kristal, 11.

Former NRB Editor Moves to Duties With C & M A

MORRISTOWN, NJ (NRB)—During the last three years *RELIGIOUS BROADCASTING* has gained a new level of "respect as an editorial voice" under the capable leadership of editor Robert L. Niklaus. As of this issue, Niklaus is leaving National Religious Broadcasters to become a free-lance writer with

major responsibilities to his denomination.

Since coming to NRB in June 1981, Niklaus has been responsible for implementing a magazine production strategy that has reduced costs by almost 50 percent. The magazine has stayed in the black financially during each of the last three years.

"I think the magazine's position has been established," Niklaus reflected on *RELIGIOUS BROADCASTING*'s value to the industry. In the future, NRB will "be improving the quality and impact of that standing." Under his leadership, the magazine increased from 10 issues a year to 11, and the staff formalized plans for a twelfth monthly issue beginning in 1985.

The first readership survey of *RELIGIOUS BROADCASTING* subscribers was conducted last year. Each subscriber, on the average, shares his copy of the magazine with one-and-a-half other readers, making the estimated readership 25,000.

As director of publications, Niklaus consulted on all non-magazine publications at NRB, including the annual *Directory of Religious Broadcasting*, the *Religious Broadcasting Sourcebook* and the convention program guide books. He was editor during each of the last three national conventions.

A resident of Nyack, New York, Niklaus has assumed free-lance responsibilities and special projects for his denomination, The Christian and Missionary Alliance. Before coming to NRB, he was managing editor of *The Alliance Witness* magazine. He will also resume part-time teaching of journalism at The King's College in Briarcliff Manor, New York and continue as news editor of the *Evangelical Missions Quarterly*.

(continued on page 30)

Books For Broadcasters/Cablecasters

RADIO COMMUNICATIONS

- The Complete Handbook of Radio Transmitters.** by Joseph J. Carr, Paperback \$9.95, 350 pp., 316 illus. A guide to transmitters, their design and construction, their specifications and circuits, and how to use them properly.
- Basic Radio Course** by John R. Frye, Paperback \$7.95, 224 pp., 128 illus. A complete introduction to how and why radio technology works.
- The Complete Handbook of Radio Receivers** by Joseph J. Carr, Paperback \$9.95, 322 pp., 238 illus. Receiver theory, practice, use and procedures for ALL modes: SSB, FM, AM, LF, HF, VHF, UHF, ham, CB, broadcast, 2-way, and more!

TELEVISION

- Video Tape Production & Communication Techniques** by Joel Efrein, Hardcover \$12.95, 256 pp., over 125 illus. The perfect guidebook for businessmen, educators, telecasters, CATV operators and others interested in using videotape communications.
- Color TV Studio Design & Operation** by Oliver Berliner, Hardcover \$9.95, 168 pp., 69 illus. All the in-depth answers to all the questions any studio owner or operator might ask about how to equip and operate a low-cost color TV studio. . .from building design to equipment.
- Designing & Maintaining the CATV & Small TV Studio - 2nd Edition** by Kenneth B. Knecht, \$12.95 Hardcover, 288 pp., over 100 illus. All-in-one handbook with all the how-to's for setting up a small-to-medium size TV studio.
- Televising Your Message** by Wanda B. Mitchell & James D. Kirkham, Paperback \$8.95, 221 pp., over 50 illus. The one text that teaches students how to communicate effectively through television. Provides valuable information on the tools, techniques and terminology of the TV studio.

JOURNALISM — FOR TV & RADIO

- Journalist's Notebook of Live Radio-TV News** by Phillip Keirstead, Hardcover \$12.95, 252, pp., 40 illus. Covers techniques for gathering, processing, writing and broadcasting live news, using the latest electronic equipment.
- Writing the News** by Walter Fox Paperback \$6.50, 160 pp. Introduction to contemporary newswriting techniques offers practical instruction along with a challenging vision of the new role of print media in an electronically-oriented society.

OTHER GOOD BOOKS

- Broadcast Radio and Television - 6th Edition** by Edward M. Noll, Paperback \$16.95, 470 pp. many illus. and charts, a basic broadcast text with two objectives - to help acquire a fundamental technical knowledge of broadcast systems - and to give an understanding of important operational procedures and technical requirements as mandated by the FCC.
- Digital Audio Technology** by H. Nakajima, T. Doi, J. Fududa & A. Iga of Sony Corp. Paperback \$11.95, 320 pp., 227 illus. An introduction to pulse code modulation (PCM), audio recording and effects on professional and amateur equipment design.
- Opportunities in Broadcasting** by Elmo I. Ellis, Paperback \$4.95, 143 pp. Outline of the many different jobs - artistic, technical, clerical, and administrative, and the basic requirements of each.
- Women in Communications** by Alice Fins, Paperback \$4.95, 131 pp. Profiles of women who have succeeded in the world of television, radio, public relations, newspapers, books, magazines, etc. Also, how these accomplished women got where they are and how they feel about their careers.

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A Major Study Vindicates Religious Television

Two years in preparation, the Annenberg-Gallup report on "Religion and Television" gives evangelical broadcasters a new favorable image

IT TOOK TWO YEARS to prepare, cost \$175,000 and brought together as diverse a group of religious sponsors as has been assembled in some time. But when it was over and the report released in April, religious broadcasters across America were able to shed their image as media preachers in competition with the local church.

Religious television, it turns out, is really aiding the local church.

The report "Religion and Television" was prepared by the Annenberg School of Communications at the University of Pennsylvania, in cooperation with the Gallup Organization of Princeton, New Jersey. It was sponsored by 39 Christian organizations as diverse as National Religious Broadcasters, the National Council of Churches, the Christian Broadcasting Network and the Presbyterian Church U.S.A.*

The sponsoring organizations hired Annenberg and Gallup to help settle a controversy that had been going on for years. The major question stated in the report was: "Do the television ministries

**A complete list appears at the end of this article.*

by Harold Hostetler

siphon off members and money from mainline or other local churches?"

Results of the study were released at a news conference in New York City by Dr. George Gerbner, dean of the Annenberg School. The conclusion? Viewers of religious television are more faithful in their attendance and giving at local churches than are nonviewers.

According to the summary of the report, "viewers of religious programs are by and large also the believers, the churchgoers, the contributors. Their viewing of religious programs correlates with all important measures of religiosity. It appears to be an expression, confirmation and cultivation of a set of religious beliefs and not a substitute for them."

Size of the Audience

If any controversy was not settled, it was the size of the viewing audience for religious television. The Annenberg team came up with figures much lower than those indicated by the Gallup Organization's national poll, and the dif-

ference was not resolved either in the report or at the news conference.

"Much research tends to overestimate the audience—including Gallup's," said Harry Cotugno of the Gallup Organization.

The Annenberg report holds to a conservative estimate of 13.3 million total viewers for religious television, a figure much lower than anything previously estimated. That 13.3 million represents 6.2 percent of the total 214 million potential viewers in television households across the country.

However, statistics in the Gallup poll listed in the appendix of the report say that 18 percent of their respondents had watched religious television in the past week, and another 14 percent said they had watched in the past 30 days. If the representative sample was accurate, it would represent 39 million viewers who had watched in the week before the interviews and another 29 million who had watched in the preceding month.

"What we have found," said Gerbner, "is that the audience for religious television is a stable, loyal and active audience. It is a faithful, loyal group."



With religious broadcasting representatives and members of the media in the audience (far left), Dr. George Gerbner gives results of the study. In a lighter moment during the news conference (near photo), Dr. Ben Armstrong speaks while members of the Annenberg team, the Gallup Organization and the National Council of Churches look on.

Mostly on Sundays

The largest audience is on Sunday mornings, according to the report, but at an early hour when it does not conflict with attending church. Most of the viewing is also on the regular VHF/UHF channels, and the report claims that cable television does not appear to enlarge the audience.

It characterized the average viewer of religious television as "somewhat older, lower in education and income, more conservative, more 'fundamentalist' and more likely to live in rural areas and in the South and Midwest than those who do not watch religious programs."

By contrast, those who do not watch religious television tend to be younger, more "upscale" and more well-to-do. The report found, however, that their reluctance to view religious television was not because of hostility but because they were simply not interested.

Two Mainstreams

One of the most interesting findings of the report is that the real competition is not between the church and religious television but between the church and general "commercial" television. The reason is that, while religious television tends to reinforce the value system of the church, secular television is in conflict with that system.

The researchers see a "conflict with established forces." General television has such a large audience that its value system and messages tend "to erode or overcome demographic, geographic and other differences that traditionally distinguish different groups of people."

Many Christians, it appears, turn to religious television because they are turned off to what is shown on commercial television. Their values are in conflict.

Among the differences in the audiences, the report found:

- Viewers of religious television are more likely to attend and give to the local church. Viewers of commercial television are less likely.
- Viewers of religious television express more confidence in local church leaders; viewers of commercial television express less confidence.
- Viewers of religious television tend to read the Bible more; viewers of commercial television read it less.
- Viewers of religious television are more likely to have had a "born again" experience; viewers of commercial television are less likely.
- Viewers of religious television are more conservative, politically and morally, than those who watch commercial television.
- Viewers of religious television are more likely to have voted than are those who watch commercial television.

Conclusions

Left unanswered in the report is the question of whether religious television is an effective means for evangelization. The Annenberg team tended to see the audience for religious television as a stable one made up of those who are already believers. Yet many broadcasters document thousands of cases of conversions that took place as the result of watching an evangelical program.

The report's own conclusions were as follows:

"The 'electronic church,' with its prominent television ministries, expresses a fairly stable, coherent and conservative world view that serves more to rally believers than to recruit or convert others. Its regular viewers tend to be older, more 'fundamentalist' and lower in income and education than nonviewers.

"They are greatly dissatisfied with what they perceive to be contemporary morality and are interested in spreading the gospel more than social justice. For them, watching religious television is an expression of belief and an experience that is not inconsistent with—and may even complement—local church attendance and contributions.

"The world presented and the world view expressed on the television ministries may compete more with commercial television than with mainline religion."

It is clear that the "Religion and Television" report will continue to be studied and evaluated, both by those in religious broadcasting and those involved in the church. But for now it has served to clear the air and has shown religious television in a new favorable light.

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Back to God Hour, Billy Graham Evangelistic Association, Campus Crusade for Christ, Changed Lives/Ben Haden Evangelistic Association, Christian Broadcasting Network, Christian Church (Disciples of Christ), Church of the Brethren, Diocese of Paterson (Roman Catholic Church), Episcopal Church Foundation, Evangelische Omroep, General Conference of the Seventh-day Adventists, Hartford Seminary Foundation, In Touch Ministries, International Lutheran Laymen's League, Jimmy Swaggart Ministries, Lutheran Church in America, Lutheran World Federation, Mennonite Board of Missions, Mennonite Church/General Conference, National Council of Churches, National Religious Broadcasters, Old Time Gospel Hour, PTL Television Network, Pathway Evangelism, Inc., Presbyterian Church U.S.A., Radio & Television Commission of the Southern Baptist Convention, Texas Conference of Churches, Trans World Radio, U.S. Catholic Conference, UNDA USA, Union Theological Seminary of Richmond, Virginia, United Church of Canada, United Church of Christ, United Methodist Church, WCFC-TV/38 (Chicago), World Association for Christian Communication.

Harold Hostetler is editor of RELIGIOUS BROADCASTING.

by David Clark

THE RELEASE of the Annenberg-Gallup study "Religion and Television" in New York in April marked an important milestone in religious broadcasting research. The study is the first comprehensive examination of local and national religious television audiences and the content of religious television in America. It provides data which answer some of the questions that have been raised in the past decade about what has been called by some the "electronic church" and by Ben Armstrong the "electric church."

The authors of this study looked at all religious television, including denominational programs and the major parachurch organizations, which they have chosen to call "major ministries." The result is a massive piece of research that will require some time for scholars to digest and analyze fully. We can hope that it will lead to a thoughtful investigation of these findings and applications and thus increase the effectiveness of all religious television.

Like all really good research, this study has raised additional questions that should lead to additional research. But it is clear this research is destined to be the benchmark against which all new studies will be evaluated for the next decade.

Effect on the Local Church

Since the early days of broadcasting, various institutions have been threatened by the electronic media. Newspaper editors once believed that radio news would result in diminished sales because readers would no longer read printed news. For a number of years newspapers successfully blocked the wire services from supplying news to radio stations. Similarly, recording companies prohibited radio stations from playing records ("transcriptions") under the assumption that if listeners could hear the records they would no longer buy them for home use. In both cases these fears proved to be unfounded. Radio news had no known effect on newspaper sales, and the playing of the latest hit records on radio actually served to stimulate record sales.

In spite of these previous lessons from history, similar charges were leveled at religious broadcasting almost from its inception. Religious broadcasters were



Clark responds to a question during the "Religion and Television" news conference.

New Light On Religious Television

Major television ministries have made a surprisingly good showing in the "Religion and Television" study

charged with drawing attendance and financial support away from local churches, particularly mainline denominational churches. With the coming of the major television ministries and the decline of some mainline churches, these charges were articulated more loudly and vehemently by critics both inside and outside the church. Martin Marty has called religious television an "invisible religion" which "threatens to replace the living congregation with a far-flung clientele of devotees to this or that evangelist or entertainer."¹

I believe the major contribution of the Annenberg-Gallup study is that it provides data to settle permanently the controversy over whether religious television competes with the local church for attendance and support. In some words of the report, "watching religious programs goes hand in hand with both attendance at and financial contributions to the local church" (page 10 of the study). The viewers of these programs simply do not see them as competing with their church. They see them rather as "mutually reinforcing activities rather than as substitutes for one another" (page 5).

This was proven conclusively by the consistently high positive correlations between religious television viewing and local church attendance and giving. These high correlations also held between giving to religious television and attending and giving to the local church. Since correlation is not causation, it is not possible to say that television viewing caused this involvement in the local church nor that church involvement led to viewing. CBN's research over the years has shown that at least some people move from involvement in our ministry to involvement in the local church. Our most recent study of former supporters showed that 19.9 percent said they stopped their support of CBN because they began giving to the local church. Since support of the local church is one of CBN's goals, we view this in a positive light.

Religious Television's Message

What the Annenberg-Gallup study makes clear is that viewers of religious television do not see their viewing and church involvement as mutually exclusive, regardless of what the church hierarchy may think. The analysis of the content of these programs should prove reassuring to church leaders. The major ministries mentioned the local church more often than did mainline programs

(26.9 percent to 20 percent) and the mainline programs urged church attendance only slightly more often (13.3 percent to 11.5 percent). In short, there is no evidence in these data that an "electronic church" is undercutting support of the local church. Indeed the opposite inference can be made.

The content analysis should also end the stereotyped generalizations made about these programs in the secular press. I have long suspected that most articles were the result of a cursory viewing of programs. The pattern which emerges shows that programs of the most prominent television ministries touch on politics, crime, schools, mass communication and the supernatural more frequently than do programs produced by the mainline churches. Moreover, theological and social issues are dealt with more consistently and more often in the prominent ministries' program. On a list of 15 social/moral/political issues ranging from abortion to the theory of evolution, only war was discussed more frequently (33.3 percent to 13.2 percent) in mainline programs.

It is clear that the programs produced by major television ministries are not focusing on one or two issues but rather are more comprehensive than their mainline counterparts in dealing with social/political/moral issues. This may come as a shock to those who have tended to stereotype such programming as irrelevant and otherworldly. This leads the writers of the study to make the following generalization: "Religious programs on television express and cultivate a fairly stable and coherent world view of ideas, images and conceptions that competes less with mainline religion and local church than with the ... world of commercial television itself" (page 6).

Religious Television's Audience

The Annenberg research team estimated the number of regular viewers of religious programs to number 13.3 million, or 6.2 percent of the total television viewers in the United States. This estimate is based on religious viewing recorded in diaries that are the basis of estimating secular program ratings. In contrast the Gallup team found that 18 percent of their national sample said they had watched a religious program in the past 7 days. Projected nationally, 18 percent of television viewers would total around 39 million viewers weekly to religious programs. This enormous difference needs to be reconciled by the re-


searchers. Another 14 percent said they watched a program in the past 30 but not the past 7 days.

Our experience at CBN in estimating audiences has shown me that diaries are especially flawed in measuring religious audiences. There are several reasons for this. First, most religious programs are on UHF stations which are poorly recorded by diary keepers. When markets are measured by meters attached directly to receivers, UHF stations usually show a much larger audience. Second, religious programs are often at fringe time periods which also are poorly recalled. Finally, I suspect there is often pressure in some households against viewing religious programs, which causes those who do watch the programs to be reluctant to record their viewing in diaries. We have noted rather dramatic increases in the audiences of *The 700 Club* in some markets when they are metered. Therefore, I suspect the audience estimate of 13.3 million is lower than the actual audience for religious programs.

In January CBN's primetime special *Don't Ask Me, Ask God* received a 10.5 national rating, or 15.5 million viewers. This was the highest rated religious special in television history. While it was a one-time audience, it does illustrate the great interest in religious programming. Obviously, if television ministries could gain access to better time periods, the audience size would increase dramatically.

My own estimates are that the daily religious audience is in the 10 million to 12 million range and the unduplicated weekend audience is about the same size. If these audiences could be measured accurately, I believe they would total about 25 million viewers weekly.

As one might expect, the audience for religious television is somewhat more politically and theologically conservative than the general population. There is a great deal of information in the study on attitude differences between religious and general viewers. These data merit special attention in the future. Perhaps the most intriguing finding is that heavy viewers of religious programs are much more likely than heavy viewers of general television to say they voted in a general election. This suggests that religious television is able to inform and mobilize action in elections. If substantiated, this would seem to contradict a long line of research going back to the late 1940s in which television seems to serve a "narcotizing dysfunction" in the



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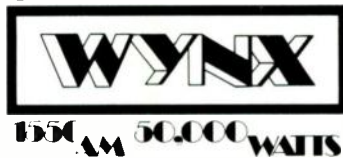
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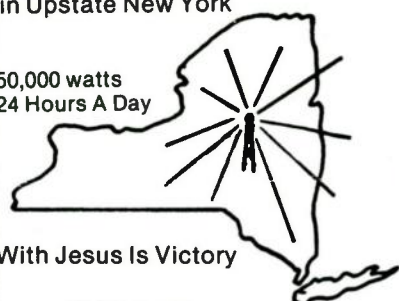
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political process, making people better informed but less likely to vote.

Some Implications

First, I believe this study will result in religious television being seen in a new light by the secular media. The summary of the study notes that it has "focused on central and dynamic aspects of American life that have received surprisingly little social scientific attention. Even the popular media have treated religious movements—at least until recently—as bizarre and anachronistic" (page 1).

Second, the mainline churches must take a realistic look at religious television. It seems unlikely that many will be able to support the infrastructures necessary to develop television ministries. Will their theology and policy allow them to develop stronger cooperative ties with television ministries that their members are already watching and supporting? In speaking of the mainline churches, Dr. George Gerbner noted, "They will have to think seriously about what their message is. If they are going to compete, they are going to have to take on a counter-culture role and differentiate themselves from commercial television and the TV preachers."² This presents an opportunity for the church to unite as never before behind a common goal of bringing God's great good news to the world.

Third, those already called and involved in religious television must face the sobering fact that even the most generous audience estimates suggest that only 15 to 20 percent of all television viewers regularly watch any religious programs. How do we reach beyond these largely self-erected media barriers to those who have yet to hear the good news of God's reconciliation through Christ? How do we unleash the infinitely creative power of the Holy Spirit to help us produce great and compelling television?

Finally, the study notes that "we may indeed be considered fertile ground for some sort of electronic revival" (page 1). How do we who are God's stewards of this magnificent medium make television an instrument God can use to bring moral and spiritual renewal to our nation and our world?

NRB

¹ Martin E. Marty, "The Invisible Religion," *Presbyterian Survey*, May 1979, p. 13.

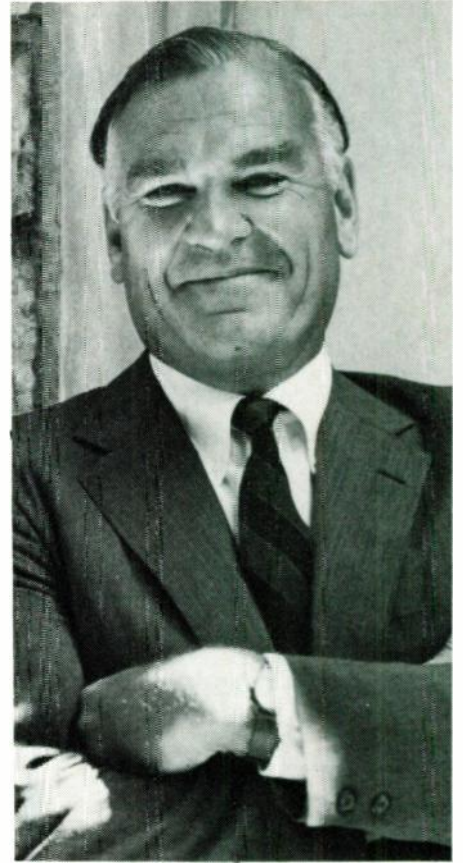
² April Witt, "Television Vies with Religion for Viewers," *The Virginia Pilot*, April 21, 1984.

David Clark is vice-president for marketing of the Christian Broadcasting Network and is a member of the executive committee of NRB.

*The lesson of the Annenberg-Gallup study
is that Americans need more,
not less Christian programming on television*

New Emphasis Needed in Religious TV

by George Gallup, Jr.



George Gallup, Jr.

WITH RECENT surveys by the Gallup Organization and the Annenberg School of Communications dispelling the belief that religious television programs drain members and money from local churches, denominational leaders of all faiths will have added incentive to make full and creative use of the electronic media to inform and deepen the faith of the American people.

Certainly the need is great and it may be that use of the electronic media is the most effective way to overcome certain trends that threaten to undermine organized religion in America—for example, a shockingly low level of biblical knowledge, lack of spiritual discipline and an often superficial religious life-style.

Furthermore, the absence of the church's presence on a major scale from television and radio has undoubtedly weakened the influence of the church in our society and has permitted our lives to be conditioned almost totally by the secular version of reality. The real enemy of the religious life, notes the Annenberg report, comes from general, not religious, television.

Few Americans would disagree that television, while having certain positive effects, also has a deleterious impact on

*Use of the
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that threaten
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organized
religion
in America*

society. A majority feel that there is an overemphasis on sex and violence. Others feel that television distorts reality and promotes materialism.

Given new technologies, coupled with a nation that spends seven hours a day in front of the TV set, and with increasing interest among Americans in religious and spiritual matters, the potential impact of religious TV on our lives is enormous.

But it is a potential that is being only partly realized. Only a relatively small proportion of Americans watch reli-

gious television, according to the Gallup and Annenberg surveys. More than half of nonviewers claim to have heard or read little or nothing about religious programs on television.

Not only is the audience relatively a small segment of the population, but it includes a disproportionate number of older persons, women and those persons in lower education and income groups. In addition, the viewers tend to be more conservative and "fundamentalist" than the rest of the population.

So it is clear that if religious TV programs are to have a major impact on the religious life of the nation as a whole, programs will have to be created that will appeal to the broad spectrum of churches in the United States and to persons who are only mildly interested in religion. This will mean greater efforts to develop movies and plays with a religious message—perhaps the most effective way of reaching people—and programs that have greater theological and educational content. For persons of some denominations, religious ideas should not be dealt with in strictly religious programs but through drama and movie biographies. And many among the unchurched might be better

reached through programs dealing with ethics and values in the broad sense, since this is a need of at least some interest to virtually everyone, rather than through programs of a traditionally religious nature.

Since the surveys found that men outnumber women in religious TV programs and are almost universally "in charge," it might behoove television programs to give greater prominence to women in order to appeal to members of more liberal denominations.

It should also be recognized that building and keeping an audience is extremely difficult because of the nature of television and requires experts; therefore, a major focus in the nation's seminars should be on communications and television skills. Efforts should be made to develop new TV and radio personalities who are compelling and have a solid theological background.

If religious TV and radio are to play a key role in the religious lives of Americans as a whole in the years ahead, certain basic needs should be met, including the following:

1. *The need for basic religious information.* In one sense the churches of the nation have failed in their educational task—the state of biblical knowledge is shockingly low. The electronic media can help fill in the gaps in our knowledge.

2. *The need for greater spiritual discipline in our lives.* Americans need practical help in bringing the Bible into our daily lives and learning to pray in a way which inspires one to sacrificial action on behalf of others.

3. *The need to feel better about oneself.* A Gallup survey for the Robert Schuller Ministries found that one's feelings of closeness to God are an important factor in one's sense of self-worth.

4. *The need for fellowship.* Religious TV and radio should encourage viewers and listeners to participate in corporate worship and to join small prayer fellowship groups. Such efforts should be directed toward fostering ecumenism and better understanding among people of different faiths.

Television and radio are surely among God's greatest gifts for spreading the gospel and for informing and deepening faith. It is therefore of great importance that all of our creative talents are brought to the task of making the best use of this great medium for God's work. **NRB**

George Gallup, Jr., is president of the Gallup Poll and vice-chairman of the Gallup Organization, Inc., Princeton, New Jersey.

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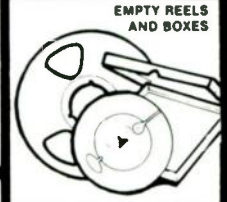


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Caution: Data Subject to Interpretation

Although the "Religion and Television" study settles some controversies, it raises other questions that need to be addressed

THE STUDY on "Religion and Television" has been eagerly awaited. Have the results justified the effort? Yes and no! It does shed light on the most controversial aspects in the debate on the electric church and is worthwhile for that reason alone. But we have to be cautious in interpretation.

While I was a member of the original steering committee for one year, I have only had opportunity to study the two-volume report briefly. Frankly, it reads like a doctoral dissertation—technical language, 60-word sentences, etc. It is a laborious task at best, especially since the Annenberg team chose to separate its tables from the writeup itself. The tables, in turn, demand statistical sophistication to interpret. Curiously, this team did not include the original questionnaires and the raw data and percentages. Finally, the academic nature of the report leaves it entirely up to the reader to mine the practical implications. All of this surprises me, given the expectations of the sponsors.

One more word of background. As either a research supplier or consultant, I have seen most of the public and proprietary research in this field. Therefore, my comments are conditioned by that exposure.

Size of the Audience

The Annenberg group estimates that the regular listening audience is 13.3 million people—6.2 percent of those in television-owning households. Frankly, I think this estimate is too low. Their computations work only from the audience ratings of noncable syndicated shows. There are two debatable assumptions. First, they claim the data show that there is not a single individual watching only local, nonsyndicated programs. My own research will challenge this. Further, they

by James F. Engel

are taking no account of cable, which will add viewers. It is my estimate that the audience is closer to 20 million. The most I am willing to conclude is that our total audience ranges somewhere between 13 million and 20 million.

Now, what does this mean? Certainly it is not the 100 million that was optimistically claimed a few years ago. But—and this is crucial—*this smaller audience still is a significant and meaningful one*. In raw numbers alone we are speaking to a sizable component of the American public. Show me any other nonentertainment type of programming with this kind of drawing power. There is no basis for critics to dismiss the phenomenon of religious television as insignificant and of little importance.

Religious Television's Impact

We must be very cautious in assuming much about the impact of religious television from this research. Nearly all of the findings are correlational. Here is an example: "Heavy viewers are also heavy Bible readers." What is cause and effect here? There is no way to say! Certainly we cannot assume that heavy viewing increases Bible reading from this data. It may indeed happen, but correlational data do not support such a conclusion. The Gerbner team may have been careful in this regard, and we must be also.

Evangelistic Impact

There is no question from this data and from all of the other studies undertaken that religious television attracts mostly religious (and evangelically inclined) people. Is this any great surprise? It certainly should not be. Our programming would have to be quite different to reach a general market. Also, the media

will have to open prime "nonghetto" time periods, and that doesn't seem likely. So Christians watch Christian TV. That's a fact. Let's accept it.

Having made this point, however, we cannot justify a conclusion that there are no evangelistic effects. First, not everyone in the audience fits the conservative Christian profile of the majority. Second, there was no explicit focus on what proportion of viewers found their faith activated in one way or another. The data simply are silent on this point. Turning to other research, I can say without question that a proportion of the audience, no doubt a minority, are discovering the relevance of Christ in their lives for the first time. Many are already churchgoers but this still is evangelism. Indeed, as I have written extensively elsewhere, religious TV can have a powerful seed-sowing ministry.

Impact on the Church

OK, critics—lower your guns once and for all. Religious television does not draw people away from the church. Rather, viewing and active church life seem to be complementary. To me this says nothing more than what all of the other studies also have told us. But it should settle the issue and underscore the potential we have to help build the local church.

The next logical question is this: "How does religious TV help the Christian life of the viewer?" This study sheds very little light because of the use of correlational data as mentioned above. I think this is a major disappointment. While other research I have seen supports some positive conclusions here, this study does not. Please do not read it and jump to erroneous conclusions.

The Content Analysis

I can remember the optimistic expectations during my time on the steering

committee that at last we would learn something of the veracity of the biblical message being aired. This is the main reason the Annenberg School was commissioned to do a content analysis. Was this expectation fulfilled? Definitely not, and I find this data to fit more into the category of interesting academic archives than anything else. We simply learned nothing about the theological underpinnings of our message. Just a thought—were the content analysis judges committed Christians? If they were not, what else could we expect?

What Does It All Mean?

We now have a defensible data base to talk meaningfully about our audience and the effects on the local church. This should put an end to unsubstantiated opinion on both sides, and this is valuable. But as a readable document for the average Christian media person, it falls far short. There is a fine, well-written report by the Gallup people which appears in Appendix V. It gives the results of the national viewership study in understandable, practical terms. This would be worth getting, but why is it in the appendix? And why does the Annenberg team pay more attention to its own data than to the Gallup data?

There are some fairly obvious implications which should be noted here. First, the audience being reached and the impact on the church are only true of the industry in general, not of your station or program. You can assume nothing without your own research. By now all of us are without excuse if we do not use ratings or our own professionally done audience surveys. When you have done this, then you are in an interesting position to evaluate the ways in which this broad industry study can be of specific help to you.

It is safe to generalize, however, that our greatest impact is on Christians and that this does not hinder local church ministry. In fact, I think we can argue that good programs augment church ministries in some really significant ways. This means that the two work in tandem.

Now for the crucial question. Do you really work as a partner with the local churches? I am not talking about asking them to follow up your converts or accept your agenda. Rather, are you working hand in hand with your local pastors to explore program options that will enhance their ministry? If not, this research opens that door for you. To miss this opportunity is to miss what I think is the

greatest potential impact of religious television.

Conclusion

There is no question that this report will have to be translated before many of us will get much of value from it. This certainly warrants a commission to a few of us to have this done in time for the next Washington NRB convention. It will require some analyses of original data tapes, and I am optimistic that there are some buried nuggets in this mass of data.

For now let's turn down the heat and the hype. It is clear that a real impact is being made for the Kingdom of God. Let's get on with it and do even better. **NRB**



James F. Engel is professor of communications research and evangelism at Wheaton (Illinois) Graduate School and also is senior vice-president of Management Development Associates, a Christian consulting group.

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THE MOST IMPORTANT finding of the "Religion and Television" study—the one reported in the news media all across the country—is good news in-

deed for religious broadcasters. We are not the enemy of the local church after all, but we may well be its strongest ally.

For years pastors of local churches, especially those of some mainline denominations that have been steadily losing members, have accused media preachers of stealing members from their churches. They felt that part of the problem for their declining numbers was that people were getting their weekly dose of religion from television rather than the local sanctuary.

On top of that, the pastors and those in denominational hierarchy feared that those same people were sending their offerings to the media preachers at the expense of the local church. Now, with the release of the Annenberg-Gallup report, we have solid evidence that directly contradicts those charges. The study has shown that:

- People who watch religious television are more likely to attend and to be involved in their local churches.
- People who watch religious television tend to give more, not less, to their local churches.

In fact, religious television seems to be a stimulant to church attendance. According to the Annenberg team's report, "Religious program viewing seems to stimulate increased attendance especially among those otherwise least likely to attend: males, high-income respondents and political liberals."

Role of Secular TV

At the same time, the report noted, viewers who watch general "commercial" television are less likely to attend church.

And not only are viewers of religious television likely to attend church and contribute well when the offering plate is passed, but they do so in surprising ways. Here is what the Annenberg report said about it: "Television viewing relates to the likelihood of making significant contributions to the local church (over \$180 a year) in a manner similar to that in which it relates to attendance... Viewing religious television is positively associated with making large local contributions, especially among the wealthier respondents."

Not Enemies but Allies

The Annenberg-Gallup study explodes the myths that media preachers are stealing sheep and dollars from the local church

by Ben Armstrong

But those who viewed a lot of general television were less likely to give to the local church. It's obvious from the data that the real enemy of the local church is not religious television but general commercial television that hooks viewers on the major primetime programs in which the messages are often disparaging of religion and of Christianity.

Isn't it time, then, for us religious broadcasters to begin bridging the gap with the local church? We need to make local pastors aware that we are adding to their congregations and coffers rather than taking away. Religious television is both supplementary and complementary to church membership. As such, it is doing what I have been saying for a long time: *Religious television is adding to and strengthening the local church.*

The Search for Quality

Why is this so? I believe one reason

is quality. Local pastors have often feared their members were deserting the church for the media preachers because of higher-quality sermons and other gratifications. But while some of that may be true—that members are finding better quality in television preaching—they are not deserting the local church over it.

It seems clear to me that church members who are dissatisfied with the spiritual food they receive from their local pastor are supplementing their diet by watching Christian television. But what is really happening is that this supplementary diet strengthens them for carrying on the responsibilities of being part of the local fellowship. The study shows that they go back to church revived and eager to contribute their time, talents and a larger portion of their income to the church.

Mainline church members make up a sizable portion of those who watch religious television. According to the re-

Percentage Attending Church Once a Week or More Among Categories of Viewing of Religious Television

	Religious Viewing					No.
	None %	Rare %	Some %	Freq. %	CD*	
Evangelicals	38.5	54.3	66.6	69.3	15.0	(905)
Mainline Protestants	38.9	43.9	62.3	65.9	22.0	(824)
Catholics	54.8	77.3	64.0	74.5	-2.8	(521)
Other Faiths	20.6	42.9	52.6	64.3	21.4	(154)

Percentage Making Contributions to Local Church Among Categories of Viewing of Religious Television

	Religious Viewing					No.
	None %	Rare %	Some %	Freq. %	CD*	
Evangelicals	44.3	54.9	58.9	60.4	5.5	(830)
Mainline Protestants	41.0	51.0	60.6	63.9	12.9	(755)
Catholics	43.0	53.1	57.5	49.0	-4.1	(486)
Other Faiths	21.2	50.0	52.9	61.5	11.5	(141)

* The differential calculation compares "rare" with "frequent" viewers.

port, the audience of many major ministry telecasts is largely classified "nonevangelical." Nonevangelicals make up 57 percent of Billy Graham's audience, 57 percent of Oral Roberts' and 53 percent of *The 700 Club's*.

Mainline Benefits

Interestingly enough, the mainline churches seem to have benefited more from religious television than the churches considered evangelical. Nearly 66 percent of mainline Protestants who frequently watch religious television also attend church weekly, a figure almost as high as the evangelicals. But the mainline Protestant viewers showed an even higher record of giving to their local church—nearly 64 percent, against 60 percent for the evangelicals.

If local churches—including those of the mainline denominations—are receiving such benefits as a result of their members' viewing religious television, clearly there is a need to declare a truce and to state emphatically that we are allies. In fact, the church needs religious television!

Another gratifying finding of the Annenberg-Gallup study is that frequent viewers of religious television also are more likely to vote. Religious television can be a tremendous mobilizing force in getting Christians to register and then to vote. The more Christians we have voting in the elections, the more we will be able to win the battle against secular humanism, because we can anticipate that candidates will begin trying to appeal to the standards of this growing voting bloc.

Finally, the study is a great vindication for evangelical ministries on television. No matter what denomination the viewer is a member of, he or she is more likely to be watching an evangelical program than any other kind. In fact, the study found no one watching nonevangelical programs who was not already watching the major syndicated evangelical ministries' programs.

The study cost \$175,000. There is no question that we at National Religious Broadcasters, our members and all of the 39 sponsors got our money's worth out of this study. There is a wealth of information in it—much of which still needs to be studied and interpreted—which can help to guide religious broadcasters in future programming. NRB

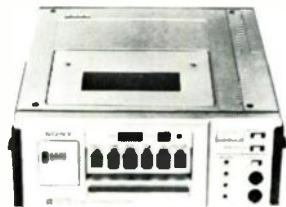
Ben Armstrong is executive director of National Religious Broadcasters.

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(continued from page 16)

Magazine Expects Continued Growth Under New Ad Director

MORRISTOWN, N.J. (NRB)—*RELIGIOUS BROADCASTING* has a new advertising director. Dolph H. Hintze, a resident of Clark, New Jersey, replaced Max McLean as of May 1.

Hintze, 47, is a native of Miami, Florida, and a longtime resident of New Jersey. His extensive advertising experience on magazines and newspapers will be reflected in the NRB publications beginning with the next issue of *RELIGIOUS BROADCASTING*.

The new ad director has been a business financial consultant on a free-lance basis for the past year. Before that Hintze served as director of marketing for the International Bible Society, East Brunswick, New Jersey, and as director of advertising for the now-defunct *Logos Journal* in Plainfield, New Jersey. In both posts he worked closely with *RELIGIOUS BROADCASTING*'S new editor, Harold Hostetler. Hintze's advertising experience covers a period of 20 years.

Like his predecessor, Hintze plans a teamwork approach to the NRB advertising services, which currently include magazine space, action card decks, the *Convention Daily News*, and the annual *Directory of Religious Broadcasting*.

"I believe in a unified approach to marketing and advertising," Hintze reflected recently. This philosophy for the ad director stems from a deeply held theology that Christians should be "unifying the whole body of Christ...and evangelizing through love."

Hintze acquired these strong convictions from early life as son of an interdenominational, traveling evangelist who, for a short period, was heard on a radio broadcast. During those years he also developed an interest in reading magazines, especially on political and historical themes.

Sports and family activities fill the balance



Dolph Hintze



Max McLean

of his time. Hintze is married and has two children; his wife is Andrea; his children are Madeline, 19, and Eugene, 16.

Hintze brings a practical philosophy to his new responsibilities. "Any time you can save time, that's money. Quick, efficient service will yield happy customers, but quality is essential." He is people-conscious and analytical in both business and personal relationships.

Hostetler said of the new ad manager, "I'm happy he's here. Dolph brings a great deal of advertising experience to NRB from both newspapers and magazines. He has a track record of increasing ad income at other publications, and I expect him to have similar success here."

NRB Advertising Manager Named to College Post

MORRISTOWN, NJ (NRB)—After four successful years, NRB's advertising services manager, Max McLean, is leaving for a position in college fund-raising. His departure comes at a time when he has just realized the goal of selling \$1 million in advertising.

McLean will become director of development for Nyack College in Nyack, New York, and for its sister institution, Alliance Theological Seminary. Together the schools serve 850 students of The Christian and Missionary Alliance denomination. McLean says the seminary is "one of the fastest growing seminaries in this country."

McLean is leaving National Religious Broadcasters with what he describes as "a

solid advertising department that can only get better." He said the present multifaceted advertising choices provide sufficient "flexibility and choice to meet any client's need who wants to penetrate the religious broadcasting market."

During McLean's tenure he tripled the annual advertising income and doubled the number of annual ad pages in *RELIGIOUS BROADCASTING*. Both accomplishments have "put *RELIGIOUS BROADCASTING* on a more solid footing and financial base," he commented. Annual magazine revenue is about \$265,000, according to McLean.

McLean has developed NRB's advertising strategy from the sale of magazine pages to include pages in the annual *Directory of Religious Broadcasting*, three Action Card mailings per year with 30 cards per deck, ads in *Convention News* each year and reader service cards in each issue of the magazine that keep readers and advertisers in closer contact.

Last September a Religious Radio Guide was added to *RELIGIOUS BROADCASTING* that gives radio stations a special section in which to advertise at a lower cost. McLean said over 30 radio stations have participated in the Radio Guide since its inception.

Other than responsibilities in Nyack and with his family, McLean will be continuing his acclaimed dramatic avocation, a two-hour solo rendition of "The Gospel According to St. Mark." The performance, which was an auxiliary function at the last NRB national convention, has been getting international attention. McLean has been taking his presentation on the road to places like Detroit and Chicago, as well as the Middle East and India.

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BROADCAST BOOKS

Computerizing a Small Christian Broadcast Ministry

Microcomputers in Small Business by Robert D. Randall. Spectrum Books, Prentice Hall, 1982, 134 pages.

Although not specifically written for broadcast operations, *Microcomputers in Small Business* is a book that will help the small ministry choose a proper computer system and make it work.

In fact, if this book has a fault, like many books written by knowledgeable computer people, it is too comprehensive. The reader can easily skip some chapters and still get completely down the yellow-brick road to Computer Oz.

Randall identifies a "small business" as one with 50 or fewer employees, so this is obviously within the parameters of most Christian radio and TV stations and program producers. The tasks identified as best for computerization are those that are common to

most organizations with payrolls, money coming in and going out, personnel and inventory. In other words, everyone.

The author aspires to have the book help the businessman to ask basic questions about his potential involvement with computers before making a purchase. But too much time is spent explaining the functional history of computers in business and the differences between microcomputers and other-sized systems.

Time is also wasted teaching binary math, explaining the fundamentals of various programming languages, and showing how the functional sections of the microprocessor should work. This is unnecessarily technical for the businessman but seems to be unavoidable for the author who has spent years accumulating the knowledge.

Randall presents the material in a straightforward, easily understood manner. However, it is chapter four before we actually begin the discussion of what microcomputers can do for business. And what they can do is best explained in the line, "A computer

will, however, help you make more money, in some cases, if properly used." The point is that computers will not save much money or personnel, but they will save time, and as we all know, "time is money."

Later chapters provide good coverage of the steps involved in matching your business's needs with a particular computer system and also those for selecting the proper software. This is critical because too many people make the mistake of trying to make a certain computer fit their business rather than vice versa.

The book winds up with a chapter on security. This is protecting your equipment, your software and especially your data. Appendices cover hardware and software manufacturers and computer publications.

Despite its occasional unnecessary technicality, *Microcomputers in Small Business* is a good guide to successfully making that all-important computer purchase.

The reviewer, John M. Cummuta, is operations manager for Statewide Broadcasting, Chicago.

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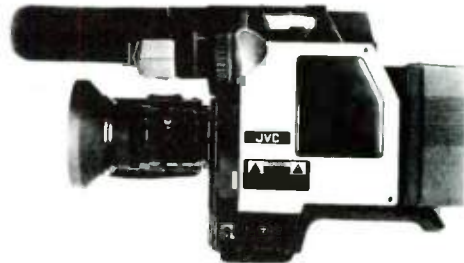
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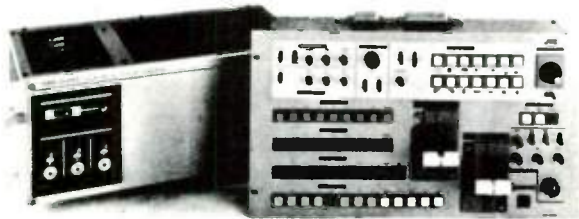


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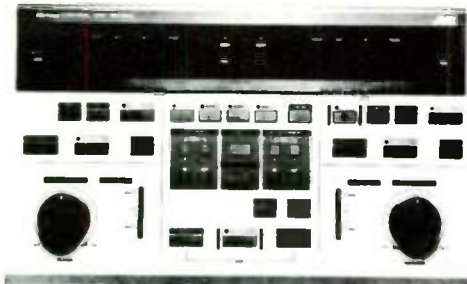
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BROADCASTERS



Jimmy Swaggart



Stuart Epperson



Timothy Calcara



Jerry Falwell

George Vanderman, host of *It is Written*, reported that his weekly television audience grew in April by a potential 12 million households when the Tulsa-based Satellite Program Network (SPN) began telecasting the program. For a year the Thousand Oaks, California, broadcaster has been on the 26-million-household WTBS-TV superstation owned by **Ted Turner**. With the National Christian Network and 70 local TV stations, the potential viewer count for *It is Written* has grown to 55 million households. Executive producer **David Jones** estimated that 1.25 million households are actually watching each week.

The broadcast ministry of evangelist **Jimmy Swaggart** began telecasting to Japan on April 7. The program is now seen on a four-station network in Yokohama, Japan, and on one station each in Kyoto and Osaka. The Spanish-language program was recently introduced to viewers in Buenos Aires, Argentina. And the French-language version will begin airing July 1 to four French-speaking markets in Quebec, Canada.

An NRB board of directors member is running for a seat in the U.S. House of Representatives. **Stuart W. Epperson**, who wants to represent the fifth district of North Carolina, which includes Winston-Salem, owns or is a principal in seven Christian radio stations from Boston, Massachusetts, to San Antonio, Texas. These include facilities in New York City and Tulsa, Oklahoma. "NRB has played no small part in my decision to run," Epperson said in a telephone interview.

Timothy Calcara has been promoted to station manager of KTOF-FM/Cedar Rapids (Iowa) from sales manager. He joined the station in August 1979, according to president

James Young of Young Broadcasting Company, owners of the station. Calcara is a Marion, Iowa, resident.

Domain Communications of Wheaton, Illinois, has appointed three to executive positions. They are **Terry Franklin** and **Daniel J. Balow**, both account executives; and **Julie A. Volchko**, a media buyer.

Michael R. Ellison, Inc., of Phoenix, Arizona, has named **Doug Preudhomme** vice-president of operations. A native of London, England, Preudhomme has been Ellison's executive director of donor services for the last year.

After months of delay, **Dennis R. Patrick** has been confirmed by the Senate as the fifth FCC commissioner. Patrick, 32, served as an associate director in the White House Office of Presidential Personnel until last October. **President Reagan** nominated him to the post in December. Patrick immediately named his acting legal assistant, **Diane L. Silberstein**, as a senior legal adviser.

According to general manager **Duane Cuthbertson**, his station, WYFC-AM/Ypsilanti (Michigan), is in the midst of an eight-month celebration of 10 years on the air. The contemporary Christian format station was started March 1, 1974.

United Methodist Communications (UMCom) of Nashville will have a new executive beginning next month. He is **Roger L. Burgess**, vice-president of public relations for the United Methodist Publishing House, Chicago. Burgess was elected in March by the 38-member General Commission on Communication that oversees denominational communications, including broadcast pro-

grams. UMCom headquarters is being moved to Nashville from Dayton, Ohio.

Broadcast pastor **Jerry Falwell** took his weekly television ministry, *The Old Time Gospel Hour*, coast-to-coast in prime time on March 4. The Sunday evening service of Thomas Road Baptist Church, the Lynchburg, Virginia, congregation pastored by Falwell, was seen from Maine to Hawaii at 11 p.m. EST. The one-hour service, live-by-satellite, was a first for Falwell. His message was a biblical assessment of "the spiritual and moral state of the nation."

The Far East Broadcasting Company announced staff changes for its U.S. Headquarters in California. **Evert Carlson**, former acting executive director, director of missionary personnel and office manager, retired and is presently volunteering his time. The new office manager will be **Richard Love**, who comes to FEBC from a similar position with **Harold Sala's Guidelines for Living** radio ministry. He previously served FEBC as a missionary in the Philippines and Korea. Stewardship director **V. Clell Horton** has also retired from the FEBC office. He will continue to care for his wife, **Ona Horton**, who was paralyzed from a stroke three years ago.

Carl W. Rullman, Sr., of Hickory, North Carolina, has been chosen to receive the 1984 Award of Merit by the International Lutheran Laymen's League. Active in the league since 1931, Rullman was chairman of *The Lutheran Hour* and of the television and membership committees of the league. Rullman, a former state representative in North Carolina, will receive the award at the closing banquet of the league's 67th annual convention August 1 in Phoenix.

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The Surprise Benefit of Religious Television

CHRISTIAN broadcasters may well want to mend some fences now that the "Religion and Television" report is out, showing that television ministries are not the enemy of the local church as had been supposed.

For years pastors feared that major Christian television ministries were luring people and money away from the local church. Pastors of mainline Protestant churches were the most vocal, primarily because their churches have suffered from declining membership for the past 20 years.

Now the "Religion and Television" research project has declared those fears groundless. Not only are television preachers not stealing sheep and offerings from the local church, but the report says they are actually doing just the opposite. And some of the biggest beneficiaries appear to be the mainline Protestant churches.

The joint study by the Annenberg School of Communications at the University of Pennsylvania and by the Gallup Organization of Princeton, New Jersey, took two years and cost \$175,000. Among the sponsors were National Religious Broadcasters, the National Council of Churches, the U.S. Catholic Conference and 36 other groups—mostly evangelical ministries.

The good news is that people who watch a lot of religious television also attend church more frequently and tend to give more money to the local church. A surprise finding, however, is that this is true for mainline Protestant churches even more than for evangelical churches. A table on page 28 of this issue of *RELIGIOUS BROADCASTING* shows the statistics:

- Evangelicals are 15 percent more likely to attend church weekly if they frequently watch Christian television than are evangelicals who rarely watch. But for mainline Protestants the figure increases to 22 percent.
- Evangelicals are 5½ percent more likely to give to their local church if they frequently watch religious television than are evangelicals who rarely watch. But for main-

line Protestants the figure jumps to nearly 13 percent.

The study shows conclusively that those who watch religious television are largely committed Christians who are most active and most supportive in their own churches. However, it does not say why this is so in mainline churches and leaves us to draw our own conclusions. One likely reason is that mainline churches harbor a good number of evangelical members who seek to supplement their spiritual diet through the most available means—Christian broadcasting—and this extra spiritual feeding enables them to go back to their own churches with greater zeal.

Christians normally are very loyal to the church they attend regularly. They seek the fellowship of other Christians with similar backgrounds—fellowship they need that television ministries cannot supply.

And this is where the opportunities for fence-mending come in. Since television ministries have been vindicated of competition with the local church, broadcasters should feel free to encourage viewers to attend and support their local churches. Viewers should be urged to become even more active in their own churches, such as in teaching Sunday school.

Viewers should also be urged to start home Bible studies for their own churches. And if their pastor has not experienced the new birth, they should be encouraged to make a special effort to invite him.

We constantly need to remember that the church of Jesus Christ transcends denominational barriers and doctrines. Our Lord has His children in some places that often surprise us, providing a witness that otherwise might not exist. Broadcasters need to feed and encourage these people as much as they need to preach the gospel to the unconverted.

The surprise benefit of religious television is that it may very well be preparing many of its viewers as agents for revival in their own churches.

—Harold Hostetler

Brooklyn Bridge
Centennial Celebration,
May 24, 1983.

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