

Discussed: Adventist producers, souls, \$285 tickets, Ray Dabrowski, women, "The Anti-Christ Chronicles," 24/7 channels, spiritual influence, Oprah Winfrey, aesthetics, Peter Parker, 3ABN, entertainment, the Hope Channel

Can Adventist Television Learn Anything from Oprah?

By Daneen Akers

She walks onto the television set, looking like a million dollars, arguably one of the most powerful women in history. She can tell us to buy a book and we buy millions of copies. She can tell us a new designer is absolutely fabulous, and we begin dreaming of his handbags. She can tell us how to take care of ourselves, and we follow her advice.

Other talk show hosts can similarly entertain us with fun fashion, free advice, and celebrity gossip, but there is one topic where she holds a unique position of power: she can talk to us about belief and God and eternity, and we listen. We listen closely.

She is Oprah Winfrey, and she has changed the rules for television. Since her television show first began syndication, "The Oprah Winfrey Show" has evolved from chit-chat fare with a down-home style to a show unabashedly dedicated to changing lives and making a difference through positive television.

Not only does she entertain, she has also managed to find the sweet spot between entertainment and inspiration that her audiences crave, making her

show a powerful forum for her brand of spirituality. According to *Vanity Fair*, "Oprah Winfrey arguably has more influence on the culture than any university president, politician, or religious leader, except perhaps the Pope."

Although Oprah doesn't cast herself as a religious leader, there's no doubt that she wields enormous spiritual influence. Acknowledging her rising status as a religious figure, *Christianity Today* ran an article about her in 2002 titled, "The Church of O," which examined whether her message was inherently Christian and noted that she had made spirituality a priority for her audience.

Eric Deggans, a reporter for the *St. Petersburg Times*, covered Oprah's "Live Your Best Life" tour in Tampa,



Florida. There he met Chris Giblin, who had donated one of her \$285 tickets to a homeless woman, feeling that the chance to meet Oprah could potentially change that woman's life for the good. "Giblin's gift spoke of a faith in the transformative power of Winfrey's message—a belief that just seeing the talk show star can lead to the kind of inspiration that changes lives," Deggans writes. "Once upon a time, this kind of devotion was reserved mostly for the likes of Mohammed and the Virgin Mary."

From her humble beginnings as a child of unwed parents raised in poverty in Mississippi, Oprah has become indisputably the most powerful person on television. *Time Magazine* recently named her one of the "100 Most Influential People in the World," and she has won so many awards that she has removed herself from consideration for future Emmys. Her show is now seen in 109 countries by an estimated 25 million to 30 million viewers every week.

An enthusiastic nod from Oprah successfully launches products, events, causes, and even careers (just ask Dr. Phil). As someone with more than a passing interest in television and film, I look at Oprah's enormous success to see how we can learn from her. Like many, I agree that television is a powerful influence in society that Christians can use to reach the 98.2 percent of households in the United States that own at least one television (most own at least two).

Although the Christian book publishing and music recording industry has exploded, Christian television—and certainly Adventist television—often still struggles to find an audience. Although there are a few exceptions, the majority of Adventist television productions have to pay for airtime, or buy their own satellite time—and we don't produce content that "normal" distributors think an audience wants to see.

I would love for that to change, but in order to do that, I think we need to learn some lessons, and turning to the most successful women on television seems to be a good start.

Although it might seem like a strange comparison on the surface, when you dig a bit deeper, The "Oprah Winfrey Show" actually can teach us a great deal about how to do good television, and Oprah's mission is more similar to ours than we might suspect. Oprah continues to defy convention and redefine the rules of television by bringing spirituality—even religion at times—to the forefront.

There are those who think Oprah is not a good role model. Oprah's detractors, many of whom call her

"Pope-rah," claim that her brand of spirituality is popular because it doesn't deal with real moral issues—she stays warm and fuzzy.

As a subscriber to her magazine and viewer of her show, I regularly find her promoting Christian values, such as forgiveness and the value of each individual life. She frequently exhorts her audience to live up to their moral obligations.

Oprah doesn't focus on the Christian buzz issues like gay marriage, but instead emphasizes more of the "feed my sheep" and "love your neighbor" aspects of the gospel, such as caring for women suffering abuses in the Congo, Sudanese refugees, children forced into war in Columbia, AIDS victims, and other issues she views as moral imperatives. (She even takes offerings, albeit through her Angel Network.)

Although I'm not holding Oprah up as an example of perfection, I do think we miss a great opportunity—and an opportunity to understand the millions of people who watch her—when we dismiss her so quickly.

Although Adventist involvement in television is nothing new—"Faith for Today" began production fifty-four years ago—recently Adventist television got a new outlet and a new philosophy. The Adventist Television Network (ATN) launched the Hope Channel with the stated purpose of producing positive programming aimed at "spiritually receptive" individuals in a target audience broader than more traditional satellite evangelism.

Previously ATN had bought satellite time primarily to broadcast evangelistic series, but now the focus has shifted to an in-home channel model. According to Gary Gibbs, associate director of ATN, satellite prices have dropped enough so that a dedicated channel can be purchased for about the same amount of money that individual time slots had cost. The opportunity presented itself, so a new 24/7 channel was born in the hopes of reaching non-Adventists in their homes.

As a member of the "younger" crowd that only watched 3ABN at my grandparent's house, I was excited to hear that the Church would produce and encourage the production of programming that my postmodern, non-Adventist, and even non-Christian colleagues would consider watching.

In April, I attended an Adventist producers' advisory meeting in Las Vegas for the Hope Channel. A group of about seventy people gathered with Brad and Kandus

Thorpe, Gary Gibbs, and other Hope Channel leaders to discuss its needs. New programming with good production value was sought. The leaders placed emphasis on producing programming free of Adventist clichés and insider language that would confuse viewers.

Instead, they envisioned programming aimed at an audience seeking spiritual guidance. They wanted shows other than church-hosted preaching. They encouraged independent producers like me and my husband to submit proposals and treatments.

The only drawback? Nobody talked about where they expected to get funding for programming. Finally, on day three, when the murmurings among the participants reached an audible crescendo, I raised the question: Is there any money to fund new productions or commission content creation? Kermit Netteberg, at that time director of communications for the North American Division of Seventh-day Adventists and the discussion moderator, laughed sympathetically and said, "Well, I'm afraid at this point the concept is more of a potluck. We're providing the table but you have to bring your own food."

Suddenly my optimism started to fade. How did we expect to successfully launch a channel by funding only the airtime and not the content? When I returned home, I began to watch the Hope Channel on the Internet. As luck would have it, I seemed always to pick the time when "The Anti-Christ Chronicles" show was airing—a show so decidedly full of insider language that I could never imagine myself (much less my peers) watching. I guess that's the problem when you provide only the table and rely on the guests to bring food; you can't be a picky eater.

As someone who knows how much of a budget it takes to produce television programming, even lower-budget programming, I kept asking myself if money spent on Adventist television was money well spent. Was anyone watching? Are we fooling ourselves into thinking we have any influence outside of already solidly Christian viewers?

If we want to reach the broad consumer marketplace our programs must be aired on "normal" television. People in the general television audience won't buy a \$200-plus satellite dish just to pick up our channels. To reach the majority of consumers, we need to produce programming that distributors seek so we don't have to pay for it to be aired in less-than-desirable time slots. (I had to tune in at 5 a.m. to watch an episode that I helped write for "Lifestyle Magazine" several years ago.)

With the new opportunity that the Hope Channel presents, Adventist television could become what its

visionaries and proponents have dreamed of for decades: a powerful force for good in the broader cultural context. However, I think we can learn from Peter Parker's Uncle Ben (in *Spiderman 2*) when he cautions, "With great power comes great responsibility."

If we are going to use this opportunity to the fullest and reach an audience bigger than the traditional 3ABN crowd, we need to learn how to do good television. There are several lessons that Oprah can teach us as a demonstrated master of television and someone who has proven that millions of women want to be spiritually nurtured through their television.

Lesson One: Understand the Medium

If we're going to examine how to do successful television, we need to define what we mean by "television." Technically, 3ABN is available in virtually all of the inhabited world, but does that mean we are succeeding at good television? "The answer is No," says Ray Dabrowski, the General Conference communication director. "We cannot define success where our target audience is primarily those who donate to keep us running."

Dabrowski agrees that the Church isn't truly doing television and using the medium to its potential until its programming is available without special dishes and is picked up by existing distribution channels. "There is nothing wrong with broadcasting worship or doctrinal evangelistic programs and such, but we can't pretend that it is reaching more than a particular slice of the population."

Although various Adventist entities produce programs that get shown on television, the vast majority of programs on Adventist television are based on sermon-style preaching. People do not generally watch television to be preached to. If they do, they likely fall into the solidly Christian demographic. If we want to reach a broader market, we need to understand how television is used in the home. "Generally speaking, the nature of television is entertainment," Dabrowski said. "And Adventists have a problem with the notion and appropriateness of entertainment."

Dabrowski feels that our struggle with entertainment stems from our difficulty to decide what is appropriate. "It's our Achilles' heel," he said. He feels that we often lack an appreciation for the aesthetics of culture because we feel everything has to be defined as either



sacred or secular, and that is limiting. "Christ also charges us to be kind, generous, and proponents of grace. These are values that do not have to be defined exclusively by a spiritual point of view," Dabrowski said.

Traditionally, Adventists have viewed themselves as apart from the rest of society. Our ideology as a remnant movement tends to keep us apart from mainstream culture, which can lead to insularity. Rik Swartzwelder, a filmmaker who has experienced great success with his short film, *The Least of These*, in film festivals around the United States sees that the key to reaching people through media is in actually knowing others outside of Adventism and the Christian market. "If we want to tell stories that people will listen to, we have to know people," Swartzwelder said.

Dabrowski echoes Swartzwelder's sentiments. "The issue of belonging is a prominent issue in today's society. We are in need of befriending someone, laughing with them, crying with them, and defining ourselves as being members of the human race first."

Oprah understands the medium of television and where it touches her audiences, which is why she uses television successfully to convey spiritual content, whereas the Church's programming puts up a warning flag because often the language and context are not appropriate for television. "Oprah does not need to use big religious words and say, 'Jesus loves you' in order for people to say, 'wow, maybe I really do need to take stock of my life,'" Dabrowski said.

Additionally, her shows aren't just inspiring, they're downright fun—not a claim you'll often hear about religious programming. One recent show I watched, devoted to "The Next Big Thing," mixed in fashion, film, and church. Oprah featured actor Jamie Foxx and designer Michael Kors, but her last segment featured a gospel singer, who, she said, "Brought my mama's church down. I mean, the church was brought down!"

Another show that started with gossip about Tom Cruise and handbags ended with the most powerful woman on television clapping her hands, swaying to the music and singing along to the lyrics, "And I thank you Lord, Oh yes, I thank you Lord."

If we want to engage our viewers with relevant programming, we truly need to look at what they watch and where we can fill gaps. Oprah knows how to entertain while inspiring, and unless we embrace that formula we will not create programming appropriate for the television medium.

Lesson Two: Have a Clear Vision

Oprah's first decade in television proved her popularity, but her influence in matters of the spirit became apparent only in 1994, when she began to focus on more edifying content. Four years later, she began "Change Your Life TV," with entire shows dedicated to spiritual topics and guests who shared insights from a variety of religious backgrounds. (About this time those suspicious of her intentions began to call her "Pope-rah.")

When Oprah changed her format and started to incorporate blatantly spiritual topics, her ratings took a bit of a beating. Many detractors questioned her venture into topics previously considered off-limits for popular television hosts. But Oprah wasn't phased; she continued steadily implementing her vision and eventually her ratings jumped back up to the top. Her openness and candor about the need for spiritual nurture is one reason why the general public accepts spiritual programming from other outlets.

If the Church plans to reach a wide audience, it must have a clear and distinct vision. At the moment, a plethora of entities produce programs—3ABN, Faith For Today, Amazing Facts, ATN, ACN, AdSat, and Loma Linda Broadcasting, to name a few. There are even strains of annoyance regarding turf and redundancy.

I talked to a variety of Adventist professionals in the television and film world while preparing this article. It's obvious that a clear vision is lacking. "You need to have a vision," said Jon Wood, a former 3ABN producer and currently a media professor at Pacific Union College. "There are a bunch of ministries but there needs to be a consortium to facilitate ideas, channel funding, and help define a common vision."

Without a clear vision, it is impossible to gauge success. One first rule for any business endeavor is to define how you know when you're doing your job right. With a mission-oriented church, the goal is saved souls, which is difficult to measure even by generous standards. The impact of media is often understated and difficult to discern.

Dave Brillhart, a producer and filmmaker extensively involved in various church media productions, feels that we too often have strings attached to our programming and try to measure success by baptisms. "Good programming is subtle and hard to measure. I wish we would do more just strictly out of an altruistic spirit without measuring dividends," Brillhart said.

Although the traditional vision of the Church is to evangelize, this can present a problem for a 24/7 channel. On television you try to reach a consistent audience, on a daily or weekly basis. This presents a problem for an “all evangelism, all the time” approach, even if you define evangelism to include forms other than preaching shows. If we are only evangelizing, what do we do once we reach our audience? We have the problem of appearing interested in people only for a

care about convincing them of “the truth.” I’m reminded of one of the only times Jesus preached to a large crowd—evangelizing if you will. He still focused on his audience’s needs, making sure they were fed (in this case literally) through a miracle that provided loaves and fishes for everyone.

Another lesson to take from Oprah’s success is that women listen to other women. Pop culture commentators note that Oprah transformed the talk show

Oprah transformed the talk show format into the back-and-forth rapport of female conversation.

short time, yet we have a channel constantly available.

Before we spend large amounts of money to acquire broadcast rights, satellite time, and the latest cameras, we need to know why we are involved in television and what our goal is, otherwise we’ll never know if we are successful. Although Adventists have always been eager to use the newest technology, we lack a shared, comprehensive vision about media, specifically television media. We need a unifying vision of how to use television appropriately before we can hope to reach a broader audience.

Lesson Three: Know Your Audience

Oprah knows who watches her show and reads her magazine—women like me from affluent countries with middle-income concerns. (One important caveat to this article: I’m focusing on the North American television audience since that is the audience I know and understand.) Oprah doesn’t try to use the same product to reach a New Yorker and an African villager. We need to know what demographics we intend to target, and target that demographic specifically.

Oprah puts the needs of her audience first because she runs a commercial enterprise and recognizes the importance of meeting her customer’s needs. In Adventist television, we often have the problem of seeming to focus on us. We are doing our part to fulfill the Gospel Commission. We sometimes sound even a bit callous; we are presenting the truth, now it’s up to the viewer to decide what to do, since we did our job.

When those attitudes creep in we have a difficult time convincing viewers that we genuinely care about their needs and their life circumstances more than we

format into the back-and-forth rapport of female conversation. Given the importance placed on Ellen White in the Adventist Church, sometimes I am surprised how infrequently women occupy spheres of influence. Television programming is one area we’ll need to fix if we expect to reach and keep female viewers.

In the debate about reaching an audience, one of the criticisms frequently aimed at church television productions such as *Amazing Facts* and *3ABN* is that they “preach to the choir.” I happen to be a believer in preaching to the choir. I’m a member of the choir, maybe not the section of the choir that watches *3ABN*, but the choir’s needs are valid, too.

However, I don’t expect my needs to be met with the same content that meets those of a new believer or particularly a nonbeliever. A program that is outreach oriented will have a different focus than an inreach-oriented show, and rightly so. Sometimes the two will overlap, but that is probably more often the exception than the rule.

Dabrowski agrees on the imperative to explicitly target a demographic for each show. “I think Adventist television ought to include all audiences, but specific programs should target a very specific audience,” Dabrowski said. “It’s fine to broadcast a church event, but we have to realize that it is targeted to a religious audience that already knows what its Bible looks like. If we don’t define our audience, we won’t know if or when we reach them.”

One attendee at the producers’ advisory meeting in Las Vegas told of a deacon in Africa that projected



the Hope Channel on the outside of the church wall at night. Almost the entire village showed up to watch. That kind of incident wouldn't happen in San Francisco, but we still don't have programming primarily aimed at those who live in the city.

Although I would like to define an easy target demographic as *spiritually receptive individuals*, in reality that term is far too broad to help make real programming decisions—it doesn't tell me when to say No. Oprah frequently repeats the line, "You have to name it if you want to claim it." This is especially true for demographics. We have to know exactly who we want to reach with each show to have a hope of making a lasting impact.

Lesson Four: Funding

Basically, everyone I interviewed for this article had a great deal to say about funding. Everybody knows that media is money intensive, but I'm not sure we're truly willing to invest what it takes to produce high-quality media. Admittedly, competing for viewers with someone like Oprah, who has virtually unlimited access to funds, is difficult, but she has arrived at that position because she has earned a loyal following.

"If you provide a service, people respond," Oprah said in an interview with *Television Week*. Her advice is remarkably similar to that of Danny Shelton, president of 3ABN, who told me that the secret to 3ABN's continuing financial success is knowing, "People pay when they're fed."

Historically, the Adventist Church has been willing to pay for hardware such as satellites, cameras, computers, and editing systems, but much less willing to invest in "software," such as the creative talent required to produce content. Wood sees this issue as an ongoing trend. "We're much more willing to pay for hardware than people. The Hope Channel is an example of that. We'll pay for bandwidth but not the data to put down it," Wood said.

Dabrowski sees a long history of emphasis on spending money to acquire technology rather than content. He feels we need to recognize that technology is available outside the Church and that we don't need to own everything ourselves. Rather, those who are responsible for the Church's media productions should place greater emphasis on software and the professionals who know media because that is where we can make a unique offering.

"We need to focus on investing in the content," Dabrowski said. "Corporate structures often tend to think in administrative terms only... [T]here is a lot of accountability in areas such as the treasury, but little accountability in the area of content."

Without adequate funding, quality control is difficult, at best. "The Anti-Christ Chronicles" no longer plays on the Hope Channel, but a new program by the same producer, "Israel in Prophecy," does, along with other shows that only Adventists—or at least only Christians—would find appealing. These include "Winsome Witnessing," "Adventist Classics," "Sabbath School University," "Adventist Review Unwrapped," "Adventist Worship Hour," and "Pathfinder Camporee."

A few shows are produced with the goal of appealing to non-Adventist and even non-Christian viewers. These include "The Evidence," "Escape," and the long-running "Lifestyle Magazine," but it is a large task to fill twenty-four hours each day with such programming, particularly when you have to rely on other entities to fund and produce it.

In Wood's opinion, the problem starts when the Church desires to compete in the media world and focuses simply on quantity, rather than quality. As a result, we end up with more programs that look somewhat the same, namely, sermons in studios. "There are more and more talking heads. It's very expensive to produce a news or magazine style show and even much more to produce drama," Wood said. "Talking heads are relatively cheap in comparison, but we run the risk of ending up with a duplication of 3ABN."

Brillhart agrees that funding is a major problem and points out that it might not be feasible to have a corporate church channel. "I don't honestly know if the Church can afford to have its own channel," Brillhart said, "The financial implications are enormous."

Recently, Paul Kim, an Adventist Communications Network employee who holds degrees in theology and digital media, was asked to produce a twelve-part reality-style television show aimed at the eighteen-year-old crowd for \$20 thousand in six weeks. Kim, who has traveled internationally making documentaries on a shoestring, was stumped. "Our church is notorious for trying to do everything without the funding," Kim said. "If anybody is up for crazy productions with no real money, it's me, but this even has me worried."

It isn't only unreasonable, it's also irresponsible to attempt to produce programming on such an unrealistic budget. We'll just end up wasting the \$20 thousand

that we have. I realize that “The Apprentice” is the highest-end of reality programming, but the producers spend \$2 million an episode. Even “The Evidence,” the award-winning new show from “Faith For Today,” costs \$20 thousand per episode, and that comes after a year of streamlining production.

We’re asking Kim to produce a show that appeals to a media-saturated market for a little over six hundred dollars per episode from pre- to post-production. I agree that at some point we must step out in faith, but God expects us to do our part as well.

Although the vision is primarily still a gleam in the eye, all of the producers I spoke to agree that a foundation needs to be established to fund quality programming. “We need a well-funded endowment to promote quality programming,” Wood said. “It would be a clearinghouse where producers could apply for grants and donors would know that there will be accountability and oversight.”

Brillhart agrees, adding that the funds should be open for programming beyond only church-related channels. “My goal is to produce content that isn’t specifically evangelistic in nature but demonstrates the principles of Christ, such as justice, love, concern for the homeless, widow, and orphan,” Brillhart said.

Gibbs and Thorpe agree that funding for programming continues to be crucial. “The funding picture still isn’t what we’d like it to be,” Gibbs said. He added that he feels it is important to step out in faith, though; otherwise nothing will get accomplished. “When we started the Net 95 program, there were a lot of naysayers who didn’t think it was a good investment,” Gibbs said. “Now there are over one million people who have been brought to the Church through satellite evangelism. Ask one of those million whether it was a good investment.”

Our budget expectations are still based on the Net evangelism experiences. However, the Net series and other live events were intended to be shown in churches, with church members inviting friends. The television content was simply a tool to foster relationships among churches, members, and their communities. By switching to an in-home viewing model, we have significantly raised our content requirements because we are competing with every other well-funded channel on television, without a friendly church member standing by to help explain things.

High-quality media requires a significant financial investment, and we must be willing to commit fully in

order to be effective. We need to ask ourselves honestly if we can and should afford this level of investment. Possibly we should focus primarily on producing content distributed by existing channels, instead of trying to fund an entire network.

At a minimum, we need to recognize who members of our audience will be if they must buy a special dish to pick up our programs. The old adage, “If it’s worth doing, it’s worth doing right,” applies, or I’m afraid we’ll turn off potential viewers before we ever get a chance to share our truly inspirational message of hope.

Lesson Five: Be Authentic

As I surveyed friends, coworkers, and others who watch Oprah, one theme surfaced repeatedly: women love Oprah because she feels like a trusted girlfriend. Shana Tehrani, who watches Oprah religiously, agrees. “The thing with Oprah is you feel like she’s a real person. You know she’s been through the things she talks to you about.” (Oprah is surprisingly open with her guests about her past and current struggles, such as with her weight.)

Traditionally, our churches and church programming have focused on individuals who are shining examples of healthy, satisfied Christians. Often this comes across as an ad campaign without the grittiness of real struggle. Women trust Oprah to tell them spiritual truths because they feel she genuinely understands their life challenges. If we want to reach people through television, we must give authenticity more than mere lip service.

Ray Mitchell, chaplain at Yuma Regional Medical Center, feels that the Church often fails to be authentic. “We do a great PR job, everybody comes dressed nicely and looking great, but we tend to only tell the stories of success. People who are overwhelmed in life don’t feel welcome. People turn to Oprah to see real people. If we’re going to be effective, we have to deal with real sin, real life.”

Kim agrees that audiences must feel honesty from a program in order to respond. He emphasizes that we have to be willing to show that we don’t always have all the answers. “Who has all the answers?” he asks. “Look at the book of Job. Now there’s an honest man talking about real life issues.”



All in All

Television and film are clearly enormously influential parts of our society. Everyone I interviewed mentioned Mel Gibson's *The Passion of the Christ* as a turning point in attitudes. He proved that Jesus can sell movie tickets. This is both good and bad. On one hand, brace yourself for a lot of shallow copycats searching for the same wallet. On the other hand, mainstream acceptance of Christian media has never been so positive.

Stu Harty, director of production for "Faith For Today" recounted a comment that a *Variety* editor told one of the program's board members. "He felt that the future of television is in faith-based programming," Harty said. "It's a great opportunity for us. This church has always used the latest technologies of the day and we must continue to do so in order to remain relevant."

The possibilities are truly vast and potentially very exciting. As Gibbs said, "TV isn't going away. I just hope people will catch the vision."

In order for that vision to be caught and the potential to be fulfilled, we need to hold a frank and honest discussion about how we can effectively do

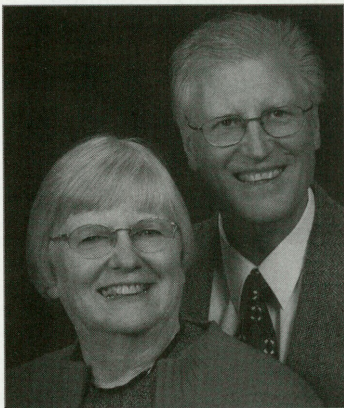
good television. I am not pretending to know the answers, but I do know that core assumptions need to be challenged and difficult questions need to be discussed in an open and honest format.

Great promise lies in the motivation and inspiration of ideas such as the Hope Channel, but it's time to take it to the next level, and that requires careful soul searching about why we want to be in television, what we want to achieve, who we want to reach, and if we have the means to accomplish our goals.

Oprah has proven that millions welcome spiritually thoughtful programs from television; the opportunity beckons. Her success demonstrates that the improbable happens to those who dream big and, yes, step out in faith. However, the hard questions must be addressed or the dream will remain just that, a dream.

It would be a shame to spend so much money on new technology just to have a viewer repeat the lament so commonly heard about television, "There are so many channels, but still nothing good is on."

Daneen Akers is a freelance writer in San Francisco, California.



Pastor Roy &
Bennie Gee

AU '66

Auburn Gospel
Fellowship

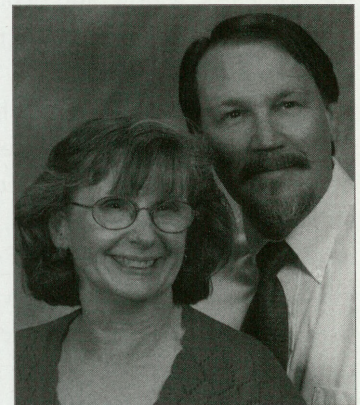
"A SAFE PLACE
FOR GOD'S GRACE"
10:45 A.M. Sabbath

TWO CONGREGATIONS ONE HOLY CHURCH



710 AUBURN RAVINE ROAD, AUBURN, CA 95603 • 530.885.9087

"How good and how pleasant it is to live together in unity!"



Pastor Rick &
Nancy Kuykendall

AU '80

First Congregational
Church of Auburn

"STRIVING TO BE
AN ENLIGHTENED
CHRISTIAN COMMUNITY"
10:00 A.M. Sunday