

# RESIDENTIAL PROGRAM COURSE DESCRIPTIONS

## COURSE NUMBERING SYSTEM

Courses are numbered as follows:

Series 1- 9: Core curriculum course

Required courses in the M.Div, M.T.S. and  
Anglican Studies curricula

Series 10-98: Elective courses for students enrolled in the  
M.Div., M.T.S., and Anglican Studies programs

Series 99: Reading courses for students enrolled in the  
M.Div., M.T.S., and Anglican Studies programs

Series 200-298: STM level courses

Series 299: STM level reading courses

*The unit of measurement for courses is the credit hour.  
Unless specifically noted in the course description, all  
courses at Nashotah House are three credit hour courses.*

## CORE CURRICULUM COURSES (Series 1-9)

### Ascetical Theology 1 (AT1)

*Introduction to Christian Spirituality*

This course introduces students to the doctrinal and historical foundations of Ascetical Theology. It includes consideration of the doctrine of salvation and the human person, foundational elements of Christian spiritual practices, and an overview of key personalities and movements within the universal Christian tradition up to the Reformation. The course examines these matters with regards to the Anglican spiritual tradition past and present. *Fr. Klukas*

### Ascetical Theology 2 (AT2)

*Spirituality for Ministry*

This course will continue to study the history of Christian spirituality from the Reformation onwards, with special attention given to "English spirituality." The second half of the course is focused on priesthood and Christian spirituality in ministry; in particular the priest's role as spiritual guide and confessor. *Fr. Klukas*

### Biblical Interpretation (BI 1)

*Introduction to Biblical Interpretation*

This course lays a systematic foundation for the subsequent study of biblical literature, both in seminary and beyond. Students are oriented to a variety of introductory issues: (1) to Scripture in both its canonical unity and formal diversity; (2) to the history of the Bible's

formation and interpretation; and (3) to the major theoretical questions of biblical hermeneutics. Above all, students acquire through practice a variety of analytic and synthetic skills essential to responsible biblical interpretation. *Dr. Anderson and Dr. Johnson*

### Church History 1 (CH1)

*Patristic and Medieval Church History*

This course is a survey/overview of Church History, with focus on the Patristic and Medieval periods. The objective of this course is for the student to gain a general grasp of Church History and of the relevance and importance of these formative periods of the Church's life. Students in preparation for ministry should be able to give an account of the Church's development and have an understanding of its context for today. Attention will be paid to the roots and influences of these periods on the development of the Anglican Communion. *Dr. Steven Peay, adjunct faculty*

### Church History 2 (CH2)

*Reformation and Modern Church History*

The life and thought of the Christian Church from the Reformation to the present. An examination of the 16<sup>th</sup> century reform movements, the development of Anglicanism, and the Christian response to the social, political, and intellectual challenges of the modern period. *Dr. Steven Peay, adjunct faculty*

### Church History 3 (CH3)

*Anglican and Episcopal Church History*

This course is a survey/overview of Church History with specific focus on the Anglican Communion. The objectives of the course are as follows:

1. To give students a grasp of the effect and implications of movements of Reformation in England.
2. To give students an understanding of the scope and development of the Anglican Communion in North America and in the world.
3. To give students the necessary historical background so they may understand and articulate the contemporary situation of Global Anglicanism (since, to a certain extent, history-making events are occurring as this course is being taught).

*Dr. Steven Peay, adjunct faculty*

### Church Music 1 (CM1)

This course explores the history of Christian church music and introduces basic musical skills necessary for liturgical officiating. Each student is expected to become proficient in reading music, chanting, pointing collects and lessons, and an appropriate level of keyboard ability. The development of liturgical music from the early church to the present provides the framework for examining plainsong, Anglican chant, psalmody, and hymnody. Liturgical and musical terms are learned in their historical context. *Dr. Kucharski*

### **Ethics and Moral Theology 1 (EMT1)**

#### *Ethics and Fundamental Moral Theology*

This course provides an introduction to the foundations of a contemporary Anglican approach to Moral Theology, or “Christian Ethics.” Primary attention is given to an exploration of basic Christian moral principles, and the course includes reflection upon the scope and purpose of moral theology, the importance for moral theology of the basic structure of Christian Doctrine, and the consequences for moral theology of various alternatives in theoretical or philosophical ethics. The course concludes with two short units, one on the use of Scripture in ethics, the other on moral principles and public policy that prepare students to approach specific issues in ethics during their second course in Ethics and Moral Theology (EMT2). *Fr. Westberg*

### **Ethics and Moral Theology 2 (EMT2)**

#### *Moral Theology and Contemporary Issues*

In this course students take the basic principles of Christian moral theology acquired in EMT 1 and apply them to five main groups of issues in contemporary ethics. The historical treatment of various issues in the Christian and wider ethical tradition provides a backdrop for the class’s consideration of moral questions, and specific reference is made to General Convention resolutions and other ecclesiastical documents. *Fr. Westberg*

### **Greek 1 (Grk1)**

#### *Introduction to Biblical Greek 1*

An intensive course in Biblical Greek that enables students to translate passages from and exegete the Greek New Testament in order to become better preachers, teachers, scholars, and pastors. The student will develop exegetical and translational skills that will reduce their dependence on lexical aids and by the end of the semester, each student should be able to translate short portions of the New Testament. While the main emphasis in learning New Testament Greek will be to enhance pastoral skills, mastery of the language will also be of great benefit should a student choose to pursue more advanced academic study. *Dr. Anderson*

### **Greek 2 (Grk2)**

#### *Introduction to Biblical Greek 2*

This is the second required course in *Koine* Greek. This course focuses upon translation and vocabulary skills. Daily translation exercises are taken from the Gospels of John and Mark. Daily vocabulary assignments help the student build an essential vocabulary for rapid reading of the Greek New Testament. Greek 1 is a prerequisite for Greek 2. *Dr. Anderson*

### **Hebrew 1 (Heb1)**

#### *Introduction to Biblical Hebrew 1*

This course introduces students to the world of Biblical Hebrew, which is the primary language of the Old Testament. Elementary grammar concentrating on the alphabet, vowels, nouns and the verb system is emphasized, but attention is also given both to the history of the Hebrew language and to English grammar. Students will be able to engage basic Hebrew texts with the assistance of linguistic aids such as a Hebrew lexicon. *Dr. Johnson*

### **Hebrew 2 (Heb2)**

#### *Introduction to Biblical Hebrew 2*

This course furthers the student’s exposure to all elements of grammar, history of the Hebrew language and English grammar introduced in Hebrew 1. Particular attention is given to more complex verb forms and other grammatical features such as Imperatives, Infinitives, Participles, etc. Students will engage the biblical text with greater frequency. At the end of this course, the student will be able to: work comfortably with the Hebrew text; know how to use the main helps; own an appreciation for the historical development of the Hebrew language and improve their understanding and use of English grammar. *Dr. Johnson*

### **Historical Theology 1 (HT1)**

#### *Christian theology in the Patristic and the Early Medieval periods*

This, the first of two courses in historical theology, examines theology from the second through the twelfth centuries seeking to understand how certain figures, movements, and controversies have helped to shape the development of Christian theology. Special attention will be given to key Patristic theological works and to the Ecumenical Councils of the Church. *Fr. Holtzen*

### **Historical Theology 2 (HT2)**

#### *Christian theology in the Late Medieval, Reformation, Counter Reformation, Enlightenment, and Modern periods*

This, the second course in historical theology, examines theology from the thirteenth through the twentieth centuries seeking to understand how certain figures, movements, and controversies have helped to shape the development of Christian theology in general, and Anglican theology in particular. Special attention is given to key works of Anglican theology. *Fr. Holtzen*

### **Homiletics 1 (Hom1)**

#### *Principles of Preaching*

An introduction to the craft of sermon preparation and delivery. The significance of preaching, the importance of exegetical research, and the value of image, story, and metaphor in proclaiming the Gospel are emphasized. Students do a number of practical exercises to develop the different skills necessary for good preaching. *Fr. McGlynn*

## **Homiletics 2 (Hom2)**

### *Experience in Preaching*

An intensive laboratory experience in the preparation and delivery of sermons. Students are encouraged to develop their preaching skills in a variety of different homiletical formats and liturgical contexts. *Fr. McGlynn*

## **Liturgy 1 (Lit1)**

### *The History of Christian Worship*

This course is an exploration of our liturgical tradition beginning with the Jewish antecedents. The purpose of the course is not simply to learn historical data, but to relate the tradition to its theological and pastoral context. The course is designed to provide a foundation for subsequent course work in liturgy. *Fr. Klukas*

## **Liturgy 2 (Lit2)**

### *Pastoral Liturgy*

The goal of this course is to integrate previous study within the task of planning and leading parish worship. All the sacraments and rites of the *Book of Common Prayer* are explicated with regards to their use in the parish while keeping in mind their historical and theological dimensions. *Fr. Klukas*

## **New Testament 1 (NT1)**

### *Introduction to the New Testament: Jesus and the Gospels*

The first course in the writings of the New Testament surveys the historical, religious, and social world of the New Testament, and introduces various critical and literary-theological methods for the study of the New Testament in general. The Gospels are then surveyed in terms of content, literary structure, critical issues, and theological emphasis. The underlying aim is to gain an understanding of the four unique portraits of Jesus provided in the canonical Gospels. The course also examines the development of the Christology of the New Testament and the modern debates about and constructs of a Historical Jesus as opposed to the Real Jesus of the four canonical portraits. *Dr. Anderson*

## **New Testament 2 (NT2)**

### *Introduction to the New Testament: From Acts to Revelation*

Beginning with the Acts of the Apostles, each of the non-Gospel writings of the New Testament is introduced and surveyed in terms of content, literary structure, critical issues, and theological emphases. The course also examines the life, theology, and soteriology of Paul, and the development of the kerygma, incipient creedal formulae, ministry and sacraments in the New Testament. *Dr. Anderson*

## **Old Testament 1 (OT1)**

### *Introduction to the Old Testament 1*

The primary emphasis for the course is to survey the Old Testament material from Genesis to 2 Kings. This course also introduces the student to the discipline of Old

Testament Studies by examining and critiquing various methodological approaches to studying the Old Testament and learning exegetical principles for interpreting the Old Testament. Students will examine a canonical approach for appropriating the material theologically, learn how to apply the texts to the modern church and foster a Christian appreciation for the theological relationship between the Old and New Testaments. *Dr. Johnson*

## **Old Testament 2 (OT2)**

### *Introduction to the Old Testament 2*

This course continues in the same manner as Old Testament 1 by examining the Prophets, Poetical Books (Psalms and Wisdom Literature) and the remaining books in the Old Testament (i.e. Daniel, Ezra, Esther, etc.). The Deuterocanonicals will also receive brief treatment. Additional attention is given to issues in Old Testament Studies such as "Ethics", "Old Testament Theology", etc. *Dr. Johnson*

## **Parish-based Field Education**

This required component of the Master of Divinity program consists of two terms of mentored ministry, usually in a parish, under the supervision of a seminary-approved priest/mentor. All such placements are made in consultation with and with the approval of the Director of Field Education. Parish-based Field Education does not earn academic credit. *Fr. McGlynn*

## **Parish Ministry 1 (PM1)**

### *The Priest in the Missional Church*

This course examines (1) the vocation of the Church in the purposes of God, (2) the development of and justification for Catholic Order, (3) the relationship between the ministry of the ordained and those of other Christians, (4) the history of the Christian missionary enterprise and (5) the task of making disciples of Jesus Christ in the present post-Christian situation in the West. *Fr. McGlynn*

## **Parish Ministry 2 (PM2)**

### *Field Education and Pastoral Care*

One of the goals of the Nashotah House M.Div. curriculum is "to prepare ordained ministers who are skilled in...providing godly counsel and spiritual direction". This course addresses the first of these two goals by examining (1) the way in which some of the great pastors in the history of the Church have rooted pastoral care in the truths of the Christian revelation, (2) models for relating the insights of the behavioral sciences to the Catholic faith, and (3) approaches to a number of the most common problems requiring advice and counsel from the priest. In addition time will be provided for workshoping issues arising from the students' placement in Parish-based Field Education. *Fr. McGlynn*

## **Parish Ministry 3 (PM3)**

### *The Priest as Leader of the Church in Its Mission*

This course prepares senior seminarians for the work of the priest in the day-to-day leadership of a parish church or for serving on a parish clergy staff. Attention will be given to (1) the canons of the Episcopal Church, (2) the office of Rector, (3) the relationship between Rector and Vestry as well as that between Rector and assisting clergy, (4) models for parish governance, (5) the realities of leadership in parishes of various sizes and settings, (6) leading an existing parish in reaching the unreached, (7) the planting of new churches, (8) involving congregations in the worldwide mission of the Church, (9) steps in protecting ministries from attack and related ethical issues in ministry, (10) leading a parish in a postmodern culture and (11) matters relating to beginning and ending ministries in a congregation. *Fr. McGlynn*

#### **Parish Ministry 4 (PM4)**

*Ordained Ministry in the Anglican Tradition*

This course is designed for (1) students pursuing a Certificate in Anglican Studies and (2) students in the one-year M.Div. completion program. It examines the place of the ordained ministry in the mission of the Church, the development of and justification for Catholic Order, the Canon Law of the Episcopal Church with particular attention to that portion of it applying to the ordained, leadership of congregations of different sizes and settings, the protecting of ministries from attack and various other issues of ministerial ethics. *Fr. McGlynn*

#### **Systematic Theology 1 (ST1)**

*The Christian doctrines of Divine Revelation, Tradition, Reason, Faith, Creation, the Fall, the Trinity, the Incarnation, and Pneumatology*

This, the first of two courses in Systematic Theology, gives an overview of particular Christian doctrines from their biblical foundations through their historical developments to their modern expressions. It understands Christian doctrine as, "What the Church of Jesus Christ believes, teaches, and confesses on the basis of the Word of God." Particular attention is given to how Anglicans have understood and received these doctrines of the Christian faith and the role they play in the life of the individual and the Church. *Fr. Holtzen*

#### **Systematic Theology 2 (ST2)**

*The Christian doctrines of Atonement, Original Sin, Anthropology, Salvation, the Church, the Sacraments, and Eschatology*

This, the second of two courses in Systematic Theology, gives an overview of particular Christian doctrines from their biblical foundations through their historical developments to their modern expressions. It understands Christian doctrine as, "What the Church of Jesus Christ believes, teaches, and confesses on the basis of the Word of God." Particular attention is given to how Anglicans have understood and received these doctrines of the Christian faith and the role they play in the life of the individual and the Church. *Fr. Holtzen*

### **ELECTIVE COURSES (Series 10-98)**

#### **Ascetical Theology 13 (AT13)**

*Christian Spirituality in the Early Middle Ages*

This intensive course explores the beginnings of the Christian spiritual life from the Desert Fathers to the riches of the Celtic and Anglo-Saxon saints. Their writings and experiences will be discussed with a view toward asking what can be learned from them for our spiritual life today. *Fr. Klukas*

#### **Ascetical Theology 15 (AT15)**

*Christian Spirituality in the Later Middle Ages*

This intensive course is a pilgrimage through the great landmarks of Christian spirituality in the western church from the time of Charlemagne (c. 800) to the eve of the Reformation (c. 1500). Some landmarks are:

- The Benedictine Tradition
- Franciscan and Dominican Devotions
- The English Mystics of the 14<sup>th</sup> Century
- The last flowering of piety in the lay spirituality of the Beguines and Thomas a Kempis

*Fr. Klukas*

#### **Ascetical Theology 17 (AT17)**

*Christian Spirituality from the Reformation to the Modern Era*

Beginning with Thomas a Kempis and continuing through Reformation authors such as Martin Luther, Thomas Cranmer and John Calvin, this intensive course explores how Reformation and Counter-Reformation ideals were transformed into various spiritual methods. The course concludes with a discussion of such modern authors as Thomas Merton, Henry Nouwen, and Michael Ramsey. *Fr. Klukas*

#### **Ascetical Theology 19 (AT 19)**

*Christian Spirituality and the Visual Arts*

This intensive seminar/workshop provides hands-on exposure to 5 different forms of Christian art: icons, stained glass, liturgical vesture, book arts and *Andachtsbilder* (images to meditate on). Students learn how to express the Christian message through a variety of artistic media asking questions such as: How does the medium reveal the message? What is the relationship of the form to the Christian content? How can we use contemporary media to proclaim the timeless Gospel? The course also introduces students to the means by which works of visual art become vehicles for meditation and the divine presence: How can physical objects illuminate spiritual realities? How does one read spiritually a work of art? When does an icon become an idol? *Fr. Klukas*

**Church Music 10 (CM10)***Anglican Choral Tradition*

This course is designed to familiarize the student with the standard repertoire of the Anglican Choral Tradition and its relationship to the music in The Hymnal 1982. Choral works will be presented within their historical context.

Architecture, liturgical practices, and musical advancements influencing the composers of each selected period will be explored. The class will consist of lectures, videos, and assigned reading and listening. The final grade will be determined by 4 quizzes (40%) and a final exam (60%). *Dr. Kucharski*

**Clinical Pastoral Education Seminar (CPE Sem)**

Clinical Pastoral Education (CPE) was begun in 1925 as a form of theological education that takes place not exclusively in academic classrooms, but also in clinical settings where ministry is being practiced. The textbooks for CPE include in-depth study of "the living human documents." By "living human documents," we mean both the people who receive care as well as a study of ourselves, the givers of care. Through the practice of ministry and the reflection thereon with supervisor and peers, the experiential learning that is CPE takes place. Students earn one unit of CPE at one of the 350 CPE Centers accredited by the Association of Clinical Pastoral Education (ACPE) (or the equivalent in another, approved setting) and then, by registering in a CPE seminar at Nashotah House can earn up to 3 credit hours of elective academic credit for the experience. *Fr. McGlynn*

**Cross-Cultural Immersion Experience Seminar (CCIE Sem)**

Students participate in a short-term mission trip designed to "immerse" students in a cultural setting radically different from their own and thus to provide insights into the nature of culture as a phenomenon. The usual length of such a program is two to three weeks. Students can earn up to 3 credits hours for this experience by mastering a related reading list, writing a post-experience reflection paper and participating in a subsequent CCIE seminar at Nashotah House. CCIE can also be designed as fulfilling the M.Div. summer field program requirement if the students will be engaging in at least a 10 week immersion experience. *Fr. McGlynn*

**Pastoral Spanish (Span10)**

This course offers students an opportunity to be exposed to a very basic introduction to the Spanish Language. Primary attention is given to pastoral application of Spanish, as well as an introduction to popular religious customs and traditions associated with Spanish-speaking people. Students will learn key phrases related to parish life and general vocabulary in Spanish, but will also prepare a number of Scripture passages, along with

sacramental and pastoral celebrations from the Book of Common Prayer. At the end of the course students should have sufficient knowledge and confidence to be able to engage in basic pastoral ministry with Spanish-speaking parishioners. *Adjunct Faculty*

**Parish Ministry 14 (PM14)***Loving and Leading the Small Congregation*

Though more than half of the Episcopal Churches in the United States have fewer than 100 persons in church on an average Sunday, many of the priests now serving them or likely to do so in the near future have had little or no exposure to the significant research on the relational dynamics predictable in such congregations. This course examines that research in a determined attempt to prevent or attack the unnecessary discouragement, frustration and joyless ministry experienced by many priests in small congregations.

*Fr. McGlynn*

**Systematic Theology 10***Anglican Eucharistic Theology*

A survey of Anglican eucharistic theology from the thirteenth century to the present. This course begins by studying the eucharistic theology of St. Thomas which forms the theological backdrop for later Anglican teaching on the Eucharist. It continues by engaging the eucharistic theology of the Anglican Reformers, Divines, and Oxford Movement. The course ends with modern eucharistic theology and the ARCIC statements. Special attention will be devoted to the eucharistic theology of St. Thomas, John Wycliffe, Thomas Cranmer, Nicholas Ridley, Jeremy Taylor, E. B. Pusey, the ARCIC statements on the Eucharist, and John Marquarrie. This course is a seminar. Admission is limited. Permission of the professor is required. *Fr. Holtzen*

**Teaching Parish Program Seminar (TPP Sem)**

Students work in a summer-long placement in a parish normally during the summer after the Middle Year. Placement is made in consultation with the Director of Field Education. The program includes about 240 hours of work in the designated parish. Students can earn up to three credits for this experience by mastering a related reading list, writing a post-placement reflection paper and participating in a subsequent TPP seminar. *Fr. McGlynn*