All Courses

Theological Field Education at GGBTS

Theological Reflection

All materials © August 2016 Gateway Seminary. Do not copy, post, or distribute without prior written permission from GGBTS Theological Field Education.
Overview of Theological Reflection

1. Theological Reflection begins with the premise that every Christian is a theologian.
   - “To be Christian at all is to be a theologian. No exceptions.”
   - The question is whether a person is a good theologian.
2. Theological reflection is a holistic approach to ministry.
   - It helps us engage all of who we are, what we know, how we feel, and our sense of God’s leadership in ministry situations.
3. It is a developing discipline.
   - Theological reflection helps us become better theologians.

Traditional Definition of “Theological Reflection”

“Theological reflection” is: a process that facilitates the examination of an experience or series of experiences to determine the theological motivation for actions or the theological meanings of events. Some refer to the process as the action-reflection model.

Our Definition of “Theological Reflection”

“Theological reflection” is: a process that facilitates the examination of an experience or series of experiences to determine the theological motivation for actions or the theological meanings of events which will lead to a pastoral care plan or action.

- The method we recommend could be seen as action-reflection-action model.
- We want the process to be more than an intellectual exercise.
- We want it to lead to learning and to more effective ministry.

Why Do Theological Reflection?

1. To examine the discrepancies in our personal theologies.
2. To intentionally draw from the strengths of each facet of our theology.
3. To make theology a verb, so we do theology.

We want the process to lead to learning and to more effective ministry.

We have Two Levels of Theology to Examine

1. First Order Theology
   - Embedded Theology – The theology that is at the core of our being that has developed since we were born.
   - Confessed Theology – Our confessed theology is the one we say we believe. It is the theology that we share when we preach, teach, counsel, or talk about our understanding of God.
2. Second Order Theology

- **Operational Theology** – Our operational theology is the one we share with others through how we live our life. It is not what we say but what we do. It does not always match what we say we believe, hence the urging from society to practice what we preach.

- **Deliberative Theology** – This is theology in transition or theology “in the making.” It is our theology that emerges from a process of reflecting upon the intersection of our experiences, our current embedded, confessed, and operational theology, and seeing God at work in our lives.

Theological reflection is deliberative theology and causes us to examine the gap between our embedded, confessed, and operational theology.

**We Tend to Do Theology in Two Ways**

Most of us have a natural preference in approaching theology in one of these two ways – thinking or feeling.

1. **Thinking** - The thinking approach is the head approach.
   - It is what we have examined, analyzed, and coordinated in a systematic way.
   - It is well thought out.
   - It makes sense and it is logical.
   - It is the way we are taught to do theology in seminary.
   - It is mainly cognitive in nature.

2. **Feeling** - The feeling approach is the theology of the heart.
   - It is the theology that we feel.
   - It is drawn from significant persons in our background - our moms and dads, Sunday School teachers, hymns, former pastors, or persons that we admired.
   - It tends to be situational and to feel right.
   - It is mainly emotional in nature.

**Drawing from the Strengths of Each**

The process we use in TFE draws from the strength of each – the logical thinking (head) approach and the warmth of the feeling (heart) approach – to form a truly pastoral theology. Pastoral theology makes use of both approaches to formulate a holistic theology.

**The Process of Theological Reflection**

Theological reflection is a process.

- It may seem mechanical at first, but theological reflection will become more comfortable and more informative as we use it.

- The theological reflection process we recommend for TFE is modified from one developed by Doran McCarty. It is not the only way to do theological reflection, but we have found it useful for developing theological reflection.
Adaptation of Dr. Doran McCarty’s Model for Theological Reflection

This is rarely sequential. Depending on our psychological makeup and the situation, we may engage our heart first or both head and heart almost simultaneously or go directly to the holy.

1. **HAND**
   - There is an event, conversation, encounter that happens. It raises questions. We seek understanding of what went on, or we want to help the persons involved in the situation.
   - The event is reported to us; or, if we are involved, we interpret the event for ourselves.
   - We recall certain things. The report of others, our own interpretation, and recall give us the **history** of the event. *It is not the event.*
   - We always work with the **history** of an event. That means every person in the event or that hears of the event comes up with his/her own history.
   - Therefore, there will be a number of histories of the same event.
   - Everything begins with a critical incident.

2. **The beginning:** the critical incident that started all this

3. **What do I think about this?**

4. **What history does this remind me of?**

5. **What emotion does this stir from my past?**

6. **What do I feel about this?**

7. **What does God’s Word say in this process?**

8. **Where is God in this process?**

9. **The end: How do I respond to this?**

10. **Am I consistent with my actions in the past?**

11. **All of this becomes a whole**

12. **What does all of this lead me to believe?**

Theological Reflection • TFE Student Resources • © August 2016 Gateway • Page 3 of 14
Since there are always a number of histories of the event, we need facts to clarify what happened. At this step in the process, we must suspend judgment and postpone decision-making. We gather facts.

2. **HEAD**
   - The head goes to work on the facts. We use all of our formal training from disciplines such as psychology, sociology, political science, economics, and theology. We use our analytical ability. We try to understand the event.
   - What do we think?
   - What previous history does this remind us?

3. **HEART**
   - We use our heart as we look at emotions & feelings, both the emotions of the persons involved in the event and the emotions we feel.
   - As we work through the process of theological reflection, we will stir our emotions as well as those of the persons in the event.

4. **HOLY**
   - The holy is our seeking to answer the question, “Where is God in all of this?”
   - What is HE doing in the event, to the persons in the event, to YOU since you are now involved.
   - What does all of this mean? Where is God? What is He doing?
   - We use Scripture and prayer in seeking to understand and discern.
   - We will be sensitive to the leadership of the Holy Spirit.

5. **HAND**
   - We return full circle to the hand. What action do we take? How do we respond?
   - Is this action consistent with my past action?

6. **HISTORY**
   - This experience becomes a whole story.
   - What does all this lead me to believe?

It is only after you have engaged all three – the head, the heart, and the holy – that you understand that theological reflection impacts your ministry, becomes a part of your story, and informs your actions both now and in the future. As you reflect upon the event, your personal theology and your ministry begin to use what you have learned and decided for your future ministry. It may be ministry to one or more of the persons involved in the original event, or it may be ministry in later situations where you apply what you have learned to other persons. The outcome of effective theological reflection is increased competency in ministry.

<table>
<thead>
<tr>
<th>Dealing with Head, Heart, and Holy Issues</th>
</tr>
</thead>
<tbody>
<tr>
<td>Head Issues</td>
</tr>
<tr>
<td>• Sociology/Psychology</td>
</tr>
<tr>
<td>• Theology</td>
</tr>
<tr>
<td>• Physical</td>
</tr>
<tr>
<td>• Economics</td>
</tr>
<tr>
<td>• Politics</td>
</tr>
<tr>
<td>• Tradition</td>
</tr>
<tr>
<td>• Culture</td>
</tr>
<tr>
<td>• Religion</td>
</tr>
</tbody>
</table>
**Short Circuiting the Process**

1. Some of us interpret and analyze the situation, then come up with the answers that we take to people. We use our head, but we do not benefit from what we can learn from the heart or the holy.

2. Others of us tend to be more feeling oriented. People are hurting and we want to fix it as soon as possible. We hurt with the persons and take the understanding we gain from hurting with them to find help. We use our heart, but we do not benefit from what the head or the holy can tell us.

3. Still others of us are clear on what the Bible says about the situation.
   - We have a clear answer to the question *Where is God in all of this?* and are ready to respond to people with our knowledge.
   - We are on very dangerous ground when we speak for God.
   - We need to take time to hear what the head and the heart are saying.

4. If we do theological reflection in a holistic way, a dialogue will take place.
   - The head, heart, and holy will interact with each other. You will use all of who you are, all of your experience and learning, all of your sensitivity to people, all of the resources that God has given you to minister to others.
   - In the midst of this dialogue, God will be at work. He can help us in being more holistic in ministry to the whole person.
     - Persons will be helped.
     - Our ministry will become more effective. We will learn how to minister in this situation and in future situations.

**Presuppositions Concerning Theological Reflection**

Theological reflection is…

- An approach to life rather than an intellectual exercise.
- Is required of the competent Christian.
- Presumes a living, growing understanding of the biblical record.
- Grows in quality as it is consciously pursued.
- Directly related to the quality of decisions we make as a result of our reflection.

**Conclusion**

One of the goals of TFE is to introduce students to the process of theological reflection as a lifestyle process. As we practice theological reflection as a group, you will become more comfortable with the process. You will see the results in yourself and in your ministry. You will become more proficient in your use of all the tools God has given you to use in ministry.
Writing, Presenting, and Processing
Ministry Action Contacts (MACs)

Five Major Goals for MACs
1. To better understand the specific ministry incident.
2. To better understand yourself as a person and a minister.
3. To better understand the other persons involved in the incident.
4. To better understand where and how God was involved in the incident.
5. To enhance your ministry effectiveness.

Tips for Selecting an Event for Your MAC
- Select a real incident from your ministry.
- Select a “critical” experience – one that was challenging, troubling, and/or is still unresolved.
- Select an experience on which you desire feedback: How did you handle it? What could you have done differently? Where do you go from here?

Tips for Writing Your MAC
- Write your MAC in the first person – it is your case that happened to you.
- The incident is to be confidential; use initials or fictitious names (for people and ministry setting) and do not include your name on the paper. Use the MAC cover sheet for submitting the MAC to your PRGL.
- Your MAC should be comprehensive, yet brief (usually between two to three single-spaced typed pages).
- Include the following format for writing your MAC:

1. Background Information
   - Who was involved?
   - Where did it take place?
   - What dynamics or previous events shaped the event?
   - What had you hoped would have happened during the event?
   - What happened that you didn’t expect during the event?
   - Identify conditions in which the incident occurred: your emotional state, who initiated contact or was it accidental, etc.

2. Detailed Report of the Incident
   - Give a chronological report of what was said and done. Verbatim reporting is often the most helpful.
   - Be specific and factual.
   - Use behavior descriptions concerning the others involved – do not make judgments at this point.
   - Give your feelings at the time (for example, “I was angry,” etc.).
   - Number the statements to make discussion easier. (See the sample in Section 4.04.)
3. **Evaluation of the Event**
   - What really happened?
   - Why did it happen?
   - What did you try to accomplish during the incident?
   - How effective were you?
   - How has the event shaped you as a minister?
   - What are your hunches about what happened?

4. **Theological Reflection**
   - What were the theological assumptions (conscious or unconscious) of the persons involved, including you?
   - What biblical and theological themes emerged during the event? (grace, love, forgiveness, justice, lostness, etc.)
   - What biblical or theological questions emerged from the event? (suffering, death and dying, forgiveness, justice, etc.)
   - How has the incident impacted your personal theology?

5. **Response**
   - What ministry options do you have?
   - What do you plan to do personally?

   - Share your MAC with your Field Mentor and Spiritual Formation Mentor before you present it to the class. They can give you input concerning rewriting for more clarification as well as help you process the incident.

**Tips for Presenting and Processing Your MAC**

- Submit your MAC to your PRGL by the due date, regardless of what class session you schedule for presenting it to your Peer Reflection Group.
- **On the day you share your MAC**, provide a photocopy of your MAC to each member of your Peer Reflection Group.
- Allow time for the class members to read your MAC.
- Be ready to answer any clarification questions without analyzing and/or judging.
- Formulate questions concerning areas on which you want input. What do you need from the class discussion? Such as…
  - What could I have done differently?
  - How do you suggest that I minister to this person in the future?
  - What might God be trying to teach me through this incident?
  - What resources are you aware of that might help me in this area?
- Listen with both your head, heart, and holy input from your Peer Group.
- Decide what course of action you will take as a result of the MAC process if not today, very soon.
- Tell the class what you heard from them today.
- Allow a time of prayer for the characters involved in today’s MAC.
- Return all MAC copies to the student presenter.
Sample Ministry Action Contact (MAC)

This sample uses a verbatim format – an excerpt of the conversation as it is remembered by the writer. You are not required to use the verbatim format, although it is usually the most effective method in reporting an incident. If you use verbatim format, please number your recording of the conversation statements as in this example.

Meeting with J

Persons Involved

D – Known J for 3 years

J – 59-years old
  • Active, semi-pro golfer, avid hunter
  • Worked for same company for 30 years
  • Has a daughter, expecting in January, and one son
  • Daughter and son-in-law very active in church where I serve
  • Was active in the Church where I serve (before cancer)
  • Cancer of the lung, arrested, has spread to face

Background

The occurrence of the meeting was Thanksgiving. My family had been invited to the gathering by J’s daughter and son-in-law. I knew ahead of time that the holiday season would bring added stress for the family. J and I both enjoy the same hobbies and found ourselves playing cribbage for much of the day and talking about the usual everyday happenings. After dinner we both went into the living room and began to talk about what had been happening to him the past several months.

The following is a verbatim excerpt from that conversation:

J1 I am so angry with the doctors because they said this lump on my face was just a cyst. If they would have done something about it earlier maybe I would have a better chance.

D1 Was it the insurance that was the problem?

J2 No. It wouldn’t have cost me anything to go to Stockton to get a scan or a biopsy. I also wasted so much time going to Arkansas and visiting with the family when I could have possibly had a better chance.

D2 You didn’t really waste time, you just used it for the family and for your enjoyment. If you had known about the cancer, you wouldn’t even have had the visit this past summer to enjoy.

J3 Yes, but at the same time I am angry with the doctors that they didn’t take the time to pursue the problem further. (Pause) What do you do? You can’t commit suicide because the insurance companies wouldn’t pay off, but at the same time what is there to go on for?

D3 Wouldn’t suicide defeat the purpose of trying to beat the cancer? That just seems to be giving in.

J4 I know, I have to keep fighting with the chemotherapy and radiation treatment. But what do you do besides trying to fight it?
You look pretty good for having gone through all of this. You seem to be getting around pretty good.

Yes, I just have one week of discomfort from the chemotherapy. I just don’t want to become an invalid and be a burden to the family. I would rather be dead than go through what I see the people at the hospital going through. Some of them are young and look worse than I do.

I hear what you’re saying, but at the same time you seem to be getting around pretty good and I hope that you enjoyed the family today, and you aren’t a burden now. You can still do a few things and you aren’t bedridden yet. Didn’t they clear up the cancer in the lung with surgery and radiation treatment?

There is still the problem in the cheek and the cancer has gotten into my bloodstream. That is why I have to take the chemotherapy so that it will kill the cancer in my blood. That is why they left the cancer on my face, so it would be an indicator of how well the treatments are working.

So if the cancer on your face goes down then you would only have to worry about the cancer in the blood and that could be controlled with chemotherapy? How long would you have to be on that?

I don’t know. One of the things that makes me mad is that the doctors will not tell me anything because they are afraid of a lawsuit. One of the problems with chemo is that I become anemic because the good as well as the bad cells are killed and I am a little anemic anyway. Do you like the way my hair looks? (Humor – I forced a laugh.)

You mean they won’t tell you how long you have to live?

No, they won’t. That is one of the problems, the lawsuit again. They just say that I have to keep on trying. I would like to have another two or three years. I was just getting ready to retire in March and my wife retires in another two years. We had planned to really enjoy ourselves but I guess that won’t happen now. It doesn’t seem fair. You make sure you enjoy life now.

I do try to enjoy life each day and find purpose in each day.

I will be going in next Tuesday for another treatment and will be in the hospital for two days.

J, can I pray for you?

Sure.

(Prayer)

How about getting together in two weeks and go out plinking some cans or something? Do you have a place we could go?

That sounds good. I know just the place by the river.

Then let’s just plan it for Friday or Saturday.

Sounds good. I’m sure I’ll feel good then.

1. Head

J has been in the same job for the past 30 years, which indicates a stable environment and attitude toward work. He has been married to the same woman all his life and his children have not given him any
unusual trouble. There has been very little for him to worry about over the years besides the usual everyday things of life.

2. Heart
I sensed a great deal of anger and frustration over the present situation. Anger brought on by having to face death on a day-to-day basis has caused extreme emotional and psychological stress, both on J and his family. The frustration of having a future filled with dreams and hopes ripped away by a disease that no one can explain. The fact that there has been a stable environment for the past 30 years has helped J in dealing with the situation.

3. Holy
I believe that J is trusting in the grace of God in deciding his future. The fact that I was called upon to pray led me to believe that he was searching for some answers that perhaps I could supply. I have always felt the love of God whenever I have been at their house. The warmth and friendliness is genuine and real. I believe that he has been saved by the Lord but over the years he has fallen away due to disappointment in the church.

Pastoral Care Plan
I feel that the Lord has led me to this area for specific purposes other than getting a degree at Gateway. I know that I can be a source of help and support for J and his family. I also realize that the last thing that J needs is someone to begin theologizing about the situation he is in. I do believe he is receptive to a listening ear and a friend, someone who is not afraid to deal with the reality of death. I was Spirit-led to deal with the visit to J’s house days before and I believe that there is more God has in store for me in this situation.

Evaluation
I can’t really say if I was successful or not. In the sense that we provided comfort to the family by our presence, yes I was successful. The terrible aspect of the cancer, though, is the overwhelming sense of helplessness that a person has.
Group Theological Reflection for MACs

1. **Suspend initial judgment.** Your purpose is first to understand the people and or the situation, in order to use all of your tools in making the best judgments later in the process.

2. **What are the facts?** Do not start your analysis until you have all the factual information that you need. Ask questions to get the facts that you need.

3. **What does the presenter want from the group?** The person who wrote the case study had reasons for picking this event out of all the experiences he/she has had. What are they? Your primary purpose is to address that person’s needs, not to impose your perception of their needs.

4. **What can your head tell you?** Use the best of your training, education, and experiences to understand the situation. What can psychology, sociology, economics, political science, history, traditions, religion, culture, etc., tell you about the situation?

5. **What can your heart tell you?** What are the emotions that the persons, including the presenter, are feeling? Fears, compulsions, anxieties, defensiveness, resistance, and other emotions will shed new light on the situation and on our understanding.

6. **What does the holy tell you?** Does the situation bring Scripture passages to mind? Are there events like this one in Scripture? Are there biblical personalities like these persons? Can you picture Christ in the situation? What would He be saying, doing? Do you feel any direction from the Holy Spirit? How can prayer be used? Do you see any theological themes such as:
   - Law/grace
   - Creation/destruction
   - Freedom/bondage
   - Community/fragmentation
   - Responsibility/fate
   - Justice/inequality
   - Incarnation/mechanical

Why are you involved? Could God be trying to do something in your life? Where is God in this situation?

7. **Allow time** for the head, the heart, and the holy to dialogue with each other, clarifying, enlightening, and giving understanding.

8. **What have you learned?** Begin to draw conclusions.

9. **What are the options?** Evaluate each.

10. **God’s direction.** Have I sensed God’s direction as I worked through the process?

11. **Decide.** Use all of your training, education, experience, knowing what emotions can tell you, and intentionally seeking direction from the Holy; being informed by the Head, the Heart, and the Holy, what will you do?

12. **Has the group answered all the questions that the presenter wanted answered?** Ask the presenter.

13. **What are the other issues in the study?** If there is time, use the process to look at the other issues that the group sees in the event.
Ministry Journal Instructions

The ministry journal is a daily record you keep which includes evaluations of your ministry, your feelings about what is happening, and theological reflections. You will submit a one-week journal each semester of TFE. Use the information below and the sample journal on the following pages for required content and format for your journals. Each journal should cover seven consecutive days.

Purpose
The ministry journal will assist your PRGL in his/her attempt to gain insight into your ministry. It will develop discipline within you. It will cause you to reflect theologically upon your work and your feelings about your work. It will help you develop good work habits and sensitivity of feelings in your experiences. It will help you integrate your theology and ministry.

What to Include
- Date
- Brief Devotional & Prayer Highlight (2-3 sentences)
- Today’s schedule:
  - What I need to get done today (brief list)
  - What actually happened (brief list)
- Evaluation of the day:
  - Overall, my day went . . . . because . . . .
  - Days like today make me feel . . . . because . . . .
- Theological Reflection:
  - Where did I see God today?
  - What did God teach me today?
  - How did God work through me today?

Length
Because of a variety in styles, it is impossible to give a definite, objective guideline on length. Your PRGL will evaluate your ministry journal and suggest how to improve its usefulness. Each day of journal is normally one typed page.

When to Present
Your ministry journal is due at times set by your Peer Reflection Group Leader. Please refer to your course syllabus.

Confidentiality
You will want to assure proper confidentiality in your ministry journal. If there is a problem of confidentiality, you may use pseudonyms. Your Peer Reflection Group Leader will also treat your ministry journal with confidentiality.

Form and Format
The ministry journal should be typed when presented to the PRGL. It does not need to be letter perfect in as much as the typing is for the convenience of reading, not to demonstrate formal style. The standard form is 8 1/2 by 11. Use the one-day sample on the following pages as a guide. Each day’s information should cover all the points listed above in “What to Include.” Your journal does not have to begin on any particular day, but should cover seven consecutive days (one week).
Monday, November 4, 2006

Devotional & Prayer Time
John 14:16-18. Through the Holy Spirit God has come to be with me in my life. What a comforting thought! In this ministry to people in which I am involved I am not alone. God is with me and working through me. I wish I would always be an open and willing instrument.

Daily Schedule

Goals:
- Work on preaching schedule for December
- Work on order of service for Sunday
- Make a hospital call
- Work on layout for church directory
- Prepare for and lead church business meeting
- Visit one prospect

6:00 – 7:00 AM  Rose and prepared for the day, devotion & prayer time
7:00 – 7:30 AM  Breakfast
7:30 – 8:30 AM  Made a pre-surgery call to one of our members
8:30 – 12:00 PM  Drove home and worked on preaching schedule for December
12:00 – 1:00 PM  Lunch
1:00 – 2:15 PM  Phone call from a member who had a crisis—he was drunk and his wife left him
2:15 – 3:00 PM  Worked on order of service for Sunday.
3:00 – 4:30 PM  Drove to prospect’s home and made a good visit.
4:30 – 6:00 PM  Prepared for church business meeting and greeted people as they arrived
6:00 – 7:00 PM  Fellowship dinner
7:00 – 8:00 PM  Business meeting
8:00 – 10:00 PM  Home with family, watched TV
10:00 PM  Headed to bed

Evaluation:
It has been a long but productive day. I accomplished all but one of my goals. That is great! I really believe that my preaching plans for October will meet the needs of a number of persons in the congregation. I’m glad I’ve completed that and am pleased with the result of my efforts. The fellowship dinner and business meeting went really well. There was a good spirit and a closeness among those present this evening. I think having the dinner beforehand really contributed to that closeness. Also, I think having a printed agenda available on Sunday before the meeting has helped the business meetings to go more smoothly. People being able to see the written recommendations before Wednesday evening has resulted in a less defensive attitude at business meetings. I am glad John made that suggestion. I need to tell him that. I felt I offered a real ministry to J.M. as I visited him before his surgery. J.M.’s faith in God is healthy and I know he appreciated my visit. I felt happy and relieved to have my sermon schedule completed. I felt angry yet sorry for our member whose wife left him. B.D. has had a drinking problem for years and has abused his family. It kind of serves him right that they left him (and I feel better about their safety), but I can’t imagine how painful this must be for B. I feel helpless. I enjoyed the fellowship of our people tonight and felt refreshed by their company.

Theological Reflection:
Where is God in B.D.’s experience? Was he with B.’s family, giving them enough sense to leave and protect themselves? Was he even consulted about their marriage years ago? What is my role to B. and to his family now that they are separated? Can I be pastor to all of them? What does the Bible say about marriage, divorce, and mental illness? These are all questions I do not have answers for, but down in my heart I feel B.’s family did the right thing by leaving—at least for now.
Theological Reflection Paper

**Purpose**
The Theological Reflection Paper is a way of assessing your strengths, weaknesses, and liabilities in regard to ministry competency and to reflect upon your experience in Theological Field Education. The paper is intended to be a personal assessment, not simply a statement of activities done. Supporting evidence can be included in appendices.

**Format**
The Theological Reflection Paper is a formal paper and is to be typed in acceptable form and style. You will follow Turabian style in writing and formatting it. An acceptable cover sheet should be provided with the paper.

This paper is your opportunity to demonstrate your competence and experience in written communication. Include the following section headings and topics. Although no specific length is required, full development of the topics addressed usually takes 8-10 pages.

**Overview of Content**

**Section 1. Call and Ministry Focus**
- Briefly explain your call by God.
- Share how you plan to use your Seminary training in future ministry.

**Section 2. Core Competencies for Ministry**
- Review your Initial and Final Core Competencies for Ministry. Use the headings from these assessments to share how you have grown in these areas through TFE.
- Share what you feel to be your greatest strengths.
- Share what you see as your growing edges, both weaknesses and potential liabilities.

**Section 3. Covenant of Learning**
- Review your final Covenant of Learning. In one or two paragraphs each, assess your overall progress in meeting each of your ministry skills, spiritual formation, personal, and evangelism goals from your Covenant.

**Section 4. Theological Reflection**
- Share some major things about yourself and your ministry readiness that you learned through your TFE experience.
- How did you integrate what you’ve learned in your seminary classes into practical ministry?
- How are you a better minister as a result of your TFE experience?

**Due Date and Distribution**
A copy of the paper is due to the TFE Office or Regional TFE Coordinator one week prior to the Evaluation Conference. Students should also distribute copies to those persons participating in the Evaluation Conference (TFE Professor, Field Mentor, Spiritual Formation Mentor, and MRG Representative) at least one week prior to the Conference.