



THE WORD

In the Beginning was the Word, and the Word was with God, and the Word was God. John 1:1

LOGOS HOUSE OF THEOLOGICAL STUDIES – ELLSWORTH, MAINE

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NEWS/CALENDAR

If the subject “distance education” comes up in a conversation, you certainly could find yourself speaking about the fascinating background of the newest member of the Logos faculty, our well-traveled colleague, and associate, the Rev. David McCready.

A native of Belfast, Northern Ireland, Fr. McCready has completed master’s degrees at the University of St. Andrews, Scotland, Universite de Strasbourg in France, the Queens University Belfast; he is now completing his work on a Doctor of Philosophy degree through Trinity College located in Dublin.



(Fr. McCready at a recent ‘meet and greet’ session at Holy Cross Anglican Church, Webster, NY)

(Continued on Pg. 4)

An Editorial:

RESPONSIBILITY, REPENTANCE, RESURRECTION

The Archbishop of Dublin, Diarmuid Martin recently demonstrated the proper position of the Church in the public arena, prostrate in the prone position, asking God for his forgiveness. In contrast to the damage control strategies employed by the many apologists for the various church hierarchies, Bp. Martin has assumed the “suffering servant” role for true Christians as practiced by Jesus Christ.

In a program on *60 Minutes* which was televised on March 4, 2012, Bp. Martin related how he had handled the incredibly damaging priest sex abuse scandal in the Irish Church. The exposure of this situation has led to a precipitous loss in the credibility of the Church, and to a dramatic drop in Church attendance and participation throughout Ireland.

First, Bp. Martin released the records of the Church regarding the incidents of abuse to the government’s investigating body, the Murphy Commission. Secondly, he personally contacted the many victims of abuse and listened to their stories. Finally, he declared a day of atonement, and in a public worship service, lay on the floor in front of the altar, confessing the sins of the Church, and begging God for his forgiveness.

In contrast to the humble servant of the people approach represented by Bp. Martin, it is difficult not to be upset by some of the politically motivated pronouncements and public positions taken by the leadership of a number of Christian churches and organizations. In a world where the younger generation tends to be suspicious of the motives and activities of the institutional Church, “biting the bullet” by admitting mistakes and taking responsibility for gross errors and misconduct will be – in the long run – the best, and only way to restore the Churches credibility.

Following the way of our Lord requires patience, love, humility, and understanding. Placing our neighbor’s interest and welfare ahead of our own is difficult, but continues to be the basic commandment of our Lord. Bp. Martin provides us with an example of how a conscientious Christian is expected to act. During this Easter season, let us face up to our personal challenges as Christian men and women and behave in the manner that is expected of us.

(To view the telecast of Bp. Martin’s interview, log on to: www.cbsnews.com/video/watch/?id=7400874n&tag=cont)

OXFORD - CAMBRIDGE SCHOLARS – OR WALKING IN THE FOOTSTEPS OF ST. JOHN VIANNEY?

Oxbridge Tutorials

Walking up the hill from downtown Ellsworth, Maine, and arriving at the home of St. Thomas Anglican Church and the Logos House library, it is highly unlikely that you will come upon a group of Oxford University dons casually strolling on the grounds. No, the use of the “Oxbridge” (Oxford-Cambridge) tutorial method of educating their students is not employed at Logos House in some evident manner to associate the Logos program with that of the two great English universities.

Instead, the rationale for the use of the tutorial model is based upon the judgment that this method of instruction is the best choice available to provide Logos seminarians with a quality theological education, and to properly prepare our distinct group of students for service as clerics in orthodox Anglican churches.

From the time that the first students were enrolled, at the seminary, and continuing up until today, the great majority of our seminarians have been “second career” individuals; men who based upon their personal situation and individual commitments were unable to attend a residential seminary.

Logos House has never questioned the value of residential training for young aspiring clerics, nor have we professed any special honors or recognition for our program. What we do believe, and know to be true, is that our graduates have applied their Logos House seminary education along with their own personal experience and prior vocational background to faithfully and productively serve the Church. Logos graduates have brought their commitment, maturity, energy and talent to their religious vocation – and their contributions represent “human resources” that otherwise would have been lost to the Church.

When the seminary first opened for business in 1998, what is now referred to as “distance education” was basically a privately subscribed correspondence school setup. In this arrangement, the student mailed in his application, paid the fees and costs, submitted the formatted course work, and then waited for the diploma to arrive in the mail. This “mail order” type of instruction has proven to be quite useful for a

number of students completing remedial/equivalency type courses, and even helpful for some students preparing for examinations for entry level technical jobs. This system has also become extremely profitable enterprise for many companies that have marketed this type of learning material.

When Canon Henthorne, the founder and the continuing head of the Logos program, “opened the doors” he was determined to break with the limitations present in the typical formatted correspondence school approach of doing business. Alternatively, he was committed to a vision of schooling incorporating the best features of what he had enjoyed in his own educational experiences at Boston University, Berkley Divinity School, and at Yale and Brown.

Since the majority of the students enrolled in the new seminary were located at a considerable distance away from Logos “headquarters” (Ellsworth is located 155 miles north – or more correctly “down east”- from Portland, Maine) the opportunity for one-on-one residential tutorial and personal mentoring interaction was impossible – except for only a very limited number of students. Therefore, a modified tutorial method of teaching-learning had to be implemented.

In concert with the use of the Oxbridge model, the students that enrolled in Logos House courses were provided with a syllabus, a course text, and a list of required and supplementary readings. (Many of the texts, and other course materials were provided to the students at discount rates.) Short answer essays (introductory courses) and longer papers (advanced courses) were assigned to be researched, written, submitted, and then carefully reviewed and critiqued by the instructor. Throughout the course sequence, mainly through telephone conferences, discussion and review sessions were scheduled between the student and the faculty member.

Since the “early days” of the seminary’s operation, the tutorial model has remained as the hallmark of the program’s validity and integrity. Somehow, talented and committed scholar/priests have always come forward to serve as faculty members, and for a pittance, have provided a personalized, quality educational experience for a group of very motivated, appreciative students.

(Cont. Pg. 3)

Throughout the fourteen year history of the program, it has been noted that one important advantage of the Logos version of the tutorial model, is the obvious benefit of regular, “real-time” personal interaction between student and teacher. Another positive aspect of the Logos approach has been the fact that the course work and assignments can be adjusted to the academic background and learning potential of the individual student.

Given the wide range of educational backgrounds of the students (H.S. diploma – PhD.), and the postulants distinctive goals (perpetual deacon to ordained priest) it has been possible to closely determine the type of assignment and level of difficulty appropriate for each course and for every student.

Clearly, the tutorial learning model also has some notable disadvantages. As an educational institution, the financial setup and operation of the seminary runs totally contrary to the basics of market-driven economic principles. In fact, in order to continue to survive as a viable, quality program Logos House continues to require visionary leadership and the generous, selfless contribution and participation of individuals who are motivated by their commitment to the Gospel, and to the Great Commission of Jesus Christ.

One point should be emphasized; the incredible low cost of Logos House tuition should not misinterpreted and be taken as an opportunity to depreciate the value and worth of the program. Instead, the “bargain basement” prices should appropriately be understood and appreciated as representing the generosity and dedication of the seminary’s president, faculty, and the many supporters of the program.

Setting aside the extraordinary time commitments and sacrifices required of Logos faculty members, there are special problems involving several types of seminary students. First, newly enrolled students that immediately demand to know: “exactly what do I have to do to get through,” in most every case they soon become discouraged, and leave the program for a more traditional, structured program that better meets their needs.

Secondly, another group of beginning students, men entering with a high degree of motivation and commitment – but who are individuals who are unfamiliar and uncomfortable with the student centered learning model, are sometimes intimidated, and unhappy with the more intense and demanding personalized style of instruction. Some men in this

category adapt to the Logos method, and others find that it does not fit in with their own learning style.

In the Footsteps of St. John Vianney

At first, it might appear that the saintly life and the remarkable pastoral labors of St. John Vianney would be totally irrelevant to a discussion of the Logos House use of the Oxbridge tutorial model and to the seminary’s commitment to prepare older, second career students for the ministry. However, an examination of the great saint’s life and work says otherwise.

St. Jean-Baptistie-Marie Vianney (Anglicized as “John Vianney”) was born in Dardilly, near Lyon, France on May 8, 1786. His parents, both devout Roman Catholics, remained faithful to the Church, even in the face of the dangers posed to them by the excesses of the French Revolution. The Vianney family joined other believers in worshiping in secret in defiance of the new order. Their priest M. Balley (Anglicized as “Bailey”) continued to perform his duties at great personal risk, and thereby became a hero to the boy.

In 1806, when the revolution collapsed, and the Church emerged from persecution, young John was sent to a pre-seminary school. From the beginning, he experienced difficulties with his studies - he was especially deficient in Latin.

John Vianney’s education was interrupted when Napoleon began conscripting theology students for his war with Spain. Following confusion over his marching orders, Vianney became separated from his unit and was declared to be a deserter. More than a year later, his father was able to substitute John’s brother in his place in the army and John was able to return to school.

However, Vianney’s academic difficulties continued. The seminary sent him home because it was determined that he was too slow to properly prepare for the ministry:

“ . . . His difficulties in making preparatory studies seem to have been due to a lack of mental suppleness in dealing with theory as distinct from practice – a lack accounted for by the meagerness of his early schooling, the advanced age that he began to study, the fact that he was not of more than average intelligence and that he was far advanced in spiritual science and in the practice of virtue long before he came to study in the abstract..

<http://www.newadvent.org/cathen/08326c.thmt>

(Cont. on Pg. 4)

At this point, Fr. Bailey intervened on John's behalf, citing the young man's great piety and good character. Vianney was then readmitted to the seminary and he was finally able to complete his theological education. In 1815, at age 29, Vianney was ordained to the priesthood. He was assigned to his home parish in Ars – thereby earning the title of "Cure d' Ars."

For the rest of his life, Fr. Vianney worked tirelessly to counteract the religious ignorance that was conspicuous throughout the country due to the suppression of the Church during the Revolution. Fr. Vianney became well-known for being an outstanding confessor. As a tireless worker for the Church, he provided confessions and pastoral guidance to thousands of people, individuals who came from great distances to meet this most holy priest.

Fr. Vianney died in 1859 at age 73. In recognition of his saintly life and his dedicated ministry in the Church, the Vatican hierarchy began the process that ultimately led to his canonization. In 1925, under Pope Pius XI, he was made St. John Vianney and is John recognized by the Roman Catholic Church as the patron saint of priests.

Conclusion

Over the fourteen year history of the Logos House program, the seminary student's backgrounds have continued to be incredibly varied and diverse. Second career men from a variety of prior employment backgrounds have brought with them their extensive life experience, a great deal of enthusiasm, and a sincere commitment to serve the Church. Professional people, men with academic backgrounds and ordained clergymen from other Christian bodies have also brought along their intellectual curiosity and scholarly contributions to the seminary.

Today, Logos House continues in its mission to supply the Church with motivated, properly prepared seminary graduates – men that otherwise would most likely have been unavailable to serve her. St. John Vianney is the outstanding example of many men whose special gifts that would have been lost to Church service if Church leaders – men with vision – had not come forward and intervened on their behalf.

Logos House with God's help, and the cooperation and the backing of believers from throughout the

orthodox Anglican communities will continue in its mission to provide the Church with talented, committed, clergy.

(Cont. **NEWS** – Fr. David McCready)

Fr. McCready's academic C.V. makes up only a small part of his resume. He has served the Church in many capacities throughout Europe. Beginning in 1984, he has participated in seminary assignments in France and Germany, (where he was ordained as a priest in 1991) served as a Priest in the Fraternity of St. Peter, in Versailles, as a priest in Swindon (UK), and as finally as Housemaster of the Royal School, in Co. Cavan, Cavan, Ireland.

Fr. McCready left Ireland for the U.S. in 2008 to become Associate Rector of St. John Cathedral - Diocese of the Mid-West, Anglican Church of America (ACA). At the present time he is serving as the interim rector of Holy Cross Anglican Church in Webster, (near Rochester, in western New York.)

In addition to his Logos House teaching duties, Fr. McCready is an instructor in Biblical Studies and Philosophy at the John Wood Community College in Quincy, IL. At Logos he has taken over responsibility for the Anglican Studies Program, and will be assigned to teach other courses.

Fr. McCready has two publications in scholarly journals to his credit, and he has two more papers underway. (*The Word* is hopeful that our colleague will make some of his papers available for publication in the newsletter in the near future).

Fr. McCready married Andrea nee Biesterfeld in Quincy, IL in 2009. The couple lives with their malamute and a cat named "Moses." Surprise! Surprise! Our learned brother lists his hobby as – "reading"!

St. Paul's / Dean Henthorne's Ideas on an Equitable Salary Package for Logos Faculty

In Ch. 9, 1st Corinthians, the Apostle acknowledges that men that make their living in the Church– in common with all workers – are entitled to receive a living wage for their efforts. However, he then refuses any remuneration, and offers in v. 17, *for if I do this willingly I have a reward; but if against my will, I have been entrusted with a stewardship.* (In other words, teachers are advised to check out the classified ads for openings for tent makers.)

“LOGOS HOUSE OF THEOLOGICAL STUDIES WITH THE ANGLICAN THEOLOGICAL SEMINARY (PHILIPPINES)”

The above caption is the official name of the new seminary operated by the Anglican Church in the Philippines (Traditional) - ACP. This name is evidence of the close relationship that exists between Logos House and the Philippine entity. The Philippine church and seminary are both under the supervision of the Presiding Bishop of the ACP, the Most Rev. Frederick Luis M. Belmonte.

(Bishop Belmonte and the ACP maintain a very informative and colorful website which provides extensive coverage of the activities in the church, the seminary, and the missionary efforts that are carried out by the group throughout the entire country. For further information, go on-line @ www.anglicanchurchtrad.blogspot.com)

Logos House first became involved with Archbishop Belmonte and the Philippine Anglican Traditionalists through Logos President Granville Henthorne's conversations with Archbishop Walter Grundorf of the Anglican Province of America (APA). The APA is in full communion with Bishop Belmonte's diocese and has maintained a tight fraternal relationship with the group.

Logos House is now directly involved with the Philippine seminary in several important ways. Initially, Bishop Belmonte requested, and received a commitment from Dean Henthorne to assist the ATS in developing a curriculum for its academic program.

In the spring of 2011, the Philippine seminary adopted the Logos House diaconal program. It included were the following courses: Theology 101 – Faith and Practice; OT 101– Introduction to the Old Testament; NT 101 - Introduction to the New Testament; AT 101 - Introduction to Ascetical Theology; PT 101 - Introduction to Practical Theology; Homiletics 101 - Introduction to Preaching; Liturgics 101 - Practice of Liturgy; and CH 101 - Outline of Church History. Each course is rated at 3 credits, with the complete diaconal tract being a total of 24 credits.

Dean Henthorne has helped the ATS and its bishop to organize and prepare the course work for presentation to the students. In addition, the dean has provided the ATS with course texts and other learning materials free of charge. *(Commercial message: it costs \$40 or more to ship books to the Philippines;*

any donations to support this project would be appreciated.).

Logos House has made an ongoing commitment to aid and support the APS. As the relationship between the two institutions continues to develop and expand, *The Word* will provide updates on the problems the school is confronting and the progress being made to help them to overcome their difficult circumstances.

The witness and service of the Anglican Church in the Philippines (Traditional) and of its leader Bishop Belmonte is recognized as an outstanding example of work being done in response to the commands of the Gospel of Jesus Christ. Although the Philippines is served by the Roman Catholic Church, with a lesser presence of the Episcopal Church, there are many desperately poor people in rural areas of the nation that remain unserved or underserved.

Since the Philippines is an archipelago of over 7000 inhabited islands, travel to remote areas of the country is both difficult and costly. Bishop Belmonte cares for his congregation, and operates the seminary out of Solano in the large northern Island of Luzon. The bishop has also established missionary programs in the Visayas located in the islands in the middle section of the country, and to the south in Mindanao the large island in the southernmost section of the nation.

The ACP activities in these areas involves offering training programs for ministers coming from other jurisdictions, recruiting seminarians and church workers, teaching the faith to the children and offering basic health care, economic development assistance, and spiritual guidance for the disenfranchised and very poor rural citizens.

The APA continues their support for Bishop Belmonte and his people. Bishop Grundorf characterizes his colleague Bp. Belmonte as a “truly good Christian man.” Last fall Bp. Grundorf and a company of APA clerics traveled to the Philippines to offer their continuing support for their brother's work. On 11-16-11, Bp. Grundorf installed Bp. Belmonte as the Presiding Bishop of the ATP.

For anyone interesting in supporting the APA's efforts in the Philippines, contact the APA's Vicar General for Global Partnerships, Fr. David Haines.

Go to: (www.anglicanprovidence.org)



Logo of the Anglican Church of the Philippines
(Traditional)



The Most Rev. Frederick Luis M. Belmonte



ACP Training session for ministers

In the final installment of Reflections on Ascetical Theology and Spiritual Direction, Logos House Professor Emeritus, Fr. John Corcoran addresses: “The Nature of Spiritual Dialogue,” “The Formation of the Spiritual Director”, “The Kinds of Spiritual Direction” and “The Psychology of the Directed.” He then offers some concluding reflections on the nature of Spirituality.

II. The Nature of the Spiritual Dialogue

As it is a serious thing to entrust one’s soul to anybody, the one seeking Direction hopes to find someone Comfortable enough with themselves so that they are able to participate in the spiritual growth process of another. In such a relationship the Director becomes a channel of Grace. The Director seeks to remove obstacles in the path of the Directed, so that the Directed may open oneself to the light of God. A significant benefit of Spiritual Direction is that, even regarding difficult cases, the Spiritual Director is aware, through long experience, that a spiritual life which is sufficiently turned towards God and other people has a therapeutic efficacy equivalent or superior to that of a psychiatric treatment.

The work of Spiritual Direction may take years; it may be ongoing. The Director is patient, knowing that a firm foundation built on trust, and achieved in joy and contentment, is essential for development in the future. With Spiritual Direction we move into the order of Charity which is not paid for, which endures, and is joined in its smallest acts to the extraordinary Love of God, and is a revelation of Christ. Obviously, this view would seem opposed where fees are being accepted for Spiritual Direction.

III. Formation of the Spiritual Director

Direction is a free grace, not something acquired, but something imparted by God. In the supernatural order of the guidance of others, Direction is what instinct is in the natural order. The aim is the formation of a person who is leaned, experienced, and religious, and never losing sight of the fact that it is each of these, chosen by God, that makes a good Director. For the Director, it is important to become familiar with the varied ways in which God draws persons to himself. Directors are those who help others to see clearly and make decisions for themselves. They should be persons who exude the peace of God; they should be unperturbed, relaxed and confident.

IV. The Kinds of Spiritual Direction

Spiritual Direction should be geared to the individual. A particular Spiritual Director may not be able to help every person that comes by; nevertheless, the Director’s initial openness may be appreciated. Patent answers will be of little value. Direction may be given to those whom we see but once. It requires trust that, by God’s Grace, we will have something to offer; this may, somehow, complement or supplement what a person is experiencing.

Collective Direction, group exchanges, or the teaching on a Retreat are no substitute for personal Direction, but they do allow it to become more quickly effective. Direction by correspondence, presupposes that the Director and the Directed know each other well, and have ample time to converse in person. For Permanent Direction, special counsel should be given, particularly with respect to youth, vocations, family, women, religious and clergy.

V. The Psychology of the Directed

Certain personality traits of the Directed may make direction difficult – an unwillingness to allow the Director to see who the Directed really is, and an inability to have faith in the Director and in God. Direction is the expression of a common desire to see and accomplish God's Will.

Afterword: A Reflection on Spirituality

The disciple relationship with God is based on three qualities, namely Love, Righteousness, and Humility.

Love is always ready to go out of its way, in order to help, and it longs to reduce a person's burdens by willingly and joyfully sharing sorrows and hardships. A constant objective is to break the barriers that separate people. This same Love recognizes that every gift and talent comes from God. It has nothing to boast of but the goodness of God; and it accepts the responsibility to use and develop all gifts but not to become proud, arrogant or patronizing because of them.

Outward provocations never lord it over Love; rather, Love triumphs over them. In all trials, Love looks to Jesus, and has unfailing support in His strength. Put plainly, Love pervades all the vicissitudes of life, and never fails, because God is Love.

The Righteousness of discipleship includes honesty in all things. It must be sincere, ensuring that not only is the action honest, but the motive that lies behind it is also sincere. Righteousness includes justice. In its dealings with others, rich and poor, the strong and weak, the powerful and powerless are all treated alike.

Lastly, Humility is indispensable to discipleship. It does not close its eyes to faults and limitations, and it is prepared to acknowledge how it has fallen short of God's plan, seeing itself in the light of a holy God. Humility sees its sins clearly, but also looks beyond them to our Savior, casting itself upon His mercy; Humility looks at its gifts and talents, looking beyond them to God, the Author of every good and perfect gift, to whom it renders all glory.

