



FULL-TIME PAID
MINISTRY
IN THE DIOCESE
OF **SYDNEY**

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First Edition August 2005
Second Edition January 2009

FOREWORD BY THE ARCHBISHOP



I am glad that you have picked up this booklet to read. The ministry of the gospel of our Lord and Saviour Jesus Christ is important for all Christians. We should all be engaged in serving Christ and his people. Such service is what we mean by the word “ministry”. This booklet has been written particularly to help those who may be considering full-time paid ministry in the Diocese of Sydney and to guide those who have already been accepted as candidates for such ministry.

Our Lord Jesus himself was a minister. The sacrificial service he rendered set an example for his disciples to follow:

“... whoever would be great among you must be your servant, and whoever would be first among you must be slave of all. For even the Son of Man came not to be served but to serve and to give his life as a ransom for many.” (Mark 10:42-45).

Of recent times the Diocese of Sydney has embarked on an ambitious mission that is summed up in our Mission Statement:

To glorify God by proclaiming our Saviour the Lord Jesus Christ in prayerful dependence on the Holy Spirit, so that everyone will hear his call to repent, trust and serve Christ in love, and be established in the fellowship of his disciples while they await his return.

One of the four key policies of this mission is:

To multiply the number of well-trained persons (ordained, lay, full-time, part-time, voluntary) lovingly dedicated to the creation and development of such parishes, congregations and fellowships by proclaiming the gospel.

For over 200 years Anglicans in Sydney have been proclaiming the word of God in this mission field and beyond. However, there is much work still to be done. My prayer is that you will consider how best to use the gifts that God has given you to further the claims of Christ in our day and raise up a new generation of faithful gospel ministers to carry on this work into the future.

I hope this booklet will be of assistance to you as you prayerfully contemplate how you may serve the cause of the gospel in the fellowship of the Diocese of Sydney.

Dr Peter Jensen

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PART ONE:

Considering Full-time Paid Ministry



1. THE MINISTRY OF GOD'S WORD BY ALL CHRISTIANS

In the Bible, the word 'ministry' means 'service'. All Christians are called to serve one another. God has given us all the gifts we need to be ministers of his grace. The apostle Peter wrote:

As each has received a gift, use it to serve one another, as good stewards of God's varied grace: whoever speaks, as one who speaks oracles of God; whoever serves, as one who serves by the strength that God supplies - in order that in everything God may be glorified through Jesus Christ (1 Peter 4:10-11).

The apostle Paul spoke of the foundational importance of the word of God for the building of the church. The 'word gifts' of the risen Christ have been given for the sake of equipping others.

He gave the apostles, the prophets, the evangelists, the pastors and teachers, to equip the saints for the work of ministry, for the building up of the body of Christ (Ephesians 4:11-12).

God's word is his living, powerful agent in the world today.

- It is by God's word that the heavens and earth were created (Psalm 33:6).
- It is by the word of God that we are reborn (1 Peter 1:23).
- It is by hearing the word of God that faith comes (Romans 10:14).
- It is the word of God that is at work in believers (Acts 20:32; 1 Thessalonians 2:13 and Hebrews 4:12).

As the word of God is taught – in a Sunday school class to children or in a Scripture class at school or a Bible study group, in the formality of a sermon in church or in informal conversation at a coffee shop – God uses his people to bring about his purposes in the lives of others.

To serve Christ by sharing his word with other people is a wonderful activity. In 2 Corinthians 3, the apostle Paul speaks of the glory of his ministry of God's word. He compares his work with that of Moses. Moses' ministry was so glorious that his face shone and the people could not look at him. Yet Moses' ministry was temporary and led to condemnation and death. In contrast, Paul's is a permanent ministry of the Spirit, bringing righteousness and life. This is Christian ministry.

There is no essential difference in the activity of those who teach the word of God part-time, at their own expense, and those who teach the word of God full-time, through the generous provision of others. There is a practical difference in the amount of time available to teach and the source of funding. But Paul was just as much an apostle when he taught the word of God as a self-funded tent maker, as he was when he taught the word of God through the generosity of the Philippian Church. The source and amount of his funds did not change the nature and importance of the ministry. However, full-time ministry has obvious advantages, and is endorsed by Scripture.



It is God's will that Christian people give money to provide for the ministry of God's word. This frees some Christians from having to support themselves so that they can lead God's people and teach God's word fulltime. It requires Christian maturity and spiritual perception to see the value of providing for such ministry. We can never overestimate the importance of this generosity, nor its godliness – for God himself is generous and the source of his people's generosity.

2. FULL-TIME PAID MINISTRY OF GOD'S WORD

So far we have looked generally at Christian ministry. In the rest of this booklet we will look at how Anglicans in the Diocese of Sydney minister God's word, in paid, full-time positions.

There are lots of ways in which Anglicans minister God's word. Within parishes all kinds of people teach the Scriptures to each other. Outside parish life there are ministries such as those in schools, hospitals, prisons, universities and retirement villages. Some ministries are paid, but most are unpaid. Some salaried ministers are ordained and others are not. Some ministries are limited to one parish and some have recognition across the Diocese as a whole.

This booklet primarily aims to help those looking for paid ministry positions to find their place in the ministry of the Diocese of Sydney.

In the appointment of people to serve there are several parties involved.

Firstly, there is God who calls all Christians to serve. He pours out his Holy Spirit, bringing new birth. He changes hearts to want to serve him and others. He has given to us the gifts that enable us to serve others.

Secondly, there is the Christian who wishes to serve. The choice to serve Christ and his people by using God's gifts at a particular time and in a particular way is critical. While the church may teach, train, qualify and appoint a person, in the end it is essential that the person be willing to serve and take responsibility for training themselves.

Thirdly, there is the home parish. The church, its leaders and its ministers are play a vital role in encouraging and guiding a person into appropriate ministry. From appointing a Sunday school teacher to sending a missionary overseas, the local church's affirmation is an important confirmation both of God's gifting of a person and of the wisdom of their decision to serve.

Fourthly, there are those who give financial support for the ministry. Full-time, paid ministry only exists where there are people willing and able to pay the minister. While people may be personally encouraging, if nobody is willing to provide funding for the ministry, there is no full-time job.

Fifthly, there is the Diocese. Any ministry that reaches beyond the parish is of interest to the Diocese as a whole. In one sense no parish is an island unto itself, so whatever is done in one parish affects the whole Diocese. However, some ministries by their very nature reach beyond any one parish (like that of a Diocesan Evangelist). Other ministries are non-parochial (like that of a Hospital Chaplain). Even in parochial ministries (like that of a Parish Rector), many minister for a few years in one parish and then move on to another. Therefore, the Archbishop and the wider diocesan family have a stake in all the ministers and ministries that are taking place.

3. REQUIREMENTS FOR FULL-TIME PAID MINISTRY

The basic requirement for the ministry of God's word in the Diocese of Sydney involves the knowledge of God that shapes our convictions, character, and competencies.

By **knowledge of God** we mean your understanding of him and his ways. Since the goal of Christian ministry includes seeing believers reach the full wealth of conviction which understanding brings (Colossians 2:2), ministers of the gospel must be equipped with a level of understanding of God's purposes in Jesus Christ appropriate to the sphere and kind of ministry in which they will engage (cf. Titus 1:9).

Such knowledge is substantial ('God and his ways' is a big subject!), but it is never merely intellectual. Because it is the knowledge *of God*, it is spiritual (Colossians 1:9) and must profoundly shape your convictions, character and competencies.

By **convictions** we mean your conscious embracing of and commitment to those central Christian truths taught in Scripture and necessary for salvation. Such convictions come from the regenerating work of the Holy Spirit and are the most important qualification for a minister of the gospel. You must be assured of your salvation through the death and resurrection of the Lord Jesus Christ. Thus the first question of your suitability has to do with your clear and unambiguous faith in Jesus Christ as Lord and Saviour and your commitment to the Bible's teaching (1 Timothy 1:3-4; 3:2, 9). The central truths of the gospel find expression in the Anglican formularies of the 39 Articles of Religion and the Book of Common Prayer, to which all ordained ministers must subscribe.

By **character** we mean that way of life that springs from these gospel convictions. This will be seen in personal faithfulness and godly living. Indeed servants of Christ will be judged by their faithfulness (1 Corinthians 4:1-2). This is why it is to the faithful that Timothy is to entrust the future teaching of God's word (2 Timothy 2:2), and why marital faithfulness is a necessary indicator of suitability for appointment as an elder or a deacon (1 Timothy 3:2,12; Titus 1:6). Whether married or single, moral uprightness is of the highest importance. By character, then, we are speaking of God's transforming work that comes through the renewal of your mind by the gospel, enabling you to grow in Christ-likeness and to become increasingly prayerful and submissive to the word of God, as you seek to serve others in love. It is within this concern to serve that the question of your competencies arises.

By **competencies** we mean your capacity to undertake and effectively exercise specific roles and tasks in gospel ministry. This capability involves the recognition of the gifts that God has given you for such ministry. Because of your love for people and your concern for their salvation you will train yourself to develop and direct the gifts that God has kindly given you to build Christ's church. The essential competency to minister God's word is to be "able to teach" (1 Timothy 3:2, 2 Timothy 2:2, 24, Titus 1:9). This involves more than intellectual ability or the capacity to articulate belief. It is a matter of conviction and character as well.



Therefore to be a paid minister of God's word you should have these convictions, this character and these competencies held together with an informed knowledge of God. To work in fellowship with the Diocese of Sydney, you are also expected to be committed to Anglicanism, the Diocese and, in particular, the people of the parish or ministry context in which you serve.

The Diocese of Sydney has remained faithful to its theological formularies (the Book of Common Prayer and the Thirty-Nine Articles), and has chosen through its Synod to actively evangelize our city and nation. However, like all cultures, the culture of Sydney Anglicanism is complex and can only really be understood by living in association and fellowship over time.

To be a teacher of God's word also requires education and training. The primary places of theological education and training are, firstly, the home and, secondly, the church. These are the foundational contexts where knowledge of God is given in love and where faith, obedience and service are taught, modelled and encouraged. To be a paid teacher of God's word, formal academic theological education also needs to be undertaken in a communal context and alongside practical ministry experience. To this end, residential colleges (Moore College and Youthworks College), parish experience and various denominational training programs have been established to equip people for full-time ministry.

4. APPOINTMENT TO THE MINISTRY OF GOD'S WORD

The appointment to paid ministry in the Diocese of Sydney normally involves three separate but intertwined concepts: ordination, licensing and employment.

Ordination is the diocesan expression of confidence in you as a minister of the gospel. This presupposes your life-commitment to the ministry of the word of God and your desire to work in fellowship with the Anglican Church¹. You cannot be ordained without licensed, paid, full-time employment in a ministry. A person is ordained to a particular ministry, not to a status. In being ordained, however, you are ordained not just for your initial ministry, but also for a life-time of ministries.

Licensing is the Archbishop's approval for you to undertake a particular job of ministry. A licence is temporary, relating to the specific employment that you are engaged in at the time. The Archbishop issues licences on the basis of certain criteria having been met. These criteria are about both the person and the job.

Employment² simply means having a ministry job for which you receive a stipend. It may be independent of ordination and licensing. However if you are unable to find employment as a minister it is not possible for the Archbishop to ordain you. It is an important check-and-balance that the opinion of the Diocese is matched by the decisions of those who employ its ministers.

Appointments to minister within a parish are made at the discretion of the Rector of the parish, with the goodwill and support of the Churchwardens and Parish Council. Some appointments, like that of a Pastoral Worker, may not require any licence or any minimum standards to be met. If the appointment involves contact with children, however, it will require that the appropriate Child Protection forms be filled out and the necessary training undertaken. But the parish administers these matters, as the appointment has no recognition outside the parish.

However, the parish can apply to the Archbishop (or his delegate, the regional Bishop) to license the person ministering and will need to do so for most public ministries. This licence will give the person some recognition in the Diocese and therefore require that some minimum standards be met. The licence can be as a Children's or Youth Minister, Stipendiary Lay Worker, Pastoral Minister, Assistant Minister, Diocesan Lay Worker, Church planter, Evangelist, etc. Some licences relate only to the parish in which the minister is working, e.g. Stipendiary Lay Worker. Other licences give authority to minister anywhere in the Diocese, e.g. Diocesan Lay Worker. Naturally, the diocesan licences require greater accountability and prerequisites.³

1 Those who are ordained in the Diocese of Sydney are obliged to remain ministering within the diocese for no less than three years after ordination.

2 For the purposes of this discussion, the language of 'employment' is appropriate. Technically, however, clergy are self-employed.

3 See Appendix 3 - Church Planters, Evangelist and other ministries

5. ORDINATION TO THE MINISTRY OF GOD'S WORD

Ordination differs from lay ministry in several ways. The fundamental difference is that ordination expresses an intention to undertake this ministry for the rest of your working life. It also involves a diocesan rather than merely a parish endorsement. Therefore Bishops are always the ordaining ministers.

Ordination has the greatest level of recognition, as it is not only recognised across the whole Diocese but also outside the Diocese in the wider Anglican Communion. It therefore has the most rigorous requirements. These requirements are decided not by the parish, but by the Diocese.

Because the New Testament teaches us to respect, esteem highly, obey and submit to those who are over us in the Lord (1 Thessalonians 5:12; Hebrews 13:17), we give to those who are ordained the title of Reverend (that is somebody who is to be revered). However, those who are ordained need always to remember the warnings of Jesus in Matthew 23:1-12, and rightly perceive themselves as servants of Christ and others.

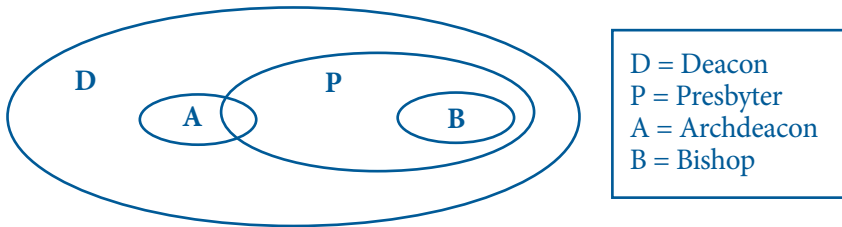
Within the bounds of diocesan regulations it is the Archbishop's prerogative whether or not to ordain any particular person. Normally the Archbishop only ordains those graduates of Moore College or Youthworks College who meet the diocesan criteria for ordination.



6. ORDINATION IN THE DIOCESE OF SYDNEY

Traditionally, the Anglican Church has a three-fold order of Deacons, Presbyters⁴ and Bishops.

All ordained ministers are Deacons. Some Deacons may apply to be ordained as Presbyters in order to undertake the pastoral responsibility for a parish.⁵ Some Presbyters may in time be consecrated as Bishops, while other Deacons or Presbyters may be appointed⁶ as Archdeacons. The Diocesan Synod elects the Archbishop.



Deacons – Ministers

An ordained minister of the Diocese is a Deacon. While ‘deacon’ is a biblical word, meaning ‘servant’, it is used in a more specific fashion in Anglicanism than it is in the Bible. In the Diocese of Sydney a Deacon is defined as:

A full-time minister of the gospel in whom the Archbishop has expressed such confidence in his/her convictions, character, and competencies, shaped by his/her knowledge of God, that he has ordained him/her into a life-time career of the ministry of the word of God.

Practically speaking, a Deacon is a minister of the gospel who assists the presbyter (or rector) in a range of different ministry roles, teaching God’s word in personal, group and public contexts.⁷

⁴ Traditionally the word used in Anglican formularies is ‘priest’. However as the word has changed in meaning since the time of the Book of Common Prayer, the Synod of the Diocese of Sydney has chosen to use the word ‘presbyter’ from which our English word ‘priest’ was originally derived. ‘Presbyter’ represents the Greek word usually translated ‘elder’ in the New Testament.

⁵ There are several terms for the senior minister or ‘incumbent’ of a parish. The usual one is Rector. The Diocese of Sydney does not have Vicars, i.e. substitutes for the Bishop in exercising a parochial ministry.

⁶ The technical term is ‘collated’.

⁷ Deacons may also assist in public ministries such as weddings, baptisms, funerals and the administration of the Lord’s Supper. For the purposes of clarification, on October 20, 2008, the synod of the Diocese of Sydney passed the following the motion: “Synod - (a) accepts the report concerning legal barriers to lay and diaconal administration of the Lord’s Supper which was submitted to the 3rd session of the 47th Synod, and (b) affirms again its conviction that lay and diaconal administration of the Lord’s Supper is consistent with the teaching of Scripture, and (c) affirms that the Lord’s Supper in this diocese may be administered by persons other than presbyters ...”

Often Deacons are engaged in the pastoral ministry of a parish, though they could be working in any number of particular roles within a parish, such as Children's or Youth Minister, Congregational Pastor, Women's Minister, Evangelist or Church Planter. Sometimes they are engaged in specialist non-parochial roles such as chaplains at schools, hospitals, prisons, universities, theological colleges, retirement villages or among a particular cultural group.

In terms of preparation for ordained ministry, it is normal that a Deacon will have been trained for four years at Moore College (prior to ordination)⁸ and for a further three years as an Assistant Minister (after ordination) and through participation in the Diocesan Ministry Development Program.

Presbyters - Rectors

Some male Deacons later proceed to be ordained as Presbyters. As with the word 'deacon', so 'presbyter' is a biblical word, meaning 'elder', but is used in a more specific fashion in Anglicanism.⁹ A Presbyter is defined in the Diocese of Sydney as:

A Deacon who has such experience in pastorally leading congregational life that the Archbishop has sufficient confidence in his convictions, character, and competencies, shaped by his knowledge of God, to ordain him for the task of directing a ministry of the gospel in a parochial unit as a Rector, should he be so appointed and licensed.

The Diocese is built on a parish model of association. The whole diocesan area is divided into roughly 270 smaller geographical areas (i.e. parishes). To each of these a Rector¹⁰ is appointed who has spiritual responsibility for the ministry both to the church community and within the parish. He directs the ministries in that area that are engaged in visiting, Scripture teaching, evangelism, church planting, cross-cultural outreach into the community.

Rectors have been ordained a second time as Presbyters. This additional ordination as Presbyters is in recognition of the increased and specific responsibility they bear within the Diocese as leaders of parishes and reflects the considerable freedom they are given in developing the shape of the ministry within their parishes. Because of the increased responsibility of the Rector there are greater requirements for his preparation.

⁸ There are specialist ministries where preparation to be ordained as Deacon may follow a different route. The most common is the preparation of children and youth workers through Youthworks College. However such preparation is insufficient to give the kind of leadership to a parish that the role of a Presbyter demands. A Deacon, therefore, cannot normally be considered for the role of Rector or ordination as a Presbyter without having undertaken the full, four-year theological course at Moore College.

⁹ Following the Biblical teaching on the distinctive responsibilities of men and women in the family and in the church (1 Corinthians 11:3-16, 14:33-35; Ephesians 5:21-33; Colossians 3:18-19; 1 Peter 3:1-7), in particular the injunction that a woman is not to teach or have authority over a man (1 Timothy 2:12) and the centuries long practice of Anglicanism, the Diocese of Sydney has refused the innovation of ordaining women as Presbyters.

¹⁰ In provisional parishes he is called the 'Curate-in-Charge'. These are often new parishes that have not yet reached full parish status or older parishes where the parish church has declined below self-sufficiency. The Curate-in-Charge is directly appointed by the Archbishop, rather than following the nomination system that a full parish enjoys.

A Presbyterian must be able to minister in a variety of situations. He must be able to lead a parish ministry such that he can work with all the different people and people groups in the parish. His vision must be both narrowly gospel-focused and cross-culturally broad enough to reach out to 'all sorts and conditions' of people. It is a ministry which requires a higher degree of theological understanding in order that he might give theological leadership to all the ministries in the parish. It is a ministry which also requires the confidence of God's people in your character. But it is particularly a ministry which requires a set of competencies over and above being a minister of the word of God.

Within our parochial structure, the Rector is responsible for **setting the vision for the parish**, articulating it and involving the rest of the Christians in supporting it.

He usually needs to **raise the finances to accomplish this vision**. It is the Rector, working with others, like the members of the Parish Council, who must raise the money and work out its expenditure in such a way that the vision of gospel ministry in the parish can be advanced.

He is also responsible for **staffing the accomplishment of that vision**. This means the recruiting, training, deployment and support of people to achieve that vision. The team he leads involves both the paid staff of the parish but also the myriad of lay volunteers whose ministries need coordinating into a purposeful strategy.

He is also responsible, to some extent, for **the governance of that parish vision**. He is the chief office bearer who needs to make sure that the just and due processes of the parish constitution are fulfilled. He needs to help the elected representatives of the parish understand their roles and how those roles work in the fulfilment of the vision.

Ordination is always to a ministry. Ordination to presbyteral ministry is to the task of "directing a ministry of the gospel in a parochial unit as a Rector should he be so appointed and licensed."

A key component of a minister's suitability for presbyteral ministry is his desire and passion to do the work; that is, a sense of readiness to take up the role. This desire comes to people differently but until a person is willing to embrace the responsibility of leading the ministry of the gospel in a parochial unit, he is not ready for ordination as a Presbyterian.

Having had his character and convictions so shaped by the word of God, two questions help identify a man's readiness for ordination as a Presbyterian:

(1) Has he demonstrated such competencies suitable for the role of Rector? and (2) Is he ready to seriously contemplate an invitation to become a Rector in the year subsequent to ordination as a Presbyterian?

Those who desire to take up the responsibility of a parish will be ordained as Presbyters and placed on the list of clergy available to be considered by parishes. Becoming a Presbyterian, then, effectively gives notice of a person's intention to leave their present parish appointment as an Assistant Minister within the next twelve months.

7. THE PROCESS TOWARDS ORDINATION AS DEACONS

The whole process towards ordination is one of discovery and recommendation. There is the discovery of your suitability and giftedness for ministry and there is the receiving of the recommendation of those with whom you minister and study. The process towards ordination, therefore, involves various parties playing different parts.

Firstly, there is you. A key to the process of selection is self-responsibility and self-awareness. You need to accept responsibility for your own training and be sufficiently self-aware to see what kind of ministry is best suited to you.

Secondly, there is your home church. The recommendation of the minister of your home church is an important testimonial both to you and to the Diocese. The opinion of the lay leadership of your home parish is likewise an important indicator of your suitability for future ministry.

Thirdly, there is the College and the Diocesan Department of Ministry Training & Development (MT&D). In order to embark upon theological studies, you need to apply to the Principal of Moore College (9557 9999).¹¹ In order to apply for ordination candidacy you need to contact MT&D (9265 1585). The College and MT&D oversee a joint process of interviews and discussions, medical and psychological assessments, and legal and ethical checks.

Fourthly, once you are accepted as an ordination candidate, there is the input of the Archbishop's Ministry Chaplains. Each candidate is appointed to a Ministry Chaplain. These chaplains are experienced ministers. They help and advise you throughout your years of college and as you seek Student Minister and Assistant Minister appointments. They act on the Archbishop's behalf in helping to test your suitability and readiness for ordination.

Fifthly, there are the Rectors of the parishes in which you serve as a Student Minister. Each candidate must work as a Student Minister in a parish or ministry of the Diocese for one to one and a half days each week.¹² The recommendation of your Rector is of enormous importance both to yourself and to the Archbishop's Ministry Chaplains.

Finally, there is the need to secure a full-time paid ministry position in order for the Archbishop to ordain you. As we have noted previously, the Archbishop is not free to ordain people without a full-time, paid position.

In terms of ministry guidance, the place to begin is with God; seek his wisdom in the decision to enter full-time paid ministry. You should then talk to your minister about your thoughts and plans. The next step is to make an appointment with the Principal of Moore College or the Principal of

11 Or the Principal of Youthworks College in the case of those desiring to train for children's and youth ministry.

12 This can be up to three days each week for Youthworks College students.



Youthworks College. They will direct you to contact the appropriate person at MT&D.

We welcome people to apply to be candidates at any stage throughout their theological training. However, there is generally a minimum two-year observation period between application and ordination.

The Archbishop ordains upon the recommendation of others. The candidates commend themselves, but that commendation needs to be endorsed by the recommendations of:

- i. the people (lay and ordained) in the churches in which they have ministered;
- ii. the Department of Ministry Training & Development (MT&D);
- iii. the training institutions (Moore Theological College or Youthworks College);
- iv. the Archbishop's Ministry Chaplains; and
- v. the congregations that are willing to employ them as ministers of the gospel.

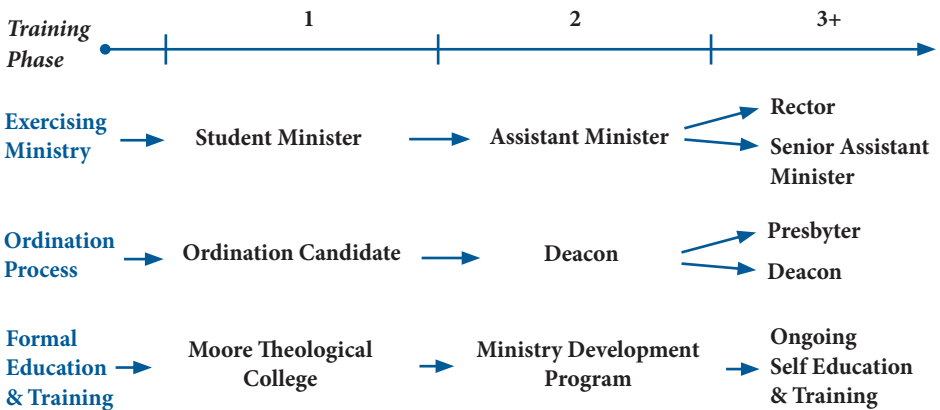
8. THE TRAINING PROGRAM FOR ORDAINED MINISTRY

The Diocese of Sydney takes the training and guidance of its ministers with great seriousness. The quality of the ministry of our congregations is largely dependent on the quality of our ordained ministers. Training alone cannot create quality, but we are nonetheless responsible to train ourselves as best we can for a life-time of service.

Preparation for ordination requires being trained in godliness. The concerns of Christian ministry are of convictions and character as well as knowledge and skills. The experience of God through the grace of the gospel is more important than the ability to preach a sermon or pass an exam.

The home and the church are the natural places of theological preparation for ministry. Indeed the church is the primary context in which you learn to minister the gospel and be seen as a servant of others. Therefore, the feedback and encouragement of your home church is an important part of being equipped for a wider ministry.

Life-long ministry involves an initial period of foundational training. Such training involves a combination of active ministry, theological education and personal development. The first stage of this training comprises a four-year theological education alongside active student ministry. The second stage, which normally follows ordination, comprises full-time employment as an Assistant Minister, complemented by involvement in the Ministry Development (MD) Program. This is then followed by a life-time of self-education and 'on the job' training.



The Normal Program for Ordination as Deacons¹³

The normal four year pre-ordination program is undertaken at Moore Theological College and in ministry training in parishes. The Moore Theological College course involves studying for the Bachelor of Divinity degree. The ministry training involves four years of supervision as a student minister. Progress in candidature is also encouraged and evaluated by the Archbishop's Ministry Chaplains.

Ministry Training continues in the early years of full-time ministry and is conducted by the Rector with whom you work in conjunction with MT&D. It involves supervised full-time ministry in a parish plus ten days each year for three years in the MD Program conducted by the MT&D, which seeks to complement your local training.

This is followed by a life-time of prayerful self-education and 'on the job' training.

9. WHAT NEXT?

- Pray
- Consider
- Talk with your Minister
- Make an appointment with either:
the Principal of Moore Theological College - 9557 9999 or
the Principal of Youthworks College - 8268 3367
- Make contact with the Department of Ministry Training & Development - 9265 1585

¹³ See appendix 4 'Ordination for the Ministry of the word in Children's and Youth Ministry.

PART TWO:

Advice for Ministry Candidates



1. WHAT IS THE BASIC PROGRAM?¹⁴

Anglican ministry is characterized by theology and fellowship: theology, because our role is to lead God's people by the word of God; and fellowship because we are part of a family of like-minded Christians working collaboratively to bring the claims of Christ to Sydney.

Given our commitment to theology and fellowship, we take a long-term view of training for the ministry of the gospel in Sydney.

Theological leadership of the church requires serious theological reflection. This reflection needs to be carried out at the highest intellectual level that a person can undertake. But more importantly it needs to be undertaken in fellowship with others and within the framework of faithful obedience to the word of God.

To this end it is expected that you, as a Sydney candidate, will give serious attention to the full four-year course of academic theological education at Moore College.¹⁵ It is also expected that you will engage fully in the life of the community at Moore. It is hoped that you will be in residence for the full four years but if such accommodation is not available, that two years will be spent in residence as the bare minimum.¹⁶

During your time at Moore College it is expected that you will work as a Student Minister in a Sydney Anglican church on weekends. This ought not to be more than one and a half days a week, as instructed by Moore College.

Because we are training leaders it is expected that from the beginning of the program you will show initiative in taking responsibility for your own training. This means making sensible decisions, in fellowship with appropriate advisors about your training – especially concerning types of church ministries and placements.

14 This part of the booklet is based on 'The Normal Program for Ordination as Deacons' box on p. 19 of this booklet.

15 This is a full-time course. It is expected that candidates will not engage in other gainful employment during this period except as may be approved by the candidate's Ministry Chaplain and the Principal of Moore College. Details of the course can be obtained from the Registrar of Moore Theological College or by visiting http://undergrad.moore.edu.au/bd_bth/

16 There is a large number of rental properties within an area prescribed by Moore College as being within walking distance to the college. Living in this area is considered to be equal with living in residence.

2. HOW DO YOU PREPARE?

The central task of Christian ministry is that of prayerfully teaching and faithfully living out God's Word. Within this central task there are many particular ministries which require a range of specialized competencies.¹⁷

This central task of ministry commits us to serious theological education in the fellowship of God's people. Full-time theological education in the context of a prayerful, Christian, residential community such as Moore College will address our knowledge of God and so shape our convictions and character in particular. It is out of these convictions and character that our competencies are derived and developed.

It is neither desirable nor possible to separate education from training. However there is a difference in emphasis. 'Theological education' prepares you for a life-time of Christian service, while 'ministry training' equips you for the specific roles and tasks you may undertake.

While some competencies (e.g. preaching and leadership) are addressed in Moore College, they are particularly honed in the parish context – first as a Student Minister and then as an Assistant Minister. Indeed your role as a Student Minister, and then after college as an Assistant Minister, is specifically aimed at providing you with the opportunity to train and develop in the particular tasks of ministry. Your Rectors and the congregations whom you serve will help you grow in your convictions and character as well.

It is in the context of your studies at Moore College and your work as a Student Minister that you will be encouraged and guided concerning your future ministry.

Often the best guide for your future ministry is your present ministry experience. This can help you identify what you are best at doing. The nature of the ministry you wish to conduct in the future can also guide you in decision-making. Having said that, sometimes being too specific in your years of training means you are ill-equipped or under-qualified to take on a different ministry in the years ahead. Therefore it is wise to seek a breadth and width of ministry experience as a student minister.

¹⁷ For example, particular competencies are required to undertake children's ministry or to minister cross-culturally in a foreign language.

3. WHO IS INVOLVED IN GUIDING YOU?

Apart from the many friends and colleagues whose advice you seek, the College and the Diocese provide a set of advisors and guides for candidates.

Moore College will appoint a College Chaplain to guide you. This will normally be a different person each year at College.

From the beginning of your candidacy until ordination, the Archbishop will appoint a Ministry Chaplain to support and guide you. Your chaplain should remain with you throughout the years of your candidacy. These Chaplains are also experienced ministers.

The other key people involved directly with your training and development are the Rectors (or supervising ministers) and appointed Parish Advisors¹⁸ who will give you periodic feedback and encouragement throughout your time in the parishes in which you serve.

Your College and Ministry Chaplains are appointed to care for your interests and, in partnership with your Rector and appointed Parish Advisors, will be seeking to develop your knowledge, convictions, character and competencies for ministry. The aim in all this is to give you the best possible feedback and advice so that you can choose the way forward that best suits your gifts, abilities and interests. The wisdom of these guides can be of inestimable value to you.

It also needs to be appreciated that those involved in guiding you will sometimes have to make judgments about your suitability or unsuitability for a particular task or ministry. It is not their primary responsibility but it cannot be removed from their role. These judgments are always to be made with your best interests in mind. Of course, they may sometimes be wrong – objective, accurate opinions are not always possible. But who better to make recommendations to you and about you than those who are committed to caring for you spiritually? The effectiveness of their work is, in large measure, determined by your willingness to trust them and be open with them.

18 An ordination candidate (in consultation with his or her rector) is asked to enlist the help of three 'Parish Advisors'. These are lay people who are in a position to observe your student ministry. As well as giving feedback throughout each year, they will also be asked to write a report on your progress at the end of each year.

4. HOW IS REPORTING CONDUCTED?

The Archbishop has the duty of reporting to the church and wider community regarding your suitability to minister publicly. This is seen in your ordination and also in the licence that he issues. The church and the wider community take his recommendation at face value and bestow upon Anglican ministers enormous trust.

To this end, it is necessary for the Archbishop to have sufficiently investigated your life and doctrine to be able to ordain and license you. This investigation is undertaken in as Christian and transparent manner as possible. MT&D oversees the reporting process.

At the end of each year a panel of senior and experienced Christians will meet with you to discuss your progress and plans.¹⁹ The panel, which is chaired by the bishop responsible for ordinations, normally consists of your Ministry Chaplain, a representative from MT&D, a Moore College lecturer, and one or two other experienced Christians.²⁰ You set the agenda for this discussion by presenting a Ministry Development Plan for the coming year.²¹ The panel will interact with your plan and reflect with you on the helpfulness of the goals you have set for yourself.

Before meeting, the Panel will have received a report of your progress from your Ministry Chaplain. This report will be the Chaplain's combination of several other reports – one from the College and a set of reports from your parish (one from your Rector and three from the appointed Parish Advisors). These reports should all have been shown to you and discussed with you before being sent to your Ministry Chaplain. Your Chaplain's evaluation will also be shared with you before meeting with the panel.²²

You are one of the most significant persons in the process - your opinion of yourself is therefore of great importance. Ultimately the best outcome is when you, your advisors and those who have to make recommendations to the Archbishop all agree.

19 At the end of third year there are two separate panels; one to explore your theological development and the other your ministry plans. Prior to the theological panel, the current practice is to send you a theological questionnaire for you to fill out. The purpose of the questionnaire is to serve as a discussion starter for the panel interview. The questionnaires are shredded immediately after the panel discussion.

20 Provision is made for at least one experienced female gospel worker to be a member of the panel.

21 The Ministry Development Plan is a forward-looking set of goals and objectives which covers such areas as your personal life, family relationships, college course, college community and student ministry position.

22 The panel and MT&D will not accept or receive any report that is sent privately and without your knowledge. Our aim in all communication is to speak the truth in love. All reports will be shown to you before they are submitted to the panel and, should a significant issue arise, you will be given opportunity to append any note of explanation or disagreement you wish to make.

5. WHAT OTHER BENEFITS DO CANDIDATES RECEIVE?

In addition to the appointment of a Ministry Chaplain to guide you, and the input and encouragement of the panel at your annual progress interview, candidates also receive a number of other benefits.

At the end of June an annual Candidates' Conference is provided for those in first to third years at Moore College and for those in the Advanced Diploma year at Youthworks College. The conference is specifically focused on the development of ministry competencies and on understanding the nature, opportunities and possibilities of ministry in the Diocese of Sydney.

While studying, candidates currently receive an annual book allowance. This will be paid into a book account in your name at Moore Books. The purpose of this allowance is to enable you to build a strong theological library and resource base for future ministry.

MT&D also helps coordinate the placement process for exiting candidates seeking their first full-time, paid ministry appointment and also Assistant Ministers seeking a second appointment. This is done by a mutual sharing of the names (and other relevant details) of those who are seeking fulltime, paid ministry appointments and those Rectors and parishes who are looking for an Assistant Minister. The Diocese also subsidises the post-college MD Program.



6. MAKING WISE DECISIONS ABOUT MINISTRY PLACEMENTS

a) How to choose a Student Minister placement

All Sydney candidates are required to work as Student Ministers during their years at Moore College.

The primary aim of Student Minister placements is to serve God, his people and his gospel. However, an important secondary aim is to learn and experience different aspects of and approaches to ministry and, in the process, to discover and develop your own abilities in public ministry.

Placement as a Student Minister provides an ideal opportunity to experience as much of what goes on in parish life as is reasonable during your time at college and shortly after. The benefits of being a Student Minister are that it:

- i. gives you an opportunity to serve;
- ii. grounds your theological education in the context of Christian ministry;
- iii. provides you with opportunities for fellowship outside the college community;
- iv. gives you valuable experience in public ministry and an opportunity to explore and test out your own knowledge and competencies;
- v. provides you with constructive feedback and evaluation within a parish ministry context, with the aim of helping develop you as a minister of the gospel;
- vi. provides you with the opportunity to understand ministries other than your home church experience;
- vii. engages parishes in the training of future ministers;
- viii. offers the opportunity to recruit others into full time gospel training;
- ix. promotes the College and its ministry throughout the Diocese; and
- x. may provide you with a small income.

The simplest way to achieve goals like these is to spend first and second year in one parish and third and fourth in a different one. This provides you with an intimate knowledge of at least three parishes: your home church plus the two churches where you serve in your student placements. This pattern is the minimum expectation for those pursuing the Diaconate to ensure adequate breadth and variety of ministry experience.

There is a great diversity of parishes, churches and ministries within the Diocese. In your choice of a Student Minister position, it is wise to seek different experiences. It is an opportunity to see different socio-economic, ethnic and cultural ministries. It is an opportunity to develop new skills and learn to serve in other contexts. It is an opportunity to meet different Christians who minister the same gospel in quite different ways.



There are also some specialist associate ministries, for which you may wish to train, that would mean being a long-term minister in your home parish (e.g. a particular ethnic-specific ministry). However, even in these cases, the Student Minister years provide an opportunity to see other parishes and their ministries in order to enrich your experience and skills in ministering in your home parish later.

It is wise not to specialise in ministry too early. It is better to keep as many doors open as possible and to gain as diverse experience and training as possible. You may never wish to become a Senior Minister (Presbyter or Rector) but always wish to be an Assistant Minister (Deacon). But people can change through the process of training. It is a shame to have made limiting choices, such as not having a wide enough parish experience, which may restrict your ordination and licence choices in the future.

It is very important that, prior to accepting an appointment, you discuss it with your chaplains (especially your Ministry Chaplain) and with the head of the Department of Recruitment and Training at Moore College.²³ They will help you understand the consequences and value of the particular appointment that you are considering.

b) Choosing an initial Assistant Minister appointment

Learning is a life-time experience. The minister of the gospel is always to learn and grow in life and doctrine (1 Timothy 4:15). Your initial appointment as a minister is an important time of learning. It is crucial that you get suitable training in that position. The main training that you will receive is in the parish as an Assistant Minister. In addition MT&D conducts the MD Program for new ministers. (See next section)

23 Or the Head of Student Welfare and Ministry Placement at Youthworks College

Assistant Minister positions vary in length. One long-standing and beneficial pattern for training Assistant Ministers is two appointments of two years each. This allows people to gain maximum breadth of experience if they are able to avail themselves of it.

However, many prefer to be settled into a ministry for four years or more. This gives you an opportunity to develop depth in relational ministry.²⁴ There is much to commend this longer pattern, but it does require having sufficient breadth of experience in your Student Minister placements. Staying in your home parish while at College, and thereby limiting the number of Student placements during the college years, can make it necessary to have more than one Assistant Minister placement before being considered for ordination as a Presbyterian.

It is also possible to accept an appointment as an Assistant Minister in one of the churches you worked in as a Student Minister. The strength of this is that you already know the situation in which you will be living and working after college and have already begun to build relationships. The weakness is that it reduces the number of parishes you experience in your training years. For those wishing to become Presbyters, this is very thin preparation and may again require that you serve in a second parish as an Assistant Minister.

It is your responsibility to find a full-time paid ministry position in an Anglican ministry context. You can enter into negotiations about the position as early in your college life as you wish. However, no negotiations can be final as appointments are made by the Archbishop in the latter part of fourth year. There is some wisdom in waiting till fourth year when all the possible vacant positions are known. Every effort is made by MT&D, Moore College, Youthworks College, the Bishops and Archdeacons to assist you to find an initial placement when you leave college.

24 As a general rule, and as a matter of prudence for both Rector and Assistant Minister, it is recommended that you agree to a two-year appointment while leaving open the possibility of a longer stay. That way if for some reason you desire to move at the end of your second year it will not be seen as a short-cutting of your commitment.

7. THE MINISTRY DEVELOPMENT PROGRAM

In your early years of full-time, paid ministry, new ministers actively participate in the Ministry Development (MD) Program. This is a three to four-year program. It involves seven one-day training seminars and a three-day conference each year. The aim of the program is to ensure that your theological education continues to be effectively applied.

For new ministers, this program is subsidised by the Diocese as part of its commitment to training and guiding new ministers. As with your earlier training, the responsibility for training at this stage of your development lies with your Parish (specifically the Rector) and you. The MD Program seeks to complement your local training. As part of the program, you will be appointed a MD Mentor. The Mentor is an experienced minister who assists in the leadership of the MD Program. Along with your Rector, he is someone who you can call on to ask advice as difficult or tricky ministry situations arise.

Each year of the MD Program has a theme:

Year 1 Making Ministry Happen - Part 1;

Year 2 Making Ministry Happen - Part 2;

Year 3 Taking Congregations with you to Make Ministry Happen;

Year 4 (Optional) Parish Leadership.

The overall objective is to ensure that you are doing the right training in the right place at the right time.

An added benefit of this program is that many will be able to participate in training with their college peers, establishing good networks which will be supportive to you for the rest of your ministry life.

Additionally, for those married, MT&D conducts 'Ministry MARRIAGE Courses' to equip ministry couples to deal well with specific pressures that they are likely to encounter.

Finally, alongside the MD Program there is a MD Wives Program. It is coordinated by a faithful group of experienced ministry wives and it aims to ensure that appropriate and strategic support networks are built up around ministry wives in their first few years of their full-time ministry.

8. WHEN SHOULD YOU APPLY TO BECOME A CANDIDATE?

The earlier you become a candidate, the better for your intentional training.

Candidacy gives you access to a Ministry Chaplain for the whole four years of Moore College. It gives ample time to address the issues of your development. It gives you all the advantages of preparation using our psychological testing, conversations with Rectors and Ministry Chaplains and attendance at candidates' conferences. So it is recommended that if you wish to enter into Anglican ministry you apply at the time of entering Moore College.

However, if on the way through college you wish to apply, you will require a minimum of two full years between being accepted as a candidate and being ordained a Deacon (or licensed as a Diocesan Lay Worker). It is therefore important to apply before the end of second year if you wish to be ordained with your classmates at the commencement of your ministry after college.

For those at Youthworks College, you will be given information about the ordination process during your first year at college and encouraged to apply for candidacy before the end of your two years of Diploma Study.

Application can be made by contacting MT&D at St Andrew's House, Sydney, by phone - 9265 1585 or email - mtd@sydney.anglican.asn.au

APPENDICES



APPENDIX 1

Variations to the Training Program for Ordained Ministry

The Diocese is looking for candidates who are wholehearted in their desire to have the best training possible, and it finds unsuitable for ordination those who seek to fulfil only the minimum requirements. However, occasionally there are reasons that the training program may be varied to meet the individual situation of candidates.

The common variations are:

(1) Candidates who wish to be made Deacon, who are over 50 years of age upon entry into Moore College.

They are required to satisfactorily complete;

- i. the first year program of Moore College;
- ii. any specific ordination subjects; and
- iii. three years of approved, supervised, full-time ministry.

They are then to undertake the Ministry Development Program. However, they will **not** be considered to have met the requirements to be ordained as Presbyter.

NB Those who are able and wish to undertake the three-year B.Th. or four-year B.D. programs will be encouraged to do so. This would be necessary should they wish to be ordained as Presbyter.

(2) Candidates who wish to be made Deacon for a specialist ministry of the word other than Presbyter.

These candidates are expected to fulfil the normal requirements to be ordained Deacon, but in specific cases may be ordained after satisfactorily completing:

- i. the first year program of Moore College or the two-year Diploma of Theology at Youthworks College;
- ii. the required ordination subjects (at Moore College) or the Advanced Diploma (at Youthworks College); and
- iii. three years of approved, supervised, full-time ministry.

They are then to undertake the Ministry Development Program. However, they will **not** be considered to have met the requirements to be ordained as Presbyter.

NB: In general, increasing the number of years of full-time study at Moore College or Youthworks College reduces the number of years in approved, supervised, full-time ministry.

(3) Candidates who wish to be made Deacon and already have a degree in theology from an approved college or institution of study.

These candidates will, in consultation with the Principal of Moore College, satisfactorily complete prior to ordination a minimum of

- i. one year of full-time study at Moore Theological College;
- ii. such elements of the Moore College course not previously adequately covered;
- iii. such study to be at least equivalent to the Moore College BD level;
- iv. the required ordination subjects; and
- v. two years of approved, supervised, full-time ministry.

They are then to undertake the Ministry Development Program. However, they will **not** be considered to have met the requirements to be ordained as Presbyterian.

(4) Candidates who wish to be ordained Presbyterian and already have a degree in theology from an approved college or institution of study.

These candidates will, in consultation with the Principal of Moore College, satisfactorily complete prior to ordination a minimum of;

- i. two years of full-time study at Moore College at least equivalent to the Moore College BD level;
- ii. such elements of the Moore College course not previously adequately covered;
- iii. the required ordination subjects; and
- iv. three years of approved, supervised, full-time ministry.

They are then to undertake the Ministry Development Program.

(5) Others with previous theological education and experience. It is impossible to produce guidelines which cover every possible situation.

Each person will be assessed individually. Those with previous theological education and ministry experience who desire to apply for ordination as a Deacon, should in the first instance contact the Director of Ministry Training & Development.

APPENDIX 2

How Do You Become a Presbyterian?

A Presbyterian is “a Deacon who has such experience in pastorally leading congregational life that the Archbishop has sufficient confidence in his convictions, character, and competencies, shaped by his knowledge of God, to ordain him for the task of directing a ministry of the gospel in a parochial unit as a Rector, should he be so appointed and licensed.”²⁵

The best way of knowing somebody’s readiness to undertake the work of the Presbyterian is to see his ability to do similar work as an Assistant Minister. This takes time and initiative. It involves making the most of suitable opportunities to develop the skills necessary.

It is normally at the end of the first year out of college that your desire to become a Rector or to remain an Assistant Minister is discussed with you. This can come about by you asking MT&D for such a discussion and process to commence. It can also be started by your Rector, Bishop, Archdeacon or by MT&D approaching you.

Once it is established that you wish to be considered for this ministry, MT&D in consultation with you and your Rector sets up the process of observation and development. A candidate is often asked to demonstrate his readiness for the role of Presbyterian by exercising substantial pastoral responsibility for one of the congregations within his parish whilst serving as a Deacon.

There are great individual differences among candidates and so guidance and encouragement is given personally. Whereas Deacons are ordained together at the commencement of their ministry in the Diocese, the Presbyterian is generally ordained individually - generally in the church where he is serving as an Assistant Minister.

In principle the process involves making sure that you, in fellowship with others,²⁶ have ample opportunity to see and develop the competencies necessary to lead a parochial ministry. The details or the process vary and are worked out with you. You have to show initiative and responsibility for your own training and development.

The whole process takes about four years following deaconing. The first year out of college is to find your feet as a minister of the gospel. Once you have agreed to consider presbyteral ministry, the minimum time it takes to make sufficient observation of your suitability for this role is about two years.²⁷ The observation and training period for Assistant Ministers therefore normally occurs in

25 A Rector is also given the responsibility of participating in the governance of the Diocese by having a seat on the Synod. The Synod is the governing body of the Diocese, which comprises three people from each parish: the Rector and two elected lay representatives.

26 Important in this fellowship are three lay members of your parish as well as your Rector and others.

27 The observation and discussion with you takes a minimum of twenty-two months. The organisation and preparation for the ordination takes another two months.

years two and three out of college. Your ordination as a Presbyterian could then happen in your fourth year out of college.

By being ordained as a Presbyterian you are indicating your desire and readiness to undertake the responsibility of leading a parish ministry. It is expected that you will accept an appointment in the following 12 months. Your name will become available for parishes seeking a Rector. In general this follows the pattern where in your fourth year as an Assistant Minister, you consider and are considered for appointment as a Rector. For most people it takes about a year to find an incumbency that suits their particular gifts and abilities.

APPENDIX 3

Church Planters, Evangelists and Other Ministries

The Diocese of Sydney encourages and welcomes people to be actively involved in all kinds of ministry opportunities, especially in the evangelistic ministry of the gospel in Sydney.

Many of the ordained ministers of the Diocese of Sydney are involved in full-time evangelism and/or church planting. You may be someone with a passion to be involved in such ministries without necessarily pursuing the ordination track.

We want to support, encourage, train and help all people in the vision they have for using the gifts that God has given them in order to minister the gospel of the Lord Jesus Christ.

You do not have to be employed by a parish church to engage in church planting or evangelism. You can be funded either by “tent-making” or by Christian friends and relatives.

If you want to work in association with the Diocese of Sydney, however, it is valuable to discuss how you can be connected with us with the Director of Evangelism Ministries - 9265 1582.

If you want to know more about training options, then please contact the Department of Ministry Training & Development - 9265 1585.

APPENDIX 4

Ordination for Children's and Youth Ministry

Ministry with children and young people is be no less a ministry of the Word than ministry with adults. Consequently the same commitment to theology and fellowship is expected for ordination to children's and youth ministry as for other ordained ministry.

Those who are looking to serve in children's or youth ministry long term can be ordained as Deacons after completing the Advanced Diploma of Ministry at Youthworks College.

Youthworks College Candidates complete the two year Diploma of Theology program full-time, during which time they serve in a student minister position for up to three days a week.

After the two year Diploma, candidates go on to finish the additional units required for the Advanced Diploma of Ministry, part-time over the following three years. There are three compulsory units that are required for ordination (in Field Education and Leadership, Theology of the Church and Anglican ministry). The remaining five units for the Advanced Diploma are up to you.

During these three years you will be working in a supervised ministry placement for up to four days a week. You will be appointed a Ministry Chaplain who will guide and encourage you through the ordination process. You will also participate in annual progress interviews and candidates' conferences.

Year 1-2 Diploma of Theology (Full Time)

Application for Ordination Candidacy

Year 3-5 Advanced Diploma of Ministry (Part Time)

Including the three compulsory units:

Year 3 - Field Education and Leadership

Year 4 - Theology of the Church

Year 5 - Anglican Ministry

Meet with Ministry Chaplain

Annual candidates' conference

Annual progress interview

You are then to participate in the MD Program



**MINISTRY TRAINING AND
DEVELOPMENT**

Anglican Diocese of Sydney

Helping multiply the number of well-trained persons
(ordained, lay, full-time, part time, voluntary) to proclaim
the gospel in the Diocese of Sydney (and beyond).

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