

# Parish Profile 2008



## THE CHURCH OF THE INCARNATION MIAMI, FLORIDA



This Profile is the result of thorough research of church records, deliberate review of the structure and activities of church organizations, careful analysis of the parish's self study questionnaire, and meticulous attention given to the details necessary to insure that this document is a true representation of the Church of the Incarnation. The process began over a year ago when the committee to whom this charge was delegated commenced deliberating at length over how it should proceed with its responsibility, mindful that this first profile in the parish's fifty-nine year history should set a very high standard. It is our hope that we have achieved this goal, and, with God's help, the next rector of the Church of the Incarnation will be drawn to the parish as a result of having read this Profile.

Be assured that parishioners of the Church of the Incarnation love it dearly and enjoy worshiping within the sacred walls of its beautiful edifice, finding serenity in the quietness of its nave and comfort in the spoken words that emanate from the lectern and altar. Consequently, worshipers usually leave services uplifted, enlightened, and renewed.

We welcome you to join us and experience this yourself.

*Strategic Planning and Search Committee*

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## **A PRAYER FOR THE CHURCH OF THE INCARNATION**

**A**lmighty and everlasting God, ruler of all things in heaven and earth, hear our prayers for our parish family. Strengthen the faithful, arouse the careless, and restore the penitent. Moreover, guide the minds of this committee that we may choose a rector who will be faithful to his/her calling, lead this parish to loftier heights in the faith community, and equip us for ministries; through Jesus Christ our Lord and Savior. AMEN.

## **MISSION STATEMENT**

The Church of the Incarnation is a community of believers whose mission is to restore all people to unity with God and each other in Christ; and seeks, through the ministry of its membership, to carry out this mission as it prays and worships, proclaims the Gospel, and promotes justice, peace, and love.

## **INTRODUCTION**

The Church of the Incarnation has grown over the past seven decades of its relatively short history from a struggling diocesan mission without a permanent place to worship – and a succession of priests as its leaders – to a parish of 1,108, caring baptized members, one of the largest and friendliest parishes in the Diocese of Southeast Florida. Each Sunday, the sound of melodious voices singing from *The Hymnal 1982* and *Lift Every Voice and Sing II*, beautiful liturgy steeped in the Anglo-Catholic Bahamian tradition in which most of the charter members of the congregation had been trained, and excellent preaching, attract over 350 worshipers to the elegant edifice built in 1995 as the parish's place of worship. This vibrant, active, and diverse Episcopal congregation has a ministry that combines upreach and outreach and a fellowship that is committed to serving our risen Lord in spiritual, yet practical ways. Incarnation, moreover, is a parish where all are welcomed and where everyone can become involved.

As the parish, therefore, approaches its sixtieth anniversary, it does so proud of its past, confident of its future, and determined to find the priest whom God has called to lead this great congregation to even greater achievements and loftier heights in the faith community.

## **HISTORICAL OVERVIEW**

During the early 1930s, the New Deal administration of President Franklin D. Roosevelt built public housing in Liberty City to relieve overcrowded and sub-standard housing conditions - a situation The Reverend John Culmer, rector of St. Agnes' Episcopal Church, had exposed in a series of articles in a local newspaper - in Miami's "Colored Town." Many parishioners of St. Agnes, who subsequently moved to Liberty City, discovered to their dismay that they could no longer walk to church, that public transportation was unreliable, and automobile ownership unaffordable. Hence, they appealed to the Diocese of South Florida to establish an Episcopal mission in Liberty City, and their requests reached The Right Reverend John D. Wing, diocesan bishop, who stated in his annual message that since "Liberty Square cannot go to church, the Church must go to them."

After the parochial mission that St. Agnes had established in Liberty City failed, several laymen from the Liberty City area met with the Right Reverend Henry I. Louitt, Coadjutor of the Diocese of South Florida, at Christ Church in Coconut Grove on February 20, 1949 and expressed their desire to establish another Episcopal mission in Liberty City. The Bishop required data to support their position, and the information was obtained by a group of ladies who went house-to-house in Liberty City gathering information. This hard work was rewarded on Whitsunday in 1949 when Episcopalians from the Liberty City area crowded into the Liberty City Community Center to attend worship service that The Reverend John J. Jarrett, Jr., deacon in the Episcopal Church, conducted.

This was the inauspicious beginning of the Church of the Incarnation, Miami, Florida, which, incidentally, did not receive its name until Bishop Louitt visited the worshipers on Sunday, July 10, 1949 and formally organized the congregation into a diocesan mission - rather than a parochial mission - and suggested that it should be named "Church of the Incarnation." The name - which literally means birth - was adopted and Christmas became the date on which the congregation celebrates its feast of titles.



Over the past fifty-nine years, the congregation has worshiped in four different buildings. In 1951, the congregation left the Liberty City Community Center and moved into an abandoned one-room wooden Baptist Church building that it purchased and moved from another location to the lot the congregation had purchased on the corner of Seventeenth Avenue and Sixty-Ninth Street. This became its first permanent church home. Two years later, November 11, 1953, the Church of the Incarnation was officially chartered at Miami-Dade County,

Florida. The young congregation grew rapidly and soon found itself in the enviable position of having to move again because it had outgrown its edifice. So, the congregation purchased Grace Baptist Church on Northwest Fifty-Fourth Street and Eighteenth Avenue and moved into the building, its second permanent church home, February 2, 1958. The congregation now began a successful struggle and sacrifice to liquidate the debt on the church building and grounds, which was achieved June 9, 1968, when the mortgage was burned, paving the way for a milestone: elevation of the congregation to parish status on June 2, 1974. On October 28, 1995 the parish reached another milestone when it moved into a gleaming new 538 seating capacity edifice - built on seven lots that had been purchased over the years and financed in part by \$700,000 raised by members of the church - adjacent to the former edifice which became the parish hall. The new church and adjoining administration annex are the only structures the parish has built.

Furthermore, between 1954, when Father Jarrett died, and 1969, when Father J. Kenneth Major became vicar, the following priests served the parish: The Reverends Lambert L. Sands (1954-1956), Elisha S. Clarke (1956-1962), Theodore J. Jones (1962-1964), Earle H. Hackett (1964-1966), and A. Tyrell Dear (1966-1969). Since 1969, however, Father Major (who was assigned to serve at Incarnation in July 1968) has been the only priest, and under his leadership the congregation has become a self-supporting parish. Thus, he is the only rector the parish has ever had. The ordained ministers who have served the parish

during Father Major's tenure are Deacons Henry E. S. Reeves, Louis F. N. Duty, Walter Hampshire, Gil Green and Fritz Bazin, the Reverends Robert McCloskey and John J. Jarett, III, Associates, and the Reverend Fred Fleischer, Organist/Choirmaster.

During its relatively short history, the Church of the Incarnation has had many achievements. Three of its sons became ordained priests in the Episcopal Church - The Reverends Nelson Pinder, Richard Barry, and John J. Jarett, III - and one became a deacon, the Reverend Louis N. F. Duty. Moreover, Incarnation assumed leadership in organizing the Joint Lenten Services - a gathering of inner city Episcopal Churches on Sunday evenings during lent to worship together - aided in the creation of the Belafonte Tacolcy Center, started as an after-care place for neighborhood "at risk" youths to be helped, heard, and involved; and started the first COPE facility for pregnant high school females in Miami-Dade County.

Over time church membership has continued to increase - Incarnation is now the fourth largest among the eighty-eight parishes in the Diocese of Southeast Florida - and the parish's ministry has expanded, among other things, frequently providing for the needy, most recently for Katrina victims in New Orleans and before that for the Episcopal Church in Haiti. Similarly, the Church of the Incarnation has reached out to other churches in the community, both in the Diocese and other denominations, to spread the good news of the Gospel and strengthen the faith community.

So, from its humble beginnings, the Church of the Incarnation has struggled onward and upward because of the consecrated, sacrificing faithful members - both living and dead - who worked, prayed, and gave beyond measure. The rector, vestry, and congregation are resolved that Incarnation - by the grace of God - will continue to advance the Church's mission, as it prays and worships, proclaims the Gospel, and promotes justice, peace, and love.



## WORSHIP, MUSIC AND RELATED MINISTRIES

**W**orship is central to the corporate life of the Church of the Incarnation and we welcome all who come. The **Holy Eucharist** is the principal form of Sunday worship at our church community. Moreover, our services bring together the rich gifts of the African-American worship experience and catholic worship as contained in the Book of Common Prayer. A special service commemorating Martin Luther King, Jr. is held annually in January on the Sunday nearest to the national observance of his birthday, and Black History month is observed by the youth of the Parish.

### **Baptism, Confirmation and Reception**

Christian baptism makes us members of the One, Holy, Catholic, and Apostolic' Church that we speak of in the Creed. Thus, several times during the year **Baptism** is scheduled and administered within the context of the Sunday Eucharist to persons who have never been baptized. Baptismal Instructions are offered for adult candidates who are not baptized, as well as parents and sponsors (godparents) and is the normal way to prepare for baptism.

Any baptized person is welcome to receive communion, to enter fully into the life and activities of the congregation, and to make a financial pledge in support of the Church. At such time as they are ready, however, persons baptized but not yet confirmed are expected to become a confirmed member of the Church.

All baptized congregants are required to prepare for **Confirmation** or **Reception** by enrolling in Confirmation Classes, a course of preparation for those persons who have been baptized but not yet confirmed. These series of classes are usually held annually, well in advance of the bishop's visitation for confirmation.

### **Marriage**

Premarital counseling is required in accordance with the canons of the Church for all couples planning marriage and diocesan regulations are followed in the case of a divorced person who wishes to remarry. Since it is expected that the couple will maintain a continuing relationship with the parish, at least one member of the party must be a registered member who is regular in attendance and supports the church.

### **Burial**

A Christian is properly buried from the church as the funeral liturgy is intended to serve as an expression of thanksgiving to God for the deceased and a source of comfort for the bereaved. For deceased persons who were active in the life of the church, it is desirable that the service includes a requiem Eucharist; otherwise, burial without communion is the norm. In all situations, the clergy should be informed before burial arrangements are made.

The Church of the Incarnation encourages lay participation in all services of worship in a number of ways:

### **Altar Guild**

The Altar Guild, or the Guild of Our Lady, is responsible for the care of the liturgical objects, linen, and vestments used for services and the preparation of the church for all services. No previous experience is required as training is provided for new members.

## **Acolytes**

The Order of St. Vincent Acolyte Guild, or Servers, is made-up of youth who assist with the services. Ongoing training for these special duties is available.

## **Chalice Bearers/Lay Eucharistic Ministers**

Chalice Bearers and Lay Eucharistic Ministers assist at Sunday worship. Both ministries require licensing by the bishop after completing a course of study and training at the Diocesan School for Christian Studies.

## **Choirs**

Worship services are supported by music led by St. Cecilia's Choir, a group made-up of volunteers who are highly accomplished singers. Under the direction of the Rev'd Fred W. Fleischer, Organist and Choirmaster, our choir is renowned and in demand to sing at community affairs. Moreover, our choir offers the opportunity to come into the presence of God through music; we therefore, encourage individuals to join the choir and lift their hearts and voices in song. Rehearsals are held on Tuesday evenings at 7:30 p.m. The worship services are enhanced and the congregation is always enriched by the tones produced from a set of liturgical handbells that are played by our Handbell Choir. This choir is made-up of both children and adults who need not be musical to truly make a joyful noise to the Lord

## **Lectors/Lay Readers**

While Lay Readers are required to be licensed by the bishop, any lay person may serve as a Lector and share in reading the lessons and leading the Prayers of the People during the services.

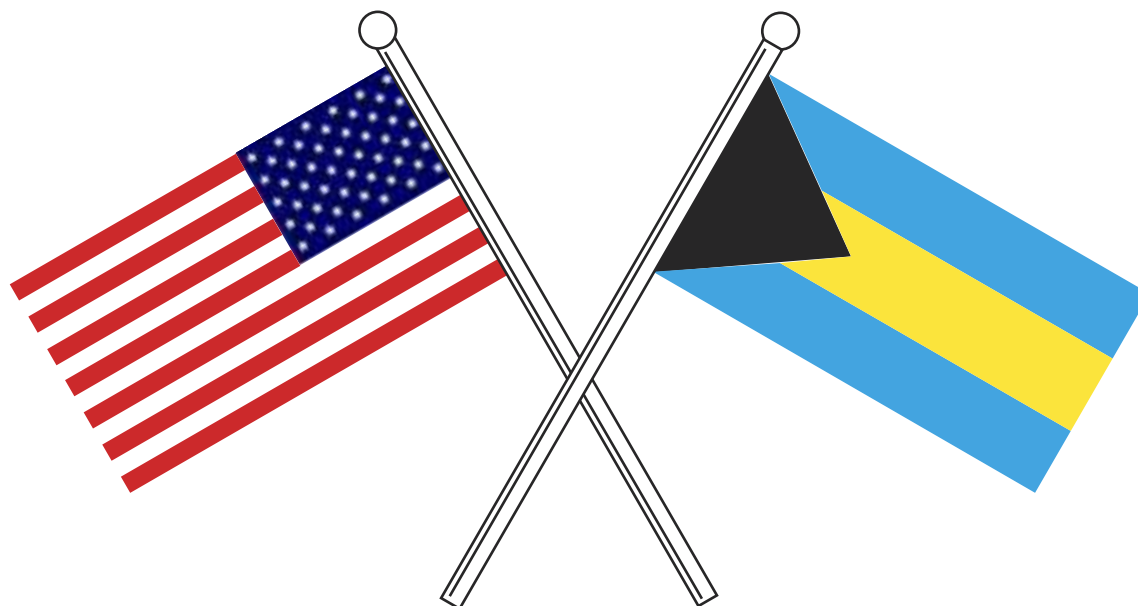
## **Ushers**

Ushers are responsible for the maintenance of religious decorum during worship and assist at services by greeting people, passing out church literature, taking up the offering, directing people during communion and by doing whatever is needed to make worship services move smoothly.



## PROFILE OF PARISHIONERS

The parishioners generally have their roots in the Bahamas from which most of the charter members of the parish emigrated during the first three decades of the twentieth century. The information for this profile was obtained from a self-study questionnaire which a representative sample - roughly 10% (117 parishioners) - of the parish completed over the course of about six weeks at the beginning of 2008. According to the results obtained from that questionnaire, 68% of the respondents are over fifty years old and only 13% are between ages 16 and 35. Females comprise 68.5% and males 31.5%. There is almost an equal number of married couples (42.1%) and singles (43%), with the widowed comprising 15%. Just under one half of the respondents (47.1%) are employed either full-time or part-time, and nearly as many (41.3%) are retired. Moreover, they tend to be highly educated, with 38.2% having a four-year college degree and 33.3% having advanced degrees, for a total of 71.5% being college trained. It is difficult to determine accurately the vocations and professions of the respondents because 44% skipped the question; similarly, the same is true regarding hobbies, where 53.8% skipped the question. Although the exact number is unknown, there are lawyers, accountants, teachers, school principals, a city clerk, owner of a funeral home, nurses, a property appraiser, banker, pediatrician, an architect, optometrist, import specialist, a veterinarian, publisher of a black weekly newspaper, nationally known historian, and other professionals in the parish. Seventy-one percent of the respondents have been affiliated with this parish for at least 21 years and 76% have been Episcopalians for the same number of years (21). In addition to having been affiliated with this parish for a long time, most of the respondents (83%) attend church services almost every week, even though 81.8% must travel more than ten minutes to attend services. In short, respondents are African American, aging, faithful, predominately female, well-educated, and they live outside zip code 33142, the area in which the Church of the Incarnation is located.



## LIBERTY CITY COMMUNITY PROFILE

The Liberty City area in which the Church of the Incarnation is located - zip code area 33142 - consists of 7.46 square miles and a population of 53,395, averaging 7155.07 persons per square mile. Although predominately African American (50.1%), the area has a very large percentage of Hispanic/Latino (45.4%) and smaller numbers of other groups: white (3.4%), Asian (0.1%), multiracial (0.77%), and other (0.1%). Seventy-six percent of the males are under fifty years old and a slightly smaller percentage of females (71.5%) are in that age bracket.

The area has few large businesses, the vast majority of households (86.3%) earn less than \$50,000 annually, median household income is \$18,505, and 37.1% of the households are below the poverty line. Residents pursue the following occupations: management/professional (12.7%), service (26.7%), sales/office (24.6%), farming/fishing/forestry (0.7%), construction /extraction/maintenance (17.1%), production/transportation (18.1%), and unemployed (6.9%).

The family situation is another area where the numbers are low. Only 33.6% of the residents 15 years, or older, are married, 39.9% have never been married, 6.5% are separated, 12.3% are divorced, and 7.6% are widowed. Moreover, 52% have lived in the same home for 5 plus years.

The Liberty City area schools consistently score lower on test scores than other schools in the Miami Dade County Public School System and this is reflected in the educational achievement of area residents. Among the population 25 years, or older, 25.2% have less than a 9th grade education, 24.2% are high school graduates - compared to 29.6% for Miami Dade County - 3.2% have four-year college degrees - compared to 20.9% county-wide - and 2.1% have graduate/professional training.



## **CHRISTIAN EDUCATION AND SPECIAL PROGRAMS**

**T**he Church of the Incarnation's Christian Education program provides learning opportunities for individuals as they seek to live out their baptismal vows and carry out the ministries to which they have been called. We welcome and invite both children and adults to join us.

### **Church School**

Church School classes are held on Sunday mornings for children and youth. Classes use the Prayer Book Lectionary as a resource and follow the "Living the Good News" curriculum.

### **Adult Forum**

The Adult Forum follows a study of programs, which includes discussion of the Bible and issues of contemporary society. Classes meet on Sunday mornings prior to church services.

### **Vacation Bible School**

Vacation Bible School is held annually for a week during the month of August for all children ages 4 years through the senior high school year. Focus is placed upon a particular biblical character or theme with arts and crafts included as part of the curriculum.

### **Caring Hearts Health Care Ministry**

This ministry provides educational information and health related services to parishioners of all ages and interested persons in the community. During the semi-annual health fairs sponsored by this group of health care professionals and paraprofessionals, they provide counseling and screening for diabetes, hypertension and HIV/AIDS. Two persons from this group are assigned to be on duty each Sunday to render assistance to persons who might need medical aid.

### **Helping Hands Ministry**

This ministry administers the outreach program of the Resource Bank/True Fund, which provides temporary assistance to those in the community who experience hardship or need.

### **Retirees and Affirmative Aging Ministry**

The purpose of this group of men and women is to deepen the spiritual life of those church members who have retired from regular employment and support the church in its mission of caring for senior citizens in both the church and the community, and to enhance their quality of life through fellowship as well as civic and recreational activities

## PARISH LIFE AND CHURCH-RELATED ORGANIZATIONS

A variety of activities are offered to enhance parish life at the Church of the Incarnation and support the mission and ministries of the church. Church-related organizations as well as groups sponsor special projects such as our annual Mardi Gras Festival, All States Tea, and Parish Picnic which provide opportunities for parishioners to share their talents, fellowship and strengthen their faith commitment.

### Mardi Gras Festival

The first Mardi Gras Festival in the parish was held the Friday preceding Ash Wednesday in 1958 and the event has been held on that day ever since. It is a festive occasion – as the name of the event suggests – attended by nearly 1200 persons who share favorite food dishes with family and friends, dance to the music of a popular local DJ, and energetically step to the music of the Bahamian Junkanoo band.



### All States Tea



The All States Tea, held the first Sunday in November, was begun fifty-two years ago and over time has become the parish's premier annual cultural event, as well as the chief fundraiser for its sponsor, the Episcopal Church Women, who divide into fifty groups – representing the fifty states in the United States – and compete for the first, second, and third place prizes that are presented to the states that raise the largest amount of cash, respectively. Moreover, outstanding local artists, musicians, and speakers appear on the entertaining program presented during the event.

### Parish Picnic

The Parish Picnic is held annually in either late July or early August at a local park. The parish family usually turns out in masses for this event which consistently draws over 800 persons – children, parents, grandparents, and great-grandparents – who come to eat pigeon peas and rice, potato salad, spare ribs and chicken, and other delicious Bahamian foods, play games, and generally have a good time.

### Birthday Club Groups

While all parish organizations are important and offer a ministry, the basic unit of membership and ministry are the parish birthday club groups. Thus, each parishioner is urged to contact the chairperson of his/her birthday club group and make a commitment to become an active member of the birthday club as a means of promoting fellowship and support for one another and learning more about how our giving makes possible Christ's love and work in the church and the larger community. The coffee hour is hosted after service on Sunday mornings by each birthday club during the calendar month in which club members observe their birthdays.

### Episcopal Youth Council

The Episcopal Youth Council is dedicated to augmenting the faith journey and Christian education for junior and senior high school students. The program includes faith-based experiences, discussion of youth issues, leadership development, shared helping and recreational activities.

### **Episcopal Church Men**

The mission of the Episcopal Church Men (ECM) is to serve and encourage fellowship and unity among the male members of the parish. The men seek to provide spiritual and moral guidance to the parish youth and contribute to the maintenance of the church as well as sponsor activities that support these efforts. The ECM tape records the Sunday services and make them available to the sick and shut-ins.

### **Episcopal Church Women**

The Episcopal Church Women (ECW) is the governing body that coordinates the work of the women of the parish and is made-up of the chairpersons of its various chapters. Its purpose is to support the ministries of the church as they relate to the needs of the community. The ECW hosts the All States Tea which occurs on the first Sunday in November each year.

### **Sacred Heart Chapter**

Sacred Heart Chapter's purpose is to enhance the spiritual life of the women of the parish through fellowship and worship. The women support the work among children and sponsor the Easter Fashionetta each year.

### **Saints Ann-Margaret Chapter**

The purpose of Saints Ann-Margaret Chapter is to deepen the spiritual life of the churchwomen of the parish and to enlist their support in the mission of the church. Through its Prayer Partner Program, it seeks to promote love and fellowship among its members and strengthen the spiritual life of the parish through projects that offer varied cultural activities that are shared with the community. The group annually sponsors a culture program that features talented local artists.

### **Saint Elizabeth Chapter**

Saint Elizabeth's Chapter purpose is to strengthen the spiritual experiences, fellowship and support the church's programs and projects. The group outreach ministry includes its annual Thanksgiving Memorial Dinner for senior citizens of the parish and community on the Sunday before Thanksgiving Day.

### **Saint Mary's Chapter**

Saint Mary's Chapter seeks to enhance its sisterhood and the fellowship of the women in the parish. Its purpose is to continue the membership spiritual growth and development by support of the priest, parish members, church projects and its community.

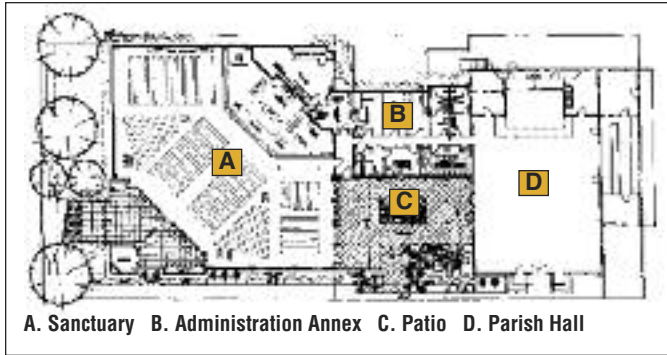
### **Saint Theresa's Chapter**

Saint Theresa's Chapter mission is to deepen the spiritual life of its membership and the churchwomen of the parish and support the mission of the church. Each year, this group donates money to graduating high school seniors of the parish in the name of the congregation's first priest, Reverend John J. Jarrett, Jr.

### **Daughters of the King/St. Monica's Chapter**

St. Monica's Chapter of the Daughters of the King is an order of women who follow a rule of prayer, service and evangelism but also assist with instructing parents, godparents/sponsors in understanding their duty and responsibilities for the person(s) they present for baptism.

## CHURCH ARCHITECTURE AND ART



As a place of worship, the beautiful building that we know today as the Church of the Incarnation is described as one of the most magnificent houses of worship in the Miami area. A unique example of contemporary architecture, the present building is a simple square which seats approximately 538 worshipers. Upon entering the edifice, one immediately notices that the baptismal font situated

in the narthex, located in the southwest corner of the building and the altar situated in the sanctuary, located in the northeast corner of the building are diagonally opposite each other. The font and altar are made of gold travertine marble and are so situated to emphasize the two major sacraments: Baptism and Holy Communion.



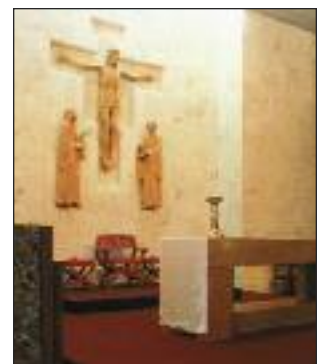
The font is at the main entrance of the church as a reminder to all Christians of their entrance into God's Church through the Sacrament of Baptism. But to be also noticed are the mosaics in the baptistery area which depict a dove set within an alcove wall behind the baptismal font and a Compass Rose, symbol of the Anglican Communion, which is embedded in the narthex floor. The baptismal font stands majestically in the center of the Compass Rose symbolizing that in Christ there is no east nor west, north nor south.

Walking to the center aisle of the nave and approaching the sanctuary, one finds the altar resting upon the predella, or footpace, at the center point of the sanctuary. The altar, the center of the Church's life and activity, dominates the whole building. Appropriately, the altar which is freestanding emphasizes Holy Communion, the sacrament by which one is nourished in the faith.

To be singled out in the sanctuary behind the altar and facing the nave is the seat of the chief officer, the diocesan bishop, on whose behalf the parish priest acts. The architectural position and treatment of the bishop's chair bearing the shield of the diocese is intended to emphasize episcopacy as central in the government of the Church. On either side of the bishop's chair are seats allocated to others whose place is within the sanctuary.

Before moving from the Sanctuary, the worshiper would note that a carved rood group, symbol of our redemption, is set within a recess cross in native stone which constitutes the east wall or reredos behind the altar. A clarestory window in the steeple admits light, thus serves as a lantern for the interior while illuminating the rood group, truly a stupendous achievement.

By the time one has gotten far in the church, one should be aware of the sculptured stained glass wall in which the theme of the Incarnation is developed and depicted through appropriate biblical scenes. Without question, the crowning glory of the building is to be found in the color tones and general effect that one feels, particularly when the sunlight shines brightly through the stained glass that is incorporated in the west wall of the building.





Finally, situated above on a platform on the east wall near the sanctuary are the exposed pipes of the church's organ. The console is located in the choir area below. This magnificent instrument built by the Wicks Organ Company must be heard to be appreciated.

This sacred architecture and art, as envisioned and designed by Father J. Kenneth Major, reflect the artistic talents of several people: Harold Seckinger, the architect, Rambusch

Studios of New York which provided the art work; and Jean-Jacques Duval, the stained glass artist.

The Church of the Incarnation's newly renovated church hall is a comfortable and elegant 3,100 square feet of meeting and flexible room configurations, enough to accommodate groups of 10 to 200 people. Our state of the art commercial grade kitchen ensures that our parishioners and social planners have access to a 700 square feet spacious kitchen suitable for preparing the simplest to most elegant of meals. This 4,452 square foot spacious facility was the vision of the members of the Episcopal Church Women, our rector and members of the vestry.



## PARISH ADMINISTRATION

The rector is ably assisted in administering the parish by an associate (part-time), parish secretary (part-time), office assistant (volunteer), sexton (part-time), and bookkeeper (part-time). Moreover, the following wardens are available to provide expertise and service to the parish. The Senior Warden, who has served on numerous parish and diocesan committees and has been a member of the vestry for almost fifteen (15) years, serving as treasurer of the parish for thirteen of those years, is a senior partner for a large local CPA firm and has been a CPA and consultant for almost thirty (30) years. The Senior Warden Emeritus, who has served on the vestry for over three decades, the past two as Senior Warden, is a lay reader/chalice bearer and has served at the diocesan level on the Executive Committee, the Commission on Racism, and the Bishop's Council of Advice on Human Sexuality. He, moreover, is Professor Emeritus and a nationally known historian. The Junior Warden has served on numerous diocesan committees and he has been on the vestry for the past ten years, the last eight serving as Junior Warden. In addition, he is president of the parish Episcopal Church Men and past president of the Usher's Guild.

In addition to the church wardens, the parish has benefited from the services of other officers of the corporation. The Clerk has been a member of the parish for over thirty years and a member of the vestry for six, including the past four serving as Vestry Clerk, as well as delegate to the Diocesan Convention. The Treasurer has been a member of the parish for twenty years, the last ten as a member of the vestry. A Board certified accountant with more than thirty years of experience, he was Assistant Treasurer for six years before assuming his current position two years ago.

The Assistant Treasurer has been a member of the parish for over twenty years, a member of the vestry for the past two, and Assistant Treasurer the past year. He was a career banker for twenty-five years, serving in various commercial lending enterprises before assuming his present position as CFO of one of the largest African-American owned manufacturing businesses in the country. Our Chancellor the past four years has been a member of the parish for eight years and a member of the vestry for the past six. As an attorney, she has over thirty years of experience in governmental and judicial administration, presently serving as General Counsel for the Eleventh Judicial Circuit of Florida.



## CHURCH FINANCES

### Revenues and Expenses

The Church of the Incarnation has exhibited excellent stewardship of the congregation's contributions, which have grown over the past several years. The parish derives support from three primary sources which include: 1) member pledges for operational and mortgage retirement purposes; 2) significant parish organization fundraising activities highlighted by the annual All State Tea and Mardi Gras dance sponsored by the Episcopal Church Women and Men, respectively; and 3) general plate offerings and miscellaneous events. Over the past two years the Church has experienced its highest level of giving with revenues of \$470,989 in 2007 and \$477,578 in 2006. Parish member pledges make up over fifty-three (53%) of total giving. Average giving from pledged units has increased from \$439 per pledging unit in 2005 to \$534 per pledging unit in 2007.

Expenses have been managed despite significant challenges in the areas of insurance, air conditioning maintenance, office equipment leases, and other increasing operating costs. Other than personnel support, the largest areas of expenses (in order of magnitude based on the last two years) are loan interest, diocesan assessment, office, insurance, utilities, and printing costs. With the financing of the parish hall renovation, interest expense will remain a significant support item, but the refinancing and consolidation of the Church first mortgage fixes the cost which will diminish over time. However, despite these operating challenges, the parish has maintained an excess of revenues over expenses for five of the past seven years.

### The Budget

The 2008 Budget for the Parish anticipated revenues and expenses totaling \$538,730, which represents a fourteen percent (14%) increase over the prior period actual results and a seventeen percent (17%) increase over the prior period budget. It should be noted that over the past seven years the Parish has generated actual support in excess of projected revenue every year. As noted above, Parish member pledges make up the majority of revenue raised. For the seven years reviewed, the All States Tea has averaged net proceeds after expenses of \$65,020, while the Mardi Gras dance has generated \$22,475 in net proceeds. On a preliminary basis, the 2009 Budget is expect to exceed \$555,000, which would represent a three percent (3%) increase over this year expected needs.

At the end of 2007, the Church of the Incarnation had 1091 baptized members on its register and 324 pledging units, which in some cases represents family units. Giving is spread throughout the church and parishioners contribute in a variety of manners, as evidenced by the fact that on average eight percent (8%) of church revenue is derived from organizational activities (beyond the two major noted events) like the birthday clubs and various guilds. However the opportunity is there for increased giving as only 47 pledge units contribute greater than \$2,500 on an annual basis. With the renovation of the parish hall, it is unknown what greater rental revenue will be generated from this facility, but it is limited as the Vestry has restricted usage to Parish members and events.

### Parish Balance Sheet

The Church of the Incarnation has total assets of \$2,184,037 as of end of year 2007. At that point, the church's assets consisted primarily of cash resources (over \$100,000 at yearend) and physical properties. The church built its new sanctuary building and administrative annex (\$1,600,000 total cost) in 1995 with the assistance from Northern Trust and a consortium of banks with a loan for \$600,000. The consortium was subsequently replaced by Northern Trust alone

and the loan has been paid down to \$278,084 over the last twelve (12) year period. Recently, the Parish renovated the former sanctuary building into a banquet hall with a fully-equipped commercial kitchen through a \$600,000 construction loan from Northern Trust. The two loans have been combined into a single first mortgage in the amount of approximately \$865,000 to be amortized over a twenty (20) year period.

The church facility was currently last appraised for approximately \$2,025,000. However, no appraisal has been done concurrently with the renovation of the Parish Hall; thus, the facility should have a much greater value with the substantial improvements now completed. Other than the primary church facilities and furniture/fixtures, the Parish also owns the plots of land surrounding the church which serve as parking areas (all paved except for one tract). Also, beyond the mortgage debt, the Parish has a couple of miscellaneous operating liabilities (e.g., copier lease). The unrestricted fund balance at year end 2007 was \$1,141,088. Overall, the church maintains a fairly simple balance sheet highlighted by mortgage obligations and a strong fund balance with adequate cash resources to ensure that the church has the capacity to operate irrespective of the ebb and flow of monthly collections.

### **Additional Information**

For additional information on, and pictures of, the Church of the Incarnation, please visit our website at: <http://incarnationmiami.org>.





## **STRATEGIC PLANNING AND SEARCH COMMITTEE**

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