ABSTRACT

THEMATIC CONTENT ANALYSIS AS AN APPROACH TO PREDICTION OF AUDIENCE RECEPTIVITY OF RELIGIOUS RADIO PROGRAMS, WITH A DEMOGRAPHIC ANALYSIS OF PROGRAM PREFERENCE

By

Edward Yih-min Chenhwang

On the conjecture that the receptivity of a given audience to a given religious radio program is primarily determined by the religious themes of that program, this researcher postulated that audience receptivity of a religious radio program could be predicted by the thematic data, if a "code of receptivity" could be established for a given audience.

To examine the validity of such a conjecture and the practicality of the above postulation, a multi-facet approach was employed, consisting of: (1) audience research, (2) thematic content analysis of religious radio programs, and (3) Stepwise Regression Analysis of the audience receptivity and thematic data. Three hypotheses compatible with theories of communication and social psychology in regard to the elements affecting the receptivity of the audience to various religious themes were presented.

Through a study (by mailing questionnaire) of 140 listeners of Family Life Radio (FLR), which broadcasts religious radio programs in the mid-Michigan area for 11-18 hours a day, 11 themes or elements were ranked according to their receptibility. Audience receptivity to each of the 56

religious radio programs broadcast by FLR was computed by a proposed formula.

To undertake the thematic content analysis of religious radio programs already measured for audience receptivity, a highly detailed religious theme category system was developed, comprising six religious and two non-religious theme categories, plus three emotionalities, all compatible with theological concerns and sociological functional analysis of religion. This thematic content analysis of 21 scripts for 11 programs was undertaken by two female student analysts. Reliability of thematic analysis ranged from 93.1% to 62.7% with an average of 77.0%, whereas reliability of emotionality analysis achieved only a 64.4% average.

Using the computer, audience receptivity raw data of 11 programs and the corresponding thematic data underwent 15 sets of Stepwise Regression Analyses with findings most compatible with that of audience research on receptible themes. The viability of using thematic data for the prediction of audience receptivity was examined by applying the given thematic data with the obtained regression coefficients to a multiple regression equation. These regression coefficients which can be different from audience to audience, are exactly what was envisioned as a "code of receptivity" for a given audience in the initial postulation. The most useful "code of receptivity" obtained from this study produced these statistics: standard deviation, 12.47; error of prediction, $1 - R^2 = .0065$; standard error of prediction $= 12.47 \sqrt{.0065} \doteq .9976 \doteq 1.00$.

Probability of y being in the range of ± 1.00 was expressed as $P(\hat{y} - 1.00 \leq y \leq \hat{y} + 1.00) = .68$ (or 68%).

Religious themes that have a positive relation with audience receptivity are ranked as: Category IV, "Intimate God-man relationship," Category VI, "Man-to-man relations guided by God-man relationship," and Category V, "Man's relation to himself guided by God-man relationship."

Religious themes that have a negative relation with audience receptivity are ranked as: Category I, "Revelation, prophecy, eternity and the Last Day themes," and Category II, "Confession, repentance and reconciliation." However, the most significant three variables in 15 analyses are ranked as: Category I, Category IV and Category VI with significance levels ranging from .0005 to .097.

The only accepted hypothesis is Hypothesis I, "Audience receptivity and evangelical religiosity (sum of Category I and Category II) have a relation with each other." This relation was identified as being clearly negative. Hypotheses II and III, concerned with negative and positive emotionalities respectively, remained inconclusive, possibly due to the low reliability in the emotionality analyses.

To facilitate further observations of the implication of audience receptivity and the nature of program content, an extensive analysis of the listeners in 21 demographic areas in relation to their program preferences was undertaken.

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A DISSERTATION

Submitted to
Michigan State University
in partial fulfillment of the requirements
for the degree of

DOCTOR OF PHILOSOPHY

College of Education

1974

To my mother, Gím-hōng, who instilled in me faith in Him and the meaning of Religious Education, this dissertation is gratefully dedicated.

PREFACE

I am greatly indebted to Dr. James L. Page, Chairman of the Guidance Committee, for his direction throughout this research. His supportive guidance, stimulation, encouragement and every assistance have been essential to the completion of this research. His understanding and patience are especially appreciated.

Special gratitude and appreciation are due my entire Guidance Committee:

Dr. Thomas F. Baldwin for his generous support, insight and continuing interest;

Dr. Charles A. Blackman for his considerate and always helpful suggestions;

Dr. Charles F. Schuller for his direction and special concern throughout my doctoral program; and

Dr. Ruth H. Useem for her ever-growing interest, stimulation and encouragement.

I am also most grateful to Dr. Robert D. Kline, my former major advisor for his every assistance and encouragement which I needed most when I began my doctoral program at Michigan State University.

Special appreciation is due Prof. John Duley, Director of Field Study at MSU Justin Morril College and Rev. Warren Day of United Ministries in Higher Education for their

spiritual guidance and every humane support which were needed during my times of crisis.

I am also most grateful to Rev. Warren Bolthouse, President of the Family Life Radio Broadcasting System and his entire staff for their cooperation and generous assistance, essential for this research. Deep appreciation is also due all the Family Life Radio listeners who took part in responding to the time-consuming questionnaires. Without their kind cooperation this study would not have been possible. They are indeed lovely people.

I would further like to express my deep appreciation to the following individuals involved in this research undertaking: Karen Kayser, Robert Broadwell, Jill Bugay, Julie Paynter, Diana Walanga, Nancy Cross, Susan Winchester, and Kathy Burke. Special thanks are due my friends Kathy Burke and Jim Rojeski with whom I have enjoyed many thought-provoking discussions which are contributive to the ideas presented in this thesis. My kind thanks are also due Ray Stilwell of the Instructional Media Center for his technical assistance in an early pilot study, and to the office secretaries at the Instructional Media Center for helping to collect returned questionnaires. I am thankful to all with whom I have associated during my study in this country.

This research has its background in my past involvement in religious broadcasting, beginning in May 1960, with some American missionaries, who were eager to institute a new channel to mass-communicate the Gospel in my homeland Formosa,

known also as Taiwan. A new religious broadcasting team was created in Taipei, Taiwan in May 1960, called Overseas Radio & Television, Inc. (ORTV) under the directorship of Rev. Stanley Tang, Mr. Leland Haggerty and Miss Doris Brougham. This researcher was privileged to work as Chief Operator and Radio Choir Coordinator. Various types of religious programs were produced and circulated to many stations on the island, and many of them were sent to FEBC (Far East Broadcasting Company) stations in Okinawa and Hongkong to be broadcast to China. However, this researcher had never been certain about the effectiveness of such broadcasting. "To what extent are such programs helpful to believers and non-believers alike?," was one question, and "Are the people really receptive?" was another.

Do the people of Taiwan, whose major folk religions include Buddhism, Taoism and Confucianism, really listen to Christian radio programs? What kinds of messages (or themes) do these religious broadcasts communicate to people? Are they receptive, or do they turn off? How about the religious programs that are broadcast to the Mainland Chinese? Can these programs be receptible to Chinese? Young Chinese today must have a very different belief system from young Chinese of, say, 25 years ago. If the people to whom we communicate are not receptive to what we present to them, what we do may be wasteful. What more should we do to be receptible?

There can also be theological controversy over the messages that are broadcast, whether the messages are presenting

the essence and truth of the Gospel. However, the important thing is that the message should be helpful to the listener in his pursuit of a happy and meaningful life. ORTV as a whole seems to have been successful in this regard. Its success in reaching the people can be attributed to its ability to present the themes that are immediately relevant and helpful to the lives of people. For example, in the midst of the English-learning boom, Miss Doris Brougham has been giving a series of English lessons on the air, which reportedly has won a great number of listeners to become interested in Christianity. Such programs are, understandably, abundant in themes from Category VI, "Man-to-man relations guided by God-man relationship, or man's love or concern for his fellowmen," and Category VII, "Non-religious ideological," which in this research have also been proven to be very receptible themes.

Of course, the culture and the people in the Orient are quite different from those of America. But the basic human needs, physical and spiritual, are the same everywhere. The researcher hopes that the findings of this research will be useful to religious broadcasting not only in this country, but also in other parts of the world.

Before concluding the Preface of this dissertation, I would also like to express my deep gratitude to the following individuals and institutions which have helped to make my earlier years of graduate work possible: Dr. Shoki Coe, former Principal of Tainan Theological College, Tainan, Taiwan; Rev. Boris Anderson, Associate Secretary,

World Church & Mission Department, United Reformed Church of England; Dr. John R. Fleming, former Director of Foundation of Theological Education of Southeast Asia; Dr. Barnerd M. Luben, former Director of RAVEMCCO and Miss Beverly J. Chain, Communication Director of RAVEMCCO (presently, Inter-media), National Council of Churches of Christ in the U.S.A.; Dr. Alan H. Hamilton and Dr. L. Newton Thurber of the United Presbyterian Church in the U.S.A.; Dr. Choan-seng Song, former Principal, and Prof. John Jyi-giokk Ti^{n}, both of Tainan Theological College, Tainan, Taiwan.

To my brother, Yih-ping, whose understanding and support have been indispensable to the completion of this dissertation, I would like to give my warm and kind thanks. To my wife, Phek-hûn, who helped virtually in every aspect of this research, I would like to give my deepest thanks. I am indebted to her for understanding, encouragement and patience throughout. To Melinda Hong-lī who grew to kindergarten during my program, and has kept saying, "Pa Pa, lí tī sî ē thàk liáu? Khah kín leh, góa bô aì koh tán lah,"[1] to Elizabeth I-lī and Marian Boán-lī I could not be more delighted than to say, "Pa Pa thàk liáu ah!"[2]

Lastly, but not leastly, it is to Him that grateful acknowledgement is made for the gift of faith through which a conjecture was developed for this research.

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[1]"Daddy, when will you finish your school? Hurry up, I don't want to wait any longer."

[2]"Daddy has finished school."

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CHAPTER I

THE PROBLEM AND RESEARCH BACKGROUND

DEFINITIONS OF TERMS

For the convenience of the reader, definitions of terms are given at the beginning of the chapter in which they are used for the first time. Some definitions of commonly used terms may have an expanded meaning, while others may have a slightly different meaning. The reader is thus advised to consult the definitions of terms whenever he is referred to definitions at the footnote. Many research terms are partially or entirely borrowed from Standard Definitions of Broadcast Research Terms, published by the National Association of Broadcasters.

Audience: a group of individuals who are considered to be receiving the given broadcast at one time or another.

Audience receptivity: frequently abbreviated as ARTY in the present study. The term is used to grade or rank a program according to the degree to which a given audience feels receptive to the program. ARTY is measured according to the formula presented in Chapter IV. The receptibility of a given program to a given audience is the same as the receptivity of a given audience to a given program. The two terms are used for the same idea, expressing it differently from different angles.

Bipolarization: a term used to denote the contrast between two opposite semantic concepts, such as good and bad. The term is frequently used in the Yale study to reveal

the nature of the program content in which good and bad were portrayed in contrast. The sharper the contrast is, the greater the bipolarization.

Mailing Questionnaire: a method of data gathering used in social survey in which all the questions to be asked of the potential respondents are printed in the form of: 1) filling in the blanks, 2) multiple choice answers, 3) open-ended questions, etc. The questionnaire is then mailed to the individuals of a selected sample from the frame, frequently with a self-addressed, stamped envelope for the convenience of the respondents.

Message: ideas presented in the form of verbal or non-verbal (such as visual) language. It can be a theme or a collective form of several themes.

Program: a finished form of messages presented to the audience in a format, consisting frequently of talk, music, sound effects, and other non-verbal messages. It is used interchangeably with broadcast in this study.

Thematic content analysis: one of the content analyses in which the themes or assertions in a message or a statement are counted and classified into predetermined categories. To undertake this analysis the categories have to be exhaustive of all possible themes or assertions, and all the categories have to be mutually exclusive. A theme, thus, cannot belong to more than one category. See Chapter IV, Part II for a further explanation.

Theme: a term often used interchangeably with "message" in this study, but also implying a clear single assertion as contrasted to "message" which may mean more than one theme.

Value: a selective orientation toward experience, implying deep commitment or repudiation, which influences the ordering of "choices" between possible alternatives in action (Clyde Kluckhohn, 1956). By American traditional value the researcher implies more or less conservative alternatives that have been respected since the early days of American culture and heritage. In the same vein, by traditional beliefs the researcher implies more or less conservative religious beliefs.

A. INTRODUCTION

The problem of improving the quality of radio and television programs has been one of the constant challenges in the field of broadcasting. The broadcasting industry has devoted much of its effort to improving technical aspects of production, to making the program more real, more perfect and more aesthetically attractive. By technical aspects, the researcher implies the format, rhetoric, personalities of the actors or speakers, voices and sounds, and overall production technique.

Program content, however, in terms of the message, verbal or visual, has not been as much of a concern to the broadcast media. Violence on television programs, for example, has been one of the few things that has come to the attention of the concerned citizens and parents alike. A national citizens' organization, "Stop Immorality on TV,"[1] is a group of concerned citizens committed to legislative control of the degree of violence and moral recession on television. This is an example of consumers, rather than producers or sponsors of broadcasting, concerned about what is transmitted to individuals in mass society.

Many parents and citizens are also worried about other

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[1]National Headquarters: 278 Broadview Avenue, Warrenton, Virginia 22186.

mass media[1] carrying "polluted messages," which, they feel, are so remote from traditional values* and beliefs. The implication of these contemporary scenes, as it relates to the starting point of this study, is the "receptiveness of the listeners or viewers to the messages of the program," or to put it differently, "the receptibility of the messages to the given listening or viewing audience."

Obviously, people in the "Stop Immorality on TV" campaign should have little receptivity to the television programs they are fighting. They dislike such programs not because the programs are ineffective, but because the messages and the themes carried are not morally acceptable to them.

Thus, the technically well-produced programs we have available and believed to be very effective, if received, in terms of producer's communication objective, have little chance of being received, if the messages that constitute the program are not receptible to the target audience. Only a receptible message can penetrate the target audience.

There appears to be a parallel scene in the field of religious broadcasting. Seemingly, not too many people care to listen to or view religious broadcasts. There are few studies available suggesting what may be the problem. But

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[1]Citizens for Decent Literature, the Provident Bank Tower, 1 East 4th Street, Cincinnati, Ohio 45202 is an example which is concerned about "polluted messages" such as pornography in motion pictures.

*See Definitions of Terms on page 2.

it has been observed that people refrain from listening or viewing a broadcast when the message is not acceptable. Are religious programs also received according to similar criteria?

B. THE PROBLEM

If certain criteria exist among the audience, by which religious broadcasts are judged in terms of messages or themes, what are these themes that make some programs more receptible? And which make other programs less receptible? What are the dominant themes existing in some of the more receptible religious programs? And which are dominant themes existing in some of the less receptible religious programs?

C. REVIEW OF THE LITERATURE

There is a poverty of literature in the field of religious broadcasting. Many of the studies done in this field have dealt with "How" questions, such as, "how to write a well organized script," "how to make the subject matter clear," and "how to use the written script in the studio over the microphone," etc. Few have seriously dealt with "What" questions. However, an exceptionally comprehensive study was completed by the Yale University Divinity School in 1954, with Everett C. Parker, David W. Barry and Dallas W. Smythe as the major researchers. The results

were detailed and presented in the voluminous book, The Television-Radio Audience and Religion, published by Harper & Brothers in 1955. This study will be referred to as the Yale Study in the present study.

Another study that is especially noteworthy is an unpublished, 588-page Ph.D. thesis in speech, written by Donald D. Dick at Michigan State University in 1965. The title of the thesis is "A Survey of Local Religious Radio Broadcasting in Los Angeles, California, with a Bibliography on Religious Broadcasting 1920-1964." Dick's study was developed from his early pilot study which he undertook with a sample in Lansing, Michigan. What makes this study noteworthy is the extensive bibliographical work.

This researcher was greatly benefited by Dick's bibliographies. Not all of those included are studies on religious broadcast itself, but rather are studies useful to those engaged in the study of religious broadcasting. When reviewing the bibliography in Dick's thesis, a few studies are related to content analysis, but none is directly related to the religious thematic analysis undertaken in the present study.

Even the Yale Study, which undertook a content analysis of several selected religious broadcasts, dealt only with value-loaded words, such as good and bad. The content was evaluated in terms of bipolarization.*

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*See Definitions of Terms on page 1.

Some of the communication theories established by social psychologists, such as Leon Festinger, Carl I. Hovland, Irving L. Janis, Harold H. Kelley, etc., seem to be applicable in the present attempt to hypothesize why some religious themes may be more receptible than others, or less receptible than others. These theories will be detailed in Chapter III of this study.

D. NEED FOR THE STUDY

It has been observed that people who refrain from viewing certain television programs, do so because the messages or themes carried by these programs are considered to be remote from and incompatible with the values and beliefs which they hold. It has been considered whether a similar situation exists with the religious broadcast audience. That is, are the messages or themes transmitted on religious broadcasts receptible only when they are regarded as compatible with the prevailing values and beliefs which the target audience holds?

There is, however, no study available that sheds light on this question. There can be some values and beliefs that are compatible or incompatible with the themes or messages transmitted to the audience in religious broadcasts.

It is not the point of concern here to identify the values and beliefs that resist certain religious messages

or themes.[1] But there is a need to identify their counterparts: which religious messages or themes are resisted by the radio audience, as the violence and moral recession on television are rejected by the concerned citizen?

With few past studies of religious themes and their receptibility to the general audience, there is a great need to seek this understanding, if we are to evaluate adequately the social significance of religious broadcast in contemporary life. The findings could give religious educators, radio broadcasters, ministers, evangelists, religious sociologists and researchers alike directions for meeting the needs of the radio audience.

E. FAMILY LIFE RADIO BROADCASTING SYSTEM

With its headquarters in Mason, Michigan, 15 miles south of Lansing, its second station in Albion, Michigan, 38 miles south-southwest of Lansing, and its third station in Midland, Michigan, nearly 100 miles north of Lansing, Family Life Radio Broadcasting System was considered to be an ideal source of information and subject for the present study.

Family Life Radio Broadcasting System (abbreviated FLR

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[1]Whether religious messages or themes can be discussed in "value-language" or not, can be a controversial question. But for more debate see John A. Hutchson, "American Values in the Perspective of Faith," in Donald N. Barrett, ed., Values in America, (South Bend: Notre Dame University Press, 1961).

frequently in this study), headed by Rev. Warren Bolthouse, the founder and President of FLR, began its religious broadcasting with a 240 watt AM transmitter in Jackson, Michigan in May 1967, and moved to Mason, Michigan in January 1969. Its code is WUNN 1110 KHZ.AM. FLR then added a 3000 watt FM station in Albion, Michigan, in April 1970. Its code is WUFN 96.7 MHZ.FM stereo.

Both stations are capable of covering listeners within a radius of 35 miles. Listeners with a good antenna and a finer-dial equipped FM radio in the Greater Lansing Area are within reach of FM broadcasts from Albion. However, due to the presence and, therefore, the interference of WJIM-FM in Lansing with a powerful 1000 watt transmitter, and its adjacent wave of 97.5 MHZ, many FLR listeners in the Lansing area are not able to receive FLR's WUFN-FM from Albion. These listeners have to be content with FLR's AM from Mason for about 11-14 hours of daily religious programs. With the construction of its third station, an FM in Midland, Michigan with a 759 feet high transmitter tower (said to be the highest in Michigan), the FLR is on its way toward the formation of the first independent religious radio network in Michigan. FLR is widely supported financially by its faithful listeners, as well as by friends and people who are interested in and committed to evangelism. All the programs are essentially religious, except news, weather and some public service programs. It broadcasts no commercials.

F. THEOLOGICAL POSITION OF FAMILY LIFE RADIO

In his response to Keith LeMay's survey questionnaire,[1] at the request of this researcher, Rev. Warren Bolthouse, President of FLR agreed with the positions of the National Association of Evangelicals (NAE) and the National Religious Broadcasters (NRB), but strongly disagreed with the positions of the American Council of Churches (ACC) and the National Council of Churches (NCC) on a five-point scale question.

To understand, then, FLR's position, it is helpful to review the positions of NAE and NCC by summarizing the objectives of religious education, respectively adopted by NAE and NCC.[2]

For NAE, the Statement of Faith is the basic principle and "core of curriculum" of Evangelical Christian education. It, rather than objectives of religious education, was explicitly proclaimed as part of the Constitution of the NAE. The objective of religious education is therefore to teach people to believe in and be committed to what the

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[1]Keith LeMay: In his M.A. thesis in Television and Radio at Michigan State University in 1966, LeMay developed a survey questionnaire by which he aimed to study the theological positions of 216 religiously oriented radio stations around the country. Of 86 stations actually studied 28 agreed with the National Council of Churches, and 58 did not agree with its position.

[2]The FLR's own official Statement of Faith is included in Appendix D. The FLR's official position and administrative policy as expressed by Rev. Warren Bolthouse in Keith LeMay's questionnaire is included in Appendix E.

Statement of Faith of the NAE proclaims: (J. Edward Hakes, 1966)

1) We believe the Bible to be the inspired, the only infallible authoritative word of God.

2) We believe that there is one God, eternally existent in three Persons: Father, Son, and Holy Spirit.

3) We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father and in His personal return in power and glory.

4) We believe that for the salvation of lost and sinful man regeneration by the Holy Spirit is absolutely essential.

5) We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.

6) We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.

7) We believe in the spiritual unity of believers in our Lord Jesus Christ.

It is impossible to understand, so wrote J. Edward Hakes, evangelicals and their approach to any undertaking, including Christian education, without recognizing how seriously they take their beliefs. The unequivocal affirmation of an orthodox creedal statement is the characteristic which all evangelical educators have in common.

For the NCC, the objective of religious education is originated from the International Council of Religious Education (ICRE) and adopted by the National Council of Churches in the United States. Under one purpose, the NCC formed

five general objectives:

> The supreme purpose of Christian education is to enable persons to become aware of the seeking love of God as revealed in Jesus Christ and to respond in faith to this love in ways that will help them grow as children of God, live in accordance with the will of God, and sustain a vital relationship to the Christian community. To achieve this purpose Christian education, under the guidance of the Holy Spirit, endeavors:
>
> 1) To assist a person, at each stage of development, to realize the highest potentialities of the self as divinely created, to commit themselves to Christ, and to grow toward maturity as Christian persons;
>
> 2) To help persons establish and maintain Christian relationships with their families, their churches, and with other individuals and groups, taking responsible roles in society, and seeing in every human being an object of the love of God;
>
> 3) To aid persons in gaining a better understanding and awareness of the natural world as God's creation and accepting the responsibility for conserving its values and using them in the service of God and of mankind;
>
> 4) To lead persons to an increasing understanding and appreciation of the Bible, whereby they may hear and obey the word of God; to help them appreciate and use effectively other elements in the historic Christian heritage;
>
> 5) To enable persons to discover and fulfill responsible roles in the Christian fellowship through faithful participation in the local and world mission of the Church (Randolph Crump Miller, 1966).

What is basically different between the two main streams of religious education represented by NAE and NCC is <u>not</u> what they believe but "the way" to lead people to believe what they believe. Thus, while the former deals with the concept of the deity and the concept of man's interaction with God in explicit and concrete terms; the latter deals with them in somewhat implicit and abstract

terms. Furthermore, while the former explicitly indicates sinful man's regeneration by the Holy Spirit as an essential prerequisite for man's interaction with God, there is a total omission of such a concept or statement in the written objectives of religious education in the latter. Emphasis on the fundamental principles by NAE is distinctly clear as Hakes continues:

> The very aims which the educative process is to achieve are affected, for example. It is only within the framework of distinctively evangelical ideas about sin and salvation that "the first aim of Christian education must be defined in terms of evangelism." Anything less than bringing the learner to an acceptance of Jesus Christ as Lord and Savior would be a serious dereliction of duty for the educator who holds to evangelical convictions about the state of man apart from Christ . . . while the individual's response to the gospel is primary and paramount, "the second function of Christian education is that of nurture. . . Those who are born again into the family of God must be nourished that they may grow." The ultimate goal is "the man of God perfected in character and conduct until he is like Christ. . ." Because evangelicals hold the Bible to be the written word of God, it naturally follows that it should be "the core of the curriculum." . . . "Although there may have been a day when the Bible was used as a textbook, the selected contents of which were merely to be memorized, today it is considered by evangelicals to be an essential and irreplaceable source of dynamic life-changing truths concerning God, which, along with other means, is used to direct pupil experience along the path of continuing spiritual maturation."

This difference between NAE and NCC does seem to suggest that the position taken by NCC, from the standpoint of NAE, ignores the fundamental doctrine of "original sin and God's incarnation in Christ for reconciliation"; that Christianity may be seen as no more than just a "better doctrine of life." The position taken by NAE, in contrast

to NCC, may be seen as being "too rigid," "fundamentalistic" and "too religious." The secular society may find Christian teaching somewhat incompatible with the ordinary way of life, and therefore it may be unacceptable to many "good" men who feel that the "Doctrine of Original Sin" is hard to accept.

Although there is a recognizable difference in the exegesis of Christian doctrine between NAE and the NCC, both accept the Apostle's Creed and share the same religious heritage and traditions, making it in fact easier to find more values and beliefs shared in common than to find differences. Even the so-called "secular society" in this country should be able to share most of the values and beliefs with the Christian church because the social morality or ethics of this Western society has its roots in Christianity (Max Weber, 1930).

G. PURPOSE OF THE STUDY

The purpose of the present study is six-fold:

1. to determine whether "more receptible" and/or "less receptible" religious themes exist among the Family Life Radio audience;
2. to determine whether programs which were listed among the top of listeners' favorites, had a higher proportion of "more receptible" religious themes;
3. to determine whether programs which were frequently

listed among the bottom of listeners' favorites, or not listed at all, had a higher proportion of "less receptible" themes;

4. to determine whether any relation exists between the presence of any religious themes in the program and its audience receptivity;
5. to establish a measurement of audience receptivity to religious radio programs; and
6. to evaluate the viability of using thematic content analysis as an approach to the prediction of audience receptivity to religious radio programs.

H. SCOPE OF THE STUDY

Although religious television and religious radio broadcasts have been both dealt with in the present review of the problem and research background, it was necessary to limit the scope of the present study in four areas, so that the problem presented would become manageable within the limited budget, manpower, and time. The following is an outline of the study.

1. The study topics were centered on "religious themes" and "audience receptivity."
2. The study materials and subjects were limited to (a) transcripts of religious radio programs broadcast by FLR, and (b) a random sample of their listeners, drawn from the FLR mailing list. Another

random sample of the population, taken from the Greater Lansing Area telephone directory was telephone-interviewed for the purpose of obtaining social background information about FLR listeners and non-listeners.

3. For the data collection, audience research depended on mailed questionnaires and on the telephone for follow-up interviews. Thematic content analysis used scripts obtained primarily by tape-recording the programs on the air and having them transcribed. Some scripts were sought from the producers through the help of FLR.
4. Thematic content analysis was undertaken by college students (Junior year or upper), who had no previous experience in content analysis rather than by professional social scientists. The intention was to save money on one hand, and to experiment with the wider applicability of the proposed method by non-professional persons, on the other hand. This was in contrast to the Yale Study in which professional scholars undertook the content analysis.
5. Data analysis: for the Stepwise Regression Analysis of any relation between audience receptivity and religious themes, the computer was used for accurate and fast results.

I. RESEARCH STRATEGY AND ORGANIZATION OF THE STUDY

The present research is divided into three parts including (1) a study of the listening audience; (2) a study of the religious radio programs to which the above audience listens; and (3) a study of the results of the above two parts, namely, Stepwise Regression Analysis of the relation between the audience receptivity and the religious themes of the FLR programs. For the reader's convenience, definitions of terms used in the study are given at the beginning of the chapter in which they first appear.

In Chapter I, The Problem and Research Background, the problem for the study and general information pertaining to it are introduced and discussed. The need for the study is explained, the purpose outlined, and the scope defined.

In Chapter II, Conceptual Framework, the function of religion is discussed, as it relates to the construction of well designed religious theme categories. In order to articulate the relationship between religious themes and the individual members of contemporary society, the status of religion in contemporary life is discussed in terms of three observations.

In Chapter III, Research Hypotheses and Related Theories, three hypotheses derived from observations of the contemporary social and cultural scenes, and several communication theories are presented, and followed by related theories and discussions.

In Chapter IV, Experimental Design, the presentation of three approaches is made. The first approach details the method and procedures of audience research through which the investigation of helpful (or receptible) themes and the measurement of audience receptivity to all FLR programs were completed. The method of the measurement is proposed and discussed. The second approach includes the presentation of the process of construction of a set of religious theme categories with which selected FLR program scripts were analyzed by thematic content analysts. The method of analysis in terms of step-by-step guide is given. Goals of analysis are discussed. The third approach includes a discussion on the assumption behind the use of Stepwise Regression Analysis, and a presentation of the set-up for the analysis through the computer.

In Chapter V, Findings of the Research, results of the three approaches, namely, the audience research, thematic content analysis, and Stepwise Regression Analysis are reported with the inclusion of all related data. Assuming that more receptible as well as less receptible religious themes among the audience would be identified, the findings are compared with the results of thematic content analysis. The researcher examined the results to see if more receptible themes exist in a higher proportion among programs of high audience receptivity, and less receptible themes exist in a higher proportion among programs of low audience receptivity. This comparison is concluded by the Stepwise Regression

Analysis of the relations between the audience receptivity and religious themes of all programs analyzed.

In Chapter VI, Summary, Discussion and Conclusion, the findings of the research will be examined in terms of research hypotheses, and in a broader perspective on the implication of receptible themes. What do the findings say about receptible themes? What do the listeners say about good things they are experiencing with Family Life Radio? How are the receptible themes related to sex, age and education of listeners? Are there any differences between FLR listeners and non-religious listeners in their radio listening patterns? What is the implication of our findings for religious broadcasters? How much will we be finally allowed to say about the viability of using the thematic data for the prediction of audience receptivity?

Inadequacies that have existed in this research will be discussed. Discussions will be given on how we may improve this type of research. A final conclusion will be given by reviewing the six-fold purpose presented at the outset of this research in Chapter I, and see how much the purpose is achieved. An epilogue will be made to conclude this research presentation.

CHAPTER II

CONCEPTUAL FRAMEWORK

DEFINITIONS OF TERMS

Apocalyptic: pertaining to the Apocalypse or biblical book of Revelations, assumed to make revelations of the ultimate divine purpose.

Apologetics: the branch of theology concerned with the defense or proof of Christianity.

Baptism: a spiritual cleansing, initiation or dedication by purifying; symbolized through bodily immersion in water, or sprinkling with water.

Belief system: a number of beliefs integrated into one logically organized system in which all the beliefs accommodate one another in spite of some conflicts that may exist between any beliefs.

"Common human concerns": concerns that are commonly shared by evangelical concerns and worldly concerns.

Confession: Admission, acknowledgment or disclosure of sin or sinfulness, especially to God or a priest, in order to obtain absolution.

"Cultural configuration": the basic integrative theme of a culture. In the concept of Ruth Benedict, the cultural configuration might be viewed as the polarizing element that gave a distinctive flavor to each element of a culture. Those whose personalities were consonant with the cultural configuration would function successfully (Charles Winick, p. 129).

Eternity: eternal existence, especially as contrasted with mortal life; the state into which the soul passes at a person's death.

"Evangelical concerns": concerns for evangelism. By evangelism is meant spreading the Gospel by preaching or other means of communication to memebers of the

society. In this study evangelical concern is especially meant to emphasize the salvation of individuals on the Last Day.

Functional analysis of religion: an analysis of religious behavior according to the Functional Theory. As a frame of reference for empirical research, functional theory sees society as an ongoing equilibrium of social institutions which pattern human activity in terms of shared norms, held to be legitimate and binding by the human participants themselves. This complex of institutions, which as a whole constitutes the social system, is such that each part (each institutional element) is interdependent with all the other parts, and that changes in any part affect the others, and the condition of the system as a whole. In these terms religion is but one form of institutionalized human behavior (O'Dea, 1966, p. 2).

Ideological statement: a statement which bears any ideology. By ideology is meant any accepted ideas about human or social affairs, their history, their present existence and their goals (Harry M. Johnson, 1960, pp. 587-88).

Last Day: the day of the Last Judgment, the final trial of all mankind, both the living and the dead at the end of the world.

Mediator: one who brings about an agreement, peace, etc. as an intermediary between parties by compromise or reconciliation.

Non-religious statement: a statement which does not include any religious term nor bears any religious significance.

"Rapture": the carrying of a person to another place or sphere of existence on the Last Day.

Reconciliation: the act of bringing to agreement or harmony; the act of restoring to communion.

Religious doctrine: a body or system of teachings relating to a particular subject, principle, position or policy advocated by a religion.

Repentance: deep sorrow, compunction, or contrition for a past sin or wrongdoing.

Revelation: God's disclosure of Himself and His will to His creatures, especially through the Bible; also, the last book in the New Testament, the Apocalypse.

Second Coming of Christ: the return of Jesus on Judgment Day.

"Social impotency" of religion: in spite of its functions, religion has not been able to effectively exert these functions upon each individual in society due to many other social-cultural variables. This inability of religion is referred to as the social impotency of religion.

"Worldly concerns": concerns for worldly affairs which include education, economy, politics, cultural activities, etc., as well as the life and well being of people.

A. CONTENT OF THIS CHAPTER

To make any adequate study of religious broadcasting in relation to the social and cultural process, it is necessary to examine the role and function of religion in a broader sociological perspective. Joseph H. Fichter, S.J. gives this observation:

> People seem to think that they are making a stricture against religion when they call it "sociological." The fact is, of course, that religion cannot be properly understood if it is wrenched from the culture and the society in which it is practiced. It would be a surprise if religion were not sociological and cultural, if it were completely out of tune with the culture in which it existed (Fichter in Donald N. Barret, ed., 1961).

Thus, this chapter is aimed at presenting a conceptual framework. Within this framework the social-cultural phenomena in regard to religion may be viewed as constituting an integral part of the theoretical bases for the three research hypotheses presented in the following chapter.

In the early stages of this research, religious themes were categorized from the researcher's observations of day-to-day religious behavior in the United States. These theme categories will be presented. A functional analysis of religion* by Thomas F. O'Dea (1966) will also be presented in order to understand the place of religion in man's life. An evaluation of the religious theme categories in terms of O'Dea's functional analysis of religion will then be made

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*See the Definitions of Terms on page 21.

in order to assure theoretical compatibility.

The three observations to be presented, depicting the "social impotency"* of religion, seem to explain the unpopularity of religion in general and of religious broadcasting in particular. This unpopularity exists in spite of religion's functions. The intent of this research scheme is to show that only those religious broadcasts which overcome religious "social impotency," by virtue of containing relevant, helpful, and thus, receptible religious messages or themes, enjoy sufficient audience receptivity.

B. RELIGIOUS THEMES AND CONCERNS FOR MAN

In order to present a complete conceptual framework for the hypotheses presented in the next chapter, it is necessary to explain the final version[1] of religious theme categories here. To understand the inter-relations of religious themes it is helpful to construct a model as shown in Figure 1.

For convenience of understanding we assume in this model that the functions performed by the church or religion

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*See the Definitions of Terms on page 22.

[1]After two sets of pilot thematic content analysis of religious radio program scripts religious theme categories were revised twice for the final series of thematic content analyses. Revision of the religious theme categories was necessary because the first two versions did not seem to meet the basic requirements of criteria for thematic content analysis, namely, mutual exclusiveness and exhaustiveness of categories.

are represented by the realm of "evangelical concerns"* and the functions performed by the society-at-large are represented by the realm of "worldly concerns."*

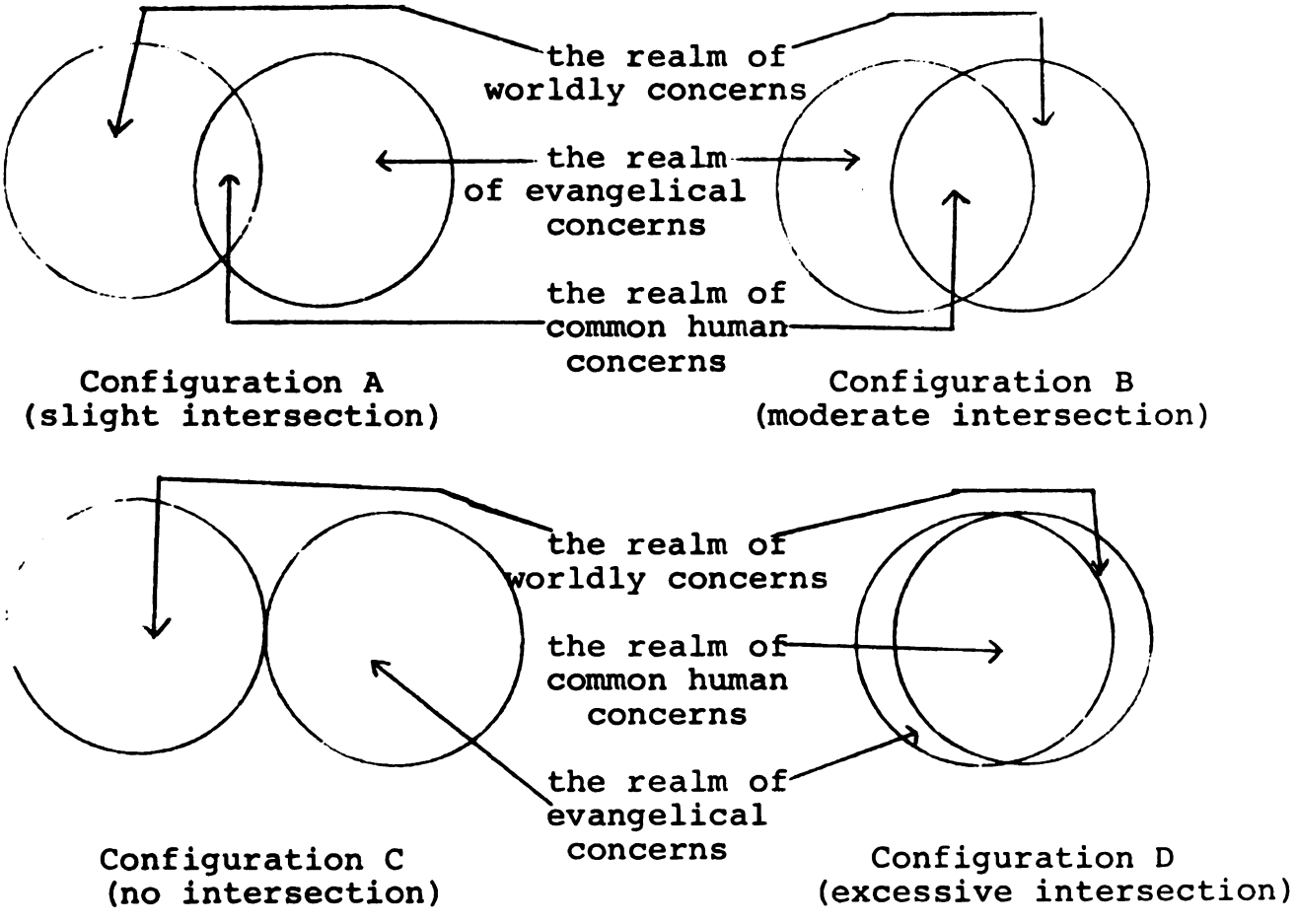

Figure 1. Model of Functional Relations Between Church and Society

Cultural Configuration A (slight intersection) suggests a culture in which a small portion of the church's "evangelical concern" and a small portion of the society's

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*See Definitions of Terms on page 20 and page 22.

"worldly concern" are integrated. In the integrated portion, the church and the society have "common human concerns" where they can relate to one another. Configuration B (moderate intersection) suggests a substantial increase in the area of common human concerns which means that the "evangelical concerns" of the church are better integrated with the society's "worldly concerns." Configuration C (no intersection) suggests a seclusion of the church from the society, with no common concern between the two, and no chance for either side to relate to each other or to benefit from each other. Configuration D (excessive intersection) suggests two possible cultural configurations. One is that of an almost totally sanctified world, and the other is that of an almost totally secularized church. In other words, this model illustrates either "His Kingdom has come," and the world as a whole is explicitly witnessing to God in evangelical terms, or the totally secularized church is no longer maintaining fundamental religious doctrines.

In formulating the religious themes, it was assumed that the religious message could be classified largely into three realms of concerns: namely, the realm of evangelical concerns, the realm of common human concerns, and the realm of worldly concerns. The first realm of concern for the religious message is the salvation of people whose fate will be decided on the Last Day.* The second realm of concern

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*See Definitions of Terms on page 21.

is the well being of people both in religious matters and worldly matters. And the third realm of concern is the well being of people in the world, as guided by religious teachings.

Under this assumption six religious themes plus two non-religious themes were categorized as shown in Codification I-1 in Chapter IV, under the following eight headings.

1. Revelation,* prophecy, eternity,* and the Last Day themes
2. Confession,* repentance* and reconciliation*
3. Apologetics* of religious doctrine,* belief systems* and church activities
4. Intimate God-man relationship
5. Man's relation to himself guided by God-man relationship
6. Man-to-man relationship guided by God-man relationship
7. Non-religious* ideological* statements
8. Non-religious non-ideological statements.

In comparison to the first two versions the above categorization of religious themes was considered to be better related to the three areas of concern, demonstrated in the model shown in Figure 1. Themes included in Category I, "Revelation, prophecy, eternity and the Last Day themes" are considered to be exclusively evangelical concerns. There is little intersection with worldly concerns. Themes included in Category II "Confession, repentance and

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*See Definitions of Terms on pages 20-22.

reconciliation," are considered to be essentially evangelical concerns, but have some intersection with worldly concerns because without this category there would be no communion between man and God according to the Christian doctrine.

Themes included in Category III, "Apologetics of religious doctrine, belief systems and church's activities" are considered independent of other categories. But in terms of concern, it is in the realm of evangelical concerns. Themes included in Category IV, "Intimate God-man relationship," are considered, in terms of the model, as being between Configuration A (slight intersection) and Configuration B (moderate intersection). Since God is portrayed as the intimate Father who cares about His children and their problems, there should be a substantial worldly concern in the themes under this category.

Themes included in Category V, "Man's relation to himself guided by God-man relationship," are considered to be flexible in the sense that the category has a dimension of being close to Category IV, "Intimate God-man relationship," and also a dimension of being close to Category VI, "Man-to-man relationship guided by God-man relationship." In terms of the model, its degree of evangelical concern slightly exceeds worldly concern. Any worldly concern is shown only in terms of evangelical concern. For example, "honest to man and yourself" can be significant only in terms of "honest to God."

Themes included in Category VI, "Man-to-man relationship guided by God-man relationship," are considered to be emphasizing man-to-man relationship. Man's love for others is considered to be the most practical expression of man's love for God. In terms of the model, worldly concern is as important as evangelical concern. Therefore, its cultural configuration may be closest to Configuration B (moderate intersection). It has a tendency to absorb more worldly concern and thus moves toward Configuration D (excessive intersection).

Themes included in Category VII, "Non-religious ideological statements," and Category VIII, "Non-religious non-ideological statements" are both non-religious. If worldly concern is shown without reference to any religious theme or significance, it is included in either Category VII, or Category VIII, depending on the significance it carries in relation to the major concern of the message. The model is not applicable since there is no evangelical concern.

C. FUNCTIONAL ANALYSIS OF RELIGION

The question "why does man need religion?" is the starting point of our considerations in this section. The functional analysis of religion provides a sociological observation of the functions and roles of religion in man's society. Essentially, the reason that religion can play an important role and perform a needed function is because it

provides what seems inherently lacking in man in his capacity to live in the environments--physical, mental or spiritual--over which he has only limited control and manipulation.

The functional analysis of religion elaborated upon by Thomas E. O'Dea not only provides sociological basis for Research Hypothesis III, presented in Chapter III, but also lends theoretical support to the religious theme categories constructed for the thematic content analysis of religious radio programs. O'Dea's elaboration may be summarized in the following six areas:

1. Men need emotional support in the face of uncertainty, consolation when confronted with disappointment, and reconciliation when alienated from society's goals and norms.

2. Men need a transcendental relationship which religion offers in order to attain the emotional ground for security and a firm identity amid the uncertainties of the human condition. This priestly function of religion contributes to stability, to order, and frequently to the maintenance of the status quo.

3. Religion sacralizes the norms and values of established society on the one hand, and presents ways, mostly ritual, in which guilt can be expiated, and the individual, released from his bondage to it, can be reintegrated into the social group.

4. Religion performs a prophetic function by providing moral and value standards in terms of which institutionalized norms may be critically examined and found seriously wanting.

5. Religion performs important identity functions. Individuals, by their acceptance of the values involved in religion and the beliefs about human nature and destiny associated with them, develop important aspects of their own self-understanding and self-definition. Also, by their participation

in religious ritual and worship, they act out significant elements of their own identity.

6. Religion helps the psychological growth and maturation of the individual in his passage through various age levels; makes him develop the ability to function autonomously and defer satisfaction in the pursuit of socially approved goals (O'Dea, 1966, pp. 14-15).

D. AN EVALUATION OF RELIGIOUS THEMES IN TERMS OF FUNCTIONAL ANALYSIS

This functional analysis of religion in six areas is not parallel to the six religious themes presented in this chapter. But the six religious themes do appear to reflect O'Dea's functional analysis of religion. Figure 2 shows the relationship between the religious theme categories and O'Dea's functional analysis. The symbol, X, denotes the presence of the theme in both the categories and the analysis.

From Figure 2, it is clear that the only category not included in O'Dea's functional analysis is Category 3 "Apologetics." On the other hand, there is no function not included in at least one of the six categories.

This is to say that the religious theme categories constructed for thematic content analysis of FLR program scripts would be inclusive of all the sociological functions of religion as defined by O'Dea.

		O'DEA'S FUNCTIONAL ANALYSIS[1]					
		1	2	3	4	5	6
RELIGIOUS THEME CATEGORIES	I. The Last Day				X		
	II. Confession	X		X			
	III. Apologetics						
	IV. Comm. with God	X	X			X	
	V. Relig. Growth			X			X
	VI. Man-man Rela.			X	X		
	VII. Non-Rel.-Id.						
	VIII. Non-R.-Non-Id.						
	+ Pos.[2] (Joy)	X	X			X	
	- Neg.[2] (Fear)						
	0 Neu.[2]			X	X		X

Figure 2. Relationship Between Religious Themes and Functional Analysis[3]

E. RELIGION IN THE CONTEMPORARY SCENE

1. Introduction

As briefly mentioned at the beginning of this chapter, the three observations of the contemporary scene in the U.S.A. in regard to religion, depict the "social impotency" of religion. By "social impotency" the researcher implies the general decline in the social influence of religion.

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[1]See page 30 for detail.

[2]Symbols +, -, or 0 denote the positive, negative and neutral emotionality of the thematic content. These are to be explained in Chapter III and Chapter IV.

[3]See page 31 for detail.

Religion is no longer a strong influential social force as it used to be. Many individuals are not affected at all by whatever influence religion or the church can exert. To probe this "social impotency" of religion in the U.S.A. in regard to religious broadcasting, the researcher will proceed first by explaining two questions: the first question is "why is it that many people do not seem to be interested in religious radio programs?"; and the second question is, "what makes certain religious radio programs more receptible than others on the same station and even by the same speaker?"

Regarding the first question, there are many determining variables. It is, however, legitimate to say that the total quality of a religious radio program should be a multiple of all the variables--a good script, rhetorically well written, good voices, good sounds, attractive personality of the radio speaker, and many others. Nevertheless, to talk about why many people seem uninterested would suggest that regardless of the quality of the religious radio programs, many people are not interested in listening. The problem may not be poor quality programs. It may very much be a reflection of the social climate and human condition, rather than a commentary on the total quality of the religious radio program. It may be related to the attitude of current society toward religion in general.

Looking at the second question: Once people have started to listen to religious radio programs, why do they

appreciate one program more than another? There could be many determining variables in a given program, as Parker, Barry and Smythe have commented:

> We must bear in mind one other caution in dealing with the content of a communication from person to person. We can describe, dissect, judge the written content of a communication; but we cannot by such process of analysis forecast its effects, nor can we wholly comprehend its meaning for any given number of the audience. In any audio-visual communication, the total content is a construct of the script (thought and language) plus the performance (voice and action). One can not be divorced from the other in assessing meaning (Parker, et al., 1955, p. 118).

Parker, Barry and Smythe were talking about the total effect of the television program on the individual viewers. The present research is, however, concerned only with part of the total effect--the audience's receptivity to the religious radio program. Our question now is, which may be the most influential variables to determine audience receptivity of a program. The researcher's conjecture is that two variables could be most decisive: (1) the persuasive technique that the speaker uses, and (2) the themes of the program.

2. Three Observations

a. Impact of World-wide Communication Development - The Weakening Social-Cultural Role of the Church

The impact of the world-wide communication development may be one of the decisive factors that has weakened the social position of the traditional church. This is

conceivable since people today have become well aware of the existence of other alternative ethical standards, as well as alternative philosophies of life. The Christian teachings, which once dominated Western culture as the only authority on the standard of social morality, have been under serious challenges from other religions and social philosophies. In fact, statistics show that the number of people in the U.S.A. believing in religions other than Christianity (Protestant, Catholic, and Orthodox) and Judaism has been increasing.[1]

Living in today's complex, pluralistic world, people increasingly feel less conforming to and less restrained by the church in their pursuit of more liberal forms of life. Such tendencies have been greatly enhanced among people by the widespread use of mass media. The weakening of the church's social role by the development of mass media is well expressed by Philip Morris.

> As the horizons of ordinary men and women lifted so that they began to feel themselves to belong to a wide and varied world, the impact of organized religion, it

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[1]According to Statistical Abstracts of the U.S.A., 1972, published by the U.S. Department of Commerce:

Membership (expressed in 1000's)	1950	1960	1965	1968	1969	1970
Buddhist Churches of America	73	20	92	*	100	100
Miscellaneous	142			2,189	449	449

*Included in miscellaneous.

In 1970 there were 60 Buddhist Churches of America and 1,587 miscellaneous churches for believers in religions other than Christianity and Judaism in the United States.

> has to be admitted, dwindled except in so far as actual members and loosely attached adherents of organized religious bodies were concerned. There is little use in attempting to deny that a greater and greater proportion of the population are now able to live their lives without anything but the slightest of contacts with the churches. This state of affairs is important both because of the national loss through the consequent dilution of its general function which churches used to fulfill in giving ordinary people the opportunity of getting some perspective on local and national affairs, has passed into other hands. It sometimes seems as though media of mass communication are now substitutes for, even if they have not actually and deliberately supplanted, the influences which the churches once exerted (Morris, 1961).

The scene seems to imply that people today are increasingly alienating themselves from the traditional social-cultural center--the church. Consequently, people today no longer seem to have a strong affection for or attachment to religion, and regular listening to religious radio programs does seem to require even stronger affection for religion than merely attending church once a week. Perhaps shut-ins, who cannot attend church anyway, listen weekly or daily to religious broadcasts because of their confinement, rather than their strong affection.

b. The Function and Very Nature of the Religious Message

(1) The religious message--"Not for those who are well, but those who are sick"

The "good news" proclaimed by the church is by no means itself always "pleasing," "interesting" or "entertaining" to the listeners. Yet, "pleasing," "interesting and "entertaining" are three of the essential factors by which

the broadcasting industry draws its listeners and viewers. Although there are other factors distinct in the religious message which secular programs do not ordinarily possess, such as "comfort," "inspiration," "encouragement," "identity reaffirmation,"[1] etc., they do not seem to be especially appealing to "self-sufficient" people.

It appears to these people who consider themselves to be "healthy," "young," "vigorous," and "immune from uncertainty," and who have little thought about the limit of man's life, that religion is for those who are sick, old, helpless, and who need comfort, inspiration and encouragement. This may be a common reaction of people to any religious message, as Jesus said to those who criticized him for being with so-called sinners all the time:

> Those who are well have no need of a physician, but those who are sick; I have not come to call the righteous, but sinners to repentance (Luke 5:31-32, Revised Standard Version).

In fact, what Jesus said must have especially appealed to the poor, to the prisoners, to the blind, and to those who were oppressed, as Jesus read a passage from the book of the prophet Isaiah:

> The spirit of the Lord is upon me because he has anointed me,

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[1]Thomas F. O'Dea suggests that the contribution of religion to identity may become greatly enhanced in periods of rapid social change and large-scale social mobility. Will Herby suggests that one important way in which Americans establish their identity is by being members of one of the "three religions of democracy": Protestantism, Catholicism or Judaism (O'Dea, 1966, p. 15).

he has sent me to announce good news to the poor
to proclaim release for prisoners and recovery
of sight for the blind;
to let the broken victims go free,
to proclaim the year of the Lord's favour
(Luke 4:18 The New English Bible).

(2) The very nature of the religious message--"disturbing"

Many of the effective and persuasive messages delivered by well-known evangelists are "disturbing" and "irritating," while also capable of being "enlightening," "inspiring" and comforting," such as the sermons and letters of St. Paul in the New Testament. In fact, "disturbing" is ultimately an essential characteristic of the religious message by which it is differentiated from other non-religious messages.

"Disturbing" may imply the emergence of a psychological state within the listener after his reflection on the message, in which he may feel: (a) guilty for not having been very faithful to the teachings of the Bible; (b) fearful of being punished by God on the Last Day, or more practically, fearful of being rejected by church leaders or friends; (c) conscious of being the target of the hidden attack or criticism suggested in the messages; or (d) upset by the rudeness or inadequacies of the assertions conceived in the message delivered by the preacher. However, the emergence of such a psychological state is necessarily aimed at by the preacher, because it is an essential process by which man is more likely to confront himself with what Paul

Tillich calls the "ultimate concern" of the human being (Tillich, 1951).

It is odd, however, that man has a tendency subconsciously to avoid confrontation with himself rather than to surrender himself to the criticism and condemnation of his sinfulness. At the same time man always seeks justification for everything he has done by listening more to his supporters, while avoiding his critics or preachers, who frankly fire at his conscience with sharp words, demanding his honest and serious self-examination or confession or even total repentance. The fact of such human nature is supportive of Festinger's Theory of Cognitive Dissonance (Festinger, 1959). In a more sophisticated observation, "disturbing" can be regarded as one of the common elements that arouses "fear," "guilt feelings," "shame," "anger," etc., which are some of the common psychological states in which man is more likely to be persuaded.

However, in a situation such as those described above, the tendency is that man would seek cognitive consonance and avoid dissonance. He is unlikely to turn to the message that creates dissonance for him, unless he recognizes that a certain amount of dissonance is good for him, just as an alert sick person would be willing to take a bitter medicine when he believes that it would be good for him.

By and large, the religious program by its very nature is not equipped with special features, as many non-religious programs are, to appeal to aesthetic, humanistic, scholastic

and scientific values which are the prevailing values in current society. Religion appeals mostly to traditional values.

c. Secularization Overriding the Religious Expression of Average People

There is a trend in the current society to diminish one's personal daily expression of explicit religious life in the non-religious public place. Ritual is no longer a common scene either among ordinary people or among regular churchgoers. Yet, it seems a common practice for regular churchgoers, for example, to openly dedicate a daily thanksgiving at their homes with an explicit prayer before meals (namely, "say grace") and even with a moment of meditation (called "devotion") on a selected passage from the Bible, usually after dinner. However, it appears that these same churchgoers do not ordinarily offer even a "silent but visible" prayer before meals at a public place, such as a restaurant or a dining hall, though a few of them do.

It is merely the researcher's own observation that "behaving religiously" or "expressing visibly" one's personal commitment to a religious faith at a non-religious public place is no longer a common practice, at least in the United States. The situation, however, would be quite different at a religious public place, such as the place where a group of the same religious believers was dining together.

This is to say that religion in the United States is characterized by two facets. The first is that religion belongs to one's private life and should be separated or even hidden from one's social life. This is, anthropologically speaking, a "cultural rule," the violation of which may or may not embarrass other individuals. Since display of one's private religious faith in non-religious public places frequently does cause embarrassment to other individuals, the second facet of religion in the United States is the tendency to separate religion even further from one's apparent daily life by disassociating anything religious from it. This does not necessarily mean, though, that one does not believe in God.[1]

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[1]Past studies on religious broadcasting seem to agree that the older and the less educated a population group is, the more they will be likely to listen to religious programs. The young and more particularly the "better" educated among them care little for religion on the air. But we cannot from this fact legitimately deduce that youth is "irreligious." Fortune Magazine, m.Dc. 1948, asked a representative sample of the public, "Do you think there is a God who rewards or punishes after death?" Of respondents 18-25 years old, 74% said "yes." Grade-school educated respondents numbered 78% in their affirmative reply, and 69% of college educated youth gave similar replies (Charles A. Siepmann, 1950, p. 99).

CHAPTER III

RESEARCH HYPOTHESES AND RELATED THEORIES

DEFINITIONS OF TERMS

Conjecture: an educated guess about what is recognized as insufficient evidence. Klaus Knippendorff in the book Content Analysis of Communication, (1966, pp. 6-7), comments on conjectures and content analysis as follows: "I look upon content analysis as a sort of diagnostic technique, just as medical diagnosis is partly an art and partly a science, and is most effective when the art and science are combined; so I look upon content analysis as a combination of an art and a science. . . . What to pay attention to, what to conjecture about, and how to process the data is a matter of art. What to conclude is not a matter of art because there are very definite procedures for deciding when a conclusion is properly justified and when it is not. For many content analysts, particularly in the psychoanalytic domain, the singling out of a stimulating conjecture is often sufficient to spin a theory. I think that challenging conjectures are extremely valuable but they should not be treated as if they were conclusions. They have to be put to the test. Such tests involve rigorous examination of the analytical procedures and are always designed to disconfirm the conjectures. Only when the conjectures pass these hard tests can they acquire the status of respective evidence."

Consonance: agreement, congruity or harmony. It is used in contrast to dissonance.

Dissonance: existing psychological disharmony within oneself due to conflict or ambivalence or paradox between several objects. When dissonance exists, dissonance-reduction attempts occur.

Evangelical religiosity: used in contrast to the term "humane religiosity." It refers to the level of concern for evangelism in general, and to the total proportion of religious themes included in Category I

(Revelation, Prophecy, Eternity and the Last Day themes), and Category II (Confession, Repentance, and Reconciliation) in particular. In referring to program content, evangelical religiosity = Category I + Category II. It may be considered a more or less God-centered religiosity.

General listening audience: a listening audience from the general population within the coverage area of the radio station in question.

Humane religiosity: used in contrast to the term "evangelical religiosity." It refers to the level of concern for religious growth and maturity of individuals in general, and to the total proportion of religious themes included in Category V (Man's relation to himself guided by God-man relationship), and Category VI (man-to-man relationship guided by God-man relationship) in particular. In short, referring to program content, humane religiosity = Category V + Category VI. It may be considered a more or less man-centered religiosity.

Imbalance: a different term used by F. Heider for the concept of "dissonance" used by Leon Festinger.

Intimate religiosity: on a continuum of religiosity, it is placed between evangelical religiosity and humane religiosity. It represents the religious theme "Intimate God-man relationship" in Category IV.

Negative emotionality: a collective name for all the emotional appeals in the content of religious radio programs, which may cause a negative effect on the audience's emotional tension, thereby lowering audience receptivity. Included in this study are the arousal of fear, guilt feelings, shame, anger, imbalance, etc.

Positive emotionality: a collective name for all the emotional appeals in the content of religious radio programs, which may cause a positive effect on the audience's emotional tension, thereby improving audience receptivity. Included in this study are the arousal of ambition, encouragement, inspiration, consolation, identity-reinforcement, etc.

Religiosity of the listener: the level of religiosity of individual listeners expressed in terms of the multiple of scores in three categories: (1) religious attitude (very conservative, conservative, middle-of-the-road, liberal, and very liberal); (2) importance of the FLR station (very important, important, some importance, little importance, no importance); and (3) church

attendance (attend regularly, occasionally, seldom, not at all). A score of 5, 5, and 4 is respectively assigned to "very conservative," "very important," and "attend regularly"; 4, 4, and 3 respectively to "conservative," "important," and "occasionally"; 3, 3, and 2 respectively to "middle-of-the-road," "some importance," and "seldom"; 2, 2, and 1 respectively to "liberal," "little importance," and "not at all"; and 1 and 1 respectively to "very liberal," and "no importance." Thus, the highest possible number of points for the religiosity of the listener would be: 5 x 5 x 4 = 100; and the lowest possible would be: 1 x 1 x 1 = 1. For example, the majority of female listeners (63.11%) in the FLR sample studied identify themselves as "conservative," consider FLR programs to be "very important," and "attend church regularly," thereby giving them 80 points for their religiosity.

Thematic composition: composition of thematic content which in this study may be classified into eight categories.

Thematic content: the content that includes certain assertions or themes. By definition, thematic content can be classified into certain predetermined categories.

A. CONTENTS OF THIS CHAPTER

Continuing with the three observations presented in the previous chapter, six conjectures* regarding the thematic content* and the audience receptivity of religious radio programs will be presented. To investigate the degree of the truthfulness of such conjectures, three research hypotheses and their respective null-hypothesis will be presented.

The actual statement of each research hypothesis is made first, followed by its null-hypothesis and a discussion of a supporting or explanatory theory or theories from past studies.

B. SIX CONJECTURES REGARDING THE THEMATIC CONTENT AND THE AUDIENCE RECEPTIVITY OF RELIGIOUS RADIO PROGRAMS

1. Programs which show not even the slightest worldly concern may not be very receptible to the general listening audience*--or to say it differently, programs which show only evangelical concern, as illustrated in the model as Configuration C (no intersection), may have little audience receptivity among any kind of listening audience. (This conjecture is derived from observations a and b-1.)

2. Programs which show moderate worldly concern in addition to moderate religious concern, as illustrated in

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*See Definitions of Terms on pages 42-44.

the model as Configuration B (moderate intersection), may have a reasonably high audience receptivity among the general listening audience. (This conjecture is derived from observations a, b-1, c and Configuration B of the model.)

3. Programs which show insufficient worldly concern, as illustrated in the model as Configuration A (slight intersection), may have a low audience receptivity among the general listening audience, but a moderately high audience receptivity among a highly evangelically inspired audience. (This conjecture is inferred from observations a, b-1, c and the model.)

4. Programs, the thematic composition* of which may be illustrated in the model as Configuration D (excessive intersection), can be confusing, and audience receptivity is not predictable. If Configuration D is the position of a radio station which broadcasts extremely evangelized programs and very secular programs alike, the audience receptivity can be determined only on the basis of the thematic content of each individual program.

5. Programs which have a high proportion of "disturbing" elements--namely, the elements that arouse "fear," "guilt-feelings," "shame," "anger," etc.--may be less receptible and therefore, have a low audience receptivity. These "disturbing" elements are called "negative

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*See Definitions of Terms on page 44.

emotionality"* in the present research. (This conjecture is derived from observation b-2.)

6. Programs which have a high proportion of "pleasing elements as contrasted with "disturbing" elements, could possibly have some positive effect on their receptibility. These "pleasing elements" include positive psychological states such as "ambition arousal," "encouragement," "inspiration," "consolation," etc. These are called "positive emotionality"* as contrasted to "negative emotionality" in the present research.

C. STATEMENT OF HYPOTHESES AND RELATED THEORIES

1. Research Hypothesis I

The audience receptivity and the evangelical religiosity* of a religious radio program will have a relation with each other.[1]

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*See Definitions of Terms on pages 42-43.

[1]Originally the present research was aimed at studying a sample of the population, including church members from a sample of churches in the Greater Lansing Area, as well as potential listeners from a sample of the FLR mailing list. Research Hypothesis I, therefore, originally included additional words reading ". . . positively among more religious listeners and negatively among less religious listeners." However, it later became clear that it was not possible to include church members from a sample of churches whose religiosity* could be very different from that of a sample population drawn from the FLR mailing list, the statement of Research Hypothesis I was changed to the present form.

*See Definitions of Terms on page 42.

Null-Hypothesis I

The audience receptivity and the evangelical religiosity of a religious radio program will not have a relation with each other.

Research Hypotehsis I suggests that the listening audience's receptivity to a religious radio program is related to the evangelical religiosity of the said program which is represented by the thematic content reflected in Category I (the Last Day theme) and Category II (Confession, Repentance and Reconciliation) of the religious theme categories, constructed for the thematic content analysis in this study.[1]

Theory: Leon Festinger's Theory of Cognitive Dissonance (Festinger, 1957)

This theory states that when dissonance exists, dissonance-reduction attempts do occur. Attempts by which dissonance is supposedly reduced are made in various ways. The researcher assumes that listeners whose evangelical concerns are so strong that they have little room for worldly concerns (their position may be placed between Configuration A (slight intersection or slight common human concerns) and Configuration C (no intersection or no common human concerns) in the model shown in Fig. 1), should like a program of high evangelical religiosity, thereby reducing

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[1]See page 98 for Codification 1-1 religious theme categories.

the dissonance resulting from their being in a pagan world. The direction of their reducing dissonance could go one of two ways, depending on which direction is easier. If a listener's belief in evangelical religiosity is not very firm, he could reduce his dissonance from both believing in evangelical religiosity and accepting the physical reality of the pagan world, by surrendering a little of his belief in evangelical religiosity. If, on the other hand, a person's belief in evangelical religiosity is very strong, he could reduce his dissonance from both believing in evangelical religiosity and living in a pagan world by further strengthening his belief or by secluding himself even more from the reality of the pagan world.

Furthermore, listeners who strongly believe in the church's worldly concern may not want to create more cognitive dissonance by receiving a program of high evangelical religiosity. The matter seems decided by one's view of the world in which he lives and of the life he should live. If one believes that he should not be of the world in spite of living in the world, he is more likely to be interested in the program of high evangelical religiosity. On the other hand, if one believes that he is of the world as he lives in the world, he is likely to be interested more in the program which shows a strong worldly concern, at least, as much as an evangelical concern. There is, however, no clear borderline between beliefs. The religious need one has and the religious belief one holds may be placed

somewhere along a continuum, ranging from high evangelical religiosity to high "humane religiosity."* It may be convenient to consider another religiosity to be placed in the middle between evangelical and humane religiosities which may be called "intimate religiosity."* Intimate religiosity may represent the religious theme "Intimate God-man relation" of Category IV.

This is to say that a person, for example, may accept most of the religious themes of worldly concern, represented by humane religiosity (most of Category VI "man-man relation guided by God-man relation" and part of Category V "religious growth and maturity" or "man's relation to himself guided by God-man relationship) and some of evangelical concern as well, represented by intimate religiosity in Category IV.

2. Research Hypothesis II

Audience receptivity will have a negative relation with the frequency of incidents in which an emotional appeal of fear arousal is used as a way of persuading listeners. A similar negative correlation may exist also with other kinds of disturbing emotional appeal such as (1) arousal of guilt-feelings, (2) shame arousal, (3) anger arousal, (4) imbalance* arousal, etc.

Null Hypothesis II

Audience receptivity will not have a negative relation with the frequency of incidents in which a negative emotional

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*See Definitions of Terms on page 43.

appeal such as (1) fear arousal, (2) arousal of guilt feelings, (3) shame arousal, (4) anger arousal, or (5) imbalance arousal, etc., is used as a way of persuading listeners.

Theories

Hovland, Janis and Kelley report that:

> Many religious and moral leaders arouse emotional reactions of guilt by calling attention to ubiquitous weakness or by depicting the "shameful consequence of giving in to common temptations." Such appeals may induce greater acceptance of the communicator's admonition concerning ways and means of avoiding moral transgressions. The arousal and alleviation of emotional tension may also be involved in many instances where persuasive communications produce aggression or other unintended (boomerang) effects. Incidental findings from an experiment by Feshbach[1] confirm the widely accepted hypothesis that when a communicator arouses anger or resentment by making statements which are regarded as offensive, the audience tend to develop an unfavorable attitude not only toward the communicator but also toward the groups, enterprises, and goals with which he is identified. Thus an adequate understanding of the psychological effects of appeals which arouse emotional tension may help to illuminate many different aspects of successful and unsuccessful communication (Hovland, Janis and Kelley, 1953, p. 63).

Thus, although a fear arousal and an anger arousal message may produce an effective persuasion, it carries the great risk of making the program less receptive to the audience.

On the other hand, the arousal of guilt-feelings and imbalanced emotion, both resulting in a great dissonance, may negatively affect the audience receptivity. The direction of dissonance-reduction attempts depends on the listeners, as experienced in the previous example on page 49.

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[1]S. Feshbach,"The Drive Reducing Function of Fantasy Behavior," Unpublished Ph.D. Dissertation, Yale University, 1951.

Other dissonance can be explained by the theory of balance. "Imbalance" and "balance" are the terms used by F. Heider in his theory of balance which, according to Bettinghaus's study (1968), represents the same concepts as dissonance and consonance* in Festinger's Theory of Cognitive Dissonance (1957), or Incongruity and Congruity in C. E. Osgood (1957), and also Inconsistency and Consistency in Abelson and Rosenberg (1958). It is not relevant to the present research to elaborate on these different terms for the same concept, but the relevancy of the balance and imbalance theory to the present research can be summarized by the following.

The terms "balance" and "imbalance" refer to the balanced and imbalanced psychological tension that exists in the relationship between persons engaged in communication in regard to the third person or object or concept. This communicator-receiver relationship with regard to the third person was described in six different configurations as illustrated in (a), (b), (c), (d), (e), and (f), in Figure 3. This model is, however, not exhaustive of all possible configurations.

In this model, the arrow indicates one's attitude toward the other. The symbol + denotes a favorable attitude, whereas the symbol - denotes an unfavorable attitude. For example, in Configuration (a) in Figure 3,

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*See Definitions of Terms on page 42.

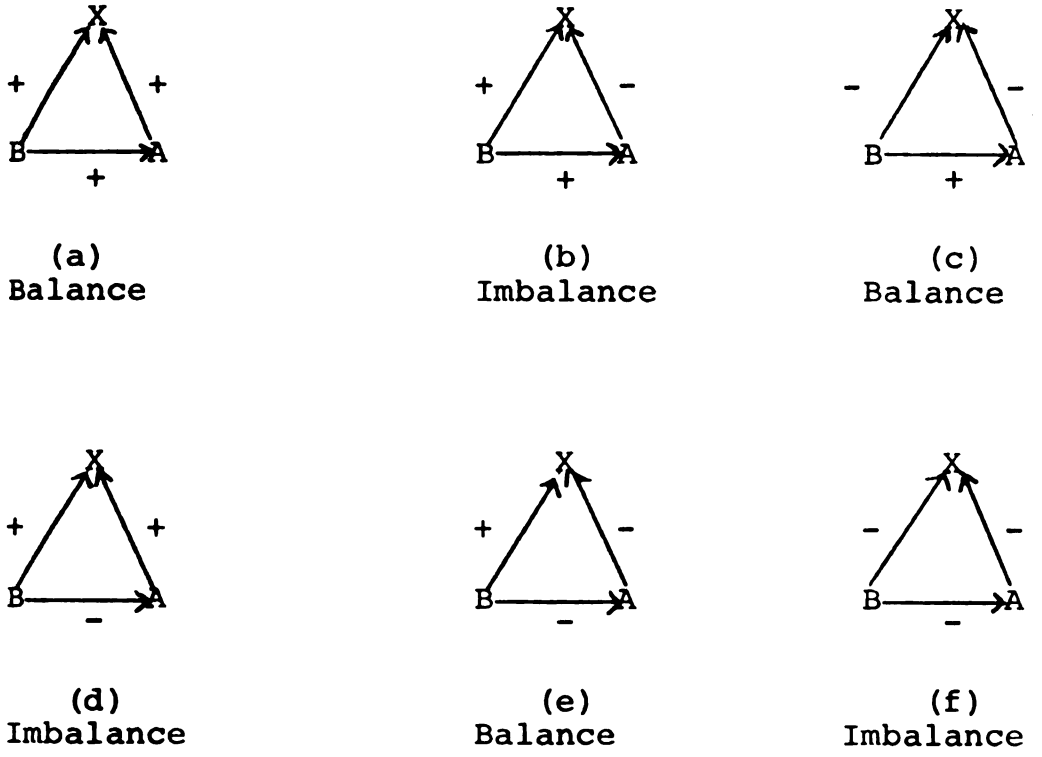

Figure 3. Cognitive Balance in a Simple Communication Situation (Taken from Bettinghaus's study, 1967)

B's attitude toward A is favorable, and both A and B have favorable attitudes toward X, person or concept. In this configuration the psychological tension is balanced, thus A's communication with B is likely to be successful in regard to X. In Configuration (b) the psychological tension is imbalanced, thus A's talk with B is difficult because B's relation to X is favorable, whereas A's attitude toward X is unfavorable. To restore a balance, either A has to change his attitude toward X or B must follow A by rejecting X. The configurations in which A's attempts to persuade B may be favorably supported by existing psychological tensions are (a) and (c). All imbalanced configurations,

namely, (b), (d), and (f), and one balanced configuration, namely (e), would not facilitate the communication between A and B. One's attitude concerning the third party is held "hostage," so to speak, in these four configurations in which successful communication between A and B can scarcely take place.

If any of these four situations exists in a religious radio program, the chances are that the program would not be very receptible. For example, suppose a group of listeners has an unfavorable attitude toward "abortion." The chances are that the radio speaker, who is known to be advocating abortion, would find it difficult to talk to this group of listeners, not only on the topic of abortion, but possibly on other topics as well. If the listeners had a very favorable attitude toward A due to A's attractive personality, they may be persuaded to accept abortion. Otherwise, they would either remain in an uncomfortable listening situation (imbalanced), or stop listening to the program. This assumption is in accord with the result of the Yale study in which it was found that dislike of the speaker and suspicion of his affiliation or his doctrinal or social views were associated with non-use of the program (Parker, et al., 1955, pp. 117-18).

However, the balance and imbalance theory is relevant only to individual listeners with regard to the different subjects which the radio speaker discusses. Therefore, it is difficult to analyze whether any imbalanced tension

exists in a given religious radio message with regard to a certain subject, unless it is known that the given group of listeners commonly have a certain attitude toward a certain object or concept on which the radio speaker is to talk.

On the other hand, we may observe that any imbalanced situation could be survived by the average message receiver if the imbalanced tension is not too great. For example, imbalanced tensions are more likely to occur over any controversial subjects in any radio message, if the speaker takes a strong position. Since it is not possible to know in advance whether there will be dissonance between the communicator and individual listeners with regard to any subjects that may come up in the radio speech, it would not be possible to say anything about the audience receptivity of a given message, except to say that a message with a high frequency of incidents in which a strong advocacy or a strong rejection of any controversial concept or ideas exists, risks lowering audience receptivity.

3. Research Hypothesis III

The audience receptivity will have a positive relation with the frequency of incidents in which: (1) ambition arousal, (2) encouragement, (3) inspiration, (4) consolation, or (5) identity reinforcement are used as a means of persuasion.

Null Hypothesis III

The audience receptivity will not have a positive relation with the frequency of incidents in which: (1) ambition

arousal, (2) encouragement, (3) inspiration, (4) consolation, or (5) identity reinforcement are used as a means of persuasion.

Theory: Functional Analysis of Religion

As explained in the previous chapter, functional analysis of religion not only provides a sociological basis for Research Hypothesis III, but also lends theoretical support to the religious theme categories constructed for the thematic content analysis of religious radio programs. However, one should not hastily assume that those programs which are equipped to perform those functions elaborated by O'Dea may be a welcome inspiration and help for those who receive the programs, thus serving to improve the receptibility of the programs.

It is not necessarily so. The functional analysis only suggests from the sociological point of view what religion is doing in the affairs of man. To enable religion to function properly man must experience "dissonance," "imbalance," or in more familiar terms, "guilt-feelings," "fear," "shame," etc., which are nonetheless an integral part of the religious process. Thus, lowering the audience receptivity to a religious radio program is not completely avoidable if religion is to perform all its inherent functions in the affairs of man.

4. Summary Statement

The intent of this study is, therefore, to test the following three hypotheses:

a. Null Hypothesis I

The audience receptivity and the evangelical religiosity of a religious radio program will not have a relation with each other.

Research Hypothesis I

The audience receptivity and the evangelical religiosity of a religious radio program will have a relation with each other.

b. Null Hypothesis II

Audience receptivity will not have a negative relation with the frequency of incidents in which an emotional appeal of fear arousal is used as a way of persuading listeners. A similar negative relation may exist also with other kinds of disturbing emotional appeal such as (1) arousal of guilt feelings, (2) shame arousal, (3) anger arousal, (4) imbalance arousal, etc.

Research Hypothesis II

Audience receptivity will have a negative relation with the frequency of incidents in which an emotional appeal of fear arousal is used as a way of persuading listeners. A similar negative relation may exist also with other kinds of disturbing emotional appeal such as (1) arousal of guilt feelings, (2) shame arousal, (3) anger arousal, (4) imbalance arousal, etc.

c. Null Hypothesis III

The audience receptivity will not have a positive relation with the frequency of incidents in which (1) amibition arousal, (2) encouragement, (3) inspiration, (4) consolation, or (5) identity reinforcement, etc., are used as a means of persuasion.

Research Hypothesis III

The audience receptivity will have a positive relation with the frequency of incidents in which: (1) ambition arousal, (2) encouragement, (3) inspiration, (4) consolation, or (5) identity reinforcement, etc. are used as a means of persuasion.

These general hypotheses will be reformulated in Chapter IV in terms of actual variables, i.e., religious theme categories to be tested.

CHAPTER IV

EXPERIMENTAL DESIGN

DEFINITIONS OF TERMS

Assumed listeners: a term sometimes used interchangeably with potential listeners. However, it refers specifically to the group of people whose names were drawn from the Family Life Radio mailing list to whom the questionnaires were sent. They were considered to be likely Family Life Radio listeners. They were thus assumed to be listeners, but may not necessarily be listeners.

Audience receptivity: frequently, abbreviated as ARTY in the present study. This term was briefly introduced in Chapter I. However, in this chapter, the researcher deals with this term at more sophisticated levels, thus requiring further explanation here. Conceptually, it suggests the extent to which a given audience can be receptive to a given program. It implies that a given audience may be aroused to listen to a given program for a period of time after hearing it for a few moments (maybe as short as 30 seconds). It means that a given program has a certain quality to make the listening audience "stay tuned" to the program rather than "turn off" the program.

Its value is always determined by the listening audience which provides its judgment on the program quality. Its value is, by definition and the computing formula, larger than zero but smaller than 100. If, for example, a value is 47.66 among a given audience, it implies that the program has the chance of being given 47.66 points average by the given audience, who all have listened to the program.

Coverage area: conceptually, a geographic area within which a radio station can be received. Often, a coverage area for a radio station is described in terms of a group of counties, or perhaps, a group of minor civil subdivisions. One commonly used criterion for inclusion in such a coverage area is whether at least some specified

percentage (e.g., 5 or 10 per cent) of the households, or the individuals, in the county, or the minor civil subdivision, is able to receive that station.

Demographic analysis: an analysis which is aimed in this study at determining the composition of the individuals or the households in the radio audience. Categories used for individual listeners in this study are: sex, age, marital status, education, financial support of the station (whether an individual has contributed money to the station), religious attitude, church attendance, occupation of the household-head, gross income, church affiliation, religious television viewing habits, radio listening habits, attachment of importance to FLR, total exposure period to FLR, weekly exposure to FLR, and familiarity with FLR programs. The data of demographic analysis are called demographic data.

Frame: a list, file of cards, map, or some other form that identifies all sampling units that can be given some chance of appearing in a statistical survey, and also describes the location of these sampling units. In this study, the computer-numbered mailing list at FLR was the frame for this audience research, and the Greater Lansing Area telephone directory was the frame for the telephone survey to be discussed in Chapter V.

General popularity: a term used specifically in this study to refer to the proportion of people who have indicated a given program as one of their preferred programs, among all the people who have indicated one or more programs of some kind as their preferred programs. The score is indicated in terms of percentage.

Percentile: the values dividing the data into one hundred equal parts are called percentiles and are denoted by P_1, P_2, P_3, ..., P_{99}. The 25th and 75th percentiles correspond to the first and third quartiles, respectively.

Percentile method: a term adopted to name the method devised for computing ARTY in this study. Any point on the percentile can be a score of a given audience receptivity.

Potential listeners: a term sometimes used interchangeably with assumed listeners. However, it is a term used to denote a group of people who for some obvious sociological reasons are considered to be among "very possible" listeners. For example, regular churchgoers with a good radio, with a religious point of view close to that of a religious radio program, and residing within the coverage area of that religious radio program,

may be considered potential listeners of the said program.

Quartile: the values which divide the set into four equal parts at three points, denoted by 25, 50 and 75 percentiles; the parts so divided are first, second, third and fourth quartiles denoted by Q_1, Q_2, Q_3 and Q_4.

Universe: it is used interchangeably with statistical population. It refers to the complete set of elementary units that are deemed pertinent for a given problem. In this study it refers to the population within the coverage area of either WUNN-AM from Mason or WUFN-FM from Albion, who do sometimes listen to either FLR station.

A. CONTENT OF THIS CHAPTER

This chapter consists of three parts, the design of audience research, the design of thematic content analysis, and the set-up of Stepwise Regression Analysis. After discussing the limitations faced by the present research in the designing of both audience research and thematic content analysis, the research scheme will proceed in the following order:

Part I. Audience Research

1. Subject of the Study
2. The Universe and Frame
3. The Sampling
4. Goals of the Audience Research
5. The Raw Data Gathering Procedures
6. Treatment of the Raw Data
7. Measurement of Audience Receptivity

Part II. Thematic Content Analysis

1. Subject of the Study
2. The Sampling
3. Goals of Thematic Content Analysis
4. The Method and Procedure of Content Analysis
5. Execution of Thematic Content Analysis
6. Procedure for Execution of Analysis

Part III. Stepwise Regression Analysis

1. Data Classification
2. Assumptions and Procedures of Stepwise Regression Analysis

B. LIMITATIONS AFFECTING THE DESIGN OF THE STUDY

Despite the broad perspective of the research, almost every stage of the research scheme had to be scaled down or changed or some aspects even eliminated due to: (1) a limited budget; (2) the limited size, inherent in religious broadcasting, of the audience in the general population; (3) the limited type of audience available to the study; and (4) limited applicability of various research methodology.

1. Limited Budget

There was only a limited budget available for the study; therefore, consideration was necessarily given at every stage of the planning to limiting the scope of the study.

2. Limited Size of the Audience in the General Population

This fact, combined with a limited budget, led to deletion of the plan to obtain a sample from the general population for the present study. To obtain a reasonably sufficiently sized sample for audience research would have necessitated contacting an enormous number of people from the general population in the coverage area.* For example, to obtain a sample of 303, which the study has finally

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*See Definitions of Terms on page 59.

drawn from Family Life Radio's mailing list, names of at least 2,400 people in the general population would have had to be taken from the telephone directory. This was merely an estimate obtained as the result of a telephone survey, conducted as the background for the present study, of 309 telephone-equipped households in the Greater Lansing Area. There was a total of 39 households where people contacted said that they listened to Family Life Radio.[1]

Furthermore, the problem would not have been limited to sending questionnaires to 2,400 households (or people) only once. Should the returns have been low, as first evidenced in the present study, a follow-up effort would have been required, sending another set of questionnaires to each of those who would not have responded, or making telephone interviews. The cost involved would have been enormous.

There was also the uncertainty as to whether those who would have failed to return the questionnaires were non-listeners, or resentful of any kind of outside interference (such as invasion of privacy, etc.), or vacationers, or nonexistent (such as deceased, as was evidenced in five cases in the present study).[2] Such uncertainty not only would have slowed down the progress of the study, but also

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[1]Results of this telephone survey are detailed in Chapter VI and Appendix D.

[2]The details are given in Chapter V and Appendix C-4.

would have increased the problem of reliability.

3. Limited Type of Audience Available

To eliminate the problems described above, consideration was given to including all active churchgoers as the universe from which a sample could be drawn. This idea, in view of the budget and limited time available, was discarded in its planning stage, when it was realized that the success of the present study would have to depend too much on the successful coordination and cooperation of all the parties involved (the ministers of all the churches in the coverage area, their congregations, and the researcher). Also, there was little assurance that the researcher could secure the necessary coordination and cooperation or, at least, the understanding of all the churches and their congregations.

A final decision was thus made to draw a sample only from the mailing list of the Family Life Radio System which, understandably, would limit the names to those people who were religiously close to FLR's position. (See FLR Statement of Faith in Appendix E-1 and official position and broadcast policy in Appendix E-2.)

4. Limited Applicability of Research Methodology

While one of the main concerns of the present study was audience receptivity to the religious radio programs, only two possible aspects of audience receptivity, namely,

the religious themes and emotionality, were considered as the subjects for the present study. Other possible aspects, such as the quality of voices and sounds, pitches and tones, the speed of speeches, the format of the program, the personality of the speaker and the quality of the rhetoric, which all were integral parts of the quality responsible for audience receptivity were eliminated from the present study. Inclusion of these aspects would have required a well-trained team of researchers from several fields plus an enormous additional budget.

The undertaking of an in-depth study of the audience by follow-up interviews was not considered from the beginning, because it would have required a team of well-trained interviewers able to travel around the coverage area, plus again an additional budget. (Cost involved in the present study is outlined in Appendix N.) An effort, however, was made to seek at least one partial benefit of an in-depth interview--unrestricted information freely flowing from the respondents--by constructing a questionnaire with as many "open-ended" questions as possible.

C. METHOD AND PROCEDURE OF THE RESEARCH

PART I. AUDIENCE RESEARCH

1. Subject of the Study

The subject to be dealt with in this audience research was limited to a sample randomly selected from the mailing list of the Family Life Radio Stations. The FLR mailing

list was the frame* which provided the names of individuals and their respective addresses. It was assumed that in the household contacted, the individual most familiar with FLR programs could participate in the study. Otherwise, the receiver of the questionnaire was asked to give it to someone else known to be listening to FLR programs. This was not only permitted, but encouraged, because the purpose of the study was not to study any particular person or any group of people, but to study audience receptivity to FLR programs. Therefore, it was hoped that the research would obtain a high input, namely, the questionnaire returns, from as many people as possible who had some opinion or comment on FLR programs. (In this study four questionnaires were returned from such secondary receivers, who had obtained the questionnaire from friends and not directly from the researcher.)

The reason that the sample was chosen from the FLR mailing list was because the researcher believed that this list should be the single source with the highest percentage of potential listeners,* compared to any other source. This assumption was verified in the present study when 12.62 per cent (namely 39 out of 309 households) randomly selected from the telephone directory of the Greater Lansing Area reported listening of FLR programs; whereas,

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*See Definitions of Terms on page 60.

61.40 per cent (140 out of 228 households[1] from which the researcher received "feedback" of one kind or another), selected from the FLR mailing list reported listening to FLR programs.

2. The Universe and the Frame*

In the present audience research the universe, which is also called the statistical population, consists of all the households in the coverage areas of both WUNN in Mason, and WUFN in Albion, in each of which there was at least one person who did listen to FLR programs and whose name or names are included in the mailing list of Family Life Radio Stations. This mailing list was chosen as the frame from which a random sample was to be chosen. FLR has built a voluminous computer-numbered mailing list over the years, which includes 20,000 names. Although not all of the names in this frame were considered to be in the universe, a high proportion was expected to be in the universe.

Many of the names in the mailing list were indicated as "Mr. and Mrs. So-and-so," and attempts were not made to address to either Mr. or Mrs. When the questionnaires were sent to Mr. and Mrs. So-and-so, most were completed and returned by the Mrs., as anticipated. Only in a very few cases did the husband, rather than the wife, complete the questionnaire.

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*See Definitions of Terms on page 60.

[1]See Appendix C-4.

One problem in using the FLR mailing list as a frame was that not all the names were of listeners or potential listeners. Many represented churches, schools, libraries, business firms, physicians' offices, dentists' offices, magazine publishers, and many other organizations, scattered widely throughout Michigan. Excluding these non-personal numbers from the mailing list, there were still many individuals who resided so remotely from either FLR station that their being potential listeners was questionable. Some individuals on the list resided even in such distant states as California, Florida, or the neighboring states of Indiana and Ohio.

Those who became listeners for one reason or another, and have written or sent their financial contribution to FLR are included on the list. However, primarily, the list has grown out of FLR's public relations activities. It must include a high percentage of individuals from churches with which FLR has had a close contact. Also FLR has extended its public relations activities outside the church by participating, for example, in several neighboring county fairs, making the acquaintance of local communities in broader areas. Many local people at the county fairs were said to have signed up for receiving religious literature from FLR.

It is also quite possible that some of the names of individuals in the FLR mailing list had not come voluntarily from the individuals themselves, but instead were supplied

by friends or relatives of these people. In fact, in one instance, a respondent returned the questionnaire to the researcher, indicating only, "I am not critical about you, but honestly I don't know why my name is on your mailing list." In another case a lady reached by a telephone follow-up interview said, "Please remove my name from your mailing list."

Regardless of its origin, the random sample drawn from the FLR mailing list showed a high degree of homogeneity, rather than heterogeneity in its religiosity* as mentioned in Chapter III.

3. The Sampling

The FLR mailing list used as a frame consisted of 20,000 names with a number assigned to each name in the natural order of numbers, starting from 00001 for possibly the earliest listener, to 20,000 for possibly the newest listener.

Because the mailing list was organized only according to numbers, the reasonable way to obtain a representative sample from it was to use the random sampling method with the assistance of a "random number table."[1]

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*See Definitions of Terms in Chapter III, "Religiosity of the listener," on page 43.

[1]Random Number Table: M. G. Kendall and B. Babington Smith, "Tracts for Computers, No. 24, Tables of Random Sampling Numbers" (Cambridge University Press, 1954). In Appendix Tables for Statistics, An Introductory Analysis, by Taro Yamane (New York: Harper and Row, Publishers, 1964).

A sample of 300 individuals was considered to be sufficient in the study of a population of 12,300.[1] In a normal random sampling if a number drawn happens to be a unusable number, the number will be considered "blank." The researcher would then look up the following entities in the mailing list until he comes across a usable number. However, in providing to the FLR computer staff the 300 numbers selected from the random sample table, the researcher had not been aware that the mailing list included many non-personal numbers. Thus, after excluding about 120 non-usable numbers from the first 300 selected numbers the researcher had to draw 200 more numbers from the random number table. All the names and addresses, regardless of their usability, were printed by the computer on mailing labels by the FLR computer staff, who suggested that this was the easiest method for both getting the names selected, and printing the mailing labels. In actuality, 493 numbers had to be drawn, in order to have 303 numbers which are considered to be within the coverage area.

4. Goals of the Audience Research

Reviewing briefly the purpose of the study as stated in Chapter I, the audience research was aimed at two goals:

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[1]The figure 12,300 came from a multiplication of 20,000 by the proportion of 303/493. Namely, 20,000 x 303/493= 12,292. This is only a rough estimate that there may be only about 12,300 individuals residing in the coverage area out of 20,000 in the FLR mailing list.

(1) to determine whether "more receptible" and/or "less receptible" religious themes exist among the FLR audience; and (2) to establish a measurement of audience receptivity to religious radio programs.

In addition, it was hoped that the nature of the programs could be understood not only in terms of the thematic content, but also in terms of the type of listeners who considered listening to these FLR programs an important part of their lives.

5. The Raw Data Gathering Procedures

The mailing questionnaire was the only method used in the present research to pursue the two goals stated above.

a. Organization of the Questionnaire

The questionnaire consisted of four sheets concentrating on three areas of inquiry. These three areas were named Questionnaire 1, Questionnaire 2 and General Questionnaire (Questionnaires are included in Appendix A-1).

(1) Questionnaire 1

The first sheet included ten questions about the listener's involvement in listening to FLR programs; the second sheet, a copy of the FLR program schedule redesigned and retyped by the researcher, to be used as the answer sheet for Question 9 of Questionnaire 1, which asked the listener

to mark all those programs to which he had listened at least once. The answer to Question 9 was needed for computing Real Audience Receptivity (See Section 7 of this chapter).

For Question 10 the listener was asked to indicate those programs to which he had listened, according to his preferential order. It was assumed that those programs which were indicated as most preferable would be most receptible to the listener. The measurement of audience receptivity toward a given program was thus to be computed from all the answers made by all the listeners who had preferred a given program or who had listened to it at least once. This is detailed in Section 7 of this chapter.

(2) Questionnaire 2

The third sheet included open-ended questions. Two important questions, Question 2 and Question 3, in Questionnaire 2 were designed to investigate what are the strongest impressions the listener has about the FLR programs in general and what features of the FLR programs were most helpful to him.

In Question 2, thirteen multiple choice answers were provided, from which the listener was asked to choose four answers according to the order of his strongest impression by indicating 1, 2, 3, and 4 in the blanks of chosen answers. Then, in the next question, namely, Question 3, the listener was asked to choose again, according to the order of

preference, the four answers from the same thirteen multiple answers which he had experienced to be most helpful aspects of the FLR programs.

By placing the two questions successively, it was intended to make the point of question clear for both questions. There had been some speculation that the listener, if only asked what were his strongest impressions about FLR program content, might choose those answers reflecting the content of those programs that he liked or considered to be most helpful. Thus, by being together, Question 2 and Question 3 provided an opportunity for the listener to carefully consider what had been presented to him by FLR programs and what had been most helpful. Furthermore, the listener was asked to notice the difference between the two questions at the end of Question 2.

The answers given by most of the listeners suggest that the distinction between the two questions was understood by a great majority of the listeners.

An important aspect of the multiple choice answers for Question 2 and Question 3 is that these answers are comparable to the religious theme categories constructed for the thematic content analysis of FLR program scripts. Such comparability was accommodating to the data interpretation in the present research.

(3) Questionnaire 3--General Questionnaire

The fourth sheet included 17 questions designed to seek general demographic data on the listener. The information sought through this questionnaire was to help in understanding a given program content by means of understanding "who preferred the given program." This part of the study was not essential to the study of the three research hypotheses. Nevertheless, it was considered to be essential for the descriptive analysis of the audiences included in the following chapter. The meaning of the findings of stepwise multiple correlation analysis between audience receptivity and the religious thematic content of the program is discussed and analyzed in terms of the audiences.

A similar demographic analysis of six religious television programs and five religious radio programs was also included in the Yale Study.[1] These programs were related to their respective audiences in terms of: (1) heads of households by age, (2) female heads of household by age, (3) male heads of household by occupation, (4) male heads of households by education, (5) type of households and (6) heads of households by marital status (Parker, et al., 1955, Chapter 11, pp. 207-72).

In the demographic analysis of the present study,

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[1]See Chapter I, pages 5-6.

56 programs, all broadcast from the FLR system, were related to their respective audiences in terms of 21 areas of audience predispositions or traits. The results will be reported in Chapter V, "Findings." Complete results are included in Appendix H with 21 tables.

b. The Cover Letter

The aim of the cover letter was to explain the purpose of the research to the assumed listeners,* in the simplest and most comprehensive terms, and to ask for their kind assistance and cooperation. In designing the questionnaire one of the researcher's concerns was whether his identification as a foreign student would have a negative effect upon the return rate and/or the actual answers of the questionnaire. This concern was legitimate as William D. Brooks comments:

> The results of several experiments in the past few years clearly show that different experimenters obtain from comparable subjects significantly different responses. . . The bio-social characteristics of experimenters are one source of influence on subjects. Researchers have noted the effect of the experimenter's sex, age and race on subjects in an experiment (William D. Brooks, 1970, pp. 5-6).

Informal discussions with several colleagues at the Instructional Media Center, as well as with a few members of the faculty, were inconclusive. Some thought that listeners who are somehow afraid to expose any aspect of

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*See Definitions of Terms on page 59.

their privacy, may feel even more restrained from participating in the research. Others felt that some listeners, knowing that the research was being conducted by a foreign student, might participate even more enthusiastically, to show their "American friendliness" toward foreigners.

The general opinion was that the researcher might hurt the research results by identifying himself as a foreign student, but certainly would not hurt his research by not identifying himself, provided that the researcher's advisor would give his own name and position, as well as signature, on behalf of the researcher.

Another concern in designing the cover letter was what William D. Brooks called "situational factors." In talking about a third general source of experimenter effects,[1] Brooks points out that researchers have found that acquaintanceship between experimenter and subjects affects subjects' responses. In regard to acquaintanceship, the President of the Family Life Radio System, Rev. Warren Bolthouse, shared the same concern. To obtain an objective research result it was necessary that the present study should not be erroneously regarded by the listener as being sponsored by FLR. Earlier, an idea was proposed that FLR, through announcements on the air, would encourage its

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[1]Brooks mentions five types of experimenter effects: (1) sex, age and race; (2) experimenter's psychosocial attributes; (3) situational factors; (4) experimenter modeling; and (5) experimenter expectancy (W. D. Brooks, 1970, p. 6).

listeners to respond should they receive the questionnaire from the researcher at Michigan State University. However, this proposal was then discarded because of the fear that listeners might misconceive that FLR was sponsoring the research, and that the research might be affected.

The cover letter was thus very carefully worded and used only the words "with the knowledge of Family Life Radio. . ." in referring to the station. (The cover letter and the questionnaire are included in Appendix A.) Despite these efforts, many listeners answered as if they were addressing the FLR staff members. One lady even included her financial contribution of a $10.00 check, payable to FLR, in her questionnaire returned to the researcher at the University Instructional Media Center.

c. Style of the Mail

(1) Envelopes

The envelopes used in the present audience research were all specially made. In the left corner on the outgoing envelope was the official address of the MSU Instructional Media Center, where the researcher was working. On the return mail envelope, the same address was printed in the center. These are included in Appendix C-2 for reference.

With the help of Family Life Radio, all the names and addresses of the selected listeners were computer-printed

on adhesive address labels. This method saved an enormous amount of time and effort in handling the mailing. However, whether the use of computer-printed names in any way affected the mail returns was not ascertainable. In the follow-up mailing to those who had not responded by the sixth week, all the names and addresses were simply hand-written to make the mail appear more "personal" than computer-printed mail. On the other hand, the computer-printed names and addresses, some people think, may have impressed the listeners with the formality and authoritativeness of the research, thus encouraging them to respond.

(2) Stamps

Deliberately, attractive stamps (scenery or memorial) were chosen for outgoing mail, and ordinary stamps (U.S. Capitol or Eisenhower) were used for the return mail. The idea was to please the listener with an attractive stamp (especially if he happened to be a stamp collector), and on the other hand, to prevent him from being tempted to keep the return envelope should it also have a beautiful, rather than an ordinary, stamp.

(3) A ballpoint pen

To facilitate the listener's immediate response, a specially made ballpoint pen on which is printed two lines of words: "Thanks for your kind cooperation," and "Radio

Research, Michigan State University," was enclosed. It did appear that most of the listeners who responded used the ballpoint pen sent to them in filling out the questionnaire. One listener cordially expressed her gratitude for being chosen to participate in the research, and for being given a nicely-made ballpoint pen as a souvenir.

(4) Enclosures

Finally included in the envelope were the following:

(a) a four page questionnaire, including a copy of the FLR program schedule (which is also the answer sheet for Question 9 of Questionnaire I)

(b) one sheet of the cover letter

(c) one self-addressed and stamped envelope

(d) a specially-made ballpoint pen.

d. A Pilot Study

The questionnaire designed for this audience research was not used until it had gone through a pilot study in which two versions of questionnaires were sent to six (outside the sample of 303) randomly selected listeners from the FLR mailing list. Three questionnaires were returned from three listeners in only three days. Respondents were: one Baptist lady from Dimondale, in the 71-80 year old age category; one Wesleyan lady from Battle Creek, between 41-50 years old; and one Baptist lady also from Battle Creek, Michigan, between 51-60 years of age. Their

enthusiasm for participating in the research was clearly evident by their answers to some of the open-ended questions. Accordingly, changes and improvements were made in the questionnaire and the final version was sent for printing.

e. A Strategy for Seeking a Higher Percentage of Questionnaire Returns

Three steps were taken to seek a higher percentage of questionnaire returns: (1) a clear record was kept of those who had returned questionnaires and of those who had not; (2) those who had not returned after a certain period of time were contacted by telephone, as well as by postcard; and (3) another questionnaire with a different cover letter was sent to those who had not responded by the sixth week. (An audience research diary was kept, which is included in Appendix C-1 for reference.)

(1) Keeping a clear record of returns

Since listeners were encouraged, but not compelled to indicate their names and addresses on the questionnaire, a method was found to record those who had returned the questionnaire, and those who had not. First, it was promised that all of the information provided by the questionnaire would be kept confidential. Furthermore, those who indicated their names would receive an abstract of the research results upon completion. This step already secured

some degree of high returns, since a majority of the respondents felt free to indicate their names and addresses on the questionnaire. (One hundred five indicated names, 61 indicated no names.)

Second, listeners were divided into two groups according to a randomly selected order, and blue or red ink was then applied to the return envelope to distinguish Group I from Group II.

Finally, a new number was assigned to each listener, 1 through 153 for Group I, and 1 through 150 for Group II. Each identification number was then very minutely indicated at the stapled corner on the back of the enclosed FLR program schedule. Respondents were expected to mark on the schedule those programs to which they had listened at least once (for Question 9 of Questionnaire I). These would then be returned.

This method of identification was largely successful, except for eight respondents who decided to keep the program schedule without indicating their names on the portion returned. These listeners were unidentifiable.

(2) Follow-up contact

A postcard reminder was sent to 226 assumed listeners (75.8% of the initial contact groups) during the third and fourth week period. (See Appendix C-1 for a complete weekly progress record. The postcard reminder is included in Appendix C-2).

By identification procedure the researcher was able to secure needed telephone numbers of those residing in either the Greater Lansing Area or in the Greater Jackson Area, who had not yet responded. The telephone follow-up was then made with 106 assumed listeners of which 40 later returned the questionnaire. The result of the telephone follow-up is included in Appendix C-4.

The same questionnaire with a different cover letter (included in Appendix C-3) was sent to those assumed FLR listeners during the seventh and ninth weeks, who had not yet responded. The number was 170. The follow-up questionnaires sent to unresponsive listeners during the ninth week seem to have produced little results.

6. Treatment of the Raw Data

Treatment of the raw data was the procedure through which the raw data were converted into the goals for which the research was undertaken. The first step in the procedure was data coding.

To facilitate the data coding a "Data Code of Audience Responses" was constructed, with which all the raw data obtained from the four-page questionnaire of a listener were coded into one IBM card. The data code of audience responses is named "Codification 5" and included in Appendix F.

However, for the demographic analysis* of the FLR

*See Definitions of Terms on page 60.

programs, only the first seven programs indicated in each listener's list of preferred programs were coded into the IBM card. Limiting the number of preferred programs to seven was necessary because of an earlier decision to limit the use of IBM cards to one card for each listener. Also the seven preferred programs on the top of the list were considered to be a realistic indication of "real favorites." Some listeners indicated as many as 26 programs for their preferred programs, which was considered to be neither very reliable nor very valid.[1]

For computing audience receptivity, however, any programs indicated as preferable were taken into account in the actual computations which will be detailed in the following section. The computer was not used for computing audience receptivity.

For the analysis of Question 2 and Question 3 of Questionnaire 2, the computer was again not used since the total number of listeners was relatively small and could be computed manually.

7. Measurement of Audience Receptivity

To form audience receptivity into a measurable numerical expression a certain method needed to be devised and

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[1]In the questionnaire sheet a blank space was provided for the listener to indicate as many as 12 favorites, and another blank space for an additional 12 programs, if the listener really had the time to listen to more FLR programs.

certain criteria established. Several methods were worthy of consideration:

a. Sportswriters' Ranking of Football Teams

The method used by the AP and UPI sportswriters in ranking the top ten or top twenty football teams in national inter-collegiate sports was considered to be one possible formula that might be applied to the measurement of the audience receptivity of all religious radio programs in the study. In this case, the listeners were to act as the sportswriters or judges, and were expected to rank the religious radio programs to which they had listened, according to their order of preference, just as sportswriters rank the football teams. Various points would then be assigned, according to the ranking of the programs.

This method, however, ignored the fact that some listeners may have listened to only two or three kinds of programs, while others may have listened to more than ten kinds of programs. Obviously, the No. 2 among three programs would be less significant than the No. 2 among ten programs.

b. Percentile Method*

A modification of the sportswriters' ranking method

*See Definitions of Terms on page 60.

with an application of the concept of percentiles may make a practical formula for measuring audience receptivity. With this modification the No. 1 program designated, for example, by Listener X among the five programs to which he has listened, will get 90 points, which is the midpoint of the fifth 20 percentiles, 70 points for program No. 2, and so on. Thus, if Listener Y, for example, has listened to only four programs, his No. 1 and No. 2 programs will respectively get 87.5 points and 62.5 points, which are respectively the midpoints of the fourth and the third quartiles.*

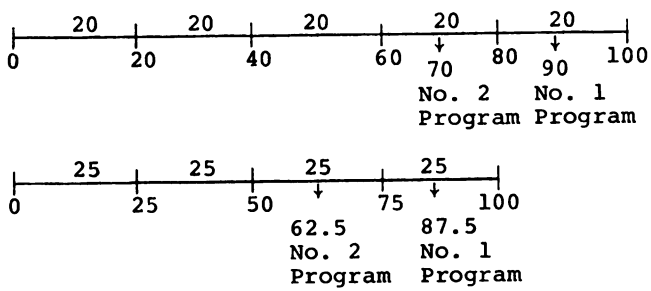

Figure 4. Audience Receptivity Measurement on Percentile

If a program is listened to by N number of listeners and the points computed for the program from its rankings by each listener are P_1, P_2, P_3 ... P_N, then the audience

*See Definition of Terms on page 61.

receptivity (abbreviated as ARTY) of this program may be defined as:

$$ARTY_{pgm\ A} = \frac{1}{N}(P_1 + P_2 + P_3 + \ldots + P_N)$$

$$= \frac{1}{N}\sum^{N} P$$

There are, however, some programs known to the listeners which are not receptible enough to merit their listening. This factor should be taken into consideration in computing a more meaningful ARTY. The following adjustment thus is necessary:

The ARTY obtained above is computed from the points assigned by N number of listeners who have actually listened to Program A and consider Program A as one of their favorites. If there are L number of listeners who know about Program A (or who have at least listened to it once), but who do not listen to it now because they do not appreciate it (not because they have no time), the Refined ARTY[1] thus is defined as:

$$\text{Refined } ARTY_{pgm\ A} = ARTY_{pgm\ A} \cdot \frac{N}{N + L}$$

Or,

$$\text{Refined } ARTY_{pgm\ A} = \frac{1}{N}\sum^{N} P \cdot \frac{N}{N + L}$$

$$= \frac{1}{N + L}\sum^{N} P$$

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[1]Unless specified, the abbreviated symbol ARTY always means "Refined ARTY" in the present study.

However, there is a limitation in the whole idea of applying a mathematical concept to express the degree of audience receptivity. This must be recognized throughout the present study, which is intended to analyze and interpret the data obtained from the research. For example, the Percentile Method, which the researcher has described above, is based on two assumptions which might not necessarily be true. One assumption is that a listener's receptiveness toward his No. 1 and No. 2 programs must be mathematically different to the extent the points actually show. The reality may possibly be that there is little difference at all in his receptiveness toward No. 1 and No. 2 programs as far as he is concerned, but for the purpose of meeting the requirement of the questionnaire, he has had to force himself to indicate No. 1 and No. 2 and so on.

The second assumption is that the intensity of receptiveness that Listener X feels toward his No. 1 program among the five programs to which he has listened, is necessarily stronger than the intensity of receptiveness that Listener Y feels toward his No. 1 program among the three programs to which he has listened.

There is, however, no way that we could prove these assumptions to be true. Neither is there any method to disprove such assumptions. These are merely some of the inevitable limitations in the field of behavioral science.

PART II. THEMATIC CONTENT ANALYSIS

1. Subject of the Study

There are seventy different programs listed in the FLR program schedule. Forty of them are broadcast on weekdays, Monday through Friday; some are also broadcast on Saturday and Sunday. Fifteen programs which are not on the air on weekdays, are broadcast on Sunday and sixteen others on Saturday. Programs vary in length from one minute news sports (or Feature of the News of the hour) being the shortest, and the two and one-half to three hour "Bumper to Bumper" program[1] being the longest.

The two programs with the highest and second highest audience receptivity are both 15 minutes long, and the other two programs with the third and fourth highest audience receptivity are each 30 minutes long.[2] The programs of both AM in Mason and FM in Albion are essentially the same except that the AM broadcasts between sunrise and sunset, and the FM between 6:00 a.m. and 12:00 a.m. midnight. For

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[1]"Bumper to Bumper" may be considered an umbrella title including five independent programs. This variety program was studied in the first and second series pilot study, but was eliminated from the final series of study. It was impossible to determine which one of the five programs the listener was talking about or impressed with, if he included "Bumper to Bumper" as one of his favorites.

[2]Because of the announcements made by FLR announcers at the end of each program as well as the beginning of the following program, the actual program length is about 1-1/2 to 2 minutes shorter than what is indicated. Thus a 15 minute program is only about 13-1/2 minutes and a 30 minute program may be only about 28-1/2 minutes long.

the convenience of the listeners, some of the programs are repeated during the day at different times. Technically, FLR programs include: (1) those produced and circulated nationally by several religious radio organizations around the country, and (2) those either produced and pre-recorded in advance by FLR, or produced and broadcast instantaneously on the air by FLR staff members. There are also some on-location programs which are occasionally brought to the listener "live."

From the present researcher's investigation of the program content, FLR's functions on the air through its broadcasting include: (1) providing various religious radio programs for the purpose of evangelism and/or education and/or entertainment; (2) serving as a "pastoral counseling center" on the air; (3) serving as an information center for local communities as well as churches; and (4) lastly, yet not least significant, providing alternative goals, social and personal, for listeners to which they may make their commitment.

2. The Sampling

Initially, attempts were made to obtain as many program scripts as possible from FLR for the purpose of obtaining a general idea of each program. Such attempts, however, were unsuccessful, because most of the programs were produced without scripts or from only a brief outline. A few producers such as "Chapel of the Air," "Moody Presents,"

"African Observer," and "Heart to Heart," provided a few scripts of the major texts, but many of these did not include the "counselings," which were a popular and integral part of many religious programs. During the "counselings," attempts are made by the radio speaker to answer questions sent in by the listeners. Thus, the "counselings," the researcher believed, should have been included in the present thematic content analysis.

In the end, two weekdays in two different weeks, one Saturday and two Sundays were randomly selected from the month of June. One set of reel-to-reel tapes for each of these dates was made from WUFN-FM in Albion, completely taping all programs, from the first program on the air at 6:00 a.m. until the last program signed off at midnight.

This was a very costly method. However with insufficient knowledge of the nature of each program, there did not seem to be any better method with which to undertake a general survey of each broadcast.

In the actual taping process, music, such as the words in hymns, was also transcribed along with the main text of the program, and each verse was considered at least equivalent to a sentence in the main text of the talk.

Each program was taped on two different days, so that there would be two different scripts for each program for the thematic content analysis. This was considered to be an essential part of the procedure to determine whether any scripts from the same program on different dates would be

very different from each other in terms of thematic distribution. If this were the case, the researcher should consider whether the script from either date might be a special one for that particular day and, therefore, not typical of the program in terms of content. Should this happen, another version of the program should be taped again from the air and transcribed.

While taping and transcribing the FLR programs from the air, questionnaires continued to return from the FLR listeners, and preliminary results on the general popularity* of FLR programs were obtained. From a list in which all the programs were placed according to their order of popularity, selection of the programs for thematic content analysis was made without rigid criteria. But programs which met the following conditions were hoped to be included for analysis as far as the manpower and time would permit:

(a) primarily a verbal program (namely, talk)

(b) religious in content

(c) an adult program.

Twenty-four programs met the above conditions and are shown in the following, marked with one "x." Those marked with two "x's" were included for the final series of analyses after the two series of analyses with little success.

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*See Definitions of Terms on page 60.

	Program	Popularity[1]		Program	Popularity
xx	Psychology for Living	63	xx	Chapel of the Air	60
xx	Back to the Bible	55	xx	Prayer Partners	54
	Songs and Chatter	41	xx	The Family Hour	39
xx	Sunshine Lane	38	x	Bumper to Bumper	37
xx	Good News at Noon	36	xx	Between Us Women	32
xx	Unshackled	32	x	Tips for Teens	30
x	Wonderful World of Music	28		News	27
	Candlelight	26	xx	Nightwatch	25
	Bargain Counter	24	x	Youth Haven Time	23
	Quartet Time	23	x	Golden Year Fellowship	22
	Bulletin Board	21		Something to Sing About	19
xx	Jack Van Impe	19	x	Heart to Heart	17
x	Ranger Bill	13		Request Time	13
x	Books in Review	13		Children's Bible Hour	12
	Showers of Blessing	12		Berean Bible Hour	12
	Sunrise Sounds	12		Window on the World	11
	Song Time	11	x	African Observer	10
x	Moody Presents	10		Keep Praising	10
	Songs in the Night	10		Music Til Midnight	10
	Saturday Night Special	9		The Happy Side	9
	Let It Shine	8		Here's How	8
x	Sounds of Faith	8	x	Thought for the Day	8
	Morning Melodies	6		On the Move	6
	Worship Hour	6		Stereo on Sunday	6
x	Editorial	6		Afternoon Musicals	5
	Bible Doctrine	5		News in a Different Dimension	3
	Album of the Week	3		Weather Report	3
	Agriculture in Action	2		The Last Hour	2
	Story Book Room	2		U.S. Dept. of Agric.	1
	NASA Report	1		March Time	1
	Highway Hilite	1		Meditation in Music	1

These 24 programs were edited, transcribed and retyped. Using each sentence as a coding unit, the sentences were then numbered, in order to be convenient for thematic content analysis (See Appendix M on page 405).

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[1]The numbers constituting the popularity column are the number of listeners who chose the corresponding program as one of his favorites, out of 100 listeners. The preferential order in which the program was chosen is ignored.

After two series of thematic content analyses the decision was made to select only eleven programs for the final series of analyses with the newly constructed religious theme categories (shown as Codification 1-1 and Codification 1-2 on page 98 and 102). An additional condition for the selection of the eleven programs was that the program should be at least 15 minutes long.

Reduction in the number of programs for analysis was entirely due to the following two unforeseen factors: (1) the analysts had increasingly fewer hours available each day due to the opening of fall term, and the researcher's allotted time was getting short; and (2) the research budget was almost exhausted.

3. Goals of Thematic Content Analysis

"Content analysis is a systematic technique for analyzing message content and message handling . . . it is a tool for observing and analyzing the overt communication." So indicated Richard W. Budd, Robert K. Thorp and Lewis Donohew. In clarification they quoted Fred N. Kerlinger:

> Content analysis, while certainly a method of analysis, is more than that. It is . . . a method of observation. Instead of observing people's behavior directly, or asking them to respond to scales, or interviewing them, the investigator takes the communication that people have produced and asks questions of the communications (1967).

Ultimately the goal of content analysis is to make predictions about the behavior of the communication source and that of the receiver, as it is well expressed in the

illustration shown in Figure 5.

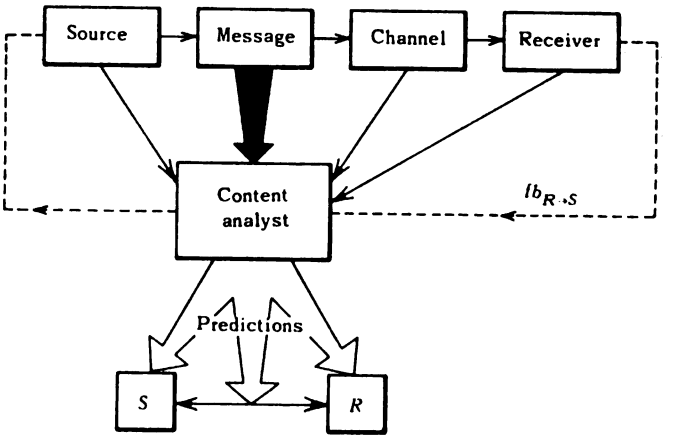

Figure 5. Goals of Content Analysis of Message
(Taken from the Study of Budd, Thorp and Donohew, 1967)

This illustration shows that in order to make predictions about the behavior of the communication source as well as that of the communication receiver, the content analyst needs to know the message communicated, in addition to knowing the communication source (Family Life Radio stations and their staff), the communication channel (the capability of radio broadcast in general and religious radio in particular), and the communication receiver (the FLR listeners).

The goal of the present thematic content analysis is to analyze the thematic content of the FLR program scripts, and the proportion of more receptible themes and less receptible themes, both of which are expected to be identified through audience research in the present study.

4. The Method and Procedure of Content Analysis

As a checklist for the present thematic content analysis it seems useful here to duplicate the nine-step general procedure of content analysis presented by John Waite Bowers (1970).

1) Formulation of general hypotheses
2) Selection of the sample of messages to be analyzed
3) Selection of categories and units
4) Formulation of judgmental procedures, if necessary
5) Selection of a control or normative sample of messages to be analyzed
6) Reformulation of general hypotheses in terms of categories and units
7) Selection of the criterion for accepting or rejecting hypotheses
8) Tabulation
9) Application of the criterion.

These steps, Bowers explains, do not necessarily occur in this order. Let's review what the study has already done and what still has to be done in the above list. First, the hypotheses have already been formulated in Chapter III. Second, the sample of messages has been selected. They are (indicating only the final series of analyses):

Chapel of the Air	15 min. program	2 versions
Psychology for Living	15 min. program	2 versions
Prayer Partners	30 min. program	2 versions
Back to the Bible	30 min. program	2 versions
Good News at Noon	30 min. program	2 versions
Between Us Women	15 min. program	2 versions

Sunshine Lane	40 min. program	2 versions
Unshackled	30 min. program	2 versions
Nightwatch	30 min. program	2 versions
The Family Hour	30 min. program	1 version
Jack Van Impe	30 min. program	2 versions

Third, selecting categories and units for the present thematic content analysis has already been reported in Section B of Chapter II.

What is needed here is to explore the meaning and implication of each theme constituting part of the whole religious theme category. As mentioned earlier, there are two versions of religious thematic categories (namely, first version and second version) which were actually used in two series of thematic content analyses of 21 and 12 programs, respectively. These two versions of religious theme categories were not very successful in two series of thematic content analyses. They are included in Appendix I and Appendix J respectively.

A substantial modification and expansion of the meaning of each category was therefore necessary for the third version (namely, the final version) of religious theme categories. This final version of religious theme categories, and its respective emotionality theme categories, are presented as Codification 1-1 and Codification 1-2 on the following pages.

In the final series of the present thematic content analyses, the unit was a sentence. In the first two series[1]

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[1]The text is continued on page 104.

Codification 1-1

Categories for Content Analysis on Religious Themes
(The Final Version)

Category I: Revelation, Prophecy, Eternity and the Last Day

God is portrayed in this category as Alpha and Omega, the beginning and the end, the Creator and the Ruler of the heavens and the earth, who judges, convicts and determines the ultimate fate and destiny of man and the world. The major themes included in this category are:

1) All prophetic and apocalyptic* statements or events or scences;
2) The Second Coming of Christ*
3) Events to precede the Last Day of the world;
4) The persecution and tribulation of Christ's followers;
5) "Rapture"* and God's final judgment, conviction and punishment;
6) Man's entry into eternal life or death and the heavenly kingdom or hell;
7) Related passages from the Bible and other writings and expositions of them; and
8) Opposite statements of all the above themes in this category.

Category II: Confession, Repentence and Reconciliation

God is portrayed as a father-like confessor, who awaits patiently His wicked but repentent son's return, as exemplified in the story told by Jesus in Luke 15.

Christ is portrayed as the mediator* for man's reconciliation with God. If, however, any of the following themese appears in connection with any of the themes in Category I, the given statement should belong to Category I, rather than Category II. The major themes included in this category are:

1) Suggestions for one's self-examination of his sins which leads to:
2) Encouragement for one's confession of his sins, which is in turn followed by:
3) Accepting Christ to reconcile with God;
4) Baptism* as a process for building a new life;
5) Evangelism-winning people for Christ with preaching;
6) Any inspiration that may imply any of the above themes;
7) Related passages from the Bible, as well as stories and examples of the above themes;
8) Opposite statements of all the above themes.

*See the definitions of terms in Chapter 2.

Codification 1-1 Continued.

Category III: Apologetics of Christian Doctrine, Belief Systems and the Church's Activities

Through history believers and followers of the Christian faith have had to protect or defend their faith and belief system from outside contamination, criticism, attacks or persecution. The position of the church against attack from the secular world remains basically the same. A large portion of Christian literature today is still devoted to the defense of Christian doctrine, its organized belief system, value system as well as its total organization and activities. The major themes included in this category are:

1) Those doctrinal and expository statements of any religious themes that cannot be covered by other categories;
2) All miscellaneous religious themes which have little significance that may qualify them to be cateogrized in any of the other five religious theme categories.

Category IV: Intimate God-Man Relationship

God is portrayed in this category as a kind father, a refuge, a comforter, a counsellor and a really intimate friend of man, who, in man's day-to-day living, reveals himself to man through all of His creation, including the Bible, and through the work of the Holy Spirit. Man, in turn, is portrayed as God's client, who is basically powerless with limited control of his own condition and uncertain future, who therefore must call on God through meditation, prayer, adoration and worship. His faith in God is stressed as most important in his relation to God. However, if any of the following themse appears in connection with any of the themes in Cateogry II, the whole statement should belong to Category II rather than Category IV. If it appears in connection with any of the themes in Category I, the whole statement should belong to Category I rather than Category IV. The major themes included in this category are:

1) God as the Father who loves and cares about man;
2) God as the refuge who protects man from dangers and gives him strength as man becomes and remains faithful to God;
3) God as the comforter who consoles man in his disappointment, frustration, distress, sorrow, agony, loneliness and other suffering;
4) God as a consellor who gives godly wisdom to man to overcome all emotional stress and to accept unchangeable human and social reality;
5) God as an intimate friend of man who is concerned with him;
6) Any inspiration that may invoke the major themes that God loves man and the world which He has created;
7) Related passages from the Bible and other writings and expositions of them; and
8) Opposite statements of all the above themes.

Codification 1-1 Continued.

Category V: Man's Relation to Himself Guided by God-Man Relationship

God is portrayed in this cateogry as a guide and teacher who wants man to follow His teaching in His dealing with himself. The major themes included in this category are:

1) Christian growth in terms of a continuing search for truth;
2) Christian growth in terms of one's physical and spiritual maturation;
3) Christian growth in terms of developing one's good character, respectable personality and Christian intelligence;
4) Christian growth in terms of fighting every temptation that could lead man to sin again (or of making no compromise with evil);
5) Opposite statements of all the above themes.

If any of the above themes in this category appears in connection with any of the themes in CategoryVI, the whole statement should belong to CategoryVI, rather than remaining as Category V. If any of the above themes in this category appears in connection with any of the themes in CategoryIV, the whole statement should belong to Category IV.

Category VI: Man-to-Man Relationship Guided by God-Man Relationship

God is portrayed as a social reformer as well as a social worker, who is concerned about man's relation to his fellowmen, as well as their well-being. God asks man, "Where is Abel, your brother?", and man cannot simply reply "I do not know; am I my brother's keeper?" This God-Man dialogue is the main thrust running through all the themes included in this category which are:

1) Ethical relationships among men; between a husband and his wife, parents and their children, brothers and sisters, teachers and students, between relatives, between friends, between non-friends, and between all fellowmen;
2) Men must love and serve one another;
3) All men are created equal by God:
4) Love, justice and liberty for all people;
5) Unification of all peoples and races under God;
6) All the current issues affecting the lives of people; and
7) Opposite statements of all the above themes.

Category VII: Non-religious Ideological Statements

Themes included in this category are:

1) All non-religious ideologies or ideologies to which the speaker attaches no religious implication or significance. (An ideology is defined briefly as an idea or an assertion about the universe,

Codification 1-1 Continued

the world, the society, politics, economics, education, human living, and man-to-man relations, etc.) Also all the current issues. In actuality, any non-religious statements which contribute to the integration of the major religious themes or perfection of the program are included in this category. For example, the announcement made toward the end of the program may be non-religious but is an essential part of the program. If the announcement is unrelated to the program or significant religious events, it should be included in Category VIII, Non-religious Non-ideological Statement.

2) All non-religious themes that are given in connection with religious themes.

Category VIII: Non-Religious, Non-Ideological Statements

All the miscellaneous non-religious statements which as a whole have little value in evaluating a basically religious discourse. However, some good non-religious non-ideological statements could make the whole discourse more receptive and persuasive. Such good non-religious non-ideological statements can be categorized as non-religious non-ideological positve statements.

Codification 1-2

Categories for Positive, Negative and Neutral Themes

A religious statement often is loaded with an emotion-arousal thrust which could create either a positive or a negative emotional reaction on the part of the message receiver toward the communicator or toward the message itself. At least, eight (four positive and four negative) kinds of emotion arousal are considered relevant to audience receptivity of the message.

1. Positive

   1. Ambition Arousal: an encouraging statement which appeals to the ambition of the receiver, may arouse the receiver to be ambitious about or to look forward to "the happening" which is suggested by the communicator and which the receiver may be able to see, or enjoy, or take part in.

   2. Motivation Arousal: a statement which appeals to the receiver's strength, may motivate the receiver to be active in whatever is suggested by the communicator.

   3. Empathy Arousal: a statement which has an intellectual appeal, may arouse the receiver's empathy with the communicator's point of view regarding the issues talked about by the communicator.

   4. Identity Arousal: A statement which has religious identity appeal, may arouse the receiver's religious identity, thus making the receiver more receptive to the communicator. It depends very much on the receiver's personal religious background.

2. Negative

   1. Fear Arousal: a religious statement which emphasizes the weakness or sinfulness of man while exaggerating the problems man is facing, may arouse a fear on the part of the receiver. Explicit or implicit pessimism about man's or the world's destiny may arouse a fear. These are so-called "fear tactics" which can be very effective in persuasion, yet which may "turn off" the receiver.

   2. Guilt Feeling Arousal: A statement which is intended to appeal to the conscience of the receiver, may arouse a guilt feeling on the part of the receiver.

   3. Anger Arousal: Over-exaggeration on any assertion may arouse anger on the part of the receiver who may react to it by "turning off" or even "return-attacking" the communicator.

4. Critical Feeling Arousal: Any dogmatic or strong statement on controversial issues may arouse critical feelings on the part of the receiver. For example, a strong advocacy for "abortion" or "anti-abortion", or a definite date of Jesus' second coming, etc., may arouse a strong negative reaction to the message on the part of the receiver.

3. Neutral

If none of those discussed above under "positive" or "negative" emotion arousal exists in a given statement, the statement is cateogrized as a Neutral statement.

of analyses, however, attempts were made to analyze the program scripts by using a theme as a unit. This required a strong ability on the part of the analyst to judge the beginning and the end of a theme, while he read the script sentence by sentence. The difficulty in using a theme as a unit was that there was scarcely any agreement among analysts as to where a given theme should begin and where it should end.

The use of a theme as a unit simply increased the inconsistencies and discrepancies among the analysts' results. Thus, in the final series of thematic content analyses, a sentence alone was used as a unit. The results of analyses, which are shown in Chapter V, were more consistent than the first two series of analyses.

The fourth step in Bowers' procedure, formulating judgmental procedures for analysis, was given in the present study to each analyst in the form of "Instruction on Thematic Analysis" shown as Codification 1-3.[1] Such judgmental procedures were aimed at reducing, in Bowers' words, "inter-coder disagreement." Bowers then presents the following steps for reducing the disagreement:

1) the researcher should define his categories with words whose common meanings denote the variables he is interested in.

2) He should define his units carefully, so that his analysts will know, for example, whether they are to make judgments on words or sentences,

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[1]See page 115 for Codification 1-3.

3) He should survey material similar to that which he intends to analyze to discover the relative difficulty of the judgments to be made.

4) He should prepare a list of instructions as explicit as possible for his coders to use in assigning units to categories.

5) He should test these instructions by having analysts attempt to use them on material similar to that which will be coded in the main analysis.

6) He should then check the analysts' reliability.

7) If necessary, he should revise his instructions and test again (Bowers, 1970, p. 303).

The above procedure was compatible with that of the present thematic content analysis which will become clearer as we proceed. Bowers' judgmental procedures will be referred to again in explaining and discussing the execution of the thematic content analyses in the present study.

The fifth step is selecting a control or normative sample of messages to be analyzed. What Bowers discusses here by quoting from William J. Paisley's eight types of norms are the "normative factors" which affect the intent of the speaker and actual content of the speech he gives (Paisley, 1967). Since not all eight norms elaborated on by Paisley are relevant to the present thematic content analysis, the researcher only intends to note a few points here from Paisley's norms.

In analyzing the program script, Paisley's "topic norms" remind the analyst of the necessity of considering the words being used in relation to the topic. This would

help analysts assign the sentence to an appropriate category.

Paisley's "situational norm" would remind the analyst of the necessity of looking into the situation in which the message was delivered by the speaker. Paisley's "regional norm" would remind the analyst of the necessity of considering the norm of the local community in which the speaker learned to make himself understood. Paisley's "familiar norm" and "individual norm" all would remind the analyst of going a step further to look into the speaker's family and individual background. These last two norms were, however, not considered in the present thematic content analysis. But the analysts were asked to consider carefully the context in which the message was delivered.

Bowers' sixth step reformulates general hypotheses in terms of categories and units. Reformulation of the three research hypotheses presented in Chapter III may be made as follows:

1. Research Hypothesis I: The audience receptivity and the evangelical religiosity of a religious radio program will have a relation with each other.

This hypothesis may now be reformulated as the following:

Research Hypothesis I-A: The audience receptivity and religious theme category I will have a relation with each other.

Research Hypothesis I-B: The audience receptivity and religious theme category II will have a relation with each other.

If both Research Hypotheses I-A and I-B are accepted, Research Hypothesis I, by definition of evangelical

religiosity, may be accepted. (See Definitions of Terms on page for evangelical religiosity.)

2. Research Hypothesis II: Audience receptivity will have a negative relation with the frequency of incidents in which an emotional appeal of fear arousal is used as a way of persuading listeners. A similar negative relation may exist also with other kinds of disturbing emotional appeal such as: (1) arousal of guilt-feelings, (2) shame arousal, (3) anger arousal, (4) imbalance arousal, etc.

Since each separate variable is not studied independently, the above hypothesis may be reformulated as the following:

Research Hypothesis II-A: The audience receptivity will have a negative relation with the total negative emotionality.

3. Research Hypothesis III: The audience receptivity will have a positive relation with the frequency of incidents in which: (1) ambition arousal, (2) encouragement, (3) inspiration, (4) consolation (5) identity reinforcement are used as a means of persuasion.

Since each separate variable is not studied independently, the above hypothesis may be reformulated as the following:

Research Hypothesis III-A: The audience receptivity will have a positive relation with the positive emotionality.

The seventh step is selecting the criterion for accepting or rejecting hypotheses. There were at least five variables to be investigated presented by the five research hypotheses. These were religious themes in Category I, religious themes in Category II, religious themes in Category I and Category II combined, negative emotionality, and positive emotionality. Besides these, there were other religious themes included in Category III,

Category IV, Category V and Category VI, about which the present study presented no hypotheses.

To determine whether any or all of the variables (namely, independent variables or predictors) correlate collectively or independently or interactively[1] with the audience receptivity (namely, a dependent variable), Multiple Regression Analysis (or Stepwise Regression Analysis) is to be used.

This method is based on the concept expressed in the following quasi-mathematical model (taken from Francis J. Kelly's study, 1970):

$$R = f(R_c, S_c)$$

where:

R = the response of the receiver

R_c = receiver characteristics

S_c = stimulus characteristics or factors impinging on the receiver.

This mathematical model suggests that the response of the receiver is a function of within-receiver characteristics and stimulus characteristics.

Thus, if any of the independent variables (or predictors) mentioned above are found to be related to the audience receptivity, they will be considered as S_c, or

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[1]Interactively means that the result is based on the interaction of two or more variables which may be more than an arithmetic sum of the result of each variable acting independently.

stimulus characteristics. If so, the audience receptivity may be predicted by an application of the stepwise regression equation to the data of these independent variables (or predictors, and in this case, a certain religious theme). The level of the significant set for the regression coefficients is .10. That is, the differences in the data would occur only less than one time in 10 by chance and not be real.[1]

The eighth step of Bowers' tabulating, as explained earlier for the tabulation of the data, "Data Code of Audience Response," is constructed for the audience research, and a worksheet for thematic content analysis is also designed for recording the analyzed data shown as Codification 2-1.[2] The actual thematic content analysis will be demonstrated in the following section.

The ninth step, "Applying the Criterion," refers to the final application of the research data to an explanation of the hypotheses set for the study. This, of course, will be done in the following chapter, "Findings."

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[1]Originally the level of significance, α, was set for .05. However, it was felt later that setting up an α at such a low level would cancel out many useful variables (useful in making predictions of ARTY raw data). In fact, in the behavioral science dealing with complex human behavior, .10 is frequently used rather than .05 for the α level. In explaining human behavior a higher α level would help retain more meaningful variables to give a more satisfying explanation.

[2]See page 119 for Codification 2-1.

5. Execution of Thematic Content Analysis

a. The Analysis and Revision of Theme Categories

Four thematic content analysts were accepted from student applicants, whose qualifications should be an upperclassman with some religious background. The four analysts accepted were two males, one Catholic and one Protestant, and two females, also one Catholic and one Protestant.

Unfortunately, both Catholics had to withdraw from the study before completion of the scripts. Thus, the first series of analyses with the first version of religious theme categories was completed by only two analysts, both Protestants, one male and one female.

Furthermore, these analysts were scarcely under the supervision of the researcher during the period of their analysis because of the pressures of their own studies. Although at the outset contacts between the researcher and the analysts were proposed for the clarification of categories and the discussion of problems, such opportunities did not exist.

The result of the analysis with the first version of religious theme categories was not very successful. Efforts were made in meetings between the researcher and the individual analysts, and in a general meeting with all the analysts, to clarify the ambiguities that might have existed

in understanding the categories. The failure centered on (1) discrepancies in the results between the analysts, and (2) disagreement on certain statements in the scripts that the analysts were analyzing. Analysts' comments on their experience with theme categories are included in Appendix L.

The same analysts, the Protestant male and Protestant female, continued their thematic analysis with the second version of religious thematic categories. The chief differences between the first and second versions of religious theme categories are as follows: creation of a new category which was to accommodate all apologetic statements, Biblical exposition, and those that were not covered by other religious themes. This category was then called Category III. The original Category III ("Confession and Repentance") was integrated into the original Category IV ("Inspiration and Self-examination"), emerging as the new Category II ("Confession, Repentance and Reconcilation"). The original Category II ("Communion with God") was then moved to Category IV.

The conditions for "mutual exclusiveness" and "exhaustiveness" that are required for any workable categories in content analysis, were fairly well achieved in this second version of religious theme categories. However, due to the following misconception and problems of the analysts, the final results were not as successful as originally expected.

First, the Protestant male analyzed strictly, sentence by sentence out of the religious context, and those sentences which, out of context, did not appear to be religious, were all assigned to non-religious categories. On the other hand, the Protestant female analyzed sentence by sentence, but assigned to religious theme categories those sentences which of themselves were not religious, yet in context could be considered religious.

Second, from the researcher's observation, another problem was that the Protestant female exceedingly utilized Category III (Apologetics, Biblical exposition and other non-belonging themes) whenever she had some debate over a sentence. This is admitted in her comments, also included in Appendix L.

The third problem was that both analysts' misconceptions of certain categories with the first versions, seemed to be affecting their use of the second version categories.

The formation of the third version of religious theme categories thus became inevitable. Special efforts were taken in explaining each category. Also the whole category system was carefully reconsidered, and finally reconstructed with a more systematic theological viewpoint, as well as sociological viewpoint.

According to the new religious theme category system (namely, the final version) religion is viewed in terms of God-man relation, and religious themes are classified

largely into three areas. The first area is concerned chiefly with the ultimate destiny of man, which is referred to as "something-up-there" in the "Instruction on Thematic Content Analysis." The second area is concerned chiefly with an intimate God-man relationship, which is believed to be immediately beneficial to all those who need God. God is considered as the loving, kind Father of man.

The third area is concerned chiefly with man's relation to other men in the context of God-man relation, which is referred to as "something down here" in the "Instruction on Thematic Content Analysis." A more detailed description is presented earlier in this chapter in terms of the six religious theme categories, plus two non-religious theme categories.

In order to get a fresh start with the final version of religious theme categories, and due to the increasingly limited time available to the two Protestant analysts, the decision was made to look for three or four new analysts. Three females and one male, all upperclassmen, came in response to an announcement made at the Student Services Center. Two of the three females were Catholic with the first having considerable experience in the Jewish religion due to her visit and six-month stay in a Kibbutz (commune) in Israel. The third female was Jewish and the male was Presbyterian.

There was little choice about the religious background and sex of the analysts, and it was decided to use whoever

was available and willing to commit their time and energy to the study.

First, a "get acquainted with the purpose of the study and material" session for all the analysts was held. However, the Jewish female who had shown a strong interest in participating during the interview, suddenly decided to withdraw after reading the religious theme categories at the beginning of the "get acquainted" session. No reason was given. Thus, the final series of analyses was begun with one Protestant male and two Catholic females participating. The Protestant male soon withdrew due to illness. So, only the two females, both Catholic, stayed with their work of analysis until its completion. The analysis alone took each analyst about ten days for the 21 scripts. The actual hours taken for the analysis were 31 for the first analyst, and 26 for the second analyst. Afterward computation was entirely undertaken by the first analyst under the supervision of the researcher.

b. Procedure for Execution of Analysis

A step-by-step guide, "Instruction on Thematic Content Analysis" (shown as Codification 1-3), was designed and provided for the analysts to record their coding, sentence by sentence. Principally, each sentence should be assigned to one of the eight categories constructed, but a double[1]

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[1]The text is continued on page 117.

Codification 1-3

Instruction on Thematic Content Analysis
(A Step-by-Step Guide)

1. Read through the script once to get a rough outline of the whole message and think what the context of it is. (This is mainly what Paisley calls "The Topic Norm", 1967)

2. Carefully review thoroughly once more, at least, the description of the categories and definitions. (This was suggested under No. 1 in Bowers' Judgmental procedure, see Chapter IV, 4.b.1)*

3. Start analyzing by step-by-step observation in the following manner:

   a) read the sentence
   b) determine if it is religious or non-religious
   c) think about the context (Paisley's "The Topic Norm", 1967)*
   d) think about the intent of the communicator; (Paisley's "Topic Norm; "The Structural Norm," "The Situational Norm," "The Regional Norm" and "The Individual Norm")*
   e) try not to be emotionally involved;
   f) if non-religious, determine if it is ideological or non-ideological (ideological is an assertion relevant directly to the central theme of the whole message; otherwise it is non-ideological)
   g) if religious, determine if it is something about "up-there?" or the one "in-between?" or "down here?"
   h) determine if it is at the "utmost top?" (Category 1) or "one step lower?" (Category 2)
   i) determine if it is about an intimate God-man relation
   j) determine if it is concerned with one's own growth and maturation
   k) determine if other people are involved (a man-to-man relation)

4. Determine the emotionality: Before assigning a sentence to a theme category you have to decide what emotionality the sentence is involved in.

   a) positive: ambition, motivation, empathy or identity reinforcement effect
   b) negative: fear, guilty feeling, anger or critical feeling
   c) neutral: nothing of either above
   d) fill the blank on worksheet with +(positive) -(negative) or 0(neutral) under the one category you choose.

5. If you find it difficult to categorize a given sentence due to one theme overlapping two or three categories, apply double coding--that is, assign the sentence to each of two overlapping categories which

*This note is only for this dissertation and its readers. On the actual instruction this was not indicated. Explanation on Paisley's eight types of norms see the text under Section 4, the fifth step or William J. Paisley's study, 1967.

Codification 1-3 Continued

you think closest to your understanding of the sentence. Two-third of the point should be given to the category of first priority (the category you feel stronger) and one-third of the point to the category of second priority (the category you feel weaker). In the case where the two overlapping themes appeared to be equal in their inclination, one-half credit is given to each of the two overlapping themes.

6. Indicate your preference by 1, and 2 in the blanks of double coding in addition to +, -, or 0 symbols.

7. If similar debate exists between (+) and (0) or (-) and (0) or even (+) and (-), indicate two symbols in one blank. Indicate your preference by marking the preferred symbol on top and the other symbol on the bottom.

coding method was used after experiencing difficulties with some of the complicated statements in the first and second series of analyses. Concerning the use of double coding, Paul J. Deutschmann has this suggestion:

> An exceedingly large number of newspaper items are complex, you can hardly begin to say "what" they are about, if you are restricted to only one category. As a compromise procedure, we instructed our coders to use two codes whenever they felt it was necessary. Further, we said to attach no significance to the order of the coding, but rather put down the two content codes which best describe the story (Paul J. Deutschmann, 1959, pp. 63-64).

According to Deutschmann, double coding raised coder agreement from 70 per cent to over 90 per cent. While double coding can produce sums over 100 per cent, that disadvantage is offset by the reliable information about relative emphasis given to a kind of content (Deutschmann, 1959, p. 64).

In the present study, instead of producing sums over 100 per cent, as Deutschmann did, two-thirds credit is given to the category to which the given sentence has a stronger inclination, and one-third credit is given to the other category to which the given sentence has a weaker inclination. In the case where the two overlapping themes appeared to be equal in their inclination, one-half credit is given to each of the two overlapping themes.

In the demonstrated example with the program script "Between Us Women" from June 7, 1973 (shown as

Codification 2-1), two-thirds point was assigned to Category V, and one-third to Category II for Sentence 51. This is recorded as $\frac{-5}{-2}$ on the bottom because the emotionalities are both negative. In another double coding with Sentence 56, two-thirds credit was given to Category V and one-third credit was given to Category III. This is recorded as $\frac{05}{03}$ because emotionalities are both neutral. In the third double coding with Sentence 78, two-thirds point was given to Category V neutral and one-third to the same category positive. Sentence 78 is an example of double coding between two different emotionalities, while the other two illustrate double coding between two different thematic categories. (If one-half credit should be given to each of the two overlapping emotionalities it is recorded as 05∿-5.)

Computation is demonstrated here, and shown as Codification 2-2. When there is any double coding, an adjustment has to be made by subtracting the figures on the right side of the top box from the figures on the left side of the top box shown as Codification 2-2 on page 122. The final result is shown on the right of the second box, where the score of each theme is indicated by percentage.[1]

Category I	=	0	Category V	=	78.43
Category II	=	1.96	Category VI	=	0
Category III	=	4.31	Category VII	=	5.88
Category IV	=	1.18	Category VIII	=	8.24.

[1]The text is continued on page 124.

Codification 2-1

Analysis on Religious Themes Work Sheet (Demonstration)

Program Title and Date: BETWEEN US WOMEN 6-7 73 **Date of Analysis:** 9-22-73

Analyst: _____ **Sex:** F **Class:** JR **Major:** SOC. SCI. **Religion:** CATHOLIC

Categories: 1. The Last Day; 2. Reconciliation; 3. Apologetics; 4. God-Man Relation; 5. Relation to Self; 6. Relation to others; 7. Ideology; 8. Nonideology.

Unit of Analysis: A sentence.

Sentence Number	1	2	3	4	5	6	7	8	Sentence Number	1	2	3	4	5	6	7	8
1	( )	( )	( )	( )	( )	( )	( )	(0)	21	( )	( )	( )	( )	(0)	( )	( )	( )
2	( )	( )	( )	( )	( )	( )	( )	(0)	22	( )	( )	( )	( )	(0)	( )	( )	( )
3	( )	( )	(+)	( )	( )	( )	( )	( )	23	( )	( )	( )	( )	(0)	( )	( )	( )
4	( )	( )	( )	( )	(+)	( )	( )	( )	24	( )	( )	( )	( )	( )	( )	(−)	( )
5	( )	( )	( )	( )	(+)	( )	( )	( )	25	( )	( )	( )	( )	(0)	( )	( )	( )
6	( )	( )	( )	( )	(+)	( )	( )	( )	26	( )	( )	( )	( )	( )	( )	(0)	( )
7	( )	( )	( )	( )	(+)	( )	( )	( )	27	( )	( )	( )	( )	( )	( )	( )	(+)
8	( )	( )	( )	( )	(+)	( )	( )	( )	28	( )	( )	( )	( )	( )	( )	( )	(+)
9	( )	( )	( )	( )	(+)	( )	( )	( )	29	( )	( )	( )	( )	( )	( )	( )	(0)
10	( )	( )	(0)	( )	( )	( )	( )	( )	30	( )	( )	( )	( )	( )	( )	( )	(0)
11	( )	(0)	( )	( )	( )	( )	( )	( )	31	( )	( )	( )	( )	(+)	( )	( )	( )
12	( )	( )	( )	( )	(0)	( )	( )	( )	32	( )	( )	( )	( )	(0)	( )	( )	( )
13	( )	( )	( )	( )	( )	( )	(0)	( )	33	( )	( )	( )	( )	(0)	( )	( )	( )
14	( )	( )	( )	( )	(+)	( )	( )	( )	34	( )	( )	( )	( )	(0)	( )	( )	( )
15	( )	( )	( )	( )	(+)	( )	( )	( )	35	( )	( )	( )	( )	(0)	( )	( )	( )
16	( )	( )	( )	( )	(0)	( )	( )	( )	36	( )	( )	( )	( )	(0)	( )	( )	( )
17	( )	( )	( )	( )	(0)	( )	( )	( )	37	( )	( )	( )	( )	(0)	( )	( )	( )
18	( )	( )	( )	( )	(0)	( )	( )	( )	38	( )	( )	( )	( )	(0)	( )	( )	( )
19	( )	( )	( )	( )	(0)	( )	( )	( )	39	( )	( )	( )	( )	(0)	( )	( )	( )
20	( )	( )	( )	( )	(0)	( )	( )	( )	40	( )	( )	( )	( )	(0)	( )	( )	( )
Sub-total:									**Sub-total:**								

Total of this sheet:

1. ( ) ( ) ( ) 2. ( ) ( ) (1) 3. (1) ( ) (1) 4. ( ) ( ) ( )
5. (4) ( ) (11) 6. ( ) ( ) ( ) 7. ( ) (1) (2) 8. (2) ( ) (2)

Codification 2-1 Continued

Analysis on Religious Themes Work Sheet (Demonstration)

Program Title and Date: Between Us Women 6-7-73 **Date of Analysis:** 9-22-73

Analyst: _____ **Sex:** F **Class:** Jr **Major:** Soc Sci **Religion:** Catholic

Categories: 1. The Last Day; 2. Reconciliation; 3. Apologetics; 4. God-Man Relation; 5. Relation to Self; 6. Relation to others; 7. Ideology; 8. Nonideology.

Unit of Analysis: A sentence.

Sentence Number	1	2	3	4	5	6	7	8	Sentence Number	1	2	3	4	5	6	7	8
41	( )	( )	( )	( )	( )	( )	(0)	( )	61	( )	( )	( )	( )	(0)	( )	( )	( )
42	( )	( )	( )	( )	(0)	( )	( )	( )	62	( )	( )	( )	( )	(0)	( )	( )	( )
43	( )	( )	( )	( )	( )	( )	(0)	( )	63	( )	( )	( )	( )	(0)	( )	( )	( )
44	( )	( )	( )	( )	(+)	( )	( )	( )	64	( )	( )	( )	( )	(0)	( )	( )	( )
45	( )	( )	( )	( )	(+)	( )	( )	( )	65	( )	( )	( )	( )	(0)	( )	( )	( )
46	( )	( )	( )	( )	(+)	( )	( )	( )	66	( )	( )	( )	( )	(0)	( )	( )	( )
47	( )	( )	( )	( )	(0)	( )	( )	( )	67	( )	( )	( )	( )	(0)	( )	( )	( )
48	( )	( )	( )	( )	(+)	( )	( )	( )	68	( )	( )	( )	( )	(0)	( )	( )	( )
49	( )	( )	( )	( )	(0)	( )	( )	( )	69	( )	( )	( )	( )	(0)	( )	( )	( )
50	( )	( )	(0)	( )	( )	( )	( )	( )	70	( )	( )	( )	( )	(+)	( )	( )	( )
51	( )	(-3)	( )	( )	(-1)	( )	( )	( )	71	( )	( )	( )	( )	(0)	( )	( )	( )
52	( )	( )	( )	( )	(+)	( )	( )	( )	72	( )	( )	( )	( )	(0)	( )	( )	( )
53	( )	( )	( )	( )	(0)	( )	( )	( )	73	( )	( )	( )	( )	(0)	( )	( )	( )
54	( )	( )	( )	( )	(0)	( )	( )	( )	74	( )	( )	( )	( )	(0)	( )	( )	( )
55	( )	( )	( )	( )	(0)	( )	( )	( )	75	( )	( )	( )	( )	(0)	( )	( )	( )
56	( )	( )	(-3)	( )	(0)	( )	( )	( )	76	( )	( )	( )	( )	(+)	( )	( )	( )
57	( )	( )	( )	( )	(0)	( )	( )	( )	77	( )	( )	( )	( )	(0)	( )	( )	( )
58	( )	( )	( )	( )	(0)	( )	( )	( )	78	( )	( )	( )	( )	(0/+)	( )	( )	( )
59	( )	( )	( )	( )	(0)	( )	( )	( )	79	( )	( )	( )	( )	(0)	( )	( )	( )
60	( )	( )	( )	( )	(+)	( )	( )	( )	80	( )	( )	( )	( )	(0)	( )	( )	( )
Sub-total:		-5/-2			0-5/0-3				Sub-total:					0-5/+5			

Total of this sheet:

1. ( ) ( ) ( ) 2. ( ) (1) ( ) 3. ( ) ( ) (2) 4. ( ) ( ) ( )
5. (9) (1) (28) 6. ( ) ( ) ( ) 7. ( ) ( ) (2) 8. ( ) ( ) ( )

Codification 2-1 Continued

Analysis on Religious Themes Work Sheet (Demonstration)

Program Title and Date: Between Us Women 6-7-73 Date of Analysis: 9-22-13

Analyst: Sex: F Class: Jr Major: Soc. Sci. Religion: Catholic

Categories: 1. The Last Day; 2. Reconciliation; 3. Apologetics; 4. God-Man Relation; 5. Relation to Self; 6. Relation to others; 7. Ideology; 8. Nonideology.

Unit of Analysis: A sentence.

Sentence Number	1	2	3	4	5	6	7	8	Sentence Number	1	2	3	4	5	6	7	8
81	( )	( )	( )	( )	(+)	( )	( )	( )		( )	( )	( )	( )	( )	( )	( )	( )
82	( )	( )	( )	( )	(+)	( )	( )	( )		( )	( )	( )	( )	( )	( )	( )	( )
83	( )	( )	( )	(0)	( )	( )	( )	( )		( )	( )	( )	( )	( )	( )	( )	( )
84	( )	( )	( )	( )	(+)	( )	( )	( )		( )	( )	( )	( )	( )	( )	( )	( )
85	( )	( )	( )	( )	( )	( )	( )	(0)		( )	( )	( )	( )	( )	( )	( )	( )
	( )	( )	( )	( )	( )	( )	( )	( )		( )	( )	( )	( )	( )	( )	( )	( )
	( )	( )	( )	( )	( )	( )	( )	( )		( )	( )	( )	( )	( )	( )	( )	( )
	( )	( )	( )	( )	( )	( )	( )	( )		( )	( )	( )	( )	( )	( )	( )	( )
	( )	( )	( )	( )	( )	( )	( )	( )		( )	( )	( )	( )	( )	( )	( )	( )
	( )	( )	( )	( )	( )	( )	( )	( )		( )	( )	( )	( )	( )	( )	( )	( )
	( )	( )	( )	( )	( )	( )	( )	( )		( )	( )	( )	( )	( )	( )	( )	( )
	( )	( )	( )	( )	( )	( )	( )	( )		( )	( )	( )	( )	( )	( )	( )	( )
	( )	( )	( )	( )	( )	( )	( )	( )		( )	( )	( )	( )	( )	( )	( )	( )
	( )	( )	( )	( )	( )	( )	( )	( )		( )	( )	( )	( )	( )	( )	( )	( )
	( )	( )	( )	( )	( )	( )	( )	( )		( )	( )	( )	( )	( )	( )	( )	( )
	( )	( )	( )	( )	( )	( )	( )	( )		( )	( )	( )	( )	( )	( )	( )	( )
	( )	( )	( )	( )	( )	( )	( )	( )		( )	( )	( )	( )	( )	( )	( )	( )
	( )	( )	( )	( )	( )	( )	( )	( )		( )	( )	( )	( )	( )	( )	( )	( )
	( )	( )	( )	( )	( )	( )	( )	( )		( )	( )	( )	( )	( )	( )	( )	( )
	( )	( )	( )	( )	( )	( )	( )	( )		( )	( )	( )	( )	( )	( )	( )	( )

Sub-total: Sub-total:

Total of this sheet:
1. ( ) ( ) ( ) 2. ( ) ( ) ( ) 3. ( ) ( ) ( ) 4. ( ) ( ) (1)
5. (3) ( ) ( ) 6. ( ) ( ) ( ) 7. ( ) ( ) ( ) 8. ( ) ( ) (1)

Total of this program:
1. ( ) ( ) ( ) 2. ( ) (1) (1) 3. (1) ( ) (3) 4. ( ) ( ) (1)
5. (21) (1) (47) 6. ( ) ( ) ( ) 7. ( ) (1) (4) 8. (2) ( ) (5)

Codification 2-2

Data Computation of Religious Themes
(Demonstration)

Program Title and Date: "Between Us Women", June 7, 1973
Analyst: D. Walanga

A. Computation of Theme and Emotionality Distribution

B. Adjustment (in the event of Double Coding)

Theme Categories	Total Emotionality Positive +	Negative -	Neutral 0		Total	Positive +	Negative -	Neutral 0
1	0	0	0	=	0			
2	0	~~1~~ $\frac{2}{3}$	1	=	$1\frac{2}{3}$		$\frac{1}{3}$	
3	1	0	~~1~~ $2\frac{2}{3}$	=	$3\frac{2}{3}$			$\frac{1}{3}$
4	0	0	1	=	1			
5	~~20~~ $20\frac{2}{3}$	1 $\frac{1}{3}$	~~45~~ $45\frac{2}{3}$	=	$66\frac{2}{3}$	$\frac{1}{3}$	$\frac{2}{3}$	$\frac{2}{3}$, $\frac{2}{3}$
6	0	0	0	=	0			
7	0	1	4	=	5			
8	2	0	5	=	7			
Total in Emotionality	$23\frac{2}{3}$ +	2 +	$59\frac{1}{3}$	=	85			
	(27.84%)	(2.35%)	(69.85%)	=	(100%)			

Theme Categories	Total Number	Total Percentage
1	0	0
2	$1\frac{2}{3}$	1.96
3	$3\frac{2}{3}$	4.31
4	1	1.18
5	$66\frac{2}{3}$	78.43
6	0	0
7	5	5.88
8	7	8.24

Codification 2-2 Continued.

C. Final Data on Theme and Emotionality Distribution

Total: Positive = 27.48% Negative - 2.35% Neutral = 69.80%

Total Integrated Theme Distribution:

R = 85.88%; I/R = 0%; (I+II)/R = 2.28%; III/R = 5.02%; IV/R = 1.37%;

(IV+V)/R = 92.7%; (V+IV)/R = 91.33%; VI/R = 0%.

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The emotionality score is shown between the first box and the second box as 27.84% of positive emotionality, 2.35% for negative emotionality, and 69.85% for neutral emotionality.

(1) Theme Integration

After the religious themes had supposedly been classified (exhaustively) into six categories, and attempts had been made to investigate any correlation existing between audience receptivity and any religious themes, the possibility remained that an integration of two or more religious themes, which are theologically or sociologically similar to each other, might more significantly correlate with audience receptivity. Thus, several different combinations were attempted and stepwise regression analysis was made between audience receptivity and these different combinations of religious themes. This attempt is called "theme integration" in the present study. Since the study was interested in the relative distribution of different religious themes, each religious theme or each combination of religious themes was expressed in percentage by dividing it by total religiosity--namely, the sum of all religious themes (Category I through Category VI).

Under theme integration there are eight entities

which are

stepwise

which are all tested against audience receptivity in stepwise regression analysis. These eight entities are:

R = total religiosity.

I/R = Category I divided by total religiosity, or relative percentage of Category I in total religiosity.

(I+II)/R = Category I plus Category II, divided by total religiosity, or relative percentage of Category I combined with Category II in total religiosity.

III/R = Category III divided by total religiosity, or relative percentage of Category III in total religiosity.

IV/R = Category IV divided by total religiosity, or relative percentage of Category IV in total religiosity.

(IV+V)/R = Category IV plus Category V, divided by total religiosity, or relative percentage of Category IV combined with Category V in total religiosity.

(V+VI)/R = Category V plus Category VI, divided by total religiosity, or relative percentage of Category V combined with Category VI in total religiosity.

VI/R = Category VI divided by total religiosity, or relative percentage of Category VI in total religiosity.

(2) Meaning of Theme Integration

Some explanation is necessary on the following three theme integrations: (I+II)/R, (IV+V)/R, and (V+VI)/R.

(1) (I+II)/R

Integration of Category I (The Last Day themes) with Category II (Confession, Repentance and Reconciliation) suggests a more intensified concern with man's unmistaken preparation for the Last Day. A high percentage of these two categories in a religious message may instill in the audience a high degree of alertness and non-relaxation.

(2) (IV+V)/R

Integration of Category IV (Communion with God, or intimate God-man relation) and Category V (Christian growth and maturity) suggests a greater concern with man's perfection in moral and religious life. The kind father-like God not only loves His people, but also wants them to serve Him by obeying His teachings.

(3) (V+VI)/R

Integration of Category V (Christian growth and maturity) with Category VI (Man-man relation, or service to God through service to fellow men) suggests a more pragmatic concern with man's day-to-day duties in his community life. His Christian growth and maturity must be expressed in terms of his love for his fellow men.

The above example of thematic content analysis and its computation in terms of integrated theme distribution is indicated at the end of Codification 2-2 (See page 123).

PART III. STEPWISE REGRESSION ANALYSIS

1. Data Classification

In undertaking Stepwise Regression Analysis for the determination of relations between any religious themes and the audience receptivity, the raw data of thematic content analysis were divided into four groups--two groups for the original data and two groups for thematic integration. Thus, there were four groups of thematic content analysis data to undergo Stepwise Regression Analysis.

The first group of original data includes 42 cases of data obtained from two analysts, each of whom analyzed the same 21 scripts. For convenience, this group of data will be called O.K.D. (original data by Kathy and Diane).

The second group of original data includes 21 cases of data which are mean scores of the O.K.D. For convenience, this second group of data will be called "original average."

The first group of thematic integration also includes 42 cases of data which are derived from the first group of original data, according to the classification of thematic integration discussed in the final section of Chapter IV. For convenience this group of data will be called I.K.D. (thematic integration by Kathy and Diane).

The second group of thematic integration includes 21 cases of data which are the mean scores of the I.K.D. Again, for convenience, this set of data will be called

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"integrated average" (average of thematic integration).

Thus, there are four groups of data, namely, O.K.D., original average, I.K.D. and integrated average which have 42 cases, 21 cases, 42 cases and 21 cases of data respectively, to be tested against audience receptivity (ARTY) by Stepwise Regression Analysis through the computer. The purpose of undertaking Stepwise Regression Analysis with each of the above four groups of data is to investigate which group of data and which themes relate most significantly to the audience receptivity.

2. Assumptions and Procedures of Stepwise Regression Analysis

There are certain assumptions behind the undertaking of Stepwise Regression Analysis: an assumption that there is more than one independent variable contributing to the occurrence of the dependent variable in which the research is interested; an assumption that several independent variables contribute collectively, or independently, or interactively to the occurrence of the said dependent variable (in this case, the audience receptivity); and an assumption that certain independent variables may not be related to the said dependent variable at all.

To undertake Stepwise Regression Analysis, the researcher is required to make certain assumptions and some speculations in order to formulate a set-up to have the data undergo computer analysis. The researcher must

assume that some themes are more related than others to audience receptivity. He also must speculate whether Category I, Category II and negative emotionality are strongly related to the ARTY as the hypotheses prescribe.

Thus, a general set-up is made for each of the first two groups of data to be tested against the ARTY ranking in the first set of analyses. Information important to the reader is the placing of certain independent variables in the analysis from the researcher's speculation of most related variables. This placing is expressed in the following manner for the first set of analyses for each of the first two groups of data.

```
1 = PSTEP(2,3,11/5,6,7,8,12/4,9,10)SIGIN = .10,
    SIGOUT = .10
```

The above expression suggests that there are in total 12 variables with the No. 1 being a dependent variable (namely, ARTY). Altogether Category I through Category VIII plus three emotionality categories, result in eleven independent variables. The numbers of these variables in the parentheses each represent a category according to the following scheme:

Names of Variables	1	2	3	4	5	6	7	8	9	10	11	12
Actual Category Represented	PGM[1]	I	II	III	IV	V	VI	VII	VIII	Pos.	Neg.	Neu.

The three numbers 2, 3, 11 placed before the slash (/), represent Category I, Category II and negative emotionality, fixed as the variables that cannot be deleted from being reported of their regression coefficients regardless of their levels of significance (namely, α level) during the computer analysis. The five numbers, 5, 6, 7, 8, 12 between the two slashes (//) representing Categories IV, V, VI, VII and neutral are the variables that can be deleted from being reported if their regression coefficients during the analysis are not significant at or beyond the .10 level.

The three final numbers, 4, 9, 10 placed after the second slash (/) representing Categories III, VIII and positive emotionality, are the variables that can be added to the regression coefficients if their relationship to the ARTY are significant at or beyond the .10 α level.

Three different set-ups (namely, PSTEP) are tried for both O.K.D. and original average groups in the present study. Changes in set-up are determined by the researcher each time after obtaining the analyzed data, by examining which independent variables appear to be more significant

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[1]PGM = Program which is to be tested against all other eleven independent variables.

than the others. For the same reasons, five different set-ups are tried for I.K.D. and four for integrated average groups.

CHAPTER V

FINDINGS OF THE RESEARCH

A. CONTENT OF THIS CHAPTER

Findings of the research will be presented in this chapter in three areas of study according to the three approaches presented in Chapter IV. The content will consist of:

Part I. Findings from Audience Research

1. Computation of Audience Receptivity
2. Program Themes and Receptible Elements
3. Macroscopic Analysis of Listening Audience
   a. General Orientation of FLR Audience
   b. Major Demographic Characteristics of the Audience
   c. General Involvement of the Audience in FLR Programs

Part II. Findings from Thematic Content Analysis

1. The First and Second Series of Analyses
2. The Final Series of Thematic Content Analyses
   a. Reliability of the Analyses
   b. Results of the Final Thematic Content Analyses
   c. Tendency of the Thematic Content -A Macroscopic Observation of the Thematic Data
   d. Data from Both Audience Research and Thematic Content Analysis

B. FINDINGS

PART I. FINDINGS FROM AUDIENCE RESEARCH

1. Computation of Audience Receptivity

In computing the audience receptivity (abbreviated ARTY) of all the programs mentioned by the FLR audience as preferred programs, the formula presented in Chapter IV was used. Thus, any program mentioned even once, regardless of preferential order, was taken into account in the present computation. Exactly 100 listeners have answered Question 10 of Questionnaire I by indicating their preferred programs. Some listeners indicated two or three preferred programs, others indicated as many as twenty or more preferred programs.

The result is reported in Table 1, where other kinds of program ratings are also reported for comparison. All the programs are placed according to the ranking order of Refined Audience Receptivity computed by using the formula presented on page 87, namely:

$$\text{Unrefined Audience Receptivity} = \frac{1}{N} \sum^{N} P$$

$$\text{Refined Audience Receptivity} = \frac{1}{N+L} \sum^{N} P$$

Other kinds of program rating which are also included in Table 1 need to be explained. The researcher believes that for the purpose of the present study the formula proposed for the computation of Refined Audience Receptivity is conceptually superior to all other program rating methods. This will become clear as we examine other rating methods.

a. Radio Q-Score

The concept of Radio Q-Score was borrowed from TV Q-Score, which has been used by the Home Testing Institute/ TVQ, Inc. of New York in rating television programs. TV Q score takes into account the idea that there are those who have viewed the given television program and have some opinion of it, yet do not consider it to be among their favorites. This is the same idea as Refined Audience Receptivity, which takes into account the fact that there are those who know about the program (or have listened to it at least once), yet do not listen to it now because the program is not receptible enough to them to merit their listening. However, Radio Q-Score does not take into account the fact that among all the favorites there are some preferred more than others. In short, Radio Q-Score regards all favorites the same, whereas Refined Audience Receptivity distinguishes between degrees of preference.

The formula for Radio Q-Score is expressed as:

$$\text{Radio Q-Score} = \frac{\text{Percent saying "It is one of my favorites"}}{\text{Familiarity}}$$

Familiarity represents the proportion of respondings with any opinion about a given program. In the case of the present study Familiarity represents the proportion of respondents who have indicated having listened to a given program at least once, out of the total of 122 listeners, who have answered this question, namely, Question 9 of Questionnaire I. (See the questionnaire included in Appendix A.)

In Table 1, Familiarity is included in Column 6 where, for example, familiarity with Program No. 1, "Chapel of the Air" is indicated as 68.85. This figure comes from the computation of 84/122, where 84 is the number of respondents who have indicated having listened to Program No. 1 at least once, out of a total of 122 listeners.

Take Program No. 1 in Table 1, for example. Radio Q-Score 71.17 was computed from $\frac{49}{68.85} = 71.17$.

b. Popularity

Included in the last column of Table 1 is Popularity. The number in this column is the actual number of listeners who have indicated the program as one of their favorites, regardless of the length of their lists of favorites. Since there are a total of exactly 100 listeners who have answered this question, Question 10 of Questionnaire I, the number appearing in this column is the popularity expressed

Table 1. Comparison of Various Program Ratings (Summer, 1973)

Pgm.	Radio[5] Q Score	Unrefined ARTY	Refined[4] ARTY	One of My Favorites[3] (Based on 100 Listeners) (Limited to 1st nine favorites)	Familiarity[2] (Based on 122 Listeners)	Popularity[1] (All favorites Included with out Limit)
1	71.17	66.98	47.66	49	68.85	60
2	75.91	59.86	45.44	56	73.77	63
3	65.16	66.30	43.20	47	72.13	54
4	57.02	61.71	35.18	43	75.40	55
5	53.56	58.50	31.33	36	67.21	41
6	49.09	63.75	31.29	33	67.21	36
7	46.79	60.56	28.33	28	59.84	32
8	46.69	59.84	27.94	31	66.39	38
9	43.57	50.31	21.92	25	57.38	32
10	47.74	42.66	20.36	18	37.70	25
11	41.70	48.21	20.10	27	64.75	37
12	32.79	58.72	19.25	25	76.23	27
13	36.77	46.97	17.27	22	59.83	28
14	34.56	49.62	17.15	17	49.18	23
15	33.27	47.99	15.97	9	27.05	13
16	32.65	48.14	15.72	19	58.19	30
17	31.75	47.01	14.92	19	59.83	26
18	36.22	40.93	14.82	19	52.46	39
19	24.40	59.56	14.53	9	36.89	12
20	21.22	66.85	14.12	4	18.85	6
21	39.04	32.95	12.86	8	20.49	10
22	18.17	65.92	11.98	7	38.52	8
23	25.49	45.65	11.64	14	54.92	19
24	25.49	45.37	11.56	14	54.92	21
25	21.22	53.89	11.44	8	37.70	19
26	24.40	45.39	11.07	16	65.67	24
27	26.38	41.16	10.86	16	60.65	22
28	16.54	64.26	10.63	3	18.03	12
29	22.41	45.15	10.12	9	40.16	8
30	21.85	46.14	10.10	12	54.92	17
31	15.26	61.77	9.43	2	13.11	2
32	18.30	49.77	9.11	9	49.18	13
33	17.43	50.95	8.88	7	40.16	12
34	12.20	69.81	8.52	3	24.59	2
35	15.26	50.50	7.70	2	13.11	6
36	11.43	65.46	7.48	3	26.23	3
37	22.18	32.13	7.13	8	36.07	19
38	16.63	41.36	6.88	6	36.07	12
39	16.75	36.11	6.05	7	41.80	
40	9.38	53.00	5.05	2	21.31	2
41	11.26	44.80	5.04	6	53.28	11
42	15.25	31.11	4.74	4	26.23	8
43	13.94	33.86	4.72	4	28.69	10
44	15.25	28.62	4.36	6	39.34	9
45	12.20	35.26	4.30	3	24.59	9
46	9.57	44.52	4.26	4	41.80	12
47	13.07	32.40	4.23	3	22.95	5
48	11.80	35.05	4.14	3	25.41	10
49	3.94	10.39	4.09	1	25.41	
50	13.37	29.64	3.96	8	59.83	23
51	9.53	37.13	3.54	5	52.46	10
52	8.13	41.09	3.34	3	36.88	6
53	9.04	36.06	3.25	2	22.13	8
54	5.19	43.43	2.25	2	38.52	6
55	15.24	13.03	1.98	4	26.23	10
56	6.10	27.38	1.67	2	32.79	6

[1] Popularity: The number of listeners out of 100 listeners who have indicated the program as one of their preferred programs.

[2] Familiarity: The proportion of listeners who have indicated the given program to which they have listened at least once, out of a total of 122 listeners.

[3] "One of My Favorite": Similar to popularity in its concept except that only those included in the first nine preferred programs are counted.

[4] Refined ARTY: Unrefined ARTY multiplied by Radio Q Score and then divided by 100, or ARTY x $\frac{N}{N+L}$ (see page 87).

[5] Radio Q Score: "One of my favorites" divided by Familiarity.

Table 2. Program Ranking in Accordance With Audience Receptivity (Summer, 1973)

Ranking Number	Program Subjects	Approximate Length of Program	Real ARTY
1	Chapel of the Air	13 1/2 min	47.66
2	Psychology for Living	13 1/2	45.44
3	Prayer Partner	28	43.20
4	Back to the Bible	28	35.18
5	Songs and Chatter	28	31.33
6	Good News at Noon	28	31.29
7	Between Us Women	13 1/2	28.33
8	Sunshine Lane	43	27.94
9	Unshackeld	28	21.92
10	Nightwatch	28	20.36
11	Bumper to Bumper	30	20.10
12	News	1-10	19.25
13	Wonderful World of Music	1:50	17.27
14	Quartet Time	25	17.15
15	Request Time	2:00	15.97
16	Tips for Teens	5	15.72
17	Candlelight	55	14.92
18	The Family Hour	28	14.82
19	Children's Bible Hour	28	14.53
20	Worship Hour	58	14.12
21	Keep Praising	13 1/2	12.86
22	Thought for the Day	2 1/2	11.98
23	Something to Sing About	13 1/2	11.64
24	Bulletin Board	3	11.56
25	Ranger Bill	28	11.44
26	Bargain Counter	28	11.07
27	Golden Year Fellowship	5	10.86
28	Bible Doctrine	28	10.63
29	Let It Shine	28	10.12
30	Heart to Heart	13	10.10
31	The Last Hour	55	9.43
32	Books in Review	13 1/2	9.11
33	Sunrise Sounds	26 1/2	8.88
34	Meditation in Music	13 1/2	8.52
35	Morning Melodies	25	7.70
36	News in a Different Dimension	13 1/2	7.48
37	Jack Van Impe	28	7.13
38	Showers of Blessing	55	6.88
39	Eventide	2:30	6.05
40	Storybook Room	13 1/2	5.05
41	Window on the World	3	5.04
42	Sounds of Faith	25	4.74
43	Songs in the Night	27	4.72
44	The Happy Side	1:20	4.36
45	Saturday Night Special	43 1/2	4.30
46	Berean Bible Hour	28	4.26
47	Afternoon Musical	4:30	4.23
48	Moody Presents	28	4.14
49	The Living Word	2 1/2	4.09
50	Youth Haven Time	10	3.96
51	African Observer	13	3.54
52	Stereo on Sunday	60	3.34
53	Here's How	13 1/2	3.25
54	Editorial	3	2.25
55	Music Til Midnight	55	1.98
56	On the Move	25	1.67

The figure is based on the sample of 122 listeners taken from FLR mailing list consisting of 20,000 numbers including nonlistening population. The number of potential listeners in this mailing list are estimated to be 12,300. But only about 60 to 65 percent of 12,300 are regularly listening.

in percentage, as well as the actual number of listeners who have included the given program as one of their favorites.

The advantage of Popularity is that it does provide information on how many people appreciate the given program in some way. But it does not tell how receptible the program is. Popularity can be high if the program is broadcast at a prime hour, if the transmitter is powerful, and if there are no compariable programs on other stations at the same broadcast time. Thus, the statistics in the popularity column do not follow the same pattern as Refined Audience Receptivity. Even Unrefined Audience Receptivity does not follow the same pattern as Refined Audience Receptivity.

c. Relation Between Refined Audience Receptivity and Radio Q-Score

The formula for Refined Audience Receptivity presented on page 87 is expressed as:

$$\frac{1}{N} \sum^{N} P \cdot \frac{N}{N+L}$$

where:

N = the number of listeners who have indicated the given program as one of their favorites;

L = the number of listeners who have heard the given program at least once, yet who do not prefer the given program.

If both N and L are expressed in terms of percentage:

$$\frac{N}{N+L} = \frac{\text{Percentage saying "one of my favorites"}}{\text{Familiarity}^{1}} = \text{Radio Q-Score}$$

$$\text{Thus, Refined ARTY} = \frac{\text{Unrefined ARTY x Radio Q-Score}}{100}$$

Take Program No. 1 for example:

$$\text{Refined ARTY} = \frac{\text{Unrefined ARTY x Radio Q-Score}}{100}$$

$$= \frac{66.98 \times 71.17}{100} = 47.66$$

Table 2 is provided to help the reader identify the actual title of each program in terms of Refined Audience Receptivity.

2. Program Themes and Receptible Elements

As described in Chapter IV, to determine the kinds of themes that listeners feel they are receiving most frequently from Family Life Radio, thirteen choices on religious themes, the thirteenth being open-ended, were presented in an order nearly parallel to the final version of religious theme categories. (See the questionnaire

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[1]Familiarity should have been computed on the basis of the 100 listeners who have answered Question 10 of Questionnaire I by indicating their preferred programs. But, there were many who did not answer Question 10 yet did answer Question 9 by indicating those programs to which they have listened at least once. If the researcher were to count only those 100 listeners, among whom there were only 72 who answered Question 9, the statistics would be even smaller as a whole. In order to best utilize all the information available, and to obtain a closer-to-truth Familiarity, Familiarity is computed on the basis of 122 listeners, all of whom answered Question 9, rather than on the basis of 100 listeners, many of whom did not answer Question 9.

included in Appendix A.) The listeners were asked to choose four answers in the order of their strongest impressions.

Questionnaires were collected from 140 listeners. However, only 91 respondents answered this question, and those who did answer did not always give a full reply by choosing four answers. The results are reported in Table 3, where the frequency of impressions is included in the middle of the table. Since the first choice of answers was supposed to be the strongest impression of the four, a four point weight was assigned to every first choice answer. In a similar manner, three points were assigned to every second choice answer, a two point weight to the third choice answer, and a one point weight to the fourth choice answer. The score for each of the twelve answers is expressed by Σfx. The ranking of listeners' impressions is indicated in the far right column in Table 3.

The same multiple choice items were used to investigate the most helpful themes in the experience of the audience with a different question. The most helpful theme or elemenet is regarded as a most receptible theme. The same method was used in assigning various weights to various answers and the result is reported in Table 4, where the themes are placed according to the order of most helpful to least helpful. Although there had been some speculation that the listeners might indicate what had been their strongest impression rather than what was most helpful, it

Table 3. Listeners' Impression with the Themes Presented in FLR Programs

Themes and Their Order of Presentation	Frequency of Impressions								Total Score of Impressions	Impression Ranking
	Most Frequent		Next Frequent		Third Frequent		Fourth Frequent			
	Freq	Freq x 4	Freq	Freq x 3	Freq	Freq x 2	Freq	Freq x 1	Σfx*	
1. Eternal life and second coming of Christ	27	108	16	48	7	14	5	5	175	2
2. Accepting Christ for salvation	25	100	21	63	8	16	2	2	181	1
3. Communion with God	7	28	14	42	14	28	7	7	105	4
4. Bible being the guide for successful Christian life	15	60	22	66	19	38	9	9	173	3
5. Inspiration to reflect upon myself	2	8	3	9	2	4	3	3	24	10
6. Comfort and renewal of faith in Christ	1	4	4	12	6	12	11	11	39	7
7. Ample fine music and joyful and peaceful feeling	7	28	0	0	11	22	11	11	61	5
8. Guide to be a dedicated Christian	4	16	2	6	8	16	11	11	49	6
9. Concern with family problems	1	4	2	6	9	18	8	8	36	8
10 Concern with current issues	1	4	2	6	4	8	14	14	32	9
11 Informative and Educational	0	0	2	6	1	2	4	4	12	11
12 Being behind our time	1	4	0	0	0	0	0	0	4	12

* x = a score assigned to 1) most frequent, 2) next frequent, 3) third frequent, and 4) fourth frequent, respectively 4,3,2, and 1.

Table 4. Listeners' Feelings of Most Helpful Elements in FLR Programs (Or the Order of Receptible Themes)*

Themes or Elements Ranking from Most Helpful to Least Helpful	Frequency of Helpfulness								Total Score of Helpfulness
	Most Frequent		Next Frequent		Third Frequent		Fourth Frequent		
	Freq	Freq x 4	Freq	Freq x 3	Freq	Freq x 2	Freq	Freq x 1	Σfx*
1. Bible, the guide for a successful Christian life	19	76	15	45	5	10	5	5	136
2. Constant communion with God	12	48	8	24	12	24	9	9	105
3. Ample fine music with joyful and peaceful feeling	12	48	7	21	9	18	13	13	100
4. Comfort, strength and assurance and renewal of faith in God	8	32	10	30	7	14	6	6	82
5. Strong concern and guide for family	7	28	10	30	6	12	9	9	79
6. Concern with current issues	3	12	9	27	11	22	14	14	75
7. Eternal life and second coming of Jesus Christ	8	32	6	18	7	14	3	3	67
8. Guide to be a dedicated Christian citizen	4	16	7	21	13	26	3	3	66
9. Inspiration to reflect upon myself	6	24	6	18	8	16	6	6	64
10. Accepting Christ for salvation	6	24	3	9	3	6	2	2	41
11. Informative and educational	3	12	4	12	3	6	8	8	33

*See the definitions in Chapter IV.

*x = a score assigned to 1) most helpful, 2) next most helpful, 3) third most helpful and 4) fourth most helpful, respectively 4,3,2, and 1.

was not the case in the present research.

There are certain limitations in any attempt to relate the above findings to the final version of religious theme categories constructed for the final series of thematic content analysis. First, the theme system in the above multiple choice answers and the theme system in the religious theme categories are not completely identical. Second, there could be some discrepancies between the listener's understanding of the multiple choice answers and the researcher's intended meaning for these multiple choice answers. Third, it is difficult to ascertain the full implication of those most helpful themes while attempting to find their counterparts in religious theme categories.

In Table 4, for example, the first ranking most receptible theme "Bible being the guide for a successful Christian life" finds its closest theme under Category V.[1] But, the listener may have considered this theme helpful because the Bible helps him have a closer "communion with God." In this case, it can also be considered one of the themes included in Category IV.[2]

The second most helpful theme, "Constant communion with God," and the fourth most helpful theme, "Comfort,

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[1]Category V: Man's relation to himself guided by God-man relationship, or Religious growth and maturation.

[2]Category IV: Intimate God-man relationship.

strength and assurance and renewal of faith in God," can be considered as constituting the main themes under Category IV.[1] Although there appears to be no exact counterpart to the third most helpful element (rather than theme), "Ample fine music with joyful and peaceful feeling," in the religious theme categories, the feelings the listener may find in this third most helpful element may be accommodated by the themes under Category IV.[1] Thus, the first four most helpful elements (or themes) listed in Table 4 seem to correspond to the themes under Category IV.[1]

The fifth most helpful theme, "Strong concern and guide for family," and the sixth most helpful theme, "Concern with current issues," can be considered as constituting the main themes under Category VI.[2]

The seventh most helpful theme, "Eternal life and the Second Coming of Christ," is exactly the main theme under Category I.[3]

The eighth most helpful theme, "Guide to be a dedicated Christian," can be considered the major theme under Category V.[4] But, it also has a dimension of

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[1]Category IV: Intimate God-man relationship (See Codification 1-1 on page 99).

[2]Category VI: Man-to-man relations guided by God-man relationship, or man's love or concern for fellowmen (See Codification 1-1 on page 100).

[3]Category I: Revelation, prophecy, eternity and the Last Day Themes (See Codification 1-1 on page 98).

[4]Category V: Man's relation to himself guided by God-man relationship, or religious growth and maturation.

Category VI,[1] since dedication may imply dedication to fellowmen (Category VI), as well as to God (Category V).

The ninth most helpful theme, "inspiration to reflect upon myself," and the tenth most helpful theme, "accepting Christ for salvation," constitute almost exactly the two dimensions of the themes under Category II.[2] The first leads to confession and the second is the process of repentance and reconciliation.

Rather than say the eleventh most helpful element is "informative and educational" it may be more adequate to say that "FLR listeners do not seem to depend on FLR programs for general information and education."

In summarizing the above data of audience research, it is adequate to consider the following statements to be generally true.

1. Themes in Category IV[3] and part of Category V[4] may be most receptible.
2. Themes in Category VI[1] may be next most receptible.
3. Themes in Category I[5] may not be too receptible.
4. Themes in Category II[2] may be least receptible.

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[1]Category VI: Man-to-man relation guided by God-man relationship, or Man's love or concern for fellowmen.

[2]Category II: Confession, repentance and reconciliation.

[3]Category IV: Intimate God-man relationship.

[4]Category V: Man's relation to himself guided by God-man relationship, or religious growth and maturation.

[5]Category I: The Last Day themes, etc.

3. Macroscopic Analysis of Listening Audience

a. General Orientation of FLR Audience

Before being able to adequately understand and interpret the data obtained from the present audience research, it is necessary, first of all, to understand more adequately the type of sample dealt with by the present audience research. To do this it is essential to compare the demographic composition of the sample studied with another sample taken from the general population, such as the one represented by the Greater Lansing Area telephone directory. Since there had been no plan to study the general population in terms of the entire demographic compsoition, as was done with the sample taken from the FLR mailing list, comparison will be made only in two areas of demographic information. One is the respondents' geographical distribution; the other is the respondents' church affiliation. A telephone survey was conducted with 309 households of the Greater Lansing Area in July 1973, while the present audience research was also in process. One household was randomly selected from each page of the Greater Lansing Area telephone directory, which according to its own classification represents 15 townships.

Questions asked and information sought in the survey included:

1) Respondent's sex (no question necessary)
2) Do you listen to radio?

3) What radio stations do you listen to?

4) Do you listen to WUNN AM Family Life Radio from Mason or WUFN FM Family Life Radio from Albion?

5) (If Question 4 was answered "No," the person was asked "Have you heard about Family Life Radio?")

6) What church do you attend, or what is your religious affiliation?

7) Are you working or not working?

The researcher wished to ask more questions, such as the respondent's age, education, occupation, etc., but because of the fear that more questions of a personal nature might offend the respondents, efforts were made to minimize the number of questions.

This part of the telephone survey was very helpful in understanding the nature of the FLR mailing list, as well as the general standing of FLR stations in the population-at-large. Table 5 on page 148 indicates a comparison in terms of geographical distribution between the two samples, the one from the telephone directory and the other from the FLR mailing list. Statistical figures in the phone directory column are exhaustive of the sample studied, whereas the statistical figures in the FLR mailing list column include only the figures from the same geographical areas as the phone directory's (this is to say that FLR's mailing list included many other geographical areas--see Appendix B). In Table 5 is seen a certain emphasis (or bias) by Family Life Radio on certain geographical areas such as Okemos, Mason, Bath-DeWitt-Laingsburg area, Eaton Rapids,

Table 5. Geographical Distribution of Two Samples[1]

Area	Lansing Phone Directory	FLR's Mailing List
1. Lansing	174 (56.31%)	62 (46.97%)
2. East Lansing	24 (7.77)	7 (5.30)
3. Okemos	17 (5.50)	8 (6.06)
4. Grand Ledge-Wacousta	16 (5.18)	7 (5.30)
5. Mason	13 (4.21)	10 (7.58)
6. Holt	12 (3.88)	4 (3.03)
7. Bath-DeWitt-Laingsburg	11 (3.56)	10 (7.58)
8. Eaton Rapids	8 (2.59)	8 (6.06)
9. Perry-Shaftsburg	8 (2.59)	2 (1.51)
10. Haslett	7 (2.27)	3 (2.27)
11. Dimondale	6 (1.94)	2 (1.51)
12. Williamston	6 (1.94)	5 (3.78)
13. Potterville	3 (0.97)	1 (0.76)
14. Aurelius-Onondaga	2 (0.65)	1 (0.76)
15. Dansville	2 (0.64)	2 (1.51)
	309	132

[1]The survey was undertaken in June 1973.

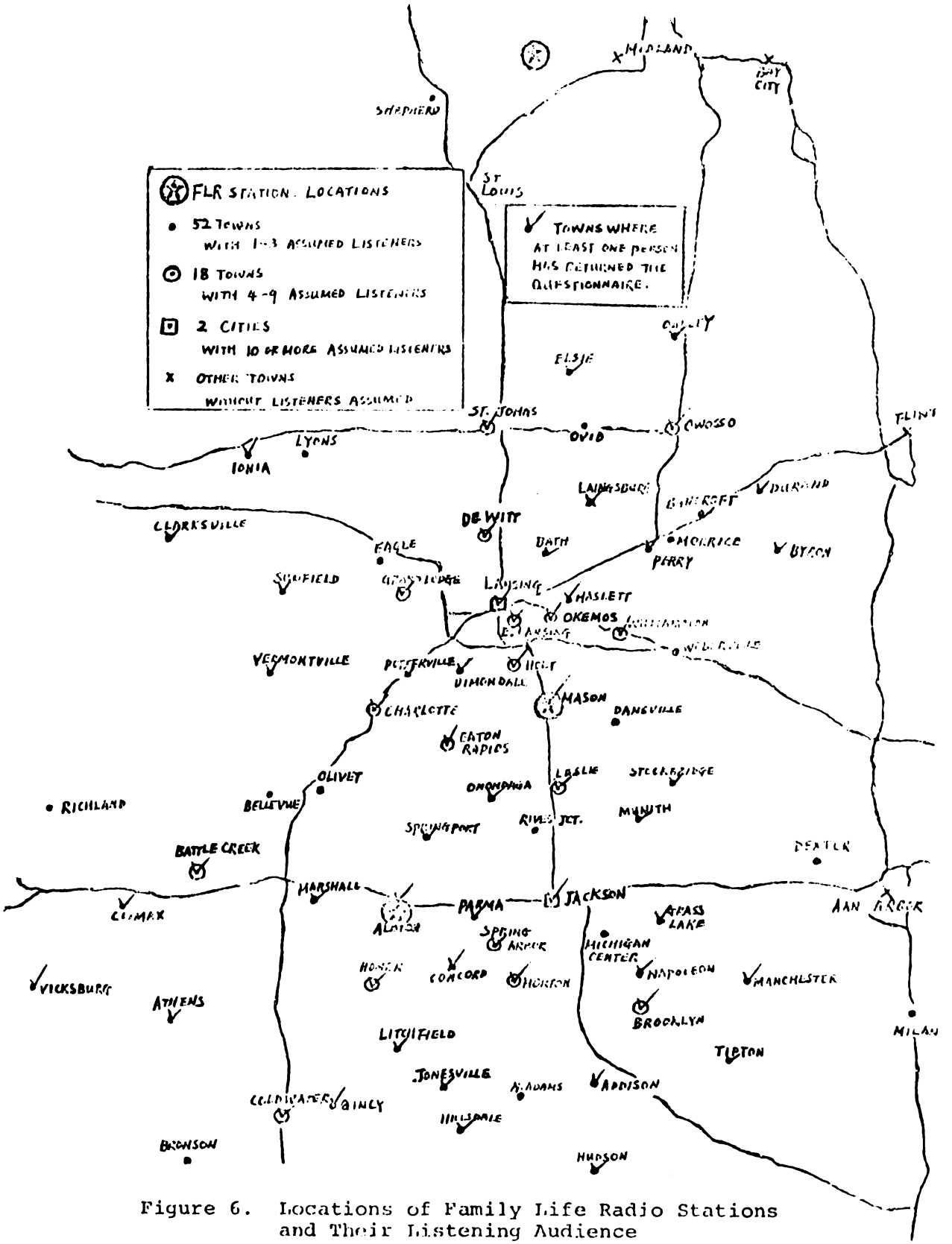

Figure 6. Locations of Family Life Radio Stations and Their Listening Audience

Table 6-A. Denominational Distribution of Two Samples for the Same Geographical Area[1]

Telephone Directory Sample Greater Lansing Area (20 townships) Total 209		%	FLR's Mailing List Sample (same townships) Total 64		%
Methodist	55	(26.32)	Methodist	6	(9.37)
Catholic	45	(21.53)	Catholic	3	(4.69)
Baptist	29	(13.87)	Baptist	28	(43.75)
Presbyterian	12	(5.74)	Presbyterian	2	(3.13)
Episcopal	6	(2.87)	Episcopal	2	(3.13)
Unknown	3	(1.44)	Unknown	2	(3.13)
People's Church	3	(1.44)	Interdenominational	1	(1.56)
Assembly of God	2	(0.96)	Assembly of God	1	(1.56)
Adventist	2	(0.96)	Adventist	1	(1.56)
Bible Church	1	(0.47)	Bible Church	2	(3.13)
Church of Christ	1	(0.47)	Church of Christ	1	(1.56)
Brethren	1	(0.47)	Brethren	1	(1.56)
Reformed Church	1	(0.47)	Reformed Church	1	(1.56)
Non-denominational	0	(0.00)	Non-denominational	10	(15.63)
Independent	0	(0.00)	Independent	1	(1.56)
	171	(81.81)*		64	(100.00)

*The remaining 38 (18.18%) are scattered in 16 denominations.

[1]The survey was undertaken in June 1973.

Williamston, Dansville, etc.

The second area of demographic information is the respondent's church affiliation. Table 6-A again shows a comparison of the same two samples in terms of church affiliation. Neither of the statistical figures in either column is exhaustive of the sample investigated, but only those same churches in the same area are included. Complete statistics of the 309 households of the sample in regard to their church affiliation are thus included in Table 6-B in which FLR's popularity is also reported.

Some of the most noticeable characteristics of the FLR mailing list are that it includes a much higher percentage of people affiliated with the Baptist church, nondenominational (meaning sects), and several small denominations[1] when compared to the general population represented by the telephone directory. On the other hand, the FLR mailing list contains a much lower percentage of people affiliated with the Methodist church and the Roman Catholic church, and a considerably lower percentage of people affiliated with the Presbyterian church. This geographical and denominational bias in the present sample studied should be taken into account when an interpretation of the research results is attempted.

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[1]For differences between nondenominational and denominational, see Chapter 16, "Religious Groups," in Harry M. Johnson's book Sociology--A Systematic Introduction (London: Routledge and Kegan Paul, Ltd., 1961), pp. 419-40. It is a very comprehensive sociological analysis.

Table 6-B. Radio Listeners and Their Church Affiliation in Greater Lansing Area (309 Households) (July, 1973)

Church Affiliation	Distribution	Percentage	Know About FLR	Of Which Listening to FLR	Categorical Percentage of FLR Listeners	FLR Listeners / Know of FLR (%)
Nonaffiliated Households	100	32.36	14	4	4.0	28.6
Methodist	55	17.79	18	9	16.36	50.0
Catholic	45	14.56	10	3	6.67	30.0
Baptist	29	9.39	13	10	34.48	76.9
Presbyterian	12	3.88	5	1	8.33	20.0
Lutheran	9	2.91	5	2	22.22	40.0
Unknown	7	2.27	0	0	0	0
Episcopal	6	1.94	0	0	0	0
Nazareen	6	1.94	2	1	16.67	50.0
Congregation	4	1.29	1	0	0	0
Orthodox	4	1.29	0	0	0	0
People's Church	3	0.97	1	0	0	0
Adventist	2	0.65	2	0	0	0
Assembly of God	2	0.65	1	1	. . .	. . .
Church of God	2	0.65	0	0	0	0
Community Church	2	0.65	0	0	0	0
Jehova Witness	2	0.65	1	0	0	0
Jewish	2	0.65	0	0	0	0
Mormon	2	0.65	1	1	. . .	. . .
Bible Church	1	. . .	1	1	. . .	. . .
Brethren	1	. . .	1	1	. . .	. . .
Christ Church	1	. . .	1	1	. . .	. . .
Christian Science	1	. . .	0	0	0	0
Church of Christ	1	. . .	0	0	0	0
Community Reform	1	. . .	1	1	. . .	. . .
Gospel Tabernacle	1	. . .	1	1	. . .	. . .
Holy Cross	1	. . .	1	1	. . .	. . .
Pentecost	1	. . .	1	0	0	0
United Church of Christ	1	. . .	1	1	. . .	. . .
Protestant	1	. . .	0	0	0	0
Reformed	1	. . .	0	0	0	0
Spirit	1	. . .	0	0	0	0
Unitarian	1	. . .	0	0	0	0
Weslyan	1	. . .	0	0	0	0
Total and Average	309		82	39	12.62	47.56

b. Major Demographic Characteristics of the Audience

Three characteristics, education, importance of FLR programs, and relative conservatism are shown in relation to the sex and age of the listeners respectively in Table 7, Table 8 and Table 9. The educational level of the Family Life Radio listening audience, presented in Table 7, shows the following:

1. The largest male group, representing about 30% of the male listeners, is composed of those with a graduate level education. There are an equal number of male listeners in the next three educational levels, namely, senior high school, junior college, and four-year college levels.
2. The largest female group, accounting for 41% of female listeners, is composed of those with a senior high school education. The second largest female group is composed of those with a junior college level education.
3. The male listeners are mostly in their mid-30's to late 40's, which appears to be the trend for higher educational levels.
4. The female listeners appear to be within a wide age range from 30 to 60 years of age with the largest age group being 41-50.

In Table 8 degrees of the listeners' attachment of importance to Family Life Radio are shown in relation to

Table 7. Education, Sex, Age Distribution of Family Life Radio Audience[1]

Years of Education \ Age	Age Unknown	20 Or Under	21-30	31-40	41-50	51-60	61-70	71-80	81 Or Over	Total
Unknown										
Male				1			1			2
D. %				. . .			. . .			5.41
C. %				50.00			50.00			
Female	2			1	1		3	1	1	9
D. %	. . .			. . .	. . .		17.65	. . .	. . .	8.74
C. %	22.22			11.11	11.11		33.33	11.11	11.11	
7-9 Years										
Male			1			1			1	3
D. %			. . .			. . .			. . .	8.11
C. %			33.33			33.33			33.33	. . .
Female		2			1	1	6	1		11
D. %		. . .			. . .	. . .	35.29	. . .		10.68
C. %		18.18			9.09	9.09	54.55	9.09		
10-12 Years										
Male		1	1	1	2	1	1			7
D. %		. . .	. . .	. . .	. . .	. . .	. . .			18.92
C. %		14.28	14.28	14.28	28.57	14.28	14.28			
Female		2	7	9	13	8	2	1		42
D. %		. . .	53.85	45.00	54.17	57.14	. . .	. . .		40.78
C. %		4.76	16.67	21.43	30.95	19.04	4.76	2.38		
12-14 Years										
Male		1		2	2	1		1		7
D. %		. . .		. . .	. . .	. . .		. . .		18.92
C. %		14.28		28.57	28.57	14.28		14.28		
Female			3	5	8	3	3	1	1	24
D. %			23.07	25.00	33.33	21.43	17.65	. . .	. . .	23.30
C. %			12.50	20.83	33.33	12.50	12.50	4.17	4.17	. . .

Table 7. Continued

Years of Education \ Age	Age Unknown	20 Or Under	21-30	31-40	41-50	51-60	61-70	71-80	81 Or Over	Total
14-16 Years										
Male			2	2	2		1			7
D. %			. . .	. . .	. . .		. . .			18.92
C. %			28.57	28.57	28.57	14.28				
Female			2	4	1		1	1		9
D. %			. . .	20.00	. . .		. . .	. . .		8.74
C. %			22.22	44.44	11.11		11.11	11.11		
Graduate Work										
Male			1	4	4	1	1			11
D. %			. . .	40.00	40.00	. . .	. . .			29.73
C. %			9.09	36.36	36.36	9.09	9.09			
Female	1		1	1		2	2	1		8
D. %	. . .		. . .	. . .		. . .	. . .	. . .		6.80
C. %	11.11		14.28	14.28		28.57	28.57	14.28		
Total										
Male	0	2	5	10	10	4	4	1	1	37
Female	3	4	13	20	24	14	17	6	2	103

[1]The sample is drawn randomly from the Family Life Radio mailing list in Summer 1973.

the listener's sex and age. This table shows the following:

1. 70.83% of females in the 41-50 age group consider FLR to be "very important" on a five-point scale, and more than 63% of all female listeners scattering through all age groups consider FLR to be "very important." Only 14 males or 37.84% of all male listeners consider FLR to be "very important."
2. All the male listeners attach some degree of importance to Family Life Radio, whereas two female listeners (or 1.94%) attach little importance, and one female listener attaches no importance to Family Life Radio.
3. A higher percentage of male listeners consider FLR to be "important" rather than "very important," whereas the opposite is true for female listeners, a higher percentage of whom consider FLR to be "very important" rather than "important.
4. Those male listeners who consider FLR to be "very important" are scattered through all age groups, but are predominant in the 41-50 age group, whereas those male listeners who consider FLR to be "important" are centered within the 31-40 age group with less scattering. The pattern is also similar in female groups, that is, the 41-50 age group says "very important," and the 31-40 age group indicates "important" regardless of sex.

Table 8. Family Life Radio Listenrs' Attachment of Importance to Family Life Radio in Relation to Their Sex and Age.[1]

Degree of Importance \ Age	Age Unknown	20 Or Under	21-30	31-40	41-50	51-60	61-70	71-80	81 Or Over	Total
Very Important										
Male			3	2	4	2	2	1		14
D. %			60.00	. . .	40.00	. . .	. . .	. . .		37.84
C. %			21.43	14.29	28.57	14.29	14.29	7.14		
Female	2	2	7	13	17	9	11	3	1	65
D. %	. . .	. . .	53.85	65.00	70.83	64.29	64.71	50.00	. . .	63.11
C. %	3.08	3.08	10.77	20.00	26.15	13.85	16.92	4.62	1.54	
Important										
Male		2	2	7	3	1			1	16
D. %		. . .	. . .	70.00	30.00	. . .			. . .	43.24
C. %			12.50	43.75	18.75	6.25			6.25	
Female	1	1	4	6	5	3	5	2	1	28
D. %	. . .	. . .	30.77	30.00	20.83	21.43	29.41	. . .	. . .	27.18
C. %	3.57	3.57	14.29	21.43	17.86	10.71	17.86	7.14	3.57	
Some Importance										
Male				1	2	1	2			6
D. %				. . .	. . .	. . .	. . .			16.22
C. %				16.67	33.33	16.67	33.33			
Female		1		1	1	2				5
D. %		. . .		. . .	. . .	. . .				4.85
C. %		20.00		20.00	20.00	40.00				
Little Importance										
Male										
Female							1	1		2
D. %							. . .	. . .		1.94
C. %							. . .	. . .		

Table 8. Continued

Degree of Importance \ Age	Age Unknown	20 Or Under	21-30	31-40	41-50	51-60	61-70	71-80	81 Or Over	Total
No Importance										
Male										
Female			1							1
D. %										0.97
C. %										
No Opinion										
Male					1					1
D. %					. . .					2.70
C. %					. . .					
Female			1		1					2
D. %			. . .		. . .					1.94
C. %			. . .		. . .					
Total										
Male		2	5	10	10	4	4	1	1	37
Female	3	4	13	20	24	14	17	6	2	103

[1]The sample is drawn randomly from the Family Life Radio mailing list in Summer 1973.

In Table 9 degrees of religious attitude expressed in terms of conservatism-liberalism, according to the listener's own judgment on a scale of five (very conservative, conservative, middle-of-the-road, liberal, very liberal), are again shown in relation to sex and age. The table shows the following:

1. Percentage-wise more male listeners than female listeners consider themselves to be "very conservative," whereas more female listeners than male listeners consider themselves to be "conservative" rather than "very conservative."
2. Female listeners appear to be more moderate than male listeners in their religious attitudes. They appear to be more "easy-going" in this regard, whereas the male listeners, with only a couple of exceptions, see themselves almost exclusively as either "very conservative" or "conservative." The female listeners have a wider range of expressions from "very conservative" to "very liberal"; there is a high percentage of female listeners expressing no opinion about their religious attitude, but only one male listener expresses no opinion.
3. There are quite a few female listeners (8.74% of the total females) considering themselves to be "middle-of-the-road," and a few female listeners (5.83% of total females) consider themselves to be "liberal." Ranges of attitude among females are wider than among male listeners.

Table 9. Family Life Radio Listeners' Religious Attitude in Relation to Their Sex and Age[1] (Self Judgment on a Five Point Scale)

Religious Attitude \ Age	Age Unknown	20 Or Under	21-30	31-40	41-50	51-60	61-70	71-80	81 Or Over	Total
Very Conservative										
Male			1	3	1	1	2		1	9
D. %			. . .	30.00	. . .	. . .	. . .		. . .	24.32
C. %			11.11	33.33	11.11	11.11	22.22		11.11	
Female		2	2	4	2	1	1			12
D. %		. . .	. . .	20.00	. . .	. . .	. . .			11.65
C. %		16.66	16.66	33.33	16.66	8.33	8.33			
Conservative										
Male		1	3	4	6	3	2	1		20
D. %		. . .	60.00	40.00	60.00	75.00	. . .	. . .		54.05
C. %		50.00	15.00	20.00	30.00	15.00	10.00	5.00		
Female		2	8	14	15	10	13	3		65
D. %		. . .	61.54	70.00	62.50	71.43	76.47	50.00		63.11
C. %		3.08	12.31	21.54	23.08	15.38	20.00	4.62		
Middle										
Male		1		1						2
D. %		. . .		. . .						5.41
C. %		. . .		. . .						
Female	1		1	1	2	2	1	1		9
D. %	. . .		. . .	. . .	. . .	. . .	. . .	. . .		8.74
C. %	11.11		11.11	11.11	22.22	22.22	11.11	11.11		
Liberal										
Male										
D. %										
C. %										
Female	1		1		3		1			6
D. %	. . .		. . .		12.50		. . .			5.83
C. %	16.66		16.66		50.00		16.67			

Table 9. Continued

Religious Attitude	Age Unknown	20 Or Under	21-30	31-40	41-50	51-60	61-70	71-80	81 Or Over	Total
Very Liberal										
Male					1					1
D. %					. . .					2.70
C. %					. . .					
Female									1	1
D. %									. . .	0.97
C. %									. . .	
No Opinion										
Male				1						1
D. %				. . .						2.70
C. %				. . .						
Female	1		1	1	1	1	1	2	1	9
D. %	. . .		. . .	. . .	. . .	. . .	. . .	. . .	. . .	8.74
C. %	11.11		11.11	11.11	11.11	11.11	11.11	22.22	11.11	
Others										
Male			1	1	2					4
D. %			. . .	. . .	. . .					10.81
C. %			25.00	25.00	50.00					
Female					1					1
D. %					. . .					0.97
C. %					. . .					
Total										
Male		2	5	10	10	4	4	1	1	37
Female	3	4	13	20	24	14	17	6	2	103

[1]The sample is drawn randomly from the Family Life Radio mailing list in Summer 1973.

All of this suggests that male listeners are more serious in their religious attitude than female listeners, and they are also more convincing than female listeners in their attitude.

Concluding a general observation of the above three tables, it can be said that the most typical of Family Life Radio listeners is the senior high female graduate, whose age is between 41-50,[1] who considers herself to be "conservative," and who considers Family Life Radio to be "very important." Should there be a male counterpart, he has a college level education, considers himself to be near "very conservative," and considers Family Life Radio to be "important." He is between 31-50 years of age.

c. General Involvement of the Audience in FLR Programs

To what extent are the listeners whom the present research has studied involved in the Family Life Radio broadcast in their day-to-day living? Involvement was probed by asking the following eight questions:

1. To which Family Life Radio station do you listen?
2. How long have you been listening to FLR?
3. How often and how much do you listen to FLR each week?
4. Do you listen to FLR while driving?

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[1]Average age of all FLR listeners was computed as 44.59. The midpoint of each age range was considered the average age in this computation.

5. With whom do you listen to FLR?

6. Do you talk to people about FLR?

7. Indicate programs that you have listened to at least once.

8. Which program format do you prefer?

The following are the statistics of listeners' responses.

(1) "To which Family Life Radio station do you listen?"

Of the 140 listeners, 54 (38.57%) listen to the WUNN-AM station from Mason, 30 (21.43%) listen to the WUFN-FM station from Albion, 54 (38.57%) listen to both the AM and FM stations, and two (1.43%) did not answer this question.

(2) "How long have you been listening to FLR?"

Of the same 140 listeners, six (4.29%) did not answer this question, but ten (7.14%) indicated having listened one year or less, 32 (22.86%) have listened for two years, 27 (19.29%) have listened for three years, 13 (9.29%) for four years, 17 (12.14%) for five years or more, and 33 (23.57%) have been listening since the station's inception. The words "since inception" used by the listeners are ambiguous, since it may have meant "since the first program went on the air in Jackson in 1967," or more likely it means "since the station moved to Mason in 1969." At any rate, if combined with "five or more years," about

36% of the listeners in the sample have been listening to FLR for five years or more, or 45% of the listeners in the sample have been listening to FLR for four years or more. Only 30% (42 listeners) of the respondents have been listening to FLR for two years or less.

(3) "How often and how much do you listen to FLR each week?"

Of the same 140 listeners, 24 listeners (17.14%) did not respond to this question, but 16 (11.43%) tune in to FLR every day, 25 (17.86%) listen ten hours or less, 24 (17.14%) listen 11-20 hours, 15 (10.71%) listen 21-30 hours, seven (5%) listen 31-40 hours, nine (6.43%) listen 41-50 hours, 11 (7.86%) listen more than 50 hours, and seven (5%) listen from sunrise to sunset (which means from the first program on the air to the last program signs off on the AM station). In other words, nearly 20% of the listeners studied listen to FLR whenever they have access to a radio (people listening more than 40 hours a week belong to this category). It may be said, then, that about 20% of the listeners listen to FLR regardless of which FLR programs are on the air. On the other hand, those who listen only ten hours or less (25 persons or 17.86%) to FLR may be considered fairly selective listeners.

(4) "Do you listen to FLR while driving?"

Of the same 140 listeners, 13 listeners (9.28%) do not listen while driving because the car has no radio. But

77 listeners (55%) do listen to FLR while driving, nine (6.64%) listen occasionally, 23 (16.43%) do not listen, and 18 (12.86%) for reasons other than dislike, such as "distracting," do not listen while driving. In other words, 100 listeners (71.43%) in the sample listen to FLR while driving.

(5) "With whom do you listen to FLR?"

Of the same 140 listeners, seven listeners (5%) did not respond to this question. But 36 (25.71%) said they are alone while listening, 88 (62.86%) listen sometimes alone, sometimes with others, and nine (6.43%) always listen with someone else.

(6) "Do you talk to people about FLR?"

Of the same 140 listeners, three persons (2.14%) did not respond to this question. But 99 persons (70.71%) said that they talk to people about FLR, 16 (11.43%) do not talk to people about FLR, and 22 (15.71%) do talk about FLR, but only with Christian friends. In other words, 121 persons (86.42%) do talk to people about FLR.

(7) "Indicate programs that you have listened to at least once."

Of the same 140 listeners, 46 (32.85%) did not respond to this question, however, among those 46 persons there are 28 persons who indicated their preferred programs. This means that those 28 persons for one reason or another simply

did not respond to this question, but the programs they have indicated as their preferred programs would be considered as the programs that have been listened to at least once by these 28 persons. The fact was taken into account in computing the program familiarity mentioned earlier in this chapter.

In any case, six persons (4.29%) have listened to ten or fewer programs at least once, 18 (12.86%) to 11-30 programs at least once, 21 (15%) at least once to more than 30 programs, 17 (12.14%) at least once to a larger portion of all the programs, and 30 (21.43%) persons have listened at least once to all the programs (about 70).

(8) "What program format do you prefer?"

This question was given in the form of multiple choice answers. Of the same 140 listeners, ten persons (7.14%) did not respond to this question. But three persons (2.14%) preferred the program with music only, 56 (40.00%) preferred programs with more music than talking, 57 (40.71%) preferred programs with an equal amount of music and talking, and 12 (8.59%) preferred programs with more talking than music. In other words, programs with more talking than music will not be welcomed by at least 83% of the listeners in the sample, whereas programs with more music than talking may not be welcomed by less than 50% of the listeners in the sample.

To more fully understand the Family Life Radio

listeners in terms of their receptivity to certain programs in relation to their predisposition, an in-depth analysis will be attempted in Chapter VI once all the findings and data from three approaches are presented. The research must then inquire as to the implication of the findings and the real meaning of audience receptivity in depth.

PART II. FINDINGS FROM THEMATIC CONTENT ANALYSIS

1. The First and Second Series of Analyses

Forty-one scripts for 21 programs, and 21 scripts for 11 programs were analyzed respectively in the first and second series of analyses. Neither series of analyses was very successful as briefly reported in Chapter IV. Although the problems and causes were briefly discussed in Chapter IV, the reader may make further observations for himself by examining the first and second versions of religious theme categories included in Appendix I and Appendix J.

Also included as part of the referential material, under Appendix L, are the analysts' first-hand comments on their problems during analysis.

Subsequent changes were made in both method and categories. Counting a theme as a unit was discarded because it tended to create discrepancies among analysts, as is mentioned in Karen's comment included in Appendix L.

How high must the analyst's percentage be to qualify

his work as reliable? There is no level generally agreed upon. But Budd, Throp and Donohew believe that forms of content analysis should not be summarily rejected if reliability seems low. Rather, they should be developed and refined if they seem worthwhile departures from established method (Budd *et al.*, 1966, p. 67).

Thus, in formulating the third version of religious theme categories for the third (and final) series of thematic content analysis, analysts' comments and suggestions were carefully considered. "Judgmental procedures" suggested by John Waite Bowers (1970), and presented in Chapter IV of this study, closely reflect the procedure this research actually followed.

To improve the analysts' abilities, written comments made by the analysts were exchanged among them, so that each analyst could become aware of and understand the problems that other analysts were experiencing.

2. The Final Series of Thematic Content Analysis

Because of the application of a double coding method, and the frequent discussion between the researcher and analysts during the whole period of the thematic content analysis of 21 scripts for 11 programs, the data of the two analysts are fairly comparable. Discrepancies between them are relatively small compared to the two previous analyses The thorough reconstruction of the religious theme categories may also have contributed to the success of the final series of analyses.

a. Reliability of the Analyses

To consider the data of the present thematic content analysis as reliable, it is necessary to measure the degree of "inter-analyst agreement" which is considered to be an index for reliability. The formula offered by Holsti *et al*. (1963) appears to be most simplistic, and can be used in this study. The formula is:

$$\text{Reliability} = \frac{2\ (C_{1,2})}{C_1 + C_2}$$

where $C_{1,2}$ is the number of category assignments both coders agree on, and $C_1 + C_2$ is the total of category assignments made by both coders. The formula could be extended for n coders. A close observation of the work-sheets of the two analysts, Kathy and Diane, indicates a high proportion of disagreements centered on two areas of religious themes and on the coding of emotionality:

1. disagreement between Category VII[1] and Category VIII,[2]
2. disagreement between Category VI[3] and Category VII,[1] and
3. disagreement between positive emotionality and neutral emotionality.

Why the inter-analyst disagreements are centered on the above three areas seems to be explainable and correctable.

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[1]Category VII: Non-religious ideological.

[2]Category VIII: Non-religious non-ideological.

[3]Category VI: Man-to-man relations guided by God-man relationship.

If the correction can be made in the first two areas of disagreements, reliability, according to the above formula, will achieve as much as 97.7% in Sunshine Lane" version B, while "Prayer Partners" version A, with only 69.2%, as shown in Table 10, is exceptionally low. A possible explanation of inter-analyst disagreement follows.

1. It is not easy to attain a consensus among the analysts as to whether a given non-religious statement is ideological or non-ideological. This creates a disagreement among the analysts between Category VII[1] and Category VIII.[2] This part of the problem can be corrected, the researcher believes, if the analyst can understand thoroughly the distinction between "ideological" and "non-ideological," which is clearly defined in the theme categories.

2. Whether a given statement should belong to Category VI[3] or Category VII,[1] may be a most difficult area to attain consensus among the analysts. This is especially so when the statement is a value or moral concept loaded statement. Both categories seem to be capable of accommodating moral value loaded statements or words, which frequently can be either religious or non religious,

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[1]Category VII: Non-religious ideological.

[2]Category VIII: Non-religious non-ideological.

[3]Category VI: Man-to-man relations guided by God-man relationship, or man's love or concern for fellowmen.

Table 10. Reliability of Thematic Content Analysis

Program Number	Theme Reliability (Inter-Analyst Agreement)	Emotionality Reliability (Inter-Analyst Agreement)	Inter-Analyst Disagreement		Projected Theme Reliability Without Preceding Disagreement
			Between VI and VII	Between VII and VIII	
1. Chapel of the Air					
A.	90.0	64.0	4.0	0.0	94.0
B.	74.0	74.0	0.0	9.0	83.0
2. Psychology for Living					
A.	59.1	48.6	19.0	2.9	81.0
B.	72.0	61.9	11.0	3.4	86.4
3. Prayer Partner					
A.	66.4	65.0	0.9	1.9	69.2
B.	73.8	53.7	3.0	0.0	76.8
4. Back to the Bible					
A.	90.0	54.0	1.9	0.0	91.9
B.	79.3	61.5	0.0	0.0	79.3
6. Good News at Noon					
A.	68.5	57.6	0.0	6.0	74.5
B.	72.5	63.4	1.4	11.2	85.1
7. Between Us Women					
A.	85.9	77.7	0.0	4.7	90.6
B.	87.0	77.8	0.0	7.4	94.4
8. Sunshine Lane					
A.	85.7	62.6	1.1	3.3	90.1
B.	83.9	65.8	0.0	13.8	97.7
9. Unshackled					
A.	58.9	66.2	16.8	9.7	85.2
B.	62.7	59.7	19.4	1.5	83.6

Table 10. Continued

Program Number	Theme Reliability (Inter-Analyst Agreement)	Emotionality Reliability (Inter-Analyst Agreement)	Inter-Analyst Disagreement		Projected Theme Reliability Without Preceding Disagreement
			Between VI and VII	Between VII and VIII	
10. Nightwatch					
A.	85.2	46.7	0.0	6.6	91.8
B.	80.5	67.5	1.3	3.8	85.6
18. Stories of Great Christians	75.5	91.8	0.0	5.0	80.5
37. Jack Van Impe					
A.	73.3	59.4	2.4	4.2	79.9
B.	93.1	73.5	0.0	0.7	93.8
Average of 21 cases	77.01	64.40	3.91	4.53	85.44[1]

[1]Average figure disregards the length (number of sentences) of each script.

depending upon how one looks at the statements. This is the area where religion or non-religious humanitarianism may be found virtually indistinguishable. If a new theme category system can be developed to integrate these areas, future analysis could become easier.

Furthermore, inter-analyst disagreement in this area could also have been reduced to some extent had the analyst been more alert and willing to ponder any doubtful statement in context, rather than arbitrarily assign a statement to a doubtful category under the time pressure. In fact, the pressure of time should be partly blamed for the inter-analyst disagreement in the present study, as the analysts were asked to complete 21 scripts in a short period of time.

As shown in Table 10, if inter-analyst disagreement between Category VI[1] and Category VII[2] had not existed, then overall inter-analyst agreement could be raised another 3.91% to 85.44%. Had both areas of disagreement not existed there would have been an 8.44% difference in overall reliability.

But with eight theme categories, the reliability achieved in the present study can be considered quite successful, considering the results of other studies. For

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[1]Category VI: Man-to-man relations guided by God-man relationship, or man's love or concern for fellowmen.

[2]Category VII: Non-religious ideological.

example, William A. Scott explained, "By chance, alone, one would expect better agreement on a two-category than on a five-category scale" (Scott, 1955).

Thus, the researcher is certain that by chance alone, the present study would never have attained the present reliability shown in Table 10 which it actually has attained for an "eight-category scale"!

3. Inter-analyst disagreement on emotionality was found to be much greater than on theme categories throughout the three series of analyses. Disagreements are particularly high between positive and neutral emotionalities, slightly lower between negative and neutral, and the lowest between positive and negative emotionalities. For example, in the study of a sample of worksheets used for the second series of analyses, disagreements on emotionality between Bob and Karen were developed in the following pattern.

Table 11. Pattern of Disagreement on Emotionality Analysis between two Analysts for Second Series Analysis

	Bob's Judgment	Karen's Judgment	Total Freq. of Disagreements	Total Freq. for the Same Two Emot.	%
when:					
	0	+	81		
	+	0	295	376	79.16
	0	-	43		
	-	0	40	83	17.47
	+	-	9		
	-	+	7	16	3.37
Total			475	475	100.00%

The most noticeable pattern of disagreement between Bob and Karen in their judgment of emotionality, as seen in Table 11, is that the frequency of Bob's positive judgments matched by Karen's neutral judgments (295 times) is about 3.65 times the frequency of Bob's neutral judgments matched by Karen's positive judgments (81 times). There is no theory explaining this pattern, except to say that when a statement appears to Karen as "nothing unusual," it may have appeared to Bob as "something positive." Whether this is related to the personality of the analysts, or whether this was simply because either analyst did not fully understand the definition of emotionalities or follow the Instructions on Analysis (See Codification 1-3 on pp. 115-16) is uncertain.

In contrast to the disagreement on emotionalities, the agreement figures between the two analysts were shown as follows:

Table 12. Pattern of Agreement on Emotionality Analysis Between Two Analysts

Bob's Judgment	Karen's Judgment	Total Frequency of Agreement	%
when:			
+	+	128	45.07
0	0	144	50.70
-	-	12	4.23
Total		284	100.00

Comparing Table 12 with Table 11, the emotionality analysis was even more difficult in the second series of analyses, in which inter-analyst agreement was attained for only 37.42% (284/759), than in the final series of analyses, in which inter-analyst agreement was achieved for 64.4%, as shown in Table 10. In any case, greater efforts have to be made in improving the emotionality categories and the method of analysis, should it become a workable system. The 15 sets of stepwise regression analyses undertaken in the present study gave little evidence to support the two hypotheses concerned with emotionalities, Hypothesis II-A and Hypothesis III-A (See page 107). A low reliability in the emotionality analysis could be the cause for the inconclusive results, which will be presented later in this chapter.

b. Results of the Final Thematic Content Analysis

Complete results of thematic content analyses, undertaken by two female analysts, Kathy and Diane, are presented in Table 13. Thematic integration of the religious themes is presented in Table 14. Some discrepancies between the two data still exist in some areas due to inter-analyst disagreement as explained. During the researcher's discussions with the two analysts, it was felt that different religious views and background, as well as the personalities of the analysts, may have affected to some degree the analysts' judgments on certain themes.

Table 13. Results of the Final Thematic Analysis

Pgm	Anst.	Religious Theme Categories								Emotionality Categories		
		1	2	3	4	5	6	7	8	Positive	Negative	Neutral
1-A	K	1.00	1.33	2.00	49.66	4.66	5.30	36.00	0.00	44.00	18.00	38.00
	D	2.00	0.00	0.66	51.66	4.00	1.00	40.66	0.00	43.00	18.00	39.00
	Aver.	1.50	0.67	1.33	50.66	4.33	3.15	38.33	0.00	43.50	18.00	38.50
1-B	K	1.56	4.89	19.33	5.33	41.33	1.78	18.44	7.33	12.67	2.67	84.67
	D	0.00	7.11	17.78	5.78	35.33	1.33	32.00	0.67	7.78	4.67	87.55
	Aver.	0.78	6.00	18.56	5.56	38.33	1.56	25.22	4.00	10.23	3.67	86.11
2-A	K	1.57	2.98	0.00	2.51	13.84	5.82	70.13	3.14	55.66	10.37	33.96
	D	0.00	3.49	0.63	5.71	10.10	29.84	49.21	0.95	8.57	4.76	86.67
	Aver.	0.79	3.24	0.32	4.11	11.97	17.83	59.67	2.05	32.12	7.57	60.32
2-B	K	0.00	0.28	0.00	7.34	14.41	7.06	70.90	0.00	37.29	0.85	61.86
	D	0.00	0.00	0.00	3.39	5.93	16.10	71.19	3.39	0.00	0.00	100.00
	Aver.	0.00	0.14	0.00	5.36	10.17	11.58	71.05	1.69	18.64	0.43	80.93
3-A	K	2.34	11.84	1.09	31.78	12.62	3.89	34.58	1.87	49.38	3.27	47.35
	D	3.27	23.05	5.14	19.74	3.27	5.30	40.50	0.00	27.57	4.05	68.38
	Aver.	2.81	17.45	3.12	25.76	7.95	4.59	37.54	0.94	38.48	3.66	57.87
3-B	K	2.83	6.26	3.03	37.78	7.88	2.63	39.60	0.00	59.60	9.70	30.71
	D	4.27	7.52	3.86	31.10	0.61	9.76	42.89	0.00	26.22	9.15	64.63
	Aver.	3.55	6.89	3.45	34.44	4.25	6.19	41.24	0.00	42.91	9.43	47.67
4-A	K	12.08	4.38	6.25	19.58	2.71	31.46	23.54	0.00	28.75	1.88	69.36
	D	12.08	6.46	2.71	15.63	3.54	39.79	19.79	0.00	21.25	13.13	65.63
	Aver.	12.08	5.42	4.48	17.61	3.13	35.63	21.67	0.00	25.00	7.51	67.49
4-B	K	7.66	7.85	3.64	38.89	21.26	0.38	20.31	0.00	34.10	2.30	63.60
	D	2.87	8.62	2.87	31.99	32.95	0.00	20.69	0.00	18.97	9.58	71.46
	Aver.	5.26	8.24	3.26	35.44	27.11	0.19	20.50	0.00	26.54	5.94	67.53
6-A	K	2.90	4.35	3.62	16.49	39.31	0.00	23.73	9.60	40.22	8.15	51.63
	D	0.91	2.90	6.88	7.43	28.80	11.96	30.80	10.33	22.83	14.13	63.04
	Aver.	1.91	3.63	5.25	11.96	34.06	5.98	27.26	5.17	31.52	11.14	57.33

Table 13. Continued

Pgm	Anst.	Religious Theme Categories								Emotionality Categories		
		1	2	3	4	5	6	7	8	Positive	Negative	Neutral
6-B	K	2.82	7.98	1.41	13.62	5.40	0.47	43.66	24.65	38.73	2.11	59.15
	D	0.94	3.05	8.92	12.44	4.69	0.00	42.49	27.46	8.92	4.23	86.62
	Aver.	1.88	5.52	5.16	13.03	5.05	0.24	43.07	26.06	23.83	3.17	12.89
7-A	K	3.57	11.51	7.54	2.38	65.87	0.79	7.14	1.19	30.95	0.00	69.05
	D	0.00	1.96	4.31	1.18	78.43	0.00	5.88	8.24	27.84	2.35	69.80
	Aver.	1.79	6.74	5.93	1.78	72.15	0.39	6.51	4.72	29.39	1.18	69.43
7-B	K	0.00	2.47	0.00	5.25	30.56	23.76	32.41	4.63	34.26	1.23	64.51
	D	0.00	0.93	0.31	8.33	33.64	18.83	31.48	6.48	31.79	0.00	68.21
	Aver.	0.00	1.70	0.16	6.79	32.10	21.30	31.95	5.56	33.03	0.62	66.36
8-A	K	5.49	3.30	10.62	27.47	0.00	3.66	22.71	26.74	54.95	3.30	41.76
	D	4.03	4.76	8.42	23.08	0.00	8.06	41.76	9.89	49.82	10.99	39.19
	Aver.	4.76	4.03	9.52	25.27	0.00	5.86	32.24	18.31	52.39	7.15	40.48
8-B	K	3.79	5.39	4.99	22.36	1.20	3.59	32.33	26.34	35.33	0.00	64.67
	D	1.79	4.19	5.38	24.35	0.99	3.39	40.32	19.56	30.93	1.40	67.66
	Aver.	2.79	4.79	5.19	23.36	1.10	3.49	36.33	22.95	33.13	0.70	66.17
9-A	K	0.72	8.83	0.54	5.86	6.13	1.08	76.85	0.00	21.89	1.71	76.40
	D	0.27	9.64	7.39	2.43	1.71	19.73	48.74	10.09	24.05	16.22	59.73
	Aver.	0.49	9.24	3.97	4.15	3.92	10.41	62.79	5.05	22.97	8.97	68.07
9-B	K	1.09	5.67	2.09	4.48	5.37	0.00	80.99	0.30	20.30	1.49	78.21
	D	1.39	7.96	2.69	2.39	8.56	19.90	55.92	1.19	23.58	23.98	52.44
	Aver.	1.24	6.82	2.39	3.44	6.97	9.95	68.46	0.75	21.94	12.74	65.33
10-A	K	9.84	3.55	0.08	11.48	10.38	0.08	46.17	16.94	51.64	1.64	45.08
	D	4.10	4.92	1.09	9.56	9.84	0.08	50.55	19.13	15.57	11.48	72.95
	Aver.	6.97	4.24	0.59	10.52	10.11	0.08	48.36	18.04	33.61	6.56	59.02
10-B	K	0.00	0.00	0.00	20.34	6.49	1.29	72.29	0.00	43.72	0.86	55.41
	D	0.00	1.29	4.76	14.71	0.00	0.00	75.32	3.89	20.34	2.59	77.07
	Aver.	0.00	0.65	2.38	17.53	3.25	0.65	73.80	1.95	32.03	1.73	66.24

Table 13. Continued

Pgm	Anst.	Religious Theme Categories								Emotionality Categories		
		1	2	3	4	5	6	7	8	Positive	Negative	Neutral
18	K	4.82	24.53	7.55	3.35	1.47	0.84	53.04	4.40	27.46	0.00	72.54
	D	2.31	25.58	7.13	4.19	1.26	0.63	49.69	9.22	11.74	5.03	83.23
	Aver.	3.57	25.06	7.34	3.77	1.37	0.74	51.36	6.81	19.60	2.52	77.89
37-A	K	62.39	8.54	4.67	4.27	1.42	0.41	13.41	4.87	33.33	11.59	55.08
	D	50.30	19.80	4.44	5.25	3.43	2.22	14.55	0.00	22.22	10.10	67.68
	Aver.	56.35	14.17	4.56	4.76	2.43	1.32	13.98	2.44	27.78	10.85	61.38
37-B	K	36.06	20.70	2.61	8.50	1.31	0.33	29.52	0.98	41.18	24.84	33.99
	D	33.88	22.22	1.53	11.87	0.76	0.76	28.65	0.33	29.96	29.19	40.85
	Aver.	34.97	21.46	2.07	10.19	1.04	0.55	29.08	0.66	35.57	27.02	37.42

Table 14. Thematic Integration of the Religious Themes

Pgm	Anst.	R*	I/R	I+II/R	III/R	IV/R	IV+V/R	V+VI/R	VI/R
1-A	K	64.00	1.56	3.64	3.13	77.60	84.87	15.56	8.28
	D	59.33	3.37	3.37	1.11	86.59	93.81	8.43	1.69
	Aver.	61.67	2.47	3.51	2.12	82.10	89.34	11.99	4.99
1-B	K	74.22	2.10	8.69	26.04	7.18	62.87	58.08	2.40
	D	67.33	0.00	10.56	26.41	8.58	61.06	54.45	1.98
	Aver.	70.78	1.05	9.63	26.23	7.88	61.97	56.27	2.19
2-A	K	26.72	5.87	17.03	0.00	9.39	61.19	73.58	21.78
	D	49.83	0.00	7.00	1.26	11.46	31.85	80.27	59.88
	Aver.	38.28	2.94	12.02	0.63	10.43	41.52	76.93	40.83
2-B	K	29.09	0.00	0.96	0.00	25.23	74.77	73.81	24.27
	D	25.42	0.00	0.00	0.00	13.34	36.66	86.66	63.34
	Aver.	27.26	0.00	0.48	0.00	19.27	55.72	80.21	43.81
3-A	K	63.55	3.68	22.31	1.72	50.01	69.87	25.98	6.12
	D	59.50	5.50	44.74	8.64	32.72	38.22	14.40	8.91
	Aver.	61.53	4.59	33.53	5.18	41.37	54.05	20.19	7.52
3-B	K	60.41	4.68	15.05	5.02	62.54	75.58	17.40	4.35
	D	57.12	7.47	20.64	6.76	54.45	55.51	18.15	17.09
	Aver.	58.77	6.14	18.07	5.89	58.50	65.55	17.78	10.80
4-A	K	76.46	15.80	21.53	8.17	25.61	29.15	44.69	41.15
	D	80.21	15.06	23.11	3.38	19.49	23.90	54.02	49.61
	Aver.	78.34	15.43	22.32	5.78	22.55	26.53	49.36	45.38
4-B	K	79.68	9.61	19.39	4.57	48.81	75.49	27.16	0.48
	D	79.30	3.62	14.49	3.62	40.34	81.89	41.55	0.00
	Aver.	79.49	6.62	16.94	4.10	44.58	78.69	34.36	0.24
6-A	K	66.67	4.35	6.52	5.43	24.73	83.70	58.96	0.00
	D	58.88	1.55	4.93	11.68	12.62	61.53	69.23	20.31
	Aver.	62.78	2.95	5.78	8.56	18.68	72.62	64.10	10.16
6-B	K	31.70	8.90	34.07	4.45	42.97	60.00	18.52	1.48
	D	30.04	3.13	13.28	29.69	41.41	57.02	15.61	0.00
	Aver.	30.87	6.02	23.68	17.07	42.19	58.51	17.07	0.74
7-A	K	91.66	3.89	16.45	8.23	2.59	74.46	72.73	0.86
	D	85.88	0.00	2.28	5.02	1.37	92.70	91.33	0.00
	Aver.	88.77	1.95	9.33	6.61	1.98	83.58	82.03	0.43
7-B	K	62.04	0.00	3.98	0.00	8.46	57.72	87.56	38.29
	D	62.04	0.00	1.50	0.50	13.43	67.65	84.57	30.35
	Aver.	62.04	0.00	2.74	0.25	10.95	62.69	86.07	34.32
8-A	K	50.54	10.86	17.39	21.10	54.35	54.35	7.24	7.24
	D	48.35	8.34	18.18	17.41	47.74	47.74	16.67	16.67
	Aver.	49.45	9.60	17.79	19.26	51.05	51.05	11.96	11.96
8-B	K	41.32	9.12	21.22	12.07	54.11	57.02	11.59	8.69
	D	40.09	4.46	14.73	13.42	60.73	63.21	10.93	8.45
	Aver.	40.71	6.79	17.98	12.74	57.42	60.12	11.26	8.57

*See the next page for an explanation.

Table 14. Continued

Pgm	Anst.	R	$\frac{I}{R}$	$\frac{I+II}{R}$	$\frac{III}{R}$	$\frac{IV}{R}$	$\frac{IV+V}{R}$	$\frac{V+VI}{R}$	$\frac{VI}{R}$
9-A	K	23.16	3.11	41.23	0.14	25.30	51.77	31.13	5.81
	D	41.17	0.66	24.07	17.95	5.90	10.06	52.08	47.92
	Aver.	32.17	1.89	32.65	9.05	15.60	30.92	41.61	26.87
9-B	K	18.70	5.83	36.15	11.18	23.96	52.67	28.72	0.00
	D	42.89	3.24	21.80	6.27	5.57	25.53	66.36	46.40
	Aver.	30.80	4.54	28.98	8.73	14.77	39.10	47.54	23.20
10-A	K	35.41	27.79	37.84	0.23	32.42	61.73	29.54	0.23
	D	29.59	13.86	30.48	3.68	32.31	65.56	33.52	0.27
	Aver.	32.50	20.83	34.16	1.96	32.37	63.65	31.53	0.25
10-B	K	28.12	0.00	0.00	0.00	72.33	95.41	27.67	4.58
	D	20.76	0.00	6.21	22.92	70.85	70.85	0.00	0.00
	Aver.	24.44	0.00	3.11	11.46	71.59	83.13	13.84	2.29
18	K	42.56	11.33	68.97	17.74	7.87	11.33	5.43	1.97
	D	41.10	5.62	67.85	17.35	10.19	13.26	4.60	1.53
	Aver.	41.78	8.48	68.41	17.55	9.03	12.30	5.02	1.75
37-A	K	81.72	76.35	86.79	5.71	5.22	6.96	2.24	0.50
	D	85.44	58.87	82.05	5.20	6.14	10.16	6.61	2.60
	Aver.	83.58	67.61	84.42	5.46	5.68	8.56	4.43	1.55
37-B	K	69.51	51.88	81.66	3.75	12.23	14.11	2.36	0.47
	D	71.02	47.70	78.99	2.15	16.71	17.78	2.14	1.07
	Aver.	70.27	49.79	80.33	2.95	14.47	15.95	2.25	0.77

Additional information for the Table "Thematic Integration"

R = Total religiosity by percentage.

$\frac{I}{R}$ = Percentage of Category I divided by total religiosity.

$\frac{I+II}{R}$ = Percentage of the sum of Category I and Category II divided by total religiosity.

$\frac{III}{R}$ = Percentage of Category III divided by total religiosity.

$\frac{IV}{R}$ = Percentage of Category IV divided by total religiosity.

$\frac{IV+V}{R}$ = Percentage of the sum of Category IV and Category V divided by total religiosity.

$\frac{V+VI}{R}$ = Percentage of the sum of Category V and Category VI divided by total religiosity.

$\frac{VI}{R}$ = Percentage of Category VI divided by total religiosity.

For example, almost consistently (with the exception of Program No. 6 and Program No. 7), Kathy's analyzed data always have a higher proportion of Category I[1] than Diane's data. Also, Kathy's analyzed data always have a lower proportion of Category II[2] than Diane's data. When this fact was first discovered, the matter was discussed between the researcher and the two analysts. A theory was proposed as to whether Kathy, who was brought up in a very strict Catholic family and then became a reactionary to the "Catechism type" discipline of her late teen's, has a tendency to ignore or even become antagonistic toward themes included in Category II.[2] This attitude is positively enforced by her strong interest in Judaism and Old Testament literature and her added experience of living in a Kibbutz in Israel for six months. She seems to love the Jewish faith of communicating with God without Jesus' mediation. At any rate, such speculation needs to be investigated further by psychologists. (See Appendix L for Kathy's comment and her view of religious faith.)

c. Tendency of the Thematic Content -A Macroscopic Observation of the Thematic Data

Close examination of Table 13 allows the following points of summary.

---

[1]Category I: Revelation, prophecy, eternity and the Last Day.

[2]Category II: Confession, repentance and reconciliation through accepting Christ.

1. Programs of high audience receptivity have a tendency to be rich in themes from Category IV[1] and contain a generally appreciable degree of themes from Category VI.[2]
2. Programs of high audience receptivity, when not rich in themes from Category IV,[1] have a high proportion of themes firstly from Category VII,[3] secondly from Category VI,[2] followed by themes from Category V.[4]
3. If there is a considerably high degree of themes from Category IV,[1] Category VI,[2] and Category VII[3] in a program, the program may maintain a generally high degree of audience receptivity, despite the presence of a certain percentage of themes from Category I.[5]
4. Programs with a very low percentage of themes from Category VI[2] may not enjoy a very high audience receptivity <u>even if</u> broadcast with a moderately high degree of themes from Category IV.[1]

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[1]Category IV: Intimate God-man relationship.

[2]Category VI: Man-to-man relations guided by God-man relationship, or man's love or concern for fellowmen.

[3]Category VII: Non-religious ideological.

[4]CategoryV: Man's relation to himself guided by God-man relationship, or religious growth and maturation.

[5]Category I: Revelation, prophecy, eternity and the Last Day themes.

Without a very high proportion of themes from Category V[1] to replace Category VI,[2] there should be a very high percentage of themes from Category IV[3] to be very receptible.

5. A low or very low percentage of themes from Category I[4] and Category II[5] does not lower audience receptivity. Even a moderate percentage of themes from Category I[4] and Category II[5] does not significantly affect audience receptivity, if there is a substantial degree of themes from Category IV[3] or Category VI[2] to compensate.

6. Programs with a high degree of themes from either Category I[4] or Category II[5] may not be too receptible to the audience. This is especially true if accompanied by a scarcity of themes from Category VI.[2] A moderately high degree of themes from Category IV[3] does not seem to help increase audience receptivity for such programs.

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[1]Category V: Man's relation to himself guided by God-man relationship, or religious growth and maturation.

[2]Category VI: Man-to-man relations guided by God-man relationship, or Man's love or concern for fellowmen.

[3]Category IV: Intimate God-man relationship.

[4]Category I: Revelation, prophecy, eternity and the Last Day themes.

[5]Category II: Confession, repentance and reconciliation.

7. If a high percentage of themes from both Category I[1] and Category II[2] exists, it is almost certain that the program will have a low audience receptivity.
8. A high percentage of themes from Category I[1] and Category II[2] tends to be accompanied by a high degree of negative emotionality.

d. Data from both Audience Research and Thematic Content Analysis

The data obtained from the audience research and the data obtained from the thematic content analysis tend to support each other in several aspects:

(1) Most receptible themes

The first four most receptible themes revealed by the audience research (See Table 4) belong primarily to Category IV.[3] This is also supported by the above observation.

(2) Next most receptible themes

The fifth and sixth receptible themes revealed by the audience research (See Table 4) are primarily those

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[1]Category I: Revelation, prophecy, eternity and the Last Day themes.

[2]Category II: Confession, repentance and reconciliation.

[3]Category IV: Intimate God-man relationship.

of Category VI[1] and next those of Category V.[2] This also appears to be true in the above close observation of the thematic data. However, themes in Category VI[1] seem to play the key role, rather than Category IV,[3] particularly in the presence of a high percentage of themes from Category I[4] and Category II.[5] (See above Observations 4 and also 3).

(3) Least popular themes

The seventh through the tenth receptible themes revealed by the audience research (See Table 4) can be included in Category I[4] and Category II[5] (See page 98). These themes are least popular or least receptible. The above observation of the thematic data also suggests that programs of low audience receptivity tend to be rich in these themes.

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[1]Category VI: Man-to-man relations guided by God-man relationship, or Man's love or concern for fellowmen.

[2]Category V: Man's relation to himself guided by God-man relationship, or Religious growth and maturation.

[3]Category IV: Intimate God-man relationship.

[4]Category I: Revelation, prophecy, eternity and the Last Day themes.

[5]Category II: Confession, repentance and reconciliation.

PART III. FINDINGS FROM STEPWISE REGRESSION ANALYSIS

Following the procedures and set-up presented in Chapter IV, 15 sets of stepwise regression analyses were undertaken by the computer with each set either different in set-up or different in the group of data used for analysis. Since all the analyses were undertaken by the computer, there is no process of calculation etc. Only the information and data presented by the computer in its report sheet, and essential for the interpretation of the data, are to be included in this thesis.

An evaluation of the viability of using thematic content analysis as an approach to the prediction of audience receptivity is the main purpose of the present study. An example using the multiple regression equation and the raw data of thematic content analysis for the prediction of audience receptivity through computation will be made for each analysis presented. To determine which set of analysis and its regression coefficients will best serve the goal of prediction, all the analyses undertaken will be presented. Should the data and discussions presented here appear too tedious to the reader, he may skip this portion of the presentation, and go directly to the summary of stepwise regression analysis on page 208.

The 15 sets of stepwise regression analysis undertaken in the present study applied either a different set-up or a different number of variables with each analysis. These various set-ups are summarized in Table 15, which

Table 15. Procedures and Various Set-ups for Stepwise Regression Analysis

Analysis	Dependent Variable	Independent Variables	Total No. Variables	PSTEP	Analysis[1] Results
1	ARTY Ranking	O.K.D.	NV = 12	(2,3,11/5,6,7,8,12/4,9,10)	A
2	"	0 - Average	"	(2,3,11/5,6,7,8,12/4,9,10)	B
3	"	I.K.D.	NV = 9	(2/3,4,5,6,7,8,9/)	C
4	"	I - Average	"	(2/3,4,5,6,7,8,9/)	D
5	ARTY Raw Data	O.K.D.	NV = 12	(2,3,11/5,6,7,8,12/4,9,10)	E
6	"	"	"	(2/3,11,5,6,7,8,12/4,9,10)	F
7	"	O - Average	"	(2,3,11/5,6,7,8,12/4,9,10)	G
8	"	"	"	(2/3,11,5,6,7,8,12/4,9,10)	H
9	ARTY Raw Data	I.K.D.	NV = 9	(2/1,3,4,5,6,7,8/)	I
10	"	"	"	(/1,2,3,4,5,6,7,8/)	"
11	"	"	NV = 12	(2/1,3,4,5,6,7,8,10,11,12/)	"
12	"	"	"	(/1,2,3,4,5,6,7,8/10,11,12)	"
13	ARTY Raw Data	I - Average	NV = 9	(2/1,3,4,5,6,7,8/)	J
14	"	"	"	(/1,2,3,4,5,6,7,8/)	"
15	"	"	NV = 12	(/2,1,3,4,5,6,7,8/10,11,12)	"[2]

" Same as above

[1] Despite different set-ups or different number of variables for each Analysis, there are several analyses producing the same results. Thus, alphabetical enumeration is used to identify the same or different results.

[2] This table indicates that 15 sets of Analyses produced 10 different results.

should assist the reader to see at a glance which changes were made, and what remained the same as the analysis proceeded from one to the other of the 15 analyses.

1. Presentation of the Data of Fifteen Analyses

Analysis 1. The ARTY-ranking and O.K.D.[1]

NV = 12 [2]

1 = PSTEP(2,3,11/5,6,7,8,12/4,9,10) SIGIN = .10,SIGOUT = .10

a. Overall Regression

F-value for overall regression: 43.7433
Significance of regression: < 0.0005

b. Multiple Correlation Coefficients

Cases: 42, R^2 = .9001, R = .9487

Variables	Regression Coefficients	T-value	F-value	Sig. (α)
Constant	6.17822740			
I	.48752637	10.2091	104.2259	<0.0005
II	.33497606	3.6036	12.9860	.001
Neg.	.19376514	2.3008	5.2939	.028
IV	-.17350681	-3.8704	14.9801	<0.0005
III	-.30994857	-2.3443	5.4956	.025
VI	-.16469330	-2.7260	7.4308	.010
VIII	.12528296	1.7820	3.1756	.084

Significance of regression in the above table indicates that all the variables above, except Category VIII, are related to ARTY-ranking at or beyond the .10 α level.[3]

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[1]O.K.D. = Original raw data of thematic content analysis undertaken by Kathy and Diane (see page 127).

[2]NV = 12 means the number of variables that have entered the analysis.

[3]The first four analyses were undertaken to examine the tendency of the correlations. The results were not used in the final interpretation of the findings because of their use of ARTY ranking rather than raw data (see pp. 208-10 for explanation).

Great F-values for all variables in general and for Category I and Category IV in particular suggest a strong relationship existing between predictors (theme categories) and the dependent variables(namely, ARTY-ranking).

c. An example using the multiple regression equation for the prediction of the ARTY-ranking:

ARTY-ranking = 6.178 + .487 + 335II + .194 Neg. constant

- .17 IV - .310 III - .164 VI + .125VIII

Replace variables I, II, ..., VIII by raw data of thematic composition obtained from Kathy's analysis of Program 1-A (in Table 13):

ARTY-ranking = 6.178 + .487(1.00) + .335(1.33) +

.194(18.00) - .17(49.66) - .310(2.00)

- .164(5.30) + .125(0.00) = 0.6712

while actual ARTY-ranking = 1.

Analysis 2. The ARTY-ranking and Original Average[1]

NV = 12

1 = PSTEP(2,3,11/5,6,7,8,12/4,9,10)SIGIN = .10,SIGOUT = .10

a. Overall Regression

F-value for overall regression 25.3116
Significance of regression < 0.0005

b. Multiple Correlation Coefficients

Cases: 21, R^2 = .8940, R = .9455

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[1]Original Average: Average of O.K.D, namely, an average of Kathy's and Diane's data (see page 127).

Variables	Regression Coefficients	T-value	F-value	Sig. (α)
Constant	6.17174734			
I	.48350137	6.0851	37.0283	<0.0005
II	.27788269	1.8275	3.3397	.088
Neg.	.23745413	1.4785	2.1860	.160
IV	-.18659264	-2.6046	6.7841	.020
VI	-.19212735	-1.8894	3.5699	.078

Significance of regression in the above table indicates that only Category I and Category IV are related to ARTY-ranking at or beyond the .10 α level. A great F-value for Category I suggests a strong relationship existing between the predictor (Category I) and the dependent variable, namely, ARTY-ranking. A great T-value for Category I suggests that Category I is most responsible for determining the ARTY-ranking.

c. An example using the multiple regression equation for the prediction of the ARTY-ranking:

$$\text{ARTY-ranking} = \underset{\text{constant}}{6.171} + .4835(1.50) + .2778(0.67)$$

$$+ .2374(18.00) - .1866(50.66)$$

$$- .1921(3.15) = 1.2941$$

while actual ARTY-ranking is 1 for Program 1-A.

Observing the results of Analysis 1 and Analysis 2, special attention was then given to Category I in Analysis 3 of I.K.D. and Analysis 4 of Integrated Average. Thus Category I (namely Variable 2) alone was kept as the sole candidate for non-deletion during Analysis 3 and Analysis 4.

Analysis 3. The ARTY-ranking and I.K.D.[1]

NV = 9 [2]

1 = PSTEP (2/3,4,5,6,7,8,9)SIGIN = .10, SIGOUT = .10

The above set-up means that only Category I is never a candidate for deletion in the analysis, whereas any of variables 3, 4, 5, 6, 7, 8, 9 may be deleted if they are not significant at the .10 α level.

a. Overall Regression

F-value for overall regression 48.6072
Significance of regression < 0.0005

b. Multiple Correlation Coefficients

Cases: 42, R^2 = .8401, R = .9166

Variables	Regression Coefficients	T-value	F-value	Sig. (α)
Constant	15.10810878			
R	- .03146870	- .9052	.8193	.371
I/R	.38531009	6.3754	40.6462	0.0005
VI/R	- .12682772	-2.7540	7.5846	.009
IV+V/R	- .12478030	-3.1277	9.7824	.003

Significance of regression in the above table shows that, except for total religiosity (R), all other three integrated themes are related to ARTY-ranking at or beyond the .10 α level. A great T-value for I/R suggests a strong relationship existing between the proportion of

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[1] I.K.D.: Data for theme integration derived from original data of thematic content analysis.

[2] NV = 9 means that emotionality is not included in the analysis.

Category I within total religiosity and ARTY-ranking. VI/R and (IV+V)/R contribute about equally to ARTY-ranking.

c. An example using the multiple regression equation for the prediction of the ARTY-ranking:

ARTY-ranking = 15.1081 = .0315R + .3885 I/R
constant

- .1268 VI/R - .1247(IV+V)/R

= 15.1081 - 2.013 + 0.606 - 1.050 - 10.58

= 2.071 while actual ARTY-ranking = 1.

Analysis 4. The ARTY-ranking and Integrated Average

NV = 9

1 = PSTEP(2/3,4,5,6,7,8,9/)SIGIN = .10, SIGOUT = .10

a. Overall Regression

F-value for overall regression 26.4786
Significance of regression < 0.0005

b. Multiple Correlation Coefficients

Cases: 21, R^2 = .8688, R = .9321

Variables	Regression Coefficients	T-value	F-value	Sig. (α)
Constant	13.62742378			
R	- .10049913	-2.0184	4.0741	.061
I/R	.51021233	8.3104	69.0625	0.0005
VI/R	- .13183259	-1.9833	3.9334	.065
IV/R	- .08908561	-2.0021	4.0084	.063

Significance of regression in the above table indicates that only I/R is related to ARTY-ranking at or beyond the .10 α level. A great T-value for I/R suggests that a

high proportion of Category I among total religiosity contributes greatly to determining the ARTY-ranking.

c. An example using the multiple regression equation for the prediction of the ARTY-ranking.

$$\begin{aligned}\text{ARTY-ranking} &= 13.6274 - .1005\ R + .5102\ (I/R) \\ &\quad - .1318\ (VI/R) - .0891\ (IV/R) \\ &= 13.6294 - .1005(61.67) + .5102(2.47) \\ &\quad - .1318(4.99) - .0891(82.1) \\ &= 0.7171 \text{ while actual ARTY-ranking} = 1.\end{aligned}$$

Comparing the results of Analysis 3 and Analysis 4, it is evident that fluctuation is great among Categories III and VIII. The two became insignificant in Analysis 4, whereas they are still significant at or beyond the .10 α level in Analysis 3. Comparing the results of the four stepwise regression analyses with ARTY-ranking, Analysis 1 produces the largest R^2 value (square of multiple correlation coefficients) among the four; Analysis 2 the second; Analysis 4 the third; and Analysis 3 the fourth. This is to say that the regression coefficients in Analysis 1 may be best used among the four in computing the audience receptivity-ranking for all the programs.

Having completed the four sets of stepwise regression analysis with the ARTY-ranking, it was then decided to undertake another four sets of analyses with two groups of original data, namely, O.K.D. and Original Average with the ARTY <u>raw</u> <u>data</u> instead of ranking.

Analysis 5. The ARTY Raw Data and O.K.D.

NV = 12

1 = PSTEP(2,3,11/5,6,7,8,12/4,9,10)SIGIN = .10, SIGOUT = .10

a. Overall Regression

F-value for overall regression 9.2565
Significance of regression < 0.0005

b. Multiple Correlation Coefficients

Cases: 42, R^2 = .6134, R = .7832

Variables	Regression Coefficients	T-value	F-value	Sig. (α)
Constant	33.39607104			
I	- .38416147	-3.3855	11.4614	.002
II	- .53752584	-2.5006	6.2529	.017
Neg.	- .11633448	- .5840	.3410	.563
IV	.29049282	2.8071	7.8796	.008
VIII	- .47355165	-2.8968	8.3912	.006
III	.64421879	2.0401	4.1621	.049

Significance of regression in the above table indicates that all the variables, except negative emotionality, are related to ARTY raw data at or beyond the .10 α level. A great T-value for Category I suggests that Category I contributes most, and Category IV and Category VIII contribute about equal to the determination of ARTY raw data.

c. An example using the multiple regression equation for the prediction of ARTY raw data:

ARTY raw data = 33.396 - .384 I - .537 II - .116 Neg.
+ .290 IV - .474 VIII + .644 III
= 33.396 - .384(1.0) - .537(1.33)
- .116(18.0) + .29(49.66) - .474(0.0)
+ .644(2.0)

$$= 33.396 - .3841 - .714 - 2.088$$

$$+ 14.401 + 1.288 = 45.90$$

while the actual ARTY = 47.66 for Program 1.

Observing the result of Analysis 5, special attention was given only to variable 2 (namely, Category I) by fixing it as the only candidate for non-deletion, while moving variable 3 (namely, Category II) and Variable 11 (namely, negative emotionality) to less important positions where they may be deleted if their regression coefficients are not significant at the .10 α level. Thus Analysis 6 is made with a change only in set-up.

Analysis 6. The ARTY Raw Data and O.K.D.

NV = 12

1 = PSTEP(2/3,11,5,6,7,8,12/4,9,10)SIGIN = .10,SIGOUT = .10

a. Overall Regression

F-value for overall regression 11.3969
Significance of regression < 0.0005

b. Multiple Correlation Coefficients

Cases: 42, R^2 = .5520, R = .7430

Variables	Regression Coefficients	T-value	F-value	Sig. (α)
Constant	22.15859534			
I	- .39616387	-3.6965	13.6640	.001
VI	.32994727	2.3256	5.4085	.026
V	.16243192	1.9637	3.8561	.057
IV	.41364520	3.7372	13.9668	.01

Significance of regression in the above table indicates that all four variables are related to ARTY raw data

at or beyond the .10 α level. Both Category I and Category IV significantly contribute to the determination of ARTY raw data.

c. An example using the multiple regression equation for the prediction of ARTY raw data.

$$\begin{aligned} \text{ARTY raw data} &= 22.159 - .396\ \text{I} + .330\ \text{VI} + .162\ \text{V} \\ &\quad + .414\ \text{IV} \\ &= 22.159 - .396(1.0) + .330(5.3) \\ &\quad + .162(4.66) + .414(49.66) \\ &= 22.159 - .396 + 1.749 + .755 + 20.56 \\ &= 44.827 \end{aligned}$$

while the actual ARTY = 47.66 for Program 1.

For Analysis 7, Original Average, instead of O.K.D., now was used with the same set-up as Analysis 5.

Analysis 7. The ARTY Raw Data and Original Average

NV = 12

1 = PSTEP(2,3,11/5,6,7,8,12/4,9,10)SIGIN = .10, SIGOUT = .10

a. Overall Regression

F-value for overall regression	4.0910
Significance of regression	.023

b. Multiple Correlation Coefficients

Cases: 21, R^2 = .4193, R = .6475

Variables	Regression Coefficients	T-value	F-value	Sig. (α)
Constant	36.26838213			
I	- .44649195	-2.1114	4.4581	.050
II	- .53630960	-1.3736	1.8951	.186
Neg.	.11853553	.2893	.0837	.776

Significance of regression in the above table indicates that only Category I is related to ARTY raw data at the .10 α level. A great T-value for Category I suggests that Category I contributes most to the determination of ARTY raw data.

c. An example using the multiple regression equation for the prediction of ARTY raw data.

$$\begin{aligned} \text{ARTY raw data} &= 36.268 - .446\ \text{I} - .536\ \text{II} + .118\ \text{Neg.} \\ &= 36.268 - .446(1.50) - .536(.67) \\ &\quad + .118(18.0) \\ &= 36.268 - .669 - .359 + 2.124 = 37.364 \end{aligned}$$

while the actual ARTY = 47.66 for Program 1.

Examining the data for Analysis 5 and Analysis 7, it was felt that only Category I was very significantly related to the ARTY raw data, whereas Category II, Category IV and Category VIII fluctuated. These three are significant at or beyond the .10 α level only with O.K.D. and Original Average. Thus changes in the set-up were made in undertaking the subsequent analysis.

<u>Analysis 8. The ARTY Raw Data and Original Average</u>

NV = 12

1 = PSTEP(2/3,11,5,6,7,8,12/4,9,10)SIGIN = .10, SIGOUT = .10

a. Overall Regression

F-value for overall regression	7.8256
Significance of regression	.004

b. Multiple Correlation Coefficients

Cases: 21, R^2 = .4651, R = .6820

Variables	Regression Coefficients	T-value	F-value	Sig. (α)
Constant	28.66643855			
I	- .49854878	-3.1272	9.7793	.006
IV	.32088696	1.9394	3.7615	.068

Significance of regression in the above table indicates that both Category I and Category IV are related to the ARTY raw data at or beyond the .10 α level. A greater T-value for Category I suggests that Category I contributes more than Category IV to the determination of ARTY raw data.

c. An example using the multiple regression equation for the prediction of ARTY raw data:

$$\text{ARTY raw data} = 28.666 - .498\ I + .321\ IV$$
$$= 28.666 - .498(1.50) + .321(50.66)$$
$$= 28.666 - .747 + 16.261 = 44.18$$

while the actual ARTY = 47.66 for Program 1.

Comparing the results of Analysis 6 and Analysis 8, both being the same in their set-up but different in their data used for analysis, the fluctuation is seen in Category V and Category VI, both of which are related to the ARTY raw data at or beyond the .10 α level in Analysis 6, but become deleted in Analysis 8. However, both Category I and Category IV are related to the ARTY raw data at or beyond the .10 α level in both Analysis 6 and Analysis 8.

The same set-up is used for Analysis 9 as for Analysis 3, except that Analysis 3 was made against ARTY-ranking, instead of ARTY raw data.

Analysis 9. The ARTY Raw Data and I.K.D.

NV = 9

9 = PSTEP(2/1,3,4,5,6,7,8)SIGIN = .10,SIGOUT = .10

a. Overall Regression

F-value for overall regression 11.7275
Significance of regression < 0.0005

b. Multiple Correlation Coefficients

Cases: 42, R^2 = .5591, R = .7477

Variables	Regression Coefficients	T-value	F-value	Sig. (α)
Constant	12.74351567			
I/R	- .29072521	-2.3179	5.3725	.026
R	.13067578	1.8262	3.3349	.076
VI/R	.22535840	2.3775	5.6526	.023
(IV+V)/R	.19456172	2.3694	5.6139	.023

Significance of regression in the above table indicates that all variables shown above are related to ARTY raw data at or beyond the .10 α level. T-values suggest that all variables except (R) contribute equally to the determination of ARTY raw data.

c. An example using the multiple regression equation for the prediction of ARTY raw data:

ARTY raw data = 12.744 - .291 (I/R) + .131 (R)
+ .225 (VI/R) + .195 (IV+V)/R
= 12.744 - .291(1.56) + .131(64.0)
+ .225(9.28) + .195(84.87)
= 12.744 - 0.454 + 8.384 + 1.863
+ 16.54 = 39.077

while the actual ARTY raw data = 47.66 for Program 1.

To test how significant variable 2 (namely, I/R), is related to the ARTY raw data, it was moved to the center position, where it would be deleted if it were not significant at or beyond the .10 α level. Thus, Analysis 10 was undertaken with only a slight change in set-up from Analysis 9.

Analysis 10. The ARTY Raw Data and I.K.D.

NV = 9

9 = PSTEP(/1,2,3,4,5,6,7,8/)SIGIN = .10, SIGOUT = .10

In spite of their differences in set-up, the results of Analysis 9 and Analysis 10 are entirely identical.

Emotionality variables were then added to the set-up used for Analysis 9 to examine whether emotionality variables might alter the results. Thus Analysis 11 was undertaken with emotionality variables added to Analysis 9.

Analysis 11. The ARTY Raw Data and I.K.D. with emotionality variables

NV = 12

9 = PSTEP(2/1,3,4,5,6,7,8,10,11,12/)SIGIN = .10,SIGOUT = .10

The results of Analysis 11 compared to the results of Analysis 9 indicate that none of the three emotionality variables appear significant in the analysis. The results of Analysis 9, Analysis 10 and Analysis 11 are all entirely identical.

Positions of the variables from Analysis 11 were changed

for the Analysis 12 set-up. No variable was kept for non-deletion in Analysis 12.

Analysis 12. The ARTY Raw Data and I.K.D.

NV = 12

9 = PSTEP(/1,2,3,4,5,6,7,8/10,11,12)SIGIN = .10,SIGOUT = .10

The data of the analysis indicates that there is no difference in the results between Analysis 12 and the previous three analyses. They are all identical.

Three more analyses, namely, Analysis 13, Analysis 14 and Analysis 15 were undertaken corresponding to Analysis 9, Analysis 10 and Analysis 12. A different group of data was used, namely, Integrated Average instead of I.K.D. No analysis corresponding to Analysis 11 was made.

Analysis 13. The ARTY Raw Data and Integrated Average

NV = 9

9 = PSTEP(2/1,3,4,5,6,7,8/)SIGIN = .10, SIGOUT = .10

a. Overall Regression

F-value for overall regression 6.3831
Significance of regression .003

b. Multiple Correlation Coefficients

Cases: 21, R^2 = .6148, R = .7841

Variables	Regression Coefficients	T-value	F-value	Sig.(α)
Constant	12.95450765			
I/R	- .45857913	-3.5176	12.3738	.003
R	.24932014	2.3582	5.5610	.031
VI/R	.26708052	1.8922	3.5805	.077
IV/R	.16633831	1.7605	3.0994	.097

Significance of regression in the above table indicates that both I/R and R (namely, total religiosity) are related to ARTY raw data at or beyond the . 10 α level. Also, both VI/R and IV/R are related to ARTY raw data at or beyond the .10 α level, however, a great T-value for I/R indicates that Category I contributes most to the determination of the ARTY raw data.

c. An example using the multiple regression equation for the prediction of ARTY raw data:

$$\begin{aligned} \text{ARTY raw data} &= 12.954 - .458\ (I/R) + .249\ (R) \\ &\quad + .267\ (VI/R) + .166\ (IV/R) \\ &= 12.954 - 1.13 + 15.356 + 1.33 + 13.63 \\ &= 42.14 \end{aligned}$$

while the actual ARTY raw data = 47.66 for Program 1.

Comparing Analysis 9 and Analysis 13, the fluctuation is seen between variable 5 and variable 6, which are respectively IV/R and (IV+V)/R in thematic integration. The latter is significant only in Analysis 9, whereas the former is significant only in Analysis 13. Both analyses show that three variables, I/R, R and VI/R are significant at or beyond the .10 α level.

To observe the impact of the addition of emotionality to Analysis 9, Analysis 11 was made by simply adding three more independent variables, namely, Positive, Negative and Neutral, without changing the set-up. However, no impact was made upon Analysis 11 by the emotionality variables.

Analysis 14. The ARTY Raw Data and Integrated Average

NV = 9

9 = PSTEP(/1,2,3,4,5,6,7,8/)SIGIN = .10, SIGOUT = .10

Despite different set-ups between Analysis 14 and Analysis 13, the results of the two analyses are also identical as experienced between Analysis 10 and Analysis 9. To observe the impact of the addition of emotionality to Analysis 14, Analysis 15 was undertaken.

Analysis 15. The ARTY Raw Data and Integrated Average

NV = 12

9 = PSTEP(/2,1,3,4,5,6,7,8/10,11,12)SIGIN = .10, SIGOUT = .10

The data of the analysis shows that there is no difference in the results between Analysis 15 and Analysis 14 despite differences in their number of variables and in their set-up. The results are exactly the same.

2. Comparison of Original Data and Thematic Integration

To determine whether the original data or the thematic integration would better serve to explain the relation between religious themes and the ARTY raw data, a final set of stepwise regression analyses was undertaken with the data combining all variables in the original data with those in thematic integration. Including one dependent variable, namely, the ARTY raw data, and 19 independent variables, there are in all 20 variables to enter in this

final set of stepwise regression analyses. Two analyses were undertaken respectively for O.K.D., combined with I.K.D., and for Original Average combined with Integrated Average. It was assumed that there should be no difference between the original data and the thematic integration in their capacity to explain the relation between religious themes and the ARTY raw data.

It was therefore expected that the same number of variables from each data, namely, original data and thematic integration, would appear in regression coefficients.

As expected, eight entities appeared among regression coefficients for the first analysis of which four entities are from the original data and the other four from the thematic integration. None appeared from emotionality categories. Multiple correlation coefficients were $R^2 = .7787$ and $R = .8824$, and standard deviation for the ARTY raw data was 12.32.

For the second analysis, 13 entities appeared among regression coefficients of which six entities are from the thematic integration (which included actually only five variables as three of them consist of only two different components in terms of theme categories, and five are from the original data. The other two are from emotionality categories. Multiple correlation coefficients were $R^2 = .9935$ and $R = .9967$, and standard deviation for the ARTY raw data was 12.47.

From the above observation there is no indication of

which system, the original data or the thematic integration, would better serve to explain the relation between the ARTY raw data and religious themes. This is evident in the number of independent variables that have appeared in regression coefficients. A better interpretation of the results of the above two investigative analyses is that the two systems, the original data and the thematic integration, together better serve to explain the relation between the religious themes and the audience receptivity raw data, than either of the two systems could alone explain the relations. This is indicated in the high value of multiple correlation coefficients, $R^2 = .7787$ for the first analysis, and $R^2 = .9935$ for the second analysis. It must also be pointed out that there is no such high value of R^2 produced by any of the 15 sets of analyses which are shown in Table 16. A high value of R^2 also assures a high probability for a close-to-truth prediction of audience receptivity, when the regression coefficients produced by the analysis are used for computing the predicted audience receptivity.

3. Error of Prediction of ARTY by Thematic Data

The present research has demonstrated a certain degree of probability for the actual use of thematic data of religious radio programs for the prediction of audience receptivity. As in any behavioral science research, an

error of prediction exists, and the following equation should be employed to accompany any prediction:

error of prediction = Var y $(1 - R^2)$

where R^2 = square of multiple correlation coefficients.

standard error of prediction[1] = S.D. $\sqrt{1 - R^2}$

For example, standard deviation of the ARTY raw data in the last investigative analysis is 12.47 and $R^2 = .9935$. Thus,

error of prediction = $1 - R^2 = .0065$

standard error of prediction = $12.47 \sqrt{.0065} \doteq$

$.9976 \doteq 1.00$

Probability of y being in the range of:

$P(\hat{y} - 1.0 \leq y \leq \hat{y} + 1.0) = .68$ [2]

The observed differences between predicted value and true value of the ARTY raw data within the range of 1.0 would be found 68 times out of 100 predictions made, whereas the differences between predicted value and true of the ARTY raw data greater than 1.0 would be found 32 times. If we double the standard deviation, the above probability may change to:

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[1]S.D. = Standard deviation of the ARTY raw data, reported in the computer report sheet.

[2]Actual value is .6827 for normal distribution. This implies that 68.27% of the cases are included between $\bar{X} - s$ and $\bar{X} + s$ (i.e., one standard deviation on either side of the mean).

$$P\ (\hat{y} - 2.0 \leq y \leq \hat{y} + 2.0) = .95$$ [1]

The observed differences then, between predicted value and true value of the ARTY raw data within the range of $\pm$ 2.0 would be found 95 times and be outside the range of $\pm$ 2.0 five times out of 100 predictions.

Since the last investigative analysis has produced the highest multiple correlation coefficient (R^2 = .9935), it would be the most useful for prediction of the ARTY raw data.

4. A Summary of Stepwise Regression Analysis

To summarize the present expedition with 15 sets of stepwise regression analyses, Table 16 is made to include important data from all the 15 analyses. Examination of this table would allow the reader to make a few points of summary on the present stepwise regression analysis.

One caution, however, must be taken in the use of the data presented in Table 16. That is, there is a question whether the results of the first four analyses of independent variables within the ARTY-ranking may have been exaggerated due to the use of ranking rather than raw data. For example, there is a 50% quantitative difference between

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[1]Actual value is .9545 for normal distribution. This implies that 95.45% of the cases are included between $\bar{X}$ - 2s and $\bar{X}$ + 2s (i.e., two standard deviations on either side of the mean).

Table 16. Comparison of the Data from Fifteen Stepwise Regression Analyses

Analysis Number	Independent Variables (Data Analyzed)	Variables Entered Analysis	Number of Variables Significant at or beyond .10α	Overall Regression F-Values	R^2 = Square of Multiple Correlation Coefficients	Variables of Top Four T - Values[1]
1	O.K.D.	12	7	43.7	.9001	-I,IV,-II,VI
2	O-Average	"	4	25.3	.8940	-I,IV,VI,-II
3	I.K.D.	9	3	48.6	.8401	-I,(IV+V)/R,VI/R,R
4	I-Average	"	4	26.5	.8688	-I/R,R,IV/R,VI/R
5	O.K.D.	12	5	9.3	.6134	-I,-VIII,IV,-II
6	"	"	4	11.4	.5520	IV,-I,VI,V
7	O-Average	"	1	4.1	.4193	-I
8	"	"	2	7.8	.4651	-I,IV
9	I.K.D.	9	4	11.7	.5591	VI/R,(IV+V)/R,-I/R,R
10	"	"	"	"	"	"
11	"	12	"	"	"	"
12	"	"	"	"	"	"
13	I-Average	9	4	6.4	.6-48	-I/R,R,VI/R,IV/R
14	"	"	"	"	"	"
15	"	12	"	"	"	"

[1]T-Values for Variables in Analyses 1 through 4 are exactly opposite in their positivity-negativity to what are reported. This is because ARTY ranking rather than ARTY Raw Data are studied in Analyses 1 through 4. But for convenience, in the above table, correction is made to indicate their actual relation to audience receptivity in terms of semantic meaning. Listed variables are all significant at or beyond .10α level.

Program 1 and Program 2, when ranking is used as a quantity. However, in a real measure of audience receptivity, namely, raw data, Program 1 has 47.66, whereas Program 2 has 45.44 and Program 3 has 43.20. The difference between each program in its audience receptivity is much smaller: 4.7% between Program 1 and Program 2, and 9.4% between Program 1 and Program 3.

If we disregard the data of the first four analyses, we may have a more correct interpretation of the present findings. Thus, let's observe the final six data, Analyses 5, 6, 7, 8, 9 and 13.

a. Eleven sets of analyses (5 through 15) have produced six sets of data.

b. Category I (Revelation, Prophecy, Eternity and the Last Day) has shown a most significant <u>negative</u> relation to audience receptivity in <u>every</u> analysis.

c. Category II (Confession, Repentance, and Reconciliation) has shown a significant <u>negative</u> relation to audience receptivity in <u>one</u> out of six analyses.

d. Category VIII (Non-religious non-ideological) has shown a significant <u>negative</u> relation to audience receptivity in <u>one</u> out of six analyses.

e. Category IV (Intimate God-man relation) has shown a significant <u>positive</u> relation to audience receptivity in <u>four</u> analyses, and jointly with Category V (Man's relation to himself guided by God-man

relationship) in one out of six analyses.

f. Category V has shown a significant positive relation to audience receptivity in one analysis and jointly with Category VI in a second analysis out of six.

g. Category VI (Man-to-man relations guided by God-man relationship) has shown a significant positive relation to audience receptivity in three out of six analyses. Its showing is stronger in thematic integration than in original data, which may suggest that it is more interdependent with other religious themes, and may frequently hold a key role in determining audience receptivity. This idea is suggested at the end of Part II of this chapter (See page 186).

h. Total religiosity has shown a significant positive relation to audience receptivity in two analyses out of six.

What are the implications of these findings? Such a question will be discussed in Chapter VI. The researcher will also relate the findings to the three hypotheses set for the present study.

CHAPTER VI

SUMMARY, DISCUSSION AND CONCLUSION

A. CONTENT OF THIS CHAPTER

In this final chapter of the study, the scheme will proceed as follows:

I. Summary

1. Findings and Research Hypotheses
2. Implication of Receptible Themes
   a. What Do the Analyses Show?
   b. What Do the Listeners Actually Say?
   c. Receptible Themes in Relation to Sex, Age and Education
      1) Sex
      2) Age
      3) Education
3. FLR Listeners Compared with Non-religious Listeners
4. Implication of the Findings for the FLR Broadcasters
5. Viability of Using the Thematic Data for Prediction

II. Discussion

1. Inadequacy of the Present Research
2. Improvement on Research Method

3. Integration with Other Kinds of Content Analysis

4. Audience Receptivity as a Social Mirror

III. Conclusion

--A Review of the Purpose of this Study

IV. Epilogue

B. SUMMARY

1. Findings and Research Hypotheses

The findings from three approaches employed in the present research are compatible with each other. Whether the hypotheses presented can be accepted or rejected may be summarized as follows:

a. Null Hypothesis I-A

> The audience receptivity and religious theme Category I will not have a relation with each other.

The findings of Stepwise Regression Analysis summarized and presented on pages 210-211 indicate that the above null hypothesis should be rejected at or beyond the .10 α level.[1] Thus, Research Hypothesis I-A is accepted. This is compatible with the findings from the audience research presented in Table 4, and the macroscopic observation of thematic data on pages 183-184. The relation is negative.

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[1]The reason for setting significance level at .10 is given in the footnote on p. 109.

b. Null Hypothesis I-B

> The audience receptivity and religious theme Category II will not have a relation with each other.

The findings presented on pages 210-211 indicate that the above null hypothesis can also be rejected at or beyond the .10 α level. Thus, Research Hypothesis I-B is accepted. This is compatible with the findings of the audience research in which the theme "Accepting Christ for salvation," a main theme of Category II in thematic content analysis, was ranked tenth in the list of 11 receptible themes. The macroscopic observation of thematic data on pages 183-184 also indicates the same results. However, only one out of six Stepwise Regression Analyses showed a relation between audience receptivity and Category II at or beyond the .10 α level, and another analysis at the .19 α level, suggesting that the answer is not absolutely conclusive.

c. Null Hypothesis I

> The audience receptivity and the evangelical religiosity of a religious radio program will not have a relation with each other.

Since by definition evangelical religiosity is the sum of Category I and Category II, and Category I has a definite negative relation with audience receptivity, while Category II has also shown, at least in one analysis out of six, a negative relation with audience receptivity, Null Hypothesis I may be rejected with confidence at or

beyond the .10 α level. But several of the themes in "evangelical religiosity" may have some positive relation with some listeners such as the highly evangelically inspired. This, however, was not examined in the present study.

d. Null Hypothesis II-A

> The audience receptivity will not have a negative relation with the total negative emotionality.

The analysis of emotionality failed to produce any definite answer to Hypothesis II and Hypothesis III. As presented in Table 10, Table 11 and Table 12, the analysis of emotionality has not produced a high reliability, and the emotionality categories and the method of analysis need to be revised. But for the present study the results of all the Stepwise Regression Analyses indicate that there is no relation between the audience receptivity and the total negative emotionality. However, since the reliability of the emotionality analysis has achieved only about 60% (See Table 10), the answer to Null Hypothesis II-A, as well as Null Hypothesis II may have to remain inconclusive.

It must be added that when negative emotionality was included as a non-candidate for deletion in Analyses 1, 2, 5 and 7, two of its regression coefficients showed significance at .028 for Analysis 1 and .160 for Analysis 2. These data suggest that although the answer to Hypothesis II-A

remains inconclusive, negative emotionality still deserves our attention for further investigations.

e. Null Hypothesis III-A

> The audience receptivity will not have a positive relation with the total positive emotionality.

For the same reason as Null Hypothesis II-A, the answer to this hypothesis remains inconclusive. Although positive emotionality failed to appear among regression coefficients throughout the 15 analyses, it did appear among regression coefficients in the second investigative analysis, which was aimed at testing which system, either original data or thematic integration, would better serve to explain the relation between the audience receptivity and religious themes. The relation between the audience receptivity raw data and positive emotionality was significant at the .002 α level. Neutral emotionality also appeared among regression coefficients in this analysis, but negative emotionality did not appear.

f. Null Hypothesis III

> The audience receptivity will not have a positive relation with the frequency of incidents in which (1) ambition arousal, (2) encouragement, (3) inspiration, (4) consolation, or (5) identity reinforcement, etc., are used as a means of persuasion.

This hypothesis was actually untested, since all five of the psychological tensions were treated as one under the umbrella of positive emotionality. However,

some of the above psychological tensions such as "encouragement" and "consolation" can be considered themes belonging to Category IV, "Intimate God-man relationship." Since this category has shown a clear positive relation with the audience receptivity, there is some basis for the rejection of the above null hypothesis. This hypothesis deserves our attention in further study.

2. Implication of Receptible Themes

The present study would be incomplete without probing the meaning of more receptible themes and less receptible themes in the minds of many listeners. Thus, some attempt is made here to give an interpretation of the findings, resulting from three approaches, namely, audience research, thematic content analysis of the religious radio program scripts, and Stepwise Regression Analysis of the thematic data and audience receptivity raw data. Thus, the findings from the three approaches will be referred to whenever necessary in probing the following questions:

a. Receptible themes: what do the analyses show?
b. Receptible themes: what do the listeners actually say?

a. Receptible Themes: What Do the Analyses Show?

The three approaches employed have consistently produced a conclusive answer to our main question "What themes are receptible to the listening audience?" The following is an attempt to order these themes according to their receptibility

as established by the audience research and Stepwise Regression Analysis.

The results of audience research are ordered by audience ratings, whereas the Stepwise Regression Analysis is organized in a descending order of significance α level for positive relationships, and an ascending order of significance α level for negative relationships. This means that the relationship between the audience receptivity and the religious themes is placed along a continuum in the following from high positive through low positive and low negative to high negative.

<u>Audience Research</u>
(See Table 4)

1. Bible the guide for a successful Christian life;
2. Constant communion with God;
3. Ample fine music with joyful and peaceful feeling;
4. Comfort, strength and assurance and renewal of faith in God;

<u>Stepwise Regression Analysis</u>
(See Table 16 and pages 98-101)

1. Category IV, "Intimate God-man relationship," which includes but is not limited to:
   --God as the Father who loves and cares about man;
   --God as the refuge who protects man from dangers and gives him strength as man becomes and remains faithful to God;
   --God as the comforter who consoles man in his disappointment, frustration, distress, sorrow, agony, etc.
   --God as a counsellor who gives godly wisdom to overcome all emotional stress and to accept unchangeable human and social reality;

   and many more themes. . .

5. Strong concern and guide for family	2. Category VI, "Man-to-man relationship," which includes but is not limited to: --ethical relationship among men; --Men must love and serve one another; --All men are created equal by God;
6. Concern with current issues	--Love, justice and liberty for all people; --Unification of all races under God; --all the current issues affecting the lives of people.
8. Guide to be a dedicated Christian citizen	3. Category V, "Man's relation to himself," which includes but is not limited to: --Christian growth in terms of a continuing search for truth;
9. Inspiration to reflect upon myself	--Christian growth in terms of one's physical and spiritual growth and maturation; --Developing a good character; --Fighting temptations
11. Informative and educational	--Developing Christian wisdom
10. Accepting Christ for salvation	4. Category II, "Confession, repentance and reconciliation," which includes but is not limited to: --Suggestion for one's self-examination of his sins; --Encouragement for one's confession of sins; --Accepting Christ to reconcile with God; --Baptism as a process for building a new life; --Evangelism--winning people for Christ.
7. Eternal life and Second Coming of Christ	5. Category I, "Revelation, prophecy, eternity and the Last Day themes," which includes but is not limited to:

--All prophetic and apocalyptic statements;
--Second coming of Christ;
--Events to precede the Last Day of the world;
--Persecution and tribulation of the believers;
--The "rapture" and God's final judgement;
--Men's entry into eternal life or death.

Despite the almost parallel results of the two approaches, there is a slight irregularity with the seventh most receptible theme of audience research. It is the researcher's speculation that this could be the result of "conditioning bias"[1] on the part of the audience. Possibly, the listeners simply had to choose the theme, "Eternal life and Second Coming of Christ," as one of the four most receptible themes, if they should convince themselves that they are Christians who are expected to look forward to the Last Day with the enthusiasm and confidence that they would be with Christ in the Heavenly Kingdom of God on the Last Day. Thus, they could not exclude the "Last Day Theme" as one of their most receptible themes. This is what is called "conditioning bias" (NAB, 1970).

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[1]Conditioning bias: A bias that results from respondents changing their preference, activities, and beliefs and, hence, their response to questions about such things because of the mere fact that they are included in a survey, and the fact that they may feel uncomfortable if not choosing it (NAB, 1970).

b. Receptible Themes: What Do the Listeners Actually Say?

The above analyses show that religious themes under Category IV, "Intimate God-man relationship," Category VI, "Man-to-man relations guided by God-man relationship, or Man's love or concerns for fellowmen," and Category V, "Man's relation to himself guided by God-man relationship," are generally receptible to Family Life Radio listeners. But what do these listeners actually say about receptible themes? Are their answers compatible with the above analyses? The data are limited but answers to several open-ended questions can be summarized as follows:

(1) Themes which encourage or provide "intimate God-man relationship" (See Table 16 and Category IV on page 99), comfort, strength and assurance of God's presence and assistance (See Table 4, Themes 1, 2, 3, 4).

> I enjoy hearing God's Word. I want to learn more about God, so as to live as He would have me live (A retired widow, age 61-70).

> Because they keep me in close touch all day long with the Lord and His will for my life for every day--helps to keep my mind on the things of the Lord--keeps me more in prayer throughout the day (A Reformed Church nurse and housewife, age 21-30).

> They are helpful in making each day much happier and easier to get through (A Baptist housewife, age 41-50).

(2) Themes which provide emotional support in the face of uncertainties, consolation when confronted with disappointment and guilt-feeling (See pages 30 and 32, O'Dea's Function 1, or page 99 in Category IV).

> It is very refreshing to realize that each day we have forgiveness and a new start (A Presbyterian housewife, age 51-60).

(3) Themes which provide a transcendental relationship which gives the emotional ground for security and a firm identity amid the uncertainties of the human condition (See pages 30 and 32, O'Dea's Function 2, or page 99 in Category IV).

> I like being informal, and oneness in Christ (A Brethren single woman, age 61-70).

> Never before have I felt the great bond of Christian love as I have from FLR. Before we had the Christian station, one almost felt alone in his Christian commitment, but now one realizes there are thousands of people yet who try to walk the Christian way (A Baptist housewife and working woman, age 51-60).

> I feel as if I know the announcer and people speaking personally, since we have the common bond of knowing Christ. I feel FLR is "tops" in radio broadcasting (A Baptist housewife, age 21-30).

(4) Themes which provide the sanctification or demonstration of the norms and values of established society such as dedication to the people and society (See pages 30 and 32, O'Dea's Function 3, or page 100 in Category VI).

> I appreciate the dedication of the staff and feel an identity with them. Christianity is a way of life, and the staff realizes this also and have shown me how to live this life with God and the Bible (A Free Methodist housewife, age 21-30).

> They are devoted to the glory of God, there is no other worthy aim in life generally, and in any human endeavor, such as broadcasting, in particular (A Baptist housewife, age 61-70).

> There seems to be depth and a never-ending search for many individual goals, not personally selfish (A Lutheran housewife, age 31-40).

> The radio stations do not seem self-centered as other programs do (The same Lutheran housewife).

(5) Themes which provide the true Christian concern for a love relationship among men (See page 100 in Category VI).

> The emphasis to reach the unsaved and the fact that Christ is given first place (A Baptist housewife, age 21-30).

> I like the Christian emphasis--Bible-centered Christ-honoring programs (A Brethren minister, age 31-40).

> I feel they are truthful and they are all Christ-like in all talk on Bible doctrine (A Baptist widow, age 41-50).

(6) Themes which provide practical assistance and guidance for day-to-day problems, spiritual, moral, educational or even economical (such as "bargain counter"). Problems are solved through a Christian concern for other people and society (See Table 4, Themes 5 and 6, and page 100 in Category VI).

> Because I feel they are helpful, morally and spiritually, and practical (A Baptist widow, age 61-70).

> I liked programs I heard where family problems were discussed and how certain ones dealt with them--not for myself but for young families--parents versus children--young people (A Baptist housewife, age 61-70).

> They fill my mind with things of the Lord unlike rock-and-roll (An inter-denominational single lady, age under 20).

> Gets me away from worldly programming while helping me to be a more spiritual person and helps me deal with everyday life (A Baptist single lady, age under 20).

To discover which are receptible themes, the researcher has explored some of the answers given by individuals to

the question "How do we make FLR programs more appealing to the general public?" and has attempted to relate their answers to the findings of the present research. Some of the positive suggestions given by individuals can also be considered receptible themes. Thus,

(7) Themes which are concerned with current issues (See Table 4, Theme 6; or page 100 in Category VI, or Table 16), as well as with day-to-day real life experiences.

> Concerned more with current issues (A Baptist single man, age 31-40).
>
> Programs that deal with day-to-day real life experiences (A Baptist single lady, age under 20).
>
> A program on money management, more poems, selected sermons, and book reviews (A Baptist minister, age 41-50).
>
> More programs for youth (An inter-denominational single lady, age under 20).
>
> More informative on current issues, and good music; more reference to the Bible pertaining to prophecy concerning today's events and answers from the Word of God for today's problems--but no smoothing over or compromising (A Free Methodist government employee, age 41-50).

(8) Themes which can be joined by something with an entertaining value, or intellectual or aesthetic appeal, such as music (See Table 4. Themes 1, 2, 3, 4, may be compatible. Also themes included in Category IV "Intimate God-man relationship," are the major themes of most of the Gospel songs and Church music.)

> Good music, classical, semi-classical, gospel, usually for background, and news (A non-denominational professor, age 61-70).

> Like my husband, there are some who prefer just an hour of just music when they come home from work at the supper hour. I have no complaints (A Baptist housewife, age 51-60).

> Need a southern Gospel (country-western) program in the evening with a loose rating system. Many general public people if they would listen to Gospel at all would listen to this kind (Speer Family, J. D. Summer and Stamps, Downings, etc.--Gospel Music Association) (A Free Methodist student, age under 20).

(9) Themes which give the listeners a feeling that radio speakers are concerned with them (the listeners) (see page 100, Category VI).

> I feel the programs are varied enough to appeal to pre-schoolers through the "golden years." I don't get tired of listening to the same old thing all the time and the personnel seem personally interested in their listening audience (A Baptist nurse and housewife, age 31-40).

Some of the statements given by individuals do suggest that Family Life Radio is indeed involved in the "family life" of individual listeners and that they regard FLR as their counselor to whom they feel free to release emotional stress and frustration. The following is an example (by a retired city auditor, United Methodist):

> I did go to church when well--3 years ago--have arthritis in hand-arm. I have just returned home after a long stay in both hospitals and one nursing home for one year. Sold my home and paid my nursing home expenses. Medicare paid hospital care but no nursing care--that cost me $530--per month--then in January 1973 down to $500.

According to the standard and purpose of religious broadcast set by Parker, Inman and Snyder (1948, p. 43), the Family Life Radio system has been successful. Parker *et al*. suggest that one of the purposes of religious

broadcast is: "to bring the people of community together in righteous mutuality. . . . The success in obtaining emotional identification is the prime criterion of the adequacy of a community's religious broadcasting." The following comments from listeners are other examples that the FLR has been successful in relating to the people.

> I am a dentist. Have FLR on office radio much of the time. Have many favorable comments from patients and assistant (A Lutheran dentist).
>
> This station is a wonderful thing. I am glad we have it (A Baptist housewife, age 41-50).

All the above suggest that what has been said or done by Family Life Radio has made the listeners happy or free to release emotional frustration or excitement. The themes within the boundaries of the above three categories are Category IV, Category VI and Category V.

c. Receptible Themes in Relation to Sex, Age and Education

The question, how do the listeners' dispositions affect their receptivity to certain religious themes, and, thus, to certain religious programs, was a subject of interest in the present research. An attempt was made to relate 21 areas of demographic characteristics and dispositions of the listeners to the programs they have considered to be among their favorites.

These 21 areas of demographic characteristics include: sex, age, marital status, education, financial contribution, religious attitude, church attendance, occupation, gross

income, religious affiliation, religious TV viewing habits, radio listening habits, attachment of importance to FLR, total exposure period to FLR, weekly exposure to FLR, program familiarity, program format preference, most helpful elements, elements the listeners think may appeal to the general public, reasons for liking FLR, and reasons for disliking FLR.

This research, however, will not attempt to present an analysis of all 21 areas in relation to program preference in the text of this thesis. However, the reader may make his own observations by using the 21 tables included in Appendix H. There the 21 characteristics are related to program preferences.

Within the limited space of this thesis, it is useful to examine FLR audience receptivity in relation to areas of demographic characteristics, namely, sex, age and education as they relate to program preference.

(1) Sex

In general, most of the programs have a higher proportion of female listeners (not only the absolute proportion denoted by D%, but also a higher proportion in its own sex category denoted by C% in Table H-1). However, there are 17 programs to which a clearly higher categorical proportion of male listeners (namely, C%) are receptive, three programs to which a slightly higher categorical proportion of male listeners are receptive, and five programs

to whcih about the same categorical proportion of male and female listeners are receptive.

Examining those programs which have a higher categorical proportion of male listeners, it appears that male listeners primarily listen to FLR programs for music, for programs of lower religiosity, for secular as well as church news, and for other general information.

In terms of religious themes, male listeners are more receptive to Category VII[1], Category V[2] and Category VI.[3] This seems to illustrate that male listeners are concerned more with ongoing day-to-day events, but need some relaxation through pleasant, peaceful church music.

On the other hand, female listeners listen to FLR for more religious teaching in regard to day-to-day decision making on moral and social matters. It appears that female listeners have a taste for more serious messages than male listeners. Neither male nor female listeners especially prefer themes under Category I[4] and Category II.[5] For example, Program 37, "Jack Van Impe," which has a very high proportion of themes under Category I[4] and Category II[5] is

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[1]Category VII: Non-religious ideological.

[2]Category V: Man's relation to himself guided by God-man relationship.

[3]Category VI: Man-to-man relations guided by God-man relationship.

[4]Category I: Revelation, prophecy, eternity and the Last Day themes.

[5]Category II: Confession, repentance and reconciliation.

considered one of the first seven favorites by only one male and three females out of a total of 100 listeners. The categorical proportion is the same for both male and female with three female listeners for every male listener.

It appears that Festinger's Theory of Cognitive Dissonance, which was presented and elaborated upon in Chapter II and Chapter III does seem to provide a reasonable explanation of why Category I[1] and Category II[2] do not appeal to most of the listeners. But it would be surprising if the ordinary listener would willingly turn to religious radio not for inspiration, comfort, support and assurance of peace (all under Category IV[3]), but rather for a fear-filled message, blame, threat, etc. which bring more uncertainty to the listener than certainty.

It must be stressed that a message on the air is sharply different from a message from the pulpit. If the message on the air does not bring the listener peace, but rather a threat, the message can always be turned off, which is not possible at a church service. The peace or joy seeking attitude of the listener is evident in the following comment made by a Baptist housewife aged 41-50.

> Program XX always sounds like the voice of doom. I often have the impression we are not worshipping the

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[1]Category I: Revelation, prophecy, eternity and the Last Day themes.

[2]Category II: Confession, repentance and reconciliation.

[3]Category IV: Intimate God-man relationship.

> same Lord. My God is a loving God and the Bible tells me He is the only source of true happiness. I know my faith in Him fills me with joy and it is this God I wish to share with others. However, so many of the Christians I know are dour-faced and almost afraid to look or act happy because they feel it is sinful. Their rigid following of "leading separate lives" making them reject, snub, and ignore the very ones who are in need of and seeking for Christ. I am sure Mr. X (host of Program XX) is happy in the Lord, but he does not sound it. On the other hand, Mr. Y and Mr. Z sound like they love the Lord and it makes me feel good just to hear their voices. They radiate that certain something which makes people think, "I'd like to have whatever they have got."

(2) Age

A general observation from Table H-2 in Appendix H relating age difference to program preference reveals a tendency toward different program preferences for different age groups. Young age groups appear to be generally receptive to programs which stimulate thinking. Thus, a program such as "Chapel of the Air," which has a high proportion of themes in Category III,[1] is highly receptible to young age groups. Themes under Category VI[2] also appear receptible to young listeners because it relates the topic to day-to-day problems.

On the other hand, older people are generally receptive to messages of comfort, support, and assurance. For example, the proportion in each age group ascends from the

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[1]Category III: Apologetics of Christian doctrine, belief systems and the church's activities.

[2]Category VI: Man-to-man relations guided by God-man relationship.

younger to the older for "Prayer Partners." This program deals with the listeners' immediate physical as well as spiritual problems in a more realistic manner. Thus, it has a surprisingly high proportion of themes under Category VII,[1] followed by Category IV[2] and Category VI.[3]

Older people tend to be less receptive than young people to the themes under Category I[4] and Category II.[5] For example, "Jack Van Impe," which has a very high proportion of themes under Category I[4] and the next highest proportion of themes under Category II,[5] is considered to be one of the first seven favorites of only two listeners in the 21-30 age group and two listeners in the 41-50 age group. There is little religious teaching in the program to be categorized under Category VI[3] and Category V,[6] despite its high total religiosity (70-86%), which means that there are few non-religious sentences in the whole program. The listener must be very alert and non-relaxed while listening to this program because he is asked to

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[1]Category VII: Non-religious ideological.

[2]Category IV: Intimate God-man relationship.

[3]Category VI: Man-to-man relations guided by God-man relationship.

[4]Category I: Revelation, prophecy, eternity and the Last Day themes.

[5]Category II: Confession, repentance and reconciliation.

[6]Category V: Man's relation to himself guided by God-man relationship.

prepare for the Last Day, which may come at any time. No listener beyond the age of 50 has preferred this program.

This may suggest that the older one gets the more assurance he needs in regard to his future. Unexpectedly, he is interested more in secular matters, which tend to keep him from being reminded of his old age. He does not want to be reminded of his approaching death, which is highlighted in "Jack Van Impe," for example. The older listeners are, thus, generally receptive to news programs, but not receptive to anything that requires too much thinking, such as "Chapel of the Air." They are receptive to something that has an immediate meaning to their living. Thus Category VI[1] is generally receptible to older listeners.

"Psychology for Living," which is high in themes from Category VII,[2] Category VI[1] and Category V[3] in a descending order, is receptible to all age groups. It ranks No. 1 in popularity, but No. 2 in audience receptivity. Themes under Category I[4] and Category II[5] are near zero in this program. Its merit seems to lie in its ability to

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[1]Category VI: Man-to-man relations guided by God-man relationship.

[2]Category VII: Non-religious ideological.

[3]Category V: Man's relation to himself guided by God-man relationship.

[4]Category I: Revelation, prophecy, eternity and the Last Day themes.

[5]Category II: Confession, repentance and reconciliation.

relate its concern to everyday living (Category VI[1]).

News programs are receptible to all age groups. Regardless of the age, listeners are concerned with ongoing everyday events which are affecting their living in one way or another. Despite this fact, its popularity is not high, which suggests that not many FLR listeners consider FLR a major source of information.

Programs that present only moral obligation (Category V[2]) without spiritual reward (Category IV[3]) are not too receptible to the FLR listeners. For example, Program 30, "Heart to Heart," a short religious program, in spite of its wide popularity, lacks high audience receptivity. According to the first series of thematic content analyses, its themes center on "Religiously nurtured character and maturation (equivalent to Category V[2]), "Religion-inspired social ethics" (equivalent to Category VI[1]), and "Inspiration, reflection, introspection and self-examination" (part of Category II[4]). Without Category IV[3] this program seems to present only a list of moral obligation without mention of God's love and comfort, but only God's command. Listening to this type of progams, the listeners may feel

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[1]Category VI: Man-to-man relations guided by God-man relationship.

[2]Category V: Man's relation to himself guided by God-man relationship.

[3]Category IV: Intimate God-man relationship.

[4]Category II: Confession, repentance and reconciliation.

only "a burden to be a diligent Christian" without the slightest "reward." This program is more receptible to younger listeners than older listeners.

(3) Education

The average number of years of education received by the 100 FLR listeners studied is 13.43 years, as shown in Table H-4. The average number of years of education received by listeners preferring the same program are also computed, and indicated in the last column for each program.

A general observation of program preference in relation to the educational level of the listeners indicates that all educational groups, regardless of the level, are receptive to Category IV.[1] Listeners who have received a higher education prefer programs with a high proportion of themes in either Category VII[2] or Category VI,[3] or are receptive to less serious programs (meaning low in total religiosity), musical, informative, and recreational.

Thought-provoking programs, such as "Chapel of the Air," "Psychology for Living," etc. are receptible to highly educated listeners. Seven programs, "Chapel of the Air," "Psychology for Living," "Quartet Time," "Tips for Teens,"

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[1]Category IV: Intimate God-man relationship.

[2]Category VII: Non-religious ideological.

[3]Category VI: Man-to-man relations guided by God-man relationship.

"Prayer Partners," "Back to the Bible," and "Bumper to Bumper" are receptible in descending order to listeners with graduate work educations. But to the listeners with a junior high or lower education, receptible programs are ranked in descending order from "Prayer Partners," "Chatter and Songs," "Chapel of the Air," "Back to the Bible," "Unshackled," etc.

To those with a senior high education, most receptible programs are "Psychology for Living," "Prayer Partners," "Back to the Bible," "Songs and Chatter," and "Chapel of the Air."

Listeners with a very high education or a very low education appear to be less receptive to programs with a high proportion of themes in Category V.[1] This may be because highly educated people are less willing to conform to stereotyped moral teaching than those who have an average level of education. Those with a very low education are concerned more with immediate matters than with moral teachings, which are the major themes of Category V. College level and senior high level listeners are generally receptive to moral teachings.

3. Family Life Radio Listeners Compared with Non-religious Radio Listeners

FLR listeners drawn from the FLR mailing list and

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[1]Category V: Man's relation to himself guided by God-man relationship.

studied in this research can be considered regular FLR listeners, since more than 50% of them listen to FLR more than 11-20 hours a week, averaging 1-1/2 to 3 hours a day. Examining their radio listening habits, about three-quarters of these FLR listeners also listen to at least two other stations (See Table H-12 in Appendix H). This is in contrast to the radio listening habits of secular radio listeners. It is noted in an early study that listeners tended to stay with one or two stations (Cantril, 1937), though their listening habit could be very different today. In the present research a telephone survey of 309 households in the Greater Lansing area reveals that about 50% of the radio listeners are monopolized listeners[1] with only one favorite station. The other 50% are shared listeners,[1] listening to more than one station.

Of those in the same telephone survey who reported listening to Family Life Radio, 28% listen only to Family Life Radio; the other 72% listen to other stations as well. This pattern is similar to the sample drawn from the FLR mailing list. Details are reported in Table 17. Why is this so? A likely explanation is that because FLR broadcasts only religious programs and very few public service programs, the listeners must rely on secular stations for information other than religious matters. In short, those

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[1]See Table 17 and its footnote for definitions.

Table 17. Radio Stations and Listening Audience in Greater Lansing Area
(A Random Sample of 309 Households Equipped with Telephone)
(July, 1973)

	Lansing				Detroit											Total**	Percentage Within Categories	Family Life Radio WUNN
	WVIC†	WILS	WITL	WJIM	WJR	WUNN	WOOD*	WKAR	WFMK	WCER	WVRT	WKMF	WJLB	WILX	CWWJ			
Working Male																		
Shared Aud.§	16	13	5	8	6	(4)	2	4	1							55	60.44%	80.00%
Monopolized§§	5	6	5	5	9	(1)		3	3							36	39.56%	20.00%
Working Female																		
Shared Aud.	7	9	4	7	8	(6)	2	1	1	1						40	50.63%	66.66%
Monopolized	8	8	10	5	3	(3)	3	2								39	49.37%	33.33%
Nonworking Male																		
Shared Aud.	3	2	4	5	5	(4)	2						1			22	62.86%	80.00%
Monopolized	4	2	2	1	1	(1)	1	1	1							13	37.14%	20.00%
Nonworking Female																		
Shared Aud.	14	16	11	12	14	(14)	3	1		1	1	1				74	42.53%	70.00%
Monopolized	17	16	22	13	10	(6)	8	6	2		3	1		1	1	100	57.47%	30.00%
Shared Total	40	40	24	32	33	(28)	9	6	2	2	1	1	1			191	50.40%	71.79%
Monopolized Total	34	32	39	24	23	(11)	12	12	6	3	1			1	1	188	49.60%	28.21%
Total	74	72	63	56	56	(39)	21	18	8	5	2	1	1	1	1	379	100.00%	

*Seven persons polled responded that they listened to Grand Rapids but could not recall the call letters, therefore, these respondents were listed under the WOOD category.

**Without including WUNN Family Life Radio.

†Stations are listed in order of popularity.

§Shared audience refers to a group of listeners who listen to more than one radio station--that is, they sometimes listen to station A and sometimes listen to Station B or Station C, and so on. This term is used in contrast to monopolized audience, and should not be confused with the term "share of audience." Shared audience does not specify the time.

§§Monopolized audience refers to a group of listeners who habitually listen to only one radio station. Listeners who are categorized as monopolized are those who mentioned only one radio station when asked what radio stations they listened to. This term is used in contrast to shared audience.

listeners who listen only to FLR may be considered strict religious conformists, who have little desire to know about non-religious matters, or they get non-religious information from other media. (But, some FLR listeners did complain that FLR broadcasts too much "unworthy UPI news.")

Some FLR listeners seem to be quite content with the idea that Christian life is a separate life, and that they are supposed to live a life different from the general public. Thus they are skeptical about efforts to make a religious program more receptible to the general public. Here are some examples:

> I'm not sure really--but I'm wondering if making the program "more appealing" to the general public would lessen the appeal for dedicated Christian listeners? (A Methodist Housewife, age 31-40).

> I don't know how we can appeal to the public in this day and age of so much TV, weekend trips, vacations and self-interest of our general public. So much apathy to our real needs (A Baptist widow, age 61-70).

> If there is a strong emphasis on salvation and the Christian life (which is what the Christian wants) I don't feel the general public will be interested (A Baptist housewife and secretary, age 31-40).

There are also those who are even more convinced that Christian programs cannot be receptible to non-Christians. The proposed solution is belief in Christ.

> I like it as it is. I feel God is using FLR to strengthen Christians. Only after a person falls in love with Jesus and realizes that Jesus loves him would he really enjoy Christ-centered broadcasting. The Bible states that man in his natural state cannot nor does he want the joy that God can give. But when he is drawn to Christ through the power of the Holy Spirit, everything becomes new. He begins to enjoy the music about Christ, reading the Bible, anything about Christ. This is true. It happened to me. Praise the Lord! (A Wesleyan housewife, age 41-50).

> I don't know--how can you make religious things appealing to one not a Christian? (A Baptist housewife, age 51-60).

It is quite clear that what those FLR listeners are saying about their belief and the position they take about making non-Christians believe in what they believe is very similar to the position of the National Association of Evangelicals (NAE) which was presented in Chapter I because FLR President Rev. Warren Bolthouse agreed strongly with the position of NAE.

However, the researcher believes from the findings of this study that religious messages can be made receptible to people who have different views on religion, if both the religious radio speaker and producer can fully grasp the implication of the findings of this research and apply them to their broadcast.

While the opinions expressed by FLR listeners about the program content and their listening experience can, of course, reflect certain facets of the fact, they do not necessarily reveal the whole truth.

If the religious broadcasters believe that they are broadcasting for believers and non-believers alike, the findings of this research can be an asset in their efforts to produce programs that may even better meet their obligation to respond to the needs of the general public. With this consideration the researcher would like to examine the implication of the findings of this research for the Family Life Radio broadcasters.

4. Implication of the Findings for the Religious Broadcaster

Efforts were made in this research to present the definitions and implications of audience receptivity, as well as receptible themes. From our deomgraphic analysis, however, receptibility of a theme is affected by the different dispositions of the listeners, suggesting that a given program receptible to a given audience in a given social setting may not necessarily be receptible to another audience in another social setting. It is thus necessary for a religious radio broadcaster to investigate the "code of receptivity" of his target audience to whom he assumes the responsibility of communicating needful religious messages. Although it has been suggested that the "code of receptivity" would be different from audience to audience, it has to be pointed out that human needs and psychological tensions that may exist in the hearts of people in reaction to outside stimulae are basically the same everywhere, and that the direction of human behavior tends to move toward the reduction of such psychological tensions.

As was evidenced in this research, religious radio listeners need peace in their hearts, and they appreciate God's comfort, support, guidance and encouragement as far as they believe in God (Category IV: Intimate God-man relationship). But God's comfort and support alone do not seem to arouse a strong receptivity among Family Life Radio listeners. God's comfort and support must be followed by

man's concrete concerns and practical assistance (Category VI: Man-to-man relations guided by God-man relationship), if the message is to arouse a more enduring audience receptivity.

On the other hand, programs that demand listeners' confession, repentance or preparation for the second coming of Christ are not receptible to Family Life Radio listeners. Such findings may appear surprising to some preachers who are convinced that "devoted Christians" are eagerly waiting for the second coming of Christ. In fact, the findings prove that the majority of Family Life Radio listeners (see pages 43-44) have 80/100 points in religiosity, which suggests that they may be "labeled" as very "devoted Christians." Nonetheless, their receptivity is centered on the themes, "Intimate God-man relationship," "Love or concern for fellowmen and concern with current issues," and "Religious growth and maturation," but not on the themes "Revelation, prophecy, eternity and the Last Day themes," or "Confession, repentance and reconciliation."

The aim of broadcasting as indicated by the President of Family Life Radio, Rev. Warren Bolthouse (See Appendix E), is to be receptible to the general public as well as to loyal Family Life Radio listeners. Therefore the themes of the message have to be relevant and of interest to the general public, not in the eyes of the radio speaker, but in the minds of the general public. In his M.A. thesis in Speech at the University of Oklahoma in 1949, Leonard L.

Holloway, Jr. quoted the successful story of Dr. Limouze's religious broadcast, which is noteworthy:

> Dr. Limouze of the Presbyterian Chruch, U.S.A. has been doing religious broadcasting since 1923, and for the past six years has been broadcasting over a coast-to-coast network of the ABC. His program called "Gems for Thought" is broadcast every Friday from 8:45 to 8:50 a.m. and from 11:30 to 11:35 p.m. He calls his two weekly shows "Spot broadcasts of religion." Dr. Limouze said that he was tired of sermonizing on the air and likes to tie his broadcast in with current problems and events. He believes that five-minute programs catch the ear of the listener much better than most fifteen-minute programs of the same nature. "Most of the longer programs get turned off before the first five minutes are up." His programs cover every subject from stamp collecting to the town dump. He has talked about baseball, football, social security, peace conferences, aid to Europe, election days and rainy days. His program receives approximately 500 letters and requests for scripts each week ("Religious Radio Veteran Resumes Talks," Presbyterian Life, Oct. 30, 1948, p. 7).

This successful story seems to suggest that there is some truth in a saying that "if you are going to try to sell beans, it isn't necessary that you should talk about beans." In the same manner Sherman P. Lawton also points out that a religious broadcast doesn't have to be a religious program (Lawton, 1949). The findings of this research also reveal that Category VII "non-religious ideological" is generally high among receptible programs.

With all the above empirical evidence it is convincing that listeners' receptivity to a given program is indeed determined by the themes that are presented to them. Thus, to conclude the summary it is important that we examine the viability of using the thematic data for prediction of audience receptivity of religious radio programs.

5. Viability of Using Thematic Data for Prediction of Audience Receptivity

Ten examples using the multiple regression equation and thematic data with regression coefficients have been shown in Chapter V, thereby a certain viability is demonstrated for using thematic content analysis as an approach for the prediction of the audience receptivity of religious radio programs.

It was noted that changes in one of the three variables, namely, thematic data, set-up for analysis, or the audience receptivity of a given program, would change the regression coefficients, which are one of the two independent variables (the other being thematic data) in computing the audience receptivity raw data by the multiple regression equation.

Because the receptibility of a given religious program to the audience would be different from audience to audience, it should be said that the regression coefficients obtained from the present study cannot be applied in the computation of audience receptivity of a given religious radio program, but only to the Family Life Radio listeners, whom the present research has studied. Thus, the regression coefficients that have appeared in any of the Stepwise Regression Analyses undertaken in the present research can be considered as a "code of receptivity" of the Family Life Radio listeners whom the present research has actually studied.

The most useful "code of receptivity" is the last

investigative analysis, which was aimed at testing which data, original data or thematic integration, could better serve to explain the relationship between the audience receptivity and religious themes.

Thus, it is now possible to present a general scheme for the prediction of audience receptivity of religious radio programs. Figure 7 presented on page 245 illustrates how a prediction scheme can be used in a social setting, where a radio station broadcasts various religious radio programs. If a social setting closely resembles that of the Family Life Radio listeners, the "code of receptivity" obtained from the present research can be employed directly without undertaking a pilot audience research. New religious radio programs can be analyzed by the thematic content analysis method, according to the religious theme category system established by the present research. If, however, the social setting is very different, thus, the listeners would be very different, a new "code of receptivity" should first be established by a pilot audience research. Through this pilot audience research the audience receptivity of several programs should be first measured. Stepwise Regression Analysis of the measured audience receptivity and thematic data of the programs of known audience receptivity should then be undertaken. A "code of receptivity" would be established, as regression coefficients are produced by the analysis. Assuming that the analyst has made no guess about the most relevant

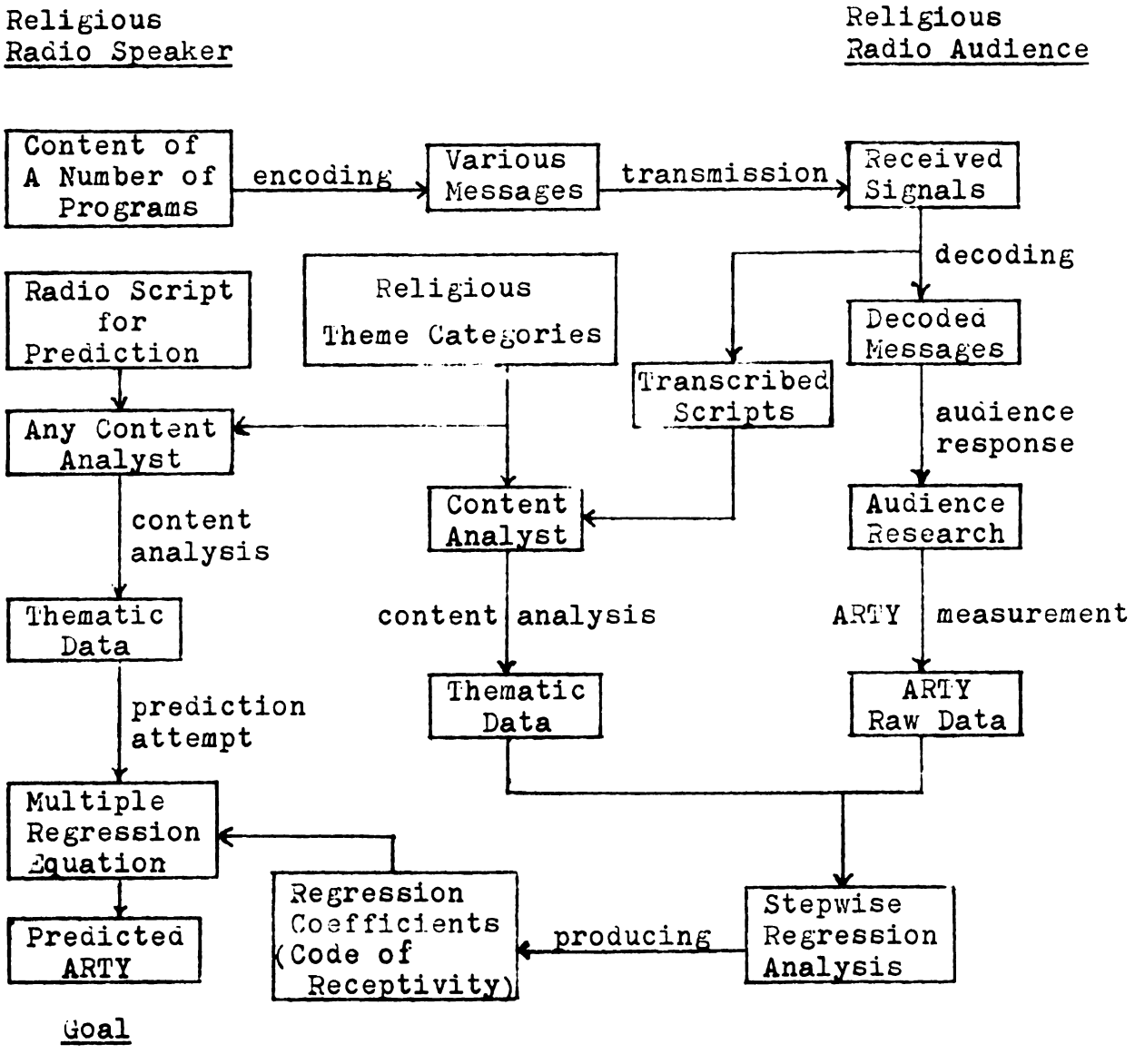

Figure 7. Scheme for Prediction of Audience Receptivity of Religious Radio Programs

themes, all the thematic variables should be placed between two slashes (//) in its set-up (See pages 128-131 on procedures of Stepwise Regression Analysis).

When a new "code of receptivity" is established for a new social setting, the audience receptivity of any religious program can be measured by thematic content analysis and Stepwise Regression Analysis. If a computer is not immediately accessible, and if no one can manually undertake the Stepwise Regression Analysis, a macro observation of thematic analysis will also provide some idea about audience receptivity, once receptible themes are measured through a pilot audience research. Error of prediction, of course, must be calculated in the same manner as presented in Chapter V.

C. DISCUSSION

1. Inadequacy of this Research

Due to the inadequacies originated from the limited scope of the study (See Chapter I) and due to limitations of the research design (See Chapter IV), there are effects of these inadequacies on the findings of this research.

a. Biased Sample and Generalization

The sample studied for audience research, though not small in relation to the total size of the mailing list, is at most representative only of Family Life Radio listeners,

who are included in the FLR mailing list. Thus, any attempt to generalize on the research findings should be done only with sufficient understanding of the nature of the sample.

b. Religious Theme Not Solely Responsible for Audience Receptivity

While the receptivity of a given audience to a given religious radio program could not be determined solely by religious themes, all other factors such as quality of voice and sound, rhetoric, speaker's personality, etc. are entirely ignored in the present study. It is possible that certain religious themes are only the necessary conditions and not the sufficient conditions to produce the observed audience receptivity. It is also possible that some of the above unstudied variables provide a contingent condition.

How to study the inter-relations among the above variables in relation to the present research is an important question that should be seriously considered in order to fully understand the meaning of audience receptivity.

c. Inadequacy of the Definitions to Distinguish Between Category VI, "Man-to-Man Relations Guided by God-Man Relationship," and Category VII, "Non-religious Ideological"

This problem was discussed in detail at the beginning of Chapter V, when reliability of analysis was examined. One possible solution that may make a better distinction between the two categories would simply be to give a

priority to Category VI, when a debate exists between the two categories. In addition, any non-religious ideological statements which appear to carry any moral values should also be included in Category VI.

d. Inadequacy of the Emotionality Categories

As briefly mentioned in Chapter V, the reliability of emotionality analysis achieved only 64.4%, which is far from a usable adequacy. This caused an inconclusive result for Hypothesis II-A and Hypothesis III-A. The problem could have been reduced: (1) had the analysts not needed to work under the time pressure, (2) had the analysts understood and been better acquainted with every detail of the definitions of positive and negative emotionalities, and (3) had the analysts had more satisfactory practice in analyzing similar material before they began their analysis.

2. Improvement on Research Method

Having presented the inadequacies of this study, it is sensible to discuss how the researcher would now undertake similar research if presented with another opportunity.

Provided that there is an adequate research fund and no real time pressure, every effort would be made to study the population of the general public, as presented by a map, indicating the households of a geographical area.

Actual household numbers and street, etc. will be obtained at related government agencies. This study would be aimed at establishing the "code of receptivity" of the community studied, rather than just a sample drawn from a biased mailing list. (Even a telephone directory is in its own way limited because there are many non-telephone equipped households, as well as unlisted telephone households.)

Efforts would be made to improve the questionnaire, especially the multiple-choice question that was used to probe receptible themes. Multiple-choice answers would be designed to correspond perfectly with the religious theme category system.

A major change in the undertaking of thematic content analysis would be to have a pair of analysts to work as one analyst, and several pairs of analysts to undertake the analysis. Muray et al. (1938) reports that in the scale rating method, reliability of ratings is usually enhanced considerably by having several raters working as a team--making independent judgments, comparing their ratings and discussing discrepancies. The second set of independent judgments are then pooled or averaged to give a final score. Much research has demonstrated the superiority of the average, or consensus, of the judgments of several people over that of one individual, according to Murphy, Murphy and Newcomb (Murphy, 1937). The researcher believes that the same principle can be applied to the improvement of thematic content analysis.

3. Integration with Other Kinds of Content Analysis

It has been successful in establishing certain relations between religious themes and the audience receptivity of religious programs. However, as briefly mentioned, it would be erroneous to assume that the religious theme alone will provide a sufficient explanation for various audience receptivities to different religious radio programs. There are other kinds of content analyses, such as linguistic analysis, rhetorical analysis, voice and sound quality analysis, etc. which together may shed a brighter light on the variables of audience receptivity. The reader is provided with one script from each of the 11 FLR programs analyzed in the present study (See Appendix M) in order to have the opportunity to undertake a content analyst's role through his own analysis of the same material--whether that is a linguistic analysis or rhetoric analysis or a repeat of the researcher's present thematic analysis. What relation may be found between the audience receptivity and results of any of the above different content analyses would be interesting to know.

4. Audience Receptivity as a Social Mirror of a Given Audience

It would not be unusual to suggest that the receptivity of a given audience to certain religious themes reflects the social or cultural mood of the society in which the given

audience exists. Audience receptivity reflects not only the need of the individual listener, but also his response to external stimulae including the incoming religious message. This is to say that the receptivity of a given audience to a given religious theme is not fixed; it cannot be always the same. It will change when the perception or mind of the individual listener changes, or when the social setting in which the individual exists changes.

While audience receptivity to certain themes is different from audience to audience and from society to society, it is plausible to assume that it does reflect the nature and the trend of individual listeners in the audience, as well as the society in which the audience exists at a given time. What, then, do the findings of the present research on "receptible themes" reveal to us about the Family Life Radio listeners, as well as the social setting in which these listeners live?

From observation of the three religious theme categories most receptible to FLR listeners, Category IV, "Intimate God-man relationship," Category VI, "Man-to-man relations guided by God-man relationship," and Category V, "Man's relation to himself guided by God-man relationship," it seems possible to presume the predisposition of the FLR listeners, as well as the trend of the society.

If this is a legitimate assumption, the findings of the present research seem to suggest that what is most essential for the FLR listeners is the Fatherly love of

God, who cares in the face of human uncertainty, who comforts, supports, protects and understands every need of each individual (See the detail of Category IV on page 99).

But while the spiritual support of God can be an enduring thing, it does not ordinarily solve the immediate problems or meet the immediate needs of individuals. Thus, the Family Life Radio listeners need messages that tackle immediate problems, deal with more pragmatic man-to-man relations, show real humane love for individuals, help solve family problems, etc. All these come under Category VI, "Man-to-man relations guided by God-man relationship, or man's love or concern for his fellowmen" (See the detail of Category VI on page 100).

In addition, the Family Life Radio listeners appreciate programs on spiritual growth and maturity (provided Category IV and Category VI are satisfied), aimed to make them spiritually stronger, better able to endure the adversity and uncertainty of their own fate over which they have only a limited control (See the detail of Category V on page 100).

Considering the order of priority in which the FLR listeners have placed the above three categories, it appears that they are concerned most with "Intimate God-man relationship," next with "man-to-man relations guided by God-man relationship, or man's love or concern for fellowmen," and finally with "man's relation to himself guided by God-man relationship."

Since a different priority for different religious concerns is a matter of theological issue and beyond the scope of the present research, the researcher will make no attempt to interpret the meaning of the above order of Category IV, Category VI and Category V. However, a social psychological observation may reveal that a person with a stronger concern for "Imtimate God-man relationship" tends to be less pragmatic, whereas a person with a stronger concern for "Man-to-man relations guided by God-man relationship" tends to be more pragmatic and self-reliant.

On the other hand, from observation of the two least receptible religious theme categories, Category I, "Revelation, prophecy, eternity and the Last Day themes," and Category II, "Confession, repentance and reconciliation," it is certain that FLR listeners are as human as many non-Christians in their concern more with day-to-day living than with something remote and uncertain. They too seek consonance in their hearts rather than dissonance, as described in Chapter II and Chapter III.

At any rate, the receptivity of a given audience to known religious themes does reflect the predisposition of the given audience, and it is in this sense that audience receptivity may be considered a social mirror of the given audience.

D. CONCLUSION--A REVIEW OF THE PURPOSE OF THIS STUDY

To conclude the present research after a long journey with sometimes tedious procedural statements and sometimes redundant data, the researcher would like to take a final look round. What, then, was our purpose in doing this research, and how much of this purpose has been achieved? The problem this research set for itself was that of attaining a six-fold purpose presented on pages 14-15.

1. To determine whether "more receptible" and/or "less receptible" religious themes exist among the Family Life Radio audience.

The findings from the audience research indicate there exist receptible themes which can be ranked in the order of receptibility according to the resulting scores of audience ratings. Those ranked on the top are regarded as most receptible and those ranked down on the bottom are naturally regarded as less receptible or least receptible.

The first four most receptible themes are: (1) Bible, the guide for a successful Christian life, (2) Constant communion with God, (3) Ample fine music with joyful and peaceful feeling, and (4) comfort, strength and assurance and reward of faith in God. The next two receptible themes are: (5) Strong concern and guide for family, and (6) concern with current issues.

The following five themes are less receptible: (7) Eternal life and second coming of Christ, (8) Guide

to be a dedicated Christian citizen, (9) Inspiration to reflect upon myself, (10) Accepting Christ for salvation, and (11) Informative and educational.

2. To determine whether programs which were listed among the top of listeners' favorites had a higher proportion of "more receptible" religious themes.

The findings from the macroscopic observation reported in Chapter V indicate that there is such a tendency.

3. To determine whether programs which were frequently listed among the bottom of listeners' favorites, or not listed at all, had a higher proportion of "less receptible" themes.

The findings from the same macroscopic observation indicate that there is such a tendency.

4. To determine whether any relation exists between the presence of any religious themes in the program and its audience receptivity.

The findings from the 15 sets of Stepwise Regression Analyses indicate that three religious theme categories, Category IV,[1] Category VI[2] and Category V[3] in ranking order have a positive relation with the audience receptivity raw data.

The same findings indicate that two religious theme categories, Category I[4] and Category II[5] in ranking order

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[1]Category IV: Intimate God-man relationship.

[2]Category VI: Man-to-man relations guided by God-man relationship.

[3]Category V: Man's relation to himself guided by God-man relationship.

[4]Category I: Revelation, prophecy, eternity and the Last Day themes.

[5]Category II: Confession, repentance and reconciliation.

have a negative relation with the audience receptivity raw data.

5. To establish a measurement of audience receptivity to religious radio programs.

This purpose was achieved as the audience receptivity of 56 programs was measured and presented in Table 1 and Table 2. The formula used is:

$$\text{Refined ARTY} = \frac{1}{N+L} \sum^{N} P$$ (See page 87).

6. To evaluate the viability of using thematic content analysis as an approach to the prediction of audience receptivity to religious radio programs.

This question was first examined by ten examples using the multiple regression equation with the thematic data and regression coefficients. Then it was examined by computing the standard error of prediction which is $12.47 \sqrt{.0065} = .9976 \doteq 1.00$ for the best analysis. Probability of y being in the range of $\pm$ 1.00 was expressed as $P(\hat{y} - 1.00 \leq y \leq \hat{y} + 1.00) = .68$ (or 68%). The viability is considered high and promising. A scheme for the prediction of audience receptivity of religious radio programs is generalized in an illustration presented in Figure 7.

An extensive demographic analysis of the listeners in terms of 21 areas of demographic data in relation to their program preference was undertaken in the hope that the reader would make his own observation by using the data presented in the 21 tables in Appendix H. It is

hoped that the reader would make a special effort to observe Table H-18 where the relation between receptible themes and program preference is presented.

E. EPILOGUE

As our expedition with the data and findings has come to a close, the reader may wish to know what would be the appropriate final words that summarize the meaning behind the research findings.

It may not be the ordinary style for a paper of this nature to sum up all the findings of this volume in a few words, as many philosophers may wish to do. However, restraint from borrowing such a style of conclusion does not prevent us from visualizing our findings in a deeper human perspective: man must remain as man who needs to pursue love, peace, harmony, security and relations with his fellowmen in his heart, as much as he needs to love, to give peace, to give harmony, to give security and to give a basis for peaceful relations with his fellowmen. Nevertheless, in his pursuit of these he experiences frustration, disappointment and even despair, which seem destined to his course.

Probably, such human destiny has made Jesus' Sermon on the Mount so famous, the sermon in which Jesus quietly and solemnly declared to the crowds, who sought peace and truth: "Blessed are those who mourn, for they shall be

comforted. . ." Indeed the messages that Jesus delivered to the crowds have cured the hearts of thousands of his followers through the centuries. As he talked about the kingdom of heaven, there was a certain proportion of themes from Category I. However, the messages as a whole can be found among the most receptible messages, according to the findings of this research.[1]

Indeed, religious faith can give solutions to man's problems, when he is in despair of his pursuit of love, peace, harmony, security . . . he has to accept the reality and have the courage to continue his pursuit in faith, as he may pray:

> O God, give us serenity to accept what cannot be changed, courage to change what should be changed, and wisdom to know the difference (Reinhold Niebuhr, 1934).

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[1]The thematic content analysis of Jesus' sermon delivered on the mount (in Matthew 5:3- Matthew 7:27) provides these statistics: (analyzed by Robert Broadwell)

Category I:	9.3%	(Revelation, prophecy, eternity and the Last Day)
Category II:	1.9%	(Confession, repentance and reconciliation)
Category III:	0.0%	(Apologetics of Christian doctrine, belief systems and church activities)
Category IV:	30.0%	(Intimate God-man relationship)
Category V:	31.8%	(Man's relation to himself guided by God-man relationship)
Category VI:	21.5%	(Man-to-man relations guided by God-man relationship, or man's love or concern for his fellowmen)
Category VII and Category VIII:	5.6%	(Category VII: Non-religious ideological; Category VIII: Non-religious non-ideological).

Jesus' Sermon on the Mount has centered basically on Intimate Religiosity and Humane Religiosity (see page 43 for definitions).

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APPENDICES

APPENDIX A

THE QUESTIONNAIRE AND ITS COVER LETTER

- Research on Family Life Radio -

Dear Friend:

With your help and with the knowledge of Family Life Radio Broadcasting System we are conducting research on religious radio programs.

Our objective is to study listeners' experiences in various types of religious radio programs on WUNN-AM from Mason at 1110 KC and WUFN-FM Stereo from Albion at 96.7 MHZ. We hope our research findings will help us understand the need of the radio listeners for religious radio education.

You are kindly invited as one of the listeners chosen from more than 20,000 names, to participate in our study. If you are already familiar with many religious radio programs from Family Life Radio, please fill out the questionnaires enclosed (Questionnaire 1, Questionnaire 2, General Questionnaire and the current program schedule). When finished please put them in the mail using the enclosed self-addressed and stamped envelope. If you are not familiar enough yet with any of the programs, please, kindly take some time to listen to several programs of your own choice for the coming week or two before filling out the enclosed questionnaires. Your all-out participation is very crucial to our success and is deeply appreciated. But if you do not listen to Family Life Radio at all, please, kindly, help pass on all the material to someone who does listen to Family Life Radio, asking him (or her) to participate in our research program by filling out the questionnaires. Your help is deeply appreciated.

You do not need to indicate your name and address on your questionnaires in order to participate in our study. But, if you do indicate your name and address, all the information you give still will be kept confidential and anonymous by our researcher, and we will be able to send you an abstract of our research findings. Please indicate on your questionnaire if you wish to receive an abstract of our research findings.

Please send your questionnaires back to us no later than June 18, 1973. We will deeply appreciate your cooperation with our research program.

With best wishes,
Very sincerely yours,

The Researcher
Radio Research, c/o Audio Production
Instructional Media Center
Michigan State University
East Lansing, Mich. 48823

James L. Page

James L. Page, Ph.D.
Advisor to the Researcher
Director, Instructional Resources Center
College of Education, MSU
East Lansing, Mich. 48823

P.S. Important! All the questionnaires must be filled out by one person only. Any information given should not be a combined opinion of your family members even if they all listen to Family Life Radio. For example, if a husband and his wife both are listening to Family Life Radio, the questionnaires must be filled out by either the husband or his wife.

Questionnaire 1

1. Do you listen to Family Life Radio? (If yes, please, kindly, fill out all the questionnaires; if no, please refer to Paragraph three of the covering letter.)
   ( ) Yes. ( ) No.

2. How important is Family Life Radio to you? (Please check one.).
   ( ) a. very important; ( ) b. important; ( ) c. some importance;
   ( ) d. little importance; ( ) e. not important;

3. Which Family Life Radio station do you listen to? (Please check one.)
   ( ) a. WUNN-AM from Mason; ( ) b. WUFN-FM from Albion; ( ) c. both WUNN and WUFN;

4. How long have you been listening to Family Life Radio?

5. How much in a week do you listen to Family Life Radio? (How many times do you tune in to Family Life Radio in a week? How many hours approximately in a week do you listen to Family Life Radio?)

6. Do you listen to Family Life Radio alone, or do you listen to it with others in your home? Please explain. (If more space is needed, use back of this sheet.)

7. Do you listen to Family Life Radio while driving or riding in your automobile?

8. Do you talk to people about Family Life Radio programs? Please explain.

9. Could you please mark off those programs which you have listened to, at least once, with x to the left of each program on the current program schedule attached?

10. List below under Column-A the Family Life Radio programs you do usually try to regularly listen to, and under Column-B the Family Life Radio programs you think you would be additionally listening to <u>if you had the time</u>. <u>Please indicate those programs according to the order of your preference</u> with 1), 2), 3) ... and so on. (If more space is needed, please use back of this sheet.)

A. I usually try to listen to regularly: (in order of preference)	B. If I had the time I would additionally listen to: (in order of preference)
1)	1)
2)	2)
3)	3)
4)	4)
5)	5)
6)	6)
7)	7)
8)	8)
9)	9)
10)	10)
11)	11)
12)	12)

WUNN-AM Mason, 1110 KC
-From Sunrise to Sunset-
WUFN-FM Albion, 96.7 MHZ Stereo
-6:00 a.m. to 12:00 midnight-

SUNDAY

6:00 Prelude to Worship (to 9:00)
7:30 Bible Doctrine
8:00 News
9:00 Children's Bible Hour
9:30 Storybook Room
9:45 Meditations in Music
10:00 News
10:30 Moody Presents
11:00 Worship Hour
12:00 Afternoon Musicale (to 4:30)
12:30 News
1:00 Golden Years Fellowship
2:00 Showers of Blessing
3:00 News in a Different Dimension
4:00 News
4:30 Unshackled
5:00 Stereo on Sunday
6:00 News
7:30 Songs in the Night
8:00 News
8:05 Request Time
10:00 News
10:30 Jack Van Impe
11:00 Music til Midnight
11:55 Headlines and Sign Off

WEEKDAYS

6:00 Morning Melodies
6:26 U.S.Department of Agriculture
6:30 Sunrise Sounds
6:57 Thought for the Day
7:00 News
7:05 Quartet Time
7:30 Chapel of the Air
7:57 Bulletin Board
8:00 News
8:30 Back to the Bible
9:00 Prayer Partners
9:30 Songs and Chatter (MWF)
Between us Women (TTh)
9:45 Books in Review (Tue)
Here's How (Thu)

FAMILY LIFE RADIO PROGRAM SCHEDULE

Radio Research, Audio Production
Instructional Media Center
Michigan State University

10:00 News
10:10 African Observer
10:15 Sunshine Lane
11:00 Heart to Heart
11:15 Psychology for Living
11:30 Bargain Counter
11:56 Bulletin Board
12:00 Good News at Noon
12:30 News
12:42 Window on the World (MWF)
Editorial (TTh)
12:45 Something to Sing About (MWF)
Keep Praising (TTh)
1:00 Golden Years Fellowship
1:07 Wonderful World of Music (to 3:00)
1:30 Youth Haven Time
1:57 Bulletin Board
2:00 News
3:05 Bumper to Bumper (to 5:30 on FM to 6:00 on AM)
3:57 Bulletin Board
4:00 News
4:30 Athletes in Action
4:45 Tips for Teens
5:30 Hiway Hilites (AM)
5:30 Candlelight (to 7:00 on FM)
5:57 Bulletin Board
6:00 News
6:05 Candlelight (AM and FM)
7:00 The Family Hour
Stories of Great Christians
Sailor Sam
7:30 Eventide (to 10:00)
7:57 Bulletin Board
8:00 News
8:30 The Living Word
9:00 Chapel of the Air
10:00 News
10:05 Sounds of Faith
10:30 Nightwatch
11:00 Music til Midnight
11:55 Headlines and Sign Off

SATURDAY

6:00 Morning Melodies
6:26 Environment Midwest
6:30 Sunrise Sounds (to 9:00)
7:00 Agriculture in Action
7:30 Chapel of the Air
7:57 Bulletin Board
8:00 News
8:30 Berean Bible Hour
9:00 Prayer Partners
9:30 Ranger Bill
10:00 News
10:10 NASA Reports
10:15 Sunshine Lane
11:15 Psychology for Living
11:30 Bargain Counter
11:56 Bulletin Board
12:00 Good News at Noon
12:30 News
12:42 Editorial
12:45 Album of the Week
1:00 Golden Years Fellowship
1:07 The Happy Side (to 2:30)
1:30 Youth Haven Time
1:57 Bulletin Board
2:00 News
2:30 Songtime
3:00 Let It Shine
3:30 On the Move
3:57 Bulletin Board (Youth)
4:00 News
4:05 March Time
4:30 Back to the Bible (Youth)
5:00 Candlelight (AM and FM)
5:57 Bulletin Board
6:00 News
7:00 Perspective
7:30 Eventide (to 9:00)
7:57 Bulletin Board
8:00 News
9:00 Chapel of the Air
9:15 Saturday Night Special
10:00 News
10:30 Spanish Programs (to 11:00)
11:00 The Last Hour
11:55 Headlines and Sign Off

Questionnaire 2

There are no "right" or "wrong" answers for the following questions. Any answer you choose or give only reflects your opinion about or experience in the Family Life Radio programs.

1. I like the kind of religious radio program which has: (Please check one.)
   ( ) a. Music only; ( ) b. More music than talking;
   ( ) c. Equal amount of music and talking; ( ) d. More talking than music;
   ( ) e. Talking only;

2. Which of the following do you feel, from your own impression, best describe the overall content of the religious radio programs from Family Life Radio? Please choose four features below, according to the order of your strongest impression by indicating 1, 2, 3, and 4, in the blanks of the chosen features. (Please go through all the choices before deciding which four are closest to your impressions. Please notice that this question is different from Question 3.)
   ( ) a. Strong concern with "the eternal life" and "the second coming of Christ;"
   ( ) b. Emphasis on accepting Christ to attain salvation;
   ( ) c. Emphasis on communion with God;
   ( ) d. Strong concern for the Bible being the guide to a successful Christian life;
   ( ) e. The inspiration and the enlightement to reflect upon myself;
   ( ) f. Comfort and strength to overcome sorrow, or distress, or loneliness and subsequent renewal of faith in Christ;
   ( ) g. Ample fine music and assuring voices which make me feel joyful and peaceful;
   ( ) h. Guidance to be a dedicated Christian citizen;
   ( ) i. Strong concern with the problems in the family and the ways to deal with them;
   ( ) j. A concern with the current issues and emphasis on Christian responsibility;
   ( ) k. Informative and educational;
   ( ) l. Being behind our time;
   ( ) m. Other impressions: (Please specify:_____)

3. Which of the above features in Question 2 help you the most when listening to Family Life Radio? Please indicate four of them according to your priority.

   1) _____ 2) _____ 3) _____ 4) _____

4. What kinds of programs do you think would make Family Life Radio more appealing to general public? You may indicate your suggestions in terms of any of the above features in Question 2, or otherwise. (If more space is needed, please use back of this sheet.)

5. Do you like Family Life Radio programs? (Please check one. If yes, please explain what do you like about them. If no, please explain what do you dislike about them. If undecided, please also explain why?)
   ( ) a. Yes; ( ) b. Undecided; ( ) c. No;
   Explain:

General Questionnaire

Please check the appropriate items below defining your disposition. (This information will be kept perfectly confidential and anonymous. If you desire to receive an abstract of our research findings, please indicate your name and address below.)

Name and address
O P T I O N A L

Last Name First Name Middle Initial

Number Street City State Zip Code

( ) I wish to receive an abstract of your research findings.
( ) I have indicated my name but I do not need to receive your abstract.

---

1. Sex
   ( ) Male
   ( ) Female
2. Age
   ( ) 20 or under
   ( ) 21 - 30
   ( ) 31 - 40
   ( ) 41 - 50
   ( ) 51 - 60
   ( ) 61 - 70
   ( ) 71 - 80
   ( ) 81 or over
3. Marital Status
   ( ) Single
   ( ) Married
   ( ) Widowed
   ( ) Divorced
4. Education I have received (years)
   ( ) 6 years or less
   ( ) 7 - 9 (Junior high)
   ( ) 10 - 12 (Senior high)
   ( ) 13 - 14 (Junior college)
   ( ) 15 - 16 (Bachelor degree)
   ( ) Graduate work
5. I have attended (any level)
   ( ) Public school
   ( ) Protestant parochial school
   ( ) Catholic parochial school
   ( ) Other private school
6. I am financially contributing to Family Life Radio.
   ( ) Yes.
   ( ) No.

---

7. Races and ethnics ( ) White; ( ) Other (Please specify:_____)
8. I am religiously
   ( ) very conservative; ( ) conservative; ( ) in-the-middle-of-the-road;
   ( ) liberal; ( ) very liberal;
9. I go to church
   ( ) regularly; ( ) occasionally; ( ) seldom; ( ) not-at-all;
10. I also listen to WKAR from Michigan State University
   ( ) regularly; ( ) occasionally; ( ) seldom; ( ) not-at-all;

Please fill the following blanks with appropriate answers:

11. Other people living with me include: (For example, my wife, son, or room-mates etc.)
   ( )
12. My occupation (If retired, indicate what it was?)
   ( )
13. Occupation of my household (if different from Question 12.)
   ( )
14. Gross Annual income of the family ( )
15. My church affiliation (Indicate denomination)
   ( )
16. What religious TV programs do you enjoy if you do watch them?
   ( )
17. What other radio stations do you also listen to?
   ( )

APPENDIX B

LISTENERS' GEOGRAPHICAL DISTRIBUTION
(ALL IN MICHIGAN, AUG. 1973)

Appendix B

LISTENERS' GEOGRAPHICAL DISTRIBUTION (ALL IN MICHIGAN)
(August, 1973)

Area	Assumed Listeners	Questionnaires Returned	Area	Assumed Listeners	Questionnaires Returned
1. Addison	1	1	2. Albion	7	3
3. Athens	1	1	4. Bancroft	1	
5. Bath	3	2	6. Battle Creek	6	5
7. Bellevue	2		8. Bronson	1	
9. Brooklyn	6	2	10 Byron	1	1
11 Charlotte	7	5	12 Clarkville	1	1
13 Climax	1	1	14 Coldwater	4	2
15 Concord	3	2	16 Dansville	2	
17 DeWitt	5	2	18 Dexter	1	
19 Dimondale	2	2	20 Durand	1	1
21 Eagle	1		22 East Lansing	7	5
23 Eaton Rapids	8	4	24 Elsie	2	2
25 Grand Ledge	7	3	26 Grass Lake	2	1
27 Haslett	3	2	28 Hillsdale	2	1
29 Holt	4	3	30 Homer	4	3
31 Horton	5	2	32 Hudson	1	1
33 Ionia	3	1	34 Jackson	47	22
35 Jonesville	2	2	36 Laingsburg	2	2
37 Lansing	62	31	38 Leslie	4	1
39 Litchfield	2	2	40 Livonia	1	1
41 Lyons	1		42 Manchester	1	1
43 Marshall	3	3	44 Mason	10	4
45 Michigan Center	1		46 Milan	1	
47 Morrice	1		48 Munith	1	1
49 Napoleon	2	1	50 North Adams	2	
51 Oakley	1	1	52 Okemos	8	8
53 Olivet	1		54 Onondaga	1	1
55 Ovid	1		56 Owosso	5	1
57 Parma	3	1	58 Perry	2	2
59 Potterville	1	1	60 Quincy	3	3
61 Richland	1		62 Rives Junction	1	
63 Shepherd	1		64 Spring Arbor	5	4
65 Springport	3	2	66 St. Johns	4	1
67 Stockbridge	2	1	68 Sunfield	1	1
69 Tipton	1	1	70 Vermontville	1	1
71 Vicksburg	1	1	72 Webberville	3	
73 Williamston	5	2			
Total	157	82		146	80

Total Returns: Population Wise 162 ÷ 303 = 53.47%
Area Wise 56 ÷ 73 = 76.71%

APPENDIX C

C-1. Record of Data Gathering Methods Used in the Present Audience Study

C-2. Envelopes for Mailing Questionnaire and Postcard Reminder for Assumed FLR Listeners

C-3. Second Cover Letter

C-4. Categories of Responses in Telephone Calls as Follow-up of Mailed Questionnaires (Lansing and Jackson area)

APPENDIX C-1

Record of Data Gathering Methods Used in the Present Audience Study (1973)

	May	June					July					August
	27-31	1-2	3-9	10-16	17-23	24-30	1-7	8-14	15-21	22-28	29-4	5-12
Group I Questionnaires Mailed Out*	153				Postcard 52	Postcard 61		44		14		
Group II Questionnaires Mailed Out	150				53	60		48		26		
Group I Questionnaires Returned	6	10	18	4	4	11	4	10	14	3	1	0
Group II Questionnaires Returned	7	5	19	4	9	6	7	4	13	3	7	2
Group I Cummulative Returns		16	34	38	42	53	57	67	81	84	85	
Group II Cummulative Returns		12	31	35	44	50	57	61	74	77	84	86**
Group I Cummulative Percentage Returns		10.7	22.2	24.8	27.4	34.6	37.2	43.7	52.9	54.9	55.5	
Group II Cummulative Percentage Returns		8.0	20.6	23.3	28.1	33.3	38.0	40.6	49.3	51.3	56.0	57.3

*Initial contact with the listeners was made in the form of a questionnaire, mailed to two randomly selected groups the week of May 27, 1973. Group I was sent 153 questionnaires; Group II received 150 copies. Returns were recorded weekly over the next ten week period.

During the third and fourth weeks, June 10-June 23, postcard reminders were sent to the 226 persons of both groups who had not yet responded. Each group received 113 postcards, a percentage of 75.8 percent of the initial contact groups.

Telephone follow-up attempts were begun the fifth week, June 24-30. At this time assumed listeners were grouped geographically, according to their residence either in the Lansing or Jackson area. Distances from Lansing were the major consideration for the grouping, rather than actual geographical directions. Although the assumed audience involved people representing 73 towns or villages, the people actually reached in this telephone follow-up represented only 21 townships:

Lansing Area: Bath (1), DeWitt (2), Dimondale (1), East Lansing (6), Eaton Rapids (2), Grand Ledge (3), Haslett (1), Holt (3), Laingsburg (1), Lansing (36), Mason (6), Okemos (2), and Williamston (2).

Jackson Area: Albion (2), Brooklyn (2), Charlotte (2), Jackson (29), Napoleon (2), Olivet (1), Parma (1), and Perry (1).

From the 106 people actually reached by phone, numerous and varied responses were recorded. These were classified according to the following 14 categories: (see the statistical detail in Appendix C)

(1) "Will do", (2) "Have returned", (3) "Send me another one (because misplaced)", (4) Failed to talk to, (5) Nobody home (vacation) (6) Refused to talk, (7) Don't listen to FLR (8) Don't listen much, (9) Don't get FLR station, (10) No time to respond, (11) Not too interested, (12) Gave questionnaire to a friend, (13) Returned with no evidence of being a result of phone contact, (14) Deceased.

During the seventh and ninth weeks, July 8-14 and July 22-28, the same questionnaire with a different covering letter was sent to 132 persons of both groups who had not responded. Questionnaires sent in the ninth week did not seem to have made much effect upon returns.

**One more for Group I and two more for Group II came after this date which were not included in the audience analysis. The total returns were 174, namely; 57.43% of the sample of 303. If the 21 persons who responded in telephone interviews as being non-listeners were included as "returns" the total returns may be considered 195 which is 64.4% of the sample of 303. The total number of persons from whom the researcher received the "feedback" of one kind or another were 228, namely, 75.25% of the sample of 303.

Printed Matter

(RADIO RESEARCH)
AUDIO PRODUCTION
INSTRUCTIONAL MEDIA CENTER

MICHIGAN STATE UNIVERSITY
EAST LANSING
MICHIGAN
48823

TO (RADIO RESEARCH)
AUDIO PRODUCTION
INSTRUCTIONAL MEDIA CENTER
MICHIGAN STATE UNIVERSITY
EAST LANSING MICHIGAN 48823

Dear Friend:

We mailed to you and a number of people over the Memorial Day weekend a questionnaire about radio listening to Family Life Radio, WUNN AM at 1110 KC from Mason and WUFN FM at 96.7 MHZ from Albion.

We are very gratified that many people have responded to our inquiries immediately by filling out the questionnaire and mailed it to us. But we need indeed more returns from more people in order to understand more adequately the need and listening experiences of radio listeners from various sections of our community, and we would like you to know that you can help us achieve this end by filling out your questionnaire and mail it to us as soon as you can. Your kind participation is most deeply appreciated.

Please disregard this letter if you have already mailed out your questionnaire.

Very sincerely,

The Researcher

June 19, 1973

-Research on Family Life Radio-

July 24, 1973

Dear Friend:

With your help and with the knowledge of Family Life Radio Broadcasting System we are conducting research on religious radio programs.

Our objective is to study listeners' experiences in various types of religious radio programs on WUFN AM from Mason at 1110 KC and WUFN FM Stereo from Albion at 96.7 MH Z. We hope our research findings will help us understand the need of the radio listeners for religious radio education.

Nearly two months ago we sent the attached questionnaire to a number of potential listeners of Family Life Radio Stations, including yourself, asking them to participate in our research by filling out the questionnaire. The response we have received from them is encouraging. To conclude our study, we would like to make a final effort to be sure that all who wish to reply will have the opportunity to do so. If you have already sent in a questionnaire without your name on it, please fill in your name leaving the rest blank and indicate that you have already sent one in earlier. If you haven't we invite you to complete the questionnaire and return it to us using the enclosed self-addressed and stamped envelope.

If you are not a listener of Family Life Radio, please fill out only the "General Questionnaire" (the one on top) indicating anywhere, your reasons why you are not a listener (such as "not interested", or "my radio doesn't get either of Family Life Radio stations" or "I have no time to fill out the questionnaire", etc. or any other reasons).

You do not need to indicate your name and address on your questionnaire in order to participate in our study if you do not wish to.

Please send your questionnaires back to us as soon as possible. We deeply appreciate your cooperation with our research program.

With best wishes,

James L. Page

The Researcher
Radio Research
c/o Audio Production
Instructional Media Center
Michigan State University
East Lansing, Mich. 48823

James L. Page, Ph.D.
Advisor to the Researcher
Director, Instructional Resources Center
College of Education
Michigan State University
East Lansing, Mich. 48823

P.S. Important! All the questionnaires must be filled out by one person only. Any information given should not be a combined opinion of your household members even if they all listen to Family Life Radio. For example, if a husband and his wife both listen to Family Life Radio, the questionnaires must be filled out by either the husband or his wife.

Thank-you very much again for your time and cooperation in helping us with our research.

APPENDIX C-4

Categories of Responses in Telephone Calls
As a Follow-up of Mailed Questionnaires
(Lansing and Jackson Areas)*

Categories	Lansing Area		Jackson Area		Lansing-Jackson Area	
	Actual Number	Percentage Based on 66 People	Actual Number	Percentage Based on 40 People	Total Actual Number	Total Percentage Based on 106 People
1. "Will do"	15	22.7%	6	15.0%	21	19.8%
Later Returned	(8)	(53.3)**	(5)	(83.3)**	(13)	(61.9)**
2. Said "Have returned"	6	9.1			6	5.6
Later Actually Received	(4)	(66.6)**			(4)	(66.6)
3. "Send me another one" (because misplaced)	11	16.6	10	25.0	21	19.8
Later Returned	(9)	(81.8)**	(4)	(40.0)**	(13)	(61.9)**
4. Failed to Talk to***	3	4.5	1	2.5	4	3.7
5. Nobody home (Vacation?)	5	7.57	3	7.5	8	7.53
6. Refused to Talk	1	1.5	1	2.5	2	1.8
7. Don't listen to FLR@	12	18.1	4	10.0	16	15.1
8. Don't listen much@	1	1.5	2	5.0	3	2.8
9. Don't get FLR station@	1	1.5	1	2.5	2	1.8
10 No time to respond	3	4.5	5	12.5	8	7.54
11 Not too interested	1	1.5	1	2.5	2	1.8
12 Gave questionnaire to a friend			1	2.5	1	1.0

Appendix C-4. Continued

Categories	Lansing Area		Jackson Area		Lansing-Jackson Area	
	Actual Number	Percentage Based on 66 People	Actual Number	Percentage Based on 40 People	Total Actual Number	Total Percentage Based on 106 People
13. Returned with no evidence of being a result of phone calls	5	7.57	5	12.5	10	9.4
14. Deceased@@	1	1.5	1	2.5	2	1.8
Total	66		40		106	

*See Appendix B for detailed explanation of area coverage.

**Percentage based on the number of people responding in the given category.

***The assumed listeners wanted were not home when telephone was through.

@People in this category were treated as returns indicating "Not listening."

@@Five assumed listeners became known deceased during or before the study.

APPENDIX D

STATEMENT OF FAITH OF FAMILY LIFE RADIO

APPENDIX D

STATEMENT OF FAITH OF FAMILY RADIO

A Non-Profit Corporation of the State of Michigan.

We believe in one God, eternally existing in three persons: Father, Son, and Holy Spirit.

We believe that the Bible in its entirety (composed of sixty-six books) is the Holy, infallible word of God; and that it is and ever shall be the complete and final revelation of the will of God to man, and the final authority in all spiritual matters.

We believe that Jesus Christ is God, the Son. We believe that He was conceived by the Holy Spirit, born of the virgin Mary, lived a sinless life, and by His voluntary sacrificial death on Calvary and by His bodily and visible resurrection from the dead, paid the penalty of sin and purchased eternal life for all.

We believe that God created the universe and that it was perfect; that man was created in the image of God, but fell into sin; that all men are sinners by nature and under God's condemnation.

We believe that salvation is the gift of God, by grace through faith in the Lord Jesus Christ, whose blood was shed for the forgiveness of our sins; that this salvation is the possession of those who by faith accept Christ as their personal Savior. We believe that there is no other way of salvation.

We believe that the Holy Spirit, who is a person of the Trinity, convicts the world of sin, of righteousness, and of judgement, and that it is by His power that the born-again Christian is enabled to live the Christian life.

We believe that the Bible teaches that each believer can and is commanded to live in separation from all worldly and sinful practices.

We believe that the Scriptural local church is made up of born-again believers, joined together for the purpose of spiritual fellowship, Christian growth, and the propagation of the Gospel. We believe that every born-again Christian should be an active member of such a church, that the local Church is God's prime instrument of testimony in this age; that the work of Christian teaching and of world-wide evangelism is entrusted first to such churches; and that no organization or fellowship should have priority over such a church.

We believe that Jesus Christ ascended to the right hand of the Father, where He is interceding for each believer; that He will bodily and visibly return to earth again. We believe that God has appointed a day in which He will judge the world in righteousness by Jesus; that those who trust in the Lord Jesus Christ shall dwell eternally with Him, and that those who refuse His offer of salvation shall eternally be cast into the Lake of Fire.

APPENDIX E

FAMILY LIFE RADIO POSITION AND POLICY AS EXPRESSED ON KEITH LEMAY'S SURVEY QUESTIONNAIRE

RELIGIOUSLY-ORIENTED STATION QUESTIONNAIRE

1416A Spartan Village
East Lansing, Michigan

Dear Sir: Attn: Owner (or Manager) of a Religious-Oriented Station

Within the past few years religious-oriented radio stations have made phenomenal growth. Many of these stations (and other interested groups) have expressed a desire to know more about the different kinds of station operations. Many have also felt a need for greater cooperation between the different stations. This study has developed from similar desires, and experience in religious broadcasting.

Two-hundred and fifty stations will be cooperating in this survey of religious-oriented stations. We would appreciate your cooperation in answering the questions in the attached questionnaire. It has been designed to save you time. Please feel free to insert any comments or elaborations in the empty spaces between questions or on the back page. All of your answers will be kept anonymous (unless written permission is requested and granted to quote by name).

We have addressed this questionnaire to owners and managers of the station because we feel that in most cases they set station policy. What we would like are responses from either of these...or someone in management that they delegate the responsibility to.

There is no evidence to believe that there is any given set of characteristics for a religious-oriented station. This study is not designed to judge any station or group. This study will examine factors which may help foster cooperation among stations through understanding our common similarities and differences.

If you are an applicant, or have a construction permit and are not on the air, please answer as if you were presently operating a station.

Attempts will be made to make a report of this study available through most religious publications. If you would like a report on the results of the study, please check: Yes__ or No__.

For the purposes of this study we are dividing stations into two groups which can be commercial, non-commercial, or educational. These two groups of stations are: 1) religious-oriented (or church-related) and 2) secular. We will refer to three categories of stations: 1) religious-oriented (whether commercial, non-commercial, or educational), 2) commercial-secular, and 3) educational-secular stations. We realize that many religious-oriented stations will use the same format as commercial-secular and educational-secular stations for certain types of programs, but the intent and purpose of these programs will be divergent from those of the secular stations. The intent and purpose will have a religious origin.

If you have any questions about the study, or comments about the questionnaire or about your station's operation, please feel free to make additions. The religious-oriented station has been well-received and we feel that every effort should be made to further their growth.

Sincerely yours,

Keith LeMay

Keith LeMay

SURVEY OF RELIGIOUS-ORIENTED RADIO STATIONS

A. IN THIS GROUP OF QUESTIONS WE WOULD LIKE SOME INFORMATION ABOUT YOUR STATION AND WOULD LIKE YOU TO WRITE IN YOUR ANSWERS AND CHECK OTHERS. (FEEL FREE TO COMMENT ON ANY QUESTIONS)

COMPLETE DATE PRESENT OWNER(S) WENT ON-AIR JAN. 69 APRIL 71. POWER 250 — 3000 FM. ARE YOU AN APPLICANT? ✓, HOLDER OF A CONSTRUCTION PERMIT?__ (ON THE AIR AT PRESENT? YES? ✓. NO?__), HOLDER OF A LICENSE?__. (CHECK CORRECT BLANK)

1. Check the ONE category which most closely represents your station's owner(s):
   - __an individual
   - __a local church
   - __a religious-educational institution (church-related college, seminary, or Bible school or college)
   - __a denomination,...or churches, ministers, and/or laymen of the same denomination
   - ✓an inter-denominational group (churches, ministers, and/or laymen not all of the same denomination

   Are you the owner of this station? Yes✓. No__. If "NO", what is your job title?_____. Does the owner own, totally or in part, any other stations? Yes__ (Which others?_____) No__

2. The following is a list of possible terms used to refer to "religious-oriented radio stations" (this term will be used in this study):

   __a. A Christian station.
   b. A Gospel station.
   c. A religious station.
   d. An AM or FM station which may employ the same formats as a commercial-secular or educational-secular station, but the intent and purpose of these programs are divergent from the secular station.
   e. An AM or FM station whose programming (no matter to what degree it may be religious, or secular) is viewed by the management as means by which audiences are built for, or presented with, some portion of the Christian message. (other purposes, such as profit, public service, education, entertainment, information, etc. are viewed as secondary)
   f. A religious-oriented station.
   g. An educational station operated by a church or church-related college.

   Of this list of terms for "religious-oriented," would any one, or a combination, of the terms describe the purpose and motivation of your station? Yes__(CIRCLE PREFERENCE ABOVE). No__.
   If you are not the owner, would the owner accept any one, or a combination, of the terms to describe the purpose and motivation of your station? Yes__ (CIRCLE PREFERENCE ABOVE). No__.

/NOTE: If you answered "NO" to both the questions just above (under #2), you need not complete the remainder of the questionnaire. Please return promptly this portion that you have just completed. If you answered "YES" to either of these two questions, please complete the questionnaire and return./

3. What denomination(s) comes closest to representing your station's theological views (even though you may be an inter-denominational organization)?

   _____.

   Would you say that your station's theological views are GENERALLY CONSERVATIVE? ✓. GENERALLY LIBERAL__. (CHECK ONE)

4. From the following list check each of the packaged program series that you broadcast:

_ 1 Accent on Youth
_ 2 Back to God Hour
_ 3 Back to the Bible
_ 4 Baptist Hour
_ 5 Children's Chapel
_ 6 Christian Celebrity Time
_ 7 Christophers
_ 8 Church at Work
_ 9 Haven of Rest
_10 Heartbeat Theatre
_11 Hour of Decision
_12 Hymns from Harding
_13 Layman's Hour
_14 Light & Life Hour
_15 Lutheran Hour
_16 Master Control
_17 Mennonite Hour
_18 National Radio Pulpit
_19 Old Fashioned Revival
_20 On Wings of Song
_21 Patterns of Melody
_22 Pilgrimage
_23 Protestant Hour
_24 Psychology for Living
_25 Ranger Bill
_26 Revival Time
_27 Showers of Blessing
_28 Songs in the Night
_29 Stories of Great Christians
_30 Your Story Hour
_31 Temple Time
_32 Unshackled
_33 Voice of Prophecy
_34 Young People's Church of the Air
_35 World Vision

Which ONE program in the above list represents your station's theological views MOST CLOSELY? 3. SECOND MOST?__, FARTHEST FROM?__.
(PLACE NUMBER IN EACH BLANK)

5. Indicate the number of hours per week in each blank:

	total
Total hours on-air each week	____
Total hours of sermon-type programs (more than 50% of time used for sermon)	____
Total hours of religious drama	____
Total hours of non-religious drama	____
Total hours of religious newscasts	____
Total hours of non-religious newscasts	____
Total hours of religious 'variety' programs*. . . .	____
Total hours of non-religious 'variety' programs*. .	____

* variety-a combination of drama, music, talk, etc

6. Here is a number of possible ways that religious-oriented stations can cooperate with other religious-oriented stations / INDICATE CALL LETTERS WHEREVER POSSIBLE OF THOSE RELIGIOUS-ORIENTED STATIONS WITH WHICH YOU REGULARLY COOPERATE / —INDEP. —

a. receive programs from these stations:_____
b. send programs to these religious-oriented stations:_____
c. exchange ideas (programming, engineering, etc) with these stations__
_____
d. member of a religious-oriented network (which network?_____) with these stations:_____
e. contribute to a religious-oriented station newsletter (which newsletter?_____) with these stations:_____
f. regularly subscribe or read the following publications: the "Foreign Missionary Radio" newsletter?__, Christian Century?__, Christian Life?__, the "Radio-Tele-Gram"?__, the Christian Broadcaster?__, the "BFC News"?__, "Amplify"?__, Broadcasting?__, or other_____.
g. regularly attend national or regional meetings of denominational or inter-denominational broadcasting agencies. which agencies?_____
_____.

7. In each of the two groups below, check the statement(s) which represent your station's policies:

Group A
✓ free time to religious groups
✓ sell time to religious groups
__ select groups to be aired and accept contributions.
✓ supported by listener and local church contributions.
__ sell time to, or accept contributions from, secular sponsors.

Group B
__ allow only religious groups of station's own denomination.
__ allow only religious groups agreeing with station's theological views.
✓ allow any religious group to be aired.
__ allow only religious groups which are members of local council of churches.
__ allow only groups of Protestant faith.
__ allow only groups of Roman Catholic faith.

B. HERE IS A LIST OF STATEMENTS. WE WOULD LIKE TO GET YOUR OPINION AS TO WHETHER THEY AGREE OR DISAGREE WITH YOUR STATION'S VIEWS. (PLACE ONE "X" OPPOSITE EACH STATEMENT, UNDER THE COLUMN WHICH EXPRESSES YOUR OPINION)

	STRONGLY AGREE	AGREE	UNDECIDED	DISAGREE	STRONGLY DISAGREE
1. The views of our station agree most often with the					
American Council of Churches (ACC)					✓
Broadcasting and Film Commission (BFC)					
National Association of Evangelicals (NAE)		✓			
National Council of Churches (NCC)					✓
National Religious Broadcasters (NRB).		✓			
2. Dramatizations are the most acceptable form to the general public when conveying the Christian message		✓			
3. Research shows that beliefs and attitudes are not greatly changed by radio and television broadcasts .				✓	
4. Locally-produced programs will generally draw a greater audience than packaged program series originating outside the station and the listening community . .		✓			
5. Religious programs primarily 'reinforce' what the listener already believes			✓		
6. Our station's programming attempts to keep to beliefs which all Christians hold in common, and refrains from emphasizing doctrines in which there is disagreement		✓			
7. Our station feels that the motivation for the selection of all of our programming is Christian in origin . .		✓			
8. Our station is interested in a regular newsletter for all religious-oriented stations in the U.S.A. . . .			✓		
9. One of our purposes is to win listeners . . . to the Christian faith	✓				
10. One of our purposes is to build a stronger Christian family, by helping the local church to become stronger	✓				
11. One of our purposes is to make known the Christian Gospel to every person everywhere	✓				
12. One of our purposes is to help the different religious groups to understand each other		✓			

C. THE QUESTIONS IN THIS SECTION GIVE YOU A LIST OF ALTERNATIVES. IN EACH CASE, WRITE ONLY ONE LETTER IN EACH BLANK TO IDENTIFY YOUR CHOICE. (YOUR REMARKS ON ANY QUESTION WILL BE OF AID)

1. The following are some possible attitudes of broadcasters toward religious programming:

   a. The Christian message should be permeated through all programs, "religious" or "secular"
   b. Some programs have only a "religious" goal in mind, while others have only a "secular" goal

   At present on your station, which ONE of the above attitudes do you feel receives MOST EMPHASIS? A
   In the future which do you feel should receive MOST EMPHASIS? B.

2. Below is a list of qualifications for religious-oriented station staff:

   a. Secondary education
   b. College
   c. Graduate school
   d. Bible school or college
   e. Theological seminary
   f. Radio school
   g. Previous radio experience
   h. Agreement with doctrinal position

   If you had your choice in the selection of your management personnel, which ONE of these qualifications do you feel is
   MOST ESSENTIAL? D. SECOND MOST? F. LEAST? B.
   Of the management personnel of your station, which one of the qualifications typifies the education or training of the
   GREATEST NUMBER? G. SECOND MOST? B. LEAST NUMBER? C.

3. Here are some possible characteristics of a religious-oriented station:

   a. Making a reasonable profit
   b. Opportunity to communicate the station's views of the Christian faith to the community
   c. Opportunity to increase the Christian faith through all of station's programming (using each program as a means of communicating Christ)
   d. Serving the local churches
   e. Attempt to raise educational and cultural level of listeners
   f. Public relations for your station's organization (school, church, etc)
   g. Opportunity to bring listeners to the Christian faith

   In examining your station's purposes for broadcasting, which ONE of the above list applies to your station
   MOST OFTEN? g SECOND MOST? C. LEAST? a.

4. The following is a list of some possible religious program categories:

   a. Talk
   b. Meditation
   c. News
   d. Variety (combining news, drama, etc. in one program, or in one series)
   e. Drama
   f. Discussion
   g. Interview
   h. Music

   From which category in the above list does your station draw
   MOST OFTEN? b. SECOND MOST? H. LEAST?__.
   Of the eight categories, which ONE category...if budget could be disregarded, would be MOST PREFERRED?__. SECOND MOST?__. LEAST?__.

5. Here is a breakdown of possible objectives of a religious-oriented station's programming:

   a. To present programs aimed at a representative cross-section of public.
   b. To present programs each aimed at certain segments of the public, and not try to reach people of all segments.
   c. To present programs each aimed at a different segment of the public, but over a period of a week to reach people in all segments.

   Which ONE of the above do you feel approximates the present objectives of your station MOST NEARLY? A. LEAST?__.
   If you had your choice of the three above for future objectives, which ONE would be your FIRST CHOICE?__. LAST CHOICE?__.

6. In terms of religious affiliations, here are some possible target audiences for religious programs:

   a. Protestant groups
   b. Roman Catholic groups
   c. Non-Christians
   d. Members of the public in general

   Which ONE of the above do you feel describes the present target audience of your station MOST NEARLY? D. LEAST?__.
   If you had your choice in the future, which ONE would be your FIRST CHOICE?__. LAST CHOICE?__.

7. Here are some possible policies for religious-oriented stations to adopt in relation to "commercial-secular" stations:

   a. Concentrate exclusively on types of programs not carried on "commercial secular" stations
   b. Present some types of programs now carried on "commercial-secular" stations, but with a different intent and purpose.

   Which of these two policies do you feel comes closest to that used by your station at present?__
   If you had your choice, which do you feel your station should adopt in the future? A.

8. Here are some possible sources of program ideas for religious-oriented stations:

   a. Denominational broadcasting agencies
   b. Inter-denominational broadcasting agencies (NRB, BFC, etc.)
   c. Religious-oriented stations
   d. "Commercial-secular stations and "educational-secular" stations

   From which ONE of the above sources do program ideas for your station come MOST OFTEN? C. SECOND MOST? B. LEAST? A.

9. If you were planning to form a religious-oriented station network* here are some possible qualifications you might set for station membership:

   a. Agree with same inter-denominational group (NAE, NCC, NRB, etc.)
   b. Have similar 'commercial' policy (sell time, give free time, etc.)
   c. Be of same denomination
   d. Have similar reasons for broadcasting (serving church, making reasonable profit, raise educational levels, etc.)
   e. Have similar doctrinal position (conservative, liberal, fundamentalist)

   If you were starting a religious-oriented station network, which of the above do you feel is MOST IMPORTANT? E. SECOND MOST? A. LEAST? C.

* network: any effort of stations to cooperate through exchanging programs, ideas, etc. on a regular basis.

APPENDIX F

DATA CODE OF AUDIENCE RESPONSE

APPENDIX F CODIFICATION V

Data Code of Audience Responses

IBM Column	Range	Item	Code Information
1-4	A000-A150 (or B000-B150)		ID#
5.	0,1	Name	0 = no name indicated 1 = name indicated
6.	0,1	Abstract	0 = not requested 1 = requested
7.	0,1,2	Sex	0 = not indicated 1 = male 2 = female
8.	0,1,2,3,4,5, 6,7,8	Age	0 = no age indicated 1 = 20 or under 2 = 21-30 3 = 31-40 4 = 41-50 5 = 51-60 6 = 61-70 7 = 71-80 8 = 81 or over
9.	0,1,2,3,4	Marital	0 = not indicated 1 = single 2 = married 3 = widowed 4 = divorced
10.	0,1,2,3,4,5,6	Education	0 = not indicated or no school 1 = 6 years or less 2 = 7-9 years (Junior High) 3 = 10-12 years (Senior High) 4 = 13-14 years (Junior College) 5 = 15-16 years (Bachelor degree) 6 = graduate work
11.	0,1,2,3,4,5,6,7	Attended	0 = not indicated or no school 1 = public school 2 = Protestant Prochial school 3 = Catholic Parochial school 4 = Other private school 5 = public and other private school 6 = public and Protestant 7 = public and Catholic

IBM Column	Range	Item	Code Information
12.	0,1,2,3	Financial Support	0 = not indicated 1 = Yes 2 = No 3 = Yes, but not regularly
13.	0,1,2,3,4,5	Races	0 = not indicated 1 = white 2 = black 3 = Indian 4 = Mexican 5 = other
14.	0,1,2,3,4,5,6	Religiously	0 = no suggestion 1 = very conservative 2 = conservative 3 = in-the-middle-of-the-road 4 = liberal 5 = very liberal 6 = different interpretation
15.	0,1,2,3,4	Goes to Church	0 = not indicated 1 = regularly 2 = occasionally 3 = seldom 4 = not at all
16.	0,1,2,3,4	Listen to WKAR	0 = not indicated 1 = regularly 2 = occasionally 3 = seldom 4 = not at all
17.	0,1,2,3	Living	0 = not indicated 1 = alone 2 = with family 3 = with friend(s)
18.	0,1,2,3,4	Household	0 = not indicated 1 = I'm the head of household 2 = I'm not the head of household 3 = I'm not the head of the household but I'm earning 4 = I live in an apartment with friend(s)
19.	0,1,2,3,4,5,6, 7,8,9	Occupation of the Head of the Household	0 = not indicated 1 = clergyman 2 = clerk, bookkeeper, secretary, personnel 3 = dentist or doctor 4 = driver, mail carrier 5 = engineer, factory supervisor or S. technician

IBM Column	Range	Item	Code Information
		Occupation (continued)	6 = factory worker, operator 7 = janitor 8 = law or government officer 9 = lawyer, law-maker
20.	0,1,2,3,4,5, 6,7,8,9	Occupation (continued)	0 = medical profession other than MD & DDS 1 = professor or researcher 2 = photographer 3 = salesman, businessman 4 = teacher, teacher aide, educational supervisor 5 = self-employed 6 = writer or journalist 7 = student 8 = farmer 9 = other profession
21.	0,1,2,3,4,5, 6,7,8,9	Gross Income	0 = not indicated 1 = retirement pension, social security 2 = 3,000 or less 3 = 3,001-5,000 4 = 5,001-7,000 5 = 7,001-9,001 6 = 9,001-11,000 7 = 11,001-13,000 8 = 13,001-15,000 9 = 15,001-17,000
22.	0,1,2,3,4,5, 6,7,8,9	Gross Income (Continued)	0 = 17,001-19,000 1 = 19,001-21,000 2 = 21,001-25,000 3 = 25,001-28,000 4 = 28,001-30,000 5 = 30,001 or above 6 = personal and I don't care to answer this question 7 = Daddy won't tell 8 = This I don't appreciate 9 = Middle income or adequate
23.	0,1,2,3,4,5,6, 7,8,9	Church	0 = not indicated (or no church affiliation) 1 = Baptist 2 = Brethren 3 = Catholic 4 = Christian Science 5 = Church of Christ

IBM Column	Range	Item	Code Information
		Church continued	6 = Church of God, Assembly of God 7 = Congregational 8 = Episcopal 9 = Free Methodist
24.	0,1,2,3,4,5, 6,7,8,9	Church continued	0 = inter- or nondenominational 1 = Lutheran 2 = Methodist or Weslyan 3 = Mormon 4 = Nazareen 5 = Pentecost or Holiness 6 = Presbyterian 7 = Reformed 8 = Seventh Day Adventist 9 = other churches
25.	0,1,2,3,4,5,6	Religious TV	0 = does not watch 1 = watch 1-2 Religious TV programs 2 = watch 3-4 Religious TV programs 3 = watch 5 or more religious TV programs 4 = no TV in my home 5 = I watch Billy Graham only 6 = not indicated
26.	0,1,2,3,4,5	Other Radio	0 = does not listen to other stations 1 = listen to one other radio station 2 = listen to two other radio stations 3 = listen to three other stations or more 4 = listen to other stations only after FLR off 5 = not indicated
27.	0	No Response to the Whole Questionnaire 2	
28.	0,1,2,3,4,5	FLR Importance	0 = not indicated 1 = very important 2 = important 3 = some importance 4 = little importance 5 = not important
29.	0,1,2,3	Which FLR Stations?	0 = not indicated 1 = AM from Mason 2 = FM from Albion 3 = both AM and FM

IBM Column	Range	Item	Code Information
30.	0,1,2,3,4,5,6	Exposure Period	0 = not indicated 1 = 1 year or less 2 = 2 years 3 = 3 years 4 = 4 years 5 = 5 years or longer 6 = since inception
31.	0,1,2,3,4,5, 6,7,8	Exposure Per Week	0 = not indicated or not sure 1 = tune in everyday 2 = 10 hours or less 3 = 11-20 hours 4 = 21-30 hours 5 = 31-40 hours 6 = 41-50 hours 7 = more than 50 hours 8 = from Sunrise to Sunset (AM station from morning melody to Sign off (FM))
32.	0,1,2,3	Listening Situation	0 = not indicated or misunderstood the question 1 = alone 2 = alone and with others 3 = with others
33.	0,1,2,3,4,5	Listen while Driving	0 = no car radio or it can't receive 1 = yes 2 = occasionally yes 3 = no 4 = no, because listening to radio is too distracting with heavy traffic 5 = no, because too old to drive.
34.	0,1,2,3	Talk to People	0 = not indicated 1 = yes 2 = no 3 = yes, only with Christian friends
35.	0,1,2,3,4,5	Programs Listened to	0 = not indicated 1 = 10 or less 2 = 11-30 3 = more than 30 4 = larger portion of programs 5 = almost all of them
36.	0	Preference	0 = my best answer is no preference

IBM Column	Range	Item	Code Information
37.	0,1,2,3,4,5	Favorite	0 Program 2
38.	0,1,2,3,4,5, 6,7,8,9	Programs	2 (No. 1 favorite)
39.	0,1,2,3,4,5		0 Program 1
40.	0,1,2,3,4,5 6,7,8,9		1 (No. 2 favorite)
41.	0,1,2,3,4,5		0 Program 5
42.	0,1,2,3,4,5, 6,7,8,9		5 (No. 3 favorite
43.	0,1,2,3,4,5		1 Program 11
44.	0,1,2,3,4,5, 6,7,8,9		1 (No. 4 favorite)
45.	0,1,2,3,4,5		1 Program 16
46.	0,1,2,3,4,5, 6,7,8,9		6 (No. 5 favorite)
47.	0,1,2,3,4,5		1 Program 12
48.	0,1,2,3,4,5, 6,7,8,9		2 (No. 6 favorite)
49.	0,1,2,3,4,5		0 Program 9
50.	0,1,2,3,4,5, 6,7,8,9		9 (No. 7 favorite)
51.	0	Questionnaire Number 2 not filled	
52.	0,1,2,3,4,5, 6,7,8	Format	0 = perfect music or perfect talk 1 = music only 2 = more music than talking 3 = equal amount of music and talking 4 = more talking than music 5 = talking only 6 = it depends on who's talking 7 = it depends on the type of program and my need at a given time 8 = no opinion
53-56	0,1,2,3,4,5, 6,7,8,9	Impression	0 = concern with eternal life 1 = accepting Christ for salvation 2 = emphasis on communion with God 3 = Bible being the guide 4 = Inspiration for reflection 5 = comfort and renewal of faith 6 = ample fine music 7 = guidance to be a Christian citizen 8 = concern with family 9 = concern with current issues

IBM Column	Range	Item	Code Information
57-60 (1) - (4)	0,1,2,3,4,5, 6,7	Impression continued	0 = informative and educational 1 = being behind our time 2 = no commercial 3 = no rock and roll music 4 = fund raising 5 = really cares for people 6 = Christian entertainment 7 = Amateur broadcasting trying to please everybody in their local church
61-64	0,1,2,3,4,5, 6,7,8,9	Most Helpful Choose four	0 = eternal life and second coming of Christ 1 = accepting Christ for salvation 2 = communion with God 3 = Bible being the guide to Christian life 4 = inspiration and enlightenment 5 = comfort and strength 6 = fine music and assuring voices 7 = guidance to be a dedicated Christian 8 = concern for family 9 = concern with current issues
65-68	0,1,2,3,4,5,6	Most Helpful Choose four	0 = informative and educational 1 = being prophetic 2 = no commercial 3 = no rock and roll music 4 = a successful fund raising is a testimony to living God 5 = feeling of being loved 6 = blessing
69.	0		0 = listen to music only
70-72.	0,1,2,3,4,5, 6,7,8,9 (choose one for each column)	To be Appealing	0 = they are doing fine, I like them as they are 1 = more professionalism in talk and music 2 = testimonial singing 3 = more good classical and Gospel music programs 4 = positive message for everyday living 5 = if there is a strong emphasis on salvation the general public will not be interested, if making programs more appealing to

IBM Column	Range	Item	Code Information
			general public would lessen appeal to dedicated Christians? 6 = selected good sermons or testimonial of local Christians 7 = more reference to the Bible pertaining to prophecy concerning today's events and answer from the Bible for today's problems 8 = more informative on current issues and comprehensive news of the hour 9 = teach basic steps for salvation and Bible study
73-75	0,1,2,3,4,5,6,7,8,9 (choose one from each column)	Why Liking	0 = refreshing, clean wholesome; like everything 1 = no commercials 2 = no rock and roll 3 = help to live a Christian life 4 = help to hear about Christ 5 = help communion with God 6 = FLR is a wonderful thing; its wholly Christian 7 = informative and educational 8 = FLR is Christ-centered; really care for people 9 = help to think on Christian living--Bible centered programs
76-78	0,1,2,3,4,5 6,7,8,9 (choose one from each column)	Why Liking (continued)	0 = ample fine music 1 = characters of radio speakers 2 = realizing that we get foregiveness and a new start everyday 3 = help make living happier and easier 4 = programs are truthful and inspiring 5 = feel sharing the common belief 6 = FLR meets all kinds of needs 7 = it presents God's way of life against deteriorating social moral trend 8 = it keeps my mind on the things of the Lord 9 = inspirational

IBM Column	Range	Item	Code Information
79-80	0,1,2,3,4,5 6,7,8	Why Disliking	0 = undecided 1 = controversial doctrine 2 = speaking programs are shallow 3 = some rock style music 4 = not stimulating 5 = not appealing to youngsters and teens 6 = too much UPI news 7 = "Good News at Noon" usually negative 8 = lack of professionalism

APPENDIX G

PROGRAM RANKING IN ACCORDANCE WITH AUDIENCE RECEPTIVITY (REPEAT OF TABLE 2 FOR CONVENIENCE OF THE READER)

APPENDIX G

(Repeat of Table 2 for Convenience of the Reader)

Program Ranking in Accordance With Audience Receptivity
(Summer, 1973)

Ranking Number	Program Subjects	Approximate Length of Program	Real ARTY
1	Chapel of the Air	13 1/2 min	47.66
2	Psychology for Living	13 1/2	45.44
3	Prayer Partner	28	43.20
4	Back to the Bible	28	35.18
5	Songs and Chatter	28	31.33
6	Good News at Noon	28	31.29
7	Between Us Women	13 1/2	28.33
8	Sunshine Lane	43	27.94
9	Unshackeld	28	21.92
10	Nightwatch	28	20.36
11	Bumper to Bumper	30	20.10
12	News	1-10	19.25
13	Wonderful World of Music	1:50	17.27
14	Quartet Time	25	17.15
15	Request Time	2:00	15.97
16	Tips for Teens	5	15.72
17	Candlelight	55	14.92
18	The Family Hour	28	14.82
19	Children's Bible Hour	28	14.53
20	Worship Hour	58	14.12
21	Keep Praising	13 1/2	12.86
22	Thought for the Day	2 1/2	11.98
23	Something to Sing About	13 1/2	11.64
24	Bulletin Board	3	11.56
25	Ranger Bill	28	11.44
26	Bargain Counter	28	11.07
27	Golden Year Fellowship	5	10.86
28	Bible Doctrine	28	10.63
29	Let It Shine	28	10.12
30	Heart to Heart	13	10.10
31	The Last Hour	55	9.43
32	Books in Review	13 1/2	9.11
33	Sunrise Sounds	26 1/2	8.88
34	Meditation in Music	13 1/2	8.52
35	Morning Melodies	25	7.70
36	News in a Different Dimension	13 1/2	7.48
37	Jack Van Impe	28	7.13
38	Showers of Blessing	55	6.88
39	Eventide	2:30	6.05
40	Storybook Room	13 1/2	5.05
41	Window on the World	3	5.04
42	Sounds of Faith	25	4.74
43	Songs in the Night	27	4.72
44	The Happy Side	1:20	4.36
45	Saturday Night Special	43 1/2	4.30
46	Berean Bible Hour	28	4.26
47	Afternoon Musical	4:30	4.23
48	Moody Presents	28	4.14
49	The Living Word	2 1/2	4.09
50	Youth Haven Time	10	3.96
51	African Observer	13	3.54
52	Stereo on Sunday	60	3.34
53	Here's How	13 1/2	3.25
54	Editorial	3	2.25
55	Music Til Midnight	55	1.98
56	On the Move	25	1.67

The figure is based on the sample of 122 listeners taken from FLR mailing list consisting of 20,000 numbers including nonlistening population. The number of potential listeners in this mailing list are estimated to be 12,300. But only about 60 to 65 percent of 12,300 are regularly listening.

APPENDIX H

DISPOSITION OR CHARACTERISTICS OF LISTENERS AND THEIR FAVORITE PROGRAMS

Appendix H consists of twenty-one tables which compare all of the programs in terms of their listening audiences which have different dispositions or characteristics in twenty-one areas. All the data were obtained through the computer programming process. Elements included in all the tables are relatively the same except Tables 17 through 21 in which the categorical percentages were eliminated.

The following is a list of elements and their explanation:

1. Total distribution: This refers to the figures that appear on top of all the columns. The figure represents the listeners who belong to that category. For example, in Table H1, the figures 25 and 75 in the first and second columns represent respectively the total number of males and females.

2. Pgm. Rkg. No.: An abbreviation of "Program Ranking Number." All the statistics in the tables are placed according to the order of ranking of audience receptivity. All the programs in the present study are thus identified by their ranking numbers. For example, Pgm. 1 refers to "Chapel of the Air" and Pgm. 2 refers to "Psychology for Living" and so on.

3. Fq. or Freq.: An abbreviation of "Frequency." This refers to the actual number of listeners belonging to that category in regard to the given program.

4. D% or Dist. %: An abbreviation of "distribution percentage." This refers to the percentage of the total number of listeners who consider the program as one of their favorites and who specifically belong to that category. For example, D% with Pgm. 1 in Table H1 has two figures indicating the percentage. The number 27.90 is the result of 12 divided by the total of 43, and 72.09 is the result of 31 divided by the total of 43.

5. C% or Cat. %: An abbreviation of "categorical percentage." This refers to the percentage based on the total number of listeners who belong to that category. For example, C% with Program 1 in Table H1

has two figures indicating categorical percentage. The figure 48.00 is the result of 12 divided by the total males (25), and 41.33 is the result of 31 divided by the total females (75). C% seems to give a more meaningful statistic figure than D% since it provides a relative figure about the listeners in different categories regardless of the absolute number of listeners. This is especially true when a total number of listeners in one category exceeds overwhelmingly that of other categories.

6. About excluded data: Due to a limitation of the budget and the scope of the study, attempts were made to limit the use of IBM cards to one card for each listener. Thus the number of programs which was fed into the IBM card from each listener's questionnaire as his favorite was limited to seven even though many listeners often indicated more than seven programs as their favorite. This meant that in the process of computer programming, some programs were eliminated from computation if they ranked outside the seventh place. However, all the programs mentioned by listeners were incorporated into the "familiarity figure." (See the definition in Chapter

Table H1. Sex Difference and Program Preference

Pgm. Rkg. No.	Sex Categories Male	Female	Total	Pgm. Rkg. No.	Sex Categories Male	Female	Total
Total Distribution	25	75	100	Total Distribution	25	75	100
1.				11.			
Fq.	12	31	43	Fq.	8	15	23
D.%	27.90	72.09	100	D.%	34.78	65.21	100
C.%	48.00	41.33		C.%	32.00	20.00	
2.				12.			
Fq.	9	40	49	Fq.	6	13	19
D.%	18.36	81.63	100	D.%	31.57	68.42	100
C.%	36.00	53.33		C.%	24.00	17.33	
3.				13.			
Fq.	7	35	42	Fq.	1	16	17
D.%	16.66	83.33	100	D.%	5.88	94.11	100
C.%	28.00	46.67		C.%	4.00	21.33	
4.				14.			
Fq.	8	30	38	Fq.	6	8	14
D.%	21.05	78.94	100	D.%	42.85	57.14	100
C.%	32.00	40.00		C.%	24.00	10.66	
5.				15.			
Fq.	4	25	29	Fq.	3	6	9
D.%	13.79	86.20	100	D.%	33.33	66.66	100
C.%	16.00	33.33		C.%	12.00	8.00	
6.				16.			
Fq.	7	23	30	Fq.	5	11	16
D.%	23.33	76.66	100	D.%	31.25	68.75	100
C.%	28.00	30.67		C.%	20.00	14.66	
7.				17.			
Fq.	0	22	22	Fq.	6	9	15
D.%	0.00	100.00	100	D.%	40.00	60.00	100
C.%	0.00	29.33		C.%	24.00	12.00	
8.				18.			
Fq.	3	24	27	Fq.	5	13	18
D.%	11.11	88.88	100	D.%	27.77	72.22	100
C.%	12.00	32.00		C.%	20.00	17.33	
9.				19.			
Fq.	4	17	21	Fq.	1	5	6
D.%	19.04	80.95	100	D.%	16.66	83.33	100
C.%	16.00	22.67		C.%	4.00	6.67	
10.				20.			
Fq.	5	9	14	Fq.	2	3	5
D.%	35.71	64.28	100	D.%	40.00	60.00	100
C.%	20.00	12.00		C.%	8.00	4.00	

Table H1 (cont'd.)

Pgm. Rkg. No.	Sex Categories Male	Female	Total	Pgm. Rkg. No.	Sex Categories Male	Female	Total
Total Distribution	25	75	100	Total Distribution	25	75	100
21.				31.	excluded from computer analysis*		
Fq.	2	2	4				
D.%	50.00	50.00	100				
C.%	8.00	2.67					
22.				32.			
Fq.	1	6	7	Fq.	1	5	6
D.%	14.28	85.71	100	D.%	16.66	83.33	100
C.%	4.00	8.00		C.%	4.00	6.67	
23.				33.			
Fq.	2	7	9	Fq.	2	5	7
D.%	22.22	77.77	100	D.%	28.57	71.42	100
C.%	8.00	9.33		C.%	8.00	6.67	
24.				34.	excluded from computer analysis*		
Fq.	3	3	6				
D.%	50.00	50.00	100				
C.%	12.00	4.00					
25.				35.	excluded from computer analysis*		
Fq.	2	6	8				
D.%	25.00	75.00	100				
C.%	8.00	8.00					
26.				36.			
Fq.	4	10	14	Fq.	1	2	3
D.%	28.57	71.42	100	D.%	33.33	66.66	100
C.%	16.00	13.33		C.%	4.00	2.67	
27.				37.			
Fq.	3	10	13	Fq.	1	3	4
D.%	23.07	76.92	100	D.%	25.00	75.00	100
C.%	12.00	13.33		C.%	4.00	4.00	
28.				38.			
Fq.	0	3	3	Fq.	2	6	8
D.%	0.00	100.00	100	D.%	25.00	75.00	100
C.%	0.00	4.00		C.%	8.00	8.00	
29.				39.	excluded from computer analysis*		
Fq.	2	2	4				
D.%	50.00	50.00	100				
C.%	8.00	2.67					
30.				40.	excluded from computer analysis*		
Fq.	1	10	10				
D.%	9.09	90.90	100				
C.%	4.00	13.33					

*Inadequate data: see the beginning pages of Appendix H.

Table H1 (cont'd.)

Pgm. Rkg. No.	Sex Categories Male	Female	Total
Total Distribution	25	75	100
41.			
Fq.	2	3	5
D.%	40.00	60.00	100
C.%	8.00	4.00	
42.			
Fq.	0	4	4
D.%	0.00	100.00	100
C.%	0.00	5.33	
43.	excluded from computer analysis*		
44.			
Fq.	0	4	4
D.%	0.00	100.00	100
C.%	0.00	5.33	
45.			
Fq.	1	2	3
D.%	66.66	33.33	100
C.%	4.00	2.67	
46.			
Fq.	1	2	3
D.%	33.33	66.66	100
C.%	4.00	2.67	
47.	excluded from computer analysis*		
48.			
Fq.	2	1	3
D.%	66.66	33.33	100
C.%	8.00	1.33	

Pgm. Rkg. No.	Sex Categories Male	Female	Total
Total Distribution	25	75	100
49.	excluded from computer analysis*		
50.			
Fq.	0	3	3
D.%	0.00	100.00	100
C.%	0.00	4.00	
51.			
Fq.	0	4	4
D.%	0.00	100.00	100
C.%	0.00	5.33	
52.			
Fq.	2	1	3
D.%	33.33	66.66	100
C.%	8.00	1.33	
53.	excluded from computer analysis*		
54.	excluded from computer analysis*		
55.			
Fq.	2	1	3
D.%	66.66	33.33	100
C.%	8.00	1.33	

*Inadequate data: see the beginning pages of Appendix H.

Table H2. Age Difference and Program Preference
(44.59) Total Relative Age Average*

	Age Categories (Years)									
	Unknown	20 or under	21-30	31-40	41-50	51-60	61-70	71-80	80 or over	Total
Pgm. Rkg. No.	Total Distribution 3	5	15	21	25	13	13	4	1	100
1.										
Freq.	2	0	6	7	14	5	8	1		43
D. %	4.65	0	13.95	16.27	32.55	11.62	18.60	2.32		100
C. %	66.66	0	40.00	33.33	56.00	38.46	61.53	25.00		46.72
2.										
Freq.	2	0	5	12	11	9	9	1		49
D. %	4.08	0	10.20	24.48	22.44	18.36	18.36	2.04		100
C. %	66.66	0	33.33	57.14	44.00	69.23	69.23	25.00		47.20
3.										
Freq.	1	2	6	7	10	6	7	3		42
D. %	2.38	4.76	14.28	16.66	23.80	14.28	16.66	7.14		100
C. %	33.33	40.00	40.00	33.33	40.00	46.15	53.84	75.00		46.69
4.										
Freq.	2	1	5	7	12	3	6	2		38
D. %	5.26	2.63	13.14	18.42	31.57	7.89	15.78	5.26		100
C. %	66.66	20.00	33.33	33.33	48.00	23.07	46.15	50.00		45.90
5.										
Freq.	0	0	5	3	9	5	5	2		29
D. %	0	0	17.24	10.34	31.03	17.24	17.24	6.89		100
C. %	0	0	33.33	14.29	36.00	38.46	38.46	50.00		48.26
6.										
Freq.	0	2	5	8	8	2	4	0	1	30
D. %	0	6.66	16.66	26.26	26.66	6.66	13.33	0	3.33	100
C. %	0	40.00	33.33	38.10	32.00	15.38	30.77	0	100.00	42.46
7.										
Freq.	0	0	5	5	6	4	1	1		22
D. %	0	0	22.72	22.72	27.27	18.18	4.54	4.54		100
C. %	0	0	33.33	23.81	24.00	30.77	7.69	25.00		42.77
8.										
Freq.	1	1	4	8	7	3	2	1		27
D. %	3.70	3.70	14.81	29.62	25.92	11.11	7.40	3.70		100
C. %	33.33	20.00	26.67	31.10	28.00	23.07	15.38	25.00		42.21
9.										
Freq.	0	2	2	6	6	1	3	0	1	21
D. %	0	9.52	9.52	28.57	28.57	4.76	14.28	0	4.76	100
C. %	0	40.00	13.33	28.57	24.00	4.69	23.08	0	100.00	43.54
10.										
Freq.	0	3	3	2	4	2				14
D. %	0	21.42	21.42	14.28	28.57	14.28				100
C. %	0	60.00	20.00	9.52	16.00	15.38				35.75

*Relative Age Average: Computed by considering the midpoint of each age group as an average for each age group, that is, 18, 25, 35, 45 ... 75 and 80.

Table H2. Continued

Pgm. Rkg. No.	Unknown	20 or under	21-30	31-40	41-50	51-60	61-70	71-80	80 or over	Total
	Age Categories (Years)									
	Total Distribution									
	3	5	15	21	25	13	13	4	1	100
11.										
Freq.	1	1	5	11	2	2	1			23
D. %	4.34	4.34	21.73	47.82	8.69	8.69	4.34			100
C. %	33.33	20.00	33.33	52.38	8.00	15.38	7.69			33.13
12.										
Freq.	1	0	0	3	9	1	2	2	1	19
D. %	5.26	0	0	15.78	47.36	5.25	10.52	10.52	5.26	100
C. %	33.33	0	0	14.29	36.00	7.69	15.38	50.00	100	52.16
13.										
Freq.	2	0	2	4	3	4	2			17
D. %	11.76	0	11.76	23.52	17.64	23.52	11.76			100
C. %	66.67	0	13.33	19.05	12.00	30.77	15.38			45.50
14.										
Freq.	1	2	2	3	4	1	0	1		14
D. %	7.14	14.28	14.28	21.42	28.57	7.14	0	7.14		100
C. %	33.33	40.00	13.33	14.29	16.00	7.69	0	25.00		39.26
15.										
Freq.	1	1	2	1	3	1				9
D. %	11.11	11.11	22.22	11.11	33.33	11.11				100
C. %	33.33	20.00	13.33	4.76	12.00	7.69				37.31
16.										
Freq.	1	3	4	1	4	2	1			16
D. %	6.25	18.75	25.00	6.25	25.00	12.50	6.25			100
C. %	33.33	60.00	26.67	4.76	16.00	15.38	7.69			37.06
17.										
Freq.	0	0	1	4	6	1	3			15
D. %	0	0	6.66	26.66	40.00	6.66	20.00			100
C. %	0	0	6.67	19.05	24.00	7.69	23.08			46.16
18.										
Freq.	0	2	2	5	4	3	2			18
D. %	0	11.11	11.11	27.77	22.22	16.66	11.11			100
C. %	0	40.00	13.33	23.81	16.00	23.07	15.38			41.55
19.										
Freq.	0	0	2	2	1	0	1			6
D. %	0	0	33.33	33.33	16.66	0	16.66			100
C. %	0	0	13.33	9.59	4.00	0	7.69			38.83
20.										
Freq.	1	0	0	0	2	0	0	2		5
D. %	20.00	0	0	0	40.00	0	0	40.00		100
C. %	33.33	0	0	0	8.00	0	0	50.00		60.50

Table H2. Continued

	Age Categories (Years)									
	Unknown	20 or under	21-30	31-40	41-50	51-60	61-70	71-80	80 or over	Total
Pgm. Rkg. No.	Total Distribution 3	5	15	21	25	13	13	4	1	100
21.										
Freq.	0	0	1	2	0	0	1			4
D. %	0	0	25.00	50.00	0	0	25.00			100
C. %	0	0	6.67	9.52	0	0	7.69			40.5
22.										
Freq.	1	1	1	0	4					7
D. %	14.28	14.28	14.28	0	57.14					100
C. %	33.33	20.00	7.69	0	16.00					37.91
23.										
Freq.	0	0	3	2	1	1	1	0	1	9
D. %	0	0	33.33	22.22	11.11	11.11	11.11	0	11.11	100
C. %	0	0	23.08	9.52	4.00	7.69	7.69		100	39.34
24.										
Freq.	0	0	1	0	1	1	1	1	1	6
D. %	0	0	16.66	0	16.66	16.66	16.66	16.66	16.66	100
C. %	0	0	6.67	0	4.00	7.69	7.69	25.00	100	58.83
25.										
Freq.	0	3	1	2	2					8
D. %	0	37.50	12.50	25.00	25.00					100
C. %	0	60.00	7.69	9.59	8.00					30.93
26.										
Freq.	1	0	3	3	2	1	1	2	1	14
D. %	7.14	0	21.42	21.42	14.28	7.14	7.14	14.28	7.14	100
C. %	33.33	0	20.00	14.29	8.00	7.69	7.69	50.00	100	48.57
27.										
Freq.	0	0	0	1	3	3	5	1		13
D. %	0	0	0	7.69	23.07	23.07	38.46	7.69		100
C. %	0	0	0	4.76	12.00	23.08	38.46	25.00		57.03
28.										
Freq.	0	0	0	0	1	1	1			3
D. %	0	0	0	0	33.33	33.33	33.33			100
C. %	0	0	0	0	4.00	7.69	7.69			55.5
29.										
Freq.	0	0	0	1	1	2				4
D. %	0	0	0	25.00	25.00	50.00				100
C. %	0	0	0	4.76	4.00	15.38				48.0
30.										
Freq.	0	0	2	4	3	1	1			11
D. %	0	0	18.18	36.36	27.27	9.09	9.09			100
C. %	0	0	13.33	19.05	12.00	7.69	7.69			40.95

Table H2. Continued

	Age Categories (Years)									
	Unknown	20 or under	21-30	31-40	41-50	51-60	61-70	71-80	80 or over	Total
Pgm. Rkg. No.	Total Distribution 3	5	15	21	25	13	13	4	1	100
31.	excluded from computer analysis*									
32.										
Freq.	0	0	1	2	2	1				6
D. %	0	0	16.16	33.33	33.33	16.16				100
C. %	0	0	6.67	9.52	8.00	7.69				40.5
33.										
Freq.	0	1	1	0	3	2				7
D. %	0	14.28	14.28	0	42.85	28.57				100
C. %	0	20.00	7.69	0	12.00	15.38				41.86
34.	excluded from computer analysis*									
35.	excluded from computer analysis*									
36.										
Freq.	0	0	0	1	1	1				3
D. %	0	0	0	33.33	33.33	33.33				100
C. %	0	0	0	4.76	4.00	7.69				68.25
37.										
Freq.	0	0	2	0	2					4
D. %	0	0	50.00	0	50.00					100
C. %	0	0	13.33	0	8.00					35.5
38.										
Freq.	0	0	0	1	3	1	2	1		8
D. %	0	0	0	12.50	37.50	12.50	25.00	12.50		100
C. %	0	0	0	4.76	12.00	7.69	15.38	25.00		54.25
39.	excluded from computer analysis*									
40.	excluded from computer analysis*									

*Inadequate data: see the beginning pages of Appendix H.

Table H2. Continued

	Age Categories (Years)									
	Unknown	20 or under	21-30	31-40	41-50	51-60	61-70	71-80	80 or over	Total
Pgm. Rkg.	Total Distribution									
No.	3	5	15	21	25	13	13	4	1	100
41.										
Freq.	0	0	0	0	0	3	1	0	1	5
D. %	0	0	0	0	0	60.00	20.00	0	20.00	100
C. %	0	0	0	0	0	23.08	7.69		100	63.5
42.										
Freq.	1	0	0	1	1	1				4
D. %	25.00	0	0	25.00	25.00	25.00				100
C. %	33.33	0	0	4.76	4.00	7.69				45.5
43.	excluded from computer analysis*									
44.										
Freq.	0	0	2	1	0	1				4
D. %	0	0	50.00	25.00	0	25.00				100
C. %	0	0	13.33	4.76	0	7.69				35.5
45.										
Freq.	0	1	1	0	0	0	1			3
D. %	0	33.33	33.33	0	0	0	33.33			100
C. %	0	20.00	6.67	0	0	0	7.69			37
46.										
Freq.	0	0	2	1						3
D. %	0	0	66.66	33.33						100
C. %	0	0	13.38	4.76						28.83
47.	excluded from computer analysis*									
48.										
Freq.	0	0	0	1	1	0	0	1		3
D. %	0	0	0	33.33	33.33	0	0	33.33		100
C. %	0	0	0	4.76	4.00	0	0	25.00		52.16
49.	excluded from computer analysis*									
50.										
Freq.	0	0	0	0	2	1				3
D. %	0	0	0	0	66.66	33.33				100
C. %	0	0	0	0	8.00	7.69				48.83

*Inadequate data: see the beginning pages of Appendix H.

Table H2. Continued

	Age Categories (Years)									
	Unknown	20 or under	21-30	31-40	41-50	51-60	61-70	71-80	80 or over	Total
Pgm. Rkg. No.	Total Distribution 3	5	15	21	25	13	13	4	1	100
51.										
Freq.	0	0	1	1	1	0	0	1		4
D. %	0	0	25.00	25.00	25.00	0	0	25.00		100
C. %	0	0	6.67	4.76	4.00	0	0	25.00		45.5
52.										
Freq.	0	0	0	1	1	0	1			3
D. %	0	0	0	33.33	33.33	0	33.33			100
C. %	0	0	0	4.76	4.00	0	7.69			48.83
53.	excluded from computer analysis*									
54.	excluded from computer analysis*									
55.										
Freq.	0	0	1	0	1	1				3
D. %	0	0	33.33	0	33.33	33.33				100
C. %	0	0	6.67	0	4.00	7.69				

*Inadequate data: see the beginning pages of Appendix H.

Table H3. Marital Status and Program Preference

Pgm. No.		Marital Status: Un-known	Single	Married	Widowed	Divorced	Total
Total Distribution		2	5	81	11	1	100
1.							
	Freq.	0	0	33	10	0	43
	Dist. %	0	0	76.74	23.25	0	100
	Cat. %	0	0	40.74	90.90	0	
2.							
	Freq.	1	0	41	6	1	49
	Dist. %	2.04	0	83.67	12.24	2.04	100
	Cat. %	50.00	0	50.61	54.54	100.00	
3.							
	Freq.	0	3	32	6	1	42
	Dist. %	0	7.14	76.19	14.28	2.38	100
	Cat. %	0	60.00	39.51	54.55	100.00	
4.							
	Freq.	0	1	29	7	1	38
	Dist. %	0	2.63	76.31	18.42	2.63	100
	Cat. %	0	20.00	35.80	63.64	100.00	
5.							
	Freq.	0	0	26	2	1	29
	Dist. %	0	0	89.65	6.89	3.44	100
	Cat. %	0	0	32.09	18.18	100.00	
6.							
	Freq.	0	2	24	3	1	30
	Dist. %	0	6.66	80.00	10.00	3.33	100
	Cat. %	0	40.00	29.63	27.27	100.00	
7.							
	Freq.	0	0	20	2	0	22
	Dist. %	0	0	90.90	9.09	0	100
	Cat. %	0	0	24.69	18.18	0	
8.							
	Freq.	0	1	22	4	0	27
	Dist. %	0	3.70	81.48	14.81	0	100
	Cat. %	0	20.00	27.16	36.36	0	
9.							
	Freq.	0	2	15	3	1	21
	Dist. %	0	9.52	71.42	14.28	4.76	100
	Cat. %	0	40.00	18.52	27.27	100.00	
10.							
	Freq.	1	2	11		0	14
	Dist. %	7.14	14.28	78.57		0	100
	Cat. %	0	40.00	13.58		0	

Table H3 (cont'd.)

Pgm. No.	Marital Status: Un-known	Single	Married	Widowed	Divorced	Total
Total Distribution	2	5	81	11	1	100
11.						
Freq.	0	1	20	2	0	23
Dist. %	0	4.34	86.95	8.69	0	100
Cat. %	0	20.00	24.69	18.18	0	
12.						
Freq.	1	0	15	3	0	19
Dist. %	5.26	0	78.94	15.78	0	100
Cat. %	50.00	0	18.52	27.27	0	
13.						
Freq.	1	0	13	3	0	17
Dist. %	5.88	0	76.47	17.64	0	100
Cat. %	50.00	0	16.05	27.27	0	
14.						
Freq.	1	1	10	2	0	14
Dist. %	7.14	7.14	71.42	14.28	0	100
Cat. %	50.00	20.00	12.35	18.18	0	
15.						
Freq.	0	1	7	1	0	9
Dist. %	0	11.11	77.77	11.11	0	100
Cat. %	0	20.00	8.64	9.09	0	
16.						
Freq.	1	2	11	2	0	16
Dist. %	6.25	12.50	68.75	12.50	0	100
Cat. %	50.00	40.00	13.58	18.18	0	
17.						
Freq.	0	0	14	1	0	15
Dist. %	0	0	93.33	6.66	0	100
Cat. %	0	0	17.28	9.09	0	
18.						
Freq.	1	1	14	2	0	18
Dist. %	5.55	5.55	77.77	11.11	0	100
Cat. %		20.00	17.28	18.18	0	
19.						
Freq.	0	0	5	1	0	6
Dist. %	0	0	83.33	16.66	0	100
Cat. %	0	0	6.17	9.09	0	
20.						
Freq.	1	0	4	0	0	5
Dist. %	20.00	0	80.00	0	0	100
Cat. %	50.00	0	4.94	0	0	
21.						
Freq.	0	0	3	1	0	4
Dist. %	0	0	75.00	25.00	0	100
Cat. %	0	0	3.70	9.09	0	

Table H3 (cont'd.)

Pgm. No.		Marital Status Un-known	Single	Married	Widowed	Divorced	Total
Total Distribution		2	5	81	11	1	100
22.							
Freq.		0	1	5	1	0	7
Dist.	%	0	14.28	71.42	14.28	0	100
Cat.	%	0	20.00	6.17	9.09	0	
23.							
Freq.		0	0	9	0	0	9
Dist.	%	0	0	100.00	0	0	100
Cat.	%	0	0	11.11	0	0	
24.							
Freq.		0	0	5	1	0	6
Dist.	%	0	0	83.33	16.66	0	100
Cat.	%	0	0	6.17	9.09	0	
25.							
Freq.		1	2	5	0	0	8
Dist.	%	12.50	25.00	62.50	0	0	100
Cat.	%	50.00	40.00	6.17	0	0	
26.							
Freq.		1	0	12	1	0	14
Dist.	%	7.14	0	85.71	7.14	0	100
Cat.	%	50.00	0	14.81	9.09	0	
27.							
Freq.		0	0	11	2	0	13
Dist.	%	0	0	84.61	15.38	0	100
Cat.	%	0	0	13.58	18.18	0	
28.							
Freq.		0	0	2	1	0	3
Dist.	%	0	0	66.66	33.33	0	100
Cat.	%	0	0	2.47	9.09	0	
29.							
Freq.		0	0	4	0	0	4
Dist.	%	0	0	100.00	0	0	100
Cat.	%	0	0	4.94	0	0	
30.							
Freq.		0	0	10	1	0	11
Dist.	%	0	0	90.90	9.09	0	100
Cat.	%	0	0	12.35	9.09	0	
31.		excluded from computer analysis*					

*Inadequate data: see the beginning pages of Appendix H.

Table H3 (cont'd).

Pgm. No.	Un-known	Marital Status Single	Married	Widowed	Divorced	Total
Total Distribution	2	5	81	11	1	100
32.						
Freq.	0	0	6	0	0	6
Dist. %	0	0	100.00	0	0	100
Cat. %	0	0	7.40	0	0	
33.						
Freq.	1	0	6	0	0	7
Dist. %	14.28	0	85.71	0	0	100
Cat. %	50.00	0	7.40	0	0	
34.	excluded from computer analysis*					
35.	excluded from computer analysis*					
36.						
Freq.	0	0	3	0	0	3
Dist. %	0	0	100.00	0	0	100
Cat. %	0	0	3.70	0	0	
37.						
Freq.	0	0	4	0	0	4
Dist. %	0	0	100.00	0	0	100
Cat. %	0	0	4.94	0	0	
38.						
Freq.	0	0	6	1	1	8
Dist. %	0	0	75.00	12.50	12.50	100
Cat. %	0	0	7.40	9.09	100.00	
39.	excluded from computer analysis*					
40.	excluded from computer analysis*					
41.						
Freq.	0	0	5	0	0	5
Dist. %	0	0	100.00	0	0	100
Cat. %	0	0	6.17	0	0	
42.						
Freq.	0	0	3	1	0	4
Dist. %	0	0	75.00	25.00	0	100
Cat. %	0	0	3.70	9.09	0	

*Inadequate data: see the beginning pages of Appendix H.

Table H3 (cont'd.)

Pgm. No.	Marital Status: Un-known	Single	Married	Widowed	Divorced	Total
Total Distribution	2	5	81	11	1	100
43.	excluded from computer analysis*					
44.						
Freq.	0	0	4	0	0	4
Dist. %	0	0	100.00	0	0	100
Cat. %	0	0	4.94	0	0	
45.						
Freq.	1	0	2	0	0	3
Dist. %	33.33	0	66.66	0	0	100
Cat. %	50.00	0	2.47	0	0	
46.						
Freq.	0	0	3	0	0	3
Dist. %	0	0	100.00	0	0	100
Cat. %	0	0	3.70	0	0	
47.	excluded from computer analysis*					
48.						
Freq.	0	0	3	0	0	3
Dist. %	0	0	100.00	0	0	100
Cat. %	0	0	3.70	0	0	
49.	excluded from computer analysis*					
50.						
Freq.	0	0	3	0	0	3
Dist. %	0	0	100.00	0	0	100
Cat. %	0	0	3.70	0	0	
51.						
Freq.	0	0	3	1	0	4
Dist. %	0	0	75.00	25.00	0	100
Cat. %	0	0	3.70	9.09	0	
52.						
Freq.	0	0	3	0	0	3
Dist. %	0	0	100.00	0	0	100
Cat. %	0	0	3.70	0	0	
53.	excluded from computer analysis*					

*Inadequate data: see the beginning pages of Appendix H.

Table H3 (cont'd.)

Pgm. No.	Marital Status					
	Un-known	Single	Married	Widowed	Divorced	Total
Total Distribution	2	5	81	11	1	100
54.	excluded from computer analysis*					
55.						
Freq.	0	0	3	0	0	3
Dist. %	0	0	100.00	0	0	100
Cat. %	0	0	3.70	0	0	

*Inadequate data: see the beginning pages of Appendix H.

Table H4. Education Experience and Program Preference

Pgm. Rkg. No.	Not Indicated or no School	7-9 Years (Junior High)	10-12 Years (Senior High)	13-14 Years (Junior College)	15-16 Years (Bachelor Degree)	Graduate Work	Total
	Educational Categories (Years)						
	Total Distribution						
	7	9	38	23	12	11	100
1.							
Freq.	4	4	13	8	7	7	† 43
D. %	9.30	9.30	30.23	18.60	16.27	16.27	100
C. %	57.14	44.44	34.21	34.78	58.33	63.63	13.89
2.							
Freq.	2	2	19	13	7	6	49
D. %	4.08	4.08	38.77	26.53	14.28	12.24	100
C. %	28.57	22.22	50.00	56.52	58.33	54.54	13.80
3.							
Freq.	3	5	17	10	2	5	42
D. %	7.14	11.90	40.47	23.80	4.76	11.90	100
C. %	42.85	55.55	44.73	43.47	16.67	45.45	13.10
4.							
Freq.	2	4	15	8	5	4	38
D. %	5.26	10.52	39.47	21.05	13.15	10.52	100
C. %	28.57	44.44	39.47	34.78	41.67	36.36	13.33
5.							
Freq.	1	4	15	6	3		29
D. %	3.44	13.79	51.72	20.68	10.34		100
C. %	14.28	44.44	39.47	26.08	25.00	0	12.42
6.							
Freq.	1	2	12	9	5	1	30
D. %	3.33	6.66	40.00	30.00	16.66	3.33	100
C. %	14.28	22.22	31.58	39.13	41.67	9.09	13.31
7.							
Freq.	0	0	12	4	5	1	22
D. %	0	0	54.54	18.18	22.72	4.54	100
C. %			31.58	12.39	41.67	9.09	13.54
8.							
Freq.	2	2	11	5	4	3	27
D. %	7.40	7.40	40.74	18.51	14.81	11.11	100
C. %	28.57	22.22	28.95	21.74	33.33	27.27	13.52
9.							
Freq.	2	3	7	5	3	1	21
D. %	9.52	14.28	33.33	23.80	14.28	4.76	100
C. %	28.57	33.33	18.42	21.74	25.00	9.09	13.00
10.							
Freq.	1	2	6	3	1	1	14
D. %	7.14	14.28	42.85	21.42	7.14	7.14	100
C. %	14.28	22.22	15.78	13.04	8.33	9.09	12.76
11.							
Freq.	1	0	8	7	3	4	23
D. %	4.34	0	34.78	30.43	13.04	17.39	100
C. %	14.29		21.05	30.43	25.00	36.36	14.27
12.							
Freq.	3	3	4	5	2	2	19
D. %	15.78	15.78	21.05	26.31	10.52	10.52	100
C. %	42.86	33.33	10.53	21.74	16.67	18.18	13.31
13.							
Freq.	1	1	8	3	2	2	17
D. %	5.88	5.88	47.05	17.44	11.76	11.76	100
C. %	14.29	11.11	21.05	13.04	16.67	18.18	13.43
14.							
Freq.	2	1	2	6	1	6	17
D. %	14.28	7.14	14.28	42.85	7.14	14.28	100
C. %	28.57	11.11	5.26	26.09	8.33	54.54	14.08
15.							
Freq.	1	0	3	4	1		9
D. %	11.11	0	33.33	44.44	11.11		100
C. %	14.29		7.89	17.39	8.33		13.50
16.							
Freq.	0	1	4	2	4	5	16
D. %	0	6.25	25.00	12.50	25.00	31.25	100
C. %		11.11	10.53	8.70	33.33	45.45	14.91
17.							
Freq.	1	0	7	3	2	2	15
D. %	6.66	0	46.66	20.00	13.33	13.33	100
C. %	14.29		18.42	13.04	16.67	18.18	13.85
18.							
Freq.	0	1	9	3	4	1	18
D. %	0	5.55	50.00	16.66	22.22	5.55	100
C. %		11.11	23.68	13.04	33.33	9.09	13.39

Pgm. Rkg. No.	Not Indicated or no School	7-9 Years (Junior High)	10-12 Years (Senior High)	13-14 Years (Junior College)	15-16 Years (Bachelor Degree)	Graduate Work	Total
	Total Distribution						
	7	9	38	23	12	11	100
19.							
Freq.	0	1	2	3			6
D. %	0	16.66	33.33	50.00			100
C. %		11.11	5.26	13.04			12.50
20.							
Freq.	1	0	2	2			5
D. %	20.00	0	40.00	40.00			100
C. %	14.29		5.26	8.70			13.00
21.							
Freq.	0	1	0	0	1	2	4
D. %	0	25.00	0	0	25.00	50.00	100
C. %		11.11			8.33	18.18	15.25
22.							
Freq.	2	0	2	2	0	1	7
D. %	28.57	0	28.57	28.57	0	14.28	100
C. %	28.57		5.26	8.70		9.09	14.00
23.							
Freq.	0	1	4	1	2	1	9
D. %	0	11.11	44.44	11.11	22.22	11.11	100
C. %		11.11	10.53	4.35	16.67	9.09	13.44
24.							
Freq.	0	2	2	2			6
D. %	0	33.33	33.33	33.33			100
C. %		22.22	5.26	8.70			11.66
25.							
Freq.	0	1	2	3	2		8
D. %	0	12.50	25.00	37.50	25.00		100
C. %		11.11	5.26	13.04	16.67		13.38
26.							
Freq.	1	3	6	4			14
D. %	7.14	21.42	42.85	28.57			100
C. %	14.29	33.33	15.79	17.39			11.92
27.							
Freq.	3	1	4	3	1	1	13
D. %	23.07	7.69	30.76	23.07	7.69	7.69	100
C. %	42.86	11.11	10.53	13.04	8.33	9.09	13.30
28.							
Freq.	0	1	1	1			3
D. %	0	33.33	33.33	33.33			100
C. %		11.11	2.63	4.35			11.67
29.							
Freq.	0	0	2	0	1	1	4
D. %	0	0	50.00	0	25.00	25.00	100
C. %			5.26		8.33	9.09	14.50
30.							
Freq.	1	0	7	1	2		11
D. %	9.09	0	63.36	9.09	18.18		100
C. %	14.27		18.42	4.35	16.67		13.00
31.	Excluded from Computer Analysis**						
32.							
Freq.	1	0	2	2	1		6
D. %	16.66	0	33.33	33.33	16.66		100
C. %	14.29		5.26	8.70	8.33		13.60
33.							
Freq.	1	1	1	1	1	2	7
D. %	14.28	14.28	14.28	14.28	14.28	28.57	100
C. %	14.29	11.11	2.63	4.35	8.33	18.18	14.50
34.	Excluded from Computer Analysis						
35.	Excluded from Computer Analysis						
36.							
Freq.	1	0	2				3
D. %	33.33	0	66.66				100
C. %	14.29		5.26				12.00

Table H4. Continued

Pgm. Rkg. No.	Not Indicated or No School	7-9 Years (Junior High)	10-12 Years (Senior High)	13-14 Years (Junior College)	15-16 Years (Bachelor Degree)	Graduate Work	Total
	Educational Categories (Years)						
	Total Distribution						
	7	9	38	23	12	11	100
37.							
Freq.	0	0	4				4
D. %	0	0	100.00				100
C. %			10.53				12.00
38.							
Freq.	0	2	2	3	0	1	8
D. %	0	25.00	25.00	37.50	0	12.50	100
C. %		22.22	5.26	13.04		9.09	12.75
39.	Excluded from Computer Analysis						
40.	Excluded from Computer Analysis						
41.							
Freq.	0	1	1	2	0	1	5
D. %	0	20.00	20.00	40.00	0	20.00	100
C. %		11.11	2.63	8.70		9.09	13.40
42.							
Freq.	1	0	3				4
D. %	25.00	0	75.00				100
C. %	14.29		7.89				12.00
43.	Excluded from Computer Analysis						
44.							
Freq.	0	0	2	1	0	1	4
D. %	0	0	50.00	25.00	0	25.00	100
C. %			5.26	4.35		9.09	14.00
45.							
Freq.	0	1	0	1	1		3
D. %	0	33.33	0	33.33	33.33		100
C. %		11.11		4.35	8.33		13.00
46.							
Freq.	0	0	3				3
D. %	0	0	100.00				100
C. %			7.89				12.00

Pgm. Rkg. No.	Not Indicated or no School	7-9 Years (Junior High)	10-12 Years (Senior High)	13-14 Years (Junior College)	15-16 Years (Bachelor Degree)	Graduate Work	Total
	Total Distribution						
	7	9	38	23	12	11	100
47.	Excluded from Computer Analysis						
48.							
Freq.	0	0	1	1	1		3
D. %	0	0	33.33	33.33	33.33		100
C. %			2.63	4.35	8.33		14.00
49.	Excluded from Computer Analysis						
50.							
Freq.	0	0	1	0	1	1	3
D. %	0	0	33.33	0	33.33	33.33	100
C. %			2.63		8.33	9.09	15.33
51.							
Freq.	0	0	1	2	1		4
D. %	0	0	25.00	50.00	25.00		100
C. %			2.63	8.70	8.33		14.00
52.							
Freq.	0	0	1	1	0	1	3
D. %	0	0	33.33	33.33		33.33	100
C. %			2.63	4.35		9.09	14.67
53.	Excluded from Computer Analysis						
54.	Excluded from Computer Analysis						
55.							
Freq.	0	0	2	0	0	1	3
D. %	0	0	66.66	0	0	33.33	100
C. %			5.26			9.09	14.00

*Relative Average Education.

**Inadequate data: See the beginning page of this table where there is an explanation.

† The figure in the bottom row of the boxes in this column refers to "Average Education" Average Education expressed in years is computed by assigning 9 years to the 7-9 year group, 12 to the 10-12 year group, 14 to the 13-14 year group, 16 to the 15-16 year group and 18 to the Graduate Work group.

Table H-5. Listeners' Financial Contribution to Family Life Radio

Program No. / Category	Not Indicated	Yes, I do	No, I do not	Yes, but not regular	Total	Program No. / Category	Not Indicated	Yes, I do	No, I do not	Yes, but not regular	Total
Total	3	54	26	17	100	Total	3	54	26	17	100
1.						9.					
Freq.	2	26	10	5	43	Freq.	0	14	4	3	21
D. %	4.65	60.46	23.25	11.62	100	D. %	0	66.66	19.04	14.28	100
C. %	66.66	48.15	38.46	29.41		C. %	0	25.93	15.38	17.65	
2.						10.					
Freq.	2	23	12	11	48	Freq.	0	6	5	3	14
D. %	4.16	47.91	25.00	22.91	100	D. %	0	42.85	35.71	21.42	100
C. %	66.66	42.59	46.15	64.71		C. %	0	11.11	19.23	17.65	
3.						11.					
Freq.	1	26	6	8	41	Freq.	1	10	9	2	22
D. %	2.43	63.41	14.63	19.51	100	D. %	4.54	45.45	40.90	9.02	100
C. %	33.33	48.15	23.07	47.06		C. %	33.33	18.51	34.61	11.76	
4.						12.					
Freq.	1	21	12	4	38	Freq.	0	12	5	2	19
D. %	2.63	55.26	31.57	10.52	100	D. %	0	63.15	26.31	10.52	100
C. %	33.33	38.89	46.15	23.53		C. %	0	22.22	19.23	11.76	
5.						13.					
Freq.	0	16	8	5	29	Freq.	1	7	6	3	17
D. %	0	55.17	27.58	17.24	100	D. %	5.88	41.17	35.29	17.64	100
C. %	0	29.63	30.77	29.41		C. %	33.33	12.96	23.07	17.65	
6.						14.					
Freq.	0	15	8	6	29	Freq.	0	8	5	1	14
D. %	0	51.72	27.58	20.68	100	D. %	0	57.15	35.71	7.14	100
C. %	0	27.78	30.77	35.29		C. %	0	14.81	19.23	5.88	
7.						15.					
Freq.	0	11	6	5	22	Freq.	0	4	3	2	9
D. %	0	50.00	27.27	22.72	100	D. %	0	44.44	33.33	22.22	100
C. %	0	20.37	23.07	29.41		C. %	0	7.41	11.54	11.76	
8.						16.					
Freq.	1	14	8	3	26	Freq.	2	7	4	3	16
D. %	3.84	53.84	30.76	11.53	100	D. %	12.50	43.75	25.00	18.75	100
C. %	33.33	25.93	30.77	17.65		C. %	66.66	12.96	15.38	17.65	

Table H-5. Continued

Program No. / Category	Not Indicated	Yes, I do	No, I do not	Yes, but not regular	Total	Program No. / Category	Not Indicated	Yes, I do	No, I do not	Yes, but not regular	Total
Total	3	54	26	17	100	Total	3	54	26	17	100
17.						25.					
Freq.	1	6	4	4	15	Freq.	0	8			8
D. %	6.66	40.00	26.66	26.66	100	D. %	0	100.00			100
C. %	33.33	11.11	15.38	23.53		C. %	0	14.81			
18.						26.					
Freq.	0	12	4	2	18	Freq.	1	5	4	3	13
D. %	0	66.66	22.22	11.11	100	D. %	7.69	38.46	30.76	23.07	100
C. %	0	22.22	15.38	11.76		C. %	33.33	9.26	15.38	17.65	
19.						27.					
Freq.	0	2	3	1	6	Freq.	0	7	2	4	13
D. %	0	33.33	50.00	16.66	100	D. %	0	53.84	15.38	30.76	100
C. %	0	3.70	11.54	5.88		C. %	0	12.96	7.69	23.53	
20.						28.					
Freq.	0	5			5	Freq.	0	3			3
D. %	0	100.00			100	D. %	0	100.00			100
C. %	0	9.26				C. %	0	5.56			
21.						29.					
Freq.	0	2	1	1	4	Freq.	0	2	2		4
D. %	0	50.00	25.00	25.00	100	D. %	0	50.00	50.00		100
C. %	0	3.70	3.85	5.88		C. %	0	3.70	7.69		
22.						30.					
Freq.	0	2	5		7	Freq.	0	6	4	1	11
D. %	0	28.57	71.42		100	D. %	0	54.54	36.36	9.09	100
C. %	0	3.70	19.23			C. %	0	11.11	15.38	5.88	
23.						32.					
Freq.	0	2	2	4	8	Freq.	0	3	1	2	6
D. %	0	25.00	25.00	50.00	100	D. %	0	50.00	16.66	33.33	100
C. %	0	3.70	7.69	23.53		C. %	0	5.56	3.85	11.76	
24.						33.					
Freq.	0	3	2	1	6	Freq.	0	3	3	1	7
D. %	0	50.00	33.33	16.66	100	D. %	0	42.85	42.85	14.28	100
C. %	0	5.56	7.69	5.88		C. %	0	5.56	11.54	5.88	

Table H-5. Continued

Program No. Category	Not Indicated	Yes, I do	No, I do not	Yes, but not regular	Total	Program No. Category	Not Indicated	Yes, I do	No, I do not	Yes, but not regular	Total
Total	3	54	26	17	100	Total	3	54	26	17	100
36.						45.					
Freq.	0	2	1		3	Freq.	0	2	1		3
D. %	0	66.66	33.33		100	D. %	0	66.66	33.33		100
C. %	0	3.70	16.66			C. %	0	3.70	3.85		
37.						46.					
Freq.	0	3	0	1	4	Freq.	0	1	2		3
D. %	0	75.00	0	25.00	100	D. %	0	33.33	66.66		100
C. %	0	5.56	0	5.88		C. %	0	1.85	7.69		
38.						48.					
Freq.	1	4	2	1	8	Freq.	0	2	0	1	3
D. %	12.50	50.00	25.00	12.50	100	D. %	0	66.66	0	33.33	100
C. %	33.33	7.40	7.69	5.88		C. %	0	3.70	0	5.88	
41.						50.					
Freq.	0	4	0	1	5	Freq.	0	2	0	1	3
D. %	0	80.00	0	20.00	100	D. %	0	66.66	0	33.33	100
C. %	0	7.40	0	5.88		C. %	0	3.70	0	5.88	
42.						52.					
Freq.	0	2	0	2	4	Freq.	0	2	0	1	3
D. %	0	50.00	0	50.00	100	D. %	0	66.66	0	33.33	100
C. %	0	3.70	0	11.76		C. %	0	3.70	0	5.88	
44.						55.					
Freq.	0	2	1	1	4	Freq.	0	1	0	2	3
D. %	0	50.00	25.00	25.00	100	D. %	0	33.33	0	66.66	100
C. %	0	3.70	3.85	5.88		C. %	0	1.85	0	11.76	

Table H6. Religious Attitude and Program Reference

	Religious Attitude							
	Unknown	Very Conservative	Conservative	Middle of the Road	Liberal	Very Liberal	Other Opinion	Total
Pgm. Rkg. No.	Total Distribution 7	20	74	9	5	1	5	
1.								
Freq.	1	3	29	3	4	0	3	43
D. %	2.32	6.97	67.44	6.97	9.30	0	6.97	100
C. %	14.29	15.00	39.19	33.33	80.00		60.00	
2.								
Freq.	4	6	32	4	1	0	2	49
D. %	8.16	12.24	65.30	8.16	2.04	0	4.08	100
C. %	57.14	30.00	43.24	44.44	20.00		40.00	
3.								
Freq.	2	6	27	2	3	0	2	42
D. %	4.76	14.28	64.28	4.76	7.14	0	4.76	100
C. %	28.57	30.00	36.49	22.22	60.00		40.00	
4.								
Freq.	2	3	28	1	3	0	1	38
D. %	5.26	7.89	73.68	2.63	7.89	0	2.63	100
C. %	28.57	15.00	37.84	11.11	60.00		20.00	
5.								
Freq.	2	4	20	1	1	1		29
D. %	6.89	13.79	68.96	3.44	3.44	3.44		100
C. %	28.57	20.00	27.03	11.11	20.00	100.00		
6.								
Freq.	2	9	14	2	2	0	1	30
D. %	6.66	30.00	46.66	6.66	6.66	0	3.33	100
C. %	28.57	45.00	18.92	22.22	40.00		20.00	
7.								
Freq.	0	4	17	0	0	0	1	22
D. %	0	18.18	77.27	0	0	0	4.54	100
C. %		20.00	22.97				20.00	
8.								
Freq.	1	2	19	3	1	0	1	27
D. %	3.70	7.40	70.37	11.11	3.70	0	3.70	100
C. %	14.29	10.00	25.68	33.33	20.00		20.00	
9.								
Freq.	2	4	14	0	0	0	1	21
D. %	9.52	19.04	66.66	0	0	0	4.76	100
C. %	28.57	20.00	18.92				20.00	

Table H6. Continued

	Religious Attitude							
	Unknown	Very Conserva-tive	Conser-vative	Middle of the Road	Liberal	Very Liberal	Other Opinion	Total
Pgm. Rkg. No.	Total Distribution 7	20	74	9	5	1	5	
10.								
Freq.	0	3	8	1	0	0	2	14
D. %	0	21.42	57.14	7.14	0	0	14.28	100
C. %		15.00	10.81	11.11			40.00	
11.								
Freq.	2	4	12	4	1			23
D. %	8.69	17.39	52.17	17.39	4.34			100
C. %	28.57	20.00	16.22	44.44	20.00			
12.								
Freq.	3	4	10	0	1	1		19
D. %	15.78	21.05	52.63	0	5.26	5.26		100
C. %	42.86	20.00	13.51		20.00	100.00		
13.								
Freq.	2	2	10	2	0	1		17
D. %	11.76	11.76	58.82	11.76	0	5.88		100
C. %	28.57	10.00	13.51	22.22		100.00		
14.								
Freq.	1	2	8	1	2			14
D. %	7.14	14.28	57.14	7.14	14.28			100
C. %	14.29	10.00	10.81	11.11	40.00			
15.								
Freq.	0	1	6	1	1			9
D. %	0	11.11	66.66	11.11	11.11			100
C. %		5.00	8.11	11.11	20.00			
16.								
Freq.	0	2	11	2	0	0	1	16
D. %	0	12.50	68.75	12.50	0	0	6.25	100
C. %		10.00	14.86	22.22			20.00	
17.								
Freq.	0	2	11	1	0	1		15
D. %	0	13.33	73.33	6.66	0	6.66		100
C. %		10.00	10.86	11.11		100.00		
18.								
Freq.	1	3	11	2	0	1		18
D. %	5.55	16.66	61.11	11.11	0	5.55		100
C. %	14.29	15.00	14.86	22.22		100.00		

Table H6. Continued

	Religious Attitude							
	Unknown	Very Conser-vative	Conser-vative	Middle of the Road	Liberal	Very Liberal	Other Opinion	Total
Pgm. Rkg. No.	Total Distribution 7	20	74	9	5	1	5	
19.								
Freq.	2	0	4					6
D. %	33.33	0	66.66					100
C. %	28.57		5.41					
20.								
Freq.	1	0	3	0	1			5
D. %	20.00	0	60.00	0	20.00			100
C. %	14.29		4.05		20.00			
21.								
Freq.	0	1	2	0	0	0	1	4
D. %	0	25.00	50.00	0	0	0	25.00	100
C. %		5.00	2.71					
22.								
Freq.	1	0	4	1	1			7
D. %	14.28	0	57.14	14.28	14.28			100
C. %	14.29		5.41		20.00			
23.								
Freq.	1	1	5	1	0	0	1	9
D. %	11.11	11.11	55.55	11.11	0	0	11.11	100
C. %	14.29	5.00	6.76	11.11			20.00	
24.								
Freq.	0	1	4	0	0	1		6
D. %	0	16.66	66.66	0	0	16.66		100
C. %		5.00	5.40			100.00		
25.								
Freq.	0	1	6	1				8
D. %	0	12.50	75.00	12.50				100
C. %		5.00	8.11	11.11				
26.								
Freq.	3	3	8					14
D. %	21.42	21.42	57.14					100
C. %	28.57	15.00	10.81					
27.								
Freq.	1	1	10	1				13
D. %	7.69	7.69	76.92	7.69				100
C. %	14.29	5.00	13.51	11.11				

Table H6. Continued

	Religious Attitude							
	Unknown	Very Conser-vative	Conser-vative	Middle of the Road	Liberal	Very Liberal	Other Opinion	Total
Pgm. Rkg. No.	Total Distribution 7	20	74	9	5	1	5	
28.								
Freq.	1	0	1	0	1			3
D. %	33.33	0	33.33	0	33.33			100
C. %	14.29		1.35		20.00			
29.								
Freq.	0	1	3					4
D. %	0	25.00	75.00					100
C. %		5.00	4.05					
30.								
Freq.	0	0	9	0	0	1	1	11
D. %	0	0	81.81	0	0	9.09	9.09	100
C. %			12.16			100.00	20.00	
31.	Excluded from Computer Analysis							
32.								
Freq.	0	1	5					6
D. %	0	16.66	83.33					100
C. %		5.00	6.76					
33.								
Freq.	1	0	6					7
D. %	14.28	0	85.71					100
C. %	14.29		8.11					
34.								
35.	Excluded from Computer Analysis							
36.								
Freq.	2	1						3
D. %	66.66	33.33						100
C. %	28.57	5.00						
37.								
Freq.	0	1	3					4
D. %	0	25.00	75.00					100
C. %		5.00	4.05					

Table H6. Continued

Religious Attitude

Pgm. Rkg. No.	Unknown	Very Conservative	Conservative	Middle of the Road	Liberal	Very Liberal	Other Opinion	Total
	Total Distribution							
	7	20	74	9	5	1	5	
38.								
Freq.	2	0	6					8
D. %	25.00	0	75.00					100
C. %	28.57		8.11					
39.								
40.	Excluded from Computer Analysis							
41.								
Freq.	1	2	2					5
D. %	20.00	40.00	40.00					100
C. %	14.29	10.00	2.71					
42.								
Freq.	0	0	3	0	1			4
D. %	0	0	75.00	0	25.00			100
C. %			4.05		20.00			
43.	Excluded from Computer Analysis							
44.								
Freq.	0	0	4					4
D. %	0	0	100.00					100
C. %			5.41					
45.								
Freq.	0	0	3					3
D. %	0	0	100.00					100
C. %			4.05					
46.								
Freq.	0	1	2					3
D. %	0	33.33	66.66					100
C. %		5.00	2.71					
47.	Excluded from Computer Analysis							

Table H6. Continued

	Religious Attitude							
	Unknown	Very Conser-vative	Conser-vative	Middle of the Road	Liberal	Very Liberal	Other Opinion	Total
Pgm. Rkg. No.	Total Distribution 7	20	74	9	5	1	5	
48.								
Freq.	0	0	3					3
D. %	0	0	100.00					100
C. %			4.05					
49.	Excluded from Computer Analysis							
50.								
Freq.	0	0	1	1	1			3
D. %	0	0	33.33	33.33	33.33			100
C. %			1.35	11.11	20.00			
51.								
Freq.	0	0	3	0	1			4
D. %	0	0	75.00	0	25.00			100
C. %			4.05		20.00			
52.								
Freq.	0	0	3					3
D. %	0	0	100.00					100
C. %			4.05					
53.								
54.	Excluded from Computer Analysis							
55.								
Freq.	0	1	1	0	0	0	1	3
D. %	0	33.33	33.33	0	0	0	33.33	100
C. %		5.00	1.35				20.00	

Pgm. Rkg. No.	Church Attendance: Unknown	Regular	Occasional	Total
	Total Distribution			
	2	115	5	122
1.				
Freq.	0	42	1	43
D. %		97.67	2.32	100
C. %		36.52	20.00	
2.				
Freq.	2	44	3	49
D. %	4.08	89.79	6.12	100
C. %	100.00	38.26	60.00	
3.				
Freq.	1	39	2	42
D. %	2.38	92.85	4.76	100
C. %	50.00	33.91	40.00	
4.				
Freq.	0	36	2	38
D. %	0	94.73	5.26	100
C. %		31.30	40.00	
5.				
Freq.	0	26	3	29
D. %	0	89.65	10.34	100
C. %		22.61	60.00	
6.				
Freq.	1	29		30
D. %	3.33	96.66		100
C. %	50.00	25.22		
7.				
Freq.	0	22		22
D. %	0	100.00		100
C. %		19.13		
8.				
Freq.	1	24	2	27
D. %	3.70	88.88	7.40	100
C. %	50.00	20.87	40.00	
9.				
Freq.	0	21		21
D. %	0	100.00		100
C. %		18.26		
10.				
Freq.	0	14		14
D. %	0	100.00		100
C. %		12.17		
11.				
Freq.	1	21	1	23
D. %	4.34	91.30	4.34	100
C. %	50.00	18.26	20.00	
12.				
Freq.	1	17	1	19
D. %	5.26	89.47	5.26	100
C. %	50.00	14.78	20.00	
13.				
Freq.	1	1	4	6
D. %	5.88	70.58	23.52	100
C. %	50.00	10.43	80.00	
14.				
Freq.	0	14		14
D. %	0	100.00		100
C. %		12.17		
15.				
Freq.	0	9		9
D. %	0	100.00		100
C. %		7.83		
16.				
Freq.	0	16		16
D. %	0	100.00		100
C. %		13.91		
17.				
Freq.	0	13	2	15
D. %	0	86.66	11.33	100
C. %		11.30	40.00	

Pgm. Rkg. No.	Church Attendance: Unknown	Regular	Occasionally	Total
	Total Distribution			
	2	115	5	122
18.				
Freq.	0	16	2	18
D. %	0	88.88	11.11	100
C. %		13.91	40.00	
19.				
Freq.	0	6		6
D. %	0	100.00		100
C. %		5.22		
20.				
Freq.	1	4		5
D. %	20.00	80.00		100
C. %	50.00	3.48		
21.				
Freq.	0	4		4
D. %	0	100.00		100
C. %		3.48		
22.				
Freq.	0	7		7
D. %	0	100.00		100
C. %		6.09		
23.				
Freq.	1	7	1	9
D. %	11.11	77.77	11.11	100
C. %	50.00	6.09	20.00	
24.				
Freq.	0	5	1	6
D. %	0	83.33	16.66	100
C. %		4.35	20.00	
25.				
Freq.	0	8		8
D. %	0	100.00		100
C. %		6.96		
26.				
Freq.	2	12		14
D. %	14.28	85.71		100
C. %	100.00	10.43		
27.				
Freq.	0	13		13
D. %	0	100.00		100
C. %		11.30		
28.				
Freq.	0	3		3
D. %	0	100.00		100
C. %		2.61		
29.				
Freq.	0	4		4
D. %	0	100.00		100
C. %		3.48		
30.				
Freq.	0	9	2	11
D. %	0	81.81	18.18	100
C. %		7.83	20.00	
31.	Excluded from Computer Analysis			
32.				
Freq.	0	6		6
D. %	0	100.00		100
C. %		5.22		
33.				
Freq.	0	7		7
D. %	0	100.00		100
C. %		6.09		
34.				
35.	Excluded from Computer Analysis			

Pgm. Rkg. No.	Church Attendance: Unknown	Regular	Occasionally	Total
	Total Distribution			
	2	115	5	122
36.				
Freq.	0	2	1	3
D. %	0	66.66	33.33	100
C. %		1.74	20.00	
37.				
Freq.	0	4		4
D. %	0	100.00		100
C. %		3.48		
38.				
Freq.	0	7	1	8
D. %	0	87.50	12.50	100
C. %		6.09	20.00	
39.				
40.	Excluded from Computer Analysis			
41.				
Freq.	0	4	1	5
D. %	0	80.00	20.00	100
C. %		3.48	20.00	
42.				
Freq.	0	4		4
D. %	0	100.00		100
C. %		3.48		
43.	Excluded from Computer Analysis			
44.				
Freq.	0	4		4
D. %	0	100.00		100
C. %		3.48		
45.				
Freq.	0	3		3
D. %	0	100.00		100
C. %		2.61		
46.				
Freq.	0	3		3
D. %	0	100.00		100
C. %		2.61		
47.	Excluded from Computer Analysis			
48.				
Freq.	0	3		3
D. %	0	100.00		100
C. %		2.61		
49.	Excluded from Computer Analysis			
50.				
Freq.	0	3		3
D. %	0	100.00		100
C. %		2.61		
51.				
Freq.	0	4		4
D. %	0	100.00		100
C. %		3.48		
52.				
Freq.	0	3		3
D. %	0	100.00		100
C. %		2.61		
53.				
54.	Excluded from Computer Analysis			
55.				
Freq.	0	3		3
D. %	0	100.00		100
C. %		2.61		

Table H8. Occupation and Program Preference

Occupation	Not Indicated	Clergyman	Clerk, Bookkeeper, Secretary, Personnel	Dentist or Doctor	Driver, Mail Carrier	Engineer, Factory Supervisor, Technician	Factory Worker, Operator	Law or Government Officer	Lawyer, Law-maker	Medical Profession other than MD & DDS	Professor or Researcher	Salesman, Businessman	Teacher, Teacher aide Educational Supervisor	Self-employ	Student	Farmer	Other Profession	Total
	Total Distribution																	
	18	10	8	4	2	12	12	4	2	2	5	10	14	5	2	4	4	118
1.																		
Freq.	3	3	2	2	0	3	4	1	2	2	3	3	5	2	1	3	3	42
D. %	7.14	7.14	4.76	4.76	0	7.14	9.52	2.38	4.76	4.76	7.14	7.14	11.90	4.76	2.38	7.14	7.14	100
C. %	16.67	30.00	25.00	50.00		25.00	33.33	25.00	50.00	100.00	60.00	30.00	35.71	40.00	50.00	75.00	75.00	
2.																		
Freq.	7	2	3	3	0	5	4	1	2	0	3	3	5	3	1	1	2	45
D. %	15.55	4.44	6.66	6.66	0	11.11	8.88	2.22	4.44	0	6.66	6.66	11.11	6.66	2.22	2.22	4.44	100
C. %	38.87	20.00	37.50	75.00		41.67	33.33	25.00	100.00		60.00	60.00	35.71	60.00	50.00	25.00	50.00	
3.																		
Freq.	7	1	2	2	1	5	4	1	1	0	2	5	3	1	0	2	1	38
D. %	18.42	2.63	5.26	5.26	2.63	13.15	10.52	2.63	2.63		5.26	13.15	7.89	2.63		5.26	2.63	100
C. %	38.87	10.00	25.00	50.00	50.00	41.67	33.33	25.00	50.00		40.00	50.00	21.43	20.00		50.00	25.00	
4.																		
Freq.	4	3	2	1	0	2	4	1	0	0	2	5	6	2	0	2	1	35
D. %	11.42	8.57	5.71	2.85	0	5.71	11.42	2.85	0	0	5.71	14.28	17.14	5.71	0	5.71	2.85	100
C. %	22.22	30.00	25.00	25.00		16.67	33.33	25.00			40.00	50.00	42.86	40.00		50.00	25.00	
5.																		
Freq.	5	3	0	2	1	4	3	1	0	0	1	3	2	0	1			26
D. %	19.23	11.53	0	7.69	3.84	15.38	11.53	3.84	0	0	3.84	11.53	7.69	0	3.84			100
C. %	27.78	30.00		50.00	50.00	33.33	25.00	25.00			20.00	30.00	14.28		50.00			
6.																		
Freq.	4	3	3	0	1	3	4	0	0	0	1	3	1	3	1			27
D. %	14.81	11.11	11.11	0	3.70	11.11	14.81	0	0	0	3.70	11.11	3.70	11.11	3.70			100
C. %	22.22	30.00	37.50	0	50.00	25.00	33.33				20.00	30.00	7.14	60.00	50.00			
7.																		
Freq.	3	1	2	1	0	2	3	1	1	0	1	2	2	1	0	0	1	21
D. %	14.28	4.76	9.52	4.76	0	9.52	14.28	4.76	4.76	0	4.76	9.52	9.52	4.76	0	0	4.76	100
C. %	16.67	10.00	25.00	25.00		16.67	25.00	25.00	50.00		20.00	20.00	14.29	20.00			25.00	
8.																		
Freq.	6	4	2	1	1	3	0	0	0	0	2	3	2	1				25
D. %	24.00	16.00	8.00	4.00	4.00	12.00	0	0	0	0	8.00	12.00	8.00	4.00				100
C. %	33.33	40.00	25.00	25.00	50.00	25.00					40.00	20.00	14.28	20.00				
9.																		
Freq.	2	2	0	1	0	2	2	0	1	2	1	2	1	1	0	0	2	19
D. %	10.52	10.52	0	5.26	0	10.52	10.52	0	5.26	10.52	5.26	10.52	5.26	5.26			10.52	100
C. %	11.11	20.00		25.00		16.67	16.67		50.00	100.00	20.00	20.00	7.14	20.00			50.00	

Table XII. Continued.

Occupation	Not Indicated	Clergyman	Clerk, Bookkeeper, Secretary, Personnel	Dentist or Doctor	Driver, Mail Carrier	Engineer, Factory Supervisor, Technician	Factory Worker, Operator	Law or Government Officer	Lawyer, Lawmaker	Medical Profession other than MD & DDS	Professor or Researcher	Salesman, Businessman	Teacher, Teacher aide, Educational Supervisor	Self-employ	Student	Farmer	Other Profession	Total
	Total Distribution																	
	18	10	8	4	2	12	12	4	2	2	5	10	14	5	2	4	4	118
10.																		
Freq.	1	1	1	1	0	2	1	0	0	0	1	2	2	0	1	0	1	14
D. %	7.14	7.14	7.14	7.14	0	14.28	7.14	0	0	0	7.14	14.28	14.28	0	7.14	0	7.14	100
C. %	5.56	10.00	12.50	25.00		16.67	8.33				20.00	20.00	14.28		50.00		25.00	
11.																		
Freq.	3	4	3	1	0	1	3	0	0	1	0	0	3	1	1	1		22
D. %	13.63	18.18	13.63	4.54	0	4.54	13.63	0	0	4.54	0	0	13.63	4.54	4.54	4.54		100
C. %	16.67	40.00	37.50	25.00		8.33	25.00			50.00			21.43	20.00	50.00	25.00		
12.																		
Freq.	3	2	1	0	0	1	1	0	0	1	1	1	3	1	0	2		17
D. %	17.64	11.76	5.88	0	0	5.88	5.88	0	0	5.88	5.88	5.88	17.64	5.88	0	11.76		100
C. %	16.67	20.00	12.50			8.33	8.33			50.00	20.00	10.00	21.43	20.00		50.00		
13.																		
Freq.	4	0	2	1	0	2	0	0	0	0	0	3	1	1	0	0	1	15
D. %	26.66		13.33	6.66		13.33						20.00	6.66	6.66			6.66	100
C. %	22.22		25.00	25.00		16.67						30.00	7.14	20.00			25.00	
14.																		
Freq.	2	1	1	0	0	1	2	0	0	1	0	1	2	0	1	1	1	14
D. %	14.28	7.14	7.14	0	0	7.14	14.28	0	0	7.14	0	7.14	14.28	0	7.14	7.14	7.14	100
C. %	11.11	10.00	12.50			8.33	16.67			50.00		10.00	14.29		50.00	25.00	25.00	
15.																		
Freq.	0	1	2	0	0	2	0	0	0	0	0	3	0	0	1			9
D. %	0	11.11	22.22	0	0	22.22	0	0	0	0	0	33.33	0	0	11.11			100
C. %		10.00	25.00			16.67						30.00			50.00			
16.																		
Freq.	1	5	1	1	0	1	1	0	0	0	1	1	4					16
D. %	6.25	31.25	6.25	6.25	0	6.25	6.25	0	0	0	6.25	6.25	25.00					100
C. %	5.56	50.00	12.50	25.00		8.33	8.33				20.00	10.00	28.57					
17.																		
Freq.	2	2	1	0	0	3	1	0	0	1	1	3	0	0	0	1		15
D. %	13.33	13.33	6.66	0	0	20.00	6.66	0	0	6.66	6.66	20.00	0	0	0	6.66		100
C. %	11.11	20.00	12.50			25.00	8.33			50.00	20.00	30.00				25.00		
18.																		
Freq.	2	0	0	1	1	2	3	0	1	1	1	3	2	0	1			18
D. %	11.11	0	0	5.55	5.55	11.11	16.66	0	5.55	5.55	5.55	16.66	11.11	0	5.55			100
C. %	11.11			25.00	50.00	16.67	25.00		50.00	50.00	20.00	30.00	14.28		50.00			

Table H8. Continued.

Occupation	Not Indicated	Clergyman	Clerk, Bookkeeper, Secretary, Personnel	Dentist or Doctor	Driver Mail Carrier	Engineer, Factory Supervisor, Technician	Factory Worker, Operator	Law or Government Officer	Lawyer, Law-maker	Medical Profession other than MD & DDS	Professor or Researcher	Salesman, Businessman	Teacher, Teacher and Educational Supervisor	Self-employ	Student	Farmer	Other Profession	Total
	Total Distribution																	
	18	10	8	4	2	12	12	4	2	2	5	10	14	5	2	4	4	116
19.																		
Freq.	1	0	0	0	0	0	2	0	0	1	0	0	1	0	0	0	1	6
D. %	16.67	0	0	0	0	0	33.33	0	0	16.67	0	0	16.67	0	0	0	16.67	100
C. %	5.56						16.67			50.00			7.14				25.00	
20.																		
Freq.	0	0	0	0	0	1	0	1	0	0	0	0	1	0	0	1		4
D. %	0	0	0	0	0	25.00	0	25.00	0	0	0	0	25.00	0	0	25.00		100
C. %						8.33		25.00					7.14			25.00		
21.																		
Freq.	0	0	0	0	0	0	0	0	0	0	1	1	1	0	0	1		4
D. %	0	0	0	0	0	0	0	0	0	0	25.00	25.00	25.00	0	0	25.00		100
C. %											20.00	10.00	7.14			25.00		
22.																		
Freq.	1	1	1	0	0	0	1	0	0	0	1	1	0	0	1			7
D. %	14.28	14.28	14.28	0	0	0	14.28	0	0	0	14.28	14.28	0	0	14.28			100
C. %	5.56	10.00	12.50				8.33				20.00	10.00			50.00			
23.																		
Freq.	3	1	0	1	0	1	0	0	0	0	1	0	1					8
D. %	37.50	12.50	0	12.50	0	12.50	0	0	0	0	12.50	0	12.50					100
C. %	16.67	10.00		25.00		8.33					20.00		10.00					
24.																		
Freq.	0	1	0	0	0	0	0	0	0	0	0	1	3	0	0	0	1	6
D. %	0	16.67	0	0	0	0	0	0	0	0	0	16.67	50.00	0	0	0	16.67	100
C. %	0	10.00										10.00	21.43				25.00	
25.																		
Freq.	0	0	0	0	0	2	2	0	1	0	0	1	1	0	1			8
D. %	0	0	0	0	0	25.00	25.00	0	12.50	0	0	12.50	12.50	0	12.50			100
C. %						16.67	16.67		50.00			10.00	7.14		50.00			
26.																		
Freq.	2	2	1	0	0	3	0	0	0	0	0	0	3	1				12
D. %	16.66	16.66	8.33	0	0	25.00	0	0	0	0	0	0	25.00	8.33				100
C. %	11.11	20.00	12.50			25.00							21.43	20.00				
27.																		
Freq.	2	1	1	1	0	3	0	0	0	1	1	1	1	1				13
D. %	15.38	7.69	7.69	7.69	0	23.07	0	0	0	7.69	7.69	7.69	7.69	7.69				100
C. %	11.11	10.00	12.50	25.00		25.00				50.00	20.00	10.00	7.14	20.00				

Table H8. Continued

Occupation	Not Indicated	Clergyman	Clerk, Bookkeeper, Secretary, Personnel	Dentist or Doctor	Driver Mail Carrier	Engineer, Factory Supervisor, Technician	Factory Worker Operator	Law or Government Officer	Lawyer, Lawmaker	Medical Profession other than MD & DDS	Professor or Researcher	Salesman, Businessman	Teacher, Teacher aide, Educational Supervisor	Self-employ	Student	Farmer	Other Profession	Total
	Total Distribution																	
	18	10	8	4	2	12	12	4	2	2	5	10	14	5	2	4	4	118
28.																		
Freq.	0	0	0	0	0	0	0	0	1	0	1	0	0	0	1			3
D. %	0	0	0	0	0	0	0	0	33.33	0	33.33	0	0	0	33.33			100
C. %									50.00		10.00				25.00			
29.																		
Freq.	1	1	0	0	0	0	1	0	0	0	0	0	1	0	0			4
D. %	25.00	25.00	0	0	0	0	25.00	0	0	0	0	0	25.00	0	0			100
C. %	5.56	10.00					8.33						7.14					
30.																		
Freq.	3	0	1	0	0	0	2	1	0	0	0	3	0	1				11
D. %	27.27	0	9.09	0	0	0	18.18	9.09	0	0	0	27.27	0	9.09				100
C. %	16.67		12.50				16.67	25.00				30.00		20.00				
32.																		
Freq.	2	1	0	0	1	1	0	0	0	0	0	1	0	0	0	0	1	6
D. %	33.33	16.67	0	0	16.67	16.67	0	0	0	0	0	16.67	0	0	0	0	16.67	100
C. %	11.11	10.00			50.00	8.33						20.00					25.00	
33.																		
Freq.	1	1	0	0	0	0	2	0	0	1	0	0	1	0	0	0	1	7
D. %	14.28	14.28	0	0	0	0	28.57	0	0	14.28	0	0	14.28	0	0	0	14.28	100
C. %	5.56	10.00					16.67			50.00			7.14				25.00	
36.																		
Freq.	1	0	0	0	0	0	1	0	0	0	0	0	1	0	0	0	0	3
D. %	33.33	0	0	0	0	0	33.33	0	0	0	0	0	33.33	0	0	0	0	100
C. %	5.56						8.33						10.00					
37.																		
Freq.	0	0	0	0	0	0	2	0	0	0	0	1	0	0	0	1		4
D. %	0	0	0	0	0	0	50.00	0	0	0	0	25.00	0	0	0	25.00		100
C. %							16.67					10.00				25.00		
38.																		
Freq.	0	2	0	0	0	2	1	0	0	1	0	1						7
D. %	0	28.57	0	0	0	28.57	14.28	0	0	14.28	0	14.28						100
C. %		20.00				16.67	8.33			50.00		10.00						
41.																		
Freq.	0	1	0	0	1	0	1	0	0	0	0	1	0	0	0	0	1	5
D. %	0	20.00	0	0	20.00	0	20.00	0	0	0	0	20.00	0	0	0	0	20.00	100
C. %	0	10.00			50.00		8.33					10.00					25.00	

Table H8. Continued

Occupation	Not Indicated	Clergyman	Clerk, Bookkeeper, Secretary, Personnel	Dentist or Doctor	Driver Mail Carrier	Engineer, Factory Supervisor, Technician	Factory Worker, Operator	Law or Government Officer	Lawyer, Lawmaker	Medical Profession other than MD & DDS	Professor or Researcher	Salesman, Businessman	Teacher, Teacher aide Educational Supervisor	Self-employ	Student	Farmer	Other Profession	Total
	Total Distribution																	
	18	10	8	4	2	12	12	4	2	2	5	10	14	5	2	4	4	118
42.																		
Freq.	0	0	1	0	0	0	2	0	0	0	0	1						4
D. %	0	0	25.00	0	0	0	50.00	0	0	0	0	25.00						100
C. %			12.50				16.67					10.00						
44.																		
Freq.	1	0	1	0	0	0	1	0	0	0	0	0	1					4
D. %	25.00	0	25.00	0	0	0	25.00	0	0	0	0	0	25.00					100
C. %	5.56		12.50				8.33						7.14					
45.																		
Freq.	0	1	0	0	0	0	1	0	0	0	0	0	1					3
D. %	0	33.33	0	0	0	0	33.33	0	0	0	0	0	33.33					100
C. %		10.00					8.33						7.14					
46.																		
Freq.	0	0	0	0	0	0	2	0	0	0	0	0	0	0	0	0	1	3
D. %	0	0	0	0	0	0	66.66	0	0	0	0	0	0	0	0	0	33.33	100
C. %							16.67										25.00	
48.																		
Freq.	0	0	0	0	0	0	1	0	0	0	0	0	1	1				3
D. %	0	0	0	0	0	0	33.33	0	0	0	0	0	33.33	33.33				100
C. %							8.33						7.14	6.67				
50																		
Freq.	1	0	0	1	0	0	0	0	0	0	0	0	1					3
D. %	33.33	0	0	33.33	0	0	0	0	0	0	0	0	33.33					100
C. %	5.56			25.00									7.14					
51.																		
Freq.	1	0	0	0	0	0	0	0	0	0	0	1	1	0	0	1		4
D. %	25.00	0	0	0	0	0	0	0	0	0	0	25.00	25.00	0	0	25.00		100
C. %	5.56											10.00	7.14			25.00		
52.																		
Freq.	0	1	0	0	0	0	0	1	0	0	1							3
D. %	0	33.33	0	0	0	0	0	33.33	0	0	33.33							100
C. %		10.00						25.00			20.00							
55.																		
Freq.	0	0	1	0	0	0	0	0	0	0	1	1						3
D. %	0	0	33.33	0	0	0	0	0	0	0	33.33	33.33						100
C. %			12.50								20.00	10.00						

Table 19. Gross Annual Income and Program Preference

Program Number	Not Indicated	Retirement, Pension, Social Security	3,000 or Less	3,001-5,000	5,001-7,000	7,001-9,000	9,001-11,000	11,001-13,000	13,001-15,000	15,001-17,000	17,001-19,000	19,001-21,000	21,001-25,000	28,001-30,000	Personal and I don't care to answer	Total
	Total Distribution															
	42	6	1	5	9	4	10	13	10	5	4	2	3	1	2	117
1.																
Freq.	13	3	0	2	5	0	5	4	3	0	4	2	0	0	1	42
D. %	30.95	7.14	0	4.76	11.90	0	11.90	9.52	7.14	0	9.52	4.76	0	0	2.38	100
C. %	30.95	50.00		40.00	55.55		50.00	30.77	30.00		100.00	100.00			50.00	
2.																
Freq.	16	3	0	2	4	2	1	6	5	2	1	1	1	1	1	46
D. %	34.78	6.52	0	4.34	8.69	4.34	2.17	13.04	10.86	4.34	2.17	2.17	2.17	2.17	2.17	100
C. %	38.10	50.00		40.00	44.44	50.00	10.00	46.15	50.00	40.00	25.00	50.00	33.33	100.00	50.00	
3.																
Freq.	15	4	0	1	2	2	2	6	3	1	1	1	0	1	1	40
D. %	37.50	10.00	0	2.50	5.00	5.00	5.00	15.00	7.50	2.50	2.50	2.50	0	2.50	2.50	100
C. %	35.71	66.67		20.00	22.22	50.00	20.00	46.15	30.00	20.00	25.00	50.00		100.00	50.00	
4.																
Freq.	13	3	0	2	5	0	3	7	0	1	2	1	1			38
D. %	34.21	7.89	0	5.26	13.15	0	7.89	18.42	0	2.63	5.26	2.63	2.63			100
C. %	30.95	50.00		40.00	55.55		30.00	53.85		20.00	50.00	50.00	33.33			
5.																
Freq.	9	2	0	0	4	2	3	2	2	2	1	1	1			29
D. %	31.03	6.89	0	0	13.79	6.89	10.34	6.89	6.89	6.89	3.44	3.44	3.44			100
C. %	21.43	33.33			44.44	50.00	30.00	15.38	20.00	40.00	25.00	50.00	33.33			
6.																
Freq.	10	1	1	1	3	0	1	5	2	3	1	0	0	0	1	29
D. %	34.48	3.44	3.44	3.44	10.34	0	3.44	17.24	6.89	10.34	3.44	0	0	0	3.44	100
C. %	23.81	16.67	100.00	20.00	33.33		10.00	38.46	20.00	60.00	25.00				50.00	
7.																
Freq.	7	0	0	0	1	1	1	4	4	0	1	1	1	0	1	22
D. %	31.81	0	0	0	4.54	4.54	4.54	18.18	18.18	0	4.54	4.54	4.54	0	4.54	100
C. %	16.67				11.11	25.00	10.00	30.77	40.00		25.00	50.00	33.33		50.00	
8.																
Freq.	9	2	0	0	1	3	2	4	4	0	1					26
D. %	34.61	7.69	0	0	3.84	11.53	7.69	15.38	15.38	0	3.84					100
C. %	21.43	33.33			11.11	75.00	20.00	30.77	40.00		25.00					
9.																
Freq.	6	0	1	1	2	1	1	4	0	1	2	0	1	0	1	21
D. %	28.57	0	4.76	4.76	9.52	4.76	4.76	19.04	0	4.76	9.52	0	4.76	0	4.76	100
C. %	14.29		100.00	20.00	22.22	25.00	10.00	30.77		20.00	50.00		33.33		50.00	

Note: The $25,001-$28,000 and $30,001 or above categories have been omitted as there were no respondents within these categories.

Table 19. Continued

Program Number	Not Indicated	Retirement, Pension, Social Security	3,000 or less	3,001-5,000	5,001-7,000	7,001-9,000	9,001-11,000	11,001-13,000	13,001-15,000	15,001-17,000	17,001-19,000	19,001-21,000	21,001-25,000	28,001-30,000	Personal and I don't care to answer	Total
	Total Distribution															
	42	6	1	5	9	4	10	13	10	5	4	2	3	1	2	117
10.																
Freq.	5	0	0	0	1	1	3	0	2	0	1	0	0	0	1	14
D. %	35.71	0	0	0	7.14	7.14	21.42	0	14.28	0	7.14	0	0	0	7.14	100
C. %	11.90				11.11	25.00	30.00		20.00		25.00				50.00	
11.																
Freq.	8	0	0	0	2	2	2	2	2	2	1	0	0	0	1	22
D. %	36.36	0	0	0	9.09	9.09	9.09	9.09	9.09	9.09	4.54	0	0	0	4.54	100
C. %	19.05				22.22	50.00	20.00	15.38	20.00	40.00	25.00				50.00	
12.																
Freq.	5	1	1	2	1	0	2	2	0	0	0	1	2			17
D. %	29.41	5.89	5.88	11.76	5.88	0	11.76	11.76	0	0	0	5.88	11.76			100
C. %	11.90	16.67	100.00	40.00	11.11		20.00	15.38				50.00	66.67			
13.																
Freq.	6	2	0	1	0	2	1	1	2	1						16
D. %	37.50	12.50	0	6.25	0	12.50	6.25	6.25	12.50	6.25						100
C. %	14.29	33.33		20.00		50.00	10.00	7.69	20.00	20.00						
14.																
Freq.	3	0	0	2	0	0	3	1	0	2	0	0	1	0	1	13
D. %	23.07	0	0	15.38	0	0	23.07	7.69	0	15.38	0	0	7.69	0	7.69	100
C. %	7.14			40.00			30.00	7.69		40.00			33.33		50.00	
15.																
Freq.	4	0	0	0	0	1	0	2	3	0	0	0	0	0	1	11
D. %	44.44	0	0	0	0	11.11	0	22.22	33.33	0	0	0	0	0	11.11	100
C. %	9.52					25.00		15.38	30.00						50.00	
16.																
Freq.	5	0	0	0	4	1	2	2	1	0	1					16
D. %	31.25	0	0	0	25.00	6.25	12.50	12.50	6.25	0	6.25					100
C. %	11.90				44.44	25.00	20.00	15.38	10.00		25.00					
17.																
Freq.	5	0	0	0	1	1	1	3	2	0	1					14
D. %	31.71	0	0	0	7.14	7.14	7.14	21.42	14.28	0	7.14					100
C. %	11.90				11.11	25.00	10.00	23.08	20.00		25.00					
18.																
Freq.	5	0	0	0	4	0	3	3	1	0	1	0	0	0	1	18
D. %	27.77	0	0	0	22.22	0	16.66	16.66	5.55	0	5.55	0	0	0	5.55	100
C. %	11.90				44.44		30.00	23.08	10.00		25.00				50.00	

Table 19. Continued

Program Number	Not Indicated	Retirement, Pension, Social Security	3,000 or Less	3,001-5,000	5,001-7,000	7,001-9,000	9,001-11,000	11,001-13,000	13,001-15,000	15,001-17,000	17,001-19,000	19,001-21,000	21,001-25,000	28,001-30,000	Personal and I don't care to answer	Total
	Total Distribution															
	42	6	1	5	9	4	10	13	10	5	4	2	3	1	2	117
19.																
Freq.	1	0	0	2	0	0	0	1	0	1	0	0	1			6
D. %	16.66	0	0	33.33	0	0	0	16.66	0	16.66	0	0	16.66			100
C. %	2.38			40.00				7.69		20.00			33.33			
20.																
Freq.	1	1	0	1	0	0	0	0	0	0	0	0	0	0	1	4
D. %	25.00	25.00	0	25.00	0	0	0	0	0	0	0	0	0	0	25.00	100
C. %	2.38	16.67		20.00											50.00	
21.																
Freq.	1	1	0	0	0	0	0	0	0	0	1					3
D. %	33.33	33.33	0	0	0	0	0	0	0	0	33.33					100
C. %	2.38	16.67									25.00					
22.																
Freq.	2	0	0	0	1	0	1	1	0	0	0	0	2			7
D. %	28.57	0	0	0	14.28	0	14.28	14.20	0	0	0	0	28.57			100
C. %	4.76				11.11		10.00	7.69					66.67			
23.																
Freq.	3	0	1	1	0	2	0	0	0	0	1					8
D. %	37.50	0	12.50	12.50	0	25.00	0	0	0	0	12.50					100
C. %	7.14		100.00	20.00		50.00					25.00					
24.																
Freq.	0	1	1	1	0	0	2	1								6
D. %	0	16.66	16.66	16.66	0	0	33.33	16.66								100
C. %		16.67	100.00	20.00			20.00	7.69								
25.																
Freq.	0	0	0	0	1	0	1	3	1	0	0	0	0	0	2	8
D. %	0	0	0	0	12.50	0	12.50	37.50	12.50	0	0	0	0	0	25.00	100
C. %					11.11		10.00	23.08	10.00						100.00	
26.																
Freq.	2	2	1	2	1	1	0	2	0	1						12
D. %	16.66	16.66	8.33	16.66	8.33	8.33	0	16.66	0	8.33						100
C. %	4.76	33.33	100.00	40.00	11.11	25.00		15.38		20.00						
27.																
Freq.	4	1	0	1	1	2	1	1	1	1						13
D. %	30.76	7.69	0	7.69	7.69	15.38	7-69	7.69	7.69	7.69						100
C. %	9.52	16.67		20.00	11.11	50.00	10.00	7.69	10.00	20.00						

Table 119. Continued

Program Number	Not Indicated	Retirement, Pension, Social Security	3,000 or Less	3,001-5,000	5,001-7,000	7,001-9,000	9,001-11,000	11,001-13,000	13,001-15,000	15,001-17,000	17,001-19,000	19,001-21,000	21,001-25,000	28,001-30,000	Personal and I don't care to answer	Total
	Total Distribution															
	42	6	1	5	9	4	10	13	10	5	4	2	3	1	2	117
28.																
Freq.	2	0	0	1												3
D. %	66.66	0	0	33.33												100
C. %	4.76			20.00												
29.																
Freq.	1	0	0	0	0	0	1	0	2							4
D. %	25.00	0	0	0	0	0	25.00	0	50.00							100
C. %	2.38						10.00		20.00							
30.																
Freq.	3	0	0	2	0	0	3	1	0	2	0	0	1	0	1	13
D. %	23.07	0	0	15.38	0	0	23.07	7.69	0	15.38	0	0	7.69	0	7.69	100
C. %	7.14			40.00			30.00	7.69		40.00			33.33		50.00	
32.																
Freq.	2	0	0	0	0	0	0	1	1	0	0	1	1			6
D. %	33.33	0	0	0	0	0	0	16.66	16.66	0	0	16.66	16.66			100
C. %	4.76							7.69	10.00			50.00	33.33			
33.																
Freq.	2	0	0	0	0	0	2	0	1	0	1	0	1			7
D. %	28.57	0	0	0	0	0	28.57	0	14.28	0	14.28	0	14.28			100
C. %	4.76						20.00		10.00		25.00		33.33			
36.																
Freq.	2	0	0	0	0	0	1									3
D. %	66.66	0	0	0	0	0	33.33									100
C. %	4.76						10.00									
37.																
Freq.	3	0	0	0	0	0	0	1								4
D. %	75.00	0	0	0	0	0	0	25.00								100
C. %	7.14							7.69								
38.																
Freq.	2	1	0	1	1	1	0	1	0	0	0	0	1	0	0	8
D. %	25.00	12.50	0	12.50	12.50	12.50	0	12.50	0	0	0	0	12.50	0	0	100
C. %	4.76	16.67		20.00	11.11	25.00		7.69					33.33			
41.																
Freq.	2	1	1	0	0	0	0	0	1	0	0	0	0	0	0	5
D. %	40.00	20.00	20.00	0	0	0	0	0	20.00	0	0	0	0	0	0	100
C. %	4.76	16.67	100.00						10.00							

Table H9. Continued

Program Number	Not Indicated	Retirement, Pension, Social Security	3,000 or Less	3,001-5,000	5,001-7,000	7,001-9,000	9,001-11,000	11,001-13,000	13,001-15,000	15,001-17,000	17,001-19,000	19,001-21,000	21,001-25,000	28,001-30,000	Personal and I don't care to answer	Total
	Total Distribution															
	42	6	1	5	9	4	10	13	10	5	4	2	3	1	2	117
42.																
Freq.	2	0	0	0	0	0	0	0	1	0	1	0	0	0	0	4
D. %	50.00	0	0	0	0	0	0	0	25.00	0	25.00	0	0	0	0	100
C. %	4.76								10.00		25.00					
44.																
Freq.	1	0	0	1	0	0	0	0	2	0	0	0	0	0	0	4
D. %	25.00	0	0	25.00	0	0	0	0	50.00	0	0	0	0	0	0	100
C. %	2.38			20.00					20.00							
45.																
Freq.	0	1	0	0	1	0	1									3
D. %	0	33.33	0	0	33.33	0	33.33									100
C. %	0	16.67			11.11		10.00									
46.																
Freq.	2	0	0	0	0	0	1									3
D. %	66.66	0	0	0	0	0	33.33									100
C. %	4.76						10.00									
48.																
Freq.	1	0	0	1	1											3
D. %	33.33	0	0	33.33	33.33											100
C. %	2.38	0	0	20.00	11.11											
50.																
Freq.	1	0	0	0	0	0	1	0	1							3
D. %	33.33	0	0	0	0	0	33.33	0	33.33							100
C. %	2.38	0	0	0	0	0	10.00	0	10.00							
51.																
Freq.	2	0	0	0	0	0	0	0	2							4
D. %	50.00	0	0	0	0	0	0	0	50.00							
C. %	4.78								20.00							
52.																
Freq.	1	0	0	0	0	0	0	1	0	0	0	0	0	0	1	3
D. %	33.33	0	0	0	0	0	0	33.33	0	0	0	0	0	0	33.33	100
C. %	2.38							7.69							50.00	
55.																
Freq.	3															3
D. %	100.00															100
C. %	7.14															

Table H10. Church Affiliation and Program Preference

Church Affiliation	Not Indicated	Baptist	Brethren	Catholic	Church of Christ	Church of God, Assem of God	Episcopal	Free Methodist	Inter- or Nondenominational	Lutheran	Methodist or Weslyan	Nazareen	Pentecost or Holiness	Presbyterian	Reformed	Seventh Day Adventist	Other Churches	Total
	Total Distribution																	
	4	54	2	3	1	3	2	9	15	2	12	2	1	3	2	2	2	119
1.																		
Freq.	1	19	0	2	0	0	1	2	10	1	4	1	0	0	0	2	0	43
D. %	2.32	44.18	0	4.65	0	0	2.32	4.65	23.25	2.32	9.30	2.32	0	0	0	4.65	0	100
C. %	25.00	35.19	0	66.67	0	0	50.00	22.22	66.67	50.00	33.33	50.00	0	0	0	100.00	0	
2.																		
Freq.	1	22	0	0	0	1	1	2	8	1	7	1	0	1	0	2		47
D. %	2.12	46.80	0	0	0	2.12	2.12	4.25	17.20	2.12	14.89	2.12	0	2.12	0	4.25		100
C. %	25.00	40.74	0	0	0	33.33	50.00	22.22	53.33	50.00	58.33	50.00	0	33.33	0	100.00		
3.																		
Freq.	2	21	0	0	1	0	1	1	5	2	5	0	0	1	1	0	1	41
D. %	4.87	51.21	0	0	2.43	0	2.43	2.43	12.19	4.87	12.19	0	0	2.43	2.43	0	2.43	100
C. %	50.00	38.89	0	0	100.00	0	50.00	11.11	33.33	100.00	41.67	0	0	33.33	50.00	0	50.00	
4.																		
Freq.	1	18	2	1	0	1	0	2	7	1	3	0	0	0	0	1	1	38
D. %	2.63	47.36	5.26	2.63	0	2.63	0	5.26	18.42	2.63	7.89	0	0	0	0	2.63	2.63	100
C. %	25.00	33.33	100.00	33.33	0	33.33	0	22.22	46.67	50.00	25.00	0	0	0	0	50.00	50.00	
5.																		
Freq.	1	15	0	1	1	1	0	0	2	1	3	1	0	0	1	1	1	29
D. %	3.44	51.72	0	3.44	3.44	3.44	0	0	6.89	3.44	10.34	3.44	0	0	3.44	3.44	3.44	100
C. %	25.00	27.78	0	33.33	100.00	33.33	0	0	13.33	50.00	25.00	50.00	0	0	50.00	50.00	50.00	
6.																		
Freq.	2	12	0	0	1	1	1	3	4	0	3	1	0	0	0	0	1	29
D. %	6.89	41.37	0	0	3.44	3.44	3.44	10.34	13.79	0	10.34	3.44	0	0	0	0	3.44	100
C. %	50.00	22.22	0	0	100.00	33.33	50.00	33.33	26.67	0	25.00	50.00	0	0	0	0	50.00	
7.																		
Freq.	0	13	0	0	0	0	0	1	4	0	1	0	0	0	1	1	1	22
D. %	0	59.09	0	0	0	0	0	4.54	18.18	0	4.54	0	0	0	4.54	4.54	4.54	100
C. %	0	24.07	0	0	0	0	0	11.11	26.67	0	8.33	0	0	0	50.00	50.00	50.00	
8.																		
Freq.	0	12	0	0	1	0	2	1	3	1	4	1	0	0	0	1	0	26
D. %	0	46.15	0	0	3.84	0	7.69	3.84	11.53	3.84	15.38	3.84	0	0	0	3.84	0	100
C. %	0	22.22	0	0	100.00	0	100.00	11.11	20.00	50.00	33.33	50.00	0	0	0	50.00	0	
9.																		
Freq.	3	8	0	1	0	0	0	1	4	0	1	1	0	0	0	1	1	21
D. %	14.28	38.09	0	4.76	0	0	0	4.76	19.04	0	4.76	4.76	0	0	0	4.76	4.76	100
C. %	75.00	14.81	0	33.33	0	0	0	11.11	26.67	0	8.33	50.00	0	0	0	50.00	50.00	

Table H10. Continued

Church Affiliation	Not Indicated	Baptist	Brethren	Catholic	Church of Christ	Church of God, Assem of God	Episcopal	Free Methodist	Inter- or Nondenom-inational	Lutheran	Methodist or Weslyan	Nazareen	Pentecost or Holiness	Presby-terian	Reformed	Seventh Day Adventist	Other Churches	Total
	Total Distribution																	
	4	54	2	3	1	3	2	9	15	2	12	2	1	3	2	2	2	119
10.																		
Freq.	0	6	0	1	0	0	1	2	1	0	2	1	0	0	0	0	0	14
D. %	0	42.85	0	7.14	0	0	7.14	14.28	7.14	0	14.28	7.14	0	0	0	0	0	100
C. %	0	11.11		33.33	0	0	50.00	22.22	6.67	0	16.67	50.00	0	0	0	0	0	
11.																		
Freq.	1	5	1	0	0	2	1	2	2	0	5	2	0	0	0	1	0	23
D. %	4.54	22.72	4.54	0	0	9.09	4.54	9.09	9.09	0	22.72	9.09	0	0	0	4.54	0	100
C. %	25.00	9.26	50.00	0	0	66.67	50.00	22.22	13.13	0	41.67	100.00	0	0	0	50.00	0	
12.																		
Freq.	2	7	1	2	0	0	0	2	2	1	0	0	0	0	0	0	1	18
D. %	11.11	38.88	5.55	11.11	0	0	0	11.11	11.11	5.55	0	0	0	0	0	0	5.55	100
C. %	50.00	12.96	50.00	66.67	0	0	0	22.22	13.33	50.00	0	0	0	0	0	0	50.00	
13.																		
Freq.	0	8	0	1	0	0	0	2	1	0	3	0	0	0	0	0	1	16
D. %	0	50.00	0	6.25	0	0	0	12.50	6.25	0	18.75	0	0	0	0	0	6.25	100
C. %	0	14.81	0	33.33	0	0	0	22.22	6.67	0	25.00	0	0	0	0	0	50.00	
14.																		
Freq.	0	9	1	0	0	1	0	2	1	0	0	0	0	0	0	0	0	14
D. %	0	64.28	7.14	0	0	7.14	0	14.28	7.14	0	0	0	0	0	0	0	0	100
C. %	0	16.67	50.00	0	0	33.33	0	22.22	6.67	0	0	0	0	0	0	0	0	
15.																		
Freq.	0	3	0	0	0	0	0	4	0	0	1	1	0	0	0	0	0	9
D. %	0	33.33	0	0	0	0	0	44.44	0	0	11.11	11.11	0	0	0	0	0	100
C. %	0	5.56	0	0	0	0	0	44.44	0	0	8.33	50.00	0	0	0	0	0	
16.																		
Freq.	0	5	1	0	0	0	0	0	5	0	2	1	0	0	0	0	2	16
D. %	0	31.25	6.25	0	0	0	0	0	31.25	0	12.50	6.25	0	0	0	0	12.50	100
C. %	0	9.26	50.00	0	0	0	0	0	33.33	0	16.67	50.00	0	0	0	0	100.00	
17.																		
Freq.	0	6	0	1	0	0	1	1	3	0	2	1	0	0	0	0	0	15
D. %	0	40.00	0	6.66	0	0	6.66	6.66	20.00	0	13.33	6.66	0	0	0	0	0	100
C. %	0	11.11	0	33.33	0	0	50.00	11.11	20.00	0	16.67	50.00	0	0	0	0	0	
18.																		
Freq.	0	8	0	1	1	1	0	0	4	0	2	0	0	0	0	0	1	18
D. %	0	44.44	0	5.55	5.55	5.55	0	0	22.22	0	11.11	0	0	0	0	0	5.55	100
C. %	0	14.81	0	33.33	100.00	33.33	0	0	26.67	0	16.67	0	0	0	0	0	50.00	

Table H10. Church Affiliation and Program Preference

Church Affiliation	Not Indicated	Baptist	Brethren	Catholic	Church of Christ	Church of God, Assem of God	Episcopal	Free Methodist	Inter- or Nondenomin-ational	Lutheran	Methodist or Weslyan	Nazarene	Pentecost or Holiness	Presby-terian	Reformed	Seventh Day Adventist	Other Churches	Total
	Total Distribution																	
	4	54	2	3	1	3	2	9	15	2	12	2	1	3	2	2	2	119
19.																		
Freq.	1	2	0	0	0	1	0	1	0	0	1	0	0	0	0	0	0	6
D. %	16.66	33.33	0	0	0	16.66	0	16.66	0	0	16.66	0	0	0	0	0	0	100
C. %	25.00	3.70	0	0	0	33.33	0	11.11	0	0	8.33	0	0	0	0	0	0	
20.																		
Freq.	0	1	1	1	0	0	0	1	0	0	0	0	0	0	0	0	0	4
D. %	0	25.00	25.00	25.00	0	0	0	25.00	0	0	0	0	0	0	0	0	0	100
C. %	0	1.85	50.00	33.33	0	0	0	11.11	0	0	0	0	0	0	0	0	0	
21.																		
Freq.	0	2	0	0	0	0	0	0	2	0	0	0	0	0	0	0	0	4
D. %	0	50.00	0	0	0	0	0	0	50.00	0	0	0	0	0	0	0	0	100
C. %	0	3.70	0	0	0	0	0	0	13.33	0	0	0	0	0	0	0	0	
22.																		
Freq.	0	3	0	0	0	0	0	1	3	0	0	0	0	0	0	0	0	7
D. %	0	42.85	0	0	0	0	0	14.28	42.85	0	0	0	0	0	0	0	0	100
C. %	0	5.56	0	0	0	0	0	11.11	20.00	0	0	0	0	0	0	0	0	
23.																		
Freq.	1	4	0	0	0	0	0	0	2	0	1	0	0	0	0	0	0	8
D. %	12.50	50.00	0	0	0	0	0	0	50.00	0	12.50	0	0	0	0	0	0	100
C. %	25.00	7.41	0	0	0	0	0	0	13.33	0	8.33	0	0	0	0	0	0	
24.																		
Freq.	1	3	1	1	0	0	0	0	0	0	0	0	0	0	0	0	0	6
D. %	16.66	50.00	16.66	16.66	0	0	0	0	0	0	0	0	0	0	0	0	0	100
C. %	25.00	5.56	50.00	33.33	0	0	0	0	0	0	0	0	0	0	0	0	0	
25.																		
Freq.	0	5	0	0	0	0	0	1	1	0	0	0	0	0	0	0	1	8
D. %	0	62.25	0	0	0	0	0	12.50	12.50	0	0	0	0	0	0	0	12.50	100
C. %	0	9.26	0	0	0	0	0	11.11	6.67	0	0	0	0	0	0	0	50.00	
26.																		
Freq.	1	7	1	0	0	1	0	0	2	0	0	0	0	0	0	0	0	12
D. %	8.33	58.33	8.33	0	0	8.33	0	0	16.66	0	0	0	0	0	0	0	0	100
C. %	25.00	12.96	50.00	0	0	33.33	0	0	13.33	0	0	0	0	0	0	0	0	
27.																		
Freq.	1	6	0	0	0	0	1	1	1	2	0	1	0	0	0	0	0	13
D. %	7.69	46.15	0	0	0	0	7.69	7.69	7.69	15.38	0	7.69	0	0	0	0	0	100
C. %	25.00	11.11	0	0	0	0	50.00	11.11	6.67	100.00	0	50.00	0	0	0	0	0	

Table H10. Continued

Church Affiliation	Not Indicated	Baptist	Brethren	Catholic	Church of Christ	Church of God, Assem of God	Episcopal	Free Methodist	Inter- or Nondenomin-ational	Lutheran	Methodist or Wesleyan	Nazareen	Pentecost or Holiness	Presby-terian	Reformed	Seventh Day Adventist	Other Churches	Total
	Total Distribution																	
	4	54	2	3	1	3	2	9	15	2	12	2	1	3	2	2	2	119
28.																		
Freq.	1	0	0	1	0	0	0	0	0	0	1	0	0	0	0	0	0	3
D. %	33.33	0	0	33.33	0	0	0	0	0	0	33.33	0	0	0	0	0	0	100
C. %	25.00	0	0	33.33	0	0	0	0	0	0	8.33	0	0	0	0	0	0	
29.																		
Freq.	0	1	0	0	0	1	0	0	1	0	1	0	0	0	0	0	0	4
D. %	0	25.00	0	0	0	25.00	0	0	25.00	0	25.00	0	0	0	0	0	0	100
C. %	0	1.85	0	0	0	33.33	0	0	6.67	0	8.33	0	0	0	0	0	0	
30.																		
Freq.	0	4	0	1	0	0	0	0	1	1	3	0	0	0	1	0	0	11
D. %	0	36.36	0	9.09	0	0	0	0	9.09	9.09	27.27	0	0	0	9.09	0	0	100
C. %	0	7.41	0	33.33	0	0	0	0	6.67	50.00	25.00	0	0	0	50.00	0	0	
32.																		
Freq.	0	3	0	0	1	0	0	0	1	1	0	0	0	0	0	0	0	6
D. %	0	49.98	0	0	16.66	0	0	0	16.66	16.66	0	0	0	0	0	0	0	100
C. %	0	5.55	0	0	100.00	0	0	0	6.67	50.00	0	0	0	0	0	0	0	
33.																		
Freq.	0	4	0	0	0	0	0	2	1	0	0	0	0	0	0	0	0	7
D. %	0	57.14	0	0	0	0	0	28.57	14.28	0	0	0	0	0	0	0	0	100
C. %	0	7.41	0	0	0	0	0	22.22	46.67	0	0	0	0	0	0	0	0	
36.																		
Freq.	0	2	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	3
D. %	0	66.66	0	0	0	33.33	0	0	0	0	0	0	0	0	0	0	0	100
C. %	0	3.70	0	0	0	33.33	0	0	0	0	0	0	0	0	0	0	0	
37.																		
Freq.	0	2	0	0	0	0	0	1	1	0	0	0	0	0	0	0	0	4
D. %	0	50.00	0	0	0	0	0	25.00	25.00	0	0	0	0	0	0	0	0	100
C. %	0	3.70	0	0	0	0	0	11.11	6.67	0	0	0	0	0	0	0	0	
38.																		
Freq.	2	2	1	0	0	0	0	1	1	0	0	1	0	0	0	0	0	8
D. %	25.00	25.00	12.50	0	0	0	0	12.50	12.50	0	0	12.50	0	0	0	0	0	100
C. %	50.00	3.70	50.00	0	0	0	0	11.11	11.11	0	0	50.00	0	0	0	0	0	
41.																		
Freq.	1	1	0	0	1	0	0	1	1	0	0	0	0	0	0	0	0	5
D. %	20.00	20.00	0	0	20.00	0	0	20.00	20.00	0	0	0	0	0	0	0	0	100
C. %	25.00	1.85	0	0	100.00	0	0	11.11	6.67	0	0	0	0	0	0	0	0	

Table H10. Continued

Church Affiliation	Not Indicated	Baptist	Brethren	Catholic	Church of Christ	Church of God, Assem of God	Episcopal	Free Methodist	Inter- or Nondenominational	Lutheran	Methodist or Weslyan	Nazarene	Pentecost or Holiness	Presbyterian	Reformed	Seven Day Adventist	Other Churches	Total
	Total Distribution																	
	4	54	2	3	1	3	2	9	15	2	12	2	1	3	2	2	2	119
42.																		
Freq.	0	3	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	5
D. %	0	75.00	0	0	0	0	0	0	0	0	25.00	0	0	0	0	0	0	100
C. %	0	5.56	0	0	0	0	0	0	0	0	8.33	0	0	0	0	0	0	
44.																		
Freq.	0	1	0	0	0	0	0	1	0	0	2	0	0	0	0	0	0	4
D. %	0	25.00	0	0	0	0	0	25.00	0	0	50.00	0	0	0	0	0	0	100
C. %	0	1.85	0	0	0	0	0	11.11	0	0	16.67	0	0	0	0	0	0	
45.																		
Freq.	0	1	0	0	0	0	0	0	1	0	1	0	0	0	0	0	0	3
D. %	0	33.33	0	0	0	0	0	0	33.33	0	33.33	0	0	0	0	0	0	100
C. %	0	1.85	0	0	0	0	0	0	6.67	0	8.33	0	0	0	0	0	0	
46.																		
Freq.	0	1	0	0	0	1	0	0	1	0	0	0	0	0	0	0	0	3
D. %	0	33.33	0	0	0	33.33	0	0	33.33	0	0	0	0	0	0	0	0	100
C. %	0	1.85	0	0	0	33.33	0	0	6.67	0	0	0	0	0	0	0	0	
48.																		
Freq.	0	0	1	0	0	0	0	1	0	0	1	0	0	0	0	0	0	3
D. %	0	0	33.33	0	0	0	0	33.33	0	0	33.33	0	0	0	0	0	0	100
C. %	0	0	50.00	0	0	0	0	11.11	0	0	8.33	0	0	0	0	0	0	
50.																		
Freq.	0	1	0	0	0	0	0	0	0	0	2	0	0	0	0	0	0	3
D. %	0	33.33	0	0	0	0	0	0	0	0	66.66	0	0	0	0	0	0	100
C. %	0	1.85	0	0	0	0	0	0	0	0	16.67	0	0	0	0	0	0	
51.																		
Freq.	0	2	0	1	0	0	0	0	0	0	0	0	0	0	1	0	0	4
D. %	0	50.00	0	25.00	0	0	0	0	0	0	0	0	0	0	25.00	0	0	100
C. %	0	3.70	0	33.33	0	0	0	0	0	0	0	0	0	0	50.00	0	0	
52.																		
Freq.	0	1	0	0	0	0	0	1	1	0	0	0	0	0	0	0	0	3
D. %	0	33.33	0	0	0	0	0	33.33	33.33	0	0	0	0	0	0	0	0	100
C. %	0	1.85	0	0	0	0	0	11.11	6.67	0	0	0	0	0	0	0	0	
55.																		
Freq.	0	0	0	0	0	0	1	1	1	0	0	0	0	0	0	0	0	3
D. %	0	0	0	0	0	0	33.33	33.33	33.33	0	0	0	0	0	0	0	0	100
C. %	0	0	0	0	0	0	50.00	11.11	6.67	0	0	0	0	0	0	0	0	

Table H11. Religious Television Viewing and Program Preference

	Religious Television Viewing							
	Does not Watch	Watch 1-2 Religious TV Programs	Watch 3-4 Religious TV Prog.	Watch 5 or more Reli-gious Prg.	No TV in my home	I watch Billy Graham only	Not Indicated	Total
Pgm. Rkg. No.	Total Distribution 13	67	31	4	2	1	1	119
1.								
Freq.	4	23	12	3	1			43
D. %	9.30	53.48	27.90	6.97	2.32			100
C. %	30.77	34.33	38.71	75.00	50.00			
2.								
Freq.	3	25	13	3	1	1	1	47
D. %	6.38	53.19	27.65	6.38	2.12	2.12	2.12	100
C. %	23.08	37.31	41.94	75.00	50.00	100.00	100.00	
3.								
Freq.	5	25	9	1	1			41
D. %	12.19	60.97	21.95	2.43	2.43			100
C. %	38.46	37.31	29.03	25.00	50.00			
4.								
Freq.	4	20	10	2	0	1	1	38
D. %	10.52	52.63	26.31	5.26	0	2.63	2.63	100
C. %	30.77	29.85	32.26	50.00		100.00	100.00	
5.								
Freq.	4	15	8	2				29
D. %	13.79	51.72	27.58	6.89				100
C. %	30.77	22.39	25.81	50.00				
6.								
Freq.	3	17	7	1	0	1		29
D. %	10.34	58.62	24.13	3.44	0	3.44		100
C. %	23.08	25.37	22.58	25.00		100.00		
7.								
Freq.	4	11	4	2	1			22
D. %	18.18	50.00	18.18	9.09	4.54			100
C. %	30.77	16.42	12.90	50.00	50.00			
8.								
Freq.	2	15	8	0	1			26
D. %	7.69	57.59	30.76	0	3.84			100
C. %	15.38	22.39	25.81		50.00			

Table H11. Continued

	Religious Television Viewing							
	Does not Watch	Watch 1-2 Religious TV Prog.	Watch 3-4 Religious TV Prog.	Watch 5 or more Reli-gious prg.	No TV in my home	I watch Billy Graham only	Not Indicated	Total
Pgm. Rkg. No.	Total Distribution 13	67	31	4	2	1	1	119
9.								
Freq.	4	6	7	1	2	1		21
D. %	19.04	28.57	33.33	4.76	9.52	4.76		100
C. %	30.77	8.96	22.58	25.00	100.00	100.00		
10.								
Freq.	1	9	3	1				14
D. %	7.14	64.28	21.42	7.14				100
C. %	7.69	13.43	9.68	25.00				
11.								
Freq.	1	13	8					22
D. %	4.54	59.09	36.36					100
C. %	7.69	19.40	25.81					
12.								
Freq.	5	10	3					18
D. %	27.77	55.55	16.66					100
C. %	38.46	14.93	9.68					
13.								
Freq.	2	8	5	0	0	0	1	16
D. %	12.50	50.00	31.25	0	0	0	6.25	100
C. %	15.38	11.94	16.13				100.00	
14.								
Freq.	3	8	3					14
D. %	21.42	57.14	21.42					100
C. %	23.08	11.94	9.68					
15.								
Freq.	0	6	3					9
D. %	0	66.66	33.33					100
C. %		8.96	9.68					
16.								
Freq.	1	8	6	1				16
D. %	6.25	50.00	37.50	6.25				100
C. %	7.69	11.94	19.35	25.00				
17.								
Freq.	1	7	6	0	1			15
D. %	7.14	64.28	21.42	7.14				100
C. %	7.69	13.43	9.68	25.00				

Table H11. Religious Television Viewing and Program Preference

	Religious Television Viewing							
	Does not Watch	Watch 1-2 Religious TV Prog.	Watch 3-4 Religious TV Prog.	Watch 5 or more Reli-gious Prg.	No TV in my home	I Watch Billy Graham Only	Not Indicated	Total
Pgm. Rkg. No.	Total Distribution 13	67	31	4	2	1	1	119
18.								
Freq.	2	8	5	0	0	0	1	16
D. %	12.50	50.00	31.25	0	0	0	6.25	100
C. %	15.38	11.94	16.13				100.00	
19.								
Freq.	1	3	2					6
D. %	16.66	50.00	33.33					100
C. %	7.69	4.48	6.45					
20.								
Freq.	0	4						4
D. %	0	100.00						100
C. %		5.97						
21.								
Freq.	0	4						4
D. %	0	100.00						100
C. %		5.97						
22.								
Freq.	1	4	2					7
D. %	14.28	57.14	28.57					100
C. %	7.69	5.97	6.45					
23.								
Freq.	1	6	1					8
D. %	12.50	75.00	12.50					100
C. %	7.69	8.96	3.23					
24.								
Freq.	0	3	3					6
D. %	0	50.00	50.00					100
C. %		4.48	9.68					
25.								
Freq.	2	2	1	0	2	1		8
D. %	25.00	25.00	12.50	0	25.00	12.50		100
C. %	15.38	2.99	3.23		100.00	100.00		
26.								
Freq.	0	11	1					12
D. %	0	91.66	8.33					100
C. %		16.42	3.23					

Table H11. Continued

	Religious Television Viewing							
	Does not Watch	Watch 1-2 Religious TV Prog.	Watch 3-4 Religious TV Prog.	Watch 5 or more Reli-gious Prg.	No TV in my home	I Watch Billy Graham only	Not Indicated	Total
Pgm. Rkg. No.	Total Distribution 13	67	31	4	2	1	1	119
27.								
Freq.	2	8	3					13
D. %	15.38	61.53	23.07					100
C. %	15.38	11.94	9.68					
28.								
Freq.	1	1	1					3
D. %	33.33	33.33	33.33					100
C. %	7.69	1.49	3.23					
29.								
Freq.	0	1	3					4
D. %	0	25.00	75.00					100
C. %		1.49	9.68					
30.								
Freq.	2	4	3	2				11
D. %	18.18	36.36	27.27	18.18				100
C. %	15.38	5.97	9.68	50.00				
31.	Excluded from Computer Analysis							
32.								
Freq.	1	5						6
D. %	16.66	83.33						100
C. %	7.69	7.46						
33.								
Freq.	2	3	2					7
D. %	28.57	42.85	28.57					100
C. %	15.38	4.48	6.45					
34.								
35.	Excluded from Computer Analysis							
36.								
Freq.	1	1	0	0	0	0	1	3
D. %	33.33	33.33	0	0	0	0	33.33	
C. %	7.69	1.49					100.00	

Table H11. Continued

	Religious Television Viewing							
	Does Not Watch	Watch 1-2 Religious TV Prog.	Watch 3-4 Religious TV Prog.	Watch 5 or more Religious Programs	No TV in My Home	I Watch Billy Graham only	Not Indicated	Total
Prm. Rkg. No.	Total Distribution 13	67	31	4	2	1	1	119
37.								
Freq.	0	2	1	1				4
D. %	0	50.00	25.00	25.00				100
C. %		2.99	3.23	25.00				
38.								
Freq.	1	4	2	0	0	0	1	8
D. %	12.50	50.00	25.00	0	0	0	12.50	100
C. %	7.69	5.97	6.45				100.00	
39.								
40.	Excluded from Computer Analysis							
41.								
Freq.	0	4	0	0	0	0	1	5
D. %	0	80.00	0	0	0	0	20.00	100
C. %		5.97					100.00	
42.								
Freq.	0	4						4
D. %	0	100.00						100
C. %		5.97						
43.	Excluded from Computer Analysis							
44.								
Freq.	0	2	2					4
D. %	0	50.00	50.00					100
C. %		2.99	6.45					
45.								
Freq.	1	1	1					3
D. %	33.33	33.33	33.33					100
C. %	7.69	1.49	3.23					
46.								
Freq.	0	2	1					3
D. %	0	66.66	33.33					100
C. %		2.99	3.23					

Table H11. Continued

	Religious Television Viewing							
	Does Not Watch	Watch 1-2 Religious TV Prog.	Watch 3-4 Religious TV Prog.	Watch 5 or more Religious Programs	No TV in My Home	I Watch Billy Graham Only	Not Indicated	Total
Prm. Rkg.	Total Distribution							
No.	13	67	31	4	2	1	1	119
47.								
	Excluded from Computer Analysis							
48.								
Freq.	0	3						3
D. %	0	100.00						100
C. %		4.48						
49.								
	Excluded from Computer Analysis							
50.								
Freq.	0	1	2					3
D. %	0	33.33	66.66					100
C. %		1.49	6.45					
51.								
Freq.	2	1	1					4
D. %	50.00	25.00	25.00					100
C. %	15.38	1.49	3.23					
52.								
Freq.	0	2	1					3
D. %	0	66.66	33.33					100
C. %		2.99	3.23					
53.								
54.	Excluded from Computer Analysis							
55.								
Freq.	0	3						3
D. %	0	100.00						100
C. %		4.48						

Table H12. Other Radio Listing and Program Preference

Pgm. Rkg. No.	Does Not Listen	Other Radio: Listen to 1 Other Radio Station	Other Radio: Listen to 2 Other Radio Stations	Other Radio: Listen to 3 Other Radio Stations	Other Radio: Listen to Other Radio Station After FLR	Other Radio: Not Indicated	Total
	Total Distribution						
	27	47	19	21	1	4	119
1.							
Freq.	11	19	5	5	1	2	43
D. %	25.58	44.18	11.62	11.62	2.32	4.65	100
C. %	40.74	40.43	26.32	23.81	100.00	50.00	
2.							
Freq.	10	18	8	8	0	3	47
D. %	21.27	38.29	17.02	17.02	0	6.38	100
C. %	37.04	38.30	42.11	38.10		75.00	
3.							
Freq.	13	15	4	7	0	2	41
D. %	31.70	36.58	9.75	17.07	0	4.87	100
C. %	48.15	31.91	21.05	33.03		50.00	
4.							
Freq.	11	14	8	2	1	2	38
D. %	28.94	36.84	21.05	5.26	2.63	5.26	100
C. %	40.74	29.79	42.11	9.52	100.00	50.00	
5.							
Freq.	8	11	4	5	0	1	29
D. %	27.58	37.93	13.79	17.24	0	3.44	100
C. %	29.63	23.40	21.05	23.81		25.00	
6.							
Freq.	10	7	5	3	0	4	29
D. %	34.48	24.13	17.24	10.34	0	13.79	100
C. %	37.04	14.89	26.32	14.29		100.00	
7.							
Freq.	7	7	2	3	1	2	22
D. %	31.81	31.81	9.09	13.63	4.54	9.09	100
C. %	25.93	14.89	10.53	14.29	100.00	50.00	
8.							
Freq.	5	12	2	6	1		26
D. %	19.23	46.15	7.69	23.07	3.84		100
C. %	18.52	25.53	10.53	28.57	100.00		
9.							
Freq.	10	4	3	2	0	2	21
D. %	47.61	19.04	14.28	9.52	0	9.52	100
C. %	37.04	8.51	15.79	9.52		50.00	
10.							
Freq.	2	4	5	2	0	1	14
D. %	14.28	28.51	35.71	14.28	0	7.14	100
C. %	7.41	8.51	26.32	9.52		25.00	
11.							
Freq.	5	10	5	1	0	1	22
D. %	22.72	45.45	22.72	4.54	0	4.54	100
C. %	18.52	21.28	26.32	4.76		25.00	
12.							
Freq.	3	9	4	1	0	1	18
D. %	16.66	50.00	22.22	5.55	0	5.55	100
C. %	11.11	19.15	21.05	4.76		25.00	
13.							
Freq.	1	5	6	4			16
D. %	6.25	31.25	37.50	25.00			100
C. %	3.70	10.64	31.58	19.05			
14.							
Freq.	5	6	1	2			14
D. %	35.71	42.85	7.14	14.28			100
C. %	18.52	12.77	5.26	9.52			
15.							
Freq.	1	4	2	1	0	1	9
D. %	11.11	44.44	22.22	11.11	0	11.11	100
C. %	3.70	8.51	10.53	4.76		25.00	
16.							
Freq.	3	7	3	3			16
D. %	18.75	43.75	18.75	18.75			100
C. %	11.11	14.89	15.79	14.29			
17.							
Freq.	2	7	2	3	0	1	15
D. %	13.33	46.66	13.33	20.00	0	6.66	100
C. %	7.41	14.89	10.53	14.29		25.00	
18.							
Freq.	6	3	4	3	0	2	15
D. %	33.33	16.66	22.22	16.66	0	11.11	100
C. %	22.22	6.38	21.05	14.20		50.00	
19.							
Freq.	2	2	2				6
D. %	33.33	33.33	33.33				100
C. %	7.41	4.26	10.53				
20.							
Freq.	0	2	1	1			4
D. %	0	50.00	25.00	25.00			100
C. %		4.26	5.26	4.26			
21.							
Freq.	1	0	1	1	1		4
D. %	25.00	0	25.00	25.00	25.00		100
C. %	3.70		5.26	4.76	100.00		
22.							
Freq.	2	4	1				7
D. %	28.57	57.14	14.28				100
C. %	7.41	8.51	5.26				
23.							
Freq.	2	1	2	2	1		8
D. %	25.00	12.50	25.00	25.00	12.50		100
C. %	7.41	2.13	10.53	9.52	100.00		
24.							
Freq.	2	1	2	1			6
D. %	33.33	16.66	33.33	16.66			100
C. %	7.41	2.13	10.53	4.76			
25.							
Freq.	2	2	1	1	0	2	8
D. %	25.00	25.00	12.50	12.50	0	25.00	100
C. %	7.41	4.26	5.26	4.76		50.00	
26.							
Freq.	5	2	3	2			12
D. %	41.66	16.66	25.00	16.66			100
C. %	18.52	4.26	15.39	9.52			

Table H12. Continued

Pgm. Rkg. No.	Other Radio: Does Not Listen	Listen to 1 Other Radio Station	Listen to 2 Other Radio Stations	Listen to 3 Other Radio Stations	Listen to Other Radio Station After FLR	Not Indicated	Total
	Total Distribution						
No.	27	47	19	21	1	4	119
27.							
Freq.	2	5	0	6			13
D. %	15.38	38.46	0	46.15			100
C. %	7.41	10.64		28.57			
28.							
Freq.	1	1	0	1			3
D. %	33.33	33.33	0	33.33			100
C. %	3.70	2.13		4.76			
29.							
Freq.	1	3					4
D. %	25.00	75.00					100
C. %	3.70	6.38					
30.							
Freq.	2	4	2	2	1		11
D. %	18.18	36.36	18.18	18.18	9.09		100
C. %	7.41	8.51	10.53	9.52	100.00		
31.	Excluded from Computer Analysis						
32.							
Freq.	0	4	1	1			6
D. %	0	66.66	16.66	16.66			100
C. %		8.51	5.26	4.76			
33.							
Freq.	1	5	0	1			7
D. %	14.28	71.42	0	14.28			100
C. %	3.70	10.64		4.76			
34.							
35.	Excluded from Computer Analysis						
36.							
Freq.	1	1	1				3
D. %	33.33	33.33	33.33				100
C. %	3.70	2.13	5.26				
37.							
Freq.	1	2	1				4
D. %	25.00	50.00	25.00				100
C. %	3.70	4.26	5.26				
38.							
Freq.	2	2	1	3			8
D. %	25.00	25.00	12.50	37.50			100
C. %	7.41	4.26	5.26	14.29			
39.							
40.	Excluded from Computer Analysis						
41.							
Freq.	1	1	2	1			5
D. %	20.00	20.00	40.00	20.00			100
C. %	3.70	2.13	10.53	4.76			

Pgm. Rkg. No.	Other Radio: Does Not Listen	Listen to 1 Other Radio Station	Listen to 2 Other Radio Stations	Listens to 3 or More Radio Stations	Listen to Other Sta. After FLR	Not Indicated	Total
	Total Distribution						
No.	27	47	19	21	1	4	119
42.							
Freq.	1	1	1	1			4
D. %	25.00	25.00	2.500	25.00			100
C. %	3.70	2.13	5.26	4.76			
43.	Excluded from Computer Analysis						
44.							
Freq.	0	2	2				4
D. %	0	50.00	50.00				100
C. %		4.26	10.53				
45.							
Freq.	0	1	2				3
D. %	0	33.33	66.66				100
C. %		2.13	10.53				
46.							
Freq.	2	1					3
D. %	66.66	33.33					100
C. %	7.41	2.13					
47.	Excluded from Computer Analysis						
48.							
Freq.	0	1	2				3
D. %	0	33.33	66.66				100
C. %		2.13	10.53				
49.	Excluded from Computer Analysis						
50.							
Freq.	1	1	0	1			3
D. %	33.33	33.33		33.33			100
C. %	3.70	2.13		4.76			
51.							
Freq.	0	3	0	1			4
D. %	0	75.00	0	25.00			100
C. %		6.38		4.76			
52.							
Freq.	0	3					3
D. %	0	100.00					100
C. %		6.38					
53.							
54.	Excluded from Computer Analysis						
55.							
Freq.	1	1	1				3
D. %	33.33	33.33	33.33				100
C. %	3.70	2.13	5.26				

Table H13. Attachment of Importance to Family Life Radio and Program Preference.

Pgm. Rkg. No.	How Important: Unknown	Very Important	Important	Some Importance	Total
	Total Distribution				
	1	70	39	10	120
1.					
Freq.	0	32	10	1	43
D. %	0	74.41	23.25	2.32	100
C. %		45.71	25.64	10.00	
2.					
Freq.	0	32	14	3	49
D. %	0	65.30	28.57	6.12	100
C. %		45.71	35.90	30.00	
3.					
Freq.	0	32	10		42
D. %	0	76.19	23.80		100
C. %		45.71	25.64		
4.					
Freq.	0	25	12	1	38
D. %	0	67.78	31.57	2.63	100
C. %		35.71	30.77	10.00	
5.					
Freq.	0	21	6	2	29
D. %	0	72.41	20.68	6.89	100
C. %		30.00	15.38	20.00	
6.					
Freq.	0	24	6		30
D. %	0	80.00	20.00		100
C. %		34.29	15.38		
7.					
Freq.	0	15	7		22
D. %	0	68.18	31.81		100
C. %		21.43	17.95		
8.					
Freq.	0	21	6	2	29
D. %	0	74.07	22.22	3.70	100
C. %		28.57	15.38	10.00	
9.					
Freq.	0	18	3		21
D. %	0	85.71	14.28		100
C. %		25.71	7.69		
10.					
Freq.	0	7	5	2	14
D. %	0	50.00	35.71	14.28	100
C. %		10.00	12.82	20.00	
11.					
Freq.	0	14	8	1	23
D. %	0	60.86	34.78	4.34	100
C. %		20.00	20.51	10.00	
12.					
Freq.	0	11	7	1	19
D. %	0	57.89	36.84	5.26	100
C. %		15.71	17.95	10.00	
13.					
Freq.	0	10	5	2	17
D. %	0	58.82	29.41	11.76	100
C. %		14.29	12.82	20.00	

Prm. Rkg. No.	How Important: Unknown	Very Important	Important	Some Importance	Total
	Total Distribution				
	1	70	39	10	120
14.					
Freq.	0	9	5		14
D. %	0	64.28	35.71		100
C. %		12.86	12.82		
15.					
Freq.	0	6	2	1	9
D. %	0	66.66	22.22	11.11	100
C. %		8.57	5.13	10.00	
16.					
Freq.	0	11	5		16
D. %	0	68.75	21.25		100
C. %		15.71	12.82		
17.					
Freq.	0	11	1	3	15
D. %	0	73.33	6.66	20.00	100
C. %		15.71	2.56	30.00	
18.					
Freq.	0	12	4	2	18
D. %	0	66.66	22.22	11.11	100
C. %		17.14	10.26	20.00	
19.					
Freq.	0	4	2		6
D. %	0	66.66	33.33		100
C. %		5.71	5.13		
20.					
Freq.	0	3	2		5
D. %	0	60.00	40.00		100
C. %		4.29	5.13		
21.					
Freq.	0	2	2		4
D. %	0	50.00	50.00		100
C. %		2.86	5.13		
22.					
Freq.	0	4	3		7
D. %	0	57.14	42.85		100
C. %		5.71	7.69		
23.					
Freq.	0	4	5		9
D. %	0	44.44	55.55		100
C. %		5.71	12.82		
24.					
Freq.	0	4	1	1	6
D. %	0	66.66	16.66	16.66	100
C. %		5.71	2.56	10.00	
25.					
Freq.	0	5	3		8
D. %	0	62.50	37.50		100
C. %		7.14	7.69		
26.					
Freq.	0	10	3	1	14
D. %	0	71.42	21.42	7.14	100
C. %		14.29	7.69	10.00	

Table H13. Continued

Pgm. Rkg. No.	How Important: Unknown	Very Important	Important	Some Importance	Total
	Total Distribution				
	1	70	39	10	120
27.					
Freq.	0	10	2	1	13
D. %		76.92	15.38	7.69	100
C. %		14.29	5.13	10.00	
28.					
Freq.	0	2	1		3
D. %	0	66.66	33.33		100
C. %		2.86	2.56		
29.					
Freq.	0	3	1		4
D. %	0	75.00	25.00		100
C. %		4.29	2.56		
30.					
Freq.	0	6	4	1	11
D. %	0	54.54	36.36	9.09	100
C. %		8.57	10.26	10.00	
31.	Excluded from Computer Analysis				
32.					
Freq.	0	4	2		6
D. %	0	66.66	33.33		100
C. %		5.71	5.13		
33.					
Freq.	0	4	3		7
D. %	0	57.14	42.85		100
C. %		5.71	7.69		
34.					
35.	Excluded from Computer Analysis				
36.					
Freq.	0	1	1	1	3
D. %	0	33.33	33.33	33.33	100
C. %		1.43	2.56	10.00	
37.					
Freq.	0	4			4
D. %	0	100.00			100
C. %		5.71			
38.					
Freq.	0	6	1	1	8
D. %	0	75.00	12.50	12.50	100
C. %		8.57	2.56	10.00	
39.					
40.	Excluded from Computer Analysis				
41.					
Freq.	0	3	1	1	5
D. %	0	60.00	20.00	20.00	100
C. %		4.29	2.56	10.00	

Pgm. Rkg. No.	How Important: Unknown	Very Important	Important	Some Importance	Total
	Total Distribution				
	1	70	39	10	120
42.					
Freq.	0	2	2		4
D. %	0	50.00	50.00		100
C. %		2.86	5.13		
43.	Excluded from Computer Analysis				
44.					
Freq.	0	2	2		4
D. %	0	50.00	50.00		100
C. %		2.86	5.13		
45.					
Freq.	0	2	1		3
D. %	0	66.66	33.33		100
C. %		2.86	2.56		
46.					
Freq.	0	1	2		3
D. %	0	33.33	66.66		100
C. %		1.43	5.13		
47.	Excluded from Computer Analysis				
48.					
Freq.	0	2	1		3
D. %	0	66.66	33.33		100
C. %		2.86	2.56		
49.	Excluded from Computer Analysis				
50.					
Freq.	0	3			3
D. %	0	100.00			100
C. %		4.29			
51.					
Freq.	0	1	3		4
D. %	0	25.00	75.00		100
C. %		1.43	7.69		
52.					
Freq.	0	0	1	2	3
D. %	0	0	33.33	66.66	100
C. %			2.56	20.00	
53.					
54.	Excluded from Computer Analysis				
55.					
Freq.	0	1	1	1	3
D. %	0	33.33	33.33	33.33	100
C. %		1.43	2.56	10.00	

Table H14. Total Exposure Period to Family Life Radio and Program Preference

Prm. Pkg. No.	Exposure Period: Unknown	1 Year or Less	2 Years	3 Years	4 Years	5 Years or Longer	Since Inception	Total
	Total Distribution							
	4	8	28	22	12	16	31	121
1.								
Freq.	1	2	9	10	6	7	8	43
D. %	2.32	4.65	20.93	33.25	13.95	16.27	18.60	100
C. %	25.00	25.00	32.14	45.45	50.00	4.38	25.81	
2.								
Freq.	3	5	15	6	5	3	12	49
D. %	6.12	10.20	30.61	12.24	10.20	6.12	24.48	100
C. %	25.00	62.50	53.57	27.27	41.67	18.80	38.71	
3.								
Freq.	1	4	6	9	5	8	9	42
D. %	2.38	9.52	14.28	21.42	11.90	19.04	21.42	100
C. %	25.00	50.00	21.43	40.90	41.64	50.00	29.03	
4.								
Freq.	3	2	9	5	6	6	7	38
D. %	7.89	5.26	23.68	13.15	15.78	15.78	18.42	100
C. %	75.00	25.00	32.14	22.73	50.00	37.50	22.58	
5.								
Freq.	1	1	10	7	1	4	5	29
D. %	3.44	3.44	34.48	24.13	3.44	13.79	17.24	100
C. %	25.00	12.50	35.71	31.18	8.33	25.00	16.13	
6.								
Freq.	1	1	5	6	6	4	7	30
D. %	3.33	3.33	16.66	20.00	20.00	13.33	23.33	100
C. %	25.00	12.50	17.86	27.27	50.00	25.00	22.58	
7.								
Freq.	1	2	7	3	2	3	4	22
D. %	4.54	9.09	31.81	13.63	9.09	13.63	18.18	100
C. %	25.00	25.00	25.00	13.64	16.67	18.80	12.90	
8.								
Freq.	1	4	8	7	1	3	3	27
D. %	3.70	14.81	29.62	25.92	3.70	11.11	11.11	100
C. %	25.00	50.00	28.57	31.18	8.33	18.80	9.68	
9.								
Freq.	0	1	2	7	4	3	4	21
D. %	0	4.76	9.52	33.33	19.04	14.28	19.04	100
C. %		12.50	7.14	31.18	33.33	18.80	12.90	

Table H14. Continued

Prm. Rkg. No.	Exposure Period: Unknown	1 Year or Less	2 Years	3 Years	4 Years	5 Years or Longer	Since Inception	Total
	Total Distribution							
	4	8	28	22	12	16	31	121
10.								
Freq.	0	2	5	2	1	2	2	14
D. %	0	14.28	35.71	14.28	7.14	14.28	14.28	100
C. %		25.00	17.86	9.09	8.33	12.50	6.45	
11.								
Freq.	1	1	6	6	4	3	2	23
D. %	4.34	4.34	26.08	26.08	17.39	13.04	8.69	100
C. %	25.00	12.50	21.43	27.27	33.33	18.80	6.45	
12.								
Freq.	1	1	2	3	3	3	6	19
D. %	5.26	5.26	10.52	15.78	15.78	15.78	31.57	100
C. %	25.00	12.50	7.14	13.64	25.00	18.80	19.35	
13.								
Freq.	3	2	5	1	1	0	5	17
D. %	17.64	11.76	29.41	5.88	5.88	0	29.41	100
C. %	75.00	25.00	17.86	4.55	8.33		16.13	
14.								
Freq.	0	0	2	4	2	2	4	14
D. %	0	0	14.28	28.57	14.28	14.28	28.57	100
C. %			7.14	18.18	16.67	12.50	12.90	
15.								
Freq.	1	0	3	0	1	3	1	9
D. %	11.11	0	33.33	0	11.11	33.33	11.11	100
C. %	25.00		10.71		8.33	18.80	3.23	
16.								
Freq.	1	2	5	3	2	0	3	16
D. %	6.25	12.50	31.25	18.75	12.50	0	18.75	100
C. %	25.00	25.00	17.86	13.64	16.67		9.68	
17.								
Freq.	1	1	5	2	1	3	2	15
D. %	6.66	6.66	33.33	13.33	6.66	20.00	13.33	100
C. %	25.00	12.50	17.86	9.09	8.33	18.80	6.45	
18.								
Freq.	0	0	6	5	3	3	1	18
D. %	0	0	33.33	27.77	16.66	16.66	5.55	100
C. %			21.43	22.73	25.00	18.80	3.23	

Table H14. Continued

Prm. Rkg. No.	Exposure Period: Unknown	1 Year or Less	2 Years	3 Years	4 Years	5 Years or Longer	Since Inception	Total
	Total Distribution 4	8	28	22	12	16	31	121
19.								
Freq.	1	0	0	5				6
D. %	16.66	0	0	83.33				100
C. %	25.00			22.73				
20.								
Freq.	0	0	1	1	0	1	2	5
D. %	0	0	20.00	20.00	0	20.00	40.00	100
C. %			3.57	4.55		6.25	6.45	
21.								
Freq.	0	1	0	1	1	0	1	4
D. %	0	25.00	0	25.00	25.00	0	25.00	100
C. %		12.50		4.55	8.33		3.23	
22.								
Freq.	1	1	0	3	1	1		6
D. %	14.28	14.28	0	42.85	14.28	14.28		100
C. %	25.00	12.50		13.64	8.33	6.25		
23.								
Freq.	1	2	2	2	0	0	2	9
D. %	11.11	22.22	22.22	22.22	0	0	22.22	100
C. %	25.00	25.00	7.14	9.09			6.45	
24.								
Freq.	0	0	1	1	1	0	3	6
D. %	0	0	16.66	16.66	16.66	0	50.00	100
C. %			3.57	4.55	8.33		9.68	
25.								
Freq.	0	0	1	2	1	3	1	8
D. %	0	0	12.50	25.00	12.50	37.50	12.50	100
C. %			3.57	9.09	8.33	18.80	3.23	
26.								
Freq.	1	0	4	5	1	0	3	14
D. %	7.14	0	28.57	35.71	7.14	0	21.42	100
C. %	25.00		14.29	22.73	8.33		9.68	
27.								
Freq.	0	0	3	2	0	3	5	13
D. %	0	0	23.07	15.38	0	23.07	38.46	100
C. %			10.71	9.09		18.80	16.13	

Table H14. Continued

Prm. Pkg. No.	Exposure Period: Unknown	1 Year or Less	2 Years	3 Years	4 Years	5 Years or Longer	Since Inception	Total
	Total Distribution							
	4	8	28	22	12	16	31	121
28.								
Freq.	0	0	1	1	0	1		3
D. %	0	0	33.33	33.33	0	33.33		100
C. %			3.57	4.55		6.25		
29.								
Freq.	0	0	2	0	0	0	2	4
D. %	0	0	50.00	0	0	0	50.00	100
C. %			7.14				6.45	
30.								
Freq.	0	2	5	3	0	1		11
D. %	0	18.18	45.45	27.27	0	9.09		100
C. %		25.00	17.86	13.64		6.25		
31.	Excluded from Computer Analysis							
32.								
Freq.	1	0	1	2	0	2		6
D. %	16.66	0	16.66	33.33	0	33.33		100
C. %	25.00		3.57	9.09		12.50		
33.								
Freq.	0	0	1	3	1	1	1	7
D. %	0	0	14.28	42.85	14.28	14.28	14.28	100
C. %			3.57	13.64	8.33	6.25	3.23	
34.								
35.	Excluded from Computer Analysis							
36.								
Freq.	0	0	2	1				3
D. %	0	0	66.66	33.33				100
C. %			7.14	4.55				
37.								
Freq.	1	0	1	0	0	2		4
D. %	25.00	0	25.00	0	0	50.00		100
C. %	25.00		3.57			12.50		

Table H14. Continued

Prm. Rkg. No.	Exposure Period: Unknown	1 Year or Less	2 Years	3 Years	4 Years	5 Years or Longer	Since Inception	Total
	Total Distribution							
	4	8	28	22	12	16	31	121
38.								
Freq.	0	0	2	4	0	0	2	8
D. %	0	0	25.00	50.00	0	0	25.00	100
C. %			7.14	18.18			6.45	
39.								
40.	Excluded From Computer Analysis							
41.								
Freq.	0	0	1	1	1	0	2	5
D. %	0	0	20.00	20.00	20.00	0	40.00	100
C. %			3.57	4.55	8.33		6.45	
42.								
Freq.	0	0	0	1	0	3		4
D. %	0	0	0	25.00	0	75.00		100
C. %				4.55		18.80		
43.	Excluded from Computer Analysis							
44.								
Freq.	1	0	1	1	0	0	1	4
D. %	25.00	0	25.00	25.00	0	0	25.00	100
C. %	25.00		3.57	4.55			3.23	
45.								
Freq.	0	0	1	1	1			3
D. %	0	0	33.33	33.33	33.33			100
C. %			3.57	4.55	8.33			
46.								
Freq.	0	0	2	0	0	1		3
D. %	0	0	66.66	0	0	33.33		100
C. %			7.14			6.25		
47.	Excluded from Computer Analysis							

Table H14. Continued

Prm. Rkg. No.	Exposure Period: Unknown	1 Year or Less	2 Years	3 Years	4 Years	5 Years or Longer	Since Inception	Total
	Total Distribution							
	4	8	28	22	12	16	31	121
48.								
Freq.	0	0	0	1	0	1	1	3
D. %	0	0	0	33.33	0	33.33	33.33	100
C. %				4.55		6.25	3.23	
49.	Excluded from Computer Analysis							
50.								
Freq.	0	0	1	1	0	0	1	3
D. %	0	0	33.33	33.33	0	0	33.33	100
C. %			3.57	4.55			3.23	
51.								
Freq.	0	2	1	1				4
D. %	0	50.00	25.00	25.00				100
C. %		25.00	3.57	4.55				
52.								
Freq.	0	0	1	0	0	1	1	3
D. %	0	0	33.33	0	0	33.33	33.33	100
C. %			3.57			6.25	3.23	
53.								
54.	Excluded from Computer Analysis							
55.								
Freq.	0	1	1	0	0	0	1	3
D. %	0	33.33	33.33	0	0	0	33.33	100
C. %		12.50	3.57				3.23	

Table H15. Weekly Exposure to Family Life Radio and Program Preference

Prm. Rkg. No.	Weekly Exposure: Unknown	Tune in Every-day	10 Hrs or Less	11-20 Hours	21-30 Hours	31-40 Hours	41-50 Hours	More Than 50 Hours	From Sunrise to Sunset	Total
	Total Distribution									
	16	14	22	24	14	7	8	9	7	121
1.										
Freq.	2	3	7	12	6	1	4	5	3	43
D. %	4.65	6.97	16.27	27.90	13.95	2.32	9.30	11.62	6.97	100
C. %	12.50	21.43	31.82	50.00	42.86	14.29	50.00	55.55	42.86	
2.										
Freq.	6	7	6	11	7	2	1	4	5	49
D. %	12.24	14.28	12.24	22.44	14.28	4.08	2.04	8.16	10.20	100
C. %	37.50	50.00	27.27	45.83	50.00	28.57	12.50	44.44	71.43	
3.										
Freq.	2	7	5	6	4	6	4	4	4	42
D. %	4.76	16.66	11.90	14.28	9.52	14.28	9.52	9.52	9.52	100
C. %	12.50	50.00	27.73	25.00	28.57	85.71	50.00	44.44	57.14	
4.										
Freq.	5	5	4	5	7	3	4	3	2	38
D. %	13.15	13.15	10.52	13.15	18.42	7.89	10.52	7.89	5.26	100
C. %	31.25	35.71	18.18	20.83	50.00	42.86	50.00	33.33	28.57	
5.										
Freq.	4	3	3	4	3	4	2	3	3	29
D. %	13.79	10.34	10.34	13.79	10.34	13.79	6.89	10.34	10.34	100
C. %	25.00	21.43	13.64	16.67	21.43	57.15	25.00	33.33	42.86	
6.										
Freq.	1	6	3	4	5	4	2	3	2	30
D. %	3.33	20.00	10.00	13.33	16.66	13.33	6.66	10.00	6.66	100
C. %	6.25	42.86	13.64	16.67	35.71	57.14	25.00	33.33	28.57	
7.										
Freq.	3	3	2	4	1	4	1	1	3	22
D. %	13.63	13.63	9.09	18.18	4.54	18.18	4.54	4.54	13.63	100
C. %	18.80	21.43	9.09	16.67	7.14	57.14	12.50	11.11	42.86	
8.										
Freq.	0	5	4	6	1	1	4	3	3	27
D. %	0	18.51	14.81	22.22	3.70	3.70	14.81	11.11	11.11	100
C. %		35.71	18.18	25.00	7.14	14.29	50.00	33.33	42.86	
9.										
Freq.	0	2	3	2	2	2	4	5	1	21
D. %	0	9.52	14.28	9.52	9.52	9.52	19.04	23.80	4.76	100
C. %		14.29	13.64	8.33	14.28	28.57	50.00	55.55	14.29	
10.										
Freq.	0	1	5	4	1	0	1	1	1	14
D. %	0	7.14	35.71	28.59	7.14	0	7.14	7.14	7.14	100
C. %		7.14	22.73	16.67	7.14		12.50	11.11	14.29	
11.										
Freq.	1	3	4	8	2	1	1	2	1	23
D. %	4.34	13.04	17.39	34.78	8.69	4.34	4.34	8.69	4.34	100
C. %	6.25	21.43	18.18	33.33	14.28	14.29	12.50	22.22	14.29	

Prm Rkg. No.	Weekly Exposure: Unknown	Tune in Every-day	10 Hrs or Less	11-20 Hours	21-30 Hours	31-40 Hours	41-50 Hours	More Than 50 Hours	From Sunrise to Sunset	Total
	Total Distribution									
	16	14	22	24	14	7	8	9	7	121
12.										
Freq.	3	2	3	3	3	2	2	1		19
D. %	15.78	10.52	15.78	15.78	15.78	10.52	10.52	5.26		100
C. %	18.80	14.29	13.64	12.50	21.43	28.57	25.00	11.11		
13.										
Freq.	1	2	3	7	1	0	1	1	1	17
D. %	5.88	11.76	17.64	41.17	5.88	0	5.88	5.88	5.88	100
C. %	6.25	14.29	13.64	29.17	7.14		12.50	11.11	14.29	
14.										
Freq.	1	0	2	3	3	1	3	1		14
D. %	7.14	0	14.28	21.42	21.42	7.14	21.42	7.14		100
C. %	6.25		9.09	12.50	21.43	14.29	37.50	11.11		
15.										
Freq.	0	1	4	1	2	0	0	1		9
D. %	0	11.11	44.44	11.11	22.22	0	0	11.11		100
C. %		7.14	18.18	4.17	14.28			11.11		
16.										
Freq.	0	1	4	5	1	5	1	1	1	16
D. %	0	6.25	25.00	31.25	6.25	12.50	6.25	6.25	6.25	100
C. %		7.14	18.18	20.83	7.14	28.57	12.50	11.11	14.29	
17.										
Freq.	0	2	4	5	1	0	0	2	1	15
D. %	0	13.33	26.66	33.33	6.66	0	0	13.33	6.66	100
C. %		14.28	18.18	20.83	7.14			22.22	14.29	
18.										
Freq.	0	0	4	3	3	0	2	4	2	18
D. %	0	0	22.22	16.66	16.66	0	11.11	22.22	11.11	100
C. %			18.18	12.50	21.43		25.00	44.44	28.57	
19.										
Freq.	1	0	0	2	0	1	1	1		6
D. %	16.66	0	0	33.33	0	16.66	16.66	16.66		100
C. %	6.25			8.33		14.29	12.50	11.11		
20.										
Freq.	1	1	1	0	1	0	1			5
D. %	20.00	20.00	20.00	0	20.00	0	20.00			100
C. %	6.25	7.14	4.55		7.14		12.50			
21.										
Freq.	0	0	1	3						4
D. %	0	0	25.00	75.00						100
C. %			4.55	12.50						
22.										
Freq.	1	0	2	0	1	1	1	1		7
D. %	14.28	0	28.57	0	14.28	14.28	14.28	14.28		100
C. %	6.25		9.09		7.14	14.29	12.50	11.11		

Table H15. Continued

Prm. Rkg. No.	Unknown	Tune in Every-day	Weekly Exposure: 10 Hrs or Less	11-20 Hours	21-30 Hours	31-40 Hours	41-50 Hours	More Than 50 Hours	From Sunrise to Sunset	Total
	Total Distribution									
	16	14	22	24	14	7	8	9	7	121
23.										
Freq.	0	2	1	3	1	0	1	0	1	0
D. %	0	22.22	11.11	33.33	11.11	0	11.11	0	11.11	100
C. %		14.28	4.55	12.50	7.14		12.50		14.29	
24.										
Freq.	1	0	2	1	0	0	2			6
D. %	16.66	0	33.33	16.66	0	0	33.33			100
C. %	6.25		9.09	4.17			25.00			
25.										
Freq.	0	0	1	1	1	1	0	3	1	8
D. %	0	0	12.50	12.50	12.50	12.50	0	37.50	12.50	100
C. %			4.55	4.17	7.14	14.29		33.33	14.29	
26.										
Freq.	2	2	1	4	1	0	1	1	2	14
D. %	14.28	14.28	7.14	28.57	7.14	0	7.14	7.14	14.28	100
C. %	12.50	14.28	4.55	16.67	7.14		12.50	11.11	28.57	
27.										
Freq.	0	4	1	1	4	0	2	1		13
D. %	0	30.76	7.69	7.69	30.76	0	15.38	7.69		100
C. %		28.57	4.55	4.17	28.57		25.00	11.11		
28.										
Freq.	0	0	0	0	1	0	0	1	1	3
D. %	0	0	0	0	33.33	0	0	33.33	33.33	100
C. %					7.14			11.11	14.29	
29.										
Freq.	0	0	1	1	1	1				4
D. %	0	0	25.00	25.00	25.00	25.00				100
C. %			4.55	4.17	7.14	14.29				
30.										
Freq.	2	2	2	1	0	1	0	1	2	11
D. %	18.18	18.18	18.18	9.09	0	9.09	0	0.09	18.18	100
C. %	12.50	14.28	9.09	4.17		14.29		11.11	28.57	
31.	Excluded from Computer Analysis									
32.										
Freq.	1	1	1	1	0	1	1			6
D. %	16.66	16.66	16.66	16.66	0	16.66	16.66			100
C. %	6.25	7.14	4.55	4.17		14.29	12.50			
33.										
Freq.	0	0	0	4	1	1	1			7
D. %	0	0	0	57.14	14.28	14.28	14.28			100
C. %				16.67	7.14	14.29	12.50			
34.										
35.	Excluded from Computer Analysis									

Prm. Rkg. No.	Unknown	Tune in Every-day	Weekly Exposure: 10 Hrs or Less	11-20 Hours	21-30 Hours	31-40 Hours	41-50 Hours	More Than 50 Hours	From Sunrise to Sunset	Total
	Total Distribution									
	16	14	22	24	14	7	8	9	7	121
36.										
Freq.	0	0	0	0	2	0	1			3
D. %	0	0	0	0	66.66	0	33.33			100
C. %					14.28		12.50			
37.										
Freq.	0	1	1	0	0	1	0	1		4
D. %	0	25.00	25.00	0	0	25.00	0	25.00		100
C. %		7.14	4.55			14.29		11.11		
38.										
Freq.	0	1	1	1	2	1	1	1		8
D. %	0	12.50	12.50	12.50	25.00	12.50	12.50	12.50		100
C. %		7.14	4.55	4.17	14.28	14.29	12.50	11.11		
39.										
40.	Excluded from Computer Analysis									
41.										
Freq.	0	0	1	2	1	1				5
D. %	0	0	20.00	40.00	20.00	20.00				100
C. %			4.55	8.33	7.14	14.29				
42.										
Freq.	0	0	0	2	1	0	0	1		4
D. %	0	0	0	50.00	25.00	0	0	25.00		
C. %				8.33	7.14			11.11		
43.	Excluded from Computer Analysis									
44.										
Freq.	0	0	0	2	1	1				4
D. %	0	0	0	50.00	25.00	25.00				100
C. %				9.09	7.14	14.29				
45.										
Freq.	0	0	1	1	0	1				3
D. %	0	0	33.33	33.33	0	33.33				100
C. %			4.55	4.17		14.29				
46.										
Freq.	1	0	1	0	1					3
D. %	33.33	0	33.33	0	33.33					100
C. %	6.25		4.55		7.14					
47.	Excluded from Computer Analysis									
48.										
Freq.	1	0	0	1	1					3
D. %	33.33	0	0	33.33	33.33					100
C. %	6.25			4.17	7.14					

Table H16. Program Familiarity and Program Preference

Prm. Rkg. No.	Programs Listened To: Unknown	10 or Less	11-30	More Than 30	Larger Portion of Prgs	Almost All of Them	Total
	Total Distribution						
	31	6	17	21	16	29	120
1.							
Freq.	9	1	5	6	9	13	43
D. %	20.93	2.32	11.62	13.95	20.93	30.23	100
C. %	29.03	16.67	29.41	28.57	56.25	44.83	
2.							
Freq.	8	1	6	10	8	16	49
D. %	16.32	2.04	12.24	20.40	16.32	32.65	100
C. %	25.81	16.67	35.29	47.62	50.00	55.17	
3.							
Freq.	8	2	4	4	8	16	42
D. %	19.04	4.76	9.52	9.52	19.04	38.09	100
C. %	25.81	33.33	23.53	19.05	50.00	55.17	
4.							
Freq.	11	0	3	6	5	13	38
D. %	28.94	0	7.89	15.78	13.15	34.21	100
C. %	35.48		17.65	28.57	31.25	44.83	
5.							
Freq.	6	2	2	7	2	10	29
D. %	20.68	6.89	6.89	24.13	6.89	34.48	100
C. %	19.35	33.33	11.76	33.33	12.50	34.48	
6.							
Freq.	4	1	1	4	6	14	30
D. %	13.33	3.33	3.33	13.33	20.00	46.66	100
C. %	12.90	16.67	5.88	19.05	37.50	48.28	
7.							
Freq.	3	0	2	4	3	10	22
D. %	13.63	0	9.09	18.18	13.63	45.45	100
C. %	9.68		11.76	19.05	18.75	34.48	
8.							
Freq.	7	0	3	5	5	7	27
D. %	25.92	0	11.11	18.51	18.51	25.22	100
C. %	22.58		17.65	23.81	31.25	24.14	
9.							
Freq.	4	1	1	2	7	6	21
D. %	19.04	4.76	4.76	9.52	33.33	28.57	100
C. %	12.90	16.67	5.88	9.52	43.75	20.69	
10.							
Freq.	3	0	2	3	1	5	14
D. %	21.42	0	14.28	21.42	7.14	35.71	100
C. %	9.68		11.76	14.29	6.25	17.24	
11.							
Freq.	5	0	3	5	6	4	23
D. %	21.73	0	13.04	21.73	26.08	17.39	100
C. %	16.13		17.65	23.81	37.50	13.79	
12.							
Freq.	8	1	1	2	1	6	19
D. %	42.10	5.26	5.26	10.52	5.26	31.57	100
C. %	25.81	16.67	5.88	9.52	6.25	20.69	
13.							
Freq.	6	0	1	4	3	3	17
D. %	35.29	0	5.88	23.52	17.64	17.64	100
C. %	19.35		5.88	19.05	18.75	10.34	

Prm. Rkg. No.	Programs Listened To: Unknown	10 or Less	11-30	More Than 30	Larger Portion of Prgs	Almost All of Them	Total
	Total Distribution						
	31	6	17	21	16	29	120
14.							
Freq.	5	0	1	2	3	3	14
D. %	35.71	0	7.14	14.28	21.42	21.42	100
C. %	16.13		5.88	9.52	18.75	10.34	
15.							
Freq.	5	0	0	1	1	2	9
D. %	55.55	0	0	11.11	11.11	22.22	100
C. %	16.13			4.76	6.25	6.90	
16.							
Freq.	3	0	1	5	2	5	16
D. %	18.75	0	6.25	31.25	12.50	31.25	100
C. %	9.68		5.88	23.81	12.50	17.24	
17.							
Freq.	5	0	1	3	4	2	15
D. %	33.33	0	6.66	20.00	26.66	13.33	100
C. %	16.13		5.88	14.29	25.00	6.90	
18.							
Freq.	5	0	2	1	5	5	18
D. %	27.77	0	11.11	5.55	27.77	27.77	100
C. %	16.13		11.76	4.76	31.25	17.24	
19.							
Freq.	2	0	1	2	1		6
D. %	33.33	0	16.66	33.33	16.66		100
C. %	6.45		5.88	9.52	6.25		
20.							
Freq.	3	0	1	1			5
D. %	60.00	0	20.00	20.00			100
C. %	9.68		5.88	4.76			
21.							
Freq.	1	0	1	0	0	2	4
D. %	25.00	0	25.00	0	0	50.00	100
C. %	3.23		5.88			6.90	
22.							
Freq.	3	0	1	1	2		7
D. %	42.85	0	14.28	14.28	28.57		100
C. %	9.68		5.88	4.76	12.50		
23.							
Freq.	1	1	2	3	1	1	9
D. %	11.11	11.11	22.22	33.33	11.11	11.11	100
C. %	4.34	16.67	11.76	14.29	6.25	3.45	
24.							
Freq.	2	1	0	0	1	2	6
D. %	33.33	16.66	0	0	16.66	33.33	100
C. %	6.45	16.67			6.25	6.90	
25.							
Freq.	1	0	0	0	2	5	8
D. %	12.50	0	0	0	25.00	62.50	100
C. %	3.23				12.50	17.24	
26.							
Freq.	3	1	1	5	0	4	14
D. %	21.42	7.14	7.14	35.71	0	28.57	100
C. %	9.68	16.67	5.88	23.81		13.79	

Table H16. Continued

Prm. Rkg. No.	Programs Listened To: Unknown	10 or Less	11-30	More Than 30	Larger Portion of Prgs	Almost All of Them	Total
	Total Distribution						
	31	6	17	21	16	29	120
27.							
Freq.	2	1	3	4	1	2	13
D. %	15.28	7.69	23.07	30.76	7.69	15.38	100
C. %	6.45	16.67	17.65	19.05	6.25	6.90	
28.							
Freq.	2	0	0	0	0	1	3
D. %	66.66	0	0	0	0	33.33	100
C. %	6.45					3.45	
29.							
Freq.	1	0	1	0	1	1	4
D. %	25.00	0	25.00	0	25.00	25.00	100
C. %	3.23		5.88		6.25	3.45	
30.							
Freq.	4	0	1	1	1	4	11
D. %	36.36	0	9.09	9.09	9.09	36.36	100
C. %	12.90		5.88	4.76	6.25	13.79	
31.	Excluded from Computer Analysis						
32.							
Freq.	2	0	2	0	0	2	6
D. %	33.33	0	33.33	0	0	33.33	100
C. %	6.45		11.76			6.90	
33.							
Freq.	3	0	0	1	2	1	7
D. %	42.85	0	0	14.28	28.57	14.28	100
C. %	9.68			4.76	12.50	3.45	
34.							
35.	Excluded from Computer Analysis						
36.							
Freq.	2	0	1				3
D. %	66.66	0	33.33				100
C. %	6.45		5.88				
37.							
Freq.	1	0	1	0	0	2	4
D. %	25.00	0	25.00	0	0	50.00	100
C. %	3.23		5.88			6.90	
38.							
Freq.	4	0	1	2	0	1	8
D. %	50.00	0	12.50	25.00	0	12.50	100
C. %	12.90		5.88	9.52		3.45	
39.							
40.	Excluded from Computer Analysis						
41.							
Freq.	2	1	0	0	2		5
D. %	40.00	20.00	0	0	40.00		100
C. %	6.45	16.67			12.5		

Prm. Rkg. No.	Programs Listened To: Unknown	10 or Less	11-30	More Than 30	Larger Portion of Prgs	Almost All of Them	Total
	Total Distribution						
	31	6	17	21	16	29	120
42.							
Freq.	2	0	1	0	1		4
D. %	50.00	0	25.00	0	25.00		100
C. %	6.45		5.88		6.25		
43.	Excluded from Computer Analysis						
44.							
Freq.	0	0	1	1	1	1	4
D. %	0	0	25.00	25.00	25.00	25.00	100
C. %			5.88	4.76	6.25	3.45	
45.							
Freq.	0	0	0	1	1	1	3
D. %	0	0	0	33.33	33.33	33.33	100
C. %				4.76	16.25	3.45	
46.							
Freq.	0	0	2	1			3
D. %	0	0	66.66	33.33			100
C. %			11.76	4.76			
47.	Excluded from Computer Analysis						
48.							
Freq.	1	0	1	0	0	1	3
D. %	33.33	0	33.33	0	0	33.33	100
C. %	3.23		5.88			3.45	
49.	Excluded from Computer Analysis						
50.							
Freq.	0	0	0	1	2		3
D. %	0	0	0	33.33	66.66		100
C. %				4.76	12.50		
51.							
Freq.	2	0	0	1	0	1	4
D. %	50.00	0	0	25.00	0	25.00	100
C. %	6.45			4.76		3.45	
52.							
Freq.	0	0	1	2			3
D. %	0	0	33.33	66.66			100
C. %			5.08	9.52			
53.							
54.	Excluded from Computer Analysis						
55.							
Freq.	1	0	1	0	0	1	3
D. %	33.33	0	33.33	0	0	33.33	100
C. %	3.23		5.88			3.45	

Table H17. Program Format and Program Preference

Program Number	Format: Perfect Music or Talk	Music Only	More Music than Talk	Equal amt of Music and Talk	More Talk than Music	Talking Only	It Depends on Who's Talking	Type of Program and Need	No Opinion	Total
Total Distribution	1	1	38	45	7	0	1	0	7	100
1.										
Freq.	1	0	13	20	6					40
D. %	2.50	0	32.50	50.00	15.00					100
2.										
Freq.	0	0	14	25	5	0	0	0	0	45
D. %	0	0	31.11	55.55	11.11	0	0	0	2.22	100
3.										
Freq.	0	0	13	24	3	0	0	0	1	41
D. %	0	0	31.70	58.53	7.31	0	0	0	2.43	100
4.										
Freq.	0	0	13	19	5					37
D. %	0	0	35.13	51.35	13.51					100
5.										
Freq.	0	0	9	16	3					28
D. %	0	0	32.14	57.14	10.71					100
6.										
Freq.	0	0	9	18	2					29
D. %	0	0	31.03	62.06	6.89					100
7.										
Freq.	0	0	5	14	2					21
D. %	0	0	23.80	66.66	9.52					100
8.										
Freq.	0	0	13	11	0	0	1	0	1	25
D. %	0	0	50.00	42.30	0	0	3.84	0	3.84	100
9.										
Freq.	0	0	5	11	2	0	1			19
D. %	0	0	26.31	57.89	10.52	0	5.26			100
10.										
Freq.	0	1	4	5	1	0	0	0	1	12
D. %	0	8.33	33.33	41.66	8.33	0	0	0	8.33	100
11.										
Freq.	0	0	15	5	2					22
D. %	0	0	68.18	22.72	9.09					100
12.										
Freq.	0	0	6	8	2					16
D. %	0	0	37.50	50.00	12.50					100

Table H17. Continued

Program Number	Format: Perfect Music or Talk	Music Only	More Music than Talk	Equal Amt of Music and Talk	More Talk than Music	Talking Only	It Depends on Who's Talking	Type of Program and My Needs	No Opinion	Total
Total Distribution	1	1	38	45	7	0	1	0	7	100
13.										
Freq.	0	0	8	7						15
D. %	0	0	53.33	46.66						100
14.										
Freq.	0	0	7	4	1					12
D. %	0	0	58.33	33.33	8.33					100
15.										
Freq.	0	0	5	3						8
D. %	0	0	62.50	37.50						100
16.										
Freq.	1	0	8	6						14
D. %	6.66	0	53.33	40.00						100
17.										
Freq.	0	0	8	4	1	0	1			14
D. %	0	0	57.14	28.57	7.14	0	7.14			100
18.										
Freq.	0	0	3	13	1	0	1			18
D. %	0	0	16.66	72.22	5.55	0	5.55			100
19.										
Freq.	0	0	4	2						6
D. %	0	0	66.66	33.33						100
20.										
Freq.	0	0	2	3						5
D. %	0	0	40.00	60.00						100
21.										
Freq.	1	0	1	1						3
D. %	33.33	0	33.33	33.33						100
22.										
Freq.	0	0	4	1	1					6
D. %	0	0	66.66	16.66	16.66					100
23.										
Freq.	1	0	5	3						9
D. %	11.11	0	55.55	33.33						100
24.										
Freq.	0	0	3	3						6
D. %	0	0	50.00	50.00						100

Table H17. Continued

Program Number	Format: Perfect Music or Talk	Music Only	More Music Than Talk	Equal Amt of Music and Talk	More Talk than Music	Talking Only	It Depends on Who's Talking	Type of Program and My Needs	No Opinion	Total
	Total Distribution									
	1	1	38	45	7	0	1	0	7	100
25.										
Freq.	0	0	1	6	0	0	1			8
D. %	0	0	12.50	75.00	0	0	12.50			100
26.										
Freq.	0	0	6	7						13
D. %	0	0	46.15	53.84						100
27.										
Freq.	0	0	6	5	2					13
D. %	0	0	46.15	38.46	15.38					100
28.										
Freq.	0	0	0	3						3
D. %	0	0	0	100.00						100
29.										
Freq.	0	0	2	1						3
D. %	0	0	66.66	33.33						100
30.										
Freq.	0	0	3	7						10
D. %	0	0	30.00	70.00						100
31.	Excluded from Computer Analysis									
32.										
Freq.	0	0	2	3	1					6
D. %	0	0	33.33	50.00	16.66					100
33.										
Freq.	0	0	5	0	1					6
D. %	0	0	83.33	0	16.66					100
34.										
35.	Excluded from Computer Analysis									
36.										
Freq.	0	0	0	2						2
D. %	0	0	0	100.00						100

Table H17. Continued

Program Number	Format: Perfect Music or Talk	Music Only	More Music Than Talk	Equal Amt of Music and Talk	More Talk than Music	Talking Only	It Depends on Who's Talking	Type of Program and My Needs	No Opinion	Total
Total Distribution	1	1	38	45	7	0	1	0	7	100
37.										
Freq.	0	0	1	1	1					3
D. %	0	0	33.33	33.33	33.33					100
38.										
Freq.	0	0	3	5						8
D. %	0	0	37.50	62.50						100
39.										
40.	Excluded From Computer Analysis									
41.										
Freq.	0	0	2	2	1					5
D. %	0	0	40.00	40.00	20.00					100
42.										
Freq.	0	0	3	1						4
D. %	0	0	75.00	25.00						100
43.	Excluded From Computer Analysis									
44.										
Freq.	0	0	4							4
D. %	0	0	100.00							100
45.										
Freq.	0	0	2	0	1					3
D. %	0	0	66.66	0	33.33					100
46.										
Freq.	0	0	0	2	1					3
D. %	0	0	0	66.66	33.33					100
47.	Excluded from Computer Analysis									
48.										
Freq.	0	0	2	0	1					3
D. %	0	0	66.66	0	33.33					100
49.	Excluded from Computer Analysis									

Table H17. Continued

Program Number	Perfect Music or Talk	Music Only	More Music Than Talk	Equal Amt of Music and Talk	More Talk than Music	Talking Only	It Depends on Who's Talking	Type of Program and needs	No Opinion	Total
	Format									
Total Distribution	1	1	38	45	7	0	1	0	7	100
50.										
Freq.	0	0	1	2						3
D. %	0	0	33.33	66.66						100
51.										
Freq.	0	0	0	4						4
D. %	0	0	0	100.00						100
52.										
Freq.	0	0	3							3
D. %	0	0	100.00							100
53.										
54.	Excluded From Computer Analysis									
55.										
Freq.	0	0	0	1	0	0	0	0	1	2
D. %	0	0	0	50.00	0	0	0	0	50.00	100

Table H18. Most Helpful Elements in the Program

Program Number*	Most Helpful																	
	Eternal Life and Second Coming of Christ	Accepting Christ for Salvation	Communion with God	Bible Being the Guide to Christian Life	Inspiration and Enlightenment	Comfort and Strength	Fine Music and Assuring Voices	Guidance to be a Dedicated Christian	Concern for Family	Concern with Current Issues	Informative and Educational	Being Prophetic	So Commerical	No Rock and Roll Music	A Successful Fund Raising is a Testimony to God	Feeling of Being Loved	Blessing	Total
1.**																		
Freq.	2	2	8	10	2	3	4	3	2		2							38
D_1 %	5.26	5.26	21.05	26.30	5.26	7.89	10.53	7.89	5.26		5.26							100
Freq.	5	1	3	7	3	3	3	3	5	5	0	0	0	0	0	0	1	39
D_2 %	12.82	2.56	7.69	17.45	7.69	7.69	7.69	7.69	12.82	12.82	0	0	0	0	0	0	2.56	100
Freq.	2	2	4	1	3	4	5	6	3	6	1							37
D_3 %	5.40	5.40	10.80	2.70	8.11	10.80	13.51	16.22	8.11	16.22	2.70							100
Freq.	1	1	6	2	2	3	4	1	3	6	5							34
D_4 %	2.94	2.94	17.65	5.88	5.88	8.82	11.76	2.94	8.82	17.65	14.70							100
2.																		
Freq.	2	3	6	8	3	5	9	3	3	1	2	0	1					46
D_1 %	4.34	6.52	13.04	17.39	6.52	10.87	19.56	6.52	6.52	2.17	4.34	0	2.17					100
Freq.	3	1	3	5	2	6	3	5	8	5	2							43
D_2 %	6.97	2.33	6.97	11.63	4.65	13.95	6.97	11.63	18.60	11.63	4.65							100
Freq.	4	1	5	2	6	1	4	8	2	8	1							42
D_3 %	9.52	2.38	11.90	4.76	14.29	2.38	9.52	19.05	4.76	19.05	2.38							100
Freq.	0	2	6	2	1	3	7	0	8	6	3							38
D_4 %	0	5.26	15.79	5.26	2.63	7.89	18.42	0	21.05	15.79	7.89							100
3.																		
Freq.	3	3	6	8	3	6	4	3	2		1							39
D_1 %	7.69	7.69	15.38	20.51	7.69	15.38	10.26	7.69	5.13		2.56							100
Freq.	2	1	3	8	3	5	4	3	6	3	1	0	0	0	0	0	1	39
D_2 %	5.12	2.56	7.69	20.51	7.69	12.82	10.26	7.69	15.38	7.69	2.56	0	0	0	0	0	2.56	100
Freq.	2	0	7	4	1	5	5	8	2	3	2							39
D_3 %	5.12	0	17.95	10.26	2.56	12.82	12.82	20.51	5.12	7.69	5.12							100
Freq.	2	1	2	1	2	3	3	2	7	9	5							37
D_4 %	5.41	2.70	5.41	2.70	5.41	8.11	8.11	5.41	18.92	24.32	13.51							100

*See the beginning page of Appendix H18 for Explanation.
**D_1 = Most helpful element; D_2 = Next most helpful element; D_3 = Third most helpful element; D_4 = Fourth most helpful element

Table 112. Continued

Program Number	Eternal Life and Second Coming of Christ	Accepting Christ for Salvation	Communion with God	Bible Being the Guide to Christian Life	Inspiration and Enlightenment	Comfort and Strength	Fine Music and Assuring Voices	Guidance to be a Dedicated Christian	Concern for Family	Concern with Current Issues	Informative and Educational	Being Prophetic	No Commerical	No Rock and Roll Music	A Successful Fund Raising is a Testimony to God	Feeling of Being Loved	Blessing	Total
	Most Helpful																	
4.																		
Freq.	4	3	5	5	2	3	5	3	5	1	2	0	1					39
D_1 %	10.26	7.69	12.82	12.82	5.12	7.69	12.82	7.69	12.82	2.56	5.16	0	2.56					100
Freq.	2	2	2	10	3	4	1	4	4	2	3	0	0	0	0	0	1	38
D_2 %	5.26	5.26	5.26	26.30	7.89	10.53	2.63	10.53	10.53	5.26	7.89	0	0	0	0	0	2.63	100
Freq.	3	2	6	1	3	2	4	5	5	4	2							36
D_3 %	8.34	5.56	16.67	2.78	8.34	5.56	11.11	13.89	13.89	11.11	5.56							100
Freq.	2	0	5	3	2	3	2	2	2	9	3							33
D_4 %	6.06	0	15.15	9.09	6.06	9.09	6.06	6.06	6.06	27.27	9.09							100
5.																		
Freq.	0	3	4	7	1	3	3	2	4									27
D_1 %	0	11.11	14.81	25.92	3.70	11.11	11.11	7.40	14.81									100
Freq.	1	0	3	4	1	4	4	3	3	3	1							27
D_2 %	3.70	0	11.11	14.81	3.70	14.81	14.81	11.11	11.11	11.11	3.70							100
Freq.	2	1	5	1	3	2	3	3	2	2	2							26
D_3 %	7.69	3.85	19.23	3.85	11.54	7.69	11.54	11.54	7.69	7.69	7.69							100
Freq.	2	2	3	1	1	4	3	0	3	5	1							25
D_4 %	8.00	8.00	12.00	4.00	4.00	16.00	12.00	0	12.00	20.00	4.00							100
6.																		
Freq.	4	2	4	6	1	2	5	1	2	2	0	0	1					30
D_1 %	13.33	6.67	13.33	20.00	3.33	6.67	16.67	3.33	6.67	6.67	0	0	3.33					100
Freq.	1	0	3	4	2	4	1	2	5	4	3							29
D_2 %	3.45	0	10.34	13.79	6.89	13.79	3.45	6.89	17.24	13.79	10.34							100
Freq.	3	0	4	3	1	3	3	4	2	4	2							29
D_3 %	10.34	0	13.79	10.34	3.45	10.34	10.34	13.79	6.89	13.79	6.09							100
Freq.	1	0	2	3	4	3	2	2	4	5	1							22
D_4 %	4.54	0	9.09	13.64	18.18	13.64	9.09	9.09	18.18	22.73	4.54							100

Table H18. Continued

Program Number	Eternal Life and Second Coming of Christ	Accepting Christ for Salvation	Communion with God	Bible Being the Guide to Christian Life	Inspiration and Enlightenment	Comfort and Strength	Fine Music and Assuring Voices	Guidance to be a Dedicated Christian	Concern for Family	Concern with Current Issues	Informative and Educational	Being Prophetic	No Commercial	No Rock and Roll Music	A Successful Fund Raising is a Testimony to God	Feeling of Being Loved	Blessing	Total
	Most Helpful																	
7.																		
Freq.	0	2	2	3	1	2	4	2	4		1							21
D_1 %	0	9.52	9.52	14.29	4.76	9.52	19.05	9.52	19.05		4.76							100
Freq.	1	0	2	4	0	1	1	3	6	2	1							21
D_2 %	5.00	0	10.00	20.00	0	5.00	5.00	15.00	30.00	10.00	4.76							100
Freq.	1	0	4	0	3	2	1	2	2	4	2							21
D_3 %	4.76	0	19.05	0	14.29	9.52	4.76	9.52	9.52	19.05	9.52							100
Freq.	1	1	2	1	1	2	3	0	4	4	1							20
D_4 %	5.00	5.00	10.00	5.00	5.00	10.00	15.00	0	20.00	20.00	5.00							100
8.																		
Freq.	2	1	2	9	3	4	2	1	1									25
D_1 %	8.00	4.00	8.00	36.00	12.00	16.00	8.00	4.00	4.00									100
Freq.	2	1	3	4	0	4	4	1	2	3	1							25
D_2 %	8.00	4.00	12.00	16.00	0	16.00	16.00	4.00	8.00	12.00	4.00							100
Freq.	1	1	3	2	4	1	5	0	3	4	1							25
D_3 %	4.00	4.00	12.00	8.00	16.00	4.00	20.00	0	12.00	16.00	4.00							
Freq.	2	1	5	0	1	4	4	0	4	1	1							23
D_4 %	8.70	4.35	21.74	0	4.35	17.39	17.39	0	17.39	4.35	4.35							100
9.																		
Freq.	2	0	0	4	2	1	1	2	2	2	0	0	1					17
D_1 %	11.76	0	0	23.53	11.76	5.88	5.88	11.76	11.76	11.76	0	0	5.88					100
Freq.	1	1	0	2	1	1	2	1	3	2	2							16
D_2 %	6.25	6.25	0	12.50	6.25	6.25	12.50	6.25	18.75	12.50	12.50							100
Freq.	3	0	2	1	0	0	2	4	1	1	2							16
D_3 %	18.75	0	12.50	6.25	0	0	12.50	25.00	6.25	6.25	12.50							100
Freq.	0	2	2	2	1	1	2	0	0	4								14
D_4 %	0	14.28	14.28	14.28	7.14	7.14	14.28	0	0	28.57								100

Table H18. Continued

Program Number	Eternal Life and Second Coming of Christ	Accepting Christ for Salvation	Communion with God	Bible Being the Guide to Christian Life	Inspiration and Enlightenment	Comfort and Strength	Fine Music and Assuring Voices	Guidance to Be a Dedicated Christian	Concern for Family	Concern with Current Issues	Informative and Educational	Being Prophetic	No Commercial	No Rock and Roll Music	A Successful Fund Raising is a Testimony to God	Feeling of Being Loved	Blessing	Total
	Most Helpful																	
10.																		
Freq.	1	1	1	0	1	2	3	1	1									11
D_1 %	9.09	9.09	9.09	0	9.09	18.18	27.27	9.09	9.09									100
Freq.	0	1	2	2	0	1	1	2	0	2								11
D_2 %	0	9.09	18.18	18.18	0	9.09	9.09	18.18	0	18.18								100
Freq.	1	0	1	1	1	2	2	0	1	2								11
D_3 %	9.09	0	9.09	9.09	9.09	18.18	18.18	0	9.09	18.18								100
Freq.	1	0	2	1	2	0	1	1	1	1	1							11
D_4 %	9.09	0	18.18	9.09	18.18	0	9.09	9.09	9.09	9.09	9.09							100
11.																		
Freq.	4	0	3	8	0	1	3	0	2									21
D_1 %	19.05	0	14.29	38.09	0	4.76	14.29	0	9.52									100
Freq.	3	1	3	3	0	4	0	0	1	4	2							21
D_2 %	14.29	4.76	14.29	14.29	0	19.05	0	0	4.76	19.05	9.52							100
Freq.	3	1	1	2	2	2	3	2	1	3	1							21
D_3 %	14.29	4.76	4.76	9.52	9.52	9.52	14.29	9.52	4.76	14.29	4.76							100
Freq.	0	0	4	2	1	1	6	1	1	2	1							19
D_4 %	0	0	21.05	10.53	5.26	5.26	31.58	5.26	5.26	10.53	5.26							100
12.																		
Freq.	1	0	3	1	1	0	2	1	3	1	1							14
D_1 %	7.14	0	21.43	7.14	7.14	0	12.28	7.14	21.43	7.14	7.14							
Freq.	0	0	1	3	1	1	2	1	2	1	2	0	0	0	0	0	1	15
D_2 %	0	0	6.67	20.00	6.67	6.67	13.33	6.67	13.33	6.67	13.33	0	0	0	0	0	6.67	100
Freq.	1	2	1	0	0	0	0	4	2	3	1							14
D_3 %	7.14	12.28	7.14	0	0	0	0	28.57	12.28	21.43	7.14							100
Freq.	0	0	0	3	3	1	0	0	0	4	2							13
D_4 %	0	0	0	23.08	23.08	7.69	0	0	0	30.77	15.38							

Table H18. Continued

Program Number	Eternal Life and Second Coming of Christ	Accepting Christ for Salvation	Communion with God	Bible Being the Guide to Christian Life	Inspiration and Enlightenment	Comfort and Strength	Fine Music and Assuring Voices	Guidance to be a Dedicated Christian	Concern for Family	Concern with Current Issues	Informative and Educational	Being Prophetic	No Commercial	No Rock and Roll Music	A Successful Fund Raising is a Testimony to God	Feeling of Being Loved	Blessing	Total
	Most Helpful																	
10.																		
Freq.	1	1	1	0	1	2	3	1	1									11
D_1 %	9.09	9.09	9.09	0	9.09	18.18	27.27	9.09	9.09									100
Freq.	0	1	2	2	0	1	1	2	0	2								11
D_2 %	0	9.09	18.18	18.18	0	9.09	9.09	18.18	0	18.18								100
Freq.	1	0	1	1	1	2	2	0	1	2								11
D_3 %	9.09	0	9.09	9.09	9.09	18.18	18.18	0	9.09	18.18								100
Freq.	1	0	2	1	2	0	1	1	1	1	1							11
D_4 %	9.09	0	18.18	9.09	18.18	0	9.09	9.09	9.09	9.09	9.09							100
11.																		
Freq.	4	0	3	8	0	1	3	0	2									21
D_1 %	19.05	0	14.29	38.09	0	4.76	14.29	0	9.52									100
Freq.	3	1	3	3	0	4	0	0	1	4	2							21
D_2 %	14.29	4.76	14.29	14.29	0	19.05	0	0	4.76	19.05	9.52							100
Freq.	3	1	1	2	2	2	3	2	1	3	1							21
D_3 %	14.29	4.76	4.76	9.52	9.52	9.52	14.29	9.52	4.76	14.29	4.76							100
Freq.	0	0	4	2	1	1	6	1	1	2	1							19
D_4 %	0	0	21.05	10.53	5.26	5.26	31.58	5.26	5.26	10.53	5.26							100
12.																		
Freq.	1	0	3	1	1	0	2	1	3	1	1							14
D_1 %	7.14	0	21.43	7.14	7.14	0	12.28	7.14	21.43	7.14	7.14							
Freq.	0	0	1	3	1	1	2	1	2	1	2	0	0	0	0	0	1	15
D_2 %	0	0	6.67	20.00	6.67	6.67	13.33	6.67	13.33	6.67	13.33	0	0	0	0	0	6.67	100
Freq.	1	2	1	0	0	0	0	4	2	3	1							14
D_3 %	7.14	12.28	7.14	0	0	0	0	28.57	12.28	21.43	7.14							100
Freq.	0	0	0	3	3	1	0	0	0	4	2							13
D_4 %	0	0	0	23.08	23.08	7.69	0	0	0	30.77	15.38							

Table H15. Continued

Program Number	Most Helpful: Eternal Life and Second Coming of Christ	Accepting Christ for Salvation	Communion with God	Bible Being the Guide to Christian Life	Inspiration and Enlightenment	Comfort and Strength	Fine Music and Assuring Voices	Guidance to be a Dedicated Christian	Concern for Family	Concern with Current Issues	Informative and Educational	Being Prophetic	No Commercial	No Rock and Roll Music	A Successful Fund Raising is a Testimony to God	Feeling of Being Loved	Blessing	Total
13.																		
Freq.	1	1	1	2	3	0	4	1	2									15
D_1 %	6.67	6.67	6.67	13.33	16.67	0	26.67	6.67	13.33									100
Freq.	2	0	3	2	0	2	0	0	1	2	1							13
D_2 %	15.38	0	23.08	15.38	0	15.38	0	0	7.69	15.38	7.69							100
Freq.	1	2	0	0	2	0	3	2	2	1								13
D_3 %	7.69	15.38	0	0	15.38	0	23.08	15.38	15.38	7.69								100
Freq.	0	0	1	0	1	1	5	1	2	1								12
D_4 %	0	0	8.33	0	8.33	8.33	41.66	8.33	16.66	8.33								100
14.																		
Freq.	4	0	2	3	1	2												12
D_1 %	33.33	0	16.66	25.00	8.33	16.66												100
Freq.	1	1	2	3	0	1	2	1	1									12
D_2 %	8.33	8.33	16.66	25.00	0	8.33	16.66	8.33	8.33									100
Freq.	2	0	1	1	0	1	0	4	2	1								12
D_3 %	16.66	0	8.33	8.33	0	8.33	0	33.33	16.66	8.33								100
Freq.	0	0	0	1	1	1	4	0	0	2	2							11
D_4 %	0	0	0	9.09	9.09	9.09	36.36	0	0	18.18	18.18							100
15.																		
Freq.	3	0	1	1	1	1	1											8
D_1 %	37.50	0	12.50	12.50	12.50	12.50	12.50											100
Freq.	0	0	1	2	0	1	1	1	0	2								8
D_2 %	0	0	12.50	25.00	0	12.50	12.50	12.50	0	25.00								100
Freq.	0	0	0	1	2	3	1	0	1									8
D_3 %	0	0	0	12.50	25.00	37.50	12.50	0	12.50									100
Freq.	0	0	2	1	2	0	1	1		1								8
D_4 %	0	0	25.00	12.50	25.00	0	12.50	12.50		12.50								100

Table H18. Continued

Program Number		Eternal Life and Second Coming of Christ	Accepting Christ for Salvation	Communion with God	Bible Being the Guide to Christian Life	Inspiration and Enlightenment	Comfort and Strength	Fine Music and Assuring Voices	Guidance to be a Dedicated Christian	Concern for Family	Concern with Current Issues	Informative and Educational	Being Prophetic	No Commercial	No Rock and Roll Music	A Successful Fund Raising is a Testimony to God	Feeling of Being Loved	Blessing	Total
		Most Helpful																	
16.	Freq.	1	0	3	5	0	1	2	1	2									15
	D_1 %	6.67	0	20.00	33.33	0	6.67	13.33	6.67	13.33									100
	Freq.	1	1	2	3	2	2	1	1	0	1	1							
	D_2 %	6.67	6.67	13.33	20.00	13.33	13.33	6.67	6.67	0	6.67	6.67							
	Freq.	0	1	3	1	1	1	2	2	1	2	1							
	D_3 %	0	6.67	20.00	6.67	6.67	6.67	13.33	13.33	6.67	13.33	6.67							
	Freq.	0	1	3	1	0	0	3	1	2	2	2							15
	D_4 %	0	6.67	20.00	6.67	0	0	20.00	6.67	13.33	13.33	13.33							100
17.	Freq.	2	1	2	6	0	0	2											13
	D_1 %	15.38	7.69	15.38	46.15	0	0	15.38											100
	Freq.	2	0	2	2	1	0	1	1	0	4								13
	D_2 %	15.38	0	15.38	15.38	7.69	0	7.69	7.69	0	30.76								100
	Freq.	1	1	0	0	1	2	3	1	1	3								13
	D_3 %	7.69	7.69	0	0	7.69	15.38	23.07	7.69	7.69	23.07								100
	Freq.	0	0	3	1	2	1	2	1	0	1	1							12
	D_4 %	0	0	25.00	8.33	16.67	8.33	16.67	8.33	0	8.33	8.33							100
18.	Freq.	0	2	2	3	3	2	2	1	1	1	1	0	1					19
	D_1 %	0	10.53	10.53	15.79	15.79	10.53	10.53	5.26	5.26	5.26	5.26	0	5.26					100
	Freq.	2	0	2	1	2	2	3	0	4	1								17
	D_2 %	11.76	0	11.76	5.88	11.76	11.76	17.64	0	23.52	5.88								100
	Freq.	1	1	3	1	1	0	2	2	2	2								16
	D_3 %	6.25	6.25	25.00	6.25	6.25	0	12.50	12.50	12.50	12.50								100
	Freq.	0	2	0	0	1	1	3	0	2	5								14
	D_4 %	0	14.28	0	0	7.14	7.14	21.42	0	14.28	35.71								100

Table H18. Continued

Program Number	Most Helpful																	
	Eternal Life and Second Coming of Christ	Accepting Christ for Salvation	Communion with God	Bible Being the Guide to Christian Life	Inspiration and Enlightenment	Comfort and Strength	Fine Music and Assuring Voices	Guidance to be a Dedicated Christian	Concern for Family	Concern with Current Issues	Informative and Educational	Being Prophetic	No Commercial	No Rock and Roll Music	A successful Fund Raising is a Testimony to God	Feeling of Being Loved	Blessing	Total
19.																		
Freq.	1	0	0	0	1	0	2	0	1									5
D_1 %	20.00	0	0	0	20.00	0	40.00	0	20.00									100
Freq.	0	1	0	0	0	0	1	0	0	1	1							4
D_2 %	0	25.00	0	0	0	0	25.00	0	0	25.00	25.00							100
Freq.	1	0	0	0	1	0	0	1	1									4
D_3 %	25.00	0	0	0	25.00	0	0	25.00	25.00									100
Freq.	0	0	1	1	0	1	1											4
D_4 %	0	0	25.00	25.00	0	25.00	25.00											100
20.																		
Freq.	1	0	1	0	0	1	0	0	0	1								4
D_1 %	25.00	0	25.00	0	0	25.00	0	0	0	25.00								100
Freq.	0	0	0	2	1	0	1											4
D_2 %	0	0	0	50.00	25.00	0	25.00											100
Freq.	0	1	2	0	0	0	0	1										4
D_3 %	0	25.00	50.00	0	0	0	0	25.00										100
Freq.	1	0	0	0	0	0	0	0	2	1								4
D_4 %	25.00	0	0	0	0	0	0	0	50.00	25.00								100
21.																		
Freq.	0	0	1	1	0	0	0	0	0	1								3
D_1 %	0	0	33.33	33.33	0	0	0	0	0	33.33								100
Freq.	0	0	0	1	1	1	0	0	0	0	0	0	0	0	0	1		4
D_2 %	0	0	0	25.00	25.00	25.00	0	0	0	0	0	0	0	0	0	25.00		100
Freq.	0	0	1	0	0	0	0	1	1									3
D_3 %	0	0	33.33	33.33	0	0	0	33.33	33.33									100
Freq.	0	0	0	0	0	0	1											1
D_4 %	0	0	0	0	0	0	100.00											

Table H18. Continued

Program Number	Eternal Life and Second Coming of Christ	Accepting Christ for Salvation	Communion with God	Bible Being the Guide to Christian Life	Inspiration and Enlightenment	Comfort and Strength	Fine Music and Assuring Voices	Guidance to be a Dedicated Christian	Concern for Family	Concern with Current Issues	Informative and Educational	Being Prophetic	No Commercial	No Rock and Roll Music	A Successful Fund Raising is a Testimony to God	Feeling of Being Loved	Blessing	Total
	Most Helpful																	
22.																		
Freq.	0	0	2	2	1	0	0	0	1									6
D_1 %	0	0	33.33	33.33	16.67	0	0	0	16.67									100
Freq.	0	0	0	1	0	0	1	2	1	1								6
D_2 %	0	0	0	16.67	0	0	16.67	33.33	16.67	16.67								100
Freq.	0	0	1	0	0	1	1	1	1									5
D_3 %	0	0	20.00	0	0	20.00	20.00	20.00	20.00									100
Freq.	0	0	1	1	0	1				2								5
D_4 %	0	0	20.00	20.00	0	20.00				40.00								100
23.																		
Freq.	1	0	1	3	0	0	3	0	0	1								9
D_1 %	11.11	0	11.11	33.33	0	0	33.33	0	0	11.11								100
Freq.	0	0	0	1	1	3	0	1	0	1	1							8
D_2 %	0	0	0	12.50	12.50	37.50	0	12.50	0	12.50	12.50							100
Freq.	2	0	2	1	2	0	0	0	1									8
D_3 %	25.00	0	25.00	12.50	25.00	0	0	0	12.50									100
Freq.	0	0	0	0	1	0	2	0	3	1								7
D_4 %	0	0	0	0	14.28	0	28.57	0	42.85	14.28								100
24.																		
Freq.	2	0	0	0	0	0	2	0	0	1	1							6
D_1 %	33.33	0	0	0	0	0	33.33	0	0	16.67	16.67							100
Freq.	0	1	1	1	0	1	0	1	1	0	0	0	0	0	1			7
D_2 %	0	14.29	14.29	14.29	0	14.29	0	14.29	14.29	0	0	0	0	0	14.29			
Freq.	1	1	0	0	1	0	0	2	1									6
D_3 %	16.67	16.67	0	0	16.67	0	0	33.33	16.67									100
Freq.	1	0	0	0	2	1	0	0	0	1								5
D_4 %	20.00	0	0	0	40.00	20.00	0	0	0	20.00								100

Table 4.18. Continued

Program Number	Eternal Life and Second Coming of Christ	Accepting Christ for Salvation	Communion with God	Bible Being the Guide to Christian Life	Inspiration and Enlightenment	Comfort and Strength	Fine Music and Assuring Voices	Guidance to be a Dedicated Christian	Concern for Family	Concern with Current Issues	Informative and Educational	Being Prophetic	No Commercial	No Rock and Roll Music	A Successful Fund Raising is a Testimony to God	Feeling of Being Loved	Blessing	Total
	Most Helpful																	
25.																		
Freq.	1	1	1	0	0	1	1	1	0	1	0	0	1					8
D_1 %	12.50	12.50	12.50	0	0	12.50	12.50	12.50	0	12.50	0	0	12.50					100
Freq.	1	0	0	0	1	1	1	0	3									7
D_2 %	14.28	0	0	0	14.28	14.28	14.28	0	42.85									100
Freq.	0	0	2	2	0	1	0	2										7
D_3 %	0	0	28.57	28.57	0	14.28	0	28.57										100
Freq.	0	0	0	0	1	0	0	0	1	4								6
D_4 %	0	0	0	0	16.66	0	0	0	16.66	66.66								100
26.																		
Freq.	2	1	1	1	0	1	4	0	0	1	1							12
D_1 %	16.67	8.33	8.33	8.33	0	8.33	33.33	0	0	8.33	8.33							100
Freq.	1	0	1	2	0	2	1	2	2	0	0	0	0	0	1			12
D_2 %	8.33	0	8.33	16.67	0	16.67	8.33	16.67	16.67	0	0	0	0	0	8.33			100
Freq.	1	0	1	2	2	0	0	3	0	2								11
D_3 %	9.09	0	9.09	18.18	18.18	0	0	27.27	0	18.18								100
Freq.	1	0	3	0	1	0	0	0	2	1	1							9
D_4 %	11.11	0	33.33	0	11.11	0	0	0	22.22	11.11	11.11							100
27.																		
Freq.	0	0	2	3	1	1	4	0	1									12
D_1 %	0	0	16.67	25.00	8.33	8.33	33.33	0	8.33									100
Freq.	0	0	0	2	0	3	1	3	1	2								12
D_2 %	0	0	0	16.67	0	25.00	8.33	25.00	8.33	16.66								100
Freq.	0	0	2	0	2	1	1	2	0	3	1							12
D_3 %	0	0	16.67	0	16.67	8.33	8.33	16.67	0	25.00	8.33							100
Freq.	2	0	1	1	2	1	2	0	1	2								12
D_4 %	16.66	0	8.33	8.33	16.66	8.33	16.66	0	8.33	16.66								100

Table H18. Continued

Program Number	Eternal Life and Second Coming of Christ	Accepting Christ for Salvation	Communion with God	Bible Being the Guide to Christian Life	Inspiration and Enlightenment	Comfort and Strength	Fine Music and Assuring Voices	Guidance to be a Dedicated Christian	Concern for Family	Concern with Current Issues	Informative and Educational	Being Prophetic	No Commercial	No Rock and Roll Music	A Successful Fund Raising is a Testimony to God	Feeling of Being Loved	Blessing	Total
	Most Helpful																	
28.																		
Freq.	0	0	1	0	0	1												2
D_1 %	0	0	50.00	0	0	50.00												100
Freq.	0	0	0	0	1	0	1											2
D_2 %	0	0	0	0	50.00	0	50.00											100
Freq.	0	1	1															2
D_3 %	0	50.00	50.00															100
Freq.	0	1	0	0	0	0	0	0	0	1								2
D_4 %	0	50.00	0	0	0	0	0	0	0	50.00								100
29.																		
Freq.	1	0	1	1														3
D_1 %	33.33	0	33.33	33.33														100
Freq.	0	0	1	1	0	0	1											3
D_2 %	0	0	33.33	33.33	0	0	33.33											100
Freq.	1	0	0	0	1	0	0	1										3
D_3 %	33.33	0	0	0	33.33	0	0	33.33										100
Freq.	0	0	1	0	0	0	2											3
D_4 %	0	0	33.33	0	0	0	66.66											100
30.																		
Freq.	0	1	2	1	1	2	1	0	2									10
D_1 %	0	10.00	20.00	10.00	10.00	20.00	10.00	0	20.00									100
Freq.	1	0	1	3	0	1	0	0	3	1								10
D_2 %	10.00	0	10.00	30.00	0	10.00	0	0	30.00	10.00								100
Freq.	1	1	1	0	1	1	0	1	1	2	1							10
D_3 %	10.00	10.00	10.00	0	10.00	10.00	0	10.00	10.00	20.00	10.00							100
Freq.	0	0	0	0	3	0	3	0	2	1								9
D_4 %	0	0	0	0	33.33	0	33.33	0	22.22	11.11								100

Table H18. Continued

Program Number	Eternal Life and Second Coming of Christ	Accepting Christ for Salvation	Communion with God	Bible Being the Guide to Christian Life	Inspiration and Enlightenment	Comfort and Strength	Fine Music and Assuring Voices	Guidance to be a Dedicated Christian	Concern for Family	Concern with Current Issues	Informative and Educational	Being Prophetic	No Commercial	No Rock and Roll Music	A Successful Fund Raising is a Testimony to God	Feeling of Being Loved	Blessing	Total
								Most Helpful										
31.	Excluded from Computer Analysis																	
32.																		
Freq.	0	0	1	2	1	0	0	0	2									6
D_1 %	0	0	16.67	33.33	16.67	0	0	0	33.33									100
Freq.	0	0	1	1	0	0	2	1	1									6
D_2 %	0	0	16.67	16.67	0	0	33.33	16.67	16.67									100
Freq.	0	0	1	0	0	1	0	1	1	2								6
D_3 %	0	0	16.67	0	0	16.67	0	16.67	16.67	33.33								100
Freq.	0	0	0	0	1	2	1	0	1	1								6
D_4 %	0	0	0	0	16.67	33.33	16.67	0	16.67	16.67								100
33.																		
Freq.	0	0	1	2	1	1					1							6
D_1 %	0	0	16.67	33.33	16.67	16.67					16.67							100
Freq.	2	0	1	1	0	0	2											6
D_2 %	33.33	0	16.67	16.67	0	0	33.33											100
Freq.	0	0	1	0	1	0	1	1	1	1								6
D_3 %	0	0	16.67	0	16.67	0	16.67	16.67	16.67	16.67								100
Freq.	0	0	1	1	0	0	2	0	0	1	1							6
D_4 %	0	0	16.67	16.67	0	0	33.33	0	0	16.67	16.67							100
34.																		
35.	Excluded from Computer Analysis																	
36.																		
Freq.	0	0	0	1	1						1							3
D_1 %	0	0	0	33.33	33.33						33.33							100
Freq.	0	0	1	0	0	1												2
D_2 %	0	0	50.00	0	0	50.00												100
Freq.	1	0	0	0	0	0	1											2
D_3 %	50.00	0	0	0	0	0	50.00											100
Freq.	0	0	0	0	0	0	1											1
D_4 %	0	0	0	0	0	0	100.00											100

Table IIIB. Continued

Program Number	Eternal Life and Second Coming of Christ	Accepting Christ for Salvation	Communion with God	Bible Being the Guide to Christian Life	Inspiration and Enlightenment	Comfort and Strength	Fine Music and Assuring Voices	Guidance to be a Dedicated Christian	Concern for Family	Concern with Current Issues	Informative and Educational	Being Prophetic	No Commercial	No Rock and Roll Music	A Successful Fund Raising is a Testimony to God	Feeling of Being Loved	Blessing	Total
	Most Helpful																	
37.																		
Freq.	1	1	1															3
D_1 %	33.33	33.33	33.33															100
Freq.	0	0	0	3														3
D_2 %	0	0	0	100.00														100
Freq.	0	0	1	0	0	1	1											3
D_3 %	0	0	33.33	0	0	33.33	33.33											100
Freq.	1	0	0	0	0	0	0	1	0	1								3
D_4 %	33.33	0	0	0	0	0	0	33.33	0	33.33								100
38.																		
Freq.	1	0	1	2	2	1				1								8
D_1 %	12.50	0	12.50	25.00	25.00	12.50				12.50								100
Freq.	0	1	0	1	0	2	2	1										7
D_2 %	0	14.29	0	14.29	0	28.57	28.57	14.29										100
Freq.	1	0	2	0	0	0	1	2		1								7
D_3 %	14.29	0	28.57	0	0	0	14.29	28.57		14.29								100
Freq.	1	0	0	2	0	0	1	0	0	1	1							8
D_4 %	16.67	0	0	33.33	0	0	16.67	0	0	16.67	16.67							100
39.																		
40.	Excluded from Computer Analysis																	
41.																		
Freq.	0	0	1	1	1	0	0	0	0	1	2							6
D_1 %	0	0	16.67	16.67	16.67	0	0	0	0	16.67	33.33							100
Freq.	0	0	1	0	1	1	1				1							5
D_2 %	0	0	20.00	0	20.00	20.00	20.00				20.00							100
Freq.	1	0	0	0	1	0	1	1	1									5
D_3 %	20.00	0	0	0	20.00	0	20.00	20.00	20.00									100
Freq.	0	0	0	0	1	1	1	0	1									4
D_4 %	0	0	0	0	25.00	25.00	25.00	0	25.00									100

Table H18. Continued

Program Number	Eternal Life and Second Coming of Christ	Accepting Christ for Salvation	Communion with God	Bible Being the Guide to Christian Life	Inspiration and Enlightenment	Comfort and Strength	Fine Music and Assuring Voices	Guidance to be a Dedicated Christian	Concern for Family	Concern with Current Issues	Informative and Educational	Being Prophetic	No Commercial	No Rock and Roll Music	A Successful Fund Raising is a Testimony to God	Feeling of Being Loved	Blessing	Total
	Most Helpful																	
42.																		
Freq.	0	0	0	2	0	0	1	0	1									4
D_1 %	0	0	0	50.00	0	0	25.00	0	25.00									100
Freq.	1	0	0	0	0	0	0	1	0	2								4
D_2 %	25.00	0	0	0	0	0	0	25.00	0	50.00								100
Freq.	1	0	0	0	0	2	1											4
D_3 %	25.00	0	0	0	0	50.00	25.00											100
Freq.	0	0	1	0	1	0	1				1							4
D_4 %	0	0	25.00	0	25.00	0	25.00				25.00							
43.	Excluded from Computer Analysis																	
44.																		
Freq.	0	0	1	0	0	1	1	0	1									4
D_1 %	0	0	25.00	0	0	25.00	25.00	0	25.00									100
Freq.	0	0	0	2	0	0	0	0	0	1								3
D_2 %	0	0	0	66.66	0	0	0	0	0	33.33								100
Freq.	1	0	0	0	1	0	0	1										3
D_3 %	33.33	0	0	0	33.33	0	0	33.33										100
Freq.	0	0	1	0	0	0	2											3
D_4 %	0	0	33.33	0	0	0	66.66											100
45.																		
Freq.	0	0	1	0	1	0	0	1										3
D_1 %	0	0	33.33	0	33.33	0	0	33.33										100
Freq.	0	0	1	0	1	0	1											3
D_2 %	0	0	33.33	0	33.33	0	33.33											100
Freq.	0	0	1	0	0	0	0	1	0	1								3
D_3 %	0	0	33.33	0	0	0	0	33.33	0	33.33								100
Freq.	0	0	0	0	0	0	0	1	1	1								3
D_4 %	0	0	0	0	0	0	0	33.33	33.33	33.33								100

Table H18. Continued

Program Number	Eternal Life and Second Coming of Christ	Accepting Christ for Salvation	Communion with God	Bible Being the Guide to Christian Life	Inspiration and Enlightenment	Comfort and Strength	Fine Music and Assuring Voices	Guidance to be a Dedicated Christian	Concern for Family	Concern with Current Issues	Informative and Educational	Being Prophetic	No Commercial	No Rock and Roll Music	A Successful Fund Raising is a Testimony to God	Feeling of Being Loved	Blessing	Total
	Most Helpful																	
46.																		
Freq.	0	0	1	1	0	0	0	0	1									3
D_1 %	0	0	33.33	33.33	0	0	0	0	33.33									100
Freq.	0	0	1	1	0	1												3
D_2 %	0	0	33.33	33.33	0	33.33												100
Freq.	1	0	0	0	1	1												3
D_3 %	33.33	0	0	0	33.33	33.33												100
Freq.	0	0	0	0	0	0	2	0	0	1								3
D_4 %	0	0	0	0	0	0	66.66	0	0	33.33								100
47.																		
Excluded from Computer Analysis																		
48.																		
Freq.	1	0	1	0	0	0	0	0	1									3
D_1 %	33.33	0	33.33	0	0	0	0	0	33.33									100
Freq.	0	0	0	1	0	0	0	0	1	1								3
D_2 %	0	0	0	33.33	0	0	0	0	33.33	33.33								100
Freq.	1	0	0	0	0	0	0	1	0	1								3
D_3 %	33.33	0	0	0	0	0	0	33.33	0	33.33								100
Freq.	0	0	0	1	0	0	1	0	0	1								3
D_4 %	0	0	0	33.33	0	0	33.33	0	0	33.33								100
49.																		
Excluded from Computer Analysis																		
50.																		
Freq.	0	0	1	2														3
D_1 %	0	0	33.33	66.66														100
Freq.	0	0	0	1	0	2												3
D_2 %	0	0	0	33.33	0	66.66												100
Freq.	0	0	0	0	1	0	1	1										3
D_3 %	0	0	0	0	33.33	0	33.33	33.33										100
Freq.	0	0	0	0	0	0	1	0	1	1								3
D_4 %	0	0	0	0	0	0	33.33	0	33.33	33.33								

Table IIIS. Continued

Program Number	Eternal Life and Second Coming of Christ	Accepting Christ for Salvation	Communion with God	Bible Being the Guide to Christian Life	Inspiration and Enlightenment	Comfort and Strength	Fine Music and Assuring Voices	Guidance to be a Dedicated Christian	Concern for Family	Concern with Current Issues	Informative and Educational	Being Prophetic	No Commercial	No Rock and Roll Music	A Successful Fund Raising is a Testimony to God	Feeling of Being Loved	Blessing	Total
								Most Helpful										
51.																		
Freq.	0	0	2	1	0	0	0	1										4
D_1 %	0	0	50.00	25.00	0	0	0	25.00										100
Freq.	0	0	0	0	1	0	0	0	3									4
D_2 %	0	0	0	0	25.00	0	0	0	75.00									100
Freq.	0	1	0	0	0	1	0	0	0	2								4
D_3 %	0	25.00	0	0	0	25.00	0	0	0	50.00								100
Freq.	0	0	0	0	1	0	0	0	2	1								4
D_4 %	0	0	0	0	25.00	0	0	0	50.00	25.00								100
52.																		
Freq.	0	0	0	2	0	0	0	0	0	1								3
D_1 %	0	0	0	66.66	0	0	0	0	0	33.33								100
Freq.	0	0	1	1	0	0	0	1										3
D_2 %	0	0	33.33	33.33	0	0	0	33.33										100
Freq.	0	0	1	0	0	0	0	0	0	2								3
D_3 %	0	0	33.33	0	0	0	0	0	0	66.66								100
Freq.	0	0	1							1								2
D_4 %	0	0	50.00							50.00								100
53.																		
54.	Excluded from Computer Analysis																	
55.																		
Freq.	0	0	0	0	0	1	1											2
D_1 %	0	0	0	0	0	50.00	50.00											100
Freq.	0	1	0	0	0	0	0	1										2
D_2 %	0	50.00	0	0	0	0	0	50.00										100
Freq.	0	0	0	0	0	0	1	0	0	1								2
D_3 %	0	0	0	0	0	0	50.00	0	0	50.00								100
Freq.	0	0	1	0	0	0	0	0	1									2
D_4 %	0	0	50.00	0	0	0	0	0	50.00									100

Table H19. What Elements The Listeners Think May Appeal to General Public

Program Number*	They are doing fine, I like them as they are	More Professionalism in talk and music	Testimonial Singing	More Good Classical & Gospel Music Programs	Positive Message for Everyday Living	Does Strong Emphasis on Salvation Lessen Appeal to General Public?	Selected Good Sermons or Testimonial of Local Christians	More Use of Bible for Answer for Today's Problems	More Informative on Current Issue and Comprehensive news of the Hour	Teach Basic Steps for Salvation & Bible Study	Total
1.											
Freq.	12	4	0	2	3	3	2	1	1	3	32
D.1 %**	41.37	6.89	0	6.89	10.34	10.34	6.89	3.44	3.44	10.34	100
Freq.	1	0	0	2	1	1	0.	2	2		9
D.2 %.	11.11	0	0	22.22	11.11	11.11	0	22.22	22.22		100
Freq.	0	1	0	1	0	0	1	1			4
D.3%	0	25.00	0	25.00	0	0	25.00	25.00			100
2.											
Freq.	17	2	1	2	4	2	2	1			31
D.1%	54.83	6.45	3.22	6.45	12.90	6.45	6.45	3.22			100
Freq.	0	0	0	1	1	1	0	0	1	2	6
D.2%	0	0	0	16.66	16.66	16.66	0	0	16.66	33.33	100
Freq.	0	1	0	0	0	0	2	1	0	1	5
D.3%	0	20.00	0	0	0	0	40.00	20.00	0	20.00	100
3.											
Freq.	18	2	0	3	3	0	1	1	1	3	32
D.1%	56.25	6.25	0	9.37	9.37	0	3.12	3.12	3.12	9.37	100
Freq.	2	0	0	1	3	0	0	1	1		8
D.2 %	25.00	0	0	12.50	37.50	0	0	12.50	12.50		100
Freq.	0	0	0	0	0	0	0	1			1
D.3 %	0	0	0	0	0	0	0	100.00			100
4.											
Freq.	13	1	0	2	2	2	0	1	1	2	24
D.1 %	54.16	4.16	0	8.33	8.33	8.33	0	4.16	4.16	8.33	100
Freq.	1	0	0	2	2	0	0	0	1	1	8
D.2 %	14.28	0	0	28.57	28.57	0	0	0	14.28	14.28	100
Freq.	0	0	0	0	0	0	1	1			2
D.3 %	0	0	0	0	0	0	50.00	50.00			100
5.											
Freq.	11	0	0	1	4	0	0	0	0	2	18
D.1 %	61.11	0	0	5.55	22.22	0	0	0	0	11.11	100
Freq.	1	0	0	0	1	0	0	1	0	1	4
D.2 %	25.00	0	0	0	25.00	0	0	25.00	0	25.00	100
Freq.	0	0	0	0	0	0	1				1
D.3 %	0	0	0	0	0	0	100.00				100
6.											
Freq.	12	0	0	2	1	1	2	2	0	1	21
D.1 %	57.14	0	0	9.52	4.76	4.76	9.52	9.52	0	4.76	100
Freq.	0	0	0	1	1	0	0	1			3
D.2 %	0	0	0	33.33	33.33	0	0	33.33	0		100
7.											
Freq.	11	0	0	0	2	1	1				15
D.1 %	73.33	0	0	0	13.33	6.66	6.66				100
Freq.	1	0	0	0	0	0	0	0	1		2
D.2 %	50.00	0	0	0	0	0	0	0	50.00		100
Freq.	0	0	0	0	0	0	1				1
D.3 %	0	0	0	0	0	0	100.00				100
8.											
Freq.	9	3	0	1	3	1	1	0	0	2	20
D.1 %	45.00	15.00	0	5.00	15.00	5.00	5.00	0	0	10.00	100
Freq.	0	0	0	1	3	1	0	1			6
D.2 %	0	0	0	16.66	50.00	16.66	0	16.66			100
Freq.	0	0	0	0	0	0	1	1	0	1	3
D.3 %	0	0	0	0	0	0	33.33	33.33	0	33.33	100
9.											
Freq.	8	0	0	0	1	0	0	1	0	1	11
D.1 %	72.72	0	0	0	9.09	0	0	9.09	0	9.09	100
Freq.	0	0	0	1	2	0	0	1			4
D.2 %	0	0	0	25.00	50.00	0	0	25.00			100
Freq.	0	0	0	1	0	0	0	1			2
D.3 %	0	0	0	50.00	0	0	0	50.00			100

*See the beginning page of Appendix H19 explanation.

**D.1 = Most Appealing; D.2 = Next most appealing; D.3 = Third most Appealing.

Table H19. Continued

Program Number	They are doing fine, I like them as they are	More Professionalism in Talk and Music	Testimonial Singing	More Good Classical & Gospel Music Program	Positive Message for Everyday Living	Does Strong Emphasis on Salvation Lessen Appeal to General Public?	Selected Good Sermons or Testimonial of Local Christians	More Use of Bible for Answer for Today's Problems	More Informative on Current Issue and Comprehensive News of the Hour	Teach Basic Steps for Salvation & Bible Study	Total
10.											
Freq.	3	0	0	1	1	1	1	1			8
D.1 %	37.50	0	0	12.50	12.50	12.50	12.50	12.50			100
Freq.	0	0	0	2							2
D.2 %	0	0	0	100.00							100
Freq.	0	0	0	0	0	0	0	1			1
D.3 %	0	0	0	0	0	0	0	100.00			100
11.											
Freq.	11	1	0	1	2	1	0	1	0	2	19
D.1 %	57.89	5.26	0	5.26	10.52	5.26	0	5.26	0	10.52	100
Freq.	1	0	0	1	1	0	0	2	1		6
D.2 %	16.66	0	0	16.66	16.66	0	0	33.33	16.66		100
Freq.	0	0	0	1							1
D.3 %	0	0	0	100.00							100
12.											
Freq.	5	1	0	1	1	1	0	0	1		10
D.1 %	50.00	10.00	0	10.00	10.00	10.00	0	0	10.00		100
Freq.	0	0	0	0	2	0	0	0	1	1	4
D.2 %	0	0	0	0	50.00	0	0	0	25.00	25.00	100
Freq.	0	0	0	0	0	0	1				1
D.3 %	0	0	0	0	0	0	100.00				100
13.											
Freq.	3	0	1	2	0	1	1	1			9
D.1 %	33.33	0	11.11	22.22	0	11.11	11.11	11.11			100
Freq.	0	0	0	0	1	0	0	0	0	1	2
D.2 %	0	0	0	0	50.00	0	0	0	0	50.00	100
Freq.	0	0	0	0	0	0	0	0	0	1	1
D.3 %	0	0	0	0	0	0	0	0	0	100.00	100
14.											
Freq.	6	0	0	2	1	0	0	0	0	1	10
D.1 %	60.00	0	0	20.00	10.00	0	0	0	0	10.00	100
Freq.	0	0	0	1	0	0	0	1	1		3
D.2 %	0	0	0	33.33	0	0	0	33.33	33.33		100
Freq.	0	0	0	1	0	0	0	1			2
D.3 %	0	0	0	50.00	0	0	0	50.00			100
15.											
Freq.	3	2	0	1	0	0	1				7
D.1 %	42.85	28.57	0	14.28	0	0	14.28				100
Freq.	0	0	0	1	0	1					2
D.2 %	0	0	0	50.00	0	50.00					100
Freq.	0	0	0	0	0	0	1				1
D.3 %	0	0	0	0	0	0	100.00				100
16.											
Freq.	6	1	0	1	0	1	1	2			12
D.1 %	50.00	8.33	0	8.33	0	8.33	8.33	16.66			100
Freq.	0	0	0	1	3	0	0	0	1		5
D.2 %	0	0	0	20.00	60.00	0	0	0	20.00		100
Freq.	0	0	0	0	0	0	0	0	0	1	1
D.3 %	0	0	0	0	0	0	0	0	0	100.00	100
17.											
Freq.	5	2	0	0	2	0	1	0	0	1	11
D.1 %	45.45	18.18	0	0	18.18	0	9.09	0	0	9.09	100
Freq.	0	0	0	1	0	1	0	1	1		4
D.2 %	0	0	0	25.00	0	25.00	0	25.00	25.00		100
Freq.	0	1	0	1	0	0	1				3
D.3 %	0	33.33	0	33.33	0	0	33.33				100
18.											
Freq.	5	0	0	0	0	0	2	1	0	2	10
D.1 %	50.00	0	0	0	0	0	20.00	10.00	0	20.00	100
Freq.	0	0	0	0	2	0	0	1			3
D.2 %	0	0	0	0	66.66	0	0	33.33			100
Freq.	0	0	0	1	0	0	0	0	0	1	2
D.3 %	0	0	0	50.00	0	0	0	0	0	50.00	100

Table H19. Continued

Program Number	They are doing fine, I like them as they are	More Professionalism in Talk and Music	Testimonial Singing	More Good Classical & Gospel Music Programs	Positive Message for Everyday Living	Does Strong Emphasis on Salvation Lessen Appeal to General Public?	Selected Good Sermons or Testimonial of Local Christians	More Use of Bible for Answer for Today's Problems	More Informative on Current Issues and Comprehensive News of the Hour	Teach Basic Steps for Salvation & Bible Study	Total
19.											
Freq.	2	0	1	0	1						4
D.1 %	50.00	0	25.00	0	25.00						100
Freq.	0	0	0	1							1
D.2 %	0	0	0	100.00							100
Freq.	0	0	0	0	0	0	0	1			1
D.3 %	0	0	0	0	0	0	0	100.00			100
20.											
Freq.	2	0	0	0	0	0	0	1			3
D.1 %	66.66	0	0	0	0	0	0	33.33			100
Freq.	0	0	0	1							1
D.2 %	0	0	0	100.00							100
Freq.	0	0	0	0	0	0	0	0	1		1
D.3 %	0	0	0	0	0	0	0	0	100.00		100
21.											
Freq.	0	0	0	0	0	1	0	0	1		2
D.1 %	0	0	0	0	0	50.00	0	0	50.00		100
Freq.	0	0	0	0	1						1
D.2 %	0	0	0	0	100.00						100
Freq.	0	0	0	0	1						1
D.3 %	0	0	0	0	100.00						100
22.											
Freq.	2	0	0	1	1						4
D.1 %	50.00	0	0	25.00	25.00						100
Freq.	0	0	0	0	0	0	0	0	1	1	2
D.2 %	0	0	0	0	0	0	0	0	50.00	50.00	100
Freq.	0	0	0	0	0	0	1				1
D.3 %	0	0	0	0	0	0	100.00				100
23.											
Freq.	5	0	1	0	0	1	1				8
D.1 %	62.50	0	12.50	0	0	12.50	12.50				100
Freq.	0	0	0	0	1						1
D.2 %	0	0	0	0	100.00						100
Freq.	0	0	0	0	0	0	0	0	0	1	1
D.3 %	0	0	0	0	0	0	0	0	0	100.00	100
24.											
Freq.	2	0	0	0	1	1	0	0	1		5
D.1 %	40.00	0	0	0	20.00	20.00	0	0	20.00		100
Freq.	0	0	0	1	1						2
D.2 %	0	0	0	50.00	50.00						100
Freq.	0	0	0	0	0	0	0	0	1		1
D.3 %	0	0	0	0	0	0	0	0	100.00		100
25.											
Freq.	3	0	0	0	1	0	1	1			6
D.1 %	50.00	0	0	0	16.66	0	16.66	16.66			100
Freq.	1	0	0	0	1						2
D.2 %	50.00	0	0	0	50.00						100
26.											
Freq.	6	1	1	0	1	0	0	0	1	1	11
D.1 %	54.54	9.09	9.09	0	9.09	0	0	0	9.09	9.09	100
Freq.	0	0	0	0	1						1
D.2 %	0	0	0	0	100.00						100
27.											
Freq.	5	1	0	1	1	1	1				10
D.1 %	50.00	10.00	0	10.00	10.00	10.00	10.00				100
Freq.	0	0	0	1	2	0	0	0	1		4
D.2 %	0	0	0	25.00	50.00	0	0	0	25.00		100
Freq.	0	1									1
D.3 %	0	100.00									100
28.											
Freq.	1										1
D.1 %	100.00										100

Table 119. Continued

Program Number	They are doing fine, I like them as they are	More Professionalism in Talk and Music	Testimonial Singing	More Good Classical & Gospel Music Programs	Positive Message for Everyday Living	Does Strong Emphasis on Salvation Lessen Appeal to General Public?	Selected Good Sermons or Testimonial of Local Christians	More Use of Bible for Answers for Today's Problems	More Infomative on Current Issues and Comprehensive News of the Hour	Teach Basic Steps for Salvation & Bible Study	
29.											
Freq.	1	1									2
D.1 %	50.00	50.00									100
Freq.	0	0	0	0	0	1					1
D.2 %	0	0	0	0	0	100.00					100
Freq.	0	0	0	0	0	0	1				1
D.3 %	0	0	0	0	0	0	100.00				100
30.											
Freq.	4	1	0	0	1	0	0	1			7
D.1 %	47.14	14.28	0	0	14.28	0	0	14.28			100
Freq.	1	0	0	0	1	0	0	0	0	1	3
D.2 %	33.33	0	0	0	33.33	0	0	0	0	33.33	100
32.											
Freq.	2	1	0	0	1	0	0	0	0	1	5
D.1 %	40.00	20.00	0	0	20.00	0	0	0	0	20.00	100
Freq.	0	0	0	0	1	0	0	0	0	1	2
D.2 %	0	0	0	0	50.00	0	0	0	0	50.00	100
Freq.	0	0	0	0	0	0	1				1
D.3 %	0	0	0	0	0	0	100.00				100
33.											
Freq.	2	0	0	1	0	0	0	0	0	1	4
D.1 %	50.00	0	0	25.00	0	0	0	0	0	25.00	100
Freq.	0	0	0	0	0	0	0	0	1	1	2
D.2 %	0	0	0	0	0	0	0	0	50.00	50.00	100
Freq.	0	0	0	1							1
D.3 %	0	0	0	100.00							100
36.											
Freq.	1										1
D.1 %	100.00										100
37.											
Freq.	1	0	0	0	0	0	0	0	0	1	2
D.1 %	50.00	0	0	0	0	0	0	0	0	50.00	100
Freq.	1										1
D.2 %	100.00										100
38.											
Freq.	5	1									6
D.1 %	83.33	16.66									100
Freq.	0	0	0	1	1						2
D.2 %	0	0	0	50.00	50.00						
41.											
Freq.	2	0	0	1	0	0	0	0	0	1	4
D.1 %	50.00	0	0	25.00	0	0	0	0	0	25.00	100
42.											
Freq.	3	0	0	0	0	0	1				4
D.1 %	75.00	0	0	0	0	0	25.00				100
Freq.	0	0	0	1							1
D.2 %	0	0	0	100.00							100
44.											
Freq.	2	1	1								4
D.1 %	50.00	25.00	25.00								100
45.											
Freq.	0	0	0	1	0	0	0	1			2
D.1 %	0	0	0	50.00	0	0	0	50.00			100
46.											
Freq.	1	0	0	0	0	0	0	0	0	1	2
D.1 %	50.00	0	0	0	0	0	0	0	0	50.00	100
Freq.	1										1
D.2 %	100.00										100

Table H19. Continued

Program Number	They are doing fine, I like them as they are	More Professionalism in Talk and Music	Testimonial Singing	More Good Classical & Gospel Music Programs	Positive Message for Everyday Living	Does Strong Emphasis on Salvation Issues Appeal to General Public?	Selected Good Sermons or Testimonial of Local Christians	More Use of Bible for Answers for Today's Problems	More Informative on Current Issues and Comprehensive News of the Hour	Teach Basic Steps for Salvation & Bible Study	Total
48.											
Freq.	2										2
D.1 %	100.00										100
50.											
Freq.	1	0	0	0	1	0	1				3
D.1 %	33.33	0	0	0	33.33	0	33.33				100
Freq.	0	0	0	0	1	0	0	1			2
D.2 %	0	0	0	0	50.00	0	0	50.00			100
Freq.	0	0	0	0	0	0	0	0	0	1	1
D.3 %	0	0	0	0	0	0	0	0	0	100.00	100
51.											
Freq.	1	0	0	0	1						2
D.1 %	50.00	0	0	0	50.00						100
Freq.	1										1
D.2 %	100.00										100
52.											
Freq.	0	0	0	0	2	0	0	1			3
D.1 %	0	0	0	0	66.66	0	0	33.33			100
Freq.	0	0	0	1	0	0	0	0	1		2
D.2 %	0	0	0	50.00	0	0	0	0	50.00		100
Freq.	0	1	0	0	0	0	0	0	1		2
D.3 %	0	50.00	0	0	0	0	0	0	50.00		100
55.											
Freq.	1	0	0	0	1						2
D.1 %	50.00	0	0	0	50.00						100
Freq.	0	0	0	1							1
D.2 %	0	0	0	100.00							100
Freq.	0	0	0	0	0	0	0	0	1		1
D.3 %	0	0	0	0	0	0	0	0	100.00		100

Table H20.1 Why Do the Listeners Like Family Life Radio?

Program Number*	Refreshing, Clean Wholesome; Like Everything	No Commercials	No Rock and Roll	Help to Live a Christian Life	Help to Hear About Christ	Help Communion with God	FLR is a Wonderful Thing; Its Wholly Christian	Informative and Educational	FLR is Christ-centered Really Care for People	Help to Think on Christian Living-Bible Centered Programs	Total
1.											
Freq.	5	4	0	7	2	3	3	2	5		31
D.1 %**	16.12	12.90	0	22.58	6.45	9.67	9.67	6.45	16.12		100
Freq.	1	4	0	2	2	4	0	5	1	2	21
D.2 %	4.76	19.04	0	9.52	9.52	19.04	0	23.80	4.76	9.52	100
Freq.	0	0	2	4	1	4	0	2	0	7	20
D.3 %	0	0	10.00	20.00	5.00	20.00	0	10.00	0	35.00	100
2.											
Freq.	2	3	0	6	2	4	2	4	7	3	33
D.1 %	6.06	9.09	0	18.18	6.06	12.12	6.06	12.12	21.21	9.09	100
Freq.	0	3	0	4	1	3	1	4	2	2	20
D.2 %	0	15.00	0	20.00	5.00	15.00	5.00	20.00	10.00	10.00	100
Freq.	0	0	0	2	3	2	0	2	0	6	15
D.3 %	0	0	0	13.33	20.00	13.33	0	13.00	0	40.00	100
3.											
Freq.	4	3	2	6	2	3	2	1	7	2	32
D.1 %	12.50	9.37	6.25	18.75	6.25	9.37	6.25	3.12	21.87	6.25	100
Freq.	1	5	1	4	1	3	1	3	0	3	22
D.2 %	4.54	22.72	4.54	18.18	4.54	13.63	4.54	13.63	0	13.63	100
Freq.	0	0	1	3	1	5	0	2	1	4	17
D.3 %	0	0	5.88	17.64	5.88	29.41	0	11.76	5.88	23.52	100
4.											
Freq.	3	2	1	8	2	3	3	2	4	1	29
D.1 %	10.34	6.89	3.44	27.58	6.89	10.34	10.34	6.89	13.79	3.44	100
Freq.	1	5	1	3	1	3	1	5	2	3	25
D.2 %	4.00	20.00	4.00	12.00	4.00	12.00	4.00	20.00	8.00	12.00	100
Freq.	0	0	2	2	1	3	0	1	1	8	18
D.3 %	0	0	11.11	11.11	5.55	16.66	0	5.55	5.55	44.44	100
5.											
Freq.	1	4	0	3	1	3	0	4			16
D.1 %	6.25	25.00	0	18.75	6.25	18.75	0	25.00			100
Freq.	1	4	0	3	1	3	0	4			16
D.2 %	6.25	25.00	0	18.75	6.25	18.75	0	25.00			100
Freq.	0	0	0	3	0	0	0	1	1	6	11
D.3 %	0	0	0	27.27	0	0	0	9.09	9.09	54.54	100
6.											
Freq.	2	2	0	3	3	1	1	3	6	1	11
D.1 %	9.09	9.09	0	13.63	13.63	4.54	4.54	13.63	27.27	4.54	100
Freq.	0	3	0	1	0	2	1	5	1	1	14
D.2 %	0	21.42	0	7.14	0	14.28	7.14	35.71	7.14	7.14	100
Freq.	0	0	0	3	2	0	0	0	1	4	10
D.3 %	0	0	0	30.00	20.00	0	0	0	10.00	40.00	100
7.											
Freq.	1	0	0	6	1	1	2	1	3	1	16
D.1 %	6.25	0	0	37.50	6.25	6.25	12.50	6.25	18.75	6.25	100
Freq.	0	2	0	2	1	1	0	2	1	1	10
D.2 %	0	20.00	0	20.00	10.00	10.00	0	20.00	10.00	10.00	100
Freq.	0	0	0	0	1	1	0	1	1	3	7
D.3 %	0	0	0	0	14.28	14.28	0	14.28	14.28	42.85	100
8.											
Freq.	3	2	2	5	0	3	0	0	6		21
D.1 %	14.28	9.51	9.52	23.80	0	14.28	0	0	28.57		100
Freq.	1	1	1	1	1	2	0	3	1	3	14
D.2 %	7.14	7.14	7.14	7.14	7.14	14.28	0	21.42	7.14	21.42	100
Freq.	0	0	0	2	0	1	0	0	0	5	8
D.3 %	0	0	0	25.00	0	12.50	0	0	0	62.50	100
9.											
Freq.	2	1	1	4	2	1	1	1	2		15
D.1 %	13.33	6.66	6.66	26.66	13.33	6.66	6.66	6.66	13.33		100
Freq.	0	1	0	0	2	2	0	3			8
D.2 %	0	12.50	0	0	25.00	25.00	0	37.50			100
Freq.	0	0	0	2	1	0	0	1	0	3	7
D.3 %	0	0	0	28.57	14.28	0	0	14.28	0	42.85	100

*See the Beginning of Appendix H21.1 Explanation.

** D.1 % = First Reason; D.2 % = Second Reason; D.3 % = Third Reason.

Table H20.1. Continued

Program Number	Refreshing, Clean Wholesome Like Everything	No Commercials	No Rock and Roll	Help to Live a Christian Life	Help to Hear About Christ	Help Communion with God	FLR is a Wonderful Thing; Its Wholly Christian	Informative and Educational	FLR is Christ-centered Really Care for People	Help to Think on Christian Living—Bible Centered Programs	Total
10.											
Freq.	0	1	1	1	1	1	2	0	1		8
D.1 %	0	12.50	12.50	12.50	12.50	12.50	25.00	0	12.50		100
Freq.	0	0	0	0	0	0	0	1	0	1	2
D.2 %	0	0	0	0	0	0	0	50.00	0	50.00	100
Freq.	0	0	0	1	0	1					2
D.3 %	0	0	0	50.00	0	50.00					100
11.											
Freq.	3	0	0	1	1	3	0	3	5		16
D.1 %	18.75	0	0	6.25	6.25	18.75	0	18.75	31.25		100
Freq.	0	1	1	1	1	2	0	3	2	3	14
D.2 %	0	7.14	7.14	7.14	7.14	14.28	0	21.42	14.28	21.42	100
Freq.	0	0	1	3	1	0	0	0	0	3	8
D.3 %	0	0	12.50	37.50	12.50	0	0	0	0	37.50	100
12.											
Freq.	2	0	0	2	1	3	2	1	2		13
D.1 %	15.38	0	0	15.38	7.69	23.07	15.38	7.69	15.38		100
Freq.	0	2	1	2	2	1	0	2	1		11
D.2 %	0	18.18	9.09	18.18	18.18	9.09	0	18.18	9.09		100
Freq.	0	0	1	0	0	2	0	1	0	4	8
D.3 %	0	0	12.50	0	0	25.00	0	12.50	0	50.00	100
13.											
Freq.	1	0	1	1	0	5	0	2	1	1	12
D.1 %	8.33	0	8.33	8.33	0	41.66	0	16.66	8.33	8.33	100
Freq.	0	0	0	3	1	0	0	0	2	4	10
D.2 %	0	0	0	30.00	10.00	0	0	0	20.00	40.00	100
Freq.	0	0	0	0	1	1	0	0	0	4	6
D.3 %	0	0	0	0	16.66	16.66	0	0	0	66.66	100
14.											
Freq.	1	0	0	2	0	1	0	1	3		8
D.1 %	12.50	0	0	25.00	0	12.50	0	12.50	37.50		100
Freq.	0	1	0	1	1	0	0	1	0	1	5
D.2 %	0	20.00	0	20.00	20.00	0	0	20.00	0	20.00	100
Freq.	0	0	1	1	1	1	0	0	0	1	5
D.3 %	0	0	20.00	20.00	20.00	20.00	0	0	0	20.00	100
15.											
Freq.	0	2	1	2	1	1					7
D.1 %	0	28.57	14.28	28.57	14.28	14.28					100
Freq.	0	0	0	0	0	1	0	1	0	3	5
D.2 %	0	0	0	0	0	20.00	0	20.00	0	60.00	100
Freq.	0	0	0	1	0	2					3
D.3 %	0	0	0	33.33	0	66.66					100
16.											
Freq.	2	0	1	1	0	1	1	1	4		11
D.1 %	18.18	0	9.09	9.09	0	9.09	9.09	9.09	36.36		100
Freq.	0	1	0	0	0	0	0	2	1	1	5
D.2 %	0	20.00	0	0	0	0	0	40.00	20.00	20.00	100
Freq.	0	0	1	0	0	1	0	0	0	3	5
D.3 %	0	0	20.00	0	0	20.00	0	0	0	60.00	100
17.											
Freq.	1	2	0	1	1	4	1				10
D.1 %	10.00	20.00	0	10.00	10.00	40.00	10.00				100
Freq.	0	1	0	0	3	0	0	1	0	3	8
D.2 %	0	12.50	0	0	37.50	0	0	12.50	0	37.50	100
Freq.	0	0	0	3	0	1	0	0	0	1	5
D.3 %	0	0	0	60.00	0	20.00	0	0	0	20.00	100
18.											
Freq.	2	1	0	3	0	2	1	1	5		15
D.1 %	13.33	6.66	0	20.00	0	13.33	6.66	6.66	33.33		100
Freq.	0	3	0	1	3	2	0	1	0	1	11
D.2 %	0	27.27	0	9.09	27.27	18.18	0	9.09	0	9.09	100
Freq.	0	0	0	2	3	0	0	0	0	3	8
D.3 %	0	0	0	25.00	37.50	0	0	0	0	37.50	100

Table H20.1. Continued

Program Number	Refreshing, Clean, Wholesome; Like Everything	No Commercials	No Rock and Roll	Help to Live a Christian Life	Help to Hear About Christ	Help Communion with God	FLR is a Wonderful thing; Its Wholly Christian	Informative and Educational	FLR is Christ-centered Really Care for People	Help to Think on Christian Living—Bible Centered Programs	Total
19.											
Freq.	1	0	0	1	1	0	0	1	0	1	5
D.1 %	20.00	0	0	20.00	20.00	0	0	20.00	0	20.00	100
Freq.	0	0	1	0	0	2	0	1			4
D.2 %	0	0	25.00	0	0	50.00	0	25.00			100
Freq.	0	0	0	0	0	0	0	1	0	1	2
D.3 %	0	0	0	0	0	0	0	50.00	0	50.00	100
20.											
Freq.	1	0	0	0	0	2					3
D.1 %	33.33	0	0	0	0	66.66					100
Freq.	0	0	0	1	0	0	0	1			2
D.2 %	0	0	0	50.00	0	0	0	50.00			100
Freq.	0	0	0	0	0	0	0	0	0	1	1
D.3 %	0	0	0	0	0	0	0	0	0	100.00	100
21.											
Freq.	0	0	0	0	0	0	1	1			2
D.1 %	0	0	0	0	0	0	50.00	50.00			100
Freq.	0	0	0	1							1
D.2 %	0	0	0	100.00							100
Freq.	0	0	0	0	0	1					1
D.3 %	0	0	0	0	0	100.00					100
22.											
Freq.	1	0	1	2	0	0	0	1			5
D.1 %	20.00	0	20.00	40.00	0	0	0	20.00			100
Freq.	0	1	0	0	0	1	0	1	0	1	4
D.2 %	0	25.00	0	0	0	25.00	0	25.00	0	25.00	100
Freq.	0	0	1	0	0	1	0	0	0	2	4
D.3 %	0	0	25.00	0	0	25.00	0	0	0	50.00	100
23.											
Freq.	1	0	0	0	0	1	0	1	2	3	8
D.1 %	12.50	0	0	0	0	12.50	0	12.50	25.00	37.50	100
Freq.	0	0	0	1	0	0	1	0	0	1	3
D.2 %	0	0	0	33.33	0	0	33.33	0	0	33.33	100
24.											
Freq.	1	0	0	1	0	1	1				4
D.1 %	25.00	0	0	25.00	0	25.00	25.00				100
Freq.	0	0	0	1	1	0	0	1			3
D.2 %	0	0	0	33.33	33.33	0	0	33.33			100
Freq.	0	0	0	0	0	1	0	0	0	2	3
D.3 %	0	0	0	0	0	33.33	0	0	0	66.66	100
25.											
Freq.	0	1	0	1	0	1	0	0	3		6
D.1 %	0	16.66	0	16.66	0	16.66	0	0	50.00		100
Freq.	0	1	0	0	1	0	0	1			3
D.2 %	0	33.33	0	33.33	0	33.33	0	33.33			100
Freq.	0	0	0	0	2						2
D.3 %	0	0	0	0	100.00						100
26.											
Freq.	2	1	0	0	0	1	2	1	1	2	10
D.1 %	20.00	10.00	0	0	0	10.00	20.00	10.00	10.00	20.00	100
Freq.	1	0	0	3	0	1					5
D.2 %	20.00	0	0	60.00	0	20.00					100
Freq.	0	0	0	1	0	2					3
D.3 %	0	0	0	33.33	0	66.66					100
27.											
Freq.	1	2	0	0	1	0	0	0	3	2	9
D.1 %	11.11	22.22	0	0	11.11	0	0	0	33.33	22.22	100
Freq.	0	0	1	1	0	1	1	1			5
D.2 %	0	0	20.00	20.00	0	20.00	20.00	20.00			100
Freq.	0	0	0	0	0	0	0	1	0	1	2
D.3 %	0	0	0	0	0	0	0	50.00	0	50.00	100

Table H20.1. Continued

Program Number	Refreshing, Clean, Wholesome; Like Everything	No Commercials	No Rock and Roll	Help to Live a Christian Life	Help to Hear About Christ	Help Communion with God	FLR is a Wonderful Thing; Its Wholly Christian	Informative and Educational	FLR is Christ-centered Really Care for People	Help to Think on Christian Living--Bible Centered Programs	Total
28.											
Freq.	0	0	0	0	1	1					2
D.1 %	0	0	0	0	50.00	50.00					100
Freq.	0	0	0	0	0	1	0	1			2
D.2 %	0	0	0	0	0	50.00	0	50.00			100
Freq.	0	0	0	0	0	0	0	1	0	1	2
D.3 %	0	0	0	0	0	0	0	50.00	0	50.00	100
29.											
Freq.	0	1	0	0	0	0	0	0	1		2
D.1 %	0	50.00	0	0	0	0	0	0	50.00		100
Freq.	0	0	0	1							1
D.2 %	0	0	0	100.00							100
Freq.	0	0	0	0	1						1
D.3 %	0	0	0	0	100.00						100
30.											
Freq.	0	0	0	2	0	3	0	1	1		7
D.1 %	0	0	0	28.57	0	42.85	0	14.28	14.28		100
Freq.	0	0	1	1	1	1	0	0	0	2	6
D.2 %	0	0	16.66	16.66	16.66	16.66	0	0	0	33.33	100
Freq.	0	0	0	0	1	0	0	1	0	1	3
D.3 %	0	0	0	0	33.33	0	0	33.33	0	33.33	100
32.											
Freq.	1	0	0	3	0	0	1	0	1		6
D.1 %	16.66	0	0	50.00	0	0	16.66	0	16.66		100
Freq.	0	2	1	0	0	0	0	2	0	1	6
D.2 %	0	33.33	16.66	0	0	0	0	33.33	0	16.66	100
Freq.	0	0	0	1	0	0	0	0	0	2	3
D.3 %	0	0	0	33.33	0	0	0	0	0	66.66	100
33.											
Freq.	2	0	0	0	0	1	0	0	1		4
D.1 %	50.00	0	0	0	0	25.00	0	0	25.00		100
Freq.	0	1	0	0	1	0	0	0	0	1	3
D.2 %	0	33.33	0	0	33.33	0	0	0	0	33.33	100
Freq.	0	0	1	2							3
D.3 %	0	0	33.33	66.66							100
36.											
Freq.	0	0	0	0	0	0	0	0	1		1
D.1 %	0	0	0	0	0	0	0	0	100.00		100
Freq.	0	0	0	1							1
D.2 %	0	0	0	100.00							100
Freq.	0	0	0	0	1						1
D.3 %	0	0	0	0	100.00						100
37.											
Freq.	1	0	0	0	1	1					3
D.1 %	33.33	0	0	0	33.33	33.33					100
Freq.	0	1	0	1	0	0	0	0	0	1	3
D.2 %	0	33.33	0	33.33	0	0	0	0	0	33.33	100
Freq.	0	0	1	0	0	0	0	0	1		2
D.3 %	0	0	50.00	0	0	0	0	0	50.00		100
38.											
Freq.	1	0	0	0	2	0	0	0	2		5
D.1 %	20.00	0	0	0	40.00	0	0	0	40.00		100
Freq.	0	1	0	0	0	1	0	1	0	1	4
D.2 %	0	25.00	0	0	0	25.00	0	25.00	0	25.00	100
Freq.	0	0	0	1	0	1	0	1	0	1	4
D.3 %	0	0	0	25.00	0	25.00	0	25.00	0	25.00	100
41.											
Freq.	2	0	0	1							3
D.1 %	66.66	0	0	33.33							100
Freq.	0	1	0	0	0	0	0	1			2
D.2 %	0	50.00	0	0	0	0	0	50.00			100
Freq.	0	0	0	1	0	0	0	0	0	1	2
D.3 %	0	0	0	50.00	0	0	0	0	0	50.00	100

Table H.20.1 Continued

Program Number	Refreshing, Clean, Wholesome; Like Everything	No Commercials	No Rock and Roll	Help to Live a Christian Life	Help to Hear About Christ	Help Communion with God	FLR is a Wonderful Thing; Its Wholly Christian	Informative and Educational	FLR is Christ-centered Really Care for People	Help to Think on Christian Living—Bible Centered Programs	Total
42.											
Freq.	2	1	0	1							4
D.1 %	50.00	25.00	0	25.00							100
Freq.	0	0	1	0	0	0	0	0	0	1	2
D.2 %	0	0	50.00	0	0	0	0	0	0	50.00	100
Freq.	0	0	0	1	0	1					2
D.3 %	0	0	0	50.00	0	50.00					100
44.											
Freq.	1	0	0	1	0	0	0	0	1		3
D.1 %	33.33	0	0	33.33	0	0	0	0	33.33		100
Freq.	0	0	1	0	0	1					2
D.2 %	0	0	50.00	0	0	50.00					100
45.											
Freq.	0	0	0	1	0	0	0	0	1		2
D.1 %	0	0	0	50.00	0	0	0	0	50.00		100
Freq.	0	0	0	0	0	0	0	0	1		1
D.2 %	0	0	0	0	0	0	0	0	100.00		100
Freq.	0	0	0	0	0	0	0	0	0	1	1
D.3 %	0	0	0	0	0	0	0	0	0	100.00	100
46.											
Freq.	1	0	0	0	0	0	0	0	1		2
D.1 %	50.00	0	0	0	0	0	0	0	50.00		100
Freq.	0	1	0	1							2
D.2 %	0	50.00	0	50.00							100
Freq.	0	0	1	0	1						2
D.3 %	0	0	50.00	0	50.00						100
48.											
Freq.	1	0	0	0	0	0	0	0	1		2
D.1 %	50.00	0	0	0	0	0	0	0	50.00		100
Freq.	0	0	1								1
D.2 %	0	0	100.00								100
50.											
Freq.	0	0	0	0	0	0	0	0	1		1
D.1 %	0	0	0	0	0	0	0	0	100.00		100
Freq.	0	0	0	0	0	0	0	1			1
D.2 %	0	0	0	0	0	0	0	100.00			100
51.											
Freq.	0	0	0	1	0	2	0	0	1		4
D.1 %	0	0	0	25.00	0	50.00	0	0	25.00		100
Freq.	0	0	0	0	1	0	0	1			2
D.2 %	0	0	0	0	50.00	0	0	50.00			100
Freq.	0	0	0	0	0	1	0	0	0	1	2
D.3 %	0	0	0	0	0	50.00	0	0	0	50.00	100
55.											
Freq.	0	0	0	0	0	0	0	1	1		2
D.1 %	0	0	0	0	0	0	0	50.00	50.00		100

Table H20.2. Why Do the Listeners Like Family Life Radio?

Program Number*	Ample Fine Music	Characters of Radio Speakers	Realizing that we Get Foregiveness and a New Start Everyday	Help Make Living Happier and Easier	Programs are Truthful and Inspiring	Feel Sharing the Common Belief	FLR Meets All Kinds of Needs	It Presents God's Way of Life Against Deteriorating Social Moral Trend	It Keeps my Mind on the Things of the Lord	Inspirational	Total
1.											
Freq.	4	1	1	3	3	0	7	1	3	3	26
D.1 %**	15.38	3.84	3.84	11.53	11.53	0	26.92	3.84	11.53	11.53	100
Freq.	2	3	0	0	4	2	2	2	1	1	17
D.2 %	11.76	17.64	0	0	23.52	11.76	11.76	11.76	5.88	5.88	100
Freq.	1	0	0	1	2	1	1	0	1	3	10
D.3 %	10.00	. 0	0	10.00	20.00	10.00	10.00	0	10.00	30.00	100
2.											
Freq.	12	0	1	1	5	1	4	3	1	5	33
D.1 %	36.36	0	3.03	3.03	15.15	3.03	12.12	9.09	3.03	15.15	100
Freq.	2	3	0	3	3	2	3	0	1	3	20
D.2 %	10.00	15.00	0	15.00	15.00	10.00	15.00	0	5.00	15.00	100
Freq.	1	1	0	1	3	1	2	0	0	2	11
D.3 %	9.09	9.09	0	9.09	27.27	9.09	18.18	0	0	18.18	100
3.											
Freq.	5	1	1	1	6	0	6	3	3		26
D.1 %	19.23	3.84	3.84	3.84	23.07	0	23.07	11.53	11.53		100
Freq.	4	2	0	2	1	3	2	2	2		18
D.2 %	22.22	11.11	0	11.11	5.55	16.66	11.11	11.11	11.11		100
Freq.	1	0	0	2	1	2	0	0	0	3	9
D.3 %	11.11	0	0	22.22	11.11	22.22	0	0	0	33.33	100
4.											
Freq.	7	1	1	2	3	0	6	2	3	2	27
D.1 %	25.92	3.70	3.70	7.40	11.11	0	22.22	7.40	11.11	7.40	100
Freq.	1	2	0	1	0	2	3	3	1	2	15
D.2 %	6.66	13.33	0	6.66	0	13.33	20.00	20.00	6.66	13.33	100
Freq.	0	0	0	1	3	2	0	0	0	2	8
D.3 %	0	0	0	12.50	37.50	25.00	0	0	0	25.00	100
5.											
Freq.	5	1	0	1	2	1	5	0	1	3	19
D.1 %	26.31	5.26	0	5.26	10.52	5.26	26.31	0	5.26	15.78	100
Freq.	2	1	0	3	1	0	1	1	1	2	12
D.2 %	16.66	8.33	0	25.00	8.33	0	8.33	8.33	8.33	16.66	100
Freq.	1	0	0	1	1	1					4
D.3 %	25.00	0	0	25.00	25.00	25.00					100
6.											
Freq.	5	1	0	0	4	1	4	2	2		19
D.1 %	26.31	5.26	0	0	21.05	5.26	21.05	10.52	10.52		100
Freq.	1	1	0	1	2	1	3	1	0	1	11
D.2 %	9.09	9.09	0	9.09	18.18	9.09	27.27	9.09	0	9.09	100
Freq.	1	0	0	0	1	0	1				3
D.3 %	33.33	0	0	0	33.33	0	33.33				100
7.											
Freq.	2	2	1	1	1	0	3	0	0	3	13
D.1 %	15.38	15.38	7.69	7.69	7.69	0	23.07	0	0	23.07	100
Freq.	0	1	0	2	1	1	1	0	1		7
D.2 %	0	14.28	0	28.57	14.28	14.28	14.28	0	14.28		100
Freq.	1	1									2
D.3 %	50.00	50.00									100
8.											
Freq.	4	2	0	1	3	0	5	1	3	1	20
D.1 %	20.00	10.00	0	5.00	15.00	0	25.00	5.00	15.00	5.00	100
Freq.	3	1	0	3	2	2	0	2	0	2	15
D.2 %	20.00	6.66	0	20.00	13.33	13.33	0	13.33	0	13.33	100
Freq.	1	1	0	1	3	2	1	0	0	1	10
D.3 %	10.00	10.00	0	10.00	30.00	20.00	10.00	0	0	10.00	100
9.											
Freq.	2	0	0	1	2	0	7	0	2	1	15
D.1 %	13.33	0	0	6.66	13.33	0	46.66	0	13.33	6.66	100
Freq.	1	1	0	1	0	1	2	1			7
D.2 %	14.28	14.28	0	14.28	0	14.28	28.57	14.28			100
Freq.	1	0	0	1	1	0	0	0	1		4
D.3 %	25.00	0	0	25.00	25.00	0	0	0	25.00		100

*See the Beginning Page of Appendix H.20.2 Explanation.

**D.1 % = First Reason; D.2 % = Second Reason; D.3 % = Third Reason.

Table H.20.2. Continued

Program Number	Ample Fine Music	Characters of Radio Speakers	Realizing that we Get Foregiveness and a New Start Everyday	Help Make Living Happier and Easier	Programs are Truthful and Inspiring	Feel Sharing the Common Belief	FLR Meets All Kinds of Needs	It Presents God's Way of Life Against Deteriorating Social Moral Trend	It Keeps my Mind on the Things of the Lord	Inspirational	Total
10											
Freq.	1	0	0	1	1	0	2	1	1	1	8
D.1 %	12.50	0	0	12.50	12.50	0	25.00	12.50	12.50	12.50	100
Freq.	2	0	0	0	1	1					4
D.2 %	25.00	0	0	0	25.00	25.00					100
Freq.	0	0	0	0	0	0	1	0	0	1	2
D.3 %	0	0	0	0	0	0	50.00	0	0	50.00	100
11.											
Freq.	8	0	0	1	2	0	4	0	1		16
D.1 %	50.00	0	0	6.25	12.50	0	25.00	0	6.25		100
Freq.	0	1	0	3	3	0	1	0	0	3	11
D.2 %	0	9.09	0	27.27	27.27	0	9.09	0	0	27.27	100
Freq.	1	0	0	0	1	0	2	0	1	1	6
D.3 %	16.66	0	0	0	16.66	0	33.33	0	16.66	16.66	100
12.											
Freq.	3	0	1	1	1	0	3	0	0	1	10
D.1 %	30.00	0	10.00	10.00	10.00	0	30.00	0	0	10.00	100
Freq.	0	0	0	1	0	1	1	1	1	1	6
D.2 %	0	0	0	16.66	0	16.66	16.66	16.66	16.66	16.66	100
Freq.	0	0	0	0	0	1	0	0	0	2	3
D.3 %	0	0	0	0	0	33.33	0	0	0	66.66	100
13.											
Freq.	8	0	0	0	0	1	1	2	0	1	13
D.1 %	61.53	0	0	0	0	7.69	7.69	15.38	0	7.69	100
Freq.	2	1	0	1	1	0	0	1	1	3	10
D.2 %	20.00	10.00	0	10.00	10.00	0	0	10.00	10.00	30.00	100
Freq.	0	1	0	0	2	1	1	0	0	1	6
D.3 %	0	16.66	0	0	33.33	16.66	16.66	0	0	16.66	100
14.											
Freq.	2	0	0	0	1	1	5				9
D.1 %	22.22	0	0	0	11.11	11.11	55.55				100
Freq.	0	2	0	0	0	0	1				3
D.2 %	0	66.66	0	0	0	0	33.33				100
Freq.	0	0	0	0	1	0	0	0	0	1	2
D.3 %	0	0	0	0	50.00	0	0	0	0	50.00	100
15.											
Freq.	2	0	0	1	0	0	0	1	1		5
D.1 %	40.00	0	0	20.00	0	0	0	20.00	20.00		100
Freq.	2	1	0	0	1	0	0	1	0	1	6
D.2 %	33.33	16.66	0	0	16.66	0	0	16.66	0	16.66	100
Freq.	0	0	0	1	0	0	1				2
D.3 %	0	0	0	50.00	0	0	50.00				100
16.											
Freq.	3	1	0	0	1	0	2	0	1		8
D.1 %	37.50	12.50	0	0	12.50	0	25.00	0	12.50		100
Freq.	0	1	0	2	0	0	0	0	0	1	4
D.2 %	0	25.00	0	50.00	0	0	0	0	0	25.00	100
Freq.	1	0	0	0	2						3
D.3 %	33.33	0	0	0	66.66						100
17.											
Freq.	6	0	0	0	0	0	3	0	1		10
D.1 %	60.00	0	0	0	0	0	30.00	0	10.00		100
Freq.	1	2	0	1	2	0	0	2	0	1	9
D.2 %	11.11	22.22	0	11.11	22.22	0	0	22.22	0	11.11	100
Freq.	0	0	0	0	1	0	2	0	1	1	5
D.3 %	0	0	0	0	20.00	0	40.00	0	20.00	20.00	100
18.											
Freq.	4	0	0	0	1	0	5	0	1	2	13
D.1 %	30.76	0	0	0	7.69	0	38.46	0	7.69	15.38	100
Freq.	1	4	0	0	1	1	1	1	0	1	10
D.2 %	10.00	40.00	0	0	10.00	10.00	10.00	10.00	0	10.00	100
Freq.	1	1	0	1	3	0	0	0	1		7
D.3 %	14.28	14.28	0	14.28	42.85	0	0	0	14.28		100
19.											
Freq.	3	0	0	0	0	0	2				5
D.1 %	60.00	0	0	0	0	0	40.00				100
Freq.	0	0	0	1	0	0	0	0	0	2	3
D.2 %	0	0	0	33.33	0	0	0	0	0	66.66	100

Table H.20.2. Continued

Program Number	Ample Fine Music	Characters of Radio Speakers	Realizing that we Get Forgiveness and a New Start Everyday	Help Make Living Happier and Easier	Programs are Truthful and Inspiring	Feel Sharing the Common Belief	FLR Meets All Kinds of Needs	It Presents God's Way of Life Against Deteriorating Social Moral Trend	It Keeps my Mind on the Things of the Lord	Inspirational	Total
20.											
Freq.	1	0	0	1	0	0	1				3
D.1 %	33.33	0	0	33.33	0	0	33.33				100
Freq.	0	0	0	0	0	0	0	1			1
D.2 %	0	0	0	0	0	0	0	100.00			100
Freq.	0	0	0	0	0	0	0	0	0	1	1
D.3 %	0	0	0	0	0	0	0	0	0	100.00	100
21.											
Freq.	1	1	0	0	1						3
D.1 %	33.33	33.33	0	0	33.33						100
Freq.	0	0	0	0	0	0	0	0	1		1
D.2 %	0	0	0	0	0	0	0	0	100.00		100
Freq.	0	0	0	0	0	0	0	0	0	1	1
D.3 %	0	0	0	0	0	0	0	0	0	100.00	100
22.											
Freq.	1	0	0	0	0	0	1	0	1	2	5
D.1 %	20.00	0	0	0	0	0	20.00	0	20.00	40.00	100
Freq.	0	1	0	1							2
D.2 %	0	50.00	0	50.00							100
Freq.	0	0	0	1							1
D.3 %	0	0	0	100.00							100
23.											
Freq.	5	1	0	0	1	0	0	1			8
D.1 %	62.50	12.50	0	0	12.50	0	0	12.50			100
Freq.	0	1	0	1	0	0	0	0	0	1	3
D.2 %	0	33.33	0	33.33	0	0	0	0	0	33.33	100
Freq.	0	0	0	0	1	0	1				2
D.3 %	0	0	0	0	50.00	0	50.00				100
24.											
Freq.	1	0	0	0	1	0	2				4
D.1 %	25.00	0	0	0	25.00	0	50.00				100
Freq.	0	0	0	0	0	0	0	0	1	1	2
D.2 %	0	0	0	0	0	0	0	0	50.00	50.00	100
Freq.	0	0	0	0	0	0	0	0	0	1	1
D.3 %	0	0	0	0	0	0	0	0	0	100.00	100
25.											
Freq.	1	0	0	0	1	0	3				5
D.1 %	20.00	0	0	0	20.00	0	60.00				100
Freq.	0	1	0	0	0	0	1	1	1		4
D.2 %	0	25.00	0	0	0	0	25.00	25.00	25.00		100
Freq.	1										1
D.3 %	100.00										100
26.											
Freq.	5	0	0	0	2	0	1	0	1		9
D.1 %	55.55	0	0	0	22.22	0	11.11	0	11.11		100
Freq.	0	0	0	0	0	0	0	1	1	2	4
D.2 %	0	0	0	0	0	0	0	25.00	25.00	50.00	100
Freq.	0	0	0	0	0	0	0	0	0	1	1
D.3 %	0	0	0	0	0	0	0	0	0	100.00	100
27.											
Freq.	1	0	0	0	1	1	1	1			5
D.1 %	20.00	0	0	0	20.00	20.00	20.00	20.00			100
Freq.	1	0	0	1	0	0	1				3
D.2 %	33.33	0	0	33.33	0	0	33.33				100
Freq.	1	0	0	0	0	1					2
D.3 %	50.00	0	0	0	0	50.00					100
28.											
Freq.	0	0	0	1	0	0	1				2
D.1 %	0	0	0	50.00	0	0	50.00				100
Freq.	1	0	0	0	0	0	0	1			2
D.2 %	50.00	0	0	0	0	0	0	50.00			100
Freq.	0	0	0	1	0	0	0	0	0	1	2
D.3 %	0	0	0	50.00	0	0	0	0	0	50.00	100

Table II.20.2. Continued

Program Number	Ample Fine Music	Characters of Radio Speakers	Realizing that we Get Forgiveness and a New Start Everyday	Help Make Living Happier and Easier	Programs are Truthful and Inspiring	Feel Sharing the Common Belief	FLR Meets All Kinds of Needs	It Presents God's Way of Life Against Deteriorating Social Moral Trend	It Keeps my Mind on the Things of the Lord	Inspirational	Total
30.											
Freq.	2	1	0	1	0	0	1	1	0	1	[illegible]
D.1 %	28.57	14.28	0	14.28	0	0	14.28	14.28	0	14.28	10[illegible]
Freq.	0	0	0	1	1	0	1	0	2	1	6
D.2 %	0	0	0	16.66	16.66	0	16.66	0	33.33	16.66	10[illegible]
Freq.	0	1	0	0	0	1	1	0	0	1	4
D.3 %	0	25.00	0	0	0	25.00	25.00	0	0	25.00	10[illegible]
32.											
Freq.	0	1	0	0	0	0	0	0	0	2	3
D.1 %	0	33.33	0	0	0	0	0	0	0	66.66	10[illegible]
Freq.	0	0	0	2	1						3
D.2 %	0	0	0	66.66	33.33						10[illegible]
Freq.	0	1	0	0	0	1					2
D.3 %	0	50.00	0	0	0	50.00					10[illegible]
33.											
Freq.	1	0	0	0	0	0	3				4
D.1 %	25.00	0	0	0	0	0	75.00				10[illegible]
Freq.	0	1	0	0	1						2
D.2 %	0	50.00	0	0	50.00						10[illegible]
Freq.	0	0	0	0	0	0	0	0	1	1	2
D.3 %	0	0	0	0	0	0	0	0	50.00	50.00	10[illegible]
37.											
Freq.	1										1
D.1 %	100.00										10[illegible]
Freq.	0	0	0	0	0	0	0	1			1
D.2 %	0	0	0	0	0	0	0	100.00			10[illegible]
38.											
Freq.	0	0	0	0	2	0	1				3
D.1 %	0	0	0	0	66.66	0	33.33				10[illegible]
Freq.	0	0	0	1							1
D.2 %	0	0	0	100.00							10[illegible]
Freq.	1										1
D.3 %	100.00										10[illegible]
41.											
Freq.	0	0	0	0	0	0	0	1			1
D.1 %	0	0	0	0	0	0	0	100.00			10[illegible]
42.											
Freq.	3										3
D.1 %	100.00										10[illegible]
Freq.	1	1	0	1	1						4
D.2 %	25.00	25.00	0	25.00	25.00						10[illegible]
44.											
Freq.	2	0	0	1							3
D.1 %	66.66	0	0	33.33							10[illegible]
Freq.	0	0	0	1	0	0	0	0	0	2	3
D.2 %	0	0	0	33.33	0	0	0	0	0	66.66	10[illegible]
45.											
Freq.	0	0	0	0	0	0	2	1			3
D.1 %	0	0	0	0	0	0	66.66	33.33			10[illegible]
46.											
Freq.	0	0	0	0	0	0	1				1
D.1 %	0	0	0	0	0	0	100.00				10[illegible]
48.											
Freq.	1	0	0	0	0	0	1				2
D.1 %	50.00	0	0	0	0	0	50.00				10[illegible]
Freq.	0	0	0	1	0	0	1				2
D.2 %	0	0	0	50.00	0	0	50.00				10[illegible]
50.											
Freq.	1	0	0	0	0	0	1				2
D.1 %	50.00	0	0	0	0	0	50.00				10[illegible]
Freq.	0	1	0	0	1						2
D.2 %	0	50.00	0	0	50.00						10[illegible]
Freq.	0	0	0	0	1						1
D.3 %	0	0	0	0	100.00						10[illegible]
51.											
Freq.	0	0	1	1							2
D.1 %	0	0	50.00	50.00							100
Freq.	0	0	0	0	0	1	0	1	1		3
D.2 %	0	0	0	0	0	33.33	0	33.33	33.33		100
Freq.	0	0	0	0	0	0	0	0	0	1	1
D.3 %	0	0	0	0	0	0	0	0	0	100.00	100
52.											
Freq.	1										1
D.1 %	100.00										100
Freq.	0	0	0	1	0	0	0	0	0	1	2
D.3 %	0	0	0	50.00	0	0	0	0	0	50.00	100
55.											
Freq.	0	0	0	0	1						1
D.1 %	0	0	0	0	100.00						100
Freq.	0	0	0	0	0	0	1				1
D.2 %	0	0	0	0	0	0	100.00				100
Freq.	0	0	0	0	0	0	0	0	0	1	1
D.3 %	0	0	0	0	0	0	0	0	0	100.00	100

Table H-21. Why Do the Listeners Dislike the Family Life Radio?[1]

Program Ranking Number	Undecided	Controversial Doctrine	Speaking Programs Are Shallow	Some Rock Style Music	Not Stimulating	Not Appealing to Youngsters and Teens	Too Much UPI News	"Good News at Noon" Usually Negative	Total
1. Freq		1							1
2. Freq		1						1	2
3. Freq				1					1
4. Freq		1							1
5. Freq		1					1		2
6. Freq	1								1
8. Freq		2					1		3
10 Freq	2								2
11 Freq	1	2		1			1		5
13 Freq		1							1
14 Freq	1								1
15 Freq	1								1
16 Freq		1							1
17 Freq		1						1	2
25 Freq	1								1
26 Freq		1						1	2
52 Freq		1						1	2
Total[2]	7	13	0	2	0	0	3	4	29

[1]The reason-categories placed in the top row are summarized from listeners' answers to an open-ended question. Thus, all the reasons are mentioned by listeners who had some reason to dislike Family Life Radio programs. The reason that there is no listener in three columns is because the listeners who mentioned any of those three reasons for disliking FLR programs did not indicate program preference to be included in this analysis.

[2]The numbers in the total row or column are not necessarily the numbers of listeners who gave the given answers, because a listener may give more than one reason for disliking and also a listener who, for example, has mentioned "some rock style music" for disliking, may have chosen Program No. 3 and Program No. 11 as two of her preferred programs. On the other hand, it is possible that two listeners may have mentioned this reason for disliking FLR programming. One listener indicated Program No. 3 as her preferred program while the other listener indicated Program No. 11 as her preferred program.

APPENDIX I

FIRST VERSION RELIGIOUS THEME CATEGORIES

APPENDIX I-1

Categories of Content Analysis on Religious Themes
(First Version)

To identify the nature of the message of all the religious radio programs under study, seven categories are defined in the following to cover all the possible religious themes. Depending on how a given theme is depicted, a sub-title, "positive", "negative", or "neutral" is assigned to each of those categorized statements. An explanation on "positive", "negative", and "neutral" is given thereafter.

1. The Last Day Theme

   A theme along this line depicts the second coming of Christ and the end of this world. It refers to the "rapture", the "final judgment", and the urgency of "man's preparation" for that day, Naturally, it also refers to man's entry into "eternal life" and the "heavenly kingdom."

2. Communion with God

   A theme along this line depicts the intimate relation of man with the Spirit of personified God, who is the source of peace and joy. The reality of God-man relation to everyday living is exemplified in man's prayer, worship, meditation, and reading of the Bible.

3. Confession and Repentence

   A theme along this line depicts man's confession of his sins and repentence and acceptance of Christ as being prerequisite for the restoration to his normal relation with God. Confession and repentence are frequently preceded by man's introspection and self-examination of his own deeds and state of mind.

4. Inspiration, Reflection, Introspection and Self-examination

   A theme along this line depicts with inspiration man's reflection on, or introspection or self-examination of his own deeds of past, present, or even future, in terms of possible deviance and lapse, or sinful state of mind.

5. Compensation and Consolation

   A theme along this line emphasizes that God is the source of comfort, wisdom, strength, and faith for the man in distress, sorrow, agony or trouble. It may be the fundamental path by which man may begin to think about his powerlessness, his limited control of an uncertain future and human condition, and his eventual need of the transcendental power of God.

APPENDIX I-1. Continued

6. Religiously Nurtured Characters and Maturation

If a theme on religiously nurtured characters is depicted in the way of demonstrating the Christian faith as being the natural origin of fruits, the theme is regarded as a positive theme. On the other hand, if the theme is given in the way of criticizing other religious faith or other means for favorable behavioral change as being incapable of producing the same result, or insisting that Christian faith is the only origin of these fruits, the theme is regarded as a negative theme.

7. Religion-Inspired Social Ethics

If a theme on Religion-inspired Social Ethics is depicted in the way of suggesting that it is one of the most important tasks of the church, the theme is considered a positive theme of religion-inspired social ethics. On the other hand, if a theme is given in the way of down-grading the importance of it, or suggesting that Christians alone are willing to sacrifice themselves for the cause, the theme is regarded as a negative theme.

8. Non-religious Themes

If a non-religious theme is given in the way of greeting or pleasing the listener to the extent that the listener may feel more receptive to the speaker, the theme is a positive non-religious theme. On the hand, if any negative result is made in non-religious theme, the theme is a negative non-religious theme.

APPENDIX I-2

Positive, Negative and Neutral Religious Themes
(First Version)

1. The Last Day Theme

If a theme of the Last Day is depicted in the way of presenting its resultant joy, it may be considered a positive theme on the Last Day. On the other hand, if the theme is depicted in the way of presenting the resultant punishment of those who have made no preparation, the theme is a negative theme on the Last Day.

2. Communion with God

If a theme of communion with God is given in the way of presenting its resultant joy and security, the theme is considered a positive theme. On the other hand, if the theme is given in the way of presenting its resultant agony of having no communion with God, the theme is considered a negative theme on communion with God.

3. Confession and Repentence

If a theme on confession and repentence is given in the way of presenting the resultant joy of having made a confession, the theme is a positive one. If, however, the theme is given in the way of presenting the resultant pain, temporal or eternal, or making no appropriate confession, the theme is obviously a negative one.

4. Inspiration, Reflection, Introspection and Self-examination

If a theme on inspiration, reflection, introspection and self-examination is depicted in the way of presenting its resultant joy and peace, the theme is considered a positive one. On the other hand, if the theme is depicted in the way of presenting its resultant unrest and agony, the theme is regarded as a negative one.

5. Compensation and Consolation

If a theme on compensation and consolation is depicted in the way of simply presenting God's seeking love to those who may be in need of His support, the theme is regarded as a positive theme. On the other hand, if the theme is depicted in the way of attempting to attribute the misfortune to any human fault or misconduct or "sinful state of mind", the theme is regarded as a negative theme on compensation and consolation.

6. Religiously Nurtured Character and Maturation

A theme along this line stresses good character and admirable virtues such as love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control, sympathy, fruits of light, right, justice, holiness, compassion, loveliness, and meekness, etc., as some of the probable fruits of those who have been "born again" through Christ.

APPENDIX I-2. Continued

7. Religion-inspired Social Ethics

A theme along this line stresses the importance of man's moral relation and obligation to his fellowmen which includes love for others, justice for all societies, and liberty for the world as man relates the teaching of the Bible to his living in his community. While the Theme-6 is concerned about one's own maturation and perfection in regard to Christ's teaching, the Theme-7 here stresses the necessity of one's "out-put" service to his fellowman and society.

8. Non-Religious Themes

To distinguish the above seven religious themes from religiously insignificant themes, the present content analysis is to put aside all non-religious themes in this category.

APPENDIX J

SECOND VERSION RELIGIOUS THEME CATEGORIES

APPENDIX J-1

Revised Categories of Content Analysis on Religious Themes
(Second Version)

1. The Last Day Theme

A theme along this line depicts the Second coming of Christ and the End of this world. It refers to "rapture", the "final judgment", "Tribulation of Christians" as exemplified by Christians being persecuted, and the urgency of man's preparation for that day. Eternal life and the heavenly kingdom are included, as well as prophecy of the future.

2. Confession, Repentence and Reconciliation

A theme along this line depicts man's self-examination of his own deeds and state of mind in his past, present, or even future, and subsequent confession of his sins and repentence as being prerequisite for the restoration of his normal relation to God, namely, reconciliation with God. If confession is emphasized in connection with any of the last day themese, it is to be categorized as Theme 1 rather than remaining as Theme 2. Winning people for Christ and all outward evangelistic efforts, namely preaching the word, is a part of this theme. Accepting Christ is naturally a part of this theme.

3. Apologetic Exposition and Argumentation of Doctrine and Truth

It includes every argumentation that is not covered by all other religious themes. Any simple explanation of non-religious things is to be included in the present Theme-8. Any truth that is related to doctrine and Christian beliefs and the exposition of it is part of the present Theme-3.

4. Communion with God

A theme along this line depicts the intimate God-man relation in everyday living which is exemplified in man's prayer, reading the Bible, worship and meditation. If confession is mentioned as being a prerequisite for having an intimate communion with God, the theme is to be categorized as Theme 2, rather than remaining as Theme 4. If confession is mentioned in connection with Theme 1, the theme is to be categorized as Theme 1, rather than Theme 4 or even Theme 2. If communion with God is mentioned in connection with Theme 5, the theme is to be categorized as Theme 5 rather than remaining as Theme 4.

5. Compensation and Consolation

A theme along this line emphasizes that God is the source of comfort wisdom, strength, support and faith for the man in distress, sorrow, agony, frustration, disappointment or trouble. It may be the

APPENDIX J-1. Continued

fundamental path by which man may begin to think about his powerlessness, his limited control of an uncertain future and human condition, and his eventual need of the transcendental power of God to restore his own stability and security. Man's suffering from persecution for his Christianity and his need of God's support are not to be included here; these belong to Theme 1, the Last Day theme.

6. Religiously Nurtured Character and Maturation

A theme along this line stresses virtue, Christian intelligence, and a respectable personality. Virtue including joy, peace, kindness, goodness, meekness, and loveliness; Christian intelligence being patient, making no compromise with evil, continuing search for truth and respectable personality, being just, right, compassionate, self-controlled, humble, etc. all are within this category.

7. Religion-inspired Social Ethics

A theme along this line stresses the importance of man's moral relation and obligation to his fellowmen as man relates the teaching of the Bible to his living in his community. While Theme 6 is concerned about one's own maturation and perfection in regard to Christ's teaching, Theme 7 stresses the necessity of one's out-put service to his fellowmen and society. It is concerned with all current issues, social, political, education and economical.

8. Non-religious themes

APPENDIX J-2

Revised Positive, Negative and Neutral Religious Themes

1. The Last Day Theme

If a theme of the Last Day is depicted as being the glorious and joyous day, it may be considered a Positive Last Day theme. On the other hand, if it is depicted as the day of punishment and final judgment, it may be considered as a negative Last Day theme. If it is depicted without presenting the positive or negative side of the scene, it is a neutral Last Day theme.

2. Confession, Repentence and Reconciliation

If a theme on confession and reconciliation is depicted in the way of presenting its resultant joy of having confession, repentence and reconciliation, it may be considered a positive theme. On the other hand, if its resultant pain or punishment for making no confession or evangelical efforts is presented, it is a negative theme. If neither side of the theme is mentioned, it is a neutral theme.

3. Apologetic Exposition and Argumentation of Doctrine and Truth

If the theme is presented in the way of clarifying positively the focus of the argument in defense of the assertion or truth, the theme is positive. On the other hand, if the theme is presented in the way of attempting to downgrade the other side of the argument, it is negative. In short, if the argument is inconclusive, leaving many doubts in the mind of the audience, it is negative. If neither is present, it is neutral.

4. Communion with God

If the theme is present with its resultant joy and security, it is a positive theme. On the other hand, if the theme is depicted in the way of presenting its resultant pain of having no communion with God, the theme is considered a negative theme on communion with God. If neither is apparent, the theme is neutral.

5. Compensation and Consolation

If the theme is depicted in the way of simply demonstrating God's seeking love to those who may be in need of His support, the theme is a positive one. If the theme is given in the way of attempting to attribute misfortune or sadness to any human fault or misconduct or sinful state of mind, the theme is a negative one. If neither is apparent, it is a neutral theme.

APPENDIX J-2. Continued

6. Religiously Nurtured Character and Maturation

If the theme is present in the way of inviting a stronger desire for mofe Christian growth in terms of perfecting oneself in Christian living, the theme is a positive one. On the other hand, if the theme is given in the way of overemphasizing the ability of the church or criticizing other means that may help achieve the same result, such as another religious faith, education, or social program, etc., the theme is considered a negative theme. If neither is present, the theme is neutral.

7. Religion-inspired Social Ethics

If the theme is depicted in the way of considering the promotion of human development and respectable community life as one of the important tasks of the church, the theme is positive. If on the other hand, the theme is considered as irrelevant to the main function of the church, the theme is a negative one. Any statement that may make the audience feel uneasy or uncomfortable in regard to the current issues is a negative theme on ethics.

8. Non-religious Themes

If any non-religious statement is given in the way of greeting or pleasing the audience with the effect that the audience may feel more receptive to the speaker, the theme is a positive non-religious theme. On the other hand, if any negative reaction results, the theme is a negative one.

APPENDIX K

ANALYSIS ON RELIGIOUS THEMES WORKSHEET

APPENDIX K

Analysis on Religious Themes Work-Sheet

Program Title and Date:______________ Date of Analysis:______________

Analyst:________________ Sex:___ Class:___ Major:_______ Religion:______

Categories: 1. The Last Day; 2. Reconciliation; 3. Apologetics; 4. God-Man Relation; 5. Relation to Self; 6. Relation to others; 7. Ideology; 8. Nonideology.

Unit of Analysis: A sentence.

Sentence Number	1	2	3	4	5	6	7	8	Sentence Number	1	2	3	4	5	6	7	8
______	( )	( )	( )	( )	( )	( )	( )	( )	______	( )	( )	( )	( )	( )	( )	( )	( )
______	( )	( )	( )	( )	( )	( )	( )	( )	______	( )	( )	( )	( )	( )	( )	( )	( )
______	( )	( )	( )	( )	( )	( )	( )	( )	______	( )	( )	( )	( )	( )	( )	( )	( )
______	( )	( )	( )	( )	( )	( )	( )	( )	______	( )	( )	( )	( )	( )	( )	( )	( )
______	( )	( )	( )	( )	( )	( )	( )	( )	______	( )	( )	( )	( )	( )	( )	( )	( )
______	( )	( )	( )	( )	( )	( )	( )	( )	______	( )	( )	( )	( )	( )	( )	( )	( )
______	( )	( )	( )	( )	( )	( )	( )	( )	______	( )	( )	( )	( )	( )	( )	( )	( )
______	( )	( )	( )	( )	( )	( )	( )	( )	______	( )	( )	( )	( )	( )	( )	( )	( )
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APPENDIX L

THEMATIC ANALYSTS' COMMENTS

APPENDIX L

KAREN'S COMMENT ON FIRST VERSION

RELIGIOUS THEME CATEGORIES FOR CONTENT ANALYSIS

The use of this categorical system in analysis of religious radio programs could be an effective instrument of analysis if there were more training of the analysts, a uniform unit of analysis, and perhaps a revision of the categories.

I feel if I had had more training in analyzing the programs with the use of the categories, I would have felt more confident in analyzing them. I did feel, however, that the meeting with the rest of the analysts helped improve my understanding of the categories and clear up a few things. Perhaps more meetings of this type would have been beneficial to me and the rest of the analysts. My understanding of what each category included was quite clear but when trying to find the right category for a particular statement at times I felt unsure as to whether I was using the right category. Also, I feel that in the beginning I used the positive, negative, and neutral more in the sense of what was happening in the program and not what the effect was on the listener.

I also, feel that more conformity among analysts could have resulted if a uniform unit of analysis was used to analyze the programs. When one analyst analyzes each sentence separately and another does it by paragraphs, there will tend to be more of a difference in the results of the analyses.

Thirdly, I feel a revision of the categories could be made by including more terms under some of the categories. Once in awhile I would run across statements which I couldn't find any category in which to put them. There should be a category which includes the attributes of God, the miracles of God and perhaps other works like creation. Other topics might include things like God's Will, the Love of God, and themes more along the line of God's reaching down to man as opposed to man's continual striving to reach God and do His Will. A theme that suggests God's work in man through His Holy Spirit and also God's manifestation to man could be included.

Otherwise, I found these categories to be a workable system in analyzing these programs. I can see how this could be a useful instrument in evaluating a religious program as to what type of message is being conveyed to the listening audience and what effects it has on them. I felt many of these programs could have been re-evaluated as to what was emphasized the most in the program and how the program could be improved to interest and attract more people and a wider range of people.

KAREN'S* COMMENT ON SECOND VERSION

RELIGIOUS THEME CATEGORIES FOR CONTENT ANALYSIS

Although the first revised categories eliminated a lot of guesswork, a few problems still existed when analyzing the radio scripts. At first I misinterpreted Category 3 and some of the themes were still lacking in a few areas.

I thought Category 3 was a necessary category and was glad that it was included in the revised analysis. However, the problem arose that I misinterpreted the category and was putting any Biblical truth and doctrine in this category when actually the statements contained nothing argumentative about them which was what the category stated. Perhaps this category could have been divided into two categories: 1) with simple Biblical exposition of truth and 2) argumentative Biblical doctrine.

In some ways the categories were still lacking, but I don't think they overlapped as much as the first ones did. Some areas which could have been emphasized more in the themes include the attributes of God, God's concern and preservation for man on a day to day basis, and also man's incapability to lead a perfect life and his need for a savior.

The final version categories I found to be more detailed in description, they emphasize more God's relation with man, contain a clearer explanation of positive, negative, and neutral themes, and insured better results with the double coding. Although I did not use the second revised categories to analyze any scripts, I feel that because the categories were so clearly explained and little allowance for guesswork, I would have felt more comfortable in categorizing the statements. The categories seem not to be lacking in any areas but still not overlapping each other. I think if the analyst is properly trained in using these categories and has somewhat a religious background, she should be able to effectively use this system.

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*Karen: Lutheran background, experience with Campus Crusade; moderately conservative, junior majoring in Social work.

BOB'S* COMMENT ON THE FIRST VERSION

RELIGIOUS THEME CATEGORIES FOR CONTENT ANALYSIS

My involvement in Mr. Chen Hwang's project has been an interesting experience. Having had no previous contact with content analysis, from the start I found the possibility of a workable procedure for thematic analysis of religious messages an intriguing idea.

At my first meeting with Mr. Chen Hwang, I read over the category explanation sheet and we went over the procedure for recording the data from the analysis. Then I started right in from the start, I was skeptical about the notion of trying to classify any theme in a script under one of only eight categories. Sure enough, questions and problems soon arose.

After some individual meetings with Mr. Chen Hwang, it was decided to hold a group meeting of all the analysts to discuss the categories and have their definitions clarified. This helped a great deal. Over time, I noticed that skill in using the category system seemed to be developing. A second analysis of some of the first scripts I had done confirmed Mr Chen Hwang's belief that finer distinctions in the analyses were now possible.

Two difficulties in the content analysis were recurring problems for me. First, some religious themes were easy to recognize in meaning, but difficult to classify. Generally for me these were themes which didn't seem to contain enough specific impact in the content area of a single category. Often these themes involved no vertical component of God-man communication, only a horizontal communication of one Christian to another. The discussions usually focused on questions of morality or on logical arguments about Christianity. A second problem area arose in themes which seemed negative in content or implication, but which were not to be classified as negative according to the definition on the category explanation sheet.

Both of these problems would very likely have been greatly alleviated through additional measures to clarify the category definitions. More group meetings would have been helpful. As the analysts' skill and refinement in the analysis technique increased, new questions arose which group discussion might have dealt with most efficiently.

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*Bob: Religious Background, Free Methodist, Religious Experience Campus Crusade, two years, Religious View withdrew from Campus Crusade, tolerant, Major in TV and Radio.

Furthermore, a consensus on their resolution should have minimized the effects of the analysts' personal religious backgrounds in difficult decisions of classification.

A clear statement of the purpose of the content analysis was very helpful to me. (Perhaps this might have been included on the category explanation sheet.) This helped remind me to consider the intent of the speaker when faced with a difficult classification decision, and also to consider the theme's probable effect on audience receptivity and understanding. These ideas were mentioned in our group meeting, but a reminder proved helpful to me.

More individual help before an analyst begins would help considerably. Perhaps a few supervised "dry runs" with short scripts would get the analyst's questions out in the open as soon as possible.

My conclusion is that the problems with this content analysis and the disagreement between analysts evidenced at our group meeting rest largely in the training of the analyst and in clarification of category definitions, rather than in the category system itself. However, at several points in my work I felt that the addition of a category for "miscellaneous religious themes" might be good. This would counter the likelihood of an analyst forcing a theme into a classification by a vague connection a listener probably wouldn't make. If a theme's intent is unclear or ambiguous, the analyst, with the present category system, has no way of indicating this.

Given the additional help that hindsight suggests, the analysts would probably produce few significant discrepancies in their data. At least, these should be minimized more than enough to make Mr. Chen Hwang's category system a very workable tool with the potential to help a great deal in designing more effective religious broadcast messages.

BOB'S COMMENT ON THE SECOND VERSION

RELIGIOUS THEME CATEGORIES FOR CONTENT ANALYSIS

Having completed a second analysis of some of the scripts, using Mr. Chen Hwang's revised categories, I would like to offer some comments on this second phase of the project.

First, let me address myself to the revised categories themselves. The regrouping of two original categories into the revised category number two (confession, repentence and reconciliation) seemed a logical move, since the original category on self-examination was seldom used in another context, if at all. The new category (apologetic exposition, etc.) seemed to have very limited use, however. If it could have been used for any theme dealing with the speaker's exposition of a doctrine where that theme did not fall more directly into another religious category, it could have served much like the type of "miscellaneous" religious category I had suggested. But since it was to be used only for apologetic exposition, its usefulness was extremely limited simply by its being specialized this way. That seemed unfortunate.

Additions and changes in the definitions of the categories was of great benefit. This, along with a natural increase in skill, probably accounts for much of the increase in overall efficiency achieved by the category revisions. Analysis proceeded faster and difficult decisions seemed to be a bit more satisfying in their eventual resolution than was the case when working with the original categories. Another contribution to this greater efficiency came in the outlining of priorities in the definitions of categories.

What can the analysis under the revised categories tell us? It seems to demonstrate that no "perfect" category system is close at hand. No such revisions would likely produce an ultimate category system for classifying religious themes, with their characteristic inter-relatedness. But I think the very central advantage of Mr. Chen Hwang's approach lies in the fact that it gives the researcher a tool which goes beyond the kind of simplistic analysis that can give "ultimate" answers; e.g., Is the message personal or impersonal, does it speak more of good or of evil, heaven or hell?, etc. It allows for flexibility according to the researcher's purpose—which can be expressed both in his definition of the categories and in the subtleties of priorities in classification.

Thus, in the last look, I see in Mr. Chen Hwang's work a pioneering effort that offers much promise. It should prove to be an effective tool which, unlike previous efforts, goes beyond very

simplistic categorizations. Realistically, I do expect that a certain degree of disagreement among analysts of a given script will remain. But this can be kept down to a level that is not lethal to the system's usefulness. Besides, this second phase seemed to demonstrate that just as analysts develop increasing skill with a given category system, so also the researcher can develop skill in refining the category system itself. Mr. Chen Hwang has given us, I feel, a good start, a useful and workable approach to content analysis of religious broadcast messages.

KATHLEEN'S*COMMENT ON THE FINAL VERSION

RELIGIOUS THEMES CATEGORIES FOR CONTENT ANALYSIS

Definitely, I would have felt more confident the first days (Friday, Saturday morning and afternoon) had we had more practice together; more comparing and discussing. By Saturday evening, I felt that I understood the categories better, but Diane and I had not yet synchronized our understandings.

The pressure to complete all scripts in a compact period of time was good in that it helped in consistency of thought.

The distinction between categories religious and nonreligious was usually clear, but sometimes did depend on personal definitions and understandings (e.g., areas of virtues, or personal growth as distinct from Christian growth, etc.).

Theoretically, I see no loopholes in the categories--but practically placing sentences in correct categories was often difficult. Double-coding was most helpful.

I grew up as a Catholic, not a Christian. I remember the trauma of confrontation by an older child when I was about 10--"are you a Catholic, or are you a Christian?" And I panicked because I really didn't know, but felt sure it was important to know. I was very strictly reared; spent eight years in a strict nun-run grade school; two years in a nun-run boarding school. I received a good education basically and my faith was strong and "of course I believed." Why not?!

After high school I entered the convent. This had been my dream since 2nd grade. I loved community life; enjoyed reading theology; discovered the Old Testament. I went through my "dark night of the soul" and also experienced sensitivity training which opened up a world of emotions repressed through childhood. The four years with the community are important to me both in my religious development and my emotional development. I left to try out my new awarenesses.

Some of my testing was done in Israel. My decision to go there was based on purely practical, selfish considerations; I did feel some religious sentimentality as the boat neared "the Promised Land." Old Testament is Jewish religion. The Old Testament which had come to mean so much to me in the convent, now was opening up in a new perspective.

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*Kathleen: Religious Background: Conservative Catholic; Religious experience: 6 months stay with Jewish family at Kibbutz in Israel; Religious View, very liberal, tolerant. She has a B.A. in Social Science

By this time I had abandoned my institutional religion (even though I had maintained hope for a long time that somehow the Church would prove itself to me--I searched for meaning in it, in itself and in other countries, but the hope pretty well died in Rome.)

Basically I guess I'm hooked on some kind of religiosity. I have no interest in becoming a religious Jew. Again for purely practical reasons if and when I decide to live in Israel, I will become Jewish, primarily for the sake of my children who will grow up in a Jewish state. And I have no qualms because the God of the Christian is the God of the Jews--Christians just throw in a mediator (and a Catholic Church).

How this all effects my daily living is probably difficult to see or say. Most people would say that I'm simply a humanitarian, and my belief in God is too vague to be real or effective. Who knows, maybe they're right. I can't let it bother me!

My Understanding of the Catholic Church and Social Issues: Growing up, the emphasis of my religious training was categories 1, 2,3,4,5. My neighbor was important, too--but not half as important as the condition of my own soul. Since Vatican II the Church's teaching has almost gone to the other extreme--my neighbor's soul is the only way I'm going to save my soul. And my neighbor's physical needs first must be met before I reach for his soul. So I must become actively aware of social problems and be more out-going and more loving, not only on a spiritucal level, but also on the day-to-day contact with any fellow man. And I must remember that Jesus came for all men, so I must love especially the black, and even the Jew. That's present day party line.

My Attitude on Social Issues: What social issues? Generally, I guess I'd consider myself liberal in my own conservative sort of way. I believe in justice for all, but don't know that selfishness doesn't usually come first. I don't accept church beliefs on all issues, such as birth control, infallibility, etc. I generally accept people for what they are, lend a helping hand where possible, and try to decrease the amount of selfishness, so I can offer more.

DIANE'S* COMMENT ON THE FINAL VERSION

RELIGIOUS THEME CATEGORIES FOR CONTENT ANALYSIS

My major difficulty was the changing of the categories. I think if I had had a long, more thorough review of what I was supposed to find, there might have been less discrepency in the answers. However, I do believe that the major source of differences between my answers and those of Kathy was personal background and how we viewed the subject. I do not know how you could control that aspect of the experiment. On the whole, I do believe it was a good and intense study.

My religious background has been, until the past few years, staunchly Catholic upbringing, I went eight years to a Catholic Parochial School and consistently attended church and the Sacraments. During the latter (years), however, i have tended to drift away from the strict adherence to church doctrine--finding some doctrine as contrary to my personal belief. I have come more to believe in more of "God Willin'" concept of religion. I believe by getting into contact with the Spirit of God within a person, that person then will grow and mature with God and with peace. I do not doubt the existence of an Outter God, or of Jesus Christ, nor do I doubt the divine inspiration of Buddha or Mohammed. I do not believe in <u>One Way</u> to "salvation", to reconciling the "Inner God" and the "outter God", but what fits in best to the person's state of being.

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*Diane: Religious Background, Catholic; Junior majoring in Sociology

APPENDIX M

ELEVEN SAMPLE SCRIPTS OF FLR PROGRAMS

APPENDIX M

Program No. 1

CHAPEL OF THE AIR Broadcast Date: 6/12/73

1. Stay tuned now, for the Chapel of the Air.
2. Does it make sense for an intelligent, thinking person to believe in Christ and the Bible?
3. Is christianity rational, reasonable?
4. To answer that question on today's Chapel of the Air here is our guest speaker, Paul Little.

A.

5. The question is Christianity rational is a question asked by all thinking christians and non-christians as well.
6. There are many non-christians who feel that faith and christianity are merely a sophisticated synonym for superstition.
7. A little Sunday school boy was asked one time, "What is faith?" and he replied, "Faith is believing somethings you know isn't true."
8. There are a great many christians who have the same feeling.
9. And they are not sure that Christianity can be rationally and reasonably defended.
10. This is an important question, both for those considering coming to Christ, and also for those who are christian as they attempt to communicate the christian message.
11. There are two equally erroneous viewpoints abroad today, among both christians and non-christians, on this important question on whether christianity is rational.
12. Many christians misunderstand verses like Colahsions 2:8 which says: "Beware, least anyone spoil you through philosophy or vain deceit after the traditions of men."
13. "After the rudiments of the world and not after Christ."
14. Some use this verse in a way that gives the impression that christianity is at least nonrational, is not irrational.
15. They fail to realize that a clearly reasoned presentation of the gospel is as John Warwick Montgomery puts it, "An Important factor, not as a rational substitute for faith, but as a ground for faith.
16. Not a replacement for the spirits working, but as a means by which the objective truth of God's word can be made clear, so that men will heed it as a vehicle of the spirit who can glitz the world through its message."
17. Montgomery further observes, in his book, "The Place of Reason", the analytical philosopher, Anthony Flew, in developing a parable from a tale told by John Wisdom, illustrates how meaningless to the non-christian are religious assertions incapable of being tested objectively.

B.

17. Once upon a time, two explorers came upon a clearing in the jungle.
18. In the clearing were growing many flowers and many weeds.
19. One explorer said, "Some gardener must tend this plot."
20. The other disagrees, "There is no gardener."
21. So they pitched their tents and set a watch.
22. No gardener is ever seen.
23. But perhaps he is an invisible gardener.
24. So they set up a barbed wire fence.
25. They electrify it and they patrol with bloodhounds.
26. For they remember how H. G. Wells', "The Invisible Man" could both be smelt and touched though he could not be seen.
27. But no shrieks ever suggest that some intruder has received a shock.
28. No movements of the wire ever betray an invisible climber.
29. The bloodhounds never give cry, yet still the believer is not convinced.
30. But there is a gardener, invisible, insensible to electric shocks, a gardener who comes secretly to look after the garden which he loves.
31. At last the skeptic despairs; but what remains of your original assertion?
32. Just how does what you call an invisible intangible, eternally elusive gardener differ from an imaginary gardener or even from no gardener at all?
33. This parable is damning judgement on all christianity we do not have merely an allegation that the gardener of this world is tended by a loving gardener, we have the actual, empirical entrance of the gardener into the human scene in the person of Christ.
34. And this entrance is verifiable by way of his ressurection.
35. On the other hand, there are those who naively trust a set of answers and try to argue people into the kingdom.
36. This is an impossibility and is doomed to failure as attempting to put a hole in a brick wall by shooting it with a water pistol.
37. There is an intellectual factor in the gospel, but there are also moral considerations.
38. The natural man does not receive the things of the spirit of God, for they are foolishness unto him.
39. Neither can he know them because they're spiritually disearned.
40. Paul writes to the Corinthians in his first letter, chapter 2 verse 14.
41. "Apart from the work of the holy spirit, no man will believe, but one of the instruments the holy spirit uses to bring enlightenment is a reasonable explanation of the gospel and in God's dealings with man."

42. "Beyond these progmatic considerations, however, are the Biblical assertions of the reasonableness of the gospel."

43. "Along with this, there are clear Biblical commands to Christians to be intelligent in their faith."

44. Peter writes in his first letter, chapter 3, verse 15: "Be ready always to give an answer to every man that asks you reason for the hope that is in you, but yet do it with meekness and fear."

45. If we are unable to give reasons for our faith, and if we allow the same christians to defeat us in conversation time after time, we're being disobedient.

46. By our own ignorance, we are confirming unbelievers in their unbelief.

47. There are sound practical reasons why this command has been given us.

48. In the first place, it's necessary for the strengthening of our faith as christians.

49. If we know Jesus lives, only because as the hymn says, "He lives within my heart," we're going to be in trouble the first time we don't feel he's there.

50. And when someone from a non-christian position claims to have experienced the same things from his God, our mouths will be stopped.

51. We may choose to ignore doubts, but eventually they will get to us.

52. One cannot indefinitely drive himself to do by will power that of which he is not intellectually convinced.

53. Witnessing, for example.

54. He eventually suffers emotional collapse.

55. When someone tells us the only reason we believe is because of our parents and our religious background, we must be able to show ourselves and others that what we believe is objectively true, regardless of who told us.

56. Many non-christians fail to consider the gospel seriously because no one has ever presented the facts to them cogently.

57. They associate faith with superstition based primarily on emotional considerations and therefore they reject it out of hand.

58. Further Biblical indication of a rational basis of the gospel appears in our Lord's command to love the Lord our God, with all thy heart, with all thy soul, with all thy mind, the emotions and the will.

59. In Matthew 22:37.

60. The whole man is involved in conversion.

61. The mind, the emotions and the will.

62. Paul says that he is set for the defense of the gospel.

63. Phillipians 1:17.

64. All of this implies a clearly understandable gospel which can be rationally understood and defended.

65. It is quite true that an unenlightened mind cannot come to the truth of God unaided.

66. But enlightenment brings comprehension of a rational body of truth.

67. The gospel in the scripture is always equated with truth.

68. Truth is always the opposite of error as Paul points out in his second Thesalonians: 2, verses 11 and 12.

69. Non-christians are defined by Paul as those who quote, "Do not obey the truth".

70. End quote.

71. A Romans: 2:8.

72. These statements would be meaningless unless there were a way to establish objectively what the truth is.

73. If there were no such possibilities, truth and error would, for all practical purposes, be the same because we would have no way of telling one from the other.

74. In writing to the Romans, Paul makes it clear that men have enough knowledge from creation itself to know whether there is a God, according to Romans 1:20.

75. He goes on to show that the basic reason men do not know God is not because he cannot be known or understood, but because men have rebelled against Him, their creator.

76. When they know God, they glorified him not as God, he says in verse 21.

77. They changed the glory of an incorruptible God into an image made like unto corruptible man.

78. Romans 1:23.

79. And they changed the truth of God into a lie, verse 25.

80. And finally did not like to retain God in their knowledge.

81. Verse 28 of Romans: 1.

82. The moral issue always overshadows the intellectual issue in Christianity.

83. Jesus pointed the Pharisses this as to the root of their problem.

84. It is not that man cannot believe, it is that he will not believe.

85. You will not come to me, he told them so that you will have life.

86. In John 5:40.

87. He makes it abundantly clear that moral commitment leads to the solution of the intellectual problems.

88. If any man wills or wants to do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

89. Alleged intellectual problems are often a smoke-screen covering moral rebellion.

90. A student once told me I had satisfactorily answered all his questions.
91. "Are you going to become a christian?" I asked, "No", he replied.
92. Puzzled, I asked him why not.
93. He admitted frankly, "Because it would mess up the way I'm living."
94. He realized that the real issue for him was not intellectual, but moral.
95. The question is often asked, if christianity is moral and true, why is it that most educated people don't believe it?
96. It's not a matter of brain power, for there are outstanding christians in every field of the arts and sciences.
97. It's primarily a matter of the will.
98. John Stock of all Souls Langdon in London struck the balance when he said, "We cannot ponder to a man's intellectual arrogance, but we must cater to his intellectual integrity."
99. Many christians become troubled when they think about their faith.
100. And sometimes even wonder if its true.
101. Doubt is a word that strikes terror to the soul and often is supressed in a way that is very unhealthy.
102. There is a particularly accute problem for those who have been reared in christian homes and in the christian church.
103. From their earliest years, they have accepted the facts of christianity solely on the basis of confidence and trust in parents, friends, and minister.
104. As the educational process develops, a re-examination of their position takes place.
105. This is a healthy and necessary experience to bring healthy and virite faith into being.
106. It's nothing to fear or to be shocked about.
107. Occasionally I ask myself as I walk down the street, "How do you know you haven't been taken in by a colossal propaganda program?"
108. After all, you can't see God, touch him, taste him or feel him.
109. And then I go on to ask myself how I know the gospel is true.
110. I always come back to the objective historical facts of the ressurection and the subjective personal internal experience of the Christ whom I have known.
111. When young people begin to think and seem to have doubts, they should be welcomed into a climate where they are free to unload and express their doubts.
112. Many young people have been driven underground a lost for good to the cause of Christ because the adults with whom they first talked had a shock index.

113. They implied that a good christian would never doubt and the question of spiritual light must be slipping because he was thinking.

114. Young people aren't stupid.

115. When they meet this response, they quickly shift gears and mouth the party line even though it doesn't come from the heart.

116. They quietly wait until they are out from under the pressure to conform and then they shed a fate that had never become their own.

117. Doubt and questioning are normal to any thinking person.

118. Rather than to express shock, it is better for us to hear the questioner out, and if possible, even sharpen the question a little more.

119. Then an answer can be suggested because christianity is about the one who is true.

120. Close examination can do it no harm.

121. If we don't have the answer at the moment, we needn't hit the panic button.

122. We can always suggest we'll be glad to get the answer.

123. It is improbable that anyone thought up the question last week that will bring christianity crashing down.

124. Brilliant minds have thought through the profound questions of every age, and have ably answered them.

125. Christianity then, is rational but not rationalistic.

126. We accept the fact of God's revelation which immediately rules rationalism which makes the mind the measure of all things.

127. But that revelation has come to us in rational terms so we can grasp it and understand it.

128. Tomorrow we'll consider a question that puzzles and bothers many great people, "Why does God allow suffering and evil?"

129. You've been listening to the Chapel of the Air, and today's guest speaker, Paul Little.

130. His radio talk will be sent to you on request if you follow these simple rules: First print your name and full address plainly on sheet of paper.

131. Second, add the call letters of this station.

132. Third, mention today's date, not the subject matter.

133. And fourth, mail your letter to the Chapel of the Air, Wheaton, Illinois 60187.

134. Allow about two weeks for the material to arrive.

135. Then, while you are writing, you may want to ask for the June issue of our informative monthly newsletter.

136. You'll learn much about this ever-expanding radio outreach.

137. And by picture and printed word you'll have an opportunity to meet founder and regular speaker, John D. Jess, his wife, Mary, and others associated with the broadcast.

138. So ask for the newsletter and we'll be glad to send it.

139. Keep in mind our address: THE CHAPEL OF THE AIR, Wheaton, Illinois 60187.

140. I'm always asking people to write us, and sometimes I fail to thank those who do.

141. Let me take this opportunity to say, God Bless You.

142. You encourage us month after month with your letters, and your sacrificial gifts.

143. To know the broadcast is adding a spiritual dimension to your life is very important to us.

144. And it makes the whole ministry worthwhile.

145. Thank you very very much.

146. Tomorrow's message by Paul Little is on the theme, "Why does God allow suffering and evil?"

147. I hope that you'll be listening and that you'll ask a friend to listen too.

148. As we come your way with the Chapel of the Air.

149. (MUSIC)

Program No. 2

PSYCHOLOGY FOR LIVING Broadcast Date: 6/12/73

Announcer:

1. "Psychology for Living."

2. Our speaker is Dr. Clyde Narramore, nationally known psychologist and director of the Christian Counseling Foundation, Rosemeade, California, and now Dr. Narramore.

Dr. Narramore:

3. Thank you very much.

4. Hello, friends.

5. Welcome to "Psychology for Living."

6. This broadcast originates from our international headquarters in Rosemeade, California.

7. My wife is at my side and we will be reading and discussing some interesting letters.

8. If you wish to write me, simply address your correspondence to "Living," Rosemeade, California.

9. Now, Honey, will you read our first letter?

Listener #1:

10. "Dear Dr. Narramore, I have been listening to your radio broadcast and have been enjoying them very much.

11. Please send me the booklet #4 offered on the air, called "Self-confidence."

12. I would like to ask this question: What makes a person--an adult, at that--be afraid to eat with other people?

13. Is it best to avoid eating with others?

14. Or should one do it more often to try to overcome this fear?"

Dr. Narramore:

15. Thank you very much for this letter.

16. This problem is more common than you may think and even if you do not have the problem, remember that many others do.

17. Now this is one of many fears or phobias that beset people.

18. I suppose that all of us have some kinds of fears but they may not interfere especially with our living.

19. But sometimes with many people these fears become quite extreme so that they begin to interfere with living.

20. And these phobias are usually caused in early childhood or in the adolescent years.

21. But they usually do not show themselves until later.

22. This is an interesting thing because you seldom find a child with these kinds of fears but many adults have them.

23. Now this is a simple thing to say but it's true, there are definite causes.

24. There are a number of reasons why this person has this kind of fear that he doesn't want to eat with other people--he wants to avoid eating with anyone else.

25. What this person needs is diagnosis to determine the causes of these fears and then he needs therapy.

26. I would suggest that if you can find a Christian psychiatrist or a Christian psychologist, that you set up a number of appointments with him and find the causes for this.

27. Now most of these causes are hidden to us and we do not find them.

28. But the job of the psychiatrist or the psychologist through psychotherapy is to lead you to apoint where you can find the causes for these fears and then these are the dynamics.

29. When you find these causes and discuss them and see their relation to your present fears, these fears will begin to become minimized and disappear.

30. But when you have these fears and do not understand them, then they get worse.

31. There may be one chapter in our book, This Way to Happiness on fears that would help you especially.

32. And the name of that book is This Way to Happiness and you can get it at your local Christian bookstore.

33. Remember that these fears are not too uncommon.

34. They beset many people.

35. They usually have their beginnings in early childhood.

36. And there are definite causes.

37. What you need is diagnosis and then therapy so that you can discover them, discuss them, and minimize them and you'd be surprised how these will leave you then.

38. Thank you very much for this good letter.

39. Now, Mrs. Narramore, our nest one.

Listener #2:

40. "Dear Dr. Narramore, your books are so enlightening.

41. It would be wonderful if the churches would put this literature into the homes of its church members.

42. Since so many homes are broken and so many parents are not capable of guiding their children or disciplining them.

43. Blind are leaders of blind and they are all fallen in the ditch together.

44. Many parents go to church but are groping in the dark.

45. They never teach their children one word from the Bible.

46. The church could have saved me from many pitfalls and snares if they had warned me as they should.

47. They just take many things for granted and they do not teach many important things that they do not know."

48. Please send me your booklet, "God Spare the Believer."

Dr. Narramore:

49. Thank you very much and I've already sent you that.

50. You should receive it now in the next day or two.

51. Thank you for this excellent letter and I might say that I certainly agree with you that through Christian literature, whether they're my books or anyone else's books--anyone who loves the Lord--that there is a great ministry and you may get these books and put them in your church library.

52. That would be a wonderful gift to the church.

53. It is to give them to your pastor if you don't have a library and then these things can get into the hearts and minds of our young people.

54. I would like to encourage all you ministers and youth leaders to seriously consider what this woman has written.

55. She says, "The church could have saved me from many pitfalls and snares, if the Church had warned me as it should have.

56. They just take many things for granted and they do not teach many important things that they know."

57. I often feel that one of the best qualified people in any community, one of the most intelligent men, with one of the greatest storage of knowledge, is the pastor.

58. As a Christian, certainly he is one of the most outstanding men in any community and he has a great knowledge and a great understanding, but sometimes I think that he doesn't share this with the people in the community.

59. He merely gets in his pulpit on Sunday morning and Sunday night, preaches something from the Bible and that's about it.

60. Now your greatest responsibility as a man of God is to lead others to Christ, point them to Jesus who can save them from their sin.

61. But you also have responsibility of having meetings with your young people and explaining to them matters of sex education and matters of dating and courtship, all of these things.

62. Now our book, Life and Love, would be a good one, I think, that you could follow in setting up five or six Friday night meetings.

63. That's Life and Love.

64. That's why we wrote the book so you, ministers, could have this and guide your young people.

65. But there would be many fewer heartaches if ministers would accept their responsibility for witnessing to people, getting them saved, and then having meetings throughout the church and helping people with their practical concerns.

66. For example, vocational guidance, that's something our ministers have almost left to the worldly people and yet our young people do need guidance in vocational matters.

67. Thank you again for that letter.

68. Now Mrs. Narramore has stepped to the organ and I've asked her to play a number which has been requested but it's called "Ivory Palaces."

69. Song #1 (Ivory Palaces)

70. Thank you, Honey, for that lovely number, "Ivory Palaces."

71. I think it's one of my favorites and certainly with many people.

72. Friends, we've been appreciating your fine letters and I would like to say for those who are listening in for the first time that we have Christian literature on the field of psychology which is available to you.

73. We have many booklets on many topics and you just need to ask for the fellowship plan that will send you the booklets every month and also the monthly magazine.

74. Now, Ruth, for our next letter.

Mrs. Narramore:

75. Here is a letter from a little boy and he writes:

Listener #3:

76. "Dear Mr. Radioman, I listen to your radio program and I wondered if you could send me a booklet for my mother because it is going to be her birthday and if it costs anything, just tell me and I will send you the money."

Dr. Narramore:

77. Isn't that a sweet letter from this little boy who wants a booklet for his mommy because she's going to have a birthday.

78. Well, of course, we'll send you a booklet, honey.

79. You know what I think I'll send you to give your mother?

80. Something about understanding children.

81. Alright, our next letter, Ruth.

Listener #4:

82. "Dear Dr. Narramore, I have enjoyed your broadcasts for many months and since I am a Sunday School teacher of Junior High girls, I thought I should find out about your fellowship plan concerning literature.

83. So many problems come up in dealing with young people and we need all the help of this kind that we can get.

84. I am writing this letter as I am waiting for one of my Sunday School girls to come and visit me to talk over a problem.

85. The responsibility of our influence on these young people is so great.

86. I just pray that God will give us the ability to meet each new challenge.

87. God bless you in your wonderful work."

Dr. Narramore:

88. Thank you for this good letter.

89. May I say that you are engaged in one of the most wonderful works in all the world and that is counseling with young people.

90. I just love that sentence, where you say, "I am writing this as I sit here waiting for one of my Sunday School girls to come visit me to talk over a problem."

91. May I say that I receive many, many, many thousands of letters from people who say that they have no one to whom they can talk over their problem.

92. Sometimes the husband or the wife or the mother or father is in the problem himself or herself and so that person cannot really talk to him or her so they must find someone else.

93. And this is one of the greatest things you can do is to invite young people to your home or meet with young people and counsel them about their problems.

94. I'm going to send you a book about counseling, a booklet we have that I think you'll appreciate.

95. Also, if this is a teenager, our two books, Young Only Once and Life and Love, will be of help.

96. You can get those at your local bookstore and that's Young Only Once and Life and Love.

97. They would be helpful in counseling with young people.

98. Friends, our time is gone and I want to tell you what a joy it's been to spend these few minutes together.

99. If you would like to have Christ-centered literature on every day problems, just write us.

100. Simply address your letter to "Living" Rosemeade, California.

101. Please include your zip number.

102. Goodbye for now.

Announcer:

103. Your speaker has been Dr. Clyde M. Narramore, director of the Narramore Christian Foundation, Rosemeade, California.

104. Kindly address your correspondence to "Living," L-I-V-I-N-G, Rosemeade, California; the zip code is 91770.

105. That's Rosemeade California 91770.

106. (Music in background concludes program.)

Program No. 3

PRAYER PARTNER Broadcast Date: 6/18/73

Rev. Bolthouse:

1. Well, good morning everybody, Warren Bolthouse here for "Prayer Partner," on this beautiful day.

2. Beautiful, misty grey Monday, but bless your heart, let's have a good time of fellowship together and dispel the gloom and the clouds and have a testimony time.

3. That will just brighten your day.

4. So nice to be back with you after two weeks of trying to keep the radio off at home and there was no vacationing because we had a lot of work to do at the house.

5. But it was a change of pace and it was just good to be on the listening end for awhile and to realize with a new perspective and a new dimension the fact that when you are on the listening end, why it's a great blessing.

6. So we did that for a couple of weeks and it's nice to be back with you again for "Prayer Partner," and for the many things that we'll be doing together for the week that is before us.

7. Thanks so much for being faithful by continually listening to the sound of Family Life Radio.

8. Now, Monday is testimony time and we're going to hear from you; we want you to do the talking and as you come into the prayer chapel we want you to tell us, because we want to hear what you have to say about, perhaps, what happened this past week or maybe you went on vacation too.

9. Maybe you missed us, that's good to hear, maybe you're back in the area and you are once again enjoying this fellowship.

10. Maybe something happened to you or something in your church that you want to share with us.

11. Remember, what you have to say may parallel the experiences of somebody else.

12. Maybe it will relate to somebody else and so don't underestimate the importance of your own testimony.

13. The number to call is 676-2488 in Mason, for open mike testimony time.

14. We also give the FM station number for prayer requests which is 531-4478, but for the open mike calls it's 676-2488 in Mason.

15. Isn't it wonderful to always know that the gospel is true, that Jesus Christ is the same today as yesterday and forever--(pause)

16. Ah, yes, it's my old favorite, "It's Good Enough for Me."

17. We've got all kinds of calls waiting to come on the air and we're just delighted that you are calling and we're going to find out what has been happening here.

18. Hello, Prayer Partners.

19. Just a moment, we are having a little difficulty and we'll find out what the problem is.

20. Hold on a moment, please--

21. Hello, now I think we're all right.

<u>Listener #1</u>:

22. Yes, I'm Shirley Sarrow and I want to really thank the Lord for what he has done for me and my two girls, really.

23. My husband too even though he is unsaved yet.

24. Just this past week or so, well two weeks, my husband, or ah the devil has really been working on me.

25. There is a part of my past that I'm not really proud of and the devil has really been working, coming through that.

26. Then just last night our minister really preached on about how everything can be worked in the blood (?) and he gave some scriptures. . .

Rev. Bolthouse:

27. Total forgiveness?

Listener #1:

28. Yes, and I really want to thank the Lord for saving my soul and for keeping me in his arms.

Rev. Bolthouse:

29. Wonderful.

Listener #1:

30. And for protecting the two girls and I while my husband has been in Canada and, oh, a couple of weeks ago we were at my sister-in-law's house.

31. We went over there and spent the afternoon with her while my husband was working.

32. My three year old at lunch-time at the dinner table, she goes, "Mama let's pray."

33. My sister-in-law and her husband don't know the Lord and they are unsaved and it really shocked me 'cause she's never said that in front of anybody else and I want to pray to the Lord and hope that through her and I and through our prayers that my sister-in-law and my husband and his brother can be saved.

Rev. Bolthouse:

34. Wonderful, well, you keep praying and trusting.

Listener #1:

35. Oh, I will, it's a battle, I know, because I've tried to keep looking up and the more I try, the harder old Satan and my husband keeps getting to me.

Rev. Bolthouse:

36. All right, you take a good look at Galatians (2:20), and just feed your heart on that verse.

37. Remember, we can't live the Christian life alone, right?

Listener #1:

38. Right.

Rev. Bolthouse:

39. And that He is living through us and can keep praying and tuned in.

Listener #1:

40. Oh, I will.

Rev. Rolthouse:

41. Thanks for calling.

42. Good bye now.

43. Hello, Prayer Partners.

Listener #2:

44. Yes, hello, Warren.

Rev. Bolthouse:

45. And who is calling?

Listener #2:

46. Helen Crawford.

Rev. Bolthouse:

47. Yes.

Listener #2:

48. And my mother and I were led, I know that we were led by the Lord, to this little country church yesterday.

49. And I had to call my pastor and tell him about it this morning and there were only sixteen of us in this Sunday School, in this little community Bible Church.

50. And the man that was asked to lead the prayers "Lord, there are not too many of us here but the spirit of the Lord was here."

51. And it was just wonderful.

52. We didn't have a piano player but he had us sing and he asked if we had any favorite songs and I said "He Lives" (124) (?), and I had to lead it and oh it was just wonderful, just to see the minister.

53. Just before Sunday School closed, the minister asked these four little girls to come up and I think the oldest one was about 16 or 17 and the youngest must have been about nine.

54. He asked them to come up and sing, "I Have Decided," and it was just good for the heart to see these four little girls that had just been baptized, to see them thanking the Lord and it was wonderful.

55. It was raining outside, but it was showering blessings inside.

Rev. Bolthouse:

56. Well, that is just great.

Listener #2:

57. And I really enjoyed meeting you the other day when I was washing windows and I know the Lord led me there and I've shared so many new meetings with you and coffee and soup and I just. . .

Rev. Bolthouse:

58. O.K., well, thank you for sharing with us this morning.

Listener #2:

59. Yes, and keep praying for these ministers and missionaries and my prayers are with them and these children that are in Bible schools not only at our church but all over.

60. I think it's important that we get these children in Sunday school and knock on doors and ask the mothers and fathers if we can bring them in on buses for these are our future ministers and missionaries.

Rev. Bolthouse:

61. Right.

Listener #2:

62. Um, I'm just gonna do all I can.

63. We have 800 in our Bible school last year, and I'm gonna do all I can to go over the top; we're trying for 1,000 this year, and I'm gonna do all I can to get it over a thousand.

Rev. Bolthouse:

64. Isn't that something.

Listener #2:

65. Well, we just praise the Lord for it.

Rev. Bolthouse:

66. Okay, thanks for calling.

Listener #2:

67. Umhm. Byebye.

Rev. Bolthouse:

68. Bye bye.

69. Well, it's-un, we're started.

70. We're started with some good response on open mike.

71. Monday is always open mike time.

72. And-eh-you know, you're going to touch somebody's life by what you have to say.

73. In fact, you keep touching somebody's life every day.

74. Every one of us touches somebody.

75. And God wants to touch your life.

76. We'll do it. . .

77. The touch of his hand--my, how we need to be touched by God these days.

78. Churches need it, families need it, individuals need it--businessmen, senior citizens, young people; we all need to be touched by God.

79. Well, we have several calls on the line.

80. Hello-o, Prayer Partner.

Listener #3:

81. Hello, Warren?

Rev. Bolthouse:

82. Ye-es.

Listener #3:

83. I would just like to say--this first lady said, you know the devil--if you've done something wrong, you know he's gotta tattle-tale.

Rev. Bolthouse:

84. Oh-oh? Boy.

Listener #3:

85. And then all along, he'll try to defeat you--he did me, and this very same (ploy? boy?).

86. And I knew I'd been forgiven so I had to--I was working at a place and somebody knew this.

87. And they told it.

88. And I knew this was just Satan to defeat me, because you wanted me to start livin' through the Lord--why he's going to start makin' it rough on ya.

(Interjecting umhm's, unhuh's throughout) by Rev. Bolthouse.

89. So I had to get on my knees every morning before I went in there.

90. I thought I couldn't do it.

91. Because little remarks were made, and you know--of course this had been forgiven.

92. And I had to get on my knees--that's why you should memorize verses, since I can do all things through Christ, which strengtheneth me.

93. And that Christ, that he'll forgive ya; and I had to do this for a long time.

94. And finally that fear just washed away--you know--he just took it away, it was washed away--you know he just was with me.

Rev. Bolthouse:

95. Well, that's wonderful that you can share with this first caller.

96. And, un, we would remind ourselves that the word of God says that Satan is an accuser of the brethren, he never stops.

Listener #3:

97. That is right, and any Christian or anything--or anybody--that's why you should be awful careful.

98. You should spend every day with the Heavenly Father, because Satan will use the very thing that hurts you most--confuse you.

Rev. Bolthouse:

99. Umhm, right. . .One of the things that does us most harm is to go on blaming ourselves, and trying to punish ourselves. . .

Listener #3:

100. That's right.

Rev. Bolthouse:

101. . . .for something of the past when the past has been totally forgiven.

Listener #3:

102. That's right: he gives us sea (?) over that, and it's only through him, and it helps to find these verses.

103. Then you can be prepared when you think you can't do it.

104. But if you call upon Him, he's going to help you.

105. And he's there, I know; I know what this woman means, and I hope she doesn't get discouraged, because the Lord will help you.

106. You gotta be close to him, and you gotta read His Word, that's your armor right there, in prayer--get down on your knees. . .

Rev. Bolthouse:

107. Right.

Listener #3:

108. And He'll give you strength.

109. It's worked for me and I'm so thankful, so glad.

Rev. Bolthouse:

110. First John 1:7: "The blood of Jesus Christ, God's son, cleaneses us from all sin."

Listener #3:

111. That's right, and you know, Warren, I think more Christians or people that are saved have a problem that way, because people know bout something that you said or did, and of course, the world will us that against you if you try to live for Christ.

112. I think--I'll tell you they'll have a hard time working, they can make you miserable, but you've just gotta ask Christ that, and then live it. . .

113. And you can win some of those very people.

114. You might not win'em to Christ, but they're gonna respect your life.

115. That'swhat happened for me, and I didn't say anything, I didn't ask anybody, and finally people quit.

Rev. Bolthouse:

116. "Vengeance is mine, 'saith the Lord, 'I will repay.'"

Listener #3:

117. That's right, and I've seen that happen, too.

118. I've seen the Lord work in other people's lives—and like that.

119. So, He's with it, I mean, sometimes it seems like he maybe isn't there, but He's there.

Rev. Bolthouse:

120. O.k., thank you for sharing with us, and have a good day.

Listener #3:

121. Yes. Bye.

Rev. Bolthouse:

122. Bye bye.

123. Well, these are important days, aren't they?

124. Revelation 21:6 says "I am Alpha and Omega, the beginning and the end.

125. "I will give unto him that is a thirst, of the fountain of the water of life freely."

126. And let's remind ourselves that if we thirst and hunger for righteousness, God says, "I'll fill ya."

127. But ya know what?

128. We find ourselves too preoccupied with unimportant things that we no longer have a hunger and thirst, for righteousness.

129. And un so we go on stumbling along, wondering why we're having defeat.

130. Isaiah 12:2 says "Behold, God is my salvation.

131. "I will trust and not be afraid."

132. Hello, Prayer Partners.

Listener #4:

133. Hello, this is Mrs. Thompson from Glockamora (?) Bible Church in Lansing.

134. I was wanting to share with the listening audience the lesson of knowing that once you are saved, you can't be unsaved.

135. You know, you can't lose your salvation.

136. It was pointed out to me that it's like--to be born into God's family is just like being born into your own physical family.

137. Once you're born into a family, you can't sever that relationship, any more than you can sever the relationshp between you and God.

Rev. Bolthouse:

138. A lot of people walk out of the fellowship, though, don't they?

Listener #4:

139. Yes, they do.

140. Yet it's wonderful to know that once you're God's, you are His forever.

141. And it's been a blessing to me to know this.

Rev. Bolthouse:

142. John 17 is a good chapter, John 17 for the folks who'd like to bathe themselves in the promises of that chapter.

143. O.k., well thank you for sharing.

Listener #4:

144. Thank you.

Rev. Bolthouse:

145. Have a good day. Bye.

146. Well, bless your heart.

147. The sun is not breaking through yet, but I hope it is upon your own hearts because there're things that are being shared with some of you, some of you wonderful people that are relating to others, and that's very, very important.

148. What can be said between two people like yourselves will speak volumes to the hearts of those who are listening and perhaps will speak more definitely and convincingly than 1,000 sermons.

149. I've noticed many times that for some reason when people go to church, they just sort of "turn off" the preacher.

150. They're there, physically, but they sort of turn him off, and that's too bad isn't it, because many times the pastor has wept over his sermon.

151. I believe we'll switch to the FM station briefly to get the report there and see what we have in prayer requests.

152. We'll be back in just a moment.

153. I think it's Terry who takes the microphone.

Listener #5:

154. Yes, Warren, we have some calls that came in today.

155. One was from the Spring Arbor area for two families that have backslidden and that are leading children wrongly; and they ask to have a prayer that they will return to serving Christ.

156. Also, we had a call from the Jackson area, requesting prayer for four men who are trapped in a submarine off the Florida Keys.

157. As we know the oxygen will only last till noon, and to pray that God's will will be done here, and that whatever happens will be for His glory.

158. And of course we remember the FM station here and the AM station of Family Life Radio, we constantly need your prayer.

159. And now we turn it back to Allen Cook.

Mr. Cook:

160. Thank you, Terry.

161. We have several prayer requests also that we'd ask you to be praying about.

162. We're asking you to pray for Mrs. Lloyd Silsby, a member who is hospitalized for knee surgery this week.

163. Also, please be praying for Mrs. Ham, who has been very ill.

164. Also we're asked to pray with a wife that her husband will come back to the Lord now after his severe heart attach last month, she's just praying that he will find Jesus again.

165. A friend asks prayer for Ina Ford who's seriously ill at Sparrow Hospital.

166. And also a friend asks prayer for Ishmael Kemmons, to pray for his physical and spiritual healing.

167. These are important prayer requests; we hope that you'll take them to heart.

168. And as Terry mentioned, we hope that you'll pray as much for Family Life Radio.

169. We've been emphasizing it over the last few weeks; we'll continue to emphasize that Family Life Radio only moves forward, it only stays strong as long as you continue to pray--daily--for the operation.

170. When you cease to pray, when we cease to pray, then things go wrong.

171. So please, pray much, and Family Life Radio will continue to move along in the Lord's care.

Rev. Bolthouse:

172. And it's one of the hardest things to just quiet ourselves, wherever we may be, and steal away and turn off the things that so easily preoccupy us, and take our mind, and take our emotional energies and just close ourselves in, sort of shut ourselves in, to the spirit of God and His leading.

(Organ music in background, muted).

173. Can you do that?

174. Can you quiet yourself enough, long enough, to just say; Lord, help me today to have the assurance, to have the joy, to have the peace, to have the longsuffering, the goodness--and you know all those things, it starts out with love, all those things are the fruit of the Spirit.

175. Somebody says, well how do ya know if you have the spirit of God in you?

176. Well, if you have the fruit of the spirit; love, joy, peace, long-suffering, goodness, gentleness, neatness, and so on--that's the fruit of the spirit.

177. You can't have the spirit without the fruit of the spirit.

178. And so He continues to be our schoolteacher, and we sit, as it were, at the feet of Jesus, continually learning whether we're 15, or 85, we're always in the school of learning in the spirit of God, as he teaches us from the word.

179. Just a little bit from 1st Cor. 15:

180. "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

181. By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

182. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

183. And that he was seen of Cephas, then of the twelve:

184. After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep."

185. Our shut-in for today is Mina Sonnega (S-o-n-n-e-g-a), and she's at Park Trace, Park Trace (T-r-a-c-e), Okemos, Michigan, 48864.

186. Had an auto accident 18 months ago, and she's paralyzed. . .

187. Bless your heart, Mena, we'll be prayin' for ya. . .

188. Mena Sonnega (S-o-n-n-e-g-a), Park Trace, Okemos, Michigan.

(Music still in background throughout)

189. Now let's pray, shall we?

190. Father, we thank Thee for these few fleeting moments, and though the clouds do hide the sunshine, yet we realize that-un-we're not subject to these things.

191. The sunshine of your love breaks through and that we can experience peace, we can experience joy, fulfillment; as we wait upon Thee.

192. Meet the needs of those mentioned, we pray; and even as we bowed our heads in prayer before this broadcast asking Thee to make us tender, asking Thee to give us a vision of what it means to be in that hospital room, in that wheelchair, or in that busy, preoccupied businessman who puts everything before God. . .

193. Father, speak to hearts in many different ways today through the broadcast, we thank Thee for it all, for we pray in Christ's name, and for His sake, Amen.

194. Well, it's real nice to be back with you again after two weeks of being gone.

195. And let's just pray for each other, and ask God to continue and make us tender and open and honest, and-un-let's see God do a marvelous work in our midst--in your home, in your heart.

196. Warren Bolthouse here, have a good day.

(Electric organ music ends)

Mus. 197. Familiar hymn tune
#1 (instrumental: bell chimes mood: sedate, slow, serious)

Mus. 198. "Give me that Old Time Religion"
#2

Refrain: Give me that old time religion,
Give me that old time religion,
Give me that old time religion,
It's good enough for me.

199. My father had the old time religion (male voices only)
(repeat three times)
and it's good enough for me.

200. It was good for dear old mother (etc.) (female voices only)

201. Refrain - repeat.

202. It was good in the days before me (etc.) (mixed chorus)

203. Refrain - repeat.

204. Refrain - repeat.

205. Makes me love everybody (etc.)

206. Refrain - repeat.

(vocal--chorus. unaccompanied
subject: asking for the "old-time" religion of one's parents, etc.
mood: swing-y, lilting, lulling.
Tune a Negro spiritual. Sung rhythmically, in a popular fashion.)

Mus. 207. familiar hymn
#3 (instrumental--electric organ.
sad, sweet.)

Mus. 208. "The Touch of His hand on Mine"
#4

The touch of His hand on mine
The thrill of his presence divine
When I tremble with fear,
He will understand;
When I need him, he's near me
to hold my hand.

209. Refrain: I love him, I count on his care.
When I need him, he's always there.
I just couldn't live.
If he didn't give me
The touch of his wonderful hand.

210. When pathways are dark and drear,
A friend comes to bring me cheer
The face of my saviour I see
He offers his love to me
Compassion and sympathy
His gentle hand is reaching out to me

(vocal--male solo.
accompaniment: accordion, electric organ, piano, other percussion.
subj: the touch of God's or Jesus' hand--its sustaining value
mood: lilting rhythmic; plaintive, wailing manner almost in which it is sung. (trills in accompaniment-melodramatic)

Mus. 211. "Steal Away to Jesus"
#5 Refrain: Steal away. Steal away.
Steal away, to Jesus.
Steal away, Steal away home.
Think I'm g'wan to stay here.

212. My Lord, He calls me.
He calls me by the thunder
The trumpets are within my soul
Think I'm g'wan to stay here.

213. Refrain - repeat

214. Green trees are buildin'
The sinners then are tremblin'
The trumpets are within my soul.
Think I'm g'wan to stay here.

(vocal--chorus. (mixed)
unaccompanied; (except sometimes female voices used as accompaniment, in humming)
Subject: finding a home in Jesus, being called by God.
Mood: sweet, syruppy, lulling.
(This is (or was) a Negro spiritual.)

Program No. 4.

BACK TO THE BIBLE Broadcast Date: 6.7/73

Leader:

1. It's a real joy to begin a broadcast like that--with a song that has such a positive message, "I am Redeemed."
2. Today another special statement I want to make.
3. I want to in a very special way today to salute Radio Station HCJB in Kito, Ecuador.
4. This month marks thirty years that "Back to the Bible" broadcast has been heard on Radio Station HCJB, and we have had wonderful fellowship over these thirty years.

5. Now this station began broadcasting on Christmas Day, 1931, over a small, low power transmitter when there were only six known radios in the country of Ecuador.

6. Thus began a pioneer adventure in Gospel broadcasting on the mission field through the burden of and division of two Godly, dedicated leaders of the Lord.

7. These men were Dr. Clarence Jones and Dr. Reuben Larson, both of whom are still active in the ministry of the Lord in various fields.

8. Their facilities, that is HCJB's, have now been multiplied to become several transmitters with over one-half million watts of power broadcasting simultaneously on numerous frequences to many, many parts of the world.

9. Thirty years ago "Back to the Bible" was aired on this station.

10. Since then some 175 overseas stations are now carrying the "Back to the Bible" broadcast, but we remember that HCJB was our beginning overseas.

11. So we at "Back to the Bible" broadcast in Lincoln, Nebraska, U.S.A., wish you on this particular broadcast month, celebrate your thirtieth anniversary having been on this station and especially a salute to HCJB.

12. We're enjoying a wonderful relationship in this venture of reaching the great masses of people, yet, in an individual way by means of radio.

13. If those of you who listen to HCJB hear this broadcast, I would believe it would be a real token of appreciation, wherever you hear it, write to HCJB and thank them for carrying the Gospel.

14. Won't you do that?

15. Simply write to HCJB, Kito, Ecuador.

16. And then of course we would like to hear from you, and here is our address: "Back to the Bible,"Broadcast; Box 82808; Lincoln, Nebraska, 68501.

17. Our lesson for today is taken from the last few verses of the fifth chapter of Ephesians beginning with verse 31:

18. "For this cause shall a man leave his father and mother and shall be joined unto his wife and they two shall be one flesh."

19. This is a great mystery but I speak concerning Christ and the Church.

20. Nevertheless, let everyone of you in particular so love his wife even as himself, and the wife sees that she reverence her husband.

21. Now in this whole passage we have seen first of all God's order--order concerning the wife and her relationship to her husband, and his order concerning the husband and his relationship to his wife.

22. When these are mutually followed, wonderful things can be definitely expected.

23. Of course, this is addressed especially to those who are believers and it is illustrated by the Lord Jesus Christ and his relationship to the Church.

24. And the Church and his relationship to Jesus Christ.

25. But now comes the climax.

26. And again the relationship between Christ and the Church are used as an illustration of the relationship of the marriage between man and woman.

27. Here we then see the sacred implications of Christian marriage.

28. In verse 31, first of all, let me read it again:

29. "For this cause shall a man leave his father and mother and shall be joined unto his wife and they two shall be one flesh."

30. Now in this verse, marriage is an intimate and permanent union--not capable of being dissolved or undone.

31. You see that's quite a statement!

32. I know it is!

33. But I'm stating it according to God's word.

34. This is necessarily so because of its origin and nature.

35. God said, "The two are to become one flesh."

36. This having been done, God said it's impossible to dissolve something that has become one flesh and so we've got to take that into consideration.

37. God so declared it from the very, very beginning.

38. This isn't something new.

39. I go all the way back to Genesis, the second chapter and I read 23 and 24, where He says and He says very much the same thing we just read--now I'm going to read it:

40. And Adam said, speaking of the woman God had given him and made from his side, said, "This is now bones of my bones and flesh of my flesh.

41. She shall be called woman because she was taken out of man.

42. Therefore, shall a man leave his father and mother and shall cleave to his wife and they shall be one flesh."

43. God's pronouncement.

44. So then in our passage we see then demonstrated how Christ came to woo and claim also his bride in the same, same manner.

45. Now verse 32 states that further.

46. "This is a great mystery but I speak concerning Christ and the Church."

47. The Christian is bound to hold marriage sacred and indissoluble since it sets forth and reflects the mystery of Christ and the Church.

48. Will or can Christ ever cast off his Chruch?

49. I want you to look at it from that angle now.

50. Will or can he?

51. Listen to what he himself has said:

52. "I will build my church," he says, "and the gates of hell shall not prevail against it."

53. In other words, God says, "I am definitely undertaking."

54. Now let's just see God's side first.

55. In the fourteenth chapter of John,Jesus himself made the statement and this is illustrating God's side but it's illustrating God's side to man.

56. Listen to it:

57. "Let not your heart be troubled.

58. If you believe in God, you believe also in me.

59. In my Father's house are many mansions.

60. If it were not so, I would have told you.

61. I go to prepare a place for you and if I go to prepare a place for you, I will come again and receive you unto myself.

62. That where I am there ye may be also and whither I go, ye go and the way ye know."

63. What we saw, my dear friends, is that on God's part, He says, "I have now taken you people and are making you, and I'm going to prepare a place for you but then I'm coming back again."

64. Now God cannot lie.

65. So He's coming back again.

66. Jesus is God and he says, "I'm going to take you to myself."

67. He cannot lie.

68. So that's true.

69. And as we also studied in the book of Ephesians, chapter one, verse 13 and 14 where He made that so clear when He spoke of sealing by the Spirit.

70. He said, "In whom also after that ye believed"--that is, when you were saved--"we were sealed with the Holy Spirit of our promise which is the earnest of our inheritance until the redemption of the purchased possession unto the praise of his glory."

71. In other words, He says, "I am putting my seal upon it, calling you mine and my seal of ownership and my seal that makes it sure that you are mine."

72. This is God's side now.

73. This is illustrating now man and his wife.

74. Then how can a man cast away his wife if the Lord Jesus Christ says, "I will never cast aside the Church"?

75. The two are on the same basic level, spirtually speaking.

76. Over against that, let's take another look at another passage which would look at it from the woman's standpoint.

77. And I read from the tenth chapter of the Gospel of John, verse 28 and 29, where he says, "And I give unto them," (speaking to those who believe) "eternal life and they shall never perish."

78. I'm not saying that God did that; that is, in no wise ever perishes what he says.

79. In no wise ever perishes!

80. Neither shall any man pluck them out of my hand--can't take them out of my hand.

81. My father who gave them me is greater than all and no man is able to pluck them out of my father's hand."

82. You see, this is God's doings and God says that no man is able to pluck them out of my hand.

83. Now God is making this contrast or a parallel, I should say, between the Church and Christ, and between the woman and the man.

84. So far as the woman is concerned, how can a wife then sever her relationship to her husband.

85. For it's on the same basis.

86. To violate one or the other is to do violence to the sacredness of Christ and his Chruch.

87. This is just that simple.

88. Now we turn to the 33rd verse, the last verse, and here we'll note the place of love and reverence.

89. "Nevertheless let every one of you in particular so love his wife even as himself."

90. This is now the climax of the whole thing, pulling all the loose ends together.

91. You husbands love your wives as yourselves and if you are not, you are rebellious against God.

92. "And the wife see that she reverences her husband."

93. And if you're not, you're rebelling against God's command.

94. So, I say again, love and reverence are the fundamental nature or quality of the mutual marriage obligation which is in the Lord.

95. Now the word "reverence" means to fear and sometimes even to be afraid, but here it is speaking more in harmony of what we saw in the fifth chapter, verse 22 to 24.

96. There isn't any need there then to fear.

97. Wives, submit yourselves unto your own husbands as unto the Lord and for the husband is the head of the wife even as Christ is the head of the Church and he is the savior of the body.

98. Seewhat he's done: because he is the head, he has saved the body.

99. Therefore, as the Church is subject to Christ, so let the wives be to their own husbands in everything.

100. This is a mutual affair.

101. So then here as I say, this is in harmony with these verses; it speaks of veneration to treat with respect, submission to one's own husband.

102. Now in the world of society today, non-Christian mostly, one of the most degenerating factors is the excessive (mannishness) of women, expressed in ever so many ways.

103. However, I'm sorry to say that it has been creeping in so much into Christian circles as well.

104. Basically, friends, this is nothing but rebellion against what God has made them--not that He's made them lower--He just has an order and an order the way it should be.

105. Remember man is not said to be superior in personality or intellect at all.

106. But in his position, he is clearly set forth and it is clearly seen here in the relationship as the head is to the body.

107. We can't get away from that--it's God's way.

108. We live in a day of women's rights.

109. Well, may I just say this, what she has gained politically and in other spheres is counterbalanced by what she has lost.

110. Let me review that, because we see she has left her position of submission to her husband and she has lost his respect as being his own body which he loves and cherishes with total love towards her.

111. I realize that both are to blame in many ways, but we deal here with believers only and when they are believing and in the Lord, there need to be no reason for any blame whatsoever.

112. Look where all this got started, friends.

113. Did you every notice where it got started?

114. That's right.

115. Woman stepped out from her own position of submission to her husband in the Garden of Eden.

116. She listened to the lure of Satan who invited her to act independently of her head.

117. She didn't talk it over with him.

118. She didn't counsel with him.

119. She acted independently of him and she was thus deceived.

120. However, Adam--Adam chose the liberty when he had saw what had happened to Eve and that she had fallen and lost her position in God's sight as pure.

121. He then deliberately chose to throw in his lot with his fallen wife and then, of course, as such, he has plunged the whole mankind into sin.

122. This is clearly seen in Timothy, the second chapter, verses 13 and 14, where he says:

123. "For Adam was first formed, and then Eve.

124. And Adam was not deceived but the woman being deceived was in the transgression."

125. Now this is God's way of looking at this particular subject.

126. Now the day of easy divorce has lowered marriage to a level of little more than a civil contract to be broken whenever anybody wants to--without any reason or good reasons.

127. Of course, much of this in the unsaved world, but even in the saved world and this is the thing that disturbs me--that Christians take this thing so lightly.

128. Now this problem of broken homes is but a picture of the corresponding unfaithfulness towards Christ who is the head of the Church.

129. And there is the basic reason.

130. If we would take our place in submission to the head of the Chruch, Jesus Christ, a lot of these other things would be absolutely different.

131. Aand what we see today is simply spiritual harlotry.

132. There's little concern seen in the Church today.

133. For they that are married one to another even as unto Christ doesn't seem to mean much.

134. In Romans 7:4, He simply says, "We are married as to another, even as to Christ."

135. But because we take this union so lightly, rebel, lose our position in Christ, our position of submission unto him, we want to run our own lives, and our own ways, and all of this lays the foundation for what we see in the marriage relationship today.

136. Little wonder Satan hates the opening chapters of Genesis.

137. He doesn't like them for many reasons, but one of them is because God's eternal plan and purpose concerning man and his wife which foreshadows,, of course, the Church is so clearly laid forth here in these first chapters of the book of Genesis.

138. Beloved, we need to get back to the Bible.

139. We need to get back to the beginning.

140. We need to search our hearts once more.

141. What is our attitude?

142. Our rebellion--what is it all about?

143. What's causing it?

144. That's right!

145. It's plain rebellion against God, against God's order, and God's way.

146. Now of course, we can say, "Well, I can blame some women because of their husbands."

147. No, maybe we can look at it that way, but still that doesn't change their position and some of you husbands, you need to get right with God too, because God has put you in a place where you need to be.

148. Read again this pretty basic chapter.

149. It's very, very important.

150. Now next week we want to talk about relationships as far as children and parents are concerned and then parents and servants.

151. If we can be of further help to you, do not hesitate to write to us and espeically if you want to know more about what God has to say about divorce and marriage, write for my booklet on that subject and we'll send it to you free of charge.

152. Here's our mailing address: "Back to the Bible" Broadcast: Lincoln, Nebraska 68501.

153. I'm Theodore Eber and once again we say, "Goodbye" and leave this thought with you:

154. "Marriage used to be a contract.

155. Now many regard it as a ninety day option."

156. Today's broadcast was presented by the "Good News" Broadcasting Association and came to you over a special international radio network for the "Back to the Bible" broadcast.

(Background organ music concludes the program).

157. Song #1: "I Have Been Redeemed"
(vocal: men's chorus. piano accompaniment.
subject: story of man's redemption
mood: pleasant, contentment.)

158. Song #2: "How Great is Thy Love"
(vocal: mixed chorus. piano accompaniment.
subject: praise to God for His greatness
mood: rejoiceful)

159. Song #3: Forevermore in Jesus"
(vocal: duet between man and woman. accompiment organ and chimes
subject: man's dependence on Jesus for living
mood: slow, comforting).

160. Song #4: "There's a Wideness in God's Mercy"
(vocal: mixed chorus. Accompaniment: piano and organ.
subject: God's love and mercy for His people.
mood: slow, comforting).

Program No. 6

GOOD NEWS AT NOON Broadcast Date: 6/12/73

1. And "Good News at Noon" is up now.
2. This is your host, Randy Carlson, filling in for director Warren Bolthouse who is away this week.
3. We have some special things to share with you for the next twenty-eight minutes or so.
4. Sit back.
5. Share some of your lunch with me and enjoy "Good News at Noon" on a warm Tuesday morning--Tuesday afternoon now.
6. And how are you today?
7. My voice almost fell apart there for a second.
8. And I hope you are having a good Tuesday afternoon--even though it is only three minutes old so far.
9. And this will be the only afternoon on Tuesday, June the twelth, 1973 for all eternity.
10. What are you going to do with it?
11. It's only three minutes old and you have a lot of time left to do something with it.
12. And it's either going to be positive or negative--there's no border or fence or line or wall to walk in between either positive or negative.
13. Negative if you're not doing anything.
14. Positive, if you're doing something.
15. But only if it's something for the Lord.
16. Well, you might say, "Well, just a second there.
17. I can do things that aren't for the Lord and they can still be positive and beneficial."
18. True, but your motive behind it is what makes the difference.
19. We're going to do something a little different today on "Good News at Noon".
20. I have a booklet here talking about the Christian life and how you can enjoy the Christian life.
21. It's broken down into sections and we're going to break down "Good News at Noon" into sections and share this booklet with you or just a portion of it actually.
22. The first portion is "Must We be Joyful as Christians"--how to enjoy the Christian life.
23. But must we be joyful--that's a question.
24. We'll deal with it in just a moment or two.

25. First of all, here's a letter coming in from one of our dear elderly listeners.
26. "I praise the Lord that I am able to get your program real good now over an old radio.
27. I live away for a short time from the area.
28. So I've had it on for a long time.
29. I could not get the radio station since I lived away from the area.
30. Enclosed is a small amount for Family Life Radio.
31. Wish I could send more but I thank God for what I am able to do.
32. I'm past eighty years old, teaching a Sunday School class of second grade girls, also, VBS
33. So I praise the Lord for helping me."
34. From Saginaw, Michigan
35. Isn't that something.
36. From Saginaw, Michigan.
37. I wonder if she's hearing the station way up there.
38. Well, we love to receive letters like those.
39. And we would love to receive a letter from you.
40. Why don't you drop us a line?
41. Family Life Radio; Mason, Michigan 48854.
42. We'll be back in a moment and discuss "Must we be Joyful as Christians?"

(Pause)

43. Well, we've kind of pricked the minds, hopefully the hearts--move the hearts of men with the message of Christ.
44. It's not our message, it's not our words.
45. We're just relaying to you the music.
46. The Word of God, the message of God.
47. That's what we're here for.
48. That's what the only reasons we're here for.
49. I want to talk straight to you Christians, those who have been born again, revitalized, have a new life in Christ, are secure.
50. Do you enjoy your Christian life?
51. Must you enjoy your Christian life?
52. In his textbook, Modern Psychiatry, William S. Sadler suggests strongly that many people enjoy poor health.
53. Dare we as Christians enjoy poor spirtual health and suffer the disease of joylessness?

54. Why should we enjoy the Christian life?

55. Although the reasons are manifold, one centers on the influence of our joy or its absence or our own self-image.

56. Our first love for Christ often fades away but the memories linger and we feel that somehow we can regain that plateau of spiritual health.

57. With the failure to do so comes the lingering sense of guilt, a development of an inadequacy, an image in short.

58. We become joyless.

59. We feel defeatless.

60. But continuing defeat is foreight to the normal Christian life.

61. Surely the Lord grieves when he sees the joylessness of His redeemed people.

62. Because many believers have accepted life in the lowlands, and valleys as normal.

63. The Church of Christ has been infected by this spirtual mediocrity.

64. As individuals and as a community of believers, we have not appropriated the fullness of joy bequeathed to us by Christ.

65. Thus we are poor--poor examples of our Lord.

66. We must never underestimate the influence of our joyous living on the nonbelievers.

67. If we are walking in the spirit of love and joy of Christ which Christ has provided.

68. We will in due time make people thirsty for God.

69. But how do we do that?

70. No one cause,no one cure.

71. We'll be talking about that--how can you enjoy this joyous life in Christ.

72. Joyful life, in just a moment or two.

73. And while we're thinking about that, let's have some joyful singing from Dell Dekker.

(Pause)

74. Joyful!

75. I got one of those head sets on here--you know, the ones that help you hear.

76. Well, when I turn my head sideways, the one ear stops working, well, not the ear but the earphone or whatever you call them.

77. So I have to talk straight ahead and not move.

78. So we have difficulties here too, you know.

79. So you're at home and you just boiled some water and it burnt or if you just dropped your bacon, lettuce, and tomato sandwich all over the floor or possibly little Johnny or Susie did that for you.

80. Well, don't let it get you down.

81. Everyone's got problems.

82. But we can overcome our problems and still have a joyous Christian experience.

83. That's our special topic today on our "Good News at Noon".

84. First of all, we realize that we must have joyfulness--it's part of our life as a Christian--it should be at least.

85. How do we attain it?

86. How do we reach it?

87. How does it become a reality in our lives?

88. So now we see the problems--fullness of joy is our heritage but not our experience.

89. How should we bring ourselves or how can we be brought, to the walk of continual commune with God?

90. As we walk among men, this writer is convinced that God's people can experience daily, intimate, and thoroughly enjoyable communion with God, a self-revealing one.

91. Of course there will be defeats and failures.

92. They're all part of God's program to gradually conform us to the image of Christ.

93. That is why each believer must echo the apostle Paul's evaluation of his spiritual life.

94."Yet my brothers I do not consider myself to have arrived spirtually no do I consider myself already perfect.

95. But I keep going on."

96. Phillipians 3:12 from Philip's translation.

97. Just as there is no one cause for spiritual defeat so there is no one single cure or formula which can be guaranteed to unlock the blessing of God on an indivudal's life.

98. A broad knowledge of the Bible or theology, even a host of degrees earned or honorary cannot insure spiritual reality and joy.

99. Evangelical as a segment of Christiandom probably knows the Bible and its teachings as well as any other group.

100. But knowledge alone is not power.

101. It must be acted on and when it comes to practicing daily the spiritual principles which we know, most of us know much more than we practice.

102. Let me say that again.

103. And when it comes to practicing daily the spiritual principles which we know, most of us know much more than we practice.

104. Some Christians propose their spiritual life reality may be maintained simply by attendance of church or meetings seeking spiritual life.

105. Dare not be confined solely to Church meetings.

106. True, these should be attended but if we try to maintain a joyful walk with the Spirit on the strength of attendance of church and prayer meetings, we will become weary and faint by the wayside.

107. Something more is needed.

108. How true!

109. I've been to some church meetings before which don't make you feel joyous and I've seen some church members who really don't demonstrate the joyfulness of Christ.

110. Before I leave here on "Good News at Noon" in about four or five or six minutes, I want to share with you if every dwelling or every person is a temple of joyfulness.

111. We're going to get to that so that if you're leaving right now, your're going to miss out on the whole point that I've been driving at the whole program, the whole joyfulness of a Christian life.

112. So just eat a little slower, tell the boss to settle down, you'll get back to work in a minute or two.

113. If you're at home, well just put everything aside and listen.

114. This could make a difference in your life--not because of my words or what I've been saying but because God's speaking to you through the words here.

115. Listen!

116. I want to share this with you in about five or six minutes.

117. But in the meantime, some music--music about a miracle.

(Pause)

118. Let's see what God's Word has to say about the topic of joy.

119. We look at Psalms chapter one--a very familiar chapter from the Living Bible: "All the joys of those who do not follow evil men's advice, who do not hang around with sinners scoffing at the things of God but they delight in doing everything God wants them to do and day and night are always meditating on His Laws and thinking about wasy to follow Him more closely.

120. They are like trees along a river bank, bearing lucious fruit each season without fail.

121. Their leaves shall never wither and all they do shall prosper.

122. But for sinners what a different story.

123. They blow away like chaff before the wind.

124. They are not saved on judgment day.

125. They shall not stand among the Godly.

126. For Lord watches over all the plans and paths of Godly men but the paths of the godless lead to do.

127. All the joys of those who do not follow evil men's advice. Psalm 1:1

128. I'll be back in about two minutes to wrap up "Good News at Noon" talking straight to you.

(Pause)

129. Something more is needed.

130. God himself and strength through the Spirit must be found day by day in the unceremonious, unseen, unlauded hours spent in our private meeting place with God.

131. Such attempts are conducted regularly in the proper Spirit and with spiritual motives will saturate us with the presence of God and help us relate our faith to every area of our daily lives.

132. Our spiritual vitality and its spiritual by products must be found day by day in our own homes as we pour over God's Word in prolonged but relaxed sessions of prayer, Bible reading and intense meditation.

133. Far too often we are guilty of seeking magic formulas that will guarnatee spirtual success and will produce Christian character.

134. We want character but we despise crosses.

135. It is typical but not impossible to find crosses without tears, time, and self-discipline.

136. In our merry-go-round organization and centered society it takes spirit enpowered and inspired discipline to stop and think, to meditate on God's Word, to discover personal weaknesses of character, and to erase the imperfections in our walk before God and men.

137. But our superficial society no longer seeks God as the constant and basic source of happiness, joy, and spiritual vitality.

138. We need not be convinced that we must take time to be holy.

139. We simply must do that.

140. Defeat here is defeat in every area of our lives.

141. Although others may be unaware of our failure to spend time with God, sooner or later our weakness will show itself.

142. All to often when we fail to meet the Lord in a vital way.

143. Every day we think He is peeved at us.

144. On the contrary He is grieved at our absence at His throne.

145. Read Jeremiah 2:32.

146. We know from the Word of God and from our own experience that we should turn to God daily and that failure to do so not only weakens our walk with the Lord but also amounts to sin.

147. The wise and practical James has told us clearly, "To him that knoweth to do good and doeth it not, to him it is sin." James 4:17.

148. And the joy of the Lord departs when we walk in sin--whether we walk in the sin ofcommission or omission.

149. There is joy and adventure in walking with God day by day.

150. It is a legacy about inheritance of all believers.

151. It can be yours but how?

152. It starts with your use of time.

153. Do you have time for God.

154. If you do, you will find the next chapter helpful.

155. If you do not, you will find it difficult to enjoy the Christian life.

156. But we always have time for the things we consider needful.

157. Is there anything more needful in life than to spend time alone with God?

158. Remember such time is only the gateway to gladness.

159. In His presence is the fullness of joy.

160. He has promised, "Ye shall seek me and find me, ye shall search for me with all your heart."

161. Are you seeking Him, searching for Him, looking for Him today?

162. That about does it for "Good News at Noon" today--our topic of joyfullness--"Must we be Joyful as Christians?"

163. What is the cure?

164. What is the cause of joylessness in our lives?

165. And how to enjoy the Christian life.

166. Very simple process of following God and allowing God to commune with you as you commune with Him.

167. Just before we leave you on "Good News at Noon" we're going to find out who our team member for today is and then we'll move right along to the 12:30 report with Alan Cook.

(Pause)

168. And with the sound of the doorbell, now we enter the home of Mr. and Mrs. Jerry McDermitt of Jackson, Michigan.

169. They are our team members for today.

170. This family like many others say they will give so much each month to the ministry of Life Radio--Faithful individuals making the ministry of Life Radio possible and to all our team members who joined the team this month, we are sending out a special booklet. God Smuggler.

171. That will be coming to you in the mail very soon.

172. Our team member for today, Mr. and Mrs. Jerry McDermitt of Jackson, Michigan.

173. If you would like to be our team member for the day or if you would just like to join our team of supporters of Family Life Radio and have your name mentioned as anonymous on the air--it doesn't really matter.

174. What we are looking for are individauls who are willing to become faithful members of the supporting team of Family Life Radio, Mason, Michigan 48854 or Family Life Radio, Albion, Michigan, 49224.

175. And that does it for "Good News at Noon" today.

176. Randy Carlson, your host, filling in for our director, Warren Bolthouse.

177. Coming up next news and weather with Alan Cook.

178. Song #1
    1. vocal
    2. men's chorus
    3. story of salvation through God's grace
    4. Chorus--"Heaven came down and Glory filled my Soul" Accompanied by small orchestra.
    5. Small orchestra of instruments--violins, piano xylophone, etc.
    6. Song of joy and gladness.

179. Song #2
    1. vocal
    2. solo
    3. "Have you thought about God?"
    4. Orchestra used for solo
    5. Serious, slow, thought-provoking.

180. Song #3
    1. vocal
    2. chorus of men and women
    3. "The Good shall meet above"
    4. What a glorious site on Judgment Day when we go to heaven
    5. Joyful, light--in the tone of Gospel music

181. Song #4
    1. vocal
    2. solo
    3. She is a stranger in this world.
    4. Guided by her Savior, she will return home to heaven
    5. Guitar with a chorus coming in the background
    6. sad, serious--type of folk music.

182. Song #5
    1. vocal
    2. chorus of men
    3. "Now let me Fly into Zion"
    4. They are confident that they will some day fly into the gates of Zion.
    5. Accompanied by a guitar and bass

6. Joyful, tone of confidence; Spiritual type of music
7. (Church Bells chime)

183. Song #6
1. instrumental
2. Music from previous song of "Heaven Came Down and Glory Filled my Soul"
3. Organ with accompanying small orchestra
4. orchestra
5. Joyful, and light

184. Song #7
1. Same as Song #1

Program No. 7

BETWEEN US WOMEN Broadcast Date: 6/7/73

Announcer:

1. Right now it's time for "Between Us Women" with Jill Renig.

Leader:

2. Hello! Welcome to "Between Us Women"!
3. Welcome to this Bible series that we are having from the book of II Peter, the first chapter.
4. Now our series is called, "Growing in Maturity," and I think as you stay with us today that you will thoroughly enjoy what it means to grow in the Christian life.
5. It seems like there is so little said to us about how to grow in the Christian life and so this is a subject I love to talk about--especially when it's anchored so solidly into God's word.
6. In studying this first chapter of Peter, we have talked about the fact that we have his divine nature within us when we ask Jesus Christ to come into our hearts.
7. And those difficult places we find in life, he living within us by his Holy Spirit is able to give us the power to live the way we ought to live.
8. Even though his divine life is in us, we still have a free choice and if we don't want to call on him to help us, we can just muddle through our Christian lives all we want to, because he doesn't want puppets at the end of a string.
9. Of course, what all of us look for and hope for in the Christian life is that by some miracle all the sin and selfishness can be taken out of our lives and we become completely new and never have any more troubles the rest of our lives.
10. Actually this only comes when we get to Heaven.
11. When we get to heaven, we will be made completely new.

12. While we are here on earth, we are given new drives and a new direction and a new power.

13. But there's always the possibility of doing what we want to do when we want to do it.

14. But when Jesus Christ comes in and takes over the life it's thrilling how we no longer want to do what we want to do when we want to do it.

15. But these habits in our lives are not easily broken and it takes time to grow in maturity and the challenge of the Christian life is that we keep on and on growing.

16. I can remember as a little girl, i couldn't believe as I looked at real, real old people that would be in their 60's or 70's--funny but they don't look so old anymore--but I used to look at them and wonder, how could they still be growing in the Christian life.

17. And they used to say as they would discuss their theologies with my father, how it seemed that the closer they got to the end of the road or the closer they got to Jesus Christ, the more they saw their unworthiness.

18. Now as a little girl, I could see how unworthy I was.

19. I could see how naughty I was.

20. I could see how hard I tried and how little I produced when I was a little child.

21. But older people, certainly older people didn't have it all that hard but you know as I've gotten older, I find that older people have the temptations of older people.

22. Younger people have the temptations of younger people.

23. And as Paul said to Timothy because Timothy was a young man, he said to him, "Flee youthful lusts."

24. And lusts are those over-developed desires that we have when we are young.

25. When we are told to flee youthful lusts and we have all the power of God within us to flee the things that crowd our lives when we are young.

26. But many of you who listen to this broadcast are older.

27. In fact, it's been a thrill to receive letters from you older people.

28. It's such fun too when you write me and tell me that you're 64 or you're 72 and some of you that write to me are even in your 80's.

29. And I have to mention, of course, those who write to us in their 20's and 30's.

30. And it's just really fun getting your letters and I'm hoping one of these days Ann and I can make a broadcast reading your letters and sharing them on the air because some of your letters have been so encouraging and so good.

31. But I want to say not only are we to flee youthful lusts.

32. There are certain desires that we have when we're younger but we're also to flee older lusts--that awful settled-downess of sort of wanting to sit in a rocking chair or shall I say wanting to be waited on or wanting the younger people to defer to us because we are older.

33. And again I was talking to one of my friends and as she was watching how her mother was becoming set in a negative outlook on life or being more impatient than she had ever noticed that she had been before.

34. She suddenly realized, "Now if I'm going to be a patient person when I'm older, I'll have to start exercising my patience while I am younger."

35. But impatience if it hasn't been exercised in you becomes the lust of old age.

36. You just give in more and more to impatience.

37. As you get older, whatever is not divinely told when we are younger, it just seems to be magnified when we're older.

38. I know of an older woman who is really financially perfectly comfortable but she has been a person who was scared to death of insecurity and of being penniless when she was older.

39. And she just drives her family--she never does this outside of her family--but she drives her family nearly crazy talki ng about money and how poor she is and how she cannot afford this, that or the other thing.

40. And her family knows that she is comfortably situated if not well situated.

41. But she never controlled the lust for thinking about money and trying to work for security until this thing has become a real disease with her now that she is older.

42. Well, as we grow into maturity, those of us who are open, growing, alive Christians, God has a list of, I believe, seven virtues or seven steps I could call it to the Christian life and they are found in this first chapter of II Peter.

43. I could just read all of these today but I think we'll get stuck on the second one like we were a little bit yesterday--I keep saying yesterday, but actually I mean the last time we were on the air.

44. First Peter the fifth verse says, "And besides this, giving all diligence," and we mentioned how important that is and how little diligence actually we do give to our Christian lives.

45. But God says if we're to give all diligence, we're really to knock outselves out.

46. We are to really put our hearts into this, we're to add to your faith virtue and we got to talking about virtue the last time we were on the air.

47. Not only are we to add to our faith virtue, we are to add to our virtue knowledge.

48. Then to knowledge we're to add temperance and to temperance we're to add patience and to patience we are to add godliness or God-likeness and to God-likeness we're to add brotherly kindness and to brotherly kindness we are to add charity which is an old-fashioned word for love.

49. And then in verse 8 it goes on to say, "If these things be in you and abound full of these particular characteristics, they make you that you should be neither barren or unfruitful in the knowledge of our Lord Jesus Christ."

50. Then there are some really hard verses in verse 9.

51. "But you," he says, "You that lack these things are blind and cannot see afar off and forgot that from which you were purged--your old sins from which you were purged."

52. Therefore, we should give diligence to making sure about our Christian life, it says in verse 10.

53. But I would like to go back and pick up this word, virtue, that first word to add to our faith, virtue.

54. And as I said the last time I came on the air, virtue is an old-fashioned word and we gave a small definition of it then.

55. But as I looked it up in the dictionary, Plato has a definition for virtue and this was in Webster's Dictionary.

56. Plato defines virtue in four different qualities that I thought were so interesting when we think of them in terms of us as Christian women.

57. The first of these qualities is prudence.

58. Now that is an old-fashioned word, so I looked up what prudence was and prudence means the ability to regulate or discipline yourself through the exercise of reason.

59. In other words, the prudent woman is a woman, instead of functioning by her emotions, she functions by her mind and does that which is right by reason of the fact that it is right and not because emotionally she doesn't feel like doing it.

60. You just love to work and live with a prudent woman--a wise woman who uses her mind.

61. Then the second virtue Plato mentioned was fortitude.

62. And fortitude I think of as inner strength.

63. The dictionary defines fortitude as strength and impregnability, but as I said to Ann that the impregnability is just not used any more today.

64. But I think of fortitude.

65. Maybe they use the word inner fortitude, but fortitude or an impregnable person is a type of a person that has that inner strength and this is something that God can give to a person through virtue.

66. Then the third of virtue he describes as being temperance.

67. Now we think of temperance as being the abstinence from alcohol but the word temperance means habitual, and notice that word, "Habitual moderation."

68. In other words, it's the habit of our lives to be moderate or be balanced women in everything that we do.

69. We don't overdo anything but we are balanced women.

70. And then the dictionary also goes on to say, "habitual moderation in the indulgence of appetites and the passions."

71. Moderation or self-control or calmness--all of that is a part of temperance.

72. A temperate person does not have to indulge himself in anything which could be overeating, oversleeping, overbuying, over-anything.

73. A temperate person is one who is a balanced person.

74. The fourth virtue as Plato sees it is justice.

75. Isn't that a good word?

76. Integrity of character--I think of justice being fairness--being fair with our children, being fair with our husbands, being fair-minded with people with whom we have to do.

77. And isn't that a lot of virtue when really go into virtue in depth?

78. Now when God has come into our lives by faith and God is working in our lives, this is what he begins to work in us.

79. He begins to work in us prudence, fortitude, temperance, justice.

80. I hope you have written down those four words in your "Between Us Women" notebook and check it out with your own life.

81. Do you find that you are a prudent woman who has inner fortitude, who has self control, and who is just and fair in all of your dealings.

82. Thank you, Heavenly Father, that you will show us where we are lacking in our lives that we don't have to be discouraged because we can turn over to you these areas of weaknesses and in our weaknesses by faith you can make us strong.

83. For Jesus' sake and for his glory, Amen.

84. This is your friend Jill Renek saying, may your life demonstrate the virtue that God can give you.

Announcer:

85. Don't forget Jill Renek comes your way Tuesdays and Thursdays over Family Life Radio as a feature of FLR.

Program No. 8

SUNSHINE LANE Broadcast Date: 6/9/73

1. Song #1 "You're Walking Down Sunshine Lane When the Lord Walks with You" (piano and bass accomp.)
(vocal: solo--male; with background chorus.
subject: Life with God can be joyful and happy with occasional problems.
mood: happy, light, joyful).

Leader:

2. Good morning this Saturday and welcome to "Sunshine Lane."
3. It's sunshine on the lane and sunshine off the lane today and that's a lot of positive sound for this weekend.
4. And besides that, we have some music and words for you to brighten up this day.
5. Okay! Come along with us.
6. Your friend and tour guide and host for the program today is Randy Carlson.
7. Let's go over to that mountain over there and kind of sing out the phrases about our Savior.
8. Song #2 "Go Tell It on the Mountain, That Jesus Christ is Lord."
   (vocal: mixed chorus. Guitar and harmonica accompaniment.
   subject: We have a commission to tell others about Christ.
   mood: slow, serious, soft.)
9. Song #3.
   (instrumental--orchestra.
   mood: soft, slow-moving and speeds up at end).
10. Song #4
    (instrumental--orchestra
    mood: solemn, fast-moving).

Leader:

11. Looking into the Word of God and in the book of Romans, chapter 9, we continue our reading from this book.
12. Romans 9:14, was God being unfair?
13. Of course not, for God had said to Moses:
14. "If I want to be kind to someone, I will.
15. And I will take pity on anyone I want to."
16. And so God's blessings are not given just because someone decided to have them or works hard to get them.
17. They are given because God takes pity on those he wants to.
18. Pharaoh, Kind of Egypt, was an example of this fact.
19. For God told him, he had been given the kingdom of Egypt with the very purpose of displaying the awesome splendor of God against him so that all the world would hear about God's glorious name.
20. So you see God is kind to some just because he wants to be, and he makes some refuse to listen.
21. Well, then, why does God blame them for not listening?
22. Haven't they done what he made them do?
23. No, they don't say that.

24. Who are you to criticize God?

25. Should the thing made say to the one who made it, "Why have you made me like this?"

26. When a man makes a jar out of clay, doesn't he have the right to use the same clump of clay to make one jar beautiful to be used to hold flowers and the other to hold garbage?

27. Didn't God have the perfect right to show his fury and power against those who are fit only for destruction--those he has been patient with for all this time?

28. And he has the right to take others such as ourselves who have been made for pouring the riches of his glory into--whether we are Jews or Gentiles and to be kind to us so that everyone can see how very great his glory is.

29. Well, some passages of Scriptures that could be very confusing, very misleading at times.

30. What do they mean to you this morning?

31. I'll be honest with you.

32. There are some questions in this particular passage I would like to have discussed.

33. Too bad we don't have Pastor Nadar here today to discuss these, but keep this passage in mind: Romans, Chapter 9.

34. And on Monday morning we'll continue our reading, starting with verse 25.

35. Weather.

36. Song #5 "Is Your Burden Heavy as You Carry It Alone?"
(vocal: male chorus. piano and bass accomp.
subject: If you're discouraged, lean on Jesus to carry your burden every day.
mood: slow, serious, comforting).

37. Song #6 "He's the One"
(vocal: mixed chorus. Guitar and piano accomp.
subject: Christ is the only one who can provide; with love he showed us how to live
mood: joyful and gay.)

38. (Recitation with music in the background).

<u>Leader</u>:

39. To me there was nothing quite so sweet as holding in my arms our new-born baby.

40. To know that this was our child, ours to love and care for, ours to feed and clothe, ours to teach and guide; but with this pride and joy also came the realization that this child was going to face a world that was not very beautiful.

41. And a baby is not a new toy but an immortal soul.

M. Who are you to contradict God?

M. Should the thing made say to the one who made it, "Why do you make me like this?"

M. What a man makes a jar out of clay, does not the same clump of clay to make one jar for flowers and the other to hold garbage?

M. Didn't God have the perfect right to make those who are fit only for destruction for all this time?

M. And he has the right to take other vessels made for pouring the riches of his mercy or Gentiles and to be kind to them, just as his glory is.

M. Well, some passages of Scripture are misleading at times.

M. What do they mean to you this morning?

M. I'll be honest with you.

M. There are some questions in this passage I have discussed.

M. You had we don't have Pastor [illegible] keep this passage in mind: Romans [illegible]

M. And on Monday morning we'll continue.

M. Weather.

M. Song 45 "Is Your Burden Heavy as Thou Art Weary" (vocal: male chorus, piano and [illegible] subject: If you're discouraged, [illegible] every day.

Mark: Alone, serious, comforting!

M. Song 16 "He's the One"

(vocal: mixed chorus, guitar and piano [illegible]

subject: Christ is the only one who can [illegible] showed us how to live

Mark: Joyful and gay.)

M. (Meditation with music in the background).

Lesson:

M. If there was nothing quite so sweet as holding in my arms our new-born baby.

M. To know that this was our child, ours to love and care for, ours to feed and clothe, ours to teach and guide; but with this pride and joy also came the realization that this child was going to face a world that was not very beautiful.

M. And a baby is not a new boy but an immortal soul.

42. I don't think that I'd have the courage to look our little babies in the face in the light of today's headlines if it were not for the fact of an empty tomb of our risen Lord and a philosophy of life that brings life into focus, gives beauty for ashes, puts hope in the heart.

43. When the days are uncertain, the future is sure.

44. Because of a man called Jesus, I can look our babies in the face.

45. Because he lives, we can face tomorrow.

46. Because I know, my fear is gone.

47. Because I know he holds the future and life is worth living, just because he lives.

48. Song #7 "Because He Lives, I Can Face Tomorrow."
(vocal: Chorus. orchestral accompaniment.
subject: With faith in christ and his ressurrection, life is worth living.
mood: comforting, joyful).

Leader:

49. Well, here we are on top of Sunshine Mountain on a Saturday, a gorgeous day--well, a great day, an exciting day that the Lord has made.

50. Are you getting or are you giving?

51. That's a good topic.

52. That's what we're going to talk about right now.

53. I've just picked this booklet up and I haven't even read through it--just the first paragraph--but it looks so interesting that I just want to share it with you right away today.

54. So let's sit down on a rock here and take a load off our feet and rest for a moment or two and turn attention to this topic.

55. "Where's the accent in your life?

56. On giving or getting"

57. Having trouble with yourself?

58. How about ulcers?

59. You know nine chances out of ten there's too much get and too little give in you.

60. It's the pressure of getting that ties a man up in knots.

61. It's the pleasure of giving that eases him out into freedom and efficiency.

62. Take this candid shot of a very familiar experience as seen as a service club in a large city.

63. The time is the first weekly luncheon following Thanksgiving; the occasion is a report of the committee on Thanksgiving baskets to poor families.

64. Bubbling over the sheer pleasure, the chairman of local CPA tells the thrill the committee received as they delivered the baskets the week before.

65. He tries to describe beyond belief the eyes of a care-worn mother as she is handed a basket filled with turkey and all the trimmings.

66. He tells about the uninhibited excitement of all the kiddies as they crowded around, eyes bugging out, trying to get a peek into the basket.

67. He pictures the speechless gratitude of a family that expected to have beans for Thanksgiving.

68. Without disguised emotion the chairman says something like this, "This was the greatest.

69. I'll never forget this experience."

70. "It does something to man to see how much such little food means to these people.

71. We got a bigger bang out of giving these baskets than they did receiving them.

72. Let's put out twice as many baskets for Christmas.

73. As he speaks, the whole club gets a lift from the heart-warming report.

74. Even man feels the downright thrill of giving.

75. Of course, Jesus Christ makes sense when he declares, "It is more blessed to give than to receive."

76. "Man was meant to be a channel--not a reservoir.

77. The man that bottles up his blessings discovers that they turn rancid and bitter.

78. When a man shuts up the outgo in his life, he stagnates his life and all gets clogged up.

79. When he opens the channel, he mellows and matures.

80. Pity the sour, dried-up, grumpy, touchy, fussy men who put the accent on getting in life rather than giving.

81. Luke 6:38 sums it up: "Give and it shall be given unto you good measure, pressed down and shaken together and running over."

82. Good News to give--not to get.

83. How about it, men, women, girls, boys, guys and gals--everyone.

84. Let's give what we have--both material and within ourselves.

85. Let's give instead of trying to get all the time.

86. Sound good?

87. Sounds fair to me.

88. I'll be back in about fifteen minutes or so to share with you the biography of James Monroe.

89. Song #8 "Happiness is the Lord"
(vocal: male chorus. Orchestral accompaniment.
subject: Life with Christ is full of all kinds of happiness.
mood: light, happy and gay.)

90. Song #9 "Noah Found Grace in the Eyes of the Lord"
(vocal: mixed chorus. Orchestral accompaniment.
subject: the story of Noah; and how we live a life of grace.
mood: gay and light, humorous.)

91. Song #10 "There Will be a Bright New Morning"
(vocal: female solo. Orchestral accompaniment.
subject: Hope for a new world.
mood: folk song--bright and light).

Program No. 9

UNSHACKLED Broadcast Date: 7/15/73

Narrator:

1. Good evening.
2. Come with us, won't you?
3. You'll meet a man who, by his own admission, was a liar and a thief, seldom sober, and unable to meet his responsibilities.
4. These things alone would not make a story worth telling.
5. It is well worth telling, though, because all these things were changed, and the man was altogether transformed, when his heart and mind and life were: "Unshackled."

(Organ music comes in at this climax; continues, muted)

6. From Chicago, crossroads of America, the Pacific Garden Mission presents "Unshackled," a transcribed series in the tradition of the great days of radio drama, telling the true stories of real people for today's listeners.
7. For almost 96 years, the old lighthouse in Chicago, Pacific Garden Mission, has offered help to the men and women of the streets.
8. And with it the promise that if your life is empty, it can be filled to overflowing.
9. For almost 23 years that same assurance has been going out around the earth in ever-widening circles, to reach listeners in almost every nation.
10. The programs are translated and redramatized in several languages by nationals.
11. This global and multilingual outreach has come to be as some of those who listen have made it their business to help make it possible for others to hear the program that makes you face yourself and think.

(Music)

Narrator:

12. Christmas had come and gone two days earlier.

13. Up and down the quiet street in Lansing, Michigan, a lighted Christmas tree stood in the window of almost every home.

14. And then as the hour drew late, the colored lights began going out.

15. At last only one window remained lighted.

16. An excess of Christmas Spirit?

17. Hardly; beside that tree sat a lonely and very discouraged young woman, waiting.

18. At last, after midnight, she was roused from her thoughts by steps on the porch.

(Steps, door opening)

Carl:

19. Eh. . .

Anita:

20. Well? What brings you home, finally.

Carl:

21. (Drunk) Wassa matter/ Can't a man go to his home at the end of a hard day?

Anita:

22. This time it seems to have been a hard four days.

23. We haven't seen you since Saturday.

Carl:

24. So?

Anita:

25. What do you mean, "so?"

26. Sunday was Christmas.

27. Today was Wed—no, it's Thursday now.

28. You know there are two little boys upstairs who had to go through Christmas without their dad.

Carl:

29. I got their presents, didn't I/

Anita:

30. Of course, I thought of that.

31. If I'd depended on you, they'd still be waiting.

Carl:

32. Eh. What are those packages under the tree?

Anita:

33. Those are for you. . .gifts from relatives. . .Merry Christmas.

Carl:

34. Aw, don't give me that, I don't have to be insulted.

Anita:

35. Really! Can you thinkof anything more insulting to me and my children than what you've done? (crying)

36. Christ's birthday, and where were you?

37. Out on the town!

Carl:

38. Christ's birthday, huh?

39. Well, let me show you what I think of you, or your relatives, and their cheap presents, or your kids, or Christ. . .

Anita:

40. What are you doing?

Carl:

41. I'm takin' these lousy packages, and I'm gonna burn 'em. . .

Anita:

42. You wouldn't!

Carl:

43. You just think I wouldn't.

Anita:
(screams)
44. Don't!

Carl:

45. When I finish with these, you'll know what exactly I think of you, and your mother, and your whole family.

46. This junk goes in the furnace, right now.

Anita:

47. (Cries)

(Music)

Narrator:

48. Christmas in a household where alcohol is a problem is always a time of fear.

49. Usually, with good reason.

50. Not every family sees the destruction of Christmas gifts.

51. But in such households at the Christmas season, something is usually destroyed.

52. So it was in the family of Carl Aldrich.

53. You'll hear his story, right now, on "Unshackled."

Carl:

54. I'm the husband and father who made Christmas a nightmare for my wife and children.

55. It was also a nightmare time for me.

56. But that isn't nearly so important--my nightmare went on every week of the year.

57. How did I become that kind of person?

58. Is there some kind of clue in my early life?

59. Well, possibly, but I doubt it.

60. I'll tell you the story and you can judge for yourself.

61. I was born on a small farm about 30 miles south of Lansing in 1919, my parents' only living child.

62. By the time I was 5, we had moved to a suburb of Lansing, and lived in a neighborhood that was poor, but reasonably respectable.

63. My dad drove a furniture truck and earned enough to keep us going and to make the mortgage payments on our small house.

64. I learned very early that good behavior brought rewards and commendation at home.

65. However, I also harbored some very deep hostilities, which I was careful to express--outside, saving my good conduct for use at home.

66. This double life caused me to lie so much, and with so much skill, that falsehood became much more interesting than truth.

67. One thing is significant in the light of later events: my own misconduct always brought a deep sense of guilt.

68. That, in turn, led to further hostilities.

69. In 1929, when I was ten years old, tragedy struck.

70. My dad suddenly became totally blind.

71. This left him without a job, of course, and threw a heavy burden on my mother.

72. She accepted the responsibility with a great deal of courage.

73. For the first three years of Dad's blindness, he was obliged to go to the doctor, every day.

74. The distance was three miles, and he had to be led every step of the way.

50. Not every family seen the destructive [illegible]

51. But in such household[illegible] at the Christmas [illegible] destroyed.

52. So it was in the family of Carl Alb[illegible]

53. You'll hear his story, right now. [illegible]

Carl:

54. I'm the husband and father who [illegible] wife and children.

55. It was also a nightmare time for [illegible]

56. But that isn't nearly so important [illegible] of the year.

57. How did I become that kind of [illegible]

58. Is there some kind of clue in my [illegible]

59. Well, possibly, but I doubt it.

60. I'll tell you the story and you [illegible]

61. I was born on a small farm about [illegible] my parents' only living child.

62. By the time I was 5, we had moved [illegible] in a neighborhood that was poor, [illegible]

63. My dad drove a furniture truck and [illegible] to make the mortgage payments on our [illegible]

64. I learned very early that good behavior [illegible] communication at home.

65. However, I also hardened some very [illegible] useful to express--outside, saving my [illegible]

66. This double life caused me to lie so much, and [illegible] that falsehood became much more interesting than truth.

67. One thing is significant in the light of later events: my [illegible] misconduct always brought a deep sense of guilt.

68. That, in turn, led to further hostilities.

69. In 1929, when I was ten years old, tragedy struck.

70. My dad suddenly became totally blind.

71. This left him without a job, of course, and threw a heavy burden on my mother.

72. She accepted the responsibility with a great deal of courage.

73. For the first three years of Dad's blindness, he was obliged to go to the doctor, every day.

74. The distance was three miles, and he had to be led every step of the way.

75. In our financial situation walking was the only way to get there, regardless of weather. . .

Mom:

76. Ready, if we don't start now we'll be late for your appointment. (sounds of wind howling outside).

Dad:

77. You can't go out in a storm like this, Bertha.

78. Rain must be coming down in sheets.

Mom:

79. Taking care of your eyes is a lot more important than a little rain.

80. Here, I'll button up your raincoat.

Dad:

81. Do you have the umbrella?

Mom:

82. Right here. I wouldn't be surprised if the wind'd turn it inside out (door unlatching).

Dad:

83. I hate to do this to you, Bertha.

Mom:

84. Oh, nonsense. A little rain never hurt anyone.

85. Now watch the steps.

86. If you fell down, I'm just not strong enough to pick you up.

(Music)

Carl:

87. They had courage, both of them.

88. They needed it, too.

89. We had to go on welfare, of course.

90. By 1932, no one in the neighborhood was very much better off than we were.

91. Hard times came to everyone, but for people like us at the bottom of the heap, hard times were a disaster.

92. Up until that time, my parents were able to draw on some small savings.

93. Then the savings were wiped out by bank failure.

Dad:

94. Open the letter, Bertha.

95. If there's any more bad news, we might as well know it. . .well?

75. In our financial situation walking was the
regardless of weather. . .

Don:

76. Sandy, if we don't start now we'll
(sounds of wind howling outside)

Dan:

77. You can't go out in a storm like

78. Rain must be coming down in sheets

Ann:

79. Bending once of your eyes in a

80. Here, I'll button up your

Dan:

81. Do you have the umbrella?

Ann:

82. Right here. I wouldn't be a
out (door slamming).

Dan:

83. I hate to do this to you, Ann

Ann:

84. Oh, nonsense. A little rain
85. Don watch the stage.
86. If you fall down, I'm just
(Dan's)

Carl:

87. They had coverage, both of them.
88. They needed it, too.
89. We had to go on welfare, of course.
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93. Then the savings were wiped out by bank failure.

Dan:

94. Does the Jackpot, Bertha.
95. If there's any more bad news, we might as well know it. . .well?

Mom:

96. They couldn't! They just couldn't.

Dad:

97. Couldn't what?

Mom:

98. Foreclose. Don't they realize we only owe a balance of $300; and then the house is ours.

Dad:

99. Sure, they know.

100. If they foreclose now, then they have the money, and the house to go with it.

(Music)

Carl:

101. That day I saw my dad cry.

102. Tears flowing from eyes that couldn't see.

103. It hurt--I'll say that--it hurt.

104. Well, during my last two years in high school I became a very self-centered boy.

105. Also, I discovered alcohol.

106. It was beer at first, but I found that even that seemed to open up my personality.

107. After a few drinks instead of being moody and hostile, I was confident and outgoing--the life of the party.

108. What I didn't know then was that this was almost the classic beginning for what the world calls "an alcoholic."

109. In my senior year of high school, I met Anita.

110. She was what people speak of as a--"a nice girl."

111. I knew that some aspects of my lifestyle wouldn't be acceptable to her.

112. But that was no problem: I'd been leading a double life for years.

113. It was easy to show Anita one side of my personality while I concealed the other.

114. We were married--in 1939.

115. At that time I worked in a paint store; soon after I found a job as a warehouse foreman in a furniture store.

116. Then in February of 1942, when all the single young men were going into the Armed Forces, I landed a job that meant a considerable increase in our income.

117. Now, no one gets up earlier in the morning than a milkman.

Ann:

96. They couldn't. They just couldn't.

Deb:

97. Couldn't what?

Ann:

98. Foreclose. Don't they realize we a
then the house is ours.

Deb:

99. Sure, they know.

100. If they foreclose now, then they ha
with it.

(Beat)

Carl:

101. That day I saw my dad cry.

102. Tears flowing from eyes that
103. It hurt--I'll say that--it hur
104. Well, during my last two years
self-centered boy.

105. Also, I discovered alcohol.

106. It was beer at first, but I found
my personality.

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the other.

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115. At that time I worked in a paint store; soon after I found a job as a
warehouse foreman in a furniture store.

116. Then in February of 1942, when all the single young men were going
into the Armed Forces, I landed a job that meant a considerable
increase in our income.

117. You, no one gets up earlier in the morning than a milkman.

118. You'd think that would result in a life of "early to bed, early to rise."

119. But--un--it didn't work out that way.

120. Trouble was that I finished work early in the afternoon, and it was very convenient to stop off in a neighborhood tavern.

121. And, after that, anything could happen.

122. Well, before long, I was having serious problems with alcohol.

123. And when a man gets into that situation, he also has serious problems with money.

124. We were remodeling the house we had talked about, and I very often ignored the bills.

125. However, I was a skilled liar and very often made good use of my skill.

(Knocking)

Anita:

126. Carl? Go see who's at the door. (distant)

Carl:

127. Oh-h. okay. . .I'm coming. Well?

Repair Man:

128. Are you Carl Aldrich?

Carl:

129. Yes--un--what about it?

Repair Man:

130. I'm the one who put the new gutters on your house.

Carl:

131. Yeah? oh, yeah?

Repair Man:

132. Yeh, it's about this unpaid bill.

133. We did the job 18 months ago, and we haven't been paid a dime.

Carl:

134. (Astonished) You haven't?

Repairman:

135. Mister, I shouldn't have to tell you that.

Carl:

136. Oh! Just a minute, I'd better step out on the porch with you.

Repairman:

137. Huh? (scraping sounds of moving to porch)

Carl:

138. (lower) Listen, my wife. . .she hasn't paid you? Yet?

Repair Man:

139. Naw, that's why I'm here.

Carl:

140. Oh, dear. Well, you might as well know the situation.

Repair man:

141. (angry) The situation is that I want my money.

Carl:

142. And I don't blame you one bit for that.

143. You see, my wife--she has problems handling money.

144. And this bill of yours is a good example.

145. Do you know, I've given her money to pay your bill three different times?

Repair Man:

146. Then why hasn't she paid me?

Carl:

147. Well, as I say, she has a problem handling money.

148. And I'm glad you told me about this, my friend, I'll pay you very shortly, you can count on that.

(Music)

Carl:

149. By December of 1944, my skill as a liar was becoming insufficient to keep me out of trouble.

150. My boss at the dairy had issued a warning about drinking.

151. My wife was becoming very much fed up with my conduct, and my creditors were pressing me hard.

152. I began staying in the local tavern from early afternoon until closing time.

153. And then I went back to the dairy and made a bed of straw in the horse barn.

154. On Christmas Eve, at a party a middle-aged woman looked at me very sharply.

Woman:

155. Aren't you Mabel Selden's son-in-law?

Carl:

156. Yeah--so what?

Cecil:

12. Insert-listen, my wife, . . . the insert?

Sergeant Mary:

13. Yes, that's why I'm here.

Cecil:

14. Oh, dear. Well, you might as well [illegible]

Sergeant Mary:

15. (angry) The attraction is that [illegible]

Cecil:

16. And I don't blame you one [illegible]

17. You see, my wife—she has problems [illegible]

18. And this bill of yours is a [illegible]

19. Do you know, I've given her [illegible]

Sergeant Mary:

20. Then why hasn't she paid me?

Cecil:

21. Well, as I say, she has a problem [illegible]

22. And I'm glad you told me about [illegible]
shortly, you can count on that.

(Pause)

Cecil:

23. By December of 1944, my skill as a [illegible]
to keep me out of trouble.

24. My boss at the dairy had issued a warning [illegible]

25. My wife was becoming very much fed up with [illegible]
conditions were pressing on hard.

26. I began stopping in the local tavern from early afternoon until
closing time.

27. And then I went back to the dairy and made a bed of straw in the
horse barn.

28. On Christmas Eve, at a party a middle-aged woman looked at me very
sharply.

Mary:

29. Aren't you Mabel Bainbridge's son-in-law?

Cecil:

30. Yeah—who wants?

Woman:

157. Then you should be ashamed of yourself.

158. Here it is Christmas Eve, your wife and little sons are at home waiting for you, and what are you doing?

159. Drinking yourself into a stupor.

(Music)

Carl:

160. I staggered out of that place, and I was furious.

161. But I didn't go home.

162. In fact, I didn't go home until the following Wednesday, that's the 27th.

163. And that's the night I went into a rage and burned the Christmas presents.

164. After that little scene I left the house and stayed away two days longer.

165. It was becoming clear that unless something happened to change the course of my life, real trouble lay ahead.

(Music)

Narrator:

166. You'll learn in a moment what did happen.

167. First, though Harry Solnier, Superintendent of Pacific Garden Mission.

168. Harry, if a man like Carl Aldrich, came into the old lighthouse, could he be helped?

Harry:

169. Over the years thousands of men, and women, who were very much like Carl, have been helped.

170. But we are not thinking so much of help, which somehow suggests giving assistance so that a crippled person can walk better.

Narrator:

171. You're thinking of that word "Transformed" that we used when we spoke of Carl.

Harry:

172. That's the word!

173. Transformed. And it isn't a question of a person turning over a new leaf, or doing better, or reforming.

174. The power of God transforms.

175. The new person has placed in him what is called a clean heart.

176. As a new person, with new attitudes and desires, he or she begins to live a new life in Christ.

177. Which would you rather have happen; to be helped to get along better as you were, or to be transformed and to become new?

Narrator:

178. Oh, much better to become new, to be born again.

Harry:

179. And that is what the people of the old lighthouse have been saying for almost 96 years, and will keep right on saying until the Lord returns.

180. This is the real work of the Pacific Garden Mission.

181. We may serve thousands of free meals a month, give away thousands of articles of clothing, shelter thousands of people each month, and provide many other free services.

182. These things are all good, but there is something better.

183. We never want to stop at making a person feel better, but without a changed heart.

184. The work of the old lighthouse is to lead men and women to receive Christ.

Narrator:

185. For information, for counsel, to ask help or to offer it, address Pacific Garden Mission, Chicago, Illinois, 60605. (Repeats add.)

(Music)

Carl:

186. A man often thinks he can alter his situation by making some sort of drastic change in his surroundings.

187. My change was easily made. . .
(sounds of conversation)

Duffy:

188. So, Carl, this is true what I hear--you've joined the Navy?

Carl:

189. Right. Don't you think it's about time?

Duffy:

190. Well, maybe, but what about your wife and kids, Carl?

191. A man has to think about his responsibilities, ya know.

Carl:

192. Ah, right now, Duffy, my first responsiblity is to my country, to the flag, to the cause of freedom.

Duffy:

193. Well, I wish more guys felt the way you do.

Carl:

194. First things first, ya know.

17. Which would you rather have happen to be true?
as you were, or to be transformed and to live
[illegible]

Marjorie:

18. Oh, much better to become new, to be [illegible]

Harry:

19. And that is what the people of the [illegible]
for almost 96 years, and will keep [illegible]
returns.

20. This is the real work of the [illegible]

21. We may serve thousands of free [illegible]
of articles of clothing, shelter [illegible]
provide many other free services.

22. These things are all good, but [illegible]

23. We never want to stop at making [illegible]
a changed heart.

24. The work of the old lighthouse [illegible]
Outer.

Barnabas:

25. For information, for counsel, [illegible]
Baptist Garden Mission, Chicago, [illegible]

Shelly:

Carl:

26. A man often thinks he can alter his [illegible]
of drastic change in his surroundings.

27. My change was really made. . .
(sounds of conversation)

Duffy:

28. So, Carl, this is true what I hear--you're joining the Navy.

Carl:

29. Right. Don't you think it's about time?

Duffy:

30. Well, maybe, but what about your wife and kids, Carl?

31. A man has to think about his responsibilities, ya know.

Carl:

32. Ah, right now, Duffy, my first responsibility is to my country, to
the flag, to the cause of freedom.

Duffy:

33. Well, I wish more guys felt the way you do.

Carl:

34. First things first, ya know.

Duffy:

195. Yeh. Hey Carl, long as you're goin' away, how'sabout a drink on the house?

Carl:

196. Oh, it's a pleasure to accept, Duffy, a real pleasure.

(music)

Carl:

197. My real motives, of course, were a lot simplier.

198. For all the talk about responsibility, what I really had in mind was getting away from the responsiblity for supporting my family properly, for being a decent husband and father, for paying my bills, for staying sober, and out of trouble with my boss. . .

(Music)

199. I went through "boot training" at Great Lakes.

200. While there I lost none of the old touch as a liar.

201. While there I wrote several glowing letters to Anita, telling her I had given up drinking, and that the Navy had made a new man of me.

202. On a Friday evening I'd mail my letter and then get on the next train for Chicago, head for a wide open section of town that was South State Street.

Navy Friend:

203. Hey, ya know something, Carl? Looking up and down this crazy street, I don't know where to begin.

Carl:

204. Well, you can begin almost any place: Trockadarrel (?), Pink Kitten, Peep Show, Sober Bar. . .but ya better drink fast in any of 'em before the "B" girls hustle so many drinks, you're broke.

205. If you can do that, though, I'll guarantee you one thing: however, you started the evening, you'll end it up drunk.

Friend:

206. Yeah. . .I don't want to get picked up by the MP's either.

207. Hey listen, Carl, we passed a place down the street--a service man's center.

208. Maybe we oughta stop there, have a cup of coffee and plan the evening and try to stay out of trouble.

Carl:

209. Serviceman's center! Are you kidding?

210. Do you know what that place is?

Friend:

211. No, why, it looked nice and clean.

Carl:

212. Oh, it's clean, all right, so clean it'll bore you to death.

213. That's Pacific Garden Mission.

214. Anybody in that joint is some kind of a nut, they're all religious fanatics, every last one of 'em.

215. It was easy for me to identify with that street, but not with the Mission.

216. The crumby places all around suited me fine, though.

217. I felt at home with their kind of people, and when I found myself short of money, I wasn't a bit reluctant to find myself a drunk on the street, and jackroll him.

(Music)

218. Well, early in 1945 it didn't take long to get into an active theatre.

219. I got sea duty aboard a destroyer escort for Okinawa.

220. That was in the days of the kamikaze suicide attempts on the fleet that came to stay.

221. Now I never had a religious urge of any kind.

222. But when a church service was taking place on the after deck, and things were comparatively quiet, I decided to sit in and listen.

223. Just barely, though: I carefully found a place in the last row and everything went well until just at the end of the service. . .

224. (Singing) "God stay with you till we meet again"

Sailors:

225. (shouting, confusion sudden) Man the guns!

226. They're comin' down in kamikaze!

(Music)

Carl:

227. As I prepared to begin firing, I shook my fist at the sky, and I prayed.

228. I said, "God. Please help me to stay on this gun and not run like the rest of the men."

229. My first prayer, such as it was, and the prayer of a rank unbeliever.

230. We had 14 men injured in that one, and I was spared.

231. And scoffer though I was, I began to wonder if that could have been by the mercy of an unseen Power.

232. Well, nothing really changed in my way of living.

233. When I could get to liquor, I drank as much as ever.

234. There was one thing, though.

235. My hangovers became much more painful--not physically, but emotionally, and psychologically.

236. The drinking bout left me with an overwhelming sense of guilt, a fear of some unknown menace, and a sick kind of remorse.

(Music)

237. When I reached home in 1946, my old job was waiting for me, but I did as little as possible in return for it.

238. I drank more and more heavily, ran deeper into debt, tried to work one finance company loan to cover another.

239. And you might say that all my banking was done in a bar; that is, my paycheck was cashed in a bar, I began making regular deposits into the cash register, a drink at a time.

240. Hunting and fishing--sports that had always meant so much to me, were completely forgotten.

241. Medical and dental care needed by my family were put aside. . .costing too much money.

242. My in-law's detested me, my wife and children tolerated me--just--and when I couldn't think of another place to raise money, I persuaded my own mother to cash the last of her war bonds and give me that money.

243. She agreed to meet me at the bank to handle the transaction.

Mom:

244. Well, the bonds are here in my purse, Carl.

Carl:

245. Good. Ah, come on over to the desk, and endorse them.

Mom:

246. Carl?

Carl:

247. Yeah, Mom, yeah.

Mom:

248. Are you sure you need this money?

Carl:

249. Oh, yes, Mom, very sure.

250. Here, here's the pen.

(Music)

Carl:

251. I needed that money as badly as I had ever needed any in my life; to cover my small-time embezzlement of dairy funds.

252. That incident was enough to let a man know; he had reached rock-bottom.

253. So, with the terrible remorse-filled hangovers, I was at the end of my rope.

Anita:

254. You say you want me to write a letter for you?

255. To which creditor?

Carl:

256. No, no, no, this is different, honey.

257. I want you to write to Alcoholics Anonymous, and tell 'em, I need help.

(Music)

258. The reply we received to that letter was direct, made no offer to coddle me.

259. What it said was this: we'll help him to stay dry, but he must get dry on his own.

260. So it was that on Monday, December 10, 1951, a man named Frank who had been "dry" only 3 months himself, helped me to get started on the program.

Frank:

261. Now, un, you got it straight?

Carl:

262. I think so. . .a day at a time.

263. Um--never take the first drink.

264. Admit I'm helpless.

265. Tell the truth about myself to God, and to another person.

266. Try to help others.

Frank:

267. Umhm--well, you're off to a good start.

268. But don't ever think you can cut corners and get away with it.

269. Dry means just that--dry. Dry.

(Music)

Carl:

270. When I went into the house, it was long past midnight.

271. Even so, Anita was up and waiting, with the nervous fear of a woman who's married to a drunk.

Anita:

272. You had me worried, but I see now I needn't have been.

Carl:

273. Not this time anyway.

274. Anita, I've promised you a thousand times I'd never drink again, and this time I won't promise; but I promise I'll try.

(Music)

275. Upstairs, I put my foot against the door of my room so my wife couldn't come in and surprise me while I was praying.

276. I prayed, "God, if you are there, please help me."

277. And He did.

278. I got past the Christmas season without a slip, and by Easter I had begun reading the Bible.

279. I was a lonely piece of work, but I trusted no clergyman, and my own study of the Bible was "hit and miss."

280. Along with it I read The Greatest Story Ever Told, and wept bitterly over the crucifixion.

281. Then I went back to the Bible, convinced that I really needed to be saved, and that I needed to be made--not just dry--but a new man altogether.

Anita:

282. You're doing beautifully, Carl.

283. What more do you want?

Carl:

284. I'm stayin' dry, a day at a time.

285. What I need now is something for eternity.

Anita:

286. Are you getting to be dissatisfied with AA?

Carl:

287. No, no--it's helped thousands and thousands of people like me to get dry, and to stay dry--and that's beautiful.

288. But there's more to being a human being than to staying dry.

289. AA is neither a way to hell, nor a way to heaven, but it can help keep you sober while you decide which way you want to go.

290. No, I've decided, and I've decided for heaven.

(Music)

291. I began reading history, and was surprised to find that secular historians accept the historical fact of Jesus of Nazareth.

292. Then, as I studied the Bible I found that although certainly I was a most unclean person, I was not alone.

293. "The Fool hath said in his heart, 'There is no God."

294. "Corrupt are they and have done abominably iniquity.

295. "There is none that doeth good.

296. "God looked down from heaven upon the children of men to see if there were any that did understand, that did seek God.

297. "Everyone of them has gone back; they are altogether become filthy.

298. There is none that doeth good, no not one."

299. Well, if all men were born in sin, then I stood equal before God.

300. This was an important part, to me, of the good news that Christ Jesus came into the world to save sinners.

301. I had one more hurdle ahead of me, though; that was a stubborn inability to accept the Virgin Birth as reality.

302. In some ways, I think the question was a "red Herring," drawn across the trail by Satan, in an effort to keep me from putting my trust in Christ.

303. But in August of 1952, I knew I had to ask Christ to come into my heart.

304. And my prayer began, "Lord, I believe in You.

305. And I want to believe in Jesus Christ.

306. I want him as my Savior."

307. And it ended, "Make me believe Jesus Christ was born of a virgin."

308. That day, my doubts left me, and I've trusted in Christ--in the blood of his cross--for life, and that more abundantly, for eternity.

(Music)

Narrator:

309. Carl, what's happened since that time?

Carl:

310. Oh, so much, Jack.

311. Anita became incurably ill a few years later and was unable to walk.

312. But she had put her trust in Christ, and with a very beautiful kind of faith.

(Music)

Anita:

313. Carl, I may never walk again--here.

314. But some day I'll be dancing in the streets of heaven.

(Music)

Carl:

315. There's even more, but no time to tell it.

316. After Anita went to be with the Lord, He found me another companion.

317. And she led my old dad to Christ when he was 75 years old.

318. These days the Lord keeps me busy; some of the time helping out at the Lansing City Rescue Mission, where Mal Hoyt is Superintendent.

Narrator:

319. And we've told Mal's story on an earlier program.

320. Now Carl, you have about 20 seconds.

Carl:

321. I was chained to self as much as to alcohol.

322. Together they almost destroyed me and the people around me.

323. You see sin takes many forms: drunkenness is only one of them.

324. There is one answer to all; "Believe on the Lord Jesus Christ, and Thou salt be saved."

(Music)

Narrator:

325. To counsel with someone who is concerned about you, feel free to get in touch with Pacific Garden Mission, Chicago, Illinois 60605.

326. The telephone number in Chicago, area 312-922-1462.

327. In Europe, address "Unshackled," care of TransWorld Radio, Carolyn House, Crowden, England.

328. In the Philippines, address "Unshackled" c/9 The Pacific Mission, Post Office Box 1467, Manila.

(Music)

329. Take time this week to write and let us know that you hear "Unshackled."

330. And when you listen, ask others to listen with you.

331. Heard in the true story of Carl Aldrich were Kerby Scott as Mr. Aldrich, with Sondra Gare, Helen Malone, Bill Bowman, and Tony Mockus.

332. Original music was Ceil Becker,

333. "Unshackled" is produced and transcribed by Pacific Garden Mission, to show through true stories that if your life's empty, it can be filled to overflowing.

334. Write this week; your encouragement means much.

335. And if you need spiritual help now, you may call Pacific Garden Mission in Chicago, Area 312-922-1462.

(Electric organ music closes out program).

Program No. 10

NIGHTWATCH Broadcast Date: 6/12/73

1. Good evening.
2. This is Nightwatch.
3. Anybody hungry tonight?
4. I sure am, and I have a cup of hot chocolate here and a bag of pretzels.
5. It may not, sound like the most exciting combination you can think of, but it's better than nothing.
6. I've been a pretzel fan for many years back.
7. I started the whole thing back in Pennsylvania.
8. That's where they make the best ones I guess.
9. Incidentally, I'm Bill Pierce.
10. The program Nightwatch comes your way most nights a week, the weekends being an exception.
11. The music you're hearing is Claw W. C. Impressionist French Composer.
12. A work called (?) "Beautiful Evening", and so it seems to set the mood for what happens here late at night.
13. Hope you're so disposed to join me here for thirty minutes or so.
14. We have a rather intimate type of communication but it always puts me in a kind of compatible mood to go through the letters which are usually due before I come up to Nightwatch.
15. Just finished a whole slew of them.
16. You people sure don't write easy letters as far as answering is concerned.
17. I don't know, I got some pretty heavy ones today, but I enjoy very much the sharing possibility that goes on.
18. Well, music is certainly a vital part of our program here, the kind of music that I think is suitable for this time of night.
19. Here is a young group called "The Free Spirit" to sing a song entitled Walk With Me--pause--"The Free Spirit", Walk With Me.
20. In our "Did you Know" department on Nightwatch tonight I have a couple little known facts.
21. You may learn something.
22. Everyday it's good to keep your eyes and ears open for something.
23. I hope to learn something everyday, even if it's a matter that may seemingly be insignificant.
24. Did you know that the library of Thomas Jefferson consisted of 10,000 volumes?

25. I say you didn't know this, at birth a hippopotamus weighs about 100 lbs.

26. The linen bandages that were used to wrap Egyptian mummies averaged 1,000 yards in length.

27. Did you know that the barometer was invented by Evangelista Torricelli in 1643?

28. Did you know that the country of Egypt has the lowest suicide rate in the world?

29. Well I guess we can go on with that, this is the kind of knowledge that is interesting to know.

30. Most likely you'll never have to put it to use, but just in case; someone comes up to you, tomorrow and asks, "How much does a hippopotamus weigh when he's born?" you'll be able to tell them or that it takes forty minutes to boil an ostrich egg.

31. I guess it's a "Who Cares" department of the program.

32. Well, anyway, moving ahead here, how are you doing tonight?

33. I almost hear you answering.

34. Just in my mind of course, but I can hear it coming from all points, "Just fine thanks, I had a great day", or "eh, uneventful," or perhaps, "Don't even talk about it, I'd like to forget it as soon as possible."

35. One great thing to know when you're in the mists of anything that's traumatic or incongruous or even unfair, or, well, just something you're in, is to know that you were actually created for a purpose, and that you are loved.

36. When you know you are loved, you, can, well you can endure just about anything because that certainly takes the edge off a lot of it.

37. Especially to know that you are loved by God and that he actually knows all about you.

38. Well, he even knows your name and it could very well be that he's been trying to get in touch with you for a long, long time.

39. In that God knows us he certainly knows what we are made of and what we are capable of, our potential.

40. He knows our potential weaknesses too.

41. And because we are free moral agents, we have the capacity to say yes or no to him, and we are really responsible for our actions.

42. I suppose I could blame a certain amount of my problems on environmental pressures or situations, but I don't know if they will stand a test of time.

43. And we stand before God to say that we never really had any toys when we were little, or that we never had some of the advantages that others have.

44. I know this can really work a hardship, but God is bigger than this, and the very fact that you and I can have a part in a half hour program like this, either as the communicator or as the listener, means that we are people of responsibility.

45. We can assess things and we can make conclusions.

46. A psyciatrist recently stated in a magazine article that a man who committed a heinous crime in the state of Illinois, one that shocked the nation, was not responsible for his action.

47. In fact, he said it not only to the world but to the criminal himself, and this is the position of much of psychiatry today.

48. Tonight, man is not responsible for his bad behavior?

49. They may call it a psycogenic hangover from an unfortunate childhood or something.

50. The thing is, tonight God says man is responsible for his actions.

51. He says we will be damned for what we fail to do.

52. The most important thing is that provided for him in a matter of choice, namely to accept the provided and needed righteousness through Jesus Christ his son.

53. John D. Jess who said, "I have no patience, nor does God, with the idea that human weakness is a character deficiency for which man cannot be held responsible.

54. It has turned criminals loose on society, has coddled traitors, and has encouraged and imbedded the flouting of social and moral responsibility."

55. Well, the Bible says man is responsible and that it is a deliberate and militant act against righteous principles set forth by God.

56. This has always been, from the garden of Eden on.

57. That is, until the stary-eyed philosophers took over.

58. So there are some things tonight, even if we live in the lap of luxury that we are going to have to face.

59. The fact that man is responsible is the basis upon which God is going to judge the world.

60. In the new testiment, Book of Romans, chapter one, verse 28, St. Paul says men are guilty because, "They did not like to retain God in their knowledge."

61. So God gave them over to a reprobate mind.

62. I don't think God is a nagger, do you?

63. Not for the most part anyway.

64. We've all read, or at least most of us have read that Hound of Heaven.

65. The principle was hounded by the mercy and love of Christ, but there will come a point where God will give them over to the path of least resistance.

66. I think a harbinger of this is situation epics.

67. Whatever is meaningful, things are relative.

68. There is no black and white, no definition, everything is sort of light, fuzzy-grey.

69. But God gave them over.

70. In fact, mens' eyes can be blinded, the eyes of their intellect and their spirit.

71. So in a sense tonight, you and I are not victims of circumstances beyond our control, at least to their destiny.

72. So unless we face sin for what it really is and man is responsible, we'll see society continue to disintegrate until there are no more pieces left to pick up.

73. I heard one time it explained that there are two kinds of people in the world, those who throw beer cans down and those who pick them up, and not to concentrate on the artical but the act, and the motive or lack of action.

74. Are you a ruiner or a restorer?

75. Do you help restore people?

76. You can, no matter what your background, because the spirit of God can touch you and as you give Him first place, He can make you into someone you never dreamed you could be. (Pause)

77. The word "Miracle" comes to my mind right now.

78. In fact that is the title of the final number we play in tonight's program.

79. Miracles happen everyday.

80. The miracle of birth happened just a few seconds ago, once again.

81. It's happening so many hundreds of millions of times, and yet to a father there is nothing like it.

82. Maybe because you've been overly familiar with certain theological jargon, you may have heard, not recognizing the fact that a miracle was involved.

83. A miracle of new life beginning, being created, this can happen to you, right now if it never has before.

84. I just answered some letters a few moments ago from young people.

85. One of them said, how can I truly find peace within?

86. Well it's all wrapped up in a God consciousness.

87. One young lady said, "I have accepted Christ and I feel nothing."

88. Well now, new born babies are not to conscious of what they are feeling either.

89. They go by instinct I guess, but they are beginning to live and move and to progress.

90. Don't go by feelings, go by faith, that's the order of the moment, not the sensate but the integrity of the everlasting God.

91. Are you ready for a miracle?

92. A small one or maybe the most important one, that being, as Paul says, "If any man be in Christ, he's a brand new creation.

93. Behold, all things are becoming new." (Pause)

94. "The Miracle" as played by a young christian boy named Dino Cartsiacus (?) tonight, with David Ross and the orchestra.

95. I have a book here with the contents that I think is very intriging.

96. "Cutting man's greatest fears down to size"is one of the tables of contents.

97. "Space age progress?"

98. "Dissatisfied?" are others of the questions asked in the contents.

99. "What do you do when failure strikes?"

100. "Trouble?" "Does God Really Answer Prayer?"

101. "What makes Life worth Living?"

102. "Are you tired and discouraged?"

103. These are a few of the questions which have real implications for many people.

104. They are answered concisely and biblically in a book called Guidelines For A Successful Life.

105. If you aspire to success you might ask yourself, "What kind of success am I aiming at?"

106. "Who's frame of reference?"

107. "By who's standards?"

108. I think you may get a different perspective in this book and it's yours free and post paid by writing to: 820 N orth LaSalle Street, Chicago, Illinois 60610.

109. Well, it's sure been great to be with you tonight on the program.

110. I come up to the studio sometimes a victim of the various stimuli that have come my way in the day.

111. Some times I pass my moods on to you.

112. I hope not distressingly though.

113. I think we can identify with each other in so many ways and this is one of the beautiful things about companionship and friendship.

114. And better than just lay out the problems, if we discuss them to a solution and relate them to the one who made us, this is the best thing we can do.

115. I hope there is, or has been some comfort come to you tonight.

116. Thank you for writing, incidently if you'd care to correspond, I'd love to hear from you.

117. My mailing address is: Nightwatch, 820 N. LaSalle Street, Chicago, Illinois 60610.

118. I'm Bill Pierce and the program is Nightwatch.

119. I hope that things will go well with you tomorrow, that you have a good day confident in the fact that God is still sovereign no matter what may be happening around you, and until we meet again, a very pleasant and happy good night.

Music, vocal--Music, vocal Walk With Me--Music, Vocal Somebodies Callin' My Name--Spoken:

120. The music of Nightwatch continues now with the quartet to sing a song, written by the late Harry Dixion Louis (?) many years ago, which fits the mood of the evening, the title is In The Still of the Night.

121. The things are sort of magnified at night, specters loom bigger at this time of night when you can think of things that matter.

122. Music, vocal In the Still of the Night. Music, instrumental.

Program No. 18

STORIES OF GREAT CHRISTIANS Broadcast Date: 6/12/73

Host:

1. Well, good evening, moms and dads, boys and girls.

2. Uncle Fran your host once again tonight on this new week we come to you on this program we call the Family Hour, and we are still inthe continued story of Anton J. Gilies, a gambler turned preacher.

3. And then we follow with Sailor Sam, and then boys and girls and something especially just for our boys and girls at the close of these two programs.

4. So let's listen carefully and we'll join you in a little while.

Narrator:

5. Mission to Europe was completed for Anton Gillies in late 1947.

6. Thirteen thousand miles were involved in reaching Lithuanian refugees in Great Britain, France, Switzerland, Belgium, Germany, Scandinavia and behind the Iron Curtain in Poland.

7. A definite program of relief was established for Lithuanian believers, as well as local preaching ministries in Belgium and in Poland.

8. Missionary work among Lituanians, though still sparse and handicapped by lack of sufficient workers, was now becoming consolidated on three different continents: in North and South America, and once again in Europe.

(Electric organ music (of the type used as theme songs on radio soap operas) has been playing softly as background and now climaxes in this Pause.)

Anton:
9. Anna, do you realize that there are Lithuanians in India?

Anna:
10. We're not certain, Anton.

Anton:
11. Well, it should be investigated.

12. It's quite possible, you know.

13. After all, many historians have maintained that the Lithuanians originally came from India, the high caste Indian Hindus.

14. And the language is the nearest thing in Europe to Sanskrit.

Anna:
15. But we still aren't sure.

Anton:
16. Another thing the Lithuanians used to be nature worshippers, worshiping the god of lightning, and this one tribe in Northern India still does this.

17. Think of it, Anna, if we could reach that tribe in the Himalayas with the Lithuanian language, why, how much time could be saved.

18. Missionaries wouldn't have to spend years in getting the language into writing.

19. We could go right in and witness to those people.

Anna:
20. (Troubled) Anton, you're never satisfied, are you?

Anton:
21. My field is the world, Anna.

22. It seems that we break through one frontier, and then there's always another.

23. There's work to be done in South Africa and Australia too.

Anna:
24. We're not getting any younger.

Anton:
25. Perhaps we won't see these fields open in our lifetime, Anna.

26. But one day they will be.

27. Lithuania will be free again, too.

28. What an opportunity there'll be to preach the gospel.

(Loud knocking at the door) (Door opens)

Anna:
29. Yes?

Deliveryman:
30. I have a special delivery letter for the Lithuanian Missionary Society.

Anna:
31. This is the right place.

Deliveryman:
32. Quite a few packages, ma'am.

33. You want 'em all in here?

Anna:
34. How many are there?

Deliveryman:
35. Well, the shipment's from England.

36. A thousand Bibles, I believe.

Anton:
37. Bibles?

38. A thousand Bibles?

39. So, they must have printed them after all.

40. You'd better take them to the basement.

Anna:
41. What are we going to use for money?

Delivery man:
42. Shipment is paid, ma'am.

Anton:
43. Anna, we've paid for more Bibles.

44. Now we have them.

45. The money will come, too.

(Organ music interlude)

Anna:
46. We'll have to hurry home if we're going to get lunch.

Anton:
47. Eh, the meeting's at 3 o'clock, we have time enough.

Anna:
48. Anton! Watch out for that taxi.

Anton:
49. He's not stopping at that stop sign!

(Sounds of cars crashing (muted)). Pause.

Anna:
50. How is he, doctor?

51. Are you sure he'll be alive?

Doctor:
52. Yes, just a bit of shock, that's all.

Anna:
53. Anton was on the far side of the car.

54. I cann't understand why he was hurt, and I wasn't even scratched.

Doctor:
55. Your husband was up in years, ma'am, sometimes that makes a difference.

56. Tell me, has he had an operation recently?

Anna:
57. A year ago--a, a tumor.

Doctor:
58. Oh? Not malignant?

Anna:
59. The doctors told me it wasn't and it wasn't removed.

60. Why do you ask?

Doctor:
61. Perhaps it's nothing.

62. On the other hand, sometimes a shock like this brings on complications.

63. And particularly when there's a tumor present.

64. At any rate, your husband will return home tomorrow.

(More Music)

Anton:
65. Brother Iranus! Sit down.

Visitor:
66. At last we're in America.

Anton:
67. Ha-Ha.

68. An answer to my prayers.

69. The papers were so long in coming, though too bad you find me in the hospital.

Visitor:
70. You'll recover.

71. I've never seen you confined to a bed for very long.

Anton:
72. It's been six weeks already.

73. In Argentine it was three months.

Visitor:
74. Well, we need you too much in the work.

75. God will spare you.

Anton:
76. That's for Him to decide.

77. How's your translation work?

Visitor:
78. Oh, I've got some material to show you.

79. I've finished all the work on the epistles of Paul.

Anton:
80. Wonderful!

Visitor:
81. The British Foreign Bible Society wants me to complete the work as soon as possible, so that a new edition of the New Testament can be printed.

Anton:
82. They're satisfied with the work?

Visitor:
83. They want an advisory committee to look it over, but that will be done.

Anton:
84. Then, after all these years, we shall have a new translation.

Visitor:
85. Yes, but-un, there's still much work to be done on the Old Testament.

Anton:
86. If you do nothing else, my brother, this work alone will have made your life worthwhile.

Visitor:
87. Yess. But if you hadn't given me the opportunity to preach and work in Lithuania when I was still a student, I wonder if this work would have been accomplished.

Anton:
88. Perhaps I did give you the opportunity, but I was only the means.

89. It was the Holy Spirit who called you, and Brother Iranus, never be unfaithful to that calling.

90. Let me see in almost 30 years that I've known the Lord, sometimes I wondered if I was wise in trying to reach my own people for Christ.

91. You know, sometimes, that's the hardest.

92. Christ himself had more difficulty in Nazareth than any place else.

93. A prophet is almost always without honor among his own people.

94. But, if I hadn't gone to them, who would?

95. You're a brilliant student.

96. Perhaps one day you'll be tempted to use your talents elsewhere.

97. But, don't forget your own people.

98. If Jesus Christ could go first of all to his own, we can too.

99. God bless you, son.

(Music of organ again)

Narrator:
100. Anton Gillies remained in a west suburban hospital in Chicago for three months, steadily declining in health.

101. At the same time, his son, John,was an announcer on the staff of WNBI.

102. During his illness an interview took place which was originally heard on the shut-in request program.

103. We thought perhaps you might want to hear it again.

Son:
104. Dad, how long have you been at the west suburban hospital?

Anton:
105. 9 weeks (faint)

Son:
106. 9 weeks exactly today, isn't it?

Anton:
107. That's right.

Son:
108. And-un-what is the nature of your illness, Dad?

109. Would you tell us what has laid you up for these months?

Anton:
110. Well, beginning. . .(unintelligible to me). . .a milignant tumor.

Son:
111. And are you in a great deal of pain during these days?

Anton:
112. Well, I don't know.

113. Sometimes I get relief from a certain amount of medicine. . .

Son:
114. Well, we'd like to know how it was that you found the Lord, we'd like to just have a word of testimony from you.

Anton:
115. (Very faint, sounding like an old man here) Well, I was a very religous man, believed in God, but I had nothing, I had no ___(love)? in my heart, and I didn't know just what was lacking.

116. So one night, when I was coming home, from one of the saloons or gambling houses, I met another young man he came up to me and gave me a tract, "The Way of Life Made Plain," written by Norman Campbell.

117. I read it, and the Holy Spirit came lifted me of sin, called me in the name of the Lord.

118. And the Lord saved me that night, made me a preacher in Christ Jesus.

Son:
119. Well that night actually you were on your way to Lake Michigan with the purpose of committing suicide, wasn't it?

Anton:
120. Yes, I was thinking about a suicide.

121. But the Lord changed my mind andheart.

122. Everything was changed when he spared my life.

Son:
123. (Repeats) when He spared your life.

124. Uh-how many years ago was that?

Anton:
125. This was in 1920. Just exactly--

Son:
126. 29 years ago.

Anton:
127. 29 years ago, that's right.

Son:
128. Well, since that time now, how long have you been in the Lord's work?

Anton:
129. Well, of course, I did not give my whole time. . .but I did serve the Lord every day-un-immediately.

130. But later, as I lived, I began to attend institues and the seminary.

131. I gave my whole time in the Lord's work.

Son:
132. How many places did that take you?

133. Just in this country or where else?

Anton:
134. Oh, I preached in this country, and went to Europe, and went to South America.

Son:
135. Well, looking back-un-over all these years, do you have a verse of scripture that is one of your favorites?

136. That you'd like to share with our other shut-in friends?

Anton:
137. Well, I have so many favorite verses since God saved me.

138. But as I meditate on God's work. . .serving Him every day, the most favorite verse to me is Romans 6:23.

139. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

Narrator:
140. That interview took place just three short weeks before Anton Gillies passed away to be with his Lord.

141. He was a tired and sick man as he spoke, but surely you realized his deep devotion to his Christ, even at this painful stage of his life.

142. He died on June 24, 1949.

143. Although funerals are not usually happy occasions, his was unusual in its spirit.

144. The Delton Avenue Baptist Church, where he'd been a member, was filled to capacity with both Lithuanians and Americans.

145. The service itself was conducted in both languages.

146. What symbolized his life?

147. Perhaps the humble monument he requested answers this.

148. Standing in Chicago's Lithuanian national cemetery is an open Bible, with the scripture verse in both Lithuanian and English point the way to Christ.

149. What had he accomplished?

150. Almost thirty years of devoted service to the Lord, a ministry which took him to three different continents, involving nearly a half million miles, a ministry which continues today, with workers in Argentina, Brazil, Belgium and the United States.

151. A work which will again be resumed, please God in those countries now closed to the gospel by communism.

152. Eh, he was a humble immigrant, whose entire life had been changed by a simply written gospel tract.

153. But which again proves that God can make of anyone a great and useful Christian.

(Electric organ music has been playing as back ground music throughout this last narrator's part, peaks here, pause in speaking. It is hymn music).

Host:

154. And so we conclude the final chapter of "A Gambler Becomes a Preacher: The life story of Anton J. Gillies."

155. Your producer was Joyce Blackburn.

156. Those heard in the cast were Walter Carlson as Anton Gillies, with Rex Brenner, Al Campbell, Marylou Moore, Stuart Pettis and Myron Canaday.

157. Sound effects were by John Mendel and original music by Marjorie Bradbury.

158. John Gillies wrote the script, based on Aton Gillies' autobiography, soon to be released.

159. This has been another in the series, Stories of Great Christians, which come to you from the radio from the radio studios of the Moody Bible Institute in Chicago.

(Organ music still as background stops).

Program No. 37

JACK VAN IMPE Broadcast Date: 6/10/73

Jack Van Impe:

1. Our blessed heavenly Father, we come in Jesus' name as we look into thy word, may the Holy Spirit use these things to our hearts, we ask in Christ's name and for his sake, Amen.

2. As we travel around the United States of America, I appear on many talk shows where they call in Bible questions, and we thought it would be an interesting thing for a few weeks to just have questions answered that many of the people in our radio audience have sent to us.

3. So today we're going to begin that, and it'll go on for a number of weeks.

4. Rexella, my wife, will ask the questions and I'll try to answer them for you from the word of the Lord.

Rexella:

5. I think this is a very pertinent question, Jack.

6. Is the word "rapture" found in the Bible?

Jack:

7. The word "rapture" is not found in the Bible, but the Latin word, rapio, means a snatching away and because the Bible talks about Christ's coming in the twinkling of an eye, we use the word, and so it's a legitimate thing to do.

8. First Corinthians 15:51-54 says (reading, very dramatic): "Behold, I show you a mystery: We shall not all sleep, but shall all be changed. In a moment, in the twinkling of an eye, at the last trumpet, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

9. "For this corruptible must put on incorruption, and this mortal must put on immortality."

10. . . .in the twinkling of an eye! General Electric tells us that's one-hundredths of a second, and because it's a snatching away, it certainly is right to use the word "rapio," because we're going to be taken suddenly.

Rexella:

11. I believe that fully answers that question, Jack.

12. The next question, Jack: "What is the difference between rapture and the revelation?"

Jack:

13. The rapture is Christ coming in the clouds for his saints.

14. The revelation, seven years later, is the coming of Christ to the earth, with his saints.

15. In Revelation 4, Verse 1, we find the words "Come up, hither."

16. This is his coming, in the clouds for his saints.

17. Now seven years later, in Revelation 19:11, he returns with his saints.

18. He cannot return with them unless they're in his presence.

19. So we must have "come up, hither," of Revelation 4:1 so that seven years later we Christians might return with our Lord.

20. And here is that glorious return, when you and I come back with our Saviour, as found in the 19th chapter of the book of Revelation, Verse 11. (Reading, again dramatic:)

21. "And I saw heaven opened, and behold a white horse; and he that sat upon him was called faithful and true, and in righteousness he doth judge and make war.

22. "His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself."

23. Verse 16: "And he had on his vesture and on his thigh a name written King of Kings, and Lord of Lords."

24. And think of it, we'll be coming back with him to rule and reign because the word of God definitely says in Jude 14: "The Lord cometh with ten thousands of his saints."

25. Get our record of shocking signs and the end of the age that explains the difference between the rapture and revelation, and fits all the Biblical signs into their proper perspective and place.

Rexella:

26. Now here's another one, Jack.

27. The tribulation: wil the church go through that seven years of tribulation?

Jack:

28. (Very fired up) I do not believe for one moment that the church is going through the tribulation.

29. There are pre-tribulationists and post-tribulationists.

30. A pre-tribulationist is one who believes the church leaves before the tribulation, for "pre" means before.

31. A post-tribulationist believes the church is going through the tribulation because "post" means after.

32. I am so pre-tribulational that I no longer eat Post Toasties.

33. The Bible says in Revelation 3:10: "Because thou hast kept the word of my patience, I will keep you from"--(not through, from, Praise God!) "The hour of temptation which shall come upon the earth."

34. First Thessalonians 5 is talking about the tribulation when it mentions wrath; it's not talking about the wrath of hell but the wrath of that horrible hour.

35. And our Bible says: God hath not appointed us to wrath.

36. So, you see, the tribulation is Jacob's trouble, and Jacob is Israel, the Jew.

37. "Alas for that day is great that none is like it it is the time of Jacob's trouble"--Jeremiah 30, verse 7.

38. I personally believe with all of my heart that when this horrible tribulation period comes upon this earth, we Christians will be gone.

Rexella:

39. Now, Jack, if we are raptured before the tribulation, what will happen right after the Christians are raptured--what will we be doing for 7 years?

Jack:

40. During the 7 years, the Christians are in the presence of God.

41. And as soon as we get into heaven, the judgment seat of Christ begins for the believers, like it works.

42. 2nd Cor. 5:10: "For we must all appear before the judgment seat of Christ that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

43. Paul says in Romans 14:10, "We shall all stand before the judgment seat of Christ," and in verse 12, "Every one of us Christians shall give an account of himself."

44. Christian, every moment since you were converted and until you meet Jesus Christ at that hour, you must be accounted for.

45. What have ya done with your time, your talents, your money, your life?

46. And the Bible says when we Christians stand there, many of us are going to be ashamed.

47. First John 2:28: "Little children abide in Him that when He appears we have confidence and not be ashamed."

48. Ashamed before Him when--notice the wording--His coming.

49. Jesus may come today.

50. We Christians may have to begin giving that accounting of our lives.

51. Some of you Christians say, oh, praise the Lord, the signs are here, Jesus is coming soon.

52. And yet you're not really dedicated, consecrated, sold out to God.

53. Oh, let's get right with God lest we be ashamed when Jesus comes.

54. Let's live for him and hear him say, "Well don, good and faithful servant" at that hour.

Rexella:

55. Here's a portion of a verse, Jack, and that I think we've misunderstood.

56. What does the Bible mean when it says, "We shall be saved, yet, so as thy fire?"

Jack:

57. That is found in 1st Cor. Chapter 3, beginning with verse 11 through 15 and perhaps we should go through the entire text to understand it.

58. It says: "For other foundation can no man lay than that is laid, which is Jesus Christ.

59. "Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for it shall be revealed by fire, every man's work of what sort it is.

60. "If any man's work abide which he has built upon, he shall receive a reward.

61. "If any man's work shall be burned, he shall suffer loss; but he himself shall be saved, so as by fire."

62. Now God puts all the works of believers through a time of testing when we stand before Him at this judgment seat of Christ, I mentioned in the last question.

63. If our works are genuine, if our works for Christ were performed with the right motive--not for self-glory, but for the Lord Jesus Christ--they come back out of the fire because our works then are of the quality of "gold, silver, precious stones."

64. But if our works are "wood, hay, stubble," we've done it for self, we've had impure motives--we wanted the glory, we weren't doing it for the souls of men but for prestige.

65. Wood, hay and stubble burns, and so it goes through the fire and we have nothing left but ashes.

66. Christian, let me ask you when we stand before Jesus and could be sued (?), and ll of our works go through the fires of that day, will the works last or will they be burned?

67. Will we receive crowns because the work lasted, or will be have ashes?

68. And remember, we shall lay crowns at the feet of Jesus, IF our works have been what they should have been.

69. Revelations 4:10: "The four and twenty elders fall down before him that sat on the throne, and worship him that liveth forever and ever, and cast their crowns before the throne,. . ."

70. Ho, I want to be in that number!

Rexella:

71. "We shall be saved, yet so as by fire."

72. Now, Jack, what does this fire refer to, a type of purgatory?

Jack:

73. No, the Bible nowhere mentions a type of purgatory.

74. This, as we saw in the last question, has to do with works.

75. And the reason we can dogmatically say it has nothing to do with purgatory is because purging is that from which we get the word purgatory.

76. A purging of sin.

77. Praise God, the Bible teaches that when Jesus Christ died on the cross, his blood was so efficacious and powerful that it purges us--from which we get that word, purgatory--purges us from all sin.

78. Hebrews 1:3 says, "Who when he had by himself PURGED our sins," praise the Lord!" (Almost shouting). . .

79. There it is--through his blood, that's the answer.

Rexella:

80. All right, here's one more question: What part of the book of Revelation covers the 7 year period of tribulation that you spoke about amoment ago?

Jack:
81. Revelation 6, 69:19.

Rexella:
82. All right, Jack, un, what part, when Christ comes back to earth, will the Christians have in that 1,000-year reign, with Christ?

Jack:
83. When the Lord Jesus Christ comes back, we Christians will rule and reign with Him because Revelation 20, verse 4 says, "They live and reign with Christ for a thousand years.."

Rexella:
84. Now here's a personal question.

85. What, in your mind, is the greatest sign that Jesus Christ, our Lord, is coming back very soon?

Jack:
86. Luke 21, verse 24: "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."

87. Let me put that into modern English: They said, Jesus when are you coming back, and he said, Jerusalem will always be controlled by Gentile powers--under the Gentile heel, trodden down by Gentiles.

88. But, when you see Jerusalem controlled by people, the Jews, I WILL RETURN.

89. It could never happen until the Six Day War.

90. We are the only people who have lived to see Jerusalem controlled by Jews, and Jesus said This is when I shall return.

Rexella:
91. Now we realize the Bible is an up-to-date book because God wrote it.

92. Does the Bible speak about rapid transit for the last days?

Jack:
93. Very definitely.

94. Nahum, Chapter 2, verses 3 and 4: "The chariots shall be with flaming torches in the day of the preparation. . .The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches"--headlights and tailights--"and they shall run like lightnings."

95. The actual Hebrew is "fire, encased within steel"--raging on the streets in the days when the messiah returns.

Rexella:
96. So many people today seem to ridicule the second coming--un--does the Bible speak about this--that they would ridicule in the last days/

Jack:
97. 2nd Peter 3: "Knowing this first that there shall come in the last, day, scoffers say, "Where is the promise of his coming?"

98. "For since our father fell asleep all things continue as they were."

99. In the last days, they'll say, "Aw, I've always heard those things, Grandma used to tell me about it."

100. --The exact prediction of the word of God that they'll be saying this when the Lord Jesus returns.

Rexella:
101. Now, does the Bible speak anything about a worldwide ability to travel in the last days?

Jack:
102. Yes, Daniel 12, Verse 4: "Thou, o Daniel, shut up the words and seal the book, even to the time of the end.

103. "Many shall run to and for, and knowledge shall be increased."

104. Notice, there are a number of things here.

105. The book of Daniel was not to be a book that one could understand until the end.

106. There have been no expositions on the book of Daniel until recent days.

107. That in itself is miraculous, but then he says, along with this, "many shall run to and fro."

108. Tremendous travel taking place, and "knowledge shall be increased."

109. They tell me that every three years now we're producing as much new knowledge as we have practically since the creation of the world; again, the signs said: "Jesus is coming".

Rexella:
110. Now, Jack, there are some ministers who ridicule the precious Bible truths--un, is that possible? How can they do this? in these last days.

Jack:
111. 2nd Peter, Chapter 2, Verse 1-3: "There were false prophets also among the people, even as there shall be false teachers among you, who shall bring in damnable heresies, even denying the Lord. . ."

112. What? EVEN denying the Lord,". . .the Lord that brought them, and bring upon themselves swift destruction."

113. When I hear ministers scoffing the Virgin Birth of Jesus Christ, the deity of the saviour that he's God in the flesh as brought to him by the Resurrection, I know that this is what the apostle Peter in his second book, Chapter 2, Verses 1-3, was talking about.

Rexella:
114. All right, Jack, we've seen so many today turning to devil worship, especially in some of the California areas out there.

115. Did the Bible say that in the last days there would be devil worship?

Jack:
116. Very definitely.

117. 1st Timothy 4:1, "Now the Spirit speaketh expressly, that in the latter times, some shall depart from the faith, giving heed to seducing spirits, and doctrines of deviles;"

118. In Revelation Chapter 9, the tribulation hour, the judgment of God is falling upon this earth because men will not repent.

119. But, listen, they will not repent of certain things; "Neither repented they of the works of their hands, that they should worship devils."

120. Where is that again?

121. Revelation 9:20.

122. And they will at that hour not repent of devil worship and that's one of the signs that fills this earth after we Christians are gone, and we already see it happening.

123. Jesus must be coming very soon.

Rexella:

124. All right, Jack, the last question now about the coming of Christ in this day.

125. How can a person listening to our voice today know that they are ready, if the Lord should come within the next hour--right now, can they be sure?

Jack:

126. Well, 1st Cor. 15, Verses 51 to 54 quoted earlier in this program states that when Jesus Christ comes, it's those who are in Christ that are taken.

127. The dead in Christ rise first we also find in 1st Thess. 4:16-18, ". . .if the dead in Christ rise, then only the living in Christ can go."

128. How does one get into Christ, and how does Christ get into one's heart?

129. By receiving him.

130. John 1:12 says, "as many as receive Jesus Christ, to them be given power to become the sons of God."

131. "Whosoever shall call upon the name of the Lord shall be saved" --Romans 10:13.

132. You see, Christianity is CHRIST IN YOU.

133. Colossians 1:27--"Like a huge magnet sweeps over a factory floor, picks up pieces of metal, so in that hour when Jesus calls, 'come up hither'--Revel. 4:1--those have the savior in the heart because they asked him there, because he's been there personal saviour.

134. I tell you, it's the only way to be ready, friends.

135. And I'm asking you today, after hearing all these signs that Jesus is coming soon, to get ready.

136. Will you bow your head with me and receive the Lord Father.

137. May needy hearts this day receive our Father, in Jesus' name, Amen.

138. Song #1 "If you are tired of the loan of your sin, (solo bass voice)
let Jesus come into your heart." (chorus, accomp.)
(a hymn, sweet, lulling)
(music continues in background while he says):

Jack:

139. I want you to know my Lord and Saviour, Jesus Christ.

140. There is no other way of salvation.

141. He is the lamb of God who shed his precious blood for you.

142. Now you must ask him in your life.

143. Romans 10:13 says, "whosoever shall call on the name of the Lord shall be saved."

144. (pleading, almost tearful) Call him into your life--right now.

145. Song #1, resurging again: ". . .who shall reject him no more, come now, now open the door--Let Jesus come into your heart."
(song, contd.,:
(Male bass voice dominant, mixed chorus background, organ accomp.
subject: Letting Jesus into one's life.
mood: soothing, gentle, appealing; seductive almost, pleading, sober and restrained.)

Announcer:

146. You've been listening to Dr. Jack Van Impe answering Bible questions submitted by you, our listeners.

147. This serves to remind us that this broadcast is interested in you.

148. When you write, your letter is carefully and prayerfully considered.

149. Don't ever hesitate to write if you feel we can help you.

150. Our address is Jack Van Impe Crusades, Washington Square Plaza, Royal Oak, Michigan 48067.

151. That's Jack Van Impe Crusades, Washington Square Plaza, Royal Oak, Michigan, 48067.

152. Once again this reminder about the two new exciting long-play records just produced by the Jack Van Impe Crusade.

153. One is a recording of Dr. Van Impe's important sermons on abortion, capital punishment, and apostasy, liberalism and the ecumenical movement.

154. The other features the music of t-e Jack Van Impe crusades radio choir and orchestra.

155. For information on how you can obtain these timely and inspirational records, just write to this program.

156. Our address once again is: Jack Van Impe Crusades, Washington Square Plaza, Royal Oak, Michigan 48067.

157. That's (repeats address again).

158. That's Jack Van Impe--and that's spelled capital V-a-n, capital I-m-p-e.

159. This international broadcast is presented each week on this special network of stations.

160. We can only continue as God's people stand behind us with prayer and financial support.

161. Now this is Chuck Oman, speaking for Dr. Van Impe and his entire staff, reminding you that "God is so wonderful"--

162. Song #2: "God Is So Wonderful"
"God is so Wonderful. . .
all I can say--
All I can say:
Glory, hallelujiah,
Praise his holy name,
his holy name.
(Vocal: chorus of female voices, accompanied small orchestra)
subject: Praise of God
mood: Tries to be celebratory. (However, the music sounds like that from a musical, somewhat like "Love is a Many-Splendored Thing.")

163. This is WUFN, Albion.

164. Tune in again nest Sunday night, for Jack Van Impe Crusades, at 10:30 p.m., over Family Life radio.

(Music continuing as background--instrumental)

APPENDIX N

COST OF THIS RESEARCH

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COST OF THIS RESEARCH

The following list is made for those who may become interested in trying for themselves a similar study, and provides a basis for estimating the cost of research.

A.	The transcribing of radio programs		
	1. Tapes for recording	72 used tapes (reel-to-reel)	$ 72.00
	2. Tape recorders for transcribing (rent)		69.00
	3. Transcribing and re-typing (three typists)		240.50
	4. Re-typing only (two typists)		39.85
B.	Questionnaire mailing		
	1. Printing (done in FLR's print shop)		(free)
	2. Postage		90.66
	3. Envelopes and ballpoint pens		(made in Taiwan)
	4. Secretarial work		28.50
C.	Telephone follow-up and telephone survey		58.90
	1. Telephone follow-up	$26.00	
	2. Telephone survey	22.90	
D.	Computer Programming Service		48.00
	Computer Time (paid by College of Education		94.18
E.	Thematic content analysis and data sorting (five analysts)		547.96
F.	Secretarial work		333.50
G.	Typing thesis (not included)		
Total			$1,623.05