

Catholic Apostolic Church of Antioch

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Sophia Divinity School

2015-2020 Catalog

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Sophia Divinity School - The Catholic Apostolic Church of Antioch

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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 Catholic Apostolic 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 Catholic Apostolic Church of Antioch provides the traditional Catholic sacraments, maintains a progressive 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 Catholic Apostolic 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, mysticism and metaphysics, pastoral studies, practica, philosophy, spirituality, and theological & religious studies.

Candidates with prior training or competence may request the transfer of coursework from another institution. Transfer applications 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.

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 clergy.

Eligibility and Admission

The theological program of Sophia Divinity School is designed for individuals seeking ordination for ministry within the Catholic Apostolic Church of Antioch or other Independent Catholic/Orthodox jurisdictions. Candidates from jurisdictions other than the Catholic Apostolic Church of Antioch must have approval from the appropriate ecclesial authority in their jurisdiction. The seminary also provides educational opportunities for those who do not feel called to ordination.

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 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 for our brothers and sisters, are qualities which will be nurtured and strengthened during the seminary experience.

Important Notice

The priesthood in the Catholic Apostolic Church of Antioch is open to all regardless of race, age, gender, marital status, sexual orientation, or disability.

Candidates should know that clergy in our church are responsible for their own ministries. The Catholic Apostolic 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 other bishops of the Church.

Educational Programs of Study

The Bachelor of Divinity degree is the prerequisite for ordination. The Master of Divinity degree provides a focused advanced study in the areas of Christian and Pastoral Ethics, History of Christianity or Christology. Sophia Divinity School also offers Spiritual Enrichment opportunities.

Entering seminarians complete three courses and participate in spiritual formation designed to aid in discernment of vocation. They proceed with continued spiritual formation and a nine additional courses leading to the minor order of healer, before moving on to major orders.

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.



Required Practicum and Spiritual Formation

Seminarians living in North American are expected to attend all convocations and practicum sessions during their studies. Before seminarians living in the United States can be ordained to the diaconate, participation is required in practicum workshops, which are held during convocations. Convocations also provide the seminarian the opportunity to spend time with the Presiding Bishop, the Dean, and other CCOA clergy and seminarians. 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 completed. 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 found in the Appendix of this catalog. Additional spiritual formation activities are completed on the seminarians' email list.

In addition, all seminarians are encouraged to train under a Catholic Apostolic 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 weekly. Attendance at other liturgical services besides the Eucharist: Baptisms, Confirmations, Weddings, etc., is also highly recommended.

The Bachelor of Divinity (B. Div.) degree

The Bachelor of Divinity degree is the basic degree awarded to seminarians prior to ordination. This degree requires completion of 26 courses at the upper division level (the equivalent of 120 semester credit hours.)

The Master of Divinity (M. Div.) degree

The Master of Divinity Degree is an advanced theological degree awarded to those students who have earned a bachelor's degree and wish to study at the graduate level. This degree requires completion of 5 modules of study at the graduate level (the equivalent of 48 semester credit hours.)

Academic Rigor & Course Credit

The Bachelor of Divinity Program includes twenty-six courses, each providing between 3-9 semester credits. Since we use a distance-learning format, students are expected to complete the equivalent of 45-135 clock hours of instruction in each course, in addition to the time necessary to complete assignments and write papers. The modules in the Master of Divinity program carry 6-12 credits. During each module, students are expected to spend a minimum of 90-180 clock hours researching and studying, in addition to the time necessary to complete assignments and write papers. In order to receive credit for the course, the candidate is expected to conform to the customary standards of academic rigor.

The Continuing Education Program for Clergy

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



The Spiritual Enrichment Program

The Spiritual Enrichment Program is available for people who wish to deepen their spiritual lives. One need not be affiliated with the Catholic Apostolic Church of Antioch or feel a call to ordination in order to enroll in the Program. Admission to the seminary is required. 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, but may be, retroactive.

Finances

Tuition may be adjusted when operating costs increase. Tuition is determined by the Rector of Sophia Divinity School in consultation with the Dean of the School. The Dean may solicit input from the School Advisors prior to making any recommendation to the Rector concerning tuition. Notice of any planned increase shall be given to all currently enrolled seminarians a minimum of two months in advance of the planned increase. All adjustments in tuition require the approval of the Rector.

Transfer Credit, Course Challenges, Re-Instatement Fees

Students may request an evaluation for transferring coursework from another program for a one-time fee of \$25.

Students requesting approval for writing a challenge paper rather than completing the full course requirements will submit a request when registering for the course.

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 between six months and one year following disenrollment. After six months absence, former students need a new security clearance. 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.

Granting of Degrees

The final authority concerning granting academic degrees by Sophia Divinity School rests with the Dean, provided all academic and financial obligations are complete. 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 Program

The Sophia Divinity School Scholarship Fund is administered by the Sophia Divinity School Scholarship Committee. The Committee awards scholarships to seminarians for participation in the 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. 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, with the approval of the Rector.

To be considered for a scholarship, an applicant must be enrolled as a seminarian in Sophia Divinity School, seeking ordination in the Catholic Apostolic Church of Antioch.

Recipients of scholarships are encouraged to donate to the Scholarship Fund after ordination, circumstances permitting. Other donations to this fund are also welcome.

Requests for a scholarship should be sent to:

Dean of Sophia Divinity School
Scholarship Request
PO Box 1959
Gallup, NM 87305

Admission to Candidacy

After a period of discernment, spiritual formation, and successful completion of designated courses, one may declare his/her wish to become a candidate for a degree and/or ordination. Upon acceptance, one is received as a candidate.

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.

Ordination to Holy Orders empowers the candidate to perform the sacred duties of the Church. 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, 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. The Catholic Church of Anitoch has one minor order, that of Healer. The Major Orders are Deacon, Priest, and Bishop. 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 Healer: In this order the power of the will is more highly developed. The Healer learns how to open himself/herself to the Divine Energy that brings health and wholeness and learns how to share that energy with those who are in need. The gift of healing will be strengthened by the initiation to the Order of Healer.

The Order of Deacon: The deacon is an apprentice to the priest and is sufficiently empowered by this ordination 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, life-transforming 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: The Non-Stipendiary Nature of Our Ministries

Catholic Apostolic 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. Bachelor of Divinity courses must be completed within three to nine months, determined by the course credits. The modules in the MDiv. Program is designed to be completed within six to twelve months, determined by the module credits. 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.

Community Service

Each Bachelor of Divinity candidate is expected to contribute time in voluntary service within his or her own community. 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. The candidate is expected to donate 40-60 hours of community service between admittance to candidacy and ordination to the diaconate, or the equivalent time frame for degree only students. Suggestions for service are included in appendix 2.

Course of Studies Bachelor of Divinity

Course Requirements for Candidates for Ordination. Or for those seeking a degree without ordination.

Tuition: 3 credit course: \$125. 6 credit course: \$250. 9 credit course: \$375. Upon initial payment of \$125, monthly installments are possible for 6 and 9 credit courses, during the first two and first three months, respectively. Time investment: students are expected to complete the equivalent of 45 (3 credit course), 90 (6 credit course) or 135 (9 credit course) clock hours of instruction in addition to the time necessary to complete assignments and write papers. Timeline: 3 credit course work due between 1-3 months after registering for course; 6 credit course: 2-6 months; 9 credit course: 3-9 months; however, completion of all work is expected within 10 years of acceptance into the seminary.

Candidacy

3 credits

His 301: Intro to Independent Catholicism and the CCOA (or other jurisdiction, if appropriate.)

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

3 credits

CRT 301: Introduction to Comparative Religion

This course considers ancient and contemporary 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.

3 credits

PRC 402: Reflections I

The purpose of this course is discernment of one's call to ministry and service, whether in ordained or lay ministry.

Upon successful completion of the academic work, the Dean will invite the student to request consideration of Candidacy.

Section 1. Christian Ethics.

6 credits

ETH 401: Introduction to Ethics and Christian Ethics

This course examines basic ethical concepts and the issues with which ethics is concerned. The study investigates the specifically Christian approach to ethics and morality, including such contemporary issues as relationship boundaries, child abuse, domestic violence, sexuality, and the confessor-penitent relationship.

Section 2: Mysticism and Metaphysics:

9 credits

MYS 301: Mysticism in the Abrahamic Tradition

This course introduces the student to Jewish, Christian, and Sufi Mysticism, all ancient spiritual traditions. Through this course the student will gain an appreciation of this approach to spirituality, as well as tools for understanding life, God, and oneself. Mysticism 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, the candidate will gain an increased ability to explore the depths of the mysteries.

3 credits

MHP 302: Introduction to Christian Metaphysics

This course examines the basic concepts and issues in Christian Metaphysics.

3 credits

MYS 302: Medieval Christian Mysticism

This course introduces the life, beliefs and mysticism of Teresa of Avila and St. John of the Cross.

3 credits

MYS 304: Mysticism in the Writings of Teilhard de Chardin

This course examines the work, beliefs and mysticism of Teilhard de Chardin, who was a scientist, philosopher, and mystic.

Section 3: Spirituality and Healing:

3 credits

SPI 304: Hesychiasm: Jesus Prayer

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. It has been said this was one of our founder's favorite prayers.

3 credits

SPI 305: Jungian Spirituality

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

3 credits

TRS 303 Sophia: Divine Feminine

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

9 credits

PAS 301: Spiritual Healing and Pastoral Care [covering spiritual healing, death and dying and pastoral care.]

This course introduces sacramental and charismatic spiritual healing, including the pastoral duties needed in order to help the terminally ill and their loved ones. This course also explores the differences between pastoral care and counseling-psychotherapy, and examines the practice of individual and group pastoral care as distinct from sacramental reconciliation.

Upon successful completion of the academic work in Sections 1 and 2, the Dean will invite the student to request consideration for Ordination to the Order of Healer. [For those seeking a degree only, for approval for continuation in the program.]

Section 4: History/Biblical and Historical Research.

6 credits

HIS 402: HX 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.

9 credits

BHR 302: Scriptural Interpretation and the Bible

This course investigates the fundamentals of exegesis, which is the critical explanation or interpretation of a text; and hermeneutics, the art and science of text interpretation. It continues, using recent Bible scholarship to assist the candidate in reading and gaining an understanding of the complexities of the Hebrew Scriptures and the development of the canonical Christian scriptures.

Section 5: Theology and Religious Studies

3 credits

TRS 301: Introduction to Christian Theology

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

6 credits

PHI 301: Introduction to Philosophy of Religion and Christian Philosophy

This course introduces philosophy of religion, with an emphasis on Western philosophy and religion.

3 credits

TRS 302: 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.

3 credits

TRS 401: 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.

3 credits

TRS 402: Ecclesiology- History of the Church

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.

3 credits

TRS 403: Issues in Modern Theology

The candidate will examine contemporary theological issues, such as creation spirituality, feminist theology, ecological Christology, and liberation theology.

Section 6: Ministry and The Sacraments

6 credits

LIT 301: Introduction to Liturgy and the Liturgical Year

This course examines the basics of Christian liturgical practice, and introduces the significance of the liturgical calendar.

6 credits

LIT 302: Introduction to the Theology of the Sacraments

This course reviews the rites of the church and some of the pastoral challenges priests encounter. It examines the administration of the holy sacraments from both esoteric and exoteric perspectives

6 credits

LIT 303: The Eucharist and Praxis of the Eucharist

This course traces the development of the Eucharistic liturgy from its inception to the present. In addition, it provides instruction and the opportunity for practice in the fundamentals of the individual performance of Eucharistic liturgy.

3 credits

PRC 401: Homiletics

This course provides an introduction to and practice in sermon preparation and delivery.

6 credits

PAS 403: Public Ministry and Church Administration

This course explores the steps toward beginning a viable ministry. It includes information concerning conducting services, furnishing a church, obtaining vestments and articles, recruiting members, public speaking, public relations, and church activities. It also deals with the details of organizational structure, duties, records, finances, and tax exempt status.

Upon successful completion of the academic work in Sections 3, 4 and 5, the Dean will invite the student to request consideration for Ordination to the Diaconate. [For those seeking a degree only, for approval for continuation in the program.]

Section 7. Preparation for the Priesthood.

Note: CCOA requires a 6 month period between Ordination to the Diaconate and Ordination to the Priesthood, during which time, the Deacon is to be engaged in a selected and approved form of ministry.

6 credits

PAS 403: Reflections II

This course is a continuation of Reflections in Ministry I. It provides the candidate with the opportunity to reflect on his or her ongoing spiritual development and ministerial experiences in discernment about and in final preparation for ordination or lay ministry and the development of a sacramental public ministry or public lay ministry.

Upon successful completion of the academic work in Sections 6, the Dean will invite the student to request consideration for Ordination to the Priesthood. [or for a diploma for those seeking only a degree.]



Master in Divinity

The Master of Divinity program provides the opportunity for concentrated study in one of the following fields of study:

- Christian and Pastoral Ethics
 - History of Christianity
 - Christology

The candidate will work closely with a mentor, regularly discussing and sharing written documentation of progress, regularly sharing questions and insights, and documenting the results of each module.

Tuition for a 12 credit module is \$500, which may be paid in four monthly installments of: \$125, during the first four months of the module. Tuition for a 6 credit module is \$250, which may be paid in two monthly payments during the 1st two months of the module. Final payment is due before the module is completed.

12 Credits

Module I: Review of the Literature. (To be completed within 12 months from registration for the module. 180 hours of research and study, in addition to the time necessary to complete assignments and write papers is expected.)

General research in the selected field of study. This research will provide a foundation for the proposal.

12 Credits **Module II: Proposal.** (To be completed within 12 months from registration for the module. 180 hours of research and study, in addition to the time necessary to complete assignments and write papers is expected.)

Proposal preparation, to include:

Introduction of the broader topic,

Summary of the general review of literature,

Explanation of the specific topic to be pursued, including an assessment of its relevance and importance and the further research needed;

Proposed method of presenting the findings (ie, academic paper, art project, study guide/s, etc.)

12 Credits. **Module III: Advanced Review of the Literature.** (To be completed within 12 Months from registration for the module. 180 hours of research and study, in addition to the time necessary to complete assignments and write papers is expected.)

Continued review of the literature, focused primarily on the selected topic.

6 Credits. **Module IV: Preparation of the Findings** (To be completed within 6 months from Registration for the module. 90 hours of research and study, in addition to the time necessary to complete assignments and write papers is expected.))

Preparing the paper/project.

Submitting paper/project for review.

Making revisions and resubmitting paper/project for review.

6 Credits: **Module V: Presentation.** (To be completed with 6 months from registration for the module. 180 hours of research and study, in addition to the time necessary to complete assignments and write papers is expected.))

Preparing a presentation and presenting the final work to the clergy and seminarians. In most cases, this will be completed during a CCOA convocation. When this is not possible or feasible, another method will be determined (ie, for students outside North America, those from a jurisdiction other than CCOA, etc.



Appendix 1: Spiritual Formation for Seminarians

I. Preamble and Definition

The Catholic Apostolic 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:

The relational: we enter into a personal, intimate relationship with the Divine

The Incarnational: we are one with the essence and mission of the Divine expression, the Word made flesh, in and through the Christ.

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. This requires 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:

The study of Ascetical (Mystical) Theology

Both Christian and Non-Christian Mystics and devotional authors

Various forms and types of Prayer

Reading the Classical Books and Treatises covering spirituality

Spiritual Practice/Devotion: Public, Liturgical, Sacramental

Social Action:

Care of sick/poor/disenfranchised

Private Prayer: Adoration, Expiation, Love, Petition, Vocal,
Mental: Meditation, Contemplation,
Personality work and development:
Counseling/Psychotherapy. Examination of Conscience
Penitential/devotional practices: Fasting, Rosary
Practice of virtues
Discernment of Spirits
Lectio Divina
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 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.

Seminarians are responsible for discussing their program and their spiritual direction with the Dean and/or Rector.

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 Catholic Apostolic 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 must have completed a 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 Catholic Apostolic 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

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
 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 History

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 of the 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*.

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*

And for your library, you may wish to consider Reference works, such as:

Asimov's Guide to the Bible

Baker Encyclopedia of Christian Apologetics

Bible teacher's Commentary

Dictionary of Biblical Imagery

The Jerome Biblical Commentary <or other Bible Commentaries>

Metaphysical Bible Dictionary

A Metaphysical Interpretation of the Bible

Appendix 2: **Suggestions for Community Service**

- service to a local church, or other spiritual or religious center
- perform physical tasks such as cooking, cleaning, or errand running for a shut-in, or someone else in need
- reading to shut-ins, children, hospice patients
- activities at such places as hospices, nursing facilities, children's homes, or other care settings
- After Ordination to the Order of Healer: 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

Three written reports, explaining the service and your impressions of what you offered and what you gained will be due:

- (1) at the end of the discernment process/before reception as a candidate;
- (2) after your studies for and before Ordination into the Order of Healer, and
- (3) after your studies for and before ordination to the diaconate.

Church Authority

The Most Rev. Mark Elliott Newman, OC. Presiding Bishop

Sophia Divinity School Administration

**The Most Rev. Mark Elliott Newman, OC, B.A., M.Div., D.D.
Rector**

**The Most Rev. Linda Rounds-Nichols, MSE, MA, M.Div., Ph.D., D.D.
Dean**

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

