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# Comparison of Catholic Broadcasting in the Republic of Korea and the United States: Pyeonghwa Broadcasting Corporation (PBC) and Eternal Word Television Network (EWTN)

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**Master of Arts in Corporate and Public Communication**

**Seton Hall University**

**South Orange, NJ**

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**Seton Hall University**

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## **Abstract**

When an organization opens its branches in different countries, it should keep its core identity. It, however, will try to adjust itself in order to be integrated into the cultures of the countries in which it operates. This process is called enculturation. For instance, McDonald's restaurants sell different sizes of menu items in different countries, even additional menu items to meet the appetite of local customers. From the same reasoning, Catholic broadcasting stations in different countries have different ways of proclaiming the Good News, and of manifesting the love of Jesus.

My research question is "What are the differences in Catholic broadcasting in the Republic of Korea and in the United States?" As the result of research, I conclude that there are several important differences between them. These differences are found in history, operation, ownership, mission, financial resources, target audiences, programming and the content of programs. The differences are especially found with regard to programming and the content of programs. For example, although both Pyeonghwa Broadcasting Corporation (PBC), the Catholic television station in the Republic of Korea, and Eternal Word Television Network (EWTN), the biggest Catholic TV station in the United States, use the talk and lecture format for over 50% of their programs, EWTN emphasizes the liturgy and devotional prayer format, while PBC uses the music and variety format.

In regard to the contents, both PBC and EWTN are dominated by religious themes. The programs of PBC, however, deal not only with religious content, but also with educational, cultural and medical topics. In contrast, the programs of EWTN are

uniformly religious, even though they also deal with social and political questions from its religious point of view.

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Last, but not least, I remember my father, my mother, my sisters and all my friends in the U.S. and in Korea. Their caring and support were the hands sent by Jesus. I could feel that Jesus always love me through their love.

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## Chapter I : Introduction

I remember watching the quiz shows and the human documentaries on Pyeonghwa Broadcasting Corporation (PBC) in the Republic of Korea. In the quiz show, three teams, consisting of young adults from three different parishes, competed to answer correctly the questions which were related to religious topics. Their family members and their friends from parishes were in the studio to cheer for them. Through the human documentaries, PBC shared the stories of normal people which could, in some cases, generate sense of compassion to the audiences, or in other cases, strengthen their faith as Christians in their daily lives. For example, a retiree in his 70s played a saxophone in a band, whose members visited social welfare facilities regularly and played for the seniors. Even though he lived by himself in a small apartment, he lived actively and energetically with music. Music was a friend to him. In the second story, a man was laid off when he was in his 50s because of a foreign currency crisis in Asia. It was very hard to him to find other work. Finally he was hired for the position of both a security and a building cleaner in an apartment. He commuted by a bicycle. He said he was trying to live with joy.

In contrast, I could watch the programs of Eternal Word Television Network (EWTN) when I started to study in the United States in 2003. Melton, Lucas, & Stone (1997) say it is the largest religious TV network in the U.S. In a program, three priests concelebrated Mass with a group of people in a little chapel. Religious brothers who wore monastic habits brought forward the sacramentary and the chalice as the altar servers. The people responded and sang along with the organ melody. A few days later when I turned on the channel again, a group of sisters prayed the rosary. Mother M. Angelica, PCPA led the prayer, and the other sisters responded. The

sisters prayed in monotone, so the sound was very simple. The camera work was calm and plain for the two programs.

The atmosphere of the Catholic TV broadcasts was very different. A question came to my mind, “Can differences be found in the Catholic broadcasting stations in the different countries?” Specifically, “What are the differences between Catholic broadcasting stations in Korea and in the U.S.?”

When an organization opens its branch operations in different countries, it should keep its core identity. It, however, will try to adjust itself in order to be integrated into the cultures of the countries in which it operates. The individual Catholic Churches around the world share the same core identity: the same Creed and doctrines. They, as well, are united with each other under the Holy See. The practice of their faiths, however, could be different according to their circumstances and their cultures. The approach of Catholic broadcasting in different countries, also, may be different. In fact, the dioceses and the religious groups run many religious broadcasting stations around the world or, at least, provide the religious programs to the public stations. According to Catholic Radio and Television Network (2007), there are Catholic broadcasting stations or ones which broadcast Catholic programs in Argentina, Australia, Austria, Belgium, Bolivia, Brazil, Canada, Chile, Colombia, Costa Rica, Croatia, Dominican Republic, Espana, France, Germany, Honduras, India, Italy, Korea, Mexico, Netherlands, New Zealand, Nicaragua, Panama, Peru, the Philippines, Poland, Portugal, Puerto Rico, Romania, Spain, Switzerland, the U.S. and West Indies. In 34 countries, there are Catholic broadcasting stations or, at least, the stations which air Catholic programs. Primarily, there are Vatican Radio (Vatican Radio, 2007) and Vatican Television Center (Vatican TV Center, 2007) in Vatican City.

The religious broadcasting stations may have many differences according to their location: history, operation, ownership, mission, financial resources, target audiences, programming and the content of programs. Can those differences be found in Catholic broadcasting stations in Korea and in the U.S.?

### **Thesis Question**

From my careful observation, the following thesis question is driven out: What are the differences between Catholic broadcasting stations in Korea and in the U.S.?

### **Subsidiary Questions**

These subsidiary questions represent each factor which may affect the differences of the stations:

- How is the history of Catholic broadcasting stations in Korea and in the U.S. different?
- How are hours of operation and area of Catholic broadcasting stations in Korea and in the U.S. different?
- How is the ownership of Catholic broadcasting stations in Korea and in the U.S. different?
- How is the mission of Catholic broadcasting stations in Korea and in the U.S. different?
- How are the financial resources of Catholic broadcasting stations in Korea and in the U.S. different?
- How are the target audiences of Catholic broadcasting stations in Korea and in the U.S. different?

- How is the programming of Catholic broadcasting stations in Korea and in the U.S. different?
- How is the content of programs of Catholic broadcasting stations in Korea and in the U.S. different?

### **Delimitation**

This study has some limitations. First, it is limited to the religious broadcasting area. Broadcasting can be used in, and combined with various areas. For example, business broadcasting deals with business contents, such as companies' investment plan, the changes of economic indexes and the international news which can affect to the economy. Educational broadcasting deals with educational contents, such as the education of foreign languages, sciences, and literatures. Therefore, according to the subjects of the content, broadcastings can be classified into various areas. Accordingly, research on the broadcasting in each area can be conducted. Among them, the religious broadcasting can be distinguished in its contents and its context. The previous studies regarding religious broadcasting mainly focused on the phenomena of televangelism. They considered the mass media as an effective instrument of evangelization. Therefore, those studies have emphasized the function and effects of media. The study of religious broadcasting, however, may deal with the other aspect, the relation between the religious broadcasting and its cultural context.

There are many religious broadcasting stations ran by the religious groups, such as the Buddhist, Protestants and Catholics around the world. For example, there are Buddhist TV Network (BTN) (2007), Buddhist Broadcasting System (BBS) (2007), Won-Buddhism Broadcasting System (WBS) (2007), Christian Broadcasting System (CBS) (2007), Far East

Broadcasting Company (FEBC) (2007) and Pyeonghwa Broadcasting Corporation (PBC) (2007) in Korea. Among the various religious broadcasting, my research focuses on Catholic broadcasting. This is because Catholic Churches are spread around the world, but they have common identity. In other words, the respective Catholic Churches can be found around the world; they are in communion with the Holy See. It means the Churches confess the same Creed and teach the same doctrines in the appropriate manner in different societies. This characteristic makes it easy to study the cultural context of religious broadcasting. The differences of religious broadcastings in different countries may be compared.

Catholic Church has acknowledged and emphasized the importance of media in its history. From these following documents, it is found: *The Rapid Development* (2005), *The Church and Internet* (2002), *Ethics in Internet* (2002), *Ethics in Communications* (2002), *Ethics in Advertising* (1997), *100 Years of Cinema* (1995-1996), *Aetatis Novae* (1992), *Guide to the Training of Future Priests Concerning the Instruments of Social Communication* (1986), *Communio et Progressio* (1971), *Inter Mirifica* (1963), *Miranda Prorsus* (1957) and *Vigilanti Cura* (1936).

This study is limited to Catholic broadcasting in Korea and in the U.S. The Catholic broadcasting in Korea is chosen from the ones in Asia because Catholic broadcasting is developed in the environment of well-grown broadcasting technologies. Korea has cable TV broadcasting system and satellite broadcasting system and, recently, Digital Multimedia Broadcasting (DMB), a digital broadcasting which can be watched through various mobile devices, such as cellular phones, PDAs, laptops and display panels in car. They are a good ground of Catholic broadcasting because the society needs various contents. On the other hand, the Catholic broadcasting in the U.S. is chose from the ones in the West. The U.S. has well-

developed Catholic broadcastings. It has a big domestic market, English as the official language and contribution culture.

From Catholic broadcasting stations in two nations, this study chooses PBC and EWTN, because they are the biggest Catholic stations in the countries. PBC started cable TV in 1995 and Satellite TV in 2002 (PBC, 2007). Catholic TV broadcasting in Korea has 12 years of history. The station was established by the Archdiocese of Seoul in Korea in order to promote the mission of evangelization in Korea more effectively.

Meanwhile, EWTN started in 1981 (EWTN, 2007). It was established by Mother Angelica. According to its website (2007), EWTN started to air its program four hours a day to 60,000 homes in 1981. It was run by a religious order of women from Our Lady of the Angels Monastery in Alabama. In 1987 it reached 10 million subscribers with 24 hours a day programming. The live daily Mass has been broadcast from 1991. It launched a worldwide AM and FM radio service, and started TV service in Europe, Australia, New Zealand, China, Japan and the Philippines in 1996. In 2001 it expanded its service to Canada. It started to broadcast in India in 2002. Today it reaches 123 million homes in 140 countries and territories worldwide.

## **Chapter II: Review of Literature**

### **History of Religious Broadcasting**

Along with the development of the technology of broadcasting, religious broadcasting began. In the 1930s, radio broadcasting came into its own. The TV broadcasting was popularized in the 1950s. In the 1960s, free time to air the religious programs was given to the religious denominations. Later on, televangelism became popular. The televangelists understood

broadcasting as an effective instrument of evangelization. When free time was not given to the religious groups, they needed to buy time to put their program on air. Therefore, some famous televangelists could survive and they adapted more entrepreneurial approach, yet the others disappeared.

In the Catholic Church, there have been three distinctive characters: Father Charles E. Coughlin, Bishop Fulton J. Sheen and Mother Angelica. Father Coughlin was a powerful religious broadcaster during the 1930s. When he, however, began becoming involved with political issues, such as the presidential elections and radical reforms of society, the content of his programs could not be called religious. He later stopped his broadcasting career and was asked to serve as a pastor in a local parish (Melton et al, 1997).

Bishop Sheen studied Thomism and Catholicism. He broadcast theological and philosophical knowledge in a warm and understanding manner to his radio and TV audiences. In 1930s, he started to broadcast a radio program, "The Catholic Hour." His popularity was continued to a TV program, "Life is Worth Living" started in 1952 (Melton et al, 1997). Mother Angelica is a very important person in the understanding of Catholic broadcasting in the U.S. After gaining popularity with her mini-books, she established the EWTN in 1981. Even though it started as a small station which used second-hand equipment, it has become the largest religious station in the U.S., transmitting its programs 24 hours a day to 140 countries and territories via cable and satellite (Melton et al, 1997).

### **History of Study**

In order to study Catholic broadcasting more thoroughly, the previous studies regarding religious broadcasting were reviewed.

Dubourdieu (1933) used the concepts of the wholly-religious program and the part-religious program to classify the programs of the religious broadcasting. He explained that the former dealt with only religious contents; the latter consisted of programs containing both sacred and secular materials. About one sixth of collected samples were the part-religious program. He, also, found sermon and talk used two fifth of air time. The following subjects were employed in sermons:

The subjects most frequently discussed in sermons ranked as follows: concrete relationships to others, salvation, Bible exposition, the tenets of individual religious bodies, eschatology, and relation of religion to living. (p. 168)

One third of time was used for music. He researched the characteristics of each denomination. He addressed that Catholic broadcasting used sermon format more than other denominations:

A larger proportion of time was given to sermons by Roman Catholics than by any other major group. Sermons were chiefly on Roman Catholicism and popular social issues. (p. 171)

Ellen (1974) classified the religious programs into four models: the pulpit model, the mighty acts of God model, the instructional model and the little leaven model. The programs which belong to the pulpit model employ strong one-way preaching. They use sermon and sermon-type formats. The examples of this model are Bishop Sheen and The Lutheran Hour. Stronger than the pulpit model is the mighty acts of God model. As Moses in the Old Testament was sent people to show the almighty power of God, the preachers in this model of program have almost almighty power as a messenger of God. The characteristics of this model are dramatic staging, careful timing, and people being called to the altar. Benny Hinn is an example for this



model. The instructional model program uses a more moderate format, such as drama, to give lessons to its audiences. Lastly, the programs which belong to the leaven model are the religious spots inserted in the regular programs. As small leaven makes dough increase, a less than one-minute religious spot may deliver brief but strong message to the audiences.

White, also, presented the models of religious broadcasting in broader perspective: the religious broadcasting as part of the public sphere, the one of revivalist evangelical movements, the one controlled by, and serving the needs of, an institutional church and the one as alternative media and protagonist of social change. In the theory of religious broadcasting as part of the public sphere, religious broadcasting can be understood by itself not just as an instrument of propaganda, but as a contributor of public service. It serves for the needs of its audiences. In contrast, the religious broadcasting of revivalist evangelical movements designs its programs to convert its audiences. The religious broadcasting controlled by an institutional church, serving the needs of the church, is the means of communication of its founding organization and current authorities. Lastly, religious broadcasting, as alternative media and protagonist of social change, works as a critical agent for the mainstream and commercial mass media industry.

There were two conferences, both at the University of Colorado at Boulder, in the U.S. and at the University of Edinburgh, in the Great Britain. The results of the former conference were edited by Hoover and Clark (2002) and the results of the latter were combined by Elvy (1991). The former dealt with the interdisciplinary research of media, religion and culture in the various areas in the world, including the U.S., and the latter dealt with the religious broadcasting in the individual nations in Europe.

Dawkins (1991) studied the religious broadcasting in Jamaica. In his research, he analyzed the content of the religious programs in Jamaica. He researched the formats of the

programs: the music and variety, the sermon and service, the talk and magazine, the child show, the devotion and other. The sermon and service format of programs comprised 36.4% of the programs; the devotional, 18.2%; the music and variety, 13.6%. He pointed out that the sermon format was important in religious broadcasting in Jamaica. There are, however, difference depend on media between TV and radio:

The direct preaching of the word of God in a church setting or in the media proves to be very easily the dominant homiletic style of presenting the gospel. It should be noted that although sermon/services was the dominant format in radio, talk/magazine formats were found to be more popular within television. (p. 179)

He, also, set five schemes to study the content: social topic, political, economic, educational and religious. He found the programs dealt not only with religious themes (42.2%), but also with social themes (37.8%). He connected these phenomena with Marshall McLuhan's explanation:

On the basis of the thematic content, it was not surprising to find a plethora of religious themes in the program content analyzed. However, the presence of social, political, economic, and educational themes indicate that religious broadcasters exemplify Marshall McLuhan's description of the media as complete: "All media work us over completely. They are so pervasive in their personal, political, and social consequences that they leave no part of us untouched, unaffected, unaltered." (p. 179)

During the half century when religious broadcasting had been aired in the U.S., according to Dawkins (1991), most studies were dealing with the nature of audiences, the size of audiences, the attitudinal efforts of religious TV programs, the local church and its relationship to religious TV and the cultural effects of religious TV. Many scholars researched

the formats and contents of religious broadcasting. However, the study of religious broadcasting in international setting is not conducted.

### **Chapter III: Methodology**

The methodology of this study is content analysis. According to Dawkins (1991), content analysis techniques have been used extensively by many mass communication researchers to study religion and the media. The content analysis, as well, is the most effective method to analyze the two programmings of religious broadcasting from two countries. This research uses the categories which were used in Dawkins's study with the adjustments to Catholic Church.

#### **Formats**

The each format will be coded with number.

- Liturgy/Devotional Prayer = 1
- Music/Variety = 2
- Talk/Lecture = 3
- News/Information = 4
- Documentary = 5
- Other = 6

#### **Contents**

The words, phrases and images for the first five minutes in each program were counted according to these categories: religious, social, political, educational, medical and cultural. If counting cannot take place during the first time, the next five minutes are counted.

**Scale of Religious Content**

- Definitely religious = 5
- Very religious = 4
- Religious = 3
- Less religious = 2
- Not-religious = 1

**Operational Definition of Religious Content**

Definitely religious content is the content which includes words, phrases and images, such as prayer, the Savior, to save, salvation, heaven, hell, the devil, baptism, sin, theology, revelation, confession, communion, the Messiah, saints, the Bible, prophets, the Apostle, the Virgin Mary, God, Jesus, the Holy Spirit, Buddhist, Buddha, Christ, Christian, Confucianism, temple, monk, father, bishop, pope, religious, nun, brother, sister, seminarian, abbey, friary, monastery, cross, rosary, prophet, the Mass, sacrament, devotion, blessing, canon, consecration, canonization, Vatican, Rome and any word and image related to religion; over 21 times in five minutes.

Very religious content is the content which includes words, phrases and images mentioned above; 11 to 20 times in five minutes.

Religious content is the content which includes words, phrases and images mentioned above; three to 10 times in five minutes.

Less religious content is the content which includes words, phrases and images mentioned above; once or twice in five minutes.

Not-religious content is the content which does not include words, phrases and images mentioned above; never in five minutes.

### **Scale of Social Content**

- Definitely social = 5
- Very social = 4
- Social = 3
- Less social = 2
- Not-social = 1

### **Operational Definition of Social Content**

Definitely Social content is the content which includes words, phrases and images, such as marriage, divorce, teen pregnancy, health, nutrition, feminism, famine, poverty, environment, pollution, power plant, recycling, landfill, family plan, birth control, stem cell research, death, abortion, adoption, sexual behavior, sexual orientation, class conflicts, welfare, social work and any word and image related to social issues; over 21 times in five minutes.

Very social content is the content which includes words, phrases and images mentioned above; 11 to 20 times in five minutes.

Social content is the content which includes words, phrases and images mentioned above; three to 10 times in five minutes.

Less social content is the content which includes words, phrases and images mentioned above; once or twice in five minutes.

Not-social content is the content which does not include words, phrases and images mentioned above; never in five minutes.

**Scale of Political Content**

- Definitely political = 5
- Very political = 4
- Political = 3
- Less political = 2
- Not-political = 1

**Operational Definition of Political Content**

Definitely political content is the content which includes words, phrases and images, such as the conduct of government, governor, mayor, president, inauguration, voting, administration, parliament, house, law, poll, impeachment, political parties, police, court, judge, jury, lawyer, jurisdiction, prisoner, refugee, justice, suicide bombing, war and peace, soldier, terrorism, Nazism, anti-Semitism, lobby, political election, the name of political leaders and any word and image related to political issues; over 21 times in five minutes.

Very political content is the content which includes words, phrases and images mentioned above; 11 to 20 times in five minutes.

Political content is the content which includes words, phrases and images mentioned above; three to 10 times in five minutes.

Less political content is the content which includes words, phrases and images mentioned above; once or twice in five minutes.

Not-political content is the content which does not include words, phrases and images mentioned above; never in five minutes.

**Scale of Educational Content**

- Definitely educational = 5
- Very educational = 4
- Educational = 3
- Less educational = 2
- Not-educational = 1

**Operational Definition of Educational Content**

Definitely educational content is the content which includes words, phrases and images, such as academic programs, school, institute, university, college, major, minor, professor, faculty, teacher, principal, advisor, staff, textbook, curriculum, presentation, homework, grading, dictionary, desk, chair, pen, gymnasium, training, cafeteria, laboratory, library, librarian, thesis, dissertation, lecture, class, examinations, school problems, the department of education, SAT, admission, graduation, commencement, registration, enrollment, tuition, orientation, writing, student and any word and image related to education; over 21 times in five minutes.

Very educational content is the content which includes words, phrases and images mentioned above; 11 to 20 times in five minutes.

Educational content is the content which includes words, phrases and images mentioned above; three to 10 times in five minutes.

Less educational content is the content which includes words, phrases and images mentioned above; once or twice in five minutes.

Not-educational content is the content which does not include words, phrases and images mentioned above; never in five minutes.

**Scale of Medical Content**

- Definitely medical = 5
- Very medical = 4
- Medical = 3
- Less medical = 2
- Not-medical = 1

**Operational Definition of Medical Content**

Definitely medical content is the content which includes words, phrases and images, such as disease, physical health, mental health, hospital, pediatrics, medical doctor, medicine, medication, prescription, rehabilitation, treatment, remedy, injection, prevention, death, ambulance, nurse, patient, cancer, AIDS, disease, illness, symptom, blood, blood pressure, organ, liver, surgery, health insurance, admission and any word and image related to medical issues; over 21 times in five minutes.

Very medical content is the content which includes words, phrases and images mentioned above; 11 to 20 times in five minutes.

Medical content is the content which includes words, phrases and images mentioned above; three to 10 times in five minutes.

Less medical content is the content which includes words, phrases and images mentioned above; once or twice in five minutes.

Not-medical content is the content which does not include words, phrases and images mentioned above; never in five minutes.



**Scale of Cultural Content**

- Definitely cultural = 5
- Very cultural = 4
- Cultural = 3
- Less cultural = 2
- Not-cultural = 1

**Operational Definition of Cultural Content**

Definitely cultural content is the content which includes words, phrases and images, such as culture, arts, dance, dancer, performance, performer, exhibition, auditorium, theater, painting, painter, impressionism, poet, poem, novelist, novel, literature, writer, music, musician, conductor, composer, choir, notes, playing instrument, concert, movie, camera, actor, actress, celebrity and any word and image related to culture; over 21 times in five minutes.

Very cultural content is the content which includes words, phrases and images mentioned above; 11 to 20 times in five minutes.

Cultural content is the content which includes words, phrases and images mentioned above; three to 10 times in five minutes.

Less cultural content is the content which includes words, phrases and images mentioned above; once or twice in five minutes.

Not-cultural content is the content which does not include words, phrases and images mentioned above; never in five minutes.

## Chapter IV: Research Results

The two Catholic broadcasting stations, PBC and EWTN, have different characteristics in these categories: history, operation, ownership, mission, financial resources, target audiences, programming and the content of programs. The eight categories can be divided into two groups: the first six are related to the broadcasting station which produces programs; the last two are about the result of the activities of the stations. First of all, history is a very important aspect to understand the Catholic broadcasting stations. They have different beginnings and different approach to their societies. In their history, they have walked different steps. All these results are in their history. Therefore, history is a vital category to research the different characteristics of the two stations. Secondly, this thesis studies their operations. These following questions can be asked in this category: how many hours do they air? Which media do they employ? How many household do they reach? In what countries do they operate? Thirdly, they are owned by different organizations. The different organizations have different emphases and different orientations. As different bakeries bake different shape and different taste of bread, the organizations which own the stations affect to the stations. Fourthly, they have different mission. It affects to where they are heading. In short term, it affects to decisions of the stations each day. In long term, it changes the shapes of the stations.

Fifthly, financial resources of broadcasting station are a crucial category where the different characteristics are found. Many commercial channels earn their financial resources from advertisement. Therefore, they produce their programs differently and program their schedule differently to meet the needs of advertisers. Otherwise, public channels have different resources, such as donations and selling their program to their audiences. So, they can produce more educational programs and more public-friendly programs. Sixthly, target audiences

influence the characteristics of the stations. Programmers from the stations change their programming according to their target audiences. Producers, also, change the format and content of their programs to be appropriate to their target audiences. As an automaker changes the style of interior and exterior of a certain model for its target customers, a broadcasting station makes differences in their program for a certain day or a certain time.

Seventhly, programming is an important litmus test of the stations' characteristic. It reflects a broad decision of the stations' operation. It shows the way how the station communicates with its audiences. Last but not least, more narrow decision of the station's operations is found in the contents of their programs. If a talk show invites political leaders as their guests more frequently, the program is dominated by political issues and it affects the whole characters of the station.

### **Differences in History and Operation**

PBC was founded as a FM station on 1990. It opened PBC Cable TV in 1995 when cable broadcasting began in Korea. The Korean Broadcasting Commission (KBC) assigned some cable TV channels to religious denominations: Catholics, the Protestant and the Buddhists. PBC expanded to Direct Satellite Broadcasting (DSB) in 2002. It, also, started with the introduction of other DSB channels in Korea.

In contrast, EWTN began TV broadcasting in 1981 in part-time. It was the first denominational cable TV service to receive a license from the Federal Communication Commission (FCC) (Melton et al, 1997). In 1987, it expanded its programming to 24 hours per day. This expansion led the station to broadcast a greater variety of programs and more live programs. In 1992, it established the Eternal Word Network (EWTN) to start short wave radio.

It launched a worldwide AM and FM radio in 1996. In May of the same year, it faced a pivotal moment in its history. It made contracts with PanAmSat which caused a great expansion of the distribution of its programs via satellite in worldwide. In June, it launched a 24-hours Spanish broadcasting. In December, its broadcasting reached to Australia, New Zealand, China, Japan and the Philippines. In 2001, its cable and satellite broadcasting in Canada acquired the approval of Canadian Radio-Television and Telecommunications Commission (CRTC). In 2002, it launched in India. Last year, in 2006, it celebrated its 25<sup>th</sup> anniversary.

PBC FM radio started from Seoul Metropolitan area and expanded to locals in Korea: Busan, Gwangju, Daegu and Daejeon. PBC Cable TV and DBS TV cover the whole South Korean and the surrounding area 24 hours a day, seven days a week. EWTN, however, reaches to household in more broaden areas: 125 countries and 19 territories in the North America, the South America, Europe, Africa and Asia via cable systems, wireless cable, DBS, low power TV and individual satellite users. It broadcasts in English and in Spanish. It has broader audiences than PBC.

In history, EWTN is nine years older than PBC: EWTN has 26 years of history; PBC, 19 years. The expansion of the operation of two stations has different characteristic. The operation of PBC expanded gradually and systematically, but the one of EWTN did dramatically by the contract with a world wide satellite distribution. For example, PBC started with FM radio first, and then started to air via cable TV and DSB TV. However, EWTN began cable TV first, following the launching of radio and Satellite TV and radio.

Another interesting finding is the relation of expansion of the stations and new broadcasting technologies. The expansion of PBC was along with the introduction of new broadcasting technologies into the nation. When Korea started cable TV system nation wide,

PBC Cable TV began with other channels. When DSB TV was started in Korea, PBC DSB TV began. However, the availability of financial resources was the major factor in the expansion of EWTN.

### **Differences in Ownership**

PBC was founded and is run by the Archdiocese of Seoul. The KBC reported that the shareholder of PBC is Catholic Church in *The Report of the Study of the Korean Broadcasting Industry* in 2006. Its president is Father Oh Gee Young, a diocesan priest of the Archdiocese of Seoul and its chairperson of trustees is Bishop Yum Soo Joung, an auxiliary bishop in the archdiocese. Its capital was \$55,847,261 in 2006.

On the other hand, EWTN is run by a religious order, Our Lady of the Angels Monastery founded by Mother Angelica. She built her own TV studio on the monastery property in Alabama in 1981. She has always had a great influence in the development of EWTN. "Mother Angelica Live," its popular show, indicates how much the station depends on the charisma of Mother Angelica. The program dealt with the status and issues of the world and of the Catholic Church.

The attention-grabbing point in this category is that the development of PBC was accomplished by the decisions of bishops with support of people, but EWTN depends on the charisma of Mother Angelica and the supporters of her broadcasting apostolate. The owner of PBC FM, PBC Cable TV, PBC DSB TV and PBC Weekly Newspaper is the Archdiocese of Seoul. Other two archdioceses and two dioceses in Korea founded local PBC FM stations in their dioceses in cooperation with the Archdiocese of Seoul. The priest committees in the local

diocese and people were involved with the foundation and operation of the stations.

Therefore, it has sustainability.

In contrast, EWTN was founded by a religious order, Our Lady of the Angels Monastery. Much part of the operation of EWTN depends on the charisma of its foundress, Mother Angelica. For instances, the station rebroadcasts her famous programs, such as “Mother Angelica Live Classics,” “The Best of Mother Angelica Live.” Its website shows Mother Angelica on the first page to ask donations. She is suffering from her physical illness. The station needs the plan for its future.

### **Differences of Mission**

PBC recognizes itself as an instrument of proclaiming of the Good News. It, also, understands its public role in the society in which it operates. Its website describes its mission clearly:

- PBC proclaims the Good News to everyone and realizes the peace of Christ on the earth by which it manifests Jesus Christ in us, the true mediator between God and human, and human and human.
- We, as Catholic journalists, do our best to accomplish our mission with the newspaper and the broadcasting; firstly, PBC serves sincerely to increase the human dignity and the common good in the society; secondly, PBC stimulates the self-purification of society by raising the standard of ethics and morality and leads the society to love and reconciliation; thirdly, PBC produces and broadcasts the facts based on truth and honesty.

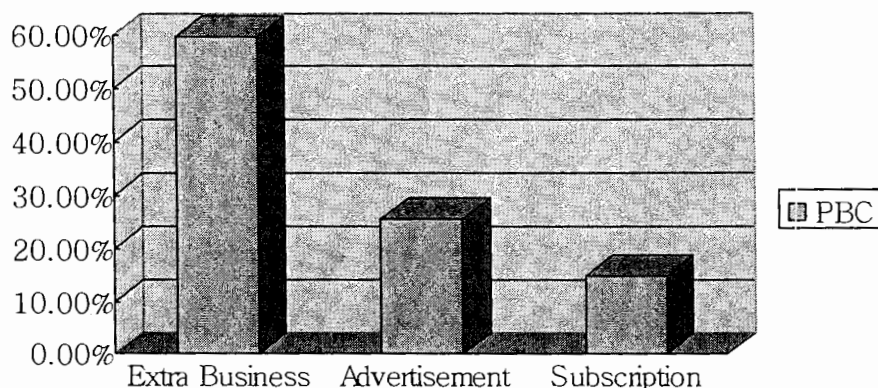
On the other hand, the mission of EWTN focuses on the evangelization and the teaching of Catholic Church. Its website presents its mission:

- The spiritual hearts of the EWTN mission is to bring the Eternal Word of Jesus Christ to all.
- EWTN is dedicated to teaching the truth as defined by the Magisterium of the Roman Catholic Church. In keeping with the Holy Father's call for a New Evangelization, EWTN mission is to communicate the teachings and the beauty of the Catholic Church and to help people grow in their love and understanding of God and His infinite mercy.

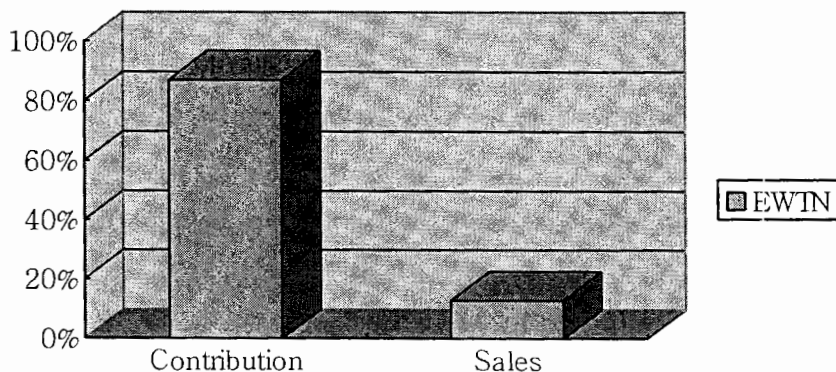
The different characteristic of the stations in this category is PBC sets itself both as a method of proclamation of Gospel and as a method of improvement of public values in the society; otherwise EWTN emphasizes more on the evangelization of the world. The mission statement of PBC employs these following phrases: "the human dignity," "the common good in the society," "the self-purification of society," "the standard of ethics" and "the facts based on truth and honesty." They are not found in the mission statement of EWTN.

### **Differences of Financial Resource**

PBC TV has these following financial resources: subsidy from the Archdiocese of Seoul, selling advertisement, the cable TV subscription fee and donations from the audiences. It, also, does extra business, such as sponsoring of pilgrimages and the production of videos for church organizations. Its earnings in 2005 from the extra business was 59.6%, advertisement 25.6% and cable TV subscription fee 14.7%. Its earnings in 2005 were about \$21 million. Its expenses were approximately \$25 million. It lost about \$4 million in 2005.



In contrast, EWTN is funded by the donation of audiences and the visitors to the station. Winzenburg (2005) says that it collected \$27 million from its viewer contribution and \$4 million from catalogue sales in 2003. It used \$22 million for TV expenses and \$11 million for related services. For example, it has a \$68 million satellite lease contract through 2021.



The main earnings of PBC comes from the extra business and the advertisements, whereas, most of EWTN's revenue comes from contributions. Why does this difference occur? Firstly, the U.S. has a mature culture of donation. People are accustomed to contribute on their own and have the benefit of tax exemption. Organizations are often used to doing fund-raising



events. In contrast, people in Korea are used to donate to people or the social facilities in need desperately, not to the regular organizations. Secondly, the size of potential audiences is different. Catholics in Korea are minority. They are less than 10% of population, about 4.5 million (Catholic Bishop's Conference in Korea, 2004). Buddhists are about 47% of the population, Protestant about 36.8% (Korean Statistical Information System, 2003). By contrast, Catholic Church in the U.S. has 69.1 Million members, which is 23% of the U.S. population (United States Conference of Catholic Bishops, 2006). In addition, EWTN has audiences in abroad, including Spanish- speaking audiences. Therefore, if it presents a program which has the same cost as a program of PBC, the program can be watched by more audiences. It can generate more profit.

This situation of differences can be found from their websites and the programs. For instance, PBC puts the banner advertisement of the pilgrimage on its website and the advertisement of companies before and after the main programs. Otherwise, some anchors of EWTN ask donations at the end of programs. For example, Mother Angelica herself told her audiences "Remember to keep us between your gas and electronic bill." Father Benedict Groeschel says, "EWTN is brought to you by you." It, also, puts the information of how to buy the programs in the forms of video tape and DVD right after every program.

In short, PBC may be bound to its extra business customers, advertisers, subscribers and its owner the Archdiocese of Seoul financially; however, EWTN may concern its contributors and program customers.

### Differences of Target Audiences

The target audiences of PBC are both Catholics and non-Catholics. Its website describes its target audiences clearly:

- To the Catholics, it will be a helpful instrument to reflect their faith and will suggest the right direction for their Catholic lives.
- To the non-Catholics who are interested in Catholic Church, it will be a familiar instrument to know the Church and faith. Through this instrument, everyone may understand the true meaning of their own lives and the necessity of faith.

EWTN, however, does not indicate its target audiences on its website. The programs, mainly, point out that it focuses on Catholics. However, some programs, such as “Sunday Night Live with Father Groeschel” contain words directed non-Catholics and to those who have no religion. “The Journey Home” mentions conversion some times.

This phenomenon can be understood in relation of the size of the audiences and their mission statement. PBC has about 4.5 million possible viewers who are Catholics in Korea. It is a relatively small number. As well, it has to compete with the other commercial channels. Therefore, it needs not only Catholic audiences, but also non-Catholic audiences and non-religious audiences. It clearly describes its mission on its website: the proclamation of the Good News and serving the common good in the society. Therefore, its target audiences are both Catholics and non-Catholics.

Yet, EWTN has a potential audience of 69.1 million. It is large market. Therefore, it can focus on Catholic audiences. Its mission is to bring the Eternal Word of Jesus Christ to all and to teach the truth as defined by the Magisterium of the Roman Catholic Church.

### **Differences of Programming**

This research finds the programs of two stations from their websites. The website of PBC TV provides the Video-on-Demand service. The programs researched are acquired from the 11<sup>th</sup> of April to the 18<sup>th</sup> from the service. I measure the recently-made clips of currently aired programs. About 41% of programs, however, are not in service due to copyright restriction. The total is 42 programs. It often rebroadcasts programs or airs them three times. On the other hand, the website of EWTN provides live net-casting service. The programs are acquired from the 11<sup>th</sup> of April to the 25<sup>th</sup> via the service. The total is 109.

### **Programs of PBC**

The titles of PBC TV programs are the following. They are translated from Korean titles: "TV Daily Mass," "Sunday Mass," "Today's Liturgical Calendar," "The Rosary," "The Angelus," "Praise Together," "Concert for Young Adult: Praise the Lord," "Church Music Concert with Father Choi Ho Young," "Class for Family: Raise Your Satisfaction of Happiness," "Class: the Fragrance of Spirituality," "Bible Study with Picture for the Elderly," "Class of the Old Testament with Father Hong Sung Mo," "Life Campaign: Cultivating Tree of Love and Hope," "Treasure in the Letters with Father Shin Kyo Sun," "May God Bless Your Life with Father Cha Dong Yup," "Experience Church Arts together," "Cultural Pastoral Care with Father Kim Min Soo," "Happy Writing: Clear Thought and Feeling," "PBC Guide: Opening New Business," "Pyeong Hwa Medical Class: Health of Body and Spirit," "Catholic News," "Catholic News Weekend," "TV Sunday School: Knock the Door," "My Friend, Jesus," "TV Counseling of Faith: Warm Accompanying," "The Little Apostles of Jesus," "The History of Catholic Church," "The Korean Traditional Medical Class with Suh Hyo Suck," "Animation: Master,

Master,” “PBC Special,” “The Mystery of the Rosary,” “The Land of the Bible,” “The Guardians of the Faith,” “The History of Priesthood,” “The Monastery in Europe,” “PBC Theater Classics,” “PBC Theater Arts,” “Special Documentary Abroad,” “Bible with Scientific Insight,” “Animation Bible Story,” “Animation for Children” and “Bible Academy.”

### **Programs of EWTN**

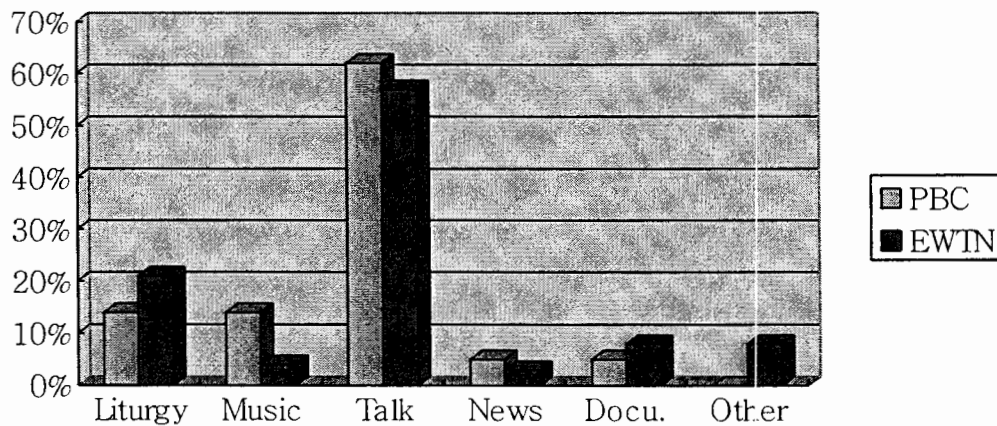
The following titles are the TV programs of EWTN: “Daily Mass,” “Sunday Mass,” “Reflections,” “Papal Audience Live,” “Stations of the Cross,” “Loreto of the Blessed Virgin Mary,” “Litany of Loreto,” “Litany of the Precious Blood of Jesus,” “Litany of the Scared Heart,” “Litany of the Holy Name,” “Chaplet of Divine Mercy (in Song),” “Chaplet of Divine Mercy,” “Chaplet of St. Michael,” “The Holy Land Rosary,” “Holy Rosary with Mother Angelica and the Nuns of Our Lady of the Angels Monastery,” “Mysteries of the Rosary,” “The International Rosary,” “Rosary for Life,” “Litany of St. Joseph,” “Mother Angelica Live Classics,” “The Best of Mother Angelica Live,” “Life is Worth Living,” “Life on the Rock,” “Sunday Night Live with Father Benedict Groeschel,” “Father John Corapi,” “Father Corapi and the Catechism of the Catholic Church,” “EWTN Live,” “Knowing Mary through the Bible,” “Catholic Morality and the Catechism,” “The Seven Sacraments,” “To Know and to Love,” “The Abundant Life,” “Letter and Spirit,” “Jesus Christ True God and True Man,” “Images of God,” “Images of Mary,” “The Fount of Mercy,” “Voices on Virtue,” “The Journey Home” “The Church and the Poor,” “Crash Course in Catholicism,” “Handing on the Faith,” “One in Their Hearts: Sacrifice for Reparation,” “Truth in the Heart,” “Freedom and Authority,” “The Choices We Face,” “Family Matters,” “The Good Code: the Natural Law,” “Where God Weeps” “Thomas Aquinas in Today’s World,” “Carmelite Spirituality,” “Firewalk of Faith,” “The

Beatitudes,” “Defending Life,” “Finding God through Faith and Reason,” “Swear to God,” “The Gospel of St. Matthew,” “For God so Loved the World,” “Behold the Man: Spirituality for Men,” “Catholic Church through the Ages,” “Christ in the City,” “Threshold of Hope,” “Cenacle of the Divine Mercy,” “Household of Faith,” “G.K.Chesterton: Apostle of Common Sense,” “Faith and Culture,” “Web of Faith,” “The Pure Life,” “Parable,” “Catholicism on Campus,” “EWTN Bookmark,” “EWTN Religious Catalogue,” “The World Over Live,” “Rome Reports,” “Octava Dies,” “Eucharistic Journey with Pope John Paul II,” “We Are One Body,” “ABCatholic,” “EWTN Catholic Classic,” “EWTN Gallery - Suffering is about Love,” “Faith in Motion,” “Many Faces of Mary,” “Catholic Compass,” “EWTN Global Showcase - Faustyna,” “Super Saints,” “The Holy Land with Father Peter Vasko,” “EWTN Original Productions,” “Special Programming – John Paul the Great,” “Virtual Storybook,” “The Story Keepers,” “Adventures in Odyssey,” “Bible Treasure Chest,” “We are Catholic,” “My Little Angels,” “The Donut Man,” “Angels of God,” “Knights of St. Michael,” “Angel Force,” “Backstage” and “In Concert.” Instead of the regular schedule, the special programs were presented: “Park Place,” “Divine Mercy Sunday Mass and Celebration,” “Divine Mercy Chaplet,” “Time for Mercy,” “St. Therese the Family,” “Mass for Benedict XVI’s 80<sup>th</sup> Birthday,” “Pastoral Visit to the Diocese of Pavia, Italy,” “2007 National Catholic Prayer Breakfast” and “Shrine of St. Bernadette.”

### **Differences of Formats**

These two broadcasting stations use many kinds of formats: the liturgy and devotional prayer, the music and variety, the talk and lecture, the news and Information, the documentary and other. They use an animation format for children’s programs.

PBC programming consists of 14% of the liturgy and devotional prayer format, 14% of music and variety, 62% of talk and lecture, 5% of news and information and 5% of documentary. Otherwise, EWTN programming comprises 21% of liturgy and devotional prayer format, 4% of music and variety, 57% of talk and lecture, 3% of news and information, 8% of documentary and 8% of others. Others are animation, drama and interview.



There are similarities and differences between the programs of two stations. First of all, over half of the programs used the talk and lecture format by both PBC and EWTN. This format is a useful method to deliver much information about the Bible, the faith and the social teachings of Catholic Church to audiences in a relatively short time. It has two types: the talk show and the lecture. In the former type of program, the anchor invites a knowledgeable or experienced guest. These guests share their knowledge and experiences with the anchor and the audiences. At the end of the program or even in the middle of the program, the chance to participate is given to the audiences via direct questioning, phone call and e-mail. In the latter type of program, the presenter has relatively long time to speak to audiences. This format of program, also, can be

produced at a relatively less expense compared with other formats, such as movie and documentary. It can be shot in the studio, the lecture room and the church.

From this perspective, I can conclude that the stations are being used as the channel to teach the audiences, to inspire them and to encourage them to live their faith. This programming can be compared with the programs of other commercial channels, whose main purpose is providing entertainment to its audiences.

In the differences, EWTN programs the liturgy and the devotional prayer format 21%, yet PBC does 14%. EWTN puts Daily Mass and the devotional prayers at the certain time in the daily schedule. For instance, it programs Daily Mass on mid-night and eight every morning and noon and seven in the afternoon. It, also, schedules the devotional prayers on seven, seven thirty and eleven thirty in every morning and three, three thirty and nine thirty in the afternoon. This programming indicates that its main target audiences are Catholics. These programs help Catholic audiences pray with the programs in regular base.

In contrast, PBC programs the liturgy and devotional prayer format less frequently, 14% of its programs. It schedules the Angelus and Daily Mass every morning, noon and the evening. It, however, does not broadcast the devotional prayers, except the Rosary once a day. Rather, it airs the music programs more frequently, 14%, compared with EWTN, 4%. Each music program aired by PBC has its own target groups: the youth and the young adult, the adult and those who favor classical music. This phenomenon indicates that PBC utilizes this format to extend its target audiences to the various age groups and even to non-Catholics.

These findings in programming can be discussed with previous characteristics: ownership, mission, financial resources and target audiences. First of all, the different characteristic in ownership is connected to the programming of the stations. PBC is run by

dioceses. The dioceses in the evangelizing regions approach to the society with more open-minded attitude. They want to go to people first. EWTN, however, is owned by a cloistered religious order. They devote their lives to God and the Church. They keep the schedule of their hourly prayers everyday. The cloistered religious order invites people to come to them and to see. Two groups have different attitude to the society, even though they are in Catholic Church.

Secondly, these findings in programming are related to the mission statement of the stations. PBC emphasizes on its role both for the Church and for the society. In contrast, EWTN focuses on the evangelization. Thirdly, PBC concerns its extra business customers, advertisers, subscribers and the diocese as the financial resources, so that they need more various classes of audiences. Contributors and program customers, however, are more important to EWTN. It needs to concentrate on faithful Catholics. Lastly, the target audiences of both stations affect their programming. PBC targets not just Catholics, but also non-Catholics, even non-religious. The managers of PBC have to operate the station in multi-religious situation. Because PBC has the strong competitors of religious channels, it has to open its programming to non-Catholics. In comparison, EWTN has the size of potential audiences. It can focus on the deepening of the faith of their audiences.

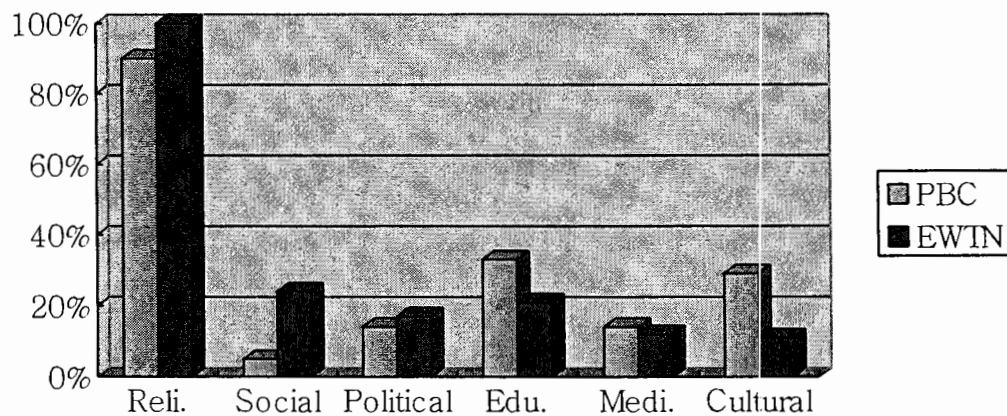
### **Differences of the Content of Program**

In PBC programs, 90% of them contain religious content, and 84% of those are definitely religious or very religious. 5% of programs have very social content. 14% of programs include political content, 67% of which are very political. 33% of programs contain educational content, 14% of which are definitely educational. 14% of programs have medical content, 33%



of which are very medical. 29% of programs include cultural content. 50% of which are definitely cultural.

In EWTN programs, all programs contain religious content, and 88% of these are very religious or definitely religious. 24% of programs have social content, 20% of which are very social or definitely social. 17% of programs include political content, 22% of which are very political or definitely political. 21% of programs have educational content, 5% of which are very educational. 12% of programs contain medical content, 17% of which are very medical. 11% of programs include cultural content, 18% of which are very cultural.



The programs of both stations deal mainly with the religious content: 90% for PBC and 100% for EWTN. Both stations are faithful to their mission, which is to proclaim the Good News. All programs of EWTN have religious contents. They, also, have stronger degree of religious contents than the programs of PBC. The contents of EWTN are more dominated by religious words and images than the ones of PBC. The percentage of very religious and definitely religious content is 88% for EWTN, compared with 84% for PBC. Especially, the programs of

EWTN, using the liturgy and devotional format, utilize 106 words and images in average within five minutes. Considered the contents with over 21 words and images are operationally defined as “definitely religious” in this study, it is far surpassed result. In contrast, some programs in the talk and lecture format deal with social content or educational content. For instance, “The Abundant Life” deals with more social issues than religious issues. “The Pure Life” contains more medical, educational and social matters, rather than religious one. However, these contents are heavily related with the social teaching of Catholic Church. The former is about feminism in the perspective of Catholic Church, and the latter deals with the sexual behavior of youth and the young adults.

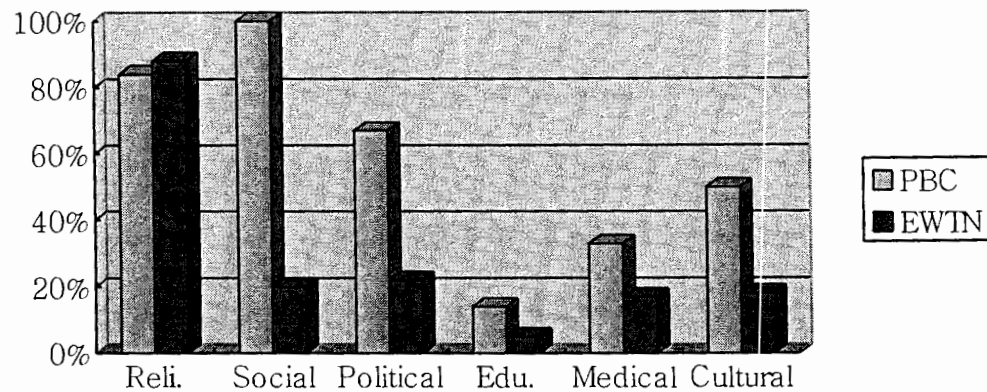
On the other hand, PBC has some programs which are designated for other contents, such as educational contents and cultural contents. For example, “Happy Writing: Clear Thought and Feeling,” and “Class for Family: Raise Your Satisfaction of Happiness” are mainly educational, rather than religious. The former is the writing class for children, and the latter is the parents’ class for the education of their children. In addition, PBC develops a new type of program to meet both educational needs of audiences and religious needs of the station itself. For example, “My Friend, Jesus” is an English class for children. It, however, uses the sentences from the Bible and the teaching of Catholic Church first, and then it applies the basic expression to the daily usage. For example, the teacher in the program teaches audiences “Jesus is my friend.” as a basic expression, and then she presents other usage of the expression, such as “John is my friend.” and “Sun Young is my friend.” She teaches “Jesus was born in Bethlehem.” first, later she explains the express, “Be Born” can be used in the daily lives, such as “Where were you born?” “I was born in Seoul.” The phenomenon can be the result of society’s prominent concern

to education. In Korea, parents put much effort into the education of their children. 33% of PBC programs include educational content; 20% of EWTN programs do so.

Also, 29% of PBC programs have cultural content; 7% of EWTN programs do.

“Experience Church Arts Together” is a program which introduces and explains the European painters’ arts. In other cases, “Cultural Pastoral Care with Father Kim Min Soo” explains how powerful the pastoral care is, when the culture of a parish is changed. Father Kim Min Soo shares his experience about the campaign, the recognition of others’ strength in his parish. When many parishioners joined to the pastor’s proposal and recognized others’ strengths and cheered them on, the atmosphere of his parish was changed dramatically. “Life Campaign: Cultivating Tree of Love and Hope” tells the stories of people in suffering and encourages its audiences to think about what they can do to cultivate love and hope in the society. This reflects the attitude of Catholic Church to the society in Korea. The Catholic Church in Korea often utilizes the indirect way of evangelization, such as cultural events and a campaign to increase the awareness of people to the culture of life and charity. 14% of PBC programs have medical content; 10% of EWTN programs do. PBC has two programs dealt with medical issues, rather than religious: “Pyeonghwa Medical Class: Health of Body and Spirit” and “The Korean Traditional Medical Class with Suh Hyo Suck.”

The percentage of programs which have a definitely religious and very religious content among the programs with religious content of EWTN shows that how much the station emphasizes religious content more strongly.



However, the programs of PBC give stronger voice to the social content, the political, the educational, the medical and the cultural. It shows that the programs of PBC deal with non-religious contents more heavily than ones of EWTN when they contain non-religious subjects. This tendency of programming, also, can be explained by its target audiences, the financial resources and the owner. PBC is owned by an archdiocese but EWTN, a religious order cloistered. A diocese has more pragmatic attitude to Catholics in their daily lives. A religious order, however, focuses on principal content. The management styles of PBC and EWTN can be explained under this understanding. PBC has let-us-go-to-the public attitude but EWTN has come-to-us attitude.

### Chapter V: Conclusion

This research has discovered the different characteristics in each category: history, operation, ownership, mission, financial resources, target audiences, programming and the content of programs. Which type of Catholic broadcasting is better than the other? If each type of

stations is the most appropriate status in their situations, will they change their types if the circumstances are changed?

First of all, the results can be discussed with the concepts of previous studies. In concepts of Dubourdieu in the literature review, the programs of PBC consist of the wholly-religious programs and the part-religious programs. The ones of EWTN, however, are mostly the wholly-religious programs. According to White, who presented the models of religious broadcasting, PBC has the characters of all four models partially. In the mission statement of PBC, there are the characteristics not only of the religious broadcasting of revivalist evangelical movement and the one controlled by an institutional church, but also the characteristics of the religious broadcasting as part of the public sphere and the one as alternative media and protagonist of social change. As the aspects of the first two models, PBC describes, "PBC proclaims the Good News to everyone and realizes the peace of Christ on the earth," "We, as Catholic journalists, do our best to accomplish our mission." In addition, it addresses, "PBC serves sincerely to increase the human dignity and the common good in the society," "PBC produces and broadcasts the facts based on truth and honesty." They are the aspects of the last two models. For instance, PBC reports the result of Free Trade Agreement (FTA) negotiation between Korea and the U.S. in more neutral perspective and it, also, delivers the perspectives of low income class in some cases. While other newspapers report the issue positively or negatively according to their editorial characters. In contrast, EWTN has the characteristics of the religious broadcasting of revivalist evangelical movements and the one controlled by an institutional church mostly.

This research cannot insist that one type of two Catholic broadcastings is better than the other, because the current style of management of the stations seems to be the best choice for

them in the given situations. PBC programs more talk and lecture format, more music and variety format than EWTN does. On the other hand, EWTN utilizes more liturgy and devotional prayer format than PBC does. These differences are to adjust to their different environments. In contents, the programs of PBC contain more educational contents and cultural contents than EWTN. Otherwise, EWTN has stronger religious contents. In order to attract new audiences, each station uses different strategies. PBC tries to broaden the classes of its audiences. EWTN, however, concentrate on their faithful audiences.

If the surroundings of the stations are changed, will the stations change their types? The answer is they will evolve to their new environment. What if Mother Angelica passes away one day, what is going to happen to EWTN? The operation of the station probably suffers from the reduction of contribution because it depends on the charisma of Mother Angelica so much. How about Martha Stewart stops to appear her show one day? It will impact Martha Stewart show significantly. Yes, Mother Angelica is not Martha Stewart. However, if one organization depends on a person so much, the absence of the person causes considerable impact. At that moment, EWTN will adjust to its new situation. It will try to manage the station more effectively. It will find out the way to keep the amount of contribution and to make new profit. In this process, it can revise the direction of its programming and its content of programs. However, it is not good idea to substitute her place with other charismatic person. If the station depends on a star system, it needs to find new stars all the time. Rather, it must set its solid ground to keep its sustainability. In this step, it may cooperate with the USCCB. It needs to proclaim the Gospel through the air; on the other hand, EWTN needs its firm foundation. They can help each other.

How about the future of PBC? Is it possible that Catholics in Korea are increased dramatically, so that PBC may have a good number of potential audiences automatically? It will

hardly happen in Korea. In the future, it will be more difficult to meet the needs of audiences. At that stage, it can find the solutions in two different aspects. Firstly, it needs new creative leaderships. The leaderships can draw every member of creativity and efforts. He or she must find more appropriate Catholic broadcasting model in Korea and in the world. Secondly, along with the development of new technologies, Catholic broadcasting may have a new opportunity. The new technologies give every member of a society the chance of participation. They cause the democratization in the world of media. As the model of OhmyNews.com breaks the previous concept of journalism, if Catholic broadcasting utilizes new technologies and create a new model in the Church, it will be a new effective channel of communication in the Church. Bowman and Willis (2003) describe the model of OhmyNews.com in the following paragraph:

In South Korea, it looks like one future of online news has arrived a few years early. OhmyNews.com is the most influential online news site in that country, attracting an estimated 2 million readers a day. What's unusual about OhmyNews.com is that readers not only can pick and choose the news they want to read – they also write it. With the help of more than 26,000 registered citizen journalists, this collaborative online newspaper has emerged as a direct challenge to established media outlets in just four years. (p. 7)

If Catholic broadcasting becomes an open space where every member of the Church can share their faith, it will be an ideal invisible church. If Catholic broadcasting becomes an open space where the Church can communicate with the society, it will be an ideal vessel of the Church. In the future, evangelization will do not mean to convert someone to Catholic faith. It, however, will mean how the Church communicates with people outside and to learn each other. Catholic broadcasting must make the path straight.

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**Coding Form**

Coder ID:

Program Name:

Broadcast Date:

Country: (                      )

1 = Korea, 2 = The U.S.

Length of Time the Program Run: (                      )

1 = less than 30 minutes, 2 = 31 to 60 minutes,

3 = 61 to 90 minutes, 4 = 91 to 120 minutes,

5 = more than 121 minutes

Advertisement: (                      )

1 = Yes, 2 = No

Percentage of Catholics in the Society: (                      )

1 = less than five %, 2 = six to 10 %, 3 = 11 to 15 %,

4 = 16 to 20 %, 5 = more than 21 %

Format: (                      )

1 = Liturgy/Devotional Prayer, 2 = Music/ Variety,

3 = Talk/ Lecture, 4 = News/ Information

5 = Documentary, 6 = Other

Content

Religious: 5, 4, 3, 2, 1

Social: 5, 4, 3, 2, 1

Political: 5, 4, 3, 2, 1

Educational: 5, 4, 3, 2, 1

Medical: 5, 4, 3, 2, 1

Cultural: 5, 4, 3, 2, 1