

NASHOTAH HOUSE  AN EPISCOPAL SEMINARY SINCE 1842

Student Handbook

A Guidebook to Our Life Together at Nashotah House

2011-2012

2777 Mission Road
Nashotah, WI 53058-9793
Telephone: (262) 646-6500
Fax: (262) 646-6504
Email: nashotah@nashotah.edu
or admissions@nashotah.edu
Office of Admissions: 1-800-627-4682

TABLE OF CONTENTS

A General Introduction to Our Community	1
1. Move In	2
2. Be Present.....	2
3. Adopt the Discipline of Prayer.....	3
4. Adopt the Discipline of Study.....	6
5. Adopt the Discipline of Work.....	6
6. Know Your Faculty Advisor.....	7
7. Seek Pastoral Care	7
8. Communications	7
9. A Word about Gossip.....	7
10. A Word about Complaint.....	8
11. Missions at Nashotah House.....	8
12. Explore Our Neighborhood	8
13. Explore Our Campus	9
14. Your Housing.....	11
15. Your Children.....	12
16. Your Pets	12
17. The Matriculation Oath and the Prayer for Nashotah House.....	13
Appendixes.....	15
Appendix A. Our Mission Statement	15
Appendix B. Nashotah House Statement of Identity.....	16
Appendix C. Statements and Resolutions Regarding Holy Matrimony and Human Sexuality.....	18
Appendix D. Policies Regarding Sexual Misconduct	20
Appendix E. Alcohol, Drug & Smoking Policies.	21
Appendix F. Our Pet Policies.	22
Appendix G. Our Driving & Parking Policies.....	23
Appendix H. Medical Insurance	24
Appendix I. The Government of the House & the Nashotah House Council.....	24
Appendix J. Nashotah House Council Bylaws.....	25

A GENERAL INTRODUCTION TO OUR COMMUNITY

“Formation” is the byword at Nashotah House. Rather than *educating* her students for ministry, or *training* her students for ministry, Nashotah House *forms* her students for ministry. This formation does definitely include the discipline of academic study, and Nashotah House prizes rigorous scholarship and academic excellence. But we know that unless a seminary education yields growth in faith, hope and love, our theological discourse is an exercise in vanity. This is why Nashotah House provides her students with something more than an excellent theological education in the classical tradition—because in the classical tradition, theology is something more than a discourse or a collection of doctrines about God. Theology is the discipline of knowing God and loving him. And that explains our life together at the House. Our regimen of daily worship, our commitment to service, and the total integration of our lives as members of a residential community—these, hand-in-hand with our academic studies, form our souls in relationship to God: Father, Son and Holy Spirit.

The role that community plays in our formation can hardly be overstated. In more than one sense, to join ourselves to a community is to be born again. The experience of joining a community is little different than that of being born into a family: we find ourselves abruptly thrust into the hands of people whom we never chose for ourselves, whom (given any choice in the matter) we might never have chosen for ourselves, but who were chosen for us—and for whom we have been chosen. It’s that sense of chosenness—your being chosen by God as the bearer of gifts to this community, no less than this community’s being chosen by God for you—that inspires our commitment to each other.

This concentration on community permeates every feature of our life at Nashotah House. We worship as a community, we study as a community, we work as a community and we share meals as a community. This is certainly not to the exclusion of our each

developing a personal maturity, a personal piety or maintaining a private life, all of which are vital to our health and happiness. The disciplines of living in a community spur us each to grow personally. But our personal growth depends in large part upon our forgetting ourselves, renouncing our own lives and taking up our places as members of a body.

Among many other things, this community gives us a piquant foretaste of the parishes to which we will be called as servants and leaders. Our faculty, staff, students and their spouses and children: whether or not we find these people agreeable, these people constitute the local chapter of the Kingdom of God. This community is a cross-section of the ark of the Church, a wild, woolly and utterly unlikely mixture of the clean and unclean, old and young, single and married, introverts and extroverts sharing the same space, enduring the same trials, imbibing of the same joys, eating at the same table. We do not all share the same backgrounds, nor the same churchmanship, nor the same piety, nor even the same theology, any more than we all share one taste in music or one approach to child-raising. But all these many differences and disagreements are a part of what makes our community so vital, so lively and so fruitful. We challenge each other to maturity in Christ. We challenge each other to humility. We grow together in charity. If we are willing to learn, then this community will teach us what it means to love our neighbor and (sometimes even more difficult than that) what it means to be loved by our neighbor.

Your willingness to learn will be pivotal to your experience at Nashotah House. Those who go to seminary in order to have their pet ideas confirmed usually leave seminary deeply disillusioned. Those who go to seminary in order to see God change their hearts and minds almost always find themselves blessed, matured and re-formed by the experience. But the price of this formation is extremely high.

The cost of discipleship is our whole lives. Again, this is a part of what life in community can teach us.

In the course of all this rubbing elbows and sharing meals, our romantic ideas about community quickly perish. But if we are faithful to each other, then our romantic ideas about community will be succeeded by something richer and more enduring: a genuine gratitude for community and the good fruit it bears in our lives. This handbook, then, is intended to help you and every member of your family to join yourselves to this community in a way that is healthy, honest and fruitful.

1. MOVE IN

The first thing to do when moving into Nashotah House is to move yourself all the way in. Make the House your home. Decide at the outset that your being at seminary is not an interruption of your life, not an intrusion upon your life, but a chapter of your life. Decide from the outset to root yourself here. “Stability” is one of the key Benedictine vows, and by “stability” St. Benedict primarily means staying in one place. He observed that monks who wander from community to community never grow up. You have probably observed that parishioners who drift from parish to parish never mature. If you repeat their mistake—if instead of moving into Nashotah House you simply camp out at Nashotah House for the duration of an academic program—then you will be stunting your own growth and impoverishing our community.

Move in. Move all the way in. Move every member of your family all the way in. Hang pictures on your walls. Plant a garden. Join a prayer group or devotional society. If you have kids in school, join the PTA. Start a community Bible study. Get to know Delafield, Oconomowoc and Milwaukee; find a favorite restaurant or coffee shop and become a regular. (Your “Survival Guide to Seminary Living” surveys a lot of possibilities for this, as well as a directory to local groceries, parks, public service centers and churches.) For distance learning students, this commitment to stability will obviously entail a more modest range of personal investments.

But it requires the very same depth of personal commitment. If you give yourself away to Nashotah House, then you will leave here richer than you came. If you withhold yourself from Nashotah House, or attempt to make a carefully measured investment in this community, then you will leave here poorer than you came and probably resentful of the experience.

2. BE PRESENT

The three cardinal disciplines of Benedictine spirituality are prayer, study and work, and these are the disciplines which organize a student’s life at Nashotah House. We pray together at least twice each day in the Chapel of St. Mary the Virgin. We study together every weekday morning in the classrooms. And we physically labor together at least once a week on work crews. These commitments, along with those you make to private study, personal devotion and your responsibilities to your family, leave but short and often irregular segments of time to call your own. (This too gives us a foretaste of parochial ministry.) A constant temptation for us, then, is to excuse ourselves from certain commitments to the community—to skip class, for example, or to skip chapel, or to skip work crew or other occasional assignments to the chapel, the choir or the refectory.

No doubt your work crew can get along without your labor. No doubt you can afford to skip class from time to time without your grades suffering. No doubt you can skip chapel without imperiling your salvation. But this kind of calculation—exactly how much do I need of any given thing here, and how often can I afford to absent myself from it?—completely mistakes the dynamic charity by which a Christian community must be ruled, and it fails to account for your role in our common life. We do not go to class, for example, simply to absorb lectures, which may indeed from time to time prove themselves superfluous to our education. In Benedictine spirituality, study is a spiritual discipline, whose end is to transform us through the renewal of our minds. It is also a discipline of charity, which

trains us to honor our authorities, to honor the wisdom of those who came before us, and to honor our fellow students as we participate in their education. We honor these principally by making ourselves present to them.

The very same principle is at work in chapel rehearsals, choir practices, Dean's forums, and other community events. We do not believe in a cafeteria Christianity, in which we pick and choose doctrines according to our personal taste or predilections; and we do not practice Christian community buffet-style. This is why public worship, work crew and classroom attendance are mandatory at Nashotah House. They are meant to enrich you. But quite apart from what these things may do to enrich you on any given day, your participation in these things enriches our community. When you fail to show up, you leave our community smaller and poorer. You are depriving our community of one of its members, one of its voices, one of our servants and all of your gifts.

The daily practice of prayer, study and work forms our students for a ministry disciplined by prayer, study and work—and distinguished by love.

3. ADOPT THE DISCIPLINE OF PRAYER

The public worship of God has been observed at Nashotah House morning and evening, 365 days a year, for nearly 170 years. Our campus is soaked in prayer. Our chapels are saturated with prayer. We hope to be people whose lives are steeped in it. The daily discipline of Morning Prayer, Evening Prayer and Holy Eucharist is the foundation on which our common life is built. This regimen breeds inward growth. It sows good seed in us, it cultivates the fruit of the Spirit in our lives and it makes ministers of us. Even as it prepares our students to receive the sacrament of Holy Orders, it grows our students into their ministry as laity—as intercessors for the Church and the world.

Our every day, then, is bookended by common prayer in the Chapel of St. Mary the Virgin. If our tradition of worship is new to you, then accustoming

yourself to our piety may involve a steep learning curve. Rest assured, you are not the only one here for whom this will prove an awkward enterprise; for most of us, learning to worship in St. Mary's Chapel is an experience seasoned (at first) with many moments of painful self-consciousness. As C. S. Lewis once observed, learning the liturgy is like learning to waltz. Eventually you learn to forget your feet, so to speak—you learn to forget yourself—as the liturgy begins to teach us to rest our thoughts in the prayers of the Church and to rest ourselves in the arms of the Holy Spirit, through whom we pray. New students are treated to an extensive chapel orientation (for residential students, this takes place during Orientation Week; for distance-learners, this usually takes place early Monday morning), but it takes most of us weeks to accustom ourselves to, and months to forget ourselves in, worship at Nashotah House. If you are willing to learn, though, then your initial struggles in this regard will prove themselves not only profitable but, eventually, laughable.

Spouses and children are always welcome to attend worship services at Nashotah House, and we strongly encourage families to join us for Thursday evening celebrations of the Holy Eucharist. Students without special responsibilities for the service are free on Thursday evenings to sit with their families. Students and student spouses sometimes organize a Thursday evening Children's Chapel program; "activity bags" are kept in the Court for young children, along with a rug which helps to muffle the noise of preschoolers at play. Uncontrollable or inconsolable children may need their parents to give them a break from the service, but we urge you against feeling that your children need to observe silence during Mass. The Eucharist is a festival, in some ways a circus—in some ways a riot—which is appropriately celebrated by noisy mob of men, women and children, and we hope to hinder no little one from joining the feast.

St. Mary's Chapel also contains three "side chapels." The Corpus Christi Chapel, in which the Blessed Sacrament is reserved, forms the north (left) side aisle of the building. The St. Joseph Chapel, in which Saturday services are normally observed, forms the

side aisle on the south (right) side of the building. The Bethlehem Altar is found on the south side of the Court. You and every member of your family should feel free to visit any of these chapels at any time.

In addition to daily worship in St. Mary's Chapel, we supplement our common prayer with other disciplines and special events.

RETREATS AND QUIET DAYS

Every academic year at Nashotah House includes at least one three-day retreat and one quiet day. During these days classes are suspended; a retreat conductor offers a series of devotional addresses, to which all members of our community are invited, and which all students and faculty members are expected to attend. Silence is observed on these days and students are encouraged to set aside the responsibilities and activities that normally occupy their time for a period of reflection. During retreats and silent days, all faculty and students wear cassocks, inside and outside of the chapel. If a married student needs single accommodations during a retreat or quiet day in order to find solitude, then the seminary will provide such upon request.

BENEDICTION OF THE BLESSED SACRAMENT

A solemn service of blessing and adoration, Benediction is normally conducted at the High Altar on Wednesday evenings. Attendance at this service is not mandatory.

REQUIEM MASSES

Normally observed on the third Friday of each month, these evening celebrations of the Holy Eucharist are open to all and mandatory for none.

EXPERIMENTS IN PRAYER

This Monday evening service is conducted during the Easter Semester as a complement to Ascetical Theology 1, and gives you a chance to experience different forms and disciplines of Christian prayer under the direction of our Professor of Ascetical Theology. Anyone is welcome; none is obliged.

TUESDAY EVENING HEALING PRAYER

Conducted in the Court immediately following Chapter meetings on Tuesday evenings, this is a student-led service of intercession for the sick and other members of our community, to which anyone is welcome and none is obliged.

SPIRITUAL SOCIETIES AND FELLOWSHIPS

Each of our students, and every member of their families, is invited to take advantage of the variety of prayer and devotional societies which proliferate at Nashotah House. Chapters of the Order of the Daughters of the King and the Junior Daughters of the King, the Brotherhood of St. Andrew, the Confraternity of the Blessed Sacrament, the Pusey Guild, the Guild of All Souls, the Society of Mary, the Order of St. Luke the Physician and the Order of St. Julian of Norwich are among those which flourish at Nashotah House. Informal Bible studies, prayer fellowships and accountability groups are also available on campus. Some of these (e.g., Tuesday evening healing prayers) are student-initiated; some of these pass in and out of seasons of dormancy, according to the spiritual needs of our community. A list of these, and contact information for the person coordinating each one, is published and distributed each fall.

SPIRITUAL DIRECTION AND CONFESSION

We encourage every student to engage with a spiritual director (some dioceses require this discipline of their postulants), and a variety of seasoned directors (male and female, clergy and lay) regularly visit our campus. Though we do not believe that Confession is to be mandated, we do believe that no priest ought to administer the Sacrament of Reconciliation unless he regularly receives it. We therefore strongly encourage ordination-track students to make auricular Confession no less than semi-annually. Because our faculty members are responsible for evaluating our students, they are not allowed to hear student confessions. But our Chaplain and other local clergy are available for counsel, direction and confession. Your faculty advisor can help you make contact with a director, confessor or pastoral counselor.

RULE OF LIFE

As a community formed by Benedictine spirituality, we share a simple Rule of Life, or a set of disciplines, which order our common life (e.g., the Daily Office, daily Eucharist, academic study, work crew). Our students are expected to develop a personal Rule of Life during their first year of seminary, and to maintain it thereafter. (Helping you to develop, prune back, augment and otherwise adjust your Rule over the course of time is one of the things a spiritual director can help you to do.) Our curriculum will support you in this ongoing project, as will our faculty and, if you wish, our Chaplain.

OUR SPECIFIC EXPECTATIONS OF YOU

Every student and faculty member is expected to join in our worship every day that class is in session. This means joining us on time, and in your assigned choir stall, for Morning Prayer and Holy Eucharist Monday through Friday, and for Evening Prayer Monday through Thursday. If you are ill, then you are encouraged either to sit in the Court during services or to stay at home. If you are forced by illness to miss a service, then you should let your faculty advisor know. If you so desire, he will arrange for your receiving the Sacrament or healing prayer at home.

It is our discipline during an academic term to wear black cassocks anytime that we are in the Chapel. You will need to purchase your own cassock; your fellow students or faculty members can suggest where to shop for yours. Nashotah House will purchase a surplice for you (this will be billed to your student account), which should be worn over your cassock to all sung services. Those in Holy Orders are invited to wear tippets over their surplices. All books and music necessary to our worship will be provided to you, but you are welcome to purchase your own editions of these and to stock any other devotional material you care to use in your choir stall.

As a student, you will be scheduled to serve a variety of roles in the Chapel, including those of bell-ringer, sacristan, lector, chalice-bearer, thurifer, preacher and officiant. By the time you graduate, your competencies, and even your liturgical intuitions, will

be markedly superior to those of the vast majority of American priests. But your growth in this too depends upon your humility and your faithfulness. It is your responsibility to consult the chapel duty rota (posted in the vestry) and to be impeccably faithful to the responsibilities with which you are charged. If you are unable to discharge the duties for which you are scheduled, then it is your responsibility both to secure your own substitute and to inform the Chapel Scholar on duty of the switch.

OUR TEMPTATIONS

We face at least two equal and opposite temptations in the Chapel, and to which of these you will be most vulnerable depends in part on your temperament and your background. One temptation is to pride ourselves on our piety and to perform the liturgy as if it is meant to give display to our own high dignity or sophistication. The other temptation (often quickened by exposure to those who appear to be succumbing to the first) is to disparage the pomp and ceremony of catholic worship as if its colors, textures, smells, bells and drama are but dross. In fact, the pomp and ceremony of catholic worship serve as members of our faculty. They serve to train us to worship God with our whole hearts, minds, souls and each of our five senses. We learn first to bend our knees in worship; we learn in time to bend our hearts in worship. But unless we are willing to humble ourselves before each other, to learn to honor each other's piety and to patiently suffer each other's company in chapel, we are going to remain paralyzed to worship God at all.

Finally, the rich diet of corporate worship at Nashotah House tempts many of us to forego personal devotional practices. But neither is a substitute for the other, and to starve yourself of either will stunt your growth. In the Prayer Book tradition, the disciplines of corporate and personal prayer complement and complete each other. If you haven't done so already, then now is the time to adopt the discipline of daily personal prayer and devotion.

4. ADOPT THE DISCIPLINE OF STUDY

We take great care at Nashotah House to guard against academic study taking priority over spiritual formation and sanctification. But we are equally careful not to dichotomize academic study and spiritual formation. In the Benedictine tradition, study is a discipline of faith, and we consider our classrooms, every bit as much as our chapels, sites of formation. Our curriculum is one of the gems of Nashotah House, and consistently produces candidates for Holy Orders with a superior grasp of the content of the catholic faith, the history of the Church, and the Holy Scriptures.

Our academic expectations of our students are detailed in the Catalog. But just as in Chapel, your attending class does something more than serve your interests. It is a discipline of charity. Your attending class every day serves your classmates, and your absence deprives your classmates of your encouragement, possibly of your challenging questions or your helpful observations, and certainly of the intangible life your presence contributes to our body. If you are unable to attend class for a reason other than illness or family emergency, then you must first seek the permission of your instructor(s). If you miss class, then it is your responsibility to let both your faculty advisor and your instructor(s) know the reason.

5. ADOPT THE DISCIPLINE OF WORK

The *Rule* of St. Benedict says that the members of the community must learn to serve each other, “and no one should be excused from kitchen duty except for sickness or because he is more usefully engaged elsewhere; because through this service we gain increased charity.”

Every residential student is assigned to a work crew, giving two hours of physical labor each week to the care and maintenance of our buildings and grounds. (Distance learning students are normally assigned to dish crew during their residential weeks.) Some work

crews mow the grass, mulch the leaves and move furniture. Others clean kitchens and bathrooms; others vacuum carpets or shelve books. In addition to their many other responsibilities, the Chapel Scholars form a work crew which cleans the chapel and sacristy. Regardless of their particular assignments, work crews at Nashotah House have a double value. Obviously, your labor simultaneously reduces the seminary’s overhead costs and multiplies our ability to offer hospitality to visitors. But the discipline of physical labor has powerful inward effects as well. As Benedict says, it strengthens the bond of charity among us. And by asking you to do “menial” labor, your work crew is reminding you that if you hope to be a leader of the Church, then you must learn to consider nothing beneath your dignity. By asking you to give away a portion of your time and physical energy each week to this community, work crew is forming you to more completely give away your life to God. Work, then, is an act of love, embodied.

Work crew assignments are made at the beginning of the school year, and you will have an opportunity during Orientation Week to suggest which crew, and what sort of labor, is most amenable to you. (Other contingencies may or may not allow us to honor your requests. But if you find yourself assigned to a crew whose responsibilities are beyond your physical capacities, then please let the Sheriff know (the “Sheriff” being the student leader responsible for work crew assignments).

Absence from work crew must be excused *in advance* by the Sheriff and arrangements for making up work must be made with the student’s work crew supervisor. A pattern of disengagement or absenteeism is a matter that will be taken up by the faculty advisor or, if need be, the Dean.

In addition to work crew—and very different from work crew—some students are offered work scholarships, based on their financial need and personal giftedness. When the seminary employs a student as a refectorian, a sheriff, a chapel scholar, an audio-visual technician, an assistant to a faculty member or any of the many other “jobs” for which

the seminary pays an hourly wage, this is called a work scholarship. Some paid positions at the seminary are open to student spouses as well.

6. KNOW YOUR FACULTY ADVISOR

Each residential student is assigned a faculty advisor upon admission, and you will normally remain the advisee of that faculty member for the duration of your program. (Requests for changes of faculty advisors can be made directly to the Dean.) Our every faculty member considers mentoring a part of his vocation and assumes a share of responsibility for the formation of his students. But your faculty advisor takes special responsibility for your spiritual health, your academic progress and your participation in the life of our community. He will also coordinate your faculty evaluations (normally conducted in a residential student's Middler year) and, eventually, faculty recommendations. On most Thursday mornings you will share breakfast in the Refectory with your advisor and his other student advisees, following a program (e.g., reading and discussing a book, conversing over a topic of interest, sharing prayer requests) of your advisor's design. When it comes to seeking the counsel or assistance of our faculty, you need not restrict yourself to your advisor. But you should always feel free to take good advantage of his willingness to serve you and your family.

7. SEEK PASTORAL CARE

At some point, maybe several points, along the way, you or your family may need pastoral care from this community—professional psychological counseling, or pastoral counseling, or healing prayer, or a listening ear, or physical assistance in time of illness or other incapacity. Naturally, your faculty advisor will be prepared to offer you this, but you should feel free to approach the Chaplain, any ordained faculty or staff member, or the Dean or one of the Associate Deans, for this kind of support. Similarly, you should let one of these individuals know if you see another member of our community suffering in isolation. Though our community is relatively small and intimate, it is possible for a person in crisis to

escape our notice and to suffer our neglect. Please don't let us overlook you or anyone else here who is in need of care.

8. COMMUNICATIONS

The official channels of communication at Nashotah House are four: your mailbox, our website, an email listserve called missionnews, and chapter meetings.

Immediately following Evensong on Monday, Tuesday and Wednesday evenings, our students and faculty gather for a brief chapter meeting in the vestry, in order to make verbal announcements of upcoming events or other matters of community concern. The most important of these are published by the Dean's Office or the Registrar's Office and distributed by hard copy to our mailboxes. More comprehensively, our website includes a password protected Current Students page, on which you can find syllabi, calendars, rotas and other news and information related to our community life. Finally, MissionNews is an email listserve in which our students, staff, faculty and spouses are enrolled, and by which we notify our community of upcoming events, opportunities, gatherings and obligations.

MissionNews is also an appropriate venue in which to ask the community for prayers, assistance or advice (e.g., *Can anyone recommend a good dentist? Does anyone have a sewing machine I can borrow? Please pray for my aunt, who has just been diagnosed with –*). We ask you only to refrain from using MissionNews as a medium for distributing jokes, political opinion, ecclesiastical commentary or other messages extraneous to our life together. We suffer from an overabundance of email correspondence and unsolicited opinion already.

9. A WORD ABOUT GOSSIP

In any community, gossip is cancer. Offering your critique of someone to someone else, idly speculating about someone else's trials, hypothesizing about other people's successes or failures, repeating what you've overheard—none of this is ever appropriate. Sadly, all of this is warmly welcomed and will earn you the rapt attention of almost

everyone with whom you share it. This is why gossip almost irresistibly spreads.

Decide at the outset that you will not participate in this behavior at Nashotah House, or anywhere else, from this point onward. Never hesitate to redirect, abandon—or, if you judge it appropriate, challenge—a conversation which is tending in this direction. Set a different example for your brothers and sisters. Ask you brothers and sisters to help you purify yourself of unholy speech and unhealthy interest in the affairs of others. Our parishes are diseased with gossip. Nashotah House should be a place where we learn how to cure the disease, not to communicate it.

10. A WORD ABOUT COMPLAINT

Complaining about the trials, hardships and difficulties of our lives is not necessarily a destructive thing. Complaint can have therapeutic effects; complaint is the theme of many Psalms. But instances in which complaining has a redeeming quality are many fewer than those in which complaining hardens our hearts. Far more often than complaining serves to “get something off our chests,” it reinforces a spirit of ingratitude. Complaint is also highly contagious, and quickly poisons the attitude of everyone who is exposed to it.

If you see anything seriously out of order at Nashotah House, then we strongly encourage you to make your observations known to the person or persons immediately responsible for it. If you are tempted to complain about someone’s behavior, then take your complaint directly to the person who provokes the temptation. If you cannot or will not do this, then your complaint is probably trivial and ought to be mortified. Cultivating a healthy sense of humor about yourself and our community will help you immensely in this regard. Cultivating an awareness of how God is at work even in our foibles and failures will help you to recover your sense of gratitude. But if you are genuinely frustrated or concerned about something and do not know to whom to turn, then don’t hesitate to bring your complaint to your faculty advisor, our Dean or one of our Associate Deans.

11. MISSIONS AT NASHOTAH HOUSE

Because our campus is so cloistered and our common life so inward-oriented, it is easy to spend your time at seminary on a hiatus from ministry to the world. To a limited degree, your field education assignment(s) will help to prevent a total collapse of your missionary life. But we encourage you to take initiative in maintaining (or, as the case may be, assuming) the discipline of service to the local community and the world.

One organ for your doing this is the Jackson Kemper Missionary Society, a student organization which sponsors a variety of local, national and international missions each year. Another is WONH (Women Of Nashotah House), which leads a community service project each semester. Still another is our mission to Kettle Moraine Correctional Institution, a medium-security prison about 65 miles northeast of the seminary, at which our staff and students lead a weekly Bible study. Other opportunities to serve the poor, the sick and the otherwise forgotten are available in the greater Milwaukee area. Some of these opportunities have yet to be discovered or fully engaged by our community. Is this a contribution you can make to Nashotah House? To discuss the possibilities, speak to our Director of Field Education.

12. EXPLORE OUR NEIGHBORHOOD

Nashotah House is located about thirty miles west of downtown Milwaukee and forty-five miles east of Madison. The towns of Oconomowoc, Delafield, Hartland, and Nashotah are all within five miles of the campus, and all are worth exploring. Your “Survival Guide” is a good place to turn for suggestions for local shopping, dining, entertainment and recreation.

Most of the children in the Nashotah House community attend schools in the highly rated Oconomowoc Public School system, which has a number of elementary schools, a middle school, and a high school. School buses pick up and return at

designated spots on the Nashotah campus. The schools also provide a wide range of extra-curricular activities, including year-round sports, an extensive music program, and special interest clubs. There are several private preparatory and church affiliated schools in the immediate area as well.

The Waukesha County Technical Institute; Carroll College; The University of Wisconsin at Waukesha, Milwaukee, and Whitewater; and Marquette University are all within commuting distance for the student spouse or college-age child who desires further education.

Excellent medical services are available within easy reach of Nashotah House. Two fine hospitals, one in Oconomowoc and one in Summit, are a five minute drive away, and more than 75 doctors and dentists have offices close by. These facilities can generally meet the health care needs of the members of the Nashotah House community. When additional services or specialist are needed, Waukesha, Milwaukee, and Madison offer larger hospitals and additional health care professionals.

Oconomowoc, Delafield, and Hartland offer numerous grocery and clothing stores, as well as automobile service, banking, and other stores to meet the day-to-day shopping needs of seminarians and their families. When a greater variety or change of scenery is desired, Milwaukee, suburban Milwaukee, Waukesha, and Madison offer many choices for shopping.

There are abundant opportunities for family recreation in the area. Milwaukee offers professional baseball, hockey, football, soccer, and basketball teams as well as an Olympic ice skating rink. Many outdoor activities such as boating, bicycling, fishing, and cross-country skiing are readily available. Children have a variety of activities from which to choose, including a family swimming beach on our own lake. The Pabst Farms YMCA and a nearby health club offer physical fitness, racquetball, tennis, and swimming. Garden plots on the campus are available to students, faculty, and staff who want to combine recreation with the rewards of growing some of their own food.

For those who wish to take advantage of fine arts and recreational activities beyond Nashotah, the Milwaukee metropolitan area offers a delightful selection. A city lover will find that Milwaukee, situated on the shores of Lake Michigan, is characterized by the charm of older American cities. The performing arts in Milwaukee include a symphony orchestra, ballet, opera, and theater, all renowned for their artistic standards. Museums include the Milwaukee Public Museum, the Milwaukee Art Museum, Betty Brinn Children's Museum, IMAX Theater, and converted mansions, such as the Charles Allis Art Museum and the Captain Frederick Pabst Mansion. One of the most celebrated displays is in the Mitchell Park Horticulture Conservatory, known to the locals as "The Domes." The three enormous glass bubbles house tropical, desert, and seasonal displays. The Milwaukee County Zoo is considered to be one of the top ten in the country. Milwaukee is also noted for its celebrated summer "Festival Season" (weekly ethnic festivals on the shore of Lake Michigan) and the Wisconsin State Fair.

13. EXPLORE OUR CAMPUS

At Nashotah House, the beauty of holiness goes hand-in-hand with the beauty of creation; and chief among our campus's many attractions is the seclusion it provides for reflection and recreation. You and your family are free to explore and enjoy every square inch of our 365 sylvan acres. We ask only that you give your children the direction or supervision they each need, and that you take care not to leave your belongings, or any garbage, on public areas of our campus. The same goes for pet litter.

THE MAIL ROOM

Your mailing address is ours: 2777 Mission Road, Nashotah, WI 53058. Your mail is received and sorted by our staff daily. Your mailbox is located in the Mail Room, the first door to your right upon entering Shelton Hall. UPS, Federal Express and other shippers deliver to the Mission Bookstore,

which is also located in Sheldon Hall, just down the hallway from the Mail Room.

THE MISSION BOOKSTORE

Located in Shelton Hall, the Mission Bookstore inventories every book on your professors' required reading lists, and many of those on their recommended reading lists also. Our Bookstore Manager keeps a list of required books for each course, and she can help you pick out the books you need weeks in advance of your first class. The bookstore also sells a wide variety of Bibles, prayer books, reference books, devotional material and other literature, some written for clergy, some for students, some for laypersons. Cash discounts are extended to students for most books. Residential students may charge textbooks and other required reading materials to your student account.

NOTARY PUBLIC

Our bookstore manager, Ms. Chardy Booth, is a Notary Public and makes her services available to members of our community, free of charge.

THE JAMES LLOYD BRECK REFECTORY

Eating together is one of the daily disciplines—and one of the real pleasures—that our faculty and students share with each other. Each day that class is in session, our faculty and students enjoy a hot breakfast and lunch together in the James Lloyd Breck Refectory. Additionally, once a month, our students, faculty and their families share in a community dinner following a Thursday evening celebration of Holy Eucharist.

The Refectory is staffed by Nashotah House employees, assisted by student Refectorians. All students share the responsibilities of washing dishes, waiting tables and cleaning the kitchen and dining area after meals. A service rota is published and distributed by our Refectorians at the beginning of each semester.

If you have special dietary restrictions, then our staff will be more than happy to accommodate you. Ask our Manager of Food Services for a Special Diet Request Form.

You are welcome to invite your family or other guests to join you for meals in the Refectory, but each guest's meal must be paid for, and the Refectory staff will need no less than 24 hours' notice.

Opening in the Michaelmas term of 2011, the new addition to the refectory expands our capacity to host classes, conferences, and retreats on campus. The upper floor is an all-purpose meeting space, seating up to 220 people and suitable for meetings, lectures, and worship. In the lower level, five brand new and well-equipped classrooms will accommodate the growing programs at the seminary.

THE FRANCES DONALDSON LIBRARY

Though our library is fully automated and access to many of its resources is available online, the library staff is eager and willing to help you find what you need. After orientation, all adult members of our community enjoy access to the Library 24 hours a day, seven days a week, 365 days a year. Children are welcome use our library as long as they do so under their parents' supervision. A children's collection is found in the basement, along with a small play area and very modest snack bar. Food and drinks—even coffee—are prohibited anywhere else in the library.

Every student who requests it is assigned a study carrel in the library, and you are free to stock it with any materials you like—but no library materials should be removed to your carrel unless you have first checked them out. (This too can be done after hours, without staff assistance.)

ST. MARY'S CHAPEL AND MICHAEL THE BELL

The historic chapel of St Mary the Virgin and the rugged bell tower in the garth beside it comprise the nucleus of our campus and the hypostasis of our community. The big bell rings out the Angelus three times each day, calling our community to prayer. It is our discipline to stand still and fall silent when the big bell rings, regardless of where we are or what we may be doing at the time. (Every student will have multiple opportunities to ring the big bell, and all of us—our children too—enjoy the privilege on Easter, immediately following the Saturday night Vigil.)

Like the library, the Chapel is open 24 hours a day, seven days a week, every day of the year, and you and every member of your family is welcome to enter it at any time to pray.

THE CLOISTER

The Cloister is divided into four “houses,” each named for one of the Evangelists. The second floor of each house contains single student housing. The first floor of St Matthew House is occupied by our sacristy; the first floor of St Mark contains faculty offices; the first floor of St. Luke contains “Lambeth West,” the apartment once occupied by Archbishop Michael Ramsey, and St. Luke Lounge, where prayer groups and devotional societies often meet. The tower (the 3rd floor) in St Luke House is home to our Music department. The first floor of St. John House contains our business office, communications department, distance-learning and field education administration.

LEWIS HALL

Lewis Hall is home to the Dean’s Office, the Admissions and Registrar’s Offices, the Development Office and (on the second and third floors) several faculty offices. It also houses the St. Francis Oratory (located at the top of the first floor staircase), and you are welcome to pray there anytime, day or night.

THE RED CHAPEL AND THE BLUE HOUSE

The first two structures built (c. 1842 and 1843, respectively) at Nashotah House overlook the lake behind Lewis Hall. The Blue House is currently being renovated and cannot be entered. The Chapel of St. Sylvanus continues to be regularly used for worship and you are welcome to enter and pray there anytime.

KEMPER HALL

Our primary classrooms are located on the first floor of Kemper Hall, and you are free to use the classrooms for study anytime that the room is unassigned for class or meetings. The second floor of Kemper Hall houses single student rooms. In its basement is our gymnasium. You and your family are free to use the gymnasium and its exercise equipment. Because most of the equipment is

inappropriate for children, however, your children should not be in the gym without adult supervision. Because the gym is a natural amplifier and Kemper Hall serves also as student housing, no one should use the gym between the hours of 10:00 p.m. and 6:00 a.m.

THE LAKE

We enjoy access to Upper Nashotah Lake and you and your family are welcome to swim, boat or fish the lake. We have our own small beach, which you and your family are welcome to use any time. You are also welcome to invite off-campus visitors to enjoy the lake and our beach with you. Please do not invite off-campus visitors to enjoy the lake or the beach without you. Please do not allow your children to visit the beach or the lake without adult supervision.

There is a small navy of canoes parked on the grass by the lake. Most of these are privately owned; many of these are available for your use. Staff members will be able to tell you which canoes or other boats are yours to use.

14. YOUR HOUSING

The terms and conditions for the occupancy, use, and maintenance of student housing are set forth in detail in the housing lease agreement executed by each residential student. You should read these documents carefully and bring any questions you have to our Admissions or Maintenance Department.

A deposit of \$300.00 for dormitory housing and one month’s rent for apartment housing is due in accordance with the housing lease. Requests for change in room or apartment assignments must be approved by the Admissions Office.

Your housing unit is maintained under the general supervision of the Maintenance Department and a student Prefect. If you encounter a maintenance problem in your apartment, then your first call should be to your Prefect. He will either repair the problem or call our Maintenance Department to do so. Students in each building or house have

responsibilities outlined in their housing agreement, and are jointly responsible for maintaining common areas such as basements, halls or porches. This responsibility is directed, and all necessary cleaning supplies or tools provided, by the Prefect of the house or building.

If you live in an apartment in the Peaks or the Flats, then your life will be much easier if you procure your own washer and dryer. But washing machines and dryers are located in the basements of St. George House, Shelton Hall and the Cloister for any student's use.

Private storage areas are provided in the basements of the Peaks and Dean White apartments. The basements of Hallock, St George and other buildings are common areas, and each item or carton stored in a common storage area should be carefully marked with the name of its owner. Those using storage areas in the basements of the married-student apartments are asked to store property only on the risers that have been provided. In the attic areas, garment bags may be hung from the beams, but storing property directly on an attic floor violates municipal safety regulations.

The House carries broad insurance coverage, but we do not insure the personal property of students. Adequate tenants' insurance coverage may be obtained locally (see our Business Office for suggestions).

You must vacate your room or apartment no later than the 15th of the month following completion of your academic program. Storage of personal property on campus after your graduation will not be permitted.

15. YOUR CHILDREN

Our rule of life is monastic, but Nashotah House is a family-friendly community, of which our children are vital members. Few neighborhoods in the world are as safe for children as ours, and few offer so much adventure. Our fields, our woods, our lake, our playground and gymnasium—these are just a part of what makes our campus so hospitable to healthy

family life. Unfortunately, no place in the world is without its dangers, and the children of Nashotah House should never be without parental supervision. Your children remain your responsibility at all times, and minor children should never be left unsupervised, especially in the refectory, library, or gymnasium.

One thing to bear in mind is that different families adopt different approaches to child-raising, and some of your neighbors may have very different expectations of their children than you do of your own—or than you do of theirs. Learning to graciously receive this challenge, to maintain good boundaries and to respect the boundaries of others, is a part of what it means to live in community.

One of the advantages of living in a close community like ours is that families can share the responsibility for supervising children. But do not take this gift for granted. It is unfair to expect anyone else to watch your children unless you have secured their agreement to do so. It is inappropriate to expect the staff of Tender Hearts Childcare Center, with whom we share the playground at the Peaks, to watch your children, unless your children are enrolled in their program. Located in St George Hall, Tender Hearts provides our community with a reasonably priced, safe, on-campus childcare facility. Privately operated by Mrs. Joann West-Spransy, a specialist in early childhood education., Tender Hearts is open year-round, Monday through Friday, 7:00 AM-6:00 PM.

16. YOUR PETS

The primary purpose of our pet policy is to accommodate, within reason, families for whom it would be a hardship to give up a cherished pet in order to attend seminary. With this in mind, no new or additional pets should be acquired while at Nashotah House. While the ideal situation would provide a uniform policy with respect to all members of the community, the range and variety of living quarters on campus make it impossible to have a single policy with regard to pets in Nashotah housing. The widest latitude is provided for those who are "permanent" residents of the community,

i.e., faculty and staff. Students, even those in married-student housing, live in relatively close quarters, and your pets can create a variety of inconveniences and hazards to your neighbors. Permission to keep pets is therefore granted on the following terms:

Faculty and staff: Specific permission is not required.

Students living in the Peaks, the Flats, the Fort, and Shelton Hall: All students wishing to keep pets must obtain permission to do so from the Dean of Students *before moving to campus*. Application must be made in writing to the Admissions Office, stating the breed and age of the pet and the date the pet was originally acquired. (Permission will not be granted for new puppies and kittens.) Also, evidence of immunizations must be provided, along with any pertinent history of illness or behavior causing injury to humans and evidence of appropriate liability insurance. Students bringing pets must pay a pet deposit of \$200 per pet for their apartment. This pet deposit is in addition to the apartment security deposit.

Students Living in the Cloister, Atkins, and Kemper Hall: No pets permitted.

There are certain expectations that apply to all pets in the community. In addition to meeting all state and municipal requirements, you must be scrupulous about keeping your pets off of your neighbors' property, off of the playground at the Peaks and off of the center circle lawn. You must be scrupulous about picking up your pet's waste. Our campus is a wonderful place to take a dog for a walk, but we implore you not to allow your dog to spoil anyone else's enjoyment of our trails and pathways. A more detailed account of pet owners' responsibilities is found in Appendix F.

17. THE MATRICULATION OATH AND THE PRAYER FOR NASHOTAH HOUSE

All students, residential and non-residential, who matriculate at Nashotah House repeat and sign the following oath of obedience:

I hereby promise on my conscience and honor to obey during the term of my residence the Statutes and Regulations of Nashotah House; to submit myself respectfully to its authorities, and in general, to conduct myself as becomes a Christian and, if it be the case, a Candidate for Holy Orders.

The explicit content of that vow is minimal; but the implicit content is vast, rich and complex. Discovering the content of the Christian life, appropriating its disciplines, practicing its virtues, growing in faith, hope, and love, and bearing the good fruit that comes of abiding in Christ—these are the primary objects of our life together.

A more vivid description of what our Matriculation Oath only generally indicates is found in the Prayer for Nashotah House, which is prayed by our community every evening:

Bless, O Lord, this House, set apart to the glory of your great name and the benefit of your Holy Church; and grant that your Name may be worshipped here in truth and purity to all generations.

Give your grace and wisdom to all the authorities, that they may exercise holy discipline, and be themselves patterns of holiness, simplicity, and self-denial.

Bless all who may be trained here; take from them all pride, vanity, and self-conceit, and give them true humility and self-abasement. Enlighten their minds, subdue their wills, purify their hearts, and so penetrate them with your Spirit and fill them with your love, that they may go forth animated with earnest zeal for your glory; and may your ever-living Word so dwell within their hearts, that they may speak with that resistless energy of love which shall melt the hearts of sinners to the love of you.

This is what we are seeking together at Nashotah House: the renewal of our minds, the conquering of our wills and the melting down of our hearts with the love of God. This is the grace that prepares us to receive the Sacrament of Holy Orders. This is the

life that makes of us faithful disciples of Jesus Christ. Renew your commitment to share this life with us each day.

APPENDIXES

APPENDIX A. OUR MISSION STATEMENT

Founded in 1842 as a mission to the frontier and incorporated in 1847 as “a college of learning and piety,” Nashotah House is a seminary of the Episcopal Church whose mission is the preparation of men and women for ministries in the Catholic tradition, including: the formation of priests for parish ministry, the continuing education of clergy, and the education and training of persons for other forms of ministry, both lay and ordained.

Lay and ordained ministers who are trained at Nashotah House will be persons who are able to:

- Proclaim the Gospel with intelligence and clarity
- Foster the growth of the Church and her mission in the world, and
- Nurture God’s people in the saving graces of Jesus Christ.

Nashotah House commits herself to:

- The Anglican heritage of daily prayer and corporate worship in the Catholic tradition
- Academic discipline in the spirit of classical theological study
- Preparations for practical ministry
- Active attention to contemporary social concerns in the light of the Gospel
- Support for every student and family member in the personal challenges of vocational preparation
- continuing education for former students and others who engage in Christian ministry
- cultivation of a community that embraces all members in God’s love.

APPENDIX B. NASHOTAH HOUSE STATEMENT OF IDENTITY.

Adopted by the Board of Trustees, May 23, 2003

PREFACE

Nashotah House is a seminary of the Episcopal Church in the Anglican Communion of Churches, providing theological education for prophetic, priestly, pastoral and servant ministries, concerned for the proclamation of the Gospel of our Lord Jesus Christ, the mission of the Church in the world, the salvation of all people, and the worship of Almighty God.

THE FAITH OF THE CHURCH

In grateful obedience to the Apostolic Tradition of Faith, Order, and Morals, as consistently proclaimed in Anglican tradition and formularies, this House affirms and confesses the historic faith and practice of the Church as it is set forth in the Holy Scriptures of the Old and New Testament together with the Apocrypha, as summarized in the Apostles', Nicene, and Athanasian Creeds, as proclaimed by the first seven ecumenical councils, and as embodied in the Book of Common Prayer, including the Articles of Religion and other documents contained in the "Historical Documents" section of the 1979 Prayer Book (BCP p. 863). We affirm the principles of the Chicago-Lambeth Quadrilateral (BCP p. 876) as the basis for our present unity with our brothers and sisters in the Anglican Communion and for present and future relationships with all the divided branches of Christ's one, holy, catholic and apostolic Church.

Therefore, the standard of teaching and practice of this House is belief in:

1. ...the mystery of the Triune God, who exists eternally as the Father, his only begotten Son, and the Holy Spirit who proceeds from the Father through the Son.
2. ...the Incarnation of God the Son, the ever living and subsistent Word of the Father, born of the Virgin Mary, fully God and fully Man, who lived a life of perfect obedience to His Father, died on the cross to atone for the sins of the world, and rose bodily in accordance with the Scriptures. While religions and philosophies of the world are not without significant elements of truth, Jesus Christ alone is the full revelation of God. In the Gospel, Jesus judges and corrects all views and doctrines. All persons everywhere need to learn of him, come to know and believe in him, and receive forgiveness and new life in him, for there is no other name given under heaven by which we must be saved (Acts 4:12).
3. ...the Holy Spirit draws us to faith in Jesus Christ, through whom alone we are justified and found acceptable by God the Father. The Holy Spirit is the Spirit of Truth who proceeds from the Father, moves the world to Christ, and fills the Church, sanctifying her members and enabling them to serve and praise the Father.
4. ...the revelation of God in Scripture, which is "God's Word written," the infallible rule for Christian faith and practice.

THE PURPOSE OF THE CHURCH

Believing that Jesus Christ founded the Church to give worship to God, to make saints of its members and to convert the world to faith in Christ, we are committed to:

1. ...a Catholic and Evangelical Worship centered in the daily celebration of the Eucharist and set within the framework of the Daily Office. We maintain the liturgical and devotional practices of the Catholic Revival within Anglicanism as well as contemporary expressions of evangelistic and informal worship. While upholding the Anglican conviction that worship is to be conducted in language understood by the people (Articles of Religion, XXIV, BCP, p. 874,) and that "every particular or national Church hath authority to ordain, change, and abolish ceremonies or rites of the Church" (Articles of Religion, XXXIV, BCP p. 874), any innovations in liturgy must be faithful to the triune nature of God and the Person and work of Christ as revealed in scripture and upheld by catholic tradition.
2. ...a spiritual discipline for all our members which includes participation in the daily Eucharist, the regular recitation of the Divine Office and set times of scriptural and other spiritual reading and of personal meditation and

contemplation. We are committed to a morality which opposes any form of prejudice in ourselves and others as well as any false notion of inclusivity that denies or minimizes the importance of natural differences, including sexual differences, within the created order. Thus we maintain that sexual relations are appropriate only between a man and a woman who have been united in Holy Matrimony. All are called to chastity: husbands and wives by exclusive sexual fidelity to one another and single persons by abstinence from sexual intercourse. In the corporate life of the house, we shall endeavor to fully support the family life of staff and students and to help each individual person develop his or her vocation and ministry within the life of the whole community. Believing that all human life is a sacred gift from God to be protected and defended from conception to natural death, we shall endeavor to bring the grace and compassion of Christ to any who are confronted with ethical decisions regarding abortion, reproductive technology, or terminal illness.

3. ...the Great Commission. The Risen Lord commissioned his disciples to preach the gospel and to “make disciples of all nations” (Matthew 28:19-20). The mission of the Church includes both evangelistic proclamation and deeds of love and service. Known originally as “The Mission”, Nashotah House re-commits itself and its resources to this mission, both locally and throughout the world. We affirm our particular responsibility to know, love, and serve the Lord in our local settings and contexts, to be well-informed about our local communities, and to be active in church planting, evangelism, service, social justice, and cross-cultural, international mission, with particular concern for the poor and the unreached people of our local communities and throughout the world. We shall endeavor to be well informed about our secular society and to seek effective ways to bring Christian social teaching and ethical principles to bear upon all spheres of our common life, including the public life of our nation.

THE EPISCOPAL CHURCH

In training Episcopalians for priestly and other ministries of the Church, we desire to be supportive of congregations, dioceses, provinces, and the national structures of the Episcopal Church and the worldwide Anglican Communion. We invite all members of the Episcopal Church to join us in our commitment to classical Anglican teaching, and to stand with us for mutual enlightenment, encouragement, mission, and ministry.

APPENDIX C. STATEMENTS AND RESOLUTIONS REGARDING HOLY MATRIMONY AND HUMAN SEXUALITY

PORT ST. LUCIE STATEMENT

CONCERNING HOLY MATRIMONY

Both in the Old Testament and in the New Testament the understanding of sex is rooted in the conviction that the divine image in humanity is incomplete without both man and woman. Hence, the aim of sexuality, as understood in Christian terms, is not merely satisfaction or procreation but completeness. Interpersonal completeness – “The two shall become one” – is the ancient prescription, a union of differences. This does not mean simply genital differences, but all the differences biological and cultural that distinguish male and female all gathered into the symbol of “two shall become one”.

The biblical understanding rejects homosexual practice. Heterosexual sex is clearly and repeatedly affirmed as God’s will for humanity. The teaching of Jesus about marriage, the teaching of Paul and other biblical writers are unanimous and undeviating in portraying heterosexual love as God’s will and therefore good and normative at the same time keeping in mind our Lord’s recognition (*cf.* Matthew 19:12) that there is also virtue in the celibate life. It is clear from Scripture that heterosexual marriage is unanimously affirmed and that homosexual activity is condemned. It is not clear from Scripture just what morality attaches to homosexual orientation, but the Christian message of redemption and sanctification is one of graceful acceptance leading to graceful wholeness for all people.

The Church, therefore, is right to confine its nuptial blessing exclusively to heterosexual marriage. Homosexual unions witness to incompleteness. For the Church to institutionalize by liturgical action a relationship that violates its own teaching about sex is inadmissible.

The Church’s liturgical action is corporate. It is also public. It witnesses to what the Church stands for—and to what it advocates as good for society as a whole.

CONCERNING THE ORDINATION OF HOMOSEXUALS

With respect to the question of ordaining homosexuals it is crucial to distinguish between (a) an advocating and/or practicing (willful and habitual) homosexual and, (b) one with a dominant homosexual orientation only.

In the case of an advocating and/or practicing homosexual, ordination is inadmissible; First, because

ordination is a corporate act which proclaims our understanding of ministry, the Church thereby sets forth its values, not simply for itself, but in evangelistic terms for the social order. The ordination of an advocating and/or practicing homosexual, therefore, involves the Church in a public denial of its own theological and moral norms on sexuality.

Second, one of the vows required of an ordinand commits him or her to the fashioning of personal (and family or community) life after the manner of Christ so as to be an example to the Church.

The ordination of an advocating and/or practicing homosexual would require the Church’s sanction of such a lifestyle, not only as acceptable, but worthy of emulation. Our present understanding of biblical and theological truth would make this impossible.

1979 GENERAL CONVENTION RESOLUTION

WHEREAS, we are conscious of the mystery of human sexuality and how deeply personal matters related to human sexuality are, making it most difficult to arrive at comprehensive and agreed-upon statements in these matters; and

WHEREAS, we are aware that under the guidance of the Holy Spirit the Church must continue to study these matters in relationship to Holy Scripture, Christian faith and tradition, and growing insights; and

WHEREAS, the 65th General Convention recognized “. . . that homosexual persons are children of God who have a full equal claim with all other persons upon the love, acceptance, and pastoral concern and care of the Church . . .”; and

WHEREAS, all the clergy and laity of the Church are expected to render compassionate and understanding pastoral care to one another and to all persons; therefore be it

RESOLVED, the House of Deputies concurring, That this General Convention recommend to Bishops, Pastors, Vestries, Commissions on Ministry and Standing Committees, the following considerations as they continue to exercise their proper canonical functions in the selection and approval of persons for ordination:

1. There are many human conditions, some of them in the area of sexuality, which bear upon a person's suitability for ordination;
2. Every ordinand is expected to lead a life which is "a wholesome example to all people" (*Book of Common Prayer*, pp. 517, 532, 544). There should be no barrier to the ordination of qualified persons of either heterosexual or homosexual orientation whose behavior the church considers wholesome;
3. We re-affirm the traditional teaching of the Church on marriage, marital fidelity and sexual chastity as the standard of Christian sexual morality.

Candidates for ordination are expected to conform to this standard. Therefore, we believe it is not appropriate for this Church to ordain a practicing homosexual, or any person who is engaged in heterosexual relations outside of marriage.

NASHOTAH HOUSE APPROPRIATION

The Board of Trustees at its meeting of 21 May 1987, adopted the following statements concerning Christian behavior as normative for the Nashotah House Community:

Because Nashotah House Seminary is a school of training for Christian Priesthood, as well as other ministries, it is the stated policy of Nashotah House Seminary, as adopted by the Board of Trustees, that, as declared by the House of Bishops at Port St. Lucie in 1977, and by General Convention in 1979, the only proper exercise of human genital sexual activity is within the context of heterosexual marriage. Genital sexual activity between persons of the same sex, or between persons of the opposite sex outside of marriage, is not permitted to Christians. Conduct (or advocacy of conduct) contrary to this stated policy by any member of the student body, faculty, staff or administration of Nashotah House Seminary shall be subject to discipline up to and including dismissal from the Nashotah House Seminary.

At its meeting held on 6 February 1988, the Board further resolved:

1. that the Statement of Conduct adopted by the Board of Trustees on 21 May 1987, be printed in the faculty and student handbooks as the internal policy of Nashotah House;
2. that in order to respond pastorally to the concerns raised within the Nashotah family and in the Church at large the Board affirms the following statement:

Since 1842 Nashotah House has devoted itself to teaching students sent to it the Catholic Faith as this has been received through the Anglican tradition. It has sought to live the Christian life in a community centered in the full moral and sacramental practice of the historic Church and in biblical teaching and authentic spiritual life. Nashotah House, while recognizing that great diversity exists among Christians in every part of the Church concerning a proper understanding of marriage and human sexuality, continues to teach and to affirm the traditional Christian norms in this central area of human life. In bearing this continuing witness, however, it neither intends to, nor does it, countenance legalistic or condemnatory stances toward persons, all of whom are children of God and are entitled to the love, care and acceptance of the Church as the Body of Christ. For our Lord Himself came not to condemn, but to heal, to lift up, to forgive, to give life.

A continuing part of our responsibility as a community engaged in theological education is to be actively involved in the ongoing theological discussion and reflection upon the contemporary scene which loyalty to Catholic life demands. Therefore, we intend that this seminary shall continue to address the theological, biblical, cultural and pastoral issues which confront the Church anew in each generation, including those arising in the area of human sexuality, and that it shall do so in a manner which is both theologically responsible and pastorally instructive to those who will one day be pastorally responsible for God's people.

APPENDIX D. POLICIES REGARDING SEXUAL MISCONDUCT

POLICY AND DEFINITION OF SEXUAL MISCONDUCT

The policy of Nashotah House is that sexual misconduct involving any member of the Nashotah House community (administration, faculty, staff, students or volunteers, including supervisors and mentors in field placements) will not be tolerated. Clergy and other Christian workers, and those involved in their training, need to recognize the dynamics of their relationships and the potential for harm and abuse. Vulnerabilities are exposed, and the very strengths of these relationships, i.e., the expression of care and love, can easily take on inappropriate forms.

Administration, faculty, staff, students and others participating in programs and projects under the auspices of Nashotah House are expected to maintain the highest ethical standards in all their relationships, and especially with those for whom they have responsibility. The pastoral counseling and care functions create a special relationship of trust and power. Exploitation of this trust and power through sexual misconduct as defined below will not be tolerated. All clergy and other professionals in the service of the House are expected to maintain the highest ethical standards in all relationships in every pastoral and counseling situation. Clergy and other professionals in the employ or service of the House and students preparing for leadership roles in church and society are expected to model unquestionable ethical behavior with their colleagues at all times. Sexual misconduct as defined below will not be tolerated.

All members of the Nashotah House community who have pastoral or supervisory responsibility for others, including seminarians, staff, faculty and administrators, are required to take two courses in sexual abuse and misconduct prevention, for adults and children, as approved by the Church Insurance Corporation. Such courses are coordinated through the Office of the Dean and the Diocese of Milwaukee. If a student or other community member has previously completed such Church-approved training, he or she may present certificate(s) of the training to the Dean's Office. In all cases, documentation of this training is maintained in the student's academic file and in an employee's personnel file.

PSYCHOLOGICAL AND PSYCHIATRIC EVALUATIONS

As required by Episcopal canons for postulants to Holy Orders, and as a measure of additional compliance with the House's above-stated policies regarding sexual abuse and misconduct, all students *without exception* (Episcopal or other denominations) are required as part of their admission process to provide the Dean and President with a copy of a recent (within five years) psychological and/or psychiatric evaluation. Generally, these are forwarded in confidence by the aspirant/postulant's bishop to the Dean. For those persons seeking full-time residence in the Nashotah House community, this requirement also applies.

DEFINITIONS

Nashotah House defines sexual misconduct as follows:

Abuse. Sexual abuse or sexual molestation of any person, including, but not limited to, any sexual involvement or sexual misconduct with a person who is a minor or who is legally incompetent; or

Harassment. Sexual harassment in a situation where there is an employment, mentor or colleague relationship between the persons involved, including, but not limited to: sexually-oriented humor or language; questions or comments about sexual behavior or preference unrelated to employment qualifications; undesired physical contact; inappropriate comments about clothing or physical appearance; or repeated requests for social engagements; or

Exploitation. Sexual exploitation, including, but not limited to, the development of or the attempt to develop a sexual relationship between a cleric, employee or volunteer and a person with whom he/she has a pastoral and/or fiduciary relationship, whether or not there is apparent consent from the individual.

Pastoral relationship means a relationship between a cleric, employee or volunteer and any person to whom such cleric, employee or volunteer provides pastoral counseling, pastoral care, spiritual direction, or spiritual guidance or from whom such cleric, employee or volunteer has received confession or confidential or privileged information. The relationships between administrators and students and between faculty and students are explicitly included in this definition of *pastoral relationships*. The relationships between Nashotah House students and persons whom they encounter in field placements are also explicitly included in this definition of *pastoral relationships*.

COMPLAINTS OF SEXUAL MISCONDUCT

Any person who believes that he or she may have been subjected to sexual misconduct of any type by any member of the student body, faculty, staff or administration (including an employee, mentor, colleague, supervisor or other person having a relationship with Nashotah House) or any person who knows of an incident of sexual misconduct, shall promptly report the incident. A complaint of sexual misconduct should be directed to the Dean of Nashotah House, to the Chairman of the Board of Trustees, or to the Pastoral Referral Team. Upon receipt of a complaint, the Dean or Chairman of the Board will schedule a meeting with the person concerned, clearly stating the purpose of the meeting. At this meeting, the Dean or Chairman of the Board will provide the information to the person concerned in order that he/she may respond. The complaint will be promptly and fully investigated in a manner appropriate to the nature of the complaint. If appropriate, the statutory procedures for termination of employment may be invoked. Confidentiality regarding the complaint and investigation will be maintained to the extent reasonably practical, consistent with the need to investigate the complaint, provided always that any information regarding possible criminal offenses shall be given to the appropriate civil authorities. Retaliation against or harassment of witnesses or victims is prohibited.

Any individual who violates the Nashotah House policy by engaging in any form of sexual misconduct or retaliation will be subject to discipline up to and including immediate discharge or dismissal. The Executive Committee of the Board of Trustees shall always be informed of the action taken in response to complaints of sexual misconduct.

PASTORAL REFERRAL TEAM

The Nashotah Pastoral Referral Team exists primarily to address concerns related to discrimination (including, but not limited to, sexual, racial or academic), to be a human welfare resource, to be an advocate for all members of the Nashotah Community, and is the body to which complaints regarding ATS accrediting standards should be addressed. Thus the team exists:

1. To be available to, and to respond when contacted by, all members of the Nashotah seminary community; and
2. When asked, to respond to situations brought to the attention of the Team; and,

3. With the consent of the concerned party, to refer problems and needs to appropriate and relevant authorities or resources; *and*
4. Not to act as a therapeutic or disciplinary body of the seminary.

The Nashotah House Pastoral Referral Team will respect and maintain confidentiality at all times, *except* when Federal or State law requires disclosure.

Contact Procedure: Community members wishing to make contact with the Team should contact one or more of the present members of the Team. The Team is convened by the Nashotah House Chaplain.

Information concerning the Pastoral Referral Team, a list of the members, and how to contact them will be available on campus bulletins boards and in the Nashotah House community directory.

APPENDIX E. ALCOHOL, DRUG & SMOKING POLICIES.

11 March 1991

STATEMENT ON CHEMICAL DEPENDENCIES

Nashotah House recognizes that alcoholism and other drug dependencies are treatable diseases. We understand the pervasive nature of chemical dependencies; the destructive way these harm the body, soul and spirit of individuals; and how interpersonal relationships within the family, or communities, are impacted by dependent, abusive or inappropriate alcohol or drug use. We believe that the Church, as a redemptive fellowship of Christian believers, must be sensitive to the need for exercising a healing ministry to any individual suffering from alcoholism or any other drug addiction. The Dean, as chief pastor of the House will support, assist and encourage any such member of the Nashotah House community (faculty, staff, student body and dependent members thereof) to seek treatment. Whenever intervention is warranted, the Dean will on a case-by-case basis be consulted about an appropriate course of action.

ALCOHOL USE POLICY

The alcohol use policy of Nashotah House is intended to foster responsibility in the consumption of alcoholic beverages at all seminary-sponsored events or functions.

1. Alcoholic beverages are not required to be served at any seminary function, except the Eucharist.
2. When alcoholic beverages are served, non-alcoholic beverage alternatives must be present, attractively displayed and available in sufficient quantity and with ease of access.
3. Beverages not in original containers must be clearly marked as to whether they are alcoholic or alcohol-free. The serving of distilled beverages is discouraged.
4. Whenever alcohol is served, food should also be served.
5. Access to alcoholic beverages is to be carefully controlled to insure that minors are never served alcoholic drinks.
6. Intoxication is always considered inappropriate and potentially damaging behavior. Intoxicated persons are not to be served alcoholic beverages.
7. Functions sponsored by groups outside of the Nashotah House community that take place on seminary property must conform to this policy.

POLICY DISSEMINATION

Upon acceptance and approval of this policy the Dean will circulate a copy of the policy to all students, staff and faculty. A copy of the policy will also be provided to all off-campus groups seeking to use seminary property.

COMPLIANCE

It will be the responsibility of the members of the Nashotah House community to promote compliance with all aspects of this policy, which will be administered by the Dean.

NASHOTAH HOUSE DRUG POLICY

It is prohibited for any student or employee of Nashotah House Seminary to possess, use, distribute, deliver or sell illicit drugs to anyone.

Any student found to be using, to have used, to have possessed or to possess illicit drugs while enrolled will be given a choice of entering a formal, recognized drug/alcohol abuse program or being dismissed from the seminary. The relevant facts will be reported to the local authorities.

Any employee found to be using, to have used, to have possessed or to possess illicit drugs while employed by the seminary will be given a choice of entering a formal,

recognized drug/alcohol abuse program or having their employment terminated, and the relevant facts will be reported to the local authorities.

The Dean or his designee(s) will be responsible for examining the facts of each case and a recommendation for action will be made within ten calendar days.

NASHOTAH HOUSE SMOKING POLICY

In accordance with existing law in the State of Wisconsin, the public and educational facility areas of the Nashotah House campus are to be considered non-smoking areas unless specifically allowed by administrative policy.

The following places are designated as permissible for a person to smoke:

1. The "smoking lounge" in St. Luke House (the second-floor sitting room across the hall from the St. Luke House kitchen)
2. In the archway in front of St. Luke House Lounge (instead of in front of the Vesting room before Chapel or in the outside breezeway between Kemper and Lewis Halls).
3. On the porch in front of the Library or outside either side entrance of the Library.
4. Outside the Refectory entrances on the north and south sides.
5. In the individual student living quarters where the student chooses to smoke or to permit others to do so. (This does not apply to common areas in any student living quarters.)

This policy comes about after much prayer and dialogue with members of the community. Please give it your support. Any questions or comments should be addressed to the Associate Dean for Administration and Development.

APPENDIX F. OUR PET POLICIES.

The primary purpose of the pet policy is to accommodate, within reason, families for whom it would be a hardship to give up a cherished pet in order to attend seminary. With this in mind, no new or additional pets should be acquired while at Nashotah House. While the ideal situation would provide a uniform policy with respect to all members of the community, varying living conditions on campus make it impossible to have a single policy with regard to pets

in Nashotah housing. The widest latitude is provided for those who are “permanent” residents of the community, i.e. staff and faculty. To a large degree, this is justified by the fact that the physical arrangements of staff and faculty housing provide conditions for housing and exercising pets that do not have an immediate effect on their neighbors. However, students, even those in the newest married-student housing, live in relatively close quarters with their neighbors and pets can create a variety of hazards and nuisances to neighbors under such circumstances.

PERMISSION TO KEEP PETS:

Faculty and staff: Specific permission is not required.

Students Living in the Peaks, the Flats, the Fort, and Shelton Hall: All students wishing to keep pets must obtain permission to do so from the Dean *before moving to campus*. Application must be made in writing, stating the breed and age of the pet and the date the pet was originally acquired. Also, evidence of immunizations must be provided, together with any pertinent history of illness or behavior causing injury to humans and evidence of appropriate liability insurance. Students bringing pets must pay a pet deposit of \$200 per pet for their apartment. This pet deposit is in addition to the apartment security deposit. Note: permission will *not* be given for new puppies, kittens.

Students Living in the Cloister, Atkins, and Kemper Hall: No pets permitted.

There are certain expectations that apply to all pets in the community. These expectations include meeting all state and municipal requirements.

Pets must be clean, quiet, free of disease, inoculated against rabies, distemper, and other diseases as required by law, and must not present a danger to any resident of the community.

- Dogs and cats must wear current tags indicating proper licensing and required immunizations.
- It is the responsibility of pet owners to obtain license tags at the Delafield City Hall as soon as they become residents of the campus and to renew annually. The City of Delafield requires that dogs be kept under control by their owners and on our campus we extend that rule and require that dogs be kept on a leash.

- Faculty and staff whose homes have substantial yards surrounding them may allow their pets to roam free within their own yard, but not beyond.
- Dogs and cats may *not* roam free on campus.

No pets (except seeing-eye dogs) are permitted at any time in the refectory, chapels, library, classrooms, or the public offices of the seminary. Faculty or staff whom bring pets to their offices must keep them enclosed within their personal offices and not allow them to wander in public areas.

All pet owners are expected to maintain a clean environment in their homes:

- The living unit must be kept free of fleas, the odor of pet urine and feces, and any other unsanitary conditions caused by pets.
- Pets must urinate and defecate away from living areas, pathways and places where children play.
- “Accidents” must be cleaned up immediately.

Failure to maintain these standards will result in permission to keep a pet in seminary housing being withdrawn. Any dog that bites a person and breaks the skin or a cat or other animal that bites or scratches a person and breaks the skin must be permanently removed from campus at once. The animal must also be tested for disease and the results provided to the person injured and to the administration of the seminary. Repeated complaints to the administration about noise or other nuisances caused by pets may also result in permission to keep the pet being withdrawn if investigation substantiates the complaints. The pet owner will be held financially responsible for any pet damage to Nashotah House property if the damage requires replacement of property or excessive cleaning.

APPENDIX G. OUR DRIVING & PARKING POLICIES.

One of the beauties of Nashotah House is that we very seldom need to travel by automobile to get from our houses or apartments to anywhere else on campus. This is true even in the bleak midwinter. The cost to your poor car’s engine of starting and running for the two or three minutes it will take to drive from your apartment to the chapel or classrooms is far more severe than that of the brief, bracing and altogether healthy discomfort of a brisk walk to you.

Nevertheless, there will certainly be days when driving a car on campus will prove unavoidable. The following

policies are meant to protect our campus, our children and our hospitality to guests. They apply to every member of our community who drives.

1. Scrupulously observe our very low speed limits (10 miles an hour on campus; 5 miles an hour anywhere near married student housing).
2. Parking in Married Student Housing Area: Tenants are allocated **ONE** parking space in the apartment living area. Any additional vehicles should be parked in the undesignated parking stalls away from the front of the buildings.
3. Parking for Cloister/Kemper Hall Residents: Tenants are to use the lot behind Kemper Hall. **Parking in the Kemper lot is reserved for those students or assigned Staff personnel ONLY.**
4. General Parking areas: Refectory back lot, Refectory/Shelton Hall front lot, and lower boiler house lot.
5. Non-resident students: Shall use the General Parking areas.
6. Library and Faculty lots: Parking in those designated spaces is for only **Library Visitors, Staff, and Faculty.**
7. The Visitors Parking lot: The Visitors' Parking lot at the east end of Kemper Hall is reserved for visitors, designated individuals, and delivery personnel.
8. Shelton Hall back lot: Shall be for Shelton Hall residents, Bookstore personnel, and delivery personnel.
9. Fire Lanes: No parking in fire lanes or thoroughfares will be permitted at any time. These will include, between and behind the Flats, behind the Library, and the access road to the boiler house and beach.
10. Unauthorized parking: Unauthorized parking in any lot or parking outside of designated painted stalls shall constitute a parking violation. Fees to Nashotah House for violations shall be:
 - 1st violation - Warning
 - 2nd violation - \$5.00
 - 3rd violation - \$10.00
 - 4th violation - \$15.00
 - 5th violation - Possible suspension of campus vehicle privileges

11. Special Circumstances: Any question in regard to parking and special circumstances deviating from this general parking policy should be addressed to the Associate Dean for Administration and Development.
12. Special instructions for parking during snowfalls (to accommodate the plowing of our streets and lots) will be published and distributed as events dictate.

APPENDIX H. MEDICAL INSURANCE

Medical Insurance. Every student is required to carry adequate medical insurance covering himself or herself, and his or her family members who are at Nashotah. Prior to move-in, proof of insurance must be presented. Students who do not provide proof of coverage will be enrolled in the Episcopal Church Medical Trust Plan and billed by the Business Office.

APPENDIX I. THE GOVERNMENT OF THE HOUSE & THE NASHOTAH HOUSE COUNCIL

The Statutes of the House give authority and responsibility to the Trustees, Dean and Faculty. The Dean of the House is the chief pastor of the community, the rector of the Chapel of Saint Mary the Virgin, the president of the Faculty and the chief executive and administrative officer of the institution. Certain of the Dean's responsibilities may be delegated to others, such as the Associate Dean for Academics or the Associate Dean for Administration and Development.

The Statutes of the School give the Dean and President the responsibility "for the internal government and discipline of faculty, staff, and students..." (Statue VII, A.1). The Nashotah House Council exercises its functions and responsibilities by delegation from the Dean and President and has no independent legal standing or jurisdiction of its own. The Council acts as an advisory body to the Dean and President. Decisions, policies, and judgments of Council shall be considered approved by the Dean and President unless explicitly vetoed. See Nashotah House Council Bylaw Appendix J.

Trustees meet once each semester. The Trustees are organized into standing committees, among which are the Executive Committee, the Nominating Committee, the Administrative Committee, the Academic Affairs

Committee and the Asset Management Committee, the Strategic Planning Committee, the External Affairs Committee. The Faculty and the Student Body are represented on the Board by elected representatives (two faculty and two students) who have seat and voice but no vote. Faculty representatives are elected by the Dean and faculty. Two students, elected by the student body before the Trustees' meeting each May, serve as student representatives to the Board.

A current copy of the Statutes of Nashotah House is kept in the library.

APPENDIX J. NASHOTAH HOUSE COUNCIL BYLAWS

August 30, 2004

The Council is the representative body of the Seminary, which serves in an advisory capacity to the Dean and President, and operates according to the following bylaws.

Membership

The Council includes the following members:

- The Dean and President
- The Associate Dean for Administration
- The Associate Dean for Academic Affairs
- The Vicar of the Chapel
- The Director of Admissions/Registrar
- 3 Student Representatives (one each from the junior, middle, and senior classes, elected for a one-year term)
- The President of the Jackson Kemper Missionary Society ("The Mission Board")
- The President (or another representative) of the Women of Nashotah House (WONH)
- An adult leader of the Nashotah House Youth Group

All members of the Council have full voice and vote on all matters, except in the exceptional cases noted below.

JURISDICTION

The Statutes of the School give the Dean and President the responsibility "for the internal government and discipline of faculty, staff, and students..." (Statute VII, A.1). The Council exercises its functions and responsibilities by delegation from the Dean and President and has no independent legal standing or jurisdiction of its own. The Council acts as an advisory body to the Dean and President. Decisions, policies,

and judgments of Council shall be considered approved by the Dean and President unless explicitly vetoed.

The Council functions are as follows:

- A. **Communication:** The Council serves as a forum where members of the community can share information and coordinate schedules.
- B. **Major Policy Matters:** The Council discusses major policy matters which concern the community as a whole, such as:
 - Curriculum
 - Handbooks and major policy statements
 - Creation and elimination of Faculty posts
 - Annual budget and budget review
 - Changes in tuition and fees
 - Initiation of major financial campaigns
 - Doctrinal statements or interpretations
 - Strategic Planning
- C. **Student Matters:** The Council serves in a leadership role with regard to the student body in applying School policies to specific student cases (e.g. special dispensations on request of the Academic Dean, probation, withdrawal). The entire Council makes the decision, student members included - except when the Dean and President deems the matter too sensitive for student member involvement.

Notes: General student matters are discussed by the Council with decisions reported to students in question only by the person delegated by the Council to do so.

During discussion of student and personnel matters, student members may be excused at the discretion of the Dean and President.

ADMINISTRATION

- A. Council agenda items are generated by the appropriate administrative divisions or by individual report and resolution.
- B. The Dean's Cabinet (Dean and President, Associate Dean of Academics, and Associate Dean of Administration and Development) receives Council agenda items and determines whether the matter for discussion is proper for Administrative action or Council decision.
- C. The Dean and President and Associate Deans are responsible for seeing that any duly approved decision of Council is carried out.

- D. The Dean and President sees that any duly approved resolution of Council relevant to the Board of Trustees is presented to the Board and considered.
- E. The Dean and President sees that all relevant Board decisions are reported to the Council at its next meeting.
- F. The Board will be given copies of the Council Bylaws for reference.

Nashotah House community and not to be advocates of interest groups. They are inducted in a brief ceremony during Chapter Meeting in September.

PROCEDURES

- A. Frequency: The Council meets at least once a month during the Michaelmas and Easter terms at a time and place designated by the Dean and President. Meetings may be called on other occasions.
- B. Quorum: A quorum is constituted by a majority of eligible members.
- C. Agenda: Proposed agenda items are submitted to the Dean and President's secretary prior to the Dean's Cabinet meeting for their consideration. Additional items will be admitted to the agenda only in emergencies with the Dean and President's approval. The typical agenda includes: opening prayer, approval of minutes, reports, current business, new business, and student matters.
- D. President: The Dean and President or his delegate presides at Council meetings.
- E. Minutes: The Secretary to the Dean and President will record the minutes. Minutes will be circulated to Council members and archived by the Secretary to the Dean and President.
- F. Proposals: Policy proposals should be typed and circulated in advance to members for consideration. The president may accept oral motions at his discretion.
- G. Resolutions: Members will seek consensus whenever possible, and the president may defer any resolution until the next meeting for further consideration. The Council will make decisions by majority vote of members present.
- H. Selection of Student Representatives: Student representatives are elected for a one-year term by junior, middler, and senior classes during Orientation Week, subject to the approval of the Dean and President. Individuals may be re-elected for a second or third term. Student members of the Council are elected to serve the best interests of the