

Report of the Small/ Rural Church Sub-committee of the Commission on Ministry

June 2020

What COVID has meant for our small and rural churches? What does the near future look like for churches that were already struggling? [Added: and how can “we” help?]

Data from Several Small/ Rural Churches (without attribution/ identification)

Church 1. At first our attendance at our Zoom MP service went up. Then, gradually people drifted away to a solid core of about 75% of usual.

Our outreach chapel in XXXXXX mostly stopped after Pentecost. XXXXXXXX not open yet. We have been using the first ten minutes of our meeting rather like the protestant churches in the south. Lots of noisy greetings and chatter. No prayerful time on your knees. Works pretty well as lots of people still in lock down mode.

I figure, not counting our SS kids (who have also been at a separate Zoom meeting with at least two adults), we have 20 people under 65. Not including yours truly.

I am pretty sure as we go forward, we'll continue online stuff as well as in person worship. We are now aggressively considering the cost of campus wide Wi-Fi, which is a good thing.

We have small groups meeting for Adult Christian Formation, woman's book club, Celtic Evensong Sunday night. I am trying to revive our beer and theology sessions, but having figured out the details.

And, EVERYONE misses the mass and singing!

Church 2.

Obviously I am still learning a lot about XXXXX, but the general sense I am getting from folks here is that XXXXXX had quite a few challenges and crises that it endured over the past two years, roughly, and COVID on top of those pre-COVID challenges has really put the congregation in a vulnerable place. They have weathered the storm pretty well financially, partly due to people keeping up pretty well with their giving, but also because they received \$45,000 from a PPP loan/grant, which was used mostly to keep paying the staff. There has been, in general, a pretty strong preference for reopening as soon as possible, so that the community can reconnect and build some momentum again. There is a fair amount of anxiety about members who have left XXXXXXXX over the past 1-1/2 years and worry expressed that others may not return. There is, added to this, a trend of more people moving XXXXXX, and a sense that those folks might not return to XXXXXXXX because other churches will be much closer to where these folks now live.

XXXXXX is very clear that the “new normal” will include continuing to video and live-stream the worship. Seasonal members have been very appreciative of the opportunities to attend worship via the online services, and say it makes them feel more connected to XXXXXXXX. In addition, those who are in high-risk categories or shut in or not feeling ready to return to worship by July 5, when we reopen, are also happy that the service will be live-streamed at 10 a.m.

The good news is that no one in the congregation, that I am aware of, has contracted COVID-19. One member is about to have back surgery tomorrow in XXXXXXXX, and she has had to deal with the anxiety around a needed surgery being postponed due to the season when procedures like this were not allowed because they were considered non-essential. So that has been another impact of COVID-19. Business owners have also been impacted, some of whom have been trying to hang on and wondering if they will be able to remain in business.



Socially, people have really missed seeing their friends, and a few of our members have gotten frustrated that other (non-Episcopal) churches have opened already, and “the Catholic Church is having communion so why can’t we?” For some folks, it is easy to make the Bishop and/or “the Diocese” the target of their frustrations. I have heard one person remark that “there has been an overreaction and the Church is taking away our freedoms.” This is a loud voice but not a widespread opinion.

Church 3.

I patch some thoughts together on my day off - which is not a day off. No sympathy play or pity party - This is simply small/rural parish work, and you so well know -'cause you live it too. Yesterday, I picked up a Saturday (graveside) funeral service - an unknown parishioner from eons ago coming in from XXXXX.

Today, 2 parishioner emergency hospitalizations; one transported to XXXXX for surgery.

Just finished(?) a family meeting to try to explain why we can't have funeral in church for their 94 year old mother and matriarch of the parish.** It's a crazy waiting game...

Kinda hard for me to speak beyond what I we experiencing and gleaning here at XXXXXX. You didn't ask us to speculate, project, or imagine... I'm trying hard not to state the obvious - You know exactly what I am talking about - you live/lived it. Any enterprise living on the financial edge pre-covid is at risk. XXXXXX Regional granting is what keeps church doors open, lights on and clergy in place(s) (XXXXXXXXXXXXX). And, you well understand where the \$\$ come from.

A few thoughts about small town/ rural XXXXXXXX:

We are grieving as clergy and parish for what has been lost. Yet, we are people of hope.

We are making due - Face Book and YouTube worship - testing Zoom waters with Compline service (this past Sunday)

- No tech budget, save clergy financial generosity to make something work. Generosity of clergy child to engineer all things tech
- Vestry and parish appreciative of clergy work but not really understanding what's ahead in spite of my rehearsing our need to work together as we move forward.
- We are holding on...

Opening Church is what is longed for, but we will be returning to nothing that really looks like "church"...

- The requirements for safely gathering in nave with sanitation requirements are seemingly beyond our capacity and budget. We are working to worship outside on church grounds before opening nave, and subsequently, the parish hall (separate building).
- Our hosting of the weekly Community Dinner established in 2010 (with 4 other faith groups) in our parish hall has been suspended - again, safe gathering requirements and

sanitation budget with physical building layout work against resumption 'till there is a vaccine?

Clergy working harder than when first priested in 2006. Clergy is tired, and tired of politics of masking and pressures to open church vs. no hurry to open. **Stressors of public/community and families expectations while not really understanding concept of safe gathering - or only to a point...

- Office of Bp worried about clergy burn out, but not really helpful as they earnestly admonish to rest and take time off... Sadly, we don't have a chance to enter into a real conversation about XXXX Region reality: For all intents and purposes no supply clergy to serve in XXXXXX. God love you if you have a Deacon! No break/relief/escape/budget - (Mileage alone prohibitive). And for marginal church budgets, how many clergy worry about their jobs... Not seen in office or online, "Out of sight out of mind. "What does this guy/gal do all day?"

Yet we marshal on... Hopeful? On a good day, yes... We are Easter People!

Parish giving is generally holding. XXXXXX is blessed to work with a modest endowment trust, with interest available to help the General Fund. This is helpful in the short term - yet it gives us a false sense of security and an easy excuse not to financially participate.

Many of the church gurus touting all sorts of opportunities and new life for church. At the moment, I'd like to know where they are in the realities of the XXXXXX parish and community.

Church 4.

XXXXXX is a rural small congregation and has not met in person since early March 2020. We hold you-tube pre-recorded Morning Prayer Rite 2 Sunday and offer daily (M-F) opportunities to gather by zoom either noonday prayer, compline or fellowship time. Our Vestry met recently and decided it was not yet time to open our outdoor chapel for worship. The past week has brought 11 new cases in a single day and 29 in the prior week. We are in the midst of a three county venn diagram and our church rests nearly on the county line and a mile from the other county SO we watch health reports as well as watch regulations from three jurisdictions as well as the Diocese. We have had wonderful volunteers build pew bulletins to send to our Sunday worshippers and we have families recording readings and prayers and several wonderful things have emerged—we are closer than ever holding one another in prayer and deep abiding love. We are making a COVID-19 Altar Frontal made of 7" squares created by our church members and even those not yet members of the church. We are experiencing anxiety at not being able to worship and share communion and are currently exploring how we might begin to gather in very small groups for shortened Eucharist service as well as delivering Eucharist to our shut-ins.

We are learning to let things go—our beautiful gardens and lawn look a bit bedraggled—our building is adjacent to the police department so we love them to park their cars in our parking lot to discourage vandalism and theft. Our pledges are on track—we are receiving NO plate or extra income. We have received a few special non-pledge gifts as well as a PPP Loan we hope will convert to a grant. We are stable for now.

We would very much like to explore safe ways for small groups to gather for fellowship; Eucharist; and church business. If we organized events every two weeks we could contact

trace more easily and reduce the exposure (if any) to large groups of people. We are hopeful we have guidance for a way forward soon.

Church 5.

In some ways, the pandemic has really strengthened the XXXX congregations in the XXXXXXX Partnership. We have been worshipping together on Zoom, which has helped develop relationships between the congregations. Likewise, I've been at Zoom church more than my LOA calls for me to be there, which has helped deepen several pastoral relationships, and I am very grateful for that. Some of the issues we need to explore administratively have become more clear. This has been really good! (Even if seeing areas for administrative improvement are less fun. It is no longer just me saying "we need some decision making processes when something affects both congregations together." That's huge.)

I think our biggest challenge is having our people are stretched farther than usual. Various leaders are doing a good job reaching out to people--a number of people don't join us on Zoom for one reason or another, but thankfully the congregations are small enough that a few phone calls reach everyone.

Hours of Covid-meetings, reopening plans, etc. are taking a toll. My LOA is 1-2 Sundays per month and minimal administrative time. We have *no* staff. I've been working 4 hours per week *plus every Sunday* (and associated prep). Covid meetings and paperwork have taken 10+ hours in the last two months, which is to say that almost a third of that extra time has been paperwork/zoom meeting related (this is double the next category in my time tracking scheme). The wardens and LPLs are experiencing the same things

We are having some conversations about what is sustainable without really knowing where we are going or what we are doing. We started with weekly Zoom worship led by the vicar when this was going to be a three week affair. Now, we are headed toward two smaller in person gatherings with me on Zoom. I've been managing Zoom, and it is clearly time to get a co-host! We've just barely begun to discuss how we might reduce the frequency of Zoom worship or how to hand it over to LPLs half the time. (This will be necessary come fall. If schools are meeting in person, I will be back at work teaching 5 days a week. All of this has been ok with lockdown/school closures/summer, but when my day job is in full swing again, I can't keep doing it.) What worries me is that we are trying to figure out a new normal while things show no signs of becoming stable. So, it is a moving target which is hard, but at least we know this is not a quick process.

CONCLUSIONS/ SUGGESTIONS/ IDEAS

- Conclude the Eucharist Task Force work quickly and communicate it effectively
- Determine safe ways to gather in small groups and offer safe Eucharist- e.g. 10-12 people on a hike or on an outdoor patio with the priest who has a back pack and elements—stop along the hike—place masks on for readings—place host and wine in separate disposable paper cups and step back for each person to come forward masked and step back to receive (think of it like camp communion)
- Consider “Little Church Club” regular gathering to share ideas and duties and coverage
- Help one another in leading worship and bible/ book study. Consider inviting another congregation to join yours so clergy may take a break. Many regions have no supply clergy and we must give our clergy a break—they are becoming zombie like.

- Suggest regions/ diocese assist with procurement of necessary AV equipment—Wi-Fi; cameras; TV monitors for multiple rooms to see worship; sound systems
- See OLD report from Small/ Rural Church with number of ideas and pending questions

(Attached below)

Report of the Rural Ministry Subcommittee of the Episcopal Church in Colorado Commission on Ministry to the Commission on Ministry on Rural and Small Church Ministry in America and Colorado

October 2018 (revised September 2019)

Summary:

The church is changing. In its current form, the church is aging and becoming less relevant to today's young people. No longer are people flocking to the red doors of our churches. We are seeing the rise of the "spiritual but not religious" crowd seeking God on a mountain top rather than a church building. The rule of thumb is that we need at least 100 households to support a traditional Episcopal parish with a building and full time clergy. Further, it has been offered 1-2% of the population may be attracted to the Episcopal tradition. The population would need to reach 15,000- 20,000, at least, for each church to remain viable. During the early days of our church we often built a new church every 10-15 miles which, in hindsight, may have partially led to the decline of our churches today.

Rather than despair and consider closing churches we need to be creative in our approaches to ministry in smaller or rural locations. We must consider part-time clergy; partnership ministry utilizing Lay Pastoral Leaders; local formation of ordained clergy; shared ministry with other local churches (ELCA, etc.); sharing physical plants with other churches; formation of small groups similar to a "house church" model and other innovative ministry initiatives. We must never lose sight of the fact that we are a resurrection people. While many long for the 1960's when people poured into our churches, we are in a different time which will require innovation and an entrepreneurial spirit.

There are approximately 40 (based on 2017 data) out of 114 churches (parishes/ missions) in the Episcopal Church in Colorado with an average Sunday attendance (ASA) of 50 or less. While some of these are in urban areas, most are in rural areas with small local populations. Approximately 39 churches in the Episcopal Church in Colorado are rural and smaller than 100 ASA (2017 data).

If we do nothing, the non-urban Episcopal Church is risking death; with small budgets, small membership, the current practices and models are not succeeding. As a church we must explore new options for worship and clergy and space especially in rural regions. We need to build a zeal and passion in clergy and Diocese leadership for this unique ministry.

Local Committee History:

During 2017, the Rural Sustainability Committee interviewed Regional Missioners in the Episcopal Church in Colorado. Among the findings from those responses

1. **Energy and outward focus:** more than one Missioner talked about the need to keep and employ the energy that comes from a viable congregation (even if small) which then uses that energy for meaningful ministry as a recognized spiritual presence in their (rural) community, i.e., they are known as an important part of the community's fabric. At least two noted these key dimensions seem to be strongest if combined in a stated vision (something that some type of consultant might help them develop, including a do-able action plan).
2. **Positives often seen in rural congregations:** because of size and "knowing everybody" (in the church and even in the town), can create strong connectedness; often nimble/flexible in responding to

needs; some successfully draw on strong lay leadership (especially if given training); reports of creative ministries and shared use of space with important community engagement

3. **Challenges often seen in rural congregations:** easy to be too internally focused; may experience burn-out as “same people always (have to) step up”; some end up with limited age spectrum, e.g., high percent of seniors and few young families/children; financially often tight due to low economic base (in community and within congregation); may have to deal with varying clergy situations (part time, only Supply, Partnerships, Shared); for some, upkeep of old facilities
4. **Clergy training:** most get no meaningful training at seminary or post-seminary about the common challenges and different needs in rural congregations, e.g., community size/economy/character, role church can play in life of community
5. **New and strengthened directions:** some cited Partnerships, Lay Pastoral Leaders
6. **Life Cycle of a Church:** often, “doing nothing” will spiral to closing

In June 2018, the Subcommittee reported it was working with the Partnership Vicars and Lay Pastoral Leaders groups to develop a manual of best practices/ experiences regarding Partnership ministry. (A preliminary draft of that document is attached to this report.) Anecdotal evidence based on discussions with both our former transition officer as well as clergy—the role of Partnership Vicar is not clearly defined nor understood. Some of the other issues emerging are as follows:

- **Lack of true Partnership Agreement Template** between churches in partnership (the documents that exist are actually Rector/ Vicar Agreements NOT agreements between the churches). A Diocesan template would assist churches in their work in joining partnerships; such a document is being developed through the Bishops Office
- **Lack of clear data with names of all Partnerships** (including those nearing formalization) listing the leadership including Lay Pastoral Leaders (this data is being compiled and is now partially available)
- **Comprehensive training materials OR Diocesan provided LPL Training.** (Clergy are already caring for 2-3 congregations and adding responsibility for training LPL’s is perhaps more than we should expect—a Diocese wide training offered at least once a year would be very helpful and ensure common training.)
- **Locally trained clergy**—it may be time to explore the feasibility of local training and formation for clergy such as an IONA type model
- As an adjunct to the local training it is likely many will be **Part-time** locally trained clergy; this model should be further explored
- **Lack of retired clergy** to serve as part-time supply or Vicar in some areas of the state

Our follow-up work will be continuing the Manual and hopefully completing a draft after the LPL and Partnership Vicar Retreats. (Update: The LPL and Partnership Vicar Retreats have been suspended.

Recommendation- Hold a single annual conference for LPL and Partnership Vicars with opportunities for



sharing best practices and experiences.) Further we will explore Partnership agreements and compile all those documents to understand the variety of arrangements we have in the Diocese.

It should be noted more than half our Partnership Vicars are “working while pensioned” and are maintaining several congregations while being paid very little with the minimal payment allowed under CPG guidelines. It might also be noted that some Partnership Clergy are actually serving a “Pastoral”-size church based on aggregate ASA for multiple congregations- the Compensation Committee may wish to explore this further.

Colorado is forward thinking in allowing LPL’s to offer consecrated elements in a service developed by the Bishops Office. This allows small churches to offer the weekly Eucharistic Meal without the presence of a priest. The lack of supply clergy in some regions causes some clergy to fail in self-care through vacation and educational or spiritual retreats. This extended lack of breaks will ultimately lead to tired and even “burned-out” clergy. The small church is the norm and yet the traditional seminary education envisions an upward trajectory defined by larger and larger church culminating in a large church or even Diocesan staff. Being called to small or rural church ministry should be encouraged and training in small church ministry must be part of the education of our clergy. Local Formation Programs like the IONA Initiative focus on serving the small church and better prepare clergy for serving.

During the last year we have seen a change in Diocesan leadership and this report is being resubmitted so that our new Bishop and her office may indicate their focus and that will guide our continued work. During May 2019 the then Transition officer and the chair of the Rural Ministry Subcommittee attended a conference on Alternative Formation in Minnesota entitled: Uncharted: Local Formation Looks Towards the Horizon. At this conference attendees reported on several alternative ordained ministry formation programs from the IONA Initiative (associated with the Seminary of the Southwest) to locally created formation programs. This was valuable information which may be considered in the future depending on the direction desired by our Bishop.

National Work Background/ Findings:

During 2013-14 the Standing Commission for Small Congregations of the Episcopal Church held a series of meetings with stakeholders from multiple locales including the Episcopal Church in Colorado. After a Symposium on Formation for Small Church Leadership this group promulgated a report and key excerpts are reproduced below:

During the Symposium, Dr. Kirk Hadaway, TEC Officer for Congregational Research, gave a talk about small church statistics. One of his statistical studies revealed that small congregations are the norm in The Episcopal Church. The median church has an Average Sunday Attendance (ASA) of 61, and 69 percent of all our churches have an ASA of 100 or fewer.....

Many small churches find it financially difficult to maintain full-time, seminary-trained clergy. As a result, small churches increasingly depend on part-time, retired, and bi-vocational clergy and on licensed lay leaders to keep services going. When clergy are unavailable, lay worship leaders lead Morning Prayer. Some Bishops have also authorized lay worship leaders to distribute previously consecrated sacraments during Sunday services. Without this authorization, the congregants in these churches would be denied regular access to the sacraments.

The traditional, three-year residential seminary model was developed as a way to train young adults, who would go directly from college to seminary. This model does not work well for persons who have families, jobs, and community involvement. Some traditional seminaries provide programs that allow remote studies and then require periods of time to be spent on campus. Over a period of time, students accumulate enough credits to graduate and be ordained as priests. This model is helpful, particularly where distances, seminary availability, and transportation may not permit easy access to the seminary campus.....

The Parochial Report has served to examine the life of The Episcopal Church over the years — a life that in the recent past has been declining in numbers of members. As the wider Church has diminished in size, its Parochial Report has not changed in tone or content. It remains a document of numbers of members, confirmations, deaths, transfers, receptions, services, and dollars budgeted.

As the number of small congregations has grown to be the prevalent model in The Episcopal Church, the Parochial Report gives no space to speak of the life-giving ministries that many of these vibrant small congregations are offering. These ministries often are the life-blood for themselves and for their community. It is holy work that should be noted. Instead, what their Parochial Reports show are smaller numbers of members and fewer dollars, which imply a diminution of their ministries. They do not capture the growth in depth of faith, breadth of mission, or the vital presence in small towns of a tradition that really does welcome everyone. It is not the total picture by any means.

“Membership” is still reflective of the days when one joined an Episcopal Church by being baptized, confirmed, or transferred. Yet more and more, we have those who want to stay on the fringes, who attend more than one church, who connect via social media, and so on. Ministry is happening but doesn’t show up in the numbers.....

Today, churches with aging congregations and dwindling numbers find their energies focused on maintaining a building that they do not need and cannot use to its fullest capacity. The financial and human resources needed to keep such buildings going hinder congregations from being able to engage in outreach or to make a real difference in their communities. It is difficult to attract new congregants to these churches when their worship space is so oversized compared with the worshiping congregation, when the outward face of the building seems more like a fortress than a place of joy, and when every new face is seen as a volunteer to keep the bills paid and the building in repair.

The Episcopal Church Building Fund has offered some innovative ideas to these congregations through its Recasting Assets program. These ideas encourage congregations to think outside the box in reimagining the use of buildings to reach the people of God. We know that the Church is the people, not the building. But we also know that the building is, in many cases, what binds our people together, and in many cases, what is preventing our people from stepping forward in faith.

Some congregations have even found it beneficial to leave their buildings — renting them out to other denominations, letting the rental income cover costs, and perhaps using only some office space in the building, but renting alternate worship space. While it may seem a radical idea at first, many displaced congregations in dioceses where strife and litigation over church property continues have found it liberating to be free of the building — empowering the congregations to engage in outreach and forcing (or enabling) them to engage in the world outside the buildings that otherwise might be holding them back.

Potential Action/ Consideration/ Next Steps NEEDED (Requires BISHOP/ STAFF INPUT):

- Request for complete list with contact information, names and addresses of churches, clergy and LPL information for the Diocese as well as “coming soon” partnership churches (Ann Fleming has provided this in nearly complete form.)
- Feedback on Diocese-wide LPL Training & who would be responsible
- Feedback on Locally trained clergy feasibility study (explore what/ how/ who) other Diocese are training their locally trained clergy (is there interest/ should we proceed to gather information).
- Reporting/ sharing creative ministries: Form a small church ministry sharing opportunity- “Little Church Club” for LPL and Partnership Vicars
- Encourage creative building usage/ sharing
- Consider role of Deacons in assisting the small/ rural church: can a Deacon offer consecrated element like an LPL?
- Consider the role of “assisting” Parishes to the small church: for instance there are few supply clergy in some regions so the clergy rarely have time off; inviting associates and rectors to assist the small church might be encouraged
- Consider working to educate CPG of the reality of part-time clergy and the burden an 18% charge on salary may be on small churches when many clergy enter the profession with an established 401 (k) or other retirement method and do not need nor want to be a participant in CPG
- Consider new communities in areas we see opportunities- learn from the Lessons Learned from New Congregations (see article)
- Cataloging our current Ministry Partnerships in place in the Episcopal Church in Colorado
- Identifying the characteristics (skill set) of a Partnership Vicar/ Rector
- Role of Deacons in Rural Ministry: The tension between social justice ministry and liturgical worship leadership (Are we underutilizing our sisters and brothers in ordained ministry?)
- Methods to ensure success of partnership ministry including
 - Training and maintenance of Lay Pastoral Leaders
 - Role of Laity in pastoral care
 - Shift in perception for laity (not “priest-centric” model)/ managing the expectations of the laity for clergy
 - Collaborative activities between churches in partnership
 - Difference of role of clergy when serving multiple congregations

- Collaboration & Networking among clergy within the Diocese to manage pastoral care over larger distances
- Creative Ministries (How do we support the “lone Episcopalian” in the country who needs community and does not have access to a church?)
 - Visioning for the Christian rural diaspora—making provisions for our continuing trend of church decline (both rising costs and declining membership) in rural areas
 - House Churches
 - Common Worship Spaces (Edwards Chapel Model)
 - Missional Communities: Defined as a non-church affiliated group joining together for service and coming together as a community (Food truck; Laundry Love)
 - On-line Worship (3-D Printer for the hosts)
 - Exploration of the feasibility of 2-5 circuit driving clergy to serve a wide geographic area of rural ministries
 - “Smart” Pews for today’s technologically savvy
- Building and envisioning Rural Ministry Models without scarcity and failure culture
- Query for compensation committee: What is the status of compensation for partnership Vicars? (Are they retired?)

Respectfully submitted, The Reverend Rich Munsell (2018) & The Reverend E. Wendy Huber (2018-19) & The Reverend Emily Lukanich (2019) & The Reverend Mike Fay (2019)

2020 Ideas

- Little Church Club for Rural/ Small Church (2X year leaders gather in a single location with follow-up monthly e-meetings)
 - Business Practices for small churches
 - Administration in small churches
 - Rite Series online (Church publishing)
 - Sharing Formation ideas/ experiences/ expenses
 - Work of People
 - Missional Network
 - Sharing Space
 - Sharing clergy (partnership ministry)
 - Supply Clergy
 - Sharing Ministries
 - ABCD

- Catalogue other diocese practices re. small/ rural churches (Due before March 26 COM)
 - SW Virginia- Emily
 - Diocese of Texas- Wendy
 - Rio Grande- Mike
 - S Carolina- Emily
 - New Hampshire- Wendy
 - Lexington- Wendy
 - Wyoming- Carl
 - Montana-Carl
 - Atlanta-Carl
 - Detroit-Carl
 - Spokane- Mike
 - Georgia- Emily
 - Upper State NY- Mike
- “Try Tank” Opportunities

Appendix:

IONA Collaborative Information (See also MAP with Members of the Collaborative)



Iona Collaborative Fact Sheet

Mission:

To provide high-quality resources for theological education at the local level

Core Values:

- Educational Excellence
- Local Adaptability
- Collaboration
- Visionary Leadership
- Community
- Transformation

Participating Dioceses (2019): 29

| | |
|---|--------------------------------------|
| Inaugural academic year: | 2012-13 (7 founding Dioceses) |
| Students enrolled for academic year 2018-19: | 210 |
| Certificates in Theological Studies to date: | 105 |
| Certificates in CPE/Pastoral Care Education to date: | 40 |
| Thriving in Bi-Vocational Ministry students 2019-20: | 42 |

Annual diocesan licensing fee: \$10,000 for use of a three-year curriculum for training all diocesan students preparing for ordination, lay licensing, and lay leadership. The fee includes access to continuing education support for students post-ordination through the Thriving in Bi-Vocational Ministry program launched in 2019. The annual licensing fee will be discounted when two or more dioceses partner together in one school or there are unique circumstances associated with the establishment of a particular local diocesan school. Specific units of the curriculum may also be licensed, with fees determined on a case-by-case basis.

Three-year clergy training curriculum includes: Bible, Church History, Theology and Ethics, Anglican Studies, Homiletics, Liturgy and Music, Pastoral Ministry and Offices, Spiritual Practices, Theory and Practice of Ministry, Congregational Life and Leadership, and Multicultural Engagement

New additions for 2019-20 (modest additional fees apply): A new congregational video collection of 45 Christian formation videos available to all diocesan churches; accredited CPE and pastoral care training courses for ordinands, youth ministers, family ministers, Christian educators, congregational staff members, lay chaplains; and post-ordination continuing education opportunities in CPE/pastoral care, spiritual formation and practices, and preaching.

For further information:

The Rev. John Lewis, D.Phil.

Director of the Iona Center at Seminary of the Southwest

E-mail: john.lewis@ssw.edu

Phone: 210-621-8287