McMaster Divinity College

The mission of McMaster Divinity College is to develop effective evangelical Christian leaders for the Church, academy, and society through graduate-level education, spiritual development, and vocational formation.

THEOLOGICAL REFLECTION FOR LIFE AND MINISTRY

MS 3P1520 (CC/CW/PS) / MS 5P1240
Fall 2025
In Person with Livestream Option
Wednesdays 2:00–3:50 p.m. MDC Board Room
Sept 10 – Dec 10, 2025

Instructor: **Wendy J. Porter, PhD**
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Office Hours: TBA

COURSE DESCRIPTION

Do you sometimes find yourself—or others—asking, "Where is God in this?" The practice of theological reflection is built around this question, a practice that is intrinsic to personal life and meaningful ministry, where you reflect theologically on real experience in terms of God's presence and activity there. You can do theological reflection alone, but it is especially meaningful in small groups. Several practical theologians have explored and written about this practice and offer important insights. Some thoughtful and creative approaches can transform our own practice of ministry, but also the way we live and how we understand who we are, including our personal embedded and deliberative theologies. This course is designed to help you find and develop your own approach to theological reflection, one that fits and resonates with you, that you can carry with you for ongoing life and ministry.

MY PHILOSOPHY OF TEACHING AND LEARNING

I approach teaching and learning as a mutual collaborative effort with a fairly flat structure. I follow a model that involves dialogue (e.g. Socratic) and that incorporates both heart and mind. I have been influenced by educator Parker Palmer (inner landscape of the teacher), theologian Henri Nouwen (notions of hospitality), philosopher Gilbert Ryle (teacher as gate-opener), and philosopher-theologian Hans-Georg Gadamer (the essence of the question). These and others have shaped my vision of hospitality as central to teaching and learning, whether in a classroom made of bricks and mortar, or in a wooded area by a stream, or in cubicles on a screen in Zoom. Each has immense potential as a place for learning. I often refer to "risk-taking" in assignments, because students (and teachers) who take thoughtful risks learn so much more than those who do

not—but it is still a risk, for both. I believe that adult learners only learn when they choose to do so, regardless of the wit or brilliance or eloquence of the teacher, so the learner must choose. But learning takes place in several directions: students learn from the "teacher," the "teacher" learns from students, students learn from each other, if given the opportunity, and each of us learn from those who have preceded us and recorded their thoughts and ideas. So I view this as collaborative work, not top-down, not a sage on a stage, not a teacher at the front of the room and students vying for the back row. In fact, my classes have no back rows. My ideal format for a classroom is in a circle, so we can see each other, hear each other, and interact around a central idea. The opportunity to have a role in someone's theological learning experience is a privilege, a gift, and responsibility. I take this seriously and do my best to treat each student as someone full of potential and with something important to contribute. I will count on you to treat me and each other in the same way.

Ours is a learning community, where we each grow through encouragement, constructive input, and active engagement with each other, Scripture, and ideas. If successful, we will participate in developing and strengthening each other through our mutual experience. We are all being formed, and my goal is to empower you as fellow-learners. I will offer information, reflection, experience, ideas, and questions to consider. I welcome the responsibility and opportunity to thoughtfully evaluate and respond to your thinking and development, in the class and through submitted work. I hope that will flourish. As a responsible member of this class community, I count on you to commit yourself to the class throughout the term, to contribute thoughtfully to class interactions, and to treat all members of our class with respect and dignity. It is essential to our collaboration that you participate fully in each and every class and that you come well prepared.

Assignments are to be handed in on time and in good order. If for a substantive reason you will not be able to submit a paper or assignment at the scheduled time, you should contact me immediately and well in advance of the due date, or you will only be eligible for a percentage of the full mark, which, unfortunately, must decrease daily. It is in your best interest to do your very best to get it ready and submitted on time.

I welcome interactions with each of you. If you have concerns or if I can assist you in any way, please make an appointment during my office hours, contact me about another time if my office hours do not work for you, or correspond with me through email: porterw@mcmaster.ca.

COURSE LEARNING OUTCOMES

Through engaged participation in classes, reading, other interactions, and assignments, you should achieve the following learning outcomes:

KNOWING

1. Become familiar with various approaches to theological reflection and their importance.
2. Perceive how theological reflection takes place in passages of Scripture.
3. Recognize methods that are relevant for you and your ministry practice or community.

BEING

1. Open yourself to some new aspect or mode of personal theological reflection.
2. Develop deeper awareness of God's work and presence in your own life.
3. Explore your own giftings and capacity to lead *others* to see God's work and presence.

DOING
1. Engage in a theological reflection practice that is relevant for your own life.
2. Research and present a method of theological reflection to the class.
3. Apply a model of theological reflection in a test case and reflect on what you learned.

COURSE RESOURCES

Required Books (other specific chapters or articles may be added, as needed)

Collins, Helen. *Reordering Theological Reflection: Starting with Scripture*. London: SCM, 2020. Use for Assignment #2.

Collins, Raymond F. *Models of Theological Reflection*. Lanham, MD: University Press of America, 1984. This book will only be required if readily available.

Graham, Elaine, Heather Walton, and Frances Ward. *Theological Reflection: Methods*. London: SCM, 2005. Available as library e-book and partial download. Use for Assignment #3.

Killen, Patricia O'Connell, and John de Beer. *The Art of Theological Reflection*. New York: Crossroad, 1994.

Kinast, Robert L. *If Only You Recognized God's Gift: John's Gospel as an Illustration of Theological Reflection*. Grand Rapids, MI: Eerdmans, 1993. Use for Assignment #2.

Kinast, Robert L. *What Are They Saying About Theological Reflection?* WATSA Series. New York/Mahwah, NJ: Paulist, 2000.

Selected Chapters, Articles, and other Books (others may be added, as needed)

Graham, Elaine, Heather Walton, and Frances Ward. *Theological Reflection: Sources*. London: SCM, 2007. Available as library e-book and partial download. This book is the second source for class presentations, Assignment #3. Students will use single chapters from it.

Jasper, David, and Dale Wright, eds. *Theological Reflection and the Pursuit of Ideals: Theology, Human Flourishing, and Freedom*. London: Routledge, 2016 [2013].

Porter, Stanley E., and Wendy J. Porter, eds. *Secularism and the Pursuit of Transcendence*. 2 vols. McMaster General Studies Series. Eugene, OR: MDC Press / Pickwick, 2025. Selected chapters, TBA. Volumes will hopefully be available through DTL.

Stone, Howard W., and James O. Duke. *How to Think Theologically*. 2nd ed. Minneapolis, MN: Fortress, 2005. 3rd edn, 2013.

Trokan, John. "Models of Theological Reflection: Theory and Praxis." *Journal of Catholic Education* 1.2 (1997) 144–58.

See more extensive Selected Bibliography at the end of this syllabus.

Bookstore

All required and recommended books for this class are available from the Hurlburt Family Bookstore located beside the entrance to the Nathaniel H. Parker Memorial Chapel of McMaster Divinity College. To purchase in advance, you may contact the bookstore manager, Bernice Quek, by phone at 416.620.2934 or 416.668.3434 (mobile); or by email at books@readon.ca. The Hurlburt Family Bookstore also carries other books and merchandise and is open throughout the academic year during posted hours.

COURSE GRADING SCALE AND ASSIGNMENT WEIGHTS

Personal Theological Reflection (engagement in a selected practice for the term and final response)	20%
Theological Reflection in Scripture (3 biblical scenarios and reflection paper)	20%
Methods of Theological Reflection (class presentations)	20%
Test Case of Leading Small Group Theological Reflection (with self-evaluation write-up and in-class informal summary)	40%
	100%

Basic rubrics for grading assignments will be posted on A2L, as needed.

COURSE REQUIREMENTS

1. Personal Theological Reflection. 20%.
Engagement in a selected practice for the term and final reflection. Choose a method of personal theological reflection that you can commit to using regularly throughout the term. Set the parameters of this in consultation with the professor early in the term (that is, in the first week). You can do this by email. Choose something that you think will be meaningful but also challenging in some new way. It could be a form of journalling (writing, art, poetry, etc.), Scripture reflection, an audio journal, commitment to tech-free regular quiet reflection and prayer somewhere, etc. You can be creative with this, but choose something that makes sense for you. Include some means of recording your responses if it does not involve writing as a primary element (that is, if you plan to walk and pray outdoors, build in a few minutes at the end to briefly write down your thoughts about it).

Final Reflection Word Count: 1500 words, plus informal presentation to class on final class day. You will not submit journals or audio files, you will simply write an overall reflection on the process, but do provide some evidence that you engaged regularly in this practice.

DUE: Written Reflection, December 3 by 11:59 p.m. Submit through A2L.
DUE: Informal Response shared in class on December 10.

2. Theological Reflection in Scripture. 20%.
Three biblical scenarios and reflection paper. (For masters-level students taking this as a specialization, choose passages that are appropriate for your specialization requirements.)

- Choose three scenarios/passages from Scripture that deal with a problem, issue, or crisis that prompted some kind of theological reflection for the participants. See some suggestions below, but you can select any passages that are relevant. They do not need to show successful or positive outcomes. A failed example makes for thoughtful material.

- Provide the specific text(s) and give each scenario a title.
- Briefly describe the scenario. What is the specific struggle or problem or crisis? What details of the story are important in order to understand the struggle? (Consult scholarly commentaries or historical monographs to uncover important details.
- Describe the range of voices, participants, or other influences in this theological reflection. Is there reference to another part of Scripture? Does a biblical or Christian tradition have some bearing? Is someone's personal experience important? Is there a cultural norm or habit or paradigm that provides an influence? Does anyone try to argue from reason or logic? Is there any subtle or overt movement of the Spirit?
- What was the outcome of the theological reflection in the passage? Where do *you* think God was really at work in the situation? Did the participant(s) come to this same conclusion or not?
- Can you make any observations about theological reflection from this single example?
- Address the other two passages in the same way.
- Summarize at the end what you learned about theological reflection from these three scenarios. Your observations may include the difficulty of doing it in the middle of a scenario, or perhaps the help of hindsight.

Consult the following two sources for this assignment:
Collins, Helen. *Reordering Theological Reflection: Starting with Scripture*. London: SCM, 2020.
Kinast, Robert L. *If Only You Recognized God's Gift: John's Gospel as an Illustration of Theological Reflection*. Grand Rapids, MI: Eerdmans, 1993.

Possible examples (provide the specific Scripture passages). There are many other possibilities. Choose ones that are compelling, interesting, challenging, and/or relevant to you:

Old Testament

Abraham, Hagar, and a baby; Abraham, Sarah, and a baby; Abraham sacrifices Isaac; Jacob and Esau meet up later in life; Joseph and his brothers; Joseph in Egypt; Joseph in jail; a mother with a baby named Moses; Moses called to speak for God; Aaron and the golden calf; the boy Samuel hears a voice in the night; Elijah's triumph; Elijah's despair; Job and his friends; Jonah has time to think.

New Testament

Mary's pregnancy; the birth of Jesus; Jesus and one of his miracles; Jesus heals on the Sabbath; Jesus talks with a Samaritan woman; Jesus dies; the tomb is empty; the road to Emmaus; new believers evaluate whether Paul is really one of them; are Greeks included in the church?; issues in the new churches.

Word count: 3000 words.
Due: October 1, by 11:59 p.m. Submit through A2L.

3. Methods of Theological Reflection. 20%.
Class presentations. Prepare and present one specific method of theological reflection to the rest of the class. (Consult Graham, Walton, and Ward, eds, *Theological Reflection: Methods*, or students can make a case for choosing an alternative method.) Creatively present the method. Introduce one or two interesting key players or contributors or "testimonials" of people who have used this method. (Consult Graham, Walton, and Ward, eds, *Theological Reflection: Sources* for

possible material, but you are not restricted to these.) Articulate how your method is valuable and useful for theological reflection. Offer a brief critique of your method (honest "pros" and "cons"). Innovatively involve the rest of the class in trying this method out in some brief way. Presentations will be collaborative, depending on class size. Each student must take an obvious lead role in presenting or conducting at least one part of the overall presentation, whether in-person or online. Provide a hand-out with an outline/overview of the presentation and pertinent information. Class members will sign up for one of the methods early in the term. Class presentations will likely take place over two weeks, with presentations being about 20 minutes. (Timing and details to be finalized early in the term.)
Your presentation should be interesting and creative, and you should present your method as something that others would want to consider. Show us how it works. Engage us in trying it out. Convince us that this method is useful and valuable for theological reflection. Keep in mind that you must be very well-prepared in order to accomplish this in the 20 minutes provided.
Due: October 22 or 29, as determined early in the term.

4. Test Case of Leading Small Group Theological Reflection. 40%.
This assignment includes **TWO** small group meetings that consist of the same group, to be arranged and led by the student, and includes a self-evaluation write-up/reflection and in-class informal summary. Note that you must plan this well in advance to complete this assignment.

Arrange for a small group of people who agree to meet two times (approx. 1.5 hours each meeting). Choose approximately 5 to 6 people. They may be from your church or ministry setting or community, they may be colleagues or friends or people you have just met, but they may not be fellow classmates in the course. The two meetings can be a week apart, or on two separate days on the same week. (Do not leave this until the end of the term. It will not be possible to "make up" later.) You must have commitments from everyone to attend both meetings. You may conduct these meetings in person or online. Participants must agree to be fully attentive, not handling other duties at the same time.

During the first meeting, introduce the group to Theological Reflection and how you envision them engaging in it as a group, that is, using your chosen method. You may want to offer a sample case, with opportunity for the group to experiment with it. Then either provide the group with a topic or case study that you will use in the second meeting (it can be imaginary or a real-life situation or challenge), or choose one together in that first meeting that you will use for the second meeting. Ask group members to come prepared for that second meeting by having read and/or thought about the case study or topic in advance and to come prepared with thoughts and questions about it that correspond with your method. (For example, if you are using familiar "Resources," then have them think about possible responses from Scripture, Christian history, personal experience, etc.)

In the second meeting, lead the group in theological reflection, using the topic/case you prepared and using your chosen method that you introduced in the first meeting. Whatever your choice of method, this second meeting is where you are "test-driving" it.

During the second-last class of the term, come prepared to share briefly with the class something about your experience in these two sessions, including how you thought it went, and one or two insights and learnings from the process.

You will also reflect on this experience in an accompanying self-evaluation paper (2000 words). Begin by summarizing the two sessions. Where did you get your participants? Where and how did you meet? Just describe how the session went and the general nature of your

discussion. You do not need to give actual names or reveal anything personal that was said or discussed. Then offer your own personal evaluation: how you felt during the two gatherings, what you learned about introducing and leading theological reflection, and anything else you learned about theological reflection in the process. Having tried it, what you would change about how you teach or lead theological reflection in the future? What would you revise in your method or model? How can you now integrate this in other ways in your life and ministry?

Note: Evaluation of this assignment will be on the depth of personal insight and growth, and whether you took the assignment seriously, not on whether you made mistakes or not, or whether everything went perfectly or not. If it is clear that you approached this thoughtfully and well, then you merely need to show that you have learned something important from trying this out. This assignment is meant to help you develop skills for leading theological reflection in a way that makes sense to you, and to give you an opportunity to refine your approach because you have tried it out.

Submit your Self-Evaluation Paper on the second-last class day. On the same day you will briefly share some of your response with the class.

Word count: 2000 words.
DUE: In-Class Reflection, December 3, during the class meeting.
DUE: Self-Evaluation Paper, December 3, by 11:59 p.m. Submit through A2L.

TENTATIVE COURSE SCHEDULE

This schedule is subject to change, as necessary.

Week	Date	Theme	Readings / Assignments
1	Wednesday, Sept 10	Intro to Theological Reflection Intro to Course Syllabus	Read: Kinast, *What Are They Saying?* Read: Killen and de Beer, *The Art of Theological Reflection* DUE: Choose your mode of personal theological reflection for the term (Assignment #1)
2	Sept 17	Where Is God in *THIS*? Embedded and Deliberative Theology	Read: Kinast, *If Only You Recognized God's Gift* (on John's Gospel as TR)
3	Sept 24	Theological Reflection in Scripture	Read: Collins, *Reordering Theological Reflection*
4	Oct 1	"What If's" of Theological Reflection Developing a Model Theological Reflection on / in / as Ministry	DUE: Theological Reflection in Scripture (Assignment #2) Read: TBA
5	Oct 8	Theological Reflection and Your Ministry or Life	Read: TBA
NO CLASS	Oct 15	[Thanksgiving and Reading Week]	NO CLASS
6	Oct 22	Methods of Theological Reflection Class Presentations	Read: All the chapters of the relevant methods for this week in Graham, et al., *Theological Reflection: Methods*. DUE: Class Presentations (by sign up) (Assignment #3)

7	Oct 29	Methods of Theological Reflection Class Presentations	Read: All the chapters of the relevant methods for this week in Graham, et al., *Theological Reflection: Methods*. DUE: Class Presentations (by sign up) (Assignment #3)
8	Nov 5	Theme: TBA	
9	Nov 12	Theme: TBA	TO DO: lead small group TR, meeting 1 or both
10	Nov 19 Boston ETS	No Class meeting. Use this week for one or both TR small group meetings.	TO DO: lead small group TR, meeting 2, or both
11	Nov 26	Theological Reflection through Art and Objects	TO DO: final week to lead small group TR, if not done already.
12	Dec 3	In-Class Reflections on Assignment #4—your experiences with leading small group theological reflection	DUE: Written Self-Assessment, Assignment #4 DUE: Written Reflection, Assignment #1
13	Dec 10	Personal theological reflection experience, Assignment #1. What did you learn? Course Reviews	DUE: Informal Reflections, Assignment #1.

Communication and Office Hours

Please contact me by email: porterw@mcmaster.ca I will try to be back in touch with you during normal office hours. I may not be available on evenings or weekends. My office hours will be posted by the beginning of the term. I am available in some cases for in-person meetings in my office at MDC, and in other cases, only by Zoom. If you cannot fit within my office hours, we can discuss a possible time that works for both of us.

The Use of A2L (Avenue to Learn)

It is *your responsibility as a student* to log into A2L regularly to check for announcements, course content, course activities, etc., or to find folders where you are to upload assignments (where appropriate).

Illness and Emergencies

Please be in touch with me as soon as possible by email if an illness or emergency means that you cannot attend a class. In some instances, you will be able to make up what you missed, perhaps get notes from others in the class, but you may simply miss important material or interactions that impact your later assignments or general learning. Be in touch *immediately* if there is a serious reason that would prevent you from being present for a class presentation or formal in-class response to another student's work, etc. Meanwhile, the quality of our class community depends on your presence and participation, so do everything possible to be there for each class.

Inclement Weather Policy

Weather is, well, weather! And in southern Ontario, we have weather! It can be unpredictable, and yet also very predictable. For instance, snow in the winter might mean that the entire campus is shut down. In that case, or in other weather emergencies, we will discuss options for the class,

as needed, specifically for those who attend in person. Where weather or other situations also impact the internet, we will assess and address these at the time.

Academic Honesty

Academic dishonesty is not qualitatively different from other types of dishonesty. It consists of misrepresenting the ownership of written work by deception or by other fraudulent means. In an academic setting this may include any number of forms such as: copying or using unauthorized aids in tests, examinations; plagiarism, i.e., submitting work that is not one's own (regardless of the means of its production, including AI) but passing it off as if it is; submitting work for credit in a course for which credit is being or has already been given, unless the previously submitted work was presented as such to the instructor of the second course and has been deemed acceptable for credit by the instructor of that course; aiding and abetting another student's dishonesty; giving false information for the purposes of gaining admission or credit; giving false information for the purposes of obtaining deferred examinations or extension of deadlines; forging or falsifying McMaster University or McMaster Divinity College documents. Please consult the relevant MDC Student Handbook for expected process and procedures.

A special note about AI: You are expected to do your own thinking and to write your own papers, etc., and not to have AI do this work for you. There may be value in using an AI tool to help you locate and collate resources or to help you with your English grammar, usage, and mechanics, especially if English is not your native language. However, using AI to create content for you and then submitting that content as if you created it is considered plagiarism (i.e., submitting work that is not one's own as if it is one's own) and is a violation of the Academic Honesty policy (see above).

Online Attendance: Presence and Meaningful Participation

Presence and participation in this course are expected. A student's level of presence and participation in the course will impact how well they do in the course. Low levels of presence and participation tend to translate to low grades; mediocre presence and participation tend to translate to mediocre grades; and high levels of presence and participation tend to translate to higher grades.

Online Etiquette

It is critical in any MDC class that students show respect for classmates and the instructor. This is even truer in the online environment because many of the non-verbal cues that we use to interpret what a person is communicating to us are not present online (except, perhaps in video posts). Therefore, it is especially critical that we be mindful of how our words will be interpreted by those who are reading them. As the instructor of the course, it is my responsibility to monitor communications to ensure that all students feel comfortable expressing their views in a respectful manner. Disagreements must be discussed and negotiated in a respectful manner. This applies to individual and group communications involving the instructor and the others enrolled in the course. Instructors reserve the right to ask students to take a step back to allow others discussion time if they think that an individual is dominating the discussion, either online or in person. Students who violate these guidelines may be dismissed from class.

Gender Inclusive Language
McMaster Divinity College uses inclusive language for human beings in worship services, student written materials, and all its publications. It is expected that inclusive language will be used in chapel services and all MDC assignments. In reference to biblical texts, the integrity of the original expressions and the names of God should be respected, but you will need to use gender-inclusive language for humans, and you will need to quote from a gender-inclusive version such as, for example, the following: NRSVue (2022), TEV/GNB/GNT (1976), CEV (1995), NLT (1996), NIV (2011), and the CEB (2011).

MDC Style Guide
All members of the MDC academic community are expected to become familiar with and work within the parameters of the writing style that we have adopted as our writing-style template. Periodically small details may be revised for increased consistency, so you need the most recent version from the MDC website, but most of the details of how to format (that is, how to present) your writing, how to make footnotes and bibliography consistent, etc., remain the same from year to year. Students must follow this required guide. Students may lose marks on assignments, or have them sent back without any grade, because they did not pay attention to this. Make it a priority early in your time as an MDC student to learn this and follow it attentively.
https://mcmasterdivinity.ca/resources-forms/mdc-style-guide/

AODA
In accordance with the Accessibility for Ontarians with Disabilities Act (AODA), the content of this course is intended to be accessible to all students who are enrolled in the course, including those with disabilities. If a student requires accommodation to participate fully in this course, that student is to contact SAS at McMaster University, who will then work directly with the McMaster Divinity College Registrar to negotiate reasonably appropriate accommodation for the student. The MDC Registrar will communicate with faculty regarding necessary accommodations. Please note that an accommodation is not retroactive and must be requested in advance to allow sufficient time for implementation.

Deadlines and Late Submission Penalty
Assignments are due on the date and by the time indicated, after which they are considered late. Late assignments may be docked incrementally up to 2% per calendar day. Submit assignments electronically to Avenue to Learn, or, if advised by the professor, directly by email. If there are serious issues that could prevent your timely or successful completion of assignments, contact the professor immediately to discuss possible alternatives. Be proactive. Do not leave this to the last minute.

Disclaimer
This syllabus is the property of the instructor and is prepared with currently available information. The instructor reserves the right to make changes and revisions as necessary.

Selected Bibliography. This bibliography includes the course required books listed earlier and encompasses a range of books or articles that discuss theological reflection as well as works that engage in some form of theological reflection on a topic or theme.

Ault, Nancy J. “Theological Reflection and Spiritual Direction.” *The Australasian Catholic Record* 90 (2013) 81–91.

Ballard, Paul, and John Pritchard. *Practical Theology in Action: Christian Thinking in the Service of Church and Society*. 2nd ed. London: SPCK, 1996, 2006.

Bendroth, Margaret. *The Spiritual Practice of Remembering*. Grand Rapids, MI: Eerdmans, 2013.

Benton, Kathleen, and Renzo Pegoraro, eds. *Finding Dignity at the End of Life: A Spiritual Reflection on Palliative Care*. New York: Routledge, 2021.

Burdine, Julie Thompson, Sally Thorne, and Gurjit Sandhu. "Interpretive Description: A Flexible Qualitative Methodology for Medical Education Research." *Medical Education* 55 (2021) 336–43.

Cameron, Helen, John Reader, and Victoria Slater, with Christopher Rowland. *Theological Reflection for Human Flourishing: Pastoral Practice and Public Theology*. London, UK: SCM, 2012.

Collins, Helen. *Reordering Theological Reflection: Starting with Scripture*. London: SCM, 2020.

Collins, Raymond F. *Models of Theological Reflection*. Lanham, MD: University Press of America, 1984.

Cooper-White, Pamela, and Michael Cooper-White. *Exploring Practices of Ministry*. Foundations for Learning. Minneapolis, MN: Fortress, 2014.

Dameron, Carrie M. "Spiritual Reflection: Inviting God into Our Moments." *Journal of Christian Nursing* 34.3 (2017) 146. Published by InterVarsity Christian Fellowship.

Edwards, John P. *James Alison and a Girardian Theology: Conversion, Theological Reflection, and Induction*. London: T. & T. Clark, 2020.

Entwistle, David N. *Integrative Approaches to Psychology and Christianity*. Eugene, OR: Wipf & Stock, 2004.

Gerkin, Charles V. *An Introduction to Pastoral Care*. Nashville, TN: Abingdon, 1997.

Gerkin, Charles V. *Prophetic Pastoral Practice: A Christian Vision of Life Together*. Nashville, TN: Abingdon, 1990.

Graham, Elaine, Heather Walton, and Frances Ward. *Theological Reflection: Methods*. London: SCM, 2005.

Graham, Elaine, Heather Walton, and Frances Ward. *Theological Reflection: Sources*. London: SCM, 2007.

Hartman, Tim. *Theology after Colonization: Bediako, Barth, and the Future of Theological Reflection.* Notre Dame, IN: University of Notre Dame Press, 2020.

Jasper, David, and Dale Wright, eds. *Theological Reflection and the Pursuit of Ideals: Theology, Human Flourishing, and Freedom*. London: Routledge, 2016 [2013].

Jones, L. Gregory, and Stephanie Paulsell, eds. *The Scope of Our Art: The Vocation of the Theological Teacher*. Grand Rapids, MI: Eerdmans, 2002.

Killen, Patricia O'Connell, and John de Beer. *The Art of Theological Reflection*. New York: Crossroad, 1994.

Kinast, Robert L. *If Only You Recognized God's Gift: John's Gospel as an Illustration of Theological Reflection*. Grand Rapids, MI: Eerdmans, 1993.

Kinast, Robert L. *Let Ministry Teach: A Guide to Theological Reflection*. Collegeville, MN: Liturgical, 1996.

Kinast, Robert L. *What Are They Saying About Theological Reflection?* WATSA Series. New York/Mahwah, NJ: Paulist, 2000.

Kinast, Robert, L. *Making Faith-Sense: Theological Reflection in Everyday Life*. Collegeville, MN: Liturgical, 1999.

Lampman, Lisa Barnes, ed. *God and the Victim: Theological Reflections on Evil, Victimization, Justice, and Forgiveness*. Grand Rapids, MI: Eerdmans, 1999.
Lane, Belden C. *The Solace of Fierce Landscapes: Exploring Desert and Mountain Spirituality*. Oxford: Oxford University Press, 1998.
Leddy, Mary Jo, and Kathleen McAlpin. *Ministry that Transforms: A Contemplative Process of Theological Reflection*. Collegeville, MN: Liturgical, 2009.
Lemley, David. *Becoming What We Sing: Formation through Contemporary Worship Music*. Grand Rapids, MI: Eerdmans, 2021.
Lester, Andrew D. *Hope in Pastoral Care and Counseling*. Louisville, KY: Westminster John Knox, 1995.
Lester, Andrew D. *Pastoral Care with Children in Crisis*. Philadelphia, PA: Westminster, 1985.
Lester, Andrew D. *The Angry Christian: A Theology for Care and Counseling*. Louisville, KY: Westminster John Knox, 2003.
Louw, Daniël Johannes. *Meaning in Suffering: A Theological Reflection on the Cross and the Resurrection*. International Theological Studies 5. Bern, Switzerland: Peter Lang, 2000.
Lynch, Chloe. "The Heart of the Matter: Using Theological Reflective Method in Spiritual Direction." *Practical Theology* 15.4 (2022) 342–53.
McGuire, Seán M. W. *Biblical Hermeneutics in the Metamodern Mood: Understanding Differences in Interpretation and Theological Integration in Practice*. Eugene, OR: Pickwick, 2024.
Moltmann, Jürgen. *The Living God and the Fullness of Life*. Trans. Margaret Kohl. Louisville, KY: Westminster John Knox, 2015.
Mudge, Lewis S., and James N. Poling, eds. *Formation and Reflection: The Promise of Practical Theology*. Minneapolis, MN: Fortress, 2009.
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McMaster Journal of Theology and Ministry, published by McMaster Divinity College (online)
Practical Theology, published by Taylor & Francis (available through MMU)