

Assessing Tokyo Christian University Spiritual Formation Practices
in both Curricular and Co-curricular Campus Programming

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[Survey Report]

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Introduction

How are we doing? This is a question every higher education institute committed to quality has to ask and answer, in order to discern whether its programs are succeeding in achieving the goals of the institution. This self-evaluation question is especially crucial for a Christian education institute that sets itself apart for its religious identity. Tokyo Christian University (“TCU”), the premier evangelical university in Japan, needs to ensure they are achieving the outcomes that could only be accomplished by an institute of this nature. The Seventeenth century Christian humanist, John Milton, made an important distinction about the purpose of Christian education under he argued that this learning led not only to a life of contemplation, but also to a life of social action.¹ It is therefore imperative that a Christian college offers an environment and a curriculum that enables students to develop in these lifestyles. This article reports on preliminary research on the spiritual formation practice in both curricular and co-curricular programs at TCU. University faculty and staff, particularly those working in student development and support, see the need for developing not only the students’ practical skills but character as well, and spirituality has emerged as a crucial aspect in how students make sense of the world in which they live. Therefore, in response to this growing awareness of the importance of spirituality, this study seeks to examine the already-existing

1 As seen in Arthur Holmes, *Building the Christian Academy* (Grand Rapids: Wm. B. Eerdmans, 2001).

spiritual formation practices to provide background for TCU to evaluate its fulfillment of spiritual formation mission.

This is not a report on the effectiveness of spiritual formation practices although such an inquiry exploring student experience would be beneficial for any Christian institution. In fact, similar research has been done at TCU focusing on how transformative learning approaches can be incorporated into curriculum and lesson design.²

Rationale for this Research

The vision of a Christian life entails growth and kingdom responsibility. However, research has shown that many college students experience a spiritual decline, a phenomenon often blamed on their experiences at liberal arts colleges.³ Many Christians assume that the combination of liberal arts teaching, the loss of parental oversight, and loose moral culture create a ripe setting for dissolution of faith.⁴ Further research disputes this assumption revealing that these young adults actually maintain their religious beliefs but are unlikely to cultivate personal faith practices, explaining that “faith is neither abandoned nor pursued but rather safely stowed.”⁵

David Setran and Chris Kiesling, scholars who have broad experience working with young adults, list several reasons of this spiritual plateau. First,

2 Yujin Seo, “Theoretical Background of Narrative Method in Contemporary Religious Education,” *Christ and the World* 27 (2017): 25–45. Seo’s research, as the title shows, was not a study on students’ actual experiences, but a projection on how certain approaches would affect students’ formation.

3 Alyssa N. Bryant and Helen S. Astin, “The Correlates of Spiritual Struggle during the College Years,” *The Journal of Higher Education* 79, no. 1 (2008): 1–27.

4 David P. Setran and Chris A. Kiesling, *Spiritual Formation in Emerging Adulthood: A Practical Theology for College and Young Adult Ministry* (Grand Rapids: Baker Academic, 2013), 21.

5 Setran and Kiesling, *Spiritual Formation in Emerging Adulthood*, 18.

these adults are often living independently for the first time, and they have a number of new skills to master in order to thrive in this new environment. So, although faith is important, other seemingly overwhelming tasks like daily life management, juggling personal relationships, personal gratification, and personal economics may take higher priority. In such a scenario, “faith commitments are placed in a ‘lockbox,’ stowed away for safekeeping until later in life.”⁶

Second, Setran and Kiesling reveal that fewer students attend college in order to gain a meaningful philosophy of life. Many attend so that they can have financial security. These “practical credentialists” are more likely to be lured away by godless philosophies than they are to focus on intentional reflection about their faith.⁷ It is, therefore, incumbent on the church to develop a posture of formation that attends to both external challenges posed by cultural and contextual shifts and internal theological challenges posed by false teaching. Christian Colleges, as the “education arm of the church,”⁸ can structure activities to foster this kind of spiritual development.

Methodology

As a case study this inquiry lacks the advantage of breadth, but allows for development of theory within a given context. It does not claim to draw generalizable conclusions on spiritual formation, but merely to report on one institution’s practices guided by literature on the topic. The method of survey was interviews, comment groups, and analysis of school documents. As a member of the faculty and an alumni of TCU, I had easy access to information,

6 Setran and Kiesling, *Spiritual Formation in Emerging Adulthood*, 17.

7 Setran and Kiesling, *Spiritual Formation in Emerging Adulthood*, 21.

8 Christian scholasticism began with the emergence of catechetical schools in the second and third centuries. These schools provided a necessary process of instruction for members who lacked the requisite knowledge of doctrine and moral stability. J. Gonzalez, *The Story of Christianity*, vol. 1 (San Francisco: Harper Books, 1984).

but I acknowledge that my personal experience could have been a source of bias. To increase objectivity, I consulted literature on spiritual formation from scholars who belong to Council for Christian Colleges and Universities (CCCCU), of which TCU is an affiliate member.

Definition of Spiritual Formation

“‘Spirituality’ is an elusive word with a variety of definitions—some compelling, some witty, some downright dangerous.”⁹ However, this The definition dilemma could lead to disunity and a lack of cohesion among faculty as they try to integrate spirituality into their curriculum, and could lead to confusion among students when their definitions do not align with their professors’. Therefore, a solid definition will clarify TCU’s mission in transforming its students’ lives.

This section narrates discussions with faculty and staff who are directly involved in student development and reports briefly on information from selected university documents to ascertain how TCU defines spiritual formation and facilitates this formation in its students. Discussions were grouped into three, according to the staff or faculty’s role in the school. The three groups were Christian Education faculty; Institutional Leaders; and Student Support staff and faculty.

The Christian Education faculty pointed out that every religion has a spiritual formation process, but most of them require hard work and effort to attain the outcome of spiritual formation. In contrast, the Protestant tradition to which TCU belongs recognises that God initiates the formation of the spirit, and our role is to respond to this initiative. For this group also identified spiritual formation as a personal process. As such, in a school setting, it is incumbent on the individual student to cultivate the human spirit to develop. Nevertheless, the institute, through its programs, can nourish the students’ spiritual growth.

9 Parker Palmer, “Teaching with Heart and Soul: Reflections on Spirituality in Teacher Education,” *Journal of Teacher Education* 54, no. 5 (2003): 377.

Therefore, similar to Wolterstorff's caution,¹⁰ a Christian educational institution does not have a responsibility for the development of the spiritual formation of its students, but rather should focus on creating an intentional atmosphere where spiritual formation is promoted and fostered.

This group also noted that spiritual formation, as any development process, goes through stages. Using James Fowler's Faith Development theory, they suggested that individual students' faith progresses unequally based on their unique interactions and experiences. This erratic growth process makes quantifying all the students' growth difficult. Some students will graduate from one stage to another quicker than others. This problem demands that faculty intentionally identify the developmental stages, and work to move the students from one stage to the next. Additionally, in recognising that this growth is a life-time process, faculty should also provide tools to enable students to continue desiring and cultivating a life of positive spiritual growth even after graduation.

Another group, the Institutional Leaders, defined spiritual formation as the process of becoming more like Jesus in our entire existence, mind, body, and soul. In other words, a spiritually formed individual is one who most resembles Christ in thought, word, and deed. They emphasised that this was a process for all stakeholders in TCU; faculty, staff, students and alumni. "For us to exist as a prototype of God's Kingdom, each person in TCU has to grow and conform with the mind and ways of Christ."¹¹

According to these leaders, the spiritual formation process should be evident in our daily, ordinary lives. Spiritual transformation is the aggregate sum of ordinary, seemingly mundane interactions and practices of our daily lives. As the *TCU Student Handbook* reminds students to "be mindful that life filled

10 Wolterstorff warns institutions against viewing spiritual formation as institutional responsibility, because such a task would rid the spiritual process of its redemptive quality. Nicholas Wolterstorff, *Educating for Life* (2003), as seen in Patrick Otto and Michael Harrington, "Spiritual Formation within Christian Higher Education," *Christian Higher Education* 15, no. 5 (2016): 252-62.

11 Kaoru Hirose, email to author, July 31, 2018.

with the spirit is not realised only through special experiences but through ordinary study and campus life,”¹² this group suggested that faculty expect students to learn how to live in and through Christ. Therefore, institutional leaders measure the outcomes of this spiritual formation by looking out for visible fruit of the spirit in the students’ daily lives, and observe the students’ connection to the local church. However, they cautioned anyone looking for external outcomes to be aware that these could be achieved (faked) without any inner transformation. David Setran illustrates the difficulty of identifying true spiritual formation when he writes, “Spiritual Formation is difficult to assess because outcomes can be met separate from any real connection or response to God.”¹³ In fact, if the heart is not changed, the behavioral changes that institutional leaders observe are only temporary. Therefore, an institution committed to encouraging a genuine change of heart should provide a context in which the “true heart” is revealed, an environment that allows students to deal honestly with their fears and doubts.¹⁴ Setran suggests that college can offer a new setting different from what the student is accustomed to at their home and church, thus opening a door to the recognition of the need for the heart-transforming grace of God.¹⁵

Both the Christian Education and Institutional Leaders groups above highlighted the difference between moralism and spiritualism, emphasizing that spiritual formation is not how well we behave as Christians; it is about our life in Christ. The spiritual disciplines we engage in do not bring us closer to God, neither do they make us holier. Quoting John Coe, “Doing spiritual disciplines do not transform; they only become relational opportunities to open the heart to the holy spirit who transforms.”¹⁶

12 “TCU’s Standpoint toward the Charismatic Movement”, *TCU Student Handbook*, 8.

13 Setran and Kiesling, *Spiritual Formation in Emerging Adulthood*, 15.

14 Setran and Kiesling, *Spiritual Formation in Emerging Adulthood*, 32.

15 Setran and Kiesling, *Spiritual Formation in Emerging Adulthood*, 32.

16 John Coe, “Resisting the Temptation of Moral Formation,” *Journal of Spiritual Formation and Soul Care* (May 2008), 75. vol. 1, issue 1

Finally, the Student Support group identified the importance of community in the spiritual formation process. This group identified involvement in mentoring relationships as a community-based evidence of spiritual formation. They recommended TCU as a place where like-minded people could come together and be encouraged and their beliefs corrected as they lived and walked life together. This life together is a costly community in which the different members are constantly self-reflective, self-critical, and self-offering. This group observed that spiritually-mature students are aware of their sinfulness, their need for redemption and their need to grow. “These students are constantly interacting and seeking community with others even when it is difficult.”¹⁷ “We expect students to enjoy deeper fellowship with each other in classrooms and in the dormitories, but we have also observed that living and learning in a diverse community is challenging.”¹⁸ Nonetheless, involvement in this costly community promises far more than the temporary misunderstandings and interpersonal conflicts. The goal of spiritual formation is a development of a life with God, the author, sustainer, and finisher of our lives. Such a life is worth working toward.

These discussions above revealed that TCU has not yet developed an official definition of spiritual formation, but it would benefit from a core definition that would unify its mission to facilitate students’ spiritual development. The interviews and documents yielded some elements of spiritual formation that could serve as indices¹⁹ for a definition.

1. God-initiated, Christ-centered, Holy Spirit-led
2. Communal and relational

17 Group Discussion with Mifumi Kurokawa and Motoaki Shinohara (June 22, 2018).

18 Shohei Yamato, Group discussion with Shohei Yamato and Mifumi Kurokawa (July 25, 2018).

19 The wording of these indices is taken directly from the sixteen definitional elements identified the CCCU Symposium held in Langely, British Columbia. Council for Christian Colleges & Universities, *CCCU Report on Spiritual Formation* (Council for Christian Colleges & Universities, 2011), 13.

3. Supports the local and global church
4. Holistic developmental process of mind, body, and soul
5. Internal change expressed in observable behavior resembling the character of Christ and fruit of the spirit
6. Nurtures a growing self-awareness and selflessness
7. Need for spiritual ecology

How does TCU facilitate the spiritual formation of its students?

Theological education is meant to “lead students into an ever-growing communion with God, with each other, and with their fellow human beings. This education forms our *whole person* toward an increasing conformity with the mind of Christ so that our way of praying and our way of believing will be one.”²⁰ This section evaluates how TCU is fostering its students’ wholistic growth towards an ever-growing communion with God, with each other and with their fellow human beings.

Paul Corts answers the question of how to facilitate spiritual development with a simple command — “Follow Christ!”²¹ This former CCCU president reminds his readers that following Christ in daily living involves seeking to live by the basic commandments and teaching of Christ. He points out that Jesus reduced the number and scope of his teachings to the Great Commandment²²; an “all-encompassing single twin commandment about real-life living.”²³ Corts

20 Henri J. M. Nouwen, *The Way of the Heart: Desert Spirituality and Contemporary Ministry*, New York : Seabury Press, 1981. (Emphasis mine)

21 Paul Corts, “The Great Commandment: A Possible Model for Spiritual Development,” presentation at Council for Christian Colleges & Universities, 2011, 19- 25.

22 “Hear, O Israel, the Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.’ The second is this: ‘Love your neighbor as yourself.’ There is no commandment greater than these.” (Mark 12:28-31)

23 Corts, “The Great Commandment,” 19.

uses the elements of the Great Commandment to provide a framework for living and to serve as a plan for spiritual development since the commandment covers all the critical elements of the totality of one's being, heart, soul, mind, and strength.²⁴ In theory, TCU hopes that its educational program follows a holistic approach and that its students develop in the areas of emotion, morality, intellect, and behavior. Throughout the university documents and the conversations with staff and faculty, two main approaches to practicing spiritual formation emerged. The first approach was academic (courses taught) and the second was incorporating spiritual practices in student life experience. This study uses Corts' Great Commandment model for spiritual development to assess TCU's approach to spiritual formation. This model guides us in identifying which programs positively affect spiritual formation, but it does not quantify the program's level of success in affecting spiritual formation.

I. The Lord our God, the Lord is one

This component of the Great Commandment reminds us that all elements of our being, and hence our education, should find their unity and cohesion in God. Although, "through human use of God's gifts of inquiry, exploration, and imagination, there will be times when our learning appears disjointed, we know through faith that God is the ultimate cohesiveness of all knowledge."²⁵

TCU, as a Christian liberal arts college, firmly believes that all truth is God's truth, and a liberal arts education, truly pursued, will focus the students on this truth.²⁶ Therefore, it trains its students in a variety of disciplines in humanities, social sciences and theology. In training both pastors and lay leaders in the liberal arts in the context of a Christian worldview, TCU affirms its belief in a supreme unity to all knowledge and creation. This focus on both lay ministers

24 Cort warns against viewing the elements as separable because all elements must work in tandem as a part of the whole.

25 Corts, "The Great Commandment," 20.

26 "ACTS-ES: A Liberal Arts Foundation," Tokyo Christian University, accessed August 14, 2018, <http://www.tci.ac.jp/english/info/liberal-arts>.

and pastors affirms the mandate of every Christian to follow Christ, and to grow in their spiritual lives.

II. Love the Lord your God with all your heart

This part of the commandment magnifies the place of passion in our lives; to love God, and to love the way he loved, and to love the people and the principles he loved – passionately. We are to foster healthy, emotion-centered personal relationships vertically toward God and things spiritual, as well as horizontally toward humankind and all God’s creation.²⁷

TCU helps students love God, or fall more deeply in love with God by teaching about God. As Thomas Aquinas points out, “love is born of an earnest consideration of the object loved.”²⁸ Therefore solid and compelling biblical teaching on the character of God is necessary. TCU employs some of the best biblical and theological scholars who teach with creativity and conviction relaying both the truth and the beauty of God as revealed in scripture. Not restricted to the classroom, TCU invites international biblical scholars and missionaries to speak at missions conferences and academic forums thus continuing to paint the beautiful character of God as seen from their diverse cultural and life experiences and equipping students with knowledge and a heart to engage a diverse world.

TCU encourages horizontal relationships mostly in its on-campus co-curricular programs like during communal meals and sports activities. More recently, the university has focused on fellowship and community building in its annual Spring Retreat, and in its new student orientation. But this formation practice is mostly observed in dormitory life. In recognising that formation involves people in all complexities of their lives, TCU requires all students to live in the four dormitories on the school campus. This setting allows for the students to be formed in close community. Each dorm, although run a

27 Corts, “The Great Commandment,” 21.

28 Thomas Aquinas as seen in Setran and Kiesling, *Spiritual Formation in Emerging Adulthood*, 36.

little differently, places a great focus on helping, supporting, and praying for each other. For example, in the women's dormitory, all students are divided into families each of which has a leader called "maaza". Each family fulfils a given task for the dorm and members help and support each other and pray together.²⁹ Moreover, students hold a strong influence on each other. As Arthur Chickering observes,

...a student's most important teacher is another student...The evidence clearly indicates that friends, reference groups, and the general student culture clearly have an impact on student development... the force of friendships, reference groups, and the student culture is amplified as frequency and intensity of contacts increase.³⁰

Therefore, if encouraged and managed well,³¹ this focus on God and his people (other dormitory residents) forms the loves of the students, thus resonating with Richard Foster's observation that "the mind conforms to the order of what it concentrates on and the heart conforms to the beauty of what it gazes upon."³²

29 "Extract from Rules and Regulations of Tokyo Christian University," *TCU Student Handbook*, 28. As a former resident and leader in the women's dormitory, I know that this arrangement has not always worked well to achieve the desired outcome, but it has great potential to form the loves of the students.

30 Arthur Chickering, as seen in J. F. Milem, "Attitude Change in College Students: Examining the Effect of College Peer Groups and Faculty Normative Groups," *The Journal of Higher Education* 69, no. 2 (1998): 120.

31 A strong emphasis needs to be placed on proper management because students still need intentional guidance in how to navigate relationships and what to prioritize on. We should not assume that these decisions will come naturally without purposeful guidance.

32 Richard Foster, "Life with God: Reading the Bible for Spiritual Transformation" as seen in Setran and Kiesling, *Spiritual Formation in Emerging Adulthood*, 36.

III. Love the Lord your God with all your soul

According to Corts, “the soul relates to the moral and spirit center of the human experience. We are to have no other gods, but the one true God, hence avoid moral and spiritual confusion.”³³ TCU fosters this formation through focusing on biblical instruction both in class and in the chapel. The campus chapel is a regular time of worship set aside for the entire faculty and student body to take a break from their studies and daily affairs and gather together to sing praises to God, pray, and listen to the word of God. The TCU handbook cites it as “an important time to deepen spiritual maturity through receiving abundant food for the soul from God’s word, and in response to this, it is an opportunity to increase in the love for Christ and continually renew our devotion to God.”³⁴ Many TCU faculty and staff treat chapel as the “nucleus (soul) of campus life.” In agreement with the school’s philosophy, they acknowledge that it plays a crucial role in forming the university into a community whose focus is pleasing God in all the community knows and does. As the academic dean reports, “The messages in the chapel focus on the word of God and our response to it, thus shaping the students’ moral decision-making, and response to different social, political and economic situations.”³⁵

TCU also keeps prayer central in its activities. Prayer is offered during all gatherings, even in the classrooms. This ongoing communication process with God keeps the true authority of God, and our moral sensitivity in focus.

IV. Love the Lord your God with all your mind

The mind represents our ability to engage the intellect, and think rationally, process information, and arrive at a conclusion. In it lies the seat of human will. TCU through its academic programs encourages students to form Christian and biblical worldviews, by offering a wide palate of disciplines and

33 Corts, “The Great Commandment,” 21.

34 “Student Life,” *TCU Student Handbook*, 11.

35 Naoki Okamura, Academic Dean, Tokyo Christian University, interview with author, July 6, 2018.

theories and allowing the students think critically about them through class discussions and assignments.³⁶ This training in critical thinking is culminated in their graduation thesis³⁷ and final senior chapel address. For the graduation thesis, the students write on a topic of their choice, and they are expected to display knowledge and capability to integrate their faith and learning.

The institution also conducts a final interview in which the student reflects on the four years of learning, and looks ahead to imagine how this education is going to play out in his or her future life. This activity positions TCU faculty as guides helping the students to consider their past, present, and future lives. Setran suggests that this activity is highly formational, and is most effective when intentionally carried out on a regular basis. He writes, “By fostering postures of remembering, attentiveness, and envisioning, mentors can facilitate an intentional and comprehensive vision of life that places God at the very center.”³⁸ Moreover, a study on the spirituality of collegians discovered that “spiritual formation is best facilitated when students are actively engaged in ‘inner work’ involving self-reflection and contemplation.” And they suggested this development is closely related to faculty encouragement of the process.³⁹

One of the core elements that TCU has in its spiritual-ecology is that the entire faculty and staff is Christian. This outlay is vital in the students spiritual growth because the students are encouraged in their growth as they witness their teachers’ own spiritual development. As students emerge into adulthood

36 This may not be true for all the classes. Some professors do this better than others as observed from students’ course evaluations.

37 The Graduation thesis is required for the Asian Christian Theological Studies students, but it is optional for other students.

38 Setran and Kiesling, *Spiritual Formation in Emerging Adulthood*, 214.

39 Higher Education Research Institute Spirituality in higher education: Key findings from the first national longitudinal study of undergraduates’ spiritual growth. UCLA: 2009 as seen in Setran et al, “Spiritual Formation Goes to College: Class-Related “Soul Projects” in Christian Higher Education” *Christian Education Journal, Series 3*, vol. 7, no. 2 (2010): 401–22.

they need to see ideals modeled and communicated by adults overflowing with purpose. “If they fail to find such individuals—or if these individuals are limited to the distant exemplars of the entertainment and sports world—emerging adults may experience despair, disillusionment, and deflated expectation.”⁴⁰ Therefore, how faculty teach, mentor, and model matters. Also, it is equally important how the administrative staff and support personnel model their hard work and dedication as they serve and live their Christian lives.⁴¹ Each member’s encouragement, support, and engagement with the students has potential to transform the students’ lives.

V. Love the Lord your God with all your strength

Strength represents the physical energy to take action. These actions constitute our behavior, and ultimately we want our behavior to reflect our emotional, moral, spiritual, and intellectual components.⁴²

All TCU students are expected to enroll in a year-long church practicum at an evangelical church. This field education, as it is termed, is an avenue for the students to be mentored as they give of their strengths and knowledge in service to the church in Japan. In addition to field education, the university offers several service-learning programs both within Japan and overseas. The school also encourages students to join and participate in different groups and clubs on campus. These clubs offer leadership for many events at the school, and sometimes in the surrounding community. Through these opportunities, TCU aims at bringing out the abilities and gifts of students, and strengthening their vision to serve Christ with their all.⁴³

Additionally, TCU’s academic programs in development, ethics, intercultural

40 Setran and Kiesling, *Spiritual Formation in Emerging Adulthood*, 212.

41 Matthew 5:16 “Let your light shine before men that they may see your good works and glorify your father in heaven.”

42 Corts, “The Great Commandment,” 23.

43 “Philosophy and Mission of Tokyo Christian University”; “University Life,” *TCU Student Handbook*, 6, 16.

studies and cross-cultural communication help connect theory in the classroom to the community. Their practical requirements like internships and interviews have the potential to help students integrate and explore their faith and learning as students work in communities, whether they are Christian or not.

VI. Love your neighbour as yourself

This command can only be expressed in a community in which we all have a mutual responsibility to each other. TCU's dormitory education enables residents to experience living together (as those made free in Christ). In the dormitory students take responsibility for cleaning and maintaining both the public spaces and their private rooms. Most of them share rooms, requiring them to acknowledge the needs of others. Through these communal interactions, students character is shaped and formed alongside others. As Garber observes, community forces students to begin to understand the connection between belief(telos) and behavior(praxis) as daily life on campus begins to help make sense of all that is happening.⁴⁴

Conclusion

The majority of the student population at TCU falls between the ages of 18 and 30, an age bracket heralded for its formative potential, and "these years mark a crucial stage for developing a worldview and faith stance amid a wide array of competing perspectives."⁴⁵ Students at TCU have decided to spend some of these years in college, and this decision presents a great opportunity for TCU to inform and guide these emerging adults into life-giving patterns that make a difference in society. TCU needs to continue asking how it can best make use of this window of time with students.

Steve Garber's questions on our faithfulness as educators offer a good guide

44 Steve Garber, *Fabric of Faithfulness: Weaving together Belief and Behavior during the University Years* (Downers Grove: InterVarsity Press, 1996).

45 Setran and Kiesling, *Spiritual Formation in Emerging Adulthood*, 1.

in this pursuit when he asks; “How do we help our students to understand that the Christian vision of life and the world is always both character-forming and culture-forming, that it is always concerned for both the personal and the political, both the individual and the institutional? How do we teach them to live wisely and bravely in a broken world? How self-conscious are we about the ways of knowing which give shape and substance to our educational efforts? Do we in fact see them as a morally directive, in and of themselves? Does our own teaching so integrally connect a worldview with a way of life, vision with implicit virtues, that our students are able to understand the ideas and issues of our time, with... clarity and conviction...?”⁴⁶

This study has attempted to start answering these questions, thus providing groundwork for continued inquiry. We have identified that spiritual formation is the aggregate product of all TCU’s academic and relational development programs. However, this paper has not evaluated the effectiveness of TCU’s spiritual formation practices in developing students spiritually and holistically. Neither has it studied all individual courses to identify how professors connect their disciplines to a Christian way of life.

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46 Garber, *Fabric of Faithfulness*, 171.

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