

The Mediahood of All Receivers: New Media, New 'Church' and New Challenges
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Abstract

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This paper will examine new media efforts that focus on issues of faith through Stuart Hall's cultural studies perspective and through the theological framework of the priesthood of all believers. Through textual analysis of various new media efforts by Emergent church members, this will use the priesthood of all believers to explore the ways new media changes the relationship between pastor and parishioner and church and world. The final portion of the paper will discuss the implications of new media for the church in the future.

The Emergent church movement is of special interest because it is a cross-denominational, cross-national movement of Christian believers that has grown up in the postmodern age and has specifically come into prominence through new media like the Internet. It is still in its beginning stages, with many discussing its outlines but few actually putting the philosophy into practice.

The theological perspective of the priesthood of all believers is particularly apt because of its implication that all Christians have direct access to the throne of God. Through a variety of new forms of media production, notably weblogs, podcasting, and digital arts software, individual believers have opportunity to express their views on faith and practice without the screen of the minister. Likewise, ministers can propagate their views on issues of contemporary import to the entire world, much as Martin Luther expressed himself through the *95 Theses* nailed to the door of the Wittenburg church.

A suitable perspective from which to examine Emergent church new media efforts is that of Stuart Hall (also known as British cultural studies). Hall and his compatriots at the Birmingham Centre for Contemporary Cultural Studies (CCCS) took a stand for defining "culture" as the everyday life of people within a society, contra traditional views of "high" culture as the only worthwhile culture, and argued that this "culture" deserved study within the academy. Moving beyond that basic assertion, Hall argued forcefully against what could be considered the predominant paradigm of communication research as it existed in the United States at the time (Hall, 1993).

As Hall's interests were in culture, how it is formed and how it is maintained, he took a natural interest in the media. Hall viewed the media as having an ideological role in the 'reproduction of dominant ideologies' (Hall, Critcher, Jefferson, Clarke, & Roberts, 1978, p. 60). The media performs this role through "structural imperatives" that determine what version of reality gets reported. Even as various news outlets produce somewhat different outlooks on the news, all of these outlooks exist within "certain distinct ideological limits" (Hall, Critcher, Jefferson, Clarke, & Roberts, 1978). Within the church, therefore, the culture of the parish, the theology and hermeneutic of the denomination, and the privileged "structural imperatives" of the pastor and leaders work to frame "distinct ideological limits."

If the paradigm of the mediahood of all receivers is useful, then at least some of the cultural importance of media will blunt the emergence of new “receiver” voices that propose and champion oppositional readings of the dominant media’s ideological role. Recent skirmishes between blogs and mainstream media outlets demonstrate that there are powerful countervailing decoding patterns - left and right - that battle with the encoding provided by the media system. Likewise, the Emergent church movement itself is an example of often countervailing voices rising through new media outlets to challenge dominant paradigms of praxis and theory in the western church.

This phenomenon works to short-circuit the organizational tendency to restrict debate on issues, even when those organizations claim to foster debate and constructive discussion. Understanding the media usage of new generations is important for any religious organization. Understanding how those media efforts can challenge the dominant schema of any religious organization is crucial.

Introduction

The past two years have seen explosive growth in one particular area of the Internet: the “blogosphere.” What is the “blogosphere”? The “place” where weblogs, or blogs as they are more commonly known, exist in cyberspace. Blogs have exerted influences throughout culture, particularly in the areas of media and politics. Political Scientists Daniel Drezner and Henry Farrell define weblogs as

a web page with minimal to no external editing, providing on-line commentary, periodically updated and presented in reverse chronological order, with hyperlinks to other online sources.¹⁴ Blogs can function as personal diaries, technical advice columns, sports chat, celebrity gossip, political commentary, or all of the above. (2004)

While much focus - popular and academic - has centered on political weblogs, relatively little focus has been placed on religious weblogs. Through this paper, I will argue that the activity of religious bloggers holds a key to understanding both communication and faith in the 21st century. While weblogs provide a convenient space for sketching the outlines of this paradigm shift, they are only one form of creative activity related to the paradigm proposed herein. To accomplish the goal of this paper will require an overview of historical and theological developments, as well as an outline of a theoretical perspective of mediated communication via new technologies. Following from that overview and outline is a textual analysis of some emerging church thinkers engaged in the weblogging phenomenon.

The Priesthood of All Believers

While many aspects of the Protestant Reformation are worthy of study, for the purposes of understanding 21st century Protestant Christianity in a post-evangelical age, I will focus on the Priesthood of All Believers. The theological concept holds the idea that

each believer had within him or herself the ability to approach the throne of God without the aid of a priest or professional minister. While this concept is certainly contained within the pages of the New Testament (cf. 1 Peter 2:4-10; Rev. 1:5b-6; and Rev. 5:9-10), the doctrine was de-emphasized through the centuries of Roman Catholic Christianity in Western Europe prior to the 16th century. Martin Luther was “instrumental” in bringing the doctrine of the priesthood of all believers back to prominence. “By 1523 the universal priesthood was joined to the concept that every Christian is taught by God and has a teaching duty in places ‘where there are no Christians’” (Garrett, 1995). Other Protestant denominations that flourished “tended not so much to teach the central truth of the universal priesthood as to apply it in various ways” (Garrett, 1995).

The Mediahood of All Receivers

Now step forward nearly 500 years to the present day. The age we live in has been characterized as the “information age.” More information has been created since 2000 than has existed in the history of the world (Lyman, 2003). The surplus of information, coupled with the relative ease of access to such information and the means to produce new information has created a situation that I call the Mediahood of All Receivers. To understand this paradigmatic shift, it helps to see analogies between the doctrine of the priesthood of all believers and the mediahood of all receivers. Below is a list of rough analogies that draw the concept more clearly.

- **Information=God:** In the information age, power belongs to those who have ready access to information. In a secular world where there is no God, then, information becomes the pseudo-deity that is worshipped and pursued.

- **Media=Priests:** NYU professor Jay Rosen has likened journalism to a religion and journalists to the priests of this religion (Rosen, 2004). This is roughly where this analogy comes from. As ABC News is fond of claiming in their tag line: “More Americans get their news from ABC News than from any other source.”
- **Receivers=Believers:** For information to be worshipped, it must have faithful followers. A quick scan of recent events will confirm that there are a great many who worship at the alter of information. Google is a verb, and a dominant search engine that has conquered much of the Internet by providing quick and easy access to mountains of information. There are numerous 24-hour cable news networks that break into their broadcasts with the latest information on happenings around the world. Bloomberg News features a TV screen filled with stock prices, business news and, for those with advanced ADD, anchors and reporters. Acolytes in the church of the Information Age can catch the latest scores and news via cell phones, PDAs and the oddly named “blackberry.” Wireless Internet connections sprout up around the country as laptop bearing surfers are able to answer and read e-mail from the local coffee shop.

The following two diagrams illustrate the conceptual analogies more clearly than perhaps words can express:

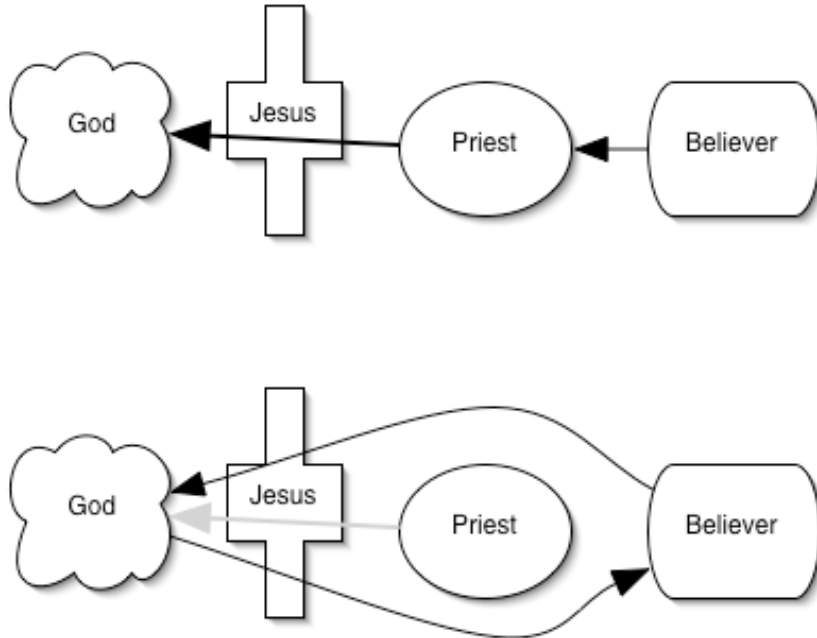


Diagram 1: Roman Catholic and Protestant conceptions of priestly intercession

Diagram 1 shows the process of access to God in both Catholic and Protestant conceptions. Note that in the Catholic conception of the 16th century, the priest was a key intermediary between the ordinary believer and the throne of God. In the Protestant conception, as advanced by Luther and later by Baptist reformers, the individual believer is herself a priest, able to access God without the intermediary presence of a member of the professional priesthood. In both conceptions, Jesus Christ serves as the “bridge” through which such access from human to divine is allowed.

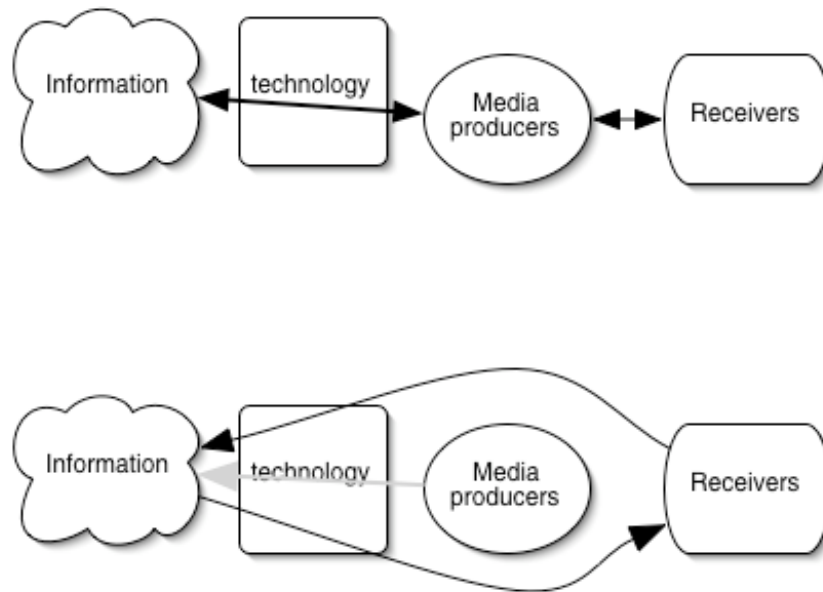


Diagram 2: Traditional and new conceptions of the role of media producers in media process

Compare this with the two conceptions of the role of the “professional” media producer in diagram 2. In the traditional conception, dominant throughout much of the last 500 years since the invention of the movable type printing press, media producers acted as the intermediary between information and information consumers. In the paradigm I propose, the media producer is not an essential conduit for the information consumer. Note as well that the “bridge” function assigned to Jesus Christ in the theological diagram is assigned to technology in this conception. Prior to the widespread use of the Internet and desktop computers, technology was crucial to the dissemination of information for media producers, whether through print, radio, television, or film. Now, technology still plays a role, but the role is expanded. Whereas previously, enormous expense associated with production and distribution prohibited individuals from direct access to information, today the relatively inexpensive means of production (DTP software, non-linear video editing software, cheap digital video cameras, etc.) and

distribution (the Internet) makes it much easier for individuals to both access information and disseminate information.

The Importance of the Internet

Many of the examples just cited show the pervasiveness of one particular medium in shaping the Information Age: The Internet. Like Gutenberg's movable type printing press, the Internet is speeding the reproduction and dissemination of knowledge. Perhaps more importantly, but also akin to Gutenberg's press, the Internet is allowing people access to the means of media production who never had access before. And this, I would argue, is where the concept of the mediahood of all receivers begins to take shape. The classic model of mass communication features a communicator sending a message through a channel to a receiver. The feedback from this process is delayed and nebulous. Throughout the process, the "sender" has control of the means of production. While it is true that each communication medium has had its experiments with "self-publishing" - ham and pirate radio, 'zines, and public access television, to name a few - the costs of production and distribution have hindered all but the most determined from actually becoming mass communicators. Not so with the Internet. With a modicum of computer knowledge and little time invested in start up, anyone can "take hold of the microphone" and build an audience around the world. Nowhere is this more evident than in the phenomenon of weblogs.

Weblogs

While weblogs have existed since the late 1990s, these web pages did not begin to have popular influence until a series of events in the 21st century. Blogger and tech journalist Dan Gillmor pegs the rise of blogs to the Sept. 11, 2001, terrorist attacks on the United

States (Gillmor, 2004). Since that time, weblogs have played definite roles in a number of politically oriented news events: the fall of Sen. Trent Lott (Wright, 2003), the Iraq War (Gillmor, 2004), the 2004 Presidential Election (Adamic, 2005), and the *CBS News* “60 Minutes Wednesday” episode immediately prior to the election (Thornburgh, 2005). There are now somewhere over 10 million weblogs online, according to *technorati.com*, (www.technorati.com) an online site that tracks blog linking patterns.

The relationship between blogs, the media and politics has been a testy one. Every day in the blogosphere brings new voices to the debate over whether bloggers are journalists and whether journalists should blog. Politicians have also formed uneasy alliances with bloggers, inviting them to both national conventions in 2004 (Walton, 2004). All of which has brought a great deal of focus to the phenomenon. But the arena of religion in the blogosphere has gone relatively unexamined. It should come as no surprise that there are as many types of religious weblogs as there are religions. Within Christian weblogs, there are blogs that reflect the faith commitments of many denominations.

Here it is worth noting that others have revisited the historical parallels between the weblog phenomenon and the Protestant Reformation (cf. Hugh Hewitt’s *Blog!* And Gillmor’s *We the Media*). However, these authors have not tied the creative aspects of personal media creation to the doctrine of the priesthood of all believers.

The Emerging Church

Now I want to look at a movement that has benefited from this new developing medium: the Emerging Church. The Emerging Church Movement (hereafter, EC) is a transnational, transdenominational, generational expression of Christianity that attempts

to distinguish itself from previous expressions of 20th century, particularly western, Christianity. The movement has been linked to the term postmodernism, although leaders of this loose-knit conglomeration of believers tend to debate the use of that term to describe their ministry. The EC movement is a reaction to the church movements that came before them, described often as “modern” in philosophical outlook. These were the megachurches, the programmatic churches, the doctrinally pure churches, the evangelistic model churches with a foundational theological philosophy. These were also the churches of the baby boom. These are the churches and the model of western Christianity as typified by Rick Warren and Bill Hybels, pastors of Saddleback and Willow Creek churches respectively. Beyond the rebellion against programmatic templates of church and church growth and community, the EC movement defines itself within rather traditional Christian boundaries. As one EC pastor and author defined the ideals behind the EC:

Emerging church is genuine when it flees franchised, look-alike church in favour of more bespoke versions of Christian community. Some leaders spy something new and exclaim 'That must be emerging church!' But emerging church is more than a new form of church: it is a culturally authentic expression of church.

Emerging church is a mindset ('we'll come to you') rather than a model. It is a direction rather than a destination. It rests on principles rather than a plan. It arises out of a culture rather than being imposed on a culture. It is a mood, scarcely yet a movement. (Moynagh, 2004)

The EC movement is transnational. In the course of study of this phenomenon, I have visited weblogs authored from Canada, New Zealand, Australia, Germany, the U.S. and the U.K. It is also transdenominational: Church of Christ, Anglican, Baptist, evangelical. These are all represented in the nature of the EC movement. Indeed, there

seems to be a variety of theological leanings in the midst of the movement. From reading weblogs, there are theological and political liberals and conservatives of various stripes.

EC Weblogs

A suitable perspective from which to examine EC weblogs is the cultural studies perspective of Stuart Hall (also known as British cultural studies). Hall and his compatriots at the Birmingham Center for Contemporary Cultural Studies (CCCS) took a decided stand for culture as the everyday life of people within a society, contra traditional views of “high” culture as the only worthwhile culture, and argued that this “culture” deserved study within the academy. Moving beyond that basic assertion, Hall argued forcefully against what could be considered the predominant paradigm of communication research as it existed in the United States at the time (Hall, 1993).

As Hall’s interests were in culture, how it is formed and how it is maintained, he took a natural interest in the media. Hall viewed the media as having an ideological role in the ‘reproduction of dominant ideologies’ (Hall, Critcher, Jefferson, Clarke, & Roberts, 1978, p. 60). The media performs this role through “structural imperatives” that determine what version of reality gets reported. Even as various news outlets produce somewhat different outlooks on the news, all of these outlooks exist within “certain distinct ideological limits” (Hall, Critcher, Jefferson, Clarke, & Roberts, 1978).

If the paradigm of the mediahood of all receivers is useful, then at least some of the cultural importance of media will be blunted by the emergence of new “receiver” voices that propose and champion oppositional readings of the dominant media’s ideological role. Recent skirmishes between blogs and mainstream media outlets

demonstrate that there are powerful countervailing decoding patterns - left and right - that battle with the encoding provided by the media system.

A similar argument can be made of the religious establishment. The rise of the emerging church movement can be viewed as a reading of cultural and theological views that provides “negotiated” or contradictory decoding of messages and systems of belief that have dominated areas of Christian thought for more than a century, at least.

Changing Times, Changing Research Questions

R1: What reactions to Carson’s work are prevalent among emerging church weblogs?

RQ2: What types of readings to weblog authors evince toward Carson’s views: dominant, negotiated, or oppositional?

RQ3: How do weblog authors engage in “encoding” of their own “dominant” ideological beliefs?

RQ4: How to readers who respond to weblog posts “decode” the author’s messages?

Methodology

My original plan for this research was a qualitative study of a small number of EC weblogs to examine their content for a month and search for themes, decoding practices, and encoding practices as well.

This required a modification of Hall’s encoding/decoding model. The Mediahood of All Recievers concept requires that the “receiver” not only decode the message of another, but then “re-encode” that message in his/her own “media” role. As the weblog authors are not only acting as “decoding” receivers, but also as “encoding” media

producers, there was a need to examine the texts for dominant, negotiated, or oppositional decoding, but also for dominant encoding of their own viewpoints. For instance, a weblog author may use a post to extol the virtues of a particular form of worship, without responding to an external message. In this instance, the weblog author's comments would be seen as the "dominant" or preferred reading within his/her own media ecosystem.

With that modification, I struck upon a significant event that cast itself as emblematic of the Mediahood of All Receivers: The release in book form of D.A. Carson's critical examination of the emerging church. The book and resulting responses among EC bloggers showcases the paradigm I propose as well as some of the promises and challenges for this paradigm for church leaders and academics.

With that in mind, I began to examine the postings related to Carson's book from noted weblog authors, as well as lesser-known bloggers - EC and otherwise. Finally, I settled upon one particular blogger - Andrew Jones (tallskinnykiwi.com) and the responses generated by his posts about Carson's book. I looked for Jones' decoding patterns and how his encoding followed. Also relevant were comments left on the weblog by interested readers, and a follow-up series by blogger Scot McKnight. Even within these sections, decoding/encoding was proceeding from new "mediums."

Jones (tallskinnykiwi.com) was probably the highest profile blogger to respond to Carson's book. Jones posted a series of weblog entries raising questions about the book in April, even before its release. Indeed, Jones had posted about Carson's critique of the Emerging Church phenomenon in September, 2004, after a series of lectures Carson gave on the topic.

Even when responding to critics of the Emerging Church movement, Jones identifies weaknesses while rebutting contrarian positions (Jones, 2005b).

Prior to the ascension of weblogs, a rebuttal to such a book would have had to work its way through the publication machinery of the media system before appearing in print. Even then, only a certain number of copies would have been printed, and those copies probably only purchased by a few readers interested in the finer points of Emerging Church movement theology. In the traditional model above, Carson (the media producer) would have dispensed information to receivers, who would have had very little recourse to tell if there were contrary arguments to his position. By virtue of the published product, Carson's arguments would have had the imprimatur of legitimacy. "It's in a book, it must be true," we've been told sarcastically. In the new model, however, emerging church thinkers are able to respond to Carson's book while it is still being distributed, decoding the message through an oppositional or negotiated reading and encoding a contrasting preferred reading. Not only that, but Jones is able to draw upon his own access to information in order to respond to Carson. A reader of Carson's book has no need to rely upon Carson's word, any more than that reader must rely upon Jones' reply. Indeed, an enterprising "receiver" might decide to start a weblog and produce a synthesis of both Carson and Jones.

The mediahood of the receiver works in multiple directions at every point in the process. From one conversation about D.A. Carson's book, I would like to point to one particular weblog post: An Open Blog Post to Don Carson 1.1, by Andrew Jones.

In this post, Jones himself notes the changing paradigm of media participation:

I also write this as a blogger with a loud voice on the internet. When people type "Don Carson, emerging church" into their Google search

engines, the postings on my blog (tallskinnykiwi.com) have been coming up in the Top 3 listings – well ahead of your tapes or book, making me somewhat of a doorway to your material. This was not intentional. Just a perk of being a new media publisher rather than an old media book person. (You won't find my writings in a book store). (Jones, 2005a)

Here Jones does three things that conform to the paradigm of the mediahood of all receivers. First, he sets his credentials against those of Carson. He is not an academic, but a missionary. Next, he highlights his new media savvy. He writes that he is “a new media publisher rather than an old media book person. (You won't find my writings in a book store).” Linked to his status as a “new media publisher” is the stated “role” Jones plays within this new media landscape. He is “somewhat of a doorway” to Carson's own writings. (Jones, 2005a)

What follows is a rejoinder to Carson's book, with some pointed questions Jones feels need to be answered. And so the process begins again. Carson's traditional media output is decoded and encoded by Jones, a top-level emergent blogger. Then, in the comments to Jones' post, a variety of other weblog authors and readers join into the discussion with their own decoding and encoding of Jones and Carson. (Jones, 2005a)

In the process, another blogger, Scot McKnight (jesuscreed.blogspot.com) springs off of Jones' “open blog post” to a series of weblog posts about Carson's book. McKnight is a former colleague of Carson's, almost completing the circle of encoding and decoding that travels through the Internet.

In the course of describing the emergent community, McKnight unconsciously emphasizes the “new mediate” aspects of the community:

it just so happens that Emergent work is done in the trenches and **not in books and journal articles**: you learn about the Emergent by talking to its leaders and its people, by **reading its bloggers**, by attending its conferences and conventions, and by attending its churches. Over and over

I've been told this: "Scot, you can't read this stuff in some book. No one has put it all together. You have to **get on the internet** and attend the churches." (emphasis added) (McKnight, 2005)

While parts of this emergent movement are shared with more traditional forms of Christianity (leaders, conferences, conventions, and churches), other parts point to the new media as an engine of interpretive community. McKnight separates "books and journal articles" from the internet and bloggers. In so doing, he draws the distinction between old media as non-experiential and new media as "in the trenches." There is a connection between "get(ting) on the Internet" and "attend(ing) the churches" that helps one understand the movement.

Discussion

Leighton Tebay, another EC weblogger, hints at the paradigm I have proposed with a comment describing his blog: "This website reflects my own personal journey. The Blogging community intrigues me. I feel like I'm participating in a global conversation about God. It's very cool!" (Tebay) And further, his explanation of the impact of technology upon the emerging church movement and the Christian church in general: "I believe that the communication revolution brought about by information technology will forever change the church. In particular hierarchy, accountability, and communication will change drastically" (Tebay). Using Tebay's three areas of change, we can perhaps see some ways in which the mediahood of all receivers will impact the church in coming years.

Heirarchy: If the mediahood of all receivers is anything, it is about the democratization of media. No longer do publishers, producers, and media company executives "keep the gates" of information flow. Similarly in the church, no longer can

denominations, local churches, or even pastors hold the reins of hermeneutic power that they once held. This is not just a phenomenon of weblogs, either. Local churches can produce their own videos, audio programs, and training materials using inexpensive desktop publishing, movie-making, and audio production software.

Accountability: If hierarchy changes, accountability is even more subject to reformation with new media access. It is now possible for lay people to ask questions of those in power in ways that reach a greater audience. I am reminded of the troubles of the Catholic Church regarding pedophilic priests. A scandal that had been brewing for decades began to heat up in earnest in the past five years. One could surmise that the rapid spread of information via the Internet helped fan the flames of righteous outrage among Catholic parishioners. Similarly, leaders who are prone to argue against straw men and pass along sly ad hominem attacks from the pulpit may find themselves answering for their fallacious reasoning.

Communication: Traditional media models are primarily one-way conceptions. D.A. Carson's book is an example of this. The book takes the form of a "lecture." That is not a slam on Carson. It is just the nature of the medium of book publishing. But Carson's venture shows the weakness of an old form of media in the face of new modes of communication. The EC bloggers who commented on the book did not see it as a lecture, but an opportunity for a conversation. To date, the conversation seems to have taken place "around" Dr. Carson. As with issues of hierarchy and accountability, church leaders, academics, and pastors will do well to think of their communicative roles within a new paradigm as that of "conversationalist" rather than that of "lecturer." Likewise, the old apologetic/polemic was "of the book." In ages past, I have read such polemics against

“liberal” theology, charismatic practice, and high-church ecclesiology, to name but a few topics. Such a polemic style does not fit within a conversational paradigm. Indeed, arguments that may seem overwhelming in polemic fashion could be reduced to dust by the bite of a thousand small-scale blog authors.

People of differing theological orientations are now able to make their case before the world through channels that are not controlled by corporate policy, or by limitations of cost and space. Some of these people view themselves as reformers of the modern church, and have used the new media technologies available to them to spread their reform. The transnational conversation that takes place through the Emerging Church is evidence of the Internet’s potential to reduce geographic barriers, thus allowing varied expressions of religion like the Emerging Church to grow in time and space that would not have been possible under the old paradigm.

Several qualifications should be made about this research and the paradigm I am advocating. First, the paradigm might more likely be called the (potential) mediahood of all receivers. Assumptions related to Internet access, computer literacy, and desire for personal media production can be easily overstated. The concept which flourishes in the middle- and upper-class environs of the world has still not found its way necessarily to the farmer in the African village, or the sheep herder in Kyrgystan. Further, this study does not make a value judgment

Some have argued that blogging is wasted effort if nobody else reads a weblog. And to be sure, each of these weblogs have different levels of readership. However, the amount of readers is not the focus of this paradigm. Indeed, the doctrine of the priesthood of all believers is not a powerful Christian doctrine because of its scope, but because it is

relevant to each believer. If it is only I and God, that is enough. As it should be with the mediahood of all receivers. To turn the phrase: if it is only I and blog, that is enough.

While this brief sketch has focused solely upon the phenomenon of weblogs, the mediahood of all receivers can certainly be applied to other new technological advances. Desktop publishing, for instance, allows computer users to layout, design and print their own print materials, from brochures to posters to ‘zines. Digital cameras and video cameras - along with computer editing software - allow amateur photographers and wanna-be movie directors to fashion their own creative projects. The same process has taken place in recorded music, with reasonably priced music editing software and hardware making it possible for every garage band to create their own demo tape or promotional CD. It is no coincidence that Apple Computers’ consumer sound-editing software is named “Garage Band.” Indeed, Apple’s Steve Jobs might be considered something of a Martin Luther for the concept of the mediahood of all receivers, as he has positioned the computer company at the center of consumer-created content. More recently, “podcasting” has gained a foothold in the culture, as savvy computer users are taking the recording tools mentioned above and using them to create mp3 “radio” broadcasts that listeners may download and listen to at their leisure (the name “podcast” originated from the ability to download the material onto the iPod mp3 player) (Winer, 2004). There are also “photoblogs” and “videoblogs” created by individuals with something to say.

Future research opportunities await the intrepid researcher who wishes to study the cultural and community building aspects of these other creative outlets.

As a final note, it is natural to ask here what effect this paradigm will have upon the traditional media. The short answer is: there's no telling right now. Numerous media outlets have taken steps in the direction of further audience interactivity, even creating their own weblog systems. Radio programs and churches are offering podcasts, as well as traditional streaming audio and video. While the traditional media will most likely adapt and absorb some of the aspects of the interactive zeitgeist of the age, it is doubtful that they will swallow these developments whole. Generations are growing up with the doctrine of the mediahood of all receivers. The media reformation has begun.

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