



The Antioch Community Voice

A newsletter published by the Catholic Apostolic Church of Antioch



Spring 2013

Incardination



Presiding Bishop incardinated Rick Romero, Sr.+ into the CCOA on April 14, 2013.



Ordination to Minor Orders

On March 9, 2013, Presiding Bishop Mark ordained Ron Catherson to the Orders of Reader and Healer.

“BEST PRACTICES” FOR A SPIRITUAL LIFE: THE JESUS “WAY” TO ENLIGHTENMENT

Mary Altalo

Jesus taught that forgetfulness, not sin, is the root cause of all error, our loss of contact with God. This is the gnostic approach, which underscores the universal internal conflict or war between Sophia (wisdom) and darkness. He assured us though, that we can rediscover the truth. And we rediscover the truth by seeing in a new way, seeing God in a new perspective, through a new lens, a new filter, which reveals the glory and majesty of the light itself. Perhaps the most touching and endearing quality that I perceive in Jesus is His great desire that all humankind be able to reach the God consciousness that he shared. To this end he demonstrated a number of spiritual practices and guiding principles that he considered to be essential ingredient of a life with God. He taught that we must not only rigorously adhere to these principles and practices, but we must also assess our vulnerabilities—recognizing those people, places and things that may deflect us from our goal.

We need to have realistic expectations of our strengths and weaknesses and to address them persistently and straight on. We must be steadfast on the path of devotion, calling to mind our creator, giving thanks and praise continuously. We must live a life of service, knowing that it is through serving others that we serve God. We must make time for contemplation, such that we hear that inner voice giving us unerring direction as well as solace and comfort. Love and faith must motivate all of our actions as we outwardly express the inner Godhead flowing to everyone we meet. It is these practices, love set in action, that were modeled by Jesus and that lead to the manifestations of our Divinity.

The Hope of Glory

+Jack Isbell

During the past three weeks, I have officiated at four Funerals. I am doing this for my good friend, Fr. Randy Albano. He is the Pastor at St. Paul's Philippine Independent Church (PIC). Fr. Randy has been in the Philippines taking the Episcopal Bishop of Hawaii on a tour of Randy's home country. Fr. Nick and I have been attending St. Paul's English mass each Sunday for almost two years now. Fr. Randy is so good to let me "help him out" with officiating at services he is not able to cover because of being away or even being double booked.

I served as a Chaplain at Hospice of Napa Valley in California, where we lived for almost 10 years. I have done many funerals during my ministry. The difference in Hawaii is that most of these funerals are for Roman Catholics who have lapsed in their practice of Roman Catholicism. This is another way that we are called to assist with the needs of all Catholics.

I would not see any circumstance where I would turn down any family looking for burial of their deceased relatives. This is one of the most rewarding ministries that I am called upon to help those in grief. I am able to see how, for Catholic persons, the Holy Eucharist is in itself a comfort in Grief and Sadness. It is such a joy to be called upon for this funeral duty. Persons in grief are in a very vulnerable condition. The Priest must, above all other considerations, be willing to "*LISTEN*" to what each person at the funeral has to say. We must be willing to listen attentively to what family members of the deceased tell you. They will often tell the circumstances of the death of their family member. They also will be able to help the priest understand what their loved one was like in life. Often they will ask for prayer and sometimes counseling. Most of all they want us to listen. Gentleness and Kindness are two traits that the clergy must exhibit in officiating at the Funeral, Mass, and Burial.

Hope of Glory, cont.

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chosen and the short homily will always contain, what my seminary taught, the “Hope of Glory!” We are a church that believes in the Resurrection of the Dead following in the steps of our Lord Christ who rose from the Dead on that first Easter morning.

The Burial Service that I use (1979 Book of Common Prayer) contains a concluding statement: “*Even at the grave we make our Alleluias!*” Alleluia is from the Hebrew and means Praise God! It is important to recognize the sadness of the situation and the need of ministering via listening. It is just as important to witness to the “Hope of Glory!” This is why I love the 1979 BCP service so very much. It says it all without dwelling on anything other than God is present and weeps with us! God is able to comfort each person and leave them with eternal hope. Profound words from the Scriptures, Liturgy, or the Burial

Office is so much better than trying to put it into your own words. If you have a Homily, at the mass, it should be short and contain the “Hope of Glory.” The Holy Scriptures are your guide and God will give you what to say! Just wait on the Spirit to speak to you in the small still voice from your heart. Being able to talk with those who want to talk with you also helps. Questions do come up. I know the Spirit will guide you to what will help in the midst of grief and sadness. This means you have to “*Listen*” to what the Spirit of God is telling you.

Every funeral, mass, and burial is different. If you can remember that truth, then you will never have any problems. You will keep each one that you officiate sacred and new. You will be able to minister as the Spirit leads you.

I’ve had persons ask if I can sing a certain hymn or song. If I know it, and have the music, and a musician who will play it, then I will sing it. I’ve sung in choirs for

years and I am able to sing as the Spirit leads me. My Mother would often be asked if I could sing. She always replied: "Well, I don't know but he is loud." If you have talent then use it as called upon by the family. I once sang "The Old Rugged Cross" at a grave side service and the Grandmother who requested that I sing this song, seemed to be blessed. I was able to sing it for her in her time of grief over the death of her grandson. However, if this is not a talent that God has blessed you with, offer what you can. Perhaps there is someone else at the Funeral that can sing or play music.

The first funeral I did, while I was in seminary, was the graveside service for my paternal grandfather. There was a funeral service in the funeral home where he lived with two preachers (Baptist and Methodist). They were not able to go to the

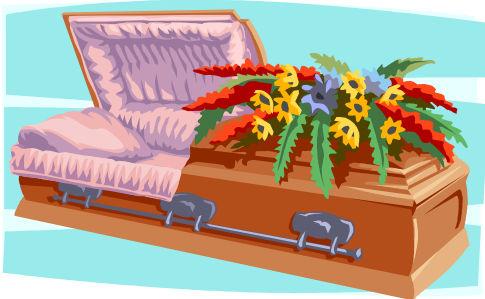
the burial, which was about an hour's drive from the Funeral Home. They asked my Grandmother: "Since we are not able to go to the burial and your grandson is in seminary, perhaps he can do the graveside service." Of course, my grandmother said, "yes," for me! I had my BCP and I managed to do my first burial service. My grandmother was so pleased and asked when she died would I do that service for her----and, of course, when she died I did do her burial service.

Funerals are, in my humble opinion, never a time to evangelize those in attendance. It is not a time to convert anyone with words. My same grandmother's father was a Baptist Minister. She always said her Dad never preached anyone to Hell but instead preached the deceased to Heaven. As a child, I went to funerals that my step-Grandfather would preach. The other kids and I would usually sit together. We would always think we saw the "soul of the deceased" go up

Hope of Glory, cont.

through the open sky light in the church to Heaven!

Sometimes people will ask: “Where is your church?” This is a good time to give those asking this question a church card with your phone number on it. We do have members in our church who I first met at a funeral. This brings me back to my central point in this article: “The most important thing any minister does at a funeral is: **“Listen!”** You are called to officiate and let the words of Scripture, the Liturgy of the Mass, and the words of the Burial Office, speak for you! Perhaps you will find, as I have, that Funerals are a very important part of ministry.



Hospice

Ron Catherson

The local Hospice has two methods of helping maintain one's quality of life during the end of life: home care and residential care at the facility called La Posada (The Shelter). I mostly work at the La Posada location but have relieved family members in their home to provide respite for the caregiver. Regardless of the location the goal is always to assist in the needs and wishes of the patient. At Hospice, the patient regains control of the remainder of his or her life. While in a hospital, the rules of the hospital must be followed which sometimes go against the wishes of the family and patient usually through misunderstanding of the appropriate level of care during the end of life process.

At Hospice, the desires of the patient and family are reviewed carefully and implemented. Helping the patient and the family to achieve their goals is very rewarding.

Hospice, Continued

The families (and patients, if they are alert) appreciate everything that is done for them even if I think that what I had done was an insignificant thing. Mostly they just want someone to listen to them. They need to express their feelings and tell their stories. There must be no judgment or one-upmanship of their story. Sometimes the patients have dementia and their stories reflect that, but it is their story and I listen.

As I listen to them and help them feel comfortable in telling their story, I cannot help but get connected with some of the patients. However, I know that the next time I go to La Posada they may not be there. That is the hardest part of volunteering at a Hospice; you know their time is short but you have no idea how short. Helping make someone's end of life as easy as possible is a blessing that helps me get through the times of losing a new friend.

You see, for those who are at La Posada for a longer period of time, I cannot help but become acquainted and become short-time friends. Once they pass to the next realm, the room is occupied by the next patient and his or her family. The process starts over.

*For more information about Hospice,
see: www.hospicefoundation.org.*



***The Bustle in a House
The Morning after Death
Is solemnest of industries
Enacted upon Earth -***

***The Sweeping up the Heart
And putting Love away
We shall not want to use
again
Until Eternity.***

Emily Dickinson

c. 1866—public domain

Sophia Divinity School: A History ©

Part 3

+Linda Rounds-Nichols

In the last two issues, we have watched +++Herman's seminary grow and change. When +++Herman retired in 1991, +++Meri continued as Matriarch and Rector of the seminary. According to the 1991-1992 catalog, much of the seminary program was the same as it had been; however, advanced standing was offered at \$20 per credit. Tuition was \$35 per credit and seminarians were expected to complete the program in one and a half to two years.

In 1993-1994, Sophia Divinity School offered a Ministerial Degree, a Baccalaureate in Sacred Theology, which was for ordination, a Licentiate in Sacred Theology and a Doctorate of Divinity. The basic study for ordination included 36 courses, plus Bible Study, and seminarians were expected to complete each course within one year. Tuition was \$50 per course credit and advanced standing was \$35 per credit. Along with the academic study, seminarians were required to complete 120 hours of volunteer service, 20 hours per minor order, in areas related to the spiritual development of the order.

By 1995-1996, the number of courses had increased to 40, and Bible Study continued to be required throughout the program. Tuition and volunteer service remained the same, but the cost for advanced standing was a \$25 one-time fee. In 1995, +++Richard Gundrey was named coadjutor, and worked closely with +++Meri in both the church and the seminary.

According to this catalog, tuition was \$25 per unit, with most courses having three units in 1997. Little else changed, however one change was a major change. In that year, seminarians were required to undergo a psychological evaluation, administered or overseen by a trained COA clergy before

ordination to major orders.

The requirement for the psychological assessment, although a good idea, and something done by many churches, must not have worked out as planned, as it is not mentioned in the 1999 catalog. In 1999, the degrees were an Associates, Bachelors or Masters of Divinity. Instead of a degree, one could work toward a Certificate in Ministry. There were 35 courses, each to be completed in six months, and tuition was \$75 per course. Advanced standing continued to be an option, and people were now allowed to challenge courses; however, the advanced standing and challenge options, together, could be used for no more than twelve courses. Volunteer service continued, but without a particular number of required hours. The curriculum was changed in 1999, with a greater academic flavor, and less emphasis on the esoteric than in the past.

be continued in the next issue.....

What will the new millennium bring?

Again, if you would like to share your own history of your time in the seminary, please contact me at lindaroundsnichols@yahoo.com.]

Light Comes Again, part 3 Becky Taylor

Now it came to be that some of the animals changed in fundamental ways. These animals were like all of the plants and animals in some ways. In other ways they were quite different. They took in water and its burdens and kept it inside themselves. Their bodies were mostly water. Their bodies were such that they gave up water easily and they could not control this. They needed more water frequently, but they were not all the same. Some animals could easily go many day cycles without taking in water but not much longer. Some could

not go very long and these changed animals needed water frequently or they would become weak. Some changed animals found another way to acquire their needs. For these animals, the elements and burdens in the water were not essential for their survival. Bad burdens hurt them but the good ones were no longer essential for survival. These changed animals took in other animal bodies and sometimes plants for their needs and the water in the bodies they took in provided them with a way to use the elements and matter from the other animals. But they needed water regularly. They preferred to be near water and the animals they sought were usually near the water. So one or the other was not enough, they needed both. They did not have fixed knowledge of what to eat, only that they must eat. They did have some fixed knowledge of what not to eat but it was not as strong in them as it was in unchanged animals. The changed animals could taste matter better than they could smell it and sometimes this was not soon enough to prevent bad burdens from being taken in. The changed animals thought themselves special. They did not see themselves as equal to the other animals but as superior. Killing other animals strengthened the belief. When they worked together there was not an animal they could not kill. They even competed for killing the most and the largest of animals. In this way they did not feel connected to all the other animals and plants. These changed animals could look into the still waters and recognize themselves. They liked this. Other animals did not notice themselves in the waters like the changed animals. For them it was waters and nothing more. In this way the changed animals were different. They could see themselves and knew it was themselves. They knew they were there, and though it was only a reflection, they knew this too. In this way they did not feel connected to the other animals and plants. They felt superior. This

too was a difference in them, they had desires. Other animals had urgings for what they needed. The changed animals had desires. The desires were sometimes based on needs and sometimes they were not. And so the desires lead the changed animals to make decisions. For the other animals, decisions meant finding the best method of survival. For the changed animals, decisions might lead then to behave in ways that did not assist with their survival. In this way, the changed animals could choose not to survive. Sometimes they understood that a decision would lead to their perishing and sometimes they did not understand this. For them it was a choice. In this way, they were not connected to the other animals and plants. When the water that was in their bodies diminished, they would tend to make decisions that were destructive to each other and to the other animals. When they took in matter that was destructive to them, they became more destructive to other animals and plants. When they took in water with burdens that were destructive to them, they would become destructive to other animals and to the plants. Sometimes the bad burdens and matter would cause them to make decisions that were destructive to themselves. Sometimes they became destructive to the land and even Saint Mtn. Most of the other animals would take in matter until their needs were met. The changed animals would often take in matter whenever it was available. Sometimes they would do this and keep matter from the other changed animals. In this way, they were not connected to their own kind, and not to the other animals and plants. The changed animals had a tendency to desire more of what they preferred. Even though they did not have much fixed knowledge of what they needed, they learned what it was that they preferred and sought to take it in. They could see that they did this and other animals did not. In this way they felt superior and they did not feel connected.

COMING SOON!

Convocation, 2013

October 10—14, 2013

featuring

Paul R. Smith

author of
**Integral Christianity,
The Spirit's Call to Evolve (2011)**
and
**Is It Okay to Call God "Mother?"
Considering the Feminine Face of God
(1993)**

**More information will be available soon
on the CCOA and seminarian email lists!**

Marco Ragghianti +



Marco+ completed the Sophia Divinity School program and was ordained to the priesthood in 2010.

He recently shared, "I carry on my ministry with joy and gratitude.... To have the possibility to give our life to the others is the gift of God."

Part of Marco's ministry is the offering of weekend and weekly retreats on contemplation.

Marco+ lives in Italy, so is under the wings of +Leon Hunt.



+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

This newsletter is brought to you by the CCOA Communications Committee: +Jack Isbell, Nick Eyre+ 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.