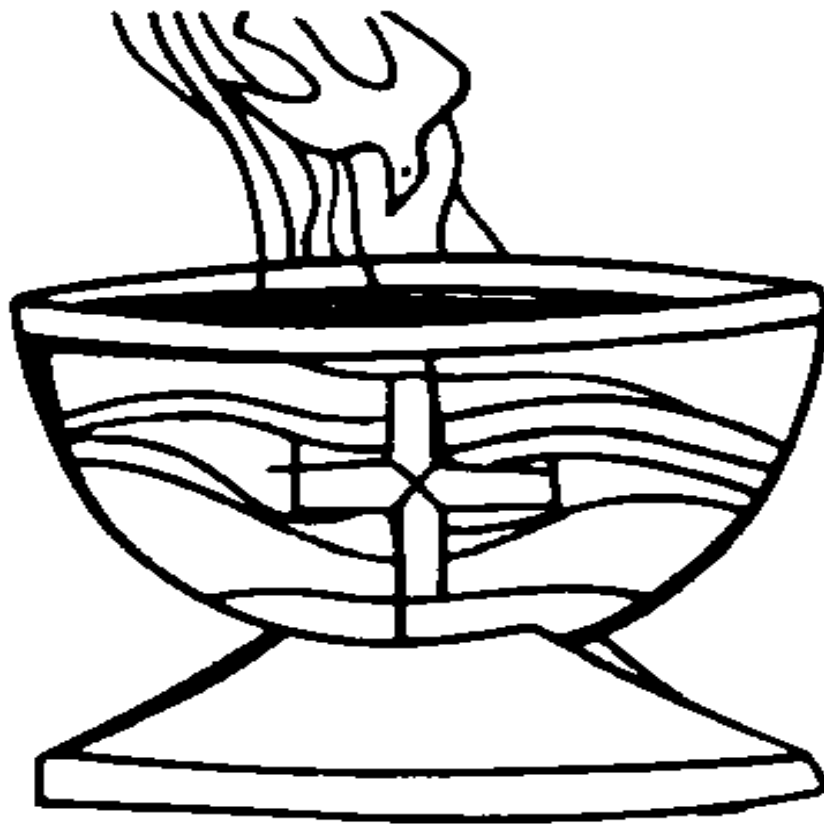


# Sophia Divinity School



*2007 Catalog*



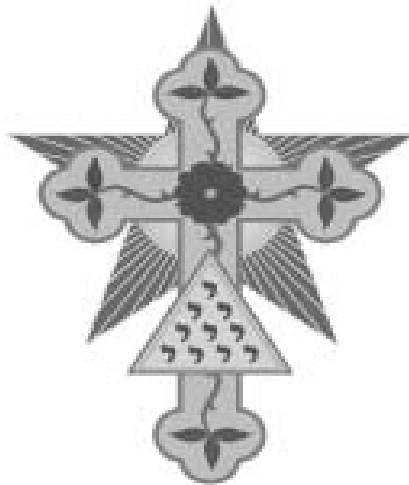
# Church of Antioch

Catholic Apostolic Church of Antioch – Malabar Rite

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## *Sophia* Divinity School

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## **An Introduction to Sophia Divinity School**

Sophia Divinity School was founded in 1958 in California. Archbishop Herman Adrian Spruit, founder of the Catholic Apostolic Church of Antioch, was co-founder of the divinity school. He wrote: "An educational program initiated by the 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 educates Independent Catholic clergy. It also enriches the spiritual life of students, enhances their appreciation of the great spiritual traditions of the world, and promotes global awareness of our human family as a spiritual fellowship. When you have read about what Sophia Divinity School offers, please write or call the school. We are here to help you along your path.

Sophia is the Greek word for wisdom. The purpose of Sophia Divinity School is to provide academic and spiritual resources for the international Independent Catholic movement and to prepare candidates for holy orders, particularly in the Catholic Apostolic Church of Antioch. The Church of Antioch provides the traditional Catholic sacraments, maintains a liberal stance, and orients participants toward spiritual development. Sophia Divinity School is a religious seminary providing professional certification for the ministry.

## **The Seminary Program**

Sophia Divinity School is a non-accredited seminary that prepares participants to be priests in the Catholic Apostolic Church of Antioch and other jurisdictions in the Independent Catholic/Orthodox movement. The main mission of the Church of Antioch is to provide the traditional Catholic sacraments without restrictions to all who so desire. The church is characterized by a liberal viewpoint on doctrine. Thus, the seminarian's preparation includes subjects related to the sacraments as well as a broad look at perennial religious issues.

Candidates for the priesthood are required to demonstrate competence in the following core areas: biblical & historic research, comparative religions and traditions, ethics, history, liturgy, metaphysics, mysticism, pastoral studies, practicum, spirituality, sacred art & architecture, and theological & religious studies.

Candidates with prior training or competence may apply for advanced standing. Applications for advanced standing should be submitted to the Dean, along with supporting documentation such as transcripts, certificates, or any other pertinent documents. In addition, recognition of personal competence from prior accomplishments or life experiences outside of formal education may be granted. Petitions must be made to the Rector or Dean and a "Challenge Paper" submitted with an attached bibliography.

Our program is predominantly a distance learning program. Students gain experience in their own communities and complete courses through correspondence. As adult learners, students are primarily responsible for their own learning. We believe that through this process, students not

only become theologically prepared for ministry but achieve initiative, self-discipline, and the ability to plan for specific outcomes, all of which we think are good traits and useful skills for clerics.

## **Eligibility and Admission**

The theological program of Sophia Divinity School is designed for individuals who wish to seek the priesthood or ministry within the Church of Antioch or other Independent Catholic/Orthodox jurisdictions. Candidates from jurisdictions other than the Church of Antioch must have their local bishop's approval before registering with the school.

Candidates are required to have a level of academic achievement and prior life experience which demonstrates potential for successful completion of a program of priestly formation and for the professional practice of religion. Candidates study for a first professional degree in theology, generally a bachelor's or master's degree in divinity, although exceptional candidates who have little or no college experience will be considered for admission to study at the associate's degree level. Priestly formation is supervised by the school in consultation with regional mentors assigned to the student.

## **Important Notice**

The priesthood and ministry in the Church of Antioch is open. We do not discriminate on the basis of race, gender, marital status, sexual orientation, or disability.

Candidates should know that priests and ministers in our church will be responsible for their own ministries. The Church of Antioch does not provide salaries or stipends for clergy.

While the school attempts to prepare candidates for ordination, candidates should also know that the final decision about their suitability for ordination to the priesthood or ministry is made in consultation with the Dean or Rector of the school and the Bishops of the church.

## **Educational Programs of Study**

### **Preparation for ordination: The seminary program**

Seminarians wishing to pursue ordination to the priesthood will pursue a first professional degree at Sophia Divinity School, generally a Bachelor of Divinity or Master of Divinity degree. Ordination to major orders is always done by a bishop. Ordination to minor orders may be done by an authorized archpriest.

Seminarians who are candidates for the priesthood move through minor and major orders (cleric, doorkeeper, reader, healer, acolyte, subdeacon, deacon, priest) as they progress in their course work and spiritual formation. Some seminarians may not choose to be ordained to the priesthood, but instead might choose to become a minister, which is equivalent to a deacon in our church. They study to the level of the diaconate and do not become ordained as priests. A Certification in Ministry is awarded to those who choose to stop at the minister level. Ministers are eligible to perform some sacraments, such as performing weddings, baptisms, and memorial services. They are not awarded a degree unless they complete the remaining educational requirements for the degree. Should ministers decide at a later time to pursue the priesthood, they must complete all the required course work and be found suitable for this office.

## **Required Practicum**

Before seminarians can be ordained to the diaconate they must attend at least two annual convocations and complete the practicum workshop training that is offered.

For a justifiably important reason a student may petition the Dean of the seminary asking for an exception to this policy. The petitioner must include in the petition the substantial reason why the exception is needed and how this required training can be made up. The Dean in consultation with the Advisors of the school will determine on a case-by-case basis if the reason for the exception is justifiable. The Dean will determine a satisfactory method for the student to make up the practicum requirement.

All seminarians are encouraged to participate and train under a Church of Antioch priest in their local area. If none is available we strongly recommend that seminarians find another suitable clergy person to work with, and a faith community to worship with.

## **The Master of Divinity (M. Div.) degree**

The Master of Divinity is an advanced professional degree awarded to seminarians prior to ordination to the priesthood. Its purpose is to give the requisite training for the professional practice of the ministry including personal development, liturgical practice, and pastoral care at the graduate level. In addition to the requirement that all candidates for this degree have a bachelor's degree from a regionally accredited college or university, this degree requires completion of 35 courses at the graduate level (the equivalent of 70 semester credit hours or 105 quarter credit hours at the 500 or 600 level), or the equivalent.

## **The Bachelor of Divinity (B. Div.) degree**

The Bachelor of Divinity is the primary professional degree awarded to seminarians prior to ordination to the priesthood. Its purpose is to give the requisite training for the professional practice of the ministry including personal development, liturgical practice, and pastoral care. In addition to the requirement that all candidates for this degree have as a minimum an associate's degree from a regionally accredited college or university, this degree requires completion of 35 courses at the upper division level (the equivalent of 70 semester credit hours or 105 quarter credit hours at the 300 or 400 level), or the equivalent.

## **The Associate of Divinity (A. Div.) degree**

The Associate of Divinity degree is a foundational professional degree awarded to seminarians prior to ordination to the priesthood. Its purpose is to give the requisite training for the professional practice of the ministry for those who do not already possess an associate's degree, or equivalent, from a regionally accredited college or university. The content includes personal development, liturgical practice, and pastoral care. This degree requires completion of 35 courses at the lower division level (the equivalent of 70 semester credit hours or 105 quarter credit hours at the 100 or 200 level), or the equivalent.

## **Academic Rigor & Course Credit**

All courses, unless otherwise noted, carry 2 semester credits (the equivalent of 3 quarter credits). Since we use a distance-learning format, this means students are expected to complete the equivalent of 30 hours of instruction in each course, in addition to the time necessary to complete

assignments and write papers. Assignments will be tailored to the academic level at which the candidate is working (associate's, bachelor's, or master's). In order to receive credit for the course the candidate is expected to conform to the customary standards of academic rigor for the level of the course.

## **The Continuing Educational Program for Clergy**

Clergy who wish to continue their studies, whether for their personal enrichment, enhanced service to others, and/or preparation for further ordination, may enroll in the Continuing Education Program.

## **The Spiritual Enrichment Program**

This curriculum is for people who wish to deepen their spiritual lives. They need not be affiliated with the Church of Antioch or feel a call to either the ministry or the priesthood. A Certificate of Spiritual Enrichment will be awarded to any person who completes ten courses. For further information, contact the Dean.

## **Finances**

Tuition is determined by the Trustees of Sophia Divinity School and may be changed if the operating costs increase. Tuition is \$75 per course. Advanced standing evaluation is a one time fee of \$25. Each Challenge Paper that is submitted in lieu of taking a course has a fee of \$25. Students must send in payment for each course when it is ordered.

## **Official Transcripts**

Official transcripts will be sent upon request for all present and past students in good standing. There is a \$10 processing fee for sending official transcripts.

## **Degrees**

The Dean will be the final authority to issue any degree from the school provided all academic and financial obligations are complete. However final authority to ordain to the priesthood is given only by the Bishops of this church

Books and other course materials are not included in the tuition. Sophia Divinity School is a tax-exempt religious and educational institution. Donations, both monetary and material, are tax-deductible.

## **Sophia Divinity School Alumni Association Scholarship Fund**

### **Preamble**

The Sophia Divinity School Alumni Association Scholarship Fund is administered by the Sophia Divinity School Alumni Association Advisory Committee. The Committee awards stipends to seminarians for required convocation practicum's, predicated on need. Seminarians wishing to be considered for a stipend must submit a written request to the Dean of Sophia Divinity School. Such requests should include the nature of the hardship, the specific use to which the stipend will be used, and the amount of money requested.

The Advisory Committee may award a full, partial, or no stipend for requested monies. The amount of the stipend awarded or the decision not to award a stipend is final. All

decisions are at the discretion of the Sophia Divinity School Advisory Committee.

The Dean of Sophia Divinity School will forward all requests for stipends to the Chairperson of the Alumni Association Advisory Committee for consideration.

The seminarian must be fully enrolled as a student in the Sophia Divinity School before being considered for a stipend.

Please send all requests for stipends to:

Dean of Sophia Divinity School  
Scholarship Request  
111 W. Cordova Road  
Santa Fe, NM 87505

## **A More Detailed Discussion of Holy Orders**

Holy orders is one of the Sacraments of the Church, 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.

Candidates in holy orders receive a transmission or ordination which empowers them with the authority to perform sacred duties. The ritual of ordination is an outward act of an inner reality. Each order is an initiation in itself, with its own value. Once a person has been spiritually prepared, then he or she is ready to advance to another 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 Church of Antioch, candidates for orders receive an initiation as server as a beginning which carries an immense blessing, preparing the aspirant for entry into the sanctuary of the altar. After this acceptance, the minor orders begin: cleric, doorkeeper, reader, healer and acolyte. The major orders are: subdeacon, deacon and priest. 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 in each stage of development.

**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 those 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 the work. 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 definitely 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, and begins the transformation of the candidate into the major orders. 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.

**The Order of Deacon:** The deacon is an apprentice to the priest and is sufficiently empowered by this initiation to administer the sacrament of baptism and marriage, to handle the sacred vessels, and to help in the care of the sick and poor. The deacon ministers at the altar, reads the Gospel, and takes a speaking part in the performance of the rites. In the absence of the priest, the deacon dispenses the reserved sacrament and conducts final rites. The candidate is expected to spend at least six months serving as a deacon before being ordained to the priesthood.

**The Order of Priest:** Ordination to the priesthood effects a most profound transformation. The candidate is empowered by the Holy Spirit to perform sacred rites in Christ's name. The priest grows stronger spiritually as this initiation deepens his or her connection with higher spiritual energy, unified with the Lord Christ. The conferring of the priesthood is, above all things, the granting of a wonderful, colossal opportunity, and no effort is spared to help the recipient to take advantage of it. In addition to the powers conferred upon the candidate in the diaconate, the priest has the power to bless objects, to bless people in the Name of the Christ, to give unction, to pronounce the forgiveness of sins, and to celebrate the Holy Eucharist. This ministry is the essence of the perpetuation of the ministry of Jesus Christ. Here lies the center and the core of the priesthood. This is not a task one can relinquish whenever so moved. The invitation to service is forever. Priests are called to spend their lives as servants and lovers of God and God's people. This is a costly call, as the priest forsakes being master of his or her talents and time; however, the gifts are well worth the effort.

### **Additional Comments About the Non-Stipendiary Nature of Our Ministries**

In the Church of Antioch, priests undertake responsibility for the ministry they choose. They are not supported financially by the church, and since they do not directly charge for religious services, few are able to support themselves through their ministries alone. However, priests can let people know that monetary gifts are most acceptable and indicate a suggested amount for their services. We are typical worker-priests who support ourselves with other occupations and offer our service of love as a gift to God and humankind.

## **The Program Sequence**

Students may set their own pace of study but it is recommended that they complete courses in the specified sequence. Students may take as many courses at a time as they feel comfortable with. When a student undertakes a course, however, it must be completed within six months. Petitions for extension may be submitted to the Dean. After one year of inactivity, students are dropped from the seminary.

## **Course Numbering and Course Descriptions**

While all students enrolled in our seminary program are preparing for ordination, seminarians take courses at a level commensurate with their level of academic preparation. Courses numbered 100-299 are lower division level, and are open to selected candidates in preparation for an associate's degree; courses numbered 300-499 are upper division level, and are open to those with a minimum of an associate's degree or equivalent credit hours from a regionally accredited college or university. Upon completion of the program, a bachelor's degree will be awarded. Courses numbered 500-699 are graduate level, and are open to those with a bachelor's degree or higher from a regionally accredited college or university. Completion at this level leads to a master's degree.

## **Community Service**

Each candidate is asked to contribute time in voluntary service within his or her own community. See the descriptions for each order of initiation/ordination for details. 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.

# Course of Studies

For The  
Catholic Apostolic Priesthood

## Minor Orders

### Requirements for Server

Requirements for installation to server are baptism and confirmation. Although the server is not considered a minor order, the position brings with it special grace and awareness of the spiritual life. The installation ceremony prepares candidates to serve at the altar.

### Requirements for Cleric

**Community Service:** The candidate for cleric will offer voluntary service to his or her mentor, local church, or other spiritual or religious center. Write a short, 1 or 2 page paper, outlining the volunteer work you have done over the course of your cleric studies.

## **Courses**

**HIS 101/301/501: Introduction to Independent Catholicism and the Church of Antioch**

This course serves as an orientation to the Church of Antioch as an Independent Catholic rite, including philosophy and discussion of its "charism" or approach to spirituality.

**CRT 101/301/501: 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 civilization.

**MYS 101/301/501: Introduction to Jewish Mysticism**

This course introduces the student to Jewish Mysticism, a spiritual tradition that goes back to the time before Jesus of Nazareth. Through this course we hope the student will gain an appreciation of this uniquely Jewish approach to spirituality, as well as some tools for understanding life, God, and oneself.

**SPI 104/304/504: Hesychasm: The Jesus Prayer**  
(No cost: paid for by the Herman A. Spruit Scholarship Fund)

This course familiarizes the student with the art of Hesychasm and perhaps one of the greatest jewels of the Eastern Christian Church, the Jesus Prayer.

(All of the above courses must be satisfactorily completed before initiation to the order of cleric may take place.)

## **Requirements for the 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. Write a short, 1 or 2 page paper, outlining the volunteer work you have done over the course of your doorkeeper studies.

## **Courses**

### **BHR 102/302/502:           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.

### **TRS 101/301/501:           Introduction to Christian Theology**

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

### **MYS 102/302/502:           Introduction to Christian Mysticism**

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

**LIT 101/301/501: Introduction to the Liturgy**

This course examines the basics of Christian liturgical practice.

(All of the above courses must be satisfactorily completed before initiation to the order of doorkeeper may take place.)

**Requirements for Reader**

Community Service: The candidate will volunteer in the area of reading to shut-ins, children, hospice patients, etc. Write a short, 1 or 2 page paper, outlining the work you have done.

**Courses**

**BHR 105/305/505: The New Testament Scriptures**

Using current scholarship, this course investigates the development of the canonical Christian scriptures.

**TRS 102/302/502: Christian Anthropology**

Explores the mystery of human existence from a Christian perspective, including self-transcendence, finitude, freedom, destiny, relatedness, autonomy, growth and history.

**MYS 103/303/503: Introduction to Buddhist Mysticism**

or

**MYS 104/304/504: Introduction to Sufi Mysticism**

The candidate will choose to study the mystical traditions of either Buddhism or Sufism.

**MPH 102/302/502: Metaphysics – Classical and Popular Conceptions**

This course examines the basic concepts and issues in metaphysics.

(All of the above courses must be satisfactorily completed before initiation to the order of reader may take place.)

**Requirements for Healer**

Community Service: The candidate will volunteer, working with people in healing activities at such places as hospices, nursing facilities, children's homes, or other care settings. Write a short paper, outlining the work you have done.

**Courses**

**TRS 103/303/503: Sophia, the Divine Feminine**

The feminine aspect of spirituality and the divine, as well as the religious role of women, is investigated in this course.

**SPI 105/305/505: Jungian Spirituality**

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

**PAS 101/301/501: Introduction to Spiritual Healing**

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

## **PAS 102/302/502:           Death and Dying**

This course introduces the candidate to the pastoral duties needed in order to help the terminally ill and their relatives.

(All of the above courses must be satisfactorily completed before initiation to the order of healer may take place.)

### **Requirements for Acolyte**

Community Service: The candidate for acolyte will 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. Write a short, 1 or 2 page paper, outlining the volunteer work you have done over the course of your acolyte studies.

### **Courses**

## **TRS 207/407/607:           Christology**

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.

## **LIT 102/302/502:           The Sacraments**

The candidate studies the rites of the church and some of the pastoral challenges priests encounter.

**LIT 103/303/503:           The Eucharist**

This course traces the development of the liturgy of the Eucharistic rite from its inception to the present.

**BHR 206/406/606:           Scriptural Interpretation**

This course investigates the fundamentals of exegesis, or biblical interpretation, and hermeneutics, or the principles of interpretation.

(All of the above courses must be satisfactorily completed before initiation to the order of acolyte may take place.)

**Major Orders**

Progress through the minor orders is primarily concerned with individual growth within the supporting spiritual community of the church. The major orders are concerned with the building up of the whole spiritual community (see Ephesians 4: 11-13).

**Requirements for Subdeacon**

Community Service: The candidate for Subdeacon will volunteer time in the areas of public or social services such as organizing events for his or her religious or spiritual community or any other group. Write a short, 1 or 2 page paper, outlining the volunteer work you have done over the course of your acolyte studies.

## **Courses**

### **HIS 202/402/602: History of Christianity**

This course presents an overview of the historical development of Christianity, including an exploration of the church councils, evolution of the creeds, tensions between Eastern and Western churches, and the Protestant reformation. The course will also include coverage of the development of the independent catholic and orthodox movement.

### **PAS 203/403/603: Public Ministry**

This course explores the steps in beginning a viable ministry. It includes conducting services, developing homilies, furnishing a church, obtaining vestments and articles, recruiting members, public speaking, public relations, and church activities.

### **TRS 217/417/617: Ecclesiology**

An introduction to the evolution, doctrines, and governance of both the Eastern and Western church, including a discussion of independent expressions. Contemporary issues will include ecumenism, women in the church, sexual orientation, and abortion.

### **PRC 201/401/601: Practicum in Homiletics**

This course provides practice in sermon preparation and delivery.

**PRC 202/402/602: Reflections in Ministry I**

This course provides an opportunity for the candidate to reflect theologically on his or her ministerial experiences, with application to the priestly vocation.

(All of the above courses must be satisfactorily completed before ordination to the subdiaconate may take place.)

**Requirements for Deacon**

**Courses**

**PRC 205/405/605: Practicum in Liturgy**

This course provides practice in the fundamentals of the individual performance of liturgy, including the sacraments and sacramentals.

**PAS 204/404/604: Church Administration**

This course deals with the details of organizational structure, duties, records, finances, and tax exempt status.

**ETH 201/401/601: Ethics**

This course examines basic ethical concepts and the issues with which ethics is concerned.

**TRS 201/401/601: Issues in Modern Theology**

The candidate will examine issues in creation spirituality, feminist theology, ecological Christology, and liberation theology.

**PRC 203/403/603: Reflections in Ministry II**

This course is a continuation of Reflections in Ministry I. It provides the candidate with the opportunity for theological reflection on his or her ongoing ministerial experiences.

(All of the above courses must be satisfactorily completed before ordination to the diaconate may take place.)

**Requirements for Priest**

**Courses**

**LIT 204/404/604: Liturgical Year**

This course traces the development of the liturgical calendar from its inception to the present, in both Eastern and Western rites.

**ETH 202/402/602: Christian Ethics**

This course investigates the specifically Christian approach to ethics and morality, including such contemporary issues as relationship boundaries, child abuse, domestic violence, sexuality, and the pastor-penitent relationship.

**PAS 205/405/605: Introduction to Pastoral Counseling**

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

**LIT 205/405/605: Theology of the Sacraments**

This course examines the administration of the holy sacraments from both esoteric and exoteric perspectives.

**PRC 204/404/604: Reflections in Ministry III**

This course is a continuation of Reflections in Ministry I & II. It allows the candidate the opportunity for continued theological reflection on his or her ongoing ministerial experiences in discernment about and in final preparation for ordination to the priesthood.

(All of the above courses must be satisfactorily completed before ordination to the priesthood may take place.)



## **Important Notice for Washington State Residents**

*The Washington State Higher Education Coordinating Board has determined that Sophia Divinity School qualifies for religious exempt status from the Degree Authorization Act for the following programs: Associate of Divinity, Bachelor of Divinity and Master of Divinity. Any person desiring information about the requirements of the Act or the applicability of those requirements to the institution may contact the HECB office at P.O. Box 43430, Olympia, WA 98504-3430.*

## **Church Authority**

Most Rev. Richard Gundry, D.D, Presiding Archbishop  
Most Rev. Meri Louise Spruit, D.D., Matriarch Emeritus

## **School Administration**

Most Rev. Richard Gundry, D.D., Rector  
Rt. Rev. Daniel Dangaran, M.Div., D.Min., Dean  
Rt. Rev. Linda Rounds-Nichols, M.Div., Ph.D., Associate Dean

## **Advisory Committee**

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Rt. Rev. Christina Fernandez, M.Div., J.D.  
Most Rev. Alan R. Kemp, MSW, M.Div., D.Min. D.D.  
Rt. Rev. Linda Rounds Nichols, M.Div., Ph.D.  
Rt. Rev. John W. Sweeley, M.Ed., M.A., M.Div., C.A.S.E., Th.D.  
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