

IMPLICATIONS OF OUR WESLEYAN TRADITION FOR OUR LIFE TOGETHER
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Introduction

PLNU is a confessing Christian community of learning in which women and men are shaped in Christ-like character, preparing them to live and serve as members of the Body of Christ, participating in God's redemptive mission in the world.

As a university in the Wesleyan-holiness tradition, Point Loma Nazarene University seeks to embody a particular ethos and distinctive practices commensurate with our heritage and core values, which are enunciated in the document, "Our Wesleyan Tradition." This present paper outlines ways in which we seek to remain faithful to our tradition within our specific institutional and missional context.

PLNU is a Community Confessing Christ

Central to our life as a Christian community is our fundamental commitment to the historic Christian faith, especially enunciated in the early creeds of the Church.¹ In this sense we understand ourselves to be living members of the one, holy, catholic (universal), and apostolic Church, confessing together with all Christians in all times and places the lordship of Jesus Christ, revealed to us by God through the power of the Holy Spirit. We embrace the centrality of Holy Scripture as witness to the saving work of God in Jesus Christ and the primary authority for all matters of Christian faith and practice. In keeping with our Wesleyan-holiness heritage we emphasize the centrality of scriptural teachings regarding Christian holiness, asserting that, by the power of the Holy Spirit, God is reconciling the world in Christ and empowers believers for lives of faithful obedience to God and loving service to others (2 Cor. 5:17-20).

All communities and institutions possess certain expectations for their members. We expect that all persons who willfully take upon themselves the task of fulfilling the mission of Point Loma Nazarene University—including all trustees, administrators, staff, and faculty—be confessing Christians seeking to love God with their entire heart, soul, mind, and strength and their neighbors as themselves (Matt. 22:38-39), and active members of the Body of Christ through local congregations (1 Cor. 12:12-14; Eph. 4:15-16; Heb 10:24-25). Although our Wesleyan tradition and affiliation is important to both the history and missional commitments of PLNU, we acknowledge an evangelical catholicity whereby we embrace the unity of *all* members of the Body of Christ and welcome them to serve in staff, faculty, and administrative positions.²

¹ For PLNU, these include the Apostle's Creed, the Nicene Creed (381) and the Chalcedonian Symbol (451). Cf. the Appendices for all of these faith statements. Wesleyans often speak of there being three different ways to express these core expectations: *orthokardia*, or right heart/love; *orthopraxis*, or right practices, and *orthodoxy*, or right belief/worship. Cf. "Our Wesleyan Tradition."

² Because of our heritage and special relationship with the Church of the Nazarene, there are certain

Even though we do not require our students to be confessing Christians, as a Christian university we seek to create an institutional environment conducive to students' growth in Christ.³ Indeed, we welcome and include in our community students from a variety of Christian and non-Christian backgrounds. Nevertheless, we do expect that all PLNU students will recognize the confessional nature of our community. Flowing from this, we expect them to learn about our tradition and core values, and be willing to participate and be actively engaged in PLNU as a Christian community in the Wesleyan tradition.

PLNU as the Body of Christ

We understand PLNU to be a vital expression of the Church. This is not to say that we see ourselves as *a* church in the sense that we consider belonging to the PLNU community as an appropriate replacement for active membership and participation in a local congregation. Rather, we see ourselves as that part of the Church given a special educational mission. As the 'Church in education' we seek to cultivate and embody a particular Christian character in the entirety of our communal life and practice.

Standards for our Life as a Community

Understanding ourselves as part of the Body of Christ has important implications for our corporate life. Staff, faculty, and administration are not merely employees, but more properly sisters and brothers in Christ and partners in ministry. Students are not merely clients or customers but persons to whom we are called to share the reconciling love of Jesus Christ and to mentor in the faith (2 Cor. 5:16-17). Therefore, we seek to structure our entire organizational life with concern to fulfill our Christian vocation by honoring the value and dignity of each community member as a beloved 'child of God' (Rom. 8:14-17). We seek to live out principles of justice and reconciliation, concern for the 'least of these', respect for authority that is balanced with resistance to the abuse of authority, and in all things to have personal and corporate decisions guided by Christian wisdom, mercy, and grace (Matt. 25:31-46; Micah 6:8). This applies to all policies, practices, and decisions pertaining to personnel-related issues, external relations, and all policies related to academics and student life.⁴

positions within the university for which formal membership in the Church of the Nazarene is a prerequisite. **Current** practice dictates that the President, Cabinet members, School of Theology faculty, University Chaplain, and Trustees all be members of the Church of the Nazarene.

³ Nor do we require that all those with whom we contract or collaborate for special purposes be confessing Christians.

⁴ This would include the hiring, release, and employment of staff, faculty, and administration, including wages and salary, benefits, working conditions, and any other personnel-related issues; the contracting and subcontracting of university products and services, corporate and personal business relationships with external agencies and actors, as well as all curricular and co-curricular partnerships in the local and global communities in which PLNU participates; and all policies, practices, and decision-making pertaining to our students, including course instruction, advising,

That we understand ourselves to be part of the Body of Christ together also shapes our practices toward one another as individuals. We seek always to treat one another with kindness, gentleness, respect, patience, self-control and compassion, expressing always the love of Christ for one another and the fullness of the fruit of the Holy Spirit (Gal. 5:22-23). As a community of open discourse, we seek to speak the truth in love with civility and mutual respect and to cultivate a community in which different convictions and opinions can be expressed with true openness and honesty (Eph. 4:15). We also embrace certain lifestyle boundaries, and expect that staff, faculty, administration, and students will live in accordance with PLNU codes of conduct.⁵

Confessional Hospitality

In accordance with Scripture and the example set by our Lord, we embrace an ethos of ‘confessional hospitality’ through which we seek to embody a radical openness to ‘others’ as a necessary expression of our commitment to Christian faith (Lev. 13:2; Mark 2:15-17; Luke 14:13). This ideal has implications for the relational practices we seek to inculcate. We readily welcome into our community persons from non-Christian backgrounds and/or who do not confess the lordship of Jesus Christ, including students, visitors, and guests for lectures and other special events, as long as they are willing to acknowledge, respect, and abide by the distinctive Christian ethos we seek to embody.

The ideal of confessional hospitality also has significant ramifications for the practices we embrace as foundational to our mission as an educational institution. In this respect, confessional hospitality means that the starting point for all of our educational and intellectual pursuits is our corporate *confession* of the lordship of Jesus Christ. Therefore, we embrace the relentless pursuit of God’s truth with a spirit of openness to finding it wherever it might be found, even in unexpected places (Heb. 13:2). This is what we mean by confessional *hospitality*: because of our trust in the lordship of Jesus Christ and the ultimate truth of the Christian gospel, we *welcome* encounters with persons possessing convictions and opinions different from our own. Indeed, we readily welcome open and honest engagement with all opinions, ideas, theories, and philosophies as a vital aspect of the intellectual pursuits of a Christian university. This does not mean that we engage in such pursuits uncritically; rather we trust that the Holy Spirit will provide us discernment and help to “guide us into all truth” (John 16:13). We also recognize the reality of difference of opinion among community members on many important matters, including many nonessential matters of Christian faith and practice.⁶ We welcome the open engagement of such differences, expecting only that such discussion remain civil and respectful, for truth should always be spoken in love and therefore tempered by mercy, grace, and empathy for

discipline, housing, support services, financial aid.

⁵ Codes of conduct for students and staff can be found in the student and staff handbooks, respectively. The faculty code of conduct is found in the document “The Community Life Covenant.”

⁶ See “Our Wesleyan Tradition” Section V for a further explication of what PLNU considers to be nonessential matters of faith as opposed to essential matters.

the other (Eph. 4:15).

PLNU as a Means of Grace

As a university in the Wesleyan tradition, we consider every aspect of the university to be consecrated to God and the purposes of the Kingdom, and therefore every aspect of our communal life available to be used by God as a means of grace. For the Wesleyan tradition, the means of grace are any practices through which God works to reconcile us in Christ and empower us to love God with our whole heart, soul, mind, and strength, and our neighbors as ourselves. Put another way, as Wesleyans we believe that Christian faith must be lived out in order to be nurtured. If we wish to grow in Christlikeness, the rhythms and structures of our individual and corporate lives must be organized around the ideals, practices, and disciplines of the Christian life.

Ultimately, the goal of a Christian university in the Wesleyan tradition is to educate persons for life in service to Christ in the Church, not merely to pass on to them information or provide them with professional skills. We reject the artificial division of persons that ultimately envisions the cultivation of the heart, mind, and body as disparate (Luke 10:27). In similar fashion, we reject the tendency for academic disciplines to become silos, completely separate from one another, and affirm that all of life and reality find their unity in Christ (Col. 1:17). Therefore, we believe that the most effective form of Christian education will be wholistic and seek to overcome the artificial divide between curricular and co-curricular and to be interdisciplinary whenever possible.

We nevertheless recognize that there are different dimensions to life and different ways and venues in which the mission of the university is lived out in practice. So, the classroom functions as a means of grace differently from the chapel, the residence hall, or the cafeteria. At PLNU there are five general configurations of institutional life, each with a particular relationship to and different practices for fulfilling the PLNU mission—University Leadership, Academics, Spiritual Development, Student Development, and University Services.

University Leadership as a Means of Grace

Any institution that seeks to embody and promote Wesleyan ideals among its students, staff, and faculty, must be led by persons with a deep commitment to exemplifying these ideals in both word and deed. Such persons are doubly responsible to live out these values considering that they possess the greatest opportunity to influence the shape and structure of the institution as a whole and to establish and implement its priorities (Luke 12:48). This group of leaders includes the Board of Trustees, the President, the President's Cabinet, and the Finance office, which together provide stewardship for the budgetary projections and financial processes of the university. In keeping with our Wesleyan values, those who occupy these positions of substantial institutional leadership are held responsible to lead by exemplifying a commitment to transparency, hospitality, and special concern for the "least of these" (Prov. 11:3; Heb. 13:1-2; Matt. 25:40). This means that university leaders and

stewards embrace a theologically-informed approach to their decision-making and programmatic and budgetary prioritization (Matt. 19:21, 24). This may require that they seek creative alternatives to the standard assessment and measurement criteria espoused by secular accrediting bodies, financial investors, and the competitive marketplace of higher education. Some examples include, but are not limited to, the following: measuring institutional success among our graduates based upon evidence of the Christian character rather than merely secular standards of professional success; measuring faculty success by their investment in students' lives and service to the Body of Christ rather than merely publications in leading academic journals; budgeting to support curricular and co-curricular initiatives that focus the community's attention, service, and collaboration on widows, orphans, and the disadvantaged; establishing standards for pay of staff, faculty, and administrators based upon principles of justice and equity, with special concern for the well-being of our lowest paid employees, rather than merely embracing "market rates" (James 2:1-27, Matt. 20:16).

Academics as a Means of Grace

As "the Church in education," academics is in many ways the vital core of our mission and institutional life, and all that we do as a university is either directly or indirectly intended to support the education of our students. Therefore, we expect our faculty members to be experts in their fields and effective teachers who not only introduce students to the breadth and depth of a particular course's subject matter, but also help their students to develop a passion for truth and a thirst for knowledge, learn to think critically as they develop wisdom and discernment, and communicate their ideas clearly.

However, PLNU faculty members are more than mere purveyors of information and guides for effective thinking and communication, but also models and mentors of Christian faith and life for their students. There are three particular ways in which PLNU faculty fulfill the special calling to be models and mentors. First, PLNU faculty display an attitude of sensitivity to their students' spiritual needs. Most of our students choose to come to PLNU because they expect to encounter professors who will be guides for their growth in Christ, and scholars choose to join the PLNU faculty because they welcome the opportunity to counsel, pray for, and pray with their students. This includes helping students to think deeply about the interface of Christian faith and the disciplines they have chosen to study. It also involves inspiring students to develop a sense of vocation for their professional pursuits as they consider how they might use their education in effective service to Christ. Second, PLNU faculty members seek to inspire in their students an appreciation for the beauty of God's creation and to understand their work as an act of worship. Third, PLNU faculty seek to be models of Christian engagement with the world of ideas by exhibiting a spirit of confessional hospitality both in the classroom and personal engagement with students thereby helping their students to see learning itself as an act of worship. In this sense, every action of a professor—giving a lecture, advising a student, conducting research, grading, etc.—is a potential means of grace both for the faculty member and our students.

Spiritual Development as a Means of Grace

The office of Spiritual Development seeks to invite the PLNU community into a deeper experience of God's love by creating opportunities for growth in Christ through such means of grace as corporate worship, service, prayer, and discipleship. We desire for the entire PLNU community to embrace and serve one another while continually engaging with God's Word so that we may live faithfully as disciples of Jesus Christ. In order to facilitate broad participation in the means of grace, the office of Spiritual Development is organized into five main ministry areas: Worship Ministries, Community Ministries, International Ministries, Chaplaincy Ministries, and Discipleship Ministries.

Although Spiritual Development embraces its responsibility to bear the primary pastoral role within the PLNU community, the breadth of the mission and work of spiritual development is truly campus-wide and collaborative. This mission and work are therefore complemented and strengthened by partnerships with various PLNU offices and campus locations and with off-campus churches and ministries. We understand our calling to be part of the larger Body of Christ and aim to be good neighbors who collaborate with others and make ourselves available as a resource both within and beyond PLNU.

Student Development as a Means of Grace

Student Development plays an important role in fulfilling the distinctly Wesleyan educational mission of PLNU as it champions the wholistic, God-inspired potential of students by facilitating multiple engagement opportunities for them to learn, grow, and serve. Student Development, in conjunction with Academics, Spiritual Development, and University Services, embraces a wholistic perspective by considering the whole of student education and wellbeing. Since student wellbeing in the realms of intellect and spirituality are the special foci of Academics and Spiritual Development, respectively, the work of Student Development emphasizes the emotional, social, physical, and occupational aspects of student wellbeing.

Student Development seeks to honor the image of God in students by inspiring them to achieve all that God calls them to be during the season that they are part of the PLNU community. Student Development provides multiple engagement opportunities for students to explore, to lead, to learn, and to build relationships outside the classroom. At PLNU, we believe that the entire student experience, including both curricular and co-curricular, is not merely preparation for life beyond the academy; rather, it *is* life. We reject cultural norms that debase and devalue students by encouraging self-destructive behaviors, such as alcohol and drug abuse, use of pornography, and inappropriate sexual exploration. Rather, we seek to call students to pursue lives of holiness and to find their central identity and value in Christ. Therefore, Student Development maintains high standards of moral and behavioral expectations both for our students and the professional staff who mentor them. When a student fails to respect community standards, the goal is always full restoration of the student to the community. Student Development at PLNU is distinctly mission- and student-centered, grounding its work in both the discipline of Student Affairs and the mission of PLNU.

University Services as a Means of Grace

University services includes most support services, such as housekeeping, human resources, physical plant, financial aid, information technology, institutional advancement, public relations, marketing, alumni relations, etc. Each of these offices and departments plays a pivotal role in supporting the core mission of the university. There are three key ways that community members working in University Services can understand and experience their work as means of grace. First, any work done in service to Christ is a means of grace—whether it be cleaning toilets, mowing grass, building the university website, or soliciting funds from a university donor—when committed to the glory of God with integrity, transparency, humility, and gratitude. Second, any action done as an expression of Christ’s love for a student or colleague is a means of grace both for the one who gives and the one who receives. Indeed, every member of PLNU is in many ways the recipient of the various gracious acts of those who seek to build up the community in love. Third, because the core mission of PLNU is to prepare students to live and serve as people of Christ-like character, every action performed by any PLNU employee that helps to serve the PLNU mission—no matter how small or indirect—is a potential means of grace. That is, *all* those who serve at PLNU in any capacity are involved in countless opportunities to serve Christ in what they do and how they do it. All the work that we do, as it is in service to Christ and the Church, is holy and an opportunity for our growth in grace as individuals and as a community.

Liberal Arts, Professional Studies, and Graduate Education

As Wesleyans we reject the distinction between theory and practice and affirm that the central purpose of education is the formation of students in Christ-like character for informed and reflective service as the Body of Christ in and for the world. Our goal is not merely to give to our students a particular body of information or merely to give them a set of skills to be effective leaders or successful professionals but also that they might be formed *into* the Body of Christ. Therefore, we wish that their PLNU education will inspire them to become more compassionate, humble, honest, and loyal members of the Church whose lives exhibit the fullness of the fruit of the Holy Spirit. As Wesleyans we also acknowledge that such virtues are habitual dispositions formed by God’s grace through disciplined practice, especially within the accountability structures of Christian community. This is why small groups (i.e., what early Methodists called class meetings, bands, and societies), communal worship, and the practice of the Eucharist are central means of grace for the Wesleyan tradition. This is also why, we believe, that a truly Christian education in the Wesleyan tradition *ideally* is residential, involves students in various Christian disciplines (both communal and individual), and includes professors and other staff developing significant, long-term mentoring relationships with students.

The Wesleyan tradition embraces a wholistic understanding of faith and life, and therefore resists the tendency within much of contemporary higher education to make sharp distinctions between disciplines, between knowledge and character, between the theoretical and the practical, and between the liberal arts and professional studies. It is for these reasons that we emphasize the importance of the liberal arts, requiring that our undergraduate

students engage in a robust general education. This includes not only theology and biblical studies, but also introduces them to a broad range of fields of knowledge and discourse and requires that they develop effective critical thinking and communication skills. That is, our belief is that a Christian liberal arts education provides the most effective means of fulfilling our core educational mission—to form our students in Christ-like character for service in the world as members of the Body of Christ.

The following are just *a few* of the ways in which the various fields of study at PLNU make significant contributions to the liberal education of our students in *distinctively Christian ways*:

1. **Theology:** Introducing our students to the depth and richness of the Christian tradition; teaching students to engage with God's Word in Scripture in mature and thoughtful ways; empowering students to think about and respond practically to the challenges of life as effective servants of Christ and leaders in the Body of Christ.⁷
2. **Natural Sciences:** Introducing students to the scientific method as an important instrument for developing a rigorous understanding of the complexity, wonder, and majesty of God's creation; challenging students to study and ask hard questions about the world with courage and integrity as they pursue God's truth; helping students to discover their giftedness as researchers and preparing them to be good stewards of these gifts in service to Christ and the Church with care for God's creation.
3. **Social Sciences:** Introducing students to the complexity and richness of human emotional, relational, and social life and giving them a deeper awareness and understanding of different cultures; helping students to understand the deep brokenness of the personal and social worlds in which we dwell; providing students with skills that will allow them to pursue justice and reconciliation for those whose basic needs, voices, and dignity are too easily denied.
4. **Humanities:** Introducing students to analytical reading and textual interpretation within historical perspectives and contexts as a means to develop aesthetic appreciation, critical thinking, writing and oral communication skills, and a fuller awareness of cultures; highlighting the quest for meaning and a deeper understanding of the self and others that is necessary for empathetic responses that demonstrate Christ's love for all people; enabling students to articulate a Christ-informed response to the major questions of life.

⁷ For a Christian liberal arts university in the Wesleyan tradition, theology should not be viewed as merely one among many disciplines with its own methods and objects of study, but also *ideally* as the core discipline around which the rest of the disciplines find their ultimate purpose and meaning in Christ. In this sense, theology has often been referred to as the 'queen of the sciences'. At PLNU we embrace such an understanding of theology as a unique discourse and discipline: as this paper seeks to make clear, it is our theology that provides the *raison d'être* and ordering principle for all that we do as a university; it is that which gives the true *unity* to the *diversity* that makes us a *uni-versity*.

5. **Creative and Performing Arts:** Introducing students to various creative means and methods for engaging and communicating truth and beauty in ways distinctly shaped by Christian faith (Phil. 4:8); helping students learn to worship God by reflecting the creativity of God in Christ through their own creative works and performances; helping students develop tools critical to the prophetic communication of truth through various artistic media.
6. **Professional Studies:** Preparing students to be effective nurses, teachers, ministers, accountants, scientists, etc., while challenging them also to see their vocations as opportunities for serving God and loving neighbors.

Traditionally, the liberal arts have been understood to provide preparation for a wide variety of professions by providing a breadth of knowledge and skills, and considering that most of our graduates will engage in a variety of occupations throughout their lives, PLNU therefore continues to affirm the ultimate *practical* benefits of a liberal education and the broad preparation that it provides and to embrace the liberal arts as the core focus of our undergraduate education.

We also recognize that graduate studies require far more disciplinary specific and professionally oriented education than is expected and possible in a residential liberal arts setting. Therefore we do not require our graduate students to participate in *all* of the communal experiences (such as chapel) or the broad range of courses that we require of our undergraduates. Nevertheless, we do expect our graduate students to develop a basic understanding of and healthy respect for our Christian ethos and mission, and experience vital engagement with the ways in which Christian faith and practice have definite implications for the professional fields to which they are called.

University Centers and Institutes as a Means of Grace

PLNU Centers and Institutes give concrete expression to our Wesleyan theological heritage and mission by maintaining focus on missional distinctives of the university that might otherwise fade or be overlooked. They help to bridge academic and institutional divides by creating educational opportunities that draw together a variety of disciplines and bring into vital collaboration Academics, Spiritual Development, and Student Development. They also provide entrepreneurial spaces for program development and the exploration of external funding for the theological distinctives most important to the mission and ethos of the university and the character development of students. Finally, PLNU Centers and Institutes increase the university's external relations capacity and effectiveness in ways that are firmly grounded in university mission by leveraging university expertise for speaking about and engaging contemporary concerns important to the Church, the academy, and the general public. The following is a list of PLNU Centers and Institutes and ways that they contribute to fulfilling the university mission:

1. **Wesleyan Center:** Informing the PLNU community about its Wesleyan/Nazarene heritage and core values while seeking to cultivate thinking and practices drawn from

the depth of Christian tradition and attentive to the latest developments in the arts and sciences.

2. **Center for Justice and Reconciliation:** Seeking to keep alive the Wesleys' vital concern for embracing solidarity with the poor and disenfranchised by nurturing a prophetic imagination, studying poverty and oppression, and teaching Christian means of social engagement.
3. **Margaret Stevenson Women's Studies Center:** Supporting the historic commitment of the holiness movement and the Church of the Nazarene to empower women to use all of their gifts in service of the Church and the world.
4. **Center for International Development:** Seeking to fulfill Jesus' call in Matthew 25 to serve "the least of these" by linking conscientious business solutions to global poverty alleviation efforts.
5. **Fermanian Economic and Business Institute:** Engaging the economic marketplace with a Christian ethic while providing PLNU students, alumni, and constituents with a relevant business and economic voice for meeting the demands of a dynamic marketplace.
6. **Center for Pastoral Leadership:** Providing spiritual and theological resources for and strengthening university relationships with pastors and churches across the Southwest region.
7. **Institute of Politics and Public Service:** Seeking to enrich and promote the quality of civic life and public affairs by building bridges between PLNU and the larger community.

PLNU as a Public Witness

As the "church in education" and a distinctly Christian community of learning, we understand PLNU to be what some theologians have called an "alternative polis" that is deeply engaged in the larger "public" world as a natural outgrowth of its essential Christian character. That is, we understand that our mission, educational priorities, and the structure of our communal life are drawn from our particular Christian commitments and heritage and distinguish us from the world around us. But our core commitments and identity in Christ also require that we avoid the temptation to remain insulated or isolated from the larger public arena. As Wesleyans we instead affirm that Christian faith is all-encompassing in scope and it is our vocation to share the love of Christ in both word and deed with *all* the world. Therefore we understand that our public task is to be the light of Christ in the world as participants in conversations of public importance. Furthermore, as Wesleyans, we affirm the doctrine of prevenient grace, by which we understand the Holy Spirit to be graciously at work in all the world, seeking to reconcile all things to God in Christ (Rom 1:19-20, 1 Cor. 5:17-20). Thus we recognize that the work of the Holy Spirit is not limited to the visible Church or those who

identify themselves as Christians, and that we must be open to the Spirit's presence and voice in *all* that is true, good, and beautiful and honors God's presence in and intentions for creation (John 3:8; Rom 8:19-23). These commitments are the foundation for our engagement as a university in the larger intellectual culture and provide impulse for our service to the larger community.

As a Christian community of learning we seek to engage the larger intellectual culture. Our faculty includes scholars in a variety of disciplines, and the university expects that they will each make contributions to their respective fields of study with integrity and humility. In this way they both honor Christ and engage in public Christian witness on behalf of PLNU. So also do PLNU community members (including faculty, staff, administrators, trustees, students, and even alums) honor Christ and serve our public witness whenever they engage in any public discourse, whether it be writing editorials or articles for a local newspaper or online publication, volunteering for a local service agency, giving a lecture at an area university or museum, or preaching a sermon at a local church.

As a Christian community of learning we seek to extend our public witness through service to the community. There are numerous ways that PLNU community members participate in such service. Many serve in either ordained or lay ministry in local congregations, while others sit on community boards, coach sports teams, tutor disadvantaged youth, or participate in a host of other non-university sponsored activities. The university also sponsors service opportunities for students, staff, and faculty, including LoveWorks trips, community development services in the Mid-City area of San Diego, and student clubs dedicated to such ministries as sustainability and creation care, community gardening, combatting human trafficking, and feeding the homeless, to name a few. All of these are ways in which members of the PLNU community and PLNU as a whole make a public Christian witness within the world.

Addendum: Wesleyan Perspectives on Modes of Educational Delivery

We recognize the opportunity available today as emergent educational technologies become increasingly effective in allowing universities like PLNU to expand and strengthen distance-learning courses and programs. As PLNU faculty continue to explore and expand the use of technology-enhanced, hybrid and online offerings, they will face the on-going challenge of finding ways to utilize these technologies for the formation of Christian character among students. This presents us with a distinct challenge considering the centrality of communal means of grace for the practical formation of Christian character. That is, in order to be faithful to our Wesleyan heritage, values, and mission, we must make every effort to ensure that our students who are not able to experience the blessing of residing in our community are nevertheless involved in educational practices that form them in Christ-likeness and enhance their capacity for vital participation in the Body of Christ. This is not to say that traditional face-to-face education is a guarantor that our distinctly Wesleyan educational values are honored. Rather, the ideals of Christian education in the Wesleyan tradition call us to consider ways that *every* educational environment and method of delivery we utilize might better serve our students' formation in the Body of Christ.