**WAYLAND BAPTIST UNIVERSITY**

**Virtual Campus**

**SCHOOL OF RELIGION AND PHILOSOPHY**

Wayland Mission Statement

Wayland Baptist University exists to educate students in an academically challenging, learning focused

and distinctively Christian environment for professional success and service to God and humankind.

### RLGN/RLED 5360

***Practicum***

# Winter 2018

## Professor: *Joe Rangel, Ph.D.*/ Associate Professor of Religion and Religious Education / Director of Ministry Guidance / Director of Assessment and Effectiveness

## Instructor Information

* **Phone:** 806-291-1162 (office)
* **Email:** *rangelj@wbu.edu*
* **Office Hours: By Appointment only**
* **Office Location:** *Flores Bible Building Main Office Complex*

**Class Time and Location: Virtual**

**CATALOG DESCRIPTION**

A professional project conducted under the guidance of a skilled supervisor.

**PREREQUISITE**

* Reference the Practicum Guidelines

#### RESOURCES

**Required Texts**

Hunter, James C. 2012. *The Servant: A Simple Story about the True Essence of Leadership.* New York: Crown Publishing Group.

Osmer, Richard R. 2008. *Practical Theology: An Introduction*. Grand Rapids, MI: William B.

Eerdmans Publishing Company.

Rath, Tom. 2007. *StrengthFinder 2.0.* New York, NY. Gallup Press.

Assigned text will dependent upon the Ministry Context. Text will be agree upon by the professor and the student after the development of the Student Learning Outcomes have been developed.

**COURSE OUTCOME COMPETENCES**

The purpose of the Practicum is to give students a practical “hands on” ministry learning experience while concurrently engaged as a Graduate student. The practicum seeks to help students apply ideas and theories about better self-understanding, dynamics of interpersonal relationships, Bible and theology, and interdisciplinary concepts of human development to Christian growth and ministry. The reflective interaction between practical experience and academic study is believed to be the most powerful contribution to learning and growth. The practicum program should give the intern broad exposure to various areas of ministry in order to allow the ministry participant to develop a feel for what a full-time ministry would involve. In this way, the program allows the participant to make more informed and responsible career decisions.

As a student involved in this discovery learning process you will be able to:

1. Use serviceable insight for ministry and mission through application of theory and practice of ministry within a formal internship, part-time, or full-time ministry position.

2. Practice particular ministry skills.

3. Develop interpersonal relational skills for ministry and mission. Maintain supportive,

cooperative relationships with professional colleagues and collaborates to support and

achieve ministry goals. Understand the value of participating in ministry activities and

contributes by participating in decision making and problem solving, sharing ideas and

expertise, serving on committees, volunteering to participate in events and projects.

4. Identify strengthens, challenges, and potential problems to improve ministry performance, and achieve professional goals.

5. **(Student Written)** Compose a set of measurable learning objectives in addition to the above objectives. These objectives will show an emphasis of ministry context the student has been placed for the practicum.

**ATTENDANCE AND PARTICIPATION REQUIREMENTS**

* The course will meet on **Blackboard** and face to face when given the opportunityto engage in discussions and learning task of the assigned reading and projects for that week. Students are expected ***to have read the assigned materials*** before class and attend the class sessions. Students will be expected to facilitate and engage in these discussions around papers and projects that are assigned to them.

DISABILITY STATEMENT

In compliance with the Americans with Disabilities Act of 1990 (ADA), it is the policy of Wayland Baptist University that no otherwise qualified person with a disability be excluded from participation in, be denied the benefits of, or be subject to discrimination under any education program or activity in the university. The Coordinator of Counseling Services serves as the coordinator of students with a disability and should be contacted concerning accommodation requests at (806) 291-3765. Documentation of a disability must accompany any request for accommodations

**Statement on Civility**

In keeping with Wayland’s mission as a Christian higher education institution, Wayland Baptist

University strives to demonstrate civility and Christ-like character in a positive manner where

courtesy and respect are afforded to all persons at all times. Members of the University’s student

and non-student community can expect Christ’s example to be modeled consistently by trustees, administrators, faculty, staff, and students in order to foster an environment for education and

work, contribute to leadership development, and glorify God. While on any campus, attending

any event, participating in any course, or engaging in any communication, Wayland trustees,

administration, faculty, staff, students, and guests can all have the expectation of civility from

one another. (Genesis 1:27; Deuteronomy 5:1-21; Micah 6:8; Matthew 22:36-40; Mark 9:34-35;

Luke 10:29-37; John 13:34-35; Romans 12:9-21, 13: 7-10, 15:7; Galatians 3:26-28; Ephesians 2:8-9,

4:1-3, 22-29; Philippians 4:8; Colossians 3:12-17; 1 Timothy 4:12; James

**COURSE REQUIREMENTS**

**A. *Learning Activity -- Online Discussion***

All students are required to check the discussion group postings frequently and participate consistently in the discussion. From time to time the professor could pose some questions for the students to dialogue about online.

**B. Written assignments**

All students are required to complete all written assignments. See the class schedule for due dates. Late assignments will not be accepted. All written assignments must be typed and submitted through

Blackboard (unless otherwise indicated), due at the beginning of the class on the due date; no emails.

Include your name, section number, Assignment name and date at the top right hand corner. Use a 1-inch margin for all sides. Turabian formatting.

*Guidelines and description for the assignments:*

**1.** **Preparatory Self-Reflection Paper** **(100pts) (example of document in appendix 1)**

In order to maximize the ministry education that takes place during a practicum, a student will write a

preparatory self-reflection paper that follows these guidelines:

**a.** **Self-awareness**

Describe what you have learned about your 'ministry identity.' What gifts do you bring to ministry? How does your 'personal wiring' affect your ministry? I.e., in what ways does your wiring allow ministry to flow easily from you, what vulnerabities /dangers does your wiring present in terms of ministry? Where are your greatest areas of weakness? To what extent could you work on these areas and to what extent might you rely on others on a ministry team to compensate for these weaknesses?

**b. Experience**

Briefly summarize your experience in ministry in terms of their (a) context, e.g. church, camp, campus, etc. (b) activities and your specific involvement in these activities, (c) length of involvement.

What have you learned about ministry from these experiences? What gaps do you notice in these experiences, i.e. what additional experiences would be beneficial to you before you complete college?

**c. Future goals/dreams**

Describe what dream(s) you have for yourself in ministry after your fulltime education is complete in terms of context(s), roles, etc. It is likely that there will be a fair bit of uncertainty in your dreams; that's fine. Describe them as clearly as you can, with whatever qualifying descriptions are helpful.

Based on what you wrote in parts 1 and 2 above, in what areas do you sense that you need to grow in order to be prepared to take on the role(s) in your dream scenario? Be very specific. (And please note -- no one is ever 100% prepared for their first fulltime ministry role).

2. **Supervised Learning Outcomes Covenant (100pts)** *(example of document in appendix 2)*

Thisdocument outlines the learning experience(s) under the facilitation of the site supervisor and the

practicum experience. The Supervised Learning Outcomes Covenant (SLOC) provides critical reflection about the suitability of the placement site for producing the desired learning outcomes.

**a. Site Suitability**

Based on what you have written (Preparatory Self-Reflection Paper), describe why the site where you are seeking placement is a suitable place for you to be trained for ministry. Be very specific in terms of its leadership, activities, and needs.

**b. Learning objectives (READ PRACTICUM GUIDELINES under the Course Content Page of Blackboard)**

Compose the intended learning objectives that will guide the experiential learning opportunity within the site placement. The learning objectives need to be clear, concise, and specific. The objectives should be measureable and when possible produce some form of assessment artifact. A **minimum of three learning objectives are** **required, however, no more than five are allowed.**

**c. Practicum Meetings**

Both the student and the practicum supervisor will come to the biweekly practicum meetings

with hard copies of the two most recently written weekly journals. The purpose of the meeting will be to process together the written reflections and any other matters that are significant. Each practicum meeting will include suggestions for matters to reflect on in upcoming journals; the student and director will both keep a written record of these matters for future reflection.

**d. Final Assessment of Practicum Learning Objectives**

The practicum supervisor will review the learning objectives with the student at the end of the semester. An evaluation will be conducted to assess if the transactions provided the intended outcomes.

3. **Practicum Experiential** **Reflective Responses:** **(30 points each x 4 = 120pts.)**

Each student will produce ongoing practicum reflection journals, eight journals will be the minimum. During the practicum, the student will prepare weekly practicum reflections, and meet with the practicum supervisor weekly. These reflections and meetings will follow the guidelines described below.

**a. Reflection journals**

Each reflection journal will consist of two parts:

(1) a bullet list of activities participated in during the week (and the length of each activity),

(2) written reflections upon these activities using the Practical Theology Method.

The written reflections will work with the questions stated below. Each week the journal will (a) focus on the questions that are the most relevant for that week’s involvements, provided that (b) every three weeks ALL categories of questions are reflected upon. The journal will be organized according to the category of question addressed. These journals will be uploaded to Blackboard.

**b. Question categories**

(1) *Ministry Identity*

What am I learning about my gifts or areas that I need to grow in, or else count on other people’s gifts to match my gaps? What am I learning about the character of ministry, what it means to guide others and yet not be on a ‘special plane?’ What am I finding out about myself in this setting? What are pleasant surprises or unexpected issues? What is my greatest strength or passion and how do I plan to use this more effectively? What is my greatest weakness and how do I plan to address this?

(2) *Spiritual Formation*

What am I learning about how people mature in the faith – what is helpful to them, what might be ‘fun’ but not very meaningful, how ‘fun’ helps maturity inch along, what kids today need and what connects with them? What am I learning about materials/topics that are good for children, youth, and adult spiritual growth?

(3) *Specific ministry skills/organization and administration/Leadership*

How do I determine your goals for a meeting? How do I plan the flow of a meeting? How do I pick a topic or text for a meeting? How do I determine the content of a lesson? What group members do I talk to? Which ones should I talk to? Who are the student leaders in the group, official and unofficial? Why are they leaders? How should I work with them? What am I learning about relationships with people I serve and serve with – how I can walk alongside them and connect with them, accept them, etc.? What am I learning about organization/administration/planning/communication, and how these activities affect meaningful ministry?

(4) *Leadership team issues*

What I am learning about how a team of volunteers and a youth pastor get along, become a true team and not just people in the same room, what sorts of things are team-building or team-breaking, how they encourage each other or else not do much for each other at all? How are adult leaders selected? What is their role? How am I working with them? What are the strengths and weaknesses of the leaders? How can I enhance strengths and cover weaknesses?

(5) *The Ministry context: congregation or otherwise*

What am I learning about the place of youth ministry in a congregation – how the rest of the church supports it, is aware of it, honors the teens and the ministry to them as an important part of the life of the community? What is the congregational and church leadership attitude towards the youth and youth group? How does this effect me? How has my attitude towards the church and ministry changed through my experiences?

(6) *The mystery of God’s faithfulness*

In what ways might I discern the presence of God in this ministry? How is he shaping and

challenging me? What am I learning about my own beliefs as I work alongside others whose beliefs may be slightly (or significantly) different from mine? What has been most rewarding, and what has been most frustrating? Why?

(7)  *Miscellaneous*

If significant reflection needs to be done in an area not covered by these categories, by all means do so!

**Criteria for Assessment:** The Reflective Responses will be graded on a 30 point scale

26-30 points Excellent insight, thoroughly examined, clearly communicated.

20-25 points Answers the questions well, shows some understanding.

10-19 points Attempts the assignment; partially done or misses the point.

5-9 points Reflective Response showing no evidence of reading

0 point Rushed journal handed in late

**4.** **Field Experience: Critical Engagement- Case Studies:**  (100 points)

The student will focus on two situations during the semester, which will be written for case studies. At least two (2) case studies will be prepared. The concept of a case study is to study an “event” which a subject participates in.

The structure of the content has these requirements:

The case study must be written. Change names of individuals and use only first names.

The case study must be brief

The case study must have four (4) parts. Label each of the four parts:

1. Background-enough information to see the event in context
2. Description-what happened and what the apprentice did
3. Analysis-identify issues and relationships, with special attention to changes and resistance to change as well as lessons learned.
4. Evaluation-apprentice’s estimate of his/her own effectiveness in the event.

**5. Final Practicum Reflection (200 pts.)**

A 3-5 page reflection paper addressing at least the following issues:

1. What did you learn about Ministry through your practicum?
   1. What were the goals of this Ministry?
      1. How well were these accomplished?
      2. Would you change the goals?
   2. What did you learn about people in doing ministry?
      1. What are their interests?
      2. What are their abilities?
      3. What are their needs?
   3. What did you learn about the church in doing this ministry?
      1. What is the church’s calling related to specific ministry?
      2. How is the church seeking to carry this out?
      3. What does the church need to improve?
2. What did you learn about yourself in doing this ministry?
   1. Did this confirm, challenge, or change your sense of calling?
   2. How do you define your sense of calling?
   3. What did you do well or really enjoy?
   4. What was a struggle?
   5. What would you hope to do differently in the future?
   6. What do you need to develop to be more effective in ministry?

Utilize the Final Reflection and Integration Report guide questions to complete this

assignment.

**Course Evaluation (Method of Determining Grade)**

##### University Grading System

A 90-100 I INCOMPLETE\*\*

B 80-89 Cr FOR CREDIT

C 70-79 NCr NO CREDIT

D 60-69 WP WITHDRAWAL PASSING

F BELOW 60 WF WITHDRAWAL FAILING

W WITHDRAWAL

\*\*A grade of incomplete is changed if the deficiency is made up by midterm of the next regular semester; otherwise, it becomes "F". This grade is given only if circumstances beyond the student's control prevented completion of work during the semester enrolled and attendance requirements have been met. A grade of "CR" indicates that credit in semester hours was granted but no grade or grade points were recorded.

**Procedure for computations of final grade**

The final grade will be calculated as follows:

1. PREPARATORY PAPER 100 points

2. SUPERVISED LEARNING COVENANT 100 points

3. PRACTICUM REFLECTIONS (30 pts. each) 120 points

4. CASE STUDIES (50 pts. each) 100 points

5. FINAL PRACTICUM REFLECTION 200 points

Total possible: 620points

**Earned points divided by total possible points = Final grade**

Students shall have protection through orderly procedures against prejudices or capricious academic evaluation. A student who believes that he or she has not been held to realistic academic standards, just evaluation procedures, or appropriate grading, may appeal the final grade given in the course by using the student grade appeal process described in the Academic Catalog. Appeals may not be made for advanced placement examinations or course bypass examinations. Appeals are limited to the final course grade, which may be upheld, raised, or lowered at any stage of the appeal process. Any recommendation to lower a course grade must be submitted through the Executive Vice President/Provost to the Faculty Assembly Grade Appeals Committee for review and approval. The Faculty Assembly Grade Appeals Committee may instruct that the course grade be upheld, raised, or lowered to a more proper evaluation.

**COURSE OUTLINE AND CALENDAR**

**(Refer to attached pages)**

**Academic Honesty (Plagiarism): University students are expected to conduct themselves according to the highest standards of academic honesty. Academic misconduct for which a student is subject to penalty includes all forms of cheating, such as illicit possession of examinations or examination materials, forgery, or plagiarism. Plagiarism is the presentation of the work of another as one’s own work. It is the student’s responsibility to be familiar with penalties associates with plagiarism stated in the catalog.**

***TENTATIVE SCHEDULE***

***RLGN 5360 - PRACTICUM***

|  |  |  |  |
| --- | --- | --- | --- |
| **Date** | **Topics** | **Reading Assignment** | **Assignments Due** |
|  | | | |
| **Week #1** | ***Introduction*** |  |  |
|  | Introductions |  |  |
|  | ***Foundations of Doing Theology*** |  |  |
|  | **Theological Foundations:**  Incarnational Ministry and Place-sharing | **Handout 1, Root**  **(on Blackboard)** |  |
|  | **Theological Foundations:**  KCW – The intersection of Ideals and Real life  ***The Village Mentality: Monastic vs. Missional*** | **Rath**, pp. 1-31 | **Complete the Strength Finder 2.0** *(find the code and website on the back of the book)* |
| **Module One: Practical Theology Four Tasks** | | | |
| **Week #2** |  |  |  |
|  | **StrengthFinder 2.0**  **Discussion** | **Rath**, *(Read the areas representing the top five areas of your assessment) pp.32-174* | **Preparatory Paper**  **Learning Covenant** |
|  | **Introduction to Practical Theology**  **Practical Theology Case Studies** | **Osmer,** Introduction pp. 1-31; |  |
| **Week #3** |  |  |  |
|  | **Descriptive Task-Empirical Task:**  ***Priestly Listening***  **Question:***What is going on?* | **Osmer**, Ch. 1  31-79 | ***Beginning Supervised Ministry*** |
|  | **Descriptive Task –Empirical Task:**  ***Guiding and Attending*** |  | ***Signed Covenant Returned to Professor*** |
|  | | | |
| **Week #4** |  |  |  |
|  | **Tools for Descriptive Task:**  Social and Emotional Intelligence;  Cultural Exegesis  Christ in Culture (with, for) |  | ***Practicum Reflection #1*** |
|  | **Interpretive Task: Sagely Wisdom**  **Question:** *What is really going on?* | Osmer, Ch. 2.  79-129 |  |
|  |  |  |  |
| **Week # 5** |  |  |  |
|  | **Interpretive Task: Sagely Wisdom pt. 2** | Osmer, Ch. 2.  79-129 | ***Case Study 1 Due*** |
|  |  |  |  |
| **Week #6** |  |  |  |
|  | **Normative Task: *Prophetic Discernment***  **Question:** *What should be going on?* | Osmer, Ch. 3 | ***Practicum Reflection #2*** |
|  | ***Normative Task: Theological Reflection to Kingdom Alignment*** | Osmer, Ch. 3 |  |
| **Week #7** |  |  |  |
|  | **Tools for Normative Task: *Perceiving God in General and Special Revelation*** |  |  |
|  |  |  |  |
| **Week #9** |  |  |  |
|  | **The Pragmatic Task: Servant Leadership** | Osmer, Ch. 4  *Life Together* | ***Practicum Reflection #3*** |
|  | **The Pragmatic Task: Servant Leadership** | Osmer, Ch. 4  *Life Together* |  |
| **Week #10** |  |  |  |
|  | **Tools for the Pragmatic Task: *Enabling Alignment in the reign of God*** | *The Servant. Ch.1-3* | **Case Study 2 Due** |
|  |  |  |  |
| **Week #11** |  |  |  |
|  | ***Doing Theology in Ministry: Biblical and Cultural Exegesis*** | *The Servant Ch. 4-7* | ***Practicum Reflection #4*** |
|  | **Calling and Ministry Transitions** |  | ***Final Practicum Reflection*** |

*Appendix 1*

**Example of Student Learning**

**Outcome Covenant (SLOC)**

Student’s Name

RLGN 5360

**Site Suitability**

First Baptist Church, Somewhere is the community I have ministered to for the last two years. I am under the direct supervision of Bill Williams, the college pastor. Bill has worked in ministry as a pastor, adjunct professor, BSM director in various universities, and college minister. His experience is great and range of competencies very broad. I plan to work my way through school. Bill has done exactly that, ministering in a variety of contexts comparable to what I see as possibilities in my future—namely college ministry, pastoring, and teaching.

First Church’s college ministry is in need of leadership in the area of small group bible studies, the leadership team, worship (music), and student discipleship. Although Bill and I have a pre-existing relationship I have tried to gear the desired learning objectives toward areas of ministry in which I lack both exposure and experience. Bill knows my weaknesses and my strengths and would be uniquely able to point out vulnerabilities and areas of my ministry that need improvement.

**Learning Objectives**

1. Weddings- The student will learn how to officiate a wedding. Pertinent biblical texts will be examined and other resources consulted. Practical advice will be given concerning all aspects of marriage ceremonies.

As an artifact the student will draft an outline (script) for performing a wedding.

1. Funerals- The student will learn how to officiate a funeral. Pertinent biblical texts will be examined and other resources consulted. Practical advice will be given concerning all aspects of burial ceremonies.

As an artifact the student will draft an outline (script) for performing a funeral.

1. Hospital Visitation- The student will accompany supervisor on hospital visits. Student will learn the basics on providing care to sick or injured individuals and families.
2. Conflict Management- The student will discuss with his supervisor issues concerning conflict management. These will include theological basis, desired outcomes, and practical methods. Conflict within the church staff, ministry, and family will be discussed.
3. Budget Preparation- The student will work with the supervisor using the ministry’s financial records from years past to prepare a budget for the new fiscal year.

A copy of this budget will be presented as an artifact.

**Practicum Meetings**

Both the student and the college practicum supervisor (Bill Williams) will come to the weekly practicum meetings with hard copies of the two most recently written weekly journals. The purpose of these meetings will be to process together the written reflections and any other maters that are significant. Each practicum meeting will include suggestions for matters to reflect on in upcoming journals. The student and the director (Dr. Lowin) will both keep a written record of these matters for future reflection.

The College practicum director (Lowin) will contact the site supervisor (Bill) every five weeks (at the 1/3 and 2/3 points of the semester) to receive ongoing feedback as well as written reflections from the site supervisor at the end of the term. More contact will be made as is necessary.

**Final Assessment of Practicum Learning Objectives**

The practicum supervisor (Bill) will review the learning objectives with the student at the end of the semester. An evaluation will be conducted to assess if the transactions provided the intended outcomes.

* Note the artifacts noted under each of the learning objectives.

*Appendix 2*

**Example of Weekly Journal Entry**

Student’s Name

RLGN 5360

**Practicum Reflection #2**

Weekly Activities:

Sunday 9/23

* Worship band practice 45 minutes
* Leading venue service 1.5 hours
* Teaching small group 1 hour
* Studying for leadership meeting 3 hours
* Leader’s meeting 1.5 hours

Monday 9/24

* *Supervised ministry meeting* 1 hour

Wednesday 9/26

* International bible study 1 hour
* College band practice 45 minutes
* Wednesday night service 1.5 hours

Thursday 9/27

* Venue band practice 1.5 hours

**Ministry Skills/Leadership:**

This week Bill taught me how to perform weddings and talked me through pre-marital counseling. The thing I was struck by the most was how serious he took it. Weddings are inherently a “Pastoral” duty by virtue of marriage being instituted by God. In his wedding manuscript, Bill states at every wedding he performs:

In our nation a couple can be married by a Justice of the Peace, a Ship Captain, or a Judge. But these two have come to a Minister of the Gospel and to this Church because long before there was a United States and long after it is gone God will be here as the author and instigator of Christian marriage.

For a man that is normally very talkative and funny, he emphatically made the point that a minister performing a wedding must be *reverent*. He told me that marriage is something that God takes very seriously, and so should we. The minister must set the tone. The couple needs to understand that they are making a covenant to their partner and to God.

Everyone in the wedding is likely to be nervous, the bride and groom most of all. The minister will need to share peace, wise counsel, and comforting words. But he must also be firm, realizing that it is a sacred task set before him. The weight of this duty can even lead a minister to refuse to marry a couple if he feels that they do not understand the commitment, refuse to do counseling, or are in open, unrepentant sin. This is up to the minister and must be weighed against his own theological convictions and conscience. But the minister cannot afford the luxury of flippantly marrying a couple for cash. This was the conviction expressed to me. And I must say that I agree.

**Spiritual Formation:**

College students are going through a period of self-discovery. It is uniquely exciting to me because I know the change that happened in my life during this short period of time. College students literally begin to think differently as their physical bodies are maturing. They must find their way through a newfound independence. They are learning to make choices, discovering consequences, and personalizing faith. It is the last of these especially that intrigues me. The minister to college students has the unique opportunity to help as a guide on their spiritual journey in perhaps their most pivotal state. The influence of parents is more remote, surroundings are unfamiliar, and the young adult must now navigate through a formalization of his or her core beliefs. These beliefs and the undergirding worldview will profoundly affect the course of their lives. The Spirit is the “former” in Spiritual formation, but the college minister can be a guide helping students as they undergo their own spiritual maturation.

Erik Erikson’s stages of development point out to us the important of intimate relationships in these years. Common experience can show us that friends from college can often be the longest lasting friendships that one will make. This is also the stage in life when many meet their future spouse. Along with Biblical instruction and theological education, it is also paramount to help foster the development of community in the lives of college students. Relational connection is of the utmost importance. Small group interaction can be a natural way to encourage these relationships in the traditional church setting. More than that, providing a “home away from home” for a college student can give them the encouragement and stability that they need to become established in their new world. When I was a freshman in college, a family with young children invited me over often to eat, do laundry, and escape the dorm. They were able to speak into my life in a unique way and provided a natural bridge from home to new environment.

**The Ministry Context:**

One of Bill’s goals at FBC Somewhere is developing what he calls “churchmanship” in the college students. If the church is one body, the body of Christ, then it should be thoroughly integrated, right? The college pastor before Bill had several hundred students in his college group, but they were very distant from the church as a whole. They had their own services on Wednesdays and Sundays, and basically functioned as a separated church within a church. Whenever this college pastor decided to leave and plant another church in the same city, the whole college group went with him. They had no connection to the rest of the church at large. Upon arriving at FBC Somewhere the intention was to build another college ministry from the ground up, teaching students how to integrate into the life of the rest of the church. This is still an objective we are working hard to meet.

Last night a reception was held for Bill and his five years of service at the church. He was recognized before the church body at the Sunday night service. Afterwards he and his family were brought to the foyer for a fellowship “snack.” In talking to the senior ladies that prepared the food it was clear to me that they were very grateful for Bill, but did not know much at all about the college ministry. Bill has many pastoral duties outside of the college ministry and has a good connection with the church body. Despite our best efforts to organize events to expose college students to the rest of the church, a significant portion of the church still does not have any familiarity with the college group.

Due to tremendous growth, FBC Somewhere began holding four services every Sunday morning one year ago this past August. By necessity the church is fractured. Most of the senior adults attend the traditional worship service at 8:00. A new contemporary service was started at 9:15 that many of the college students attend. This service is comprised of mainly young families, as well as the youth and college ministries. Thus, the contemporary “venue” service is the only regular interaction between college students and the church at large, and even this is limited to a very young demographic. But most of the college group does not even attend this. They are quite content with coming to college ministry functions without making any effort to connect with the church. This need not even be FBC Somewhere’s function. Many students will travel from ministry to ministry all over town to see who will do the next cool thing.

It seems that integration is extremely difficult to manufacture. The splintered age-group ministry style of the church in recent history has trained everyone, from seniors to children, to be quite content in their own areas. The adults may appreciate the efforts of the college minister, but they have very little interest in connecting with the students. Conversely, college students are aware of the rest of the church, but unless they make an effort to get involved outside of college ministry functions, many of them will never connect with the church at large.

“Churchmanship” strives to train college students to be productive members of the church, active in small group bible studies, serving in outreach programs, and supporting the church financially. We have had much better success with our leadership team in this regard than with the rest of the group. And there is something to be said for that. We currently have somewhere around twenty leaders integrated into larger church life. This equates to not quite one-third of the group. But it is much better than where the ministry was in the past.

Integration Activities

Men’s retreat, beast-feast, red & black day, youth d-now (college lead), adult Sunday-school classes serve breakfast to the college ministry, college students greet and pass offering buckets at venue service, pie night, etc.