



**CATHOLIC APOSTOLIC
CHURCH OF ANTIOCH**

A Contemplative Church

in the

Christian Mystical Tradition

“Reclaiming the Original Blessing”

Sophia
Divinity
School

2022 Catalog

Catholic Apostolic Church of Antioch

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Sophia Divinity School - The Catholic Apostolic Church of Antioch

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Part 1: An Introduction to Sophia Divinity School

Sophia Divinity School was founded in 1958 in California as a low residency, independent study seminary program for the religious training of all independent Catholic jurisdictions. 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 individuals for ordained ministry. The divinity school also educates individuals seeking a degree for purposes other than ordination. The courses offered enrich the spiritual life of students, enhance their appreciation of the great spiritual traditions of the world, and promote global awareness of our human family relationships as a spiritual fellowship.

Sophia is the Greek word for wisdom. Sophia Divinity School provides academic and spiritual resources for the international Independent Catholic movement with a focus on preparation for ministry in the Catholic Apostolic Church of Antioch. The Catholic Apostolic Church of Antioch provides the traditional catholic sacraments, maintains a progressive stance, and orients participants toward spiritual development. Our Continuing Education Program provides lifelong spiritual development for the broader Christian Movement.

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 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, Christian mysticism and metaphysics, pastoral studies, 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 institution of higher education.

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.

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 ministry. Candidates study for a Bachelor's or Master's degree. Clergy formation is supervised by the school in consultation with mentors assigned to the student. Students are also expected to develop their individualized Spiritual Formation Plan for submittal and approval by Sophia Divinity School. 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.

How to Apply

Your application packet will include:

- Application form
- Personal inventory
- Essay of no more than 5 pages sharing your plans for a future sacramental ministry (whether that be lay or ordained.)
- Transcripts,
- Request for transfer credits, (optional)
- Federal Background Check (fingerprint) Report, if available, completed through My FBI Report, www.myfbireport.com (People in countries outside the USA will need to make other arrangements.)
- We also require a psychological screening, for which you will need to follow the enclosed instructions.
- Payments to Sophia Divinity School are made paid through Paypal (www.paypal.com), using coasophiadivinity@gmail.com as the recipient of the funds

Important Notice

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

Candidates should know that clergy are responsible for the fiscal support of their own ministries. The Catholic Apostolic Church of Antioch does not provide salaries or stipends for clergy.

While Sophia Divinity School prepares candidates spiritually and academically for ordination, candidates should also know that the final decision concerning their suitability for ordination lies with the Dean and Rector of Sophia Divinity School.

Required Practicum, Convocation, and Spiritual Formation

Seminarians are expected to attend all convocations and practicum sessions during their studies. Before seminarians can be ordained to the diaconate, participation is required in these practicum sessions,

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.

All B.Div. seminarians must be involved in a Spiritual Formation Program throughout their studies. Information about this requirement is found in the Appendix 1 of this catalog. Seminarians are expected to attend Mass/Holy Eucharist/Divine Liturgy weekly. Attendance at other liturgical services besides the Eucharist, such as Baptisms, Confirmations, Weddings, etc., is also highly recommended.

The Bachelor of Divinity (B. Div.) Degree

The Bachelor of Divinity degree is the basic theological degree awarded to seminarians prior to ordination for ministry. This degree requires completion of 35 courses, at the 300 level.

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 four modules with twelve credits each of study at the graduate level.

The Continuing Education Program for Life-Long Spiritual Enrichment

Continuing Education Courses are provided in a separate, non-degree program area within Sophia Divinity School which provides an opportunity for enhancing one's spiritual development through on-line short courses of interest to the broader Christian community. Continuing Education Units (CEUs) may be earned for completion of all continuing education courses which cover such over-arching issues as Chaplaincy as a Ministry of Presence, The Christian Mystics, The New Mariology, Respecting Our Sacred Earth, and Ecumenical Liturgical Explorations. Information on the course offerings are updated annually on our website under Continuing Education Programs.

Tuition

Tuition may be adjusted when operating costs increase. Tuition is determined by the Dean and the Rector. Notice of any planned increase shall be given to all currently enrolled seminarians a minimum of two months in advance of the planned increase. Tuition: \$50.00 per credit hour at the B.Div. level and \$75.00 per credit hour at the M.Div. level

Transfer Credit, Course Challenges, Re-Instatement Fees

Students may request an evaluation for transferring coursework from another program for a fee of \$25 PER REQUEST.

Alternatively, students may request approval for writing a challenge paper rather than completing the full course requirements. Students should submit their request when registering for the course.

There is a \$25 re-instatement charge when a disenrolled student requests re-enrollment. Requests for reinstatement must be received WITHIN one year following disenrollment. After six months absence, former students need a new security clearance. After a year, former students will need to submit a new

application packet. Other than outlined above, there are no tuition/fee reimbursements for courses that are not completed.

Tuition Refunds

Refund after the enrollment in courses:

1. Procedure for withdrawal/withdrawal date:
 - a. A student choosing to withdraw from the seminary after enrollment in courses must provide written notice to the Dean of the seminary.
 - b. For a student who has received an extension for the course or who is on authorized leave of absence, the withdraw date is the date the extension ends or the date the student was scheduled to return from the leave and failed to do so.
 - c. A student will be determined to be withdrawn from the institution if the student has not been in communication with the seminary 30 consecutive class days.
 - d. All refunds will be issued within 30 days of the determination of the withdrawal date.
2. Tuition charges/refunds:
 - a. Within the first month after enrolling, the seminarian is entitled to a refund of 100% of the course tuition, less the administration fee of \$25 per course.
 - b. After the first month after enrolling, the tuition refund amount will be 50%, less the administration fee of \$25 per course.

Official Transcripts

Official transcripts of courses taken, and degrees issued will be sent upon request for all present and past students. There is a \$25 processing fee for this service.

Granting of Degrees

The final authority concerning granting of theological 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.

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.

Holy Orders empowers the candidate to perform the sacred duties of the Church. The ritual of ordination is an outward act of a transformed 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. In the Catholic Apostolic Church of Antioch, the Minor Orders are Cleric, Doorkeeper, Reader, Healer, Acolyte and Subdeacon. 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.

“Ordination is the sacrament (or Holy Mystery) of holy Orders. The Greek words used for ordination are *cheirotonia* and *cheirothesia*, both of which mean "the laying on of hands." Members of the major orders of the clergy—bishop, priest, and deacon—are ordained during the Divine Liturgy by the bishop, who is usually assisted by several priests. According to Orthodox teaching, the process of ordination begins with the local congregation; but the bishop alone, who acts in the name of the universal Church, can complete the action. The ordination itself for those entering the major orders takes place within the altar.

Those who are placed into the minor orders (subdeacon, reader, and in some traditions, cantor) are done so by *cheirothesia*, which also means "laying on of hands," but has come to be a technically distinct term from *cheirotonia*, which is used only for the major orders. According to the DEC, *cheirothesia* is not regarded as part of the Holy Mystery of ordination (p. 117). The ordination for those entering the minor orders takes place within the nave of the church.”

- Blackwell Dictionary of Eastern Christianity (DEC), p. 117
- Oxford Dictionary of the Christian Church (ODCC), 3rd ed., pp. 1188-89

Minor Orders

The Order of Cleric:

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

The Order of Doorkeeper

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

The Order of Reader

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

The Order of Healer

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

The Order of Acolyte

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

The Order of Subdeacon:

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

Major Orders

The Order of Deacon

The deacon 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 celebration 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 celebrate sacred rites in “Persona Christi”. 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 spiritual gifts 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 anoint and heal, to pronounce the forgiveness of sins, and to preside at 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 their ministry. 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

It is anticipated that students can complete this program in four years with the student completing two orders per year. Furthermore, it is required that students complete each course within a time frame of 7 weeks. Petitions for extension, needed for reasons such as serious illness, may be submitted to the Dean.

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.

Part 2: Course of Studies for the Bachelor of Divinity for Ordination to the Diaconate and Priesthood

The Minor Orders

Requirements for Cleric

Community Service:

The candidate for Cleric will offer voluntary service to a spiritual or religious center in their local community. A brief 1–2-page summary of the volunteer work completed during study for this order will be submitted to the Dean.

Spiritual Formation Reading:

25 Books Every Christian Should Read: A Guide to the Essential Spiritual Classics Chapters. 1-3

HIS 301: Introduction to the Catholic Apostolic Church of Antioch and Independent Catholicism

This course serves as an orientation to the Catholic Apostolic Church of Antioch as an Independent Catholic jurisdiction and includes a discussion of the philosophy of the Church and of our charism or approach to spirituality. The Rule of Antioch gives the student insight into the vision of our founder, Patriarch Herman Adrian Spruit. This course also introduces the wider Independent Catholic movement and our relationship to these communities.

CRT 301: Introduction to Comparative Religion

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

BHR 302: The Old Testament Scriptures

This course uses recent Bible scholarship to assist the candidate in reading and gaining an understanding of the complexities of the Hebrew Scriptures with emphasis on the wisdom tradition and First Temple Mysticism.

TRS 301: Introduction to Christian Theology

This course examines the methodologies and fundamental concepts in Christian theology including Biblical Theology, Historical Theology, Moral Theology, Pastoral Theology, and Liturgical Theology. Differing perspectives between the Eastern Christian Tradition and the Western Christian Tradition are explored.

PRC 307: Reflections in Ministry 1:

Exploring the concept of *“katholikos – of the whole or a sense of wholeness”* The term *“catholic”* originated from the Greek word *“katholikos”*, meaning *“according to”* (kata) *“the whole”* (holos), or a *“movement to wholeness”*. It is a worldview that implies an active presence in whole-making, which Jesus’ earthly life exemplified and the church represented as the Body of the resurrected Christ. This course offers the opportunity for the seminarian to reflect on their views of the term *“catholic”* and to contemplate how this view has evolved or is evolving during seminary.

Requirements for Doorkeeper

Community Service:

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

Spiritual Formation Reading:

25 Books Every Christian Should Read: A Guide to the Essential Spiritual Classics Chapters. 4-6

MYS 301: Introduction to Jewish Mysticism

This course introduces the student to Jewish Mysticism which is a spiritual tradition that goes back to the time before Jesus of Nazareth. Through this course the student will gain an appreciation of this uniquely Jewish approach to spirituality, as well as tools for understanding life, God, and oneself. First Temple Jewish Mysticism is of particular interest which allows Christians to understand more fully why the New Testament referred to Jesus Christ as the true High Priest, Son of the Father, and Nazorean King of the Jews. The aim is to better understand who Jesus was and why his actions had a particular significance for the restoration of the original covenant of peace.

TRS 307: 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.

BHR 305: The New Testament Scriptures

Using current scholarship, this course investigates the development of the canonical Christian scriptures, and how the subsequent interpretations of these scriptures have provided decisive turning points in Christianity from the time of the destruction of the Jerusalem Temple to Vatican II. Today, we may feel that the compassionate approach of Jesus characteristic of the early church has morphed into communities of internal strife and rancor. The discovery and more comprehensive understanding of these historical pivot points may lead us to better mobilize solutions for future harmony, fellowship and restoration of compassion.

LIT 302: The Sacraments 1: Introduction to the Sacraments of Initiation

This course reviews the rites of the church for the Sacraments of Baptism, Confirmation and Holy Eucharist. As sacraments of Initiation, these three linked sacraments hold a special place in the formation of the faith in the individual and guide them in the acceptance and profession of that faith through ceremonies and rituals.

Requirements for Reader

Community Service:

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

Spiritual Formation Reading:

25 Books Every Christian Should Read: A Guide to the Essential Spiritual Classics Chapters. 7-9

MYS 302: Introduction to Christian Mysticism

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

TRS 302: Christian Anthropology

What does it mean to be made in the image and likeness of God? How are we a part of this “Original Blessing”? This course explores the mystery of human existence from a Christian perspective, including self-transcendence, finitude, freedom, destiny, relatedness, autonomy, growth, and history.

MPH 311: Structures of Consciousness, “Christ Consciousness” and Contemplative Prayer Practices

This course examines the structures of consciousness in the human experience and how “Christ Consciousness” is accessed through contemplative prayer practices using the Hesychast “Jesus Prayer” as an example.

Hist 310: Patristics and the Seven Ecumenical Councils

This course reflects on the development of theology from the contributions of early Christian writers such as Ignatius of Antioch, Justin Martyr, Irenaeus, Clement of Alexandria, Origen, Tertullian, Athanasius, Basil of Caesarea, Gregory of Nazianzus, Gregory of Nyssa, Ambrose, Augustine, and John Chrysostom.

Requirements for Healer

Community Service:

The candidate will do volunteer work with people in healing activities at such places as hospices, nursing facilities, children's homes, or other care settings. A brief 1-2 page summary of the volunteer work completed during study for this order will be submitted to the Dean.

Spiritual Formation Reading:

25 Books Every Christian Should Read: A Guide to the Essential Spiritual Classics Chapters. 10-12

PAS 301: Introduction to Spiritual Healing

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

TRS 315: Moral Theology 1: The Ethics of Care

This course examines the ethics of care in its broadest sense which includes compassionate care for the sustainability of the earth as outlined in Laudato Si, as well as care for our fellow brothers and sisters through unconditional love.

LIT 303: The Sacraments 2: Anointing, Reconciliation, Marriage and Holy Orders

In this second course on the sacraments, we look in depth at the theology underlying the of sacraments of Reconciliation, Matrimony, Holy Orders, and Anointing

PAS: 302: Death and Dying

This course introduces the candidate to the pastoral duties and to the critical theological understanding of death that is needed in order to help the terminally ill and their loved ones through this transition period.

Requirements for Acolyte

Community Service:

The candidate for Acolyte may volunteer time using the laying on of hands in any appropriate venue such as in a prayer group, nursing facility, or the home of a sick person or shut in. If there are in-person restrictions in place, Community Service can also encompass the student's experience with various methods of prayer. These may include contemplative prayer, Lectio Divina, Ignatian Spiritual exercises, Centering Prayer, Welcoming Prayer and other shorter rites of prayers and blessing which can be accessed in the online Liturgy of the Hours as in iBreviary or other online apps. The seminarian may wish to form a small online group for frequent practice of various prayer types. A brief 1–2-page summary of the volunteer work completed during study for this order will be submitted to the Dean.

Spiritual Formation Reading:

25 Books Every Christian Should Read: A Guide to the Essential Spiritual Classics Chapters. 13-15

TRS 308: Christophany: Experiential Christology

In this course, we look at how individuals on the way to priesthood experience the ever-increasing presence and consciousness of Christ in their lives. It is this "Divine Exchange", which is taught in the Orthodox tradition as theosis that guides our lives as we enter more deeply into doing the work of Jesus in this world. We begin to understand how the fulfillment of Christ consciousness always must involve community as "the Body of Christ". Thus, the presence of the Christ is seen in all peoples and all creation. The focus shifts from a personal relationship with God alone to the "collective" God in all.

LIT 301: Theology of the Liturgy and Liturgical Time

This course explores the Church's liturgical tradition through the perspective of "lex orandi, lex credi, lex vivendi" that is the maxim of "How you pray, is how you believe, is how you live". The emphasis is on understanding the how liturgical worship has evolved through history in the context of the cultural changes and internal Church responses. The course also includes the understanding of Liturgical time in the Liturgy.

HIS 311: History of Orthodox Christianity

This course gives a general introduction to the times, cultures and events in the Orthodox Church and that focusses on the common past between the East and the West upended by the political and social power struggles between Byzantium and Rome.

BHR 303: Non-Canonical Scripture

This course explores questions as to who were the Gnostics, how the Gnostic movement influenced the development of Christianity in antiquity and why the Church rejected Gnosticism? With the discoveries

of the Dead Sea Scrolls, new light has been shed on the breadth of the writings considered as scripture in the time of Jesus and the earliest period in the Church. Examples of texts studied include the Gospel of Thomas, The Protoevangelium of James, The Gospel of Philip and Gospel of Mary Magdalene.

Requirements for Sub-Deacon

Community Service:

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

Spiritual Formation Reading:

25 Books Every Christian Should Read: A Guide to the Essential Spiritual Classics Chapters. 16-18

TRS 301: Moral Theology 2: Ethics of Power

This course looks at Power inequity of the institutional Church as a causal factor for the repressive actions associated with religious domination including patriarchy, racism, sexism, cultural and gender bias, sexual orientation etc. resulting in overt or covert debasement/persecution of "the other". We will look at peaceful resistance "methods" used to counter abuse of individuals as well as groups and study several examples from various movements. We will focus on systemic racism in the Church as well as Patriarchy. We will also look at spiritual practices which are used to discern and heal individual bias.

HIS 311: The Mother of the Lord: The Divine Feminine in the Old and New Testaments

In the Bible, "The Mother of the Lord" plays a central role in the teachings, rites and rituals of the religion. In the Old Testament, Lady Wisdom represents the uncreated Divine energy which harmonizes, binds and weaves together all that will manifest or incarnate in this world. In the New Testament, Lady Mary becomes this vehicle by which the unmanifest light, the "Christ principle" incarnates in time and space. In this course we will trace the threads of the Divine feminine from the realm of the uncreated in the "Holy of Holies" of the Jerusalem Temple to the realm of the created in the early Christian Church. We will look at the symbols, attributes, functions and titles of Lady Wisdom which are deeply embedded in the devotions of Our Lady Mary in early hymns, litanies, prayers, and rituals, culminating with the account in Revelation of the Woman clothed with the Sun.

TRS 317: Ecclesiology: Church as the New Temple of the Holy Spirit

This course offers an introduction to the evolution of doctrines, and structure of both the Eastern and Western Church, including a discussion of independent jurisdictions. In addition, new views on "future Church" will be explored.

PRC 301: Homiletics

This course provides an overview of approaches to sermon preparation and delivery for different sacraments, celebrations, and rites of the Church including sermons for Sunday Mass, special feasts Baptisms, Funerals, Weddings, and other special occasions.

PRC 308: Reflections in Ministry II

The student will spend time in meditation, prayer, contemplation and discernment to reflect upon their spiritual development over the course of minor orders in order to write a spiritual autobiography.

The Major Orders

Requirements for Deacon

Community Service:

The candidate for Deacon will volunteer time to participate in a social justice initiative. A brief 1-2 page summary of the volunteer work completed during study for this order will be submitted to the Dean.

Spiritual Formation Reading:

25 Books Every Christian Should Read: A Guide to the Essential Spiritual Classics Chapters. 19-21

TRS 315: Pneumatology

This course explores all aspects of the development of the doctrine of the Holy Spirit throughout church history and on the place of the Holy Spirit in the Trinity in the Old and New Testament. It further discusses the significance of mystical revelation of the Holy Spirit as one invoked or called, or as grace and guide.

PAS 304: Church Administration

This course will cover the basics of creating a ministry, including applying for a charter from the Church, researching the local requirements for incorporation, setting up the non-profit corporation, creating bylaws, becoming incorporated and chartered, instituting a complete record keeping system and formulating a business plan.

PAS 305: Introduction to Pastoral Counseling

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

BHR 307: Pauline Studies: Universal Evangelization

This course delves into the commissioning of Paul to the non-Jewish populations of the Roman provinces which challenged the concept of the apostles that salvation was only meant for the Jews. The potential of a universal salvation catalyzed by a “Baptism of the Spirit” changed the way the disciples viewed the intrinsic value of the gentile populations.

Requirement for Priest

Community Service:

The candidate for Priest will use their volunteer time to participate in Interreligious dialogue, also referred to as interfaith dialogue. Such participation of the candidate is to foster a mutual understanding and respect that allows them to live and cooperate with each other in spite of differences. The candidate’s interaction and participation can be both at the individual and institutional level. The candidate will strive to find common ground and understand how such dialogue can allow one to remain true to individual beliefs while respecting the right of the other to practice their beliefs freely. A brief 1-2 page summary of the volunteer work completed during study for this order will be submitted to the Dean.

Spiritual Formation Reading:

25 Books Every Christian Should Read: A Guide to the Essential Spiritual Classics Chapters. 22-25

TRS 307: Eucharistic Theology: Remembering and Invoking the Presence of Christ, the Eternal “High Priest”

The concept of Christ as High Priest has been one of the more mysterious titles that is given to Jesus who was prophesied as the return of Melchizedek, the First Temple “King of Righteousness” whose role was to bring the whole of creation back to its God-given state of peace and to restore the “right teachings” which had been distorted over the centuries. The major task that only the high priest performed on an annual basis was the Atonement ritual which restored the covenant of peace, making all things entirely new again. Jesus’ symbolic act at the Last Supper took bread and wine from the table and made them “entirely new again” reflecting the role of the high priest. This course looks at the Eucharistic theology from this viewpoint of Christ, the High Priest.

TRS 302: Moral Theology 3: Ethics of the Word

In this time of rampant dissemination of “untruths” via the internet and other social media platforms, it is important to be able to discern the veracity of any statement and also to realize the impact of the propagation of “the lie” on the stability of cultures and civil society. This is not a new practice but has been evinced in the distortion of Scriptural texts in both the Old and New Testament. We will study these examples in detail.

MYS 304: Teilhardian Mysticism: The Noosphere

One of Teilhard de Chardin’s greatest contribution to the understanding of Christ Consciousness is the Noosphere, or a global network of linked minds and hearts through which unconditional love is shared. In this course, we attempt to achieve through contemplative practice this shared consciousness for the life of the world.

BHR 308: Johannine Theology in the Gospels and Revelation: From Alpha to Omega

Only in the Gospel of John do we glimpse the full sweep of the Christ concept from the entry into time as “The Word”, (the alpha) to the fullness of time (the omega) as seen in Revelation. In this course, we use the Universal Christ concept to illustrate the principles of emanation, exemplarism and consummation.

PRC 309: Reflections in Ministry III:

The student will write an autobiography reflecting on their perception of ministry over the course of major orders.

Part 3: Course of Studies for the Master of Divinity

Master of Divinity

The Master of Divinity (M.Div.) program provides the opportunity for advanced studies based on the fields of study explored in the Bachelor of Divinity Program. Proposed topics for the Master of Divinity are chosen from the study track areas that are outlined in the B.Div. program. All topic areas must be approved by the Dean and Rector prior to commencement of research. The candidate will work closely with a mentor, regularly discussing progress, and addressing any questions that may arise. The M.Div is not intended to prepare candidates for ministerial ordination.

Module I: Review of the Literature. 12 credit hours

Review of the literature is to be completed within 6 months. This research will provide a foundation for the written proposal.

Module II: Proposal Outline. 12 credit hours

The proposal outline is to be completed and submitted within 6 months. The proposal preparation will include a broad introduction to the topic, a summary of the general literature review and methodology, a description of the specific premise to be explored, an assessment of its relevance to theological thought and implication for advancing ministry in the 21st century.

Module III: Preparation and Presentation of the Preliminary Findings. 12 credit hours

Preparation and preliminary presentation of the findings is to be completed and submitted as a draft thesis for review by the seminary committee within 6 months.

Module IV: Revisions and Presentation. 12 credit hours

Revisions and resubmission of the thesis will be completed within 6 months with the final oral presentation of the work to the wider clergy preferably during a CCOA Convocation or a national meeting.

Appendix 1: Spiritual Formation for Seminarians

Preamble and Definition

The Catholic Apostolic Church of Antioch is a Community of Faith, which worships the Divine without a dogmatic or creedal structure to which its members must profess or accept. Nevertheless, we are 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 three aspects: Relational, where we enter into a personal, intimate relationship with the Divine; Incarnational, where we are one with the essence and mission of the Divine expression, the Word made flesh, in and through the Christ; and Graciousness where 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 cannot 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 is an integral part of the seminary process, so also is spiritual formation. 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: Contemplative prayer, Centering Prayer, Psalmody
- Reading the Classical Books and Treatises covering spirituality
- Spiritual Practice/Devotion: Public, Liturgical, Sacramental
- Social Action balanced with contemplation
- Care of sick/poor/disfranchised
- 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. Seminarians are responsible for discussing their program and their spiritual direction with the Dean and/or Rector.

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, video conferencing, or the telephone can be an alternative to having a local director.

Spiritual Formation Reading for Spiritual Formation

Throughout the seminary formation process the student is called to prepare not only in terms of academic knowledge but more importantly to develop a wellspring of spiritual depth that grounds oneself within the Divine Presence. Spiritual reading is therefore required to enhance and support one’s exploration of the spiritual consciousness present to each of us. The required text *“25 Books Every Christian Should Read: A Guide to the Essential Spiritual Classics”* edited by Julia L. Roller comprise several key spiritual writings that cover the expansive of spiritual formation. Students will be assigned chapters for each of the minor and major orders.

-- 25 Books Every Christian Should Read: A Guide to the Essential Spiritual Classics (A Renovare Resource) Paperback – September 13, 2011 by Julia L. Roller (Editor)

“From the creators of Devotional Classics and Spiritual Classics comes 25 Books Every Christian Should Read, the definitive guide to the most spiritually influential and important books for Christians to read. Renovaré, a community of Christians promoting personal and spiritual renewal, put together a prestigious editorial board including Richard Foster, Dallas Willard, Phyllis Tickle, and Richard Rohr, resulting in this wonderful resource for exploring the richness of the Christian tradition.”

- 1 *On the Incarnation* St. Athanasius
- 2 *Confessions* St. Augustine
- 3 *The Sayings of the Desert Fathers* Various
- 4 *The Rule of St. Benedict* St. Benedict
- 5 *The Divine Comedy* Dante Alighieri
- 6 *The Cloud of Unknowing* Anonymous
- 7 *Revelations of Divine Love (Showings)* Julian of Norwich
- 8 *The Imitation of Christ* Thomas a Kempis
- 9 *The Philokalia* Various
- 10 *Institutes of the Christian Religion* John Calvin
- 11 *The Interior Castle* St. Teresa of Avila
- 12 *Dark Night of the Soul* St. John of the Cross
- 13 *Pensees* Blaise Pascal
- 14 *The Pilgrim's Progress* John Bunyan
- 15 *The Practice of the Presence of God* Brother Lawrence
- 16 *A Serious Call to a Devout and Holy Life* William Law
- 17 *The Way of a Pilgrim* Unknown Author
- 18 *The Brothers Karamazov* Fyodor Dostoevsky
- 19 *Orthodoxy* G. K. Chesterton
- 20 *The Poetry of Gerard Manley Hopkins*
- 21 *The Cost of Discipleship* Dietrich Bonhoeffer
- 22 *A Testament of Devotion* Thomas R. Kelly
- 23 *The Seven Story Mountain* Thomas Merton
- 24 *Mere Christianity* C. S. Lewis
- 25 *The Return of the Prodigal Son* Henri J.M. Nouwen

The Seminarian's Support System

Along with your friends and family, people with whom you attend weekly worship services and others in your personal life, Sophia Divinity School offers you a support system. You will interact with other seminarians through the seminarians' email list, sharing thoughts on various assignments, sharing prayer requests, joys and challenges. You will meet many of the CCOA clergy at convocations. You will be assigned a mentor who will encourage you, challenge you, answer questions and help you find your own answers and evaluate your work.

Sophia Divinity School Administration

The Most Rev. Mark Elliott Newman M.Div. D.D.

Presiding Bishop of the Catholic Apostolic Church of Antioch

Rector

The Most Rev. Michael Andrew Talbot M.Div., D.D.

Dean

The Reverend Dr. Mary Altalo, M.Div., Ph.D.

Associate Dean