

School of Religion and Philosophy  
Wayland Baptist University

MDiv Practicum Student Checklist and Guidelines

**PHASE 1: Pre-Practicum Process**

The semester before the practicum, when you have the first semester of the MDiv curriculum and 16 hours of credit completed:

\_\_\_\_ Obtain

### PHASE 3: DURING THE PRACTICUM

\_\_\_\_\_ Maintain a weekly journal according to the 'Journal Guidelines' in this packet

\_\_\_\_\_ Meet with your Practicum Site Supervisor/Mentor once a week

\_\_\_\_\_ Begin the ongoing gathering of Practicum site information and pictures of Practicum experiences for seminar  
experiences for sa6-996(n)32(rgn )-1.998(o)3.996(n)3.996(g)-8.996(o)3.996(in)-6.99.5

Master of Divinity  
WAYLAND BAPTIST UNIVERSITY  
PRACTICUM PROPOSAL

Name \_\_\_\_\_ Student I.D. # \_\_\_\_\_

Date of application \_\_\_\_\_ Email \_\_\_\_\_

Proposed dates of Practicum \_\_\_\_\_ # of completed hours of MDiv \_\_\_\_\_

Age Level(s) to whom will be ministered \_\_\_\_\_ Academic Advisor \_\_\_\_\_

Internship Site and Address \_\_\_\_\_

Check all contexts that apply to the practicum:

- church
- para-church organization
- missions organization
- camping ministry
- urban ministry
- social services

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Distribution: Registrar's Office, Department (School of Religion and Philosophy), Director of Ministry Guidance

## STUDENT GUIDELINES FOR PRACTICUM

A Practicum provides an opportunity for you to integrate academic learning with actual work experience in your major area of study. It is a supervised experience intended to enhance your educational goals. These guidelines apply to all Practicum settings:

### General Guidelines

1. The Practicum experience should be a new, educationally rewarding one rather than a continuation or repeat of a current or previous work experience. It is a short-term position.
2. A Practicum work experience should involve challenging tasks with education value rather than tasks which would be considered as "busy work."
3. A work experience can be designated as Practicum for credit only if approval is obtained from your academic department *in advance* of the work experience.
4. Before registering for Practicum credit you must complete an Application for Practicum and file it with the Registrar's Office.
5. Receiving pay for the Practicum will be dependent on the employing organization's policy.
6. A Practicum will not normally be allowed to be done in a business owned by your family or in an organization where the supervisor is a relative.
7. You will be billed for the number of hours of academic credit at the tuition rate for the terms of registration.

### Practicum Eligibility

1. Graduate students should have completed a minimum of one-half of the course work required for their degree before requesting a Practicum. If you are on academic probation you normally would not be allowed to register for a Practicum
2. Individual department may establish additional eligibility requirements for Practicum

### Practicum Requirements

1. A minimum of 40 clock-hours of work experience is required for one academic credit (e.g. a 3-hour Practicum would require a minimum of 120 clock hours of work experience). Depending on the nature of the practicum, a department might expect or require you to work more than the minimum required ho
2. While you are participating in the practicum, you are expected to communicate with the faculty supervisor regarding the progress of the experience. You will be expected to keep a written daily journal of the experience (or other appropriate record of the tasks accomplished)

and to write a final paper which summarizes and evaluates the experience. This paper should include how you were able to integrate your Christian faith with the work experience.

*Appendix 1*  
Example of Student Learning  
Outcome Covenant  
(SLOC)

Student's Name  
RLGN 5360 – MDiv Practicum

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 Jones, 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 Baptist 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.
2. 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.
3. 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.
4. 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.
5. 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.

## 6. Personal Weaknesses-



Director of Ministry Guidance \_\_\_\_\_ Date \_\_\_\_\_

*Appendix 2*  
Example of Weekly Journal Entry

Student's Name  
RLGN 5360 – MDiv Practicum

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

<i>Supervised ministry meeting</i>	1 hour
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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
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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 king adultsanCung r tip s(l )Jy to be3(le)-3(ge64( s)5(tudents)6( a) com limitmubtwend thrn49.e1(ith t er6(thd t3is)4(ter, b st)4(wurchs)5(. T)4heir t)4(e pnd )1 of