



THE WORD

LOGOS HOUSE OF THEOLOGICAL STUDIES

Winter Session – December 2011 – March 2012

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news/calendar *admemorium*

Rev. Canon Clyde H. Cox, Jr. 80, in Bangor, Maine. With great regret we note the passing of Canon Clyde Cox. He died in the Eastern Maine Medical Center on Wednesday, November 23, 2011. Funeral services were held on Saturday December 3, 2011 at St. Thomas Anglican Church in Ellsworth, Maine.

Rev. Canon Granville Henthorne officiated at the Burial Service and celebrated the Requiem Eucharist. Rev. Mr. Ian Dunn, and sub-deacon Leroy Weed assisted. The sermon was delivered by Canon Cox's long-time friend Mr. Bill Landsmesser. Many of Canon Cox's family, friends, and colleagues were in attendance.

At the time of his passing, Canon Cox was serving as the Associate Dean of Logos House of Theological Studies. He was the Director of the Anglican Studies Program, and instructor in Church History and the New Testament. Dean Henthorne recalls Canon Cox as a "close friend" and "my right arm." He characterizes his friend and associate as a man
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Bishop Gill Calls Out Orthodox Anglicans - Make Fresh Conversions to the Faith or Become Irrelevant

In early November, the leaders of seven orthodox Anglican dioceses met together in Brockton, Massachusetts in a conference organized to discuss co-coordinating and unifying their efforts to preserve and spread the historic, apostolic Gospel of Jesus Christ.

In his fiery presentation to the group, Bishop Michael Gill, the Bishop of Pretoria and Southern Africa (TAC), challenged church leaders and others in attendance to make a serious commitment to evangelize the young and the unchurched throughout the world. Bishop Gill warned that failure to act aggressively, and carry through on a plan to affect fresh conversions would insure that the churches that uphold the traditional faith will before too long end up going out of business.

Bishop Gill spoke harshly about the incursions upon Anglican groups from other church bodies, especially the Pope's *Anglicanorum Coetibus* initiative, which he believes have worked to destabilize and divide parishes in the continuing churches. Gill described the offer from Rome as an effort to get Anglicans to "swap allegiances" and join the Roman church as converts. He characterized these forays as "cunning plans" and suggested that they "never won a single soul for the Lord Jesus Christ, nor did they add one soul to the Kingdom of God."

The bishop criticized the defensive approach of continuing Anglicans offering that "By our very definition as Continuing Anglicans, we have determined to defend what we have received. We have often decided within our own minds that our is a rearguard action against the 'onslaught of liberalism' - a last ditch defense. A 'walling in' of what we know and hold dear. 'No one will take the Book of Common Prayer away from me ... 'If that is so my dear friends, then I am afraid that we are all lost . . . and so is Anglicanism . . . and so ultimately is the Christian Faith."

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PRESERVATION OF OUR BUILDINGS, OR, OF THE LIFE EVERLASTING?

In 1964, Dr. Jean-Jacque von Allmen, a professor of Practical Theology at the University of Neuchâtel, Switzerland, published an article entitled: *A short Theology of the Place of Worship*, in the journal *Studia Liturgica*. In his paper von Allmen addressed a serious issue that the Church is now only being forced to deal with in a serious manner.

At the very top of the agenda for the Church today is [the difficult problem of how to deal with the [crushing cost and burden of maintaining and [preserving church buildings. This obligation often [stands in direct opposition to the need to conserve and free up resources to insure the survival and growth of the real "church," not the edifice, but the eschatological community of the Lord Jesus Christ. Throughout the country today, across denominational lines, local congregations and their parent church organizations are struggling to balance and resolve the conflicting demands for limited church resources.

This short piece will not address von Allmen's learned commentary and insights on the finer points of the relationship of the church building to the sanctity of worship. Instead, it will concentrate on three seemingly very mundane, but yet critically important considerations that are related to the current crisis over the churches' limited finances.

According to von Allmen, building plans for new churches in this "new age" will have to conform to the following principles:

- a. the church building will have to be simple
- b. the church building will have to be temporary
- c. church building will have to be poor

The author does not condemn the grand church buildings that were constructed in prior times under totally different conditions from today. Additionally, he is not someone who believes that church construction should create places of worship that are devoid of aesthetic and sacred characteristics. What he does argue is that churches that are being constructed today must adjust to the realities of the times, and not lose sight of the higher priorities of Christ's Church.

By keeping church buildings simple, von Allmen points out "whatever a place of Christian

worship, if it truly expresses the congregation that meets its Lord, is crammed with symbolism. Men today have, however, lost the meaning and all understanding of symbols to the extent, that we must not put off them with all the symbols that could be used ... then the place of worship should affirm with some sobriety that it is for Christ and His people a place of encounter, of waiting, and of presence, that the Word is heard and the table of the Kingdom is already, set up there ... "

Regarding his second point, "... places of worship are *temporary*. The temple which the Church builds for the coming eternity, is not that which is made of men's hands. This is but a temporary encampment, which one can and certainly ought to love, which one desires to see beautiful and eloquent all the mystery that it embraces, but will never be a true dwelling place of Christians." von Allmen argues against spending large sums of money on structures that are too large" ... under the illusion that in fifty years we will have Christianized the whole population." He adds that if they "... become too small one would be able to increase them at a given moment or increase the number of services held there."

Finally, on his call for a "poor" building, "Now when we say poor we do not mean unworthy, untidy, neglected, or impoverished. What we mean is that they should be places capable of rejoicing in humble things and knowing how to draw out of such humble things a kind of beauty. von Allmen recalls that "It was St. John Chrysostom who said that those only had the right to receive the sign of the presence of Christ on the Holy Table who know how to recognize his presence also in poor things of the world." He then continues, "Ours should be a time when the Church is not ashamed of building in wood rather than in cut stone, of singing to musical instruments rather than singing under some amateur organist, or receiving the Body and blood of Christ in vessels of alloy rather than in silver gilt, or being less concerned about the light which enters than thinking that all is lost if the stained glass windows do not always please the tourists."

(This article appeared in *Studia Liturgica*, Vol.3, November 3, 1964. It is available from the Nashotah House on-line catalog issn:0039-3207.3207. A more extensive treatment of the subject is available in his book: *Worship: Its Theology and Practice*. Oxford University Press, 1965. New York.)

(news - cont)

that "was always willing to take on additional responsibilities."

To those of us that knew him as our teacher, colleague, fellow staff member, priest or pastor, Canon Cox was a fine Christian gentleman, and a true friend. He will be greatly missed and fondly remembered (Put in a good word for us up there Canon, with the top management!).

Retirement of Rev. Canon John Corcoran

November was a month for us at Logos House of substantial loss. One of our very best, senior faculty member Canon John Corcoran has retired from his teaching duties. Fr. Corcoran spent six years on the Logos faculty where he developed the Ascetical Theology program and supervised the diaconal and priesthood students in this area.

An extremely well rounded scholar, Canon Corcoran completed a BBA, MBA, ST, D Min, and his PhD (the later degree in Ascetical Theology awarded in 1996 at the prestigious international program at the Graduate Theological Foundation headquartered in Mishawaka, Indiana.)

Fr. Corcoran had a long teaching career which began in commercial education, and then continued on in theological education in the PECUSA. Between 1975 - 1981 he was the assistant to the Very Rev. William A. Johnson at the Institute of Theology at St. John the Divine in New York City. Priested in NYC in 1987, Fr. Corcoran was associated with St. Martin's Episcopal Church in Harlem, where he served the parish as a priest for 10 years.

Fr. Corcoran's students in the Logos program have made known their appreciation for the very professional manner that he carried out his duties, and at the same time, dealt with them with personal kindness and good humor. (Personal note from the editor, a mid-western "cheese-head," - I had never heard a more melodious Irish brogue than that of Canon John Corcoran. One day, when I commented on this fact to the Dean, he looked at me with - disgust?/pity? - and remarked: "what did you expect from a son of the Aulde sod?")

Canon Corcoran is being awarded an honorary DD

degree from Logos House for his outstanding contribution to the development and growth of the seminaries academic program.

Bishop Gill Calls Out Orthodox Anglicans

Bishop Gill urged Continuing Anglicans to move forward and adopt an *offensive mentality*. He concluded his remarks with the exhortation: "My challenge to you tonight (and I am obliged by the urgency of the historical moment in the life of the global church to issue such a challenge) is "who will throw themselves headlong into this divine battle with me - which all of us will stand and fight, and if needs be *die* together?"

Present at the Brockton conference were bishops and clergy from the Anglican Church in America, the Anglican Province of America, the Diocese of the Holy Cross, the Episcopal Missionary Church, the Traditional Anglican Church in Southern Africa, and the Traditional Anglican Church in India. Also in attendance were clerics and observers from other orthodox Anglican jurisdictions.

The complete article on Bishop's Gill's presentation, as well as a report on the addresses from Archbishop Haveland and of the Anglican Catholic Church, and Bishop Paul Hewitt of the Diocese of the Holy Cross are available at www.virtueonline.org (David Virtue attended the conference and provided eyewitness' reports on the proceedings.)

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Faculty Openings at Logos House

Due to the loss of two senior staff members (see the articles in this issue regarding the passing of Canon Cox and the retirement of Canon Corcoran) the seminary has an immediate and a pressing need to add several qualified teachers to the faculty.

Instructors are needed for the course offerings in Church History, New Testament, and Practical Theology.

All Logos House courses are taught using the Oxford - Cambridge ("Ox-Cam" for insiders) tutorial model of instruction. In this system, students are provided with a course syllabus, bibliography, and are then assigned papers to be submitted to the instructor. Regular contact is maintained between the student and the teacher through regular telephone contact, e-mail, post office communication, and, when possible, through personal contact in summer sessions at the seminary.

Faculty members are paid for their work on a dollar per course basis, unfortunately, at a rate that is far

less than what they are worth (One wag has questioned whether staff compensation is pegged at a rate comparable to - or less than - the amount of bird seed received by the song birds in the Henthorne Aviary.)

For detailed information regarding teaching opportunities at Logos House, call Dean Henthorne @ (207)326-4120

Special Notice to Students:

Dean Henthorne requests that all the students that are now enrolled in the program be prepared for delays, and try to be patient during an anticipated slow-down in paper review and grading. Hopefully, it will not be too long until the new faculty comes on board.

Advice from the Early Church Fathers

Perfection in this life Paul tells us, is to forget the things behind us, and to reach forward towards the things ahead of us. Those who seek until they reach the goal have the most secure direction.

- Augustine



*Merry Christmas
From the Deep Woods of Coastal Maine*

Reflections on Ascetical Theology and Spiritual Direction (cont)

(Continuing from the first installment presented in the Fall 2011 issue of The Word
Fr. Corcoran discusses "The Direction of Conscience and the Pastoral Ministry")

Spirituality and Spiritual Direction: We have stated that Spirituality is that which animates a person's life of Faith and moves it to greater depths and towards perfection. Also stated is, that Spiritual Direction constitutes the leading of a person to an understanding of oneself:

- 1) to help stop, or strip away, whatever may impede the action of the Holy Spirit;
- 2) to bring one into one's heritage of freedom as a child of God, thus being able to respond freely to the inspiration of Grace;
- 3) to bring about the release of a person's own spiritual dynamism for the greatest growth especially as a Christian.

We should have an in-depth analysis of the relationship in which two human beings are involved with One greater than themselves. We do this from five perspectives:

- 1) The Direction of Conscience and the Pastoral Ministry;
- 2) The Nature of the Spiritual Dialogue;
- 3) The Formation of the Spiritual Director;
- 4) The Kinds of Spiritual Direction; and
- 5) The Psychology of the Directed.

I. The Direction of Conscience and the Pastoral Ministry

Some criticisms are made against Spiritual Direction: that it prolongs dependency relationships; that its 'precise forms have become mechanized; and that psychology has absorbed what, formally, was the domain of spiritual direction because it appears to create a privileged class of persons cut off from the greater populace. Spiritual Direction, rightly understood, values the freedom of the Directed, seeks to promote a healthy relationship of interdependency between the Director and the Directed, and ultimately, a contentment in relationship to the Divine. Psychology and Spirituality are related, but the latter is not absorbed by the former, By caring for individuals, clergy and addressing a most pressing need that will benefit the whole community.

The enterprise of Spiritual Direction may be summarized as follows: it is one thing to be able to see what one is, but quite another to bear it with gentleness, and so, making insight an element of progress. Discernment is desirous by all means, but what must be achieved in peace --- that is the objective of personal direction. What the individual, left to himself, might accomplish with difficulty, in disorder, with anxiety, Direction, in addressing itself to one's intimate being, will bring one to realize that same progress with joy and trust. Spiritual Direction thus becomes a source of assurance and balance, and the means of becoming more human and more spiritual. To remain faithful to the use of Direction is simply to remain faithful to the laws of life itself. To be a Spiritual Director, one need not be a Priest. Spiritual Directors however, do need to be spiritually mature and experienced. The relationship between the Directed and the Director must be established in freedom and trust. Here, it is well to remember not to confuse obedience rendered to a hierarchical superior with that shown to a spiritual father. The Superior will declare the Will of God, and can impose it; the Director helps to discover, or to do God's Will, and imposes nothing.

In Part III., which will appear in the next edition, Canon Corcoran continues with his commentary, addressing: "The Nature of the Spiritual Dialogue", "Formation of the Spiritual Director", "The Kinds of Spiritual Direction" and "The Psychology of the Directed."