

Church of Antioch

Catholic Apostolic Church of Antioch

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Sophia Divinity School

2012 Catalog

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Sophia Divinity School / The Church of Antioch

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Table of Contents

<u>An Introduction to Sophia Divinity School</u>	<u>2</u>
<u>The Seminary Program</u>	<u>3</u>
<u>Eligibility and Admission</u>	<u>4</u>
<u>Important Notice</u>	<u>4</u>
<u>Educational Programs of Study</u>	<u>5</u>
<u>Required Practicum and Spiritual Formation</u>	<u>5</u>
<u>The Master of Divinity (M. Div.) degree</u>	<u>6</u>
<u>The Bachelor of Divinity (B. Div.) degree</u>	<u>6</u>
<u>Academic Rigor and Course Credit</u>	<u>7</u>
<u>The Continuing Education Program for Clergy</u>	<u>7</u>
<u>The Spiritual Enrichment Program</u>	<u>7</u>
<u>Grandfather Clause</u>	<u>8</u>
<u>Finances</u>	<u>8</u>
<u>Transcripts</u>	<u>8</u>
<u>Degrees</u>	<u>9</u>
<u>Sophia Divinity School Scholarship Program</u>	<u>9</u>
<u>Discussion of Holy Orders</u>	<u>10</u>
<u>Comments: the Non-Stipendiary Nature of our Ministries</u>	<u>13</u>
<u>The Program Sequence</u>	<u>13</u>
<u>Course Numbering and Course Descriptions</u>	<u>14</u>
<u>Community Service</u>	<u>14</u>
<u>Course of Studies</u>	
<u>Minor Orders</u>	
<u>Requirements for Cleric</u>	<u>15</u>
<u>Requirements for Doorkeeper</u>	<u>16</u>
<u>Requirements for Reader</u>	<u>17</u>
<u>Requirements for Healer</u>	<u>18</u>
<u>Requirements for Acolyte</u>	<u>19</u>
<u>Requirements for Subdeacon</u>	<u>21</u>
<u>Major Orders</u>	
<u>Requirements for Deacon</u>	<u>22</u>
<u>Requirements for Priest</u>	<u>23</u>
<u>Appendix: Spiritual Formation for Seminarians</u>	<u>25</u>
<u>Directory</u>	<u>30</u>

An Introduction to Sophia Divinity School

Sophia Divinity School was founded in 1958 in California. Archbishop Herman Adrian Spruit, founder of the Catholic Apostolic Church of Antioch, was co-founder of the divinity school. He wrote: "An educational program initiated by the Church of Antioch must not be only a school, but a movement in spirit that goes beyond the reason of the academy. It must nurture the roots of life with balanced rations of mysticism. Only mysticism sustains the vitality and reality of faith. Education nowadays is often an attempt to serve the status quo. It shall not be so with us. We will lead you into brighter horizons and out into greater fulfillment. We will share many treasures with you that will open new vistas into a better and finer life."

Sophia Divinity School provides the opportunity for discernment of one's call, and for those so called, educates Independent Catholic clergy to perform sacramental public ministry. It also enriches the spiritual life of students, enhances their appreciation of the great spiritual traditions of the world, and promotes global awareness of our human family as a spiritual fellowship.

Sophia is the Greek word for wisdom. The purpose of Sophia Divinity School is to provide academic and spiritual resources for the international Independent Catholic movement and to prepare candidates for Holy Orders, particularly in the Catholic Apostolic Church of Antioch, to perform a sacramental and public ministry. The Church of Antioch provides the traditional Catholic sacraments, maintains a liberal stance, and orients participants toward spiritual development. Sophia Divinity School is a religious seminary providing education for the ministry.

The Seminary Program

Sophia Divinity School is a non-accredited seminary that prepares individuals for sacramental ministry in the Catholic Apostolic Church of Antioch and other jurisdictions in the Independent Catholic/Orthodox movement. An important mission of the Church of Antioch is to provide the traditional Catholic sacraments without restrictions to all who desire them. The seminarian's preparation includes courses related to the public celebration of the sacraments as well as a broad look at perennial religious issues.

Candidates for ordination are required to demonstrate competence in the following core areas: biblical & historical research, comparative religions and traditions, ethics, history, liturgy, metaphysics, mysticism, pastoral studies, practicum, spirituality, sacred art & architecture, and theological & religious studies.

Candidates with prior training or competence may apply for advanced standing. Applications for advanced standing should be requested from the Dean. Applicants with prior academic theological studies will be asked to provide supporting documentation such as transcripts, certificates, or any other pertinent documents from an accredited institution of higher education. In addition, recognition of personal competence from prior accomplishments or life experiences outside of formal education may be granted. Petitions must be made to the Dean with verification of these life experiences.

Our program is a distance learning program. Students gain religious experience in their own communities and complete the course requirements which are then forwarded to the seminary for review and discussion. As adult learners, students are responsible for their own learning.

We believe that through this process, students not only become theologically prepared for public ministry but acquire initiative, self-discipline, and the ability to plan for specific outcomes, all of which are good traits and useful skills for clerics.

Eligibility and Admission

The theological program of Sophia Divinity School is designed for individuals seeking ordination for ministry within the Church of Antioch or other Independent Catholic/Orthodox jurisdictions. Candidates from jurisdictions other than the Church of Antioch must have their local bishop's approval before registering with the school.

Candidates are required to have a level of academic achievement and prior life experience which demonstrates potential for successful completion of a program of priestly formation and for the professional practice of religion. Candidates study for a Bachelors or Masters degree. Clergy formation is supervised by the school in consultation with regional mentors assigned to the student. Students are also expected to work closely with the Dean, and to follow their individualized Spiritual Formation Plan. It is expected that seminarians preparing for the priesthood display and exhibit those qualities expected of a priest. Respect, compassion, availability, and love for the Divine as well as our brothers and sisters, are qualities which will be nurtured and strengthened during the seminary experience.

Important Notice

The priesthood in the Church of Antioch is open. We do not discriminate on the basis of race, age, gender, marital status, sexual orientation, or disability.

Candidates should know that clergy in our church will be responsible for their own ministries. The Church of Antioch does not provide salaries or stipends for clergy.

While Sophia Divinity School prepares candidates academically for ordination, candidates should also know that the final decision concerning their suitability for ordination is made in consultation with the Dean and Rector of the seminary, and in some cases with the bishops of the Church.

Educational Programs of Study

Preparation for ordination: The Seminary Program

Seminarians wishing to pursue ordination to the priesthood will pursue a Bachelor of Divinity or Master of Divinity degree.

Seminarians who are candidates for the priesthood move through minor and major orders (Cleric, Doorkeeper, Reader, Healer, Acolyte, Subdeacon, Deacon, Priest) as they progress in their course work and spiritual formation. Some seminarians may not choose to be ordained to the priesthood but may choose to be ordained to the diaconate. Deacons may perform weddings, baptisms, and funerals and memorial services.

Deacons are not awarded a degree unless they complete the educational requirements for the degree. Should deacons decide at a later time to pursue ordination to the priesthood, they must complete all the required course work and be found suitable for this office.

Ordination to major orders is always done by a Bishop. Ordination to minor orders may be done by an authorized Archpriest.

Required Practicum and Spiritual Formation

Seminarians are highly encouraged to attend all convocations and practica sessions during their studies. Before seminarians living in the United States can be ordained to the diaconate attendance is required at at least two full practicum workshops, which are held during convocations. For a justifiably important reason, such as a physical disability prohibiting travel, a U.S. student may petition the Dean

of the seminary for an exception to this policy, requesting to be allowed to attend only one annual convocation practicum. The petitioner must include in the petition the substantial reason why the exception is needed and offer a plan for how this required training can be made up. The Dean, in consultation with the Rector, will determine on a case-by-case basis if the reason for the exception is justifiable. The Dean must approve the student's suggested alternative to the requirement. Students outside the United States will also need to participate in practicum workshops, the method to be determined on a case by case basis.

All seminarians must be involved in a Spiritual Formation Program throughout their studies. Information about this requirement is in the Appendix of this catalog.

In addition, all seminarians are encouraged to train under a Church of Antioch priest in their local area. If this is not possible, we strongly recommend that seminarians find another suitable clergy person to mentor them. Seminarians are expected to attend Mass/Holy Eucharist/Divine Liturgy at least once a month. Attendance at other liturgical services besides the Eucharist--Baptisms, Confirmations, Weddings, etc., is also highly recommended.

The Master of Divinity (M. Div.) degree

The Master of Divinity is an advanced degree awarded to seminarians prior to ordination. In addition to the requirement that all candidates for this degree have a bachelor's degree, this degree requires completion of 35 courses at the graduate level (the equivalent of 70 semester credit hours or 105 quarter credit hours at the 500 or 600 level), or the equivalent.

The Bachelor of Divinity (B. Div.) degree

The Bachelor of Divinity degree is an entry level degree awarded to seminarians prior to ordination. This degree requires completion of 35 courses at

the upper division level (the equivalent of 70 semester credit hours or 105 quarter credit hours at the 300 or 400 level), or the equivalent.

Academic Rigor & Course Credit

All courses, unless otherwise noted, carry 2 semester credits (the equivalent of 3 quarter credits). Since we use a distance-learning format, students are expected to complete the equivalent of 30 hours of instruction in each course, in addition to the time necessary to complete assignments and write papers. Assignments will be tailored to the academic level at which the candidate is working (bachelor's, or master's). In order to receive credit for the course, the candidate is expected to conform to the customary standards of academic rigor for the level of the course.

The Continuing Education Program for Clergy

Clergy are offered continuing education presentations during our annual convocations. Please contact the Dean for any special continuing education needs.



The Spiritual Enrichment Program

The Spiritual Enrichment Program is for people who wish to deepen their spiritual lives. One need not be affiliated with the Church of Antioch or feel a call to

ordination in order to enroll in the Program. No academic credit is awarded for coursework completed in the Spiritual Enrichment Program.

The Grandfather Clause

Course offerings and seminary requirements for degrees may change from time to time. Changes made to program requirements are generally not retroactive.

Finances

Tuition is determined by the Advisors of Sophia Divinity School in consultation with the Bishops and may be adjusted with proper notice when operating costs increase. All adjustments in tuition require the approval of the Rector.

Tuition is \$75 per course. Students may request an evaluation for advanced standing for a one time fee of \$25. Each Challenge Paper that is submitted in lieu of taking a course has a fee of \$75. Students must send payment for each course when it is ordered. There is a \$25 re-instatement charge when disenrolled students want to re-enroll, if the request is approved. Requests for reinstatement must be received within one year following disenrollment. After a year, former students will need to reapply for admission.

There are no tuition/fee reimbursements for courses that are not completed.

Official Transcripts

Official transcripts of courses taken and degrees issued will be sent upon request for all present and past students. There is a \$10 processing fee for this service.

Degrees

The final authority concerning granting academic degrees by Sophia Divinity School rests with the Dean, provided all academic and financial obligations are complete. However, final authority concerning ordination rests with the Presiding Bishop, in consultation with the Dean of the seminary, and in some cases with the Bishops of the church.

Sophia Divinity School Scholarship Fund

The Sophia Divinity School Scholarship Fund is administered by the Sophia Divinity School Scholarship Committee. The Committee awards scholarships to seminarians for required convocation practica, based on financial need. Each year, the Dean alerts the seminarians to this opportunity and explains the application process. Seminarians wishing to be considered for a stipend must submit a written request to the Dean of Sophia Divinity School.

The Dean of Sophia Divinity School will forward all requests for scholarships to the Chairperson of the Scholarship Committee, for consideration. The Scholarship Committee may award a full, partial, or no scholarship for requested monies. The amount awarded, or the decision not to award a scholarship, is final. All decisions are at the discretion of the Sophia Divinity School Scholarship Committee.

An applicant for scholarship funds must be enrolled as a seminarian in Sophia Divinity School in order to be considered. Those pursuing courses for spiritual enrichment are not eligible for scholarships.

Please send all requests for stipend to:

Dean of Sophia Divinity School
Scholarship Request

PO Box 1959
Gallup, NM 87305

Discussion of Holy Orders

One of the Sacraments of the Church is that of Holy Orders, a special initiation into the service of Our Lord Jesus Christ. It is available to qualified candidates who feel a calling to devote themselves to Christ in this intimate way.

Candidates for Holy Orders receive a transmission or ordination which empowers them with the authority to perform sacred duties. The ritual of ordination is an outward act of an inner reality. Each order is an initiation in itself, with its own value. Once a person has been spiritually prepared, then he or she is ready to advance to the next stage of development. These ordinations link the candidate with Christ. It is said that Holy Orders were instituted by Christ and that the first bishops were consecrated by the apostles to act as instruments through which Christ performs His work.

There are two groups of orders -- the minor and the major. In the Church of Antioch the Minor Orders are Cleric, Doorkeeper, Reader, Healer, Acolyte and Subdeacon. The Major Orders are Deacon and Priest. Each order emphasizes a special attribute and is intended to produce a precise effect. With each succeeding order, the candidate makes a determined effort towards the unfoldment of the characteristics of that order in each stage of their development.

The Order of Cleric: The Cleric dedicates him or herself to God and to the service of Christ. In manner and speech, the Cleric strives to show beauty and to remember that the physical body is the temple of the Holy Spirit. Self-control with regard to the physical body is one of the attributes stressed in this step, and the candidate endeavors to live for the soul.

The Order of Doorkeeper: In former times, it was the duty of the Doorkeeper to ring the church bells and to open the church doors at the appointed time. In our time, the ordination to Doorkeeper relates to transforming the emotions and passions. When the emotions come under control, tranquility follows. The Doorkeeper learns devotion to God and humanity, giving love and throwing open the doors to his or her heart in service, summoning all to the service of God.

The Order of Reader: In the Order of Reader, the candidate works to control the powers of the mind and to devote those to God's service. The transformation of the intellect is the purpose of this step in Holy Orders. After having worked to control both the body and the emotions, the candidate now enters a higher phase of their development toward priesthood. In former times, the Reader read for the preacher, intoned the lessons, blessed bread and all first-fruits. Now the Reader is asked to dedicate her or his mind to the glory of God, to train and develop the mind to influence others for good, and cultivate the power of concentration.

The Order of Healer: In this order the power of the will is more highly developed. The Healer heals through his or her intention, and intention is an operation of the will. The Healer focuses the will on producing wholeness of life in others, for to heal means to make whole. Transformation of the will involves culturing the heart in order to assist others in healing themselves of separateness. The gift of healing will be strengthened by the initiation to the Order of Healer.

The Order of Acolyte: The Acolyte's task is to quicken the intuition and open the self to spiritual influence. This opening requires the transformation of the ego. Through spiritual discipline, the boundaries of the ego are rolled back and the ego is purified of its egocentricity through obedience to a higher authority. The Acolyte bears the spiritual light of Christ and strives to enkindle the sense of God's Presence within the hearts of others. The Order of Acolyte is intended to help the candidate quicken his or her spiritual faculties and understanding.

The Order of Subdeacon: The subdiaconate is a preparatory grade of the greater orders of Deacon and Priest. Ordination gives greater strength and steadfastness of purpose. Purified by previous initiations, the stage is set for more profound transformations. Formerly, the Subdeacon was responsible for providing water for the service of the altar, to wash the altar linens, and to guard the gates of the sanctuary. This is the start of one taking his or her place at the altar and assisting in the performance of the rites. The Subdeacon learns control of speech, love of service, and diligence at the altar while tasting the joyful spirit of the major orders.

The Order of Deacon: The deacon is an apprentice to the priest and is sufficiently empowered by this initiation to administer the sacrament of baptism and marriage, to handle the sacred vessels, and to help in the care of the sick and poor. The Deacon ministers at the altar, reads the Gospel, and takes a speaking part in the performance of the rites. In the absence of the priest, the deacon may dispense the reserved sacrament and may conduct final rites. The candidate is generally required to spend at least six months serving as a deacon before being ordained to the priesthood.

The Order of Priest: Ordination to the priesthood effects a most profound transformation. The candidate is empowered by the Holy Spirit to perform sacred rites in Christ's name. The priest grows stronger spiritually as this initiation deepens his or her connection with higher spiritual energy, unified with the Lord Christ. The conferring of the priesthood is, above all things, the granting of a wonderful, colossal opportunity, and no effort is spared to help the recipient to take advantage of it. In addition to the powers conferred upon the candidate in the diaconate, the priest has the power to bless objects, to bless people in the Name of the Christ, to give unction, to pronounce the forgiveness of sins, and to celebrate the Holy Eucharist. This ministry is the essence of the perpetuation of the ministry of

Jesus Christ. Here lies the center and the core of the priesthood. This is not a task one can relinquish whenever so moved. The invitation to service is forever. Priests are called to spend their lives as servants and lovers of God and God's people. This is a costly call, as the priest forsakes being master of his or her talents and time; however, the gifts are well worth the effort.

Comments About the Non-Stipendiary Nature of Our Ministries

Church of Antioch clergy undertake responsibility for the ministry they choose. They are not supported financially by the church. Few are able to support themselves through their ministries alone. Our clergy may accept monetary donations and may indicate suggested donations for their services. We are typical worker-clergy who support ourselves with other occupations and offer our service of love as a gift to God and humankind.

The Program Sequence

Students may set their own pace of study but it is required that they complete courses in the specified sequence. Students may take only one course at a time. When a student undertakes a course, it must be completed within sixteen weeks. Petitions for extension, needed for reasons such as serious illness, may be submitted to the Dean. It is expected that the program will be completed within twelve years. After one year of inactivity, students are automatically dismissed from the seminary. There are no tuition/fee reimbursements for incomplete courses.

Course Numbering and Course Descriptions

Most students enrolled in our seminary program are preparing for ordination. Seminarians take courses at a level commensurate with their level of academic preparation. Courses numbered 300-499 lead to a bachelor's degree. Courses numbered 500-699 are graduate level, and are open to those with a bachelor's degree. Completion at this level leads to a master's degree.

Community Service

Each candidate is expected to contribute time in voluntary service within his or her own community. See the descriptions for each order of ordination for details. Community service is required both to understand the nature of serving without pay and to understand the social dimensions of the Gospels. By volunteering, the seminarian gains the opportunity to move from the abstract and theoretical study of religion into the practical world of day-to-day life. While a particular number of hours is not required, it is expected that the seminarians will have volunteered enough time to gain an understanding for the service, perhaps 10-20 hours.



Course of Studies

for the
Catholic Apostolic Priesthood

Minor Orders

Requirements for Cleric

Community Service: The candidate for Cleric will offer voluntary service to his or her mentor, local church, or other spiritual or religious center. A brief, 1-2 page summary of the volunteer work completed during study for this order will be submitted to the Dean.

Courses

HIS 301/501: Introduction to the Catholic Apostolic Church of Antioch/Independent

Catholicism

This course serves as an orientation to the Catholic Apostolic Church of Antioch as an Independent Catholic jurisdiction and includes a discussion of the philosophy of independent Catholicism.

CRT 301/501: Introduction to Comparative Religion

This course looks to ancient forms of religion in order to uncover the essential structures of the sacred as they unfolded, sometimes before the process of intellectualizing that is the hallmark of modern Western civilization.

MYS 301/501: Introduction to Jewish Mysticism

This course introduces the student to Jewish Mysticism which is a spiritual tradition that goes back to the time before Jesus of Nazareth. Through this course the student will gain an appreciation of this uniquely Jewish approach to spirituality, as well as tools for understanding life, God, and oneself.

SPI 304/504: Hesychasm: The Jesus Prayer

(No cost: paid for by the Herman A. Spruit Scholarship Fund)

This course familiarizes the student with the art of Hesychasm and perhaps one of the greatest jewels of the Eastern Christian Church, the Jesus Prayer.

(All of the above courses must be satisfactorily completed before initiation to the Order of Cleric may take place.)

Requirements for the Doorkeeper

Community Service: The candidate for Doorkeeper will volunteer to perform physical tasks such as cooking, cleaning, or errand running for a shut-in, or someone else in need, perhaps for someone in your local church or spiritual group. A brief, 1-2 page summary of the volunteer work completed during study for this order will be submitted to the Dean.

Courses

BHR 302/502: The Old Testament Scriptures

This course uses recent Bible scholarship to assist the candidate in reading and gaining an understanding of the complexities of the Hebrew scriptures.

TRS 301/501: Introduction to Christian Theology

This course examines the methodologies and fundamental concepts in Christian theology.

MYS 302/502: Introduction to Christian Mysticism

This course introduces the student to Christian Mysticism, a spiritual tradition which is seemingly lost from time to time in mainstream Christendom, but which is nevertheless intricately interwoven within the fabric of Christianity itself. Through this course we hope the candidate will gain an increased ability to explore the depths of the Christian mysteries.

LIT 301/501: Introduction to the Liturgy

This course examines the basics of Christian liturgical practice.

(All of the above courses must be satisfactorily completed before initiation to the Order of Doorkeeper may take place.)

Requirements for Reader

Community Service: The candidate will volunteer in the area of reading to shut-ins, children, hospice patients, etc. A brief, 1-2 page summary of the volunteer work completed during study for this order will be submitted to the Dean.

Courses

BHR 305/505: The New Testament Scriptures

Using current scholarship, this course investigates the development of the canonical Christian scriptures.

TRS 302/502: Christian Anthropology

This course explores the mystery of human existence from a Christian perspective, including self-transcendence, finitude, freedom, destiny, relatedness, autonomy, growth and history.

MYS 303/503: Introduction to Buddhist Mysticism

OR

MYS 304/504: Introduction to Sufi Mysticism

The candidate will choose to study the mystical traditions of either Buddhism or Sufism.

MPH 302/502: Metaphysics – Classical and Popular Conceptions

This course examines the basic concepts and issues in metaphysics.

(All of the above courses must be satisfactorily completed before initiation to the Order of Reader may take place.)

Requirements for Healer

Community Service: The candidate will do volunteer work with people in healing activities at such places as hospices, nursing facilities, children's homes, or

other care settings. A brief, 1-2 page summary of the volunteer work completed during study for this order will be submitted to the Dean.

Courses

TRS 303/503: Sophia, the Divine Feminine

This course is an investigation of the feminine aspect of spirituality and the divine, as well as the religious role of women.

SPI 305/505: Jungian Spirituality

This course introduces the basics of Jungian psychology as they relate to spirituality.

PAS 301/501: Introduction to Spiritual Healing

This course introduces spiritual healing, both sacramental and charismatic, as well as the technology of metaphysical healing.

PAS 302/502: Death and Dying

This course introduces the candidate to the pastoral duties needed in order to help the terminally ill and their loved ones.

(All of the above courses must be satisfactorily completed before initiation to the order of healer may take place.)

Requirements for Acolyte

Community Service: The candidate for Acolyte will volunteer time using the laying on of hands in any appropriate venue such as in a prayer group, nursing facility, or the home of a sick person or shut-in. A brief, 1-2 page summary of the volunteer work completed during study for this order will be submitted to the Dean.

Courses

TRS 407/607: Christology

This course offers a survey of theological reflection on Jesus of Nazareth, his life, his teaching, his death, and resurrection. The course examines the historical Jesus research, New Testament, early Christian theologians, the important conciliar definitions, the scholastic synthesis, and contemporary discussion.

LIT 302/502: The Sacraments

This course reviews the rites of the church and some of the pastoral challenges priests encounter.

LIT 303/503: The Eucharist

This course traces the development of the Eucharistic liturgy from its inception to the present.

BHR 406/606: Scriptural Interpretation

This course investigates the fundamentals of exegesis, which is biblical interpretation, and hermeneutics: the principle-of interpretation.

(All of the above courses must be satisfactorily completed before initiation to the Order of Acolyte may take place.)

Requirements for Subdeacon

Community Service: The candidate will provide community service of his/her choice. A brief, 1-2 page summary of the volunteer work completed during study for this order will be submitted to the Dean.

Courses

HIS 402/602: History of Christianity

This course presents an overview of the historical development of Christianity including an exploration of the church councils, evolution of the creeds, tensions between Eastern and Western churches, and the Protestant reformation. The course will also include coverage of the development of the independent catholic and orthodox movements.

PAS 403/603: Public Ministry

This course explores the steps toward beginning a viable ministry. It includes conducting services, developing homilies, furnishing a church, obtaining vestments and articles, recruiting members, public speaking, public relations, and church activities.

TRS 417/617: Ecclesiology

This course offers an introduction to the evolution, doctrines, and governance of both the Eastern and Western church, including a discussion of independent expressions. Contemporary issues will include ecumenism, women in the church, sexual orientation, and abortion.

PRC 401/601: Homiletics

This course provides practice in sermon preparation and delivery. [Note: This is one of the required courses, not to be confused with the required practicum, which may also cover Homiletics.]

PRC 402/602: Reflections in Ministry I

This course provides an opportunity for the candidate to reflect theologically on his or her experiences, *as they apply to ordained ministry*.

(All of the above courses must be satisfactorily completed before ordination to the subdiaconate may take place.)

Major Orders

Progress through the minor orders is primarily concerned with individual growth within the supporting spiritual community of the church. The major orders are concerned with the building up of the whole spiritual community (see Ephesians 4: 11-13).

Requirements for Deacon

Courses

PRC 405/605: Liturgy

This course provides practice in the fundamentals of the individual performance of liturgy including the sacraments and sacramentals. [Note: This is one of the required courses, not to be confused with the required practicum, which may also cover Liturgy.]

PAS 404/604: Church Administration

This course deals with the details of organizational structure, duties, records, finances, and tax exempt status.

ETH 401/601: Ethics

This course examines basic ethical concepts and the issues with which ethics is concerned.

TRS 401/601: Issues in Modern Theology

The candidate will examine issues in creation spirituality, feminist theology, ecological Christology, and liberation theology.

PRC 403/603: Reflections in Ministry II

This course is a continuation of Reflections in Ministry I. It provides the candidate with the opportunity for ministerial experiences.

(All of the above courses must be satisfactorily completed before ordination to the diaconate may take place.)

Requirements for Priest

Courses

LIT 404/604: Liturgical Year

This course traces the development of the liturgical calendar from its inception to the present, in both Eastern and Western rites.

ETH 402/602: Pastoral Ethics

This course investigates the specifically Christian approach to ethics and morality, including such contemporary issues as relationship boundaries, child abuse, domestic violence, sexuality, and the pastor-penitent relationship.

PAS 405/605: Introduction to Pastoral Counseling

This course helps the student distinguish between pastoral counseling and psychotherapy. It also examines the practice of individual and group counseling as distinct from sacramental reconciliation.

LIT 405/605: Theology of the Sacraments

This course examines the administration of the holy sacraments from both esoteric and exoteric perspectives.

PRC 404/604: Reflections in Ministry III

This course is a continuation of Reflections in Ministry I & II. It allows the candidate the opportunity for continued theological reflection on his or her ongoing ministerial experiences in discernment about and in final preparation for ordination to the priesthood and the development of a sacramental public ministry.

(All of the above courses must be satisfactorily completed before ordination to the priesthood may take place.)



Appendix: Spiritual Formation for Seminarians

I. Preamble and Definition

The Catholic Apostolic Church of Antioch is a Community of Faith, which worships the Divine without a dogmatic or creedal structure to which its members must profess or accept. Nevertheless, it is a part of the Catholic tradition, which participates in Apostolic Succession and the Sacramental Priesthood of Christ.

As Seminarians and future clergy, we serve Divinity in these three aspects:

1. The relational: we enter into a personal, intimate relationship with the Divine
2. The Incarnational: we are one with the essence and mission of the Divine expression, the Word made flesh, in and through the Christ.
3. Graciousness: the Divine freely gives to us of itself, serving, sustaining and nurturing us to grow in the love and light that we are.

Spiritual formation is the structure through which we grow in these areas.

SPIRITUAL FORMATION:

All of us who are called to ministry are called to be servants of God and God's People. In order to do that we need preparation, study, support, self-examination, and some type of spiritual/devotional/prayer life/practice. It is up to each of us to pursue and develop this for ourselves. Without it, we will not be able to give to others; for what we lack ourselves, we can not give. We are, or will be, representatives and agents of the Christ; and that Christ energy is what we are called to share and cultivate. Deeper intimacy with Christ is what we seek and offer.

Just as the study of philosophy, theology, history, comparative religion, etc. is important, so also, spiritual formation is an integral part of the seminary process. It is in fact so basic that it is easy to take it for granted. We offer courses in spirituality, but it is Spirit that we must know. It is Spirit that we must bring with us.

Some of the elements which make up Spiritual Formation include:

1. The study of Ascetical (Mystical) Theology:
 - a. Both Christian and Non-Christian Mystics and devotional authors
 - b. Various forms and types of Prayer:
2. Reading the Classical Books and Treatises covering spirituality
3. Spiritual Practice/Devotion:
 - a. Public:
 - i. Liturgical
 - ii. Sacramental
 - iii. Social Action:

1. Care of sick/poor/disenfranchised
- b. Private:
 - i. Prayer:
 1. Adoration
 2. Expiation
 3. Love
 4. Petition
 5. Vocal
 6. Mental:
 - a. Meditation
 - b. Contemplation
 - ii. Personality work and development:
 1. Counseling/Psychotherapy
 2. Examination of Conscience
 3. Penitential/devotional practices:
 - a. Fasting
 - b. Rosary
 4. Practice of virtues
 5. Discernment of Spirits
 - iii. Lectio Divina
4. Spiritual Direction

Seminarians will develop their spiritual formation program during the first eight weeks after enrolling in Sophia Divinity School. An annual Spiritual Formation report will be due by January 31st of each year of seminary. In this report, the seminarian is to report and discuss the progress made throughout the previous year, including readings and activities, and a few insights gained through Spiritual Direction that the seminarian feels comfortable sharing. In addition, seminarians will be expected to share with other seminarians through active participation on the seminarians email list.

Because traditionally clergy have been seen as extensions of the bishops and bishops are the ordaining clergy, participation in this spiritual formation process by one of our bishops is expected. Seminarians are responsible for discussing their program and their spiritual direction with one of the church's bishops.

SPIRITUAL DIRECTION:

Sophia Divinity School encourages not only an active spiritual life, but also requires that everyone preparing for ordination participate in ongoing spiritual direction, at least once a month, with a qualified Christian spiritual director, preferably a member of Spiritual Directors International, who can support that intimacy with Spirit and reflect light onto what has been referred to as the Shadow within our personality structure. The spiritual director is one, who, either by training and/or personal experience, can help one navigate the deeper waters of Spirit and aide in the process of discernment of spirits.

Spiritual Direction is not Psychological Counseling. The contexts are quite different, and spirituality admits to a whole realm of reality that most contemporary psychological systems do not address. A spiritual director is someone who sees and fosters the emergence of your true divine being, someone whom you can trust and feel comfortable and safe exploring the life of Spirit within you. A spiritual director is someone who has spent years in his/her spiritual practice, has been trained in spiritual direction by a formal training program or through an apprenticeship with another spiritual director. It is assumed that this director continues to be under spiritual direction him/herself, makes regular retreats, has a well developed spiritual practice and is continuing to read and study spiritual literature.

Not every priest or minister is qualified, either by training, personality, or experience, to offer Spiritual Direction. The spiritual director may be a member of the Church of Antioch or not – may be a clerical or lay person. What is important is the Director's familiarity with the ways of Spirit, the typical stages and challenges of spiritual growth, and the signs of Spirit's Presence.

Anyone serving as a spiritual director for Sophia Divinity School seminarians needs to have formal Spiritual Direction training program, such as graduating from a formal Spiritual Direction training program. Moreover it is preferred that s/he be a member of Spiritual Directors International, the professional organization for spiritual directors.

A practical dictum: "The problem with being unconscious is that one is not conscious of the unconsciousness." The spiritual director, by being outside of the directee's field of unconsciousness, offers an opportunity to see beyond or give another perspective on the process of spiritual evolution.

Finding a spiritual director is the responsibility of each individual. Hopefully this will be someone in your area, either within The Church of Antioch or outside of it. However, the use of email or the telephone can be an alternative to having a local director.

Selected Sampling of Recommended Reading for Spiritual Formation

Mystical Theology and The Divine Feminine

Avens, Cynthia and Richard Zelley. *Walking the Path of ChristoSophia*.
AuthorHouse. 2005.

Bailey, Alice A. *A Treatise on Cosmic Fire*. Lucis Publishing Company. 1979.

- Bailey, Alice A. *A Treatise on the Seven Rays*. Lucis Publishing Company. 1962
 Volume I Esoteric Psychology
 Volume II Esoteric Psychology 2
 Volume III Esoteric Astrology
 Volume IV Esoteric Healing
 Volume V The Rays and their Initiations
- Barnes, Craig. S. *In search of the Lost Feminine*. Fulcrum Publishing. 2006.
- Besant, Annie. *Esoteric Christianity*. Quest Books. 2006.
- Borysenko, Joan. *A Woman's Journey to God*. Riverhead Books. 1999.
- Bourgeault, Cynthia. *Centering Prayer and Inner Awakening*. Cowley. 2004.
- Brown, Coleston. *Magical Christianity*. Quest Books. 2007.
- Eisler, Riane. *The Chalice and the Blade: Our History, Our Future*. HarperSanFrancisco. 1988.
- Fortune, Dion. *The Cosmic Doctrine*. WeiserBooks. 2000.
- Fortune, Dion. *The Mystical Qabalah*. WeiserBooks. 1998
- Fortune, Dion. *Psychic Self-Defense*. Weiser Books. 2001.
- Goodwin, Joscelyn. *The Golden Thread; the Ageless Wisdom of the Western Mystery Traditions*. Quest Books. 2007.
- Hoeller, Stefan. *Gnosticism*. Quest Books. 2002.
- Keating, Thomas. *Intimacy with God*. A Crossroad Book. 1994
- Kidd, Sue Monk. *The Dance of the Dissident Daughter*. HarperSanFrancisco. 1995.
- Kornfield, Jack. *A Path with Heart*. Bantam Books. 1993.
- Lanzetta, Beverly. *Radical Wisdom*. Augsburg Fortress Publishers. 2005.
- Malachi, Tau. *Gnosis of the Cosmic Christ*. Llewellyn. 2007.
 ----- *Living Gnosis*. Llewellyn. 2005
 ----- *The Gnostic Gospel of St. Thomas*. Llewellyn. 2004.
 ----- *St. Mary Magdalena*. . Llewellyn. 2006.

- Matthews, Caitlin. *Sophia: Goddess of Wisdom, Bride of God*. Quest Books. 2001.
- Pennington, Basil, OCSO. *Centering Prayer*. Image Books. 1982
- Powell, Robert. *Meditations on the Tarot*. Tarcher. 2002.
 ----- *The Holy Trinosophia*. Steiner Books. 2000.
- Redmond, Layne. *When the Drummers Were Women*. Three Rivers Press. 1997.
- Spruit, Herman A. *The Sacramentation*. Available from The Catholic Apostolic Church of Antioch.
- Steiner, Rudolph. *Christianity as a Mystical Fact*. Kessinger. 2007 (original –1914.)
- Stone, Merlin. *When God was a Woman*. Harvest books. 1978.
- Susuki, Shunryu. *Zen Mind Beginners Mind*. Shambhala. 2006.
- Teasdale, Wayne. *The Mystic Heart*. New World Library. 1999.
- Trungpa, Chogyam. *Cutting Through Spiritual Materialism*. Shambhala. 1973.
- Versluis, Arthur. *Magic and Mysticism: An Introduction to Western Esoteric Tradition*. Rowman and Littlefield Publishers. 2007.
- Watts, Alan. *On the Taboo Against Knowing Who You Are*. Vintage. 1989.
- Wellburn, Andrew. *Beginnings of Christianity*. Floris Books. 2004.
- Whitehead, Nicholas. *Patterns in Magical Christianity*. SunChalice Books. 1996.
- Yogi Ramachaka. *Mystical Christianity*. Tutis Digital Publishing. 2008.

Classical Theology

Christian Theology

Augustine, *The City of God*

Thomas Aquinas, *The Summa Theologica*

Dead Sea Scrolls

Eisenman, Robert and Michael Wise. *The Dead Sea Scrolls Uncovered*

Shanks, Hershel. *Understanding the Dead Sea Scrolls*

Gnosticism

Barnstone, Willis, *The Other Bible*
Meyer, Marvin. *The Nag Hammadi Scriptures*

Greek Philosophy

These are the origin of the earliest Christian dogmas.

Aristotle, *The Metaphysics, Physics, Posterior Analytics*
Plato, *The Timaeus, The Laws, The Phaedo*

History Ancient

Coogan, Michael D. *The Oxford History of the Biblical World*
Walton, John. *Ancient Near Eastern Thought and the Old Testament: Introducing the Conceptual World of the Hebrew Bible*

History Church

Eusebius, *The History of the Church*
Lauderette, Scott. *A History of Christianity*, vol. 1

Jesus

Brown, Raymond, *Birth of the Messiah: A Commentary on the Birth and Infancy Narratives in the Gospels of Matthew and Luke*
Brown, Raymond, *Death of the Messiah, From Gethsemane to the Grave: A Commentary on the Passion Narratives in the Four Gospels*, 2 vols.
Cohn, Haim. *The Trial and Death of Jesus*. Cohn is the former Chief Justice of the Israeli Supreme Court. He has studied the historical period and critiques what happened to Jesus from the perspective of Jewish jurisprudence of the time. As such, he has many insights not cited by Christian writers that question several Christian assumptions of what happened to Jesus and why.

Judaica

Telushkin, Joseph. *Jewish Literacy; The Most Important Things to Know About the Jewish Religion, its People, and its History*
Telushkin, Joseph. *Biblical Literacy: The Most Important People, Events, and Ideas of the Hebrew Bible*

Linguistics

Hymes, Dell. *Language in Culture & Society: A Reader in Linguistics and Anthropology*
Santoni, Ronald E. *Religious Language and the Problem of Religious Knowledge*

Sweeley, John W. *Hermeneutics: The Historical Critical Method and Tools of Modern Biblical Criticism*. Listed here because scholars believe it is not possible to exegete the scriptures in a scholarly manner unless one knows how to do it according to the historical critical method and tools of modern biblical criticism.

Mythology

Bullfinch, Thomas. *Bullfinch's Greek and Roman Mythology: The Age of Fable*
Hamilton, Edith. *Mythology*

Philosophy

Durant, Will. *The Story of Philosophy: A Brief History of Civilization from Ancient Times to the Dawn of Modern History*
Honderich, Ted. *The Oxford Companion to Philosophy*

Reference

Bible Works 8

New Interpreter's Dictionary of the Bible, 5 vols

The Jerome Biblical Commentary

The tools of the Bible Works application are indispensable to exegete the scriptures especially if one is weak in biblical Hebrew and Koine Greek. Cutting and pasting these and other foreign languages is a must for quotations.



DIRECTORY

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In Memory of the Most Rev. Herman A. Spruit, founder of our church.

