

# DIOCESAN

*Brand Guidelines*  
&  
**STYLEBOOK**



A step-by-step guide to good, practical, effective and simple marketing and evangelism practices for The Episcopal Church in Southwest Florida.



*Includes: Episcopal Stylebook, Forms of Address, Diocesan News Guide, Diocesan and DaySpring Brand Identity and Obituary Guidelines.*  
*Includes link page to additional resources.*



# *About the Stylebook*

*The following is a new version of our Diocesan Brand Guidelines and Stylebook. We hope you will not only use it, but help us add to it and improve it, as we seek ways of growing our Episcopal Church in this corner of Florida. We invite your ideas and comments. Email author Garland Pollard at [gpollard@episcopalswfl.org](mailto:gpollard@episcopalswfl.org)*

*Our resource page, which includes helpful tips and links, a link to our shared Facebook group, and our Dropbox for shared materials, is at:*

**[episcopalswfl.org/brand.html](http://episcopalswfl.org/brand.html)**

*Cathedral Church of St. Peter, Diocese of Southwest Florida Archives*

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# *Brand Guidelines*

&

# *Stylebook*



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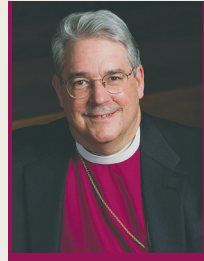
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*This booklet is set in the typeface Sabon,  
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with headers in Minion Pro.*

# FOREWORD

## *From the Bishop*

Sharing the Gospel is an imperative for each generation of the Church. While the message of Christ is the same for all time, and all generations, the methods of evangelism have been different as the times have changed.



Movable type helped to bring on the printed *Bible*, and our *Book of Common Prayer*. Newspapers helped to spur revivals and the Great Awakening. Industrialism helped to spur the need for the urban Social Gospel. Television helped to bring about evangelistic rallies. In each generation, we adapt ever changing methods to provide the changeless Gospel of God's mission in the world.

Today, we are in a new era of social media and extreme individualism, where the Gospel is shared not only in the older ways, person to person, but in multiple formats and forums. This reality creates new challenges for us.

The Episcopal Church has many ways to proclaim the Gospel in today's world, because we are both ancient and modern. Our first ever *Diocesan Brand Guidelines & Stylebook* is our effort to help our congregations take steps to proclaim the Gospel, in this day and time.

*Bishop Dabney T. Smith  
Fifth Bishop, Diocese of Southwest Florida*

# Why a STYLEBOOK?

We all need guidelines, but most of us also dislike useless rules. It was this spirit that informed this first, draft edition of a diocesan *Brand Guidelines & Stylebook*.

The idea of having a handy marketing manual for our Episcopal Churches grew out of our own *Diocesan Stylebook*, which includes style guidelines for the basic words we use each day. That stylebook has been a useful reference, and available since 2012. It includes answers to questions including:

- What is a consistent way to address clergy?
- How do we list titles or dates?
- What is a standard format for an obituary?
- How do you communicate with the diocese or submit to *Southern Cross*?
- What is the official seal of the diocese, and how do you use it?

When we expanded its use at multiple training sessions, we realized there were missing elements. We added some Social Media Guidelines. And a Web Checklist. This was to help parishes have a sense of where they are, and where they want to be, in their evangelism and communications.

This year, we added some new categories and put together this ambitiously named *Episcopal Brand Handbook*, which will, we hope, enable our parishes to think of where they are in each area of communications and marketing. We thought about this broadly; some parishes might have a modest website, but utterly excel in areas greeting newcomers and welcoming. Other parishes do well with a website, but need help with follow up visitor cards and campus signage. Some parishes show well from the curb as you drive by them, but fail when it comes to energy and enthusiasm of greeting. Think of this booklet as a sort of checklist of things you really need, things you

can do with some work, and things that you can be doing if you are really going to excel. We are not passing judgment on areas that might need work; instead we hope to celebrate only



what works.

The idea of a having marketing or brand manual to help communicate is something that all “franchises” need, even God’s franchise to us Anglicans. It’s a baseline; the idea is that if you are going to be a part of a group, each member needs to do certain things

to match the others. After we look at this first draft, I hope others will add to it, and improve it for updating in 2020.

This is not a book of worship styles, or discussions of whether a person expects high or low church. Clergy and vestries can consult books like *Prayer Book Rubrics Expanded* for that sort of thing. We expect clergy to follow best liturgical practices, following church guidelines and consulting their bishop. Instead, this handbook hopes to encourage clergy and laity to better communicate and explain what they are doing, to better reflect, as the 1549 *Book of Common Prayer* states, “this godly and decent order of the ancient fathers.”

At a clergy meeting a few years ago, the Rev. Debbie Self asked if our “Episcopal charisms” held much sway in the current culture. While I cannot recall the exact context, the idea was that in the past, the Episcopal Church had some major gifts in attracting people, and while these “charisms” were not as influential as before, they still held, in many cases. In putting this together, we wanted to consider and celebrate the historic cachet of the Episcopal Church, and what it means to both have high standards in liturgy and musicianship, and yet at the same exact time welcome all to the table.

How do we communicate that the Episcopal Church welcomes all? That its worship values group hymn singing over concert performances? That it hangs onto many traditions, but embraces the current world as it is? That it uses a Bible-passage-filled liturgy that gives us the actual Bible in our own words? That it values the laity, but provides a special role for the clergy? That it is not afraid to engage with the world, and politics, but understands its practical role in

local community leadership?

Simple. We show what is good, tell what is true and put it all in the light, for all to see.

This messaging manual is more a manual than a rule book. The rules in the church that apply to us come from our Bishop, Standing Committee, Constitution and Canons and Episcopal Church, all inspired by the Holy Spirit working in our lives. Instead of rules, we have listed a series of best practices that we hope will be considered, discussed, addressed and promoted. Some are not right for all, but in the case where guidelines cannot be followed, there should usually be a reason why, and perhaps, even a better idea.

Through this booklet, I have gathered ideas from dozens of conversations, seminars and meetings. Most of these ideas are not original or even unique to our diocese, or denomination. There is little groundbreaking in the suggestions; we know most of them. The problem is that we overlook the obvious, and go on in our unmerry, uncharitable way, all the long while missing opportunities to encourage others to come along with us.

The book is designed from the front of the church, and street, to the inside, to the follow up. Get a committee together, walk your parish campus, and use these tools to pretend that you are attending church for the first time.

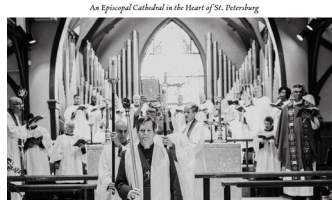
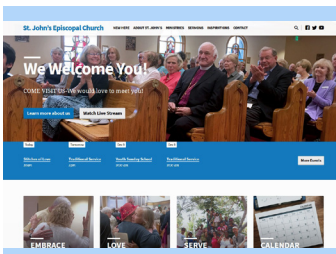
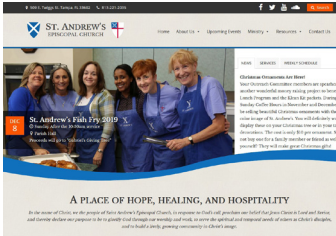
Our Southwest Florida diocese includes some of the best-run, best functioning and most beautiful churches in our Episcopal Church. With this booklet, I hope we can better share and enumerate what we have, improve what might need work, and celebrate what is to come.

— Garland Pollard



## STEP 1

# WEBSITES: *Your First Calling Card*



Your website is the first thing that a newcomer will look for if they are going to visit your church. They will get to it a number of different ways. If they are an Episcopalian, and moving to Florida, they will be searching for keywords like “Episcopal” and your city name. They may also stumble upon it, using words like “church.” Whatever you do, the website needs to be modern, and not childish or juvenile. No jumbles of styles. Instead, it should have basic information, clearly stated, with good photographs. Along with the website, pay attention to the way your church is being presented online; for instance Google My Business is an important part of your online persona. While there are many good formats for websites, we believe that WordPress is an excellent, versatile format for parishes.



## Good

- Tombstone-style simple website.
- Website up-to-date.
- Cover images fresh.
- Type styles consistent.
- Parish basics easily found.
- Navigation uncluttered.
- Service times accurate.
- Links to social media.
- Mobile compatible.

## Better

- Customizable format (Wordpress, Squarespace).
- Parish newsletter uploaded with links, PDF.
- Links to social media.
- Updated weekly.
- Dynamic, smartphone compatible.
- Online giving link.
- Link to subscribe to email newsletter.
- Regularly posted sermons
- Use of photos on most pages (recent please!)

## Best

- Google Analytics program installed to exactly track web visitors.
- Occasional trial use of online advertising to encourage visits.
- Blog from staff or laity on issues of faith.
- Video links of sermons
- “I’m Coming to Visit” email link.

## EPISCA-NO-NO: CATCHY FONTS

Would you trust an old gothic church that had three different cheesy fonts stuck onto the stone or bronze plaque? Of course not. Not only is it bad taste, but using multiple, unfavorable font styles is hard to read. The same rationale goes for your website. Use a body copy font, headline font and sub-headline font that all make sense together. We cannot prescribe what that will be, but if you keep it clean and readable, it will make sense. Nice words, nicely presented, tell a very good story. Below is a good example from the St. James House of Prayer, in stone, c. 1922.



## RESOURCE PAGE

Our resource page includes a number of links to parish websites, and a general explanation of cost ranges for different types of sites. Call the diocese if you need help with finding a vendor.

## STEP 2

# SOCIAL MEDIA:

## *How the World Sees You*



If you plan for your church to attract anyone new, it is important that you have some sort of presence on social media. It is free, and is the fastest way to promote your programs, worship and staff. The use of social media is about trial and error; do not be afraid to post things; instead try to do a few things regularly. It is rare that negative items crop up; if they do, delete or hide them. Call us at the diocese if you have questions. And in the following steps, from signage to buildings to social hour, look at each of them as an opportunity for a social media post or photo.

## Good

- Facebook page, updated regularly.
- Check “Google My Business” (article in *Southern Cross*) and update hours, contact info, photos.
- Instagram Account, updated fairly regularly.
- Social Media Passwords saved at parish, multiple administrators.
- Old accounts deactivated and deleted.
- Links back to website.
- Diocesan Social Media Policies followed.
- Parish HAS ALL PASSWORDS to all parish accounts! No orphans.

## Better

- YouTube Channel for parish, with intro video.
- Use of Facebook Group or other for sharing info.
- Post all events as Facebook Events. Google loves to index them.
- Use of live programs on Facebook, Instagram or Twitter. Occasional sermons.
- Use of Canva to help publish and develop posts.

## Best

- Posts each day, or at least five days a week.
- Regular video posts, embedded live video.
- Use of text message app for parish communication.
- Automated posting on multiple formats.

### PHOTO TIPS

Photos of the parish are the key to attracting people to your church. Take photos and show youth, energy, enthusiasm and faces. Consider basic rules of photo composition, but do not overthink it. There is always next time. Store your photos in a common place, so everyone in the parish can get at them. Google images, or your parish server, is a good place. Some parishes have volunteers that post them to sites like Smugmug, Flickr or other sites.

### RESOURCE PAGE: GUIDELINES

Use our Social Media Guidelines. They were developed by an in house group, and approved by our chancellor and bishop. This will help you NOT feel scared, or overwhelmed, and instead empowered.

### HAPPY TO REPOST: PLEASE TAG US

We are happy to repost items from congregations. However, for it to be reposted, it needs to have been first posted on a church or public account. If posted personally, they often cannot be reposted. Tag us.

# SIGNAGE:

## *As Seen by the Street*



Even the most famous church cathedrals, with the tallest spires, need signage. Where is the main entrance? Where is the sacristy? Where is the gift shop? Where can you not go? While the regular knows where the bathroom is, the new person has not a clue, and does not want to go in the “wrong” place or be embarrassed. Furthermore, making visitors comfortable helps them feel at home, immediately. They know they are being taken care of. And before and during worship, it is hard to speak out loud, signage can direct people around. Signage begins at the curb, or highway, and continues through the parking lot to front to bathrooms and classrooms.

## Good

- Official Episcopal sign updated, new.
- Parish sign handsome, fresh looking, Episcopal feel.
- Type used is consistent, and not hodgepodge.
- No old banners, signs or rusted elements.
- Service times are correct year 'round.
- Bathrooms, office, parish hall, church entrance clearly, consistently labeled.
- Nursery, coffee hour directions clear.
- Correct Episcopal shield used in other signage! A downloadable shield is on our Resource Page.

## Better

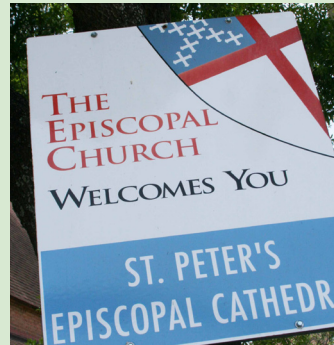
- Lighting on larger signs.
- Signboard "A" signs or temporary signs used for day of service.
- Parking directional A-frame signs placed along street.
- Well thought out handicapped parking signage.
- Tasteful sign, especially if electronic and new.
- Indoor and arcade signs perpendicular to doors, for viewing down halls.
- Temporary "open house style" directional "Fastsigns" type signage for events or A-frame signs.
- Digitized and cleaned up parish logo. (We have a person if you need it.)

## Best

- Parking signage, directions.
- Campus map sign visible (for larger parishes).
- Signage around grounds matches interior colors, overall campus look.
- Consistent signage throughout campus.

## EPISCA-NO-NO

Each type of church has a different appeal. Our style is not mega-churches or warehouse-style worship. So let your signage reflect the Episcopal feel. Simple colors, conservative, plain. Good typography. If you have an electric sign, ensure that it is not a distraction. As a denomination, stay in your visual lane.



## RESOURCE PAGE

The Episcopal Sign: Your best bet is to get the official Episcopal Church sign. They are expensive, but they hold up, and are sort of an American classic. If you have an old and rusty sign, bring it into a side hall, and hang it as a collector's item. We promise this bit of "Cracker Barrel" decor will be beloved.

# GROUNDINGS:

## *Green First Impressions*



*Christ Church, Bradenton*

**Y**our campus and grounds are part of the overall impression that you make to visitors. Show it off in photos and social media. It is important that all of it be welcoming, fresh and bright. Shrubbery and flower beds should be maintained. Throughout, the appearance needs to be of the highest order, as visitors judge you by this. The philosophy? If we believe that the Kingdom is larger than just the Eucharist table and altar, then the whole parish grounds should have those high standards, so that visitors feel uplifted the moment they arrive. Things need not be extravagant; instead a well-maintained green, available for Easter Egg hunts, can be a feature.

## Good

- Landscaping is trimmed and manicured, dead plants gone.
- Parking lot is level, well maintained.
- Sidewalks have no cracks, pavement intact.
- Buildings, fences and other elements algae/dirt free.
- Handicapped access clearly indicated and working.
- Vestry/volunteer committee has facilities audit/checklist.
- Doors and entrances articulated, and clear.
- No junk!
- All fixtures in repair.
- U.S., Florida flags in proper order, not frayed, Episcopal flag if possible.

## Better

- Fresh potted plants by door.
- Hanging plants under walkways.
- Newly planted annual beds at entrances, signs.
- Vestry or committee volunteers for grounds improvement.
- Memorial garden or reflective garden with fresh appearance.

## Best

- Special garden, plantings for reflective moments.
- Outdoor garden spots used for Christmas/Easter pictures.
- Memorial benches and sculpture.
- Donor acknowledgment plaques readable.
- Unique plants labeled.
- Children's play area with up-to-date slides, swings, etc.

### EPISCA-NO-NO: RENDER UNTO CAESAR

Flying the American flag is an excellent eye catcher, and most parishes have flagpoles. Flag rule followed; if it is lighted, the flag may stay up all night. But frayed and tired flags send the opposite message. If you fly the Episcopal flag, make sure it flown according to flag customs.



*St. Boniface, Siesta Key*

### RESOURCE PAGE

Some links to suppliers of Episcopal flags, as well as helpful guidelines on how to display them.

# GREETING & WELCOME:

## *Ushering Visitors*



Church of the Redeemer, Sarasota

**F**or current members and visitors, the quality of the greeting is important. First time visitors decide within five minutes if they will return. Make sure that there are people at the door who truly welcome visitors and regulars. Remember the old saw, that ushers *ush*, and greeters *greet*. Show photos of this greeting in your social media and on your website. In decent weather, open the front doors and have them stand outside, to say hello to everyone coming in. They should make contact with everyone and offer them a bulletin, and some other conversation. If there is a processional, have it come into the parish from the most visible area of the street, so that it is seen.



## Good

- Greeters on front steps at least 15 minutes before service.
- Doors open, indicating activity.
- Ushers stationed inside with service bulletins and announcements.
- Parents with small children offered nursery, crayons or some sort of special bulletin
- Baby changing area offered for parents with young children.
- Ushers trained re: medical emergencies; physicians located. First Aid Kit.
- Special parking consideration for handicapped for urban locations.
- Take photographs of greeting process and put on website, in social media.

## Better

- Parking lot greeter, to help direct traffic and show welcome by highway.
- Welcome table in parish hall, or just inside narthex or outside, with greeter.
- Consideration made to new visitors who do NOT want attention paid to them.
- Greeter training program in place with all members, who are taught how to say hello after worship.
- Bells rung before service to indicate time.

## Best

- Kit with small localized gift for newcomers (jam, etc), including flier about church.
- Security, if visible, welcoming, not off-putting.
- Magnetic name tags for regulars.
- Greeter inside church vestibule/narthex.

## EPISCA-NO-NO

Please do not single out any newcomers. Some might be there incognito. Instead, ensure that there are visitor cards to fill out for the offertory, and include a welcome to visitors at announcement time. Encourage them to fill out a visitor card, and if possible, offer to let them introduce themselves at coffee hour or a rector's class.



## RESOURCE PAGE

Mary Parmer of the University of the South leads the revitalization effort *Invite Welcome Connect*.

It is an excellent way to train laity and clergy on how to greet and welcome, and follow up. There are videos, tips and ideas. Also at [invitewelcomeconnect.com](http://invitewelcomeconnect.com)

# BUILDINGS:

## *Let The Walls Talk*



*St. Raphael, Ft. Myers Beach*

**Y**our buildings and furnishings are part of how you reflect the Episcopal brand. Show them off in photos. An Episcopal Church need not be new; most of the oldest and most historic churches in the nation are old, and Episcopal. Nor must it have red doors, though many do have red doors. Instead, it is ideally tasteful, and reflects the intentions of the builders and architects. To update, one need not spend large amounts of money. Begin with paint and cleaning. Work with a team to paint a first room, and see the results. Watch as enthusiasm builds. Your architecture, even your needlepoint kneelers, are part of your appeal. Every church in the diocese was designed by a thoughtful group of people, often notable architects, who had an original campus vision. Make sure that you are thinking of that original look when you consider improvements. Ornate, rococo elements do not easily match a 1960s modern church. In the war between cleverness and good taste, in an Episcopal Church good taste should always win. There is a gospel imperative to our buildings and furnishings; always they should be at the service of bringing people in, and never turning them off.

## Good

- Bathrooms spotless, well supplied with necessities, and well lit.
- Women's bathrooms particularly clean and well appointed.
- Floors, if slate or tile, are bright and grout clean.
- Paint is fresh; no smudges by door.
- Clutter eliminated in narthex, parish hall and other areas. No junk.
- HVAC vents, fans devoid of dust.

## Better

- Consider welcome carpets.
- Fresh carpeting, floors.
- If ceiling panels, have them fit and be even.
- Artwork in good taste, not creepy or trite, and consistent and in scale with church architecture.
- Furniture in parish hall, offices, are in good taste, not residential or thrift shop looking.

## Best

- Large, expansive, well-appointed bathrooms.
- Kitchen is able to accommodate larger events and full parish participation.
- Outdoor terraces used fully; ability to enjoy inside and outside of church.
- Ample classrooms for Sunday classes, Wednesday events, etc.

### VESTIBULE, NARTHEX OR FRONT HALL?

Frankly, its more Episcopal to use the old school word, hence narthex. But in the real world, to the public, it's fine to call it an entrance hall, lobby or vestibule, so as not to confuse. We invited folks to church, not to a Middle Ages art history class.

### RESOURCE PAGE: DIOCESAN HELP

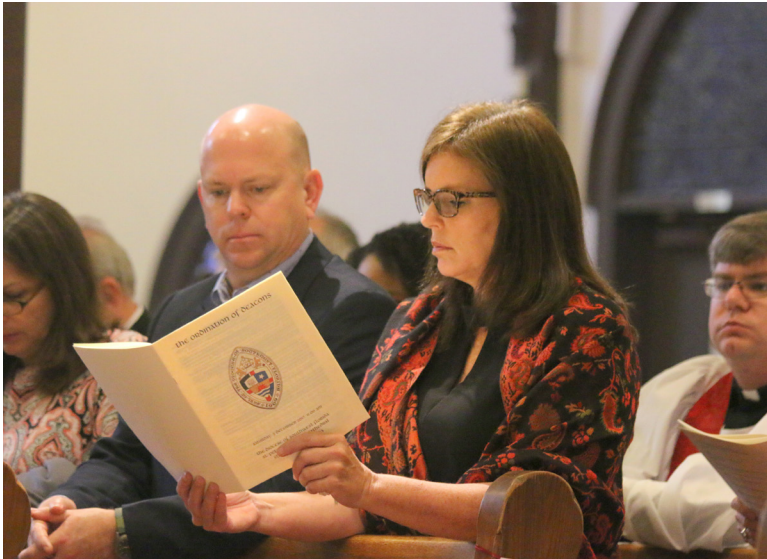
The diocese has resources for building improvements, including a loan program. Contact CFO and Canon Anne M. Vickers once you have assessed your needs. We are also happy to come photograph your parish with high resolution photos for use on the web.

### EPISCA-NO-NO: CLUTTER AND DUST

Before photographing, please remove all cluttered, dusty felt banners or things that look yucky, tired or creepy. This can be contentious; a good solution is to rotate items, or put in storage.

# SERVICE BULLETINS:

*A Menu for God's Table*



Cathedral, St. Petersburg, Florida

**A**s a liturgical church, sharing expectations with our attendees is what makes it work. We worship as a group. All of our common thinking about what it means to be Episcopal comes from the *Book of Common Prayer*. Use it, and talk about it. A new person who visits our church expects and deserves an Episcopal service. While there are many variations and nuances of how this can be expressed, in the parish, communicate what we have in common, and help the newcomer understand our worship.

## Good

- Each attendee handed a service bulletin with either liturgy included, or clear instructions about which book to use.
- Plentiful, and un-shopworn, 1982 *Hymnal* and 1979 *Book of Common Prayer* in the pews.
- Copies of other alternative worship used are available, and approved by bishop.
- If service is projected, liturgy and readings and Gospel must match Prayer Book exactly. List composers.
- Announcements printed for week ahead in service bulletin, with full contact info. All parish staff listed on service bulletin.

## Better

- Service bulletins include all of the names of the worship team, including ushers, lectors, servers and volunteers.
- Announcements included in concise sheet, all posted online weekly for Google search benefit.
- Handout announcements are attractively done, and never feel like junk mail.
- Clip art used judiciously; no kitsch.

## Best

- Bulletin includes best typography, elegant & clear.
- Margins wide enough for readability, but no wasteful space.
- Off-color paper, for readability.
- If no printed liturgy, clear expectations so that newcomers can understand the service.
- Worship and volunteers are listed in any handouts.

## EPISCA-NO-NOS

Our service bulletins consume vast amounts of paper, and often include voluminous white space. The consideration of what to print is mandated by the rector or priest-in-charge. Whether to use a service leaflet or *Prayer Book* is up to the clergy, but should be done in discussion with the vestry and parish. A good service leaflet is efficient of parish resources (ie. \$\$), but also a teaching document and guide to worship. And make sure you put all of your expectations in the bulletin for a newcomer. If there is a song often sung and known to the church by heart, it should still be printed. And if there is a local parish tradition (i.e. holding hands during the Lord's Prayer) indicate this in the bulletin, so the newcomer is not surprised, and can opt in, or opt out

## RESOURCE PAGE

We include links to some parish bulletins. We invite others to submit templates in MS Word, Indesign and Publisher.

# NEWCOMER CARDS:

## *A Fresh Take on Tracts*



The distribution of handouts that might encourage new members and encourage current parishioners in increased engagement is the reason for handing things out. We used to call the area our “tract rack.” We realize that this is an electronic world, and many find out about events through word-of-mouth, Facebook and email. However, the handing out of something concrete fixes the mind, and is the first step in engaging the public. An array of items should be available. A key component are handsomely designed newcomer cards (see Step 11), which include contact information, should be available in the narthex and at every pew. Be sure to follow up in a timely manner if someone fills out the card. At some parishes, a priest AND a lay person will reach out the Monday after a first visit.

## Good

- Newcomer cards and pens at each pew.
- Rack display items, with all materials updated and dog eared items removed.
- Full array of handouts, from *Forward Day-by-Day*, etc.
- Diocesan materials displayed, including DaySpring Catalog, etc.
- Brochure listing of parish ministries and offerings.

## Better

- Yearly music schedule brochure, including special services throughout the year. Evensong and recitals, as well as Christmas and Easter services, should be decided at beginning of the year, and promoted as a single unit.
- Pens, with printed church name, at every pew and narthex, for the taking. Be generous.
- Simple printed brochures of parish ministries, each separately per program
- Full array of brochures from other Episcopal schools, camps, groups (Daughters of King, etc)
- Tract rack is full of items from *Forward Day by Day*, explaining Episcopal worship and such.

## Best

- More sophisticated guest/newcomer cards with labels for name badge
- Parish newsletter available for print distribution in rack
- *Forward Day-by-Day* racks in Parish hall and narthex, if room
- Parish brochures for groups done in matching style and theme, revived every few years.
- Tracts and published

sermons, or other inspirational but unique items, offered.

- Full or abbreviated parish history available to all newcomers, and highlights online (Google likes this).
- Printable parish directory available to newcomers.

### TIP: NARTHEX NICETIES

You are hosts. Hosts provide for guests. How about having ice water and Kleenex in narthex, for coughing fits. And offering a stash of cushions, if hard pews. Umbrella stands and multiple umbrellas in a doorway stand can be a generous gesture too. For parents, the well-appointed narthex also includes a bag of tricks for parents of fidgety children, including books, crayons, coloring books and small toys.

### RESOURCE PAGE: CHURCH COMM WEBSITES

There are many vendors for display racks, tract cards and the like. We give a few ideas on our Resource Page.

# FACES OF THE BRAND:

## *Your People Speak*

**Y**our congregation is what it is; it is not an issue of branding. That being said, in any marketing program, people are attracted by other people and their work.

So you want to show off lots of different kinds of people participating in your service and in your church, so that others can visualize themselves as part of it. The role of the laity is a key part of Episcopal worship. The priest must



personally recruit, and insist on, the widest participation possible in the overall service. The people, then ARE the church to the visitor. What the congregation sees in the narthex, procession and altar is a statement about what the church is all about. Vergers and acolytes define the vigor of the procession. In theory, each person in the pews in a worship service, as they sit, stand or pray, is in a functional position; there is no room for bystanders. We all have a part to play. Diversity

is an overused word. But if we mean to attract diversity, we have to show it to our visitors.



## Good

- Differing ages serve in all positions. Lay readers may be younger, and new Eucharistic Ministers should be recruited.
- Youth should not be restricted to a “youth Sunday.” Let the parish see them all the time, in various positions.
- Volunteers rotate across positions, so that volunteers do not “own” and dominate particular areas of the church worship.
- Lectors and readers can be heard by all in the congregation.
- Allowance is made for new members that need to learn how to do their positions, and practice in front of a congregation is the only way.
- Printed guidelines for altar guild, lectors, etc. help new volunteers understand roles.

## Better

- Eucharistic ministers are so trained in the practical aspects of Holy Communion, and understand roles and can quietly communicate to newcomers if confused.

## Best

- More than one youth is seen at the altar during the service.
- Lay readers and other participants’ names included in weekly email blasts.
- Laity pray publicly at before parish meetings and gatherings, taking pressure off the clergy, and leading other parishioners by example.

### EXPLAIN AND EXPLAIN

Music and worship are the center of the Episcopal Church. This is the main place where the church expresses its traditions, legacy and future. Whatever happens outside the *Book of Common Prayer* should be easily explainable to a newcomer, so it does not put them off of the church. Newcomers to the Episcopal Church are often confused, and Episcopalians who come to Florida from other parts of the world appreciate understanding local idioms.

### RESOURCE PAGE: CONSULT THE ALTAR GUILD

Your parish Altar Guild, and our Diocesan Altar Guild are excellent resources for including newcomers our worship. They sponsor a yearly conference, which includes practical aspects of worship. You can contact them directly with questions. Each of our diocesan organizations, from Episcopal Church Women to Order of St. Luke, to Cursillo and Daughters of the King, are all tools for new members of your congregation.

# THE SOCIAL HOUR: *Coffee Does Talk*



**T**he coffee hour is a signature part of the Episcopal Church Sunday. Make sure you put it in your parish bulletin, and show photos of it in your social media. Tell visitors where it is, and offer to walk with them. The gathering time before or after the service is a place where all parishioners, from all walks of life, come together to share time and stories. Each parish offers a gathering time in the parish hall for coming together as a church family outside of the service. This can be a simple affair of cookies and coffee, or a more elaborate meal. This is, in the lexicon of the Episcopal Church, most often called Coffee Hour, though it can have other names, and can be served outside on the lawn or terrace, depending on the weather. Volunteers can be creative according to what is served, and local traditions should be welcome. Remember that if we are to advertise that “The Episcopal Church Welcomes You” on our signs, it necessarily means that we need to actually welcome guests.

## Good

- Decent coffee and hot tea, with actual creamer, not powdered. Water and other beverages in pitchers.
- Cookies and other nibbles provided.
- Most parishioners attend coffee hour at least for a few minutes, and do not rush off to exclusive gatherings without checking in.
- Consider brief announcements at coffee hour. This is an excellent place to offer a welcome to any newcomers.
- Name tags offered to all, including newcomers
- Clergy make time to go over and meet newcomers. Parishioners speak to all unfamiliar faces, or those standing alone.
- Bulletin board includes new information on activities, parish life.

## Better

- Welcome greeter for reception, who is in contact with ushers about any possible new attendees or visitors. Greeter has booklet of opportunities for participation.
- Other pastries and cooked items offered, along with cookies.
- Paper cups offered over Styrofoam; creamer and sugar not in packets.
- Special non-alcoholic punches offered, served by a volunteer in glass cups.
- Use of actual cups and saucers, so as to lower expenses and ecological footprint.
- If decorations, simple favored over extravagant.
- Tablecloths, and not dinged-up folding tables.

## Best

- Savory items offered.
- Food served on actual small plates. Some parishes serve breakfast.
- Actual time allotted for gathering and visiting.
- Deputized staff to eliminate burnout among volunteers.
- Careful attention to furniture; a wide variety of tables, from sitting areas, standing tables to benches, for comfort among different types of guests.
- Clear delineation between class time and coffee hour, and at least minimum allowance for both.

### EPISCA-NO-NO

Some parishes serve alcoholic punches or tomato drinks at coffee hour. In all cases, consider General Convention rules, including the “equally attractive” rule. If you wish to offer anything alcoholic, it is well-labeled, modestly composed and not a key part of the gathering, only ancillary, and not a lure.

### RESOURCE PAGE

We have some examples of what to do at coffee hour, from simple to complex.

# FOLLOW UP:

## *Cards & Process*



**A** strong parish has a follow up process for new visitors, and a method of capturing that information, beginning with pew cards like the one here from Connecticut.

This method needs to be discussed among the parish leadership. The methods for following up with new members need not be extravagant or elaborate, but they must be considered properly, and consistent, so that no person ever falls through the cracks. The most successful “greeting” was a couple we know of who would sit in the balcony, so as to scout out any newcomers in the crowd. After the dismissal, they would beeline to the new and unfamiliar visitors and families, to welcome them to upcoming events and coffee.

Episcopal Church

**WELCOME**  
PEW CARD

Please complete this card and place it in the offering plate.

Name: \_\_\_\_\_

Address: \_\_\_\_\_

Telephone: \_\_\_\_\_

E-mail: \_\_\_\_\_ Cell: \_\_\_\_\_

I am new to the community

I am interested in joining the church

Please add my name to the mailing list

I would appreciate a visit with the clergy

Returning after some time away

## Good

- Sunday visitors called on Monday, or Sunday afternoon. Decision made by welcome committee on appropriate time, method. Nothing creepy or too pushy; instead forward and welcoming.
- Donation checks cashed immediately; thank you letters sent to new names not in database. Track all checks.
- Email and or cell telephone numbers captured by volunteers.
- Pledge cards targeted to parish members.
- Immediate information relayed about Sunday School, Wednesday night classes, youth programs, Scouts.
- Contact information captured either by card or iPad.

## Better

- Clergy offers to take visitors out for lunch or coffee at subsequent date.
- Clergy, after a few visits, offers invitation to formally join the congregation, and move membership.
- Designated parish leaders reach out to new visitors, to offer parish membership or participation in key activities.
- Enough weekly activities to have something to ask a visitor to attend, i.e. morning Bible study, etc.
- Parish leadership recruits from new members when building committees, volunteer events.
- All key dates for parishioners (birthday, anniversary) are recognized in bulletins and in prayers.

## Best

- Newcomer dinner offered regularly for new parishioners. This sort of thing makes it all fun.
- New members featured and introduced in newsletters and social media, if agreeable.
- If plastic name tags provided, an immediate offer of one for “regulars” of all sorts.

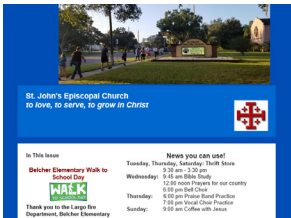
### EPISCA-NO-NO

How would you like to be welcomed at a church?  
How would you like to be welcomed at a wedding?  
How would you like to be welcomed at a banquet?  
How would you like to be welcomed at a new neighbor's house? Use that as a criteria for how to follow up. People want to feel like they belong, but they also do not want to feel hounded, or creeped out.

### RESOURCE PAGE: THE EPISCOPAL HANDBOOK

The Episcopal Handbook, published by Morehouse, has sensible guides to life as an Episcopalian. Makes a good gift for confirmands, real enthusiasts.

# ONGOING EMAILS: 'Constant' Contact



Using a marketing email service to follow up with your congregation is essential. The day of the week is up to you; the key is that it is regular, and follows a consistent format. Which email platform to use? At the diocese, we prefer Mailchimp, having switched last year from Constant Contact. Mailchimp has a free plan, if you have under 2,000 names in a mail database, which would work for most congregations. There is no diocesan mandate for which program to use. But it is good to use a service that has the most people using it. Market share of Mailchimp is now over 60 percent, followed up by Constant Contact, 9.51 percent; Campaign Monitor, 3.66 percent; Mailjet, 2.66 percent and AWeber, 2.58 percent.

## Good

- Basic email, weekly, with online service times. Comes from email of the church, and return email is a church email.
- Emailed announcements added each week to website.
- Links back to your website from emails sent.
- Simple, clean design with a minimum of fonts on email.
- All staff email addresses use URL of church (i.e. johnsmith@stjohns.org) and not personal email addresses.
- Put editor@episcopalswfl.org on your mailing list, so we get it at the diocese. We can help share news items.

## Better

- Pictures added to emails, at appropriate resolution.
- Weekly lay or clergy letter, reflection or news item added for interest.
- Email inbox header changed weekly, so that it looks different each week.
- Multiple staffers or volunteers know how to send emails.

## Best

- Items link back to website.
- Parish bulletin items cross posted on website as text.

### TELEPHONE MANNER

It is not necessary that you be at the forefront of every technology. The important thing is to do it well. How you express a brand includes everything you do. Your mission. Your members. Your history. For instance, is your telephone message correct, short and current. No retired or dead staffers please. And while all of our parishes cannot keep offices and churches open every weekday, making an effort to keep the church open is a way to capture visitors who may come for private prayer.

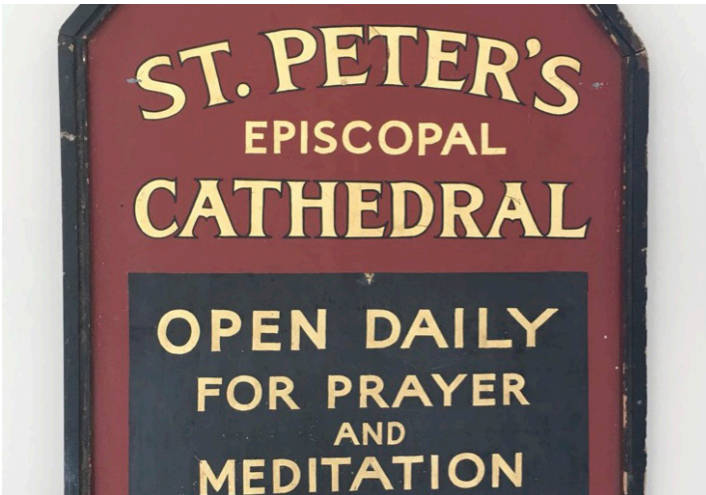
### RESOURCE PAGE

We include links to a few sample email providers on our links page. Decide on a provider, and make sure that more than one person at the parish is trained on using it, and has the password.

### EPISCA-NO-NO: USING PERSONAL EMAIL

Church staff must use a church email address when corresponding with anyone, with an email signature at the end that corresponds to the website address, or URL, of the parish. The email needs to be accessible to one other person at the church. There are two reasons for this. First, because our chancellor believes it is a good idea, safety wise. And secondly, because it gets people to remember the URL. Also, use an email signature so parishioners have your contact information.

# DIOCESAN STYLE GUIDE



**A**t right are some commonly accepted style usage points peculiar to the Diocese of Southwest Florida and the Episcopal Church. This document is envisioned to be a continually evolving guide inside the diocesan staff and across the diocese as we communicate, most often on the web. Our Diocesan Style Guide began in 2012, and has been revised yearly. We traditionally follow Associated Press style in our publications and print and web. The reason we follow AP style is because it makes our news more readily available to be shared on local outlets, and is the most common format available for news. This document does not apply to all your printed materials; invitations, promotions and such; they have widely different formats and styles, depending on usage, tradition and custom. When in doubt (Oxford comma, etc.), talk it out! We invite additions and comments on the Diocesan Style Guide anytime. Send to [editor@episcopalswfl.org](mailto:editor@episcopalswfl.org) or [gpollard@episcopalswfl.org](mailto:gpollard@episcopalswfl.org).



**acronyms and lingo:** Our inside use of acronyms and lingo should be limited, most especially when we talk to the public. A “LEM” (now an EM) or TEC are not easily translated to those who do not know the church. If there is a group mentioned with a commonly used acronym, always spell out the group in first reference, then use an acronym after. When in doubt, spell it out.

**ages and numbers:** A person’s age is always a numeral; when writing a number in a paragraph format (i.e. not when talking finances), one through nine are spelled out and 10 and larger are in Arabic. A decade should be written 1950s or ‘50s.

**bishop:** The word is lower case, if used by itself. Southwest Florida has two assisting bishops. See titles for usage with names.

**camp:** The Diocese runs a summer camp at DaySpring called DaySpring Summer Camp or Camp DaySpring. The Diocese also supports Camp Able. The overall DaySpring marketing umbrella sometimes includes the promotion of separately run and managed camps, such as Pathfinder Explorer’s Camp and Pathfinder Adventure Camp.

**chair:** Preferred title for chair of a committee, though chairman or chairwoman is acceptable.

**chancellor:** The Diocese has a chancellor and diocesan vice chancellors for each deanery. These are attorneys who serve voluntarily when legal issues arise for parishes and the diocese.

**committees:** Capitalize the word committee only when used as part of the formal name. (ex. Diocesan Endowment Committee) This rule

should also be applied for partial or second references to other Diocesan groups. (i.e. endowment, foundation, church, congregations, etc.)

**congregation:** When referring to parishes and churches, congregation is often used because some churches do not have parish status.

**convention:** Known formally as Diocesan Convention, it is the canonically required annual fall gathering of the Diocese of Southwest Florida. It is also known as Annual Convention.

**Cathedral Church of St. Peter:** The formal name for St. Peter’s Episcopal Cathedral in St. Petersburg. Their vestry, because they are a cathedral, is a chapter. St. Peter’s has parish status in the diocese, though the rector is called a dean.

**Cursillo:** One of the ministries in the Diocese, it is run separately from the Diocesan staff although it receives financial support from the Diocese. It is part of the national Episcopal Cursillo movement.

**DaySpring:** The Diocesan retreat center on the Manatee River that opened in 1983. The term DaySpring is acceptable on second reference and is the term used casually for our conference and retreat center; the word DaySpring appears on uniforms and signage. DaySpring (appears on t-shirts and in logo with tree, used in casual reference, i.e. “Going to DaySpring this weekend”). The full legal name for DaySpring is The Episcopal Conference Center, Diocese of Southwest Florida Inc. The term DaySpring Episcopal Camp and Conference Center is correct also, and appears on signage, the shield in chapel, and in brochures.

DaySpring is also referred to as DaySpring Conference Center when talking with general public and when there might be confusion over the word Episcopal. To support DaySpring, there is the Bishop's Cabinet for DaySpring Development working group and the DaySpring Endowment Fund.

**dean, deanery, deaneries:** The dean is the chief priest of the Cathedral in St. Petersburg. There are seven deaneries in the Diocese; they are St. Petersburg, Clearwater, Tampa, Manasota, Venice, Ft. Myers and Naples. Each deanery also has a dean. When used with a proper name, dean is capitalized as in Dean Joe Smith.

**deaths:** See appendix of obituary guidelines.

**deputy:** At the triennial General Convention, a person elected to represent the diocese.

**delegate:** A person who represents a parish or mission at Diocesan Convention.

**Diocesan House:** The formal title for the building that houses the diocese at DaySpring. The use of the term Diocesan House for the office of the bishop predates the diocese and was used in Orlando when the diocesan office was in an old house.

**diocesan shield:** See appendix, brand guidelines. The shield should never be manipulated or changed. Details are online at [www.episcopalswfl.org/About%20Us/logos.html](http://www.episcopalswfl.org/About%20Us/logos.html)

**Diocese of Florida:** The original diocese in Florida. There is now the Diocese of Florida, the Diocese of Southwest Florida, the Diocese of Southeast Florida and the Diocese

of Central Florida. The Diocese of South Florida no longer exists; that diocese was split into Southwest and Southeast Florida. The Diocese of the Central Gulf Coast is the fifth diocese of Florida, and includes Alabama.

### **Diocese of Southwest Florida Inc.**

The legal/official name of the diocese as a corporation of the State of Florida, established in 1969 when the Diocese of South Florida split in two. Other variations of the name include The Diocese of Southwest Florida (appears on our seal; actually reads Seal of The Diocese of Southwest Florida), Diocese of Southwest Florida (used on state exemption form) and a preferred Episcopal Diocese of Southwest Florida (used in answering telephone). In second reference, there is no need to capitalize terms such as "The Diocese" instead use diocese and diocesan when referring to the Diocese of Southwest Florida. Use lower case diocese when referring in general to other dioceses. Occasionally, we have used Diocese of Southwest Florida (Anglican) to indicate that we are part of the worldwide Anglican Communion.

**ELCA:** Evangelical Lutheran Church in America. The Episcopal Church is in full communion with ELCA, and recognizes ELCA clergy and sacraments.

**Ellenton:** DaySpring is located near Ellenton, though the postal address is in Parrish. Because of the visibility of the Ellenton exit on I-75, where possible when mentioning DaySpring, use Ellenton, as in DaySpring, located near Ellenton. When publishing the location of DaySpring, use Parrish as Google locates using postal addresses.

**Ellenton Premium Outlets:** The formal name for the mall near DaySpring.

**Episcopal Church:** Officially, the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America but also known as The Episcopal Church, Episcopal Church and Protestant Episcopal Church in the United States, as well as DFMS. The Episcopal Church is currently preferred by church leadership. Though national church is commonly used in conversation to describe national policies and refer to the church, do not use the “National Episcopal Church” in written use, as The Episcopal Church includes international dioceses. The term TEC, an acronym for The Episcopal Church, should not be used, nor should ECUSA. The term “815” is colloquial, and should not be used in formal communication.

**Episcopal Charities of Southwest Florida:** The preferred term used within the Diocese to refer to the fund that supports charitable purposes. When referring to the actual fund, use Episcopal Charities Fund of Southwest Florida. The terms Episcopal Charities and Episcopal Charities fund should be minimized as there are many funds around the U.S. with similar names.

**Episcopalian:** The word is a noun, never Episcopal. The adjective is Episcopal, as in: At St. Welcome’s, grape chicken salad, an Episcopal tradition, is often served in parish halls on special occasions.

**fonts:** Refrain always from innovation in font usage. Avoid gimmicks, cartoony looks, or

the like, as they detract from our central message. Pay attention to consistency. The diocese uses variations on the font Minion in many official places, including in the lobby of Diocesan House and the annual Journal of the Diocese of Southwest Florida. DaySpring has a number of fonts for signage and graphics including Neutra Medium, Pathway Gothic and Montserrat Light. An always correct font option is the font Sabon, which is the font used in the 1979 Book of Common Prayer.

**Ft. Myers:** shortened version preferred.

**forms of address in The Episcopal Church:** On the following page are common terms for officials in the Episcopal Church. In correspondence, “Dear” precedes the name in a salutation (Dear Bishop Smith) in all cases, except for the Archbishop of Canterbury. In his case, the salutation should read “Your Grace.”

**Use of titles:** While priests working in the Diocese of Southwest Florida may have had other titles in other places, in formal written language, these titles are reserved to clarify roles within the Diocese. Hence, the title of Canon is reserved for those designated by our Bishop, and The Very Rev. refers to deans appointed within our Diocese. In the Episcopal/Anglican tradition, “Reverend” is not a formal title, hence clergy should be the Rev. James Jones, and not Rev. Jones in printed or web items. With the use of term “the Rev.” AP style does not capitalize the word “the.” However, in some practical usage in the Diocese, we traditionally have used The Rev. with “The” in caps for invitations

## FORMS OF ADDRESS

Below is a general listing of titles in the church and Anglican Communion for letters and formal writings. Today, the usage of these titles is rapidly evolving; we always welcome ideas on best usage.

<b>Person</b>	<b>Title</b>	<b>Letter Salutation</b>
Archbishop of Canterbury	The Most Rev. and Rt. Hon. Also Archbishop Welby	Your Grace
Archbishops Smith	The Most Rev. John Smith	Dear Archbishop
Presiding Bishop	The Most Rev. Michael Curry	Dear Bishop Curry
Bishop	The Rt. Rev. Barry Howe	Dear Bishop Howe
Dean	The Very Rev. John L. Brown	Dear Dean Brown
Canon	The Rev. Canon Jane T. Smith	Dear Canon Smith
Priest	The Rev. George Q. Turner	Dear Rev. Mr. Turner Dear Mr. Smith
	The Rev. Sally M. Smith	Dear Rev. Ms. Smith Dear Mtr. Sally
	The Rev. Dr. Sally Smith	Dear Mtr. Smith Dear Rev. Dr. Smith
Archdeacon	The Ven. John R. Adams	Dear Archdeacon Adams
Deacon	The Rev. Larry J. Pierce The Rev. Deacon Larry J. Pierce The Rev. Dr. Mercedes Marshall	Dear Deacon Pierce
Priest monk	The Rev. Fred Black, initials Father Black, SSJE Mother Ellen Smith, OJN	Dear Father Black Dear Mother Smith
Monk, Nun	Brother Tobias Williams, (order) Brother Tobias Williams, SSJE Sister Mary Davis, OJN	Dear Brother Tobias Dear Sister Mary

and documents. If clergy has an earned a non-honorary doctorate, the clergy would be the Rev. Dr. Sally Smith. Conversational rules are between individuals and follow parish traditions; occasionally a priest is referred to as Rev. James in conversation. In conversation and parish use, many parish priests are referred to as Father or Mother, abbreviated Fr., using their Christian name or last name. Others from other parts of the U.S. use Mr. or Ms., or a first name. In some diocesan school situations, the term “Fr.” has been avoided, as some students are uncomfortable with it.

**religious titles for men:** The Rev. John Smith in formal correspondence. First reference in stories and elsewhere use The Rev. and first and last name followed by the role. (ex.: the Rev. John Adler, vicar of St. Raphael, Ft. Myers Beach). In second reference, Fr. Adler or Adler is used, not Rev. Adler. Use the Very Rev. and the Rev. Canon as appropriate.

**religious titles for women:** The Rev. Sally Smith preferred. Use The Very Rev. and Rev. Canon as appropriate. First reference in stories and elsewhere use The Rev. first and last name followed by the role. (ex.: The Rev. Karen Binding, vicar of St. Soandso, Ft. Myers). Some female priests in the diocese are called Mo. or Fr. by their parishes. However, The Rev. Mary Jones is preferred for consistency in diocesan communications.

**headlines/subhead lines:** Use upper and lower case style, not all caps. Articles are not capitalized.

**Hispanic and Latino ministry:** The term Latino is used most often in the

Diocese for ministry to the Spanish speaking, though Hispanic and Spanish is also used, the latter when describing the language of a service.

**highways:** Preferably, use Interstate 75 in first reference to the highway, I-75 in second reference. DaySpring is just off U.S. Route 301, or U.S. 301, in some shorter items or in directions.

**html addresses:** use lowercase; do not use http or the // in the name, as browsers adjust for this and it is extraneous.

**Journal of the Diocese of Southwest Florida:** Published annually, this volume includes commission reports, clergy, congregational data and other records of the diocese for a particular year. It is sent to diocesan leadership and parishes, and available online via PDF.

**obituaries:** See Appendix E for sample.

**parish/mission/congregation:** In this Diocese, a parish is a canonical title for a fully self-sustaining church; churches without parish status are called missions. However, the word parish is used as a generic term for each church, e.g. parish registers, parish administrator and parishioner. Groups of worshipping Episcopalians in the diocese not associated with a parish or mission are technically an Associated Worshipping Community, the rules for which are established by Canon X.

**parish names:** Follow the usage in the annually published Journal of the Diocese of Southwest Florida. Also, follow wishes for parish names, e.g. St. Wilfred, not St. Wilfred’s. It is correct to refer to a

parish as either St. Andrew's Tampa or St. Andrew, Tampa. The word Episcopal is often used within a parish name. These rules are not followed consistently by parishes, however.

**pastor:** Used at Lamb of God Church: A Lutheran Episcopal Congregation. Clergy at Lamb of God have differing preferences depending on ordination, etc.

**publications:** Publications of the Diocese of Southwest Florida include an annual Journal of the Diocese of Southwest Florida, thrice-yearly magazine The Southern Cross and the bi-weekly email Bridges.

**punctuation:** Do not overuse. Use only a single space after a period and before a new sentence, after a colon or anywhere else normally added by typists. Modern word processing, typesetting and websites are more easily read by adhering to this convention and will adjust sentences to this norm.

**rector:** The leader of an independent parish, called by the vestry itself, different from a priest-in-charge, who has been appointed by Diocese. Very often, a mission church under the direction of the bishop may have a Bishop's Vicar.

**Safeguarding:** The general term used for the mandatory abuse prevention programs of Safeguarding God's Children provided by Church Pension Group and affiliate companies. Safeguarding Online is the web version. Used by all diocesan schools, parishes and affiliated groups.

**schools:** There are 12 Episcopal schools in the Diocese of Southwest Florida. They report each year to

the bishop, each with a chaplain. On first reference, use the complete school name preferred by the school, for instance Saint Stephen's Episcopal School.

**School for Ministry:** School for training deacons in the Diocese; classes held at DaySpring. Formerly the School for Ministry Development.

**St. Anselm's Episcopal Chapel Center:** The college ministry at USF. Opened in 1962 as the Bishop William F. Moses Episcopal University Center and renamed when it became an interdenominational ministry. Now run again exclusively by the diocese, in a 99-year lease with University of South Florida. Sunday night services are held at St. Anselm's Chapel in the building. The center also had a sister Canterbury Club at University of Tampa.

**St. Petersburg:** shortened version, please. Never St. Pete, except for St. Pete Beach, the official name.

**St. not Saint:** When referring to a parish, always use the abbreviation "St." rather than "Saint." Parish names are often possessive, though sometimes singular. For instance: "The clergy of St. Andrew's elected a new senior warden" is correct. However, the singular is sometimes used, either by preference (St. Wilfred), or because a place name is afterward. For instance, "The Rev. John Brown served a number of parishes including St. Andrew, Tampa, and St. John, Naples. The school Saint Stephens, however, prefers that it spell out its name in its own publications.

**state names:** When state names are used in narrative e.g. "The Bishop

visited Wisconsin” spell out the state name. On news stories and on the web and when used with a city, spell out the name, a change from previous abbreviations used in AP news style. When used in a postal address, always follow the two-letter postal style.

**State College of Florida Chaplaincy:** Formerly the Manatee Community College Chaplaincy, this is the mission of the diocese to college students at SCF.

**telephone numbers:** Because mobile devices need consistency, format U.S. phone numbers like this: XXX-XXX-XXXX. Include the area code but not the 1 before it that some people may have to dial. While there can be printed exceptions, do not use dots or parentheses on the web.

**The Reverend:** See forms of address in The Episcopal Church.

**titles of laity:** For formal documents, honorifics are used for all adult persons. Mr. and Ms. are used unless a woman specifically requests she be listed as Mrs. Dr. is used

only for medical doctors, dentists, etc. For clergy who hold non-honorary doctorates, use Mr./Ms. first name, last name, degree set off by a comma. (ex: Ms. Shelby Pierce, Ph.D. or D.Min.) On second reference, use honorific with last name. The diocese recognizes that some congregations prefer less formal forms of address in their internal and external communication. The use of PhD. is for earned doctorates.

**websites:** The main web address used by the diocese is [episcopalswfl.org](http://episcopalswfl.org). There is also the web address [dioceseswfl.org](http://dioceseswfl.org) which has a news feed of website news. Other websites include [usfchapelcenter.org](http://usfchapelcenter.org), [dayandcampdayspring.org](http://dayandcampdayspring.org). When using websites in documents, there is no need to put http or www in the web address as all browsers discount the prefixes.

**youth programs:** The diocese sponsors youth programs at DaySpring called New Beginnings and Happening, part of national programs.

## IDEA: PLAN THE EVENT YEAR

**A** carefully crafted series of events, well promoted, can help parish visibility. The key is not frequency, but quality and promotion. Promote the lectionary: celebrate your Christmas concert, Evensong, Rogation Day or Easter pageant. Candlemas, Tenebrae, Way of the Cross, etc. can be promoted to the community. Realize that not all events will succeed; have modest, achievable goals when planning; and make sure that they are scheduled well in advance. Lay out a year’s worth of events at the beginning of the calendar year, and promote the list as a schedule.

# SHARING NEWS

**H**ow to submit stories to Bridges, [episcopalswfl.org](http://episcopalswfl.org) and *The Southern Cross*:

**Bridges Biweekly Email:** Every other week, the diocese publishes the Bridges E-newsletter, which goes out to almost 4,000 members of our congregations. Parish staff, vestry and clergy who are in our ACS database receive it. Parishioners and communicants who wish to receive it can sign up online. To contribute an item, send it in TEXT form, in complete sentences to [editor@episcopalswfl.org](mailto:editor@episcopalswfl.org) or [gpollard@episcopalswfl.org](mailto:gpollard@episcopalswfl.org). Photos are used where there is space and need; they must be sent as attachments. We are happy to link to fliers, brochures, etc, but because of time, we cannot upload. Parish, address, telephone number and website must be included.

**Episcopalswfl.org:** To submit stories for the NEWS section of [episcopalswfl.org](http://episcopalswfl.org), email the information in complete sentences (see Bridges email). Most items that appear on Bridges first appear online on [episcopalswfl.org](http://episcopalswfl.org).

**Southern Cross:** Since 1970, *The Southern Cross* has been the voice of the Diocese of Southwest Florida. The publication was re-launched in 2014 as a three times yearly publication, with editions in winter/Easter, spring/Pentecost and fall/Christmas.

- **Subscription Lists:** Parishes should update their parishioner address lists for mailing for *The Southern Cross*. Please send files in Name/Address/City/State/Zip excel format to [southerncross@episcopalswfl.org](mailto:southerncross@episcopalswfl.org).
- **Around the Diocese:** News from parishes and missions that might be of interest to the rest of the diocese. Please email this information, in complete sentence form, to [editor@episcopalswfl.org](mailto:editor@episcopalswfl.org).
- **Stories:** The magazine welcomes stories about diocesan life. They must be in Microsoft word format and are used as space is available. We value sermon excerpts, as well.



# GUIDELINES

## *For the Departed*

The memory and records of our departed are an important part of our daily diocesan life, both for clergy and lay leaders. An obituary for the departed will list vital facts from their life, including birth, death, children and spouses, if available, and details about work history. Deaths should be reported to parishes and the diocese immediately, so that word can get out. Additional details can be added, including service times.

The diocese posts obituaries and funeral announcements for our canonically resident clergy and lay leaders online. They follow a similar format, with the title of the obituary just being the person's name and their years of life. We use words in the active voice, and not euphemisms; a person "died" for instance. An obituary need not be long, and include as many facts as possible.

*Below, a sample:*

### **The Rev. Roy Oliver Ostenson, 1921-2017**

BOULDER, Co. - The Rev Roy Oliver Ostenson, 95, a priest of the Diocese of Southwest Florida, died April 13, 2017 at his home in Colorado. Born April 20, 1921 in Hallock, Minnesota, he received his B. A. from Montana State University and attended seminary at Episcopal Divinity School.

The Rev. Mr. Ostenson was ordained deacon in the Diocese of Montana in August of 1951 and priest in February of 1952 by Bishop Henry Hean Daniels. After ordination, he served churches in Montana including All Saints in Scobey, Christ Church in Poplar and St. Matthew's in Glasgow.

In 1984, The Rt. Rev. Paul Haynes appointed Ostenson the executive director of the Church Counseling Center of Naples, from which he retired in 1989. His wife Sondra, whom he married in 1982, survives him.

# LOGOS

Our logo and corporate identity are a key part of our mission in Southwest Florida. These images are not only used in our publications and graphic identity, but they also appear in our corporate worship and on churches, flags and ceremonial items.



The diocesan shield is available for download and can be used for diocese-sanctioned events and publications that refer to the Episcopal Diocese of Southwest Florida and our bishop. The Diocesan Shield was updated in June, 2012, including color corrections and more detailed illustrations and is now available in vector (Illustrator) format. Please use the most current versions when you use the logo of the diocese. If you have a question about whether to use the seal, call the diocese. Online are logo shields of the Diocese of Southwest Florida, including versions in JPG, EPS, PNG and Illustrator, etc.

Visit [episcopalswfl.org/About%20Us/logos.html](http://episcopalswfl.org/About%20Us/logos.html)

- Please be careful when adjusting the size of the shield that it reduces proportionally. No distortions should be made.
- It should not be used in a way that obscures its details.
- It should be used only with materials and events that have to do with the diocese, and not used for parish-related events and printed materials.

## DaySpring Episcopal Center

The DaySpring logo, a Florida trademark, can be used for DaySpring-related events and promotions. DaySpring is trademarked in Florida for conference services and camp services. A full brand guide is also available online at [episcopalswfl.org](http://episcopalswfl.org)



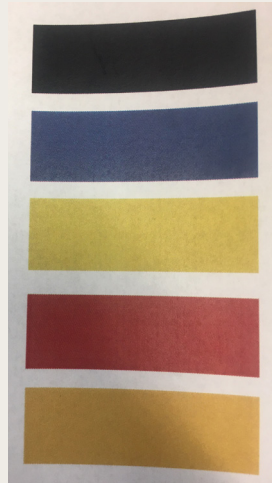
**DAYSPRING**  
A SACRED PLACE

# FONTS & COLORS

**A**chieving a consistent look includes colors and fonts, both online and in printed materials. In your parish, try to use consistent colors and fonts. Below the diocese:

**Colors:** The diocese uses many colors. At right are the colors of our diocesan shield. They are, in hexadecimal colors of the electronic world:

Dark blue, #141e38  
Lighter blue, #34388c  
Yellow, #EDD341  
Red, #D24646  
Gold, #FOC151



**Typography:** In using the name of the diocese, we use the type font Minion; Minion appears on the cover of the Journal of the Diocese of Southwest Florida and in the lobby of Diocesan House, and in other places such as brochures. In printed publications, we also use the font Sabon, which is the font used by The Book of Common Prayer. In your parish, use a few fonts consistently. This will help your parish have a cohesive look.





*Trinity by the Cove, Naples*