



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

The lead article of the fall issue of the newsletter outlines some of the impending challenges and opportunities that face Logos House in the immediate future. Dean Henthorne and the Logos staff have been hard at work developing new ideas and strategies in anticipation of the necessary changes that are in store for the seminary in both the short-term and in the long-range future.

An article on a distinguished Logos House alumnus, Rev. Jeffrey Monroe, presents a description of exactly the type of candidate and graduate the seminary has worked to recruit and then properly prepare to send out into the community. We are proud of the work that Fr. Monroe has accomplished serving the Church as a very competent and productive cleric.

Given the recent sizeable growth in the number of new Logos House seminarians, we are most fortunate to have a number of highly qualified men and women volunteer to join the schools' faculty. A married couple, Bill and Shirley Landmesser, of Stockton Springs, Maine, both graduates of the Gordon-Conwell Seminary in Boston are

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FORWARD! BE OUR WATCHWORD (#561 Hymnal 1940)

Logos House was founded in 1998 principally for the purpose of providing a quality theological education for "second-career" men – motivated individuals who aspired to serve as clergy in the churches of orthodox Anglican jurisdictions. Today, the achievement of this goal continues to be the primary mission of the seminary. The beginning student at Logos commences his studies in the diaconate tract where his commitment to his schooling and his conformity to traditional Anglican faith and practice is evaluated.

Logos House has always been wholly committed to: (1) advancing the historic apostolic faith of the universal Catholic Church, and (2) to promoting the missionary and evangelical commission of orthodox Anglican churches. The president and staff of Logos House remain dedicated to doing our part to contribute to the continued growth and vitality of the larger Christian community. However, in common with our brothers and sisters in the early Church who resisted the seductive influences of 1st Century Hellenistic pagan culture, we reject the numerous heterodox inroads in Church theology and practice fervently championed by the 21st Century Church modernists and innovators. For us, as stalwart traditionalists, any modifications, adaptations and changes in Church theology, liturgy, doctrine and practice must be justified and guided by Holy Scripture, the historical creeds, the Book of Common Prayer, the 39 Articles of Religion, and the 2000 year-old time honored witness of Church tradition.

Although we are proud to be considered as "traditionalists" or "orthodox" Anglicans, this does not signify that the seminary advocates a narrow approach to the study of theology, or that scholarly, intellectual inquiry is stifled or discouraged. In fact one of the strengths of the Logos approach to learning is that spirited dialogue between the student and his faculty instructor/mentor is encouraged and valued. In terms of ecclesiology, Anglo-Catholic, as well as Evangelical points of view, and the long-standing "high church," "broad church, and "low church," disagreements and differences in Anglican approaches to the faith are acceptable and provide for interesting and lively debates and discussions.

The main-line Protestant churches, especially The Episcopal Church (TEC), continue to move away from the tenets of the historical faith, and

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eagerly adopt the moral precepts and political/social standards of the secular world. At the same time, orthodox Christianity (Evangelical, Catholic and Eastern Orthodox, alike) is coming under a constant, wide-spread attack from the liberal media, and is now facing the unhappy prospects of actual legal discrimination and real persecution.

Rome's "generous offer" of conversion to the Roman Catholic Church, the *Anglicanorum Coetibus*, (enthusiastically endorsed by former Anglicans) offering conversion and absorption into the Roman Church with the retention of so-called "Anglican Patrimony", has resulted in a minute number of defections to Rome. But most unfortunately, this initiative has led to some troubling confusion in our own ranks concerning what historic Anglicanism really stands for. However, the positive aspect of this provocation is the fact that there is now (at last) a significant movement towards tangible cooperation and organizational unity among the several orthodox Anglican jurisdictions.

The end result of these and other factors is that Logos House is now experiencing an immediate, significant increase in the demand for our services. To obtain an up-to-date appraisal of the present situation, *The Word* spoke with Logos President and Dean, Canon Granville Henthorne.

Word: Dean, tell us what you believe to be the most significant challenges facing the seminary?

D.H. First, in the past two years, several previously unaffiliated orthodox Anglican dioceses have requested that we provide them with training for their seminarians.

Word: What kind of numbers are we talking about?

D.H. Let's start with our original jurisdiction, the Anglican Church in America (ACA). Whereas initially Logos House prepared men for the clergy for the Diocese of the Northeast, we now have students from all four of the ACA's dioceses registered for the program. As of today, there are 45 students enrolled.

Word: What is the situation with the new affiliates?

D.H. Actually, we have always had individual students enrolled from other jurisdictions. The recent changes involve the Anglican Province in America (APA) and Holy Catholic Church Anglican Rite (HCC-AR) designating Logos House as the official

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"MARINER, MINISTER, MISSIONER, PRIEST" – FATHER JEFFREY MONROE

If it became necessary to single out one man as the personification of what Logos House of Theological Studies aspires to be about, that man would have to be the Rev. Jeffrey Monroe. A graduate of the Maine Maritime Academy, Captain Monroe served at sea in the Merchant Marine, and has ably functioned in many important posts on shore in the maritime industry, and with related regulatory bodies.

Remarkably, while serving in a number of demanding, highly responsible jobs in his secular profession, Captain Monroe has somehow managed to make the time to actively participate in the work of the Church. Beginning with his involvement in lay ministries in the Missouri Synod of the Lutheran Church in New Jersey, he has further increased his commitment to the Church through his ordination as a deacon, and now as a priest in the ACA.

Father Monroe's work experience in the secular world is an example of how professional skills and expertise, which appear unrelated to the sacred realm, are transferable to the work of the Church. (In fact, the understanding of this relationship continues to be the cornerstone of the Logos House commitment to preparing "second-career" men for the ministry).

Captain Monroe added a Master's Degree at the State University of New York to his undergraduate degree from Maine Maritime. He holds an Unlimited Master Mariner's license, as well as a number of other professional certifications. His resume is replete with professional maritime related employment and advisory commission/committees appointments and assignments. Without going fully into his lengthy resume, it is noteworthy that he was awarded the Outstanding Public Service Commendation and Medal by the Commandant of the United States Coast Guard in 2009, and that he is currently the Chairman of the National Maritime Security Advisory Committee under the Secretary of the Department of Homeland Security.

Father Monroe's academic work at Logos House led to his STB (M.Div.) degree. He is continuing his studies, and is presently working towards a Master's Degree in Sacred Theology. Dean Henthorne relates

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WHY KOINÉ?

God chose to send his Son among us at the peak of what was at time a universal language, Koiné. Other names referring to Koiné are Koiné Greek, Greek and Hellenistic Greek. Here I will refer to it as Koiné. It existed roughly from the time of Alexander the Great to Constantine (330 BC—AD 330). The peak of its six hundred year life was the last century BC and the first century AD.

Koiné arose largely out of one of the classical Greek dialect call Attic. This was Alexander's dialect, and as he led his troops it mingled with the other classic dialects of the soldiers creating a leveling effect among the troops who needed to communicate with one another. The resulting Greek colonies of the developing Hellenistic world gave Koiné its universal nature. By first century AD, Koiné was the lingua franca of the whole Mediterranean region and beyond. Because of the leveling effect from Alexander's troops, and because it was a second language for most, Greek lost many of its subtle ties and moved towards greater explicitness. As C.D. Moule explained, "Hellenistic Greek is a compromise between the rights of the stronger minority (i.e. Attic) and the weaker majority (other dialects)."

This simplified Greek language, now known as Koiné (from the Greek word transliterated, *koinos*, meaning "common") was, for the only time in the history of the Greek language, universalized. Koiné was used in the market places and schools even as Rome rose to be the world power in the first century BC. Not until the second century did Latin begin to win out, first in Italy among the populace, and then the West in general after Constantinople became the capital of the Roman Empire (330AD).

Scholars agree that Aramaic, Hebrew and Koiné were all in use during the first century AD, though how common each of these was debated. Even so, it follows that the New Testament writings can be seen as largely Semitic in **style**. Almost all the NT authors were Jews shaped by their religious and linguistic heritage, consequently expressed in their writings. The **syntax** (word order), for the most part, is nearest to literary Koiné. Literary Koiné is more polished Koiné that was used by Jewish and Greek academia (Josephus, Philo). The **vocabulary** of Koiné can be seen largely from the vernacular Koiné (the everyday language found in papyri). This is a somewhat oversimplified explanation of the New Testament

writings, but is a useful framework that show Koiné as varied, not monochromatic. A study of individual books in the New Testament in regards to the authors' style, syntax, and vocabulary brings first century Christians and their message into focus and contrasts them to other writer of their day such as Epictetus.

So why did God choose a time when Koiné was universal to complete the redemption of the world through his Son? I believe it was because this was a time of relative unity and openness. The Hellenistic world was united politically by Rome and linguistically by Koiné, sharing an increasingly common culture. People could more easily travel, trade and converse. The exchange of knowledge was easier and faster. This cosmopolitanism allowed for the "age of syncretism *par excellence*." The endless variety of religions and philosophies, co-existing with Roman rule, showed the peoples' quest for salvation and their interest in the divine. That was at least the positive side of syncretism, against which Christian loyalty to the one true God, revealed through the life, death, and resurrection of Jesus Christ, stood out like a sore thumb.

Understanding Koiné, the common language of Jesus' day, can lead to a better understanding of the historical context of the New Testament Scriptures, better hermeneutics, and therefore, a deeper love for God.

By Shirley Pike Landmesser, B.S., M.A.T.S. (New Testament Studies)

Our newest faculty member has served the Church in several different capacities. She trained young people for youth ministry in the Crossroads program in several Massachusetts communities. Shirley also worked as a program assistant at Gordon—Conwell in the Continuing Education Division. More recently, she taught Sunday school, and was the education director at St. John's Episcopal Church in Bangor, Maine.

NO RETIREMENT OPTIONS FOR FAITHFUL CHRISTIAN SENIORS!

Thou O God, hast taught me from my youth up until now; therefore will I tell of thy wondrous works. Forsake me not, O God, in mine old age, when I am gray-headed, until I have showed my strength unto this generation, and thy power to all them that are yet for to come.

Psalm 71, v. 16, 17 KJV

TIME AND PLACE: OBSERVING THE SABBATH IS IMPOSSIBLE! SO – WHY NOT WEDNESDAY AFTERNOON?

Time is not “found”, time is given. Time is all you have and all you have is the “now”. The now is either profaned or sanctified, that is, either used for a temporal purpose, or an eternal purpose. In order to apprehend the relation of the self to the eternal, we need to enter into the place where the daily motions and activities can be allowed to pass by. Eliot calls it “the still point of the turning world”, where we can enter the now time of the not yet, and view the no-time of the has been, and put all in perspective under the aspect of eternity entered into the time-not-time of our now.

But how are we to do this, with the pressing demands of “others”, and the responsibilities of our “cures”, and the self-imposed injunction to “fill each unforgiving minute with sixty seconds worth of work well done”. The fallacy here lies in our definition of “work”: How many of us think of work as doing something that has a definite result, which in turn justifies our compensation, and can be pointed to as what we are being paid for? Further, how many of us really feel that activities like reading, or meditation, or private prayer, or just plain thinking, or wool gathering, are things that we do only on “our own time” and therefore are part of our recreation as opposed to our “labor”. If this is our general attitude, and I suspect that it’s nearer the truth than we would like to admit, then how can we ever “find time”, much less justify the pursuit of meditation and prayer?

Yet the only way to begin is to begin, and the only activity we shall ever pursue is the activity that has a high level of value for us in our lives. Does our relationship to the eternal have any value? Does our pursuit of self-understanding seem necessary? Is the spiritual path worth walking? Or have we become so mechanistic in our spiritual lives that we expect others to do it for us as the indulgence buyers of the 16th century did?

All right, you say, then let us begin, but how shall we proceed?

1. SOLITUDE – Pick a place and a time and stick with it. There must be no disturbances or interruptions. Don’t let

anyone know where you are. Avoid the Church building completely, you’ll be too distracted, thinking about the liturgy, Sunday’s sermon, etc. Absence from your usual environment is essential, and anything urgent can wait four hours. The selection of place is important, but it need not change; once it is discovered, it may become a regular location for your weekly retreat.

2. SILENCE – This is the second essential element. We need exterior silence if we are ever to find the interior silence that leads to ourselves. The world of nature may intrude with background sounds, but the world of man should be shut out.
3. CENTERING – there are many ways of doing this, and what is best for one will not be for all. Whether it is Centering, Focusing, Breathing Meditation, Lectio Divina, Meditation in traditional forms, the Way of St. John of the Cross, or the Cloud of the Unknowing, or all of the above at different times, it does not matter, as long as some direction is taken, some form of centering is pursued.
4. JOURNALING – Keeping a journal of your thoughts, or journaling as you meditate can be helpful, so long as it does not distract from your process. As a record of the day’s retreat, it can provide a daily reminder for the rest of the week of what you thought and felt, and food for thought in your daily office.
5. SHARING – This can be helpful to yourself, and to those with whom you share your spiritual journey. Do so only if you feel compelled to, and only with those persons who share your trust level. This is such a basic function of any true Fellowship, that we often miss it and lose the benefits of communion and community through failure of communication.

Yes, for those called to “cranking it up” every week, observing the Sabbath is impossible, so why not try Wednesday afternoon?

Very Rev. Canon Granville V. Henthorne, AB (Phil),
STB (M.Div.), STM, DD



Fr. Jeffrey Monroe



St. Margaret of Scotland, Conway, NH



St. Margaret of Scotland Anglican Church and Rectory (ACA)

Forward (cont.)

approved seminary for their postulates. Numbers wise, the APA has provided us with 13 students – 10 men, and 3 women – the latter preparing for the office of deaconess. “Logos House of Theological Studies with the Anglican Theological Seminary (Philippines)” involves an additional 6 seminarians. The ATS has requested and is receiving instructional aide, program help and learning materials from Logos.

The Word: And how many students have we received from the HCC-AR, and from elsewhere.

D.H. The HCC-AR has sent us 3 students, we have another 5 students that are “independent”- individuals who are not supported financially, or officially endorsed by a specific church.

Word: So how much growth have you seen in the student body in the past 2 years? And how much growth are you anticipating in the future?

D. H. Roughly 33%. I don’t like to make projections, but given our recent experience, and the fact that we are now the official seminary for 4 jurisdictions – TAC, ACA, APA and the HCC-AR – it seems reasonable to assume that we will experience at least a moderate amount of further growth.

Word: Tell us, how has this recent rapid growth affected the operation of the seminary?

D.H. It has put a major strain on all the resources of the seminary – most of all on our people. From day one I could not have led this program without the hard work and dedication of so many wonderful people. We are talking about clergy from deacons to bishops, teachers and instructors, dedicated lay volunteers, local people from my home parish, and even men and women that are not associated with the Church. I hope that the newsletter can feature the story of some of these people in future issues.

Word: What about the dreaded “m” word – money?

D.H. Our financial situation is definitely unique. Most of our students have had some or all of their tuition (one of the lowest rates in the country) paid by their diocese. Books have been offered to our students at a discount rate through our bookstore.

Word: So how have you managed to pay your faculty?

D.H. If I mentioned the level of compensation my staff has been willing to work for, you would be astonished. I seriously doubt that any program in the country has dedicated teachers that are willing to perform quality work for so little remuneration.

Word: What is the situation with administrative support?

D.H. Here again I have been blessed to receive assistance from men and women who have volunteered their time and talent and have expected little or nothing for their efforts

Word: What is the situation with seminary’s physical plant needs?

D.H. We have reached a concordat with St. Thomas Anglican Church in Ellsworth for joint use of the property. On the site Logos House has constructed a modest building which serves as our library and study center. The library is now completely filled up with the donations of a number of private collections – recently we received a prize set of 1200 volumes!

Word: Dean, will Logos House be able to continue to operate as it has in the past?

D.H. No. We will have to make some substantial changes, some of which are already underway. We will need to secure additional resources if we are to meet our challenges and maintain a quality program.

Word: Tell us about the changes that are now being implemented?

D.H. As mentioned, we have constructed the library building/study center. Our record keeping and administrative operation is now being streamlined and records being converted to computer documents and files.

Word: Do you have plans for expansion of the physical plant?

D.H. Yes, have a pressing need a building to house an office, and another structure for a study and instructional center. We will be able to purchase manufactured buildings from Amish workmen in northern Maine at a very modest cost.

Word: How is Logos going to pay for a new building, and meet the costs related to an expanded program?

D.H. Reluctantly, painfully I must say, contrary to my Scotsman’s frugal sensibilities, we must raise our prices. Next, the building project will require some capital funds, and day-to-day operations will necessitate hiring a part-time employee. After 14 years, I must deal with the inevitable, and ask the board for a regular employee!

Word: Where will the money come from?

D.H. A modest, gradual increase in tuition will help. For the buildings we are planning on a capital fund-raising campaign starting sometime in early 2013.

The Word: Anything else that you want to add?

D.H. With great joy I am pleased to announce that recently several anonymous, dedicated supporters of Logos House have donated the money that will pay for the first of our two buildings!

News/Calendar (Cont.)

now on board. Shirley will be offering Koiné Greek as an elective course for students in any of the seminary's academic programs.

Bill Landmesser has been assisting Dean Henthorne in both the academic and administrative areas of Logos House business. He is involved in reviewing and evaluating student's course work, and is also facilitating the effort to organize and up-date the programs' communication and record keeping functions. Bill is an accomplished professional artist who specializes in painting. (Although he is known to be a very gracious individual, only under the most extraordinary circumstances will he be willing to accept commissions to paint lighthouses for "summer people" and vacationers.)

Dean Henthorne is very appreciative of the talent and energy that the Landmesser's bring with them to Logos House. Regarding faculty openings, he reports that he has been in contact with several qualified individuals about the openings. At this time the arrangements for these scholars to join the program have not been completed.

(Fr. Monroe – cont.)

that Fr. Monroe has always done very well with his theological studies and, further, he respects his ability to integrate his academic work with his pastoral and priestly responsibilities.

Given his full-time professional commitments in the maritime industry, it is striking that "Captain Monroe" is able to function on a near full-time basis as "Father Monroe". Fr. Jeffrey has never limited his role to that of a supply priest, or a part-time cleric. His record of service speaks graphically to his commitment and dedication to the Church.

From his permanent residence in the greater Portland Maine area, Fr. Jeffrey (while still a deacon) assisted in the establishment of St. Augustine of Canterbury mission in Old Orchard Beach. At the same time he was working to grow the mission, he was also traveling 70 miles north of Portland where he served Holy Trinity Anglican Church in Waterville, Maine.

Now, as an ordained priest, Fr. Monroe is the rector of St. Margaret of Scotland Anglican Church in Conway, NH – a 150 mile round trip from Portland.

St. Margaret's is one of the largest and most active parishes in the Diocese of the Northeast, and, is of course, a congregation that requires considerable time and attention from her pastor.

The people of St. Margaret's report that they are very pleased and appreciative of Fr. Jeffrey's whole-hearted dedication and service to their parish. Sr. Warden Peter Thomas characterizes Fr. Jeffrey as a "very busy guy" who is "well-organized" and "knows how to prioritize". He is credited with being very attentive to the congregations' pastoral needs – "always there" when someone is ill or otherwise needs his pastoral aid and support. Mr. Thomas also compliments Fr. Monroe on the quality of his sermons. The warden reveals that Father's sermons are relevant, and well-received, and always delivered without the use of notes.

The Rev. Jeffrey W. Monroe, MM, Capt. USMM, OSBN. STB, STM definitely sets a "high bar" if he is to be the "gold standard" for Logos House graduates. The ACA's nautical Captain/Priest shows no signs of slowing down in either of his dual areas of responsibility. Fr. Monroe maintains his residence in Cape Elizabeth, Maine – just south of Portland – with his wife Linda nee Mallik. (Peter Thomas informs that Linda is a real asset to Fr. Jeffrey's ministry at St. Margaret's). The Monroes have 2 adult children. Daughter Michelle is a ship's Captain in the U.S. Merchant Marine. One son, Michael, is employed as a marketing executive.

THE WORD – ON-LINE

We are always looking for ways to reduce costs. If you are able to access the Logos House website – logoshousetheological.org all issues of the newsletter are available. Or if you would like the newsletter sent to you by e-mail, we can accommodate your wishes. In either case, please let us know what you would like us to do. Contact: *The Word* at: editortheword@gmail.com.

Unless we hear from you, we will continue to send your hard copy of the newsletter by USPS. Also, if you know of someone who might like to receive the newsletter, please contact us.

We welcome your letters to the editor, scholarly articles, essays, photos, or most anything that you would care to submit.