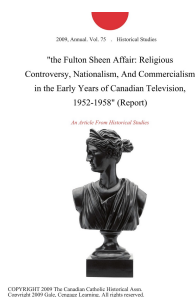


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PDF FORMAT POCKETBOOK THE FULTON SHEEN AFFAIR RELIGIOUS CONTROVERSY NATIONALISM AND COMMERCIALISM IN THE EARLY YEARS OF CANADIAN TELEVISION 1952 1958 REPORT WITHOUT REGISTRATION AZW



Author: Historical Studies

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In 1952, Bishop Fulton J Sheen was arguably the most recognizable cleric in the English-speaking world. With a television audience numbered in the millions, his smash hit "Life is Worth Living" netted the prelate numerous accolades and awards including an Emmy. For Canadians, however, Sheen was known, but not seen: the Canadian Broadcasting Corporation, in 1952, with its new television monopoly in Canada's major cities refused to broadcast the program. The "Sheen Affair" reflected the difficulties experienced by Canadian broadcasters and church leaders as they addressed the nature of the content and tone of religious programming, while at the same time grappling with how to nurture the fledgling Canadian television industry, without resorting to over-commercialization of the airwaves, particularly by importing too many American programs. The "Affair" also marked the attempt of broadcasters and clerics to balance the interests of all Canadian denominations on the CBC network. Sheen's prohibition from the CBC until 1954 reflected the inexperience of broadcasters in defining religious television, and who controlled it, as much as it revealed Canadian insecurity with the new medium television, and the prospects of the commercialization and Americanization of Canadian programming. En 1952, l'archevêque Fulton J Sheen était, on peut dire, le prélat le plus reconnaissable du monde anglophone. Avec ses millions de téléspectateurs, son émission a réussi. La vie vaut la peine d'être vécue a rapporté à l'évêque de nombreuses accolades et prix y compris un Emmy Award. Cependant, au niveau du public canadien, Sheen était bien connu, mais n'était pas vu : en 1952, la Société Radio-Canada, avec son nouveau monopole de la télévision dans la plupart des grandes villes canadiennes, refusait de télédiffuser son émission. L'affaire Sheen reflétait les difficultés auxquelles faisaient face les reporters de télévision et les leaders religieux canadiens pendant qu'ils adressaient la nature du contenu et l'allure générale des émissions à caractère religieux. De plus, ils se débattaient aussi avec la façon de stimuler la toute nouvelle industrie télévisée canadienne sans recourir à la commercialisation outrancière des ondes, surtout par l'importation excessive d'émissions américaines. L'affaire témoignait aussi de la tentative des reporters et des membres du clergé de déterminer la prépondérance des intérêts de toutes les confessions canadiennes sur les réseaux de la SRC. La censure de Sheen des réseaux de la SRC, qui s'est prolongée jusqu'en 1954, a mis en évidence autant le manque d'expérience des téléastes dans la définition de l'étendue des émissions à caractère religieux, et qui les dirigeait, que l'insécurité des Canadiens vis-à-vis du nouveau média, la télévision, et vis-à-vis des perspectives de commercialisation et d'américanisation des émissions canadiennes.

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