Trinity Lutheran Seminary (Adapted from *Educating Clergy,* chapter 11)

When Walter Taylor walks into his first semester introductory New Testament class at Trinity Lutheran Seminary, he can assume several things about the learning culture these students have entered.

- Most students share a common religious and racial ethnic heritage. They are European American Evangelical Lutherans. Most have entered candidacy processes for ordination in that denomination that will be consistently linked to their seminary education experience.

- During a summer Greek course they have been simultaneously introduced to the cognitive, practice, and normative apprenticeships of a seminary education through a coordinated program of language study, worship leadership, and practices of mutual concern and collegial support.

- Student attention to the interplay of those three apprenticeships will be sustained in weekly meetings of "integrative groups" throughout the course of their seminary experience. These groups, composed of first, second, and fourth year students along with one or two faculty members, provide an on-going context for mutual care, formal and informal academic advisement and consultation, program planning, professional, vocational, and some spiritual guidance. Each group is also responsible for planning and leading the seminary community in a week of daily community worship during the academic year.

Within this context Taylor and his colleagues in Old Testament, Theology, and Church History assume that the primary intention of their introductory courses is to introduce students as novices to the vocabulary (language, concepts, tools of analysis) needed to participate in the theological discourse of the seminary and church. In this course and its sequel the following semester, he consequently chooses pedagogies to transmit this information to students and to assess the extent to which they give evidence of increasing familiarity and facility in its use.

Simultaneously Lutheran students spend their first year in the seminary's Ministry in Context program as novices to the practices of ministry observing religious leaders engaged in those practices in congregations and other settings and reflecting on their observations with ministry supervisors in small groups.

During the second year of their seminary experience Lutheran students formally begin to link their emerging vocational identities with knowledge and skills from first year courses and contextual education in homiletics, Christian education and pastoral care courses. Practice assignments in congregational settings are the subject of analysis and reflection in these classes and in formal "Ministry in Context" reflection groups.

Lutheran students (and a few others) spend their third year in supervised internships in which the intent is explicitly focused on increasing their confidence in using the theological vocabulary and skills acquired during the first two years of their seminary experience in the daily routines of clergy practice.

When students return to the school for their final seminary year, each signs up for one of several courses designed to be "integrative." In the integrative New Testament seminar Taylor explicitly shifts his pedagogy from that which students experienced during their first semester. He assumes they now have enough expertise to ask pertinent questions and to articulate insights as colleagues in robust conversation about the ecclesiology of Paul and its relevance to their ministry. Rather than transmitting information, he now models and coaches them into a collaborative conversation that requires them to think about the relationship of their knowledge, skills, and professional identity as they develop through the semester a dialogue between the rigorous analysis and critique of biblical texts and events from their internship year in ministry.

Yale Divinity School (adapted from *Educating Clergy,* chapter 10)

When Bob Wilson and David Bartlett teach "Expository Preaching" they can assume the majority of their students graduated with some background in the liberal arts and have been introduced to methods of textual interpretation. They can also assume most students plan to be ordained—a contrast with other courses they teach. They cannot assume a common denominational or racial/ethnic heritage among their students.

Students entering the culture of learning at the Yale Divinity School encounter a university wide emphasis on disciplines and habits of learning deeply rooted in the academic traditions of research universities. Most are familiar with these practices of the mind. In the divinity school values associated with those disciplines and habits are explicitly traced back to assumptions about the relationship of the academic and the professional in the clergy practice of figures like Jonathan Edwards and Timothy Dwight. This emphasis on becoming "learned clergy" focuses student attention throughout the curriculum on developing skills for interpreting meanings and values embedded (for the most part) in Christian religious tradition for contemporary experience. This means for Wilson and Bartlett that students must learn to choose the "right methods" for that task in all dimensions of clergy practice. That skill is viewed as integral to the "way of thinking" at work in the pastoral imagination.

The faculty assumes primary responsibility for the cognitive apprenticeship of students. The practice apprenticeship for clergy students is assigned to the supervised ministry program where many faculty members assume students will integrate knowledge acquired in classes and skills from ministry practice with an emerging clergy identity. Some students participate in a non-credit program of "community service and contextual education" during their first year that includes small group opportunities for social and theological analysis and the practice of spiritual reflection. For some students the extensive liturgical calendar of the school provides an opportunity for exploring patterns of liturgical leadership integral to the practice apprenticeship and to try on roles integral to the normative apprenticeship. Generally however, attention to the identity or normative apprenticeship for clergy students occurs informally through faculty advisement and in supervised ministry reflection groups, but the initiative is for the most part, left to the students—unless their denominations have established a program of spiritual and vocational formation (as is the case for Lutheran and Episcopalian students).

As we discovered in every other school we visited, some courses, like "Expository Preaching" are designed explicitly to practice the interdependence of the three apprenticeships. In this course Wilson and Bartlett both model and coach students into the collective practice of interpreting texts, preparing and critiquing sermons based on those texts and their relevance for the intended context in which they were to be preached. Students who had not had another preaching class also preached their sermons. Some colleagues of Wilson and Bartlett also engage students in learning activities in their classes through which they encounter some features of the three apprenticeships integral to their own professional preparation. This especially happens in small group discussion classes.

The formal context in which most faculty expect students to integrate the educational experience they are receiving at Yale in professional practice is the year-long supervisory ministry program in which students are involved in a part-time internship in congregational and other ministry settings during their second or third year of studies. This integrative effort has two key features. The first is the on-site supervisor who has been chose for his or her ability to model Yale expectations of a "learned clergy" and to mentor others into those expectations. The second is the intern practicum group in which students reflect critically about ministry practice with colleagues.

QUESTIONS FOR SHOOL TEAM DISCUSSION

1. Where is the cognitive apprenticeship emphasized in the academic culture of your school? The practice apprenticeship? The normative or identity apprenticeship?
2. Where do students encounter "impulses" to integrate their learning in these three apprenticeships in their educational journey from matriculation to graduation in?
3. How would you assess the strengths and limits in the community practice of teaching toward the integration of the three apprenticeships in your seminary?