The Peter Process and Pedagogy: Applying Biblical Truth to Business Education

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ABSTRACT: In a time where suicide and cynicism are pervasive, we must prepare graduating seniors to forge ahead into a truly meaningful life. A capstone undergraduate course (at a Christian liberal arts university) led students in personalizing a biblical model for lifelong character growth. A diverse set of readings, assignments, and discussions helped students understand and embrace this virtue cycle that Peter expressed in the language of his time.

INTRODUCTION

Undergraduate students today are often driven to pursue a life that has deep meaning. So it really strikes a chord with current-day young people when they see the promise in 2 Peter 1:8: "For if you possess these qualities in increasing measure, they will keep you from being ineffective and unproductive in your knowledge of our Lord Jesus Christ" (NIV). And Peter lays out this promise after describing a fairly concrete path to fulfilling life's purpose, which is presented to students as the "Peter Process" (2 Peter 1:3-7).

How does this work for a capstone undergraduate course? Peter lays out a holistic process of personal growth and transformation that most definitely incorporates the fundamentals of education. And it provides for an integrated interdisciplinary approach to student development that would please many of the great management thinkers of our time (Augier, 2001, p. 407). It offers insight into the process that God will have our students walking through as he shapes and molds them to be "made holy, useful to the Master and prepared to do any good work" (2 Timothy 2:1 NIV). As we understand God's process, we can better recognize a role we can play in preparing students to walk in it. This paper describes a course given in an evangelical Christian educational context, but as will be seen, it can be offered in such a way that students from other worldviews can still find stimulating.

Peter will focus far more on *being* (biblical transformation of character) than on *doing*. We live in a task-oriented world, given to separating personal traits from professional competence and performance—a fact that some have begun to recognize as a problem (Brooks, 2015). Even as educators, we separate our lives into personal and professional, into the private realm of faith and the public sphere of the intellect, skills, and expertise. Covey is one who writes about this idea:

> [A]lmost all the literature in the first 150 years or so [of modern leadership scholarship] focused on what could be called the Character Ethic as the foundation of success …. But shortly after World War I the basic view of success shifted from the Character Ethic to what we might call the Personality Ethic. Success became more a function of personality, of public image, of attitudes and behaviors, skills and techniques that lubricate the processes of human interaction. (Covey & Blankenhagen, 1991, p. 18)

THE EXPLANATION OF THE MODEL

The theoretical and philosophical grounding for this study and the resulting course curriculum was penned by Peter in his second letter to the young Church of the first century. Each key segment of the passage will be addressed as it appears in the text. But first, here is the passage in its entirety:

> His divine power has given us everything we need for a godly life through our knowledge of him who called us by his own glory and goodness. Through these he has given us his very great and precious promises, so that through them you may participate in the divine

> nature, having escaped the corruption in the world caused by evil desires. For this very reason, make every effort to add to your faith goodness; and to goodness, knowledge; and to knowledge, self-control; and to self-control, perseverance; and to perseverance, godliness; and to godliness, mutual affection; and to mutual affection, love. For if you possess these qualities in increasing measure, they will keep you from being ineffective and unproductive in your knowledge of our Lord Jesus Christ. (2 Peter 1:3-8, NIV)

The Foundation: "His Divine Power Has Given Us Everything We Need For A Godly Life"

As will any good manager, God provides the resources needed for the assignment, removing systemic obstacles to worker success (Gartner & Naughton, 1988). Peter unapologetically declares that the means are limited to those who know him. This forces us to address the oft-ignored "elephant in the room." We cannot expect unbelievers in business to consistently behave ethically and righteously without the power of God. It is even worse when we allow their failings to justify our own. Our graduates should expect more of themselves than of others: "From everyone who has been given much, much will be demanded; and from the one who has been entrusted with much, much more will be asked" (Luke 12:48 NIV).

Students must be challenged to be sure of their own personal rebirth. If they know Christ, the power to change is available (2 Timothy 1:7), but otherwise our best efforts to educate them towards Christlikeness will be hollow. What to do about educational contexts that include unbelievers is dealt with in the application section. But it has been found that they often embrace the universally acknowledged virtues from a different belief perspective. Perhaps they will come back, later in life, to recall this part of the process (that they passed over at the time that they took the course) and reach out to the One who became righteousness for us (1 Corinthians 1:30).

The Means: "His Very Great And Precious Promises … Participate In The Divine Nature"

The provision is immediately and directly tied to a powerful picture of purpose that Drucker would appreciate (Greenwood, 1981). The Greek here can basically be translated to "the greatest promises ever made backed by the personal reputation of Almighty God." And if that is not inspiring enough, the reason for the promises includes the word *koinōnós*, which translates well to a partnership to share in the divine nature.

So Peter does not invoke the Great Commission nor the Great Commandment but harks back to Genesis and the very first (and most fundamental) statement regarding the purpose of our existence: "Let us make mankind in our image, in our likeness" (Genesis 1:26 NIV). Management research has discovered that elevating the role of employees to a higher purpose is helpful for motivating and unifying efforts (Stone, Russell, & Patterson, 2004). There is plenty in the management literature on what makes for successful business partnerships, which students will discover also makes perfect sense in their partnership with God.

It is critical at this point to reference something (really, it is Someone) that is conspicuous by its (their) absence in the passage that is yet critical to the whole. In the beginning of his first letter —which, based on 2 Peter 3:1, he assumes his readers have seen—Peter references those "who have been chosen according to the foreknowledge of God the Father, through the sanctifying work of the Spirit, to be obedient to Jesus Christ" (1 Peter 1:2 NIV). In 2 Peter 1, the Father and Son are specifically mentioned but not the Holy Spirit. And yet, comparing the two passages, the process described here clearly is part of, if not the essential core of, the sanctification process that is attributed to the Holy Spirit in 1 Peter 1. Our role and responsibility in our sanctification is the focus here, and perhaps that is why the Holy Spirit is not referenced. *And yet, this process is not possible without his working*. The Holy Spirit restrains our flesh (e.g., Galatians 5:16) and produces the qualities like self-control and love (*agape*) here known as virtues but elsewhere as the "Fruit of the Spirit" (Galatians 5:22, 23). We need divine help all along the way. Our part, as Paul writes, is to "be strong in the grace that is in Christ Jesus" (2 Tim.2:1).

The Starting point: "Make Every Effort To Add To Your Faith Goodness"

The resources are in place, the vision has been cast, and now the rank and file must put their feet on the ground and go. Notice first of all that Peter takes the presence of faith as a given. Promises are accessed only by faith. It is not news that trust is essential for organizations of any type or size to flourish—whether we speak of God's kingdom or Amazon (Friedman, Khan Jr, & Howe, 2000). Before our students can grow, they must begin to believe the promises of God.

Secondly, instead of connecting faith directly to knowledge, Peter first introduces *arête*. The audiences to whom Peter wrote were steeped in Aristotelian tradition and would have understood its meaning quite readily. Thayer's Greek Lexicon explains *arête* as:

> … a word of very wide signification in Greek writing; any excellence of a person (in body or mind) or of a

> thing, an eminent endowment, property or quality. Used of the human mind and in an ethical sense, it denotes 1. A virtuous course of thought, feeling and action … any particular moral excellence, as modesty, purity … used of God, it denotes his power … perfections … [used] in the Septuagint for splendor, glory, praises. (Blue Letter Bible, 2016)

In the parlance of modern management, the construct here for "excellence" might equally be represented by its synonym: "quality." Often the two are used together (Young, Kumar, & Murphy, 2010). Quality products and services are those that meet or exceed the buyer's expectations. One can think of this mandate to believers as a commitment to *being* of the highest quality. But quality according to what ideal? As Peter pointed out at the outset, God has "called us by his own glory and goodness (*arête*)" (2 Peter 1:3 NIV). If we believe everything Peter has said so far, our faith will push us to become excellent representations of the God who created, forgave, redeemed, and sustains us. In management terms, this grants us a vision larger than ourselves and thus the motivation and direction for a sustained focus of our energies.

The What: "And To Goodness, Knowledge"

Our intentions must become actions. But what to do? Whereas the resources come from a precise or true knowledge (*epignosis*) of God (verse 3), the form of the word used here (verse 5), within the process, is *gnosis*, representing a broad spectrum similar to our use of *knowledge*. And this is important. The Greeks favored pursuits of the mind (liberal arts) leaving manual expertise (servile arts) to slaves (Duderstadt, 2010, p. 14). Long before them, the Egyptians detested shepherding (Genesis 43:32, 46:34) and concurrently the Chinese determined standing in society based on the "four occupations"—where commerce was assigned the lowest status (Huang & Gove, 2012). In contrast, through biblical history, occupation was rarely a factor in God's preferences. Moses and David were called from shepherding to top leadership (Exodus 3 and 1 Samuel 16). Jesus was a carpenter (Mark 6:3) turned rabbi, and he recruited several fishermen and a tax collector.

The management literature supports how stratification is an unhealthy influence in organizations and educators and managers do well to fight it. The whole Servant Leadership model was inspired by a story of leadership through "menial tasks" (Greenleaf, 1977, p. 2). The outgrowth of this doctrine is to teach that there are no limits on the direction our learning might take. Whether we are learning about atoms or apple cobbler, and no matter what organization might patent an idea, God provided the foundational science. The implications of this for educators should be obvious. We need to encourage our students to learn well and to learn broadly if they want to understand the world and have insight into where it is headed (Epstein, 2019). There is one caveat: they do need to develop filters for discerning fact from fiction. This is also part of the class discourse under the topic of epistemology.

The How: "To Knowledge, Self-Control"

As James puts it, "Do not merely listen to the word, and so deceive yourselves. Do what it says" (James 1:22 NIV). But we will be fought by our natural inclinations (and by people around us), so acting on the knowledge is wearisome. Thayer's Lexicon definition for the word Peter uses is telling: self-control is "the virtue of one who masters his desires and passions, esp. his sensual appetites" (Blue Letter Bible, 2016). As Jesus states, "Whoever wants to be my disciple must deny themselves and take up their cross and follow me" (Mark 8:35 NIV). From a management perspective, Thomas Edison (1932) provided perhaps the most famous quote about perspiration being 99% of genius. But students often are inspired here by the famous research into delayed gratification (Mischel, Shoda, & Rodriguez, 1989).

The How Long/Often: "And To Self-Control, Perseverance"

Luke's rendition of the passage just referenced includes an important addition (with italics for emphasis): "Whoever wants to be my disciple must deny themselves and take up their cross *daily* and follow me" (Luke 9:23 NIV). The Greek word for "daily" here can be interpreted generally as referring to "each day" or "during the day" (Blue Letter Bible, 2016). Both meanings have the implication of consistent repetition. Living on planet earth provides a constant stream of opportunities to apply what one knows or not. With heat from within, and hostility from without, our resolve will be tested. So Peter calls us to patiently endure—that is the meaning of the Greek word here—*hypomenō* (Blue Letter Bible, 2016). Students consistently make the connection between this virtue and the work on *Grit* (Duckworth & Duckworth, 2016).

At the start, Peter called his readers to go into the process "applying all diligence" (2 Peter 1:5 NIV). This phrase combines two important words, *pareisphérō* (meaning "to bring in or contribute besides to something") with *spoudē* (meaning "with haste, earnestness, diligence") (Blue Letter Bible, 2016). So at each stage of the process, while God has contributed his power, promises, and personal example to the project, our one real input is our whole-hearted diligence. In other words, we are not to respond to God's call with a divided heart (see James 1:7-8). Why raise the issue

of diligence here? Because we may well be eager to apply our faith, embrace God's ideals, and learn all that we can, but when it comes to denying ourselves time and again, it is easy to lose our enthusiasm. Consider the Parable of the Sower: Shallow soil and weeds are both examples of those who fail to continue in this process when it becomes difficult. Jim Collins (2001) might chime in here with management principles like developing a "culture of discipline" and persisting with efforts to spin the "flywheel." Elsewhere Jesus will tell would-be followers, "No one, after putting his hand to the plow and looking back, is fit for the kingdom of God" (Luke 9:62 NIV). Is it possible that our generation of parents and educators have failed our students by not letting them take risks or experience much in the way of consequences? Do we bear the culpability of their having a stilted view of reality where they have little awareness of the connection between their choices and the true consequences of those choices? If so, we have a responsibility to change our methods and help them build resilience.

Success And A Safeguard: "And To Perseverance, Godliness"

The word translated "godliness" is *eusebeia*, for which Vine's Expository Dictionary provides help: "from *eu*, 'well,' and *sebomai*, 'to be devout,' denotes that piety which, characterized by a Godward attitude, does that which is well-pleasing to Him" (Vine & Unger, 1996). In the introduction to the process, Peter paired this word with life (*zōē*) as an essential to our raison d'être—to represent God. Later on, Peter will write: "Since all these things are to be destroyed in this way, what sort of people ought you to be in holy conduct and godliness" (2 Peter 3:11 NIV). This is not just as another link in the process but a major milestone in our development. It comes where perseverance has allowed self-control to apply knowledge over time and across situations. What happens to us when this occurs? As we persevere in our self-control by God's grace, good choices become habits of mind and body that are honoring to God.

At this point, some self-congratulations may seem to be in order, along with comparisons to the failures of others. Which is why *eusebeia* conjoins "goodness" with "piety" to bring about what might be called habitual humility. In Romans 5:3, 4 the results of perseverance are expressed in two separate words which translate roughly as "proven character" and "an expectation of good" (Blue Letter Bible, 2016). There is a succinct and poetic phrase in the old hymn "Amazing Grace" that may capture the essence of the experience: "'twas grace that brought me safe thus far, and grace will lead me home" (Newton, 1779). Righteousness without self-righteousness requires us to consider the Source. Humility in our successes and hope in our failures both derive from an awareness of God's work—albeit with our cooperation. Students are asked at this juncture to read *The Canon of Yâo* (THE SHÛ KING, n.d.). It is a translation of an ancient Chinese document recording the reflections of a venerated emperor. It underscores the universal merit of humility in leadership while exposing the typical culturally naïve undergraduate to the reasoning and rationality of a very different culture.

From Me To You: "To Godliness, Mutual Affection"

Up until this point, the process has been primarily individual and decidedly vertical in orientation (i.e., towards God). But now we are reminded that we are not alone in our pilgrimage. In his first letter, Peter writes in 1 Peter 2:9 "But you are a chosen people, a royal priesthood, a holy nation, God's special possession, that you may declare the praises of him who called you out of darkness into his wonderful light" (NIV). Every word picture used by Peter in his first epistle to describe how we depict God's "excellencies" (*arête* plural) were corporeal. The common goal provides a unifying theme. We achieve the highest quality by all working towards the same goal individually and yet together. Perhaps Drucker would chime in here, noting that the opportunity for specialization and individual freedom with accountability, within a unifying vision, is a powerful force within an organization (Wartzman, 2014).

But this is not just about the task. It is also about the relationships. The good character that we have developed through disciplined restraint over time is essential for developing healthy relationships (Baumeister & Exline, 1999). It is natural to form bonds of friendship with those who share our values and faith. Buchanan (2007) astutely points out that the original meaning of the Greek word *philadelphia* refers to the bond shared between children of the same father. This understanding helps us theologically and practically. It reminds us that our priority in human relationships starts with our "family of believers" (Galatians 6:10 NIV) made up of Christ Jesus and all his adopted children: "but as many as received Him, to them He gave the right to become the children of God" (John 1, NIV). Students typically reflect on the healthy community they have enjoyed at the university (dorms, teams, other friends) and how it makes sense to learn to love by loving those who are easier to love because of common bonds—the most powerful being a relationship with and love for the same Heavenly Father.

From Us To Any: "To Mutual Affection, Love"

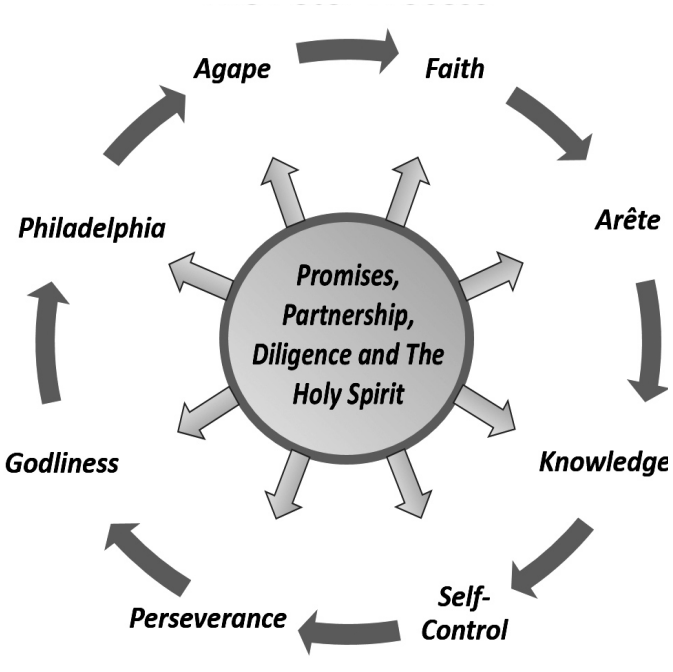
Peter arrives at the crowning virtue of the process to become a quality image of God. In New Testament terms, the objective is that Christ is formed in us (Galatians 4:19

NIV), and to truly become like Christ, our capacity to love must mature to where we can love someone even when there is absolutely no basis for love besides our own capacity. That is *agape*, the word Peter is using here, and which is used often in the Scriptures in defining God's heart towards the human race. As it says in Romans 5:8, "But God demonstrates his own love for us in this: While we were still sinners, Christ died for us" (NIV). We have truly arrived at the destination for our lives if and when we fully obey the two greatest commandments: loving God and loving others as ourselves.

When referring to *agape* as the final virtue, there is a risk of thinking one can "arrive" by completing the process. But Peter's promise introduced at the beginning comes with an inherent caveat: "For *if* you possess these qualities in *increasing* measure" (2 Peter 1:8 NIV). Instead of thinking of this as a linear progression with a starting line and a finish line, we need perhaps to think of a spiral staircase; this is an ongoing process where we revisit each aspect over and over as in life, ideally with escalating levels of knowledge and maturity, resulting ultimately in more godliness, deeper fellowship, and greater capacity to love any and all. And we cannot retire and live off of accumulated moral assets. Habits can be lost.

Figure 1 is used in the course to represent the process. In several cases the actual Greek word is used where the English word is not adequate to express the original Greek word.

Figure 1: The Peter Process



The Implementation of the Model

As of the summer of 2019 this model has been used seven times in a face-to-face undergraduate course and once as a directed study. In all of these cases, it was the same interdisciplinary capstone course for business majors in their senior year at a Christian, liberal arts university. The model was implemented in the course primarily through the course content, format, and requirements.

Content

Some references to content fell nicely in the explanation of the model and so have already been mentioned. It needs to be said at the outset here that the selection of readings is the most important contribution from the instructor towards the success of the course. Since students must pursue learning for themselves, they need to find, as they read, that the content draws them in and then challenges and provokes them. As the process unfolds, the readings need to lead them along and help them integrate the new themes with the prior material. It was rewarding this past term to have a student ask the instructor for recommended future reading to continue after graduation where the course left off.

For each week's theme, readings combined scholarly articles, historical literature, theological and philosophical works, modern blog posts, magazine and news articles, and so on. Several books were also included which spanned several themes although the timing of their introduction or specific chapter assignments coincided with their most significant contribution. Some of the key major works being used are included here along with a brief explanation of their contribution.

Assimilate or Go Home: Notes from a Failed Missionary on Rediscovering Faith

This is a series of very blunt essays by a self-declared "failed missionary" in the United States who started out seeking to convert Somali Muslims refugees but ended up on a journey of learning much more from them and from her own mistakes (Mayfield, 2016). This reading exemplifies how experiential learning occurs if and when one takes the time to reflect on and gain insight from life's lessons. It also highlights how growth occurs as a process, if one keeps faith and perseveres towards the goal of loving people.

Make It Stick: The Science of Successful Learning

Arguably the best compilation of recent scholarly work on the science of learning, this book is also seeded throughout the course, reflecting how the best kinds of learning relate to most of the virtues found in the Peter Process (Brown, Roediger III, & McDaniel, 2014). The most valuable message is that excellence in learning is hard, requiring

diligence and perseverance, which of course only comes by faith with commitment throughout the process.

Power of Habit

While not itself a scholarly work, it references an abundance of empirical research and weaves it in with stories that exemplify the conclusions drawn from the research. As the title suggests, the book delves into the development, resilience and impacts of habits at the personal and organizational levels (Duhigg, 2012). The topics of perseverance and godliness are paired with this book's contents.

Course Format

In keeping with the theme of diligent participation in their own growth, students were led to, and rewarded for, taking on the responsibility of teaching themselves and each other. Each week a segment of the process was presented in the first hour or so of class, typically employing PowerPoint, learning activities, and other pedagogical techniques that students came up with. For the first two weeks, the instructor did presentations to lay the groundwork of concepts and teaching methods to use. After that, student duos took on the hour-long presentations. The hour would include various delivery methods for content from linguistic, cultural, historical, biblical, empirical, and artistic sources. Some analysis was expected of the original Greek and parallel constructs in other languages (and thus cultures) were welcomed. A demonstration video of how to use Google Scholar was provided and highlighted to encourage the use of peer reviewed journals.

A roundtable discussion of the topic for the week filled the latter part of the nearly three-hour class. The presentation from the first hour and the week's readings provided students with the fodder for responding to questions posed by the instructor throughout the discussion time. The questions were designed to encourage students to integrate the concepts from the various sources and then synthesize their beliefs, opinions, and life experiences with that conceptual content. At least one week each term was conducted online with a video presentation followed by a forum-based discussion of questions that were provided.

Course Requirements

The heart of the learning in the course lived in the discussions. Presenters did tend to learn the most about their topic. It was often clear from the discussion afterwards what aspects of the topic each person researched—and if one person did most of the work. Rarely did a group show up poorly prepared, given that these were seniors nearing graduation. The roundtable discussion (literally, the tables and chairs were shifted to face inward towards each other) was graded simply on 5 point scale (1 showed up, 2 contributed, 3 somewhat prepared, +1 well prepared, +1 showed real insight). Students were prompted throughout with a variety of questions addressing the theme and readings for that week. Some questions were provided in advance, and all were designed to encourage them to personalize and synthesize the content. The student presenters also submitted a few discussion questions. They were expected to take notes on, and participate in, the discussion. They were to take those notes, (along with what they had learned in preparation to present) and either author a book chapter or prepare an online teaching segment (a multimedia presentation). At the end of the term, their compilation became either an eBook chapter or a YouTube video.

Finally, literally as the last requirement, they created a personal growth plan based on the process to encourage them to reflect on how to take responsibility for their part in their growth going forward. The objectives were to be linked to the virtues in the Peter Process with a timeline and milestones.

The Results

As students prepared and shared, they made connections between the content and their experiences (educational, personal, and professional) and the examples of parents, educators, peers, coaches, bosses, etc. In particular, they discerned how and where they have already been in the Peter Process. They mulled how concepts of "interleaving" and "spacing" (from Make it Stick) are part of the design of the university curriculum and how the success (or failure) they have experienced relates to virtues like self-control, perseverance, and habits of the mind—which are also part of character formation (Schnorr, 2000). They affirmed the significance of learning in community (especially for learning to love) and of discovering ways of learning that they had not previously recognized. They recounted examples of how cyclical their growth has been, returning in new ways or at new levels to revisit past lessons. They have discussed how society sometimes agrees with and other times rejects the Christian worldview on truth and the biblical foundation for human dignity and purpose. All along the way, they related this to business—how and why, for example, servant leadership works and how to motivate employees in ways that God would. They discovered for themselves how human beings have not changed, the truth has not changed, and the path to a truly meaningful life has not changed since Jesus left here more than 2000 years ago.

Often students will make comments about wishing they had been taught some of these concepts at the beginning of

their academic journey rather than at the end. Of course, as educators, we know that few of them would be ready to benefit from the fairly sophisticated abstractions at that point. Nevertheless, perhaps some of this could be introduced in the "first-year experience" courses that are taught to freshmen.

Critical Success Factors

A true test of this experiment will be the long-term impact on graduates. In the short run, student responses and feedback are the main metrics available. Some very positive feedback has been given. A few have reported that the course was transformational. But the results have varied substantially from class to class, often due to factors beyond instructor control. A few of the key success factors seem to include:

1. The Number, Quality, and Chemistry of the Students

The course works best with 20 students, both in terms of discussion dynamics and topics to be covered in a normal school term. It is important to allow time at the beginning for students to get their feet under them before they have to present. It is ideal if the first presentations set a high bar for the rest, although for some it will not matter. Where most of the value is being generated by the students themselves, it is disappointing to find students with senior standing who are not as academically prepared as they should be. Some are overwhelmed by the quantity of reading and level of contribution required. Others stubbornly hold to a utilitarian view of education and the idea of personal growth is anathema. At the opposite end of the spectrum are students who are excited by the content, readings, and a format that allows them to fully explore the relevance of the Peter Process to their lives and purpose. A quorum of such students will carry the course.

2. Providing a Safe Place

Some do struggle with the heavily biblical themes of the course; typically they are agnostic or of a different religious background. Interestingly, though, some of the most positive comments about this course have come from Muslim, Buddhist, and Sikh students. Backslidden Christians have reconsidered their beliefs because of their experience in the course, and more than one student has come to faith in the course. The secret seems to be in how safe they feel. Students are allowed to choose their topic to present, and as they look through the virtues, they quickly recognize one that they embrace. And they seem to take the view that they will succeed in this process either on their own or by way of the help of their deity or deities. A key here is making it okay to be honest. From the first day, it is communicated that all perspectives are welcomed because there is always something to be learned from an honest viewpoint. One blogger used in the course is a young, liberal Jewish divorcee who has had several abortions. But she is bluntly honest about herself and how she has seen life happen through her eyes. The same is true of the Mayfield book. A genuine insight from a secular perspective can earn as many discussion points as one from a Christian worldview. It is interesting to see how the conversation changes when students really grasp that they will be heard.

Broader Implications

The most valuable implication for education is that knowledge acquisition is only one facet of human transformation. To help our students genuinely experience success requires much more. When Peter lays down this pedagogical framework, he is hitting at some very foundational realities about how we are *made* and how we *grow*. And the virtues are not developed in isolation from each other. Students must address the missional and relational elements of their lives while continuing their knowledge (and skill) acquisition. It would be a terrible thing to equip our students with competence but not character—to unleash them on the world with all kinds of business skills but lacking healthy vertical and horizontal relational skills. While we do not have the time to bring them to maturity in these skills, the least we can do is provide our students with the tools for the lifelong process of developing them. We can start with the recognition that the best context for rich relational development to occur alongside of skill development is always going to be in a healthy community. And so, educators need to encourage and help their graduates to value all of the virtues that lead to Christ-likeness, to coach others, and to model healthy relational habits.

This paper cannot, and did not attempt to, exhaust all of the implications and applications of the Peter Process to what we are trying to accomplish with those we recruit into our business programs. Hopefully it modeled one application in the context of one course. Peter wrote the passage at the heart of this paper to those who he knew had been or would face enormous pressures to compromise in their response to the call of God. Our students seem destined to encounter a similar world. Will we help them be ready?

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