

## **Telling Our Story**

### **Icons: One Thousand Painted Prayers**

Jemonde Taylor

If a picture is worth a thousand words, then an icon is one thousand painted prayers. I glimpsed God's brush stroke during the passing of the peace one autumn Sunday in 2017. The passing of the peace at Saint Ambrose, Raleigh, NC, is a sensory experience of smiles, laughter, hugs and handshakes. One eight-year-old member took the hand of a first-time visitor, also eight years old, leading him to a newly installed XII Station of the Cross written in the Ethiopian iconographic tradition that depicts all characters as Africans. Pointing upward to the icon, the young church member said, "See. Jesus looks just like you!" Both boys were African American. The eight-year-old made a profound theological statement. He did not say, "You look like Jesus," meaning the human looked like the divine. He said, "Jesus looks just like you," meaning the divine imprint was on this young African boy.

### **A new iconographic tradition**

That XII Station of the Cross in the Ethiopian Orthodox Tewahedo Church tradition hung as the only Station in that tradition at that time. The other thirteen Stations were lithographs by the Italian artist Giuseppe Vicentini. Jesus, in those Italian paintings, had pale skin and blond hair. That autumn Sunday both eight-year old boys passed four Italian Stations of the Cross to get to the one Ethiopian Station. It was in that African Station both boys saw the divine in themselves, not in the Vicentini Stations.

The journey to the Ethiopian Stations of the Cross took nearly three years. Saint Ambrose is a historically black Episcopal congregation, beginning shortly after the Civil War in 1868 as a mission to formerly enslaved persons of African ancestry. The congregation today is 400 members, and 95 percent are black. The images of white Jesus on the wall did not reflect the congregation.

After the worship committee spent a year searching for more diverse Stations, I reached out to D.C. Christopher Gosey, an African American icon writer in the Ethiopian, Byzantium and Russian traditions living in New Hampshire and commissioned him to write the Stations in the Ethiopian tradition. After two years, Gosey completed all fourteen Stations, with Presiding Bishop Michael Curry baptizing and anointing the final icon at the church's sesquicentennial celebration in December 2018. According to Gosey, Saint Ambrose may be the only church in the world with Stations of the Cross in the Ethiopian iconographic tradition, since Stations are not a part of Ethiopian spirituality.

Ethiopia is an example of what I term Indigenous African Christianity, which is Christianity in Africa before European colonialists and slave traders. Ethiopia has been a Christian nation since 324 C.E., when King Ezana in Axum converted to Christianity and began minting coins with the Byzantium Cross, the first nation in the world to do so.[i]

### **Windows to heaven**

Icons are “God’s words in lines and colors,”[ii] and icon is the Greek word for image. Colossians 1:15 reads, “Jesus is the ikon [image] of the invisible God.” Icons communicate the theology of the Incarnation, Jesus Christ as the Word made flesh. They are “windows into heaven.” One looks “through” them into heaven. Icons look out toward us, not our looking in toward them. They give the spiritual, rather than the physical, reality. When praying with icons, faithful people observe their colors, facial expressions and details the way one observes words and phrases when reading scripture. Icons are doorways to silence and stillness while focusing on God’s creation as seen through the icon. The fourth century theologian, St. Gregory of Nazianzus, wrote, “Look at and be looked at by the great God.” It is an apropos quote. Icons allow us not only to see the divine, but to be seen by the divine in a way that affirms and enlarges us.

### **The icons at St. Ambrose**

D.C. Christopher Gosey wrote the icons at Saint Ambrose in the Gondarine tradition from 18[1] century Ethiopia, with detailed images of clothing, hair styles and genre scenes. The 15[2] century Ethiopian Emperor Zara Yaeqob described how an image (icon) came to life. “This icon is clothed with a (human) body. It moves and talks. The Spirit of God dwells in it. You should not think that it is a mere picture. She is, indeed, Our Lady the Virgin (herself) and he is Jesus, the only begotten Son (himself). Michael and Gabriel too are as themselves, as that icon [has spoken] to a certain monk.” [iii] Emperor Yaeqob’s testimony showed that some Ethiopians did not view icons as simply images or paintings, but rather having great spiritual significance.

In addition to the Ethiopian Stations, Saint Ambrose received icons of three African American Episcopal saints with connections to Saint Ambrose: Blessed Anna Julia Cooper, Blessed Henry Beard Delany and Blessed Pauli Murray. The icon writer, the Rev’d Canon David W. Holland, TSSF, is a retired Episcopal priest with a series of icons entitled, “Black Saints Matter.” Saint Ambrose celebrates two of the feast days by processing the icons to the burial sites of Blessed Cooper and Blessed Delany to offer prayers.

Henri Nouwen wrote in his book, *Behold the Beauty of the Lord: Praying With Icons*, “The gaze is clear and benevolent. The same eyes that see into the heart of God saw the suffering heart of God’s people and wept. These eyes that burn like flames of fire penetrating God’s own integrity also hold oceans of tears for the human sorrow of all times and all places.”[iv]

The legacy of white supremacy continues to do excruciating damage, distorting the divine image in people. That eight-year-old theologian gazing at the Ethiopian icon and exclaiming, “Jesus looks just like you!” felt the great God looking at him in a way that affirms him and enlarges him. He saw himself in God’s color palette and in God’s crayon box. That icon, as a window of heaven, radiated God’s love to him as warm as the sun.

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#### **Resources:**

- [Commemorations](#) by Annette Buchanan, ECF Vital Practices blog, September 24, 2019
- [Is This Some Kind of Joke?](#) By Peter Strimer, ECF Vital Practices blog, April 15, 2011
- [Building a Diverse Vestry](#) by Anna Olson, Vestry Papers, January 2019
- [Investing in a Multiracial Vision of Church](#) by Kenji Kuramitsu, Vestry Papers, November 2017

[i] Marilyn Heldman. African Zion: The Sacred Art of Ethiopia. Yale University Press. 1993, 8.

[ii] D.C. Christopher Gosey. "Icons and the Hidden Empire." Journal on Religion, Art & Architecture. Fall 1996, 18.

[iii] Deborah Horowitz. Ethiopian Art: The Walters Museum. Third Millennium Printing, UK. 2001, 54.

[iv] Henri Nouwen. Behold the Beauty of the Lord: Praying With Icons. Ave Maria Press. 2007, 81.

### **The Heart of the Church is Mission**

Edgar Giraldo

The Communications Ministry of the Episcopal Diocese of Puerto Rico is composed of a creative team that includes a graphic designer and an art designer. We have a press and in the last year have inaugurated an audio recording studio, a radio studio, a video recording studio and an AM broadcast, providing coverage in the southern part of the Island.

Rafael Morales, our diocesan bishop, views communications as an investment, not an expense, and has given a great deal of importance to the Communication Ministry in this diocese. He has emphasized digital output as a tool to support the ministry and pastoral work done by the church in Puerto Rico.

The more congregations feel in touch and in communication with each other, the more they feel they are part of the church. Effective communication in all areas of the church is reflected in evangelism, discipleship and stewardship. If parishioners receive effective digital and printed material, they are likely to respond positively to any campaign undertaken in these three areas.

### **The importance of communications in challenging times**

A communications ministry is of the utmost importance for every diocese. As Christians, it is our duty to share our faith (evangelize). There is no excuse for a church to lag in developing communications – especially now. The need for visibility in the world is even more evident in this pandemic, and the fastest and easiest way to do that is through the use of social media.

Because we already had a great communications ministry in place, we were prepared to take on the challenge posed by the pandemic. The diocese's Office of Communications had tools available to give the clergy and parishioners vital energy.

Some members of the clergy and congregational leaders were already familiar with videoconferencing tools like Zoom and Facebook Live. Those who were not, adapted speedily, so we managed to keep the church alive, despite closing our buildings.

Some church ministries, like youth and women's, found a vehicle for continuing their ministerial work in social media. It was wonderful to see the bishop, surrounded by the church and providing a way through media to carry Christ's message to all Puerto Rican people.

Since my arrival in Puerto Rico in February 2018, it has been easy to develop and advance the Office of Communications and Digital Evangelization. Bishop Morales sees communications as important and vital, especially in these times, and projects are not tied up in the bureaucracy seen in some dioceses. We can work with surprising speed, test and tweak our online projects before posting.

### **The diocese of Puerto Rico unites around mission**

I am heartened by the Bishop's leadership in all areas of the church and by his support for communications. He is always at the forefront of the diocese, encouraging us to do more. The motto for our diocese is "The heart of the church is Mission," and he has called 2020 the Year of Missions. He broadcasts reflections three times per week and also offers Sunday reflections.

But what is most encouraging is to see our churches committed to mission and aligned with the bishop's vision. This was most visible during Holy Week, when all services were held virtually, and it fills me with optimism. As the slogan many of us are using says, "The church buildings are closed, but the church remains alive." We were able to do this because our communications office was prepared.

The church – that is the people – have been making use of our resources, especially those on social media. I have been gratified by their response during this quarantine, living their faith through the media, particularly social media. And not only in Puerto Rico, but in many places around the world.

### **Steps to an effective social media ministry**

As Christians, we have the obligation to share our faith and I have learned that social media is an effective network for doing so. All you need is to want to do it.

My five tips for an effective communications ministry:

1. Interest on the part of the bishop (if at the diocesan level) and the vicar/priest (if at the congregational level). If there is no one trained to do communications, YouTube has thousands of videos showing you how, the tools to use and how to use them.
2. As heads of the church, bishops must understand that communications plays an important role in the church and that a substantial portion of the diocesan budget should be dedicated to developing it. A ministry cannot be sustainable without the support of the church leadership.
3. Money is not a restriction in developing a communications ministry. If you have a smart phone with Internet connection, you are ready to start!
4. Social media and the Internet have a great deal of content, so it is important to generate good material.
5. Communications is not limited to social media. It also involves printed material, phone apps, virtual education, promotional materials, etc.

Let's continue the communications ministry. Let's continue to learn and search out better ways to be a living and committed church. In sharing our faith we are transmitting love, peace, hope and faith to a world tormented by doubts and fears, particularly at this time. God calls us to be light and to share the love of Jesus Christ with all the world. The heart of the church is mission!

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**Some ways the Diocese of Puerto Rico communicates its commitment to mission:**

- [Get Up! We are Salt and Light that renews!](#)
- [Appreciation for the Diocesan Clergy!](#)
- [Episcopal Radio of the Diocese of Puerto Rico](#)
- [Facebook page, Episcopal Diocese of Puerto Rico](#)
- [Official Site of the Episcopal Diocese of Puerto Rico](#)
- [Words of reflection and support from the Diocesan Bishop](#)

**Resources:**

- [The ministry of communications](#) by Richelle Thompson, ECF Vital Practices blog, February 27, 2012
- [Using Video to Tell Your Story](#), ECF Vital Practices Tool
- [Social Media Campaigns](#), by Charis Bhagianathan, Vestry Papers, November 2016
- [We're in Jesus' Marketing Department](#), by Sandra Montes, Vestry Papers, July 2018

**Be Weird, Be True**

David Peters

The picture of a fully naked man flashed across the screen as I led my flock in the Anglican rosary last Sunday night. I groaned and removed the offender from the meeting. We had been Zoom bombed again. We said a brief prayer for him, and continued praying. Doing ministry exclusively on social media has its discouraging moments for sure. As I am typing this, 100 percent of the churches in my diocese are 100 percent on social media. Because of the precautions of the pandemic, all of us are in the same digital boat suddenly.

This past summer I [made some funny videos](#) about being a priest and a Christian and they went viral on social media. If you haven't seen them, the kids you know probably have.

As a priest and church planter, I believe it's my job to be on social media. Social media is the new (now old) town square. Being present in my community means I'm present on social media. If you feel this calling to share the Good News with your social media neighbors, here are some tips that may help you develop your ministry online.

### **Tips for ministry in the new town square**

**Be Yourself.** The "social" in social media is you. You are a unique creation of God and have so much to offer your community. Start with what you know. Our church plant has a parishioner who posts a picture of the sunrise every morning and a word of encouragement. This is social media ministry. It's authentic to them, and it is for the benefit of others. Remember, share your life and share the good news in Jesus Christ.

To paraphrase Rabbi Zusha (who was not on social media because he lived in the 18th century), "When I get to heaven, I will not be asked, 'Why weren't you like the TikTok Priest?' or 'Why weren't you like @RevDaniel from Twitter?' They will ask, 'Why weren't you like Zusha?'"

**Be Weird.** If you're part of an Episcopal church in 2020, you're already weird. People in your social media community have no idea what goes on in an Episcopal church. So show them. The quirkiest the better. If you're on the altar guild, take a picture of the linens and explain what they're called and what they do. If you're praying the Daily Office, post an encouraging verse for your followers. Do people know your church is inclusive of LGBTQ people? Do people know your church is a place that is looking for new people to visit? They won't know what you don't tell them.

Being weird means sharing the whole range of human emotions and feelings. Share your grief, share your joy. People need to know we're real, just like them. If you have a really weird sense of humor, run it by someone you trust before you post, because humor is easily misunderstood. During these uncertain and stressful times, we need humor more than ever.

**Be Relational.** People on social media, especially young people know the difference between someone who is simply marketing on social media and someone who is relational. In my opinion, church pages on Facebook are so much less effective in outreach than parishioners posting about their church. I love seeing someone take a picture in church, knowing that people who will never visit our church will get a glimpse of our sacramental life together.

### **Prayer and presence in the great social media beyond**

There are people who live in Pflugerville where I am a church planter who only know our church through our social media. When I meet these people in real life, they tell me they have been watching us pray for months. Social media interactions sometimes do translate into people showing up on a Sunday morning, often at a church that is much closer to them than yours. Sharing the Gospel on social media is a ministry on behalf of the whole church, not just my church.

I often hear that it's easy to go overboard with social media and that we have to be careful. Perhaps we're worried about being criticized for taking too many selfies. When it comes to evangelism, I like to quote old D.L. Moody who said, "I like the way I do it better than the way you don't do it." Try something. Stick with it for a couple months. See what God does.

Reach out to people who are hurting on social media. Pray for them, even if you have to say, Dear God, bless @ChickenLittle today as they struggle with depression. Tell them you're praying for them. Ask if you can help them find a licensed counselor. Jesus said let your light shine, and in the snark filled, cynical darkness of social media, your light is needed more than ever.

*The Rev. David W. Peters, D.Min, aka "The Tiktok Priest" is a 2017 ECF Fellow and the vicar of St. Joan of Arc, a one-year-old church plant in Pflugerville, Texas.*

#### **Resources:**

- [Social Media as a Pastoral Tool](#) by Richelle Thompson, ECF Vital Practices blog, December 8, 2015
- [How I Prayed With Hundreds of People on New Year's Eve](#) by Alan Bentrup, ECF Vital Practices blog, January 19, 2018
- [Calling Kids to Communications](#) by Linda Buskirk, ECF Vital Practices blog, January 30, 2019
- [Build your Own Social Media Calendar](#) by Kjerstin Besser, Vestry Papers, July 2018

#### **What Happens When Soccer Practice Comes Back?**

Pickett Wall

The roads of the southern Appalachian mountains wind through deep hollers and over ancient pinnacles. Tucked along these thin strips of asphalt are small churches of all varieties. This is home to that old time religion and a faith group seldom heard of outside their own families. The Primitive Baptist Universalists are scattered between a dozen little churches on both sides of the great Blue Ridge. They are known among local circles as the "No Hellers." A title which separates them from their close denominational cousins the "Hellers."

There are more "Hellers," of course. The Primitive Baptist Universalists are a religious minority. They made the decision many decades ago to keep their tradition alive and tell their stories. A fundamental approach to this mission is meeting together every Sunday, not as singular churches, but instead as one large mass. They rotate between the old church buildings. A certain family may drive four hours to join his brothers and sisters many states and many mountains away.

Their services are simple and beautiful. Anyone can stand and offer a homily or prayer, foot washing is a sacrament shared every Sunday, and a large meal always follows. They are dedicated to remaining together and telling their unique stories through their unique traditions. They find time every Sunday in a world full of distractions to share the ancient story of our ancestors and to build new ones.

### **Tuning in to church in a world shaken by COVID-19**

The Episcopal Church has a powerful medium for sharing our story. On Sunday mornings all across this land the story of our ancient history, the story of our Lord and Savior Jesus Christ and the story of our present lives collide. How important is this tradition to us? How important are these stories? Do we still yearn for them? Would we pack up the family van and drive four hours every Sunday to experience them?

One thing has been made clear with the outbreak of COVID-19. People still yearn for church. The online response has been tremendous. People are tuning in. There is no doubt that they are seeking the balm that once healed them. There is evangelism happening out there and there is cause for cautious optimism. Long lost sheep are returning home and the fattened calf is being prepared for celebration. The cynic could and should point out that we are now in a world shaken to its core. A world with far less distractions. There are only so many board games, so many jigsaw puzzles, so many reruns of *The Sopranos*. What happens to the beloved church when soccer practice returns? Are we once again relegated to the position of least concern?

### **What happens next?**

The fear that this virus would decimate our church has in many ways subsided. People will die from this disease. People have died from this disease. In the midst of this suffering the church has steeled itself as she always does. She has held fast in the face of swift change and continued to proclaim the Gospel. The new fear is what happens when all those distractions come rushing back.

What happens when that fancy brunch place on the corner opens again? What happens when the sports fields are full with Sunday morning games and practices? What happens when late night college football goes into overtime? What happens when the workweek is such a grind that sleep feels like the better option?

The Primitive Baptist Universalists would brew a cup of coffee and step out into the crisp mountain air and meet again to share their story. What will the Episcopalians of the world do?

### **Will our people come back?**

Attendance is the most important pledge you can make to your church. It is the hardest pledge to keep. The majority of Episcopalians show up for church about fifteen to twenty five percent of the time. The building block of church growth does not come from outside the church. That is a critical step, but not the first step. The first step is getting the church's own people to show up.

They are showing up during this virus, and not because a computer screen makes it easier. They are waking up on Sunday mornings with clear heads and clearer schedules. And suddenly the stories come flooding back to them. Church, we used to go to church on Sunday mornings. Before the organs and canticles were drowned out by referee whistles and mimosas, we went to church as a family.

These are stories that can never be erased. How does the character Terrence Mann put it in Field of dreams? “They will find seats where they sat when they were children and it will be as if they dipped themselves in magic waters. The memories will be so thick they’ll have to brush them away from their faces. People will come.”

Will they come? That is worth a prayer or two. That those empty rows are filled again. That people come. That they come and sit in those seats they left empty long before any virus spread across the globe. That they come and find respite, peace, and nourishment in the stories that have filled the generations.

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**Resources:**

- [Why are we here?](#) by Linda Buskirk, ECF Vital Practices blog, September 1, 2018
- [Soccer-field Best](#) by Richelle Thompson, ECF Vital Practices blog, April 14, 2014
- [What could being church look like, post COVID-19?](#) by Chantal McKinney, Vestry Papers, March 2020
- [Back-To-Church: Youth Outreach](#), Annette Buchanan, ECF Vital Practices blog, September 12, 2017

**El corazón de la iglesia es misión**

Edgar Giraldo

El Ministerio de Comunicaciones en la Diócesis Episcopal de Puerto Rico está compuesto por un equipo de creativos que incluye un diseñador gráfico y un diseñador artístico. Contamos con una imprenta y el último año, hemos inaugurado una sala de grabación de audio, estudio de radio, estudio de grabación de video y una emisora en AM con cobertura en el sur de la Isla.

Rafael Morales, nuestro obispo diocesano, ve las comunicaciones como una inversión y no como un gasto, y le ha dado mucha importancia al ministerio de las comunicaciones en esta diócesis. Ha dado mucho énfasis en la producción digital como una herramienta de apoyo a la misión de la iglesia y la pastoral que hace nuestra iglesia en Puerto Rico.

En la medida en que la feligresía se sienta mejor comunicada, tiene más sentido de pertenencia con la iglesia. Una buena comunicación en todos los ámbitos de la iglesia se refleja en la evangelización, el discipulado y la mayordomía. Si la feligresía recibe buenos materiales digitales e impresos, con seguridad responderá de la mejor manera a cualquier campaña que se emprenda en estos tres ámbitos.

## **La importancia de las comunicaciones en los tiempos difíciles**

Es importantísimo que cada iglesia y diócesis tenga un ministerio de comunicaciones. Los cristianos tenemos la obligación de transmitir nuestra fe (evangelizar). Ahora no hay disculpa para que una iglesia no cuente con desarrollo en el área de las comunicaciones. La necesidad de ser visibles en el mundo es mucho más importante durante esta pandemia, y lo más fácil y rápido es ser visibles a través de los medios sociales.

Porque tenemos un ministerio de comunicaciones ya establecido, estábamos preparados para asumir el reto que nos impuso la pandemia. La oficina diocesana de comunicaciones contaba con todas las herramientas para darle al clero y a los feligreses una vitalidad sorprendente.

Algunos clérigos y líderes en las congregaciones ya conocían el uso de algunas herramientas para videoconferencia como zoom, y Facebook Live. Las personas que no las conocían se adaptaron rápidamente y logramos mantener viva la iglesia, aunque nuestros templos estuviesen cerrados. Algunos ministerios de la iglesia como el de los jóvenes y el de las mujeres, también encontraron en las redes sociales un vehículo para continuar ministrando. Fue extraordinario ver la iglesia rodeando al obispo y a través de los medios encontrando la manera de llevar el mensaje de Cristo a todo el pueblo puertorriqueño.

Desde mi llegada a Puerto Rico en febrero 2018, ha sido fácil desarrollar e impulsar La Oficina de Comunicaciones y Evangelización Digital. El Obispo Morales ve el ministerio de las comunicaciones como un ministerio importante y vital, especialmente en estos tiempos y los proyectos no se ven enfrascados en la burocracia que se ve en algunas diócesis. Podemos trabajar de una velocidad sorprendente, probar y ajustar nuestros proyectos antes de producirlos.

## **La diócesis de Puerto Rico se une alrededor de la misión**

Me da mucha esperanza el liderazgo del Obispo en todos los ámbitos de la Iglesia y su apoyo para las comunicaciones. Siempre ha estado al frente de la diócesis, impulsándonos a más. El lema de nuestra diócesis es “El Corazón de la Iglesia se llama Misión” y ha llamado 2020 el Año de la Misión. El obispo tiene una transmisión de reflexiones tres veces a la semana y también ofrece reflexiones los domingos.

Pero lo más esperanzador es ver nuestras iglesias comprometidas a la misión y alineadas a la visión del obispo. Esto se pudo ver más en la Semana Santa, cuando todos los servicios se hicieron virtualmente, y eso me llena de optimismo. Como dice el slogan que recalcamos muchos: “Los Templos están cerrados, pero la Iglesia sigue viva”. Pudimos hacer esto porque nuestra oficina de comunicaciones estaba lista.

La iglesia – es decir la gente – han estado usando nuestros recursos, especialmente los que están en las redes sociales. Me ha sorprendido su respuesta durante esta cuarentena, viviendo su fe a través de los medios sociales, especialmente por las redes sociales. Y no sólo en Puerto Rico sino de muchas partes alrededor del mundo.

## **Pasos para un ministerio de redes sociales eficaz**

Como Cristianos tenemos la obligación de transmitir nuestra fe y he aprendido que los medios sociales son un canal efectivo para hacerlo, solo se requiere interés de hacerlo.

Mis cinco consejos para que un ministerio de comunicación sea eficaz:

1. Interés del obispo (si es a nivel diocesano) y del vicario/sacerdote (si es a nivel de congregación). Si no hay una persona capacitada para hacer las comunicaciones, hay miles de videos en YouTube que te indican cómo hacerlo, sobre las herramientas y cómo usarlas.
2. Como cabezas de la iglesia, los y las obispos deben entender que las comunicaciones son parte importante de la iglesia y que deben destinar buena parte del presupuesto diocesano para su desarrollo. Un ministerio no puede ser sostenible sin el apoyo del liderazgo diocesano.
3. El dinero no es una limitante para desarrollar un ministerio de comunicaciones: ¡Si tienes un móvil inteligente con conexión a internet, ya puedes empezar!
4. Hay mucho contenido en las redes sociales y en la web, por lo tanto, es importante generar muy buen material.
5. Las comunicaciones no solo son las redes sociales. Tiene que ver con material impreso, desarrollo de aplicaciones móviles, educación virtual, material promocional, etc.

Sigamos adelante con el ministerio de comunicaciones. Sigamos aprendiendo y buscando mejores maneras de ser una iglesia viva y comprometida. Al transmitir nuestra fe estamos transmitiendo amor, paz, esperanza y fe a un mundo lleno de duda y miedo, especialmente en estos momentos. Dios nos llama a ser luz y a compartir el amor de su Hijo Jesucristo con todo el mundo. ¡El corazón de la iglesia se llama misión!

#### **Algunas maneras que la diócesis de Puerto Rico comunica su compromiso a la misión:**

- [¡Levántate! Somos Sal y Luz que renueva!](#)
- [Agradecimiento al Clero Diocesano!](#)
- [Radio episcopal de la diócesis de Puerto Rico](#)
- [Página de Facebook de la diócesis episcopal de Puerto Rico](#)
- [Página oficial de la diócesis episcopal de Puerto Rico](#)
- [El Obispo Diocesano dando palabras de reflexión y apoyo](#)

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#### **Recursos:**

- [Somos el Departamento de Marketing de Jesús](#), por Sandra Montes, Vestry Papers, julio 2018
- [Dios, es tu iglesia](#) por Alfredo Feregrino, Vestry Papers, noviembre 2016
- [Poner las Comunicaciones a Punto](#) por Bob Williams, Vestry Papers, julio 2012
- [¿Por qué compartir historias?](#) por Julie Lytle, Vestry Papers, noviembre 2014