A Proposed Strategy for a Seventh-day Adventist Ministry on Community Radio in Norway

Terje Jacobsen
Andrews University

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A PROPOSED STRATEGY FOR A SEVENTH-DAY ADVENTIST MINISTRY ON COMMUNITY RADIO IN NORWAY

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Seventh-day Adventist Theological Seminary

A PROPOSED STRATEGY FOR A SEVENTH-DAY ADVENTIST MINISTRY ON COMMUNITY RADIO IN NORWAY

A Project/Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
Terje Jacobsen
May 1985
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MINISTRY ON COMMUNITY RADIO IN NORWAY

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Date approved: May 9, 1985

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ABSTRACT

A PROPOSED STRATEGY FOR A SEVENTH-DAY ADVENTIST
MINISTRY ON COMMUNITY RADIO IN NORWAY

by

Terje Jacobsen

Chairman: Steven P. Vitrano
Problem

In December of 1981 the Norwegian government suddenly opened the possibility of Community Radio in Norway. This was a rather drastic decision since the country had had a government-sponsored radio monopoly for almost fifty years. All at once, Christian denominations and other organizations in selected areas all over the country were able to present their message on radio broadcasts.

The Seventh-day Adventist Church in Norway was
taken by surprise when the government radio monopoly was suddenly dissolved. It had not applied for permission to start broadcasting and had done little preparation for such a media development. Several other Christian denominations had been preparing for this eventuality for a number of years and were able to start broadcasting shortly after government permissions were granted. Later, a number of Seventh-day Adventist congregations were able to buy air-time from organizations which had already received permission. In September of 1984, a number of Seventh-day Adventist congregations received official permissions to start broadcasting on Community Radio in Norway.

The purpose of this study, therefore, was to develop a strategy for a local Seventh-day Adventist ministry on Community Radio in Norway, and to suggest formats of radio broadcasts that might be used in such a ministry. Furthermore, the writer investigated the enormous problem of secularism, which is challenging the Christian community in Western Europe. Guidelines were suggested which might help the Christian broadcaster reach the increasingly larger secular part of the European population.

The study suggests the following conclusions:

1. It is important for the Christian broadcaster to start with his target audience, to do research and develop a strategy to reach his target audience.
2. The Christian broadcaster should be aware of the advantages and disadvantages of radio. The medium of radio is particularly useful in the early stages of evangelism. It is an effective medium for building awareness and influencing change.

3. The wide-spread secularism in Norway poses a real challenge to the Christian community, but study shows that secular people can be more easily reached on the basis of felt needs.

4. One cannot conclude that one format of religious radio broadcasting is better than another. It is all a matter of what target audience one is trying to reach. The format should be regarded as a vehicle that can help the Christian broadcaster reach his target audience.


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INTRODUCTION

AN OVERVIEW OF THE PROJECT

Statement of Problem

In December of 1981 the Norwegian government suddenly opened the possibility of Community Radio in Norway. This was a rather drastic decision since the country had had a government-sponsored radio monopoly for almost fifty years. All at once, Christian denominations and other organizations in selected areas all over the country were able to present their message on radio broadcasts.

The Seventh-day Adventist Church in Norway was by no means prepared to take advantage of the opportunity when the government radio monopoly was suddenly dissolved. Several other Christian denominations had been preparing for this eventuality for a number of years, had trained personnel, and had bought technical equipment to be ready for such a media development. Subsequently, when the first wave of permits was issued, no Seventh-day Adventist congregation was among the various churches and organizations that received permission to start broadcasting. The Adventists had not even applied for

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such a permission. Later, several local Seventh-day Adventist congregations were able to buy air-time from organizations which had already received permission. In September of 1984, a number of Seventh-day Adventist congregations received official permission to start broadcasting on Community Radio in Norway.

Until recently, the Seventh-day Adventist Church in Norway has done very little serious study with respect to the medium of radio and the question of mass media communication. Hence, this paper is an attempt to study this new media situation in Norway and to develop a strategy for a local Seventh-day Adventist radio ministry on Community Radio in Norway.

Justification of the Project

We have already noted that the Norwegian Seventh-day Adventist Church was not ready for the new media development that started in December of 1981. In spite of the fact that the denomination, for a number of years, had been allocated its small quota of radio worships on the government network (the NRK), it became evident when the new Conservative Government opened the way for Community Radio that very little had been done within the Seventh-day Adventist Church in terms of preparation for this development.

Now, in the mid-1980s, at least eight local Seventh-day Adventist congregations are broadcasting on Community Radio, but still little has been done in
preparation and training for mass media. This presents a need for an in-depth study of the question of mass media communication in Norway, and for developing some guidelines and strategies for a local Seventh-day Adventist ministry on Community Radio.

This study does not attempt to be exhaustive: instead it is anticipated that this present project may contribute to serious discussion of how best the Seventh-day Adventist Church in Norway can use the medium of radio.

Limitations

It should be noted, first, that this project deals especially with the question of formats for religious radio broadcasting. Hence, the discussion of the history of religious radio broadcasting, both in the U.S. and in Norway, is conducted with reference to formats.

Second, this paper is limited to a discussion of religious radio broadcasting in the U.S. as related to the nationally syndicated radio broadcasts rather than local broadcasts. The reasons for choosing the nationally syndicated broadcasts were their easier availability and the expectation of a consistently higher quality of broadcasting. Furthermore, it is doubtful that a survey of local religious radio broadcasts in the U.S. would give a wider variety of formats.

Third, the question of religious radio stations
is not considered to any large degree in this paper, since the subject falls outside the boundaries of this project.

Fourth, the "Theological Reflections" in Chapter V is an attempt to relate some of the main areas of this particular study to some corresponding and relevant theological discussions.¹

Organization of the Project

Chapter I

Chapter I investigates the history of religious radio broadcasting in the United States and pays particular attention to the question of format. The latter part of Chapter I presents samples of several different religious radio broadcasts that are all easily available in the Midwest; an attempt is made to classify them according to format.

Chapter II

Chapter II discusses the history of radio broadcasting in Norway with particular attention given to religious programming. An attempt is also made to evaluate the new media situation that developed as a result of the introduction of Community Radio in December of 1981. Furthermore, the Seventh-day

Adventist involvement with Community Radio from the beginning of 1982 until the Spring of 1985 is also investigated.

Chapter III

Chapter III deals with the problem of secularism. The current trend in Western Europe indicates that more and more people are turning their backs to the church and to Christianity. This chapter considers the basis of secularism and also investigates how this process has affected the beliefs and the attitudes of the Norwegian population.

The later part of Chapter III deals with the question of how the Christian communicator can reach the increasingly larger secular section of the population.

Chapter IV

Chapter IV attempts to identify three different formats of religious radio programs that may be used in a Seventh-day Adventist radio ministry on Community Radio in Stavanger, Norway. These three formats are chosen from among the formats that are identified in Chapter I and the first part of Chapter IV and are evaluated in relation to communication theory.

Chapter V

Chapter V, the final chapter of this project, consists of theological reflection, conclusions, and recommendations. The section containing the theological reflection, conclusions, and recommendations.
reflections does not attempt to give an exhaustive study of the "theology of communication." However, the theological reflections are basically related to the main parts of the study.

**Definition of Terms**

**NRK** is an abbreviation for the state sponsored Norwegian Broadcasting Corporation (Norsk Rikskringkasting).

**Naerradio** is the Norwegian term for the English word Community Radio, on which "nonprofessionals" representing churches and different other organizations have been permitted to launch independent radio services in local communities throughout the country of Norway.

**The Spiritual Decision Model** is the model which attempt to place Christian communication in the perspective of the spiritual-decision process that is followed as a person becomes a believer in Jesus Christ and grows in faith. This model was first, in rudimentary forms, suggested by Viggo Søgaard and was later revised by James F. Engel and others.

**FCCC** is an abbreviation which stands for the Federal Council of Churches of Christ, which, in 1925, represented twenty-five denominations, and encouraged councils of churches in local communities throughout the U.S. to develop cooperative broadcasting. In 1934 the FCCC assumed total responsibility for network Protestant broadcasting in the United States. This organization
should not be confused with the FCC (Federal Communications Commission) which regulates networks, local stations, and other matters related to radio broadcasting in the U.S.

Secularism is a term which describes a system of beliefs and practices that rejects any form of religious faith, and which provides an expression of life and conduct without references to a deity or a future life.
CHAPTER I

RELIGIOUS BROADCASTING IN THE UNITED STATES

A Survey of the History of Religious Broadcasting in the US

It was during the 1800s that scientists both in Europe and the U.S. began to realize that electronic communication might be a possibility. "Lonely men in England, France, Russia, and Germany spent years of their lives in research and experiments trying to remove the last obstacles to electric community."¹ However, it was the American, Alexander Graham Bell, who achieved a decisive breakthrough with his invention of the telephone in 1876.² "From there it was an inevitable thrust to radio: first by wire, then by wireless."³

From the very beginning some Christians saw the great potential of this new electronic medium, and it is worthy of note that many of the early radio broadcasts

³Ellens, p. 13.
were transmissions of church services. However, like all new inventions, radio also experienced its birthpangs. As Turner observes:

When commercial broadcasting began in the 1920s many people, including Christians, regarded it as a novelty with little or no practical value. Some Christians even took an intense dislike to it; they called wireless "the Prince of the Air," and refused to have anything to do with it, along with motion pictures.

In spite of some opposition from the Christian community, there were those Christians who were willing to try new methods in their evangelism. Hence, it was not long before religious broadcasting became common. As already observed, most of the early religious broadcasts were worship services produced by local churches. Therefore, it is not surprising that many churches came to see the radio as an extension of the pulpit.

There is, in fact, some confusion as to when and where the first church service was broadcast. Both Ben Armstrong and Donald Oberdorfer give the credit to Calway Episcopal Church of Pittsburgh, Pennsylvania. The first radio station in America, KDKA in Pittsburgh, had started operating November 2, 1920, "Just in time to give the

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nation the first radio reports of a presidential election."¹ Less than two months later, in January 1921, an evening worship service was broadcast from Calway Episcopal Church. Dr. Van Etten, the senior pastor of the church, was somewhat sceptical of the new medium—to him it was merely a passing fad.² Thus, it was his junior associate, Rev. Lewis B. Whitmore, who conducted the historic service. Speaking about the occasion, Van Etten later observed that the worship service was:

... an experiment and I remember distinctly my own feeling that after all, no harm could be done. It never really occurred to me that the little black box was really going to carry the church service to the outside world. I know there was such a thing as wireless, but somehow I thought there would be a fizzle. The opportunity had come to us rather suddenly, and in this dazed sort of mood we did not prepare any special service or sermon for the occasion.

"The broadcast went over splendidly," according to the historian, Gleason L. Archer, "making so favorable an impression on the radio audience that it became a regular Sunday feature of KDKA."³

Once started, the broadcast medium grew very quickly. In many ways radio became a "national mania."

¹Armstrong, p. 19.
²Ibid., p. 20.
More and more people acquired crystal sets and more and more stations went on the air. By the middle of the 1920s there were roughly 600 radio stations and sixty-three of these were owned by local churches as "tools for reinforcing and strengthening the image of local ministries."¹

Oberdorfer, however, mourns the fact that "almost all of the early religious broadcasting efforts focused on the worship format." There seemed to be an attempt to communicate the truth of Christianity in any other way. He suggests the reason for this is that America was still a predominantly Christian nation. Oberdorfer also suggests that this was the time when the somewhat unhealthy concept of "they" (the great unwashed) and "we" (the sanctified and redeemed) originated.² It would seem that this is still the basic concept of much of religious broadcasting in the U.S. today. Perhaps the problem is that Christian broadcasters see themselves as "being transmitters of a Gospel rather than being a ministry of communication."³

As the Depression grew deeper in the 1930s, most of the churches that operated their own radio stations found it necessary to sell their stations to commercial

¹Johnson, p. 24.
²Oberdorfer, p. 15.
³Ibid.
interests. This, however, created a new situation which remains true in religious broadcasting to the present. The broadcast industry became the power factor which controlled program content and production techniques. "The use of radio by religious bodies became almost wholly at the discretion of the commercial broadcasters in control of stations and network facilities." The religious broadcaster was often at the mercy of the network or the station, station managers were in the position to exercise direct control by limiting the type of program they aired and manipulating the time slots available.

However, the 1920s and 1930s was an age of rhetoric. Many of the early religious broadcasters were thinking of using the medium of radio for self-agrandizement. One of these was the famous Pentecostal preacher Aimee Semple McPherson. Her first experience with radio came at a crusade in San Francisco in 1922 where she was "accorded the gracious honor of being the first woman to preach a sermon over the wireless telephone." According to Hood, McPherson early "realized the potential of the new medium and used every opportunity to broadcast."  

1 Johnson, p. 24.  
2 Ellens, p. 17.  
4 Ibid.
Hence, in 1924, after having completed a major building project she raised the $25,000 necessary to build a radio station in Los Angeles. In February that year, KFSG—"Kall Four Square Gospel"—received permission to start broadcasting. Aimee McPherson's station became the third major radio station in Los Angeles and one of the first church-owned stations in the world.¹

At the same time Chicago's mayor, William "Big Bill" Thompson, established a radio station at the top of City Hall and asked for volunteers to go on the air. The response to his invitation was not overwhelming, and one of the few who accepted the mayor's challenge was evangelist Paul Rader. Clarence Jones, who accompanied Rader on the first broadcast in 1922, observed that "Mr. Rader perceived that here was a twentieth century miracle method to preach the first century message to a wider audience than could ever crowd the biggest tabernacle, so he went all out for radio."² Rader later rented the idle studios of WBBM for fourteen hours every Sunday and broadcast the evening services from the Gospel Tabernacle. Rader soon experienced the power of the media. Audiences of up to 5,000 people flocked to the church to see the preacher they had listened to on the radio.³

¹Ibid., p. 23.
²Quoted in Armstrong, p. 21.
³Ibid, p. 20.
The first non-denominational congregation that began to broadcast its services was the Omaha Gospel Tabernacle. The pastor, R. R. Brown, decided to try the new medium of radio in April 1923, though he did not intend to continue broadcasting since he thought that no one would be listening. At the close of the program there was a man waiting for him at the studio door. The man had run to the studio to tell Brown what had happened while he had been listening to the program. As Brown was preaching, the man felt the power of the Gospel and he invited Jesus Christ into his life. Unable to keep his new-found joy to himself, the man ran into the street shouting "Hallelujah! Unction can be transmitted!"\(^1\)

This exciting incident convinced Brown concerning the possibilities of religious radio broadcasting, and he subsequently launched "Radio Chapel Service," a non-denominational program. He soon became known as the "Billy Sunday of the air," but he never really came to terms with the intricacies of radio. Not trusting the mechanized equipment to carry his voice over hundreds of miles he shouted at the microphone and gestured to the unseen audience.\(^2\) According to Ben Armstrong, some of Brown's associates insisted that he "envisioned the holes on the microphone as his listeners."\(^3\)

\(^{1}\)Ibid., p. 23.

\(^{2}\)Ibid.

\(^{3}\)Ibid.
However, it did not take long before religious leaders began discussing how the radio should be used in the Christian community. Naturally, some were afraid that radio would keep people at home instead of attending religious meetings (a fear still present in the 1980s). And what about the cost of radio broadcasting? Was it worth investing $25,000 in a radio station as Aimee Semple McPherson had done? Some felt that radio should be used as a purely educational vehicle which tended to fractionalize the different religious broadcasting groups.

Hence, during the 1920s and early 1930s foundations were being laid for some of the tension that we see in religious broadcasting in the U.S. today. Religious groups were beginning to fight each other; "theological differences became fundamental stumbling blocks; and individual goals superseded organizational concerns."¹ It was evident from an article in Popular Radio in January 1925 how the editor felt about the whole matter.

It's bad enough to have different religious denominations preaching against each other and working against each other, all in the name of the same God, within the walls of their own meeting houses. . . . If they get to competing on the air, we broadcast listeners will be out of luck."²

¹Oberdorfer, p. 17.
²Quoted in Oberdorfer, p. 17.
Cooperative Religious Efforts

In the year 1923, Dr. S. Parkes Cadman began broadcasting from the Brooklyn YMCA. Cadman soon became convinced that "religious radio was doomed to fail if it limited itself to broadcasting special doctrinal views." Thus, Cadman distanced himself from the narrow, sectarian approach and through his programs, which, incidentally, often took the form of a question-and-answer session, he addressed the great principles of religion and tried to make them relevant in everyday life. The New York station from which he broadcast, WEAF, appreciated the non-denominational approach of Cadman; however, it was soon flooded with requests for airtime from other religious groups. Obviously, the station was not able to meet all of these requests. The WEAF management then took the initiative to meet with leaders of the main religious groups (Protestants, Catholics, and Jews) and requested these groups to develop certain guidelines so the station management would not continually have to make embarrassing decisions.

At that point, the New York-based Federal Council of Churches of Christ (FCCC), which then represented some twenty-five denominations, began encouraging churches in different communities throughout the U.S. to develop "cooperative broadcasting." In 1924 the FCCC began

1Ibid., p. 19.
2Ibid., p. 18.
broadcasting the "National Radio Pulpit" with Dr. Cadman as the main speaker on station WEAF. In 1926 WEAF developed into WNBC, and the NBC network followed. Thus, Cadman's program, which had started in obscurity just a few years earlier, was aired on network radio.¹

This new development obviously simplified the network's role in providing programming thus avoiding the problem of everyone demanding equal time. Furthermore, the FCCC was very happy about such an arrangement and its general secretary, Dr. Charles S. MacFarland, was appointed to NBC's Religious Advisory Board.² Together with J. O'Brian and Julius Rosewald, representing, respectively, the Roman Catholics and the Jews, this board adopted five guidelines for religious radio programming:

1. Religious groups should receive free time, but pay for production costs
2. Religious broadcasts should be non-denominational
3. It should use one man on the program as "star" for the sake of continuity
4. It should use a preaching format
5. It should avoid matters of doctrine and controversial subjects

These guidelines were adapted as a policy of the FCCC. Thus, it is no surprise that this mutual arrangement between NBC and the FCCC has shaped the history of religious broadcasting in the U.S.

¹Ellens, p. 17.
²Johnson, p. 27.
³Johnson, p. 28.
Not everybody, however, was happy with the work of the FCCC, and not all Protestant churches joined the organization. One of these was the Missouri Synod of the Lutheran Church. In 1929 this church launched the "Lutheran Hour" with Dr. Walter A. Maier as the main speaker. Like most of the other Christian broadcasters of the time, Dr. Maier was a preacher, and "his formats were centered around the transmission of the gospel message in the form of a sermon." At first, Maier found it difficult to get on the air on a regular basis, but by 1930 he was able to purchase time for his half-hour preaching programs on the CBS network. The price, however, was rather high—$200,000 a week was a lot of money in the midst of the Depression—but through the help of youth and laypeople within the Lutheran Church—Missouri Synod, the necessary amount was raised and Dr. Maier was able to stay on the air. In his book The Electric Church, Ben Armstrong observes that "The Lutheran Hour" became the most popular regular broadcast—religious or secular—in the history of radio, heard around the world by an estimated twenty million listeners." Be this as it may, we cannot avoid the fact that this was an "amazing outreach for a denomination

1Oberdorfer, p. 20.
2Ibid.
3Armstrong, p. 39.
having less than two million members in the United States.\textsuperscript{1}

However, the Federal Council of Churches, which by 1934 had assumed total responsibility for network Protestant broadcasting, was worried about the "straight worship and preaching formats that were dominating the scene."\textsuperscript{2} At this time the FCCC had six programs on NBC radio. The format of all six programs was preaching and teaching, with little music, no drama, news, or children's programming.\textsuperscript{3} Therefore, the FCCC in the mid-thirties produced "Religions in the News." This program had more of a "magazine" format and was aired on Thursdays and Sundays. Oberdorfer regards this as an important development for two reasons---"the shift toward shorter religious programming, and the news format itself . . . an event important to the commercial side of the medium."\textsuperscript{4}

As the years passed, conservative, evangelical broadcasters became increasingly dissatisfied with the monopoly of the "liberal" FCCC on the networks. They felt discriminated against and were forced to seek time elsewhere. "Either they secured free time at unwanted hours, or at the whim of the broadcaster; or they bought time on stations rather than going through the

\textsuperscript{1}Ibid.

\textsuperscript{2}Oberdorfer, p. 21.

\textsuperscript{3}Ellens, p. 18.

\textsuperscript{4}Oberdorfer, p. 21.
networks."¹ H. M. S. Richards, Charles E. Fuller, Aimee Semple McPherson, M. R. De Haan, and Paul Myers had to follow in the footsteps of Walter A. Maier and buy air time. However, the prices were often very high and this meant that only a little money could be put into production. Thus, "the preaching format was sustained, not only by theological belief, but by economic constraints as well. The need to buy time simply did not leave much money to produce anything but preaching programs."²

The frustration experienced by the conservative religious broadcasters reached its peak in 1944. At that time they joined together to create a new religious organization—the National Religious Broadcasters. "This union set the scene for religious broadcasting as it exists today—the mainliners under the umbrella of the Communications Commission of the National Council of Churches, and the independents gathered with the NRB."³

The tension between the two groups continued to build and when the conservatives accused the FCCC of forcing paid religion off the air, the result was a well-publicized controversy. This controversy "apparently aroused the support of listeners to non-FCCC programs."⁴

¹Johnson, p. 29.
²Ibid.
³Oberdorfer, p. 20.
⁴Johnson, p. 29.
It was at this time also that solicitation on the air started to blossom, and in some cases "ministries thrived due to the support of their follow-up materials--the root of the present-day extensive literature operations among some of the broadcasters."\(^1\)

In 1948, the Joint Religious Radio Committee, which in 1944 had been created by Everett Parker as a reaction to the policies of the FCCC, merged with the Protestant Radio Commission of the FCCC. The new organization continued the innovative work of the JRRC. In the South, several major non-FCCC denominations, such as the Southern Baptists, Lutherans, Methodists, Presbyterian U.S., and the Protestant Episcopalian church, came together in Atlanta and established the Southern Religious Radio Conference (SRRC).\(^2\) The Baptists remained as members of the SRRC only until 1949 when all of their broadcasting activities were moved to Fort Worth. "That move established a permanent pattern of independent broadcasting activities for the Southern Baptists." However, the format of their broadcasting remained the traditional "preaching and teaching with hymns."\(^3\)

There were some attempts to break away from the stereotype format of religious radio broadcasting. The Protestant Episcopal church, for instance, tried an

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\(^1\) Ibid.
\(^2\) Ellens, p. 21.
\(^3\) Ibid.
innovative format when it launched "The Living People" during Lent of 1945. A religious situation was dramatized by leading actors, and the program was privately syndicated to local stations. The same church also broadcast a series called "Great Scenes from Great Plays," a series of dramatic radio excerpts from well-known dramas. "This was religious programming without sermons, Bible readings, or hymn singing."\(^1\)

In the late 1940s, television became a serious threat to radio. It was not long before the growing influence of television had taken much of the audience away from radio. Many of the well-known TV evangelists of today understood what was about to happen, and they basically left radio to join the Television bandwagon. Thus people like Rex Humbard, Oral Roberts, Billy Graham, and Fulton Sheen left the medium of radio to concentrate on the incredible medium of television.

Radio found itself in a stage of transition and adjustment. Its heyday was over and it became easier for independents to get on the air. "To many people, this period of radio reassessment was welcome--they bought more time, and radio continued to host a variety of religious shows."\(^2\) Even though the medium had to accept its new position in the shadow of television, it still featured scores of religious personalities like Norman Vincent

\(^1\)Ibid.

\(^2\)Oberdorfer, p. 25.
Peale, Ralph Sockmann, and Carl McIntyre.\(^1\) The 1950s and 1960s saw a general down-trend in the whole area of religious communication by some major denominations that were having financial problems. This opened the door for independents who seemed to grow and flourish, and some of the current "electronic preachers" planted their broadcasting roots. Thus, radio was able to adapt and is still an important medium of communication.

Another interesting note is that religious radio programming has survived up to the present time in spite of heavy competition from the television evangelists. Radio programs such as "The Lutheran Hour," "Chapel of the Air," "Voice of Prophecy," "Hour of Decision," and "Haven of Rest" are still on the air and attract thousands of listeners even in the 1980s. In the last few years, however, there appears to be a trend away from the preaching format so long associated with religious radio broadcasting. Today, the most popular religious radio programs in America seem to be need-oriented programs such as "Focus on the Family" with Dr. James Dobson,\(^2\) and "Talk Back with Bob Larson." Furthermore, some Christian radio programs such as "The Pat Boone Show" and "Insight for Living" with Chuck Swindoll have been able to attract

\(^1\)Ibid.

\(^2\)Armstrong, p. 127.
secular sponsors.\textsuperscript{1} If this trend continues, we may experience a new day for religious radio broadcasting in the United States.

Commenting on the great possibilities of religious broadcasting, Billy Graham in 1977 observed: "God has given us an opportunity without precedent for presenting the gospel of the Lord Jesus Christ."\textsuperscript{2} Graham, one of the veterans of religious broadcasting, went on to say: "Today I firmly believe that the gospel is now being preached in all the world for the first time in the history of the Christian Church, by radio and by television."\textsuperscript{3} This surely stands in contrast to some of the pessimistic attitudes of the 1920s.

The "Voice of Prophecy"

Of interest to Seventh-day Adventists is the story of the "Voice of Prophecy" Radio Broadcast.\textsuperscript{4} H. M. S. Richards, the speaker of the "Voice of Prophecy," is one of the pioneers of religious radio broadcasting in America.\textsuperscript{5} Richards made his radio debut in 1926, in

\textsuperscript{2}Armstrong, p. 17.
\textsuperscript{3}Ibid.
\textsuperscript{4}The author is a Seventh-day Adventist studying at a Seventh-day Adventist university and therefore finds it important to give some consideration to the history of this particular broadcast.
\textsuperscript{5}Armstrong, p. 32.
central California, by broadcasting occasionally over local stations in Fresno and Bakersfield. Later he was invited to give a daily fifteen-minute devotional over KNX in Los Angeles, a 500-watt station. Most of the radio time was offered by the station as a free public service feature.¹

Richards soon realized that radio was a fantastic medium for the communication of the Gospel, and in 1931 he looked for a way to "finance a regular broadcast of his evangelistic services."² This was difficult to do in the midst of the Depression. The local conference, for which Richards was working, had to cut operating costs to a minimum; nothing was available for "an experiment on radio." In fact, Richards soon realized that many of his church leaders were not at all excited about getting on the air. "The conference president strictly forbade the use of offerings given at evangelistic meetings for any purpose except paying evangelistic campaign expenses."³

In spite of this, Richards did not give up his dream about getting on the air. He observes:

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³Ibid.
I kept saying that I thought God wanted me on radio. One day two personal friends, Harold Young, and Glen Luther, came to me and asked, "Why do you say you believe that the Lord wants you to broadcast when you really don't believe that he does?" Taken by surprise, I replied in defense, "Certainly I believe the Lord wants me on the air." They pressed me, "No, you don't believe anything of the kind, because if you really believed the Lord wants you to preach over the air, you would step out by faith and the money would come in. When the Lord wants something done, and it's time to do it, He provides the means." I could not get around that argument. I either had to get on radio or shut up. I was holding meetings in South Gate, California, and the next night after my friends chided me I shared my burden with the people who came to hear me. I asked them to help me prove that God wanted the meetings to be aired. I asked them to donate to my "radio pocket" as they went out the door. Money, jewelry, anything of value would be acceptable. That night and following nights they dropped money, broaches, rings, spectacles, and gold-filled teeth into my pocket. The project produced $200 and with this money we bought time on station KSER, Long Beach, California. We paid $15 for each Sunday night broadcast.

The next evening, and on following evenings, Richard's "radio pocket" was filled with gifts which, in addition to funds from the Seventh-day Adventist church, financed the broadcasts. Richards himself does not remember the exact date of the first broadcast, of a regular program; but he states that it was sometime in 1932, and his first radio sermon dealt with the inspiration of the Bible.¹

By the end of the first week of broadcasting it was obvious to Richards that he needed some secretarial


²Alexander, p. 60.
help. He was receiving ten to fifteen letters a day; and it became impossible for him to personally answer all the letters from listeners. Thus, when Betty Canon, a professional stenographer from Hollywood, offered her services, Richards saw this as a sign of God's guidance. A makeshift office for Miss Canon was subsequently set up in a renovated chicken house back of the Richards' home at 2647 Cudahy Street in Huntington Park. Within two years, "The Tabernacle of the Air" was receiving $10,000 annually from interested listeners.¹

Between 1934 and 1937, the budget for "The Tabernacle of the Air" grew to $10,000 per season. By now, the local conference offered to help finance the venture, but Richards refused any help. He did not want to lose control of the program. Later, he accepted money from the Pacific Union Conference, in order to expand his radio ministry,² and the name of the broadcast was changed to "The Voice of Prophecy." Asked why he chose this particular name, "Elder Richards explained that he felt it summarized his idea of radio preaching, which was 'to focus the light of ancient Scripture on current problems.'³

¹Neufeld, p. 1559.
²Guy Interview, p. 3.
Toward the end of 1941, the Voice of Prophecy staff did a survey of the 25,000 letters they had received that year. This survey revealed that the broadcast was being listened to regularly on the West Coast, and that at times it was being picked up in such remote areas as Alaska, Canada, Mexico, the Hawaiian Islands, and even as far east as Maine.¹

Also, in 1941, the General Conference of the Seventh-day Adventist Church decided to make the "Voice of Prophecy" a national broadcast sponsored by the union conferences of North America. On January 4, 1942, "Voice of Prophecy" announcer Fordyce Detamore said, "Hello America," over eighty-nine stations of the Mutual Broadcasting System, thus beginning the first coast-to-coast Seventh-day Adventist radio broadcast.²

By the end of the first year of broadcasting, the Voice of Prophecy organization had purchased time on 225 Mutual Stations. However, one of the most encouraging aspects of the ministry was the 223,828 letters that were received during that year alone—a certain indication that the program was appreciated by the listeners. As the listening audience grew, a Radio Bible Correspondence

²Neufeld, p. 1559.
course was offered "to stimulate interest in the program and in Bible Study."\(^1\)

One of the most striking features of the "Voice of Prophecy" radio broadcast has been the King's Heralds Quartet. Though a number of personnel changes have been made in the quartet through the years, the most widely known group—Bob Edwards, Bob Seamont, Wayne Hooper, and Jerry Dill—stayed together for twelve years (1949-1961).\(^2\) Since the early 1980s, however, the "Voice of Prophecy" organization has had to dissolve the quartet due to financial reasons.\(^3\)

In June 1956, a third network was added\(^4\) when the "Voice of Prophecy" went out on ninety-one stations of the National Broadcasting Company. Broadcasting coast-to-coast was a heavy economic burden for the Voice of Prophecy organization, "but it gave the program a potential listening audience of many millions"; thus was realized the 1930 dream of "proclaiming Christ to millions."\(^5\)

\(^1\)Alexander, p. 65.
\(^2\)Neufeld, p. 1559.
\(^4\)The "Voice of Prophecy" went on the Mutual Broadcasting System in 1942. In 1949, the ABC Network was added.
\(^5\)Neufeld, p. 1559.
H. M. S. Richards continued as speaker of the broadcast until 1983 when he suffered a stroke and was forced to retire. Today, his son, H. M. S. Richards, Jr., is the director and speaker of the "Voice of Prophecy" broadcast, and he has maintained "his father's gentle but persuasive style of Bible exposition."  

In his study about the speaking of H. M. S. Richards on the "Voice of Prophecy" radio broadcast, Wilbur Alexander observes that "the effectiveness of Dr. Richards in his radio ministry is considered due in large part to the vibrancy, intimacy, and warmth of personality which he is able to convey through his radio voice."  

Even though he was preaching, he was still communicating in a warm conversational manner. 

But how did the audience view his preaching? Responses to a survey suggest that (1) he was perceived as being intelligent, sincere, friendly, and loving; (2) his preaching was looked upon as being superior to that of most of the other radio and pulpit preachers in the United States.  

And how did the preacher see his audience? In a general sense he conceived of his audience as a one-,
two-, or three-person audience. Furthermore:

He seeks to visualize himself as going into either a living room, den, kitchen, or car to carry on a spiritual conversation with families, with individual persons, young or old, or with anyone who will listen, and to speak to them as he would in face-to-face communication. As he progresses through his sermon, he further visualizes his small audience as replying and asking questions, presenting their arguments, and listening to his answer and rebuttals. More specifically, Mr. Richards attempts to keep in mind the individual difference of race, creed, and patterns of thinking of the members of his radio audience.¹

As the years went on and the American public became increasingly more and more secularized, the Voice of Prophecy organization realized it had to adapt to the changing times. Thus, in the early 1980s it launched a new fifteen-minute daily radio program "with a new sound designed to capture the attention of 'people on the go.'"² In a promotional folder published by the Voice of Prophecy organization, the following reasons for such a change of format was given:

1. Research confirms that daily broadcasting is **10-12 times more effective in response** than once-a-week broadcasting

2. Society's interests are changing rapidly—though the Gospel story does not. Diverse, imaginative programs are needed to compete with today's sophisticated, subtle radio fare

¹Ibid., p. 152.

3. Radio station managers demand shorter religious programs. A 15-minute program—instead of 30 minutes—opens hundreds of additional radio stations to the "Voice of Prophecy".

4. Costs for radio time are increasing. Shorter 15-minute programs allow an increased number of radio exposures.\(^1\)

In early 1983 one of Dr. Richard's long time dreams was fulfilled. The "Voice of Prophecy" went coast-to-coast by satellite for the first time. During the past five years (1980-1984) the daily broadcast coverage of the "Voice of Prophecy" "has more than doubled."\(^2\) The number of stations carrying the Monday-through-Friday programs have increased from 117 in January 1980 to 257 in October 1984. In addition, 505 stations beam the "Voice of Prophecy" on Sundays in every state and province of the U.S.\(^3\) Hence, "H. M. S. Richards' dream—giving the gospel to millions over the airwaves—has come a long way from his first preoccupation with radio on a midwinter night in Kingston, Ontario, when he heard a static filled broadcast on a crystal radio set."\(^4\)

\(^{1}\)Ibid.
\(^{3}\)Ibid.
Lessons Learned from the History of Religious Broadcasting

In his book *Electronic Christianity*, Donald N. Oberdorfer argues that there are several major items that stand out and are critical to the success of Christian communication.

1. There was a great theological diversity that reflected itself in the bulk of the radio and television programming that occurred. Much of the diversity was turned inward, church against church; person against person; leaving the impression that some theological understanding of the Gospel were more right than others in their solicitation of souls. Few religious broadcasters thought their tasks to be the raising of questions or the examination of basic life issues. Most of them thought of themselves as answermen, their answers being more adequate than those of their fellow disciples.

2. The historical approach by the religious world to the media has been one-dimensional. . . . Using the one-step theory approach, the religious broadcasters sent out their chosen religious messages to largely unknown mass-audiences and assumed that great things were happening. In some cases great things did happen—in most, little or nothing probably happened. Religious radio began with religious things: hymns, scriptures, prayers, stories of personal conversions, etc. It had little but ignorance of its audiences, hoping that what was sent out would come back blessed by the Lord, in the person of converts, or in deepening understanding of the faith.

3. The mass media of radio and television were minimized by the major denominations. . . . Media wasn't seen as a means of ministry, it was seen as an adjunct to the real work of the church—in congregations. Pity is, this mind-set still is dominant with many of the religious organizations in our land.

4. There has never been a comprehensive rationale or theory undergirding religious communications efforts. Our history with the media is one of accidents, of haphazard opportunism, or individualism and charisma, of separation and of narrow-minded evangelism. Religious radio happened—like measles might happen—
without thought, planning, unified support, or comprehensive objective.

5. Finally, it is clear that the church has not dealt seriously with the limitations of the electronic media.

It would seem that this last point is especially important. Christian broadcasters, through the years, have had the tendency to look at the mass media with awe. The electronic media are, thus, regarded as God-given instruments to fulfill the Great Commission in the twentieth century; and they are uniquely qualified for the task of spreading the gospel. In a study of Evangelical radio programs, Stuart Johnson finds:

There is a widely held belief among these Evangelical broadcasters which is very similar to the 'stimulus-response' or 'bullet' theories of the communication process which was extremely popular in the 1920s and '30s.

This theory holds that "the media have powerful and direct effects." Hence, this theory was not only popular with secular advertizers but also with the Christian leaders. The evangelist who made use of the media for evangelism would thus be able to reach the unchurched, "unsaved," with the Christian message in hopes of converting them "through a means with the potential for reaching more people in a single moment than were reached in the whole

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1Oberdorfer, p. 26, 27.
2Turner, p. 32.
4Ibid.
preaching careers of the great evangelists of the pre-electronic era."¹

However, as time has gone and communication theory has developed, it has become evident that "religious broadcasting in a media-saturated free society will essentially reach only those who are predisposed to the beliefs held by the program producers."² Christian broadcasters have generally been unaware of the concept of "audience selectivity" and other aspects of communication theory. Thus, according to McLuhan "... straight sermons with lots of Biblical or dogmatic data won't have an impact on the larger, unchurched audiences."³ It is questionable, in fact, whether such programs are listened to by the non-Christian at all. Most of the programs on religious stations are teaching and worship programs, which are basically designed for the Christian. As a result, listenership by non-Christians is minimal, and we should "not expect to reach non-Christians in any quantity through the traditional Christian station."⁴

Thus, to claim that radio is capable of reaching the unchurched, "the religious broadcaster must examine whom he wants to reach, and how to reach them while still

¹Ibid.
²Ibid.
³Oberdorfer, p. 45.
being able to maintain financial support for the organization producing the program."\textsuperscript{1}

This does not, however, mean that radio cannot be an effective tool with regard to evangelism. As will be seen later in this paper, radio can play an important role in the early stages of the evangelistic process. The strength of radio is that it is effective in terms of building awareness, that it is easy to listen to, and produces little psychological resistance.

Thus, it is important for the Christian communicator to understand that the primary effect of the mass media is "contributory through the stimulation of awareness and interest and subsequent attitude change."\textsuperscript{2} Søgaard, in fact, believes that all things considered, radio ranks at the very top of all media in terms of potential and effective evangelism at the lowest cost per individual reached.\textsuperscript{3}

\textbf{A Study of Formats Used on Religious Radio in the U.S., 1978-84}

During the early days of religious radio broadcasting the question of format was not discussed at great length. It was more or less taken for granted that a religious radio program should have a preaching format.

\textsuperscript{1}Johnson, p. 215.

\textsuperscript{2}Engel, p. 133.

\textsuperscript{3}Viggo Søgaard, "Comparative Media Survey" (Paper delivered at the Tell Asia Seminar, Hong Kong, October 1976), p. 11.
As time passed, some religious broadcasters realized that in order to reach the unchurched, they would have to at least modify the preaching format.

In 1944, Everett C. Parker published some highly disturbing findings about the religious radio broadcasting of the time. Commenting upon the still-prevalent preaching format, he observed that "present day religious broadcasting is not listened to by the great bulk of the population."¹ He went on to say:

It is not sufficient to transpose a sermon from the pulpit to the microphone. The new medium requires a new approach. We plan to employ professional script writers, actors, musicians, and directors to bring into the American homes the religious message with all the forcefulness and appeal contained in leading sponsored programs. We do not conceive this to mean any "watering down" appeal of the program, we intend to increase its impact and add to its audience.²

However, not everybody agreed with Parker. Some religious radio broadcasters, i.e., Joel Nederhood of "The Back to God Hour" (Christian Reformed), defended the preaching format on the ground that "preaching is the proper technique for the 'authoritative apostolic proclamation of the word of God.'"³ Thus all other formats of religious broadcasting would be regarded as a "prostitution" of the Gospel message by the denomination behind the "Back to God Hour."

¹Everet C. Parker, as quoted in Ellens, p. 32.
²Ibid.
³Joel Nederhood, as quoted in Ellens, p. 36.
Still the criticism against the traditional preaching format of religious radio broadcasting has continued. Reflecting on why religious broadcasting was so dull and unappealing, the Chicago Theological Seminary Register concluded it was,

(a) Because religious broadcasters have not taken advantage on a large scale of more than one or two of the many successful program techniques which have been devised for radio; (b) because religious programs are seldom beamed at specific listener groups (i.e. women, children, youth, etc.) but attempt to reach all classes of people at all times; (c) because large numbers of religious broadcasters are not trained in the writing, producing and performing of radio programs; (d) because local religious groups often fail to service their sustaining time with adequate promotion and program preparation; (e) because the content of religious programs often is not suited to the needs of the average listener.

It seems evident that the powerful medium of radio, in spite of its great potential, has often been used ineffectively and unintelligently by Christian broadcasters. It is, in fact, somewhat sad that the worship format, which according to Marshall McLuhan is "theoretically the weakest in its ability to reach beyond people who are already churched,"\(^2\) is the format that remains the most popular among religious radio broadcasters. In Christianity Today, Ronn Spargur observes:

They (churches) have produced few contemporary programs able to entertain and to tempt the viewers' spiritual appetite at the same time. The churches are

\(^1\)"Big Business in Religious Radio," The Chicago Theological Seminary Register, March 1944, p. 22, as quoted in Ellens, p. 32.

\(^2\)Marshall McLuhan, quoted in Oberdorfer, p. 104.
still trying to reach people within the confines of worship, and not on the level where they live.\textsuperscript{1}

It is therefore not surprising that the majority of the people who listen to religious radio broadcasting in the U.S. are already Christians.

One of the writer's objectives in this study is to investigate the present scene of religious radio broadcasting in the U.S. and find out about the different formats that have been used in the last few years (1978-1984). Hence, the writer decided to visit three FM religious radio stations in three different Midwest states and sample a number of their Christian radio broadcasts. The three religious radio stations were WFRN, Elkhart, Indiana, WETN, Wheaton, Illinois, and WAUS, Berrien Springs, Michigan. The writer obtained twelve different religious radio programs on cassette tape from these three stations. In addition to these, he also added the "Pat Boone Show" and "Talk-Back with Bob Larson," two shows that were featured in Religious Broadcasting of September 1984.

In what follows the writer will attempt to evaluate these fourteen national religious radio programs. He will pay specific attention to the following five characteristics: (1) the history of the program, (2) the

\textsuperscript{1}Ron Spargur, "Can Churches Break the Prime-Time Barrier?" Christianity Today, 14 (16 January, 1970), p. 3.
speaker, (3) the flow of the program, (4) the running
time, and (5) interaction with the audience.

"The Lutheran Hour"

As already noted, this program has been on the air
from the very start of religious radio broadcasting in the
U.S. Walter A. Maier, the founder of the program "first
faced a radio microphone in 1922 when a station in
Louisville, Kentucky, aired his convention address to the
Walther League, the young people's organization of the
Lutheran Church--Missouri Synod."\(^1\) However, in 1930
Maier's weekly program went on the CBS network and became
"The Lutheran Hour." Maier was the main speaker on this
program for twenty years; when he died in 1950, Oswald C.
J. Hoffman continued his ministry.

According to Ellens, "The Lutheran Hour" has
always been, unapologetically, preaching."\(^2\) People tried
to make Maier adopt the standard radio technique of
speaking, but "as soon as the program went on the air, he
automatically adopted the dynamic pulpit style that other
preachers admired and listeners found moving."\(^3\) However,
"the majority of listeners were people who attended church
regularly."\(^4\)

\(^1\) Armstrong, p. 36.
\(^2\) Ellens, p. 45.
\(^3\) Armstrong, p. 39.
\(^4\) Ibid.
A comparison of the early broadcasts of "The Lutheran Hour" with more recent ones reveals that very little change has taken place over the years with regard to format. When Maier died, Hoffmann carried on with the same basic format and style.

The 30-minute program started with a choral group singing the opening theme hymn, "A Mighty Fortress Is Our God." Following this opening signature, the announcer identified the program, the participants, and the sponsor. After another choral hymn, prayer was offered by Dr. Maier, followed by a choral "Amen." This immediately preceded the sermon. Dr. Maier normally spoke for twenty of the twenty-nine and a half minutes that were available. "The sermon was followed by another hymn, after which the announcer urged continued mail responses from the audience. The broadcast ended with the theme hymn, 'Beautiful Savior.'"¹ The listening audience was invited to write for a free cassette of the program.

While investigating the format of "The Lutheran Hour" during the fall of 1984, the writer found very few changes from the traditional format outlined above. The atmosphere and the music in the program are very much like programs sponsored by the Lutheran Church in Norway. Hoffmann's program has a typical preaching format and,

like Maier before him, "he has the style of authority, conveyed by voice, personality, and unequivocating content."¹

"Haven of Rest"

In March 1934, Paul Myers began a radio ministry which later became known as "Haven of Rest." Already a well-known media personality on the west coast in the early days of radio, Myers launched a successful Christian radio ministry. His program format was influenced by the fact that Myers was miraculously saved from alcoholism prior to becoming a Christian. He tells how at the sound of a ship's bell, he had suddenly felt God coming through to him and his whole life was changed. For many years, therefore, eight bells and a male quartet singing "I've Anchored My Soul in the Haven of Rest" made up the signature of his program.

"Haven of Rest" is a ministry of caring—"a personal ministry bringing a touch of peace, hope, and joy to each listener, or shipmate."² The sample program the writer monitored followed that very pattern. Paul Evans, who joined the ministry in 1968, interviewed a Swedish nurse who had dedicated her life to the needy of the world. Her work in Honduras had been sponsored by "Haven

¹Ellens, p. 45.
²Armstrong, p. 36.
of Rest" and listeners were invited to continue to support nurse Maiken Broby.

The "Haven of Rest" broadcast ended with an appeal to support Nurse Broby in her humanitarian work in Honduras. The listeners were also invited to write for a book about the life of Maiken Broby. The book would be sent in response to a donation of any size. The program lasted thirty minutes.

"Back to the Bible"

The "Back to the Bible" program was first heard in May 1939 when Theodore Epp managed to negotiate a 15-minute daily contract with a 250-watt radio station in Lincoln, Nebraska. "Today 'Back to the Bible' is operating with an annual budget in excess of $6 million and Epp's 'adventure in faith' has included a heavy commitment to the support of missionary activity."¹

However, it was no surprise to read that the program attracted a basically Christian audience.² The first part of the program had a magazine style, whereas the latter part was totally dedicated to preaching. The program lasted thirty minutes. Epp's message was very traditional and he definitely addressed himself to a Christian audience. The music of the program seemed to supplement Epp's teaching format. The listeners were

¹Johnson, p. 5.
²Armstrong, p. 160.
invited to write to the "Back to the Bible" headquarters, but were not offered any material.

Good News Broadcasting, the organization developed by Epp, recognizes that the broadcast is basically reaching Christians. In 1972 it launched a program tailored specifically for secular stations. The new program, "Pause for Good News," claims to have a daily audience of a million. According to a survey conducted by Good News Broadcasting, listeners indicated that they stay tuned for the five-minute presentation "because the speakers communicate personal concern for the listeners, identifying with the problems and frustrations of modern life."¹ As yet the writer has not been able to secure a copy of this program and is, therefore, not able to comment upon the format.

"The Pat Boone Show"

"The Pat Boone Show," a contemporary Christian music show, was launched in the beginning of 1983 and is now heard on about 170 radio stations in the U.S. and several stations abroad. The listening audience is estimated at one million. What is most interesting about this show is that it has become "the first Gospel show to attract major national sponsors while also playing on more

¹Ibid.
radio stations than any other sponsored and syndicated radio show."

Bayer Asprin, one of the main sponsors of the show, admits that it was the well-known singer-actor Pat Boone that attracted them to sponsor the show; the Christian format of the program apparently had little to do with getting the account.

"We did not look at it as a religious program," says Gerald P. Mattimose, vice-president of marketing for Glenbrook Laboratories, makers of Bayer Asprin. "To me it's an hour of positive contemporary music with a top performer. Pat Boone is a well-known entertainer who lives a clean lifestyle that is attractive to many people."

It seemed a bit unusual to the writer to hear Pat Boone appeal to the audience to accept the Christian message and, the next minute, read the commercials himself, "using down-home folksiness to persuade the listeners of the superiority of the product."

But Engels and Norton are probably right when they observe that there are a lot of similarities between the salesman and the evangelist.

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1 The Hollywood Reporter, June 27, 1983.
2 Hostetler, p. 20.
3 Ibid.
In the show itself Pat Boone functions as a kind of a "Christian Disc Jockey." The show presents contemporary Gospel music featuring such Grammy Award winners as B. J. Thomas, Amy Grant, Andrae Crouch, the Imperials, the Bill Gaither Trio, and Debbie Boone as well as Leon Patillo, Bob Bennet, Don Francisco, Barry McGuire, and others. Pat Boone binds the whole show together in a warm and friendly way. However, the only interaction with the listeners in the sample program monitored was an appeal to write and suggest a favorite artist and song. The running time of the broadcast was thirty minutes.

"Grace to You"

John MacArthur, the speaker of the "Grace to You" broadcast, belongs to the new generation of Christian radio broadcasters. The broadcast has no music apart from a catchy signature melody, and the program is an edited recording of a message MacArthur gave at his church in Panorama City, California.¹

Like other successful contemporary Christian broadcasters, MacArthur has discovered the importance of a daily radio program. However, in his 30-minute program MacArthur definitely addresses himself to a Christian audience. Having a style very similar to that of Chuck Swindoll, MacArthur tries to apply the principles of the Bible to modern life.

¹Armstrong, p. 130.
The opening segment of "Grace to You" is very similar to that of Chuck Swindoll's "Insight for Living" (see p. 50). The first few seconds of the program feature an arresting segment of the sermon, followed by the catchy signature melody. The announcer then presents the details of the broadcast, including the offers, and the rest of the time is given to MacArthur's exposition of the Bible. The listener responses to this broadcast are approaching the number of those to Swindoll and Dobson. The audience is invited to write for the study book that corresponds to the series on radio. It is also possible to ask for a free tape offer.

"Chapel of the Air"

Starting with no radio experience, John D. Jess, in 1939, launched a program called "Chapel of the Air." Jess originally intended the radio ministry to supplement his outreach as "a pastor of a small church in Decatur, Illinois, but within a few years he had become a 'radio preacher' producing a program supported primarily by churchgoers." In time, Jess questioned whether it was right to invest so much time and energy in a program that basically

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1 Interview with Edwin Moore, General Manager of WFRN-FM 105, Elkhart, Indiana, 5 October 1984. Hereafter called Moore Interview.

2 Armstrong, p. 58.
attracted a Christian audience.\textsuperscript{1} In 1964, after twenty-five years of success, he drastically changed the format of his broadcast in order to reach more non-Christians. The opening hymn was deleted and most of Jess' "ministerial vocabulary" was dropped. "He adopted a challenging opening question and a carefully reasoned statement about the issues troubling the majority of men and women who do not attend church regularly."\textsuperscript{2}

In 1977, Jess' nephew, David Mains, who was then the pastor of Circle Church in Chicago, became an Associate Director and "began to introduce interviews as well as the straight commentary which Jess had employed for so many years."\textsuperscript{3} Today, David Mains is the host and main speaker of this 15-minute program. The listeners were invited to write for a cassette album featuring three cassettes dealing with the topic of the Christian businessman. A donation of $30 was suggested for the cassettes.

"Through the Bible"

J. Vernon McGee has for many years been the speaker on the "Through the Bible" broadcast. This 30-minute daily program comes from Pasadena, California, and

\begin{itemize}
\item[\textsuperscript{1}]Johnson, p. 9.
\item[\textsuperscript{2}]Armstrong, p. 59.
\item[\textsuperscript{3}]Johnson, p. 14
\end{itemize}
McGee's aim is to cover the whole Bible in a five-year period through his expository teaching of Scripture.

This was probably the most "churchy" of all the religious radio broadcasts monitored for this study. The opening signature melody was "high church," and the speaker took for granted that the listener had both an open Bible and a study guide within reach. In fact, McGee never told the audience which book of the Bible he was discussing. He evidently was addressing himself to an exclusive Christian audience. At the end of the program, the listening audience was invited to write for a free study guide. The program lasted thirty minutes.

"Radio Bible Class"

"The Radio Bible Class" originated in Detroit in 1938; its founder was M. R. De Haan, a medical doctor turned preacher who firmly believed "the world needed a Bible-teaching ministry and dedicated himself to that day."\(^1\) The broadcast is basically the same today as it was in the beginning.

"The half-hour program contains about seventeen minutes of Bible Study, preceded by music and a segment featuring a panel discussion of Bible-related topics."\(^2\) According to Ellens, De Haan's program tended to engage the audience in the interchange of "discussion," but the format wavered between preaching and teaching—with the

\(^1\)Armstrong, p. 81.

\(^2\)Johnson, p. 15.
latter oriented to the committed religious American accustomed to the sermonic communication.\(^1\)

Like a multitude of other religious broadcasts, "The Radio Bible Class" is a podium on radio. "The program minimizes mood-setting music and staging, lead-in, and introductions, and it maximizes the lecture-homily teaching of Christian ideas and theological concepts."\(^2\)

This broadcast puts a lot of emphasis upon the distribution of literature and De Haan made it a principle to never mention the need for funds over the air nor through the direct-mail follow up.\(^3\) In the broadcast the writer monitored, the listeners were invited to write for a free booklet.

"Unshackled"

"Unshackled" is a dramatic broadcast which was started in 1950 and is produced by Chicago's Pacific Garden Mission. "The half-hour weekly dramatic program presents the stories of men and women who have encountered the Christian faith, often with victory over alcoholism an integral part of the tale."\(^4\)

\(^1\)Ellens, p. 64.

\(^2\)Ibid., p. 97.


\(^4\)Johnson, p. 18.
The mission, founded in Chicago in September 1877, has been instrumental in the conversion of thousands of people, among them well-known Christian leaders such as Billy Sunday and Mel Trotter. Through radio, Pacific Garden Mission "reaches far beyond Skid Row, literally around the world, with the Gospel of Christ, 'Unshackled' catches the ear of many who would not stop their radio dials to hear a sermon."¹

However, this program is one of the few dramatic programs that has survived through the years. The people behind the broadcast make sure that all details of a story are true before the story is taped. "Unshackled" has a unique, appealing sound, and the mission claims that "thousands have come to Christ after listening to 'Unshackled.'"² The listeners were invited to write for a cassette tape of the program.

"Nightsounds"

The first "Nightsounds" broadcast went on the air December 31, 1973.³ Bill Pierce, the creator/host of the program, earlier hosted the program "Nightwatch," sponsored by the Moody Bible Institute Broadcasting Department. When Pierce left Moody he was not allowed to


²Ibid.

³James Roskam, "Vantage Point," Nightsounds, Summer-Fall Newsletter 1984, p. 2.
take the program title with him; thus, "Nightsounds" was created.¹

"Nightsounds" is a half-hour daily program designed for late-night airing. The program has a low-key music talk format, and the listener feels as though Bill Pierce is speaking directly to him. "The program generates a number of 'stress' letters each week related to marital problems, family and personal relations, some who have attempted or threaten suicide."²

The program is directed toward a young adult audience and the broadcast contains a late-night blend of "haunting music and gentle patter by Bill Pierce."³ "Nightsounds" seems to reach people who have problems getting to sleep. In the program Pierce "touches upon the worries and fears of young men and women today, offering suggestions drawn from Scripture."⁴ Thus, "Nightsounds" is definitely related to the needs of the audience. At the end of the program the writer monitored, Bill Pierce invited the listeners to write for a cassette tape of the broadcast.

¹Johnson, p. 14
²Ibid.
³Armstrong, p. 127.
⁴Ibid.
"Focus on the Family"

The "Focus on the Family" radio broadcast was launched in March 1977 with Dr. James Dobson as speaker and host. It has today become one of the most successful Christian radio ministries in the U.S. The broadcast, a weekly half-hour program, was originally aired on approximately forty stations.¹ In 1980, "Focus on the Family" added a daily broadcast to its weekly half-hour program. During these few years "Focus on the Family" has experienced a tremendous growth. The program was designed to address the needs of the American family,² and in 1981 national rating figures revealed that Dr. Dobson's weekly radio audience exceeded four million. At the end of 1983, "the program was aired daily on 416 radio stations throughout the United States and Canada, an increase of 130 percent over the number of stations carrying the program twelve months earlier."³

The aim of Dobson's growing ministry has been "to help families prosper" in a time when "what was traditionally considered to be abnormal became normal and society paid homage to individualism at the expense of the family."⁴ Dobson reacted to this trend because he

²Annual Report, p. 5-6.
³Annual Report, p. 5-6.
⁴Ibid., p. 4.
realized that traditional Judeo-Christian values were being undermined.

Alternative lifestyles flourished, becoming themes of popular television programs and hit songs. The incidence of adultery, divorce, drug use, alcoholism, teenage sex, and homosexuality soared, and abortion became just another form of birth control.¹

To Dobson, these trends threatened to doom the family unit.

He saw the radio as a means of counteracting this new development. However, Dobson realized that the traditional preaching format would not be successful in this venture. The program, therefore, has a commentary/talk format, and Dobson has developed a very attractive co-operation with program co-host and announcer, Gill Moegerle. Both men have a tremendous sense of humor, and their friendly interaction in some ways models the atmosphere that should be present in a family.

During 1983, Dr. Dobson

Shared the microphone with an increasingly wide range of experts. Physicians, educators, attorneys, nutritionists, musicians, and bankers appeared on the program to discuss their fields of expertise and broaden listeners' understanding of the world in which we live.²

The program always has a positive atmosphere and Dobson encourages responses from the listening audience. The program is targeted toward young families with a Christian

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¹Ibid.

²Ibid., p. 5.
background, but the Focus on the Family organization "has become increasingly aware that the message of biblical values for the home is also desperately needed in households that seldom tune in their radio sets to the local Christian outlet."¹ Thus, a special weekly call-in-program, hosted by Gill Moegerle and Dr. Dobson is planned to reach the unchurched family. The plan is that Dr. Dobson will moderate a one-hour panel discussion "on a topic such as marital infidelity, and then open studio telephone lines to conduct a coast-to-coast talk show with listeners."² In the program monitored, Gill Moegerle invited the audience to write for a free booklet and a cassette tape of the broadcast. A donation of $5 was suggested for the cassette tape.

"Talk-back with Bob Larson"


There are few topics that Bob Larson won't discuss on the air, live, coast-to-coast. On his two-hour show, the Denver-based radio personality talks by telephone (800-821-TALK) or live on location about evolution, evolution, evolution.

¹Ibid., p. 21.
²Ibid., p. 6.
Bob Larson has written several books on the occult and pseudo-Christian cults. Thus, a favorite theme is a Christian's view and response to cult members and "those who are yet in Satan's grasp." After having listened to a few of Bob Larson's shows, the writer was impressed with his honesty. "Virtually every caller is given a fair chance to express a viewpoint before receiving sometimes unwelcomed but always sympathetic counsel, undergirded by Scripture reading and prayer." From the perspective of the writer's own European background, Larson's prayers did not always fit the occasion.

The response to this broadcast has been very good. After being on the air for more than two years (the program started January 3, 1983) Larson rates "TALK-BACK with Bob Larson" "as the number one daytime radio talk-show in the country." Furthermore, statistics indicate that between 15 and 30 percent of the listening audience are nonbelievers. According to the International Broadcasting Network, the program's sponsor, the target audience of "TALK-BACK with Bob Larson" is the age group 25-45. The statistics reveal that more women than men

2Ibid., p. 17.
3Ibid.
listen to the program, but this is probably due to the fact that the show is aired during the daytime.¹

Bob Larson is willing to deal with topics that are often neglected or overlooked. By so doing, he is able to capture the interest of the non-Christian. He is also willing to be vulnerable and to listen, though at times he may come across as a little bit arrogant, a style that is typical of most talk-show hosts in the U.S. The format of the show is very similar to that of other talk-shows in America. This probably helps it to gain its large audience of non-Christians. One negative observation is the number of appeals for financial support made frequently during the show. The broadcast lasted sixty minutes.

"Insight for Living"

"Insight for Living" was started in the late 1970s and features as the speaker Dr. Charles Swindoll, pastor of the Fullerton Evangelical Free church. Al Sanders, a member of Dr. Swindoll's church, who was working in the media field, suggested to Swindoll that he should launch a radio ministry. Although Swindoll was not very enthusiastic, he eventually went along with the suggestion and developed one of the nation's most successful teaching ministries.²

¹Ibid.
²Moore Interview, 5 October 1984.
The actual "Insight for Living" broadcast is an edited version of Dr. Swindoll's church service.

The concept was that listeners, unable to attend services, would enjoy sharing in the ministry. The Lord has proven that idea to be correct and has greatly blessed the teaching of His Word.\footnote{Letter to Terje Jacobsen from Al Sanders, President of Ambassador Advertising Agency which sponsors "Insight for Living," 10 December 1984.}

The philosophy behind "Insight for Living" is to present the Word of God accurately and practically. The thrust is biblical admonition to "equip the saints to do the work of ministry." Al Sanders, whose advertising agency sponsors the program, observed that "obviously there will be unsaved listening, just as there are unsaved attending the services. An appeal is therefore directed toward personal salvation."\footnote{Ibid.} However, "a person cannot listen to Dr. Swindoll's broadcasts without growing."\footnote{Moore Interview, 5 October 1984.} Letter responses to the program show that a high percentage of those who tune in are people from the twenty-five to fifty-five age bracket.\footnote{Letter from Al Sanders, 10 December 1984.}

Even though the format for "Insight for Living" is that of preaching/teaching, it does differ somewhat from the traditional preaching format. The actual sermon is edited and a sentence or two of the high-points of the sermon are given prior to the opening signature. This
seems to create an interest on behalf of the listener to listen to the rest of the program. The phrasing is fast, and Dr. Swindoll is not afraid of using humor. His messages appear to be need-oriented, but in contrast to Dobson, Swindoll deals with needs from the angle of expository preaching. The listening audience is encouraged to write for tapes and other available material. "Insight for Living" is probably, today, one of the most listened to teaching ministries in the U.S.1 The running time of the broadcast was thirty minutes.

The "Voice of Prophecy"

The "Voice of Prophecy" broadcast, sponsored by the Seventh-day Adventist church, is discussed in some detail above. For many years the weekly 30-minute program with H. M. S. Richards as the speaker was the main broadcast of the "Voice of Prophecy." This was a preaching/teaching format similar to that of other religious broadcasts.

In the early 1980s, the Voice of Prophecy organization went on the air with a daily 15-minute broadcast "with a new sound designed to capture the attention of people 'on the go.'"2 Even though the phasing of the new daily program is faster and more

1 Moore Interview, 5 October 1984.

contemporary than the weekly broadcast, the daily program still has a preaching/teaching format. At the end of the "Voice of Prophecy" daily broadcast that the writer monitored, the listeners were invited to write for the free booklet *ABC of Bible Prophecy*.

One of the interesting aspects of the "Voice of Prophecy" outreach is the "Spot Ministry." For several years the Spot-Programming Division of the Voice of Prophecy Broadcast has produced various 30- and 60-second radio spots for public-service broadcasting. These spots address various basic human needs and are aired free of charge by radio stations across the U.S.

In January 1980, the TV-Radio Spot Commission of the Seventh-day Adventist Church studied the effectiveness of radio and television spots. This scientific study showed conclusively that "the TV-radio spot approach using a personal testimony format does change attitudes substantially."  

... since positive attitude change toward an organization generally precedes positive behavior change toward or positive response to that organization— the TV-radio spot approach appears to be the logical first and necessary step in any carefully constructed evangelistic strategy for the church."  

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Thus, the writer listened to "Sunspot II," a series of spots designed for eight different formats, and produced by the Voice of Prophecy organization. These radio spots address the five basic human needs: loving, belonging, sharing, accomplishing, and forgiving. Each of these five fundamental needs is addressed in the context of eight different formats ranging from religious and classical to "Top 40" and country. However, the script for each of these "needs" is basically the same for each of the eight different formats. The script addressing the need of forgiveness is as follows:

(Music) . . . forgiveness, to stop holding grudges for other's mistakes . . . to stop punishing ourselves for our mistakes . . . without prolonged anxiety and bitterness . . . Sound impossible? Not if we recognize that all of us make mistakes, and regret them! . . . We injure, we insult, but all of us can choose to forgive, too . . . and that brings its own rewards like freedom, release, wholeness, forgiveness. I believe this is something God puts in us . . . which is why I have shared this message with you, on behalf of the Seventh-day Adventists . . . (Music).

It is the writer's opinion, after listening to all of the eight formats, that the Voice of Prophecy has found an exciting new vehicle in its radio ministry. All of the spots are extremely well done, and they address needs that are basic to all human beings. The writer believes that the different scripts should be modified more to fit the mood of the different formats. As noted in the particular production cited above, the script remains basically the same for all the eight formats. Perhaps the music

\[\text{Ibid.}\]
employed in the "Top 40" version could be more "daring," but apart from these minor considerations, I did find the Voice of Prophecy production was extremely refreshing.

A Classification of Programs
According to Format

In his book Models of Religious Broadcasting, J. Harold Ellens investigates the history of both religious radio and television broadcasting in the U.S. and, after having evaluated the different programs, he categorizes them into the following basic formats: (1) Preaching, (2) Spectacular, (3) Teaching, and (4) Spot format.\(^1\) Because of developments in religious radio broadcasting during the last few years, there is a need to somewhat modify Ellens' model. Furthermore, Ellens' categories try to accommodate both television and radio. This study concentrates on religious radio broadcasting. Thus, the writer suggests a somewhat modified list of formats based on the survey of religious radio broadcasts in this chapter.

The Preaching Format

Preaching is the traditional format of religious radio broadcasting in the U.S. The radio is seen as an extension of the pulpit, and the speaker is often speaking as if he was preaching in church. The program often reminds the listener of an actual church service. Of the

\(^1\)Ellens, pp. 38-139.
programs sampled in this study, only "The Lutheran Hour" could be classified as a pure "preaching format."

The Teaching Format

The teaching format, which at times comes very close to the "preaching format," has the largest number of entries. "Back to the Bible," "Grace to You," "Chapel of the Air," "Through the Bible," "Radio Bible Class," "Voice of Prophecy," and "Insight for Living" all belong to this category. This format differs from the "preaching format" in that the speaker is giving a Bible study rather than preaching.

The Talk-Show Format

The talk-show format, used extensively in secular radio broadcasting, is often characterized by giving the listener the opportunity to call in and give his opinion or to ask a question. It is evident that such a format as this establishes a very intimate relationship between the program host and the listener. The only program in our sample which can be classified as having a talk-show format is "TALK-BACK with Bob Larson." Such a program has to be "live" on the air.

The Commentary/Talk Format

The commentary/talk can be very similar to the one above but it differs from the "Talk-Show format" in that it is not usually live and does not include the "call-in element." This format often can generate a large audience
because it is both varied and entertaining. It contains interviews and commentary on contemporary issues. "Focus on the Family" and, to a certain degree, "Haven of Rest" would fall into this category.

The Music Format

The music format, often used in secular radio, is very popular. It has also been used by religious broadcasters, but generally they have not been able to attract a secular audience. However, it seems that the recent success of the "Pat Boone Show" may have changed this tendency. One should be aware of the fact that if a "Christian Music Format" is going to attract a secular audience, the music has to be of a very contemporary style. As in the "Pat Boone Show," the music makes up the largest part of the program; the host merely plays the role of a disc-jockey. Bill Pierce's broadcast, "Nightsounds," would also fall into the music format.

The Drama Format

Drama format was very popular in the 1950s, but only a few continuing dramatic programs have survived "until the recent resurgence in radiodrama."¹ One of these few, "Unshackled," is produced by Pacific Garden Missions in Chicago. Religious broadcasters have tended to avoid this format because it requires more resources than a straight preaching format. Many religious

¹Johnson, p. 18.
broadcasters prefer to spend what money they have on buying air time rather than on complicated religious drama.

The Spot Format

The "spot format" in religious radio broadcasting is relatively cheap and has been found to be very effective. According to Chase, there is a definite difference between the "spot format" and the other formats. While the first scatters the seed in all directions and really lives up to the term broadcasting, the latter have one thing in common: "They each attempt to 'sow the seed' at regular intervals and in lump sums."¹

The "spot format" has been used very effectively, for example, by the Episcopalian Church, Mennonite Church, United Presbyterian Church, the Franciscans, and the Presbyterian Church, U.S.² However, as we noted above, this approach is now also being used by the Voice of Prophecy organization.

¹Chase, p. 20.
²Ibid., p. 19.
CHAPTER II

RELIGIOUS RADIO BROADCASTING IN NORWAY

A Survey of the History of Religious Radio Broadcasting in Norway

Wireless communication was well-known in Norway at the time the first commercial broadcast went on the air in Pittsburgh, Pennsylvania, in the autumn of 1920. Norwegian engineers were aware of developments in the field of radio. During the brief Swedish-Norwegian war of 1905 the Norwegian navy used "wire-less" communication.¹

However, after World War I, the "wire-less" was used to keep in touch with Norwegian fishing vessels on the numerous fishing banks off the coast of Norway. In spite of the relatively extensive use of the "wire-less," the American experiments with radio were little known in Norway, even among engineers in the National Telegraph Company.²

In the winter of 1922, the first rumors of what was happening on the airwaves of America were starting to reach Norway. Soon, Norwegian correspondents were giving firsthand descriptions of what was happening on the other

²Ibid., p. 27.
side of the Atlantic, and several Norwegian newspapers conducted demonstrations of the "American phenomenon."\(^1\)

Not everyone was impressed with the American situation: "A national craze, chaos, confusion"\(^2\) was how the president of the Norwegian Telegraph Company, Mr. Nickelsen, evaluated the phenomenon. Later Norwegian media expert, Hans Fredrik Dahl, observed that the development in the U.S. during the radio-boom of 1921-22 demonstrated three things: "(1) That broadcasting was possible, (2) that the economic perspectives were bright, and (3) that the American way to do it--with full freedom of the airwaves--was a mistake."\(^3\) Thus when radio finally was established in Norway, the Norwegians chose the British model with a government-sponsored broadcasting corporation.

The first serious experiments with broadcasting in Norway took place in the "broadcasting station" of the Telegraph Company on the Tryvannshøgda, outside Oslo.\(^4\) Here, the first Scandinavian radio program went on the air, April 10, 1923. A transmitter was borrowed from Western Electric, and listeners all over the country were able to listen to the singer Millie Waitz. However, the

\(^1\) Ibid., p. 30.
\(^2\) Ibid., p. 26.
\(^3\) Ibid.
Telegraph Company did not manage to raise the necessary $80,000 to buy the 500-watt transmitter, and the trial broadcasts ended in the summer of 1923. The transmitter was later moved to Sweden where it was put into use.¹

By now, several independent groups had approached the authorities to get permission to start broadcasting. At the time, the government was still trying to find the right model for broadcasting in Norway. As time went on, it became clear that the "monopoly solution" was favored, where only one company in each area was given permission to broadcast. This solution helped the authorities to control the industry and thus avoid the "unhealthy confusion" that characterized the American situation.²

Regular radio broadcasting began in February 1925 after a private broadcasting company, Kringkastingsselskapet A/S (The Oslo Broadcasting Corporation), received permission from the Department of Commerce to broadcast in the Oslo area.³

In fact, trial broadcasts had been on the air since the evening of December 15, 1924. At that time, Nickelsen, the president of the Norwegian Telegraphy Company, opened Kringkastingsselskapet's first program. It was a solemn occasion. The library of the Norwegian

¹Dahl, p. 45.
²Ibid., pp. 31, 47.
Telegraph Company had been converted into a radio studio, and the microphone was placed on top of some boxes. At the selected moment, President Nickelsen stepped to the microphone to tell the listeners "what broadcasting is and what it means."¹

Nickelsen was followed by an engineer, Carl Bødtker, who later became one of the real pioneers of radio in Norway. Bødtker spoke to the faithful radio amateurs who were listening to the broadcast. He then read the news and the weather forecast from the NTB (the Norwegian Wire Service). In addition, this first broadcast also had a few musical items. Two well-known Norwegian violinists, Arvesen and Selin, played a classical piece accompanied by the pianist Waldemar Alme. The broadcast was concluded with a contemporary piece of music played by a jazz band. The representative of Western Electronics, an engineer named Tananger, served as the announcer.²

During the broadcast, another room in the building was filled with a number of Oslo journalists who monitored the historic occasion. They were all extremely impressed with what they heard. The next day the Oslo newspapers were full of headlines: "The voice of Nickelsen sounded all over the country--It (the broadcast) was a fairy tale,

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¹Dahl, pp. 61, 62.
²Ibid., p. 63.
and now it has also arrived in Norway."¹

The trial broadcasts continued until February 15, 1925—at first every other day, and then from January 1, 1925, week days from 8 p.m. to 11:30 p.m. Engineer Bødtker was an instant success. He served as an announcer and introduced the various guests and participants. An observer from BBC commented that "he (Bødtker) had a remarkably sympathetic 'microphone voice.'"² However, most of the programs consisted of music, and a number of well-known Norwegian artists performed free of charge.

Many things were learned during those early days, and a skeletal programming format was developed. It consisted of news, weather forecasts, lectures, a variety of music, a children's hour on Saturdays, and a church service every Sunday morning. Of great interest is the fact that the first remote production ever attempted in Norway, was the broadcasting of the Sunday church service from the Var Frelser's Kirke³ (The Church of Our Saviour) in Oslo on December 28, 1925. The Lutheran minister of the church, Rev. Maroni, was the speaker. This broadcast was closely evaluated by a committee of experts, who concluded that it would be better to

¹Ibid.
²Ibid.
broadcast worship services from a studio setting.\textsuperscript{1}

The private broadcasting corporation which was founded in Oslo in 1925 existed until 1933. This eight—year period also saw the establishment of three more private broadcasting companies— one in Bergen in 1925, another in Aalesund in 1926, and the third in Tromsø in 1927.\textsuperscript{2} In the reorganization of 1933, the stock of these four companies was bought out by the government and merged into one government broadcasting company. Thus, Norway adopted the British model of one government—controlled broadcasting corporation, and the Norwegian Broadcasting Corporation officially took over all radio broadcasting on June 24, 1933. The growth of the medium of radio in Norway was rather slow, and it was not until the end of the 1930s that radio started to get a larger audience.\textsuperscript{3} The number of radio and television sets in Norway was 290,768 and 944,678, respectively by the end of 1972.\textsuperscript{4} However, the establishment of the NRK (the

\begin{flushleft}
\textsuperscript{1}Ibid, p. 64.

\textsuperscript{2}Det Store Norske Leksikon, p. 39.


\textsuperscript{4}One only needed one radio permit per household, even though the household might have more than one radio.
\end{flushleft}
Norwegian Broadcasting Corporation) did not immediately lead to an increase in registered radio receivers.

In 1933 the Norwegian parliament decided that all radio broadcasting in the country should be the responsibility of a state monopoly, and the NRK became an independent corporation owned by the government. Its highest authority is the seven-member executive committee which gives direction concerning the use of language (Norway has two official languages, and the policy concerning the language is a very touchy one) and decides the general policy of broadcasting but has no authority concerning the production of programs and daily operation.

The president of the NRK is hired for eight years. He is not permitted to continue in this position beyond this term. The same policy also applies to the program directors. The yearly budget of the corporation is decided by the Norwegian Storting (parliament) and finances come from a licence on all radios and government tax revenues. Presently Norwegian broadcasting policies do not allow commercials on radio, even though commercials were commonplace prior to the establishment of the NRK in 1933.

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1 Ibid., p. 206.
3 Ibid.
A "Broadcasting Advisory Committee" has twenty-five members whose duty it is to lay down the main directions for programming. Since the NRK is the only network in Norway, this committee makes sure that the radio caters to all aspects of Norwegian life. Thus it can be said that the aim of the NRK is to reflect the Norwegian society in all its aspects.

A quick look at the different programs reveals certain tendencies, and these have characterized Norwegian radio all through the years. Worships and Sunday services, the "Stock Exchange Report," the "Farming Hour," and the "Fishing Report," along with extensive news programs, have all become an integral part of Norwegian Radio. In the post-World War II years, the children's programs and a variety of sports programs have became very popular on the Norwegian radio. Mie Berg, in fact, observes that "for those who were children in the early 1950s, radio was basically children's programs."

Religious Programming on Norwegian Radio

Very early, the Norwegian Broadcasting Corporation realized it had to be very careful when dealing with three areas of Norwegian life: language, politics and religion.

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2Dahl, p. 100.
As already noted, religious programs have been an integral part of the Norwegian radio from the very beginning. However, since 96 percent of the population belonged to the Norwegian Lutheran State Church, most of the religious programs have naturally originated from the Lutheran denomination.¹

In the late 1920s and the early 1930s, the political atmosphere was very tense in Norway. The political situation did not improve when Lutheran ministers used the live Sunday-morning worship service to launch attacks upon the somewhat secular Labor Party, whose leaders were not positive towards religion—particularly Christianity. The broadcasting corporation management lamented the burden of going through the sermon manuscripts before the live broadcast went on the air.²

In the latter part of the 1920s, a controversy arose with regard to which ministers should be given opportunity to preach on the radio. Two direct lines had been established from the radio headquarters in Oslo to two churches in the city. Both churches were chosen for reasons related to acoustics, but the choice also helped divide the preaching responsibilities between Rev. Maroni, who represented "high church," and Chaplain Kjeld Stub, who represented "low church" and who had previously been on the executive committee of the "Inner Mission" of the

¹See Lundby, p. 169.
Lutheran Church. However, not everybody was of the opinion that this arrangement provided enough variety in Christian preaching. Thus, in 1928, another line was established to the Slottskapellet (The Palace Church in Oslo) where a number of different ministers preached.¹

When the Oslo Broadcasting Corporation management met in 1926 to plan for a Thursday night worship service they decided that only ministers belonging to the state church could be scheduled.² However, in 1929, the Norwegian Missionary Church (a free church outside the Lutheran State Church) demanded that the broadcasting corporation reverse its decision and allow other Protestant ministers to broadcast as well. The request was sent to the Department of Church and Education, which had no problem accepting ministers outside the State church "as long as they did not propagate their own sectarian positions." When the request finally was evaluated by the executive committee of the Oslo Broadcasting Corporation, it was voted down.³ This decision created considerable uneasiness in the Department of Church and Education.

In 1930, a private letter, sent to Prime Minister Mowinckel, condemned the monopoly on religious preaching enjoyed by the state church. "The radio audience is

¹Ibid., p. 103
²Ibid., p. 104.
³Ibid.
increasing day after day, but all over the country people are complaining of the fact that one is not able to listen, via radio, to worship services from one's own Evangelical Churches."¹ Apparently this political lobbying made an impact, for in 1930 the Department of Commerce decided that "it might be possible . . . in certain situations . . . to allow other extremely suited ministers to preach."² This somewhat hesitant attitude toward ministers outside the state church indicated that the broadcasting company was afraid of irritating the public opinion--after all, it was dependent upon listeners who bought radio permits.

What kind of effect did religious radio services in Norway have upon the Christian constituency? This question was much discussed in the late 1920s and the early 1930s. Bishop Lunde, on the one hand, warned that the radio might become a curse to the Christian community, while others like Bishop Gleditsch believed that radio might be a way of "strengthening the activities of the church."³

In a survey, conducted by the Christian daily Dagen, thirty Lutheran parish priests in Oslo and Bergen were asked the two questions: 

"(1) What do you think

¹Quoted in Dahl, p. 104.
²Ibid.
about radio services in general?, and (2) Has the broadcasting of church services affected the attendance in your church negatively?" The newspaper received thirteen responses to the latter question. The local ministers of five churches had found that the radio service had affected the attendance negatively, whereas eight ministers believed that this was not the case in their churches. All of the thirteen ministers agreed that the radio service was an "unhealthy substitute" for the Christian service, and that the Christian community would suffer if the radio took over the role of the local church.\footnote{Ibid.}

In the autumn of 1931, Bishop Lunde, who previously had been very sceptical toward the radio, went public and praised the broadcasting of worships and church services on Sundays. Five years later, the popular radio preacher, Pastor John Mannsaaker, summarized his experience with radio in the 1930s:

The question regarding broadcasting of church services has been much debated, but here in this country we have come to the conclusion that the broadcasting of church services has increased the attendance in church. The word of God has been spread all over the country, and people have been inspired to serve the Lord.\footnote{Dahl, p. 392.}

The establishment of the NRK in 1933 seemingly made it easier for churches outside the state church to get access to radio. It became an unwritten rule that a

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variety of Christian churches should be represented on the NRK. Through the years different churches have been allocated a certain number of radio worships per year in proportion to church membership.\(^1\) Clearly Sunday morning services, which follow a certain liturgy, have been reserved for the Lutheran State Church. It was not until 1971 that the first Sunday morning service was broadcast from a denomination outside the State Church.\(^2\) The NRK, in fact, made up for this by broadcasting services from different churches on Sunday nights. Subsequently, when the Norwegian Seventh-day Adventist Church celebrated its one hundredth anniversary in 1979, a special Sunday night program was broadcast from the Seventh-day Adventist Church in Oslo. Christian artists and personalities can also get on the air with special Christian radio programs which are not counted as a part of the worship quota of their churches.\(^3\)

Through the years, the NRK network has carried one and, later, two worships every day--both in the morning (6:50-7:00 a.m. and 8:20-8:35 a.m.). The first audience survey ever conducted for the Norwegian Broadcasting Corporation, done in 1953/54 by the Norwegian Gallup organization, reveals a surprisingly large audience for

\(^1\)Lundby, p. 170.

\(^2\)Ibid.

\(^3\)Interview with Per de Lange, Andrews University, 16 October 1984.
the main worship at 8:20 a.m. According to this study, 31 percent of the potential audience listened to the 8:20 a.m. worship service.\(^1\) One should note, however, that this worship immediately followed the very popular morning news at 8 a.m. The well-known Norwegian media expert, Sigurd Høst, is of the opinion that this "carry over effect" makes it somewhat difficult to evaluate the popularity of this worship program.\(^2\) It should also be kept in mind that the listener at that time was not able to switch to a different station since Norway had only one radio station. An identical survey conducted in 1974 reveals that the audience for the 8:20 a.m. worship program had dropped thirteen percentage points to 18 percent.\(^3\) However, a similar trend was also noted for the 8:00 a.m. news program whose audience by 1974 had dropped 17 percent (the news program had 28 percent). Reports indicate "that the period from 1953 to 1974 has been marked by great changes in the use of radio." In the winter 1953/54 the average listening time was twenty hours per week; by 1974 it was down to thirteen.\(^4\) This is not surprising given the fact that television was introduced to the Norwegian population in 1960.

\(^1\) Høst, p. 44.
\(^2\) Ibid.
\(^4\) Idem, Radio Listening, p. 207.
Through the years, the format of religious radio programs in Norway have followed a pattern similar to that in the United States. For many years the "preaching format" was considered the only acceptable way to present the Christian gospel. In fact, the different speakers were required to follow a liturgy which clearly reflected the worship style of the Norwegian Lutheran State Church.¹ Thus, Baptist, Pentecostal, and other ministers of Protestant minority churches had to follow the liturgy required for the daily morning worship at 8:20 a.m. However, in recent years, the NRK has tried to be more flexible in this matter. The liturgy usually consisted of an opening hymn, a sermonette concluded with a free prayer, followed immediately by the Aaronic benediction. The worship service was usually concluded with another hymn taken from the Lutheran hymn book.²

It was also required that the sermon manuscript be sent to the NRK headquarters a minimum of three weeks before the actual taping of the broadcast (the morning worship service was live in the early days, but is today always on tape).³ This gives the NRK time to monitor the manuscript and edit sectarian and other "unfortunate" comments.

²Ibid.
³Ibid.
In a form letter sent to all worship speakers, Knut Sigurd Aasebø, the chairman of the religious department of NRK-Radio, gives this list of advice to the various speakers:

1. Use short sentences
2. Be concrete (use examples and illustrations)
3. Never use the worship sermon as a vehicle for attacking other religious groups or denominations (this would also apply to "hints")
4. Try as far as possible to develop only one theme
5. Avoid complicated words
6. Deal with important issues
7. Work much with your delivery (a good manuscript is an excellent starting point, but it will not be of much help if delivery is poor)
8. Read the sermon loudly to yourself several times—vary the phrasing, volume, and make use of pauses

In spite of this good advice, the worship services have not been the most popular programs on Norwegian radio. The increasingly vocal non-Christian opinion for many years has attacked both the content, as well as the somewhat "boring" format, of these morning worships. The same criticism has also, in fact, come from Christian quarters. This criticism seems to have paid off, for

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1Ibid.

in 1984, the NRK decided to experiment with its worship programs and asked the independent, Kristiansand-based consulting organization, International Mass Media Institute, to take over responsibility for the morning worships for a trial period. This, then, gave the Institute the responsibility of finding worship speakers and deciding on format.¹

A study of the Norwegian radio audience during the winter of 1983, revealed that the morning worship at 8:20 a.m. still has a rather large audience--18 percent compared to 28 percent for the main news program at 8:00 a.m. This study also revealed that the worship service is one of three NRK-programs where the radio functions as a kind of "background noise."² A large percentage of the people who had the radio on reported they did not pay much attention to the program. It should be remembered again that Norwegian listeners, in most instances, and at that time, were not able to dial to another station since Program 2 on the NRK-Radio Network had not yet been officially launched (Program 2 started officially in 1984). The study also revealed that the 8:20 a.m. worship program had a greater difference between younger and older listeners than the average NRK-Radio program.³ In most


²Høst, Flere Kanaler, p. 58.

³Ibid., pp. 31, 32.
cases, most of the listeners were older people.

The audience study conducted by Høst in 1979 reveals that even though the hours of religious programs on Norwegian radio have increased somewhat through the years, the percentage of religious programming compared to the total program production on the NRK-Radio has decreased steadily. In 1935/36 the share for religious programs was 6.8 percent. In 1973, the share was down to 4.0 percent.¹

Høst's study also reported that while in the 1950s the peak listening period for radio was from 6 p.m. to 10:30 p.m., it is now "the morning hours between 8 a.m. and 10:30 a.m., and the afternoon from about 4 p.m. to 6 p.m."²

An Investigation into the Current Situation of Religious Radio Broadcasting in Norway

Even though the Christian message has been broadcast daily to the Norwegian people on the NRK network through the morning worships and Sunday church services, there were Christian leaders who felt that the country needed its own Christian radio station.

In 1938 some prominent Norwegian church leaders came together to discuss the possibility of a Christian radio station in Norway. The Second World War disrupted

¹Høst, Radio Listening, pp. 12, 13.
²Ibid., p. 208.
these plans, and it took many years before this idea was raised again.¹

However, in the 1950s two Christian radio broadcasting companies were founded. The Norwegian Lutheran Missionary Alliance (Misjonssambandet) launched its "Norea Radio" and the Pentecostal Church (the largest denomination outside the state church) got its "IBRA Radio" under way.² The strict NRK legislation hindered these groups from broadcasting their programs in Norway itself; however, the obstacles were avoided by broadcasting the radio programs by shortwave from a powerful radio transmitter in Monte Carlo.³ Obviously this set-up was rather complicated, and it was not always easy to trace the programs on radio receivers in Norway. After all, the Norwegian population was used to having only one radio station.

In the years 1975-1980, the Department of Church and Education received twenty-nine applications from religious groups that wanted to broadcast ready-made radio programs on the NRK network. However, the government did not see the need to change the monopoly situation and the

²Finn-Ove Haagensen and Tore Tellersrud, Da Monopolet Sprakk (Oslo: Universitetsforlaget, 1983), p. 46.
³Ibid., p. 47.
applicants always felt that they "met a negative wall." ¹

It was about 1970 that the term "Community Radio" first entered the media debate in Norway. Three years later, in 1973, an internal NRK-study group recommended that the broadcasting giant begin "Community Radio" on an experimental basis in the coastal town of Førde. The recommendation did not receive enthusiastic support, but it did help to give new life to the somewhat stagnant media debate in Norway at the time. ²

The fast development within the fields of technology and mass communication forced political decision makers to re-evaluate the media situation in Norway. In 1977, the Norwegian Labor Party, which through the years had been the strongest supporter of an NRK-monopoly, appointed a committee to study the media situation. This committee did not consider the possibility of "Community Radio." It observed that the time was not yet ripe to adjust the position of the state-owned NRK. ³

It is, in fact, amazing to see how much uniformity there has been among the various political parties with regard to the unique position of the NRK. Not even the most conservative of the parties has dared to suggest that

¹Nevland, p. 2.
²Haagensen, p. 7.
³Ibid., p. 8.
the monopoly should be "broken." It was not until 1977 that Høyre (the Conservative Party) suggested that the NRK monopoly ought to be "evaluated." ¹

In the meantime, the Conservative Coalition Government in Sweden opened the door for "Community Radio." The government appointed a "committee for community radio" and encouraged different religious, political, and humanitarian organizations to get involved with radio. It emphasized that organizations would not be allowed to broadcast commercials or to receive sponsorship from commercial interests. ² By 1984, the Swedes had Community Radio in forty-five locations. Five hundred and fifty-nine different local organizations were on the air. They broadcast a total of 1,150 hours a week, or 330 hours a week more than the government-operated Swedish Radio. ³

Obviously, the Swedish "experiment" with Community Radio influenced the media debate in Norway. Just a few months prior to the Norwegian General Election in 1981, the Conservative Party announced that it would open up for Community Radio if it won the upcoming election. In a united statement, the three conservative coalition parties

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¹Ibid.


which won the 1981 election, made the following observation concerning media politics:

The mass media have a central position when it comes to the communication of information and culture. The Norwegian Broadcasting Corporation (the NRK) has, by virtue of its monopoly, a domineering role. But both the development of a pluralistic society and the technological development indicate that it may become necessary to adjust the present day NRK monopoly. As an indication of such an adjustment, one should give various organizations and institutions the possibility of airing programs. Furthermore, one ought to give the opportunity to various groups other than the NRK to establish Community Radio and Cable TV.\(^1\)

In only a few months the new government developed legislation for its new initiative with regard to Community Radio. On December 10, 1981, the Minister of Culture, Lars Roar Langslet, announced that thirty-three organizations had received permission to start broadcasting on a trial basis. The government had made the decision on the basis of geographic diversity, since it wanted as much experience as possible in the trial period. At the same time it was announced that the broadcasts could start on January 1, 1982.\(^2\)

However, most of the organizations needed two to four months of preparation before they were ready to go on the air. The first broadcast went on the air in Hamar on February 7, 1982. It was a religious broadcast sponsored by the Lord Jesus Mission. The local NRK journalist

\(^1\)Haagensen, p. 9.

\(^2\)Ibid., p. 11.
reported that the broadcast was "too narrowminded."\(^1\) This comment pretty well characterized the NRK attitude toward the early feeble radio programs on Community Radio.\(^2\) NRK proponents laughed about the fact that the Norwegian population now had to suffer through the amateurs' "trial and error experiments on the airwaves." The impression was given that the NRK did not see Community Radio as an alternative.\(^3\)

The Norwegian city which had the most success with the new radio medium was Stavanger.\(^4\) Fourteen organizations in this city, with a potential listening audience of 150,000 people, were granted permission to go on the air. Most were religious organizations, and together they decided to establish a broadcasting company. Thus they were able to cut costs and to organize the venture more efficiently. One secular organization, Siddis Radio, was also given permission to broadcast. It invited various other organizations which had not received permission to buy air time through Siddis Radio. Hence, the local Seventh-day Adventist Church was able to get on the air with a weekly fifteen-minute program. The first Seventh-day Adventist radio program in Norway was aired in

\(^{1}\)Ibid., p. 17.

\(^{2}\)Browne, p. 40.


\(^{4}\)Høst, Flere Kanaler, p. 24.
Stavanger on June 10, 1982. Terje Jacobsen, the speaker, introduced the listening audience to the beliefs of the local Adventist church.

In 1983, a Norwegian Gallup organization, "Markeds-og Mediainstituttet," published the results of a survey conducted in Stavanger. The survey revealed that Community Radio had become extremely popular in the city. Twenty percent of the people interviewed reported that they listened to Siddis Radio every day, and 56 percent reported that they listened to this station more than once a week.¹

The predominantly Christian station (Radio Vest), which broadcasts on the same wavelength as Siddis Radio, had a daily listening audience of 9 percent of the population, while another 32 percent reported they listened more than once every week.² The survey further revealed that Siddis Radio, an American style format which features music heavily, appeals to the younger generation, whereas Radio Vest's Christian profile is more popular with people over the age of sixty.³ The Seventh-day Adventist churches in the Stavanger area have continued to broadcast on Siddis Radio and have been pleased with the response from the audience.

The change that has taken place in the attitude of

¹Ibid.
²Haagensen, p. 82.
³Ibid.
NRK has been interesting to observe. The derogatory statements about "amateurs on the airwaves" have long since disappeared: Community Radio is now admittedly a real threat. In fact, an NRK journalist in Bergen was recently told by his superiors that he ought not let himself be interviewed by a local non-NRK station about his work as the director of a gospel group.¹

The first trial period for Community Radio ended August, 1984. However, on Monday, August 13, the Minister of Culture, Mr. Langslet, announced that the trial period would be extended for another two years. Furthermore, 318 organizations received permission to broadcast on Community Radio. Several also received permission to start broadcasting on local television.² Stated Minister Langslet: "This is a breakthrough for independent broadcasting all over the country. This is also the last farewell to the NRK monopoly, and an important day in the history of broadcasting in Norway."³ Nevertheless, it was emphasized that commercials on either radio or television would not be allowed during the two-year trial period.⁴

¹Ibid., p. 68.
It would certainly be an exaggeration to say that the Norwegian Seventh-day Adventist Church was ready and prepared for the new and dramatic media development in the early 1980s. During a few years in the mid-1970s, the Norwegian Adventists had aired Norwegian radio broadcasts beamed at Scandinavia from the Adventist World Radio transmitter in Portugal. However, the broadcasts, called "Hapets Røst" ("The Voice of Hope"), were discontinued after a few years due to lack of response from the Norwegian public.¹

When the conservative parties won the 1981 General Election and gave certain signals concerning changes in the media structure in Norway, many Christian denominations were ready for the new situation. This was particularly true of the Pentecostal churches and a number of Lutheran churches. For years they had educated media personnel and maintained a program of continual education where key persons were sent to England to study with the BBC.²

The Adventists, however, were taken by surprise. Two local Seventh-day Adventist churches in the Stavanger area took the initiative to get on the air. Air-time was

¹Interview with Allan R. Steele, Andrews University, 23 January 1985.
²Haagensen, p. 47.
bought from one of the organizations that already had permission to broadcast, and the first Seventh-day Adventist radio program went on the air in Stavanger on June 10, 1982. For many years prior to this, however, Adventist ministers had been invited as speakers on the NRK morning worship service. The NRK had also broadcast a few Adventist church services. However, these broadcasts can hardly be regarded as Seventh-day Adventist productions since they were sponsored and produced by the NRK.

It was not long before other Adventist churches in Norway followed the example of the churches in Stavanger. Local congregations in Oslo, Bergen, and Trondheim bought air-time from different organizations.1 In Oslo, the capital, the Adventists found their situation very difficult. They had bought air time from a radical Pentecostal denomination, and in several instances, the Adventist broadcasts were censored since the permission holder disagreed with the theological content of the program.2

The new wave of permissions granted on August 13, 1984, also influenced the media development within the Seventh-day Adventist Church in Norway. Four Adventist churches received permission to broadcast (Trondheim, 1Yngvar Børresen, "Na far vi egne Radiostasjonen," Evangeliets Sendebud, October 1984, p. 40.

2Interview with Yngvar Børresen, 3 December 1984.
Bergen, Tromsø, and Tyrifjord). Some other local Adventist churches received permission as members of a local Christian broadcasting company. Meanwhile the "pioneer" congregations in Stavanger continued their cooperation with the successful Siddis Radio.¹

The Seventh-day Adventist church in Oslo launched its "Radio Omega" (the Adventist radio broadcast in the capital) in January 1985, and is presently broadcasting twenty-five hours a week. According to Yngvar Børresen, media director of East Norway Conference, the radio broadcasts are already generating extensive feedback from the audience.² It takes large amounts of time and resources to produce twenty-five hours of radio every week: therefore, it would seem, the time has come for the Seventh-day Adventist Church to really evaluate whether it is willing to join the media-bandwagon with all its financial implications.

Formats of Religious Radio Programs on Community Radio

A study quoted in Naerradio, Naermiljø og Lokalmenigheten reveals that by the summer of 1984 various organizations were on Community Radio 400 hours a week; 35-40 percent of these were Christian radio programs.³

¹Børresen, p. 40.
²Interview with Yngvar Børresen, 17 January 1985.
Many in the Christian community have had great expectations for the Christian radio broadcasts. Pastor Hans Brattenid of the controversial and charismatic Oslo Full Evangelical Church, observed that "Community Radio is God's gift to humanity. I am convinced that radio and television were invented because God wanted to use these media with the intention of spreading the Gospel."¹ (Bratterud was later convicted by an Oslo court for asking God, on the air, to remove all Norwegian homosexuals in leading positions from their jobs).

There is evidence to show that the religious programs on Community Radio in Norway that generate the best response are the "talk-shows" where people can phone in to ask questions or present prayer requests.²

One of the most successful of these is produced by the Pentecostal Zion church in Stavanger. For two years this church has been on the air with a Sunday night "counseling program." The program runs from 10:45 p.m. to 12:45 a.m. and has a talk-show format. People are invited to call in with their prayer requests; they are also able to talk to an experienced counselor. The program hosts include the telephoned requests in a prayer and interview people who, in a dramatic way, have seen God's guidance in their lives. Contemporary Christian music makes up a generous portion of the format. The talk-show format with

¹Haagensen, p. 45.
²Jørgensen, p. 33.
a counseling angle has also been very successful in other Norwegian cities.¹

Nevertheless, many of the Christian radio programs on Community Radio continue the preaching format. "Radio Vest," in Stavanger, has broadcast religious services and is quite content with the response.² This may well be due to the fact that Stavanger is a part of the Norwegian "Bible belt." The statistics reveal, however, that most of Radio Vest's listeners are above the age of sixty.³ In spite of the rather poor ratings for the preaching format in general, it seems to be difficult for the Christian denominations to lay aside this format in their radio ministries.

Even though the Adventist churches in the Stavanger area have not used the "call-in element," due to technical reasons, some of their radio programs have generated a good response. This was especially true of a series of broadcasts conducted by Dr. John Berglund and related to the subject of emotional and mental health. The format was very similar to that of Dr. James Dobson's "Focus on the Family." Apparently need-oriented radio broadcasts would go well in Norway.

Seventh-day Adventist churches in Norway that have been on the air on Community Radio until recently have

¹Ibid., pp. 59-63.
²Ibid., p. 12.
³Haagensen, p. 82.
generally tried to avoid the traditional preaching format. The reason for this has been that more and more people in Norway have little or no relationship to Christianity, and traditional preaching would probably turn them off. Thus, attempts have been made to present the Christian message from a variety of "non-religious" angles. The Adventist radio programs have frequently been praised by other Christian broadcasters as "nontraditional"—an exciting way of presenting the Christian message.

Many Christian broadcasts on Community Radio have now departed from the traditional and conservative preaching style of the NRK worships. The Christian programs on Community Radio are generally more relaxed than those of the NRK.¹ Geir Magnus Nyborg believes that the NRK generally reflects a written rather than verbal style of communication. The new Community Radio has been able to show the "professionals" that they, too, have to become more relaxed and "vulnerable" in their presentations in order to reach the "grass roots" of the population.²

¹Browne, p. 40.
CHAPTER III

THE PROBLEM OF SECULARISM

The Characteristics of Secularism

Christian broadcasters, who live in Europe in the 1980s, face the fact that they live in what the American philosopher, Francis A. Schaeffer, calls "a post-Christian world."1 In an article published in Christianity Today, Billy Graham observed that "large sections of Europe have become virtually secular in outlook, with empty cathedrals standing as monuments to a faith almost completely relegated to the past."2

The condition that Graham is describing is called "secularism." In its development there is:

. . . an erosion of belief in the supernatural, cause and effect being limited to this world. Religious values and practices are increasingly discarded; and the church as an institution, declines in its influence on the larger society.3

Even though the process of secularization has progressed extremely rapidly in the years after 1945, its development

1Francis A. Schaeffer, Death in the City (Chicago: InterVarsity Press, 1969), p. 11.


has been going on for a long time. Hence, Gerald H. Slusser observes:

The term "secularization" is used to refer to the major changes that have appeared in man's understanding of himself and his world during the past five hundred years and more, particularly as a result of the development of scientific ways of understanding natural processes.¹

It is, in fact, possible to trace the origin of the process of secularization back to the time of the Reformation. Max Weber, for instance, is of the opinion that it was the theologians of the Reformation who initiated the movement that would demythologize Christianity. Weber saw the reformers as people who questioned all religious practices and accepted no theological doctrine that could not be defended on the basis of Scripture and reason.²

Campolo agrees with Weber in this respect. To him it is evident that the Reformers spurred Christianity away from the relegio-magical and toward the rational-moral. But, states Campolo:

What the reformers failed to realize is that their logical approach to Christianity and attacks on magical traits of the dominant folk-religion of the day—a form of Roman Catholicism—gave impetus to the rationalizing tendencies that would come to fruition in the secularism of our modern world.³

³Ibid., p. 39.
Thus, there was an increasing tendency for people to seek rational explanations to all questions. Religion belonged to the early stages of intellectual and social development where people tried to make sense out of reality by religious explanations.

But as time went on, people began to realize that there were often natural explanations to phenomena that they had earlier tended to regard as supernatural, and speculated that religion would one day be obsolete.

Thus, while secularists readily admit that there are gaps in human knowledge which are easily filled with religious explanations, they contend that these gaps will eventually be eliminated when science is more fully developed. Such "missing links," according to secularists, are only a condition of science's relative newness as the basis for the explanation of all reality. Future research and study will drive out the last ghost from our spirit-infested world and lead to a completely rational understanding of ourselves and our universe.¹

In his book, Naming the Whirlwind, Langdon Gilkey deals with the question of secularism and lists four essential characteristics. These characteristics are contingency, autonomy, temporality, and relativity.²

Contingency

Contingency means that everything in our world was caused by some natural phenomenon which preceded it.³ It is therefore obvious that a person who holds to the

¹Ibid., p. 37.


³Campolo, p. 43.
belief of contingency, finds it very difficult to accept the biblical account of a universe created ex-nihilo.¹

The theory of evolution is, naturally, based on the concept of contingency. The basic elements of the universe must have always existed, and through a process of natural selection and evolution, man finally entered upon the scene.

It seems, however, that such an explanation of the origin of the universe and the human race tends to leave human beings in somewhat of a vacuum. Life has no purpose beyond the basic psychological drive of survival. We do not know why we exist, and we know nothing about the future. Furthermore, this concept of life leaves little room for a Creator-God, and one cannot look for religious solutions to the puzzle of existence.

Autonomy

"If God is no longer viewed as the essential factor in the creation of the physical universe, the next logical step is the assumption that He is not a factor in the creation of man's social universe."²

Thus, secular man does not find it necessary to base his life and his life-style on the principles that are outlined in the Bible. Some of these guidelines may

¹For a discussion on this, see Francis A. Schaffer, Genesis in Time and Space (Downer's Grove, IL: InterVarsity Press, 1972), pp. 13-52.
²Campolo, p. 44.
be fine, and he is happy to follow them, but others he finds unacceptable. But after all, he is not answerable to a Christian God—he's highest authority is himself.

Furthermore, since he is not created by a divine power, there is no purpose in his life apart from the purpose he himself assigns to it. He chooses for himself the purpose he wants to follow in his life. Thus, it can be said that autonomy means that "man himself defines his ultimate destiny and creates the meaning for his life."

Relativity

The logical consequence of autonomy is relativity. If there is no creator, then we came from nothing and we go to nothing. "No values are implanted in us because there is no God to implement them, no part of the human frame survives death, because there is no eternity."

This has a tremendous effect upon our concept of values and absolutes. If there is no God who gave us a set of guidelines for life; then one cannot say that one way of living is better or worse than another way of living. Hence, the secularists conclude from their studies that "each society develops a set of behavioral norms which facilitates stable social intercourse for its

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1 Ibid.

own members."¹ We no longer talk about what is right or wrong, but rather about a majority decision by people in society.

The usual result of this is that

There are no longer divinely ordained morals, only socially relative mores. For secular man, the days of absolutes about right and wrong are over. All things are now relative.²

Temporality

Finally, the secular man also holds to the belief of temporality. To him, reality is only that which can be found in time and space and can be revived scientifically. However, as Green observes, "there is nothing in the scientific method that can either demonstrate God's existence or disprove it."³

Therefore, since one cannot scientifically prove the supernatural, the secular person concludes that his life on this planet is all there is, and that a belief in an after-life is not a viable option. He tends to adopt the agnostic attitude that we can never know whether or not God exists.⁴ Thus, this life is all that we have, and death is the end.

One should, however, be aware of the fact that the

¹Campolo, p. 45.
²Ibid.
³Green, p. 38.
degree of secularization is different in different parts of the world. An American study published in 1980, for example, indicates that far fewer people feel that religion is important to them even though their theoretical beliefs have not changed much. From 1924 to 1977 the percentage of people who felt that Christianity was the only true religion, and that all should be converted to it, dropped from 94 percent to 41 percent.¹

A similar tendency is found in Western Europe, where the process of secularization seems to have gone even farther than in the United States. In 1968, 19 percent of the Norwegian population reported that they never prayed to God. In 1981, the number had risen to 47 percent. The same statistics revealed that in 1968, 18 percent of the population reported that they never went to church. In 1981 the number had risen to 76 percent.²

(See table 1.)

This seems to be an age of "secular drift." Even though a large percentage of the population in the western world still say that they believe in God, their religious convictions become weaker and weaker, and they


### TABLE 1

**NORWEGIANS AND CHRISTIANITY**

<table>
<thead>
<tr>
<th></th>
<th>1968</th>
<th>1981</th>
</tr>
</thead>
<tbody>
<tr>
<td>I never go to church</td>
<td>18%</td>
<td>76%</td>
</tr>
<tr>
<td>I never read the Bible</td>
<td>16%</td>
<td>58%</td>
</tr>
<tr>
<td>I never pray to God</td>
<td>19%</td>
<td>47%</td>
</tr>
<tr>
<td>I do not believe in God</td>
<td>2%</td>
<td>24%</td>
</tr>
<tr>
<td>I have a positive attitude</td>
<td></td>
<td></td>
</tr>
<tr>
<td>toward Christianity</td>
<td>70%</td>
<td>70%</td>
</tr>
</tbody>
</table>

**SOURCE:** Ole-Magnus Olafsrud, "Vi ma lytte til Kulturforskjeller ogsa nar vi evangeliserer i Norge," *Vart Land*, 21 November 1984, pp. 5-6 (adapted).

It seems to have little confidence in "organized religion."¹

Paulien, however, sees some positive developments in the midst of these somewhat negative trends. "People seem less concerned with appearances and the trappings of success than with self-fulfillment."² Although most seek fulfillment in culture rather than religion, this is still a more "spiritual outlet."³ Furthermore, the ecological movement has emphasized the importance of seeking "harmony with nature." Many people realize that

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²Paulien, p. 11.

the environment and relationships are more important than to stay in the "rat-race." Hence, many are giving up raises and promotions for a simpler life with more time for human relationships.¹

One can say, in fact, that secularism in itself is fairly ambiguous. One of its positive aspects, however, is that it destroys superstition "by stripping the natural order of its supposedly divine features, thus placing the creation on a different level from the Creator, as the Bible does."²

It is also a fact that secularism has helped foster education, science, and toleration, and it has contributed to the improving of life for many, including Christians. Through the years, it has not always been easy to adopt a theological or political position that went against the majority consensus in a given society. However, the process of secularization has brought attention to the question of Religious Liberty and Civil Rights.

However, we also know that secularism destroys faith in two ways: "(1) by making the truth seem relative or irrelevant, and (2) crowding out the spiritual aspects of life in the struggle for secular goals."³ Man still

¹Yankelovich, p. 254.
³Paulien, p. 12.
has religious needs, but since the church no longer is at the center of life in most areas, he tends to go other ways to get these needs satisfied. Thus, in the 1970s and early 1980s, thousands of people become involved in strange cults or in the occult to satisfy their religious needs.\textsuperscript{1} The explosive growth of cults in the western world should certainly be a challenge to Christianity as the close of the 1980s approaches. Furthermore, the growth of cults tells us that secular man still has "religious" needs.

\textbf{Secularism in Norway}

The country of Norway occupies the western half of the Scandinavian peninsula of northern Europe. The country has approximately 4.1 million inhabitants and has always had strong ties with its fellow Scandinavian neighbors, Sweden and Denmark.

Norway, like the other Scandinavian countries, has a Lutheran National State Church which is supported by state funds. In 1978 government subsidies to the state church amounted to 417 million Norwegian kroner (US$80 million). This amount included salaries to bishops and priests who are regarded as government employees.\textsuperscript{2}

More than 90 percent of the Norwegian population

\textsuperscript{1}Ibid, p. 11.

are members of the Lutheran State church, but their involvement with Christianity is rather limited. A survey published in 1984 reveals that only 2.5 percent of the Norwegian population attended church an average Sunday. Only 15 percent are regular churchgoers, and 43 percent rarely if ever visit a church. Furthermore, 33 percent say that God is not very important in their lives at all.\(^1\)

But in spite of this growing indifference, most Norwegians seek the state church with regard to the rites of passage. In 1978, 96 percent of all funerals were church funerals. This number has remained steady through the years. However, only 67 percent of those who married in 1978 chose a church wedding. Twenty years earlier, in 1958, 85 percent chose church weddings.\(^2\) (See table 2.)

A survey published in Norway Times/Nordisk Tidende in January 1985 shows that only 50 percent of the Norwegian population consider themselves religious,\(^3\) but statistics still reveal that 90 percent of the children are still baptized in the state church. In 1978, 87 percent of all 15 year olds in Norway were confirmed. In 1938, forty years earlier, 96 percent were confirmed.\(^4\)

\(^1\) Norway Times/Nordisk Tidende, 3 January 1985, p. 12.

\(^2\) Lundby, p. 29.

\(^3\) Norway Times, p. 12.

\(^4\) Lundby, p. 29.
These numbers seem to indicate that Norwegians find it hard to break with old traditions. (See table 2.)

**TABLE 2**

THE NORWEGIAN POPULATION AND RITES OF PASSAGE

<table>
<thead>
<tr>
<th>Church Rite</th>
<th>Percentage by Year</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1938</td>
</tr>
<tr>
<td><strong>Baptism</strong></td>
<td>95.7</td>
</tr>
<tr>
<td>(Percentage of all new born)</td>
<td></td>
</tr>
<tr>
<td><strong>Confirmation</strong></td>
<td>95.5</td>
</tr>
<tr>
<td>(Percentage of all 15-year olds)</td>
<td></td>
</tr>
<tr>
<td><strong>Church Weddings</strong></td>
<td>89.5</td>
</tr>
<tr>
<td>(Percentage of all weddings)</td>
<td></td>
</tr>
<tr>
<td><strong>Church Funerals</strong></td>
<td>96.6</td>
</tr>
<tr>
<td>(Percentage of all dead)</td>
<td></td>
</tr>
</tbody>
</table>


Moreover, it should be kept in mind that these rites of passage are also performed by Christian denominations outside the state church. But today, all of these rites also have non-Christian alternatives. During the last ten years, The Human Ethicist Society has developed into a powerful non-Christian denomination which makes an issue of providing Norwegians with non-Christian alternatives at the time of life transitions, sponsoring
non-Christian confirmation services and non-Christian funeral services. At the present, the Human Ethnicist Society is the fastest growing denomination in Norway. In 1980, it claimed 8,300 members, but in 1983 the number had risen to 20,000. This makes it the third largest denomination outside the Lutheran State Church, and the Pentecostal church.¹ (See table 2.)

The Christian Presence in Norway

In his dissertation dealing with secularism in the Scandinavian countries, the Norwegian sociologist, Knut Lundby, admits that there is no prescribed way of measuring secularism, but one way of doing it may be to investigate the Christian presence in a particular society.² Another method may be to evaluate the attitude of the population towards Christianity and the church. Thus, in this particular section of the paper, an attempt will be made to investigate secularism in Norway by way of surveying the Christian presence in the Norwegian society.

One way of investigating the Christian presence in Norway will be to look into the statistics of church membership and to evaluate how such a membership functions in the country of Norway. Membership in the Norwegian Lutheran State Church is secured as follows: If one

¹Ibid., p. 42.
²Lundby, pp. 27-43.
parent is a member, the children are automatically counted as members, even though they may not be actually baptized. If the children are not baptized by the time they reach the age of eighteen, the church membership is discontinued. One is not permitted to be a member of both the state church and another denomination.¹

Not all priests make it difficult for people who want to leave the state church. One parish priest observes, "Personally I respect an individual who has a different conviction, and who, after having carefully evaluated the matter, comes to the conclusion that it is right for him or her to stand outside the church."²

The state church, however, does not always drop members from its records without making an attempt to keep them. An article in the Norwegian daily, Faedrelandsvennen, reveals that the local parish priests go to great lengths at times to stop people from discontinuing their membership. An Oslo priest reported that every person in the capital that wanted to be removed from the books of the church received a special letter from their priest. They were asked to personally get in touch with the local priests so the matter could be discussed.³ A 1976 newspaper article reports that

¹Ibid., p. 32
²Ibid.

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people living on the Sørlandet and the Vestlandet (the Norwegian Bible belt) frequently experienced discrimination after having their membership removed from the state church. Observes Levi Fragell: "The fear of what a removal of church membership will lead to in the local community, for oneself and one's children, probably forces many to retain a membership that is without meaning."

Statistics reveal that there was no significant change in the percentage of people in Norway who did not belong to the Christian church between 1938 and 1958. One reason for this may be that the church, during the World War II, became a symbol of resistance and came out of the war with a very good reputation. However, in recent years, those leaving the State Church seem not to join another Christian denomination. Thus, the percentage of non-church membership in 1980 was almost equal the percentage of people belonging to Christian churches outside the Norwegian Lutheran State church (see table 3).

**Attitudes toward Christianity and the Church**

The fact has already been alluded to that it may be somewhat difficult to measure the degree of secularism in any given society, but several prominent Scandinavian

\[1\] Arnt Klouman, "Sørlendingēr vager ikke melde seg ut av kirken?" Faedrelandsvennen, 18 March 1976.
TABLE 3

NORWEGIAN CHURCH MEMBERSHIP

<table>
<thead>
<tr>
<th>Membership Status</th>
<th>1938</th>
<th>1960</th>
<th>1980</th>
</tr>
</thead>
<tbody>
<tr>
<td>Member of state church</td>
<td>96.5</td>
<td>96.3</td>
<td>92.7</td>
</tr>
<tr>
<td>Member of non-state church</td>
<td>2.7</td>
<td>3.1</td>
<td>4.0</td>
</tr>
<tr>
<td>No church membership</td>
<td>0.8</td>
<td>0.6</td>
<td>3.3</td>
</tr>
<tr>
<td><strong>TOTAL Percentage</strong></td>
<td><strong>100.0%</strong></td>
<td><strong>100.0%</strong></td>
<td><strong>100.8%</strong></td>
</tr>
<tr>
<td><strong>TOTAL Population</strong></td>
<td>2,985,572</td>
<td>3,591,234</td>
<td>4,091,168</td>
</tr>
</tbody>
</table>


This phrase is preferred in Norway over the more common term "secularization" which is felt to contain a certain bias.

In a recent study, the process of secularization in a number of European countries was evaluated through a study of the change of religious values and attitudes. In this paper the position is taken that the process of secularization can be adequately monitored through a study of the change of religious values and attitudes. Furthermore, use will be made of the data that has

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1 Letter from Knut Lundby to Terje Jacobsen, 21 December 1984.

recently become available through the already mentioned European study of religious values and attitudes.

Trying to see the data from the European study in as favorable a light as possible the Christian daily, Vart Land, summarizes its conclusions in the following four points:

(1) Two out of three Norwegians report that they believe in God, (2) One out of every two Norwegians regards himself as a religious person, (3) Atheism is no alternative to religion—only 3 percent of the population regard themselves as devout atheists, (4) One of three Norwegians report that God is very important in their lives. An equal amount report that God has little or no meaning in their lives.¹

As has already been mentioned, this Norwegian study is a part of a larger European study of Religious Values which intends to map the beliefs of the European population and its values. A comparison with the results from other European countries reveals that "many European countries have a stronger relationship to religion than does Norway."² Thirty-two percent of the Norwegians in the age group (18-24 years) report that God has no importance in their lives. The average for other Europeans in this age group was 21 percent.

The study reveals that Norwegian women are more religious than men—and this difference is most clearly revealed in the younger and the older age groups. In the age group 18-24 years, 26 percent of the men regarded

¹Holbek, pp. 6-7.
²Ibid.
themselves as religious, whereas 49 percent of the women regarded themselves as religious.¹

Only 15 percent of those interviewed reported that they went to church once every month or more frequently. Forty-three percent seldom or never attend church services, and approximately 40 percent said they attended church yearly, probably at Christmas and Easter. About 10 percent of the respondents were active in religious organizations, and two-thirds of these reported that they did non-profit, volunteer work for this organization. Sixty percent of those interviewed reported that they took time for prayer, meditation, or quiet reflection.²

An analysis of other survey results show that "although average urban Norwegians rarely, if ever, go to church, they consider the ten commandments valid for them personally."³ A careful analysis of the data reveals that only two of the Ten Commandments (Thou shalt not kill and Thou shalt not steal) have unified support in all layers of the Norwegian population.⁴

This study reveals that religious values have an important place in the Norwegian community, but it also indicates that these values are being weakened due to

¹Ibid.
²For a more detailed evaluation of this study, see Appendix B.
³Norway Times, p. 12.
increased secularization.¹ This process seems to be influenced by "the increasing level of education and urbanization, in addition to changes in the national production patterns--changes that tend to weaken the importance of tradition and continuity."²

It should be noted, however, that the younger age groups in the study generally reported far less belief in religion and in religious dogmas than did the older age groups. Professor Trude Nergard, one of the persons conducting the study in Norway, observes that "the results do not indicate that religion is decreasing in Norway, but rather that religion increasingly becomes a private and personal matter, with few consequences in the lives of the different persons."³

An article in Vart Land traces the development of secularization in Norway between the years 1968 and 1981. (See table 1.) Though the population, according to the last entry in table 1 above, has had a positive attitude toward Christianity all through the 13 year period, the article reveals some disturbing trends. In 1968, only 18 percent of the Norwegian population reported that they never go to church. In 1981, the number had risen to 76 percent. Likewise, in 1968, 16 percent of the population reported that they never read the Bible. In 1981, 

³Ibid.

¹Ibid.
²Norway Times, p. 12.
³Ibid.
thirteen years later, the number had risen to 58 percent. 
Table 1 reveals the same trend with regard to prayer and 
belief in God. Thus, it seems clear that the Christian 
religion is in the process of losing its influence and 
that the Norwegian population increasingly turns its back 
on the church, in spite of the fact that more than 90 
percent are members of the state church.¹

**Norwegians and the Institutional Church**

This anti-church trend is also apparent in a 
recent study of the Norwegians' confidence in 
institutions, which was published in *Acta Sociologica.* 
(See table 4.) The study reveals that Norwegians "tend to 
give positive ratings to the institutions of society, and 
that Norway is very high on confidence compared to the 
other western nations."² In Norway, the police are 
ranked highest in confidence with 88 percent saying that 
they have a great deal or quite a lot of confidence in 
this institution; the next two institutions in order of 
rank were the legal system (84%) and the educational 
system (80%).

The church, however, was found near the bottom; it 
received 49 percent, major companies 45 percent, and the

¹ Olafsrud, pp. 5-6.

² Ola Listhaug, "Confidence in Institutions: 
Findings from the Norwegian Values Study," *Acta 
Sociologica,* 1984 (27), 2:111-122.
**TABLE 4**

PERSONS SAYING THEY HAVE CONFIDENCE IN INSTITUTIONS (PERCENTAGES)

<table>
<thead>
<tr>
<th>Country</th>
<th>The Church</th>
<th>The armed forces</th>
<th>The legal system</th>
<th>The press union</th>
<th>The police</th>
<th>The civil service</th>
<th>The major companies</th>
</tr>
</thead>
<tbody>
<tr>
<td>USA</td>
<td>58</td>
<td>58</td>
<td>58</td>
<td>58</td>
<td>58</td>
<td>58</td>
<td>58</td>
</tr>
<tr>
<td>Norway</td>
<td>47</td>
<td>47</td>
<td>47</td>
<td>47</td>
<td>47</td>
<td>47</td>
<td>47</td>
</tr>
<tr>
<td>Sweden</td>
<td>60</td>
<td>60</td>
<td>60</td>
<td>60</td>
<td>60</td>
<td>60</td>
<td>60</td>
</tr>
<tr>
<td>Denmark</td>
<td>70</td>
<td>70</td>
<td>70</td>
<td>70</td>
<td>70</td>
<td>70</td>
<td>70</td>
</tr>
<tr>
<td>Italy</td>
<td>43</td>
<td>43</td>
<td>43</td>
<td>43</td>
<td>43</td>
<td>43</td>
<td>43</td>
</tr>
<tr>
<td>Spain</td>
<td>36</td>
<td>36</td>
<td>36</td>
<td>36</td>
<td>36</td>
<td>36</td>
<td>36</td>
</tr>
<tr>
<td>Netherlands</td>
<td>53</td>
<td>53</td>
<td>53</td>
<td>53</td>
<td>53</td>
<td>53</td>
<td>53</td>
</tr>
<tr>
<td>Germany</td>
<td>72</td>
<td>72</td>
<td>72</td>
<td>72</td>
<td>72</td>
<td>72</td>
<td>72</td>
</tr>
<tr>
<td>Belgium</td>
<td>39</td>
<td>39</td>
<td>39</td>
<td>39</td>
<td>39</td>
<td>39</td>
<td>39</td>
</tr>
<tr>
<td>France</td>
<td>40</td>
<td>40</td>
<td>40</td>
<td>40</td>
<td>40</td>
<td>40</td>
<td>40</td>
</tr>
<tr>
<td>Argentina</td>
<td>45</td>
<td>45</td>
<td>45</td>
<td>45</td>
<td>45</td>
<td>45</td>
<td>45</td>
</tr>
<tr>
<td>Japan</td>
<td>59</td>
<td>59</td>
<td>59</td>
<td>59</td>
<td>59</td>
<td>59</td>
<td>59</td>
</tr>
<tr>
<td>Australia</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
</tr>
</tbody>
</table>

press 41 percent. The middle group included the parliament (77%), the armed forces (67%), the civil service (58%), and trade unions (56%).

If we make a comparison between the ranking of the church in Norway with that of the United States, we find quite a difference. In the United States the church ranked near the top (75%) with the armed forces (81%) and the police (76%). A comparison with the ranking of the church in Norway with that of the other western European countries reveals that the Swedes rate the church (37%) on the bottom of the list with major companies (36%). The Dutch also rate the church very low (40%), while Great Britain (48%), West Germany (48%) and Denmark (49%) rank the church basically the same way as the population of Norway. The general trend in western Europe indicates that the church is rated higher in Catholic countries than in Protestant countries (see table 4).

The Christian Heritage and Politics

This trend toward secularism also seems to be reflected in the actions of the Norwegian government. When the Norwegian constitution was written in 1814, it stated that "the Evangelical-Lutheran Religion" was Norway's official religion. A high-court verdict in 1983 concluded that this does not limit the legislation of the nation. Thus, the Parliament is not restricted by the
official Norwegian religion in its legislation. This was clearly seen in 1975 when the Norwegian Parliament passed an extremely liberal legislation for abortion in spite of a strong protest from the church. As a result, one of Norway's most popular bishops, Per Lønning, resigned because he believed he could no longer be a bishop in a state church whose Parliament passed a law contradictory to the Ten Commandments.

In more recent years the political parties in Norway have somewhat distanced themselves from a purely Evangelical-Lutheran concept. Instead, they talk about "the Christian cultural heritage." Furthermore, the political parties seem to emphasize concepts like tolerance, religious liberty, and human rights more than Evangelical-Lutheran interests. Hence, in this sense, moral no longer necessarily means Christian moral; at least not in the way moral is defined by the church. The fact that the Evangelical Lutheran faith, according to the constitution, is Norway's official religion, no longer has any direct consequence for legislation.

Thus, it seems clear that the Norwegian government and legislative body are reflecting the general process of secularization that is taking place in the Norwegian society.

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1Lundby, p. 7.
2Ibid., p. 16.
3Ibid.
Summary

In this section of the paper the question of secularism in Norway was discussed, and it was decided to monitor this on the basis of the following four headings: (1) The Christian Presence in Norway, (2) Attitudes toward Christianity and the Church, (3) Norwegians and the Institutional Church, and (4) The Christian Heritage and Politics.

The study revealed that most Norwegians belong to the Lutheran State church and the population generally seeks the church with regard to the rites of passage in spite of the fact that most Norwegians seldom attend church.

The data shows that "the process of religious change" has been extremely powerful in the 13-year period of 1968 to 1981. Furthermore, the fact that the younger generation tends to be much more secular than the older generation indicates that the process of secularization will probably continue with the same momentum during the latter part of this decade. Our study also indicates that Norwegians do not have much confidence in the institutional church, and the parliament (the Storting) does not feel limited in its legislation by the fact that the Evangelical-Lutheran faith is Norway's official religion.

Reaching the Secular Mind

In How to Give Away Your Faith, Paul E. Little
observes that "each generation (of Christians) has the responsibility to reach its own. It must live realistically in the present as it learns from the past and anticipates the future."¹

While this is true, it is also true that it has become increasingly more difficult for Christians living in the Western world to reach their fellow human beings with the Christian gospel. Surely, one of the reasons for this is the strong challenge to the Christian gospel that secularism has produced.

The study on Norway, for instance, revealed that among the institutions in Norway, the church ranks very low with respect to confidence. Norwegians are evidently not very positive in their attitudes toward "organized religion." Furthermore, the younger generation seems to be more secularized than their parents, and Christian dogmas and morals no longer have a strong impact upon society. Hence, it becomes very difficult to reach Norwegians with traditional evangelistic methods, since the population generally does not have the Christian orientation it once had.

Much could be said about different Christian strategies aimed at reaching secular people, but those which seem to be most promising are those in which the Gospel provides solutions to felt needs. "Since felt

needs are as diverse as snowflakes, there is no one strategy for meeting secular man. Strategies must be as varied as the needs to be met."¹

One of the problems a Christian communicator faces when presenting the gospel is that the human process of digesting information is very selective. "Attempts to influence the individual comes from all sides, and the result is an extremely high noise level that any given communicator can penetrate only with difficulty."²

According to literature in communication, human beings have a built in resistance to being persuaded.³ Thus, all messages are filtered, and the people in the audience "tend to see and hear what they want to see and hear."⁴ They tune out and ignore information that contradicts present opinion, or does not promise to improve their actual situation. Likewise, research has shown that people are more likely to respond positively to a message when they believe they will be rewarded by doing so.⁵ Thus,

¹Paulien, p. 18.
³Emory Griffin, Mindchangers (Wheaton, IL: Tyndale House, 1976), pp. 45-60.
The best response will be achieved when communication is directed in the area of felt needs as an entry point. When a need is felt, information that promises help in meeting that need is perceived as interesting and useful, and it will get a person's attention.

Through the years social scientists have identified a number of basic human needs. The starting point of most need studies is Maslow's "hierarchy of needs."

### TABLE 5

**MASLOW'S HIERARCHY OF NEEDS**

<table>
<thead>
<tr>
<th>Maslow's Hierarchy</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Physiological</td>
<td>Self Actualization</td>
</tr>
<tr>
<td>Safety</td>
<td>Esteem</td>
</tr>
<tr>
<td>Belongingness</td>
<td></td>
</tr>
</tbody>
</table>


Engel sees three essential dimensions in Maslow's classification:

1. Survival needs

\[\text{Paulien, p. 18.}\]
2. Needs related to acceptance and involvement with others

3. Needs centering around individual competency and self-expression.\(^1\)

Basic to Maslow's theory is the fact that each higher order of need does not function as a motivator until needs at the lower levels are satisfied. Hence, a person who is very hungry cares little about Albert Einstein's theory of relativity.

In an article in \textit{Religion in Life}, Donald E. Miller discusses the question of human needs and points out three basic needs "that point every secular person toward religion whether he likes it or not."\(^2\)

1. Every human being needs to commit himself to something and someone greater than himself. Only such a commitment can bring meaning and purpose for existence.

2. Every human being needs to find release from his own failures to live up to self-imposed standards.

3. Every human being has a need for social and cosmic interconnectedness, relationships that are truly meaningful.\(^3\)

The sad thing, according to Miller, is that the role of responding to each of these areas of need has been

\(^1\)Engel, p. 112.

\(^2\)Paulien, p. 19.

usurped from the church by secular forces that cannot truly satisfy. Furthermore, people often have a false picture of the church as an anachronistic institution in a modern age; hence, they often reject the church because of what they have been told about it.¹

This is where the mass media can be very helpful. Research has shown that mass media have only a contributory role in evangelism; "their role is to build awareness and change belief and not to trigger a decision."² Therefore, "secular evangelism should be accompanied, wherever possible, with mass media pre-evangelism to plant idea seeds ahead of the people making the contacts."³

Activation of Needs

As already emphasized, it is important for the Christian communicator to reach secular people on the level of felt needs. "A felt need is one that develops because life is not all that we expect it to be."⁴ With this in mind there are two basic principles that should be noted: (1) People will not change unless they feel a need to change. Hence, need activation is always the first step in a process that finally leads to a decision. (2)

²Engel, p. 63.
³Paulien, p. 20.
⁴Ibid., p. 40.
There will be no interest in the Christian gospel unless it is shown to be relevant to a person's basic life styles and strivings.\(^1\)

It seems that the Christian gospel often is presented as if it does not have anything to do with this world. Christian communicators, however, should be aware that if the gospel is presented as "abstract principles divorced from the basic issues of life itself,"\(^2\) it will not make an impact upon secular people.

A study conducted at Wheaton Graduate School reveals that "the best target audience for evangelistic efforts are those who are seeking and looking for changes in their lives."\(^3\) These "seekers," then, represent the so-called fertile field and "should receive a greater emphasis in strategy than those who are not so open, all things being equal."\(^4\) Thus, it can be said that a "fertile field is one where people are open to or looking for a change in lifestyle."\(^5\) This openness to change is often caused by a catastrophic event in an individual's life. Such an event can lead to a crumbling of existing values, and then the person frequently looks for new

\(^1\) Engel, p. 110.
\(^2\) Ibid.
\(^3\) Ibid., p. 120.
\(^4\) Ibid.
\(^5\) Paulien, p. 45.
points of reference in his life. This would naturally also apply to secular people.

In the late 1960s Holmes and Rahe presented their Social Readjustment Rating Scale which shows that some events in the life of a person have a greater effect on one's outlook toward life than others.\(^1\) (See table 6.) When these more traumatic events occur, it is likely that those most intimately affected will be receptive to the gospel if it is presented lovingly and emphatically.\(^2\)

It has recently been recognized that changes in the life cycle are also times when people are open to change in their lives. There is, however, some disagreement among researchers with regard to the designation of the different life stages, but Engel has tried to summarize their efforts:

**Stages in the "Passage" Through the Life Cycle**

1. **Pulling Up Roots.** 18-22. A transition from parent's beliefs to the establishment of new strictly personal beliefs. Often characterized by an identity crisis.

2. **Building the Dream.** 22-30. "Forming the dream" and working one's aspirations through occupational and marital choices. Much importance placed on "doing what we should."

3. **Living Out the Dream.** 30-35. Putting down roots, living out one's aspirations and making them become a reality.

\(^1\)See a description of this Rating Scale in Howard Clinebell, Basic Types of Pastoral Care and Counseling (Nashville: Abingdon Press, 1984), pp. 189-90.

\(^2\)Engel, p. 121.
<table>
<thead>
<tr>
<th>LIFE EVENT</th>
<th>MEAN VALUE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Death of a spouse</td>
<td>100</td>
</tr>
<tr>
<td>2. Divorce</td>
<td>73</td>
</tr>
<tr>
<td>3. Marital separation from mate</td>
<td>65</td>
</tr>
<tr>
<td>4. Detention in jail or other institution</td>
<td>63</td>
</tr>
<tr>
<td>5. Death of a close family member</td>
<td>63</td>
</tr>
<tr>
<td>6. Major personal injury or illness</td>
<td>53</td>
</tr>
<tr>
<td>7. Marriage</td>
<td>50</td>
</tr>
<tr>
<td>8. Being fired at work</td>
<td>47</td>
</tr>
<tr>
<td>9. Marital reconciliation with mate</td>
<td>45</td>
</tr>
<tr>
<td>10. Retirement from work</td>
<td>45</td>
</tr>
<tr>
<td>11. Major change in the health or behavior of family member</td>
<td>44</td>
</tr>
<tr>
<td>12. Pregnancy</td>
<td>40</td>
</tr>
<tr>
<td>13. Sexual difficulties</td>
<td>39</td>
</tr>
<tr>
<td>14. Gaining a new family member (e.g., through birth, adoption, oldest moving in, marriage, etc.)</td>
<td>39</td>
</tr>
<tr>
<td>15. Major business readjustment (e.g., merger, reorganization, bankruptcy, etc.)</td>
<td>39</td>
</tr>
<tr>
<td>16. Major change in financial state (e.g., a lot worse off or a lot better off than usual)</td>
<td>38</td>
</tr>
<tr>
<td>17. Death of a close friend</td>
<td>37</td>
</tr>
<tr>
<td>18. Changing to a different line of work</td>
<td>36</td>
</tr>
<tr>
<td>19. Major change in the number of arguments with spouse (e.g., either a lot more or a lot less than usual regarding child rearing, personal habits, etc.)</td>
<td>35</td>
</tr>
<tr>
<td>20. Taking on a mortgage greater than $10,000 (e.g. purchasing a home, business, etc.)</td>
<td>31</td>
</tr>
<tr>
<td>21. Foreclosure on a mortgage or loan</td>
<td>30</td>
</tr>
<tr>
<td>22. Major change in responsibilities at work (e.g. promotion, demotion, lateral transfer)</td>
<td>29</td>
</tr>
<tr>
<td>23. Son or daughter leaving home (e.g. marriage, college)</td>
<td>29</td>
</tr>
<tr>
<td>24. In-law troubles</td>
<td>29</td>
</tr>
<tr>
<td>25. Outstanding personal achievement</td>
<td>28</td>
</tr>
<tr>
<td>26. Wife beginning or ceasing work outside the home</td>
<td>26</td>
</tr>
<tr>
<td>27. Beginning or ceasing formal schooling</td>
<td>26</td>
</tr>
<tr>
<td>28. Major change in living conditions (e.g. building new home, remodeling, deterioration of home or neighborhood)</td>
<td>25</td>
</tr>
<tr>
<td>29. Revision of personal habits (dress, manners, etc.)</td>
<td>24</td>
</tr>
<tr>
<td>30. Troubles with the boss</td>
<td>23</td>
</tr>
<tr>
<td>31. Major change in working hours or conditions</td>
<td>20</td>
</tr>
<tr>
<td>32. Change in residence</td>
<td>20</td>
</tr>
<tr>
<td>33. Changing to a new school</td>
<td>20</td>
</tr>
<tr>
<td>34. Major change in usual type and/or amount of recreation</td>
<td>19</td>
</tr>
<tr>
<td>35. Major change in church activities (e.g. lot more or less than usual)</td>
<td>19</td>
</tr>
<tr>
<td>36. Major change in social activities (e.g. clubs, movies, dances)</td>
<td>18</td>
</tr>
<tr>
<td>37. Taking on a mortgage or loan less than $10,000 (car, TV)</td>
<td>17</td>
</tr>
<tr>
<td>38. Major change in sleeping habits (e.g. a lot more or less than usual, or change in part of day when sleep)</td>
<td>16</td>
</tr>
<tr>
<td>39. Major change in number of family get-togethers (more or less)</td>
<td>15</td>
</tr>
<tr>
<td>40. Major change in eating habits (more or less, or different)</td>
<td>15</td>
</tr>
<tr>
<td>41. Vacation</td>
<td>13</td>
</tr>
<tr>
<td>42. Christmas</td>
<td>12</td>
</tr>
<tr>
<td>43. Minor violations of the law (e.g. traffic tickets, jaywalking, disturbing the peace, etc.)</td>
<td>11</td>
</tr>
</tbody>
</table>

**SOURCE:** Basic Types of Pastoral Care and Counseling, (Nashville: Abingdon Press, 1984), pp. 189–190 (Adapted).
4. **Midlife Transition.** 35-45. Reassessment of the dream and the values which have been internalized. A final casting aside of inappropriate role models. Equilibrium will be restored either through a renewal or a resignation to the realities of life.

5. **Middle Adulthood.** 45-59. Reduced personal striving and more emphasis on living consistently with a clarified code of values placing more importance on personal relationships and individual fulfillment.

6. **Late Adult Transition.** 60-65 and beyond. Diminished active occupational life and eventual retirement. Retirement can either lead to renewal or resignation.

Paulien observes that "Stages 2 and 5 seem the most resistant to change." In stage 2 people are usually not too interested in spiritual things. The dream lies ahead and the individual wants to taste life. A similar pattern can be seen in stage 5. People are in middle adulthood with stabilized values, and they resist change.

Stages 1 and 4 seem to be the stages where people are most open to change. Statistics show that most people make their initial decision for Christ prior to young adulthood, and the "pulling up roots" period is a time when many young people are receptive to the gospel. Likewise, stage 4 is also a stage of special needs. This is called "Midlife Transition" and many people in this stage

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1Ibid, p. 123.

2Paulien, p. 42.


4Engel, p. 124.
stage are reassessing their lives. "Special needs in stage 4 are strengthening marriage, teaching values to children and finding satisfaction on the job."¹ There also seems to be a strong interest in the "meaning of life" in this stage.

The greatest challenge seems to be the large section of non-Christians who say that they are happy with life as it is. Most people seem to be content if life is relatively free from financial problems and outside disturbance.² Thus, as Engel observes, "witnessing to the 'satisfied' is the toughest challenge we face."³

It should be noted, however, that the success of a Christian broadcaster to a large degree will depend upon how well he understands the spiritual decision process.

The Spiritual Decision Process

James F. Engel's book, Contemporary Christian Communications, is probably the best book available for anyone trying to communicate with people of a different culture—or sub-culture.⁴ One of the greatest contributions in this respect is the spiritual decision chart which will be discussed below.

¹Paulien, P. 42.
³Engel, p. 126.
⁴Paulien, p. 36.
TABLE 7

THE SPIRITUAL DECISION PROCESS

<table>
<thead>
<tr>
<th>GOD'S ROLE</th>
<th>COMMUNICATOR'S ROLE</th>
<th>MAN'S RESPONSE</th>
</tr>
</thead>
<tbody>
<tr>
<td>General Revelation</td>
<td>-0</td>
<td>Awareness of Supreme Being</td>
</tr>
<tr>
<td>Conviction Proclamation</td>
<td>-7</td>
<td>Some Knowledge of Gospel</td>
</tr>
<tr>
<td>Call for Decision</td>
<td>-6</td>
<td>Knowledge of Fundamentals of Gospel</td>
</tr>
<tr>
<td></td>
<td>-5</td>
<td>Grasp of Personal Implications of Gospel</td>
</tr>
<tr>
<td></td>
<td>-4</td>
<td>Positive Attitude Toward Act of Becoming a Christian</td>
</tr>
<tr>
<td></td>
<td>-3</td>
<td>Problem Recognition and Intention to Act</td>
</tr>
<tr>
<td></td>
<td>-2</td>
<td>Decision to Act</td>
</tr>
<tr>
<td></td>
<td>-1</td>
<td>Repentance and Faith in Christ</td>
</tr>
</tbody>
</table>

REGENERATION

Sanctification Follow Up +1 Post Decision Evaluation

Cultivation +2 Incorporation Into Church

+3 Conceptual and Behavioral Growth
- Communion With God
- Stewardship
- Internal Reproduction
- External Reproduction

Eternity

Many attempts have been made to illustrate the spiritual-decision process, but none has attracted more attention in the Christian community than the one developed by Engel.\(^1\) Engel's model is in many ways similar to models developed within the field of consumer behavior, but it differs from the latter by including the interactive role of both God and the human communicator in the process. (See table 7.)

According to this model people will fall somewhere along the continuum from -8 to -1. There will be many, especially in very secular, or non-Christian populations, who will fit into category -8. Hence, their concept of God and corresponding belief structure is based only on the witness provided through conscience and nature. "Raising such issues as 'sin,' 'the shed blood of Christ,' and so on is only nonsense to them, because it is necessary to start at the very beginning with the existence of God himself."\(^2\)

Observes Engel:

A simple presentation of the plan of salvation, often containing little more than a few major propositions backed up by several Scripture references, is likely to make little sense to a person who doesn't even know what the Bible is, let alone its claims about God, the nature of man, and the uniqueness of Jesus. Such a simple gospel presentation will be screened out and ineffective until the person has reached state -3


\(^2\)Engel, p. 76.
accompanied by a grasp of the implications of the Good News and problem recognition.

We should be aware, however, of the fact that the conversion process is not merely a human enterprise. True Christian communication is a cooperative effort between God and man, and we must never forget that it is God who convicts and it is God who saves. Nevertheless, people generally do not accept Christ without some understanding of the gospel and its relevance for their lives. Research in this field has clearly shown that "gradual conversion is by far the most common."\(^2\)

Hence, the role of the communicator at the early stages (\(-8\) to \(-6\)) is to build awareness of the basic tenents of the gospel. "At these levels a call for decision is inappropriate."\(^3\) Individuals must first be moved to the stage where they realize that Christ is a viable alternative for their lives. When problem recognition finally does occur, it is because God through the Holy Spirit has moved the person from one set of beliefs to another set of beliefs. Thus the Spirit makes the person more receptive toward the Christian gospel.

Problem recognition occurs when the Holy Spirit, by producing conviction, brings about a perceived difference between the actual state of affairs and the ideal state of affairs. This, of course, serves as a powerful motivating force for change, which in turn, is usually followed by a search for information and

\(^1\)Engel and Norton, p. 47.
\(^2\)Engel, p. 68.
\(^3\)Paulien, p. 38.
high receptivity to relevant communication. The filter now is open and responsive and this is the key indicator of "fields ripe for harvest."¹

This is the stage where it is appropriate to ask the person to make a decision for Christ. He realizes that the Christian message can fulfill the deepest needs of his heart and he is ready to make a commitment. We should remember that a conversion is generally stimulated through face to face conversation. The agency of another human being is extremely important when it comes to leading a non-Christian to Christ.

What is the role of a mass medium such as radio in this respect? Engel is of the opinion that all forms of mass media, including radio, tend to be of most value in pre-evangelism (to move a person to stage -3). States Engel:

> It usually is inappropriate to call for a decision, unless there is clear evidence that many have reached stage -3 in their spiritual decision process. To expect many decisions in response to radio broadcasts (a common expectation among evangelicals) is to do violence to the medium.²

This does not negate the value of a medium like radio when it comes to evangelism. It just emphasizes the fact that the spiritual-decision process is a long and complicated process; that both the use of mass media and interpersonal media should be employed in the total strategy of evangelism. Hence, it is important for the

¹Engel and Norton, p. 48.
²Engel, p. 152.
Christian communicator to understand the strengths and characteristics of both these important channels of communication.

It seems obvious in the light of the above that the Christian broadcaster must understand his audience in order to implement the process meaningfully.

Understanding the Audience

In What's Gone Wrong with the Harvest, James F. Engel and Wilbert Norton remind us of the fact that a Christian communicator has to understand his audience before he can lead persons toward a decision for Christ. This was the approach taken by Jesus. "He adapted His message to the circumstances—to the needs and backgrounds of those He encountered."¹ He showed unique insight into the psyche of human beings, and He

Took the person from the known and familiar to the unknown through the use of parables, illustrations from real life, or symbols with which all were familiar. Both the messenger and the message were received because He built a bond of trust by using the vernacular and speaking to the needs of the people.²

It can be said that Jesus' success was largely based on his "adaptation of message and media to an understanding of the audience."³ This, however, is where much of Christian communication seems to fail. One sends out

¹Engel and Norton, p. 37.
²Ibid.
³Ibid.
messages without an understanding of the audience, trusting that "God's word will not return void."

Research and experience have clearly shown that a heavy advertising campaign, no matter how "persuasive," will not succeed if the program goes against the needs and wants of the audience. It seems clear that "most marketing successes begin with a study of the consumer--his needs, interests and lifestyles--to discover those needs that are not being met by competitors."¹

Hence, Engel suggests the following strategy based on Biblical principles:

1. **Analyze the environment; test opinions by fact.** "It is dangerous and sinful to rush into the unknown" (Prov 19:3).

2. **Make plans based on this information.** "We should make plans--counting on God to direct us" (Prov 16:9).

3. **Measure effectiveness.** "Anyone willing to be corrected is on the pathway to life" (Prov 10:17).

4. **Analyze results and change plans where necessary.** "It is pleasant to see plans develop. That is why fools refuse to give them up even when they are wrong" (Prov 13:19).²

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¹Ibid., p. 41.

²Engel, p. 95.
CHAPTER IV

FORMATS FOR A RADIO MINISTRY IN NORWAY

An Identification of Available Formats

The main objective in this chapter is to identify three different formats of religious radio broadcasting that can be used in a radio ministry in Norway. To do that it would be helpful to discuss in more detail the seven formats identified in Chapter I. The seven formats are discussed with relation to communication theory.

The Christian broadcaster must determine that the formats he has chosen are effective vehicles for reaching his target audience. Furthermore, he should not expect the formats he chooses to reach all segments of the population. Johnson observes that "there is still (among evangelical broadcasters) a tremendous inability to express in any degree of detail who the target audience is composed of, or who actually listens."¹ Hence, the Christian broadcaster should base his choice of format on an adaptive strategy which considers audience need and audience composition.

¹Johnson, p. 124.
The Preaching Format

The Preaching Format has been used from the very beginning of religious radio broadcasting, both in the United States and in Norway. In this format the speaker preaches a sermon, and he makes no secret of the fact that he is communicating the Christian Gospel. The broadcast often reminds the listener of an actual church service and it effectively reaches people with a Christian background.

However, the dissonance theory with its emphasis upon "selective attention" and "selective exposure" would seem to indicate that it may be difficult to reach the vast majority of non-Christians with this format.¹ If a person has a negative attitude toward anything that reminds him of Christianity and the church, he will probably try to avoid the message aimed through the preaching format. Since the "package" in which the preaching format is presented is rather distinctively Christian, one can assume that those not interested in Christianity will try to avoid the message.²

This also has the reverse effect. Since the preaching format is distinctly Christian in its "package,"

² For a discussion on packaging, see Johnson, p. 57. Johnson holds that anyone with a product to sell should be aware of the importance of packaging. The same applies when one is promoting the Gospel. One cannot avoid the fact that the package may attract or detract, or distract.
it attracts people that are already Christians as well as those people who have a positive attitude toward Christianity. Hence, the preaching format is an acceptable solution, depending upon which segment of the audience one is trying to reach.

The Teaching Format

The teaching format is similar to the preaching format, but differs in that it is more educational in nature. Furthermore, the teaching format is more "neutral" in style and therefore more flexible. The speaker does not have to use a "preaching voice" since he is not necessarily coming from a church setting. He can make use of various elements that may enhance the educational experience of the audience.¹

This format encounters the same problem as the preaching format when it comes to reaching the non-Christian audience. This is especially the case when the "package" is explicitly "Christian" in nature. However, this format is flexible and the broadcast can easily be made more neutral so that the "package" itself does not offend the person who comes from a non-Christian background.

It should not be difficult, when employing the teaching format, to deal with subjects relating to felt

¹For a discussion on this, see Knud Jørgensen, "Forkynnelse i etermedier," IMMI-Nytt, No. 1, 1958, p. 3.
need. It would seem that this could be done easily within the framework of the teaching format. Hence, we can assume that this teaching format may be effective in communicating with both Christians and non-Christians. Much depends upon the "package" in which the program is presented. Once again it must be kept in mind that the radio audience is not a homogeneous group of people--the Christian communicator must therefore tailor his product toward a segmented target audience.

The Talk-Show Format

The Talk-Show format, as has already been observed, is used extensively in secular broadcasting. It is often characterized by the fact that the listener is given the opportunity to call in and give his opinion or to ask a question.

One of the weaknesses of mass communication is the lack of instantaneous feedback that characterizes interpersonal communication. "In interpersonal communication both sender and receiver can keep trying until effective contact is made,"¹ but in mass communication, the message is sent to a large group of people and, unless the listener takes time to sit down and write a letter or to make a phone call, there is usually no feedback. In any case, the feedback comes too late to permit altering the message during the communication process itself.

¹Engel, p. 41.
This, however, is not the case in the Talk-Show format with the phone-in element. Here the listener has an opportunity to respond instantly, and this element makes the program very interesting. There is a certain sense in which anything can happen or be said during the program, and this makes phone-in programs attractive. Furthermore, the program host tends to receive credibility because he makes himself vulnerable and dares to listen to what might be a totally different point of view.

The Christian broadcaster should also keep in mind the element of versatility in the Talk-Show format. The broadcast is flexible and can leave plenty of room for the surprise element. Something new can happen in every broadcast; yet the audience is left with the feeling of continuity. Furthermore, the "package" itself is not typically Christian; therefore, listeners with anti-Christian feelings do not automatically turn the dial to avoid the message—after all, it is interesting to hear the opinions of other people.

The Commentary/Talk Format

The Commentary/Talk format is in some ways similar to the Talk-Show format, but it differs in that it does not have the call-in element. It makes up for some of this by having guests in the studio. The listeners are not able to offer an instant response, but they may be able to identify with a guest's opinion.

This format seems to be very effective in dealing
with felt needs. James Dobson's "Focus on the Family" radio broadcast is an example of this. Dobson's target audience is young couples with children. His broadcast deals with questions related to family life and the raising of children. The Dobson broadcast is today probably one of the most popular Christian radio broadcasts in the U.S.¹

Another strength of this particular format is the host's opportunity to use "attractive" and "credible" guests. In a study published in 1975, Eagley and Chaiken showed that attractive sources were more persuasive than unattractive ones. Furthermore, their study revealed that attractive sources were generally more effective than unattractive sources even when it came to advocating undesirable positions.² This is also the case with "credible" or expert sources. Kelman's experiments indicate that source credibility often leads to rather permanent change. People do, in fact, listen more to experts than to attractive sources. They also tend to listen more to experts than to their peers.³ Christian communicators should keep in mind that "the persuasive impact of expert and attractive communicators is more

¹Moore interview, October 1984.
²For a discussion of Eagley and Chaiken's study, see Tan, pp. 122-27.
³For a discussion of Kelman's study, see Tan p. 130.
pronounced when they advocate unexpected positions rather than expected ones."\(^1\)

Hence, communication theories may help the Christian broadcaster who wants to have guests on his/her Commentary/Talk Show. The communicator should make sure that if a certain message is to be communicated, the guests should be both "attractive" and "credible."

**The Music Format**

The music format is used extensively in secular radio, and with very good results. It has become very common for radio stations in the U.S. to concentrate exclusively on one type of music. It is therefore natural to classify the format of a radio station according to the type of music it is playing. The terms "Rock-format," "Easy Listening Format," "Middle of the Road" (MOR) format, are used. This segmentation of formats according to music, is an American phenomenon. In Norway, the NRK has only two national networks and different radio broadcasts, ranging from "The Farming Hour" to "Top 20," which are often intermingled.

The birth of Community Radio seems to have moved the Norwegian media situation more toward the American model. Thus, in Stavanger, there is a very popular station on Community Radio, Siddis Radio, which has a "Top 20" format very similar to that of its American

\(^1\)Tan, p. 132.
counterpart. Research shows that a large percentage of Siddis Radio's audience is young people.\(^1\) A similar trend can also be seen on Community Radio in Oslo. It seems clear that the type of music one plays on a radio broadcast decides, to a large degree, what kind of audience will listen.\(^2\)

This poses a problem for the Christian broadcaster who wants to use a "Music Format"—especially if he/she comes from a conservative denomination which holds that certain types of music are unacceptable. It seems obvious that Marshall McLuhan's notion that "the medium is the message" is applicable with regard to music. The youth culture in the 1980s is especially rooted in music. Any attempt to reach a certain segment of the young generation would probably fail if the message were not supplemented by the "right" kind of music.\(^3\) Hence, music becomes a message of its own independent of the actual words being used.

This should not deter Christian broadcasters from making use of the "Music Format." The "Pat Boone Show" has shown that it is possible for a contemporary Christian music show to attract national attention. The important

\(^1\) Haagensen, p. 82.

\(^2\) This was held by Stuart Johnson, Professor of Communication, in an interview with this author on the campus of Wheaton College, 22 October 1984 (Hereafter cited as Johnson interview).

\(^3\) Ibid.
thing is that the broadcaster starts with the audience he/she wants to reach, and subsequently tailors the broadcast toward this target group.

The Drama Format

The drama format was popular during the 1950s. Recently it has had a general resurgence in American radio. This format is presently used in such Christian radio broadcasts as "Your Story Hour" and "Unshackled." Christian broadcasters often avoid the drama format because it requires more resources and money than, for instance, the preaching format.

One advantage of the drama format is its neutrality. It also has the ability to touch human felt needs: How to face fear, How to save a failing marriage, How to deal with old age, How to fight the high cost of living, How to lose weight, How to stop smoking, How to handle guilt, How to face life's hardships? Some of these contemporary subjects are presently being covered by the religious drama by the "Faith for Today" telecast.¹

Drama touches the imagination—and the imagination is a powerful persuader. The power of fantasy/imagination to change attitude and behavior can be seen in the movie Jaws. The film graphically shows a killer shark attacking swimmers at a New England seaside resort. Griffin calls

¹Dan Matthews, "Earning the Right to be Heard," Telenotes, vol. 33, no. 1, p. 5.
this "fiction-make-believe." In his book, 
Mindchangers, Griffin observes that "the images (of the 
film Jaws) became so deeply stencilled in the brain that 
applications for lifeguard positions fell off 50 percent 
along the Atlantic seaboard the year the movie came 
out."2

Even though Griffin's comments are based on movie 
drama, the same principles also apply to radio drama. 
Human beings tend to see themselves in the drama they are 
listening to or watching: they identify with the people 
involved. Hence, the dreams, frustrations, and feelings 
of the persons in the drama become those of the listener.

All human beings have a conflicting variety of 
past experiences, associations, and desires. Effective 
media persuasion, then, is a matter of stimulating a 
tendency that is already present. Griffin sees the job of 
the Christian communicator as "identifying those responses 
in an audience which warm them toward God. He can then 
concentrate on fanning those embers."3

A Christian communicator can increase his chances 
of "resonating" with an audience in many ways. However, 
it is evident that drama has a tremendous power in this 
respect. The narrative draws the listener into a new

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1Em Griffin, Mindchangers (Wheaton, IL:
2Ibid.
3Ibid., p. 163.
world and causes him to "react to the events in the story as if they are really happening to him."\(^1\)

Hence, drama should be regarded as a viable option for the Christian broadcaster. But as already noted, this particular format usually requires more money and more resources than do some of the other formats.

The Spot Format

The spot format is very different from all the other formats discussed in this chapter. James D. Chase, in fact, defines the radio spot as "a presentation lasting sixty seconds or less."\(^2\) Whereas the other formats are program oriented, the spot is very similar to a radio commercial.

In the early days, before television arrived on the scene, radio was a "sit-down" form of home entertainment. However, as time went on, television took over the radio's role as the dominant "sit-down" form of entertainment, and the medium of radio had to adjust in order to survive. Television had become the medium of talk programs while radio has become the medium of music. This resulted in shorter and shorter radio programs, and what had earlier been fifteen minutes in length became five.\(^3\)

\(^1\)Ibid., pp. 163-164.
\(^2\)Chase, p. 21.
\(^3\)Ibid., pp. 21-22.
This new trend was also recognized by advertizers. Instead of sponsoring whole radio programs, they began to buy a minute here and a half minute there. Thus, the radio spot was born. Today in America, Spots have become part of the way of life of millions of men, women and children. They are the advertising pages of the air waves, the billboards of the fascinating trip through prime time, the humor provided to drivers stymied by morning traffic and the hawker of a million products which, if all were used in quantity, should insure us of the most successful, most prestigious, most interesting, most rewarding . . . and on into the late night.

This change in the use of radio in the U.S. has also been recognized by religious broadcasters, and many Christian denominations are now using the spot format.

In an excellent study conducted for the TV-Radio Spot Commission of the General Conference of Seventh-day Adventists, James D. Chase found that spots can be very effective in changing attitudes. According to Chase, the study revealed that "the TV-radio spot approach using a personal testimony format does change attitudes substantially." More than half of all respondents in the study indicated that the spots they had listened to had caused them "to have a more favorable impression of the Seventh-day Adventist Church." 

Commenting upon the new media situation with

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2Chase, p. iv.
3Ibid., p. 141.
regard to evangelism, Charles Brackbill, Jr., formerly associate chairman of the Division of Mass Media of the United Presbyterian Church, states:

In the last couple of years, we have concentrated on spots because that is the way religious broadcasting must go to reach mass audiences. There are other things that you can do but you simply cannot get the mass audience with other kinds of programming.¹

Furthermore, the religious broadcaster should keep in mind that spots are relatively cheap to produce and do not require the large amount of resources demanded, for instance, by the drama format.

Understanding the Mechanism of Radio in General and Radio in Norway in Particular

In choosing the three formats to be used, it is not only important to have an adequate knowledge of the formats available, but also to understand the mechanism of radio and particularly radio in Norway.

The Characteristics of Radio

It is of great importance that the Christian broadcaster understands the medium with which he is working. The Christian broadcaster should keep in mind that radio has, among others, the following characteristics.

Radio is an acoustic medium. Radio is completely dependent upon the ear. Thus, it does not help the

communication process on radio to play on gestures and facial expressions since they are not seen by the listener. It is very important, however, to pay much attention to the language used and the way in which the message is presented.

Radio combines universality and intimacy. A message on radio is transmitted to many different people, but it still reaches only one person at a time. Furthermore, the universal character of the medium requires that the broadcaster avoid generalizations. We cannot expect to "hit home" with all people all the time. After all, people have different needs at different stages in their lives. Hence, it is important to target the message toward specific segments of the population.

One should also remember that the radio reaches into the ear of each listening individual, and the person who does not find the message relevant will probably try to avoid the message. Likewise, the listener wants to feel understood and accepted, and he prefers to experience a personal and sympathetic attitude from the person he takes time to listen to.¹

Radio: A medium of information. The Christian broadcaster should keep in mind that radio is a channel of information; the broadcast should communicate something new or at least present something in a new and exciting

¹Tor Johan Sørensen, "Mediariktig-Mediavridd forkynnelse i Radio?" Hva er kristen naerradio? (Kr. sand: IMMI, 1982), pp. 27-28.
way. Furthermore, many people think they know everything about Christianity. They may feel inclined to turn the dial as soon as they realize a Christian broadcast is coming. It is therefore important that the broadcast contains what Berthold Brecht calls "Verfremdung"—a concept we can describe as the element of surprise.\footnote{Ibid.} The New Testament clearly shows that Jesus, in his parables, made use of this effect. Thus, it is important to make sure that Christian broadcasts do not lack this "element of surprise."

The shortcomings of the radio medium. The shortcomings of radio have been covered, to some extent, in Chapter III. It is repeated here as a reminder that radio is first and foremost a "reflective" and "stabilizing" medium. Research has clearly shown that it is not easy to make people change their opinions.\footnote{See Tan, p. 169.} The Christian broadcaster, at some point, has to face the problem of cognitive dissonance. The listener who finds himself in a dissonant position does all he can to remove the dissonance because it is psychologically uncomfortable. Thus, it is quite common for a person to seek additional justification for the original attitude or behavior. This is often achieved through selective exposure and selective attention.\footnote{Ibid.}
However, as observed earlier, the medium of radio has many strong points with regard to religious communication. Furthermore, radio is effective in creating awareness and is a very useful tool in the early stages of the spiritual-decision process.

Radio in Norway

Norwegian radio is Typically Program Oriented

In the discussion of the spot format, it was noted that radio in America has undergone an important change in the years after the introduction of television. Thus, television became the medium of talk programs, while the radio was converted into a medium of musical programs. This trend led to shorter and shorter radio programs.

This, however, has not as yet been the case with radio in Norway. Norwegian radio has constantly retained its program profile. Even though the Sunday morning church services have been somewhat shortened, they still last more than an hour.¹ Likewise, the main morning worship at 8:20 a.m. on the NRK network still lasts fifteen minutes. This tendency has probably been sustained because commercials are not allowed on Norwegian Radio.

The trend is basically the same for Community Radio. This new radio phenomenon has also adopted the program profile. Some independent broadcasting groups,

¹Lundby, p. 162.
especially in the Oslo area, have tried to sell short time segments to commercial interests—which have come close to being traditional commercials\(^1\) but, in general, the program orientation has also been retained on Community Radio. Thus, Norwegians have no tradition when it comes to commercials and spots.

**Strength of Community Radio Lies in Closeness to Local Community**

The traditional model of radio broadcasting in Europe through the years has been that of a government-sponsored network. It was not until the late 1970s that talk began in Scandinavia about Community Radio. For years the Norwegian population complained about the fact that the Oslo-based NRK was too preoccupied with what was happening in the capital at the expense of the rest of the country.\(^2\) This may be one reason why Community Radio became so popular in other parts of the country. Suddenly one was able to hear people speaking on radio with one's own dialect discussing local matters.

One of the strengths of Community Radio, then, lies in its closeness to the local community. National radio was a medium by which a few individuals communicated with the rest of the population. With the introduction of Community Radio, there was suddenly a new channel of


\(^2\)Haagensen, p. 85.
communication in which both listeners and producers were able to exercise control over content and format. Thus, Community Radio was able to help bind the local community together.

It is important for a local congregation which decides to launch a radio ministry on Community Radio to be aware of this fact. It is advisable that such a program on Community Radio originate in the local community and deal with subjects that can be related to the local setting. Knud Jørgensen, president of International Mass Media Institute, observes that a broadcast on Community Radio, "without the involvement of people in the local community in the production of the program, is a down-right denial of the concept of Community Radio." A recent survey has, in fact, shown that the Norwegian population is of the opinion that Community Radio should deal with matters of local interest, information, music and entertainment.

Furthermore, three years of broadcasting on Community Radio has clearly shown that the medium is excellent with regard to "spiritual first-aid" (religious counseling

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1 Jørgensen, Melhus and Mykletun, eds. p. 7.


3 Haagensen, pp. 94-95.
programs and talk-shows with the call-in element).

The goal of the local church, that decides to start a radio ministry then, should be to bring people into a fellowship with Jesus Christ. Thus, it is important to know whether the radio ministry strengthens the communication with the local community or not. It has already been noted that one seldom makes a decision for Christ without the involvement of another human being. Since Community Radio comes close to people in the local community, it is evident that this medium is well suited to a strategy where there exists a close relation between a congregation's radio ministry and its visitation program.

The Three Formats Chosen

The Christian broadcaster must evaluate his audience and the resources he has available because the resources available, to a large degree, will determine the size of the radio ministry.

This is clearly reflected in the Norwegian media situation at present. The Seventh-day Adventist Church in Oslo, which has relatively large resources, broadcasts twenty-five hours a week on Community Radio. Other Seventh-day Adventist churches in other parts of the


2 For a discussion on this, see Jørgensen, ed., Naerradio, Naermiljø og Lokalmenighet, pp. 47-57.
country, which have smaller resources, broadcast far less. Since the smaller scale of operation is much more common, choice of formats is based on the smaller model.¹ At present, most Seventh-day Adventist churches in Norway that broadcast on Community Radio are broadcasting three hours a week or less. Furthermore, the choice of formats is tailored to the Stavanger/Sandnes metropolitan area in Western Norway. The Seventh-day Adventist churches in this area currently air three broadcasts a week, one thirty-minute broadcast and two fifteen-minute broadcasts.

It is important to keep in mind that one radio format is not necessarily better than another. It all depends on what segment of the population the Christian broadcaster is trying to reach. Hence, one cannot conclude that the music format is better than the drama format, or that the talk-show format is better than the preaching format. If the broadcaster is targeting his message toward the Christian segment of the population, he may very well find that the preaching format is his best choice. Likewise, if he tries to reach a secular audience, he may find that the talk-show format might be a good choice. The Christian broadcaster should therefore view the format as a vehicle to reach his target audience.

In the pages that follow, the author describes

three programs he designed for radio in Norway based upon three of the formats described above.

The Teaching Format

The first of the three formats chosen is the teaching format. The program is to be aired Wednesday night at 10:30 p.m. on Siddis Radio in the Stavanger area. The Norwegian television usually closes down at this time, and many people turn to Community Radio. It must be remembered, however, that Siddis Radio has a music format and many of its listeners are in the younger age brackets.\(^1\) The Seventh-day Adventist Church has a fifteen-minute time slot in a section of the evening programming where several religious groups broadcast. Siddis Radio continues its music programs at 11:00 p.m., and it is quite likely that many listeners have the radio on, waiting for the music to start.

The broadcast itself is targeted toward the segment of the audience that is interested in science fiction and reads the books of Erich von Däniken. This author is extremely popular in Europe, and his books have sold 25 million copies worldwide. Even though von Däniken's books are science fiction, he tries to formulate a theory about the origin of the universe. In many ways, von Däniken's message is a religious message clothed in scientific terminology. Many readers believe von

\(^1\)Haagensen, p. 82.
Däniken's theories are based on scientific evidence, They are completely captivated by his message. As a Christian communicator, I see a need to closely evaluate the message of Erich von Däniken.

Since many of von Däniken's readers are in the younger age groups, it is important to present a "package" that will catch their attention. My aim in the broadcast is not to urge the listeners to make a decision for Christ, but rather to make them think. In fact, I do not mention the name of Christ or Christianity in the entire broadcast. I visualize my audience as being on -8 to -7 in the Spiritual Decision Process (see pp. 123-127). The target audience does have an awareness of a supreme being. They may have some knowledge of the Gospel and are interested in the origin of the universe and how life came into being. That may be the reason why they bought von Däniken's book in the first place. Obviously, a call for decision at this point is decidedly inappropriate. Hence, my aim with the broadcast is to create an awareness that, perhaps, von Däniken's conclusions can be challenged--this may initiate a process in the life of the listener that may lead him to seek answers somewhere else to the existential questions of life. At the end of the broadcast, I will offer a free copy of the Norwegian translation of George Vandeman's book *A Cry from a Lonely Planet*. The message and title of this book ties in very well with the subject of the broadcast itself.
While I employ the teaching format in the broadcast, I still aim to make it attractive to the audience. The arresting music in the opening section and the science-fiction-oriented questions later on are used to grasp the attention of the audience and to avoid selective attention and selective exposure. Tan observes that

Accurate and favorable perceptions of the message can be facilitated by (a) using objects and categories familiar to the audience; (b) establishing a positive bond with the audience early in the communication interaction; and (c) using message cues that the audience will readily recognize and evaluate favorably.¹

In the broadcast I try to incorporate all three of these principles of communication. The fact that I deal with the theories of Erich von Däniken and science fiction in the first place shows that I use objects and categories familiar to the audience. This is also the rationale behind the music which is used in the broadcast.

An effort is also made to establish a positive bond with the audience early in the communication interaction. This is done through the manager of the bookstore who reports that he sold a lot of von Däniken's books. This interview also provides the local tie-in which is so important on Community Radio. This interview, in addition to the choice of music, indicates a choice of "message cues that the audience will readily recognize and

¹Tan, p. 187.
evaluate favorably.¹

One of the reasons for choosing the teaching format is that it is flexible and educational in nature. This particular format is also neutral in style. My aim is to educate the target audience with regard to von Däniken's theories, to show them that he is not always reliable.

The format also provides for the use of a conversational style, and the interview provides for the "surprise element." I am trying to make the "package" attractive, and the broadcast is not particularly "Christian" in nature. Hence the "package" and the format should not offend the person who comes from a non-Christian background. It is evident that my use of the teaching format in this particular case results in a broadcast that is very different from the traditional preaching format. This is my intention, and I believe that the choice of the teaching format is a good choice in this respect. Furthermore, the listener who really finds the broadcast relevant will, hopefully, write in for a copy of George Vandeman's book which gives the Christian answers to many of the questions raised by Erich von Däniken. The aim is to deliver the books personally, thereby establishing a personal contact with the people from the audience who respond. Incidentally, this is one of the great advantages of broadcasting on Community

¹Ibid.
Radio—one comes extremely close to the listening audience.

The Commentary/Talk Format

The second format choice is the commentary/talk format. The program is to be aired in the same time slot as the previous one, namely, at 10:30 p.m. on Wednesday nights. The broadcast is the first in a series of broadcasts dealing with questions on mental health. This particular program deals with principles for solving conflicts. I have invited Dr. John Berglund to be the interviewee and the expert on the broadcast.

This second broadcast is directly related to a felt need. Interpersonal conflicts are presently ruining millions of marriages and other relationships in the Western world. It is evident that most people do not know how to solve conflicts.¹

Some time has been spent in this paper discussing Maslow's hierarchy of needs (see Chapter III). However, the problem of conflict resolution is relevant both to the level of "belongingness and love" and to "esteem." When the basic physiological and safety needs are met, most people turn their attention to giving and receiving love.² Suddenly, interpersonal relationships become

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¹For further discussion, see H. Norman Wright, The Pillars of Marriage (Ventura, CA: Regal Books, 1979), pp. 133-60.

²Engel, p. 113.
more important than safety and survival, but human beings do not always understand the principles of such relationships. The frequent result is conflict and broken relationships.

It is a fact that the collapse of interpersonal relationships also severely affects one's self-esteem, which is the next level in Maslow's hierarchy of needs. Human beings need a sense of self-worth and self-respect, but when interpersonal relationships collapse, a faulty self-image often results, and this may lead to depression.\(^1\) Thus, there is a need to educate people with regard to how they can solve conflict and avoid the consequences which result from broken relationships.

How does this relate to communication theory? In his book *Mass Communication Theories and Research*, Tan observes that

People do not necessarily avoid information that contradicts their opinions, choices, or behaviors. There are many qualities of messages which are important determinants of audience attention, other than whether they are supportive or not. If there are rewards in a message which can cancel out possible discomfort from contradictory information it will not be avoided.\(^2\)

If this is correct, then clearly people will not necessarily avoid listening to what they know is a Christian broadcast if they realize that by listening to

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\(^1\)Ibid.

\(^2\)Tan, p. 187.
the broadcast they may be rewarded with something of
benefit to them.

As noted above, I am using the commentary/talk
format in this broadcast. It is possible that the talk-
show format with the phone-in element might also work well
with this subject, but the somewhat restricted time
element made me choose the commentary/talk format. After
all, it is not easy to cover a difficult subject and have
time for five to six telephone conversations within the
framework of a fifteen-minute radio broadcast.

We have attended to the fact that many people will
probably find this subject relevant. The target audience
is made up of people in the Stavanger metropolitan area
who have problems in their interpersonal relationships and
who are looking for tools to solve these problems. Hence,
since the broadcast is need-oriented, it may be expected
that it will generate an acceptable audience.

One of the main objectives in the broadcast is to
establish a relaxed and friendly atmosphere. The
commentary/talk format is rather relaxed; it gives the
broadcaster the possibility of establishing a friendly
relationship both with the interviewee and the audience.
A role-play segment illustrating a marital conflict is
used to establish a common ground with the audience and to
show that the subject is relevant. Furthermore, it is a
fact that using elements in the broadcast that people are
able to recognize and relate to increases the possibility
that people will listen to the message and make use of the principles that it presents.\(^1\)

The broadcast also constitutes an attractive "package." I did what I could to make the program attractive and relevant, and Dr. John Berglund comes across as a person who knows what he is talking about. Communication research has clearly shown that source credibility (when the source is an expert) makes the message more persuasive. Furthermore, as observed earlier in this paper, attractive sources are generally more effective in the communication process than unattractive sources. My main objective as the program host is to build up Dr. Berglund and his credentials so he will be perceived as an attractive source. This makes his message more effective.

Where then does the target audience find itself with regard to the decision process? In some ways it is hard to answer this question since the audience in some respect transcends Engel's model. After all, both Christians and non-Christians face interpersonal conflicts and they all look for tools to solve these. However, it seems that if the secular person finds this message from a Christian radio broadcast relevant to his needs in the area of conflict resolution, he will probably be more inclined to get in touch with the organization behind the broadcast when he meets problems in other areas.

\(^1\)Ibid.
of his life at a future date. Hence, such a radio broadcast can be instrumental in building awareness; this is of vital importance in spite of the fact that it does not call the listener to make a decision for Christ. Such a call in this setting, in fact, would be totally inappropriate. However, I do believe that such a broadcast is instrumental in moving a secular person from the -8 level along the line toward the -3 level.

At the end of the broadcast I inform the audience that the series is to continue the next Wednesday at the same time, and that they can get a free cassette tape of the broadcast by writing to "Adventspektrum" (the name of the Adventist broadcast).

The Spot Format

My third and last selection of formats is the spot format. It has already been observed that the Norwegian radio legislation does not allow the use of commercials, and that short spots do not have a tradition on Norwegian radio. However, there are reasons to believe that commercials may be allowed on Community Radio when the present trial period expires in August 1986.¹ If that happens, commercials and spots will become common on Norwegian radio. It is likely that the spot format will be used by religious organizations.

Time has already been given in this paper for the

¹ Sturle Scholz Naerbo and Carina Seegaard, "Radioreklame i Høst?" Vart Land, 11 August 1984.
discussion of the spot format and reference has been made to the study conducted by James David Chase for the "TV-Radio Spot Commission of the General Conference of Seventh-day Adventists." His study clearly shows that spots create awareness, and that they change attitudes substantially.¹

Chase's conclusions, in fact, are very similar to conclusions reached by other communication experts with regard to the spot format. "Research has shown that spots do get the attention of people and can stimulate thinking about man's relationship to God and to his fellow man."²

Many American ministers view radio spots as a major contribution to the growth that has taken place in their congregations. Commenting upon the growth that had taken place in his own church, Quinton Edwards, pastor of the First Assembly of God Church in Winter Haven, Florida, observes:

I would say that my short radio broadcasts have been very influential in this church growth. At the same time, we have not simply promoted the church; we have promoted the Gospel. The church promotion has been secondary.³

Seventh-day Adventist ministers have also had

¹See Chase, p. iv.
²Ellens, p. 129.
similar experiences. The Kingsview Village Seventh-day Adventist Church in Toronto, Canada, saw its church membership double during the late 1960s and 1970s. The pastor, D. J. Handysides, attributes much of this growth to his daily one- and two-minute broadcasts. Writing to James David Chase, he observed:

I would not say the radio has been a means of doubling membership. That can only be achieved by visitation, pastoral care, and by evangelistic work as we understand it. But I think that radio work has made a contribution and that when we visit with people they are not averse to what we have to say. I would certainly encourage other churches to engage in this kind of evangelistic project. I believe the more we are exposed as a people to the public the more chance we have of winning men and women to our wonderful message.

In an article in the Review and Herald, Handysides went on to say that he is "convinced that we need more of these short, crisp, clean-cut, and truthful minute-sermons presented in a positive and powerful way."²

In the spot produced for this study, I decided to appeal to the basic human need of belonging. This is the third level of Maslow's Hierarchy of Needs, and the study of secularism, in Chapter III, concluded that one of the few ways of reaching secular people is on the basis of felt needs. Secular people will not change unless they feel a need to change.³

¹D. J. Handysides quoted in Ibid., p. 40.


³Engel, p. 110.
The spot is based on a real-life situation that most people can relate to. A man calls a prospective employer to find out if he got the job he has applied for. The answer is negative and he immediately feels depressed and worthless. A few seconds later his wife is on the phone and immediately detects that something is wrong. She goes on to tell her depressed husband that she loves him and that he means a lot to her, and that she needs him—he is important to her life. Then the announcer comes in and shares a few thoughts about belonging. He observes that the need for belonging is something God has put in us, and he concludes by relating this upbeat and warm spot to the local Seventh-day Adventist Church. The music used in this particular spot is of the so called "Middle of the Road" (MOR) format.

One of the conclusions Chase reached in his study was that the spot format has the ability to "change attitudes substantially."¹ More than half of the respondents in his particular study reported that the spots they had listened to had caused them "to have a more favorable impression of the Seventh-day Adventist Church."² Thus, it seems evident that the spot format may be of great value in a country where the Seventh-day Adventist Church often is regarded as a "closed

¹Chase, p. iv.
²Ibid., p. 141.
church,\textsuperscript{1} where members are often confused with Mormons or Jehovah's Witnesses.

\textsuperscript{1}Faedrelandsvennen, "Kristenfolket er de som er enige med \textsuperscript{redaktør og ordfører}," 31 October 1980, p. 9.
CHAPTER V

THEOLOGICAL REFLECTIONS, CONCLUSIONS
AND RECOMMENDATIONS

Theological Reflections

A fairly large portion of this paper has dealt with the various aspects of religious radio broadcasting. This whole exercise would have been useless were it not for the fact that God had given His disciples the commission to evangelize and to bring human beings into a right relationship with the Creator.

In the Garden of Eden, human beings had the privilege of communicating with God face to face. "There was no need for an intermediary; but when sin became a part of his (man's) existence this relationship between mankind, his Creator, and his neighbor became distorted and confused."¹ Schaeffer contends that all of man's relationships collapsed as a result of sin, where he suddenly found himself alienated from God and other human beings.²

²See Francis A. Schaeffer, Genesis in Time and Space.
This was not, however, the end of God's relationship to His creatures. "Since the fall of man, a loving God has been seeking--through a variety of media--to bridge the communication gap brought about by sin, and by doing so, to instruct man in his will."\(^1\) The Bible reveals several avenues of communication that has been employed by God to bridge the communication gap caused by sin.\(^2\) I would like to suggest the following modes of communication.

1. **Revelation through nature.** The Bible clearly teaches that God communicates to man's senses through the medium of nature. "The heavens declare the glory of God; the skies proclaim the work of his hands. Day after day they pour forth speech; night after night they display knowledge" (Ps 19:1-2).

2. **Revelation through the sacrificial system.** The tragic story of Cain and Abel is the first Biblical mention of this medium of communication. Through the sacrificial system God wanted to prepare His people for the true Lamb of God "who takes away the sin of the world" (John 1:29).

3. **Revelation through the rainbow.** After the flood, God decided to use the medium of the rainbow to inform human beings that He never again intended to destroy the world by a flood. "I have set my rainbow in the

\(^{1}\)Chase, p. 2.

\(^{2}\)Meyers, pp. 8, 9.
the clouds, and it will be a sign of the covenant between me and the earth" (Gen 9:13).

4. Revelation through the Sabbath. The Sabbath was introduced at the end of the creation week as a final display of God's creative power, and this institution provided God with another mode of communication. Hence, he was able to communicate to mankind through the medium of time. "Also I gave them my Sabbaths as a sign between us, so they would know that I the Lord made them holy" (Ezek 20:12).

5. Revelation through Urim and Thummim. God used the medium of these two precious stones to communicate His will to the people of Israel (Num 27:21).

6. Revelation through "fiery serpents." In the Old Testament times, God, on one occasion, used the medium of "fiery serpents" to tell Israel about their need for repentance. When Israel finally repented, "The Lord said to Moses, make a snake and put it up on a pole; anyone who is bitten can look at it and live" (Num 21:8).

7. Revelation through angels. Throughout the Bible, God made use of angels to communicate His will to human beings. "Are not all angels ministering spirits sent to serve those who will inherit salvation" (Heb 1:14).

8. Revelation through dreams. God has on many occasions made use of the medium of dreams to communicate His will to people. God, for instance, spoke in dreams to
9. **Revelation through a voice from heaven.** It is not often that God has spoken to human beings directly from heaven, but He did so on several important occasions. Both the Old and the New Testament record several occurrences: (a) at Mount Sinai (Exod 19:9, 19), (b) to Moses, Aaron, and Miriam together (Num 12:5-8), (c) to Jesus during His ministry on earth (Matt 3:17; 17:5; John 12:28), and (d) to Paul on the road to Damascus (Acts 9:3-8).

10. **Revelation through the Holy Spirit.** The Bible reveals that the Holy Spirit is a crucial medium in the communication process between God and man (Matt:19, 20).

11. **Revelation through the prophets.** God's will has also been made known through the medium of prophets. "Surely, the Sovereign Lord does nothing without revealing his plan to his servants the prophets" (Amos 3:7).

12. **Revelation through the Scriptures.** God made His will known to man, in history, through the inspired sources of the Old and the New Testament. "All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness" (2 Tim 3:16).

13. **Revelation through Christ.** God's most explicit communication can be found in the life and death of His son, Jesus Christ. The incarnation of Jesus Christ
reversed the communication gap that existed due to the fall of man. Hence, "in the past God spoke to our forefathers through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son" (Heb 1:1, 2).

This survey clearly reveals that "God is multi-media in his communicative approach to man,"\(^1\) and it seems obvious that He chooses the medium and format of communication that suits His purpose the best in any given situation. This is also the conclusion reached in this paper. Which format is best depends on the actual circumstances and the audience one is trying to reach. Such strategy, in fact, seems to harmonize with the approach outlined in Heb 1:1-2, where God seems to make use of the format of communication that suits His purpose the best in any given situation.

In the past God spoke to our forefathers through the prophets at many times and in various ways, but in these last days he has spoken to us by his son, whom he appointed heir of all things, and through whom he made the universe (Heb 1:1-2).

This text seems to indicate that God is flexible in His mode of communication and that He is not restricted to only one format of communication with human beings. Hence, "in these last days" He decided to change the mode of communication He had been employing for centuries, and finally sent His own Son—His ultimate attempt to reach human beings.

\(^1\)Chase, p. 5.
As indicated previously, the Great Commission of Matt 28:16-20 is the basis for all Christian communication and witness. Thus, the Christian communicator is called to (a) make disciples, (b) baptize them, and (c) teach them. The ultimate aim all through this process of evangelism should be to bring people into a right relationship, both to the Word of God and to the Creator Himself.¹

All through the New Testament the verb evangelizesthai is used to convey the concept of evangelizing, or proclaiming good news (the message of Jesus Christ). However, the verb kerussein, to proclaim, is used as commonly as the verb to evangelize.² The basic idea of the verb "to proclaim" is that of a herald who delivers a message that has been given to him by a king. Rom 16:25, in fact, makes it clear that "the word kerugma, or the message that is proclaimed, is equated with evaggelion, the gospel."³

Proclamation versus Communication

From the New Testament perspective, the communication of the Gospel is by means of proclamation. Christian communicators on radio generally try to be

³Ibid., p. 36.
faithful to the New Testament concept of proclamation, but in recent years there has been some disagreement among Christian communicators with regard to how the Christian message should be proclaimed. There are Christian broadcasters who regard preaching, both from the pulpit and the media, to be the only proper means of communication. Such Christian communicators tend to see preaching as proclamation which is message-centered and they, at times, seem to pay little attention to the role of the audience in the communication process. John Reid, for instance, seems to regard preaching as the only proper means of communicating the Christian Gospel. States Reid:

While the preaching of the Word is not the minister's exclusive task, it is his supreme one. It is the central saving activity of God in history, of God's communication to the world.1

This also seems to be the view of some radio preachers such as Oswald Hoffmann:

I speak an authoritative Word. I feel I am speaking for Christ. His message has a theological base. That is why there is a sense of authority inevitably present and implied. I am a preacher and a missionary. My mandate and program is the word spoken as Christ's Word without equivocation and with affirmation of the unquestioned content of the Scripture's message.

I simply tell the good news of Jesus Christ. I home in on the cross in every program. I try to find and to start people where they are and help them seriously ask the question, "What does the Lord expect of me?"2

According to Stuart P. Johnson, preaching tends to

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1John Reid, quoted in Johnson, p. 58.
2Oswald Hoffmann, quoted in Ellens, p. 45.
stress the word—the need to verbalize the message—and the importance of proclamation. However, there are those, such as John Backmann, who find preaching, as defined above, to be inadequate as a mode of communicating the Gospel. According to him, the Gospel demands communication rather than proclamation."

It comes down from on high and we send it down; that is proclamation. . . . So communication of the Gospel is more than proclaiming. I am not saying that nothing happens through what is commonly known as proclamation, I am saying that it doesn't often happen and our chances for effectiveness are much greater when we conceive of the process in terms of communication.

Many (pastors) have the concept that communication is accomplished by telling people what they ought to know. . . . In monological communication the minister is so preoccupied with the content of his message, his purposes, and his delivery that he is blind and deaf to the needs of his people and their search for meaning. Our experiences at the Institute (of Advanced pastoral Studies) reinforced by other research in the field of communication makes clear that monologue fails to accomplish the communicative task. Many teachers and ministers, however, resist these findings and even pride themselves on not knowing anything about communication, or about how people learn, and offer as their defense their own prejudices.

Wayne Oates argues that preaching is a purely cultural phenomenon, and that it should be viewed

1Johnson, p. 60.
2See Johnson, p. 60.
3John Bachmann, quoted in Johnson, p. 60.
4Revel L. Howe, "Overcoming the Barriers to Communication," Pastoral Psychology, October 1963, p. 28.

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differently from the Biblical meaning of proclamation:

.. the original proclamation of the Christian message was a two-way conversation in which Christians bore witness to what God had done in raising Christ from the dead... In return, those whom they witnessed to were free to converse with them, to inquire of them, and to discuss the meaning of the Scripture in light of these things. But, when the oratorical methods of the Western world laid hold of the Christian message, they made Christian preaching something vastly different. Oratory tended to take the place of the astounding event of Jesus Christ. And the dialogue between speaker and listener faded into a monologue.1

If what Oates and others are saying is true, then "proclamation as the laying of the message before people with the expectancy that they will either accept or reject it, is too narrow a definition of the Christian witness."2 Those who talk about communication rather than proclamation "view witness as a two-way process, a conversation in which the hearer can interact with the witness, or, more important to the broadcaster, where the messenger knows to whom the message is directed."3

It seems to this author, however, that the Biblical understanding of proclamation is both message and people-oriented. The Biblical concept of proclamation does not appear to see the message as being independent of the medium, and it does not ignore the role of the audience in the communication process.

Early Christian communicators clearly realized the

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1Quoted in Johnson, p. 62.
2Johnson, p. 62.
3Ibid.
importance of dialogue (Acts 17:16-33) and the Biblical material does not seem to indicate that they advocated monological communication. Paul's experience on Mars Hill, in fact, illustrates that he was not afraid of changing the mode of communication when that was needed. Thus there is no reason for making an artificial distinction between proclamation and communication. The overriding concern of the early Christian communicator was to reach each individual in the audience with the Christian Gospel. This is all the more true when we look at the role of the Holy Spirit.

The Role of the Holy Spirit

The Bible makes it perfectly clear that the human conversion process cannot be completed without the work of the Holy Spirit. Communicators may be able to persuade on an intellectual level, but persuasion of itself is not conversion. Persuasion does not necessarily lead to a radical change in the person. The Holy Spirit is needed in the communication process to incarnate the Word at a deeper level—the level of the will, man's power of choice, the center of his actions.

Engel, in fact, acknowledges this dilemma. Commenting upon the spiritual decision process, in which a person is led from -8 to "problem recognition" and

"intention to act" (-3), Engel observes that spiritual truth cannot be fully discerned "until one has become regenerated by an act of the Holy Spirit." Hence, Engel sees the Holy Spirit as the power that motivates an individual to move down the continuum toward -3. As Ellen White has written: "No eloquence of words, no force of argument can convert the sinner. The power of God alone can apply the truth to the heart."  

This important role played by the Holy Spirit in the spiritual-decision process is also recognized by Hendrik Kraemer:

Throughout the Bible it is consistently maintained that the primary author of effective transmission of the message is the Holy Spirit. This demonstrates clearly that communication of the gospel has a quality of its own, different from communication as generally understood and on a different level. . . . It is not simply communication between two partners, but the invisible partner, the Holy Spirit, is the chief one.

Clearly, it is important for the Christian communicator to recognize the important role of the Holy Spirit in evangelism. Hence, "it is not for you to use the Holy Spirit of God, but it is for the Holy Spirit to

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1 Engel, p. 211.
use you."¹ This being true, it must be seen that under the ministry of the Holy Spirit, conversion generally is a process. Paul seems to recognize the fact that conversion is usually the climax of a period of sowing, a period of watering (nurturing), and a period of reaping (1 Cor 3:5-8).

Conversion as Process

The concept of a gradual or developmental conversion also seems to be evident in the teachings of Jesus, particularly in the parable of the Sower (Matt 13:1-9). Here Jesus clearly teaches a conversion process consisting of three different phases, (1) proclamation, (2) conviction, and (3) conversion.

Indeed, there is not conviction without proclamation. And there is not conversion without conviction. Neither is there nurture without conversion.²

Commenting upon the parable of the Sower and recognizing that conversion is a process, Ellen G. White observes:

For a time the seed may lie unnoticed in the heart, giving no evidence that it has taken root; but afterward, as the Spirit of God breathes on the soul, the hidden seed springs up, and at last brings forth fruit. In our lifework we know not which shall prosper this or that. This question is not for us to settle. "In the morning sow the seed, and in the

²Chase, p. 16.
evening withhold not thy hand."\(^1\)

It would seem that Christians have tended to over-emphasize the reaping aspect at the expense of the other aspects of the spiritual decision-making process. However, it is important for Christian communicators to recognize that each phase is mutually dependent. There cannot be one without the other.

A man like Billy Graham—probably the greatest evangelist of our time—sees the question of evangelism as one of development and process. States Graham:

I think that the evangelist must recognize that many factors lead to a person's commitment to Christ. I would go as far as to say that I do not think I have ever led a soul to Christ. A pastor's sermon, a mother's prayer, an incident in battle—all these contribute to a process toward conversion. And those who will be converted in these meetings will be people who were not converted by the preaching of Billy Graham. I am just one in a series of many factors that bring people to this giving of themselves to the Savior.\(^2\)

This paper has emphasized that religious radio broadcasting is most effective in the early stages of evangelism—in what we can call the "phase of seed-sowing." This does not make radio an inferior medium of Christian communication because "seed sowing is a part of God's holistic redemptive plan."\(^3\) Hence, if this early

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\(^3\)Chase, p. 18.
stage of the evangelistic process is ignored, the whole Christian communication process will suffer.

Furthermore, it is evident from the study that God chooses to operate according to natural process in His attempt to communicate with human beings. Obviously, God is free to intervene in a supernatural way, but experience would indicate that God's pattern of communication closely follows the natural processes of human behavior, which God has created and ordained.¹ Thus, it seems evident that the Christian broadcaster's effectiveness, to a large degree, depends upon how much he seeks to understand these God-given natural processes.

Conclusions

This study has surveyed the history of religious radio broadcasting both in the United States and in Norway. It has also discussed the challenge of secularism that is particularly present in the Western world. Furthermore, three formats of religious radio programming have been identified that we believe can be used with success on Community Radio in the Stavanger metropolitan area of Western Norway. The study suggests the following conclusions:

1. It is important for the Christian broadcaster to start with his target audience, to do research and develop a strategy to reach this target audience.

¹Johnson, p. 69.
Planning and analyzing are invaluable tools in the hands of a Christian broadcaster. He must keep in mind that it is impossible to reach everybody at the same time. The message must be targeted toward specific segments of the population.

2. The Christian broadcaster should be aware of the advantages and disadvantages of radio. The medium of radio is particularly useful in the early stages of evangelism. It is an effective medium for building awareness and influencing change. Radio evangelism, then, should be incorporated into a total, unified strategy of evangelism.

3. The widespread secularism in Norway poses a real challenge to the Christian community. It is not easy to reach secular man with the Christian gospel. However, secular people can be more easily reached on the basis of felt needs. People usually do not change unless they have a need to change. The Christian broadcaster, then, must be familiar with communication theory and research that is being done within this field.

4. One cannot conclude that one format of religious radio broadcasting is better than another. It is all a matter of what target audience one is trying to reach. The format should be regarded as a vehicle that can help the Christian broadcaster reach his target audience. It is important for the Christian communicator to be aware of Marshall McLuhan's notion that "the medium
is the message." If this is the case, preaching, for instance, might become a medium with its own message independent of the actual words being used.

5. The Christian broadcaster also should be aware of the concept of packaging. The way a broadcast is put together—the package—decides, to a large extent, the reception a broadcast will receive. Furthermore, the Christian communicator should be familiar with the theory of selectivity within the field of audience research.

6. The spiritual-decision model shows clearly that it is inappropriate for the Christian broadcaster to ask his audience for a decision if the audience has not yet reached -3 ("problem recognition" and "intention to act") on the continuum. It should be kept in mind that conversion is a process and that the seed-sowing phase in this process is as important as the reaping phase. Obviously, one should not expect a harvest if sowing has not taken place at an earlier stage.

Furthermore, the Holy Spirit is essential in the conversion process. A Christian broadcaster may be able to persuade, but persuasion is not conversion. The Holy Spirit is the power that motivates an individual to move down the continuum toward -3 ("problem recognition" and "intention to act"). Obviously, God, through the Holy Spirit, is free to intervene in a supernatural way in an attempt to communicate with human beings, but research shows that God's pattern of communication usually follows
the natural processes of human behavior, which He Himself has created and ordained.

In the light of the above, the author selected three formats of religious radio broadcasting for a pilot program in Stavanger. The choice was based on the actual situation in the Stavanger metropolitan area. The three programs planned for broadcasting on Siddis Radio took into consideration the large audience of young people. Since our data reveal that the younger generation of Norwegians is generally less religious than the older generation, three formats were chosen that might be acceptable to secular people. The Spot format was chosen in light of the fact that commercials might be allowed on Norwegian radio in the near future, and because of its good reputation from research done in America. The other two formats chosen were the Commentary/Talk and the Teaching formats.¹

Recommendations

1. It is important for a local congregation, before it decides to launch a radio ministry, to take time to evaluate and reflect upon the purpose and the mission of the church. It is important to determine whether a radio ministry would help the local church to communicate with non-Christians and Christians of other denominations. Furthermore, it would be advisable to investigate if the

¹A transcript of the three broadcasts is found in Appendix C.
local church has the personnel and the resources necessary to launch such a ministry.

2. It is also advisable that the local church develop a total strategy of evangelism before it starts a radio ministry. A radio ministry would probably waste both time and money if it is not co-ordinated with the rest of the evangelistic activities of the local church. It is important, for example, for the local radio ministry on Community Radio to co-operate with the Personal Ministries Department which oversees the visitation program of the church. The whole purpose of a local radio ministry is to support and to supplement what the church is already doing.

3. The local congregation should take time to discuss which target audience it wants to focus on. Does it want to reach the young, the elderly, singles, families, non-Christians, etc.? If an attempt is made to reach all of these groups, we may not be able to reach any of them. Broadcasts, therefore, must be targeted toward specific segments of the population.

4. Not only should the local church choose a target audience for its broadcasts; it should also do some research to determine the interests and the needs of the target audience in the local community. One fact should be kept foremost, secular people can best be reached on the basis of felt needs.

5. The local church should understand that a
Christian broadcaster is not necessarily limited to the Preaching format. The format chosen should be the one that will most effectively reach the targeted audience.

6. In as much as this particular study proposes that some formats of religious radio broadcasting are more effective than others in reaching the secular mind, it would be important for the writer to monitor future broadcasts to determine whether this is the case or not. Hence, further study should be made to see if the broadcasts are reaching their targeted audience.
APPENDIX A

THE HELL DEBATE

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In this appendix the writer is giving some consideration to a unique Norwegian phenomenon, the so-called "Hell Debate," which amply illustrates what a sensitive and important medium of communication radio really is.

It is not often that a sermon on radio leads to a hot-tempered debate in a country's parliament, puts a government in a very difficult situation, or forces a cabinet minister to judge in a matter of theological orthodoxy. This is exactly what happened in Norway during the 1950s. The incident has since been called the "Hell Debate."\footnote{Gyldendals Store Konversasjonsleksikon, "Helvedesstriden" (Oslo: Gyldendal Forlag, 1967), p. 2842.}

The whole controversy exploded on a peaceful Sunday afternoon in January 1953. The Norwegian population had just returned home from the "compulsory" winter ski trip and were enjoying their dinner while listening to the sermon by the powerful president of the "Inner Mission" of the Norwegian Lutheran State Church, Professor Ole Hallesby. Suddenly Hallesby hurled the following questions at his listeners:

I take for granted that I speak to many this evening who know that they are not saved. You know perfectly well that if you fell dead on the floor in this moment you would fall straight into hell. How can you who are unsaved go peacefully to bed tonight, you who do not know if you will wake up in your bed or in hell? If you could have asked all those who are being tormented in hell at this moment if they would...
have wanted to be converted, I am convinced most of them would have answered yes.

Hallesby was known as a very good speaker and had been preaching in churches all over the country. However, this meeting was different since it was broadcast live into thousands of Norwegian homes on the country's only radio network. This was at a time when the whole population sat as though glued to their radio receivers, hence, Hallesby's sermon caused an extremely emotional response. After all, the question about heaven or hell was a serious one to many listeners.²

The response was enormous. Thousands of angry listeners phoned the NRK headquarters in Oslo and asked how a government institution like the NRK could allow this kind of propaganda to be broadcast all over the country. Did they not think of old and weak individuals, people with emotional problems, persons who were fighting to overcome their own conflicts?³

The president of the NRK, Kaare Fostervoll, promised that the matter would be discussed in the next executive meeting. However, he went on to state: "Personally I had no interest in listening to this

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²Ibid.
³Ibid.
program in which Professor Hallesby participated—hence, I did not listen to it."¹

But many other people had listened to it, and they were willing to give their opinion. For months people discussed the "reality of hell," and the newspapers were full of articles and letters to the editor, dealing with the subject. It seemed as though all "thinking" Norwegians were involved in the discussion and all contributed to the definition of hell and its relationship to the constitution. Author Helge Krogh stated: "Within the science of zoology he (Hallesby) belongs to the bloodthirsty species, the Evangelical-Lutheran, which, in arctic areas, can be observed in a savage state, and feeds upon the local population."²

The famous psychiatrist, Dr. Gabriel Landgfeldt, reacted even more strongly than Krogh. He insisted that it was possible, from a psychiatric point of view to define preachers like Hallesby as "spiritual sadists and torturers."³ The executive committee of the NRK came to the conclusion that one should expect the same dignity and restraint when presenting religious topics as one expects in other oral presentations within the Norwegian Broadcasting Corporation. The chairman of the committee, Reidar Kjellberg, suggested that all religious radio

¹Ibid.
²Ibid., p. 346.
³Ibid., p. 347
programs should be censored before-hand so that tendencies toward "fire and brimstone" could be avoided. Observed Kjellberg: "Since none of the religious preachers have had a first hand experience with hell themselves, it is not too much to require that they discuss it in a careful manner."\(^1\)

The only Norwegian theologian, however, who really disagreed publicly with Hallesby was Dr. Kristian Schjeldrup, Bishop of Hamar.\(^2\) In an interview with Aftenposten, the largest Norwegian newspaper, he insisted that hell did not exist, for it was completely impossible to harmonize such a doctrine with Jesus' gospel of love. "To scare people into accepting Christianity, is not only wrong; it is also destructive. It would be more in the spirit of Jesus to win people by showing them more love and understanding."\(^3\)

Dr. Schjeldrup was of the opinion that Jesus had never intended to teach an eternally burning hell. Such a doctrine, in fact, was not of Christian origin—it came from Persia. The bishop observed:

I am happy that on the last day it is not theologians and church leaders that are going to judge us, but rather the Son of Man. And there is no doubt in my heart that the divine love is greater than the love

\(^1\)Ibid.

\(^2\)Gyldendals store, p. 2842.

\(^3\)Ustvedt, 2:349.
that is expressed in the doctrine of an externally burning hell."1

This interview got Schjeldrup into trouble; Hallesby and other prominent conservative church leaders within the Norwegian Lutheran State Church demanded that the bishop be disfellowshipped immediately.2 The conservatives insisted that the teaching of Jesus was clear and that Bishop Schjeldrup was a heretic. The latter answered by asking the Department of Church and Education to evaluate his teaching in the light of the Lutheran Confession. This put the whole controversy in an entirely new light: how could a secular department of government decide whether hell existed or not?

During the summer of 1953 the whole Norwegian population expected the church hierarchy, the bishops, and the government to decide the controversy between Professor Hallesby and Bishop Schjeldrup. The Department of Church and Education took its time, and it was not until February 19, 1954, that its decision was made public in the form of a Royal Resolution.3 It concluded that the bishop had not put himself outside the Confession and the Christian Fellowship by expressing his view on the doctrine of hell. Furthermore, it criticized Hallesby's original radio sermon. It was not

1 Ibid.
2 Gyldendals store, p. 2842.
3 Ustvedt, 2:355.
theologically sound\textsuperscript{1} and had distressed many people. However, as Inge Lønning observed in 1980, "The real problem with Professor Hallesby's radio sermon was not necessarily the theological view he presented, but rather the extremely intimate medium through which he presented his view."\textsuperscript{2}

\textsuperscript{1}Ibid.

\textsuperscript{2}Inge Lønning interviewed in \textit{Faedrelandsvennen}, 14 February 1981.
APPENDIX B

NORWEGIAN VALUES IN A SOCIOLOGICAL PERSPECTIVE
In chapter III of this paper we repeatedly referred to a study of the religious values and attitudes of the Norwegian population. In this appendix more detailed attention is given to the already mentioned Norwegian study which, among other things, monitors the Norwegian population's attitude toward the Ten Commandments. The material below is adapted from a lecture given by Norwegian sociologist Knut Lundby at a Norwegian Lutheran Church council on November 23, 1984.

This survey about the values in the Norwegian population is based on an interview with 1,000 people who are representative of the Norwegian population between eighteen and seventy-nine years. The survey measured the Norwegian population's attitude toward the Ten Commandments.

The people that were interviewed were given a card with the Ten Commandments. For each of the commandments they were asked to indicate what validity this particular commandment had for themselves, and to what degree they thought the commandment had validity for "most people."
FIGURE 1

NO VALIDITY FOR MYSELF

1. You shall have no other Gods than me 31%
2. You shall not take the name of the Lord in vain 22%
3. Remember the Sabbath day to keep it holy 34%
4. Honor your father and your mother 6%
5. You shall not kill 2%
6. You shall not break marriage (commit adultery) 7%
7. You shall not steal 2%
8. You shall not bear false witness 2%
9. You shall not covet your neighbor's property 5%
10. You shall not covet your neighbor's wife, his servants, or anything that belongs to your neighbor.

In this table there is a distinct difference
between the first three commandments which have to do
with a belief in God, and the last seven which has to do
with moral norms (ethics).

FIGURE 2

FULL VALIDITY FOR MYSELF AND FOR "MOST"

<table>
<thead>
<tr>
<th>Commandment</th>
<th>MYSELF</th>
<th>MOST</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. You shall have no other Gods than me</td>
<td>45%</td>
<td>19%</td>
</tr>
<tr>
<td>2. You shall not take the name of the Lord in vain</td>
<td>49%</td>
<td>23%</td>
</tr>
<tr>
<td>3. Remember the Sabbath day to keep it holy</td>
<td>32%</td>
<td>13%</td>
</tr>
<tr>
<td>4. Honor your father and your mother</td>
<td>73%</td>
<td>45%</td>
</tr>
<tr>
<td>5. You shall not kill</td>
<td>93%</td>
<td>73%</td>
</tr>
<tr>
<td>6. You shall not break marriage (commit adultery)</td>
<td>69%</td>
<td>25%</td>
</tr>
<tr>
<td>7. You shall not steal</td>
<td>92%</td>
<td>53%</td>
</tr>
<tr>
<td>8. You shall not bear false witness</td>
<td>75%</td>
<td>39%</td>
</tr>
<tr>
<td>9. You shall not covet your neighbor's property</td>
<td>80%</td>
<td>42%</td>
</tr>
<tr>
<td>10. You shall not covet your neighbor's wife, his servants, or anything that belongs to your neighbor</td>
<td>78%</td>
<td>38%</td>
</tr>
</tbody>
</table>
FIGURE 3

RELIGIOUS ATTITUDES IN THE POPULATION

1. I believe in God 70%
   --in a personal God 38%
   --in God as spirit/power 32%
2. God is very important in my life 19%
3. I believe in a life after this 42%
4. I believe in the soul 48%
5. I believe in hell 21%
6. I believe in the devil 27%
7. I believe in heaven 46%
8. I believe in sin 52%
9. I am a "religious person" 45%

It is interesting to contrast question 1 with question 2. Seventy percent believe in God. Thirty-eight percent believe in a personal God, but only 19 percent believe that God is very important in their lives.

The so-called "Hell Debate" which has raged since the early 1950s, which is a special Norwegian phenomenon, seems to have exterminated a belief in hell among Norwegians (see question 5).
FIGURE 4

FULL VALIDITY FOR MYSELF

<table>
<thead>
<tr>
<th></th>
<th>Youth 18-24</th>
<th>All 18-79</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. You shall have no other Gods than me</td>
<td>27%</td>
<td>45%</td>
</tr>
<tr>
<td>2. You shall not take the name of the Lord in vain</td>
<td>28%</td>
<td>49%</td>
</tr>
<tr>
<td>3. Remember the Sabbath day to keep it holy</td>
<td>13%</td>
<td>32%</td>
</tr>
<tr>
<td>4. Honor your father and your mother</td>
<td>59%</td>
<td>73%</td>
</tr>
<tr>
<td>5. You shall not kill</td>
<td>92%</td>
<td>93%</td>
</tr>
<tr>
<td>6. You shall not break marriage (commit adultery)</td>
<td>55%</td>
<td>69%</td>
</tr>
<tr>
<td>7. You shall not steal</td>
<td>87%</td>
<td>92%</td>
</tr>
<tr>
<td>8. You shall not bear false witness</td>
<td>59%</td>
<td>75%</td>
</tr>
<tr>
<td>9. You shall not covet your neighbor's property</td>
<td>68%</td>
<td>80%</td>
</tr>
<tr>
<td>10. You shall not covet your neighbor's wife, his servants, or anything that belongs to your neighbor</td>
<td>70%</td>
<td>78%</td>
</tr>
</tbody>
</table>

We have also looked at those who report that they live in urban areas. This is approximately 20 percent of all (that are in the big cities).
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FIGURE 5

FULL VALIDITY FOR MYSELF

<table>
<thead>
<tr>
<th>Command</th>
<th>Urban</th>
<th>All</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. You shall have no other Gods than me</td>
<td>28%</td>
<td>45%</td>
</tr>
<tr>
<td>2. You shall not take the name of the Lord in vain</td>
<td>40%</td>
<td>49%</td>
</tr>
<tr>
<td>3. Remember the Sabbath day to keep it holy</td>
<td>16%</td>
<td>32%</td>
</tr>
<tr>
<td>4. Honor your father and your mother</td>
<td>66%</td>
<td>73%</td>
</tr>
<tr>
<td>5. You shall not kill</td>
<td>92%</td>
<td>93%</td>
</tr>
<tr>
<td>6. You shall not break marriage</td>
<td>57%</td>
<td>69%</td>
</tr>
<tr>
<td>(commit adultery)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. You shall not steal</td>
<td>92%</td>
<td>92%</td>
</tr>
<tr>
<td>8. You shall not bear false witness</td>
<td>68%</td>
<td>75%</td>
</tr>
<tr>
<td>9. You shall not covet your neighbor's property</td>
<td>72%</td>
<td>80%</td>
</tr>
<tr>
<td>10. You shall not covet your neighbor's wife, his servants, or anything</td>
<td></td>
<td></td>
</tr>
<tr>
<td>that belongs to your neighbor</td>
<td>68%</td>
<td>78%</td>
</tr>
</tbody>
</table>

The people living in large cities have been studied more closely with regard to how often they participate in the Christian environment. They are counted as regular/active members if they have their membership in a Christian organization or/and attend the Sunday service at least once a month. Baptism, weddings and funerals are not included here.
FIGURE 6

RELIGIOUS ATTITUDES AMONG PEOPLE LIVING IN LARGE CITIES

<table>
<thead>
<tr>
<th></th>
<th>Regularly</th>
<th>Seldom</th>
<th>Never</th>
</tr>
</thead>
<tbody>
<tr>
<td>Believe in God</td>
<td>100</td>
<td>80</td>
<td>37</td>
</tr>
<tr>
<td>--Believe in a personal God</td>
<td>67</td>
<td>30</td>
<td>14</td>
</tr>
<tr>
<td>--Believe in God as</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Spirit/Power</td>
<td>33</td>
<td>48</td>
<td>40</td>
</tr>
<tr>
<td>God is very important in</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>in my life</td>
<td>61</td>
<td>10</td>
<td>4</td>
</tr>
<tr>
<td>Believe in life after this</td>
<td>94</td>
<td>49</td>
<td>22</td>
</tr>
<tr>
<td>Believe in the Soul</td>
<td>88</td>
<td>61</td>
<td>32</td>
</tr>
<tr>
<td>Believe in the Devil</td>
<td>61</td>
<td>17</td>
<td>10</td>
</tr>
<tr>
<td>Believe in hell</td>
<td>39</td>
<td>11</td>
<td>7</td>
</tr>
<tr>
<td>Believe in heaven</td>
<td>83</td>
<td>47</td>
<td>15</td>
</tr>
<tr>
<td>Believe in sin</td>
<td>78</td>
<td>61</td>
<td>14</td>
</tr>
<tr>
<td>I am a &quot;Religious Person&quot;</td>
<td>92</td>
<td>52</td>
<td>24</td>
</tr>
</tbody>
</table>

Percentage of all people living in large cities 9% 42% 49%
196

FIGURE 7

FULL VALIDITY FOR MYSELF
NEVER IN A CHRISTIAN ENVIRONMENT

<table>
<thead>
<tr>
<th>Commandment</th>
<th>Percentage</th>
<th>Change</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. You shall have no other Gods than me</td>
<td>12%</td>
<td>(-33)</td>
</tr>
<tr>
<td>2. You shall not take the name of the Lord in vain</td>
<td>24%</td>
<td>(-25)</td>
</tr>
<tr>
<td>3. Remember the Sabbath day to keep it holy</td>
<td>5%</td>
<td>(-27)</td>
</tr>
<tr>
<td>4. Honor your father and your mother</td>
<td>55%</td>
<td>(-18)</td>
</tr>
<tr>
<td>5. You shall not kill</td>
<td>90%</td>
<td>(-3)</td>
</tr>
<tr>
<td>6. You shall not break marriage (commit adultery)</td>
<td>43%</td>
<td>(-26)</td>
</tr>
<tr>
<td>7. You shall not steal</td>
<td>91%</td>
<td>(-1)</td>
</tr>
<tr>
<td>8. You shall not bear false witness</td>
<td>59%</td>
<td>(-16)</td>
</tr>
<tr>
<td>9. You shall not covet your neighbor's property</td>
<td>66%</td>
<td>(-14)</td>
</tr>
<tr>
<td>10. You shall not covet your neighbor's wife, his servants, or anything that belongs to your neighbor</td>
<td>59%</td>
<td>(-19)</td>
</tr>
</tbody>
</table>

(Brackets compared to the whole Norwegian population.)

The percentages related to the fifth commandment seem to indicate that most Norwegians want to live a life in peace. The percentages related to the seventh commandment seem to indicate that most Norwegians appreciate freedom, stewardship and community/fellowship. However, this survey reveals that the Ten commandments do not have a united support in the population.
APPENDIX C

THREE RADIO FORMATS
The Teaching Format

Theme music up and under

ANNOUNCER: Good evening and welcome to "Adventspektrum."

Theme music up and out

Tonight we are going to discuss Erich von Däniken and his theories.

Music: ("Science Fiction-inspired") up and under

JACOBSEN: Were the old gods astronauts? Did our forefathers have visits from outer space? How can we otherwise explain that there existed, before the time of Christ, maps of the world where the Antarctic, Greenland, and America are correctly placed? How can we explain drawings made by Inka Indians depicting men in space suits? Is there still somebody who believes that the Egyptians built their pyramids by hand power and rolling timber? "This is absolutely impossible," insists Erich von Däniken. Astronauts from other planets did, millions of years ago make the foundation of life on this planet. Those beings are responsible for the many incredible constructions that are still puzzling scientists today.
"Adventspektrum" has visited the manager of one of the bookstores in Sandnes, and asked if there are many people who buy von Däniken's books.

We are now standing in one of the bookstores in downtown Sandnes and right beside us there is a large stack of Erich von Däniken's books.

What is your name, Sir?

My name is Petter Wegel

You are the manager of this bookstore?

Yes, I have been running this place for a number of years now.

I am holding one of von Däniken's books in my hands, the title is Erindringer om Framtiden (Reflections about the Future). There are also a number of other books here. Do you sell a lot of these books?

Yes, I must say that there is a lot of interest for this kind of literature. Through the years we have sold a lot of science fiction, especially the books of von Däniken.

Why do you think people are so interested in this kind of literature?

It probably has something to do with the
fact that we today have more leisure time, and thereby more time to reflect about the origin of mankind. Perhaps there is a need to explain this from other angles than the religious. As we know, Däniken tries to come up with an explanation that can be scientifically proved.

JACOBSEN: On the back of this book (Erindringer om Framtiden) von Däniken asks the question: "Were the old gods astronauts?" "Did our forefathers have visits from outer space?" How do you yourself react to this?

WEGEL: My opinion does not mean too much in this respect, but it is clear that many people today pay attention to these kinds of theories. von Däniken is one among many who recommend such a solution, and he has not only sold a lot of books in Norway—he is also in much demand in the rest of Europe, and there certainly is a market for this kind of literature. However, I prefer to keep my own opinion to myself.

JACOBSEN: You also have other science fiction literature on the shelf--do you sell a lot of this literature?

WEGEL: It seem to me that the interest was somewhat greater a few years ago. By the
way, we also have a few Norwegian authors who write science fiction.

WEGEL: So you say that von Däniken sold better a few years ago?

ANNOUNCER: Yes, in 1981/1982 the interest for von Däniken was greater than it is today—the reason for this is probably that von Däniken has not published any books in the last few years. We certainly hope he will publish a new book in the near future, but we do not know when it might come.

Music up then under and out

ANNOUNCER: Terje Jacobsen, the producer of our program, is in our studio tonight. He is the pastor of the Seventh-day Adventist Church here in Sandnes. How do you view von Däniken's theories?

JACOBSEN: The first thing we should be aware of is the fact that von Däniken is a Swiss hotel-owner without any scientific background, and in spite of the fact that his books have sold 25 million copies all over the world, his theories are not as logical as one would think when one sits down to examine them.

Let me give a few examples. In one of his books, von Däniken discusses an old map
which was found in a castle in Turkey. It can be dated back to the beginning of the 16th century, and belonged to a Turkish admiral named Peri Reis.

This map has been examined by modern day scientists, and it is interesting to note that the map clearly depicts the coast of North as well as South America and Antarctica. The most exceptional feature of the map was the depiction of mountain ranges in the Antarctic. von Däniken argues that Peri could not have known about these mountain ranges since they had been covered by snow and ice for centuries—they were not discovered until 1952 when scientists made use of sonar equipment. von Däniken, in fact, asks the question "Who was it that made these maps?"

Another matter he discusses in one of his books is the island of Elephantine in the Nile. This island has the shape of an elephant, and this can only be discovered from the air. Hence, von Däniken poses the question "Who was it that managed to get up in the air to discover that this island had the shape of an elephant?

These are the kind of questions von
Däniken discusses in order to formulate his theory of human origin. He has come to the conclusion that in years gone by there was a war in a galaxy between two different groups of people—the losers fled to this planet in a spaceship and built a complicated system of underground tunnels in order to defend themselves and to confuse their enemies. Eventually, these beings emerged from their tunnels and they created human beings in their own image from already existing apes. This is then von Däniken's theory of the origin of mankind.

Let us talk about the map that was found in this castle in Turkey. If we examine the map closely we will discover that it is not as fantastic as first thought. We do, in fact, know who made it. Peri Reis says that he himself made it. He explains that his map is based on old maps from the time of Columbus. The interesting thing about Peri's map is that it reflects the knowledge the early sailors had who used to sail as far south as the Amazon, but who had never sailed further south.

We know that Magellan was the first to
sail further south than the Amazon, and that happened six years after Peri made his map. It is certainly interesting to notice that the map is not very correct south of the Amazon—as a matter of fact, it is rather incorrect. It gives very few details—the Antarctic is not even mentioned and Japan is placed where Cuba is supposed to be. It is evident that the map is not as unique as one would first think.

What then about the island of Elephantine? It may look like an elephant in our days, but is is likely that the shape of the island has changed during the centuries. von Däniken should have known that the Greek word elephantinos does not mean "like an elephant," as he states in his book, but rather ivory. The island was a market for ivory. This clearly shows how unreliable von Däniken is. His statements are often vague and loose. At times they are also completely wrong.

Let us take another example. In one passage he discusses the Biblical character Enoch and he states that Enoch disappeared in a chariot of fire. However, any person who knows the Bible story knows that it was
Elijah, and not Enoch, that was taken to heaven in a chariot of fire.

Another place he mentions the Olmec Stone, and he states that it was too heavy to be transported anywhere. von Däniken evidently does not know that the stone recently was taken to the city of New York, and exhibited there. It was transported thousands of kilometers to reach New York.

Furthermore, one does not need 664 years to build the great pyramid as von Däniken says. One does not need 100,000 workers to move one stone in this pyramid. The whole construction does not weigh 31.2 million tons. von Däniken also claims that one did not have ropes and timber at the time the great pyramid was constructed. However, a trip to Cairo Museum today would reveal that they did have ropes at that time and that the country of Egypt imported timber from at least nine countries. In another instance, von Däniken claims that the Sumerians had an advanced knowledge of astronomy—however, their advanced astronomy was nothing more than a list of twenty-five stars.

What characterized von Däniken's books
is an extensive use of his abundant fantasy--thus, the burden of proof is his. Furthermore, he never suggests that there might be uncertain elements in his many theories, but rather criticizes scientists and claims that they are cowards because they are not willing to accept his theories. The problem with von Däniken is that he has formulated theories that are the product of a fertile imagination and therefore cannot be taken seriously by scientists.

ANNOUNCER: von Däniken's books have become very popular--what do you think is the reason for this?

JACOBSEN: I think it has something to do with the time in which we live. In previous times, religion was an important part of man's existence, and people were influenced by religion--religion bound them together. In years gone by people would discuss religious topics for hours, but if you bring up a religious topic today people usually become apprehensive and tense. I believe that in a time when Christianity no longer has the same grip on people as it once had, people try to find other
explanations with regard to man's origin and the origin of the universe.

I believe people still have religious needs—they are looking for answers to the riddle of life—and many, evidently, believe that von Däniken has something valuable to tell them.

If we examine von Däniken's message a bit closer, it becomes evident that he presents a religious solution. Anybody who finds this hard to believe ought to read the last chapter of his book *God of the Gods*. Here, von Däniken formulates a distinct teaching about God's nature, he explains man's place in the universe, he talks about our duty as human beings, and he gives a religious comfort. He says: "By stepping into the universe we will discover that there does not exist 2 million gods; nor 20,000 sects or ten great religions—but only one.

Finally, I would like to observe that Erich von Däniken in his books gives the impression of being very scientific in his approach, but this is precisely what they are not.

When one examines these books, one
discovers theories that on the surface seem to be rather plausible and logical, but it is a fact that when von Däniken's theories are examined more closely one discovers that he is not too exact, for example in his use of sources. It is somewhat interesting to know that von Däniken has been found guilty of fraud in his native Switzerland.

Music up and under

ANNOUNCER: Thank you, Pastor Jacobsen, for your interesting observations. Before we end today, we would like to offer you the book The Cry of the Lonely Planet. We will send this to you free of charge. Just write to "Adventspektrum," Hoveveien 8, 4300 Sandnes

Music up and under

Thank you for listening . . . We hope you will also tune in this coming Sunday at 5:30 p.m. here on Siddis Radio.

Music up and out
Theme music up and under

JACOBSEN: Good evening! This is "Adventspektrum."
Tonight the program is produced by our
Adventist church in Sandnes.

Theme music up and out

JACOBSEN: Hello there! Here I am sitting in our
Sandnes studio and my guest this evening is
Dr. John Berglund. John, normally you live
in England, just outside London, don't you?

BERGLUND: Yes, Terje, that's right.

JACOBSEN: John, you've just been over here in Sandnes
conducting a seminar on feelings and
emotions and problem-solving. We learned
that even the small trivialities of life
can grow and develop into big problems if
they are not dealt with in a proper manner.
We are going to listen to a small sound
excerpt that deals with just this issue,
right now.

HUSBAND: Inger, where are my socks? You know I have
to get off to work!

WIFE: Per, I am fed up with your nagging about
those socks of yours! I can't take it
anymore. They are where you left them
yesterday--don't you understand that?!
HUSBAND: I just went in there where I took them off yesterday, and that was in the bathroom. They were not in there!

WIFE: They weren't there?! Now just you listen here, Per! When are you going to get it into that thick head of yours--after fifteen year of marriage I should have thought you would understand that I cannot tolerate this lost-sock problem of yours and the constant naggings and whinings to find them! It's just too much for me!

HUSBAND: But I thought it was your job--I thought you were the one who takes care of things like my socks. I have other things to care for. I can't be bothered by such details as my socks!

WIFE: Now look here Per, don't you think that I also have a job?

HUSBAND: Huh! What's that supposed to be then? You're the housewife after all, and should have plenty of time to look after my things!

WIFE: I'm just about going off my head! Don't you realize what my job is? I have total care of the children, the house, and everything else to think about.

HUSBAND: We don't have time to discuss this now. I
WIFE: have to find my socks, so that I can get to work on time. We'll talk about this later.

HUSBAND: Per, go and have another look in the bathroom. They are bound to be in there somewhere. You usually drop them on the floor!

HUSBAND: O.K. I'll do that, but I just did that and they were'nt there; but I can go over it once more.

WIFE: You'd better go through all the rooms out there and look through the lounge area, but I tell you, if you don't find those socks now, we'll just have to have this out with each other about your sock problem when you get home this evening.

HUSBAND: Yes, yes, yes. O.K. When I get home this evening.

WIFE: Seven o'clock.

HUSBAND: O.K.

JACOBSEN: Well, John, what are we going to say about this? This is not as easy as it sounds is it?

BERGLUND: No Terje, this couple has a problem that actually is quite typical, but it is possible to do something about it. I noticed that this couple already knew
something about the principles of problem-solving. They agreed to take it up again later in the day and to talk about it, and this is one of the first principles. You have to identify the problem and then you have to decide what to do about it.

JACOBSEN: Well, now, that is interesting, you are in fact saying that there are actual principles involved, that can help us in solving our problems? Could you enlarge upon this John, tell us about some of these principles?

BERGLUND: Yes, I'll try to do that. First of all we need to mention a couple of things that we never even should do, because they will never help to solve any problem. The first is that we should never suppress any feelings that we have in conjunction with a certain problem. The lady we heard in the little sketch was angry. She could have chosen to drive this feeling of anger, this energy, down inside herself and thus created problems for herself. She could also have chosen to start a physical fight without finding any solution to her problem! Neither of these two choices
would have been a good method in which to resolve the problem.

JACOBSEN: How should one go about it? We don't want to make these problems larger than they are or need to be. How would you have tackled it, John?

BERGLUND: Well, I think she was on the right road to doing what was right—she confronted her husband. She shared her feelings with him about his sock problem. She also made it clear that she wanted a change of the present situation. She appeared to be open and honest. However she was rather abrupt in her manner; had she been a little milder here, she would not have needed to arouse her husband's defense mechanism so much as she did!

JACOBSEN: It look as though she had been irritated a long while over this problem, and now suddenly the cup was full and she couldn't control herself anymore?

BERGLUND: Yes, this is usually the way it goes, we let our frustrations and problems grow, we don't take care of them from day to day. Eventually they grow too big and the proverbial "cup" is overflowing, and an explosion is at hand. But, I still think
the lady in question is going in the right direction in solving her problem. Her husband was willing to discuss it with her later. This is a good foundation. Perhaps later on we'll mention the principles involved in good confrontation in order to produce good problem-solving.

JACOBSEN: But, before we come to that, what is the reason behind why people wait to deal with their problems, letting these things eat into their lives? On what grounds do people not want to release their conflicts and face them?

BERGLUND: Well, I think there are mainly two reasons. First of all, there are many people who have never learned that problems can be resolved. They talk about their problems, over and over again without resolving them. And then, many people are just plainly afraid of having strong feelings. They have been brought up to believe that to be angry is a dangerous thing, and so they go around and pretend that everything is fine, life is O.K., and they drive their real feelings deep down inside themselves and actually what it is doing is that it is building up slowly but surely into
something that may turn out to be so big that one day they just cannot handle it any longer.

JACOBSEN: I think John we'll take a break here and listen to some music. Afterwards we'll see if we can help this couple with their sock-problem, on a purely practical level.

BERGLUND: Yes, Terje, let's do that!

Music up then under and out

JACOBSEN: Well now, we just heard Richard Clayderman playing the piano. Without a doubt, he created quite an idyllic atmosphere here! But, resolving conflicts is not always so idyllic as this was, is it Dr. Berglund? We are sitting here, discussing how to resolve those emotional problems and conflicts that we all meet in life.

Earlier, we listened to a sound excerpt about a couple who had a lost-sock problem. The husband expected his wife to look after them. How can we help this couple to solve a problem that to begin with was only a trivial matter, but which now has grown to a large problem?

BERGLUND: Let's take some of those principles we mentioned and see how we can apply them to this situation. First of all, we found out
that it is very important, before any confrontation takes place, we need to do some homework. We need to have a certain amount of leveling of attitudes between the persons involved. I need to feel that I am Okay, that you are Okay, so that it doesn't just become a situation of accusing attitudes. We need to feel Okay, both persons, as human beings. We have value, we are equals, and we have a problem which needs resolving mutually.

**JACOBSEN:** When you mention leveling and the feeling of being Okay—isn't this a bit difficult in practice? I mean tempers are running high, the old adrenalin is flowing freely!! Or do you mean to suggest that one ought to allow a time-gap in order to create a little distance from that which originated the outburst?

**BURGLUND:** Yes, that's right. This is all part of the homework that one must do before we can have a good confrontation. Give yourself time; get the adrenalin levels back to normal; think about what the problem actually is; what is it that I want; what is it I will ask about, etc. Maybe, you can write it down on a piece of paper, so
that you have it clearly set out in front of you. Then, when you are prepared go, as this wife went to her husband, and ask: "Could we talk about this now, or is there another time which suits you better?" Then you have made an agreement for a positive confrontation, and have hope that the "lost-sock-problem" will be resolved.

**JACOBSEN:** One of the cues on my paper says, "I messages"—would you now comment upon this, what do you mean by this term?

**BERGLUND:** You know, it's most important when you have a problem and want to share it with another, that what you share is your own feelings. It feels very different to say, "I feel very angry," "I have this problem," "This is going on inside me," rather than saying, "You said," "You did," and use the accusative stance like "You stupid thing," etc. It doesn't sound good, it certainly doesn't feel good, and most probably the other person will retaliate by defending himself.

**JACOBSEN:** Oh yes—I must say that I feel a bit hot around the collar, I seem to recognize the situation!! (laughter) One seems to jump to self-defense automatically.
BERGLUND: You see, it's important to find out what it is that I feel, what it is that I want. I share this problem with you. I am Okay. This the foundation or starting point.

JACOBSEN: So, we must begin with ourselves, and not with the other person's stupidity?

BERGLUND: That is why it's called "I messages"--it's what I feel; not what you are and what you've done, but what is going on inside of me. You share your feelings, and that is the beginning.

JACOBSEN: When you have shared your feelings, what then is the next step to take?

BERGLUND: As a rule, the other person will want to say something in response. Then it is very important to use a principle that we call "active listening." This quite simply means that we let the other person talk and share his feelings without interruptions, without thinking about what I myself will say now, that I will win and you will lose, but try to absorb, try to understand what is behind what the other person is saying, both feelings and attitudes. "I am here, I see you, I hear you, I am here for you, I would like to know how you feel right here
and now." You know, it feels good to be taken, to be dealt with in this manner.

JACOBSEN: So this is what active listening is! That one really notices what one's partner or opponent says. That one shows that one is listening to what is being said.

BERGLUND: Yes, there are many techniques available in becoming good at this. You can, for example, respond back again with what you have heard. Say, "Do I understand you correctly when you say such and such?" "I understand well how you feel," "Is this what you mean?" You can check out the fantasies you have about what has been said and then you can be sure about the real feelings and meanings behind the words.

JACOBSEN: And now, I think maybe we have reached the last point of this three-tiered pyramid. What is it? What is the concluding point, so that some positive changes can take place?

BERGLUND: The important thing is that what we ask for is a change of behavior, not a change of personality. Nobody can demand that a person should be another person, but one can ask a person to change his/her behavior. Just to demand or insist will
not help any situation. Nobody has the
ing the right to demand or insist, but we can,
however, ask for a specific change in
behavior, and we can also set forth the
consequences if change is not forthcoming.
This is quite in order and proper.

JACOBSEN: John, do you have a lost-sock problem? Do
you solve your sock-problems using these
same principles? (laughter)

BERGLUND: Terje, I think the problems that my wife
and I have fall into a different category!
We have a good work delegation when it
comes to the housework. To tell you the
truth, I am completely responsible for my
own clothes, and I like it that way because
this is how it was in my youth in our home.
I press my own trousers and take care of my
clothes, and if for some reason I cannot do
this, I will ask my wife if she has time to
do it for me, and then she does it for me.

JACOBSEN: The point is though, when a conflict
arises, follow the rules of the game. Then
you'll have a better chance to resolve the
conflict happily and more easily than if
you just went at it "hammer and tongs," so
to speak, or hitting each other over the
head with a rolling pin, calling each other stupid names!!

BERGLUND: That's it, Terje, there needs to be understanding—an ability to communicate, to share what we are feeling; and in this way we are able to focus upon the problem, saying: "This is what the difficulty is, not you, not me. The problem between us needs to be resolved.

JACOBSEN: We'd like to thank Dr. Berglund for being with us this evening. We will also be listening to him next Wednesday evening at the same time. If you would like a cassette of this evening's program you may write to us at this address:

"Adventspektrum," Hoveveien 8, 4300 Sandnes.

Theme music up and under

JACOBSEN: That's our program for this evening. This is "Adventspektrum" . . . Be with us again next Sunday at 5:30 p.m. on Siddis Radio.

Theme music up and out
The Spot Format

Theme music up then under and out

MAN: So you can't use me? Oh, all right . . . Thank you very much, goodbye. Why can't anybody use what I can do? Why doesn't anybody need what I can do?

Telephone rings

MAN: Hello.
WOMAN: Hi, honey, you're upset?
MAN: I don't belong in this world.
WOMAN: You belong in my world!
MAN: Hm . . . I don't know why sometimes.
WOMAN: Because I need you.
MAN: I am sure glad you do.

Theme music up then under

JACOBSEN: Know that somebody really matters to you. Knowing that somebody cares about you, and wants you . . . Sounds crazy? . . . If you've got the strength to be open, or listen, or care . . . you're needed. But you've go to take the first step. Take a little time, open up . . . You'll become important to somebody. You'll feel worthwhile--you'll belong. I think it is something God has put in us, and that is
why I have shared it with you on behalf of the Seventh-day Adventist Church.

Theme music up and out
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VITA

Name: Terje Jacobsen
Date of Birth: August 6, 1953
Place of Birth: Bergen, Norway
Wife: Vivianne (Lundström)
Children: Joachim (6), Alexander (4), and Lisa Therese (2 months)

Education:
1972: Examen Artium (Studentexamen)
Tyrifjord Høyere Skole
1972: Examen Philosoficum
University of Oslo (Extension school at Melan, France)
1976: B.A. in Theology
Newbold College, Bracknell, England
1984: Master of Divinity
Andrews University
1985: Doctor of Ministry
Andrews University

Professional Experience:
1973: Youth Worker, Tønsberg, Norway
1974: Editor, the student newspaper, Newbold College, England
1975: Assistant Dean of Men, Newbold College, England
1977: Youth Pastor, Kristiansand, Norway
1979: Pastor, Mandal, Norway
1982: Ordained to the Ministry
1982: Pastor, Sandnes, Norway
1982: Commenced religious broadcasting on Community Radio in Stavanger, Norway
1983: Editorial Assistant, Andrews University Seminary Studies
1984: Graduate Assistant, Communication Department, Andrews University
1985: Media Director, West Norway Conference of Seventh-day Adventists

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