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CANTERBURY ON THE AIRWAVES:
ANGLICAN RADIO BROADCASTING
IN THE UNITED STATES

by

LORENZO LEROI MARCONI

Presented to the Faculty of the Honors College of
The University of Texas at Arlington in Partial Fulfillment
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for the Degree of

HONORS BACHELOR OF ARTS IN BROADCAST COMMUNICATION

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April 15, 2016

ABSTRACT

CANTERBURY ON THE AIRWAVES: ANGLICAN RADIO BROADCASTING IN THE UNITED STATES

Lorenzo Marconi, B.A. Broadcast Communication

The University of Texas at Arlington, 2016

Faculty Mentor: Andrew M. Clark

Most literature on Christian radio focuses on Evangelicals and Roman Catholics; however, Anglicans have been on the airwaves longest. Despite this, Anglican radio is much rarer than Evangelical or Catholic radio, historically and currently. There is little academic literature to establish why this is the case. Using in-depth interviews with Anglican clergy who currently broadcast, or who have broadcast on the radio, this thesis examines reasons for the lack of Anglican radio and what it would take to increase its presence. Findings indicate the main causes of Anglican radio's scarcity are Anglicans' overall lack of interest in radio, a lack of funds, and the fact that the local parish, rather than mass communications, is the primary way of passing on the Anglican faith. I conclude that the best way to expand Anglican radio is by building on currently established programming and by utilizing Internet radio and podcasting.

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CHAPTER 1

INTRODUCTION, HISTORY AND LITERATURE REVIEW

1.1 Introduction and History

Religious radio is one of the earliest forms of public radio broadcasting (Greer and Phipps, 2003, p. 17). From the inception of terrestrial radio, religious groups and individuals were keen on utilizing the infant medium to spread their message. Christians in particular have used the airwaves to spread the good news of Jesus of Nazareth to the ends of the earth.

The storied past of Christian radio includes numerous larger-than-life personalities. Most of these were Evangelical Protestants¹ (e.g., Charles Fuller, Aimee Semple McPherson, and Billy Graham). Indeed, the religious radio landscape in the United States has been largely dominated by Evangelical programming. Evangelical media conglomerates like the Salem Media Group and the Educational Media Foundation (Owner of the Air 1 and K-Love networks) broadcast programs that can be heard throughout the United States. K-Love alone broadcasts on over 480 stations in the U.S. (K-Love, 2016).

A few prominent Christian radio personalities have been Roman Catholic (e.g., Fr. Charles Coughlin, Bishop Fulton Sheen, Mother Angelica), and recent decades have

¹ According to David Bebbington, Evangelicalism is a movement of Protestant Christianity that emphasizes the authority of the Bible, the atoning work of Jesus on the cross, the necessity of conversion and the importance of activism (Bebbington, 1989, pp. 2-17).

shown a substantial growth in Catholic radio. There are over 300 American radio stations that broadcast Catholic content, either full or part-time (Catholic Radio Association, 2016). Eternal Word Television Network (EWTN) has established itself not only as a globally recognized television empire but formidable player in radio, broadcasting in the United States, Central and South America, Africa, the Middle East, India and Southeast Asia (EWTN, 2016). Despite Evangelicalism and Catholicism having the greatest share of the Christian radio landscape, other branches of Christianity have appeared on terrestrial radio in this country in a more limited form. One of these is Anglicanism.

The Anglican Communion consists of some 85 million Christians who adhere to the faith and practice of the Church of England and her daughter churches. It is the third-largest group of Christians in the world, behind the Roman Catholic Church and Eastern Orthodox Church, respectively (Anglican Communion, 2016). Famous Anglicans include C.S. Lewis, Archbishop Desmond Tutu and T.S. Eliot. The largest and most influential Anglican Church in the United States is The Episcopal Church. The Episcopal Church's past and present members include some of the most powerful figures in American politics and business. Several U.S. presidents have been members of this church, including George Washington, James Madison, Franklin D. Roosevelt and George H.W. Bush.

Given Anglicanism's size and influence, one might think that its presence on the airwaves would be substantial. This has not been the case for Anglicans, either historically or currently. For most of American broadcasting history, Anglican radio has had a minute presence on the airwaves. Before examining what Anglican radio looks like today, it is important to examine the history of Anglican radio and what has been written about the subject.

1.1.1 The Early Years of Anglican Radio

Anglican radio is actually the earliest form of religious radio.² The world's first commercially licensed radio station, KDKA of Westinghouse Electric & Manufacturing, aired the first religious service and sermon in the history of radio when it broadcasted from Calvary Episcopal Church in Pittsburgh, PA on January 2, 1921. According to Graves (2007),

Pittsburgh's Calvary Episcopal Church was chosen because one of the Westinghouse engineers happened to be a member of the choir and made the arrangements. The junior pastor, Rev. Lewis B. Whittemore, preached because the senior pastor was leery of the new medium. The technicians (one a Jew, one Catholic) were outfitted with choir robes in order to keep them from distracting the congregation.

After this initial broadcast, Calvary Episcopal regularly aired its Sunday evening service from 1921 to 1962.

This example was not normative, as Anglican/Episcopal radio was only sporadically present on the airwaves in the first few decades of radio.³ In the 1920s and 1930s, there was little regulation of the medium. Churches sometimes owned radio stations and used them to broadcast their messages locally. Alternatively, churches could produce a program and then air it by purchasing time on an existing station (Lochte, 2006). Only a handful of Episcopal churches did either of these. Usually these churches aired sermons,

² A chronological list of major Anglican radio programs from 1921-2012 can be found in Appendix B.

³ Throughout this thesis, "Anglican" will refer to Anglicans in general, whether they are members of The Episcopal Church, the Church of England or a Continuing Anglican church. "Episcopal" or "Episcopalian" will refer to Anglicans who are specifically members of The Episcopal Church.

worship services and Morning/Evening Prayer. Some churches aired services not only on Sundays, but also on weekdays and Feast Days in the Christian liturgical year (Miller, 1935).

The most notable example of Episcopal radio in the pre-war years was the weekly broadcast of the Cathedral Church of St. Paul in Boston, MA. This church lays claim to the longest continuously running religious program in radio. It aired its half-hour program, Sunday Morning at the Cathedral, starting in 1923. The program featured Morning Prayer, a sermon, Scripture readings and sacred music (J. Streit, personal communication, January 6, 2016).

Another example is St. George's Episcopal Church in New York City, which broadcast its Evening Prayer service throughout the early 1930s. In the early 1930s, Archbishop of Canterbury Cosmo Gordo Lang preached on American radio, as did the Bishops of Winchester and London (Miller, 1935).⁴ Anglican voices also reached radio audiences through the Chicago Sunday Evening Club. The Club was founded in 1908 as a religious meeting service where distinguished speakers delivered an informal lecture. It started airing its services on the radio in 1922 and occasionally invited Episcopal priests and authors to speak (Stamm, 2012). The Episcopal Church (nor any other Anglican churches in the United States, for that matter) did not officially establish any task forces or committees on religious radio in the 1920s or 1930s.

1.1.2 The Episcopal Radio-Television Foundation

In 1945, a devout Episcopalian laywoman named Caroline Rakestraw served as executive secretary to the Episcopal Bishop of Atlanta, John M. Walker, Jr. She was tasked

⁴ The Archbishop of Canterbury is the highest-ranking cleric in the Church of England and the spiritual leader of the worldwide Anglican Communion.

with producing his radio talks. Seeing the potential of the radio and television industries to broadcast a Christian message, she founded the Episcopal Radio-Television Foundation in 1945. She also served as the Foundation's first executive director (Episcopal News Service, 1980). While not officially affiliated with The Episcopal Church, the Episcopal Radio-TV Foundation was nonetheless committed to its mission.

The Foundation is probably more well-known for its work in television. It helped produce *Shadowlands*, a television film about the life of C.S. Lewis, which was later adapted into a major motion picture starring Anthony Hopkins and Debra Winger. In 1979, the Foundation produced the animated version of C.S. Lewis' fantasy novel *The Lion, the Witch and the Wardrobe*. *One Reach One* was a television program that featured an Episcopalian perspective on contemporary ethical issues (Episcopal News Service, 1980). The Foundation also produced various educational videos to be used for catechesis in The Episcopal Church; examples include "Jesus, Head of the Church," "What It Means to be an Episcopalian," "Hear Thy Servants: Episcopalians tell the Story of Their Church," and "Hebrew Roots/Christian Beginnings" (L. Schueddig, personal communication, March 11, 2016).

As for radio, the Episcopal Radio-TV Foundation has broadcast a few distinguished personalities. In 1958, the Foundation offered C.S. Lewis the chance to record a series of lectures on the subject of his choice, to be broadcast in the United States. He agreed, and recorded a four-part series on the four Greek words for "love". Apparently, Dr. Lewis and Ms. Rakestraw (whom he continually, but inadvertently, referred to as Ms. Cartwheel), did not get along very well during the recording of the series. According to Lewis' wife, Joy Davidman, Rakestraw repeatedly coached Lewis on how to say his lines and even made

him sit in front of the microphone in silence for a full minute to “feel his living presence” (Jacobs, 2005, p. 287). After listening to the finished recording, both Rakestraw and the board of the Foundation agreed that Lewis’ discussion of Eros (the Greek word for erotic love) was too erotic. Rather than broadcast it widely, the Foundation confined it to smaller markets, mostly universities (Jacobs, 2005).

Other Episcopal radio programs produced by the Foundation include *Moments in Meditation*, which aired throughout the 1980s. This 15-minute program featured prayer, a dramatized lesson, and sacred music from Episcopal choirs. It also aimed to communicate the traditions of Episcopalianism to non-members by giving two facts about The Episcopal Church per program. There was also “a place between the lesson and the prayer where local Church people can insert an additional 15-minute message of their own” (Episcopal News Service, 1985).

Perhaps surprisingly, the most prolific series of Episcopal radio broadcasts in the 20th century did not actually originate with the Episcopal Radio-TV Foundation.

1.1.3 The Protestant Hour

Seeing the need for solid Protestant radio, a group of Lutherans, Methodists, Presbyterians and Southern Baptists formed the Southern Religious Radio Conference in 1945. This organization created the flagship radio program of mainline Protestantism, The Protestant Hour. The Southern Baptists left the Conference in 1948, but The Episcopal Church joined soon after the Baptists’ departure (P. Wallace, personal communication, March 1, 2016).

The Protestant Hour first aired on April 1, 1945, and has aired weekly since then, never once missing a broadcast. The program has featured numerous Anglican priests,

bishops and theologians. At least 10 weeks of each 52-week year features Anglican preachers. Such a series would be known as “an Episcopal series from The Protestant Hour.” The following are some of the most notable Episcopal series in the history of The Protestant Hour.

Samuel Shoemaker, co-founder of Alcoholics Anonymous and Rector of Calvary Episcopal Church in Pittsburgh (the same church that broadcast the first religious service in the history of radio) preached on The Protestant Hour in May 1960. He used his sermon as an opportunity to denounce Communism and encourage democracy. In the 1962 Episcopal series, Dr. John R.W. Stott, an Evangelical Anglican with a prolific writing and preaching ministry, preached on the Apostle’s Creed (Schueddig, 2014).

In 1963, the Bishop of South Florida, Henry I. Loutitt, preached sermons entitled “Christ Crucified,” “He Is Risen”, “Why Worship?” and “Who Is the Holy Spirit?”, among other subjects (Schueddig, 2014). These broadcasts went out to 450 radio stations nationwide. The programs also included music from the choir of St. Bartholomew’s Episcopal Church in New York City. According to a local newspaper advertisement from that time, “This 12-week series of the year-round Protestant Hour... will provide an opportunity for an outstanding preacher and choir of the Episcopal Church to be heard by millions of radio listeners...” (Episcopal Radio-Television Foundation, 1963, 3).

In 1977, the Bishop of the Episcopal Diocese of Massachusetts, the Rt. Rev. John B. Coburn, preached on “The Story of Jesus Christ and Your Story”, which was later published in both book and audiocassette form. The Archbishop of Canterbury Donald F. Coggan preached on “The Great Words of the Christian Faith” in the 1978 Episcopal series.

In 1981, the Archbishop of York, Dr. Stuart Blanch, preached on the Decalogue (Schueddig, 2014).

The 1984 Episcopal series saw actor Michael York reading C.S. Lewis' classic book *Mere Christianity* (Schueddig, 2014). In 1985, the General Convention of The Episcopal Church resolved to allocate funds to the Episcopal series of The Protestant Hour for three years. Due to administrative difficulties, only the first year (1986-1987) was funded. That year's series was notable in that it was the first time that an African-American preached a whole series on The Protestant Hour. The Rt. Rev. John T. Walker was then Bishop of the Episcopal Diocese of Washington, D.C. Before that he served as Canon of Washington National Cathedral. Walker was also the first black student admitted to Virginia Theological Seminary, the largest of the Episcopal seminaries (Schueddig, 2014).

In 1990, Barbara Brown Taylor, an Episcopal priest and nationally renowned preacher, preached on the program by reading from her book *The Seeds of Heaven*. This was "before she was named 'one of the top twelve preachers in the English speaking world' by *Time Magazine*" (Schueddig, 2014, p. 42). Michael Curry, the current Presiding Bishop of The Episcopal Church, was featured on the program in 1999. His sermons focused on love, faith and the glory of God (Day 1, 2016c).

The Protestant Hour has enjoyed varying levels of popularity throughout its long run. By the 1970s, The Protestant Hour could be heard on more than 600 radio stations throughout the country (Schueddig, 2014). This success continued for years: a 1984 survey conducted by the Opinion Research Corporation of Princeton, NJ, found that The Protestant Hour had "one and a half million occasional listeners in the United States"

(Schueddig, 2014, p. 36). Furthermore, as far as mainline radio went, it was the only game in town. According to Schueddig (2014),

The Protestant Hour over the years had few real competitors. There was the National Radio Pulpit produced by NBC and the Lutheran Hour produced by the Lutheran Church Missouri Synod. In later years, the Evangelical Lutheran Church in America produced Lutheran Vespers, which later became Grace Matters with stations concentrated largely in states with large Lutheran populations. In 2009 the Lutheran program lost national church funding, and [The Protestant Hour] was able to pick up many of its stations. (p. 16)

Another noteworthy fact about the Protestant Hour preachers was their willingness to address controversial social issues of the time. They preached about Communism, Vietnam, the Flower Power movement, race relations and segregation: basically the major post-war concerns of everyday Americans (Schueddig, 2014).

1.2 Literature Review

Having reviewed the history of Anglican radio in the United States by detailing the history of the Episcopal Radio-TV Foundation and The Protestant Hour, the next section reviews the literature on Christian radio broadcasting.

There have been several peer-reviewed articles and books covering Christian radio broadcasting in general. One of the earliest such works is Ross Snyder's "Some Goals of Religious Radio Broadcasting", published in *Christian Education* (1946). He found that religious radio is a valuable tool for influencing public opinion on important social issues and for sparking cultural renewal. He also found that religious radio can be therapeutic: by broadcasting religious wisdom over the airwaves, religious radio programming can help

everyday people with their problems. This article gives a perspective on what religious radio broadcasters deemed important in the 1940s.

Gary D. Gaddy (1984) conducted a study of how one's thoughts about the role of religious organizations in public life affected one's consumption of religious media in "The Power of the Religious Media: Religious Broadcast Use and the Role of Religious Organizations in Public Affairs", published in the *Review of Religious Research*. He found that those who believed that religious organizations should take an active role in public affairs were slightly more inclined to listen to religious radio than those who did not hold that view. This study adds to the body of knowledge on Christian radio by shedding light on one aspect of the religious radio audience.

Jeffrey K. Hadden (1987) examined the symbiotic relationship between Evangelical broadcasting and conservative politics in "Religious Broadcasting and the Mobilization of the New Christian Right", published in the *Journal for the Scientific Study of Religion*. Hadden argued that Evangelical television and radio broadcasters were hugely important influencers of public opinion in the late twentieth century. Hadden believed mass media scholars have dismissed Evangelicalism and Fundamentalism as anti-intellectual and have therefore underestimated its influence in the modern United States. This article therefore gives a late-1980s perspective on Evangelical radio's political impact.

Religious Radio and Television in the United States, 1921-1991: The Programs and Personalities by Hal Erickson is an encyclopedia of every major program and personality that worked in religious radio or television from 1921-1991. Erickson detailed the careers and programs of Roman Catholic, Lutheran and Evangelical radio broadcasters. This work occasionally provides information about Episcopal radio broadcasters and their programs.

Redeeming the Dial: Radio, Religion, and Popular Culture in America by Tona J. Hangen (2002) combined historical scholarship and cultural analysis in telling the story of religious radio broadcasting in the United States. Hangen focused primarily on Evangelical radio; she detailed the life and work of Paul Rader, Aimee Semple McPherson and Charles Fuller. She also examined the cultural presuppositions and ideas that inform Evangelical Christianity and therefore its radio broadcasts. By thoroughly examining the essence of Evangelical radio, Hangen's work helps to delineate the differences between Evangelical radio and the Anglican radio explored in this thesis.

Clark Greer and Tim Phipps (2003) explored "Noncommercial Religious Radio Stations and the Web" in their article published in the *Journal of Radio Studies*. The authors found that many terrestrial radio stations in the United States, including religious radio stations, host websites for their station on the Internet. A majority of station managers surveyed said that the website's primary purpose was to enhance communication between the station and its listeners. Less than half said that the websites stream station material online. For those who do stream content, the primary reasons given were to gain new listeners and to reach listeners who were not within the station's broadcast signal. This article provides information on early-2000s religious radio and its relation to the Internet.

Ian Wilhelm (2005) detailed the growth of religious radio in "Religious Radio: Spreading the Word", published in the *Chronicle of Philanthropy*. Wilhelm reported that religious radio organizations are the fastest growing type of organization in the non-profit world. He gave examples of Evangelical, Roman Catholic and Jewish radio programs, while noting that Evangelical Christians have the most religious radio organizations recognized by the IRS. He also covered Contemporary Christian Music, the production

quality and diversity of which he believed is partly responsible for Evangelical radio's substantial growth. This article establishes the growing importance of Christian radio in the wider radio industry.

Robert Lochte (2006) also explored the growth of Christian radio in *Christian Radio: The Growth of a Mainstream Broadcasting Force*. He traced Christian radio's journey from its beginnings on small local stations to its growth into a lucrative staple of terrestrial radio broadcasting. He examined the factors that have led to Christian radio's growth, such as the popularity of contemporary Christian music (CCM) and the willingness of its audience to give financial support to Christian radio stations. Lochte's examination of Christian radio's success is useful for this thesis in that it gives clues as to why Anglican radio has had much less success than Evangelical radio.

Lochte wrote about Christian radio's current state in *Contemporary Christian Radio in the United States* (2008), published in *The Radio Journal – International Studies in Broadcast and Audio Media*. He described the contemporary Christian radio landscape as dominated by Evangelical programming: "Neither mainline Protestant churches, nor Catholic or Jewish organizations, have any significant degree of involvement in Christian radio. It is almost exclusively in the hands of conservative evangelical, fundamentalist and charismatic Christians, as it has been since the 1940s" (p. 124). Lochte again gave reasons for Christian radio's continuing success. Evangelical radio has been successful in large part because its programming meets criteria that most other stations do not: Evangelical radio features "soothing music, positive reinforcement, programming free of vulgar language and references to sex and violence and... news and information with a conservative

Christian slant” (p. 124). This article provides an overview of contemporary Christian radio and therefore helps situate Anglican radio within the broader Christian radio landscape.

Understanding Evangelical Media: The Changing Face of Christian Communication (2008) is a collection of essays edited by Quentin J. Schultze and Robert H. Woods, Jr. The collection assesses the current state of many different types of Evangelical mass media, including radio, television, film, Internet and popular music. The work weaves cultural and ethical commentary throughout. It also features a Catholic and Jewish perspective on religious media, respectively.

Mark Ward (2012) examined the practicalities of religious radio station ownership in “Consolidating the Gospel: The Impact of the 1996 Telecommunications Act on Religious Radio Ownership”, published in the *Journal of Media and Religion*. Critics of the Telecommunications Act of 1996 argued that it would decrease both local ownership and the diversity of content heard on the radio. Ward found that following the passage of the Act, the amount of time religious radio stations devoted to independently syndicated programs actually increased. On the other hand, the quarter-hour format decreased significantly, thus striking a serious blow to smaller, lesser-known personalities, who had often used that format to break into the industry. This article gives a legal and economic perspective on recent Christian radio programming, and unlike many works on Christian radio, utilizes quantitative research methods.

Joshua M. Bentley (2012) conducted “A Uses and Gratifications Study of Contemporary Christian Radio Web Sites”, which was published in the *Journal of Radio & Audio Media*. Using the uses and gratifications approach as a theoretical framework, Bentley studied why people visit websites for CCM radio stations. After surveying 320

visitors of CCM websites, he found that the most common reasons for visiting were listening to music online and obtaining information. Doing so gratified two needs: lifestyle management and information seeking. This study adds to what we know about religious radio's presence on the Internet.

As shown, the scholarly works on Christian broadcasting almost always focus on Evangelical or Catholic radio, but they occasionally discuss Anglican radio in the course of the broader subject matter. Therefore, most academic references to Anglican radio take the form of scattered mentions of it in literature that is primarily devoted to non-Anglican radio. There are no books which are exclusively devoted to the subject of Anglican radio. There is only one academic work, a monograph, which details the history of Anglican radio in the United States, which it does in conjunction with the histories of Lutheran, Presbyterian and Methodist radio. In addition to this monograph, there are a handful of articles that shed light on certain dimensions of Anglican radio.

“Radio and Religion” by Spencer Miller, Jr., is a report published in 1935 by the American Academy of Political and Social Science. It gives a broad history of the first fourteen years of religious radio and as such offers a timely perspective on the then-recent invention of radio and its effect on religion. This article includes information on the first Episcopal worship service and sermon broadcast over radio. It also gives early examples of Episcopal and Anglican preachers on the radio.

Michael Stamm (2012) covers a period from 1922 to the 1950s in his article “Broadcasting Mainline Protestantism: The Chicago Sunday Evening Club and the Evolution of Audience Expectations from Radio to Television”, published in the *Journal of Religion and American Culture*. It details the founding and growth of the Chicago

Sunday Evening Club, a religious meeting service where distinguished speakers delivered an informal lecture. It started airing its services on the radio in 1922 and occasionally invited Anglican priests and authors to speak. The article includes not only the history of the CSEC broadcasts, including its Anglican voices, but also an extended analysis of the reasons for mainline Protestant radio being eclipsed by Evangelical radio. Stamm finds that, initially, the audience response to the Evening Club broadcasts was extremely enthusiastic. For listeners in the 1920s, radio was such a new medium that to hear a disembodied voice from a box speaking the words of God was a veritable religious experience. As the novelty of the program wore off, its popularity still remained strong. Evangelicals and Fundamentalists⁵ were spreading their message around the country via terrestrial radio, and some of the Evening Club's audience wanted the program to be more evangelical and revivalist. The leaders of the Evening Club did not want to be associated at all with fundamentalist radio, which they viewed as undignified and intellectually vacuous. Nevertheless, Evangelical and Fundamentalist programming dominated the airwaves for much of the 20th century, leaving mainline Protestantism, including The Episcopal Church, in a much smaller corner of American broadcasting history.

Preaching on the Protestant Hour: A Historical Review of the Radio Archives: 1945-1993 is a monograph published in January 2014 by the Rev. Canon Louis C. Schueddig, D.D, an Episcopal priest and Executive Director of the Alliance for Christian Media. He previously served as President of the Episcopal Media Center, formerly known as the Episcopal Radio-Television Foundation. In this article, Schueddig reviews the history of the radio program The Protestant Hour, which, as noted previously, is the most

⁵ "A movement in 20th century Protestantism emphasizing the literally interpreted Bible as fundamental to Christian life and teaching" (Merriam-Webster).

famous example of Episcopal radio in the 20th century. He names several Anglican/Episcopal preachers and the content of their sermons. This monograph also maps out the overarching theology of The Protestant Hour, in contradistinction to both Evangelical radio and Roman Catholic radio. Schueddig finds that Protestant Hour sermons, including Episcopalian sermons, had a few unique characteristics. Firstly, Protestant Hour preachers took the Bible seriously, and its selected passages, as determined by the Lectionary, were always the starting point of every sermon. Most Protestant Hour preachers interpreted the Scriptures from within the tradition of Neo-Orthodoxy, a 20th century Protestant theological movement exemplified by Karl Barth and Emil Brunner. Neo-Orthodoxy stressed the importance of practicing Jesus-centered religion. It also eschewed fundamentalist readings of the Bible while still upholding key doctrines such as the Trinity, the Resurrection and salvation by grace alone. Other common subjects for Episcopalian preachers included the relevance of the Church, the gifts of the Holy Spirit, and how to cope with suffering and anxiety. It was the combination of these characteristics that set Episcopal radio apart from both Evangelical and Roman Catholic radio. “Preaching on the Protestant Hour” was the most helpful scholarly resource for this thesis.

There seem to be no peer-reviewed articles or other academic works that detail the reasons for Anglican radio’s relative scarcity on American airwaves. There is, however, one article which relates several reasons why Anglican radio faltered in the first two decades of Canadian radio broadcasting. Russell Johnston’s “The Early Trials of Protestant Radio, 1922-1938” was published in *Canadian Historical Review* in 1994. We may not know exactly why Anglican radio failed to take off in the United States, but Anglican radio in Canada may give us a good idea.

According to Johnston, there were several obstacles to Canadian Anglican radio's ascendancy that only occurred in the first few decades of public terrestrial broadcasting, when radio was a relatively recent invention. While Evangelical and Fundamentalist Protestants had no qualms using the medium as an evangelistic tool, Anglicans were a bit more hesitant. Firstly, there were "frequent reception problems due to poor transmitters or electrical interference" (Johnston, 1994, p. 381). This would prove annoying to any listener, but for some Anglicans, it was more than an annoyance: it was a desecration of the Holy Mass. "In the Canadian Churchman, one reporter voiced this concern after a broadcast from Montreal's Anglican Cathedral. Because it had suffered interference, he expressed relief that the service had been one of common worship and not Holy Communion. A letter to the editor soon after strongly concurred, vehemently declaring that a broadcast of 'the Lord's Own Service' was simply unthinkable" (Johnston, 1994, p. 381).

Furthermore, some Anglicans fretted over "the sense of lost fellowship created by broadcasting worship services... In public worship, something higher and more sacred was attained than the mere communication of sound. The spiritually bracing effects of fellowship could not be felt by an individual sitting at home, listening to hymns, prayers, and sermons disembodied from a congregation. On this point, Anglicans and Baptists readily agreed. Not only did broadcast services excuse individuals from public worship, but they were considerably less engaging, since one could simply listen in without participating. One pastor feared that people might not even get out of bed to attend services!" (Johnston, 1994, p. 382).

Added to this cross-denominational concern was an objection raised by certain Anglicans as to the propriety of the very medium of radio. "The [Protestant] denominations

prided themselves on a certain ‘middle-class’ respectability. As a mode of evangelism, effective religious broadcasting fit into a pattern of innovative, high-powered, and popular preaching that had its roots in nineteenth century revivalism, something the denominations had long since turned their backs on... [such an] entertainment-oriented medium was simply undignified... On the other hand, fundamentalists and sectarians... had little trouble adapting to new media. The Bible Students never allowed social respectability to stand before their divinely inspired mission” (Johnston, 1994, p. 400). Possibly due to all these reasons, the Committee on Religious Broadcasting in the Anglican Church of Canada admitted in 1943: “The Church in her official capacity has done almost nothing to preserve religion on the air” (Johnston, 1994, p. 376).

As has been shown, while there is a solid body of literature on Christian radio, there is a lack of literature on Anglican radio in particular and nothing about the current state of Anglican radio, or reasons for its lack of presence on the airwaves. Therefore this thesis attempts to fill some of that gap.

Based on the review of literature, the research in this thesis is guided by two Research Questions:

RQ1: What is the current state of Anglican radio broadcasting in the U.S.?

RQ2: What, in the eyes of those involved in Anglican broadcasting, is the reason for the growth of Christian radio but not specifically Anglican radio?

The next chapter describes the methodology used to conduct the research to answer these questions. It briefly describes qualitative research and specifically the use of in-depth interviews. It also profiles the people interviewed for this research.

CHAPTER 2

METHODOLOGY

Research for this thesis was conducted from November 2015 to April 2016 using the qualitative method of in-depth interviews. Qualitative research stands in contrast to quantitative research. Whereas quantitative research is concerned with statistical facts and trends that can be conveyed through numerical data, qualitative research conveys its findings primarily through concepts and ideas. As Jackson et al. (2007) notes,

The focus [of qualitative research] turns to understanding human beings' richly textured experiences and reflections about those experiences. Rather than relying on a set of finite questions to elicit categorized, forced-choice responses with little room for open-ended replies to questions as quantitative research does, the qualitative researcher relies on the participants to offer in-depth responses to questions about how they have constructed or understood their experience. (p. 22-23)

Because of these abstractions, the veracity of qualitative research cannot be measured with scientific or mathematical measurements. Furthermore, just as with quantitative research, qualitative research has its limitations. Jackson et al. (2007) state, "by design, the qualitative researcher will get much more information about a phenomenon, realizing that the major drawback will be that the results will not be generalizable to a population because very few participants participate in studies offering so much depth of detail" (p. 23).

The research questions guiding this thesis are not numerical or statistical in nature, but rather are about the broad perceptions of Anglican radio that are held by those working in that industry. The answers to RQ1 and RQ2 will necessarily involve research participants drawing on schemas that they believe most accurately and profoundly answer the research questions. These answers will not be statistical but rather will utilize abstract ideas and themes that are not well-suited to quantitative research.

There are several different ways to conduct qualitative research, including content analysis, narrative analysis and ethnography. The method of qualitative research deemed most appropriate for this study was in-depth interviewing. Some historical research was undertaken including primary sources (recordings or transcriptions of Anglican radio broadcasts), and secondary sources (literature on Anglican radio). The author listened to several of the sermons described in the thesis to learn characteristics of Anglican radio preaching.⁶ Many of these primary sources served as “deep background” research to facilitate the author’s understanding of Anglican radio in general. In addition to these primary sources, the author utilized a variety of academic and non-academic secondary sources, including books, peer-reviewed articles, magazine articles, newspaper articles and websites.

However, historical research alone provided only a glimpse into the history of Anglican radio, and did not clearly answer why there is little Anglican radio on the airwaves, and could not describe the current state of Anglican radio. There is much information about Anglican radio that is not documented and therefore is only known to

⁶ For example, certain Protestant Hour sermons are available on [www.Day 1.org](http://www.Day1.org). Additionally, there are other Anglican radio sermons that are available online, like Jonathan Trebilco’s series on liturgical worship, “Lift Up Your Hearts!”

those engaged in Anglican radio. This is why it was important to use in-depth interviews with individuals knowledgeable about Anglican radio broadcasting to gain their perspective on the current state of Anglican radio, as well as why other forms of religious broadcasting have succeeded, but Anglican broadcasting seems to have struggled. As McCracken (1988) states, “[Qualitative interviews] can take us into the mental world of the individual, to glimpse the categories and logic by which he or she sees the world” (p. 9).

There are different types of qualitative interviews, including face-to-face, telephone and online. Asynchronous online interviewing was deemed the most appropriate form of interview for several reasons. Firstly, the interviewees in this study all maintain a busy schedule, as most of them are involved in some form of parish, academic or media work. Some of them also live in different time zones than the researcher. Therefore, instead of finding a particular window of time that is convenient for both researcher and interviewee to conduct a real-time interview, interviewees can answer the questions at their convenience, and without the presence of the researcher. Furthermore, by answering the interview questions via email, interviewees are not hard-pressed by the time constraints of a traditional real-time interview, whether in person, over the phone or via webcam. Interviewees can look at the questions, reflect on them, and give a thorough answer. This may not occur in a real-time interview because they may not have the answer to the question just then and would therefore give an answer inferior to one that they would give if they had the time to reflect. Additionally, the possibility for mistakes in transcriptions is basically eliminated, because the series of email messages is itself the transcription of the interview (Gubrium, 2012). Overall, asynchronous online interviewing ensures “that

neither the investigator nor the respondent must make extraordinary sacrifices in time or privacy” (McCracken, 1988, p. 65).

To locate suitable subjects to be interviewed, the author began by scanning the diocesan websites of The Episcopal Church to find anyone who was involved in radio. The Day 1 website maintains a roster of all the individuals who have preached on the program in the 21st century. Using this roster, the author contacted any Anglican who preached on Day 1 twice or more.

All of the interview subjects were Anglican priests who had experience in radio broadcasting. The objective for these interviews was to gather information that was not available in the academic sources: principally, the current state of Anglican radio, more reasons for Anglican radio’s comparative scarcity, and possible strategies for the future expansion of American Anglican radio.

What follows is a brief description of the individuals who were selected to be interviewed:

1. The Rev. Peter Wallace is Executive Producer and Host of Day 1 (formerly *The Protestant Hour*), as well as President of the Alliance for Christian Media (which is the organization that resulted from the merge of The Protestant Hour, Inc., and The Episcopal Media Center, formerly the Episcopal Radio-Television Foundation). He is also a priest in the Episcopal Diocese of Atlanta. Before leading the Alliance for Christian Media and Day 1, he served for 11 years as senior copywriter and broadcast producer for Larry Smith & Associates Advertising & Design in Atlanta, GA.

2. The Rev. Canon Louis C. Shueddig, D.D., is the Executive Director of the Alliance for Christian Media. He previously served as President and Executive Director of The Episcopal Media Center. He is also a priest and canon in the Episcopal Diocese of Atlanta. He holds a Bachelor of Arts in Radio-TV-Film from Northwestern University. In 2014, he published a paper on the history of *The Protestant Hour*.
3. The Rev. Dr. James B. Lemler is priest-in-charge of Christ Church Episcopal in Greenwich, CT. He has preached on Day 1 several times and currently serves on Day 1's advisory board. He also authored study guides for the Episcopal Radio-Television Foundation.
4. The Rt. Rev. Steven Charleston is interim dean of St. Paul's Cathedral in Oklahoma City, OK. He previously served as President and Dean of the Episcopal Divinity School, as well as diocesan Bishop of the Episcopal Diocese of Alaska. He preached on Day 1 Radio in 2005.
5. The Very Rev. Steven L. Thomason is Dean and Rector of Saint Mark's Episcopal Cathedral in Seattle, WA, which broadcasts the Compline (Night Prayer) service every Wednesday on a local station and several NPR stations.
6. The Rev. Jonathan Mitchican is Rector of the Church of the Holy Comforter (Episcopal) in Drexel Hill, PA. He is the founder and head writer of one of the most popular Anglican blogs on the Internet, *The Conciliar Anglican*. He also hosts two podcasts: one which features his sermon from the previous week, and *God and Comics*, a podcast about theology and comic books.

7. The Rev. Jonathan Trebilco is Rector of St. Francis Anglican Church in Spring, TX. In 2011 and 2012, his 52-week sermon series on liturgical worship was broadcasted on a radio station in Houston.
8. The Very Rev. Todd Donatelli is Dean of the Episcopal Cathedral of All Souls in Asheville, NC. He preached on Day 1 four times in 2001.
9. The Very Rev. Andrew Pearson is Dean of Cathedral Church of the Advent in Birmingham, AL, which broadcasts its Sunday morning service on a local radio station.
10. The Rev. Brian Lee Cole is Rector of the Episcopal Church of the Good Shepherd in Lexington, KY. He preached on Day 1 in 2012 and 2014.

All of the interviewees were asked to answer the following questions:

1. Please describe your personal history with Anglican radio.
2. How did you get your material on the radio?
3. What are some differences that you see between Anglican radio and the Evangelical radio that is usually heard on the airwaves?
4. Is it simply more cost effective to take a program and syndicate it on existing radio stations rather than having a full-time Anglican radio station?
5. There are 2,200 Evangelical radio stations and 200 Roman Catholic radio stations in the United States. There are currently no Episcopal or Anglican radio stations. Why do you think Anglican radio is so scarce on the airwaves today?

6. What do you think is the best way to expand Anglican/Episcopal radio in the United States (i.e. more stations that broadcast Anglican radio, more programs, more broadcasters, more reach?)⁷

Having outlined the methodology used to conduct the research and described the interviewees, the next chapter describes the results of the interviews.

⁷ These questions can also be found in Appendix A.

CHAPTER 3

RESULTS: THE ANGLICAN RADIO LANDSCAPE TODAY

3.1 RQ1

This thesis was designed to answer two research questions:

RQ1: What is the current state of Anglican radio broadcasting in the U.S.?

RQ2: What, in the eyes of those involved in Anglican broadcasting, is the reason for the growth of Christian radio but not specifically Anglican radio?

To answer RQ1 it is perhaps best to describe the major Anglican radio initiatives currently on the airwaves, before delving into specific questions posed to the interviewees that also help to answer RQ1.

3.1.1 The Protestant Hour Today

As in the 20th century, the preeminent example of Episcopal radio in the 21st century is *The Protestant Hour*, which was renamed Day 1 in 2002. This new name is a reference to both the first Day of Creation in the Book of Genesis, as well as to Sunday (Wallace, 2010). In July 2004, The Protestant Hour, Inc. merged with the Episcopal Radio-TV Foundation, and the result was the Alliance for Christian Media. (P. Wallace, personal communication, March 1, 2016).

In 2011, the Alliance for Christian Media undertook a massive project to restore and digitize the entire catalogue of *The Protestant Hour* from 1945 to 1995. Most of the original *Protestant Hour* programs were recorded on ¼” reel-to-reel audio tapes or

transcription discs. Archivists at the University of Georgia in Athens cleaned the analog sources of any mold or rust. Then every program was digitized so they could be easily stored or transferred on .wav or .MP3 files (Day 1, 2011). Some of these programs are now available on the Day 1 website.⁸

Day 1 features sermons not only from The Episcopal Church, but also the United Methodist Church, the Evangelical Lutheran Church in America, the Presbyterian Church USA, the United Church of Christ, the Christian Church (Disciples of Christ), the American Baptist Churches and the Cooperative Baptist Fellowship (P. Wallace, personal communication, March 1, 2016). An important note is that *The Protestant Hour/Day 1* is not a radio station. It is a radio program that is recorded, then syndicated to about 200 AM and FM stations throughout the United States and abroad. These stations play the program at the agreed upon daypart (any daypart is theoretically possible, but Sunday morning is preferred for obvious reasons). Usually a mainline church's clergy and/or laity will contact a radio station in their area to see if it would be willing to broadcast Day 1 (Day 1, 2016b).

A typical Day 1 program features an opening interview, where the host identifies the speaker and his/her denomination. This is followed by a 12-15 minute sermon and a final interview where thoughts on the sermon are offered. Sermons are usually based upon Scriptural readings from the *Revised Common Lectionary*, a collection of weekly Bible readings culled from the Hebrew Bible, the New Testament epistles and the four Gospels. This is in contrast to some evangelical radio sermons, which are either topical or expositional (i.e. the preacher works through the Bible a verse at a time, an approach popularized by the evangelical denomination Calvary Chapel, which also has a prolific

⁸ www.day1.org

radio presence). Programs are either 25 or 30 minutes in length and are distributed license-free. According to the Day 1 website the profile of the listeners is as follows:

- Listeners are mostly age 28 plus.
- Most consider themselves mainline Christians with many from professional ranks.
- Listeners are equally male and female
- The audience is racially proportionate to the U.S. population (Day 1, 2016a).

In addition to its weekly broadcast, Day 1 produces podcasts and has an extensive library of on-line audio and video resources for clergy and laity. It sells some of these items online in conjunction with The Episcopal Marketplace, an online vendor affiliated with The Episcopal Church.⁹

Since 2001 the Executive Producer of Day 1 has been the Rev. Peter Wallace, an Episcopal priest with the Diocese of Atlanta. He took over hosting the program in 2005. He also serves as the President and Executive Producer of the Alliance for Christian Media. Wallace notes the program is available on approximately 200 radio stations and online at Day1.org (podcasts are also available through iTunes, Stitcher, TuneIn, and other podcast platforms). He talked a little about his responsibilities and the history of the program:

I am privileged to work with and interview our preachers each week, who come to us from mainline Protestant churches including The Episcopal Church. In 2003-4, the participating denominations were no longer able to fund the program or provide production help through their communications staff, and our organization had to evolve as an independent, self-sustaining organization. We formed a Day 1 Advisory Board to lend credence to our organization and help us

⁹ www.episcopalmarketplace.com

select, invite, and vet preachers for the program. In 2004, The Protestant Hour Inc. and Episcopal Media Center merged to form the Alliance for Christian Media.

The Episcopal Church was not part of “The Protestant Hour” when it began in 1945. The fourth denomination was the Southern Baptist Convention, but they decided to leave after the first year and focus on their own efforts, and The Episcopal Church became involved. Each year from 1945 to the early 1990s, one or more preachers from The Episcopal Church or the Anglican Communion were featured for one quarter of the year. In the early 1990s the program format was changed to present preachers representing their denominations on a rotating basis through the year to offer more of an ecumenical approach. When I began at the organization I was an Episcopal layperson but was ordained as a priest in the Episcopal Diocese of Atlanta in June 2014. As an Episcopalian I am proud to have played a role in offering a national media platform for some of the most accomplished Episcopal and Anglican preachers of our times, including such notable church leaders as the Most Rev. Michael Curry, the Rt. Rev. Katharine Jefferts Schori, the Rt. Rev. Frank Griswold, Barbara Brown Taylor, numerous Cathedral deans, rectors, priests, authors, and scholars (personal communication, March 1, 2016).

3.1.2 Other Anglican radio programs

There are a handful of Anglican radio programs in the 21st century United States that have aired outside the venue of Day 1. For instance, some Episcopal or Anglican churches have broadcast their material on their own. As noted previously, the Cathedral

Church of St. Paul in Boston, MA, lays claim to the longest continuously running religious program in radio. It aired its half-hour program, *Sunday Morning at the Cathedral*, from 1923 to December 2009, when the station that carried the program, WCRB-FM, was bought by WGBH. In its last year of broadcasting, *Sunday Morning at the Cathedral* “was ranked second in greater Boston for its time slot, with approximately 15,000 listeners” (Episcopal Diocese of Massachusetts, 2010). St. Paul’s resurrected *Sunday Morning at the Cathedral* in 2010, but this time as a podcast called “Sacred Time” (Episcopal Diocese of Massachusetts, 2010).

St. Mark’s Episcopal Cathedral in Seattle, WA, started offering a sung Compline (Night Prayer) service in 1957, and broadcasted these sermons starting in the late 1960s. The Compline service has aired weekly ever since. It currently broadcasts live on 98.1 KING-FM (“King Classical Radio”) each Sunday evening at 9:30 p.m. The service is then syndicated across several NPR stations, and then podcasted (S. Thomason, personal communication, January 19, 2016). St. Mark’s Cathedral is not the only Anglican parish that broadcasts on a classical music radio station. St. Andrew’s Episcopal Church in Fort Worth, TX, broadcasts its worship service and sermon on WRR 101.1 FM every Sunday morning at 10:30 am (WRR, 2016).¹⁰

The Cathedral Church of the Advent, an Episcopal Cathedral in Birmingham, AL, broadcasts its worship service and sermon at 9 am every Sunday morning on WERC 105.5

¹⁰In addition to these churches, St. Peter’s Episcopal Church in Rome, GA broadcasts its 10 am worship service every Sunday on WLAQ 1410 AM. This service is also available for listening on WLAQ1410.com (St. Peter’s Episcopal Church, 2016). St. Paul’s Episcopal Church in Augusta, GA broadcasts its Sunday service at 11:00 am on WGAC 580 AM and 95.1 FM (St. Paul’s Episcopal Church, 2016). St. Clement’s Episcopal Church in Harvey, IL broadcasts sermons on WGBX 1570 AM every Thursday at 12:45 pm (St. Clement’s Episcopal Church, 2016).

FM. This service can also be heard on iHeart Radio. The Very Rev. Andrew Pearson, Dean of the Cathedral, elaborated:

We have an hour long broadcast of our 9:00 Sunday service on a local radio station (WERC). It is always a worship service that is fed live to the local station. Some years ago (maybe 20) a parishioner said that he thought we ought to have our services broadcast on the radio. I believe the reasons were two-fold: 1) It would minister to those unable to make to church, and 2) it would be an evangelism opportunity. Since then, the station was bought by iHeart Radio, enabling us to broadcast around the world via their phone app. (personal communication, February 23, 2016)

3.1.3 *“Lift Up Your Hearts”*

Sometimes a radio program is not the result of work by an organization, but by an individual. One such person is the Rev. Jonathan Trebilco, Rector of St. Francis Anglican Church in Spring, TX. This parish is not affiliated with The Episcopal Church, but rather with the Anglican Church in North America. From June 19, 2011 to June 10, 2012, Trebilco broadcast a sermon every Sunday evening from 5:00 to 5:30 pm on “The Word” KKHT 100.7 FM in Houston. The sermon series, entitled “Lift Up Your Hearts”, examined liturgical worship in the Anglican tradition.

Fr. Trebilco elaborated:

The radio program I put together was entitled “Lift Up Your Hearts!” (named for the *sursum corda* from the liturgy). We sought to address one topic, and that is the Christian pattern of worship as we find it in Holy Scripture and in the historic Christian traditions. We felt that people often participate in a liturgical service

without understanding what they are being exposed to, and may tend to dismiss it before they comprehend its logic, its beauty, and its significance. We wanted to communicate the theology that ought to undergird all Christian expressions of worship. Our purpose was to introduce Anglican prayer book worship to an audience unfamiliar with Anglican practice. We used language and terms that people unfamiliar with liturgical theology would understand, and only employed technical terms if we defined and unpacked them.

I sketched out a general plan of programs, and would draft an outline each week incorporating the resources, insights, and quotations I had at hand from my own research into the question. My co-host, Rev. Ed Fowler, and I worked from these outlines employing a discussion format. Fr. Fowler used to be a sports columnist with the *Houston Chronicle* and host of a sports radio program.

While all 52 episodes touched on the theology and practice of worship, we came at it from different angles. First we laid the foundation for the whole concept of worship and what it means. We recounted the historical records as to how worship was conducted from the beginning within the ancient church. We traced the meaning of the story of the Exodus in Scripture and how it informs everything we do in worship. We explored the centrality of the concept of covenant in the redemptive program. In light of covenant we talked about the importance of both Word and Sacrament as the means by which God blesses us. We had mini-series within our year-long series where we would walk through the services of the Daily Office and Holy Communion in the prayer book, explore the

Creed, discuss the burial office, and comprehend the logic of the church year.

(personal communication, January 12, 2016)

3.1.4 How do Anglicans typically get their message on the radio?

It is important to know not only what is on the airwaves, but to understand the process for getting the programs accepted by the various stations. In short there is no simple process; it varies from situation to situation. Sometimes members of an Anglican church are involved in the radio industry and take steps to get their church's message on the airwaves; this is the case for St. Mark's Cathedral in Seattle, WA. The Very Rev. Steven Thomason explained: "The owner of the radio station in the 1960s was a member of the parish and a faithful supporter of Compline [Night Prayer]. She advocated for it and helped underwrite it in the early days" (personal communication, January 19, 2016). Sometimes Anglicans will have a relationship with someone in radio. This was the case for the Rev. Todd Donatelli, who appeared on Day 1 Radio as a result of his relationship with the director of the program: "The Director at the time, Skip Schueddig, was a colleague from my days in the Diocese of Atlanta and he asked me to preach—I was then as now living in Asheville. At that time they paid you to do the sermons—quite different from now where you raise the funds to be on" (personal communication, March 1, 2016).

Other times, Anglican churches are approached by a station, as was the case with Fr. Trebilco. He recalls, "Our parish, St. Francis, was approached by the marketing director of the radio station. He felt like there was a missing piece in Christian radio because no one was addressing liturgical worship. He got the idea that Anglicans would be a good fit to communicate the importance of liturgical worship, and so he went in search of an

orthodox Anglican parish that would take on the challenge” (personal communication, January 12, 2016).

Fr. Wallace from Day 1 suggests that podcasting is also a good way for Anglicans to get their foot in the door of radio:

If an Anglican priest or theologian wants to get on the radio, I would suggest starting by producing a podcast—there is a plethora of ways to produce and distribute podcasts these days. It may be possible to adapt the program then to an on-air radio format. But you’d have to start at a local station and then see if you can syndicate the program through a service (like Westar or others). It’s an incredible amount of work and would require significant funding, something that is not easy in these times. (personal communication, March 1, 2016)

3.1.5 What are some of the differences between Anglican radio and the Evangelical radio that is usually heard on the airwaves?¹¹

The Rev. Jonathan Mitchican said that “Anglican” is a broad label and so the question of the differences between Anglican radio and Evangelical radio could not be answered unless one knew what *type* of Anglican was on the radio: “It depends on which subset of Anglicans is most engaged in the effort. If Evangelical Anglicans are the ones engaged in the effort, it probably would not look much different from Evangelical radio. If Catholic Anglicans are the ones to do it, that might be a different story. It might look a bit more like Ancient Faith Radio or EWTN. If there was a great diversity of voices, however, then perhaps you would see some experiments with different types of content” (personal communication, January 12, 2016).

¹¹ A comparison between Evangelical Christianity and Anglican Christianity can be found in Appendix C

Fr. Wallace highlighted the differences between Episcopal preaching and Evangelical preaching:

The messages on the Day 1 radio program, Episcopal and otherwise, tend to be much more positive, hopeful, and accepting than evangelical radio preachers. God's grace is emphasized over judgment. Each preacher uses a lectionary text from the Bible on which to base his or her sermon. In addition, we have featured male and female preachers (many evangelical programs would not allow a woman preacher), and even gay or lesbian preachers. Our program tends to be a lone voice in the media landscape for a more liberal or progressive Christian viewpoint. Even so, many of our preachers' messages are basic Christianity that you might hear on other evangelical programs. Other than local church service broadcasts, I don't know of any other Episcopal/Anglican programs. (personal communication, March 1, 2016)

The Rt. Rev. Steven Charleston also highlighted the differences in preaching styles:

I believe a large number of radio programs sponsored by more conservative religious communities tend to be in the style of "preaching at" listeners, rather than encouraging people to be critical thinkers when it comes to faith. These broadcasts, therefore, are more ideological, i.e., they have a very fixed religious opinion and present this as the only truth to those who will listen. Episcopal/Anglican programming is broader in scope, offering ways for people to dialogue, and seeking intelligent analysis of issues rather than giving stock answers to all questions. (personal communication, February 21, 2016)

The Rev. Brian Cole also talked about his perceptions of the differences in style: “For me, a part of the mindset for Evangelical radio is a “me against the world” approach to the individual Christians engaging culture. Day 1's focus is on preaching from a mainline Protestant approach, which does not encourage that kind of thinking and duality” (personal communication, February 16, 2016).

The Rev. Dr. James B. Lemler was a little more positive in his evaluation of Evangelical radio:

Any attempt at presenting the Good News is to be respected. Day 1 is certainly a part of that mission as are various organizations which would be described in the sociology of religion as "evangelical." Day 1, of course, represents a variety of denominational perspective from the more "mainline" traditions and expression of faith.

I believe that Episcopal preaching is best described as hospitable and respectful. It is also biblical with a hermeneutic and stance that is generous. Episcopal preaching does possess passion for the Gospel and Scriptural tradition. It is honest in its approach to God and to humanity and describes God and human beings in hopeful and generous ways. It takes both dimensions of the famous John 3:16-17 to heart... "For God so loved the world that he gave his only begotten son... not to condemn the world, but that the world through him might be saved.” (personal communication, February 23, 2016)

Fr. Donatelli was also more willing to see nuances in Evangelicalism and Evangelical radio preaching:

These are a bit sweeping of generalizations, and I will define Evangelical as the more fundamental expression of Evangelical. I have some very good clergy and lay colleagues and friends who I and they would describe as evangelical, yet whose theology and mine are not much different...[there is a] difference between Evangelicals (e.g., James Dobson, who has certain clear religious and political bents) and evangelicals—folks who love Jesus and proclaiming Jesus yet who aren't too weighed down with dogma—I would describe myself as evangelical. With that preface: I think [Episcopalians] tend to love mystery, paradox and questions more and see God as loving these as well and God loving to be known in these. I think we are more rabbinic—meaning we ask more questions to make folks think than give answers. I think we tend to be more engaging of differing faith traditions and experiences and that we seek to learn from these engagements in a way that deepens our faith experience and understandings. I think we are less triumphalist—i.e. we don't think God has declared the USA as some special child or think affirmation of particular political convictions to be a sign of fidelity to God. We are evangelical, yet not seeking to convert all to our persuasions and convictions. I don't mean to sound as if this means we are better or that God loves us more, but I am trying to name what I see, and what I would say my Evangelical friends would also say is true. (personal communication, March 1, 2016)

Canon Schueddig found that differences between Evangelical and Episcopal radio were difficult to ascertain simply because of the latter's scarcity:

It is nearly impossible to differentiate Episcopal programming from Evangelical programming. Most mainline denominations do not have any kind of on-going

broadcast communications program. Their communications divisions deal almost entirely with internal issues, communicating to its constituents. The main reason for that is cost. The Day 1 program is about the only way mainline churches can participate in some kind of broadcast activity at a nominal cost. Most Christian radio is created by individuals who have raised enough money to buy air time and are distributed through radio multi-system owners who specialize in selling programming to Christian stations. Those stations are usually part of the Christian Broadcasting Association and are almost exclusively conservative, evangelical, biblical fundamentalist and often issues-based. Many are personality based which is not the style of the Anglican tradition. (personal communication, March 2, 2016)

3.1.6 Is it simply more cost effective to take a program and syndicate it on existing radio stations rather than having a full-time Anglican radio station?

Fr. Wallace answered:

Yes. I honestly can't imagine having an Anglican radio station. Perhaps a mainline Protestant station, but one problem is it would just serve one market. Better yet a mainline channel on satellite radio (I have tried repeatedly to get a hearing at Sirius XM for such a channel—they have Catholic Channel and Evangelical Channel but no room for a mainline/Episcopal voice). Check out the Catholic Channel on Sirius XM—they have talk shows, live masses, a variety of programs produced just for that channel primarily by the Catholic Archdiocese of New York. Why couldn't the Anglicans do something similar? Well, we are much, much smaller in size of population. Taking all the mainline denominations

together, you're still talking only around 20-25 million people in a population of 330 million Americans. So yes, it would be more cost effective to produce a program and distribute it to existing stations. Day 1 is now working with Westar Media Group to offer our program to more radio stations of all kinds of formats, not just Christian stations, but music, talk, and other stations that have religious programming on Sunday morning. We'll see if that enlarges our affiliate network. (personal communication, March 1, 2016)

Canon Schueddig concurred with Wallace regarding the unlikelihood of a full-time Anglican or Episcopal radio station:

I once had a conversation with a rector who said, "we are going to buy a radio station and put all the good teaching that happens in our parishes on the station." I told him that would be impossible for many reasons. First, the high cost of obtaining the license and stations. Secondly, programming a 24/7 station is not easy unless you simply broadcast re-runs. The nature of our polity is such that it would be difficult to control such a vehicle unless it was an independent enterprise. Would it belong to the national church, a diocese or group of dioceses, or parishes. It is also less and less practical to think in terms of an "Anglican" radio station in the light of new social media. With satellite radio, the Internet, etc. it no longer seems practical to think in terms of station ownership.

If an individual priest wanted to start a station there would be two major issues before him/her: audience and money. What would the market be for our type of programming? What would the audience demographics be? Given the fact that most parts of the church are strapped for money at fairly low levels, the

notion of obtaining funding for purchase of a radio station would be entirely out of the ballpark. Remember, the Episcopal Church USA has less than 2 million members, and most of its parishes have an average of 70 to 100 attendees on Sunday. (personal communication, March 2, 2016)

Fr. Pearson noted:

You won't find an Episcopal/Anglican radio station because, frankly, there isn't much worth broadcasting. And, there simply isn't the material to fill the time slots. In addition, due to the lack of material, the station would be forced to buy into syndicated shows that may not be in line theologically with the "owner." An example of this compromise would be Briarwood Presbyterian Church here in Birmingham. They are a conservative Reformed church and yet broadcast Dispensationalists and others who would teach doctrine contrary to what they preach. If you had a radio station, the reality is that you would be forced to stomach some stuff on the airwaves that you wouldn't necessarily tolerate in your church on Sunday mornings. Anglicans in the U.S. tend to be very particular, especially Episcopalians. They define themselves by what they are not. That is, "We're not Baptist," "We're not fundamentalist," etc. This is not a good thing and narrows the scope of ministry to a very small demographic. Interestingly enough, where I am from in South Carolina there is a Bahai radio station. I suppose if they can muster the material together (a lot of easy listening music) an Episcopal church, in theory, could too. The closest program we have that gives a lot of airtime to Anglicans in the U.S. is *With Heart and Voice*, which is a syndicated show on public radio. It highlights traditional choral music which is dominated

by the Anglicans. It would require a great deal of creativity to develop an entire station. Not only that, but a lot of money as well. These factors, coupled with the popularity of the internet and services like Spotify, satellite radio, et al, make radio a less likely prospect. I think you may see an increase in production of Anglican programming, but that would be primarily for the internet and syndication on existing stations. (personal communication, February 23, 2016)

3.2 RQ 2

This section answers RQ2. The interviewees give their views on the reasons for Anglican radio's paucity and the best techniques to expand Anglican radio. This RQ was best answered by questions #5 and 6 in the questionnaire guide found in Appendix A.

3.2.1 Examining the Scarcity of Anglican Radio

As mentioned in the Literature Review, an article by Johnson (1994) examined the lack of Anglican radio in Canada. For lack of any other research, those reasons may in part help us understand historically the lack of Anglican radio in the United States. Issues that Johnson found, such as the impropriety of broadcasting the Holy Mass, the danger of radio broadcasts decreasing church attendance and the social disrespectability of radio, are no longer major concerns among Anglicans today, either Canadian or American. In fact, the interview subjects did not mention any of these issues in their responses. So, in the eyes of those currently involved in Anglican broadcasting in the United States, why have other types of Christian radio grown, but not necessarily Anglican radio?

Fr. Wallace offered his thoughts:

There are very few Anglican ministers producing radio programs, hardly enough to schedule programs for a station airing 24/7. Thus, such a station would have to

create programming from scratch, a very expensive proposition (though I hope Day 1 would be part of the schedule). For many years I tried to create a consortium of the mainline denominations in some sort of radio effort—not a local station, but perhaps a channel on satellite radio or a streaming web station—but I found it difficult to interest any in pursuing this. I think we have lost a great opportunity to present our faith through the radio medium. There are still opportunities online for such audio programming, but I regret the fact that I think we could have done much more on the public airwaves, not only for Anglican/Episcopal causes but including the greater mainline Protestant denominations. (personal communication, March 1, 2016)

Fr. Mitchican again pointed to the lack of uniformity across Anglicanism:

The answer to that is two-fold. The first problem is that Anglicanism has become too theologically splintered. Even within what might be called conservative or traditional Anglicanism, there are vast rifts between those who hold more Catholic or more Reformed or more Charismatic points of view on what Anglicanism is and what it should be. This makes it hard to create something with a coherent vision.

The second problem, which probably stems from the first, is that no one has been willing to put the money into it. Such an effort would require someone or several someones with a real heart for this ministry to bankroll a pretty significant enterprise. In Orthodoxy, that happened in part because Evangelicals who had been doing radio ministry found their way into the Orthodox Church. That has not happened in Anglicanism yet, nor will it

necessarily. Even if it did, it is hard to say whether a distinct voice would be the result since many Anglican Evangelicals see themselves as generically Evangelical first and Anglican only distantly second (which is similarly true of how many Anglo-Catholics see themselves, as Catholics first and Anglicans second). It would be a great thing to make a Kickstarter for. (personal communication, January 12, 2016)

Fr. Trebilco had several ideas about why Anglican radio has been eclipsed by Evangelical radio:

I often consider this kind of query every time I visit a Barnes & Noble. In the “Christianity” section, Roman Catholicism is well represented with lots of handsome volumes from Ignatius Press. Eastern Orthodoxy is present with books on Eastern Orthodox spirituality and iconography. Evangelicalism is very well represented through the major Evangelical publishing houses offering books by authors from different parts of the Evangelical spectrum. But while there might be books by Anglican authors, this is not readily apparent, and there are usually not very many, if any, books specifically about the Anglican way. Very often you cannot even find a Book of Common Prayer.

While there are millions of Anglicans around the world, Episcopalianism/Anglicanism has always been the minority position in America. At the time of the Revolutionary War, Anglicanism was suspect in the eyes of many, because it was a branch of the Church of England, at a time when we were violently separating from England. It was a hierarchical church in a sea

of congregationalism at a time when local government, republican representation, and anti-hierarchical attitudes tended to prevail.

Add to that fact that Episcopalians had no swelling of the ranks by immigration. After the Great Awakening of the 18th century, those coming to America from England to evangelize were not loyal members of the Church of England, but disenfranchised Methodists, who began as a movement within the English church, but soon evolved into a separate Christian expression. While Roman Catholic and Eastern Orthodox churches swelled their ranks over the years with large numbers of European immigrants pouring into America, Episcopalianism had no such advantage in terms of its population. Globally, Anglicanism is the third largest Christian expression (Roman Catholic is first and Eastern Orthodox second). But in America, Episcopalianism/Anglicanism has always been a small minority within Christian American denominations. In fact, Anglicanism is a real puzzle to both Roman Catholic and Protestant Christians. Even when not hostile to Anglican perspectives, they remain puzzled as to her identity. Are Anglicans Protestant or Catholic, and why can't they make up their mind? For instance, Evangelicals who adore the writings of C.S. Lewis are often unaware or uninterested in his ecclesiastical allegiance, and a bit puzzled or disturbed when they do discover how deeply rooted he was in the Anglican and Prayer Book ethos. Meanwhile, Roman Catholics speak and publish books puzzling as to why Lewis didn't see the light and become a Roman Catholic!

And yet, even while a minority, the Episcopal Church in America had tremendous resources and considerable wealth. Why didn't she begin

broadcasting when radio, and later television, became the popular means by which other Christian traditions grabbed the opportunity to market and evangelize? It may have to do with Episcopal culture and ethos. Episcopalianism has typically always been a shy faith that seems reticent to reach out and persuade people of its position. And, as to that position, Anglicanism has always tended to see itself as a sort of historical accident, a part of the one, holy, catholic and apostolic church, but one that easily draws insights from other traditions, and even seeks rapprochement with them for the sake of Christian unity. On the liberal side, Anglicans tend to decry that Anglicanism has any official position on much of anything (no confession, no systematic theology etc.), while on the conservative side, Anglicans believe that their position is simply that of Holy Scripture and the undivided ancient church, with no need to establish a body of definitive dogma such as the Catechism of the Catholic Church, or the Westminster Confession of Faith (even while using, critiquing, and benefitting from both!). I can readily see how Episcopalians might have been happy to be exposed to the radio communications of Presbyterians, Lutherans, and other Protestants and other Catholics, while still not fully grasping the need to have a distinctly Episcopal expression.

As a member of the Anglican Church in North America, I speak now, as a priest within a body that stands apart from the American Episcopal Church. We organized in 2008, and find ourselves in pioneering mode in many ways. Many ACNA congregations have had to abandon their church buildings, while others are start-ups that do not have the funds to purchase property. The governing

clergy and laymen of the ACNA are consumed with seeking to organize as a body, draft canons and by-laws, approve liturgies, issue catechisms, and plant new churches. A lot has been done in a short amount of time, but the infrastructure and funding is simply not there right now to launch radio stations. And of course, with the tectonic shift in media in our culture, the emphasis is all being placed on internet broadcasting. There is a site called Anglican TV which broadcasts videos of Anglican events from around the communion (this is a clearly pro-ACNA site). Whether this kind of effort will eventually develop into internet radio broadcasting with regular programming remains to be seen. But I would think that internet broadcasting would be the way forward for Anglicans who want to get the word out in our day and age. (personal communication, January 12, 2016)

Bishop Charleston also referenced Episcopalian culture and its hesitancy to assert itself:

I have often said that the Anglican tradition is one of the best kept secrets in Christianity. The problem is, it is those of us in that tradition who are keeping the secret. Historically, we have been very reticent to share our worldview for fear of appearing too evangelical. Consequently, we have a poor track record of evangelism, including the use of popular media. This is ironic since we pride ourselves on being a "thinking church" that is contemporary with the culture in which we live. In fact, in terms of media, we are far behind the times. The Episcopal Church should be on the radio (as well as on the Internet and television) with creative and inviting programming that inspires seekers to discover our kind of open-minded, socially active spirituality. We are not because communications

work has always been the first to go when it comes to budget cuts. Also, there seem to be fewer members of our leadership who know how to engage media effectively. This has been to our great cost. I would strongly support the extension of the Anglican/Episcopal outlook on satellite radio and a variety of other media. (personal communication, February 21, 2016)

Fr. Cole pointed out that the Anglican Way is usually not taught via mass communications: “Anglicans and Episcopalians primarily think of formation and education occurring either in the context of worship and liturgy or on a parish level. The institutional resolve necessary to fund radio efforts is not how Episcopalians tend to group themselves” (personal communication, February 16, 2016). Canon Schueddig also mentioned the Anglican focus on the parish: “Anglicanism is not organized in a way that would seriously consider broadcast communications as a priority. It is not the way they think. Their basis is the parish church and everything emanates from that thinking” (personal communication, March 2, 2016).

Dr. Lemler was more optimistic about the future of Episcopal broadcasting:

I remember when Trinity Wall Street took radio and television broadcasting quite seriously and produced effective programming. I think we are in an age now when we have to partner with other compatible faith communities and opinion broadcasters to present our viewpoint. This can be successful. For example, for several years the rabbi next door to my church and I did a radio program together on a weekly basis. It was highly regarded with a good and loyal listening audience. We needed to suspend it for schedule reasons, but at present my congregation broadcasts a weekly Sunday worship service on the same radio

station. I could envision us putting together a partnership for broadcasting purposes including Day 1 as a part. (personal communication, February 23, 2016)

3.2.2 What do you think is the best way to expand Anglican/Episcopal radio in the United States?

Canon Schueddig responded: “In terms of radio specifically, I think Day 1 is the only viable opportunity for expansion of our programming. They are already airing on over 200 stations and headed for more this year. They are ecumenical which ensures a larger audience base. They can raise money as an independent non-profit. They also stretch their reach through social media. They have little competition at their level” (personal communication, March 2, 2016). Dr. Lemler also thought Day 1 was central to any such expansion: “I would recommend that Day 1 or another body use its convening power to bring together a group to look at possibilities or strategies (I would come).” (personal communication, February 23, 2016)

Fr. Wallace pointed to the potential of low power FM stations:

One major opportunity that Episcopal/Anglican churches have not pursued to my knowledge are LP/FM (low power FM) stations. A good number of evangelical, conservative, and Roman Catholic churches started such stations in their areas, and so did a few mainline churches (Day 1 airs on some), but to my knowledge no Episcopal or Anglican churches have done this. This is a relatively inexpensive way to create a local radio station. I think some of our larger cathedrals or endowed parishes might have the funds and possibly the interest to produce something either using recorded or live broadcasts of services/sermons, or better

yet a studio-produced message or talk show format featuring Anglican/Episcopal leaders discussing real-life issues, theological questions, and so forth on a local station. There may be some interest in syndicating such a program through one of the radio networks/syndicators, but honestly it would be a difficult sell. Perhaps better to focus on online outreach through podcasts, or work with Day 1 which has an already established national network that is expanding. The truth is, there does not seem to be much interest that I have gleaned in expanding Anglican/Episcopal radio in the U.S., and as the producer and host of a weekly radio program featuring them regularly as preachers, I think I would be aware of that interest. Also, with the richness of Episcopal/Anglican worship, music, liturgy, and beauty, perhaps television/video would be a more effective way to interest people. (personal communication, March 1, 2016)

CHAPTER FOUR

DISCUSSION AND CONCLUSION

4.1 Discussion of Responses and Findings

Overall, there are three dominant themes emerging from the interviewees' responses. The first is that there has been, and is currently, a general lack of interest in Anglican terrestrial radio broadcasting. Interviewees used phrases like, "there does not seem to be much interest," "no one has been willing to put the money into it," "difficult to interest [anyone]," "difficult sell," "a shy faith that seems reticent to reach out," "very reticent to share our worldview," "[not possessing] the institutional resolve necessary to fund radio efforts," and "[does not] seriously consider broadcast communications as a priority."

This lack of interest is either due to Episcopalian culture (i.e., not interested in promoting the Anglican Way over against or even alongside other ways of being Christian) or Anglican practice (i.e., the focus is on the local parish and not on mass communication). The current Anglican radio landscape is a relatively barren one. Because of this lack of interest, neither The Episcopal Church nor any other Anglican body in the United States has devoted a significant amount of time, energy and money into terrestrial radio broadcasting. There are no full-time Anglican or Episcopal radio stations, and such an endeavor seems unlikely, at least for now. Only a handful of

Anglican churches in the United States broadcast any material over terrestrial radio. There is only one program that regularly features Anglican preachers, Day 1 Radio. Therefore the Anglican radio landscape in the United States today is basically Day 1 Radio and a collection of Episcopal and Anglican churches that broadcast their messages on existing stations.

For the few Anglican radio programs that do air, a few commonalities can be seen. Anglican radio broadcasts typically feature liturgical prayer, the reading of Holy Scripture, preaching, and sacred music. Sacred music is usually played on organ or with a choir, or both. This is in contrast to Evangelical radio, where an entire industry has grown around Contemporary Christian Music (CCM).

The second theme is that Episcopalians who are involved in radio broadcasting see themselves as more “liberal” or “progressive” than their Evangelical interlocutors. Interviewees of this persuasion described Episcopalians and Episcopal radio using words and phrases like “liberal,” “progressive,” “positive,” “hopeful,” “accepting,” “grace,” “critical thinking,” “broad,” “dialogue,” “intelligent analysis,” “hospitable,” “respectful,” “biblical,” “generous,” “passionate,” “honest,” “asking questions,” and “engaging”. When speaking of Evangelicalism or Evangelical radio, they used words and phrases like, “conservative,” “biblical fundamentalist,” “judgment,” “preaching at,” “ideological,” “very fixed opinion,” “stock answers,” “me against the world,” “triumphalist,” “issues-based,” and “personality-based.”

The differences between the two traditions either focused on inclusivity (i.e. Episcopalians is more open, inclusive and non-judgmental, whereas Evangelicalism is more closed off, exclusive and judgmental) or intellectualism (i.e. Episcopalians promotes critical thinking whereas Evangelicalism is more didactical in a straightforward way).

Preaching, especially from The Episcopal Church, is seen as more “liberal” or “progressive.” Episcopal radio may appear to some listeners to be more positive, inviting and non-judgmental than Evangelical radio, although a few interviewees gave a more affirmative evaluation of Evangelical radio preaching. Episcopal radio contains less talk of sin, judgment, Hell and damnation, subjects which are more frequently discussed on conservative Evangelical radio. Episcopal radio places more emphasis on the liturgy and the sacraments than in Evangelical radio. In contrast to Evangelical radio worship services, Anglican radio services are liturgical and feature written prayers. One can hear a woman preach on Episcopal radio much more frequently than on Evangelical radio. This is due to many Evangelical denominations prohibiting the ordination, and therefore public preaching, of women.

Anglican radio is also much less likely to have an appeal at the end of a sermon for a person to “make a decision for Jesus” or some similar action (such an appeal is usually called an “altar call”). Anglicanism largely rejects decision theology, and so altar calls, which are so common in Evangelical radio, are usually not heard on Anglican radio broadcasts. Episcopal radio is less likely to align itself with conservative political causes than Evangelical radio. For the last few decades, The Episcopal Church has increasingly aligned itself with the progressive side of issues like gay rights, the death penalty, global warming and affirmative action.

It must be noted, however, that Dr. Lemler and Fr. Donatelli had several positive things to say about Evangelicalism and considered the Anglican tradition as possessing a distinct evangelical ethos. Also, Fr. Pearson noted that “Anglicans in the U.S. tend to be very particular, especially Episcopalians. They define themselves by what they are not. That is, ‘We’re not Baptist,’ ‘We’re not fundamentalist,’ etc. This is not a good thing and narrows the scope of ministry to a very small demographic” (personal communication, February 23, 2016).

The third theme is the unlikelihood of Anglican radio being a major player in the Christian radio landscape. The hopes for a full-time Anglican radio station were low if not non-existent. Interviewees signified this using words and phrases like “honestly can’t imagine,” “impossible for many reasons,” “not easy,” “difficult,” “very expensive,” “less practical,” “less likely,” “entirely out of the ballpark,” and “isn’t much worth broadcasting.” The overall tone of these answers seemed quite pessimistic.

The principal reason for Anglican radio’s rarity is that there has never been much money to pursue its expansion, and this theme came through in several of the interviewee’s responses. In addition, Anglican churches may have a splintered vision of what Anglicanism is, and so putting forth a coherent Anglican message may be more difficult. This may be exacerbated by the public’s general ignorance about what Anglicanism is and the fact that Anglicanism’s dual nature as both Catholic and Protestant is confusing to some. Due to lack of immigration from predominantly Anglican countries, Anglicans are a minority religious population; there are only a little more than 2 million Anglicans in the United States, compared with 68 million Roman Catholics and 16 million Southern Baptists (infoplease.com, 2012).

Episcopalian culture and ethos is reticent to convince others of the Anglican position on issues; perhaps Anglicans are ecumenical to a fault and so have been willing to let Catholics, Lutherans and Evangelicals do most of the radio preaching. Anglicans also have substantial doctrinal agreements with such groups anyhow and may not see the need for an Anglican message in an already crowded denominational landscape. Furthermore, Anglican churches that are not affiliated with The Episcopal Church are often relatively new, so they are focused on tasks like church planting, missions and the improvement of ecclesiastical infrastructure. For these churches, mass communications via terrestrial radio broadcasting is neither a priority

nor a possibility. In The Episcopal Church, mass communications is the first expenditure to go during budget cuts; as The Episcopal Church is not as lucrative as it was in the past, there have been several budget cuts across The Episcopal Church, further stymying Episcopal radio broadcasting. All of these reasons likely contributed to the relative smallness of Anglican radio in the United States.

Anglican denominations will have to see the value in terrestrial radio and devote funds to it, either at the convention, diocesan, cathedral or parish level. These bodies could bankroll the production of radio programs for syndication on existing stations. Anglican organizations and individuals could also utilize low-power FM stations, which are less expensive than high-power stations. Finally, Anglicans can turn their attention to online broadcasting via Internet radio, podcasting and phone applications. However, the expansion of Anglican radio will probably be most successful if it builds off of or is otherwise affiliated with Day 1 Radio, which is the most notable, successful and wide-reaching Episcopal radio program in the United States.

There appears to be three major Christian traditions on the radio today: 1) Evangelical (e.g. Educational Media Foundation, Salem Radio Network), 2) Catholic (e.g., EWTN, Catholic Radio Association) and 3) Mainline Protestant (Day 1 Radio). Anglicanism fits in the latter category the most. Indeed, if Anglicans and Episcopalians in this country want to consider Anglicanism a separate tradition from Mainline Protestantism (in terms of radio), they shall make Anglican radio into a niche so small it will be unable to justify its existence on the airwaves. After all, there are only 2 million Anglicans in the United States. Therefore, in order to be large enough to make a significant contribution to the Christian radio landscape and to reach the widest possible audience, Anglican radio will have to combine with other Protestant

groups (for instance, Lutherans, Methodists, Reformed, Presbyterians, Moravians and Congregationalists) to produce broadly Protestant programming.

This aisle-reaching should not be too difficult, at least from the perspective of denominational diversity. While all of these groups have unique theological emphases and liturgical expressions, there is broad agreement among the denominational traditions, both doctrinally and practically. The Bible, the Creeds and the ministry of Word and Sacrament form the core of all of these traditions. This broad agreement can be seen, for instance, in the full communion that exists between The Episcopal Church and the Evangelical Lutheran Church in America and the Moravian Church in North America, respectively (Episcopal Church, 2016). The various mainline churches have demonstrated their willingness to work with each other on many different endeavors, including Day 1. Anglicans cannot build a radio empire without their Protestant friends. And why would they want to? These traditions complement Anglicanism, adding color and insight by stressing doctrines or themes that Anglicans may not explore as frequently.¹²

If Anglican radio's future is as one part of broader Protestant radio, there really is no reason to build on a ministry besides Day 1. As Canon Schueedig said, "Day 1 is the only viable opportunity for expansion of our programming. They are already airing on over 200 stations and headed for more this year. They are ecumenical which ensures a larger audience base. They can raise money as an independent non-profit. They also stretch their reach through social media. They have little competition at their level" (personal communication, March 2, 2016). Day 1 is the most popular, widespread, financially viable and broadly appealing

¹² For example, Lutherans often emphasize the Theology of the Cross, while Methodists emphasize sanctification and Presbyterians emphasize Divine Providence. All of these ideas are found within Anglicanism, but they are perhaps superlatively preached in those traditions.

incarnation of Episcopal radio today. Starting from the ground up in a different ministry would be time-consuming, less effective and unnecessary.

In addition to Day 1's ministry, individual Anglican or Episcopal parishes should strive to get on the radio on their own, at least for the broadcasts of the Sunday morning service (either a live feed or a recording of last week's service). This can be done by contacting local radio stations and buying the Sunday morning daypart, or perhaps by broadcasting on low-power FM stations, as Fr. Wallace suggested. This will obviously need to be funded, and so room must be made in the church's budget for this expense. If this is not possible, churches can post audio and/or video recordings of the sermons to their website. Churches can also podcast their sermons/services or stream them through an Internet radio platform, which is both easier and less expensive than getting material on terrestrial radio.

Interviewees made frequent mention of the unlikelihood or even impossibility of a widespread Anglican radio enterprise. This may be true, but if so, it is due to Episcopalian practice and culture, and not merely for financial reasons. Certainly getting on terrestrial radio is not cheap, but hundreds of evangelical churches and preachers have done so. The problem is not that there is no money, but that Episcopalians would rather see the money go elsewhere. Evangelical churches see the importance of terrestrial radio broadcasting and allocate funds accordingly. In order for there to be a denomination-wide shift in thinking about mass media and specifically terrestrial radio (which is the number-one mass reach media in the United States), there will have to be a revision of ecclesiastical assumptions about what constitutes important ministry; based on the interviewees' responses, this will be an uphill battle.

If an Episcopal/mainline radio station were to ever materialize, there is no shortage of content that could be featured. Morning Prayer, Holy Eucharist and Evening Prayer could be

read every day, endlessly variable in accordance with the Lectionary and Church Year. A variety of shows could air: one could talk about Christian theology and practice, another about liturgy and music, and yet another could give commentary on moral and social issues of the day. Rather than contemporary Christian music, the station could play classics of sacred music, either orchestral works (e.g., Handel's *Messiah*, Bach's *St. Matthew's Passion*) or classic hymns (e.g., Luther's "A Mighty Fortress is our God," Wesley's "Come Now Fount"). Evensong or Sung Compline could also air periodically. In addition, the Book of Common Prayer could be utilized by airing readings of the Litany and the Collects of the Church Year.

The preaching on such a station would also have to continue the Anglican tradition of preaching described by Dr. Lemler as "hospitable and respectful...hopeful and generous" (personal communication, February 23, 2016). This is because Christian radio's purpose lies not only in encouraging Christian listeners in their spiritual journey, but also in reaching non-Christian listeners. In order to reach non-Christian listeners, Christian radio preaching must be much less abrasive in its message. By providing a non-threatening, hopeful and positive message, Anglican/Episcopal radio perhaps has a better chance of reaching non-Christian listeners for whom it is abundantly easy to not listen to Christian radio at all. The key for Anglican/Episcopal radio, then, is to produce programming that offers a fresh perspective on the Christian faith—a perspective that is not widely represented on the radio today.

4.2 Limitations and Suggestions for Future Research

As with all research, there were a few limitations to this thesis. Firstly, the subjects could have been interviewed face-to-face. This would have given me more opportunity for interaction with the subjects. As noted previously, this was impossible for geographical and time reasons. Another limitation is that I only got one perspective: Anglican priests involved

in radio broadcasting. I could have interviewed broadcasters from other denominations on the reasons for their success in broadcasting. I also could have interviewed managers of Christian radio stations to get their perspective on whether they would have been willing to accept Anglican programming, as well as gain their insight on why certain types of programming work over other types. In other words, I could have examined more in-depth the programming and business practices of Christian radio.

This study only covers Anglican/Episcopal radio in the United States; it does not go into detail about Anglican radio broadcasting in other countries. This thesis has been primarily concerned with terrestrial radio broadcasting. It does not cover Anglican Internet radio or podcasting. Therefore, further research could be conducted on the history and current state of Anglican Internet radio and podcasting, perhaps proceeding along the same lines as this thesis. The question of how to expand Anglican radio in the United States is touched upon in this thesis but requires more research. This thesis has also identified several reasons why Anglicans have been and are less successful in radio broadcasting. Research about the expansion of American Anglican radio could focus on ways to counter these obstacles. The research could also identify practical ways to increase Anglican radio's reach, in terms of stations, programs and preachers. Lastly, while the thesis briefly explored the prospect of an Episcopal/mainline radio station, more research could be conducted on the specifics of such an endeavor. What would an Episcopal radio station look like? What would its programming be? How could it come to fruition?

4.3 Conclusion

This research can be seen as useful for Anglicans in general, Anglican broadcasters and broadcast communication scholars. To consider these in reverse order: Anglican radio

broadcasting is a subject within the field of broadcast communication that is heretofore underrepresented. Therefore, broadcast communication scholars interested in writing about American Anglican radio will likely find this research helpful for context and citation. Anglican broadcasters can utilize this study's findings to expand their mass-reach. Those who seek a career in Anglican broadcasting could find this study valuable because it provides an overview of the current status of Anglican radio and therefore indirectly shows what career opportunities exist in that niche. Finally, there are 85 million Anglicans in the world, and the media outreach of Anglicanism is important to at least some of them. The sheer statistical significance of Anglicanism, in terms of members, rules out the possibility that this thesis is of only limited or esoteric significance.

By providing information about the history and current state of Anglican radio broadcasting in the United States, as well as an extended analysis on its nature and shortcomings, this thesis has filled a significant gap in the literature and contributed to the overall body of knowledge on this subject. Hopefully this thesis will be of benefit both to the discipline of broadcast communication studies and to the Anglican Communion.

APPENDIX A

INTERVIEW QUESTIONS

1. Please describe your personal history with Anglican radio.
2. How did you get your material on the radio?
3. What are some differences that you see between Anglican radio and the Evangelical radio that is usually heard on the airwaves?
4. Is it simply more cost effective to take a program and syndicate it on existing radio stations rather than having a full-time Anglican radio station?
5. There are 2,200 Evangelical radio stations and 200 Roman Catholic radio stations in the United States. There are currently no Episcopal or Anglican radio stations. Why do you think Anglican radio is so scarce on the airwaves today?
6. What do you think is the best way to expand Anglican/Episcopal radio in the United States (i.e. more stations that broadcast Anglican radio, more programs, more broadcasters, more reach?)

APPENDIX B

A CHRONOLOGICAL HISTORY OF MAJOR ANGLICAN
RADIO PROGRAMS IN THE UNITED STATES

1921	KDKA and Calvary Episcopal Church air first Episcopal service/sermon
1923	Cathedral Church of St. Paul in Boston, MA first airs <i>Sunday Morning at the Cathedral</i>
1928+	Chicago Sunday Evening Club features Anglican and Episcopalian speakers
1930s	St. George's Episcopal Church in NYC broadcasts Evening Prayer
1934-35	The Archbishop of Canterbury, the Bishop of Winchester and the Bishop of London all preach on American radio
1945	<i>The Protestant Hour</i> first broadcast
1958	Episcopal Radio-TV Foundation broadcasts C.S. Lewis' "Four Loves" lectures
1960	Samuel Shoemaker on <i>The Protestant Hour</i>
1962	John R. W. Stott on <i>The Protestant Hour</i>
1963	Bishop Henry I. Loutitt on <i>The Protestant Hour</i>
1964	Canon Bryan Green on <i>The Protestant Hour</i>
1965	Prof. Fitz-Simmons Alison on <i>The Protestant Hour</i>
c. 1968	St. Mark's Episcopal Cathedral in Seattle, WA first airs Compline service
1970	Theodore Parker Ferris on <i>The Protestant Hour</i>
1971	Prof. Clifford L. Stanley on <i>The Protestant Hour</i>
1972-73	John Stone Jenkins on <i>The Protestant Hour</i>
1978	Archbishop of Canterbury Donald F. Coggan on <i>The Protestant Hour</i>
1979-80	John Stone Jenkins on <i>The Protestant Hour</i>
1980s	<i>Moments in Meditation</i> airs
1981	Archbishop of York Stuart Blanch on <i>The Protestant Hour</i>
1983	Dean Frederick Hauk Borsch on <i>The Protestant Hour</i>
1983-84	Michael York reads C.S. Lewis' <i>Mere Christianity</i> on <i>The Protestant Hour</i>

- 1986 Bishop John T. Walker, the first African-American to preach an Episcopal series on *The Protestant Hour*
- 1988 John Claypool on *The Protestant Hour*
- 1989 Bishop Charles Duvall on *The Protestant Hour*
- 1989 Dean James C. Fenhagen on *The Protestant Hour*
- 1990 Barbara Brown Taylor on *The Protestant Hour*
- 1991 Canon Herbert O'Driscoll on *The Protestant Hour*
- 1992 Robert Libby on *The Protestant Hour*
- 1999 Michael Curry on *The Protestant Hour*
- 2011-12 Jonathan Trebilco preaches "Lift Up Your Hearts!" on 100.7 FM KKHT "The Word" in Houston

APPENDIX C

A COMPARISON OF EVANGELICAL CHRISTIANITY

AND ANGLICAN CHRISTIANITY

To many people, Christians and non-Christians alike, there is possibly a lack of understanding as to the difference between a branch of Christianity like Anglicanism and a Protestant movement such as Evangelicalism. Therefore, a further definition of terms is useful. I will now describe in objective terms Evangelical Christianity and its overall similarities and differences from Anglican Christianity, using David Bebbington's Evangelical Quadrilateral as an explanatory tool.

According to noted religious scholar David Bebbington, Evangelicalism is a movement of Protestant Christianity that has four essential components: 1) Biblicism, an emphasis on the authority of the Bible, 2) Crucicentrism, the centrality of the atoning work of Jesus on the cross, 3) Conversionism, the necessity of conversion (sometimes phrased as being "born again," "asking Jesus into your heart," or "accepting Jesus Christ as your Lord and Savior"), and 4) Activism, the importance of spreading the Good News of Jesus via evangelism and social justice ministries. For Bebbington, it is the distinct convergence of these four components within Protestant Christianity that characterizes Evangelicalism (Bebbington, 1989, pp. 2-17).

Part of the difficulty in defining Anglican Christianity in contradistinction to Evangelical Christianity is simply that Anglicanism is a very broad movement and not all of its members have substantial agreements on what constitutes legitimate Anglicanism. Since the nineteenth century, various schools of Anglican thought and practice have emerged; these are usually called "church parties." The three main church parties are Anglo-Catholicism, Liberalism and Evangelicalism (Mitchican, 2013). Given this diversity, in the following discussion of the similarities and differences between Anglicanism and Evangelicalism, I will attempt to speak of Anglicanism in such a way that

my description could apply to Anglicanism in either its Catholic, Liberal or Evangelical varieties.

Anglicanism is similar to Evangelicalism in that they are both Christian and emphasize the person and teachings of Jesus of Nazareth. They generally hold in common doctrines such as the Trinity, the Incarnation, and the Church. Anglicanism can be said to affirm all four points of the Bebbington Quadrilateral, albeit this affirmation can sometimes look different. For instance, while Anglicans hold the Bible to be authoritative¹³, they may not see it as completely without errors (inerrant).¹⁴

Along with similarities, there are important differences between Evangelicalism and Anglicanism, in all its parties. Perhaps the most readily recognizable difference between the two is that Anglicanism is liturgical in its worship. Anglicans hold the Book of Common Prayer, a liturgical prayer book originating in England, in high esteem. This Prayer Book spirituality is practiced through the celebration of the Holy Eucharist, Daily Morning and Evening Prayer, and the Church Year, with its various feasts, fasts and saints' days. Secondly, Anglicanism places much more importance on the sacraments (e.g., Baptism, Holy Communion and Anointing of the Sick). Thirdly, along with Lutherans, Anglicans typically are critical of frequent Evangelical appeals to "make a decision for Christ" or to "make Jesus your Lord and Savior," a style of preaching that can be derisively referred to as "decision theology" (Stafford, 2010). With these similarities and differences in mind, we can properly view the interviewees' responses in context.

¹³ As seen in the Thirty-Nine Articles of Religion, specifically Article VI: "Holy Scripture containeth all things necessary to salvation..." (Book of Common Prayer, 1979, p. 868).

¹⁴ "Biblical inerrancy and infallibility are not accepted by the Episcopal Church" (Episcopal Church, 2016).

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BIOGRAPHICAL INFORMATION

Lorenzo LeRoi Marconi is an Anglican layman and radio enthusiast. After graduating from James W. Martin High School in Arlington, Texas, he studied at Tarrant County College in Hurst, Texas, where he received an Honors Associate of Arts. He then transferred to the University of Texas at Arlington, where he received an Honors Bachelor of Arts in Broadcast Communication. His research interests include religious media, theology, and the role of the Church in social justice ministries.

He has completed the following research projects: “Improving United Methodist Ministry with the Homeless in Tarrant County,” “Roman Radio: Analyzing the Recent Expansion of Catholic Radio in America,” and “Improving Internal and External Communication at Grace Lutheran Church in Arlington, Texas.” He has also produced several public service announcements, radio and television news stories, and a promotional video for his church.

Following graduation from UT Arlington, he will enter Yale Divinity School to study theology.