

A COMPREHENSIVE APPROACH TO THE SPIRITUAL FORMATION OF STUDENTS

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Presenter: Dr. Dan Howell, Chief Academic Officer, Northpoint Bible, Haverhill, MA

I. UNDERLYING PREMISES

Premise 1:

For Paul, *pneumatikos*, spiritual, is his word and this word according to Gordon Fee and others has the Holy Spirit as its referent. In other words, it is an adjective for the Spirit, “referring to that which belongs to, or pertains to, the Spirit.”¹ As it refers to the Holy Spirit, those descriptions which the word “spiritual” describes originate from the Spirit himself.^{2 3}

¹ Gordon Fee, *God’s Empowering Presence: The Holy Spirit in the Letters of Paul* (Peabody, MA: Hendrickson, 1999), 29.

² In Rom 12:1 the word “spiritual” is not *pneumatikos* but rather *logikos*. This word differs in two aspects. The first is that it is a word meaning reasoning and was used in Greek philosophy and mysticism. Second it is a term which is used to “spiritualize” a cultic practice. In other words, it is a spiritualizing of the concept of sacrifice. The meaning in Rom 12:1 speaks specifically to the reasonableness of a believer sacrificing himself or herself to and for the kingdom of God. **It is in the act of spiritual sacrifice that a believer is transformed by the mercies of God.** See G. Kittle, “logikos,” in *Theological Dictionary*, vol. 4, ed., Kittle, 142-143.

³ The word “spiritual” is one of those “slippery” words with which people “seldom stray close to Pauline usage.” (Fee, *God’s Empowering Presence*, 29) Fee’s phrase “seldom stray close” is both pun and indictment. As pun, how does one stray close? In particular, the word seldom gives the reader the hint that people do not in fact stay close to Paul’s understanding. The pun is also between stay and stray, a difference of one letter, which is symbolic of the difference between good and bad exegesis. (Throughout this presentation, I am using the term exegesis in its broadest sense to include the analysis and interpretation of any kind of text.) As indictment, the phrase underscores that the basis of all teaching should be good exegesis and linguistic analysis and not interpretation based on current understanding and usage of a word. Good exegesis and linguistic analysis are the difference between staying close and straying close to a writer’s original intent. The phrase is really oxymoronic.

Premise 2:

The biblical words formation and transformation indicate/mean the same thing.
For a philosophy of education, this premise is foundational.

Premise 3:

Both words, formation/transformation are used in the New Testament as passives. As a passive, this indicates that something is occurring outside of the person who is being formed/transformed. It is something that the Spirit does; individuals cannot spiritually form themselves. (Romans 12.2; 2 Corinthians 3.18; Galatians 4.16)

Premise 4:

No matter how insignificant, any attitude modification, the learning of something new, understanding how a principle of hermeneutics, math, science works, all counts as spiritual formation.

Premise 5:

All truth is Gods truth.

Premise 6:

Without engaging in spiritual disciplines, no individual can be formed/transformed.

Premise 7:

To educate comes from the Latin word *educere* which means to lead out. This is a process of leading students from one place to another where students have the ability to see things differently.⁴

Premise 8:

While an educational institution can have many educational purposes, goals, or objectives there is one objective that can act as the unifying factor for the entire system of education. That factor is a concept called *theologia*. At the heart of *theologia* is the process of formation.

The monks used *lectio divina*, as it is known today, in the practice of reflectively reading any source: Scripture, the Church Fathers, or any literature.⁵ All learning was accomplished in the context of spiritual disciplines such as prayer, study, meditation, *lectio divina*, silence, solitude, or reflection for the purpose of forming the wisdom or sapiential knowledge of God. ***The process of reflecting on God and then engaging life through this wisdom or sapiential***

⁴ Jim Wilhoit, *Christian Education and the Search for Meaning* (Grand Rapids, MI: Baker, 1986), 11.

⁵ St. Benedict, *The Rule of St. Benedict*, trans. Timothy Fry (New York: Vintage Books, 1998), 43, 47.

knowledge is theologia.⁶ This is corollary to spiritual formation or transformation. (See also the glossary)

Premise 9:

The entire process of biblical higher education should be viewed as an act of spiritual formation.

II. CHRISTIAN HIGHER EDUCATION AS SPIRITUALITY

This section will offer five facets for understanding how spirituality and an education that seeks to approach all subject matters from a Christian worldview. To teach spiritually is (1) to bring a spiritual gift; (2) to enable students to become of or like the Spirit; (3) a purposeful act; (4) to teach to the spirit of the student; and (5) to understand this philosophy of education as responsive and top-down.

A. Bringing a Spiritual Gift

1. As stated in Premise 1, the basis for the biblical definition of spiritual is that it is an adjective describing the work of the Holy Spirit in the life of the believer.
 - a. Col 1:9
Col 1:9
Eph 5:19
 - b. Ephesians 1:3
 - c. Rom 1:11
 - d. 1 Corinthians 9:11
 - e. Col 1:9
2. Phrases such as “every spiritual blessing,” “some spiritual gift,” “spiritual things” and “all spiritual wisdom and understanding” are vague in specificity of meaning but rich in possibility for believers and in particular Christian educators and the collegiate level.

⁶ Farley, *Theologia*, 33, 62.

B. Enabling Students to Become of or like the Spirit (or like Christ)

1. The teacher will perhaps have an objective for a lecture series that might even include the formation of the student. However, the Spirit is like wind and blows where it wills. The Spirit has his all-encompassing *telos* for each student outside of any objective set by the teacher and will use the classroom setting for his purposes.
2. The spirituality of teaching embraces the purposeful vagueness in Paul's declaration of the word spiritual. While the teacher should have rationales or objectives for a particular lecture, in the spirituality of teaching, the teacher is free to embrace the work of the Spirit, to foster *theologia*. In so doing, a formative environment is established.
3. While there is a purposeful vagueness in Paul's use of the word spiritual, it is a focused use; **to be spiritual is to be of or like the Holy Spirit**. Paul's desire is for Christians to live in and walk by the empowering presence of God, the Holy Spirit. His theology of the Spirit is centered on the fact that he wants believers to be people of the Spirit.

C. Spirituality of Teaching, A Purposeful Act

1. A spirituality of teaching will embrace the various progressions and aspects of what it means to know God. This is a purposeful act, knowing God.
2. As a purposeful act, this necessarily entails that the teacher is engaged in this type of knowing, i.e. knowing God. Because the teacher has experienced the objective, settled state of knowing, that *oida* knowing (see Glossary), there will be a diligence in leading her students to this *habitus* of the soul.
3. There should be a purposeful act in bringing something of the Spirit to our students.
4. There should be a purposeful act in our teaching/learning process to create a place for students to be encounter and experience God.

D. Teaching to the Spirit of the Student

1. How does the meaning of spirituality interact with the modern concept as religious, immaterial, spiritual life, mystical, or the interior life of a believer?⁷ The base line is that it does not *directly* cohere with this modern sense.

⁷ Fee, *God's Empowering Presence*, 32.

2. For Paul, though, the spirit of a human becomes the forming place.
 - a. Romans 8:16
 - b. 1 Corinthians 2:11
 - c. Romans 1:9
 - d. 1 Cor 6:17
3. For Paul, it is with their spirit that humans relate directly to God. It is here, in the spirit, where humanity is close to its truest self, created in the image of God.
4. In a spirituality of teaching, the pedagogy must wrestle with the idea of teaching to the spirit⁸ of the student. Education, particularly Christian worldview teaching, cannot be viewed only as an intellectual exercise. It is my conviction that there is a dance between the Spirit, teacher, and student.
5. Using a more linear analogy of a continuum, the teacher stands in the middle between the Holy Spirit and the spirit of the student.
6. In the process of teaching, the professor is bringing something spiritual, something of the Holy Spirit, to the spirits of the students. This information, the “these things,” are innumerable because ***ultimately God can and will use any subject in forming Christ in a student.***

⁸ It is not within the purview of this presentation to engage in either a discussion or debate between a trichotomy or dichotomy view of humanity. Neither is it in the purview to engage in a lengthy theological debate as to which of the constituent part(s) in humanity the Holy Spirit intersects. I have three broad convictions concerning these topics. The first is that humanity is both material and immaterial. The second is Paul is very Hebraic in his teaching. He takes Hebrew concepts of the immaterial parts of humanity and describes them with Greek words, never denying his Hebraic roots. The third conviction is that Paul’s theology of the constituent parts of humanity is very holistic. There is abundant overlap in Paul’s descriptions and use as to the functions of the heart, mind, soul, and spirit.

E. Top-Down Philosophy of Education/Learning

1. It is very evident in Paul that what is spiritual has its starting point with the Spirit and flows down to humanity. The point is that spirituality happens out of the grace of God.
2. This is a very Augustinian and monastic approach to educational philosophy as opposed to Thomistic (Aquinas) and scholasticism.⁹ For Augustine, knowledge of truth is seen as a gift of God that one receives. There can be struggle, and there is use of the rational mind in the process of knowing.
 - a.
 - b. While there can be no doubt that anyone who comes to the truths or ways of God does so by the Spirit, it is the acknowledgement of the starting point that is critical.
 - i. Thomistic thought
 - ii. For Augustine
3. The spirituality of teaching must recognize that *theologia* (Premise 11) is a top-down philosophy of education.

⁹ Ronald Nash, *Life's Ultimate Questions* (Grand Rapids, MI: Zondervan, 1999), 153-155; 169-171. Understandably what is being described here is a very broad generalization for both men. Again, the purview of this presentation does not allow for detailed analysis of the epistemology of these two great men.

III. PREPARING STUDENTS TO VIEW THEIR EDUCATION AS AN ACT OF SPIRITUAL FORMATION

There are three component parts to preparing students to view their education as an act of spiritual formation.

A. Introduction to *Theologia*

1. The first is to be introduced to the concepts of *theologia*, the vitality of theology, spirituality, formation and transformation, and the spiritual disciplines.
2. The students need a fundamental grasp of these foundational principles and how they are applicable to their education.

B. Introduction to Spiritual Disciplines

1. Students will need to be introduced to the spiritual disciplines. In teaching a basic spiritual formation at both the undergraduate and graduate level, I found that most students are not familiar with the majority of the disciplines beyond prayer, Bible study, meditation, and worship or those disciplines emphasized by a specific faith group.
 - a. Students can be assigned a book such as *The Celebration of Discipline* by Richard Foster, *The Spirit of the Disciplines* by Dallas Willard, or *Spiritual Disciplines for the Christian Life* by Donald Whitney, all of which give basic introductions.
 - b. Specifically, certain disciplines would need to be emphasized that have a direct link between the educational process and spirituality: study, **learning**, prayer, meditation, silence, solitude, fasting, or journaling.
2. In addition, the foundational disciplines of listening, receiving the day, and practicing the presence of God (see glossary) will need to be taught. Students need to understand that the root of the word obedience is the Latin word *audire*, to listen.¹⁰

¹⁰ Palmer, *To Know*, 43.

3. Finally, students will need to be introduced to the monastic practice of contemplation or *lectio divina*.
 - a. A book such as Richard Peace's *Contemplative Bible Reading*¹¹ is a good introduction to the discipline.
 - b. Other books that are more detailed concerning the subject of *lectio divina* would be:
 - i. *Sacred Reading* by Michael Casey
 - ii. *Too Deep for Words* by Thelma Hall
 - iii. *Praying the Scriptures* by Evan Howard

B. Experience

1. After lecture, discussion, and classroom activity, students need to be given specific assignments that will allow them to engage the discipline. If the discipline being taught is contemplation, then a group *lectio* exercise could be a starting point for the students.
2. After this type of engagement, the students need to put the practice of a discipline into practical use. A student needs to experience the discipline in a classroom setting. In teaching a class about the Gospels, it is possible to have the students do a *lectio* on an assigned passage of Scripture, a section from their literature or science text.

C. Faculty Example

1. Students need to realize how professors are engaged in spiritual disciplines in various facets of their own lives. In particular, students need to see how the educational process is spiritually forming for faculty. One specific way is in preparing lectures.
2. What is the first task of a professor when writing a lecture?

¹¹ Richard Peace, *Contemplative Bible Reading* (Colorado Springs, CO: NavPress, 1989).

3. In the course of lecturing or class discussion, it is very easy for professors to insert how a topic affected them, what the Spirit was saying to them, and ultimately how they were transformed as a result of the process.
 - a. It is by example that students will see the value of engaging any discipline, particularly contemplation.
 - b. When students see this as a *habitus* of faculty, the process will have a better chance of becoming a *habitus* with them.

SUMMARY/CONCLUSION

Overview: Too often we treat spiritual formation as a separate element of the student experience.

A. Learn How to View the Entire Student Experience as Spiritual Formation

1. Premise 8: The concept of theologia can act as a unifying factor for the system of education.
2. In the process of teaching, the professor is bringing something spiritual, something of the Holy Spirit, to the spirits of the students. This information, the “these things,” are innumerable because *ultimately God can and will use any subject in forming Christ in a student.*
3. System wide, all faculty stand as the intermediary between the Spirit of God and the student. Faculty are priests in the truest sense of the word.

B. Discover Practical Steps You can take to Unify Elements of the Student Experience Around Spiritual Formation

1. Students need to understand the concept of theologia and embrace it.
2. Students need to understand, value, and incorporate the spiritual disciplines into all subject matter.
3. Faculty need to model their experience with the spiritual disciplines.

C. Interact with a Philosophy of Education that is Based on the Spirituality of Teaching

1. Premise 1: Understanding Paul’s use of the word spiritual.

2. Premise 2: Formation/Transformation in the New Testament is passive.
3. Premise 4: What counts as transformation.
4. Premise 8: The concept of theologia can act as a unifying factor for the system of education.
5. To teach spiritually is (1) to bring a spiritual gift; (2) to enable students to become of or like the Spirit; (3) a purposeful act; (4) to teach to the spirit of the student; and (5) to understand this philosophy of education as responsive and top-down.
6. Rule(s) Christian worldview teaching.

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APPENDIX 1

GLOSSARY

Defacing Education

A defacing Christian education is one that focuses on meeting the individual goals and objectives of the institution but does not have an integrative center to its structure, thereby fostering a divided life for the institution. When there is no integrative center, the potential for wholeness in the curriculum, in the teaching of the faculty, and in the education of the students is fractured. The educational structure becomes defaced when individual course objectives are met without the realization of an integrative center that ties an individual class to other classes in the same division or any other division.

Parker Palmer in *To Know as We are Known* writes about a conceptual space in education. For the purposes of this presentation, the environment is a conceptual space. The conceptual space that is being defaced is one that does not recognize the workings of the Holy Spirit within the classroom activities. This environmental defacement occurs when the focus becomes meeting objectives and not comprehending and participating in the unseen spiritual environment that the Holy Spirit desires to orchestrate in the lives of the professor and students. The optimum environment is also defaced when students and faculty alike do not open themselves to the dynamic of the Holy Spirit in classroom activities.

Knowing, and First John

Ginosko: implies a full acquisition, a seizing and comprehending, of the reality and composition of the thing known. To know (*ginosko*) is the result of a past action that is continuing to produce fruit in the present. It is a springboard for further knowledge.

Oida: is a knowledge that is possessed or absolute, as opposed to one that is acquired (*gnosis*). *Oida* can be common Christian knowledge, a part of the apostolic kerygma. *Oida* is to know with certainty. (See Smalley, Word Biblical Commentary, *1,2,3 John*, 117 and Robert Law, *The Tests of Life*)

A subtle but definitive distinction does exist then between *oida* and *ginosko*. This can be readily observed where the two words are used together in the same verses, 1 John 2:29 and 5:20. Here the self-evident and historical (*oida*) is complementary to the experiential and dynamic (*ginosko*).

- 1 John 2:29 states, "If you know [*oida*] that He is righteous, you know [*ginosko*] that everyone also who practices righteousness is born of Him."
- First John 5:20 reads, "And we know [*oida*] that the Son of God has come, and has given us understanding, in order that we might know (*ginosko*) Him who is true, and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life."
- First John 5:20 gives the clearest distinction and offers insight into how the two words function for the Apostle John. The knowledge that Jesus has come, *oida*, a self-evident,

historical, or intuitive knowledge, is the basis for knowledge of the One who is true, God. The avenue for coming to know the One who is true is via *gnosis*, which describes the progressive and ongoing spiritual relationship through the terms knowing, abiding, or fellowshiping.

Knowing, Hebrew Idea of

The Hebrew Scriptures reveal several key factors in understanding that God can be known. These factors are in reality progressions, building to the seventh. In order to comprehensively know God, the knower must engage all seven progressions. The basic Hebrew verb for know is *yada* and the noun is *da'at*. The seven progressions are:

- (1) The self-revelation of God
- (2) The capturing of the multiple facets of one's experience and bringing those experiences into oneself
- (3) The relational aspect
- (4) Experiences gained through the act of teaching
- (5) The human efforts
- (6) The resultant ethics
- (7) The ministry focus

Spiritual Disciplines, 3 Foundational

There are three other disciplines not listed by other writers but which could certainly be at the heart of all the disciplines. If these spiritual disciplines are not being engaged in, all other disciplines would be impossible.

- (1) Brother David Steindl-Rast writes that not only monks but all believers should ***listen*** with their hearts. He states that “***Responsive listening*** is the form the Bible gives to our basic religious quest.”¹² If the believer or non-believer is not truly listening, that person will not be able to respond to the formative initiatives of the Holy Spirit.
- (2) The concept of ***opening one's self to the time*** God grants us as Dorothy Bass describes in *Receiving the Day*, should also be considered a spiritual discipline. Like listening, this concept as a spiritual discipline is central to the spiritual life. In opening up to time, it is viewed differently—not as something we have, but as a gift of God. It is within time that we experience God and that God graces us. ***Bass views time as sacred because God is present in time!*** When believers are open to time, they recognize that ***God can be experienced at any time.***¹³
- (3) This is corollary to another discipline, ***practicing the presence of God***. For Brother Lawrence, practicing the presence of God is recognizing God “intimately with us” at every moment. He teaches that, as God is experienced in prayer, so he should be experienced at any time.¹⁴ He challenges those within the monastery and outside the monastery to be able to

¹² Brother David Steindl-Rast, *A Listening Heart: The Spirituality of Sensuousness*, rev. ed. (New York: Crossroad, 1999), 1.

¹³ Dorothy Bass, *Receiving the Day: Christian Practices for Opening the Gift of Time* (San Francisco: CA, Jossey-Bass, 2000), 3-11.

¹⁴ Brother Lawrence, *The Practice the Presence of God*, 25-26.

know the presence of God at any time or any place. This discipline is not just for monastics. Brother Lawrence developed this practice before he ever entered the monastic life. This discipline is exactly that, a discipline which needs to be practiced and developed. The purpose of this discipline is to soften the heart so that one can hear and sense God no matter in what circumstances he may find himself. This discipline enables the believer to cross the bridge from having a devotional life to living a life of devotion. The goal for a believer is not to simply go through the motions of practicing spiritual disciplines, of having a devotion life, but rather having that devotional life lead the believer to having a life of devotion where one is fully open, receptive, and **responsive to the Spirit of God throughout the entire day.**

This is critical for the student. If the student can begin to see time as holy, as God being present in time, as God speaking/leading at all times, then the student will comprehend the entirety of the educational process as spiritually forming. The entirety of the educational process includes the classroom, all classroom assignments, exams, times in the library and cafeteria, discussions with fellow students and chapel services.

Spiritual Formation, Presenter's Definition of

Christian Spirituality is a response of the whole person to the grace of the Father, who reaches out in love, in and through the redemptive work of Jesus Christ, and by the transformative power of the Holy Spirit, in order for us to become a whole people. However spirituality is defined it remains a mystery. Understanding this:

- (1) The center of spirituality is one's journey with God;
- (2) God is the source and goal of spirituality;
- (3) There are multiple ways in which people respond to God, the 'Beyond in our midst;
- (4) Spirituality is linked to transformation into the image of God;
- (5) Spiritual disciplines have a vital role in the practice of spirituality;
- (6) Spirituality will manifest itself for the sake of others.
- (7) Spirituality is nothing more or nothing less than life in the Spirit.

Theologia

The unifying principle for teaching a Christian worldview is a return to the concept of *theologia*. Where education has *theologia* as its center, there is a primary emphasis on the sapiential knowledge of God. This knowledge is based in the grace and divine self-disclosure of God.¹⁵ The sapiential knowledge of God has a "personal-existential"¹⁶ dimension. God discloses himself, not for the purpose of knowing his existence, but for the purpose of entering into a relationship with his creation, and, specific to this paper, those whom he has called into vocational ministry. *Theologia* is about an individual's faith being vibrant and alive. *Theologia* encompasses the vitality of theology. *Theologia* is a practical faith whose telos God has created for each individual student. The telos encompasses the moral, spiritual, intellectual, and vocational aspects for each student. In *theologia*, the student is moved from education as

¹⁵Farley, *Theologia*, 153.

¹⁶ Ibid., 162.

informational to education as transformational. While *theologia* champions the formative aspects of education, the concept itself is much broader than formation or transformation.

APPENDIX TWO

A RULE FOR CHRISTIAN WORLDVIEW TEACHING AS AN ACT OF SPIRITUAL FORMATION-THE SPIRITUALITY OF TEACHING

Keeping in mind that *theologia* encompasses many components of a monastic view of education, use of the disciplines, and concepts of spirituality, this section will offer a rule for theological and ministerial education. The concept of a rule is based on the Latin word *regula* which means a pattern or model.¹⁷ For the monastics, the rule gave structure as to how they were to live together. Each rule took on the characteristics of the individual who wrote it and emphasized specific traits of the community.¹⁸ A rule is not meant to be restrictive but rather to grant a freedom to live the way one is called to live. It should help the individual to live, or, in this case, to teach out of a context of congruency between the ways one desires to teach and the ways one actually teaches. A rule should be a self-evaluation guide leading from the illusory to reality. It helps the teacher not to live a divided life in terms of pedagogy.

A rule for a philosophy of education is not static. There will be aspects of the rule that may change as the individual teacher continues in developing a personal spirituality. Even foundational aspects may change as the professor comes to a greater understanding of the subject. This rule is born out of my educational experiences of preparing to receive a Doctorate of Ministry in Christian Spiritual Formation from Fuller Theological Seminary. The writing of this presentation has been a personal, spiritually forming event. Having a basic understanding of the concepts of *theologia*, the vitality of theology, spirituality, formation/transformation, a

¹⁷ St. Benedict, *Rule*, xvi.

¹⁸ The three rules engaged were: The Rule of St. Augustine; The Rule of St. Basil; and The Rule of St. Benedict.

defacing education, a formative education, the definition of spirituality, and a biblical perspective of knowing God as described presentation, the following rule for the spirituality of teaching can be engaged.

Rule One - The Spirituality of Teaching

The spirituality of teaching is not a set of rules that, if followed, will guarantee one to be a professor who successfully integrates spirituality into the classroom. Rather, the spirituality of teaching is a philosophy that lives within the professor. This philosophy exudes from the very core of the professor's being. Using a philosophy of education, the professor will move students beyond skill and propositional knowledge to knowledge through relationship. Here, the spirit of the students is transformed so they may *live* the skill and propositional knowledge, not just know them.

This arena is not easily observed because it creates formed lives of which the professor is not the prime force for the change. Even when providing avenues for students to inform the professor of spiritually forming events the students are aware of, they may not be able to accurately communicate the completeness of the formation. A student may not even realize that something is changing within his or her spirit.

Rule Two - The Goal of Teaching and the Spirituality of Teaching

Beyond incorporating the institution's, program, or divisional objectives in the classroom, the professor will have as a foundational goal to teach for spiritual transformation. The professor recognizes that, in the institution teaching for a Christian worldview, education is not only about preparing students to be qualified to enter life settings they are training for, but

that education is about Christ being formed in the students. The professors acknowledge that they are not the ones who bring the formation; the Holy Spirit is the agent of transformation. Yet the professor has a role in this change as the link between the knower and the known. Education will always have facts and theories and objective realities, but the Christian life is about being formed into the image of God and the Christian institution is a prime setting for students to understand and experience this formation process.

The spirituality of teaching sets a high goal of teaching students to develop a permanent quality of knowing God, and the end result of this knowing is multi-fold. First, the quality of knowing is livable, it is very practical. Second, what the student knows becomes a settled state within the student; it is possessed by the student. Third, it is the ability to continually live in openness to God. The student will develop an orientation to God and what He reveals. This ability can also become a settled state, a way of life. The professor will help the student see this way of knowing as the mind's road to God. Fourth, the student will understand that spirituality does not end in a formation experience, but rather ends as the student lives a spiritual life, a life of the Spirit, before the world. As the teacher engages this spirituality of teaching, *theologia* thrives.

Rule Three - Objectives and the Spirituality of Teaching

Beyond meeting objectives set by the institution and dictated by the class description, the professor will incorporate spiritual objective(s) for each class. Without set objectives, there can be no measurement to ascertain if the objective(s) were met. The measurement of the spiritual objective(s) should incorporate assignments, exams, and teaching methodologies.

The professor who teaches non-biblical or non-theological classes must incorporate spiritual formation objectives into his or her classes. This is a central understanding of the monastic mindset, that ***all subjects can be used for the glory of God***. All subject matter has the potential to teach about God and his ways. By incorporating spiritual formation objectives into these classes, this also will help in forming a Christian worldview in the life of the student and will teach the student to build a *habitus* of being open to the Spirit no matter the subject matter. This is the heart of *theologia*.

Rule Four - The Environment and the Spirituality of Teaching

The professor will be aware of and foster the formative conceptual space of knowing through the dance of formation, the dance between the student, professor, and the Holy Spirit. An element of this dance is allowing for students to enter into the teaching as well as the learning processes. The professor will allow students to add to the body of knowledge through sharing personal truth, which is how students have been formed by the subject. The professor will help students see that this environment is not enclosed in a fifty-minute time period or within the walls of a classroom. Rather, this conceptual space can be realized in the library, dorm rooms, chapel, cafeteria, or any campus setting. The professor will help the students comprehend the link between the conceptual space and the foundational disciplines. The professor will help the student to embrace God as the one who reveals, forms, and pursues.

Rule Five - Methodology and the Spirituality of Teaching

The spiritual disciplines are a key factor. The professor must develop within the classroom and within the students the core disciplines of listening, receiving the day, practicing

the presence of God, and contemplation. The professor must also encourage students to know other spiritual disciplines, help them discover which disciplines are personally meaningful, and encourage the students in disciplines they may find less meaningful. The professor will teach out of the disciplines that are personally most comfortable. Through four years of higher education and multiple professors, the students should become acquainted with various disciplines. The professor should look for ways to see how students are engaged in various disciplines but might not be aware of the fact. Assignments can be given with specific disciplines in mind. The professor must explore ways of incorporating the various disciplines, particularly contemplation, into teaching methodology.

Foundational to the spirituality of teaching is the ministry of Holy Spirit and the professor's cooperation with that ministry. The outcome of this style of teaching is for the students to be formed by the Holy Spirit because it is the Spirit that has a specific praxis and *telos* for individual students. While the subject matter is part of the overall praxis, the Spirit will draw students to specific portions of the subject matter that will be meaningful to them for the Spirit's explicit purpose. Through encouraging words, the professor can help the student when it is discerned the Spirit is moving in this fashion. If the teacher discerns the Spirit may be trying to accomplish something in the student (which the student has not recognized), the student can be directed towards specific subject matter. The professor will also need to trust the Holy Spirit at times. This trust involves the professor not lecturing but engaging the material through the spiritual disciplines and allowing the Holy Spirit to speak and minister to students on an individual basis.

Rule Six - Curriculum and the Spirituality of Teaching

The professor will use this rule for classes that are not theological or biblical in nature.

This underscores the fact that ***all curricular subjects can be brought into a greater service for Christ. Also, the student will learn that his or her entire educational experience is a spiritually forming event.*** The consequence of this is that ***students will learn that life is a spiritually forming event.*** It will help the continual learner, one who has this *habitus* in one's soul, to be open to spiritually forming experiences in all of life's events.

The teacher, by teaching for spiritual formation, will help students to experience that all knowledge, wisdom, or truth is from God and is applicable in some fashion to life; that there is a vitality in all educational disciplines, this vitality can be lived, and students will experience learning as relational and spiritually forming.

Rule Seven - The Professor and the Spirituality of Teaching

The professor must be an example of the vitality of theology (or knowing) before the students. Also, *theologia* must be the *habitus* of the educator's soul. The professor is to be a living example of this rule; that is what is asked of and expected of students in terms of having Christ formed in them; it must also be engaged in by the professor. The students need to see how the professor has been formed through the educational process. The professor needs to be familiar with and have engaged in a multitude of disciplines so he or she can speak from experience. The faith of the professor will need to be alive, vital, and growing through personal

engagement with the disciplines in order to be in the process of formation, being transformed from glory to glory (2 Cor 3:18).

Like the Apostle Paul, the professor must always keep in the forefront of one's teaching that something spiritual is to be brought to the students. From the biblical perspective, it is the one teaching, the one ministering, who is bringing what is spiritual, and that is something of the Holy Spirit, something of God, to the students. The professor must never view teaching as passive; for the role a teacher plays is active – that of a mediator between God and the student. In this sense, the professor is a priest in the classic sense, one who stands between God and humanity. This is one reason why the professor must have an alive, healthy, and vital spirituality.

The professor must always teach out of the integrity of one's calling, gifting, and passion. The professor cannot compare the disciplines, or the methodologies used in class to that of another teacher. Just as an educator understands each of the students has a God ordained praxis and *telos*, so too Christ has been and is being formed in the educator by the Spirit leading towards a personal eschatological *telos*. It is the uniqueness of each professor's methodology that brings diversity to the educational experience for the students. Professors should relish their uniqueness and not try to imitate someone else.

Rule Eight - Personal Spiritual Virtues and the Spirituality of Teaching¹⁹

There are, perhaps, core virtues that ought to be evident in all who teach. The purpose in this rule, however, is the development of spiritual values that one is specifically called to manifest. These values are born out of the disciplines, born out of true spiritual transformation. Again, the biblical meaning of spiritual is that it is something of divinity, brought through the teacher by the Spirit for the purpose of the Spirit to shape an individual's God created *telos* that is to be lived now. Palmer calls these virtues "fruits of spiritual practice."²⁰ Some may connect their virtues to epistemological virtues as Palmer does. Others may choose to link them with relationships with students, staff, faculty, and administration. Others may attach the virtues to their overall lifestyle as something that makes them live in wholeness. As a professor is spiritually formed, one's character will manifest a great likeness to the image of God. As a result, the teacher will, in fact, live a more whole, undivided life. The rule calls for the individual professor to discern what virtue the Spirit is drawing one to manifest.²¹ Professors should not be concerned with the number of virtues they are called to live. If God calls one to live two virtues, then the rule is to live and practice the two. While each professor may have core virtues, some virtues may change from season to season in a professor's life.

¹⁹ While this presentation has not dealt with virtues per se, it would be remiss not to include a rule for the spirituality of teaching, a rule fostering the development of spiritual virtues.

²⁰ Palmer, *To Know*, 108.

²¹ My personal spiritual values are: dignity, grace, love, gratefulness, and awareness. These have been drawn together in the following sentence: The virtues of my spirituality are for my love to abound, to give the full orbit of grace, to treat others with dignity, and to live in alertness to the Spiritual, and to live in gratefulness.

Rule Nine - Objectifying the Rule for Spirituality of Teaching

The greatest tragedy is for this rule to become objectified, that is transformed into a list of check off items so the teacher can say the tasks were accomplished. This nullifies all the underlying concepts to the rule. This rule is meant to be a pattern that will foster a healthy and vibrant spirituality. Everything within this rule is about cultivating a deeper dimension of teaching, *theologia*, which incorporates the spiritual transformation of students and professors.

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