



STYLE GUIDELINES *for* THE EPISCOPAL CHURCH

2014

Introduction	6
Brand strategy statement	7
General principles for communications	8
The Episcopal Church logo	
• Preferred usage	9
• Spatial relationships	10
• Spanish	11
• Spanish horizontal	12
• English horizontal	13
• Usage	15
• “Welcomes You,” English	16
• “Welcomes You,” Spanish	17
• “Welcomes You,” spatial relationship	18
Use of the shield	19
Typography	21
Color	24
Copy	26
Photography	27

## TABLE OF CONTENTS

Writing style guide	28
Must-haves for congregational websites	49
The basics of using your website to grow your church	52
Public relations	55
Social media and best practices	68
Blog guidelines	75
Episcopal News Service submission guidelines	80
Email etiquette	84
Church Pension Group guide to rules of address	86

# The Episcopal Church *welcomes you.*

THE WELCOME EXTENDS ACROSS 108 DIOCESES *and* THREE REGIONS IN 17 NATIONS.

“

*“I even feel it in the design of the wooden pews. They are well worn, but polished. There is something about it that is used and old, but well maintained. It’s like it’s been touched by so many people that it takes on oil from people over time. ... You can tell people have held onto them over time, and the wood has been smoothed by age. I think it’s a good image in my mind of this church. It’s been shaped by people over time, and yet it’s timeless and substantial.*

”

*The Episcopal Church has a long history of local control and is more democratic than many other denominations. One of the goals of these guidelines is to enable the development of consistent but flexible communications for use by dioceses, parishes, networks, provinces, and other entities of the church. Guidelines allow us to model unity while allowing for a wide range of expressions.*

*A unified approach permits us to communicate the commonalities of our faith that transcend differences among us – those things that reflect the church’s long history and values, and that universally appeal to its clergy, members, and newcomers.*

*For those looking for more meaning and deepened spirituality,  
The Episcopal Church offers honest and unconditional  
acceptance, which removes barriers to Jesus Christ and  
permits belonging to an authentic church community.*

*This statement is a reminder of our strengths. It is meant to help guide communication work  
rather than be used as an external piece of communication.*

Language, photography, and layouts should be simple, approachable, authentic, and welcoming. Avoid jargon, “church-speak,” and clutter.

Share stories rather than facts and figures. People learn through storytelling.

Encourage word-of-mouth, both face-to-face and online.

Develop new ways to equip, enable, and create “spiritual inviters.”

Do not be afraid to revel in our history and tradition.

Do not be afraid to try something new.

“

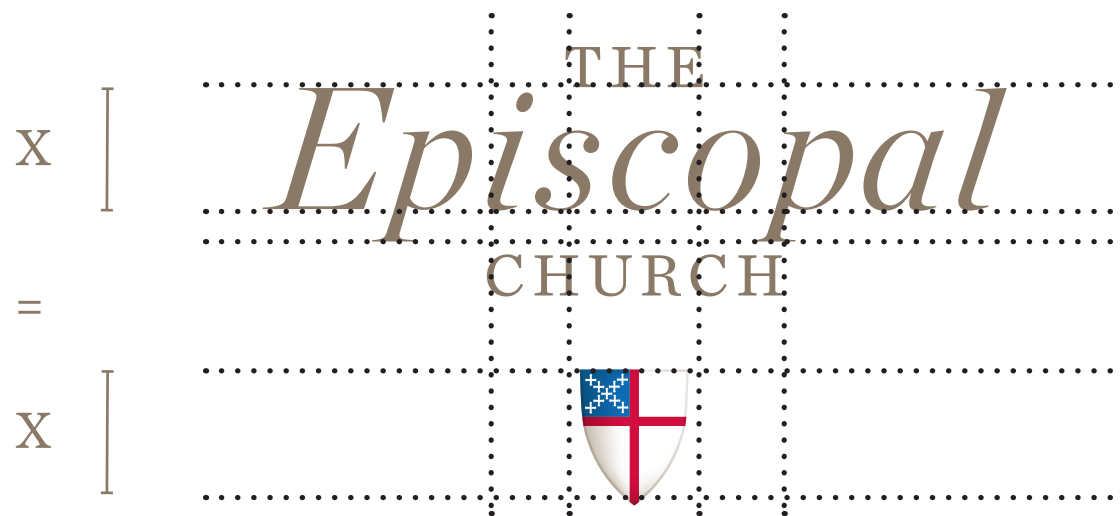
*I don't have to go through all these steps to be with God. It's good to find a church that is simple. A complicated church has a million different rules, one that requires a lot of you to perfect it, and to be a good follower of God. Church shouldn't feel like a task, or an obligation or pressure. You should be going because you want to worship God in your own personal way with other people. My church is simple and open.*

”



THE  
*Episcopal*  
CHURCH





Shield should not exceed height of "E"  
or the width of "THE."

LA IGLESIA  
*Episcopal*



LA IGLESIA *Episcopal* 



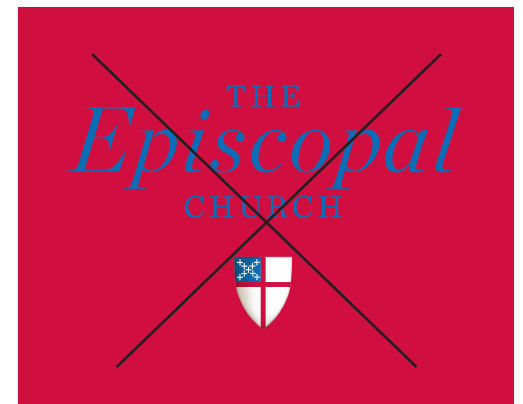
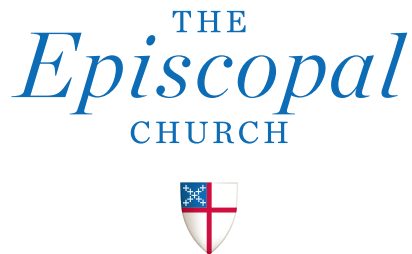
“

*The Episcopal Church is striking, particularly because of the rituals that we participate in. The prayers we are saying are spoken through time by Anglicans around the world. It's like a time warp, and you come as an individual, but become part of a collective force of people, all speaking the same words as part of the same ritual. It's a comforting feeling to know that others are experiencing the same thing at that moment, and that you are grateful for Jesus coming. It makes you feel that you are becoming part of the ritual.*

”



Shield should not exceed visual height of “E”  
or the width of “THE.”



YES

NO

THE  
*Episcopal*  
CHURCH



*welcomes you*



LA IGLESIA  
*Episcopal*



*le da la bienvenida*

THE  
*Episcopal*  
CHURCH



*welcomes you*

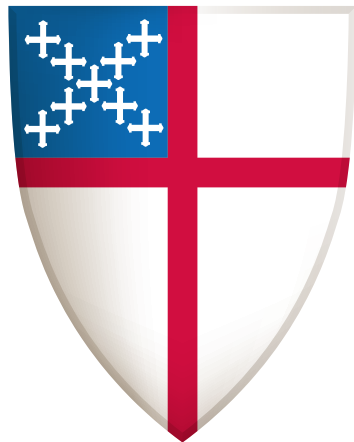
“Welcomes you” is Chronicle italic with letter spacing set loose or 40 in InDesign.

“Welcomes you” should be spaced below the lock-up at least at the height of the shield. It can be farther from the shield but should not be closer.

## USE OF THE SHIELD

The blue and red in the shield are bold and bright. This reflects our extroverted personality trait. The colors of the shield may not be altered. Other parts of the shield may not be altered through the addition or substitution of other graphics. The shield must not touch or be covered or obscured by any other graphic.

No tilted or cropped shields. Avoid using the shield by itself as a branding element. The preferred usage of the shield is with the words “The Episcopal Church” in the lock-ups provided.



Pantone  
660

C 90 M 57 Y 0 K 0

R 3 G 108 B 182

HEX #026CB6



Pantone  
193

C 0 M 100 Y 66 K 13

R 209 G 18 B 66

HEX #D11242

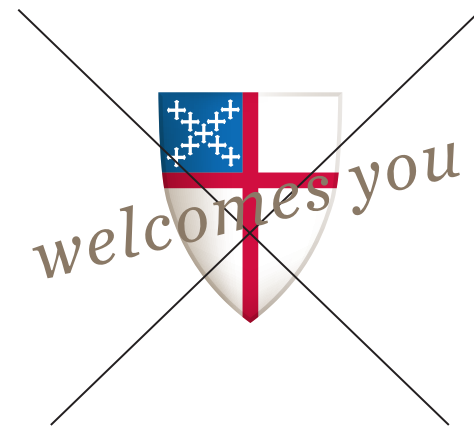
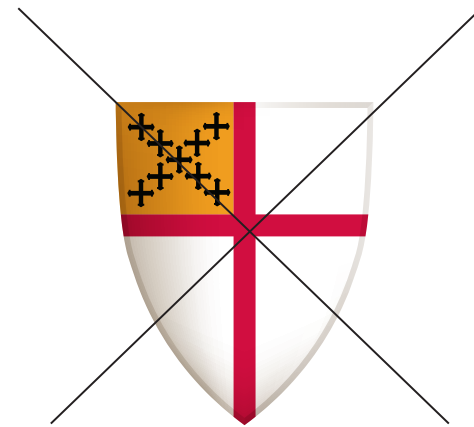


Pantone  
Warm Grey 10

C 0 M 14 Y 28 K 55

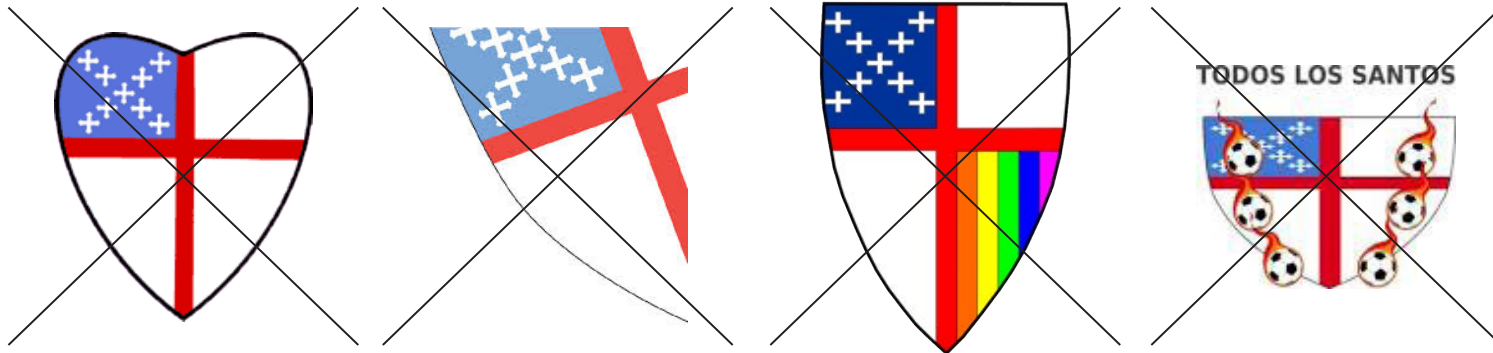
R 138 G 121 B 103

HEX #8A7967



## USE OF THE SHIELD

The shield of The Episcopal Church, and the logo lock-up with the words "The Episcopal Church welcomes you" are trademarked and not to be modified in any way.



THE  
*Episcopal*  
CHURCH



The typeface for The Episcopal Church logotype is Chronicle.

It references classic fonts and is also decidedly contemporary.

Its x-height (the height of the lowercase characters in relation to the uppercase characters) allows for ease of readability. It has modern curves and sleek simplicity.

It is a font that references tradition but is not mired in tradition.

The use of the italic form for the word “Episcopal” implies forward movement and optimism, part of our brand personality. “Episcopal” is larger than the other words, putting greater emphasis on our name and on what is unique about us.

An accent sans serif font that may be used for headlines in longer format documents is Knockout-HTF29-JuniorLiteweight. In that case, Chronicle italic may be used for subheads.

Web-safe fonts are Times New Roman (replacing Chronicle) and Arial Narrow (replacing Knockout).

When printing in color, please use the Warm Grey 10 from the palette for type, not black.

Downloadable type treatments with shield are available in English and Spanish here:  
<http://www.episcopalchurch.org/page/logos-shields-graphics>.

CHRONICLE TEXT

ABCDEFGHIJKLMNOPQRSTUVWXYZ  
abcdefghijklmnopqrstuvwxyz

*CHRONICLE TEXT ITALIC*

*ABCDEFGHIJKLMNOPQRSTUVWXYZ*  
*abcdefghijklmnopqrstuvwxyz*

## TYPOGRAPHY

For titles and subheads, the italic may be used in combination with the Roman forms of Chronicle. The letter spacing should be “loose” or up to 100 in InDesign. The “leading” should generally equal the “x” height of the uppercase letter form. The text font should never be smaller than 7 or 8 points.

HORIZONTAL HEADINGS

TITLE *and* SUBTITLE

EXAMPLES

SEARCH *the* SITE

NEWS *of the* DAY

VERTICAL HEADINGS

TITLE  
*and*  
SUBTITLE

EXAMPLES

CUSTOMIZE  
*the*  
BACKGROUND

## COLOR

### Primary color palette

The primary colors are Pantone 660 blue, Pantone 193 red, and Pantone Warm Grey 10.

They are to be used with the type treatment for “The Episcopal Church” and for “The Episcopal Church welcomes you.” They may be used for other purposes as well.



Pantone  
660

C 90 M 57 Y 0 K 0

R 3 G 108 B 182

HEX #026CB6



Pantone  
193

C 0 M 100 Y 66 K 13

R 209 G 18 B 66

HEX #D11242



Pantone  
Warm Grey 10

C 0 M 14 Y 28 K 55

R 138 G 121 B 103

HEX #8A7967

THE  
*Episcopal*  
CHURCH



THE  
*Episcopal*  
CHURCH



THE  
*Episcopal*  
CHURCH





## COLOR

### Secondary color palette

Secondary colors may also be used for other purposes.



Pantone  
144

C 0 M 48 Y 100 K 0

R 248 G 151 B 29

HEX #F8971D



Pantone  
397

C 10 M 0 Y 100 K 11

R 213 G 209 B 14

HEX #D5D10E



Pantone  
3265

C 69 M 0 Y 37 K 0

R 53 G 189 B 178

HEX #35BDB2



Pantone  
2685

C 96 M 100 Y 0 K 10

R 51 G 42 B 134

HEX #332A86



Copy should be simple, direct, warm, and welcoming.

Tell a story. Avoid jargon and insider language.

Be concise and clear.

In copy, use an uppercase “T” for The Episcopal Church.

Avoid acronyms. For example, do not use TEC, ECUSA, PECUSA, ECC.

Do not use the term “the national church.” The Episcopal Church is in three regions in 17 nations; 108 dioceses. The correct term is simply “The Episcopal Church.”

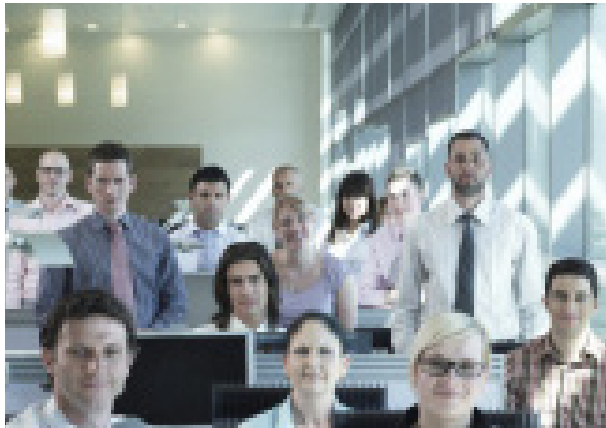
“

*One of the first Sundays I went to this church, I remember being on my knees in the chapel, at the altar. I see the priest standing in front of me and I am sharing that I have been away from the church and that I want to renew my faith. The priest lifts my head up and says, ‘You left the church, the church never left you. And all you have to do is come back, because Jesus always loved you.’ It made me feel welcomed, loved, and cared for. It’s something I never felt in my previous church experiences.*

”

## PHOTOGRAPHY

Photography should be vibrant and active.  
Crop the photo to enhance the emotional power of the shot.



A photo of a group of people at a conference table lacks energy, color, and interest. It is off-brand.



A photo of a Young Adult Service Corps member working with kids is colorful and tells a story. It is on-brand.



This writing style guide is offered as a reference for websites, newsletters, and articles. It is based on a combination of sources:

- *The Associated Press Stylebook* (Basic Books, 2011)
- *The Chicago Manual of Style, Fifteenth Edition* (University of Chicago Press, 2003)
- *The Elements of Style, Fourth Edition* (Allyn and Bacon, 2000)
- *Guide to Rules of Address* (Church Pension Group, 2007)
- *Webster's New World College Dictionary, Fourth Edition* (Wiley, 2010)
- *World Christian Encyclopedia, Second Edition* (Oxford University Press, 2001)

It is also based on the e-magazine styles of Salon, Slate, and Smithsonian.com.

Please note that different editorial styles and rules of language usage apply in their various contexts. Although Microsoft Word and other word-processing software may flag an item for review, such programs are limited in scope, and suggestions should be used as a guide only – not a source of definitive answers to questions of editorial style.

Basic formatting guidelines:

One space between sentences

Double line break between paragraphs, no indents

Times New Roman 12 pt. font

When using a dash, use an en dash with a space before and after, not an em dash, hyphen, or double hyphen. Please use the en dash sparingly; often a semicolon or comma would be more appropriate.

For additional information on punctuation and grammar, please refer to *The Associated Press Stylebook* (Basic Books, 2011). Much of the following information is borrowed and/or paraphrased from that source.

*A*

*abbreviations and acronyms:* In general, avoid acronyms. If it is necessary to use an acronym, spell it out on first usage and supply the acronym in parentheses after: the Episcopal Youth Event (EYE). Never use ERD as an acronym for Episcopal Relief & Development.

*academic degrees:* A Master of Divinity degree or a master's degree in divinity, not an M.Div. A Bachelor of Arts degree or a bachelor's degree or a bachelor's.

*addresses:* Use the abbreviations Ave., Blvd., and St. only with a numbered address: 815 Second Ave. Spell them out and capitalize when part of a formal street name without a number: Second Avenue. Lowercase and spell out when used alone or with more than one street name: Lexington and Madison avenues. Spell out and capitalize numbered streets First through Ninth, and use ordinal numbers for 10th and above: 245 W. 114th St.

*afterward:* Not afterwards.

*all of a sudden:* Not all of the sudden.

*all right:* Not alright.

*all time, all-time:* An all-time high, but the greatest runner of all time. In general, a compound adjective is only hyphenated when used before the noun it is modifying. His well-known companion was also well received.

*altar, alter:* An altar is a table-like platform used in a religious service. To alter is to change.

*a.m., p.m.*: Lowercase, with periods.

*amid*: Not amidst.

*among, between*: “Between” introduces two items, and “among” introduces more than two: The cookies were divided among Billy, Sally, and Tiffany.

*ampersand (&)*: Use the ampersand when it is part of a company’s formal name or composition title: Episcopal Relief & Development, Bed Bath & Beyond. In general use, do not use the ampersand in place of “and.”

*apostrophe (’)*: Use ’s to indicate the possessive of nouns not ending in s: Timothy’s. Use just an apostrophe (’) for nouns ending in s: Jesus’, James’. For parishes named after a saint, the saint’s name takes an apostrophe: St. Timothy’s Episcopal Church, St. James’ Episcopal Church, All Angels’ Episcopal Church.



*B*

*baby boomer*: Lowercase, two words, no hyphen unless being used as an adjective before a noun: The baby boomers were not interested in listening to anything except baby-boomer music.

*backward*: Not backwards.

*baptist*: A person who baptizes is a baptist (lowercase). A Baptist (uppercase) is a member of the Baptist Church. John the Baptist is capitalized since it is a proper noun.

*the Bible*: Lowercase “the,” capital “B,” without italics. He reads the Bible every day. Lowercase bible as a nonreligious term: My style book is my bible.

*biblical*: Lowercase in all uses.

*the Book of Common Prayer*: Like the Bible, lowercase “the” and title case Book of Common Prayer, no italics. In citations, spell out: (Book of Common Prayer, p. 207), not (BCP, p. 207). See also “page numbers.”

*books:* When citing a book, list the title of the book in italics followed by the publisher and year published in parentheses. In his book *The Feast of the World's Redemption* (Trinity Press, 2000), the Rev. John T. Koenig discusses the importance of the Eucharist.

*books of the Bible:* Do not abbreviate individual books of the Bible. Capitalize the names of the books, but do not capitalize “the”: She quoted from the Book of Ruth and the Gospel of John. Gospel is lowercase when not part of the name of a particular book in the Bible: He read the gospel to the crowd every week, and this week he read from the Gospel of John.

*biannual, biennial:* Biannual means twice a year and is a synonym for the word semiannual. Biennial means every two years.

*bishop:* Capitalize when part of a proper name, but lowercase in all other uses. Bishop John Doe was the bishop of that diocese for seven years.

## C

*capitalization:* Avoid unnecessary capitals. Arbitrary and insupportable capitalization is especially prevalent in religious writing, where capital letters are often misused to

convey a sense of importance. Use a capital letter only if you can justify it by one of the principles listed below:

- Proper nouns: John the Baptist
- Proper Names: the Republican Party; but lowercase for the Democratic and Republican parties. Lake Erie, but lakes Erie and Superior.
- Popular Names: the Badlands (of South Dakota), the Derby (for the Kentucky Derby).
- Derivatives: Shakespearean, Christian, Edwardian. Once words have been in usage long enough that they no longer depend on their proper nouns for meaning, use lowercase: french fries, herculean effort, pasteurize, quixotic, venetian blind.
- Sentences: Capitalize the first word in a statement that stands as a sentence.
- Compositions: Capitalize the principal words in the names of books, movies, plays, poems, operas, songs, radio and television programs, and works of art.
- Titles: Capitalize formal titles when used immediately before a name. Use lowercase for terms that are job descriptions rather than formal titles: To the president's chagrin, the Senate Republicans blocked a vote to nominate Chuck Hagel as defense secretary. Hagel is President Barack Obama's pick for Secretary of Defense.

- Holy concepts: Some flexibility in capitalization is given in religious writing when talking about concepts such as the Word of God, the Kingdom of God, and Jesus being “the Light, the Truth, and the Way.” Please do not go overboard with this; this editorial license should be used with great moderation and restraint.

*chapter:* Capitalize Chapter 1, Chapter 2, but lowercase for “the second chapter.”

*the church:* Lowercase. The Episcopal Church. An Episcopal church.

*churchwide:* One word, lowercase.

*commas:* Use a serial comma to separate items in a list. He bought apples, oranges, and bananas.

Use a comma to offset additional information about something or someone: “My sister, Alison” implies you have one sister and her name is Alison. Without the comma, “my sister Alison” implies you have other sisters as well.

*D*

*dashes:* Use an en dash with a space on either side when a dash is required in the body of the text. Please use the en dash sparingly, using instead commas and semicolons

when possible. An em dash is used for citations, following a quote in an epigraph: “All shall be well.” — St. Julian of Norwich

*dates:* A comma should separate the day of the week, the day of the month, and year: Tuesday, May 21, 2013, was the due date. If an exact day of the month is not supplied, a comma is not needed: April 2013 was a rainy month. Likewise: spring 2013. Do not use ordinal numbers such as 1st, 2nd, 3rd when writing a day of the month.

*different:* Different from, not different than.

*diocese:* Capitalize as part of a proper name, such as the Diocese of Rochester, but lowercase in all other instances: He was the fifth bishop of that diocese.

*directions and regions:* Lowercase south when used as a direction: Austin is south of Dallas. But capitalize when referring to the region: She spoke with a Southern accent and was sure the South would rise again. The Near East, the Middle East, the West Coast, the Upper East Side. Note that western Texas has a different meaning from West Texas, which is a specific region.

*E*

*e.g.*: When using *exempli gratia* (e.g.), which means “for example,” always follow with a comma and separate from the sentence with parentheses. He was not a fan of sarcasm (e.g., his older brother saying, “Oh, I’m so scared,” to taunt him). Do not confuse with *id est* (i.e.), which means “in other words” and is used to clarify a sentence instead of providing an example.

See “i.e.” entry below.

*etc.*: Avoid using this at the end of lists. Supply as many specific examples as possible and then stop.

*email*: Not e-mail.

*Episcopal, Episcopalian*: Episcopal is the adjective; use Episcopalian only as a noun referring to a member of The Episcopal Church: She is an Episcopalian and she is also an Episcopal priest.

*The Episcopal Church*: The T in “the” before Episcopal Church is capitalized. Please do not use the acronyms TEC or ECUSA. The corporate headquarters of the Domestic and Foreign Missionary Society staff offices should not be referred to as “815.”

*F*

*foreign words:* These should be written in italics: The word “mission” comes from the Latin verb *mittere*, “to be sent out.”

*G*

*gentile:* Lowercase.

*God:* Capitalize when referring to the one God. Lowercase when referring to the deities of polytheistic religions and in words such as god-awful, godlike, godliness, and godsend.

*gospel:* Lowercase unless referring to a specific book in the Bible: Today’s gospel reading comes from the Gospel According to Saint Luke.

*H*

*I*

*i.e.:* Use *id est* (i.e.), which means “in other words,” to clarify the sentence. He was not a fan of sarcasm (i.e., he preferred straight shooters). Do not confuse with e.g., which is used to provide a specific example. See “e.g.” entry above.

*Internet:* Capitalized.

*italics:* Avoid using italics for emphasis. Write clearly and give readers credit for being able to discern the important words. Italicize for emphasis only when drawing attention to a word within a quotation. Foreign words that are not commonly used in English should be italicized. The titles of books should also be in italics.

*it's, its:* “It’s” is a contraction for “it is.” “Its” is a possessive pronoun: It’s easy to admire its beauty. (Tip: When in doubt, substitute another possessive pronoun, such as “her”; if the sentence works, then use “its.”)

*J*

*K*

*L*

*like:* Avoid using “like” to mean “such as.” Like implies that it is similar to but not part of. “He enjoys movies like ‘Jaws,’” means that he did not enjoy “Jaws,” but enjoys other movies with qualities similar to “Jaws.”



*M*

*N*

*numbers:* 1950s or the '50s (Note that the apostrophe before the 5 is a left-facing apostrophe.) \$1 million. A hundred bucks. \$100 (no decimal point).

If a number is the first word of a sentence, it must be spelled out, with the exception of dates and years: Twenty-five years ago, he could ride a skateboard without breaking any bones. He hasn't been on a skateboard in 25 years. 1988 was when he quit.

Numbers less than 10 should be spelled out, numbers 10 and greater should be written as numerals. For centuries, spell out numbers less than 10: Table manners in the fifth century foreshadowed many of the practices of the 21st century.

*O*

*online:* One word, lowercase.

*P*

*page numbers:* In citations, abbreviate "page" as p., and "pages" as pp.: (Book of Common Prayer, pp. 206-207).

*parenthesis, parentheses:* If a parenthetical clause is a complete sentence and falls at the end of the sentence, it stands alone as a separate sentence: He didn't know the gorilla was hungry (despite all the warning signs) and so he ate a banana in front of him. (He won't do that again.)

*phone numbers:* Area code in parentheses: (212) 111-1111, ext. 1111. (If used within parentheses, use a hyphen after the area code: 212-111-1111, ext. 1111.)

*provinces:* Use Roman numerals when referring to provinces within The Episcopal Church: The Episcopal Church's most recent province is Province IX.

## Q

*quotes:* Inset quotes that are four lines or longer. Use quotation marks, not italics. Citations at the end of the quote should be in parentheses with the period at the end. "For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life" (John 3:16). Note that when a quote is being used as an epigraph at the beginning of a work instead of within the body of the text, the rule is to put the period inside the quote: "For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life." (John 3:16)

*R*

*religious references:*

Capitalize God, Allah, the Father, the Son, Jesus Christ, the Son of God, the Redeemer, the Holy Spirit. Use lowercase pronouns referring to the deity: he, him, his, thee, thou, who, whose, thy.

Capitalize major events in the life of Jesus Christ: the Last Supper, the Crucifixion, the Resurrection, and the Ascension. But use lowercase when the words are used with his name: The ascension of Jesus into heaven took place 40 days after his resurrection from the dead.

Capitalize proper names for rites that commemorate the Last Supper or signify a belief in Christ's presence: the Lord's Supper, Holy Communion, Holy Eucharist. Use lowercase for the names of other sacraments.

Capitalize the names of holy days and feast days.

Lowercase heaven, hell, devil, angel, cherub, an apostle, a priest.

Capitalize Hades and Satan.

Apostles should be capitalized, as found in the Book of Common Prayer, when used as part of the name of an apostle.

*religious titles:* The first reference to a clergyman or clergywoman normally should include a capitalized title before the individual's name. On second reference to members of the clergy, use only a last name: the Rev. Billy Graham on first reference, Graham on second. Bishops are “the Right Reverend” or “the Rt. Rev.” Only the Presiding Bishop is “the Most Rev.” Please refer to *Guide to Rules of Address* (Church Pension Group, 2007).

*rector:* A priest who leads a parish.

*RSS:* a Rich Site Summary feed (nicknamed a Really Simple Syndication feed) is a web feed format used to publish frequently updated material on websites, such as news headlines and blogs.

S

*sacraments:* Capitalize the proper names used for a sacramental rite that commemorates the life of Jesus Christ or signifies a belief in his presence: the Lord's Supper, Holy Communion, Holy Eucharist. Use lowercase for the names of

other sacraments: baptism, confirmation, penance (sacrament of reconciliation), matrimony, holy orders, and the sacrament of anointing the sick (formerly extreme unction).

*saint:* In a title or as a proper noun, the abbreviation “St.” is preferred.

*seasons:* Lowercase: spring, fall, winter, summer.

*scripture:* Lowercase.

*states:* Spell out the names of states except in postal addresses. Commas should set apart the name of the city and the state: She was from Tonganoxie, Kansas, and rode a big black Harley.

*T*

*that, which:* “That” introduces a restrictive clause, and “which” introduces a non-restrictive or parenthetical clause. When in doubt, “which” always takes a comma before it, and “that” does not take a comma: I drove a rental car that was left for me by the agency. I drove a rental car, which was left for me by the agency.

*their, his:* “Their” is plural, “his” and “her” are singular. A common error is to start a sentence with a singular subject and then follow with a plural pronoun in an attempt to avoid assigning gender. The writer worried about her sexist pronouns. The writers were greatly relieved to have their neutrality restored.

*they’re, their:* “They’re” is a contraction for “they are”; “their” is a possessive pronoun: They’re admired for their generosity.

*title case:* Capitalize the principal words in a title, leaving lowercase all articles and prepositions with three letters or less: With, After, Through, That, the, an, a, of, in, on, for. The first word of a title is always capitalized. The subsequent parts of a hyphenated word may also be capitalized. The first word in a title after a full colon is capitalized: *The Adventures of Rambo the Cat: A Not-for-the-Faint-of-Heart Love Story.*

*titles:* Capitalize and spell out formal titles when they precede a name but lowercase elsewhere: The librarian found the book, and the presiding bishop made an announcement. The announcement was made by Presiding Bishop Katharine Jefferts Schori. It was met with enthusiasm by Bishop John Doe from the Diocese of the Central Northwestern Gulf, the fifth bishop of that diocese.

Refer to both men and women by first and last name, with titles, on first reference:

the Rev. Canon Susan Smith or the Very Rev. Robert Smith. Refer to both men and women by last name only, without titles, in subsequent references. Please note that contact information given at the conclusion of the piece does not count as a subsequent reference; for contact information, please include the person's full name and title. See Guide to Rules of Address (Church Pension Group, 2007).

*toward*: Not towards.

### *U*

*URLs*: When writing out a Uniform Resource Locator (URL) or link, include the full address, beginning with “http://” when space permits. Do not include the trailing slash at the end of the URL. For example, <http://www.episcopalchurch.org> is preferred; avoid [www.episcopalchurch.org/](http://www.episcopalchurch.org/). Please note that when a URL ends a sentence, a period is required.

### *V*

*verse*: lowercase and not abbreviated when using in citation: (verse 2).

*W*

*website*: One word, lowercase.

*who, whom*: “Who” is a pronoun used as the subject of a sentence; “whom” is a pronoun used as the object of a sentence. When in doubt, substitute “he” for “who,” or “him” for “whom,” then see if the sentence works: Who was that masked man? (“He was that masked man,” not “Him was that masked man.”) Mr. Softee is the mascot to whom I am most loyal. (“I am loyal to him,” not “I am loyal to he.”)

*World Wide Web*: Three words, capitalized, but lowercase when using only “web.”

*X*

*Y*

*yuletide*: one word, lowercase, no hyphen.

*Z*

*ZIP code*: an acronym standing for Zoning Improvement Plan. Use all caps as with other acronyms.



An aerial photograph of a river with a section of white-water rapids. The water is a vibrant turquoise color, and the rapids are a bright white. The surrounding landscape is lush green with dense vegetation. The text "Must-haves for congregational websites" is overlaid on the right side of the image in a white, italicized serif font.

*Must-haves for congregational websites*

*Name of the church*

Please include the word “Episcopal” in the name of the church, and refer to the style guide for use of apostrophes (p. 32) and “saint.” (p. 45).

Correct: St. James’ Episcopal Church

Incorrect: Saint James Church

*Address*

The street address of the church should be the only address listed on the homepage of the congregation’s website. Mailing address, post office box number, office address, and driving directions should be available on an interior page for contact information.

*Imagery*

Supplement the text with pictures of the church’s exterior, interior, and glimpses of worship and church life. Include people in as many of the images as possible, and avoid flashy, rotating collages, anything blinking, and auto-playing music.

*Welcome message*

Include a short paragraph of welcome and invitation, avoiding mission statements and narrow theological language.

*Service times*

List the times of all worship services and keep them current, especially during holidays when normal patterns are broken.

*Parish news*

News and announcements specific to the congregation and local community are most important, but also consider adding Episcopal RSS feeds such as Episcopal News Service, and the lectionary and daily office feeds from [episcopalchurch.org](http://episcopalchurch.org). A video channel code can be embedded to play videos of worship, the presiding bishop's seasonal messages, and live events occurring throughout The Episcopal Church.

*Calendar/events*

A link to a calendar functionality is recommended.

For information on affordable websites for dioceses and congregations, please contact Jake Dell: [jdell@episcopalchurch.org](mailto:jdell@episcopalchurch.org).

The background of the slide is an aerial photograph of a vast, textured landscape. The terrain is a mix of light and dark brown tones, suggesting a desert or a large-scale construction site. A prominent feature is a grid-like pattern of roads or paths that crisscrosses the landscape, creating a sense of order and structure. The overall appearance is that of a rugged, yet organized environment.

*The basics of using your website to grow your church*

Google Analytics can provide an accurate count of the number of people visiting a website, but finding out the names and contact information of these viewers takes a little more work.

For marketing purposes, the three most important things to know about people who visit a congregation's website are:

1. Their names
2. How to contact them (email is best)
3. What they are interested in

To determine their interests, remember that content is a proxy for interest. If they viewed a page about Vacation Bible School, it's more than likely that the viewers are parents of young children.

To develop a list of these viewers with young children, try the following approach:

1. Create a "landing page" for your Vacation Bible School. (A landing page is just another page on your website.)

2. Offer some teaser content – tell a little about the program, but not too much; leave them wanting more.

3. Create a simple form asking for their names and email addresses.

Collecting this information is the first step toward creating a parish marketing list.

*Public relations*

*Do's and don'ts for working with the media*

- Do return media inquiries.
- Don't say, "No comment." Say instead, "We have nothing to say at this time."
- There is nothing "off the record."
- Don't say anything that you are not authorized to say.
- Keep to the facts.
- Don't repeat rumor or hearsay.
- Don't say anything that you wouldn't want to read in a newspaper or blog, hear on TV or radio, or see on YouTube.

A Public Affairs toolkit is available at <http://www.episcopalchurch.org/page/public-affairs-toolkit>.



*Template for writing an opinion article to submit to news media*

The following is a template that can be used to assist you in writing an op-ed (opinion) piece for local or regional media. It can be utilized for preparing a print/web-based op-ed or as talking points for a video/audio.

*Topic:*

- State the topic/focus of your op-ed.

*Key data:*

- State your facts.
- Why is this important?
- What has prompted you to write/talk about this topic at this time?

*Call to action:*

- What do you want readers/listeners/viewers to do? Contact an elected or public figure? Contact leadership in the Church, community, state, country, etc.? Sign a petition or do something in particular?
- When do you want them to do it?

*In your diocese or congregation:*

- What kind of ministry is occurring in your diocese or congregation that is related to your topic?
- What is being done in your diocese or congregation that supports your topic and your call to action?

*Background:*

- What other information is related to your topic?
- How does this information contribute to your op-ed?

*Example of opinion column: template for churchwide use*

*Congress: A moment to turn the tide (not your back) on AIDS*

This week, 20,000 visitors traveled to Washington for the International AIDS Conference. The gathering proclaimed that an end to the deadly pandemic – which has claimed 30 million lives over three decades – is finally within reach.

Though 34 million people in our communities and around the world remain infected with HIV, we largely possess the strategies, technologies, and medical expertise to curb it. Now, Congress is jeopardizing this progress by threatening to cut its commitments to this goal, just when it’s within reach.

That’s where we, as Americans, can help.

As bishop of the Episcopal Diocese of \_\_\_\_\_, I’ve seen how HIV/AIDS affects (community). We’ve watched as family, friends, members of our congregations, and community members have suffered and died. [Optional: Insert two to three sentences about your diocese’s work to prevent, treat, and/ or care for people in your community living with HIV/AIDS; and/or develop diocese companion relationships with Anglicans in impoverished countries to help address HIV/AIDS.]

In developing countries, death from the pandemic is part of daily life. The Episcopal Church's Presiding Bishop Katharine Jefferts Schori said to conference delegates, "The global body of Christ is HIV-positive." She also said that to realize an HIV-free future, we must step up and expect our government to do so as well.

The U.S. largely funds prevention and treatment of HIV/AIDS around the world. We've learned this investment really works – we just need more of it. Last year, U.S. foreign-assistance programs treated 3.9 million HIV-positive people with antiretroviral therapy and allowed 200,000 babies to be born from infected mothers HIV-free, as well as helped to slow vicious cycles of poverty within which HIV/AIDS thrives.

Despite these proven successes, tough economic conditions have some in Congress calling for funding cuts.

I fully affirm economic needs at home must be addressed; American families are suffering. But two grave needs should not be traded against one another. Foreign aid to fight poverty and treat HIV/AIDS is just a fraction of one percent of the U.S. budget. Nevertheless, the house (name) Committee has proposed deep cuts to these programs. The administration and Senate have opposed the cuts, and the fate of the programs will be determined in a political tug-of-war in the next few months.

Our lawmakers need to hear that cuts to these proven, life-saving programs would devastate the fight against HIV/AIDS. For every five percent cut in global health funding, 41,000 more HIV/AIDS-related deaths occur. This could mean 300,000 new AIDS deaths per year – which is unnecessary and counter to American and human values.

Now is our moment to be heard. As the international visitors to the AIDS Conference head home, Congressman/woman (name) also has returned home for an August work period. Visit, call, or email (the Congressman/woman’s) office, and tell (him/her) that the opportunity to turn the tide on HIV risks slipping through our fingers.

Some cynically say foreign-aid programs are easy targets for budget cuts because their beneficiaries don’t vote in U.S. elections. That may be true in one sense, but everyone, American or not, is the beneficiary of a world without AIDS. I challenge you – no matter your faith or political beliefs – to fight for people living with and dying from HIV/AIDS.

Tell (Congressman/woman \_\_\_\_\_) that, as a voter, you care about the United States’ vital global investment in fighting HIV/AIDS and poverty. We have made significant progress in slowing a disease affecting our friends and family, our community and country, and others around the world. Ask (him/her) not to stop now.

*Letter to the editor of the Wall Street Journal*

*Episcopal Church is radically faithful to its tradition*

Space does not permit a correction of the numerous factual points I could dispute in Jay Akasie’s “What Ails the Episcopalians” (Houses of Worship, July 13). Instead, I offer a spiritual correction.

The church has been captive to the dominant culture, which has rewarded it with power, privilege and prestige for a long, long time. The Episcopal Church is now liberating itself from that, and as the author correctly notes, paying the price. I hardly see paying the price as what ails us. I see it as what it means to be a follower of Jesus.

Many years ago when I was a parish priest in Savannah, a local politician and disaffected Episcopalian began a conversation with me. In that case the subject was homosexuality. It could have been any of the things mentioned last week as our ailments. “I just think the church should not be governed by the culture,” he said. I replied that I agreed with him, but that, “I just hadn’t noticed that the culture was all that hospitable toward gay people.” He stammered. “Well, maybe not here in Georgia.”

The Episcopal Church is on record as standing by those the culture marginalizes whether that be nonwhite people, female people or gay people. The author calls that political correctness hostile to tradition.

I call it profoundly countercultural but hardly untraditional. In fact, it is deeply true to the tradition of Jesus, Jesus who offended the “traditionalists” of his own day, Jesus who was known to associate with the less than desirable, Jesus who told his followers to seek him among the poor. It is deeply true to the tradition of the Apostle Paul who decried human barriers of race, sex, or status (Galatians 3:28).

What ails the Episcopalians is that this once most-established class of American Christianity is taking the risk to be radically true to its tradition. There is a price to be paid for that. There is also a promise of abundant life in it.

*Bishop Stacy F. Sauls*

Chief Operating Officer

The Episcopal Church

New York

*Pastoral letter repurposed for media use in Huffington Post*

*An invitation to collective prayer for Aurora shooting victims*

“Above all, clothe yourselves with love, which binds everything together in perfect harmony. And let the peace of Christ rule in your hearts, to which indeed you were called in the one body.”

*—Colossians 3:14-15*

Dear Friends,

The news is less than 48 hours old, but all of us are still taking in the horror of yesterday’s shootings in Aurora even as this tragic story continues to unfold.

Clearly we are all processing the news in various ways, depending on our proximity to people directly affected by these events and in light of our own personal histories. Clearly these events raise a variety of troubling issues that continue to haunt our collective lives, and certainly these events provoke in us a variety of responses. What we have in common, however, is this — an acute sense of loss, that heartbreak we all experience when we see the beauty of our collective humanity diminished yet again so violently and so senselessly.



I want you to know that your sisters and brothers in Aurora and the surrounding area are exercising wonderful pastoral care and outreach to their communities. They are supporting individuals and families that have been directly affected by the shootings. They are spending time with youth and young adults within and beyond the scope of their own congregations.

They are making contact with teachers and parents, opening the doors of their churches, having one on one conversation with folks in need, connecting with city and government officials, and gathering folks in prayer and vigil including, in particular, a prayer vigil to be held this Sunday evening at 7 at Saint Stephen's Episcopal Church in Aurora.

What is needed most, I believe at this point, is our collective prayer, and I write specifically today to extend that invitation to you, the people of The Diocese of Colorado.

It goes without saying that those who are wounded, those who have died, the families of victims, emergency responders, medical and law enforcement personnel, city and government officials, pastoral care providers and so on are in need of our prayer. But I would add, however, that a call to prayer is far more than a polite and consoling gesture.

The greatest gift we have to offer one another is indeed our collective prayer — not merely kind wishes, not simply good intentions, but deep prayer — the ability to hold, tangibly and intentionally, others in that abundant love that flows freely and gracefully within us and among us. This has substance.

This has weight and heft. This, and this alone, is the source of deep healing, lasting transformation and enduring peace. This is our inheritance and our gift — living water for ourselves and for a world that thirsts for life.

Even as I extend this invitation to you, I am mindful of all the losses that have affected many of our communities in past months, particularly those who have suffered loss due to the recent wildfires. All the more reason to renew our collective commitment to the gift and practice of prayer.

So please join with me in making this your intentional work today and in the days ahead, and please invite others to join you in doing the same. Remember always that in doing so, you are giving our world the gift of life.

Deep peace and many blessings be with you.

Faithfully, Bishop O’Neill

The Right Reverend Robert O'Neill  
The Episcopal Diocese of Colorado  
1300 Washington Street  
Denver, CO 80203

*Social media and best practices*

*Best practice No. 1: Know thyself*

- Make a list of the top five things that make your congregation unique (e.g., your church’s preschool, or mission trip team). Create Facebook pages and Twitter accounts for each program, and delegate responsibility for each account to a member of your community who is active in that particular area.

*Best practice No. 2: Make your website the crown jewel of your communications strategy and keep it fresh with constant updates*

- Include such things as service schedules, directions to the church, bios of church leaders, and other basic “about us” information. Also include transcripts of sermons, articles written by staffers as well as members of the congregation, blogs, news feeds, videos of events, status updates of church fundraising projects, and any other information that might be of interest to future or current parishioners.
- Use Facebook postings and tweets to drive traffic to your website, and put links to your Facebook page and Twitter account on your website.

*Best practice No. 3: Make it a two-way conversation*

- Provide email addresses of church administrators, leaders, and authors of articles posted on the church website or Facebook page. Enable feedback forms so people can type in their reactions to what they've just seen or read.
- Use Facebook to pose questions and start conversations. Do not use it to simply send announcements.

*Best practice No. 4: Put someone in charge of your online strategy*

- Treat your online communications as an essential part of your church's operations. Write a job description – even if the “job” is a volunteer position – that specifies precisely how often the website will be updated, how many Facebook updates will be posted every week and how many tweets will be sent out each day.

*Best practice No. 5: Don't be too controlling*

- Establish guidelines, but don't be overly strict. Provide people with the opportunity to express their opinions. Insist on good manners and polite discourse by all means, but don't censor messages that simply express disagreement with prevailing congregational attitudes.

*Best practice No. 6: Don't reinvent the wheel*

- Always research what products and services already exist in the market before attempting to build anything yourself. It is very likely that someone has already created what you need.

*Handling blowback: When social media gets mean*

*Step 1: Identify the type of feedback*

Josh Catone, writing in Mashable.com (Catone, Josh. February 21, 2010. "How to Deal With Negative Feedback in Social Media." Retrieved July 5, 2011, from Mashable: <http://mashable.com/2010/02/21/deal-with-negative-feedback>.), lists four types:

- *Straight problems*: Someone has a problem with your sermon, something you've said or done, or a decision the vestry made. This type of feedback is negative in the sense that it paints something about you or your congregation in a negative light, but it can be helpful in exposing real problems that need to be dealt with.
- *Constructive criticism*: This type of feedback is still negative because it points out your flaws; however, it can be very helpful because it tells you how you can improve.

- *Merited attack*: You did something wrong and are being called on it. This can be painful and descend into ad hominem attacks, but you need to remember that the underlying issue does have merit.
- *Trolling/spam*: Trolls have no reason to be angry with you, hence the attack is unmerited. They may be angry at the church or the clergy in general. Spammers who may be promoting rival points of view also belong in this category.

*Step 2: Decide how to react*

- The No. 1 rule, according to Catone, is to stay positive. Becoming negative yourself only reflects poorly on you and your congregation. You must respond to straight problems and constructive criticism. Stay positive and use this as an opportunity to educate. For instance, you might respond: “You make a really great point and thanks for bringing it to my attention. However, this is why the vestry decided to handle things the way it did ...” In most cases you won’t end up following or implementing the constructive criticism you receive, but this is a chance to build loyalty and trust by responding positively, and thanking those parishioners who took the time to provide you with a suggestion or point out a flaw or mistake.



- Merited attacks are harder to deal with and often become personal. “You should always try to keep in mind that this type of feedback, as harsh as it may be, has a basis in a real problem,” Catone writes. “It is best to respond promptly and with a positive vibe (e.g., thank the commenter for the feedback and assure them that steps are being taken to correct the issue or mitigate their problem).”
- Finally, how do you handle trolls and spammers? First, you need to realize that this is not feedback at all; rather it is bait meant to lure you into an unnecessary and image-damaging fight. This type of feedback should always be ignored, and if it is offensive or libelous it should be deleted as soon as you spot it.

*Guidelines for commenting on Facebook:*

The following guidelines are used to govern posts to the official Facebook page of The Episcopal Church. They are reprinted here as an aid in developing similar guidelines for Episcopal congregations and organizations.

- Welcome to The Episcopal Church page! We hope that you will make connections, find and share information, and engage in conversations here.
- No personal info: Besides your name, please do not include personal information. This is a public website, and any information may be linked to your name and published on the Internet.

- No selling: Please do not market your wares here, no matter how useful or wonderful.
- Be nice: This page should be a safe place to engage in conversation. Please remember that this page belongs to a church, and think of it as a place for fellowship. Show tolerance for divergent opinions.
- No personal attacks or insults: We understand that there can be many varied opinions on an issue, and we welcome all views and ideas.

By posting to this page, you agree to the guidelines outlined here. Although this page is monitored, we acknowledge that occasionally something inappropriate may find its way onto it. In most instances, we will send you a notice if we feel that there has been a violation of the guidelines. We reserve the right to remove inappropriate posts immediately. Subsequent violations can result in being blocked from this page without warning.

To request a free copy of the white paper “Social Media and the Episcopal Church: A New Way to Tell a 2000-Year-Old Story,” please visit: <http://episcopal.ekklesia360.com/white-paper>.

*Blog guidelines*

Determine your blogging objectives. Who is your audience? What are you trying to accomplish – insight into your faith, a resource for your ministry, a how-to guide, a repository for personal stories and experiences? Your objectives may change over time, but this is your starting point.

Before setting up your own blog, spend time reading a variety of blogs – non-profit, religious, corporate, personal – to get an idea of the tone, content, and personality that will best fit your blogging objectives.

Choose your blog title and a list of keywords that gets to the heart of your content. Be sure to do a web search of your preferred title to ensure it's not already in use. You'll need to have a title in order to set up your blog.

There are several free blog platforms to choose from. For example, WordPress is currently the most popular, though Blogger has been around longer and is the easiest to set up. Tumblr is a micro-blogging platform, perfect for short, frequent posts. Talk to friends and colleagues to see which platform will work best with your objectives and the amount of time you have to spend setting up and maintaining your blog.

Have one or two (or more) posts ready to go so that you'll have something to put on your new blog. If you're representing an organization or specific ministry, you may

want to post a “Welcome to our blog” greeting that lets readers know your objectives and encourages comments and interaction. Or you may just want to dive in with your first topic.

Your blog can be mainly text, or images/multimedia, or a combination of the two. Every post does not have to be a 500-word essay. Short and sweet, informative, and eye-catching often wins more readers and interaction than lengthy texts. If you do have long text to post, you might consider splitting it into two or three parts.

Establish content themes and editorial guidelines (how and when to post, appropriate topics, etc).

Create a content calendar. Look ahead to determine dates and events that warrant a blog post. Of course, you can always add to the list as you go.

Post consistently. You don’t have to post every day; you may decide that posting once a week or once every two weeks is the best way to meet your objectives and speak to your audience. But do keep content fresh, which means posting at least 3-4 times a month. Give people a reason to read your blog and return.

Be gracious and professional. Pretend your boss is reading your blog (because s/he probably is). No venting. Nothing petty. Nothing offensive that would get you in real-world trouble. Be smart.

Include links to other websites and blogs. You don't have to be the source of all information and ideas. By linking to appropriate content others have written, you can become a trusted resource-gatherer. Be sure to go back and check links occasionally to ensure they're still active. If not, delete them.

Extend the discussion by encouraging and replying to comments. Be consistent, be involved. You might consider having an RSS feed so that your blog-followers know when you post something new. Determine who will moderate and manage comments. Who replies? Who decides how to keep a conversation going?

Cross-post on Facebook, Twitter, via email and newsletters. Ask a question or lift a great line from the blog-post, then link to your blog post. Avoid saying "New post to my blog" and linking. Give the audience a reason to seek out your blog post to read more.

Avoid PR and marketing. A blog should pass along expertise, insight, and information on your post topics and include relevant, dependable links to websites, multimedia, and other blogs. Nobody likes the feeling that they're being sold something. It's fine to blow your own horn sometimes, but make those times few and far between.

Track everything. Use Google Analytics or another free monitoring tool to see which posts are most popular, where your audience is coming from, how much time readers spend at your blog, which times of the day get the most traffic. This helps determine when to post and what topics are of most interest to your followers.

*Episcopal News Service submission guidelines*



Episcopal News Service offers in-depth reporting and analysis of local, regional, national, and international news for Episcopalians and others interested in the church's mission and ministry.

ENS welcomes submissions, including live event coverage, news stories, feature articles, and commentaries. Contact an ENS editor before submitting your story to discuss relevance, the appropriate angle, word count, deadline, and photo opportunities.

Your submission must be submitted electronically and include:

- Name and contact information
- A brief summary of who you are. For example: "Jane Doe is a member of St. Bart's Episcopal Church in Hot Coffee, Mississippi, and serves on the Jubilee committee."
- Submitted articles (see criteria below) must be complete and include a title. Unless you are submitting an opinion piece, all articles must be reported in news style (using the Associated Press Stylebook as a guideline) and include attributions and direct quotations.

- Photos should accompany the article and come with a description explaining what is being displayed. All live events, features, and news stories must include at least one high resolution photo (set your camera to take photos in the largest image size possible) and a caption, unless otherwise discussed with an ENS editor. A good photo shows action and illustrates the story. And while some photos can be technically improved in the editing process, a good photo begins with good light. Captions must include the first and last name of people pictured (when possible and appropriate), identifying people from left to right. Also, include the name of the photographer.

A basic news story should be written in the third person and establish who, what, where, when, and why up front. For stories that generate opposing viewpoints, it is expected that a diversity of voices be represented in the article to ensure balanced coverage. All coverage of live events must be submitted within two days. ENS editors reserve the right to edit articles. Publication of all submissions is at the discretion of the editors.

*General news* – Stories must have churchwide interest and/or impact and be timely. Stories in the general category may cover a number of topics, including but not limited to: trends, innovations, evangelism, the church’s response to current events,

mission work, ecumenism, advocacy, peace and justice, social justice, environment, science, technology, women's issues, the Millennium Development Goals, employment, or popular culture.

*Churchwide* – News from dioceses and parishes from around The Episcopal Church that appeals to a wider audience: stories about what makes your ministry/approach unique, particular insights, and regional peculiarities.

*People* – News about prominent religious figures known at the regional, national, and international level, including, for example, Episcopal and Anglican bishops, ecumenical leaders, Domestic and Foreign Missionary Society staff, recognized national contributors, and prominent public figures.

Contact Matthew Davies, [mdavies@episcopalchurch.org](mailto:mdavies@episcopalchurch.org), and/or Lynette Wilson, [lwilson@episcopalchurch.org](mailto:lwilson@episcopalchurch.org), with news and other story ideas.



*Email etiquette*

*Please see the link below for basic rules for email correspondence:*

<http://office.microsoft.com/en-us/outlook-help/12-tips-for-better-e-mail-etiquette-HA001205410.aspx>

- Always respond to email – even if it’s just to say “Thanks” or “I’ll get back to you on this in a bit.”
- Have a crystal clear subject line.
- Keep it short.
- Keep your voice down – don’t use all caps.

An aerial photograph of a rugged, mountainous landscape. The terrain is characterized by steep, rocky slopes and a winding road that snakes through the valleys. A small settlement or village is visible in the lower right quadrant, nestled in a valley. The overall scene is one of a remote, high-altitude environment.

*Church Pension Group guide to rules of address*

*The Church Pension Group guide to rules of address*

[http://archive.episcopalchurch.org/documents/07\\_rules\\_address.pdf](http://archive.episcopalchurch.org/documents/07_rules_address.pdf)