

# 12-Month Schedule

- 2009 -

August 1, 2009  
Rev. Steffen Mueller  
*The Golden Chain of Virtue*  
(2 Pet. 1:5-11)

September 5, 2009  
Pastor Bernie Lawrence  
*A Sense of Purpose*  
(Acts 13:36)

October 3, 2009  
Dr. Mike Ross  
*Genuineness (1 Cor. 15:10)*

November 7, 2009  
Dr. Mike Ross  
*Moral Courage (Josh. 1:8-10)*

December 5, 2009  
Dr. Mike Ross  
*Loyalty (Prov. 19:22)*

- 2010 -

February 6, 2010  
Rev. Kris Decker  
*Manly Love (Eph. 5:25-31)*

March 6, 2010  
Dr. Mike Ross  
*The Cardinal Virtues:  
Justice, Prudence,  
Fortitude & Temperance*

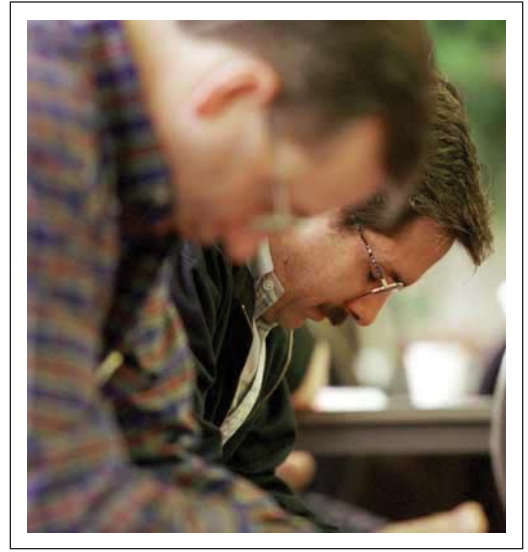
April 3, 2010  
Rev. Gabe Sylvia  
*The Theological Virtues*  
(1 Cor. 13:13)

May 1, 2010  
Dr. Mike Ross  
*Rectitude: Straight as an  
Arrow*

June 5, 2010  
Rev. Bruce Creswell  
*Mental Goodness (Phil. 4:8-9)*

August 7, 2010  
Dr. Mike Ross  
*Integrity (Psalm 15)*

September 4, 2010  
Dr. Doug Hudson  
*Simplicity and Devotion*  
(2 Cor. 11:1-3)



## Pastor's Prayer Breakfast

**First Saturday of the month - 8:00 a.m.**  
**Fireplace Room (Wilcox/C Building)**  
**Fellowship, breakfast, message & prayer**

*Mike Ross and the pastors of Christ Covenant Church will lead us through a study of the classical, moral and theological virtues that have, for millennia, defined "manhood."*

*You, your sons and your male friends are invited to this breakfast in order to rediscover our virtues.*



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### The Virtuous Man

*"Be watchful, stand firm in the faith, act like men, be strong. Let all that you do be done in love."*  
(1 Cor. 16:13-14)



Our theme for the next twelve months is *"The Virtuous Man,"* based upon 1 Corinthians 16:13-14. We live in an age where the male virtues are being lost and even denigrated. David F. Wells, in his book *Losing Our Virtue: Why the Church Must Recover Its Moral Vision*, writes about this loss of virtue in our 21st Century America:

For over two thousand years, moral conduct was discussed under the language of the virtues. First Plato and then Aristotle talked about the cardinal, or foundational, virtues. These were justice (or rectitude), wisdom, courage (or fortitude), and moderation (or self-control). Subsequently, of course, other lists were drawn up, and the discussion of the virtues has followed numerous paths. However, it is important for us to understand that the change in our language reflects changes in our understanding of what the moral life is all about. And that, at a deeper level, reflects changes in who we think we are.

The importance of the classical view of the virtues was that moral conduct was seen to be the outcome of character, and it was considered entirely futile to divorce inward moral reality from its exercise in the society or community in which a person lived.

These classical virtues had always been thought about in relation to the community in which a

person lived. When we come into the modern period, and as communities begin to disappear, the virtues come to stand alone, out of the social context in which they had formerly been understood. When the virtues were thus privatized, when they were disengaged from public life, that life had to be governed, not by morality but by social rules that became etiquette. It was these rules that replaced the virtues, and these rules have now been replaced by governmental regulation and by litigation.

Morality became so thoroughly relativized and subjectified that virtues ceased to be virtues. They had also ceased to be virtue. They had become "values." Values may mean nothing more than a preference, belief, feeling, habit, or convention. Thus our values have, in a strange way, become "value-free". That, though, is hardly a surprise, for values can have no universal value if truth has died.



**Virtue** (from the Latin *virtus*: manliness, courage, virility, valor, gallantry, manhood, valor, strength; moral excellence, goodness, worth, high quality; special property of men)

**Cicero:** "the term 'virtue' is from the word that signifies man; a man's chief quality is fortitude."

**Augustine:** "Virtue is a good habit consonant with our nature"

**Aquinas:** "Virtue may be defined as an operative habit essentially good."