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Celebrating a Centenary at Ridley Melbourne – Towards a Pedagogy of Training for Ministry

Adrian Lane

Introduction

Ridley Melbourne celebrates a centenary of training for ministry in 2010. It is therefore timely and apposite to name and examine some of the core pedagogical principles undergirding the current program at the College, with particular focus on the Department of Ministry and Practice. These principles are examined with a view to facilitating further discussion on the pedagogy of ministry training more generally, both in Anglican and other contexts, as theological education enters an exciting and strategic new phase in a multicultural and pluralistic world.¹

Within an Anglican evangelical framework, Ridley is committed to the development of the minister as person, where character, knowledge and practice are mature and well-integrated. The College seeks to develop and reflect this integration in all aspects of its life, including its academic departments. More specifically, in the Department of Ministry and Practice there are a number of disciplines with a wealth of knowledge to be learnt, implemented through sustained practice with review. These disciplines are necessarily learnt through transformation, in community, with missional purpose. The College seeks to teach these disciplines in a multiplicative manner, so that students can likewise teach what they have learnt. The aim is for students to graduate at a level ready for general practice ministry in congregational, school and missionary settings, on a trajectory for healthy development. These principles underlie a comprehensive program containing extensive curricular and co-curricular components, both in the academy and the field. All this requires significant commitment from both faculty and students. Not only do faculty need to be competent in their respective disciplines, but have a high level of self-awareness, together with broader abilities in training and integration.

The Context

Ridley Melbourne is located in the academic heart of the capital of Victoria, the second largest state in Australia. The College was founded in 1910 by evangelicals as a place ‘for the training of men for the Ministry of the Church of England, both in the Commonwealth and in the Mission Field’.² At the time, ‘no less than twelve Victorian students were in residence at Moore College’ in Sydney, New South Wales.³ Ridley’s founders, both clergy and laity, represented a range of evangelical parishes and organisations, and included the country Bishops of Bendigo and Gippsland. Their original commitment to training Anglican ministers for the nation and for missionary service has continued, since broadening to include training for women and laypersons. This core also enables those from other churches and parachurch ministries to similarly train. Today the College teaches foundational ministry degrees and diplomas at both undergraduate and graduate levels, together with a small post-graduate program.

Ridley’s current training for ministry is deeply rooted in a number of key foundational principles which pertain to every aspect of the College’s program. These will be examined initially, before considering some more specific principles pertinent to the Department of Ministry and Practice and the disciplines located there.

The Development of the Minister in all Aspects of their Person

At the heart of all training at Ridley is the recognition that the minister is a person who ministers out of their personhood, or self. This recognition is based not just on pedagogical principles, as evidenced in the work of Parker Palmer,⁴ for example, but on more fundamental scriptural principles, as evidenced in the ministries of Jesus and Paul.⁵ Given this, the character of the minister is considered primary. Irrespective of the quality of academic abilities or ministry skills, godly character is regarded as a prerequisite for fruitful ministry, whereas poor character sabotages such ministry.⁶ Significantly, in the list of requirements for overseers and deacons in 1 Timothy 3:1-13, most relate to character.

A student’s character is formed by an interacting range of factors including genetics, family, culture, education, life experience and their individual commitments and will. The settings in which students have been evangelised, disciplined and trained in ministry before coming to College will be especially

formative. All this is superintended by the reigning Lord Jesus. By His Spirit He is re-creating His people and giving gifts for the 'good works which God prepared in advance for us to do'.⁷ In this panoply of influences the role of the College, *vis-à-vis* other influences, needs to be continually under review.

It would be presumptuous to suggest that any College can form character. Naturally, this will depend on the Spirit of God and the openness and faithfulness of students to obey His Word.⁸ However, the College can seek to offer the best context and resources for ministerial formation. In particular, the creation of a Christian community committed to godliness, mission and ministry provides a centre for envisioning, support and learning. The College therefore pays careful attention to the spiritual maturity and ministry potential of those accepted into the community. Experience has shown that basic discipleship is best done in a church or parachurch fellowship, such as a university group, and that there is an appropriate timeliness and giftedness for joining the academic and ministry rigour of a theological community.

Numerous components of the College's life as a community are specifically provided for the development of students as persons, such as community worship, lunches, morning teas, Ministry Development Groups and weekends away.⁹ Some students have the opportunity to live on-site in a residential community. This is in addition to all that occurs in the more formal academic program. An important goal is the facilitation of relationships with faculty and peers that are supportive, but robust enough to withstand challenge for growth.¹⁰ It has been interesting to observe how students have responded to the provision of such a holistic learning environment. Most are keen to learn and avail themselves well of the opportunities. Others focus elsewhere, using the resources of the College to develop more limited aspects of their ministry. Unfortunately a few, who may even present with promise, do not grow as one would have hoped, exhibiting instead a defensiveness or unteachability.

The decision to provide a context for character development sets the College apart from the contemporary university and from much in contemporary professional training. It requires significant additional commitment from faculty and students.¹¹ It needs additional skills and resourcing. It is also risky and costly. Yet in many ways it is no different from what Scripture calls for in congregations and Christian groups as leaders are trained more generally.

Furthermore, church leaders and congregations expect it. Indeed, the College is quickly blamed for not attending to deficiencies in a graduate's character.¹² Graduates will not be perfect, but the Scriptures remind us that 'we who teach will be judged more strictly'.¹³ Therefore, we should 'not be hasty in the laying on of hands'.¹⁴ Rather, deacons 'must first be tested'.¹⁵ Their character must be commensurate with the qualifications listed in 1 Timothy 3. Furthermore, they need to have a self-awareness and openness to learning that provide the prerequisites for ongoing growth in maturity.¹⁶

The Authority of the Scriptures, Revealing Christ as Saviour and Lord

Given that character is foundational, what then will be the nature and measure of ministry? As indicated above, the College was chartered on evangelical principles that consider the Scriptures the sole authority in matters of faith and practice. These Scriptures testify that 'Jesus is the Christ, the Son of God, and that by believing you may have life in his name'.¹⁷ Jesus, therefore, is Saviour and Lord, giving redemption and healing, identity and purpose. Historically, a strong theme in the College's teaching has been the atonement. This is evidenced in the College's motto, *Proclaiming Christ Crucified*,¹⁸ and the work of Drs. Leon Morris and David Williams. Indeed, Dr. Morris's last sermon in the College Chapel was on the text, 'I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me'.¹⁹ The fact that God now gifts His people with His Spirit is a sign of Christ's satisfactory work on the cross, His ascension, session and judgement. The essential nature of all Christian ministry is therefore to make disciples of all nations of this ruling king, 'teaching them to obey everything I have commanded'.²⁰

A Faith to be Learnt, Evidenced in Practice

In God's grace all that Christ taught has been passed on from one generation to the next, from one nation to the next. Our responsibility is to similarly steward that knowledge, passing it on faithfully to those 'who will also be qualified to teach others'.²¹ Theological schools serve as key resource and training centres in this process. In Ridley's structure, how the Scriptures are understood, systematised and lived out in the world form the disciplines in the Departments of Bible and Languages and Christian Thought.²² The knowledge, frameworks and skills required for evidencing those disciplines form the disciplines in the field of the Department of Ministry and Practice.

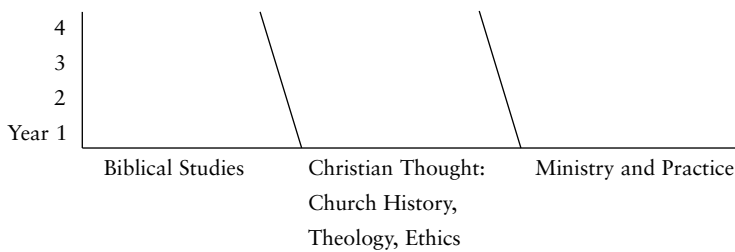
These include Homiletics, Evangelism and Missiology, Pastoral Care,²³ Liturgiology, Christian Education, Developmental Ministries, such as Children's and Youth Ministry, and Leadership and Management. Sometimes these disciplines have been grouped under the label of Pastoral Theology. However, this classification, developed in a Christendom context, has had the disadvantage of unduly weighting the balance between knowledge and practice towards the former and has focussed on the church in stasis, not giving due attention to missiological imperatives.²⁴ Within the field, there is a constant dialectic between the advantages obtained in the integration of its disciplines and those gained in giving them singular focus.²⁵

Just as the biblical and theological disciplines evidence themselves in the Ministry and Practice disciplines, so the faith to be learnt evidences itself in the practice of disciples. This faith is more than just a body of knowledge. It urgently calls for belief, and belief necessitates a response involving the whole person.²⁶ It requires loving God 'with all your heart and with all your soul and with all your strength and with all your mind'.²⁷ Indeed, unless this faith evidences itself in the heart and practice of the disciple, James argues it has not been properly believed.²⁸ Although it is much easier for the College simply to teach a body of propositional knowledge, to do so is both unhelpful and dangerous. It suggests that the faith can be learnt without a holistic response. It suggests that the faith is only a set of doctrines, rather than a relationship of love with the living God. In some contexts, such as a Religious Studies course, there may be a place for this, but this approach all too quickly leads to the dry religion of the academician, and will be mimicked by students in subsequent ministry with disastrous results. Rather, the faith must be taught in a way that facilitates joyful expression in heart, soul, strength and mind.²⁹

Learning this faith takes time. Often much has to be unlearned. All of us have learnt from the world, our families and our life experience ways of un-faith, both in belief and practice. In other words, our operational theology and practice needs to come into alignment with our espoused theology and practice. Bringing about this alignment requires not just an understanding of orthodox theology, but of ourselves as we live it out. Often our blindness to ourselves deludes our thinking and practice. This means that the College not only has to train in the theological disciplines, but help students develop skills in knowing and assessing themselves as persons.³⁰

A Faith Continually Integrating Knowledge and Practice

Ministry practice that is biblically based and focused on Christ thus arises out of sound biblical and theological disciplines. Furthermore, it will need these disciplines as an ongoing resource if it is to be generative, yet reflective and self-critical. Consequently, students will be served best by gaining this foundation in their initial years before moving into more intensive study of the ministry disciplines. The progression and proportionality between the various disciplines in a typical course can be represented as follows:



In other words, students begin their courses with a greater proportion of study in the Biblical and Christian Thought Departments. The proportion of their studies in the Ministry and Practice Department grows as they gain competence in the biblical and theological disciplines, and as they move closer to full-time ministry on graduation. However, the relationship between all the disciplines taught at the College is more than one of proportion or balance, but one of intrinsic integration and mutual conversation. Students are learning these disciplines with a view to ministry, not as an end in themselves. Furthermore, in the senior years these disciplines will interact with and be enhanced by non-theological disciplines, notably those in the social sciences, such as psychology, sociology and government. This reflects the conviction that ‘All truth is God’s truth’ and that there is much to be learnt from these disciplines pertinent to ministry, when one has sufficient theological resources for assessment.³¹

The decision to develop in students a biblical and theological mind which is then evidenced in ministry practice sets the College apart from other ministry training bodies. Some students want to undertake all their ministry subjects early in their degree. However, when this occurs, students often do not bring good biblical and theological analysis to the ministry disciplines. This means

that learning is often received as a given, or rejected, on some other basis than its biblical and theological authenticity, and will therefore lack biblical authority and integration.³² Rather than being dependent upon received practice, which can lead to an uninformed, even legalistic practice, the aim is to give students resources at a level of sophistication and depth so that they can undertake practice with understanding and inaugurate new practice as circumstances change. The College's goal is that its graduates will be theological leaders, both in their churches and communities, who 'correctly handle the word of truth'.³³ In fact, often the College's graduates are among the few in a community able to bring the light of that word to current community issues.

It is worth re-iterating that such training takes time. Unfortunately, when short cuts are taken they generally need to be rewalked later. The experience at Ridley is that to have a good foundation for ministry students need at least the equivalent of four full-time years. Usually this study is taken over a longer period of time, with part-time components initially. Interestingly, growth is often not consistent or gradual. A common occurrence is for students to grow exponentially in the final three semesters of a four-year program.³⁴ Occasionally impatience is expressed at the length and cost of a four-year program. This needs to be considered with reference to the training in other disciplines which have practice in view, such as medicine, engineering and law. It also needs to be considered with reference to the educational level of those receiving the ministry of graduates, and the cost of not training ministers to this standard. The numerous and excellent lay training programs currently available also need to be taken into consideration.³⁵

A Communal Faith: Ministry Learnt in Community

The ministry of the word gifts are given so that God's people will be prepared for service, unified and mature.³⁶ As ministry is practised in community, for the community, it must necessarily be learnt in community.³⁷ Mention has already been made of the importance of creating a healthy learning community at the College. This is not just so that students learn well from each other and their teachers, in addition to the community of scholars represented in the library, but so that their persons, knowledge and practice are tempered in a community context. It is also so they can develop supportive friendships and collegial relationships that will be helpful in their ministries long-term. To some extent, it is also so they can glimpse a foretaste, albeit limited, of the eschatological

community and gain both vision and skills for establishing prototypes of this community in their future ministry contexts.³⁸ Unfortunately an Academic Transcript bears no indication of a student's competency at creating and contributing to a Christian community. This can send unhelpful messages to students about the relative importance of their academic studies.³⁹

A Faith that is Intrinsically and Operationally Missional

To be united to Christ is to be united to His cause. Indeed, the whole Bible testifies to the missional heart of God.⁴⁰ Just as mission is at the heart of God so mission has to be at the heart of the College if the College is to represent and be faithful to God. There has been a temptation for denominational colleges founded in a Christendom context to see their role as faithfully passing on 'the tradition'.⁴¹ Some may go a step further, seeking to reform or return that tradition to purity. Such positions often feel 'safe', but in many ways they are unduly retrospective or static. Furthermore, they are not consistent with the New Testament pattern where the gospel continues to push out across geographical and cultural boundaries. The New Testament, alert that we are in the last days, looks forward to Christ's return and cannot but help move toward this climactic event, taking with it all that God has achieved in the past. Such a perspective often feels 'unsafe', as the church expands into new contexts. It requires a whole-hearted, dynamic dependence on the Spirit.⁴²

In sum, then, the College is committed to ministry that is Bible-based and Christ-focussed. It recognises that ministers minister out of their personhood, ministering a faith that is necessarily evidenced in practice, integrates knowledge with practice and is essentially communal and missional. In this perspective, character, knowledge and practice are intrinsically related. Let us turn now to consider more specifically training in the ministry and practice disciplines.⁴³

The Ministry and Practice Disciplines: Some Specific Principles

Disciplines with a Wealth of Knowledge to be Learnt

The disciplines within the Ministry and Practice Department express the knowledge of those in the Biblical and Christian Thought Departments. In doing so, they have developed their own rich heritage and an extensive body

of knowledge and practice.⁴⁴ As with other disciplines, each has its own history, its own language, frameworks and models for organising knowledge and practice, and its own methods for research, evaluation, and passing on the discipline. A good foundation in each of these disciplines is required for healthy, fruitful general practice ministry. Some theological colleges have focussed on the disciplines in the Biblical and Christian Thought areas. Consequentially, on graduation, students replicate the few models of ministry practice they have personally experienced. Furthermore, they do not have the language or frameworks to reflect on practice, nor the resources or models to develop it. This can result in practice that was appropriate in the past, but which ill-fits the present. It can also lead to unnecessary energies spent on 're-inventing the wheel' or a bifurcation between espoused theology and operational practice. Students who have not been trained in Evangelism, for instance, may espouse a commitment to the spread of the gospel, but be incompetent in doing so, let alone in training others. Similarly, students who have not been trained in Missiology may espouse biblical and theological commitments to identification and contextualization but be unable to work this out on the ground. Graduates from institutions weak in the Ministry and Practice disciplines are often surprised to learn of the wealth of resources in these disciplines and subsequently feel short-changed in not being adequately trained in them. This can lead to resentment towards their home institution and loss of support. Moreover, these graduates can also feel frustrated and discouraged in their ministry as they perceive needs, but lack confidence and skills to address them. Long reminds us that these disciplines are in a sense independent of both teacher and student.⁴⁵ They are part of the treasure of our Christian inheritance and to neglect or undervalue them is to our great cost.

Disciplines Learnt through Practice with Review

The ministry disciplines express knowledge and integrate it with practice.⁴⁶ To preach effectively one needs to know about preaching, but knowing about preaching does not make one a good preacher, just as knowing about acting does not make one a good actor. To preach, one needs to learn the knowledge components of the practice and then have opportunity to put these components into practice. The quality of practice is subsequently developed though constant review of both knowledge and practice. Without review, quality remains static and bad practice may even become entrenched. Observing good practice in a range of models can be inspiring. However,

students must be able to identify with and learn from these models if their own practice is to be enriched. So, students need to be trained in knowledge and practice, learn skills in reviewing knowledge and practice, observe and incorporate transferable models of practice and, of course, have plenty of opportunities for practice with review. Learning and assessment instruments in each of the ministry units will therefore need to revolve around and include the specific practice being trained. Congregations do not want ministers well-trained in liturgical history, but who cannot lead them in meaningful worship. Nor do they want ministers who can critique models of pastoral care, but who cannot relate well to people, bringing the faith to bear on all the various issues they face daily. Developing skills in review will not only equip students for self-evaluation and growth, but will also give them frameworks for training and evaluating others.

The College's Supervised Theological Field Education program is crucial in providing opportunities for student development, both as persons and practitioners. Field contexts are continually 'earthing' classroom learnings, not only in the field, but also in the classroom. They give students the chance to observe and participate in a variety of ministry models, identify their own strengths and areas for growth, and gain support and review from supervisors and congregational members. However, the value of field contexts is totally dependent on the provision of well-trained, competent, hospitable and available supervisors. Students often find employment in their field placements on graduation. Facilitating synergistic matches between students and placements is therefore a key faculty role. Furthermore, the continuing interaction between the field and the academy not only helps students gain insight into their own ministry abilities and readiness, but also identifies areas of strength and weakness in the College's offerings.

Disciplines Learnt through Transformation

As students learn and practice the various ministry disciplines it is important for teachers and students alike to maintain 'a spirit of worship',⁴⁷ where one allows oneself to be ministered to by the gifts being exercised. Unlike practice in many non-theological disciplines, ministry practice calls for a response from both practitioner and those receiving their ministry. In fact, the ministry disciplines are only truly learnt through personal transformation, since practice evidences faith knowledge. Unless a preacher has interacted with the content

of the sermon, for example, it will lack authenticity, reality and depth. Similarly, the most helpful feedback to the preacher will arise out of authentic responses from those listening. Constant prayer is therefore an important component in all aspects of a class. Students often use a class to develop a special interest or think through an issue pertinent to their ministry. In Pastoral Care courses, for example, students may present Seminar Papers in an area identified for personal growth, such as marriage or grief, parenting or addiction. Likewise, in Leadership and Management courses students identify their own leadership styles, together with strategies for development.

As students lead worship, preach, evangelise, or give seminars on pastoral and leadership issues, they do so with a kind of reflective immersion. To clinically stand apart and regard the occasion as solely a skills exercise introduces an artificiality and robs teachers and students of an opportunity for mutual ministry. Objectifying this ministry also runs the risk of encouraging ‘personality splitting’, where givers or receivers of ministry disengage content from personal response, and this has long-term ramifications for character.⁴⁸ Yet all involved also need competency in reviewing the ministry fairly so that mutual growth can occur. Reviewers thus need to be able to participate in and receive this ministry, listening to and naming their own responses, while simultaneously being able to specifically and supportively critique it. Developing this reflective immersion skill is at the heart of ministry training. In these teaching contexts, committed and careful relationships are crucial. When, under the Spirit of God these contexts are achieved, we should expect to see significant transformation and growth.

Disciplines that Multiply: Disciplines Learnt to be Taught

In 2 Timothy 2:2 Paul charges Timothy to entrust all that he has learnt to reliable leaders ‘who will also be qualified to teach others’. Four generations are on view. Paul has in mind not just those who will learn from those whom Timothy teaches, but a style of teaching and learning that intentionally passes itself on to ensuing generations. It is a large and sobering task to pass on all that we have learnt. But it is an even larger task to pass this on in such a way that those who learn, learn how to pass it on multiplicatively. One of the implications of this is that the College’s pedagogical methods need to be varied and extensive, replicable in the ministry situations graduates will serve. Modelling, personal work, small groups, retreats and field experience will all

be in the mix, as well as classical classroom methodologies. This will require transparency, time and skill from faculty, who not only need competencies in their specialty but also in the pedagogical means for its ongoing transmission. The ministry and learning methods experienced at the College will be replicated by graduates. Will they be terminal or generative?^{49 50}

Disciplines Ready for Ministry Practice

Graduates often face unrealistic expectations on taking up appointments. Congregations and employers look to them to solve long-term issues such as attendance, evangelism and deficiencies in children's and youth ministry. Nonetheless, given the responsibilities and costs of those set aside for full-time ministry, it is appropriate to ask, 'What level of competency should be expected on graduation?'

The College's aim is that graduates leave not only with a well-trained biblical and theological mind, but with the ability to express this through the ministry disciplines. Naturally, practice will be at a level commensurate with new graduates beginning any career, but the goal is for students to be launched on a trajectory for ongoing development.⁵¹ Anglican ordinands generally serve at least four years as a curate or assistant minister. This gives them helpful opportunity to develop confidence and all-round competence in churches and schools where they do not carry ultimate responsibility. Such settings are usually seeking graduates who are good general practitioners. These graduates therefore need to have solid skills in a wide range of ministry tasks including strategic leadership; preaching and worship leading; community engagement, evangelism and integration; pastoral care; Christian education; and children's and youth work.⁵²

Disciplines Taught by the Self-Aware

If students are to be mature in character, knowledge and practice, then naturally their teachers will need to be even more so. The College has therefore sought faculty who are in the first instance pastors at heart and good healthy models as general practitioners.⁵³ Specifically, faculty need to model openness to growth, self-awareness and helpful self-review. Palmer comments, 'Good teaching requires self-knowledge: it is a secret hidden in plain sight'.⁵⁴ Recruiting, developing and supporting such faculty is central to the task of theological education and will determine its effectiveness. Growing faculty is a

sophisticated task. Given the strategic nature of the seminary as a vehicle for church growth, renewal and extension, greater advocacy of its role is required so that adequate resources can be applied to ensure its flourishing.⁵⁵ This paper has sought to examine the pedagogical principles undergirding the training for ministry at one college in the hope that others catch a greater vision for this crucial work and more effectively train for ministry in their own contexts.

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ENDNOTES

1. Revd. Adrian Lane has served as the Lecturer in Ministry Skills and Church History, the Norman Allchin Lecturer in Evangelism and as the faculty member responsible for the Department of Ministry and Practice at Ridley Melbourne since 1991. This paper synthesises principles developed at the College, with significant faculty contribution and interaction, though naturally the paper represents his own perspective. Given the size of this subject, the paper is designed as a conversation starter, in the hope that one institution's experience will be of assistance to others. Space limitations preclude a fuller treatment of these principles in operation, such as course requirements and content, and the components of the co-curricular program. Readers will find much of this information on the College's website: <<http://www.ridley.edu.au>>.
2. 'First public appeal,' in L. L. Nash, *Forward Flows the Time* (Melbourne: G. B. Publications, 1960), opposite p. 20. See also the College's Articles of Incorporation. Nash provides a general history of the College's first 50 years.
3. W. M. Buntine, quoted in Nash, *ibid.*, p. 22, at the opening of the College on 1st March, 1910.
4. See, e.g. Parker J. Palmer, *The Courage to Teach* (San Francisco: Jossey-Bass, 1998): 'we teach who we are' (p. 2) and 'good teaching cannot be reduced to technique; good teaching comes from the identity and integrity of the teacher' (p. 10).
5. See John 13:12-17; 17:20-26; Acts 20:18-38; Rom. 15:15-16; 1 Thess. 2:1-12; 2 Tim. 3:10.
6. Aleshire notes the results of an extensive survey undertaken by the Association of Theological Schools: 'If [people] are convinced that a minister or priest does not know or love God, they have little interest in how well that person preaches, administers, counsels, or how much propositional theology or biblical content he or she knows.' Daniel O. Aleshire, *Earthen Vessels: Hopeful Reflections on the*

- Work and Future of Theological Schools* (Grand Rapids: Eerdmans, 2008), p. 31.
7. Eph. 2:10. All Scripture references NIV, unless otherwise noted.
 8. John 15:7-14.
 9. The College has three 50 minute Chapel Services each week, organised by student Chapel Teams with faculty assistance. The College has lunch together twice a week. Students in focussed vocational programs have additional requirements. Those in the Anglican Institute have an extra service and lunch timetabled between Anglican related classes and the class component of the Field Education program.
 10. See also, similarly, Don Saines, "How Do Students Learn Theology?" in *Teaching Theology and Religion* Vol. 12, Issue 4 (4 October 2009): 344.
 11. This additional commitment by students is not recognised by accrediting bodies, so that students are required to complete as much, if not more, formal work as their peers at secular universities, plus the co-curricular component required by the College and other bodies, such as denominational authorities.
 12. This raises the important question of who is the College's primary 'client'. Is it the student, the churches and groups sending students, the churches and groups receiving the ministry of graduates, the College's supporters, or even the wider community? Obviously all are stakeholders, with major implications for a range of issues, including recruiting, admissions, program, accountability and funding. An argument for the role of the seminary in society can be found in Carnegie Samuel Calian, *The Ideal Seminary: Pursuing Excellence in Theological Education* (Louisville: Westminster John Knox, 2002), pp. 38-41.
 13. James 3:1.
 14. 1 Tim. 5:22.
 15. 1 Tim. 3:10.
 16. These character traits are also reflected in the Ordinal, most specifically in the Bishop's Exhortation and Examination, and in the prayers. See *A Prayer Book for Australia* (Sydney: Broughton Books, 1995), pp. 783-809.
 17. John 20:31.
 18. 1 Cor. 1:23. Previously, *Cotricula Fidei Crux: The cross is the touchstone of faith*.
 19. Gal. 2:20 (RSV). This sermon was delivered on the 20 April 1994. Also, Leon Morris' works, *The Apostolic Preaching of the Cross* (London: Tyndale Press, 1955) and *The Atonement: Its Meaning and Significance* (Leicester: IVP, 1983) have been two of his most influential.
 20. Matt. 28:18-20. See also Acts 2:30-36, Eph. 4:7-10 and Heb. 1:3.
 21. 2 Tim. 2:2.
 22. This classic Schleiermacherian division is that of the Australian College of Theology,

the consortium of which Ridley is a member. The Department of Bible and Languages includes Biblical Languages, Old and New Testament; and the Department of Christian Thought includes Church History, Theology, Philosophy and Ethics.

23. Pastoral Care includes Spirituality and The Personal Life of the Pastor.
24. For a more extensive discussion of the history and themes in defining practical theology in the North American mainline denominational context, with helpful bibliographic overview, see Kathleen A. Cahalan and James R. Nieman, "Mapping the Field of Practical Theology" in Dorothy C. Bass and Craig Dykstra (eds.), *For Life Abundant: Practical Theology, Theological Education, and Christian Ministry* (Grand Rapids: Eerdmans, 2008), pp. 62-85.
25. For a helpful example of considering these disciplines in relation to each other, using systems theory, see Ronald J. Allen, *Preaching and Practical Ministry* (St. Louis: Chalice, 2001), especially pp. 6-8.
26. John 20:31; 2 Cor. 6:1-2.
27. Luke 10:27; Deut. 6:5.
28. James 2:14-26.
29. For a more extensive discussion of the tension in theological education between training for transformation and training for critical enquiry, see David H. Kelsey, *Between Athens and Berlin: The Theological Education Debate* (Grand Rapids: Eerdmans, 1993), pp. 9-10, Aleshire's review of Kelsey, *op. cit.*, pp. 36-39, and Banks' alternative missional model in Robert J. Banks, *Reenvisioning Theological Education: Exploring a Missional Alternative to Current Models* (Grand Rapids: Eerdmans, 1999), p.127f.
30. One good context in which to develop these skills has been the Introduction to Ministry Formation class, undertaken in first year. Students are trained in a range of personal assessment instruments and use the results of these to write an autobiography focusing on their aptitude for ministry.
31. For a helpful discussion of the various models that can be applied to the relationship between the theological and non-theological disciplines, as exemplified by psychology, see Alan E. Craddock, *Beyond Rivalry: Psychology and Theology as Complements* (Sydney: Hillfort, 2001), especially chs. 1 and 3. See also Deborah van Deusen Hunsinger, *Theology and Pastoral Counseling: A New Interdisciplinary Approach* (Grand Rapids: Eerdmans, 1995), pp. 130-50 and ch. 6.
32. For example, this basis could be culturally, pedagogically or personality related.
33. 2 Tim. 2:15.
34. This is probably due to a number of factors, including passing the half-way mark of a four-year degree; the undertaking of certain subjects such as Homiletics and

Theology; vocational confirmation, such as selection for ordination; greater confidence and openness to growth in relationships with peers and Faculty; and movement away from home churches to a range of new contexts for ministry. In some respects, student development is like a new building, which takes on shape quickly after a long process of establishing foundations.

35. These include the Moore College Certificate in Theology offered by distance: <<http://external.moore.edu.au>>, Gordon-Conwell's Semlink Distance Education program: <<http://ockenga.gordonconwell.edu>> and the Bethel Series: <<http://www.bethelseries.com>>.
36. Eph. 4:11-13. The Ephesians' list focuses on the gifts as persons, whereas Rom. 12:6-8 focuses on the gifts as practised. This double meaning alerts us to the importance of training persons, not just their practice.
37. This is an important theological principle that limits distance education.
38. Naturally this foretaste is best gained in congregational contexts with a greater variety of members, but sadly some students have had little exposure to healthy congregational life reflecting the creation to come.
39. For a more extensive critique of the current seminary schooling model, together with an argument for 'an integrated, formational and missional community' (p. 148), see Allan G. Harkness, "De-schooling the Theological Seminary: An Appropriate Paradigm for Effective Ministerial Training" in *Teaching Theology and Religion Vol. 4 No. 3* (2001): 141-54. Also Banks, *op. cit.*, pp. 204-7, 234-5.
40. See, e.g., Gen. 12:1-3; Ps. 67; Is. 56:3, 6-8; Matt. 6:9-10; 28:18-20; Rev. 5:9-10.
41. This is a particular problem for national or ethnically based denominations, such as the Orthodox, Lutheran and Reformed churches and, to some extent, Presbyterians and Anglicans.
42. For a more extensive biblical and theological apologetic for a missional model, together with a helpful discussion of obstacles to systemic change, see Banks, *op. cit.*, Part 2 and pp. 208-22 respectively.
43. In a similar and complementary manner, David Lose argues for five central components to practice-oriented learning, which he then applies to homiletics: "1) frequent exposure to examples of excellent practice... 2) a supportive environment of high expectations... 3) identifying and teaching the distinct, interrelated parts that constitute the specific practice... 4) an action-reflection model of learning...and 5) instilling a commitment to lifelong learning." See David J. Lose, "Teaching Preaching as a Christian Practice" in T. G. Long & L. T. Tisdale (eds.), *Teaching Preaching as a Christian Practice: A New Approach to Homiletical Pedagogy* (Louisville: Westminster John Knox, 2008), p. 45.

44. For a more extensive discussion of the theological basis of the ministry disciplines, see Richard R. Osmer, *Practical Theology: An Introduction* (Grand Rapids: Eerdmans, 2008) and Ray S. Anderson, *The Shape of Practical Theology: Empowering Ministry with Theological Praxis* (Downers Grove: IVP Academic, 2001).
45. See Thomas G. Long, "A New Focus for Teaching Preaching" in Long and Tisdale, *op. cit.*, p. 16.
46. Aleshire argues that ministry 'activities are not the "applied" version of what is learned more "theoretically" in biblical and theological studies', but that they are 'ways that biblical truth and theological constructs are communicated'. Aleshire, *op. cit.*, p. 35.
47. See Daniel E. Harris, "Methods of Assessment" in Long & Tisdale, *op. cit.*, p. 192.
48. 'This "self-protective" split of personhood from practice is encouraged by an academic culture that distrusts personal truth.' Palmer, *op. cit.*, p. 17.
49. Examples of how the College's training methods have been replicated in congregational contexts include the Chapel Teams that prepare and review College worship, and training given in evangelistic presentations in the Evangelism class.
50. For a more extensive discussion of teaching multiplicatively, as applied to Homiletics, see Adrian Lane, "Training the Trainers of Tomorrow's Preachers: Towards a Transferable Homiletical Pedagogy," *The Journal of the Evangelical Homiletics Society*, forthcoming.
51. Aleshire notes that graduates in ministry 'go *immediately* into positions of leadership upon graduation', whereas 'in most other professions, leadership positions emerge over time', after internships, residencies and the like. Aleshire, *op. cit.*, p. 46 (*italics original*).
52. This curacy system is constantly under threat for financial reasons, and from churches seeking more experienced team members. However, its long-term advantages are highly significant. Denominations without it often place new graduates in unhealthy or dying contexts which both discourage and fail to provide opportunities for development.
53. This is before consideration is given to competency in their discipline and its teaching.
54. Palmer, *op. cit.*, p. 3.
55. Calian, *op. cit.*, argues for a greater 'shared vision of ownership' of theological education (p. xi) and that 'a more viable partnership among the stakeholders of theological education is urgently needed' (p. 35).