



The Antioch Community Voice

A newsletter published by the Catholic Apostolic Church of Antioch



Summer, 2012

Clergy, seminarians and friends of the Catholic Apostolic Church of Antioch,

For many years Matriarch Meri Louise Spruit (Mary Louise Reynolds) led the Catholic Apostolic Church of Antioch, first in consort with our Founder, Patriarch Herman Spruit, and after his death as the sole authority in the Church. Her contributions to the Catholic Church of Antioch in particular and to the Independent and Old Catholic Movement in general are many and varied. Her efforts stabilized the Church during a time of transition and laid the foundation of a solid and durable Church structure. Throughout her ecclesiastical career, Matriarch Meri was often attacked by those who felt that they knew better how to guide the Church forward or who believed that she could not be a credible leader simply because she was a woman. Despite these attacks, the Matriarch stayed the course and today we, clergy and seminarians, bear the fruit of her faithful response to Sophia's call.

In December of 2011, I issued a Proclamation, designating 2012 as "A Year of Appreciation for the Contributions of Mary Louise Reynolds (Matriarch Meri Louise Spruit) to the Catholic Apostolic Church of Antioch". A copy of the proclamation was posted on the Church website and all clergy and seminarians in the Church at that time received a copy of it. All that is, except Matriarch Meri herself. Matriarch Meri lives in quiet retirement at present and is dealing with a number of health challenges. Consequently, she ordinarily does not receive visitors. I am pleased to share with you, however, that the Matriarch graciously received Bishop Linda Rounds-Nichols and me during the first week of July at which time we were privileged to present her with a copy of the Proclamation. Her delight and her appreciation for our efforts were very evident and it was clear that she was greatly moved when we presented her with the Proclamation, as the accompanying photo shows.

In my Proclamation, I requested that the Matriarch be remembered in prayer at all scheduled functions of the chartered ministries of the Church as well as regularly by all clergy and seminarians. I renew that request, confident that your prayers will continue for her.

+Mark Elliott Newman, OC
Presiding Bishop



Ordinations

Congratulations to The Rev. Mother Dolly Ryan who was ordained on April 14, 2012,
and to Padre Daniel Bárcenas Arrellano, who was ordained on May 26, 2012!



Seminarian Larry Davis, +Linda Rounds-Nichols, Carl Matthews+, Seminarian Becky Taylor, Dolly Ryan Walker+, +Mark Newman, and Marian Bellus+.



+Mark Newman, +Linda Rounds-Nichols, Padre Daniel, and seminarian Andrew Angarita.

How Ordination Feels

Rev. Mtr. Dolly Ryan

April 18, 2012 (four days after ordination to the priesthood)

Wikipedia is not alone in its description of Ordination as “the process by which individuals are consecrated, that is, set apart as clergy to perform various religious rites and ceremonies.” If we read the definition in many dictionaries they say the same thing. What seems to be missing in the statement is that it is not men or women who set the ordained apart.

So, you want to know what happens... What is the difference? What changed in me?

Many have been fully aware of my journey into my priesthood. You have patiently listened to me. Please know that I have absolutely no doubt that God called me to be ordained to the sacred priesthood at this time. Likewise, I have the unshakable confidence that God will prove the Wisdom of God's call. I have the knowledge that God has made me worthy for this privilege and refined me to be the gift God needs me to be. But all my knowledge and faith does not erase the overwhelming awe that I feel now in this time and space.

At rehearsal, I had a few minor panic attacks. One incident overshadows the rest. It was a moment noticed by many. We were standing at the altar and Bishop Mark was walking us through the Eucharist when I noticed the sacred words of consecration in large, bold, red letters in his copy of the liturgy. It occurred to me, these are the words that signify the difference between my permanent diaconate (a role which I served and dearly loved since April 2005) and my new role as priest. This is where the Christ, my Teacher, my Beloved, is made flesh again, and again. This is what is changing. A surge of panic, a tsunami of polite reverence swelled through my body and my heart succumbed. +Mark's explanation was fabulous: "Oh, a spiritual hot flash". Yes, that is exactly what these moments are. They are flashes of our true identity and the reality that we are called to recognize. This is the human side of ordination. This is the divine. How can they be separated?

During the service as I lay prostrate submitting to God's Will, I felt as if my mind was being consumed by God's Fire, my head was burning, the communion of Saints had taken over my mind. I cannot remember anything else until Communion. When as I handed the Body of Our Beloved to those who love me, I was overcome with the reality that we truly are One. My precious friends, my valuable parishioners, my honored clergy- peers all are united. This common-union is just there to remind us how very much we are not separate – not EVER!!!

Then again, I remember nothing until pictures were taken afterward. This new privilege I was granted to reunite all people with God still causes me to cry and my throat to tighten.

Continued.....

How Ordination Feels..... continued....

I cry because the power is so overwhelming and so not mine. I cry because the gift is so freely given to me to share. I cry because with the consecration is the hope that binds us together and we are so broken. I weep because I am so loved. This is what being ordained to the sacred order of priesthood revealed to me in less than two hours.

Please be assured that God's love for us is real and faithful. It is comprehensive, consuming, and compassionate. God has no doubt who we are and loves us even more. Why should we doubt? What we must do is trust. Please continue to pray for me as my ministry unfolds further. I am walking on Sacred Ground to the goals God has set for me. Oh, God, by your will, not mine.

May God's blessing surround you each day
As we trust Him and walk in His way.
May His presence within,
Guide and keep you from sin
Go in Peace. Go in Joy. Go in Love.

Your forever servant,

Daddy+

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Novices in the Ecumenical Order of Charity



Andrew Angarita, CCOA seminarian and Fr. Carl Matthews, CCOA priest were recently received as novices in the Ecumenical Order of Charity, during the orders annual General assembly in Wichita, Kansas. Andrew and Fr. Carl's novitiate followed a one year period of postulancy which consisted of discernment through mentored studies.

The Ecumenical Order of Charity is an ecumenical Christian religious community of vowed men and women whose mission is to assist others to be reunited with the Divine Presence within. Everything Charitists do is done for the sake of the Kingdom, with a goal of restoring all persons to the image of God.

One other person also entered the novitiate during General Assembly, and another made a first profession of vows.

A Journey Through the Past, in the Present and into the Future

+Diana Phipps

I first discovered *Integral Christianity* by Paul Smith while I was surfing the internet and found the website for Christian Feminism. While checking out the site I found Smith's title with a review by Virginia Mollenkott.

The title intrigued me because I had been heavily involved in studying the philosophy of Integralism as brought to this country by Dr. Haridas Chaudhuri, during the sixties and seventies. After Dr. Chaudhuri's death in 1975, the graduate school of Asian studies he founded in 1972, the California Institute of Asian Studies, went through changes which resulted in a name change to the California Institute of Integral Studies.

Although I had moved out of the San Francisco area I heard over the years of various happenings taking place at the Institute. I had heard that psychologist Ken Wilber was very much involved in Integralism and had indeed done much to popularize (or so I thought) what I had known as the "neo Hinduism" (also known as Integral Yoga) of Sri Aurobindo, Dr. Chaudhuri's mentor.

It is therefore not surprising that the title of the book and review by Dr. Mollenkott would intrigue me.

However, after reading her review I was not impressed, nor felt compelled to read the actual book. But, as things happen, I found myself in the position of being asked to write a book review for this newsletter. The first title I chose was one I have been reading recently, *Christianity After Religion*, by Diana Bass. It is very interesting and one that I have recommended to others.

On the other hand, I decided to check out what Dr. Virginia had reviewed and decided to jump into the deep end of the pool. I sent for the book, and had it shipped "2 business days" arrival from Amazon, a first for me.

The discoveries made in the course of traveling through this book are numerous on many levels. However, a major gift I have received falls under the discussion of "Immanent" versus "Transcendent." The way that Rev. Paul Smith unfolds just that one part of many revelations is so gentle and beautiful, as well as affirming and comforting.

For many years I have believed that God is not only "out there," but "in here" as well. His discussion is so well done I have been gifted beyond belief. I could go into the details of that discussion, but I leave it for you to discover for yourself.

From a person who is an avid reader, and one for whom the spiritual journey is the

Continued.....



A Journey Through the Past, in the Present and into the Future, continued...

most important part of existence, I highly encourage that you take this journey. Rev. Paul's descriptions of the understanding of the different stages of the spiritual life and the states of experiencing it, will be with you as tools in your back pack, tools on which you can depend to help keep you focused and to help you take delight in what your journey reveals to you.

Oh yes - does he explain the title? Did it tie in with all that I had studied earlier? Did it help me to come to love what the Saints of the ages have been trying to share with all those who have followed? The most important question of all: does he reveal what the Love and the Light and the Truth of Jesus was/is all about? Without a doubt! This is probably one of the best books I have read. And by the way, I read Virginia Mollenkott's review again. It is better than I first thought.

I think one of the many important lessons I have learned and am still learning in this great journey we have undertaken is the Parable of the Sower. For, in retrospect, I have had seeds thrown on the rocks of my being, in amongst the weeds of my being, and hopefully, now into good, healthy, verdant soil.

As a rule, I would think that reviews are written after one has read the book; however, in the case of this book, I could not finish it before I was compelled to write. The above paragraph was written a few weeks after the first part. On reviewing my reflections I noted that I said that this would be one of those tools on which you can depend, etc.

My opinion has altered. I think that this book is THE key to truly understanding what our call to ministry can do for those who are serious seekers of a spiritual grounding in life; who come to us as I came to this book. I felt Christianity had no more for me until I entered into the level on which this author lives and moves and has his being; and shared it with me. It is our call to share it with others. I agree with what Dr. Mollenkott said in her review: "EVERYONE should read this book..."

A Post Note... In a future edition of the newsletter I hope to review one of Paul Smith's favorite authors, Jim Marion. I am currently reading his *Putting on the Mind of Christ*, and look forward to sharing it with you. I have also picked up Ken Wilber's *Integral Spirituality* and look forward to what he reveals.

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**Together....
Past and Current
CCOA Leaders:
Matriarch Meri
and Presiding
Bishop Mark.**



**Our beautiful
+++Meri!**

*Peace be with
you!*



Let's Be the First to Abandon the Political Term Social Justice and Embrace Jesus' Spiritual Example of Justice for All

Marian Bellus+

If you haven't done your homework on the term "social justice," it may surprise you to know that it is not about justice at all, nor is it about any sort of religious mandate for Christians. On the contrary, it is a calculated tactic introduced by socialists who failed to stir up a US evolution in the 1960s. They made a conscious decision to infiltrate accepted social structures in order to more subtly destroy our American way of life and make their ideas seem altruistically motivated to those innocents among us who have come to take our freedom for granted.

Justice, as exemplified in Jesus' words and deeds, encompasses the full range of human activity and suffering. As throughout the history of Israel, few are called to be prophets, and of those, even fewer are called to fight in the political arena. Do we not have people who are speaking out for the mentally ill, for those with social learning disabilities, for the elderly, for the poor? If by the term prophet is meant all those who see things that are unjust and seek to change them, then we are all prophets, one and all, doing the work of re-creating the world in the daily routine of family, work, and community. But in fact, very few people have a prophetic call in the biblical sense, as did Martin Luther King or Abraham Lincoln, and they are often the ones destined to be cut down before their time. The fruit of their lives is often dramatic and world-changing, and then, suddenly, their *lives*, but not their *legacy*, are extinguished prematurely by someone who is fearful of that very change.

Jesus' life and legacy are not about implementing socialism in the guise of justice. The fruit of His life is awareness – of the status quo and of the mindless cultural mores that keep humanity from moving forward. Social change doesn't come from "great minds" forcing their ideas on people whom they believe are "the mindless masses" who can't think for themselves or contribute to society. The Communist "Revolution" enslaved and starved (to death) millions of people. It didn't change the world or bring us to a new level of evolutionary development. What *did* bring that regime to its knees and decimate it without a shot fired? It was the patient, long-suffering lives and prayers of those who were enslaved, the relentless prayers of people everywhere praying for the restoration of freedom. Eventually the sad corruption of power rotted the system from within.

A hallmark of "social justice" is the way in which it methodically attempts to bypass the natural evolutionary process that we who come to this planet Earth are bound to by the nature of our existence here. (We choose to come here to learn lessons that might be accomplished through deeply painful circumstances such as poverty or homelessness.) Social justice is a euphemism for "let's make everyone and everything OK." Thus no one and nothing is exceptional or worthy of respect based on their *individual* accomplishments. Instead of raising all of us up, as Jesus intended, all expectations, living wages, aspirations, and ways of life are brought down. Most devastating of all, is the enslavement of all people to a dependence on government to provide all the necessities of living and the "transformation" of government into a "false god from whom all good things come."

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Let's Be the First to Abandon the Political Term Social Justice and Embrace Jesus' Spiritual Example of Justice for All, continued.....

In the political arena, that push to force "OKness" on everything means that proponents of social justice want the United States in particular, as the fertile crescent of the West, to open its doors to all, lower its standards until all can be included, and make the lowest common denominator the standard for what is acceptable. On the contrary, by its nature and from its inception, the United States is a beacon on the evolutionary path to the fulfillment of human potential. Its destiny is to hold to the ideals envisioned by a group of men and women who, 200 years ago, converged on this tiny planet in a tiny moment in time to raise the evolutionary bar another notch, relying at every step along the way on Divine Providence.

In the story of Jesus and his anger at the money changers in the Temple, Jesus in essence is saying "don't lower the bar." Some things are NOT OK. Some things, like worshipping God, have intrinsic value and shouldn't be adulterated. Our freedom is one of these things. It's a seed, meant to ferment and to spread by slow degrees, in the nature of evolutionary change. A country like ours, where so many millions come to enjoy that freedom, is not a panacea. It is, however, the best we've been able to come up with as human beings who are evolving. It needs to be guarded, to be kept unadulterated. Otherwise, what is there to aspire to? Our national pride is a symbol of healthy self-esteem. As we reach out and pull the global community upward by the example shown by Jesus, we will succeed in doing that by raising the bar for all the people of the world, not by lowering the bar to make everyone and everything OK.

Social justice is a political term introduced by progressives (they were the early 20th century US socialists). It was a way of legitimizing a political concept by inserting it into an accepted social structure – US churches (and later US schools). It is similar to the way that Middle Eastern leaders have hijacked Islam to promote their political aims. In both cases, the ordinary citizen is being used for political purposes, namely the aggrandizement of power for a handful of people.

In the implementation of social justice, people are manipulated into becoming dependent on the state for all life necessities (the government plantation). My belief is that when people are given the means to be self-reliant, they are then in a position to grow spiritually as well as live in dignity with an abundance of food and all of life's necessities.

My impression of social justice is that it is an instrument to encourage groups of people to feel a sense of entitlement because of past wrongs done to them. This is appealing to folks who have been disenfranchised. The manipulation comes when these same people are expected to translate their gratitude into votes for the party that gives them the most "for free."

So, because social justice has its roots in political manipulation, I am hoping that we the Church of Antioch can embrace a non-political term such as "justice," or "equal justice" for the ministering that our members do for all. *In my mind, our community and ministries are conceived in a spiritual milieu that rises above the political manipulations of our time.* If it is to be truly a break from past religious structures, where politics and power have co-mingled to the detriment of spiritual evolution, then I think we need to abandon the term "social justice" as a description of the work that we want to accomplish in *Jesus' name*. Continued.....

Let's Be the First to Abandon the Political Term Social Justice and Embrace Jesus' Spiritual Example of Justice for All, continued.....

Jesus saves us as individuals not as a collective. Social justice by definition is collective salvation. When we embrace Jesus' teaching and exemplify it in our daily compassion, love, and service to others, Christ as our Light shines forth from each of us *as individuals* "like shining from shook foil." The coalescence of our individual light is what brings change to our world.

Besides individuals working in their own ways to practice Jesus' compassion toward others, there are many organizations and models for change that individuals and groups such as the CCOA can become involved with as they implement Jesus' teaching in their daily lives. Here I mention one organization that is doing great work in eradicating homelessness. It's called Pathways to Housing (www.pathwaystohousing.org). On the site you will see its mission and methodology, which leads people to independent and fruitful lives without making them dependent on the government. And they have proven their success.

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New Charter

Congratulations to Stillpoint Ministries, Inc. of Goldston, North Carolina, a new CCOA chartered ministry. Stillpoint Ministries, under the direction of Carl Matthews+, was founded to meet the needs of those persons who, without a ministry of presence provided by Stillpoint Ministry volunteers, would die alone. The ministry is modeled after the nationally recognized NO ONE DIES ALONE (NODA) program. Ecumenical in approach, volunteers come from varied faith traditions and no faith tradition. There are currently fourteen active volunteers.

Please see CCOA Chartered Ministries at www.churchofantioch.org, for more information.



Suggestions for your Review



Progressive Christianity: <http://progressivechristianity.org>
www.patheos.com/Progressive-Christian/

Bass, Diana. *Christianity After Religion*. HarperOne. 2012.

Brown, Delwin. *What Does a Progressive Christian Believe?* Seabury Books. 2008.

Logan, T Collins. *A Progressive's Guide to the New Testament*. Integral Lifework Center. 2011

Marion, Jim. *The Death of the Mythic God*. Hampton Roads Publishing Co. 2004.

Putting on the Mind of Christ. Hampton Roads Publishing Co. 2002.

Smith, Paul. *Integral Christianity*. Paragon House. 2011.

BEING IN SPIRITUAL DIRECTION

+Jack Isbell

Spiritual Direction has been a great benefit to my life and ministries over the years. I am not a trained Spiritual Director. I do a lot of Pastoral Counseling and am also a Licensed Clinical Social Worker. I do see parishioners, from time to time, in psycho-therapy and/or pastoral counseling. I hope someday to take the training to become a Spiritual Director. I have earned Master Degrees in Divinity and in Social Work which help to be prepared for the ordained ministry and for doing clinical counseling. It was while I was earning 3,000 supervised hours (Post M.S.W.) that I was required to be in Psycho-therapy. I met with a Supervisor one hour each week during the time required before I took the LCSW written exam which was followed by an oral exam. In Psycho-therapy the emphasis is on having the person learn to help themselves work through various mental and/ or life problems through counseling. I received my LCSW in 1986.

It was shortly after obtaining the LCSW that I began work in Spiritual Direction. In the past, almost 30 years, I have had 3 different Spiritual Directors. I longed for a deeper walk with my Mother/Father God. These directors helped me to grow spiritually within and to act upon such faith in my everyday life. They never tried to “fix” me but rather gave me Spiritual Direction to assist me in walking the spiritual path I had chosen for my life. They also helped me to go deep within to encounter the Divine. This is what I call “encountering” our SOUL. Some call Spiritual Direction: “Soul Work”.

My first Spiritual Director was an Episcopal Priest and Rector of the church I was attending. I went every Saturday for about two hours and we “talked story”. It was at the time that parishioners were urged to come to Saturday afternoon confession. Most Saturdays no one other than I came to confession. This gave us time to actually talk about what was happening in our lives and ministries. The priest helped me to clarify my call to the priesthood and we always ended each session with saying the Daily Office (Evening Prayer) together. I also helped him set up the church for the next day Sunday Masses. My rector was a wonderful, open, and loving priest of the church. I learned to discern what is ministry and how to help people help themselves in their Spiritual Walk with God. This wonderful priest of the Episcopal Church died last May at 93 years old. I continue to miss him and yet I still feel his Spiritual Presence in my life. He offered deep Spiritual Counsel and direction to me.

My second Spiritual Director was trained in Spiritual Direction at the Mercy Center in Burlingame, California. He was also an Episcopal Priest who was retired. We met each Saturday for about an hour and a half. He helped me deal with my EGO. He defined Ego as “Easing God Out”. He was so good at helping me to discern what was truly spiritual and what was EGO directed. My EGO was deceiving me from that potential that helps one to seek and act on true Divine direction. He would have me talk about every day events in my life and then help me identify that which was Divine and that which was my deceiving EGO. This was a very helpful process in my life. When we moved back to Hawaii in 2003 my Spiritual Director gave me a card saying: “It looks like your “DRAGON” has lost its teeth”. This retired priest of the Church is now 96 and is in poor health. I still visit him when continued.....

Spiritual Direction, continued....

we are in California.

My current Spiritual Director is the daughter of an Episcopal Bishop and I have been in Spiritual Direction with her for almost 6 years. She was also trained at the Mercy Center in Burlingame. This director works with “How I have seen God in my life” between monthly sessions. It is always amazing to me how often God is active in our lives and we do not see or recognize such guiding power. My Spiritual Director always helps me to see that such power and presence is always with me deep inside and also around me in my life and ministry. She is fond of saying “You know so called coincidences are really God’s miracles!” She usually says a short prayer at the beginning of each session and asks me to pray at the end of each session. I hope to continue with this gifted Spiritual Director for my years to come. (She is much younger than I.)

I am learning the deeper meanings of Spirituality in Spiritual Direction. I recommend it to anyone reading this article. I believe Spiritual Direction is helpful to any and all that are seeking a deeper Spiritual walk with the Divine (Feminine and Masculine). I can understand why Spiritual Direction is required of the clergy and seminarians in the Catholic Church of Antioch. In Spiritual Direction, as I see it, the emphasis is not on “fixing” the person but rather helping the person see the Divine in life.. Spiritual Direction helps each person begin grow deeper into their own Spirituality . The aim is to help them see, in faith, their Higher Power. Then, each person will begin to actualize such faith in their lives and ministries.

Sophia Divinity School: A History

+Linda Rounds-Nichols
part 1

This series of articles will be something about which someone – or more than one someone – will say, “But that’s not the way it was!” They’ll be correct, and at the same time, the information in the articles will be correct. So let me begin with an invitation to those reading --- please share you story with me, as it needs to be part of our history!

+++Herman Adrian Spruit led this church and this seminary for close to thirty years. It should be no surprise that during those years, things changed. So, with that in mind, let’s begin.

+++Herman was a highly educated man with many passions and interests. As well as a committed Christian, he was a lightworker, a Rosicrucian, a channeler, a Reiki practitioner, a mystic. He was highly interested in reading the Bible and other religious works, and he was interested in parapsychology, astrology, healing, the chakras, numerology, new thought, and metaphysics. He wrote and he wrote and he wrote – letters, sermons, essays, books, and of course, the catalog and many syllabi for the seminary.

In 1958, with ++Lowell Paul Waddle, +++Herman founded the seminary, first known as Santa Sophia Institute of Theological Studies. The purpose of seminary then, as now, was to train clergy for the Church of Antioch and other independent catholic churches. According to oral tradition, the first years of the church were spent making connections with people continued...

Sophia Divinity School, part 1, *continued.....*

and the seminary training was very informal. +++Herman's goal was not to start local churches, but rather to find people who were in positions to take the sacraments to the world, recognizing that all actions are sacramental. The Church of Antioch was a spiritual, mystical brotherhood and sisterhood carrying spiritual principles into the world.

The first Sophia Divinity School (notice the name change) catalog found in the archives (so far) is dated 1975. The training was for the sacramental priesthood and consisted of five areas: philosophy, psychology, sociology, ecclesiology and the study of religions of the world. Students received five oversized volumes of materials, as well as audio tapes. The program was primarily a correspondence program, including course readings and discussions, along with some residential seminars. Tuition included payment for the materials and a tithe, and seminarians were expected to finish the program in one to two years.

Forming a church and seminary is difficult. In 1977, +++Herman wrote a letter to his associates, sharing that he wasn't sure if he could hang on. He had just spent his last \$10.00, most for church business, and no longer had any resources. Because he had nowhere to store church records, he planned to destroy them. While apparently in a bleak situation, +++Herman continued to have hope, as he ended his letter with the words, "It seems that better days are around the corner, somewhere." ...to be continued in the next issue of *Antioch Community Voice*...

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This story is in the style of a Creation myth and is written in a narrative style. Perhaps a helpful visualization would be to picture yourself around a nightly campfire in an extended group of family and clan members. The story would be told regularly by an elder to remind members of all ages of their common creation and the symbology of life. The number of streams on the mountain indicate lines of Apostolic succession in the Catholic Apostolic Church of Antioch. All images referenced have symbolic significance.

LIGHT CAME AGAIN

Becky Taylor

Part 1

Light Came Again just as before, and just as it next would from the east, penetrating the quietest moment in the balance of the light – dark cycles. A glow spread easily as if the darkness were eager for its presence and hungered for the change it would provide. Sparkles abounded as the light's embrace found the air and wind it ever so slightly over the surface of the sea. The excitement of energy manifest, the warmth, the movement, the newness, the oldness, the clarity, all found place in the peaks of the tiny ripples reaching up from recently placid surface. This is the sacred edge of liquidity where the sea gave itself up to vapor, where it massiveness became minuteness, where its molecules gave up their cartage as their vibrational frequency increased to a higher level. They leap lightly upwards from the little edges of the sea purified of all burdens, clear and warmed, rising, no longer liquid but vapor. Unbound now, singing in a soprano descant over the heavy limpid sea, a tribute to liquidity rang out, a promise of hope and ethos, a celebration of transformation.

Light Came Again, *continued....*

Light came more fully into vapor as higher it rose. And as the light came into vapor, vapor became lighter and increasingly buoyant, its song higher still, reaching yet higher light. Vapors aligned as they rose in strata according to the light internalized. Their songs found harmony and communion naturally. There was much joy. All needed one another to be in place for without the others there was no place and no harmony and no communion, just perhaps a lost note. But there was no thought of this now. There was only now and now was eternity realized. Now was everything in the light. Every vapor was connected.

Rising slowed gradually as higher the vapors rose. There were fewer at great heights and therefore fewer to find place among, fewer to stratify, fewer to hold position. Here, there was only light and it was clear. The strength of the light could be seen by its purity and brilliance. At this height the Sun could be seen without obstruction. The Sun was light, the Sun made light, and the sun freely gave light to go where it would. Some of the light found residence in the vapors. Their cartage and burdens left behind in the great sea, vapors accepted the light with facility. Here above the clouds there was a great peace. Yes there was song but less strident now, more like an amorphous blend spreading through the vapors as if in tandem with the light. The vapors were contented. They were beyond relief. There was no darkness at all. They were at the peak of temporal manifestation. They were connected.

Below them were clouds. The clouds were glorious to behold as they reflected much light back up to the vapor. But the vapor was full of light. Light washed over everything. Some of the vapors relaxed. A few left up. Those that relaxed in the thin, winded air became new clouds. This was a different communion of coming into form rather than leaving it. There was time. Time could be seen through movement. The vapor clouds roiled and bounded, they lay and floated, they billowed and stormed, they raced and they rallied as they traveled. The winded air, itself moved by light was now partnered in communion with the vapor clouds. Together they embraced the sea and the land. Together they traveled and journeyed finding unlimited new positions. They were all connected and shared fully in all respects. Occasionally they could be seen from below to have familiar form, when actually they let form occur without intention. In these strata and because of travel there sometimes came darkness. It was these times that the air and vapor would travel and shift using the light they had acquired. The roiling movement was how they sought the light. They rose and spread, floated and rolled, sharing the light according to need without apparent order. Occasionally some would relax and come further together into form, denser form, liquid. Because of the close proximity of liquid within itself, buoyancy lessened and some left down. We will follow

LIGHT CAME AGAIN, part I continued....

their journey.

Beneath the land there was the sea. The sea was actually many things and most had come from the land along with the liquid vapors known as water. Water was not one thing; it was many, many things collected together naturally and moved about by the circumstances of temporal existence. There was salt and many other minerals. There was air in the sea. Some air had traveled with the vapor from above the clouds and some became bonded since the vapors came down to land. There were many chemicals, some of them were found in the land and some were not. Most of those that were not found in the land were combinations of those that were. There were plants and animals in the sea. There was sound and there was light. All things in the sea were connected. The highest edges of the land were the mountains. This is where some of the water fell.

As did the sea move and change so did the land and the mountains, although they moved much more slowly. Some of the mountains were very high and they were cold. Water that fell on them was made very cold and stayed on these high mountains for many cycles of the moon and stars. Some stayed while even the mountains themselves moved. Some crept into the mountains and found spaces there and filled them. In this way they were connected. The air on the mountains often looked much like the air above the clouds, very clear and bright while in the light of the Sun. Out of the Sun it was very dark on the high mountains. Saint Mtn. was one of these. Saint Mtn. had streams in its deep fissures on the surface. Up high these streams were very tight, very cold and moved very slowly. Liquid vapor here crystallized very slowly. Liquid vapor here crystallized into ice. As ice much water could be collected together. Ice did not change very much and ice did not easily take on burdens. Lower on the mountain these streams changed and moved through the fissures more rapidly as water. Though behaving differently, ice and the water were connected in this way, and to all the air and all the parts of the mountain.

There were 18 streams on Saint Mtn. that had come to face the east. They had not always faced east. They had not always existed. Saint Mtn. had not always existed. But now it did and the 18 streams faced the earliest light from the Sun in the day cycle. Also, the 18 streams now received the most light finding the mountain in the day cycle. A great change had created Saint Mtn. A lesser change had created the streams. Vapors falling on the mountain and traveling over and through the mountain created the streams. Now that the 18 streams faced east they received more light from the Sun and moved faster than the other streams. As ice they broke and carried stones and other parts of the mountain as they moved. It took many vapors frozen as ice moving together to break and move the largest stones. Continued...

LIGHT CAME AGAIN, part I continued....

They did this without taking on burdens. As water they moved smaller stones and took on the burdens from the mountain. The water took on its burdens as a matter of natural consequence and without intention or resistance. Water also gave up its burdens when they were called for by plants, animals and elements coming into contact with the water. In this way, the water, the vapor, and the ice were connected to all things and by all things. Elements high on the mountain were changed and carried down by the waters working together to be distributed where they were needed by plants and animals. ...be continued in the next issue of Antioch Community

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What in the world?

*What is it? Where is it? Is it new? Is it old? What is its purpose?
(Answers in the next issue!)*



+Mark Elliott Newman,
CCOA Presiding Bishop
© photo by Phil Nichols

**“May YHWH bless you and keep you!
May YHWH’s face shine upon you, and be gracious to you!
May YHWH look kindly upon you, and give you peace!”**

*Numbers 6:24-26
The Inclusive Bible*

**The Catholic Apostolic Church of Antioch
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This newsletter is brought to you by the CCOA Communications Committee: +Jack Isbell, Carl Matthews+ and +Linda Rounds-Nichols, editor. We thank those who submitted materials for this issue, and invite all CCOA clergy and seminarians to submit materials for the next issue. Submission deadline: November 1, to lindaroundsnichols@yahoo.com. A special thank you to Gina Angarita, Nick Eyre+, Carol Lauderdale, Phil Nichols, the many people who were people handed cameras and asked to take pictures, and others who helped with this newsletter!