



The Antioch Community Voice

A newsletter published by the Catholic Apostolic Church of Antioch



Fall, 2012



The Catholic Church of Antioch - An Expression Of Spirit For This New, Complicated Age

A place where you do not have to check your brain at the door. A place where individual study and growth is expected and appreciated and supported. A place where Jesus is the High Priest and worshiped, but not at the expense of any other spiritual teacher. A place where a Christian can feel proud to call themselves a Christian. A place where one wants to truly become a Disciple of Christ. A place where simple belief in a creed is a good start, but certainly not the whole path. You must engage and participate in your redemption/enlightenment. A place where clergy can be formed from any and all walks of life, sexual orientation, race or loving viewpoint. A place where the goal is to experience the Divinity within and become that very Divinity. A place where fellow sojourners can gather to offer each other strength for the journey through worship and the Sacraments. A place where all are welcome at the table and supported on their journey. If there were only a name for this place. Ah yes...Home.

By Dino Hayz



An Incardination and the Newest Chartered Ministry

Rev. Anthony Melton was incardinated into the CCOA during Convocation. Rev. Tony lives in Zeeland, Michigan, and he has established the newest CCOA chartered ministry, The Parish of Our Lady of Good Counsel.



The Parish of Our Lady of Good Counsel provides sacramental and pastoral services to seekers and believers in West Michigan. Like all CCOA chartered ministries, the altar is open to all who reverently approach it.

At this time, the following services

are available:

- Eucharist in the Absence of a Priest.
- Services of Healing
- Baptisms
- Funerals
- Weddings
- Pastoral care
- Scripture and book discussion groups



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Elevations

Mary Altalo, Ron Catherson, and Kathy Scarsdale received Minor Order Elevations during convocation.



Pictured with Bishop Mark Elliott Newman: Ron Catherson, Kathy Scarsdale and Mary Altalo ©

Kathy was elevated to the Orders of Cleric and Doorkeeper; Ron to the Order of Doorkeeper, and Mary to the Orders of Doorkeeper and Reader.



Convocation Reflections

The observations and reflections below are in response to Convocation 2012 from some who attended. *[Editor's note: Many thanks to Becky Taylor for collecting and compiling these reflections.]*

Reflection:



Convocation, my first, was and was not what I expected. All aspects of it were done with the Spirit present as all were respected. The fellowship with other CCOA members at dinner, breakfast, lunch, dinner, breakfast, lunch, dinner, breakfast, lunch, dinner, and breakfast was wonderful (merveilleux) and is missed. One of the best outcomes from Convocation is to be able to add a face and personality to the bland email texts. Our communication with one another will increase because of what was started at Convocation. Convocation never ends! (Heard this from someone with a wonderful gift of music!)

Ron

Let me share with you a little of what 2012 Convocation meant to me.

As you now know, I joined Antioch in my heart at the beginning of August, when Bishop Mark quickly reacted to a message I had posted on the website. One month later, I was accepted as a seminarian by Sophia Divinity School's Dean, proudly becoming, then, a member of CCOA.



What a marvelous experience! What a joy to meet all of us that answered positively to the 2012 convocation, and to share and to praise with the church! And above all, what a blessing to discover this non dogmatic, love-centered realm of another "religion" where I find all the human and spiritual values I cherish.

Reflections, continued.....

I was impressed by the Liturgy and how inclusive the Eucharist is. I also was impressed by the communion between us. Love was the chosen language during this retreat and I found myself completely immersed in an ocean of kindness, tenderness, friendship and deep spirituality, as never before. Lots of my wounds were healed. And I could unveil some of my shadow zones, thanks to everyone's simplicity in telling their stories.

If, to be honest, on Saturday, It had started to become - sort of - difficult for me to keep a conversation in English as it is not my first language, I can say that, on the other side, it seemed to me everything that has been said about CCOA, God, the churches, spirituality, and the sharings (the women, +Mark regarding the church and liturgy, Ron's, +Jack and Nick+, Michael+, +Leon, Becky's, Kathryn's presentations, etc.) and all my exchanges with my fellow seminarians, every single word found place in my heart, fit in there! Like if I had been born in this vision and spirituality.

After a few days thinking about this spectacular miracle in my life, my conclusion is that there is more in CCOA than just the Eucharist, priesthood, Sophia... I can't define it yet. But I know something amazing is happening in this church and, hand on heart I can say: CCOA is a miniature version of The Kingdom of Heaven!

With love and gratitude,
Marie



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Post-convocation, November 2, 2012

This conversation with myself began as I sat alone in one of the community rooms at the retreat center. As most of you know, I was unable to return home for two days due to hurricane Sandy. It was a most remarkable treat to be "left" in the rebounds of those with whom I had just shared the previous few days. As I sat there, drinking in the echoes I began to sculpt this reflection.

Sitting in there gave a whole new meaning to Halloween. (It was October 31.) All Hallows Eve became All Hallows Dawning. The muffled sounds of my

### *Reflections, continued...*

my traveling companions filled me with tenderness and an appreciation for our experiences. I prayed it never ends. (Lest I forget!) I expected these echoes to be the aftermath of our discussions and lessons. Yes, I remember (with my mind) and treasure (with my heart) all of them but these are not what linger most strongly.

I benefited greatly from Kathryn Damiano's Day, especially her encouragement of evolving Spirits and her simplicity of human equality. I liked her respectful way of ending sessions: "Friends, you are okay with this, yes?" The introduction of new Corporate Masses gave wiggle room for our diverse ideas and our unified spirit. Presiding Bishop Mark's "State of the CCOA" was very constructive not just because of his presentation of the Canons of the CCOA but for his setting a list of priorities for the future. The discussions of Marriage, Unions and Funerals were informative. It was good to hear how others design these rituals. I hope the seminarian's practicum was helpful to them and will aid their confidence as they look ahead to their impending roles. All of the discussions, liturgies, elevations, circles and meetings were fruitful but the true gift of Convocation was the "Getting to Know You".

We had time to gather informally where I felt transported back to the days of the first Church of Antioch where the early Christian church began. Yes, we met for worship, teachings, song, and the sharing of food but the greatest human moments were in the telling of our stories: who we are as men and women of faith with families, communities and social responsibilities; how we can find new ways to heal the shadows that scar us; and, how we came to meet Jesus and how this changed us. The uniqueness that is CCOA is the way in which we look for what unites and not for what divides us. We may not agree on all issues but I feel very strongly that our value is that if there is a need among us, we have but to speak and we will all stand with one another to find a solution. There were moments in which I felt some distresses but we each have our stories of hard heartaches and difficult challenges which not only make us who we are as individuals but they are the fire that forges us into who we are as "church". Our outer garments are dull, dirty and ragged. However, our hearts are forever being sanitized by our mutual respect for our journeys. And for all these blessings I give God and you thanks. I needed it. Your forever servant, Dolly+

## *Reflections, continued...*

I remember two beautiful people behind me at Mass harmonizing the hymns. It was joyful to listen to them.

Charlie+



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### My Reflection---



As I reflect upon my overall experience of this year's Convocation, I seem to be able to come up with only one word—"centered". It was as though my principles and beliefs solidified and settled firmly in my soul—leaving a sense of peace, assurance and direction. While in Convocation 2011, I found community and connection in Spirit, Convocation 2012 provided a sense of collective mission and an experience of Spirit's guiding hand. What a great privilege.

Mary Altalo

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### "I'm Going To Miss This Group"

Like in 2011, I drove to convocation. It is a 12 hour drive from my home. For me it is an opportunity to think, consider, pray, and relax. I64 is but a few miles from my home and similarly close to the retreat center. Go two miles down Laburnum, turn left onto I64, follow that for 875 miles and turn left onto Spoede Rd. – simple! 2011 was a stellar experience and I believe most of us have read my reflections – 'Nothing and Everything'. If you have not and would like to do so, they are on our church website. Initially, my thoughts while driving to 2012 were inevitably based on how our 2012 experience might possibly measure up to 2011. I could not visualize this occurring. I had faith that it would, and I had belief that it could, but in what manner this might occur was not within my scope of imagination. I determined to quiet my expectations, quiet my thoughts of daily life, and to purge any personal agenda(s) that lurked within



*Reflections, continued.....'*

I was not ready. First arrivals were +Mark and Pat++. Next were +Linda, Phil, and Marie Paschal. Marie is our newest seminarian and as Marie entered she recognized me from pictures. Other than 'hello' her first words to me were, "We are going to be best friends". So much for my efforts to purge expectations! Marie and I sang together privately that evening while a Bishop's meeting was taking place downstairs. It was then obvious to me that she had been correct as we were solidly on the path to becoming best friends within a few hours. We sang together at Thursday morning's Mass. All I can say is, "Yes Marie". Those who have not yet heard her have only to hear her once to agree with me.

Fr. Michael, Dcn. Tony now incardinated, and Seminarian Ron are also new to our Church of Antioch. Kathy Scarsdale has returned to seminary after medical leave and was elevated. Bishop Leon from England was with us presiding over Sunday's mass. Fr. Charlie attended this year and offered a wonderful homily. Deacon Dolly is now Mtr. Dolly as of April and presided over Saturday's corporate mass with Archpriest Pat. Mary received two minor ordinations in the same service. Has she touched the ground yet? I will say clearly that each brought gifts which greatly enriched our Worship, our discussions, our prayers, our fellowship and our free time. 'Free time' you ask? Yes we did have some free time. Most of us chose to spend it together in the lounge designated for our use.

There was not a moment Saturday evening when two, three, four or more were not eagerly engaged together in exchanges. Free time took on a group dynamic Saturday evening. There were discussions, music, and much laughter amid the good fellowship. I could have just said we had a party, and while that is correct, it was much more. It was a deepening. The entire event was a deepening. The whole experience was a deepening. It was also a realization of the depth of faith, accomplishments, and experience represented by each person there. Where 2011 might be characterized in a word, 'Healing'; 2012 might be characterized in a word, 'Deepening.' We have a strong group! And I have not before seen so many huge smiles from +Mark. As he left our lounge late Saturday he stopped at the door, looked back inside and commented, "I am going to miss this group".

All Peace, Becky



## ***WHY?***

Rev. Charles Johnson



I was ordained a priest in the Apostolic Church of Antioch in November 2009. I am a Chaplain certified by the National Association of Catholic Chaplains and work as a part time chaplain in the hospital. I have also served as a Hospice chaplain in Missouri . I am married with five children (one deceased), nine grandchildren and 10 great grandchildren.

Someone at the convocation asked me why did I decide to become a priest at 89 years of age. That is a good question and one that I often have to keep in front of me. The "why" is because as a chaplain in the hospital I encountered people telling me that they had no church. They saw themselves as unwanted by the church because of unfounded rules and regulations. These were people that somehow had "fallen through the cracks." I believed that someone needed to hear them asking for a church home. I saw people in the hospital being refused communion. Babies being denied the sacrament of baptism. People dying and being told that they cannot receive the sacrament of the sick (Last Rites). When I wondered who should minister to a people calling for someone to speak to their spiritual needs and why were they being ignored. I believed I heard God's call.

I do get tired and want to retire again. Then I look into the face of the people I serve and hear them say, "Thanks Father Charlie for blessing my baby. Thanks Fr. Charlie for blessing my marriage or for presiding at the funeral of my mother." It is this time that the "Why" becomes so important to me. I hope it will always be a question that I ask myself finding the answer in my honest attempt to do what I believe that God wants me to do. This "Why" is ever present when I pray and give thanks to God for continuing to allow me to be a servant to His people even at this advanced age.



*Light Came Again, part 2*  
*Becky Taylor*

Compared to the pace of existence and change found lower on the mountain and lower still in places off the mountain far below, the highest reaches of the 18 streams moved slowly. What was known as time, which was actually the difference in the pace of the movement, passed less apparently. Yet the 18 streams were responsible for the greatest of changes. The 18 streams working collectively were able to move and change large stones over great distances. The elements locked up in the stones were freed when the 18 streams broke open the stones and the water carried these elements away as burdens to be received by the plants and the animals. The specific elements carried by the streams were changed too. Some were changes just by contact with the water and the light still resident on the water. Some were changed by the air resident in the water as a burden. And not all the streams carried the same elements nor did they carry the same amounts of elements. They carried what they would and they carried what had been freed. Each stream carried according to its own capabilities and limits, yet each carried true elements. They carried what they would and they carried what had been freed. Collectively the streams transformed Saint Mtn. without causing destruction. Collectively the 18 streams were able to provide the elements needed by the living things below. In this way they were connected to each other and to all things living and all things elemental. Each was obliged to carry what it came into contact with. That was its service to all things without restriction or condition.

As the 18 streams descended Saint Mtn. other small streams which had formed from waters falling lower on the mountain came into the sixteen larger ones. Their waters mixed evenly and freely regardless of whence they had come. Their burdens were their own yet

*Light Came Again, continued...*

supported by the proximity of other waters, some with burdens and some without. This association enabled movement and the movement enabled change. Without change the plants and animals below would not receive essential elements and would not survive.

Below, where the slopes of Saint Mtn. became less deep, the 18 streams grew wider and deeper. The waters were more numerous. The air was warmer. There were plants and some animals. There were birds and within the streams there were fish and other things. All organic things in the stream required nourishment, though their needs varied. There were the very small plants. These small plants were able to combine some of the water, some of the air and light coming from the Sun to feed them selves. Though much larger than the waters in discreet form, they were small so as to flow and move freely in the waters. The elements burdened in the water assisted these plants in acquiring form and size. And so an exchange took place. As plants acquired elements freed by the water they gave up matter they could not use into the waters. Some of this matter was taken on as burdens by the waters and some was carried along freely amongst the waters. Other small plants and very small animals found this matter useful. Some of the very small animals found entire plants useful. This use enabled the animals to live and grow. They in turn, released yet more matter into and amongst the flowing waters, some as burdens and some too large for the waters to take on. The small fishes found the small plants and animals useful and eagerly acquired them. This enabled them to live and grow. They in turn released an even greater amount of matter into and amongst the waters. And so it went, the burden of one became the sustenance of another. In this way the 18 streams and the waters and the air and the light of the Sun connected to the organic things. All things were alive and connected whether organic or elemental.

*Light Came Again, continued...*

It had been the situation of Saint Mtn. that other sides of it had once faced east. It was then that these other sides experienced activity similar to the side with the 18 streams. It would be the case that other sides might face east either again or in the future. Then they would take on their role as providers to the organic forms below. But for now the light of the Sun shone on the 18 streams and they responded as others had and as others would. In this way all the streams were connected to one another and to all the water, air, and elements and to all organic life. At the base of Saint Mtn. the land was less sloped and the speed of the waters of the 18 streams was slowed. We will follow them on their journeys.

On the lands below many situations existed and many organic things lived. Some lived and spent their time very close to the water of the streams and some lived farther from the streams. The ones that lived farther from the streams were such that they could carry the water of the streams with them in some way. When what they carried with them was depleted, they would have to find more or die. Sometimes they returned to the same stream and sometimes they went in search of others. Not all the streams were alike in the burdens they carried and not all streams were alike in the amount of waters they contained. Off of Saint Mtn. the streams changed direction often. Some flowed into each other and some divided. Streams that divided rarely came together again unless it was just to flow around an island in the stream. Sometimes the islands were just a single large stone and sometimes they were more even larger something like the lands nearby. If an animal traveled far, it was not certain that it would be able to find the stream again, or when it might find any stream. Some animals perished without finding any stream when the waters within the animal were depleted. Some animals perished from taking in waters from a stream whose burdens hurt that animal. The water never hurt the animals or the plants, it was the burdens the waters carried that which sometimes



***Light Came Again, continued....***

hurt the animals or the plants. The burdens that helped one animal or plant might hurt another animal or plant. This was the nature of the burdens and of the animals and plants. It was best for an animal to drink waters carrying burdens that would help the animal. The animals did not always know about this. One advantage to using the same stream was to believe in the benefit of its waters and burdens. Mostly the animals did not know about perishing from waters with hurtful burdens because they would only experience this once. They did know about and learn about the effects of waters with hurtful burdens which only caused them pain and sickness. They were very sensitive to this and remembered the pain always. In this way, they sought waters that would help them, waters with burdens the animals needed. Animals were sensitive to certain smells. Some burdens in the waters had odors an animal might like and some had odors the animal might not like. The animals did not have to learn these odors. It was fixed knowledge resident in each one. The fixed knowledge of each animal was tied to the needs of its kind. Animals that ignored the knowledge resident within it could suffer sickness, pain, or death as a result. Animals that accepted the urgings of its fixed knowledge usually lived longer and healthier. Plants were different in that many were stationary, especially the larger ones. Therefore they would just not live in the presence of waters with hurtful burdens. Many plants lived in the waters and beside the waters. They could not travel and seek so they grew and lived where the water was. Sometimes a burden in the waters that might hurt an animal was helpful to a plant. Often these burdens were the result of an animal having used the water and having imparted burdens and matter into the water. As the plant took in this water it would use the burden for itself and discharge the water. In this way the waters were made beneficial for the animals again. The water provided a way for the plants and animals to exchange burdens and find sustenance that each needed. For each plant there was an animal that needed what it discharged. And for each animal there was a

***Light Came Again, continued....***

each animal there was a plant that needed what it discharged. In this way, through the waters of the streams, the plants and animals were connected. It was enough for the plants and the animals and the elements to be connected. None sought more than this. [to be continued in the next issue...]

***Sophia Divinity School: A History ©***

*Part 2*

*+Linda Rounds-Nichols*

As you may recall, in the last issue, we left +++Herman Spruit in a very bleak situation. It was 1977, almost twenty years after founding the church and the seminary. He had just spent his last \$10, had no resources, but still had some hope that "...better days are around the corner, somewhere."

Those better days occurred, as the next catalog in the seminary archives is dated 1981. This catalog tells more of +++Herman's beliefs, as it includes the quote, "All religions, which include the countless variants of Christianity, are relative approximations of the Totality of the Wisdom of God." Also in this catalog are "three metaphysical postulates: 1) As above, so below....2) God is all reality – But reality is not God...3) The sacramental system of Apostolic Succession is our best means of connecting ourselves with the flow of the Divine Love.

By 1981, the seminary program had become more formal, as degrees were offered. People could work toward a BDiv, MDiv, DD, ThD, or CTD, which was a Doctor of Christian Theosophy. The basic BDiv program included 71 units, and the cost was for materials and postage, with a suggested donation of \$15 per unit. According to stories people have shared, this may have been about the time when seminarians would gather, listening to +++Herman share his wisdom.

In 1986, Meri Reynolds Spruit was consecrated as a bishop, became the

### ***Sophia Divinity School, continued...***

Matriarch and formally began co-serving with +++Herman. The mid 1980's program included the St. Sophia Seminary of Ministeriac Studies (sic). It appears that this program was for those interested in serving as ordained ministers rather than as priests. The Sophia Divinity School program continued to offer degrees and continued the purpose of training people for the priesthood. The program covered 15 books/courses, and was designed as a two year program. Tuition for each course was \$50 per month, plus the cost of books, some self-published, and others published elsewhere.

Orders are mentioned in the 1989 catalog. The degrees offered were a Licentiate in Sacred Theology, which appears to have been the basic degree. In addition, there was a Masters in Theological Study and a DDiv degree. The basic degree included 30 credit hours, in the areas of The Church of Antioch/Independent Catholicism, History of Religion, Contemporary Biblical and Historical Research, Pastoral Studies, Spiritual Development, and Liturgy. The program continued to be home study, with some residential activities. Study materials included books, and audio and video tapes. The cost was \$35 per credit, and there was no time limit. This catalog mentioned that advanced credit for prior accomplishments was available.

By the late 1980's, perhaps before, +++Herman had changed from his original stance of finding people to take the sacraments to the world without necessarily beginning local churches, to also appreciating the efforts of those clergy who did attempt to create their own churches. [...to be continued in the next article in this series..... What did the 1990's bring? Again, if you would like to share your own history of your time in Sophia Divinity School, please contact me at [lindaroundsnichols@yahoo.com](mailto:lindaroundsnichols@yahoo.com).]

### **What in the World???**

(from the last issue...)

This is an ancient labyrinth that is said to have been constructed in the 500's. It is in Nykoping, Sweden. +Linda and Phil traveled to Sweden last summer, and Linda attempted to walk this labyrinth, Some of the stones have shifted so the path isn't clear (an analogy for life!) but the energy was amazing!



## *Good Grief!*

*+Jack Isbell*

Dear Saints,

You may be wondering why this title for this article. Yes, I know in “Peanuts” Lucy is forever saying to Charlie Brown: “Good Grief, Charlie Brown!” It is usually about something she does not agree with that he has done or is about to do. This article is about *GRIEF*. Grief is one emotion that all humans face several times in their lives. We see Grief in animals as well. Dogs miss their care takers when they are gone or have died. Some dogs even howl and seem to cry when a beloved care giver has died. For all you Cat Lovers, I believe cats experience grief also when an adult care giver is gone from their world. We have visited a wonderful couple in France during the past two summers. They have an Irish setter, named “Tiffany”. She, according to her beloved care givers, seems to look for us for several weeks after we have left from visiting them in France.

Grief, as a human emotion, occurs in times of loss. We all experience grief when some thing or someone is taken from us. The loss of one’s job may create grief and perplexity. To lose a valued possession produces some small or even a large amount of grief. St. Anthony has the job of helping us to find things that we have lost. I trust good St. Anthony. Just by asking St. Anthony for help, usually helps me remember where I left that which I thought was lost. The search for the valued missing thing can go on for years. I have learned the Buddhist Lesson of “impermanence”. Everything we’ve ever had or owned will eventually pass away from us. My dear late Mom always used to say, “There are no Pockets in a Shroud!” This means that you will not be able to take material things with you when you leave this world. The Egyptians tried that thousands of years ago. It did not work then, it only made the grave robbers richer!

The major grief reactions are not usually over missing things. Grief really hits us hard when we lose a loved one by death. This includes our spouse or



### ***Good Grief, continued...***

partner, members of our family, friends, and beloved pets too. The late Dr. Elizabeth Kubler-Ross gave us the 5 stages of grief and/or dying. They are 1) Denial, 2) Anger, 3) Bargaining, 4) Depression and 5) Acceptance. When I took my Licensed Clinical Social Work (LCSW) oral exam in 1986, I presented my case study on a client who was dying of HIV/AIDS). I used the 5 stages of Dr. Kubler-Ross to explain the stages that my client was going through in his dying process. These stages were used to explain how my client was dealing with his terminal diagnosis. The Examiner said to me: "Did you ever consider that those around the patient are experiencing the same stages to deal with the patient's coming death?" I told them that I had not considered that and yet that is exactly what I also was experiencing when my friend and client was dying. Dr. Kubler-Ross never intended those stages to be markers or milestones. They are like a bouncing tennis balls, they go back and forth. You think you have conquered one stage and yet you return to that same stage, time and time again.

Grief is not static! You think you have over-come all of these stages and your grief is done. Then a memory, a song, a picture, or even the smell of your grandmother's chocolate chip cookies brings intense grief back to you. You experience some or all of the 5 stages again. It takes time to deal with major losses in our lives. There is an old saying: "Time Heals all Wounds". This is true. It takes different amounts of time to heal grief. Our Society is very mixed up about this truth. If you are fortunate enough to have "Funeral Leave" at your employment, it is usually only for 2 or 3 days when a family member or close friend dies. Then you are supposed "Buck -up and get over it" and go on with grief completely healed. This is a misconception! When someone or their beloved pet dies---YOU NEVER GET OVER IT! It is like a hole is in your heart and that never completely heals (or should it). It gets easier when you begin to fill this hole with wonderful memories of the departed loved one or pet. It also helps your healing when you talk about the loss to a close friend, family member, or clergyperson. You must tell your story of your major loss over and over again. Those caring persons who are

***Good Grief, continued...***

reflectively listening to one in grief must be willing to hear that story over many times. Telling our Grief Stories does indeed help. Spiritual Counseling and/or prayer can also help. Those who do not consider themselves spiritual must still find a good friend or counselor to help them deal with the 5 stages of grief. As a Hospice Chaplain for over ten years, people would often ask me, “What do you say to person who is in major grief or may be dying themselves?” The correct answer is “NOTHING”---you don’t say anything----- You LISTEN!

Once in a long time, a person with deep depression over a death/loss is in clinical depression and needs to see a professional counselor or psycho-therapist to aid in their recovery. This is known when active listening by a close friend or spiritual counselor does not seem to be able to aid a person in such deep clinical depression. Clinical Depression is very rare when caring and listening friends are available. Clinical Depression is diagnosed after many months of such depression which does not seem to lessen.

Many of us are very depressed in the first stages of a major loss. The stages will change from one to another—that is how we know we will survive with TIME. We will conquer our grief in time (different amounts for every person—no one should rush your grief—it is YOUR grief and it will subside in your time frame!) and it will become **GOOD GRIEF!** We begin to know that our departed family, friends and beloved pets do in fact live on in our memories. Spirituality gives us the “Hope of Glory” which means different things to different world religions. This Hope is yours and no one can take it away from you! It is their Hope that makes it good grief over time. There is healing for all those who grieve-----in their own time not ours! Charlie Brown was on the right track, in spite of Lucy’s constant judgments, —as painful as it is, in time, grief becomes **GOOD GRIEF!**



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“There is no grief like the grief that does not speak.”

Henry Wadsworth Longfellow

Honorifics in CCOA

While we are often informal, and use first names, there are times when formal titles are used. In CCOA, the correct titles should be used in formal situations:

Formal Written Documents:

Rev.
Rev.
The Most Rev.

Deacons
Priests
Bishops

Formal Address:

Deacon
Rev.
Bishop



+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
is an independent jurisdiction within the sacramental tradition.**
website: www.churchofantioch.org

Thank You and Welcome

Thank you to Carl Matthews+, who served on the Communications Committee for most of the year. Welcome to Nick Eyre+, who is now an official member of the committee, taking Carl’s+ place. Nick+ had already been helping this year, because he has been one of the reviewers (ie, proofreaders!), so when we had a vacancy Nick+ was the logical person to join the committee!



Articles Requested

This is your newsletter — so please send articles, book reviews, your original poetry, pictures of your art work, photographs, etc. If one issue is too long, we’ll save items for the next issue.

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This newsletter is brought to you by the CCOA Communications Committee: Nick Eyre+, +Jack Isbell, 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: March 1, to lindarounds-nichols@yahoo.com. A special thank you to Phil Nichols, who served as the CCOA photographer during convocation! All pictures in this issue are copyrighted. Permission for use is granted to those pictured. Others may request permission for further use.

