



Morning Star

Volume 24, Issue 18

2 February 2009

Attention Graduating Students

Are you planning on graduating in May 2009? If so, you should have received a Graduate Information Form from Marie Soderlund, Registrar. If you have not received this form, please drop by Marie's office on the 2nd floor.

The Form is due back to Marie no later than February 12th, 2009.

Official Class Times

9:05-10:55 a.m.

11:10-1:00 p.m.

2:05-3:55 p.m.

7:05-8:55 p.m.

Coffee Hour

10:50-11:10 a.m.

Copies of ATS (Association of Theological Schools) Standards are available in the Principal's Office. If you have any questions or concerns that should be addressed to the Board of Trustees, please contact Karen Baker-Bigauskas who can take them to the appropriate Board member on your behalf.

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Ethical Issues and the Christian Life

- Joseph Mangina

For this series of *Morning Star* editorials, I have been assigned the topic "Ethical Issues and the Christian Life." But what is an "ethical issue"? *The New York Times* publishes a regular column called "The Ethicist," in which expert Randy Cohen holds forth on all kinds of matters in a chatty, friendly, down to earth style. This is the sort of question The Ethicist confronts (both examples are from the Jan. 2, 2009 issue of the *Times*):

I am a registered nurse three days a week at a hospital and a bartender one day a week at a country club. I am about to launch an all-natural, premium margarita

mix and want to include on the label that it is endorsed by a nurse — me. Ethical? —R.D., TUCSON

At the public high school where I teach, a school-sponsored student club, Sharing Our Spirit, staged a "Pro-Life Day of Silent Solidarity" during school hours. Students wore red armbands and did not speak. The club's faculty adviser sent an e-mail to the entire faculty, including this: "They will be standing on behalf of the one-third of their generation that have been innocent

victims of abortion." Was the students' activity legitimate? The adviser's? — NAME WITHHELD, SARATOGA SPRINGS, N.Y.

In the case of the nurse-bartender, The Ethicist counseled against citing her R.N. degree in her advertising, even if this was permitted by her profession's ethics code. Consumers might be misled into thinking margaritas have medicinal value (is he joking?). In the case of the Pro-Life group, he found both the students' and the teacher's actions legitimate, although he admitted he found the teacher's e-mail "nutty," and worried that even

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Wednesday, February 4, 2009

3:00 Wednesday Event - Lance Dixon - "The Jeremiah Project and the Challenge of Leading a Missional Church"

4:45 Holy Eucharist - Preacher: Bishop Paul Lambert (Diocese of Dallas); Celebrant: Ann Jarvis

6:00 Community Dinner (Please sign-up at the Front Desk)

Editorial (cont)

(Continued from page 1)

though “the club’s message is expressed in secular terms, anti-abortion activism is so often bound up in religious sentiment that a religious message can be implicit.” This, he suggested, would step over the line.

Cohen’s column is clever, amusing, and at times even instructive. It seems to have a wide following. But it is unfortunate that this is what so many people think “ethics” consists of: deciding on difficult cases, when it’s not at all obvious what is the right thing to do. This is why the moral “expert” needs to be called in. The nurse wants to know whether it’s always wrong to cash in on one’s professional credentials. The teacher wants to know about the limits of free speech and the role of religion in a public institution. These are not trivial questions, although, especially in the nurse’s case, you’d think she might be able to figure out the answer for herself. My complaint is not so much with Cohen’s answers or even the questions, as the assumption that “ethics” is mainly about such matters such as these.

If we turn to two of the great masters of thinking about the Christian life, Thomas Aquinas and Karl Barth, we will see that it is all very different. Neither one approaches ethics primarily as a matter of “hard cases.” For both, competing goods and conflicting principles are questions of distinctly secondary importance. Rather, for Aquinas “ethics” has to do with the acquisition of virtue, those habits or dispositions that enable us to act well and so fulfill our end or purpose as human beings. For Aquinas that end

is nothing less than becoming a friend of God in both time and eternity. For Karl Barth, on the other hand, “ethics” is a matter of learning to hear the command of God as it speaks to us in Jesus Christ. The law, Barth tells us, is nothing less than a form of the gospel, so that in responding to God in faith we will *want* to obey the law’s commands. Barth’s thinking about Christian ethics was deeply shaped by the writings of the Reformers, especially John Calvin.

For both Aquinas and Barth, the first ethical question to ask is about God, who he is and what he asks of us. As John Webster, a former Wycliffe professor now teaching at Aberdeen, has reminded us, Christian ethics always presupposes a moral ontology: it is because *God* is a certain way that the *world* is a certain way, and this cannot help but shape the way we act as Christians. We act in the space created by God the Father, God the Son, and God the Holy Spirit. It’s only in this rich ontological context that we can even begin to ask what the good life is, much less how to make “hard decisions.”

Which brings us back to *The New York Times* and The Ethicist. What the column does, in effect, is to function as a kind of wisdom literature for liberals, codifying such moral agreement as tends to already exist in our society. We shouldn’t cheat. We shouldn’t steal. We should work hard and play by the rules. We should respect others’ right to free speech, even when we disagree with what they have to say (notice how this comes up in the case of the pro-life group). These are not bad things, indeed, to some extent they embody

to the law of God as it is written on the hearts of the Gentiles, or what St. Thomas would have called the “natural law.” In accordance with this there are certain natural virtues. One might have thought, for example, that a sense of professional honour alone would have kept the R.N. from using her credentials as an advertising ploy. (For a wonderful exploration of that particular old-fashioned virtue, see Stanley Hauerwas’s essay “On Honor: By Way of a Comparison of Barth and Trollope,” in *Dispatches from the Front*, 1994). But whether natural or Christian, it would seem that virtues are sustained more by communities and example than by any particular moral calculus; more by asking “what would my mother say?” or “will I have to confess this later?” than by seeking the advice of experts.

The problem with The Ethicist is not that he always gives bad advice, but that, almost inevitably, he does not challenge us to set our moral sights very high. What “ethics” (Christian or otherwise) is at the deepest level is not the making of decisions, but the exploration of the “grammar” of what it means to be human—what stories we live by, what virtues we embody, what examples we strive to emulate. This is where the really interesting conversations happen. Specifically *Christian* ethics begins when we reflect on what it means to say that as human beings we are the beloved children of the God who created, redeemed, and would perfect us; the God who invites us to the adventure that is life in company with him and our neighbor.

Announcing... A new International Development Stream in our MTS Program

With the goal of offering students the chance to deepen their understanding of the Christian faith as they prepare for, or explore, a career in international development/missions, the Program will include:

- ◆ Similar core requirements to the current MTS Program (Systematic Theology I & II, OT I & II, and NT I & II, among others)
- ◆ Specialized courses in International Development and Mission
- ◆ An Experiential Seminar (3-6 months) working with an organization like World Vision, Opportunity International, or Wycliffe Bible Translators that will provide hands on learning experience.

If you think you might be interested, please contact Professors Marion Taylor or Tom Power, Sarah Peake in the Admissions Office, or student Jordan Pinches.

More info on this exciting new program to follow...

St James Cathedral

Wednesdays, February 4, 11, 18, 2009

"C.S. Lewis: The Man Who Invented Narnia"
Guest Speaker: Prof. John Bowen, Wycliffe College

Choral Eucharist at 6:00pm in the Cathedral.

Dinner (\$15) at 6:45pm in the Parish Hall. Please call the office to RSVP if you are attending dinner.

Lecture (7:30pm) in the Parish Hall (65 Church Street).

If you are attending only the lecture, please enter the Parish Hall by the green door off the parking lot, at Adelaide and Church.

**THE CATHEDRAL CHURCH OF ST. JAMES • 65 Church Street (at King) Toronto,
 Canada M5C 2E9 • phone: 416-364-7865**

www.stjamescathedral.on.ca

Mark your calendar and plan to attend Refresh! 2009. This year's conference, focusing on our theme of "Peace and Reconciliation", features:

Archbishop John Sentamu of Diocese of York, UK
 Wm. Paul Young, author of "The Shack", and
 Bishop Graham Cray, a leader in Fresh Expressions

Dr. Wanda Malcolm and Dr. Joseph Mangina will each give a lecture, and some very interesting guests will lead workshops.

New this year: Windrider@Wycliffe presents "As We Forgive" the award-winning film about a ministry of reconciliation in Rwanda.

This is a conference you won't want to miss. Volunteers will receive a discount. Speak with Sarah Peake for details. www.refresh.wycliffecollege.ca for more information.

Help Support our Weekday Coffee Time



Hi Folks,

Our weekday coffee time is in need of financing. In brainstorming sessions, it was revealed that a certain professor, known for his concern for appearing in Chapel in 'professional attire,' at some point in his wild and rebellious days ... had his ear pierced. In speaking with several students, it was made apparent that many would pay handsomely to see our very own Professor Ephraim Radner wear a hoop earring for one whole/complete/entire month (oh yes, he agreed as well). Thus beginning Monday January 26th, and stretching to Sunday February 22 at 11:59pm, Professor Radner will be sporting a hoop earring where ever you might encounter him. Keep in mind this is all for the purpose of raising funds to support our coffee time during the week. So please be generous with your donations which can be given to our Chaplain Annette Brownlee.



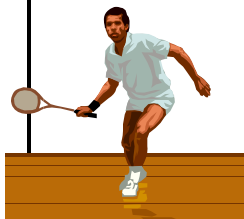
Bruce Rathbone

It is with sadness that we tell you that Bruce Rathbone died suddenly on Friday,

January 30, 2009. Bruce was Bursar at Wycliffe for over 20 years, and has been a presence in the building since he retired 11 years ago. Well known for his quick wit, caring heart and love of the Refectory's Mac 'n Cheese, Bruce will be greatly missed. Please keep his wife Pamela and their daughters in your prayers. Details are available on the College website.

Congratulations to the winner of the 1st Ever Wycliffe Invitational Squash Championship:

Rob Hong!



The score you ask? 9-0, 9-0... 9-0, 9-0... 9-0, 9-0.

Congratulations to Dane Neufeld – Runner up!

Teaching Opportunity in West Africa

A partnership between Wycliffe College and the non-denominational mission Christian Volunteer Movement is hoping to bring theological education to Gambia, West Africa. The preliminary work has been done and in February Dr. Glen Taylor and Dr. David Reed, of Wycliffe, will be travelling with Stephen Hewko, of CVM, to formalize a partnership with the broader church in Gambia. In the first phase of the project the basic aim is to supply theological education modularly through AD students and faculty. Our hope is to have a list of possible instructors and subjects that we can present to the churches there, providing a possible framework for how courses will be delivered. We are looking for AD students who are interested in gaining a cross-cultural teaching experience and are willing to give up 2 weeks to 3 months of their time to teach pastors and church leaders in Gambia. The trip may be fully or partially subsidized so the cost will be minimal. What we need to know is your availability (i.e. how long you can go for? What time of year?) What program you are in? What subjects you feel competent to teach on? For more information please email steve@cvmcanada.com with any questions you may have.

**Student Bread & Butter Homilies—Winter Term
Five Minutes of Gospel Proclamation**

Tuesdays at Evening Prayer - Fridays at Morning Prayer

This winter students in Glen Taylor's preaching course on the Psalms and third-year M.Div's will continue to proclaim the Word once a week at Morning and Evening Prayer. Last term's student sermons were serious and substantial - all in five minutes. Here is the schedule for this term, to begin the end of January.

Tuesday, February 3	EP	Kevin Love	Friday, February 6	MP	Chris Roth
Tuesday, February 10	EP	Psalms Class	Friday, February 13	MP	Dexter Hinkson
Reading Week					
Tuesday, February 24	EP	Jonathan Crane	Friday, February 27	MP	Christine Curley
Tuesday, March 3	EP	Brian Martin	Friday, March 6	MP	Mark Regis
Tuesday March 10	EP	Psalms Class	Friday, March 13	MP	Melissa Graham
Tuesday, March 17	EP	Rich Clark	Friday, March 20	MP	Psalms Class
Tuesday, March 24	EP	Psalms Class	Friday, March 27	MP	Sam Wu
Tuesday, March 31	EP	Psalms Class	Friday, April 3	MP	Peggy Scott

The Light from the East stills shines brightly...

It has been my pleasure to be part of a new journey for the Anglican Church. I thank Bishop John Chapman for supporting this work in Christ.

This journey was initiated by the dedicated work of Revd Canon Malcolm Bradshaw, Rector of St. Paul's Anglican Church, Athens, Greece. Through contact with the Holy Synod of the Greek Orthodox Church, he was made aware of a program offered by the Greek Orthodox Church. This program began in response to Pope John Paul II's visit to Athens in 2004. The Pope's generosity of spirit on this trip was tangible. The Pope knew that the relationship between the Roman Church and the Greek Church included a complicated history, much of it being very pain-filled. The Pope acknowledged both the need for repentance for past wrongs, in keeping with Pope Paul VI (with Ecumenical Patriarch Athenagoras I, rescinded the excommunications from 1054), and maintained the hope that we may be one, as Jesus and the Father are one.

The honesty and faithfulness of the Pope's trip was not lost on the Greek Orthodox community. Each year since the visit, the Greek Orthodox Church has invited Roman Catholic

clergy and laity studying in Rome, to spend a month in Athens. This month long program involves a highly personal level of sharing.

During this time the Orthodox have witnessed Canon Malcolm's dedication to his congregation, the people of Athens, and unity in the Church. Malcolm inquired about the possibility of an Anglican presence in the program, and the Orthodox Church responded favourably. As Ecumenical Officer of the Diocese of Ottawa, Canada, I was particularly supportive of this opportunity. For Anglicans in Canada, it is a badge of honour that many Greek Orthodox Church communities began their communal journey in Anglican Churches. Due to the opening of our doors, newly arrived Greek families had time to build community with each other before undertaking the task of building or purchasing churches for themselves.

In sharing our space, we learned a little about each other's faith communities, but not in great depth. It is essential that we take the time to further develop a deeper, mutual understanding. This month long period offers the Orthodox the time needed to share their language/culture, theology/liturgy,

ecclesiology, ecumenical vision and response to mission. Furthermore, it provides members from Rome, and now Canterbury, the time to more fully explore what a gift these insights bring. These encounters are in the context of: formal classroom presentations, meetings in ecclesiastical settings (i.e., the Holy Synod, the Archbishop's offices), monasteries, cultural sites (i.e., Acropolis, Delphi, etc.), and often during informal conversations over a meal (communion after the communion).

On a typical day, there would be opportunity for morning prayer (in Greek) at the adjacent St. Barbara Church, or a mass led by a Roman Catholic Priest (in Italian) in the residence, followed by breakfast. Then our studies would begin with a morning of modern Greek, involving 3.0 hours of study, with an half an hour break. After lunch, very little took place between 1:00 p.m. and 6:00 p.m. "Only mad dogs and English men go out in the midday sun." On a few days, in which the heat wasn't totally unbearable, after a brief rest, it was quite easy for me to hop the metro; an efficient method of travel to the centre of town, or to one of the many beaches near Pireas. Not being a swimmer, I enjoyed the city; particularly the

Agora, museums, liturgical shops, churches, and the people. Greece is a hub for people from the east and south.

On days where "the midday sun" was a part of our schedule, we traveled to Delphi and the island of Aegina. On Aegina we visited the Monastery of Nectarios (a modern day saint). We were offered literature that explored the monastic tradition. In one book the question of the need of monasteries was put bluntly: "Monasteries are useless, they don't contribute to the world for they live in their own microcosm, ... obscure and unnatural institutions and, finally that it is preferable to close them down" (quote of a common sentiment in the secular world by Archimandrite Kilifis). The Archimandrite's response is that monasticism provides for humanity its "finishing touches", reminding us of our call to be transformed to our inner being, and to be transformed completely. Monasteries are witnesses of truth in our contemporary times. They present a mystical (NEPTIK) theology that under girds life and resurrection, not as an aim and purpose for Christians only, but for all humanity. Monastics are committed to tearing down strongholds that separate us, and

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Wednesday Event/Book Launch with Prof. David Novak

Please join us as we celebrate the launch of
Prof. David Novak's 16th book
In Defense of Religious Liberty

When: Wednesday, February 11th, 2009
3:00 p.m. - 4:30 p.m.

Where: Wycliffe College - Soward Reading Room
5 Hoskin Avenue
Toronto, ON M5S 1H7

For information contact: Karen Baker-Bigauskas
at 416-946-3521

IN DEFENSE
OF RELIGIOUS
LIBERTY

David Novak

In Defense of Religious Liberty contains David Novak's vigorous—and paradoxical—argument that the primacy of divine law is the best foundation for a secular, multicultural democracy. Novak presents his claim which will astound both liberal and conservative advocates of democracy, in political, philosophical, and theological terms. He shows how the universal norms of divine law are knowable as natural law, that they are the best formulations of the human rights of life, liberty, and the pursuit of happiness, and that their assertion includes an explicit recognition of God as cosmic lawgiver. Furthermore, Novak maintains that the seemingly disparate ideas of divine command, natural law and human rights can be integrated into one overall political theory.

To read more visit:
www.isi.org/books/bookdetail.aspx?id=7c05c1a1-71f4-495e-9b5d-65eb0f0a18ba



Prof. David Novak holds the J. Richard and Dorothy Shiff Chair of Jewish Studies as Professor of the Study of Religion and Professor of Philosophy at the University of Toronto since 1997. He is a member of University College and the Joint Centre for Bioethics. From 1997 to 2002 he also was Director of the Jewish Studies Programme there. He received his A.B. from the University of Chicago in 1961, his M.H.L. (Master of Hebrew Literature) in 1964 and his rabbinical diploma in 1966 from the Jewish Theological Seminary of America. He received his Ph.D. in philosophy from Georgetown University in 1971.



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The Light from the East still shines brightly... cont.

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providing a glimpse of the union of heaven and earth.

In the evenings, we attended a number of seminars, presented by theologians and clergy both young and mature alike, or we enjoyed some cultural events.

Here are some highlights of what we experienced:

Dora Stratou theatre, a place of traditional dancing, near the Acropolis. Beforehand we went to a neighbouring plaka, speaking with some residents while enjoying a mythos.

“The Philosophical Ideas of St. Ambrose” by George Kolios, a theologian. It was a fascinating talk on Ambrose, his influences, how he influenced the church, and some of the limitations to his work.

“The Orthodox Church, and the other Christian Confessions in Greece” by Evangelos Marinopoulos, a theologian. Evangelos gave an impressive statistical overview of the various Christian communities in Greece. The talk was a significant help in understanding the context of a future talk by Fr. Gabriel.

“Orthodox Liturgical Life” by Bishop Agathangelos Charamandidis, Bishop of Fanariou. It was an engaging journey through the nature of the

eucharist, particularly the office of oblation, where the bread (prosporon) is prepared through prayer and the reading of scripture, and then placed on the paten (diskarion). The fullness of the church is brought together. Bread is placed; in the centre of the paten, in memory of Christ, the lamb of God; to the left, in memory of the mother of God; on the right, in memory of the nine order of saints and angels in heaven; and below the centre, in memory of the living and dead connected to the community, and for the priest. This reminds us that our God is a God of the living, and that we share this life-giving meal with all the saints, past, present and future. After his presentation, the bishop answered questions on such topics as the frequency of receiving communion, and the nature of confession. He reminded us that the liturgy itself is engaging us in the greatest act of forgiveness.

“Ecumenical Relations” by Rev Archimandrite Gabriel Papanikolaou, Secretary of the Committee of the Holy Synod for Relations between Orthodox Churches and other Churches. Fr. Gabriel spoke of his work with Rome and Canterbury, and his continued hope that we may be one. He speaks with great care and peace. He is a great hope for the Church.

Through all these activities I was blessed to be with 20 Roman clergy and postulants that were engaging, intelligent and passionate about their faith. They challenged and inspired me. They could not have been more supportive and welcoming. The time we had together renewed my hope for the Church!

Of all the encounters, the highlight was His Beatitude Ieronymos II, Archbishop of Athens and all Greece. He sat with us, spoke of our common calls as men of faith, and of his love of the Church. He took time to answer our questions. He showed great concern for the Anglican Communion, given our similar synodical structures. He spoke of the Apostolic question, “Who do you say I am?” as a question for our time as well. He has recently written me in thanks for the book I presented him, “Simply Christian” by Bishop Wright, and for the gift of a picture of a Cathedral in Ottawa from Bishop Chapman. In the letter, the Archbishop gives thanks for the way Bishop Wright is attempting to keep us united. It was an honour and privilege to be received by such a holy man as the Archbishop.

Walking in the steps of Saint Paul, and many other faithful witnesses to the Good News of Jesus Christ in Greece, was a pleasure. It was also a reminder of our

shared faith and common heritage in Christ. A gift by the Spirit has been given to the Anglican Communion, as this opportunity is open to us again next year. We have very few openings, and they are well worth filling. Those interested from the UK and Europe must speak to Fr. Malcolm, although I am happy to answer any questions. Those in North or South America, please contact me for more information. It certainly is not for all, but for those men that might look to further their walk of faith, and be called to serve ecumenically, it would be a blessing.

Rev. Fr. Craig Bowers
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Rev. Canon Malcolm Bradshaw
The Archbishop of Canterbury's Apocrisiarios to His Beatitude Christodoulos, Archbishop of Athens and All Greece
Rector of St. Paul's Athens, Greece
anglican@otenet.gr
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MENU

	MONDAY, January 26	TUESDAY, January 27	WEDNESDAY, January 28	THURSDAY, January 29	FRIDAY, January 30	SATURDAY, January 31
LUNCH	Beef Barley Soup	Cr. Broccoli Soup	Vegetable Soup Grilled Cheese	Turkey Noodle Soup	Potato Leek Soup	Continental Breakfast
	Asst. Sandwiches	Salmon Salad Sandwiches		Hot Roast Beef	Ham & Cheese Sandwich	Chicken Burger
DINNER	Mexican Style Chili with Biscuit & Veggies	Chicken Cacciatore with Pasta	Spaghetti with Meat Sauce Dinner Rolls	Pizza, Cesar Salad, Green Salad, Dipping Sauce	Spicy Ginger Beef Stir Fry Chinese Noodles	Butter Chicken Rice & Veggies
	Brownies	Cherry Pie	Butter Tart	Apple Pie		Ice Cream

February 2009

Sun	Mon	Tue	Wed	Thu	Fri	Sat
1	2	3 9:00—Compline	4 WE—Lance Dixon	5	6 AT HOME	7
8	9	10 9:00—Compline	11 WE—Prof. David Novak Book Launch	12	13	14 
15	16 Family Day College Closed	17 READING WEEK	18 →	19 →	20 →	21