Nashotah House Theological Seminary is a Seminary of the Episcopal Church.

Nashotah House is accredited by the Commission on Accrediting of the Association of Theological Schools in the United States and Canada, and the following degree programs are approved:

Master of Divinity, Master of Arts in Ministry, Master of Theological Studies, Master of Sacred Theology, Doctor of Ministry

Nashotah House is also approved for a Comprehensive Distance Education Program

The Commission contact information is:

The Commission on Accrediting of the Association of Theological Schools in the United States and Canada

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Pittsburgh, PA 15275
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Fax: 412-788-6510
Website: www.ats.edu

Nashotah House admits students without regard to age, race, sex, color, nationality, or ethnic origin to all the rights, privileges, programs and activities generally accorded or made available to students at the school. It does not discriminate on the basis of age, race, sex, color, nationality, or ethnic origin in administration of its educational policies, admissions policies, employment, financial aid and loan grants, or other school-administered programs.

All information contained in this Catalog is subject to change. It does not constitute any form of contractual agreement with current or prospective students.

The Catalog is published each August by the Office of the Registrar. All fees and tuition are subject to annual increases each July 1st, at the discretion of the Board of Trustees. The catalog content is also available on-line at: www.nashotah.edu.

Note: This catalog updates and supersedes the errors of the 2014-2015 catalog, effective February 2, 2015
# TABLE OF CONTENTS

An Introduction to Nashotah House .................................................................................................................. 5
Our Mission ......................................................................................................................................................... 5
Our History ......................................................................................................................................................... 5
Our Teaching Faculty ....................................................................................................................................... 7
  Regular Faculty .............................................................................................................................................. 7
  Affiliate Faculty ............................................................................................................................................ 8
  Teaching Fellows ........................................................................................................................................... 8
  Adjunct Faculty ............................................................................................................................................ 8
  Distance Faculty ........................................................................................................................................... 8
  Visiting Faculty ........................................................................................................................................... 9
Our Library ......................................................................................................................................................... 10
Life at the House ................................................................................................................................................ 10
Affiliation, Accreditation and Governance ..................................................................................................... 13
  Affiliation .................................................................................................................................................... 13
  Accreditation ............................................................................................................................................. 13
  Governance ............................................................................................................................................... 13
  Membership .............................................................................................................................................. 14
Admissions ......................................................................................................................................................... 15
  The Admissions Process ............................................................................................................................. 15
Admissions Policies .......................................................................................................................................... 15
  Support from Ecclesiastical Authorities ..................................................................................................... 15
  Pre-Theological Studies .............................................................................................................................. 16
Financial Information ....................................................................................................................................... 17
  Tuition and Fees ......................................................................................................................................... 17
  Housing Costs .......................................................................................................................................... 17
  Medical Insurance .................................................................................................................................... 17
Scholarships & Financial Aid ............................................................................................................................. 17
  Internal Scholarships ................................................................................................................................. 18
  External Scholarships ............................................................................................................................... 18
  Personal Fund Raising ............................................................................................................................. 18
  Military Benefits ....................................................................................................................................... 18
  Federal Student Loans ............................................................................................................................. 18
  Outside Employment ............................................................................................................................... 19
  Tuition for Staff, Faculty, Their Spouses, and Spouses of Students ......................................................... 19
<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Evaluations and Recommendations</td>
<td>19</td>
</tr>
<tr>
<td>Payment of Student Fees &amp; Refunds</td>
<td>19</td>
</tr>
<tr>
<td>Payment of Fees a Prerequisite</td>
<td>20</td>
</tr>
<tr>
<td>Nashotah House Academic Policies</td>
<td>20</td>
</tr>
<tr>
<td>Academic Policies</td>
<td>20</td>
</tr>
<tr>
<td>Honor Code</td>
<td>20</td>
</tr>
<tr>
<td>Matriculation</td>
<td>20</td>
</tr>
<tr>
<td>Discussion Board Guidelines</td>
<td>20</td>
</tr>
<tr>
<td>Student Status</td>
<td>21</td>
</tr>
<tr>
<td>Course Work and Grading System</td>
<td>22</td>
</tr>
<tr>
<td>Late Work, Extensions, and Incompletes</td>
<td>24</td>
</tr>
<tr>
<td>Registration and Records</td>
<td>24</td>
</tr>
<tr>
<td>Registering for Classes</td>
<td>25</td>
</tr>
<tr>
<td>Add/Drop Limitations</td>
<td>25</td>
</tr>
<tr>
<td>Auditing Courses</td>
<td>25</td>
</tr>
<tr>
<td>Visitors in Classes</td>
<td>25</td>
</tr>
<tr>
<td>Academic Work at Other Institutions</td>
<td>25</td>
</tr>
<tr>
<td>Transfer of Credits</td>
<td>26</td>
</tr>
<tr>
<td>In-Course Work at Other Institutions</td>
<td>26</td>
</tr>
<tr>
<td>Transcripts</td>
<td>26</td>
</tr>
<tr>
<td>Intent to Graduate</td>
<td>26</td>
</tr>
<tr>
<td>Access to Student Files</td>
<td>27</td>
</tr>
<tr>
<td>Evaluations and Recommendations</td>
<td>27</td>
</tr>
<tr>
<td>Faculty Evaluations of Students</td>
<td>27</td>
</tr>
<tr>
<td>Junior Year Evaluations</td>
<td>27</td>
</tr>
<tr>
<td>Middler Evaluations</td>
<td>27</td>
</tr>
<tr>
<td>Senior Evaluations</td>
<td>27</td>
</tr>
<tr>
<td>Recommendations for Candidacy and Ordination</td>
<td>28</td>
</tr>
<tr>
<td>Academic Programs</td>
<td>29</td>
</tr>
<tr>
<td>Residential Programs</td>
<td>29</td>
</tr>
<tr>
<td>Master of Divinity (MDiv)</td>
<td>29</td>
</tr>
<tr>
<td>Master of Theological Studies (MTS)</td>
<td>31</td>
</tr>
<tr>
<td>Certificate in Anglican Studies</td>
<td>33</td>
</tr>
<tr>
<td>Hybrid Distance Learning Programs</td>
<td>34</td>
</tr>
<tr>
<td>Course Scheduling</td>
<td>34</td>
</tr>
<tr>
<td>Master of Arts in Ministry (MAM)</td>
<td>34</td>
</tr>
<tr>
<td>Master of Theological Studies (MTS)</td>
<td>35</td>
</tr>
<tr>
<td>Certificate in Anglican Studies (Distance)</td>
<td>36</td>
</tr>
</tbody>
</table>
Intent and Purpose of the Theological Field Education Program ........................................ 64
Academic Requirements: Master of Divinity ........................................................................ 64
  1. Supervised Practice of Ministry (SPM) ........................................................................... 64
  2. Major Summer Field Based Practicum – Teaching Parish Practicum (TPP) or Clinical Pastoral Education (CPE) ................................................................. 64
Other Field Education Opportunities ............................................................................. 65
Supervised Practice of Ministry (SPM) Requirements ...................................................... 65
Supervised Practice of Ministry (SPM) – Step By Step .................................................... 66
  Step 1: Field Site Placement ............................................................................................... 66
  Step 2: The Student / Site Contract .................................................................................. 66
  Step 3: Field Education Orientation ................................................................................ 67
  Step 4: The Site Committee .............................................................................................. 67
  Step 5: The Learning & Serving Covenant ..................................................................... 68
  Step 6: Ongoing Communication .................................................................................... 69
  Step 7: Evaluations .......................................................................................................... 70
Additional Aspects of SPM ............................................................................................... 70
  Theological Reflection ....................................................................................................... 70
  Ethical Expectations of Field Education Students .......................................................... 70
Teaching Parish Practicum (TPP) ..................................................................................... 71
Clinical Pastoral Education (CPE) .................................................................................... 71
Other Field Education Information ................................................................................... 72
  Termination or Disengagement of a Site Placement ......................................................... 72
AN INTRODUCTION TO NASHOTAH HOUSE

OUR MISSION
Revised by the Board of Trustees, 24 October 2013
As an heir of the Oxford Movement and inspired by Jackson Kemper, the First Missionary Bishop of the Episcopal Church, Nashotah House exists to form persons for ministry in the breadth of the Catholic Tradition, for the Episcopal Church, the wider Anglican Communion, and our Ecumenical Partners, thus continuing to serve our historic role as “The Mission”, empowering the Church for the spread of the Gospel of Jesus Christ.

Nashotah House Objective Statement
The Mission is expressed through the following objectives:
1. Being a community of learning and scholarship committed to the theological principles, ethical norms, and practices of the Catholic Tradition of Anglican Christianity.
2. Continuing our founding as a Mission and House of formation, primarily for ordained ministry, but also for lay ministry, in training Christians to "take the Gospel to the ends of the earth.”
3. Providing high quality academic and formational preparation to those seeking a classical theological education in the context of an Anglo-Catholic community demonstrating a faithful character, a faithful intellect, and a faithful practice.
4. Maintaining a community formed by the concepts of ora et labora¹ (prayer and work) and lex orandi, lex credendi (the law of prayer is the law of belief)².

Nashotah House Commitment Statement
As a formation and information center to send out missionaries to congregations and institutions both domestic and international; Nashotah House is committed to:
1. Maintain and foster belief in the orthodox Christian faith.
2. Establish and maintain a Christian community formed through the Benedictine disciplines of prayer, study, and work.
3. Uphold the Anglican heritage of daily prayer and corporate worship in the Catholic Tradition.

4. Encourage academic excellence in the mastery of a classical theological curriculum.
5. Equip students for the practical work of Christian ministries.
6. Provide Continuing Education for all engaged in Christian ministries.
7. Provide training and educational programs for use in Christian formation within congregations of the Church.
9. Support every member of the community of Nashotah House in the challenges of vocation and ministry.
10. Cultivate a vibrant Christian community which embraces all in God’s love.

OUR HISTORY
In 1841, Bishop Jackson Kemper, the Episcopal Church’s first Missionary Bishop, set out on horseback for what was then the northwest frontier, bearing the Gospel to the Oneida and Ojibwe peoples. Three young deacons, persuaded by Kemper’s example, followed him on foot—one of whom was James Lloyd Breck, later remembered as “the Apostle to the Wilderness.” Inspired by the Oxford Movement and the catholic revival in Anglicanism, Breck hoped to establish a religious house from which missionaries, trained in the Christian faith and formed by its disciplines, would go forth to preach the Gospel both to indigenous nations and the eastern pioneers then settling among them.

In 1842, then, a seminary was born in a little blue house built in the wilds of the kettle moraine. The following year, a little red chapel—the Chapel of St. Sylvanus—was built beside it. The two buildings endure today on Nashotah House’s campus. The faith, the missionary zeal and the catholic tradition which built them endure here also. And for over 160 years since, a unique witness within the Church has been thriving in the wilds of southeast Wisconsin.

Chartered in 1847, Nashotah House is the oldest institution of higher learning in Wisconsin, and she remains true to her roots today. Breck’s monastic ideals were considered radical in the Episcopal Church of his day, but his strong vision of priestly formation through communal living, ordered prayer, and shared work

¹ Derived from the motto of the Order of Saint Benedict.
² From Prosper of Aquitaine’s eighth book on the authority of the past bishops of the Apostolic See.
established Nashotah House’s unique identity and values in perpetuity.

For more than 170 years, the seminary’s purpose has been summed up in its distinctive name “Nashotah House” and its unofficial title, “the Mission.” The Daily Prayer for Nashotah House (see Catalog, back cover) communicates the mission of a community “set apart to the glory of thy great Name and the benefit of thy Holy Church,” and expresses the hope that her students will “go forth animated with earnest zeal for thy glory . . . that they may speak with that resistless energy of love which shall melt the hearts of sinner to the love of thee.” Nashotah House’s strong Anglo-Catholic heritage, married to a high view of the scriptures and a missionary ethos, provides a clear context for a community of faith and learning.

This is Nashotah House: a wooded sanctuary in which the beauty of holiness is prized; a community which keeps the monastic rule of life and the fullness of the faith once delivered; a theological school in the classical tradition, and a missionary outpost on the frontiers of western culture.
OUR TEACHING FACULTY

Nashotah House is blessed with a faculty which shares in equal measure a commitment to expertise in their respective scholarly disciplines, excellence in the classroom, and a vocation to train and form men and women for service in the church. For fuller biographical information, see the Nashotah House website: www.nashotah.edu.

REGULAR FACULTY

Dr. Garwood P. Anderson
Professor of New Testament and Greek
BA, University of Wisconsin-Eau Claire
MA, Trinity Evangelical Divinity School
PhD, Marquette University

Dr. Travis Bott
Assistant Professor of Old Testament and Hebrew
BA, Multnomah University
MA, University of Wisconsin—Madison
MTS, Duke Divinity School
PhD, Emory University

The Reverend Thomas N. Buchan III
Associate Professor of Church History
Director of Educational Assessment
BA, Wheaton College
MA, Wheaton College
MPhil, Drew University
PhD, Drew University

The Reverend Jack S. Gabig
Associate Professor of Practical Theology
Director of Advanced Degree Programs
BA, University of Pittsburgh
Troisième Degré - Université de Haute Bretagne, Rennes, France
MDiv, Trinity Episcopal School for Ministry
PhD, King's College, University of London

The Reverend Andrew T. Grosso
Associate Dean for Academic Affairs
Research Professor of Philosophical and Systematic Theology
BA, Calvin College
MA, Wheaton College
MDiv, School of Theology, Univ. of the South
PhD, Marquette University

The Reverend Thomas L. Holtzen
Professor of Historical and Systematic Theology
BA, University of Nebraska-Lincoln
MA, Gordon-Conwell Theological Seminary
PhD, Marquette University

Canon Joseph A. Kucharski
Professor of Church Music
Director of Chapel Music
BM, Wisconsin College Conservatory of Music
Certificate in Church Music, Royal School of Church Music, London
DMus, Nashotah House Theological Seminary

The Very Reverend Steven A. Peay
Dean and President
Professor of Homiletics and Church History
BA, Greenville College
MA, Saint Vincent Seminary
MA, University of Pittsburgh
MDiv, Saint Vincent Seminary
PhD, Saint Louis University

Dr. David G. Sherwood
Associate Professor of Ascetical Theology
Director of Library
BA, MA, Baylor University
MLIS, University of Texas
MTS, Nashotah House Theological Seminary
DMin, Nashotah House Theological Seminary

The Reverend Daniel A. Westberg
Professor of Ethics and Moral Theology
AB, Dartmouth College
MA, University of Toronto
MDiv, Wycliffe College, Toronto School of Theology
DPhil, Oxford University
AFFILIATE FACULTY

THE REVEREND RICHARD (RICK) S. HARTLEY
Associate Dean of Students
Affiliate Professor of Ascetical & Pastoral Theology
BA, Southwest (MN) State University
MDiv, New Orleans Baptist Theo. Seminary
STM (cand.), Nashotah House Theo. Seminary
DMin, George Fox University

THE REVEREND DAVID JONES
Affiliate Professor of Pastoral Theology
BA, Messiah College
MDiv, Princeton Theological Seminary
ThD, Emory University

THE REVEREND CALVIN LANE
Affiliate Professor of Church History
Associate Rector, St. George’s Episcopal Church, Dayton, OH
BA, University of North Carolina–Chapel Hill
MTS, Nashotah House Theological Seminary
PhD, University of Iowa

THE REVEREND KEVIN MORONEY
Affiliate Professor of Liturgics
BA, Valley Forge Christian College
MLIS, Rutgers University
MDiv, General Theological Seminary
PhD, Milltown Institute in Dublin, Ireland

DR. CHRISTOPHER WELLS
Affiliate Professor of Theology
Executive Director and Editor, The Living Church
BA, St. Olaf College
MAR, Yale Divinity School
PhD, University of Notre Dame

TEACHING FELLOWS

THE REVEREND MATTHEW S.C. OLVER
Teaching Fellow of Liturgics
BA, Wheaton College
MDiv, Duke University Divinity School
PhD (cand), Marquette University

THE REVEREND ALEXANDER R. PRYOR
Teaching Fellow of Church Music
BMus, Memorial University of Newfoundland
BMusEd, Memorial University of Newfoundland
MDiv, Nashotah House Theological Seminary

ADJUNCT FACULTY

THE REVEREND CANON JEREMY M. HASELOCK
Adjunct Professor of Liturgics
Vice-Dean and Precentor, Norwich Cathedral, Norwich, UK
DMus, Nashotah House Theological Seminary

DR. DENNIS SYLVA
Adjunct Professor of New Testament
BA, Gonzaga University
PhD, Marquette University

DISTANCE FACULTY

THE REV. JOHN INSERRA
Instructor of Pastoral Ministry
Rector, St. Peter’s Episcopal Church, Sheridan, WY
AA, Niagara County Community College
BA, Canisius College
MDiv, Nashotah House Theological Seminary
DMin studies, Nashotah House Theological Seminary

DR. MATTHEW LYNCH
Instructor of Old Testament
Dean of Studies, Westminster Theological Centre
BS, Cairn University
ThM, MCS, Regent College, Vancouver, BC.
PhD, Emory University (Atlanta, GA)

DR. JOHN MILLEKEN
Instructor of Moral Theology
Family Minister, St. Peter’s Episcopal Church, Sheridan, WY
BA, The College of Wooster
MTS, Nashotah House Theological Seminary
PhD, Bowling Green State University
VISITING FACULTY

Below are faculty members who have taught at Nashotah in the past few years.

The Rev. Canon Kenneth E. Bailey, ThD, DD

The Rev. Frank Baltz, STM
Teaching Associate, Acts 29 Ministries

The Very Rev. John Behr, DPhil
Dean and Professor of Patristics, St. Vladimir’s Orthodox Theological Seminary

The Rev. Jeremy Bergstrom, PhD
Priest Assistant, St. John’s Episcopal Church, Savannah, Georgia

The Rt. Rev. & Rt Hon. The Lord George Carey of Clifton, PhD, DD
103rd Archbishop of Canterbury

Mark Gignilliat, PhD
Associate Professor of Divinity, Beeson Divinity School

The Very Rev. Chad Hatfield, STM, DMin
Chancellor, St. Vladimir’s Orthodox Theological Seminary

The Rev. Thomas Herrick, DMin
Executive Director, The Titus Institute for Church Planting

The Rt. Rev. Michael Marshall
Bishop of Woolwich, retired, and assisting Bishop of London

The Rev. Canon Mark Pearson, PhD
President, Institute for Christian Renewal

The Rev. Greg Peters, PhD
Assistant Professor of Medieval and Spiritual Theology, Torrey Honors Institute, Biola University

Jerry Root, PhD
Associate Professor, Wheaton College
Associate Director, Billy Graham Institute for Strategic Evangelism
Director of Wheaton Evangelism Institute, Wheaton, Illinois

The Rev. Steve Schlossberg
Rector, St. John’s Episcopal Church, Troy, New York

The Rev. Frank Senn, PhD
Pastor, Immanuel Lutheran Church, Evanston, Illinois

The Rev. Robin Ward, PhD
Principal, St. Stephen’s House, Oxford
OUR LIBRARY

The library is the heart of any academic institution. The Frances Donaldson Library at Nashotah House is open to members of the Seminary community 24 hours a day. The library staff is available to assist all patrons during normal business hours 8:30 am—4:20 pm, Monday-Friday. An initial orientation is conducted for all new students, and individualized library instruction is provided for all who need and request it.

With more than 100,000 volumes, current subscriptions to 280 periodicals, and access to full-text electronic databases, the library provides essential materials in all formats. While the collection is primarily theological, it includes substantial holdings in history, philosophy, art, music, literature, and other areas that serve to support interdisciplinary interests. Special collections have a number of unique items, including the Underwood Prayer Book Collection and archival material relating to the history of Nashotah House and the Episcopal Church in Wisconsin. A compact disc collection in Church music and a selection of other audio-visual items that support the curriculum is also available.

The library is automated, and provides access to its catalog via the web. The library also provides interlibrary loan service through OCLC, giving the Nashotah House community access to more than a billion items held by libraries in the United States, Canada, and abroad. Access to electronic resources is provided via a building-wide wireless network and in a computer lab. A proxy server provides access to the library's databases and other electronic resources for members of the Nashotah House community when they are off-campus. Another valuable resource is Nashotah's proximity to, and reciprocal relationships with, other academic libraries: Marquette University, Carroll University, the Wisconsin State Historical Society, St. Francis Seminary, Sacred Heart School of Theology, and the University of Wisconsin-Madison.

The building itself, the original Donaldson Library built in 1910 and the Bishop Brady addition completed in 1981, provides an exceptionally congenial place for study. All stack areas, except for special collections, are open.

Reading areas include a current periodicals room, a spacious atrium, and a traditional reading room. Large, private study carrels are available for all students. A seminar room and a children’s room with a sizable collection of children’s books are located on the lower level. The building is fully accessible to persons with disabilities.

LIFE AT THE HOUSE

A COMMUNITY OF PRAYER

From its beginning, Nashotah House has been unique. The Mission was not founded as a seminary, but as an intentional community—a community of prayer and mission. At the heart of this community is the disciplined life of corporate prayer, which is essential to effective mission. When students initially arrive, they first learn the life of prayer, and that has been true throughout the history of The Mission. In the seminary’s task of forming people spiritually and theologically for mission, the primary focus, for faculty and students alike, has always been on the life of prayer.

Throughout the year at Nashotah House, every day begins and ends in the Chapel, with the Daily Offices of Morning and Evening Prayer and the daily celebration of the Holy Eucharist. The course of study for every student preparing for ordination includes formal courses in Christian spirituality and ascetical theology. In addition, opportunities are provided for every student to obtain personal spiritual direction from mature and experienced people of prayer. In learning to pray, and in learning to teach others to pray, there is no substitute for the act of prayer, but growth in the life of prayer is fostered and encouraged by the prayerful guidance of others who pray.

A CORE CURRICULUM

To meet the challenge of mission to a well-educated and technologically advanced society, theological formation must be thorough and rigorous. Nashotah’s core curriculum is comprehensive in its treatment of the disciplines of theology, providing the student with the tools for teaching the faith and responding to new issues in a rapidly changing world. The curriculum moves from foundations, to reflection, to application. Beginning with courses in biblical and historical foundations, students are prepared to move on to the study of principles, which leads naturally to a concern for practical application and developing an understanding of how to live the Christian Faith. Integrated into the curriculum are practical and experiential courses in preaching, liturgy, ascetical theology, and parish ministry. In response to a changing situation in church and society, course work in the critical areas of moral theology and apologetics has been expanded. Parish Ministry courses provide training in the field of Christian education, and field experience is integrated into the curriculum. The curriculum is designed to foster spiritual formation, theological insight, and the development of particular ministry skills so that the parish priest is fully
and effectively equipped to live and proclaim the Gospel and to enable others to do the same.

The Mission’s faculty includes both clergy and lay people, all of whom are themselves committed to the faith and life of the Church and who hold excellent academic credentials. All of the clergy on the faculty have served parishes, and some continue to do so.

**FORMATION OF THE WHOLE PERSON**

The character of Nashotah House today is still understood, in keeping with the vocation and vision of her founders, as a sacramental life dedicated to the proclamation of the faith of the one, holy, catholic and apostolic Church – hence the House’s historic reputation among the Episcopal seminaries as “the catholic seminary.” Seeking not merely community but communion, those who come to Nashotah House join a fellowship, which is, in St. Benedict’s phrase, “a school of the Lord’s service.” Theological education here is conceived as formation of the whole person. Our purpose is the pursuit of holiness. Our goal is the transformation and incorporation of the whole person into the life of the Holy Trinity – true communion. It is our conviction that the mission of the whole Church – to bring all people into the communion of saints – springs from lives that have been so formed.

Nashotah House introduces students to the fullness and richness of the Church’s tradition. With sensitivity to the complexities of daily living, we offer seminarians the opportunity to prepare for the task of ministry through a solid grounding in the biblical, theological, historical, liturgical, and pastoral dimensions of the Church’s heritage. This preparation takes on a special character as each individual’s vocation is tested under the discipline of the faith of the catholic and apostolic Church as inherited through the Anglican tradition. This formation for ministry takes place within the context of an active Christian community that is specified in The Mission Statement (Our Mission, p. 5) and described in the Short History of “The Mission.”

**THE LIFE OF THE SPIRIT**

At Nashotah House we believe that seminary education involves a progressively deepening relationship with God and the Church, not just knowledge about them. Therefore, chapel attendance is required of all students and faculty. The seminary community gathers daily for Morning Prayer, the Eucharist, and Evensong, which form the core of the corporate worship integral to our common life. Students take part in the public worship of the community by acting as servers, readers, and cantors, by preaching, and by officiating at the daily offices. Spouses and children are always welcome to attend.

Each student is assigned a seat in the Chapel, and all students and faculty vest for the daily services. Students provide their own cassocks, and the seminary procures a surplice of a specified design for each student. The Chapel makes a quantity purchase and bills each student for the cost of a surplice.

The Eucharist is celebrated in the morning on most days; however, when classes are in session, the Thursday Eucharist is scheduled at 5:00 pm to allow families to attend. On occasion, a community dinner will follow the Thursday Eucharist. Members of the community also come together on an informal basis for Bible study, prayer groups, and occasional services such as Compline, healing services, contemplative prayer, Stations of the Cross, Benediction of the Blessed Sacrament, Taize prayer, and contemporary praise worship. Individual prayer is also encouraged as an essential complement to corporate prayer.

Music is integral to the worship of God. Music sets a tone for worship and enables worship to soar and speak at a level beyond that of ordinary communication. At Nashotah House, the role of music in the liturgy is taken seriously and everyone shares in creating the music for worship. Students attend a weekly choir rehearsal to prepare for this ministry of the whole community. A mixed-voice choir comprised of members of the Nashotah House community sings at occasional services throughout the year.

Quiet days are scheduled each term, with meditations given by members of the faculty or visiting clergy or laypersons. Silence is observed on these days and students are encouraged to set aside the responsibilities and activities that normally occupy their time in seminary for a period of reflection. An annual retreat prior to Matriculation in Michaelmas, offers an extended time for meditation and reflection.

Certain clergy and members of religious communities are invited to visit the House on a regular basis to offer students an opportunity for spiritual direction, counsel, and confession.

**THE LIFE OF THE MIND**

In a sophisticated society, the Church needs leaders (both lay and ordained) who are equipped to witness intelligently to the Gospel. It has been suggested that the clergy be the most intelligent and best-educated people in a community. They should be able to interpret the Gospel to all people: to the highly educated and the high school dropout, to
teachers and students, to the corporate executive and the laborer, to the lawyer and the prisoner, to children and to those whose lives are coming to a close.

To prepare our students for such a calling, Nashotah House offers a core curriculum, one of the most comprehensive to be found in any theological seminary. A thorough grounding in the Biblical witness includes an introduction to Hebrew and Greek, the principal languages in which the Bible was written. The tradition of the Church, and particularly its Anglican expression, is explored in course sequences in Church history and historical theology. The ordered examination of the foundations laid in Scripture and tradition is pursued in the study of systematic and ascetical theology. Theory and practice are further explored and integrated in courses in moral theology, pastoral theology, apologetics, and liturgy.

Still, the curriculum is not an end in itself. A noted theologian once said of the seminary at which he taught, “Here we don’t have answers to questions. Here we have great mysteries to explore!” He might have been speaking about Nashotah House. Here liturgy, preaching, pastoral care, moral decision-making, and spiritual development are treated not as techniques to be mastered, but as mysteries to be reverently, yet rigorously, explored. We are convinced that reflective, contextual understanding is more essential to an educated priesthood than a set of specialized skills.

The aim is spiritual formation, the shaping of the whole person for Christian vocation and mission. Thus, at Nashotah House, disciplined study is carried on in the context of a disciplined life of prayer, seeking knowledge not for its own sake but for growth in the love of God.

LIVING THE GOSPEL

While the seminary experience at Nashotah House allows for reflection and growth in a retreat-like setting, formation for ministry cannot take place in isolation from the realities of the world in which we are all called to minister. There are no classes where questions of Christian responsibility are irrelevant. Such issues are addressed in regular class work and in special workshops and seminars.

Field education assignments, summer parish internships, and Clinical Pastoral Education all provide concrete occasions for engaging the needs of those we have been called to serve. Opportunities for ministry in the Milwaukee area include work with prisoners, the aged, the developmentally challenged, the homeless, and the hungry. People actively working in such areas as stewardship, evangelism, missions, church growth, and addictions are another resource available to the seminary community.

The Jackson Kemper Missionary Society (The Mission Board) is the official, student-led outreach arm of the community. The Mission Board has helped to coordinate outreach efforts including mission trips to Uganda, Bolivia, Nigeria, Mexico, Egypt, Malawi, and Peru; participation in food ministries, blood drives, campus recycling programs, Habitat for Humanity, and Advent and Lenten outreach projects which have provided support for both domestic and foreign mission needs.

Along the way, should challenges arise the Director of Student Affairs and the Chaplain stand ready to assist students and their families are encouraged to make use of these resources who can aid them, or see that they get to those who can. Students are also encouraged to meet with their Faculty Advisors pertaining to all matters pertaining to seminary – not just matters pertaining to Academics.

A COMMITMENT TO LIFELONG LEARNING

In an ever-changing world, learning cannot be a one-time proposition. New issues and new perspectives continually challenge the Church to respond. And, no matter how comprehensive the curriculum, it is impossible in three years of seminary to do more than establish a foundation for ongoing spiritual and intellectual growth. Thus, a primary function of a seminary education is to provide the tools and to instill a commitment to lifelong learning.

The resources of the seminary, both human and material, then become a valuable asset for the continuing enrichment of the ministry of the Church. The regular course offerings at Nashotah House are enriched with occasional lectures by visiting theologians whose presentations are often opened to the public.

In addition, Nashotah House offers two advanced degree programs. In July two-week intensive courses are offered to support the Master of Sacred Theology (STM) and Doctor of Ministry (DMin) degree programs. These programs are designed for parish clergy who have recognized a need for disciplined continuing education in a context which promotes prayerful reflection. Courses are taught by visiting scholars from all over the world and also, regularly, by Nashotah House faculty. One-week intensive courses are offered also during January (Epiphany Term) and are attended by laity and by clergy as continuing education, and as elective courses by students in the MTS, MDiv, STM, and DMin degree programs.
Theological and Commission teaching to baccalaureate more States

The Nashotah comprised programs the Nashotah by Nashotah wider Christian Church and training students for ministries, ordained and lay, parochial and non-parochial. Nashotah House is governed and its property held in trust by an independent Board of Trustees.

ACCREDITATION

Nashotah House is accredited by the Commission on Accrediting of the Association of Theological Schools in the United States and Canada, and the following degree programs are approved:*

- Master of Divinity
- Master of Theological Studies
- Master of Arts in Ministry
- Master of Sacred Theology
- Doctor of Ministry

*The Anglican Studies Certificate is not a degree program, as such, but is comprised of coursework from the above accredited programs.

Nashotah House is also approved for a Comprehensive Distance Education Program.

The Commission contact information is:

The Commission on Accrediting of the Association of Theological Schools in the United States and Canada
10 Summit Park Drive
Pittsburgh, PA 15275
USA
Telephone: 412-788-6505
Fax: 412-788-6510
Website: www.ats.edu

“...the Association of Theological Schools in the United States and Canada (ATS) is a membership organization of more than 260 graduate schools that conduct post-baccalaureate professional and academic degree programs to educate persons for the practice of ministry and for teaching and research in the theological disciplines. The Commission on Accrediting of ATS accredits the schools and approves the degree programs they offer” (from the ATS website). For more information on the Association of Theological Schools, see www.ats.edu.

GOVERNANCE

A permanent charter was granted to Nashotah House by the Legislature of the Territory of Wisconsin on February 4, 1847, which provided for erecting, maintaining, and conducting a College of learning and piety in perpetuity.

BOARD OF TRUSTEES

The Board of Trustees exists to hold in trust the assets of Nashotah House and to establish the policies by which the institution is governed. The Association of Theological Schools says, “The governing board is responsible for the establishment and maintenance of the institution’s integrity and its freedom from inappropriate external and internal pressures and from destructive interference or restraints.” [BULLETIN G-15] The Trustees, then, are the fiduciaries of the House; holding it in trust for the service of Christ and His Church. The Board, working with the Dean/President, faculty and administration, sets the vision and goals for the House. The Trustees meet annually. They are organized into standing committees, among which are the Board Development Committee, the Institutional Vitality Committee, and the Finance Committee. Nashotah House is committed to the concept of shared governance, as articulated by the Association of Theological Schools and as the means by which the House grows in institutional understanding and self-correction. The Faculty and the Student Body are represented to the Board by the Dean/President. Faculty and students are consulted by the Trustees on a regular basis and have opportunities for interaction, and involvement.

A current copy of the Statutes of Nashotah House is kept in the Frances Donaldson Library. It is available to students upon request.

DEAN AND FACULTY

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 Deans of Academics, Students, or Administration.

DEAN’S CABINET

The Dean’s Cabinet consists of the Dean and President, Associate Deans, and program directors at the appointment of the Dean. The Cabinet exercises its
functions and responsibilities by delegation from the Dean and President and has no independent legal standing or jurisdiction of its own. This Cabinet acts as an advisory body to the Dean and President. Decisions, policies, and judgments of Cabinet shall be considered approved by the Dean and President unless explicitly vetoed.

NASHOTAH HOUSE COUNCIL
The Council functions as a clearinghouse for issues that may arise. It is comprised of the Dean, Associate Deans, a chosen staff member, an elected student representative from each class, and a student spouse. The Council meets regularly, twice each semester at minimum.

MEMBERSHIP
Nashotah House is an associate member of the Wisconsin Association of Independent Colleges and Universities.

“WAICU: Wisconsin's private nonprofit colleges and universities working together to advance educational opportunity.”

WAICU’s Mission: The Wisconsin Association of Independent Colleges and Universities (WAICU) is an organization of the twenty-three independent (or private) institutions of higher learning in Wisconsin. Membership is limited to accredited, nonprofit institutions, headquartered in Wisconsin. The presidents of these institutions lead WAICU as its board of directors. All of WAICU’s programs are directed to support educational opportunity. WAICU works collaboratively to:

- Advance the interests and promote the development of independent colleges and universities in Wisconsin.
- Articulate the values and purposes of independent higher education and educate the public about these values and purposes.
- Advocate equitable public policy affecting higher education in Wisconsin and nationally, and cost-effective allocation of public funds to assure freedom of choice for students in selecting an institution of higher learning.
- Administer joint ventures, resource sharing, the exchange of information and scholarship, and mutual consultation and cooperation among the twenty-three independent colleges and universities in Wisconsin.

- Assist members in promoting access, affordability, and accountability.

WAICU is recognized in state statutes (ss. 14.57, 15.377, 15.67, 16.979, 36.31(2m)(a)1, 36.31(2m)(a)3, 38.50, 39.285, 39.437(4)(a), and 115.297) and 2011 Governor's Executive Order 37, 2012 Governor's Executive Order 59, and 2013 Governor's Executive Order 97 as the official organization of Wisconsin nonprofit, private (or independent) colleges and universities and their more than 60,000 students.
ADMISSIONS

THE ADMISSIONS PROCESS

Application forms (degree and non-degree) are available on the Nashotah House website: www.nashotah.edu. The Admissions application forms detail the specific materials required to complete an admission file. All application items must be submitted to the Admissions Office prior to the application deadline. All applications require a $25 non-refundable application fee.

Deadlines for Admission are as follows:

Residential Programs:
• May 1 to begin in Michaelmas (August)

Distance Programs:
• April 1 to begin in Petertide (July)
• October 1 to begin in Epiphany (January)

Advanced Degree Programs:
• February 1 to begin in Petertide (July)
• September 1 to begin in Epiphany (January)

A pre-admissions visit to the House is required for all applicants to residential degree programs. It is particularly helpful to schedule this visit while classes are in session in order to experience Nashotah House life; to meet students, staff, and faculty; and to attend classes and worship. Prospective students should contact the Admissions Office to arrange a visit.

All correspondence information should be addressed to:

The Office of Admissions
Nashotah House
2777 Mission Road
Nashotah, WI 53058-9793
Switchboard: 262-646-6500  Fax: 262-646-6504
Email: admissions@nashotah.edu

ADMISSIONS POLICIES

Nashotah House admits students without regard to age, race, sex, color, nationality, or ethnic origin.

Applicants for the Master of Divinity, Master of Arts in Ministry and Master of Theological Studies degree programs and for the program leading to a Certificate in Anglican Studies must have a bachelor’s degree from an accredited college or university. A limited number of students pursuing ordination who are not graduates of accredited colleges may be admitted to the MDiv or MAMin program if the following criteria are met (Contact the Associate Dean of Students for more information):

1) Be at minimum 28 years of age
2) Submission of an academic paper (at least 7 pages)
3) MAT or GRE Scores
4) A Bishop’s letter of permission to study
5) Documentation of Life Experiences noting vocational and spiritual development
6) Completion of Degree application

Applications for the Doctor of Ministry and Master of Sacred Theology degree programs must have the first professional degree (MDiv, BD, or equivalent).

Students in equivalent programs at other seminaries may apply for transfer to Nashotah House by completing the full application. Please refer to the transfer policies section for information regarding the transfer of credit.

SUPPORT FROM ECCLESIASTICAL AUTHORITIES

As adopted by the Board of Trustees, 23 October 1998

Theological seminaries exist to serve and support the Church. The resources of Nashotah House are well-suited to a variety of tasks relating to leadership in the Church, including vocational discernment, priestly information, and lay theological education. Nashotah House recognizes the importance of accountability to the Church and our admissions policy reflects this.

1. Postulants and Candidates for Holy Orders (and persons of similar standing in other denominations) are persons already under authority. In order to be admitted to the Master of Divinity degree program, the MA in Ministry degree program, or the Anglican Studies Certificate program at Nashotah House, applicants who are in formal discernment processes at the diocesan level are required to have the permission of their diocesan bishop or, in the case of non-Anglicans, the permission of the appropriate ecclesiastical authority.

2. Persons who are not engaged in a church-directed discernment process but who wish to explore the possibility of a vocation to ordained ministry are encouraged to apply to the Nashotah House Master of Divinity degree program or to the MA in Ministry degree.
program. In order to qualify for admission, such a person must have a letter of support from a parish rector, college chaplain, or other ordained pastor who knows the applicant well enough to attest to his or her fitness for ministry. In the course of their program, and at their request, Nashotah House will evaluate these students using the same procedures which are used in evaluations of Postulants and Candidates. However, it is the responsibility of the student to secure entry into a diocesan ordination process and it should be understood that, in most dioceses, it is likely that ordination by this route will not take place immediately upon graduation from Nashotah House.

3. Nashotah House wishes to foster the development of a theologically articulate laity within the church. Course work in the Master of Theological Studies degree is derived from the MDiv curriculum and provides a substantial theological base for a variety of lay ministries, as well as further study. The MTS degree program provides spiritual and ministerial formation in that the student is required to participate during their studies at Nashotah House in chapel and community life. Therefore, applicants to the MTS program should provide at least one reference who is a parish rector, college chaplain, or other ordained pastor who can attest to the individual’s Christian character and capacity for leadership in the church.

4. Applicants to the Advanced Degree programs are encouraged, but not required, to obtain a letter of support from their diocesan bishop.

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**PRE-THEOLOGICAL STUDIES**

A carefully planned college or university education is invaluable preparation for theological studies at Nashotah House. Good preparation includes grounding in philosophy, history, English, foreign languages, and psychology or sociology. Some work in religious studies can be useful but it should be understood that course work at the baccalaureate level cannot be transferred for credit at the master’s level. Preparation in breadth, in the manner of the traditional liberal arts degree, is more important than the choice of a particular major. Development of verbal skill (reading comprehension, writing, and speaking) is essential. Provisions for advanced standing can be found in the Catalog under the heading of Academic Work at Other Institutions on page 25.
Nashotah House attempts to keep the cost of seminary education at a minimum for students. Students may expect some yearly increase in tuition and fees, which will be announced each year by July 1.

2014-2015 TUTION RATES*

Residential Tuition: $465 per credit
Distance & Advanced Degree Tuition: $475 per credit

*Tuition may be raised annual

REFECTORY FEES
Meals include breakfast and lunch, Monday – Friday, during the term and/or residential weeks and various community dinners throughout the year. The refectory is closed when classes are not in session.

Residential Refectory Fees
Michaelmas & Easter: $1600/term
Epiphany II: $180/term
Non-Residential Refectory Fees $90/week

OTHER FEES

Technology Fees:
Residential $200/semester
Distance $150/term
Advanced Degree $100/class

Late Registration Fee $75
Facilities Fee (Residential Only) 200/annually

Book Estimate (Annually) $600-1000

Surplice (required for all students) $190
Diploma Fee $50
Transcript Fee $10/each
Thesis Binding & Printing Fee $300/$100 additional copies

Academic Hoods for Graduation $134-202
DMin Gown (new) $875
DMin Gown (rented) $100

HOUSING COSTS

RESIDENTIAL PROGRAM HOUSING
All rent fees include water (for almost all apartment units), but do not include gas and electric, which averages $150/month.

Single housing: with shared bath and kitchen facilities $1380/semester
Apartment housing: with private bath and kitchen facilities $520-
(varies by apartment size) $890/month
1 Bedroom Townhouse: $720/month
2 Bedroom Townhouse: $805/month
3 Bedroom Townhouse: $890/month

FURNISHED HOUSING DURING COURSE/MODULE RESIDENCIES
Reservations for housing during course/module residencies and Refectory meals are made at time of registration through the Nashotah House website.

Furnished single room: with linens, shared bath and kitchen facilities $47/night
Furnished guest apartment: with linens, private bath and kitchen $70/night
limited availability

MEDICAL INSURANCE
Every residential student is required to carry adequate medical insurance covering themselves and their family members who are resident at Nashotah House. Proof of insurance must be presented prior to move in. Students who do not currently have insurance will be automatically enrolled in a student insurance plan and it will be billed to their student account.
SCHOLARSHIPS & FINANCIAL AID

Nashotah House endeavors to keep tuition, fees, and rent as low as possible by raising funds for seminary operation through our Annual Fund. We encourage our students to seek diligently external funding for their seminary education, providing opportunities for the Church to increase its support and facilitate the education of clergy. Nashotah House is committed to helping students identify possible sources of external financial support and promises to guide and assist those who are willing to work hard to avoid or minimize student loan debt.

INTERNAL SCHOLARSHIPS

Nashotah House has a modest endowment fund designated for scholarship aid. Each year the proceeds of this fund are distributed to residential students according to financial need. All residential students must submit current financial information to Nashotah House by June 30th each year. Scholarship funds are assessed each year and scholarships are awarded based on the student’s needs and available funding. Most residential students receive a portion of their Nashotah House scholarship assistance in the form of a work scholarship, which gives them the opportunity to contribute their time and talents to various community responsibilities. Students in the Distance and Advanced Degree programs are not currently eligible for Nashotah House scholarship aid.

Allocation of scholarship funds will be made by the Scholarship Committee under the supervision of the Associate Dean of Students. All awards are made in accordance with the Statement of Principles of Student Financial Aid, a copy of which is attached as Appendix D. Students may obtain information on outside scholarship and financial aid organizations from the Student Services Center in St. John House.

EXTERNAL SCHOLARSHIPS

Many organizations award grants and scholarships to seminary students. Students must be organized and willing to work at securing such funding, but Nashotah House pledges to assist students in all of her programs (Residential, Distance Education, and Advanced degree programs) in their efforts to find and apply for such funding. Nashotah House is committed to helping students in all ways possible to avoid or minimize student loan debt.

PERSONAL FUND RAISING

Nashotah House commits to helping her students raise funds by appealing to family, friends and other supporters, presenting their financial needs during seminary as an opportunity for others to invest in their ministry and in the future of the Church. Students who have been industrious in raising funds in this manner have many inspiring stories to tell about how the Lord has provided for their needs. They have been especially blessed because each donation comes with prayer support, encouragement, and spiritual blessing. Through these exchanges their faith has grown. Nashotah House strongly encourages its students in all programs to consider this avenue for financing some or all of their seminary expenses.

MILITARY BENEFITS

Nashotah House is an approved certifying school for G.I. Bill recipients. Students interested in using their benefits to help pay for seminary should first apply online for their benefits via the G.I. Bill website (gibill.va.gov) to determine their eligibility. Questions regarding the application or eligibility should be directed to the regional Veteran’s Affairs office or to the student’s assigned VA Counselor.

Students must provide a copy of their Certificate of Eligibility to the Office of the Registrar before their first term in order to be certified. The Office of the Registrar will then certify each Veteran’s enrollment at the start of every term.

FEDERAL STUDENT LOANS

While we strongly encourage our students to avoid or minimize student loan debt to the extent possible, Nashotah House is an accredited, degree-granting institution and is able to help students apply for federal loan funds. Nashotah House participates in the William D. Ford Federal Direct Loan Program, making Unsubsidized and Graduate PLUS loans available to students who qualify. In order to qualify for this program, the student must:

1. Be accepted into a degree program (students in the Anglican Studies Certificate program are not eligible for Title IV Federal Aid)
2. Be registered as at least a half-time enrollment and maintain Satisfactory Academic Progress (see page 21 for details)
3. Complete the Free Application for Federal Student Aid (FAFSA), complete the online entrance counseling, and sign the electronic MPN.
4. Make written application through the Nashotah House Financial Aid and Scholarship Request Form.

Certain students may be randomly selected for verification by the Department of Education and may be asked to submit copies of the most recently filed Federal Income Tax form, W-2’s, and other pertinent information.

All transactions concerning student loans must be made by the applicant himself or herself.

Note: Failure to maintain at least half-time status or Satisfactory Academic Progress in any term may cause a student to be ineligible for Title IV Funding. Students who withdraw, or are taking courses at a less than half-time status may be required to begin repayment of any previous Federal Student Loans beginning six months from the time of the loss of eligible status (see page 21).

----------------------------- OUTSIDE EMPLOYMENT -----------------------------

During the academic year, residential students may not engage in gainful secular employment outside the seminary community without the permission of the Dean and Faculty.

The Dean and Faculty grant such petitions only in the case of serious financial difficulty. Students should be aware that such permission may carry the proviso of an extended academic program.

Work in parishes as a seminarian (parish-based field education program) is considered an enrichment of the seminary experience, and is required during two semesters (often during the Middler and/or Senior year of the MDiv program). Students must complete an approved course in the prevention of sexual misconduct and sexual abuse before undertaking any fieldwork.

----------------------------- TUITION FOR STAFF, FACULTY, THEIR SPOUSES, AND SPOUSES OF STUDENTS -----------------------------

Staff and faculty members and the spouses of 30-hour per week staff, spouses of faculty, and spouses of students in any degree program, may audit courses tuition free, provided there is space in the classroom. All auditors must obtain the permission of the instructor prior to registering for the audit.

Staff and faculty members and the spouses of full-time staff, spouses of faculty, and spouses of residential students may take courses for credit tuition-free up to 30 credit hours, provided they complete a non-degree application. The application will be reviewed by the admissions committee for a decision whether the prospective student is qualified for graduate study. Staff and faculty members must in addition obtain the permission of their immediate supervisor and of the Dean. After 30 credit hours have been earned tuition-free, such individuals will be required to apply for admission to and be accepted into a degree program and pay full tuition for additional courses.

------------------------------- PAYMENT OF STUDENT FEES & REFUNDS -----------------------------

Payment of student fees is expected in full by the beginning of each term unless satisfactory arrangements have been made in advance with the Business Office. In case of early withdrawals, refunds will be made according to the following schedule for standard terms:

<table>
<thead>
<tr>
<th>Period of Study</th>
<th>Refund Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>At the end of the first week:</td>
<td>90%</td>
</tr>
<tr>
<td>At the end of the second week:</td>
<td>80%</td>
</tr>
<tr>
<td>At the end of the third week:</td>
<td>70%</td>
</tr>
<tr>
<td>At the end of the fourth week:</td>
<td>60%</td>
</tr>
<tr>
<td>At the end of the fifth week:</td>
<td>None</td>
</tr>
</tbody>
</table>

Students are charged tuition on the basis of the total number of credit hours for which they are registered in any given term.

------------------------------- PAYMENT OF FEES A PREREQUISITE -----------------------------

No student may enroll in the next academic term, or graduate, without the payment of all current financial obligations to Nashotah House (or its various departments, e.g., Registrar’s Office, Business Office, Library, Facilities, etc.), unless specific arrangements are made with the Associate Dean of Administration.
NASHOTAH HOUSE ACADEMIC POLICIES

ACADEMIC POLICIES

The Dean and Faculty approve the academic program of the House. This includes the curricula, requirements for certificates and degrees, the grading system and other academic regulations. The Dean and Faculty also make student evaluations, canonical recommendations for candidacy and ordination, and recommendations for the granting of certificates of study and diplomas for earned degrees.

Such matters as the class schedule and calendar, and the choice and scheduling of workshops, conferences, guest lectures, and sermons are determined by the Dean with the advice of appropriate members of the Faculty and Staff.

The Board of Trustees and the Dean, with the advice of the Faculty, share the authority to hire members of the Faculty. The Dean regulates teaching and administrative workload and assigns the teaching of subjects required but not attached to any specific professorship.

In addition to teaching courses and performing the specific duties mentioned above, the Faculty is responsible for the evaluation and improvement of instruction. It is assisted in this process by course evaluations submitted by students at the end of each term. The Faculty is also charged with developing and encouraging policies, standards, and programs conducive to priestly formation and cultivation of Christian deportment in an atmosphere of wholesome, cultured and intellectually challenging community life.

In the event of situations not specifically covered by the regulations in this Catalog, the Dean or Academic Dean may render judgments consonant with their letter and spirit. Students may appeal such determinations by written petition to the Dean and Faculty.

HONOR CODE

Though the Matriculation Oath (see next section) is phrased in general terms and does not spell out precisely what it means to conduct oneself as a Christian and a candidate for Holy Orders, it certainly has a bearing upon the student’s approach to academic work. The seminary expects all students to pursue their studies with academic integrity and to observe an honor code that is consistent with those of most institutions of higher education.

Students shall not falsely present another person’s work as their own, either in whole or in part. Students shall not resubmit work prepared for one course in fulfillment of an assignment in another course without the advanced specific consent of the current instructor. Students shall endeavor to give credit to another author or source for all quotations, including Internet and electronic sources, whether direct or indirect, and shall not make use of another student’s work during an examination, or employ personal notes or other resources during an examination unless specifically invited to do so by the instructor. Cheating and plagiarism will be viewed by the seminary as violations of the oath of matriculation, and confirmed instances of either will be dealt with in the most serious way, and will involve a penalty which could include suspension or dismissal.

MATRICULATION

All students accepted into a degree program or the Anglican Studies Certificate program matriculate:

- Residential students during Convocation in the Michaelmas term;
- Distance and Advanced Degree students during the Epiphany and Petertide sessions of residence.

Upon completion of their studies or upon honorable withdrawal from the House, matriculated students are considered alumni.

All students who matriculate at Nashotah House take the following Matriculation Oath of obedience and sign the Matriculation record book:

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.

DISCUSSION BOARD GUIDELINES

The online forums of the discussion board provide a permanent record of the class interaction. The nature of these asynchronous written exchanges allows students to take the time they need to formulate a well-crafted argument with proper citations. Students who tend to “think while they speak” in a face-to-face group discussion are given the opportunity to write out their ideas before
publishing them for the group. The students who may be considered “quiet” in a traditional classroom setting can take advantage of the even platform and contribute to the discussion through their gifts of composition. There is great potential for the online discussions to achieve a high level of scholarship and academic discourse. However, there is also the possibility of misuse and abuse. Though each professor exercises different styles for discussion moderation, the standards expected of the students remain consistent. Inappropriate use of the discussion board can result in disciplinary action, including dismissal from the program.

- Use precise terminology and direct references/quotations in all assignments, including the posts to the discussion board.
- Proofread posts before publishing. Aim for a focused, clear, methodical message. Do not use all capital letters or any other formatting that is difficult to read.
- Keep the discussion academic and objective; evaluate the message, not the messenger.
- Avoid logical fallacies, e.g. straw man arguments. Ad hominem attacks including labeling and name calling will not be tolerated.
- When instigating healthy debate, exercise due consideration for the views of others. Integrity is expected at all times and offensive language is not allowed.
- Material that is inappropriate to the class discussion will be removed from the discussion board.

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STUDENT STATUS

STUDENT STATUS CLASSIFICATIONS

Students are classified as follows:

Degree Seeking or Non-Degree: Degree seeking students are those accepted and currently pursuing one of the following degrees: Master of Divinity (MDiv), Master of Theological Studies (MTS), Master of Sacred Theology (STM), Master of Arts in Ministry (MAM), or Doctor of Ministry (DMin). Nashotah House includes the Anglican Studies program (Residential and Distance) in the “degree seeking” category, even though a certificate is awarded. The degree application should be used for the AS programs. Non-degree students are taking classes and not in pursuit of a degree or certificate from Nashotah House.

Full-Time, Half-Time, or Less than Half-Time:
Residential students who register for at least nine (9) credit hours per semester are regarded as full-time. Students registering between four (4) and eight (8) credits are classified as “at least half time.” Students enrolled in three (3) or fewer credits per term are “less than half time.”

Distance Students enrolled in all four program modules in an academic year (six credits each) are regarded as full-time. A student drops below half-time if less than twelve (12) credits are taken in the academic year.

Advanced Degree Students are considered full-time when enrolled in six (6) or more credits per year. They are considered half-time if they enroll in at least 3 credits, and are less than half-time if they enroll in less than 3 credits. Students working on a thesis or project are granted full-time status for one academic year. Students who need more than one year to complete their thesis or project will be required to re-register for three credits of thesis/project work and will be granted half-time status each year they re-register.

Note: Students are not eligible for federal funding if they are enrolled less than half time and may be required to begin payments on student loans if they are not actively enrolled in classes.

Chapel and Refectory Participation: Full-time Residential students who live in seminary housing or other approved housing within a 50-mile radius of the campus, are required to attend daily chapel and normally take breakfast and lunch in the refectory on weekdays. Part-time students enrolled in Residential programs agree to participate in chapel and the refectory on a customized but regular basis. Such students make arrangements with the Dean of Students for the schedule of their participation. Since Distance and Advanced students are present on campus only during the designated residential weeks, their expected participation in Chapel and Refectory life is limited to those times.

LOSS OF STUDENT STATUS

Student status may be lost by inactivity, suspension, dismissal, or withdrawal.

Leave of Absence: A student who, due to life circumstances, needs to take a sabbatical from coursework may apply for a Leave of Absence for up to one year without financial aid or admissions penalties.

Suspension results in temporary loss of student status. Reinstatement is conditional upon performance of prerequisites specified to the student either in this Catalog or in writing by the Dean. Failure to perform such prerequisites may result in dismissal. Suspension may be affected by the Dean.
Dismissal is unconditional termination of student status for conduct inconsistent with the Matriculation Oath, and for violation of conduct specified in this Catalog, or by failure to observe other rules of conduct issued by the Dean and Faculty or the Board of Trustees. Dismissal may be imposed with or without prejudice against readmission. Dismissal may be imposed by the Dean and Faculty.

Withdrawal is the voluntary unconditional termination of student status affected by a student. Students must complete the Institutional Withdrawal form and it must be signed by both the student and the Dean.

If a student simply does not register for courses for more than one term and does not communicate with the Nashotah House administration, they will be considered withdrawn. Students who have been away from Nashotah House for more than one year, except for those on a Leave of Absence, must petition the Dean and Faculty for readmission, and may be required to undergo all or part of the Admissions procedures.

GOOD STANDING AND PROBATION
To remain in good standing at the House, students must pass all courses for which they have registered, and maintain at least a “C” (2.0), or a “B” [3.0] for Advanced Degree programs, grade point average in each semester. A student whose grade point average falls below a “C” (“B” for Advanced Degree programs), in any particular semester is automatically placed on academic probation.

The failure of a course results in automatic Academic Probation.

Note: Failure to achieve a grade point average of 2.0 (3.0 for STM and DMin) in a term in which a student is on academic probation will also result in automatic suspension.

Probation is of two kinds:

- **Academic:** in which the Dean and Faculty express concern about a student’s academic competence or performance, and grant a specified grace period within which to achieve a certain grade point average or to perform other specified academic conditions. A grade of ‘F’ automatically places a student on Academic Probation.

- **Social:** in which the Dean and Faculty have become aware of behavior incongruent with the Matriculation Oath, and grant a specified grace period for rehabilitation within the community.

Probation of either kind may be lifted only by the Dean and Faculty, with or without the petition of the student. A student who in the opinion of the Dean and Faculty has failed to meet probationary requirements is subject to suspension or dismissal.

FACULTY ADVISORS
Each student is assigned a faculty advisor upon admission to the House. Normally the student will remain the advisee of that faculty member for the duration of his or her program. Requests for changes of faculty advisors should be directed to the Dean. Advisees may meet individually or as a group with their faculty advisor.

Advisors may be consulted about personal, academic, and spiritual matters. The advisor-advisee relationship is central to the process of evaluation and recommendation. Students are free to seek the advice, counsel and spiritual direction of faculty members (including, but not limited to, their faculty advisor), the seminary chaplain, and of any other person they choose. Students are encouraged to seek spiritual direction and/or sacramental confession with visiting priests engaged by the House for that purpose, or with other spiritual directors in the surrounding area. Students should approach faculty members as confessors only in emergencies.

COURSE WORK AND GRADING SYSTEM

ATTENDANCE
Students are expected to attend every class scheduled during the course of a term. In each case of absence the student must arrange to make up all work missed. In case of absence due to illness, accident, or emergency family concerns, it is the responsibility of the student to ensure that instructors are informed of the reasons for absence. Other situations that prevent student attendance in class must be approved by the student’s faculty advisor and signed by the student to the instructor prior to the projected absence. The faculty advisor may require the student to petition the Dean and Faculty for prior permission. At the discretion of instructors, unannounced and/or unexcused absence from class may result in lowering the student’s course grade.

COURSEWORK EXPECTATIONS
The Dean and Faculty employ the following minimum guideline for required course work in consideration of one credit hour: 400 pages of assigned reading plus one hour of examination and four pages of written work.
typed and double-spaced. For example, students may reasonably be expected to read 1,200 pages and complete at least twelve pages of written work for each 3 credit-hour class in which they are enrolled.

Regarding time spent in class and on coursework, students should expect to spend at least three hours per week for each credit they are enrolled attending class and completing coursework. A student enrolled in a three credit course should anticipate spending 3 hours per week in class and 6 hours outside of class working on assignments. A student enrolled full time (12 credits) will spend about 12 hours per week attending class and about 24 hours working on class assignments.

**CREDIT HOUR LIMITATIONS**

Residential students are limited to taking 15 credits per semester. Distance students may take up to 6 credits per term. Advanced Degree students may take up to 6 credits in Petertide, and up to 3 credits in Epiphany.

**GRADING SYSTEM**

The grading system is as follows:

- **A** Outstanding
- **B** Good
- **C** Acceptable
- **D** Poor
- **F** Failure
- **WP** Withdrawed-Passing
- **WF** Withdrawed-Failure
- **I** Incomplete
- **P** Pass
- **AUD** Audit

The Faculty of Nashotah House will utilize the following grade scale for work that is assigned numerical value.

Instructors who do not assign numerical values to work are not bound by this grading scale:

| 94 - 100 | A | 74 - 77 | C |
| 90 - 93  | A-| 70 - 73 | C-|
| 88 - 89  | B+| 68 - 69 | D+|
| 84 - 87  | B | 64 - 67 | D |
| 80 - 83  | B-| 60 - 63 | D-|
| 78 - 79  | C+| 0 - 59  | F |

The cumulative grade point average shown on the transcript is calculated according to the following formula: The number of graded credit hours for each credit course is multiplied by the number of points for the grade received in those courses. The sum of these products is then divided by the total number of credit hours for which the student registered (and from which he or she did not withdraw) in any given term. The point system used for determining these averages is:

<table>
<thead>
<tr>
<th>Grade</th>
<th>Points</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>4.0</td>
</tr>
<tr>
<td>A-</td>
<td>3.7</td>
</tr>
<tr>
<td>B+</td>
<td>3.3</td>
</tr>
<tr>
<td>B</td>
<td>3.0</td>
</tr>
<tr>
<td>B-</td>
<td>2.7</td>
</tr>
<tr>
<td>C+</td>
<td>2.3</td>
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<tr>
<td>C</td>
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<tr>
<td>D+</td>
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<tr>
<td>D</td>
<td>1.0</td>
</tr>
<tr>
<td>D-</td>
<td>.7</td>
</tr>
<tr>
<td>F</td>
<td>0</td>
</tr>
</tbody>
</table>

Performance in courses is evaluated with a grade unless the faculty decides that a particular course be offered Pass/Fail. A “Pass” is awarded for all levels of performance other than “F.” Courses evaluated on a Pass/Fail basis are not included in the calculation of the cumulative grade point average. CPE, TPP, and CCI seminars will be graded Pass/Fail unless the student, with the consent of the Instructor, notifies the Registrar by midterm opting for a letter grade. Upon the consent of the Faculty other courses may be offered Pass/Fail.

The distinction between WP (Withdraw-Passing) and WF (Withdraw-Failure) is as follows: WP indicates that the student is passing the course up to the point of withdrawal. WF indicates that the student was failing the course at the point of withdrawal. Withdrawals do not affect the cumulative grade point average. Withdrawing from a core course will require that course to be re-taken in order to complete your degree program. Withdrawals will remain noted in the student’s transcript.

**ELIGIBILITY FOR HONORS**

Students in the MA in Ministry, MDiv, MTS, and STM programs who have achieved a cumulative grade point average of 3.75 or higher receive their diploma or degree cum laude.

**FAILURE ON PAPERS OR EXAMINATIONS**

Any student who receives a failing mark on a course paper or examination may, at the discretion of the instructor, be permitted to rewrite and submit the paper, or to sit for reexamination.
FAILURE OF COURSES
Any student who receives a failing grade in any course will be required to re-take the failed course at the next available offering. The failed course and grade will remain on the student’s transcript, but upon successful completion of the retaken course, the “F” will not be factored into the student’s GPA calculation. In special circumstances, a student may petition the faculty and academic dean to retake a failed exam or re-write a failed paper to earn a passing grade for the course.

SEMESTERS AND OFFICIAL ENDS OF TERMS
Nashotah House’s Academic Year is broken into two Semesters: Fall (July – December) and Spring (January – June). Each semester has two terms: Petertide and Michaelmas in the Fall semester; and Epiphany and Easter in the Spring semester. End of term dates are printed each year in the Academic Calendar.

Grades are due to the Registrar by the faculty by the dates printed on the Academic Calendar. Students typically will be able to view their grades on the Student Portal within one week after these dates.

LATE WORK, EXTENSIONS, AND INCOMPLETES
Students are responsible to complete their academic work in a timely manner, and to comply with all course requirements set by their instructor, including deadlines for assignments and papers. Students who submit their work late can expect a reduced grade for their submission. All coursework is due by the end of finals week.

EXTENSIONS & INCOMPLETES
All students are required to submit all coursework to their instructors by the end of finals. Instructors may at their discretion grant extensions up to the official end of term. Requests for extensions may not be approved, and students should work closely with their instructors in the event they anticipate not being able to complete the work assigned for a course(s). If a student fails to complete their coursework by the official end of term, the instructor will either (1) assign a final grade based on the work submitted to date by the student or (2) in consultation with the Academic Dean grant the student an “incomplete.” If the student is granted an incomplete, an “I” will be entered on the student’s transcript for that course, and the student will have six weeks from the official end of the term during which the course was offered to complete their work for the course. When the work has been completed, the instructor will submit a final grade to the Registrar, who will then remove the “I” from the student’s transcript and enter the final grade. If after six weeks beyond the official end of the term the student still fails to complete the coursework due, the Registrar will automatically assign a grade of “F” to the student.

EXTENUATING CIRCUMSTANCES
A student who has significant extenuating circumstances (medical, personal, or family) that prevent them from completing their work for a particular course(s) may petition the faculty for permission to submit coursework beyond the deadline required for incompletes (i.e., six weeks after the official end of term). If the faculty determine the student’s circumstances warrant an exception to the policy for incompletes, they will establish a deadline by which the student will submit all work for the incomplete course(s). In no instance will a student be eligible to receive additional extensions or incompletes beyond the date established by the faculty in such circumstances. The faculty may at their discretion also request the student take a leave of absence to attend to the extenuating circumstances.

GRADUATING STUDENTS
The provisions for extensions, incompletes, and extenuating circumstances stated above may be applied to students in their final semester, but in such cases diplomas or certificates will be withheld until all course work is submitted and final grades are entered on the student’s transcript by the Registrar.

REGISTRATION AND RECORDS
The Office of the Registrar, under the authority of the Academic Dean, is responsible for all admissions and academic records, maintenance and security of student files, setting of times for registration and the recording of course grades. Medical, psychological, and psychiatric reports are maintained confidentially, separate from student files, in the Associate Dean of Student’s Office.

Family Education Rights and Privacy Act of 1974: Nashotah House is committed to implementing all relevant aspects of this act (which is also known as FERPA, or, “The Buckley Amendment”), which concerns the privacy rights of students and their records. A statement concerning the act will be found in Appendix C: Family Educational Rights And Privacy Act (FERPA). Any questions concerning this act or its implementation at Nashotah should be directed to the Registrar.
REGISTRATION FOR CLASSES

Student registration will be conducted online on the student portal, which can be accessed at https://10484netclass.blackbaudondemand.com.

Registration will open approximately six (6) months prior to the start of a term and students are strongly encouraged to register at least one month prior to the start of a term. Registration will close two (2) weeks prior to the start of the term, after which a $75 fee will be applied for late registration. Courses with less than six students enrolled may be cancelled at the discretion of the program director or academic dean.

ADD/DROP LIMITATIONS

The Add/Drop limitations vary based upon the student’s program. Residential students may add or drop courses to their schedule up to one week after the beginning of Michaelmas or Easter Term; or drop an Epiphany or Petertide course up to two days after the term. Epiphany and Petertide courses cannot be added once their residential week(s) has begun. Advanced Degree students may drop courses up to two days after the beginning of Petertide or Epiphany Term. Distance students may drop courses up until five days after the start of the quarter.

After these deadlines, students may withdraw from any or all course(s), but will be responsible for paying tuition according to the refund schedule found on page 19.

AUDITING COURSES

Audited courses will receive the grade of “AUD” if there has been regular attendance by the student. Audited courses are not calculated into grade point averages.

The following persons are eligible to audit courses at no additional cost:

- Students
- Faculty
- Full-time employees
- Spouses of Students, Faculty, or Staff

A student or their spouse may audit, tuition free, the corresponding number of courses for which the student is currently registered. For example, a student registered for one course may audit one course. The auditing fee for all other persons will be fixed at one-half the regular per-credit-hour course fee.

Auditors who are not students need to complete the non-degree application at least 3 weeks before the start of the class. All auditors must register through the Registrar’s office and notify the course instructor of their intent to audit the course. Auditors, as distinguished from regularly enrolled members of the class, are discouraged from participating in class discussion and from asking questions during class time, and will not have access to the online materials on Sakai. Discussion of class material with the faculty member may occur by appointment outside of class hours.

Auditors may constitute up to 25% of the total enrollment for any class. Auditing status will be granted on a “first come, first served” basis.

VISITORS IN CLASSES

Specifically approved guests, may also be permitted by the instructor to sit in the class on occasion at no charge. Guests are asked to keep any questions until after class, at which time they may speak with the instructor.

ACADEMIC WORK AT OTHER INSTITUTIONS

The Dean and Faculty of Nashotah House may accept student work from other institutions of higher learning according to the following provisions:

ATS Regulations: Any transfer of course credits from other academic institutions must comply with the regulations of The Association of Theological Schools in the U.S. and Canada (ATS; www.ats.edu), our accrediting body.

Dispensation from Required Courses: A required course in a stated curriculum may be waived if a student has already achieved competence in the subject of the course. This dispensation from the requirements will occur because of either one or both of two options:

- Through equivalency and competence established through examination, fulfilling the requirement but granting no credit; or
- Through direct transfer of academic credit (This option is described below in Transfer of Credits.)

Student competence in a subject must be demonstrated to the Nashotah House faculty member in the appropriate subject area by examination. Students wishing to sit for such examination(s) must arrange with the particular faculty member(s) responsible for the subject at Nashotah House, and notify the Registrar of the same. If an examination is passed, the faculty member certifies that fact in writing to the Registrar, who then records on the
student’s transcript a note naming the course(s) whose requirements have been fulfilled by examination and the date of the examination. Note The faculty member may require supplemental reading or written work in addition to the examination as prerequisite for dispensation. Course credit will not be granted in this circumstance. In such cases an alternate course in the same discipline will be substituted for the course requirement.

Previous Work in Biblical Languages: Students who have studied extensively the Biblical languages at an undergraduate institution have three options at Nashotah House to fulfill the Biblical Languages requirements.

1. They may enroll in the course at Nashotah House during the term the language(s) are offered to take the course at the graduate level.
2. They may test out of the course and earn three credits toward their degree completion, but will pay for three credits of tuition.
3. They may opt to take an advanced level of the language, to take TH 501 - Ecclesiastical Latin, or choose to take an elective in Old Testament (for prior Hebrew study) or New Testament (for prior Greek study).

Students choosing options 2 or 3 should first meet with the Academic Dean and the Registrar to determine the best academic choice for the student and to create an academic plan for their degree completion.

TRANSFER OF CREDITS

Students entering Nashotah House after having completed previous academic work from an accredited university, graduate school, or seminary may request that such previous work be accepted as partially fulfilling the requirements of a degree program at Nashotah House provided the following conditions are met:

1. The courses were taken at an accredited institution at a graduate level within the past ten (10) years.
2. The student submits an official transcript from their previous institution(s).
3. The student earned a “C” or higher (“B” or higher for STM and DMin students). Pass/Fail courses are not transferable.
4. Course topics and work appropriately parallel the equivalent courses/requirements at Nashotah House.

5. Transfer credits do not exceed two-thirds of the student’s degree requirements (for example, a student may be eligible to transfer up to 60 credits of the 90 credit MDiv degree).
6. Up to half of an earned degree may be applied towards transfer credits as long as it does not surpass the two-thirds limitation (see #5 above).
7. Advance degree students may transfer a maximum of 6 credits into a program.

Normally, the Academic Dean and Registrar make specific determinations concerning equivalency of courses to be transferred, and may receive advice from an appropriate faculty member. All requests for transfer credit must be resolved in the course of the student’s first term.

IN-COURSE WORK AT OTHER INSTITUTIONS

Nashotah House students may petition to take courses through another accredited university or seminary. STM or DMin programs are limited to two courses that may be taken at another institution.

Permission to pursue such an alternative will be granted only on the basis of the submission of the concurrent enrollment form (available in the Registrar’s Office) to serve as the official petition to the Dean and Faculty in advance of the course’s start date. Upon receipt of an official transcript by the Registrar from the other institution, the Academic Dean and Registrar may certify that course work which has earned a grade of “C” or better (“B” or better for STM and DMin degrees) fulfills certain requirements of the student’s curriculum at Nashotah House.

TRANSCRIPTS

Students and alumni requesting an official copy of their transcript must complete the transcript request form found on the Nashotah House website and submit it to the Office of the Registrar. No transcripts will be released without this signed form. There is a $10.00 fee per transcript ordered; an expedited request is $30.00. All tuition and fees on a student’s account must be paid prior to the transcript being released.

INTENT TO GRADUATE

All degree-seeking students who anticipate graduating must notify the Registrar at least three months in advance (February of their intended graduation date through the
Intent to Graduate form. While every effort will be made to ensure that students are reminded of this requirement, it is ultimately the student’s responsibility to ensure that the form has been filed with the Registrar by the published deadline. Failure to notify the Registrar in writing of intent to graduate may result in the student not being able to graduate at a particular graduation ceremony.

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**ACCESS TO STUDENT FILES**

The Dean, Registrar, and certain other Nashotah House personnel have access to student files and transcripts at all times. Copies of confidential psychological and physical evaluation reports are kept separate from the regular student files. These may be seen only in consultation with the Dean and Associate Dean of Students. By Federal Law students have the right of access to their transcript and certain items in the permanent file in accordance with FERPA (see Appendix C: Family Educational Rights And Privacy Act (FERPA)). Students may exercise this right by making an appointment with the Registrar or Associate Dean of Students.

*Note:* No one outside of the seminary may have access to student files at any time, without the specific, written permission of the student.

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**EVALUATIONS AND RECOMMENDATIONS**

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**FACULTY EVALUATIONS OF STUDENTS**

The Dean and Faculty evaluate all residential students in their first year and every MDiv student during each of their three years of study. Distance Students in the MAM program will likewise have evaluations, from their instructors and the Academic Dean, mid-way through, and at the end of their program.

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**JUNIOR YEAR EVALUATIONS**

Each spring, toward the end of the first year of study, the faculty evaluates each first year student during a regularly scheduled faculty meeting. Each evaluation is sent to the student’s bishop and one copy is sent to the student and another copy is placed in the student’s file.

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**MIDDLE EVALUATIONS**

The Dean and Faculty prepare a comprehensive evaluation for each MDiv student during the Michaelmas Term of the Middler year. This evaluation is structured upon the standard form specified in the Canons of the Episcopal Church. In preparation for the writing of this evaluation, each Middler student prepares a self-evaluation and each faculty member prepares (for each Middler student advisee) comments regarding each of the areas of evaluation on the standard evaluation form.

The faculty advisor then compiles the first draft of the Middler Evaluation using the student’s self-evaluation, the input gathered from the other faculty members about that student, any written evaluations which exist reporting the student’s performance in summer clinical work such as Clinical Pastoral Education or Teaching Parishes Program, and the advisor’s own observations about the student. The advisor discusses the draft with the student and may modify the evaluation in light of that conversation; however, the Evaluation is the faculty’s evaluation of the student, so the student may or may not agree with the evaluation. The student will sign the draft to indicate that the draft has been received and read.

Copies will be sent to the student, the student’s Bishop/Commission on Ministry, the student’s faculty advisor, and the Registrar to be placed in the student’s file.

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**SENIOR EVALUATIONS**

During the October faculty meeting, the faculty will evaluate each of the Senior MDiv students. If all faculty members agree that a particular student has continued as evaluated in the Middler Evaluation, then the Dean’s office will send a standard letter from the Dean to the student’s Bishop reporting that fact. Copies of the letter will be sent to the student, to the student’s faculty advisor and to the Registrar to be placed in the student’s file.

If the faculty concludes that the Middler evaluation no longer accurately describes the student, i.e. if the faculty believe there has been significant change either positive or negative that should be reported to the student’s diocese, then the advisor drafts a description detailing the change noted in the faculty discussion. The advisor will discuss the draft with the student and the advisor may modify the text in light of this conversation with the student, however the text is the faculty’s assessment of the student’s change since the Middler Evaluation, so the student may or may not agree with the assessment. The student will sign the draft to indicate that the draft has been received and read. The advisor will submit the final draft of the evaluation to the Dean to be incorporated into a letter to the student’s bishop. If the student has no
bishop, the memo will go to file. This letter will be signed by the Dean and the faculty advisor. Copies will be sent to the student, to the student’s faculty advisor and to the Registrar to be placed in the student’s permanent file.

**RECOMMENDATIONS FOR CANDIDACY AND ORDINATION**

The Dean and Faculty make a formal recommendation (by vote) at the time when a student on an ordination track makes application for Candidacy, or for Ordination to the Diaconate or Priesthood as required by the Canons of the Episcopal Church. On a recommendation ballot the individual faculty members may vote “Yes” or “No” or “Abstain.”

When a student needs a recommendation from the faculty for Candidacy or Ordination, it is the student’s responsibility to request the initiation of the ballot process in writing to the Office of the Registrar (via the Recommendation Request Form online). The balloting will occur at the next regularly scheduled faculty meeting. Students should allow at least one month for the letter to be written and sent to their diocese.
ACADEMIC PROGRAMS

Nashotah House is committed to theological education and ministerial (esp. priestly) formation grounded in the Anglican ethos and shaped by the Benedictine charism. The goal of all degree programs at Nashotah House, then, is the student’s formation in a habitus fidei (a faithful character), an intellectus fidei (a faithful understanding), and a praxis fidei (a faithful practice). Students will emerge with an understanding and love of the Christian tradition and a growing ability to live and minister in the light of its truth and beauty.

Nashotah House offers five degree programs and a certificate program: the Master of Divinity (MDiv), the Master of Theological Studies (MTS), the Master of Arts in Ministry (MAM), the Master of Sacred Theology (STM), the Doctor of Ministry (DMin), and the certificate in Anglican Studies (AS).

These degrees are offered in three different educational contexts: (1) the residential programs (MDiv, MTS, AS), (2) the hybrid distance learning programs (MAM, MTS, AS), and (3) the advanced degree programs (STM, DMin).

RESIDENTIAL PROGRAMS

In its residential programs, Nashotah House offers the MDiv, the MTS, and the Anglican Studies certificate.

MASTER OF DIVINITY (MDIV)

The Master of Divinity (MDiv) degree program at Nashotah House is normally completed over the course of three academic years. It is a first professional theological degree primarily intended for persons who are postulants or candidates for holy orders in the Anglican Communion or Episcopal Church, but welcoming members of other denominations as well.

MDIV PROGRAM GOALS

Recognizing that God has poured His gifts abundantly upon the church making some apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry and to build up the body of Christ, the purpose of this degree program is to prepare ordained ministers who exemplify:

Faithful Character (habitus fidei):
The first goal of all degree programs at Nashotah House is the development of persons of faithful character (habitus fidei) whose approach to thought, life and work is expressed in:

- A life disciplined by prayer and devotion;
- Sustained, intentional engagement with Scripture and the Christian tradition;
- A jealousy for the apostolicity of the Church, her order, and her mission.

Faithful Understanding (intellectus fidei):
The second goal is to form in the student a faithful intellect which:

- Demonstrates competence in the classical theological disciplines;
- Understands the distinctive character of Anglicanism;
- Grasps the scope of mission within the Anglo-Catholic tradition.

Faithful Praxis (praxis fidei):
MDiv graduates should show themselves capable practitioners in the following respects:

- Construct and deliver biblically and theologically sound preaching and teaching;
- Lead worship which appropriates the wealth, the wisdom and the disciplines of the Catholic tradition;
- Provide godly counsel, pastoral care, and spiritual direction.

MDIV PROGRAM REQUIREMENTS

Candidates for this degree typically hold a Bachelor of Arts degree, or the equivalent, from an accredited college or university. The program seeks to educate persons in the basic knowledge and skills appropriate to ordained ministry, thus serving as a basis for lifelong theological education. Academic studies, fieldwork, corporate worship, spiritual formation, and involvement in the life of the community are all important components of this program. According to the particulars of the stated MDiv curriculum, students in this program undertake required courses in biblical studies (including Hebrew and Greek), ecclesiastical history, historical and systematic theology, liturgics and church music, pastoral theology, ethics and moral theology, homiletics and spirituality. In addition to the 26 required courses (78 credits), a minimum of 12 additional elective credits (only six of which may be Field Based elective credits) are required to complete the MDiv curriculum. Students must successfully complete 90 credit hours of work to qualify for graduation.

MDiv candidates are also required to meet the following Field Based educational requirements:
1. Supervised Practice of Ministry (SPM): This non-credit requirement is normally completed during the two semesters of the Middler year. Students may continue in a placement through their Senior year (See Appendix G for more details).

2. Summer (or Extra-Term) Clinical Program: MDiv students are required to complete either one unit of Clinical Pastoral Education (CPE) or a Teaching Parishes Program (TPP). Students should consult with their diocese to determine if they should take TPP or CPE. Students may choose to earn 3 elective academic credits for either of these programs as described below by enrolling in a subsequent seminar. Students may earn up to 6 credits total in field based electives.

   a. Clinical Pastoral Education (CPE) One unit in a certified CPE program (or an alternative clinical program approved by the Director of Field Education) is normally undertaken in the summer after the Junior year. The purpose of CPE is to give students an opportunity to grow in self-understanding in the context of a clinical setting which fosters integration of theory and practice in ministry.

   b. Teaching Parishes Program is a summer placement in a parish that is normally undertaken during the summer after the Middler year. The program includes about 240 hours of work in the designated parish. Placement is made after consultation with the Director of Field Education and the proposal must be approved prior to the program.

A Senior MDiv student may choose to substitute a Senior Thesis for two elective courses (6 credits). The approximate length expected for an MDiv thesis is 12,500 words. During the fall of the senior year, the student will complete the Thesis Registration form and will begin working on a thesis proposal with the assistance of their thesis supervisor. Once the thesis proposal is approved, the Thesis registration form will be submitted to the Registrar and the student will be registered for six credit hours of elective course work, designated as “Thesis Research and Preparation.” In matters of style and format the thesis must conform to Kate L. Turabian, A Manual for Writers of Term Papers, Theses and Dissertations (7th ed.; Chicago: University of Chicago Press, 2007). The thesis director must certify to the Dean and Faculty by April 15 of the student’s senior year that the thesis has been submitted and is acceptable. In the event that the thesis is unacceptable, it will be within the discretion of the thesis director to submit to the Registrar a passing grade (“C” range) for 6 credit hours undertaken as if for a Reading Course.

In order to be awarded the MDiv degree a student must:

1. Possess a baccalaureate degree or the educational equivalent from an accredited institution or meet the requirements for non-bachelor degree admission;
2. Complete the required curriculum as outlined above and as determined by the Dean and Faculty;
3. Achieve a cumulative “C” (2.0) grade point average;
4. Complete three academic years as a resident student at the House (This requirement may be reduced to as little as one year by the Dean and faculty for certain students with transfer credits);
5. Be free of indebtedness to the House (This requirement can be satisfied by making formally approved arrangements with Nashotah House for planned payments subsequent to graduation).

### MDiv Recommended Course Sequence

#### Junior Year

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<tr>
<th>Michaelmas</th>
<th>Epiphany</th>
<th>Easter</th>
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<tbody>
<tr>
<td>CH 501</td>
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<tr>
<td>OT 501</td>
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**Note:** Clinical Pastoral Education (CPE) or Teaching Parishes Program (TPP) is required to be completed in either the first or second summer

#### Middle Year

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<tr>
<td>SPM 510 (non-credit)</td>
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</table>

**Note:** Clinical Pastoral Education (CPE) or Teaching Parishes Program (TPP) is required to be completed in either the first or second summer

#### Senior Year

<table>
<thead>
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<td>ST 502</td>
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<td>NT 512</td>
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<tr>
<td>PM 601</td>
<td>Elective</td>
<td>Elective</td>
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MASTER OF THEOLOGICAL STUDIES
(MTS)

The Master of Theological Studies (MTS) degree program is normally of two years duration (full-time status) and is intended for students who wish to obtain a basic first academic degree in theological studies. As an “academic” degree – distinct from the “professional” MDiv and MAM degrees – the MTS allows for and expects some academic specialization and is not designed in itself to prepare the student for ordination.

MTS PROGRAM GOALS

The purpose of this degree program is to prepare graduates for ministry in the Church who are persons of:

Faithful Character (habitus fidei):
The first goal of all degree programs at Nashotah House is the development of persons of faithful character (habitus fidei) whose approach to thought, life and work is expressed in:
- A life disciplined by prayer and devotion;
- Sustained, intentional engagement with Scripture and the Christian tradition;
- A jealousy for the apostolicity of the Church, her order, and her mission.

Faithful Understanding (intelllectus fidei):
Students are called upon to understand the unique relationship of theological study to the ecclesial enterprise and will thus:
- Understand and demonstrate basic competence in each of the classical theological disciplines of Biblical Exegesis and Theology, Ecclesiastical History, and Systematic Theology;
- Demonstrate a specialized knowledge in one of the following disciplines:
  - Scripture, including facility in biblical languages; exegetical skills; and hermeneutics and biblical theology.
  - Church History, including institutional and social history; historical theology; Anglican history; and the histories of liturgy and ascetical theology.
  - Theology, including a full complement of systematic, moral, and historical theology.
  - Christian Spirituality in the Anglican Tradition, including liturgics and ascetical theology, including their historical basis.
- Articulate familiarity and demonstrate an ongoing pattern of engagement with both the primary sources and secondary literatures of the respective discipline of concentration.

Faithful Praxis (praxis fidei):
MTS graduates should show themselves capable practitioners in the following respects:
- Research and write competent and persuasive essays, offering original syntheses or unique contributions in the field of concentration;
- Apply the specific resources and perspectives of the field of concentration to inform, adjudicate, and resolve questions of belief, ethics, and praxis facing the contemporary church.

MTS PROGRAM REQUIREMENTS

Students in this program must successfully complete a minimum of sixty credit hours of work, six of which may consist of thesis research and preparation. Of the 60 credits of coursework, not fewer than 12 credits must be 600- or 700-level courses. The two-year program has four possible foci: Scripture; Church History; Theology; Christian Spirituality. All foci incorporate core curriculum courses from the MDiv curriculum, beginning with a foundational year common to both degree programs. The second year of the program depends upon the focus of the candidate. Suggested curricula for the various foci are presented below.
### Scripture Concentration (Offered only residentially)

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<tbody>
<tr>
<td>CH 501*</td>
<td>BI 501*</td>
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<td>NT 501</td>
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<td>Free Elective</td>
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<td>CM 501</td>
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<td>HT 501</td>
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<td>Free Elective</td>
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### Theology Concentration

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<td>CH 501*</td>
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<td>MT 501</td>
<td>ST 501*</td>
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<tr>
<td>Free Elective</td>
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<td>Theology Elective</td>
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<tbody>
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<td>ST 502*</td>
<td>Theology Elective</td>
<td>NT 511*</td>
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<td>NT 512*</td>
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<td>MT 601</td>
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<tr>
<td>Free Elective</td>
<td>Thesis or Theology Elective (6 cr)</td>
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### Christian Spirituality Concentration

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<td>CH 502*</td>
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<tr>
<td>LT 501</td>
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<tr>
<td>CM 501</td>
<td>ST 501*</td>
<td>AT 501*</td>
</tr>
<tr>
<td>Free Elective</td>
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<td>CM 610</td>
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<th>Easter – Sr.</th>
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<tbody>
<tr>
<td>ST 502*</td>
<td>CH 601</td>
<td>NT 511*</td>
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<td>LT 601</td>
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<tr>
<td>NT 512*</td>
<td></td>
<td>AT 601</td>
</tr>
<tr>
<td>Free Elective</td>
<td>Thesis or Liturgy/Ascetical Theology Electives (6 cr)</td>
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</tbody>
</table>

Note: Courses marked with an asterisk (*) indicate a required core class.

Students have the option of writing a thesis during their second year. Because a significant component of the MTS program consists in studies related to a field of concentration, as well as possible thesis preparation, it is advisable that the student select a field of concentration as soon as possible, and no later than the second term of his or her first year. When a concentration is selected, the student is to inform the Dean and Faculty, who will appoint an advisor or a thesis director in the area of concentration. If a student selects the Thesis Option, six credit hours of the second year of the MTS curriculum will be registered as “Thesis Research and Preparation.” These credits may be substituted for any course listed in the curriculum, although it is suggested that elective credits be used for this purpose. Those selecting the Thesis Option must submit an acceptable thesis by April 15 of the second year. Approximate length expected for a thesis for this degree is 18,000 words. See Appendix E: Nashotah House Thesis/Project Guidelines for details concerning the process and format of the MTS thesis.

Students not selecting the Thesis Option must fulfill the degree credit requirements through completing a full course load of sixty credit hours and must pass an oral comprehensive examination in the student’s area of focus in order to qualify for the degree.

In order to qualify for the MTS degree a student must:

1. Possess a Bachelor of Arts degree, or the equivalent, from an accredited college or university;
2. Complete the required curriculum and thesis or final comprehensive exam as outlined above and as determined by the Dean and Faculty;
3. Maintain at least a “C” (2.0) grade point average in each year’s work;
4. Complete not less than one academic year or its equivalent as a full-time resident student at the House;
5. Be free of indebtedness to the House (this requirement can be satisfied by making formal arrangements with Nashotah House to satisfy the indebtedness according to a schedule of planned payments subsequent to graduation.)
CERTIFICATE IN ANGLICAN STUDIES

The Anglican Studies certificate is designed to be completed in a minimum of one academic year. We offer a 30-credit program of study which focuses upon those elements of theological training which are distinctive to the Anglican tradition. Typical students in the Anglican Studies program have taken the MDiv or its equivalent in a non-Anglican seminary and are now seeking to supplement that training, perhaps to meet requirements for ordination.

The curriculum for this certificate is largely predetermined. However, an Anglican Studies student’s course of study will be determined at registration taking into account previous academic work. Courses are not typically transferred into the Anglican Studies curriculum.

| LT 501 & 601 |
| AT 501 & 601 |
| PM 501 & 601 |
| CH 601 |
| CM 501 or CM 610 |
| Electives: HT 501, HT 502, HM 501, HM 601, MT 501 |

ANGLICAN STUDIES MDIV COMPLETION

This pathway is for students who have already completed up to 60 semester hours in the MDiv program at another ATS accredited seminary and who wish to complete an MDiv with a focus in Anglican Studies in an environment of Anglican worship and spirituality. To earn the MDiv degree a student must complete a minimum of 30 credits in residence toward a total of 90 MDiv credit hours, and complete one unit of CPE or a TPP.
HYBRID DISTANCE LEARNING PROGRAMS

All seminaries, including Episcopal seminaries, are encountering changing patterns of education for ministry. Reliance on diocesan schools for ministry, on courses taught at local seminaries (non-denominational or of diverse denominational affiliation), and on the time-honored Anglican practice of “reading for holy orders” are all becoming more common as dioceses and individuals studying to prepare for ministry attempt to cope with the growing challenges and costs of relocating for a residential seminary education. Nashotah House’s hybrid distance education programs are a response to these very real needs – programs which, while making theological education accessible, do not sacrifice the formative residential component of seminary education to the exigencies of convenience.

COURSE SCHEDULING

The hybrid Distance Learning courses are formatted in 12-week, 6-credit modules, consisting of one week of intensive residential instruction and eleven weeks of online study. For purposes of course planning, students can expect the following rotation of courses to be offered.

<table>
<thead>
<tr>
<th>Summer</th>
<th>Fall</th>
<th>Winter</th>
<th>Spring</th>
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<tbody>
<tr>
<td>July-Sept</td>
<td>Oct-Dec</td>
<td>Jan-Mar</td>
<td>Apr-June</td>
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<tr>
<td>Residential</td>
<td>Residential</td>
<td>Residential</td>
<td>Residential</td>
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<tr>
<td>week: July</td>
<td>week: Oct</td>
<td>week: January</td>
<td>week: April</td>
</tr>
<tr>
<td>Old Testament</td>
<td>New Testament</td>
<td>Systematic</td>
<td>Church</td>
</tr>
<tr>
<td>Liturgies</td>
<td>Church and Society</td>
<td>Ethics and</td>
<td>Theory and</td>
</tr>
<tr>
<td>Anglican Heritage</td>
<td>Theology</td>
<td>Moral</td>
<td>Practice of</td>
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<tr>
<td></td>
<td></td>
<td>Theology</td>
<td>Ministry</td>
</tr>
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</table>

MASTER OF ARTS IN MINISTRY (MAM)

The MA in Ministry (MAM) is a first professional degree in ministerial leadership, and is normally completed in two calendar years (eight modules, one taken each quarter). It is designed especially to train those serving the church in lay and ordained ministries for which the MDiv is not deemed the required path of training. Students in the MAM range from ordained clergy strengthening their theological foundations for ministry, to lay persons informing their faith and discerning their call to ministry. The MA in Ministry degree program offers the essential academic components of a theological education for those preparing for ordination as prescribed by the canons of the Episcopal Church. In combination with supervised, mentored ministry performed under the auspices of a local diocese or other judicatory, the MA in Ministry can serve as appropriate academic preparation for professional pastoral ministry.

MA IN MINISTRY PROGRAM GOALS

Faithful Character (habitus fidei):
The first goal of all degree programs at Nashotah House is the development of persons of faithful character (habitus fidei) whose approach to thought, life and work is expressed in:

- A life disciplined by prayer and devotion;
- Sustained, intentional engagement with Scripture and the Christian tradition;
- A jealousy for the apostolicity of the Church, her order, and her mission.

Faithful Understanding (intellectus fidei):
The second goal is to form in the student a faithful intellect which:

- Demonstrates competence in the classical theological disciplines;
- Understands the distinctive character of Anglicanism;
- Grasps the scope of mission within the Anglo-Catholic tradition.

Faithful Praxis (praxis fidei):
MAM graduates should show themselves capable practitioners in the following respects:

- Construct and deliver biblically and theologically sound preaching and teaching;
- Lead worship which appropriates the wealth, the wisdom and the disciplines of the Catholic tradition;
- Provide godly counsel, pastoral care, and spiritual direction.

PROGRAM REQUIREMENTS

The primary goal through the MAM is to develop skilled command of the seven subject areas specified for study during ordination preparation according to the Episcopal Church Canons of the General Convention, Title III, Canon 8, Section 5, item (g). These subject areas are covered in the eight modules of the MA in Ministry degree program, which are:

1. The Holy Scriptures—Old Testament;
2. The Holy Scriptures—New Testament;
3. Church History;
4. Christian Ethics and Moral Theology;
5. Systematic Theology;
6. Studies in Contemporary Society, including contextual studies, evangelism, missiology, and apologetics;
7. Liturgics and Church Music;
8. Theory and Practice of Ministry.

The MA in Ministry degree requires 48 semester hours of credit, and may be earned in as few as two years by taking eight consecutive six-credit modules, one at a time, over a two-year period. This is the equivalent of two years of full-time academic work. Each of the twelve-week modules consists of lectures, assignments, assessment, discussion, and class interaction through online education, beginning with one week of intensive residential study on the Nashotah House campus. The module design allows students to take six credits in one three-month period and four modules in one calendar year. The intensive residential component for each module brings students to campus four weeks per year, one week each in the summer, fall, winter, and spring.

<table>
<thead>
<tr>
<th>Summer</th>
<th>Autumn</th>
<th>Winter</th>
<th>Spring</th>
</tr>
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<tbody>
<tr>
<td>July-Sept</td>
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<tr>
<td>Residential</td>
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<td>week: July</td>
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<td>Moral</td>
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<td>Theology</td>
<td>Ministry</td>
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</tbody>
</table>

### MASTER OF THEOLOGICAL STUDIES (MTS)

The Master of Theological Studies (MTS) degree program is intended for persons who wish to obtain a basic first academic degree in theological studies. As an “academic” degree - distinct from the “professional” MDiv and MAM degrees - the MTS allows for and expects some academic specialization and is not designed in itself to prepare the student for ordination. Consisting of 60 credit hours and normally of two years duration in the residential program, the program can be completed in a three-year timespan in the hybrid distance learning setting.

### MTS PROGRAM GOALS

The purpose of the Master of Theological Studies degree program is to prepare graduates for ministry in the Church who are persons of:

**Faithful Character (habitus fidei):**

The first goal of all degree programs at Nashotah House is the development of persons of **faithful character (habitus fidei)** whose approach to thought, life and work is expressed in:

- A life disciplined by prayer and devotion;
- Sustained, intentional engagement with Scripture and the Christian tradition;
- A jealousy for the apostolicity of the Church, her order, and her mission.

**Faithful Understanding (intellectus fidei):**

Students are called upon to understand the unique relationship of theological study to the ecclesial enterprise and will thus:

- Understand and demonstrate basic competence in each of the classical theological disciplines of Biblical Exegesis and Theology, Ecclesiastical History, and Systematic Theology;
- Demonstrate a specialized knowledge in one of the following disciplines:
  - Scripture, including facility in biblical languages; exegetical skills; and hermeneutics and biblical theology.
  - Church History, including institutional and social history; historical theology; Anglican history; and the histories of liturgy and ascetical theology.
  - Theology, including a full complement of systematic, moral, and historical theology.
  - Christian Spirituality in the Anglican Tradition, including liturgics and ascetical theology, including their historical basis.
- Articulate familiarity and demonstrate an ongoing pattern of engagement with both the primary sources and secondary literatures of the respective discipline of concentration.

**Faithful Praxis (praxis fidei):**

MTS graduates should show themselves capable practitioners in the following respects:

- Research and write competent and persuasive essays, offering original syntheses or unique contributions in the field of concentration;
- Apply the specific resources and perspectives of the field of concentration to inform, adjudicate, and resolve questions of belief, ethics, and praxis facing the contemporary church.
**PROGRAM REQUIREMENTS**

The MTS in the hybrid distance learning format offers three areas of concentration: Theology, Church History, or Anglican Studies and is structured with 4 components:

1. All students are required to complete 24 credits of Core Courses in the 6-credit distance modules.
2. Students complete 18 credits in their respective Concentration Core in the 6-credit distance modules.
3. Students complete 12 credits in their respective Concentration Electives, in the Epiphany or Peterite sessions (3-credit courses) or as reading courses.
4. Students have 6 credits of Thesis Preparation or as free electives (for those choosing the comprehensive examination option).

The MTS degree culminates in either a research thesis (ca. 18,000 words) or a comprehensive oral exam in the area of concentration. Students should work with their advisor for specific preparation for the comprehensive oral exam, which shall be scheduled at least one month prior to the projected date of graduation. See Appendix E: Nashotah House Thesis/Project Guidelines for details concerning the process and format of the MTS thesis.

The course of study is set out in the table below:

<table>
<thead>
<tr>
<th>Core Courses 24 credits DL</th>
<th>Concentration Core 18 credits DL</th>
<th>Concentration Electives 12 credits</th>
<th>Thesis or Free Electives 6 credits</th>
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</thead>
<tbody>
<tr>
<td>Old Testament</td>
<td>Historical Theology</td>
<td>Ascetical Theology</td>
<td>6 credits of free electives or thesis preparation</td>
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<tr>
<td>New Testament</td>
<td>Anglican Heritage</td>
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<tr>
<td>Church History</td>
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<td>Systematic Theology</td>
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<td>Ethics and Moral Theology</td>
<td>Historical Theology</td>
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<td>Historical Theology</td>
<td>Anglican Heritage</td>
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<td>Ascetical Theology</td>
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**CERTIFICATE IN ANGLICAN STUDIES (DISTANCE)**

The Anglican Studies certificate is a 30-credit program of study which focuses upon those elements of theological training which are distinctive to the Anglican tradition. Typical students in the Anglican Studies program have taken the MDiv or its equivalent in a non-Anglican seminary and are now seeking to supplement that training, perhaps to meet requirements for ordination.

The hybrid distance learning Anglican Studies curriculum consists of five consecutive six-credit modules: Anglican Heritage, Ascetical Theology, Historical Theology, Theory and Practice of Ministry, and Liturgics.
ADVANCED DEGREE PROGRAMS

Nashotah House offers two advanced degree programs: Doctor of Ministry and Master of Sacred Theology. Courses for both programs are offered during the Petertide (July) term, which is purposely structured to provide an atmosphere in which excellent instruction and collegial interaction combine to provide real professional growth. Academically qualified students (those holding the Master of Divinity or its theological equivalent) may enroll in either program, depending on their professional and academic goals. Courses for both programs are offered also as one-week intensives during the Epiphany (January) term.

The Doctor of Ministry (DMin) is intended for clergy and others in positions of leadership who are seeking a terminal professional degree through advanced studies in specific areas of ministry. The emphasis in this program is on developing and improving skills in congregational and ministerial leadership.

The Master of Sacred Theology (STM) is an academic master’s degree, intended to give the student an opportunity for more in-depth study in areas of theological studies than is possible at the MDiv level. This program provides opportunities for research and writing and may serve as preparation for further graduate study.

Topical seminar courses, many of which will be common to the two programs, are taught by Nashotah House faculty and visiting professors. Participants in both programs enjoy participating in the daily round of prayer and Eucharist in the seminary chapel and share in the daily life of the seminary community.

MASTER OF SACRED THEOLOGY (STM)

The Master of Sacred Theology (STM) program at Nashotah House is designed to encourage parish clergy and others to use a combination of continuing education time and retreat or vacation time in an experience which affords opportunity for study, prayer, and reflection. Nashotah House faculty members teach some of the courses and internationally known visiting scholars are invited regularly to enrich the learning experience available at Nashotah House. As a continuing education resource, the STM program challenges students to undertake serious study of a kind not generally available to the clergy – academically rigorous, focused within the unique tradition of Anglicanism, and grounded in the daily prayer of the Church.

The STM program is an academic, interdisciplinary, graduate-level degree in theological studies, intended to enable students to deepen their theological understanding through advanced study. The STM degree program offers persons contemplating an academic career in theological study an opportunity to test such a vocation before making a commitment to a doctoral program.

STM PROGRAM GOALS

Building upon the foundation of the Master of Divinity or its educational equivalent, and given the academic and research orientation of this degree, students in the Master of Sacred Theology will demonstrate the following characteristics:

Faithful Character (habitus fidei):
The first goal of all degree programs at Nashotah House is the development of persons of faithful character (habitus fidei) whose approach to thought, life, and work is expressed in:
- Life disciplined by prayer and devotion;
- Sustained intentional engagement with Scripture and the Christian tradition;
- Evidences a dedication to the apostolicity of the Church, her order, and mission.

Faithful Understanding (intellectus fidei):
The second goal is to form in the STM student a faithful intellect (intellectus fidei) which:
- Demonstrates broad, well-grounded preparation in the classical theological disciplines informed by the Anglican tradition;
- Exercises advanced research competency in one of the following disciplines:
  - Biblical Studies;
  - Theology (Systematic, Historical, Moral);
  - Ascetical Theology;
  - Liturgics;
  - Church History;
- Contributes to the chosen field of research specialization by constructing and defending a thesis.

Faithful Praxis (praxis fidei):
STM graduates should show themselves capable practitioners in the following respects:
- Employing the skills of careful reading, synthesis, and theological argumentation appropriate for an advanced research degree and/or publication;
- Supporting and advancing careful research in the service of the Church and its mission, especially in teaching, writing, and publication.
ADMISSIONS REQUIREMENTS

Specific requirements for the STM application can be found on the Online Application at: https://nashotah.schoolforms.org/

Applicants for the Master of Sacred Theology degree program will normally:

- Hold a Master of Divinity Degree (or its theological equivalent, no less than 72 credits) from a theological seminary accredited by the Association of Theological Schools with a Grade Point Average of 3.0 or higher (on a 4.0 scale).
- For applicants lacking the MDiv prerequisite, prior academic work that will be considered theologically equivalent to the Master of Divinity will include the following:
  - 15 credit hours of biblical studies
  - 12 credit hours of church history and/ or historical theology
  - 12 credit hours of systematic theology and/ or moral theology
  - 12 semester hour credits in courses focusing on practical, ministry-related skills such as: Pastoral Theology, Liturgics, Homiletics, Christian Spirituality, Supervised Ministry, Clinical Pastoral Education, etc.;
  - 21 additional semester hour credits in any of the categories above.

PROGRAM ELEMENTS AND ORGANIZATIONAL OVERVIEW

The STM is an interdisciplinary graduate-level degree in theological studies culminating in a thesis. The STM course offerings include seminars in areas such as biblical studies, church history, theology, liturgy, and Christian spirituality. STM students at Nashotah House will generally select a thesis topic that focuses in one of the above areas. The research component of the STM program is a thesis of approximately 25,000-35,000 words. The students are guided through the thesis preparation process by a faculty supervisor and trained in the skills necessary through a required seminar.

Students must complete 18 credit hours (6 courses) of coursework, 3 credit hours of thesis research, postgraduate writing, and preparation, and 3 credits of writing the thesis. Students who do not complete their thesis writing within one year must enroll in a non-credit Writing Extension course (STM 792: equivalent to 1 credit of tuition) each semester beyond the one year they are enrolled in the writing course (STM 791).

DEGREE REQUIREMENTS

Coursework, Required Credit Hours, and Program Completion Time: The STM degree program is designed for those students who wish to earn an advanced theological degree and who are available to take residential seminars during Petertide and Epiphany terms.

The STM student is required to complete 18 credit hours (6 courses) of coursework, 3 credit hours of thesis research, postgraduate writing, and preparation, and 3 credits of writing the thesis. STM courses are advanced electives, numbered 700-799.

The STM program can be completed with no fewer than two years and no more than six years without specific permission for an extension. First year students can register for no more than two courses in Petertide term. Each course will consist of 30 contact hours and will carry three semester hours credit.

Thesis: The STM Thesis consists of two 3 credit courses:
1) Thesis research, postgraduate writing, and preparation (STM790) where the student prepares a proposal in consultation with an advisor; and, 2) The Thesis writing (STM791).

The thesis will be 25,000-35,000 words in length. The STM thesis is a focused and advanced piece of academic research on a theological topic of consequence. The thesis demonstrates the student’s competency in research, critical analysis, synthesis, and the ability to construct a cohesive argument. As such, the STM thesis is both a fitting culmination to the program and excellent preparation for further graduate study.

COMPONENTS OF THE STM PROPOSAL

The STM Thesis Proposal includes:

1) A title that clearly describes your thesis project
2) A thesis statement that concisely states the argument (filling out the title)
3) A 2-4 page description of your thesis as you currently understand it
4) A Proposed Table of Contents (with chapter titles and sub-points teasing out the flow of the proposed argument)
5) An Annotated Bibliography (listing each of the significant texts that frame the argument. This need not be exhaustive but must show key theological partners and their works which inform the Thesis. Each book or article should state in a couple of sentences, not merely what the text is about but how it will be used to build the arguments).
CREDIT TRANSFER AND READING COURSES
Students in the STM program should expect to fulfill their 18 credits of non-thesis coursework through the regular Petertide and Epiphany course offerings at Nashotah House. Students may earn up to six credits through the following exceptions:

1. A maximum of six credits may be transferred from an equivalent program in any graduate theological seminary accredited by the ATS.*
2. Of the six credits three credits may be concurrently taken and transferred from some other graduate institution provided the course is directly related to the topic to be addressed in the student’s STM thesis.*
3. A maximum of three credits may be a reading course arranged with a regular member of the faculty of Nashotah House.

*Courses taken for transfer credit must be preapproved by the Advanced Degree Committee prior to the student’s enrollment.

ADDITIONAL DEGREE COMPLETION REQUIREMENTS
In addition to completing 18 credits hours of coursework and completing six credits of thesis preparation and writing work, the STM student will satisfy the following:

1. The candidate must successfully defend the thesis in an oral examination. See Appendix E: Nashotah House Thesis/Project Guidelines, p. 59, for details concerning the process and format of the STM thesis.
2. Maintain at least a “B” (3.0) grade point average for each term of academic work.
3. Be free of financial indebtedness to the House prior to graduation.

DOCTOR OF MINISTRY (DMIN)
The primary purpose of the Doctor of Ministry program is to enhance the study and practice of ministry. As a professional degree, the DMin deepens the understanding of ministry through biblical, historical and theological reflection in dialogue with the concrete realities of ministry. Whereas a PhD emphasizes theory in dialogue with theory to advance theories, the DMin emphasizes theory in dialogue with practice in order to advance more faithful ministry practice of the Church. The program is not designed to prepare students for a college or university teaching ministry, rather to form students to serve as reflective practitioners; ministry specialists serving the Church in Liturgics, Ascetical Theology, Catechesis, Preaching and Congregational Development.

Admission to the program requires the Master of Divinity Degree or its equivalent and a minimum of three years ministry experience.

DMIN PROGRAM GOALS
In keeping with our Benedictine heritage and building upon the foundation of the residential Master of Divinity degree program or its educational equivalent, students in the Doctor of Ministry will demonstrate the following characteristics:

Faithful Character (habitus fidei):
The first goal of all degree programs at Nashotah House is the development of persons of faithful character (habitus fidei) whose approach to thought, life and work is strengthened by further study to foster. This is fostered in DMin Graduates through:

- A deepened life of prayer and devotion, exploration of Scripture and the Christian tradition;
- Greater faithfulness to the apostolicity of the Church evidenced in preaching the Gospel, making disciples, caring for souls, and developing the ministries of the flocks in their care;

Faithful Understanding (intellectus fidei):
We further aspire to inculcate these competencies of thought as the theological framework undergirding the work of ministry:

- All candidates will be rooted and conversant in the classical theological disciplines with a demonstrated command of the literature of contemporary ministry to deepen their studies and practice in the areas of Ascetical Theology, Liturgical Theology, Biblical Exposition and Preaching, and Congregational Development in the context of the Anglican tradition;
- Students will demonstrate the capacity to reflect on the work of ministry in all of its dimensions as the enacted outgrowth and application of Christian theology.

Faithful Praxis (praxis fidei):
DMin graduates should show themselves capable practitioners in the following respects:

- in research skills appropriate to ministry practices and assessment and in writing which is coherent and persuasive.
• in the ability to implement programmatic ministry interventions, to reflect on such with theological insight, and to assess Christian ministry practices in both their theological and practical dimensions.

ADMISSIONS REQUIREMENTS
Specific details for the application requirements can be found on the application at: https://nashotah.schoolforms.org

Additionally, applicants for the Doctor of Ministry degree program will normally:

• Hold a Master of Divinity Degree (or its theological equivalent) from a theological seminary accredited by the Association of Theological Schools with a Grade Point Average of 3.0 or higher (on a 4.0 scale).
• For applicants lacking the MDiv prerequisite, prior academic work that will be considered the educational equivalent to the Master of Divinity will include the following:
  o 15 credit hours of biblical studies
  o 12 credit hours of church history and/or historical theology
  o 12 credit hours of systematic theology and/or moral theology;
  o 12 semester hour credits in courses focusing on practical, ministry-related skills such as: Pastoral Theology, Liturgics, Homiletics, Christian Spirituality, Supervised Ministry, Clinical Pastoral Education, etc.;
  o 21 additional semester hour credits in any of the categories above.
• Be in good standing in an ordained or professional ministry in the church body of their affiliation
• Have at least three years of effective, full-time service in that ministry

PROGRAM AREAS OF CONCENTRATION AND PREREQUISITES
Overview of the Curriculum and Degree Requirements
The DMin course curriculum features focus areas in liturgy, spirituality, biblical exposition (both biblical exegesis and homiletics), congregational development, and catechesis. Students choose one of these as a concentration for their coursework and final Project.

1. Areas of Concentration - DMin students must pick one of the following areas of concentration for coursework and dissertation/project work:

• Biblical Exposition (BE) - This concentration follows an interdisciplinary approach that includes both biblical exegesis and homiletics. The coursework emphasizes the content and interpretation of the biblical message in the Church’s ministry as well as the skills necessary for effective preaching and teaching in congregational settings. The student who desires to concentrate in BE must have at least six hours of graduate credit in the biblical languages, or demonstrate proficiency in at least one of the Biblical languages, and must have taken at least one masters level homiletics course.

• Liturgy (LT) - This concentration builds on one of the historic strengths of Nashotah House in providing opportunities for persons in ministerial leadership to reflect upon the rich history of Christian worship with a view to enhancing the congregational experience of worship in the contemporary Church. The student who desires to concentrate in LT must have taken a minimum of six credit hours in Liturgical studies. If needed, this requirement can be met by completing the LT Module in the Nashotah House Distance Education Program.

• Christian Spirituality (AT) - This concentration encourages a deeper and more dynamic understanding of Christian spiritual traditions, the history and literature of Christian spirituality, and the process of spiritual formation. It is designed to explore the relationship between spirituality and theology, and provides conceptual understandings needed to distinguish between spiritual direction, confession, pastoral care, and therapy. The student who desires to concentrate in Christian Spirituality (Ascetical Theology) must have taken a minimum of 6 credit hours in Christian Spirituality. If needed, this requirement can be met by completing the AT Module in Nashotah House’s Distance education program.

• Congregational Development (CD) - This concentration provides opportunities for persons in ministry to study and enhance their capacity for leading congregations in growth as faith communities while reaching out to persons in the wider community with love and compassion. Students have the opportunity to learn from Nashotah House faculty as well as visiting faculty with proven experience in congregational leadership. Coursework emphasizes leading congregations in evangelism, church growth, congregational revitalization and church planting, etc. The student who desires to concentrate in CD must have a minimum of one master level Parish Ministry course (excluding homiletics). If needed, this requirement can be met by completing the Parish Ministry Module in Nashotah House’s Distance education program.
• Catechesis (CT)- This concentration area provides opportunities for persons in ministry to study and enhance their capacities for “making disciples of all nations”. Students will develop skills in formation, pastoral care, and instruction in word and sacrament, leading to initiatory rites, as well as, ongoing Christian formation. Students will have the opportunity to learn from Nashotah House faculty and visiting faculty, with proven experience in parish-based catechetical leadership. Coursework in this area of concentration emphasizes communication of the Gospel, pedagogy, faith development, teaching the Bible, evangelization, apologetics, Christian spirituality, etc. The student who desires to concentrate in Catechesis must have a minimum of one master level Parish Ministry course (excluding homiletics). If needed, this requirement can be met by completing the Parish Ministry Module in Nashotah House’s Distance education program.

2. Curriculum Coursework - Each student is required to complete a total of 30 credit hours, which includes 24 hours of coursework and six credits for the final DMin Project. Students must take a minimum of 12 credits (four courses) in their respective areas of concentration plus another 9 credits (three courses) of electives, either in the same or in a related area of study. Courses meet three hours a day – morning or afternoon for two weeks. Each course will consist of 30 contact hours carrying 3 credits. Additionally, some DMin courses are offered as one-week intensives during Epiphany Term (January).

Additionally, all students are required to take the 3 credit Doctor of Ministry Overview Seminar (DSem801) Ethnography, Methodology and Theological Reflection offered during the first session of Petertide Term each year. This research seminar will give an overview of the entire DMin process including training in skills necessary for reading, research, and writing the final DMin Project, as well as the examination process. We recommend this course in the second year of study. Finally, students must register for six credits as they work on the final project: one in preparation and the other in writing. Students who do not complete their Petertide Project writing within one year must enroll in a non-credit Writing Extension course (DMin 892; equivalent to 1 credit of tuition) each semester beyond the one year they are enrolled in the writing course (DMin 891).

First year students may only register for two courses in one four-week Petertide term (July). While not encouraged, returning students who have demonstrated their academic capacity may petition the faculty for approval to take three courses in a Petertide term.

Petitions can be made through the Director of Advanced Degrees no later than May 1 prior to summer classwork.

3. The Final Doctor of Ministry Project- The final DMin Project is an Action/Reflection Model of doctoral research growing out of direct engagement within a ministry context. It constitutes six semester credit hours devoted to the research and writing of a final project of 35,000 - 50,000 words in length. The project must have a professional focus that provides opportunities for reflection on professional development, integrating the academic learning experience with personal ministry experiences, and demonstrating how the student’s understanding of ministry has been enhanced for the benefit of the Church. Students may choose from one of three possible project types:

• Theory producing – developing a theory or principles of ministry practice that is tested out in a concrete situation and assessed
• Resource producing – developing a ministry resource such as a guidebook, handbook or curriculum that is put into practice and then assessed
• Model producing – proposing a model for ministry that is developed, piloted, and assessed

Through the coursework and the Doctor of Ministry Seminar you will be guided to discover the most suitable approach for studying your ministry concern.

CREDIT TRANSFER AND READING COURSES

Students in the DMin program should expect to fulfill their 24 credits of non-thesis coursework through the regular Petertide and Epiphany course offerings at Nashotah House. Students may earn up to six credits through the following exceptions:

1. A maximum of six credits may be transferred from an equivalent program in any graduate theological seminary accredited by the ATS.*
2. Of the six credits three credits may be concurrently taken and transferred from some other graduate institution provided the course is directly related to the topic to be addressed in the student’s DMin project.*
3. A maximum of three credits may be a reading course arranged with a regular member of the faculty of Nashotah House.

*Courses taken for transfer credit must be preapproved by the Advanced Degree Committee prior to the student’s enrollment.
ADDITIONAL DEGREE COMPLETION REQUIREMENTS

In addition to completing 24 credit hours of coursework, including the DMin Seminar, and completing 6 credits of project preparation and writing work, the DMin candidate will satisfy the following:

1. Project Examination: The project must be on a topic approved by the Faculty and the candidate must successfully stand for an oral examination of the project. See Appendix E: Nashotah House Thesis/Project Guidelines for details concerning the process and format of the DMin project.
2. Satisfy the residency requirement of three years.
3. Maintain at least a “B” (3.0) grade point average for each term of academic work.
4. Be free of financial indebtedness to Nashotah House prior to graduation.
COURSE DESCRIPTIONS

COURSE NUMBERING SYSTEM

The Registrar, in consultation with the Academic Dean, designates course numbers in accordance with the following scheme:

500-599 introductory and survey courses;

600-699 intermediate courses which are built upon or presuppose prerequisite courses or basic competence in the area;

700-799 STM courses and advanced electives which assume all of what is assumed in the 6xx courses but also characterized by focused intensiveness and substantial research;

800-899 Doctor of Ministry courses.

Course prefixes designate the academic discipline (e.g., NT, AT, ST). The designation ‘D’ indicates courses taken in the distance module learning format.

READING COURSES

Reading courses are designed as for-credit tutorial courses, and may be accepted as electives or, in unusual circumstances and as approved by the Academic Dean, in lieu of required courses in a degree program. Reading courses must be approved by the Faculty upon request of the student and recommendation of the instructor proposing to teach the course. The subject of study must be chosen and a bibliography developed by the student in consultation with the instructor. A written plan for the Reading Course with a title and a description of the study plan must be presented by the instructor to the Faculty prior to the time of normal course registration. Periodic written assignments and discussion as well as an examination or submission of a major paper will generally form the basis for evaluation and grading by the instructor. A reading course must be completed prior to the end of the exam period for the term in which it has been registered.

Permission to take a reading course in the January or summer semester breaks will be contingent upon both the professor’s availability and willingness to undertake such work out of term and the student’s other commitments. Professors are encouraged to have seasons available for their own research and refreshment. Students are discouraged from taking a reading course concurrent with a Field Education elective such a CPE or TPP.

Restrictions: (1) Residential and Distance Students may take reading courses for no more than six credit hours of required electives or in lieu of other required courses without permission of the Academic Dean and Faculty upon written petition; (2) Reading courses are available only with Regular or Affiliate Nashotah House faculty.

COURSES BY ACADEMIC DISCIPLINE

BIBLICAL STUDIES

BI 501: INTRODUCTION TO BIBLICAL INTERPRETATION

This course lays a systematic foundation for the subsequent study of biblical literature, both in seminary and beyond. Students are oriented to a variety of introductory issues: (1) to Scripture in both its canonical unity and formal diversity; (2) to the history of the Bible’s formation and interpretation; and (3) to the major theoretical questions of biblical hermeneutics. Above all, students acquire through practice a variety of analytic and synthetic skills essential to responsible biblical interpretation. Dr. Anderson/Dr. Bott

OT 501: INTRODUCTION TO BIBLICAL HEBREW 1

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

OT 502: INTRODUCTION TO BIBLICAL HEBREW 2

Building on the skills learned in Hebrew 1, this course concentrates on syntax and translation. Students will learn how Hebrew words function in clauses and sentences both by working through an intermediate grammar on syntax and by translating from a selected book of the Old Testament. Conducted in seminar format, each class period reviews grammatical concepts, introduces and discusses lessons of Hebrew syntax and translates an assigned number of verses. Students will
rotate leading the class discussion of the translations. Regular attention will also be given to LXX readings of the assigned translation to emphasize the LXX’s traditional and text-critical contribution to the process of exegesis.

Dr. Bott

OT 511: INTRODUCTION TO OLD TESTAMENT 1

The primary emphasis for the course is to survey the Old Testament material from Genesis to 2 Kings. This course also introduces the student to the discipline of Old Testament Studies by examining and critiquing various methodological approaches to studying the Old Testament and learning exegetical principles for interpreting the Old Testament. Students will examine a canonical approach for appropriating the material theologically, learn how to apply the texts to the modern church and foster a Christian appreciation for the theological relationship between the Old and New Testaments. Dr. Bott

OT 512: INTRODUCTION TO OLD TESTAMENT 2

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

OT 511-512 D: OLD TESTAMENT SURVEY

This course is the hybrid distance-learning equivalent of Introduction to the Old Testament 1 and 2. It is designed to introduce students to the Old Testament as Christian Scripture for the ministry and mission of the church. After addressing key interpretive issues, the course surveys the contents of the Old Testament with a focus on the historical context, literary shape, and theological message of each book. At the end of the course, students should have a new appreciation for the Old Testament as an integrated whole, and for its potential as a resource for the Christian journey.

NT 501: INTRODUCTION TO BIBLICAL GREEK 1

Greek 1 is an introduction to the rudiments of the Koiné Greek of the New Testament. Although significant vocabulary and a variety of morphological forms will be learned, the emphasis on this course will be on how the Greek language works, so that students will have proficiency analyzing the Greek text of the NT with the help of lexical and grammatical data that are easily accessed by a Bible software program. Dr. Anderson

NT 502: INTRODUCTION TO BIBLICAL GREEK 2

Greek 2 completes the introduction to the rudiments of the Koiné Greek which was begun in Greek 1. In addition to reviewing all that was learned in Greek 1, aspects of vocabulary and morphology left aside in Greek 1 will be introduced and learned. The student completing this course should be able to translate easy to moderate passages of the Greek New Testament (e.g., Johannine writings, Mark, Matthew, some passages in Paul) when supplied with vocabulary occurring fewer than 30 times. Greek 1 or its equivalent is a prerequisite for Greek 2. Dr. Anderson

NT 601: GREEK TRANSLATION AND EXEGESIS

This elective course assumes the prerequisites of Greek 1 and 2 (or their equivalent) have been met. Building upon an introductory knowledge of Koiné Greek grammar, this course focuses upon translation and exegetical analysis of selected passage from the NT, LXX, and Apostolic Fathers with the following goals: (1) to review in the context of actual usage the most common vocabulary and morphology found in the Greek NT; (2) to learn by repeated exposure the most salient and exegetically significant syntactical constructions found in the Greek NT; (3) to have some exposure to Greek texts outside of the NT. N.B.: The course meets for 80 minutes a week over the course of two consecutive semesters. Dr. Anderson

NT 511: INTRODUCTION TO THE NEW TESTAMENT: JESUS AND THE GOSPELS

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

NT 512: INTRODUCTION TO THE NEW TESTAMENT: FROM ACTS TO REVELATION

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

NT 511-512 D: NEW TESTAMENT SURVEY
In this course students will receive an introduction to (1) the literature of the New Testament in its socio-historical, literary and canonical contexts; and (2) to the critical study of the New Testament. This course is essentially the equivalent of NT 511 and NT 512 in the Nashotah House M.Div. course sequence.

NT 718: EXEGESIS OF PAUL’S LETTER TO THE PHILIPPIANS
As theologically and pastorally rich as any of Paul’s letters, Philippians is rightly one of the most beloved texts of the New Testament. This course will engage the letter in great detail with eye especially to the letter’s theological and practical contributions, which are many. Although the text of Philippians is our primary object of concern, the course will also seek to sharpen exegetical skills, using Philippians as our “laboratory.” Students with varying competency in Greek are welcome in the course, which will be structured to accommodate a variety of proficiencies. Dr. Anderson

NT 721 / BE 825: READING ROMANS: EXPLORING ST. PAUL’S THEOLOGICAL VISION
On any short list of the world’s most influential documents room would have to be found for St. Paul’s letter to the fledgling church in Rome. At once foundational and elusive, the Apostle’s tour de force continues in every generation to inspire a recovery of the gospel in all its fullness, to form and reform the Church by calling her back to this compelling vision of a God reconciling the world to himself through Jesus the Messiah and the people who bear his name. The course will consist of the close reading of Romans itself, paying particular attention to the letter’s over-arching argument, its interpretive cruxes, and the appropriation of the text in Christian history. Although the Greek text will be engaged as a matter of course, students of varying Greek proficiency are welcome to participate in the course. Dr. Anderson

NT 720 / BE 824: THE NEW PERSPECTIVE ON PAUL: A CRITICAL ENGAGEMENT WITH RECENT TRENDS IN PAULINE SCHOLARSHIP
Perhaps no contemporary field of New Testament studies has occasioned a more passionate debate than the so-called “new perspective on Paul.” Fueled especially by E. P. Sanders’ seminal re-estimation of Second Temple Judaism, a number of influential New Testament scholars—not least James D. G. Dunn and Bishop N. T. Wright—have offered a fresh perspective on Paul’s letters with far-reaching implications for Christian theology. And not theology only, but also for Christian witness and practice. This course will engage the questions raised by the New Perspective critically but not polemically, seeking discernment in the context of a charitable dialog. We will pay special attention to the exegesis of Paul’s letters themselves, while exploring the implications of the New Perspective for contemporary theology, evangelism, and biblical preaching. Dr. Anderson

CHAIR HISTORY AND HISTORICAL THEOLOGY

CH 501: PATRISTIC AND MEDIEVAL CHURCH HISTORY
This course is a survey/overview of Church History, with focus on the Patristic and Medieval periods. The objective of this course is for the student to gain a general grasp of Church History and of the relevance and importance of these formative periods of the Church’s life. Students in preparation for ministry should be able to give an account of the Church’s development and have an understanding of its context for today. Attention will be paid to the roots and influences of these periods on the development of the Anglican Communion. Fr. Buchan

CH 502: REFORMATION AND MODERN CHURCH HISTORY
This course is a survey/overview of Church History, with focus on the Reformation and Modern periods. The objective of this course is for the student to gain a general grasp of Church History and of the relevance and importance of these periods of the Church’s life. While the Churches in Britain will be covered briefly, the in-depth consideration of the English Reformation and the development of the Anglican Communion will be undertaken in CH 601. The goal of this course is to familiarize the student with the persons, movements and themes of this broad and important period. Fr. Buchan

CH 501-502 D: THE HISTORY OF CHRISTIANITY
This course is an introduction to the history of Christianity from the post-apostolic age to the present. We will examine significant themes from the church’s history with special attention given to those that bear upon the Anglican Communion and its continuity with Catholic Christianity. Particular individuals, movements, events, and ideas will be examined in each of the major
periods of this history, displaying the dynamic relationship between belief and practice, Christ and culture, and the priestly and prophetic witness of Christian communities in varied global contexts. Emphasis is also placed on application within the students’ ministry context.

The goal of this course is to introduce students to the general scope of Christian history. Upon completion, students will be able to identify key themes, dates, personalities, and events within Christian history. More importantly, students will become conversant in the ways Christian faith and practice have influenced human culture and, in a dynamic fashion, the ways human culture has in turn shaped the church’s life and thought.

**CH 601: ANGLICAN AND EPISCOPAL CHURCH HISTORY**

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

- To give students a grasp of the effect and implications of movements of Reformation in England.
- To give students an understanding of the scope and development of the Anglican Communion in North America and in the world.
- To give students the necessary historical background so they may understand and articulate the contemporary situation of Global Anglicanism.

*Fr. Buchan*

**CH 601-602 D: THE ANGLICAN HERITAGE**

An introduction to the Anglican heritage as manifested in its practice (e.g. liturgy, spirituality, approach, and method in theology and scriptural study, etc.), its historical origins, and development, and in its documentary tradition. This course encompasses material offered in CH 601 in the Nashotah House MDiv course sequence and adds additional substantive material to give the student a comprehensive overview of Anglicanism. The residential week is enhanced by the presentations of resident faculty members offering brief overviews of the Anglican Heritage from their particular disciplinary perspectives. *Fr. Peay*

**CH 718 / BE 827: HISTORY OF PREACHING: THE NEW TESTAMENT TO THE EVE OF THE REFORMATION**

History of Preaching I is an examination of the development and practice of preaching from the Prophets and earliest days of the Church to the 15th century. It will begin with an overview of rhetoric and how it applies to the task of preaching and, particularly, to its critical examination. Representative preachers and sermons from the time periods will be studied with an eye to the developments in church, society and influences reflected in them, along with rhetorical considerations. *Fr. Peay*

**HT 501: CHRISTIAN THEOLOGY IN THE PATRISTIC AND THE EARLY MEDIEVAL PERIODS**

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

**HT 502: CHRISTIAN THEOLOGY IN THE LATE MEDIEVAL, REFORMATION, COUNTER REFORMATION, ENLIGHTENMENT, AND MODERN PERIODS**

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

**HT 501-502 D: HISTORICAL THEOLOGY**

This course explores the history of western Christian thought from its beginnings in the patristic era to its contemporary expressions. The course will use a broad scheme of historical periodization (patristic, medieval, reformation, modern) to subdivide these roughly 2000 years of theological reflection. The course will focus on several key figures, movements, and controversies that have shaped the development of Christian theology.

**SYSTEMATIC AND MORAL THEOLOGY**

**MT 501: ETHICS AND FUNDAMENTAL MORAL THEOLOGY**

This course provides an introduction to the foundations of a contemporary Anglican approach to Moral Theology, or “Christian Ethics.” Primary attention is given to an exploration of basic Christian moral principles, and the course includes reflection upon the scope and purpose of moral theology, the importance for moral theology of the basic structure of Christian Doctrine, and the consequences for moral theology of various alternatives in theoretical or philosophical ethics. The course concludes with two short units, one on the use of Scripture in ethics, the other on moral principles and public policy that prepare students to approach specific issues in ethics during their second course in Ethics and Moral Theology (MT 601). *Fr. Westberg*
**MT 601: MORAL THEOLOGY AND CONTEMPORARY ISSUES**

In this course students take the basic principles of Christian moral theology acquired in MT 501 and apply them to five main groups of issues in contemporary ethics. The historical treatment of various issues in the Christian and wider ethical tradition provides a backdrop for the class’s consideration of moral questions, and specific reference is made to General Convention resolutions and other ecclesiastical documents. Fr. Westberg

**MT 501-601 D: ETHICS AND MORAL THEOLOGY**

This distance learning version of Ethics and Moral Theology combining in one course these two aims: (1) providing a basis in the reading of scripture and thinking thematically and philosophically about ethical issues; and (2) applying an informed Christian perspective to contemporary ethical issues. The residential week will emphasize the scriptural, philosophical, and historical background, and the online component will focus on a Christian virtue theory and selected issues in applied ethics.

**MT 716: FROM THE WOMB TO THE TOMB: A THEOLOGICAL VIEW OF ISSUES IN BIOETHICS**

How should Christians view the issues surrounding the growing power our generation has over the beginning and end of human life? Many Christians are confused by the rapid developments in medical science. This course will deal with such issues as genetic engineering, in vitro fertilization, and euthanasia, but will put them in the necessary context of a theological understanding of human nature, health and sickness, suffering and Christian identity. Fr. Westberg

**ST 501: SYSTEMATIC THEOLOGY 1**

This, the first of two courses in Systematic Theology, gives an overview of particular Christian doctrines (Divine Revelation, Tradition, Reason, Faith, Creation, the Fall, the Trinity, the Incarnation, and Pneumatology) from their biblical foundations through their historical developments to their modern expressions. It understands Christian doctrine as, “What the Church of Jesus Christ believes, teaches, and confesses on the basis of the Word of God.” Particular attention is given to how Anglicans have understood and received these doctrines of the Christian faith and the role they play in the life of the individual and the Church. Fr. Holtzen

**ST 502: SYSTEMATIC THEOLOGY 2**

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

**ST 501-502 D: INTRODUCTION TO CHRISTIAN THEOLOGY**

This course is an introduction to Christian theology. It is designed to give the student an overview of particular Christian doctrines from their biblical foundations through their historical developments to their modern expressions. Particular attention will be given to how Anglicans have understood and received these doctrines of the Christian faith and the role they play in the life of the individual and the Church. Faculty

**TH 716: ANGLICAN EUCHARISTIC THEOLOGY**

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

**LITURGICS, CHURCH MUSIC, AND ASCETICAL THEOLOGY**

**AT 501: INTRODUCTION TO CHRISTIAN SPIRITUALITY**

This course introduces students to the doctrinal and historical foundations of Ascetical Theology. It includes consideration of the doctrine of salvation and the human person, foundational elements of Christian spiritual practices, and an overview of key personalities and movements within the universal Christian tradition up to the Reformation. The course examines these matters with regard to the Anglican spiritual tradition past and present. Dr. Sherwood.
AT 601: SPIRITUALITY FOR MINISTRY
This course will continue to study the history of Christian spirituality from the Reformation onwards, with special attention given to “English spirituality.” The second half of the course is focused on priesthood and Christian spirituality in ministry; in particular the priest’s role as spiritual guide and confessor. Dr. Sherwood.

AT 501-601 D: ASCETICAL THEOLOGY
This course provides a comprehensive introduction to ascetical theology including an overview of the general literature of Christian spirituality and its historical development with an emphasis on Anglican contributions. The course concerns both the individual’s spiritual life and the special responsibilities of the ordained person for assisting in the spiritual development of others. Consequently, the course contains both academic and experiential elements meant not only to foster in participants an intellectus fidei (a faithful understanding), but also to assist in developing a habitus fidei (a faithful character) that is embodied in a personalized praxis fidei (a faithful practice). Dr. Sherwood.

AT 701 / AT 801: ANGLICAN SPIRITUAL TRADITION, PART 1: FROM ANSELM OF CANTERBURY TO MYLES COVERDALE (PRE-REFORMATION)
The spiritual traditions of Anglicanism began with the Celtic missions to Iona and Lindesfarne in the early sixth century and the missionary efforts of St. Augustine of Canterbury nearly a century later. But what later became the English language and the culture which embraced it did not begin until after the Norman invasion of 1066. St. Anselm is the first author who exemplifies this new cultural tradition, so we will begin with his Meditations. Briefly looking at Robert Grosseteste and the scholasticism of the 13th century, we will focus on the great mystics who flourished in England in the 14th century: Walter Hilton, the author of The Cloud of Unknowing, Richard Rolle, Julian of Norwich, and Margery Kempe. Faculty

AT 702 / AT 802: ANGLICAN SPIRITUAL TRADITION, PART 2: FROM ARCHBISHOP THOMAS CRANMER TO ARCHBISHOP WILLIAMS (POST-REFORMATION)
Because of both politics and Providence the sixteenth-century reformation of the Church of England created a national Church that remained catholic in its liturgy and apostolic ministries but also reformed in its reliance upon the primacy of the Holy Scriptures for faith and morals. Rather than becoming a confessional church, as was true of the Lutherans and Calvinists, it became a church whose approach was lex orandi est lex credendi [the rule of prayer is the rule of belief, or praying shapes believing]. Beginning with the creation of the vernacular Book of Common Prayer in its earliest revisions [1549, 1552, 1559] we will explore the characteristics of Anglican spirituality already evident in these texts. The Caroline Divines will be read, especially Andrews, Cosin, Donne, Herbert, Ken, Law, Taylor, and Traherne. After a brief look at the Evangelical and Tractarian movements of the nineteenth century we will spend the rest of our time on modern Anglican authors: Evelyn Underhill, Michael Ramsey, William Temple, Martin Thornton, F. P. Harton, K. E. Kirk, E. Mascall, S. Ward, and Kenneth Leech. Faculty

AT 719 / AT 822: CHRISTIAN SPIRITUALITY AND THE VISUAL ARTS
This intensive seminar/workshop provides hands-on exposure to five different forms of Christian art: icons, stained glass, liturgical vesture, book arts, and Andachtsbilder (images on which to meditate). Students learn how to express the Christian message through a variety of artistic media asking questions such as: How does the medium reveal the message? What is the relationship of the form to the Christian content? How can we use contemporary media to proclaim the timeless Gospel? The course also introduces students to the means by which works of visual art become vehicles for meditation and the divine presence: How can physical objects illuminate spiritual realities? How does one read spiritually a work of art? When does an icon become an idol? Faculty

CM 501: INTRODUCTION TO CHURCH MUSIC
This course explores the history of Christian church music and introduces basic musical skills necessary for liturgical officiating. Each student is expected to become proficient in reading music, chanting, pointing collects and lessons, and an appropriate level of keyboard ability. The development of liturgical music from the early church to the present provides the framework for examining plainsong, Anglican chant, psalmody, and hymnody. Liturgical and musical terms are learned in their historical context. Cn. Kucharski

CM610: THE ANGLICAN CHORAL TRADITION
This course is designed to familiarize the student with the standard repertoire of the Anglican Choral Tradition and its relationship to the music in The Hymnal 1982. Choral works will be presented within their historical context. Architecture, liturgical practices, and musical advancements influencing the composers of each selected period will be explored. The class will consist of lectures, videos, and assigned reading and listening. The final grade will be determined by 4 quizzes (40%) and a final exam (60%). Cn. Kucharski
**LT 501: THE HISTORY OF CHRISTIAN WORSHIP**

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

**LT 601: PASTORAL LITURGY**

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

**LT 501-601 D: LITURGY**

The purpose of this course is to equip students with knowledge of the theology, history and ceremonial practices of Christian liturgy, with a particular focus on the Anglican and Anglo-Catholic traditions, and to assist in their formation as liturgical leaders who are both knowledgeable and capable.

**PRACTICAL THEOLOGY AND CHRISTIAN LEADERSHIP**

**HM 501: PRINCIPLES OF PREACHING**

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

**HM 601: EXPERIENCE IN PREACHING**

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

**PM 501: PRIEST AS LEADER**

This course provides a theological and theoretical basis for understanding Christian Priesthood as apostolic leadership in the Missio Dei, emphasizing the role and character of the Priest in both Church order and in mission. The course highlights apostolic, prophetic, evangelistic, catechetical and pastoral leadership for the proclamation of the Gospel and the care of souls as taught by St. Paul (Ephesians 4:11-16). In addition to considering self-analysis and the role of the Priest in the mission of the Church, it will also explore Christian education, and responding to pastoral crises. Fr. Hartley

**PM 601: MINISTRY IN THE PARISH: PRIESTHOOD, POLITY, PARISH DYNAMICS, AND PRACTICAL CONSIDERATIONS**

The second course in Pastoral Ministry takes up issues of praxis: (1) What does priestly ministry look like in a post-modern, post-Christendom age (including appropriate pastoral practice, ministerial ethics, discernment of call and/or departure, etc.); (2) What do the Constitution and Canons and of the Episcopal Church (and/or other Anglican jurisdictions) have to say about the role of the priest in parish ministry (including relationships with the vestry, etc.); (3) What are the dynamics in a parish (including systems, demographics/taxonomy and ministerial style) and how does one negotiate them?; (4) What are the practical issues that will face a priest in everyday parish life (e.g. how to run a meeting, how to do strategic planning and program development, how to recruit and manage volunteers, how to raise and spend money – a.k.a. ‘stewardship,’ how to negotiate a contract, how to pay taxes as a clergyperson, etc.). Fr. Hartley

**PM 605: CONTEMPORARY SOCIETY AND CATECHESIS**

This course introduces Christian engagement in the mission and ministry of Catechesis within the context of contemporary North American culture. It emphasizes the local parish as an outpost of the Kingdom of God transforming society through Catechesis. The theoretical framework of the course focuses on methods of practical theology in dialogue with other historic sources of Christian theology so that leaders will strengthen disciples of Jesus Christ in their daily life and encourage them to live according to the Gospel. Cultural issues of civil religion, media, entertainment, technology, consumerism, democratization are considered and how these cultural issues affect the practice of evangelism, catechesis, and mission. The course will also explore the practice of catechesis in sacramental preparation, Christian education and formation of adults, children, youth, and families. Fr. Gabig

**PM 501-601 D: THEORY AND PRACTICE OF MINISTRY**

Theory and Practice of Ministry is, as its title indicates, a survey of the theology, theory and practice of ministry. The goal of the course is to immerse the student in the theory undergirding the act of pastoral ministry and to give students opportunities to enter into its practice in a supervised manner. Frs. Gabig, Peay, & Inserra
PM 510: SUPERVISED PRACTICE OF MINISTRY (SPM)

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

PM 611: CLINICAL PASTORAL EDUCATION SEMINAR

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

PM 612: TEACHING PARISH PROGRAM SEMINAR

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

CULTURE AND MISSION

MS 501-502 D: CHURCH AND CONTEMPORARY SOCIETY

This course is an introduction to Christian engagement with issues in contemporary American culture based upon practical theological methods (theology in dialogue with the practices of everyday life). Issues explored will include: media consumption, technology and consumerism and how these affect contemporary apologetics, evangelism, missiology, church growth and the emergent church movements. The objective of the course is to raise awareness of issues related to Gospel proclamation and engagement with American culture in order to see Christian practical theology as transforming practice and engaging society through the local church. Fr. Gabig

MS 511: PASTORAL SPANISH

This course offers students an opportunity to be exposed to a very basic introduction to the Spanish Language. Primary attention is given to pastoral application of Spanish, as well as an introduction to popular religious customs and traditions associated with Spanish-speaking people. Students will learn key phrases related to parish life and general vocabulary in Spanish, but will also prepare a number of Scripture passages, along with sacramental and pastoral celebrations from the Book of Common Prayer. At the end of the course students should have sufficient knowledge and confidence to be able to engage in basic pastoral ministry with Spanish-speaking parishioners. Faculty

MS 617/CD 828: MISSIO DEL: THE MISSION OF GOD IN THE WORLD

In the global age missiological understanding has come to emphasize mission from everywhere to everywhere. In this course we will look at issues related to preparing and sending short and long term missionaries as well as how the same principles are to be applied at home. This 11-day course/mission trip, offered in cooperation with St. Augustine’s Anglican Seminary in Peru, will lay a theological and practical foundation to help Church leaders grasp their role in developing, sending and supporting missionaries at home and abroad. Morning lectures offered in English and Spanish will consider a variety of missiological perspectives in biblical, historical, cultural practical and systematic theologies. Fr. Gabig

MS 683: CROSS-CULTURAL IMMERSION EXPERIENCE SEMINAR

Students participate in a short-term mission trip designed to “immerse” students in a cultural setting radically different from their own and thus to provide insights into the nature of culture as a phenomenon. The usual length of such a program is two to three weeks. Students can earn up to 3 credits for this experience by mastering a related reading list, writing a post-experience reflection paper, and participating in a subsequent CCIE seminar at Nashotah House. Fr. Gabig
READING COURSES AND THESIS RESEARCH

READING COURSES

Reading Courses will be identified with the following prefix in the discipline (e.g., NT, AT, ST, CH).

- 699 for an intermediate level course;
- 799 for an STM research elective;
- 899 for a DMin reading course.

THESIS RESEARCH

Courses devoted to research on a Thesis or DMin Project are identified with the following course numbering:

- MDiv: MDIV 690- MDiv Thesis Research (3 credits)
- MDIV 691 - MDiv Thesis Writing (3 credits)
- MTS: MTS 690- MTS Thesis Research (3 credits)
- MTS 691 - MTS Thesis Writing (3 credits)
- STM: STM 790- STM Thesis Research (3 credits)
- STM 791 - STM Thesis Writing (3 credits)
- DMin: Prefix from discipline (AT, BE, CD, L, CT) 890- DMin Project Research (3 credits) & 891- DMin Project Writing (3 Credits)

OCCASIONAL ELECTIVE COURSES

The following elective courses offered occasionally during Epiphany and Peteride are a sampling of the coursework characteristically available to Nashotah House students.

BIBLICAL STUDIES AND BIBLICAL EXPOSITION ELECTIVES

NT 722 / BE 829: READING, LIVING AND PREACHING THE SERMON ON THE MOUNT
Garwood Anderson, PhD & The Rev. Steve Schlossberg

NT 726/BE 837: THE GOSPEL OF JOHN AND THE MAKING OF DISCIPLES
Dennis Sylva, PhD

NT 727/BE 838: THE PAULINE EPISTLES AND NICENE TRINITARIAN THEOLOGY
Wesley Hill, PhD

CE 834 PREACHING IN THE ANGLICAN TRADITION: HISTORY AND SPIRITUALITY
The Rt. Rev. Michael Marshall

BE 839: PREACHING THE PARABLES OF JESUS
Garwood P. Anderson, PhD & The Rev. Steve Schlossberg

OT 721 / BE 832 THE OLD TESTAMENT AS CHRISTIAN SCRIPTURE
Mark Gignillat, PhD

CHURCH HISTORY AND HISTORICAL THEOLOGY ELECTIVES

CH 719 / AT 820: MARY: A HISTORY OF DOCTRINE AND DEVOTION
The Rev. Steven Peay, PhD

CH 720 / AT 821: HISTORY OF ANGLO-ORTHODOX RELATIONS
The Very Rev. Chad Hatfield, STM, DMin

CH 721 / AT 829: INTRODUCTION TO MONASTIC HISTORY
The Rev. Steven Peay, PhD

HT 716: PATRISTIC INTERPRETATION OF SCRIPTURE
The Rev. Jeremy Bergstrom, PhD

TH 719: NEWMAN AND THE PROBLEM OF JUSTIFICATION
The Rev. Thomas Holtzen, PhD

MASTER OF SACRED THEOLOGY (STM) CORE ELECTIVES

STM 7XX: TOPICS ON ST. AQUINAS
Christopher Wells, PhD

STM 7XX: TOPICS ON ST. AUGUSTINE
The Rev. Jeremy Bergstrom, PhD

STM 7XX: TOPICS ON RICHARD HOOKER
The Rev. Steven A. Peay, PhD

STM 7XX: TOPICS ON THE CAROLINE DIVINES
The Rev. Westberg, DPhil

STM 7XX: TOPICS ON CRANMER
Faculty

STM 7XX: TOPICS ON THE TRACTARIANS
The Rev. Holtzen, PhD
### LITURGICS ELECTIVES

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<thead>
<tr>
<th>Code</th>
<th>Title</th>
<th>Instructor</th>
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<tbody>
<tr>
<td>L 723/L 826</td>
<td>“That They All May Be One”: Liturgical Convergence After Vatican II</td>
<td>Frank Senn, PhD</td>
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<tr>
<td>CH 722/L 828</td>
<td>Norwich Past, Present and Future: The Anglican Cathedral in Lived Experience</td>
<td>Faculty</td>
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<tr>
<td>LT 829</td>
<td>Liturgy in Thomas Aquinas</td>
<td>Christopher Wells, PhD</td>
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<tr>
<td>LT 830</td>
<td>The Spirituality of Anglican Liturgy: As Revealed in Mr. Hooker’s Laws</td>
<td>The Rev. Steven Peay, PhD</td>
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### ASCETICAL THEOLOGY ELECTIVES

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<tr>
<td>AT 717/AT 817</td>
<td>C.S. Lewis &amp; Christian Formation</td>
<td>Jerry Root, PhD</td>
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<tr>
<td>AT 720/CD 823</td>
<td>Anglican Spiritual Direction</td>
<td>Faculty</td>
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<tr>
<td>AT 826</td>
<td>Archbishop Michael Ramsey: A Vision for Liturgy and Spirituality</td>
<td>The Very Rev. Benjamin Thomas, ThD</td>
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<tr>
<td>AT 824/CH 723</td>
<td>Spirituality of the Reformation</td>
<td>The Rev. Calvin Lane, PhD</td>
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### CATECHESIS ELECTIVES

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<tr>
<td>CT 820</td>
<td>Head, Heart and Hands: An Approach to Catechetical Pedagogy</td>
<td>Leslie Thyberg, PhD</td>
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### CONGREGATIONAL DEVELOPMENT ELECTIVES

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<tbody>
<tr>
<td>PM 621</td>
<td>Building Congregations that Thrive</td>
<td>The Rev. Frank Baltz, STM</td>
</tr>
<tr>
<td>MS 617/CD 827</td>
<td>Missio Dei: The Mission of God in the World</td>
<td>The Rev. Jack Gabig, PhD</td>
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<tr>
<td>CD 831</td>
<td>Healing Ministry and the Parish</td>
<td>The Rev. Mark Pearson, PhD</td>
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### CD 833: Church Planting in the Anglican Tradition

**The Rev. Tom Herrick, DMin**

### CD 835: A Missional Theology for the Local Church

**The Rev. George Hunsberger, PhD**

### NON-CREDIT CONTINUING EDUCATION WORKSHOPS IN THE AMBROSE INSTITUTE

#### Liturgical Workshop (LT 200)

This one-week, non-credit workshop offered during July focuses on how the *Book of Common Prayer* (1979) and the *Book of Occasional Services* can be used in the corporate worship of either a "traditionalist" or "modern" congregation. The course considers what resources are essential in the planning of worship in either style of performance. Each sacrament, office, or rite included in the *BCP 1979* is discussed in its historical context. The class explores the psychological and symbolic associations that have gathered around each rite and discusses the theological appropriateness to the worshipping community. Finally, the class discusses the relationship that gesture and movement, music, and silence, visual and sensory experiences have to the rubrics and texts of our liturgical tradition. This workshop is intended for two different types of inquirers: 1) Laypersons who have grown up in the Episcopal Church and know what liturgy is supposed to be, but have never been taught the reasons why liturgy is the way it is, and 2) Clergy who were never taught the how of worship; that is, the preparation and practice of liturgical actions in the Episcopal liturgy.

**Faculty**

#### Anglican Heritage Workshop (CH 200)

What does it mean to be Anglican? This non-credit workshop offered this July will serve as a guide to answering that question. Anglican Heritage is an introduction to Anglicanism as a way of prayer, a form of worship, a theological inheritance, an ecclesiological phenomenon, and a spiritual tradition. Anglican Heritage will give you exposure to several of our faculty members and how they interpret Anglicanism’s contribution to their disciplines (e.g., liturgy, spirituality, biblical interpretation, etc), its historical development and its documentary tradition.
APPENDIX A: 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 infaillible 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. 872), 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 excludes 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 B: STATEMENTS AND RESOLUTIONS REGARDING
HOLY MATRIMONY AND HUMAN SEXUALITY

NASHTAH HOUSE APPROPRIATION

Statement of Conduct adopted by the Board of Trustees on 21 May 1987:

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.
The Family Educational Rights and Privacy Act of 1974, as amended, is a Federal law which states (a) that a written institutional policy must be established and (b) that a statement of adopted procedures covering the privacy rights of students be made available. The law provides that the institution will maintain the confidentiality of student education records.

Nashotah House accords all the rights under the law to students who are declared independent. Except for authorized personnel, Nashotah House will not release or disclose any student’s educational or financial records without the student’s written consent. Authorized personnel may include Nashotah House employees, accrediting agencies carrying out their accreditation function, persons in compliance with a judicial order, and to persons in an emergency in order to protect the health or safety of students or other persons. All these exceptions are permitted under the Act.

Within the Nashotah House staff, only those members, individually or collectively, acting in the students’ educational interest are allowed access to student education records. These members include the Dean as well as personnel in the Offices of the Registrar, Financial Aid and the Office of Admissions, as well as academic personnel within the limitations of their need to know.

At its discretion Nashotah House may provide Directory Information in accordance with the provisions of the Act to include: student name, address, telephone number, email address, date and place of birth, major field of study, dates of attendance, enrollment status, degrees and awards received, the most recent previous educational agency or institution attended by the student, participation in officially-recognized activities and sports, photograph, and weight and height of members of athletic teams.

Students may withhold Directory information by notifying the Office of the Registrar in writing within two weeks after the first day of class. Additionally, students may indicate if a third-party is authorized to have access to their educational or financial information, such as a spouse, bishop, or employer. Requests for special release must be made with the Office of the Registrar.

Requests for non-disclosure or special releases will be honored by the institution for only one academic year; therefore, authorization to withhold Directory Information must be filed annually in the Office of the Registrar.

The law provides students with the right to inspect and review information contained in their education records, to challenge the contents of their education records, to have a hearing if the outcome of the challenge is unsatisfactory, and to submit explanatory statements for inclusion in their files if the decisions of the hearing panels are unacceptable. The Registrar at Nashotah House has been designated by the institution to coordinate the inspection and review procedures for student education records, which include admissions, personal, academic and financial files, and academic, cooperative education and placement records. Students wishing to review their education records must make written requests to the Registrar listing the item or items of interest. Only records covered by the Act will be made available within forty-five days of the request. Students may have copies made of their records with certain exceptions (e.g., a copy of the academic record for which a financial “hold” exists, or a transcript of an original or course document which exists elsewhere). These copies would be made at the student’s expense at prevailing rates that are available in the Registrar’s office. Education records do not include records of instructional, administrative, and educational personnel which are the sole possession of the maker and are not accessible or revealed to any individual except a temporary substitute, records of the law enforcement unit, student health records, employment records or alumni records. Health records, however, may be reviewed by physicians of the student’s choosing.

Students may not inspect and review the following as outlined by the Act: financial information submitted by their parents; confidential letters and recommendations associated with admissions, employment or job placement, or honors to which they have waived their rights of inspection and review; or education records containing information about more than one student, in which case the institution will permit access only to that part of the record which pertains to the inquiring student. The institution is not required to permit students to inspect and review confidential letters and recommendations placed in their files prior to 1 January 1975, provided those letters were collected under established policies of confidentiality and were used only for the purposes for which they were collected.
Students who believe that their education records contain information that is inaccurate or misleading, or is otherwise in violation of their privacy or other rights may discuss their problems informally with the Registrar. If the decisions are in agreement with the student’s requests, the appropriate records will be amended. If not, the students will be notified within a reasonable period of time that the records will not be amended; and they will be informed by the Registrar of their right to a formal hearing. Student requests for a formal hearing must be made in writing to the Dean, who, within a reasonable period of time after receiving such requests, will inform students of the date, place, and the time of the hearings. Students may present evidence relevant to the issues raised and may be assisted or represented at the hearings by one or more persons of their choice, including attorneys, at the student’s expense. The hearing panel that will adjudicate such challenges will be the Dean, the Registrar, the Academic Dean and the student’s faculty advisor.

Decisions of the hearing panel will be final, will be based solely on the evidence presented at the hearing and will consist of written statements summarizing the evidence and stating the reasons for the decisions, and will be delivered to all parties concerned. The education records will be corrected or amended in accordance with the decisions of the hearing panels, if the decisions are in favor of the students. If the decisions are unsatisfactory to the students, the students may place with the education records statements commenting on the information in the records, or statements setting forth any reasons for disagreeing with the decisions of the hearing panels. The statements will be placed in the education records, maintained as part of the student’s records and released whenever the records in question are disclosed.

Students who believe that the adjudications of their challenges were unfair or not in keeping with the provisions of the Act may request, in writing, assistance from the Dean or the Chairman of the Board of Trustees to aid them in filing complaints with the Family Educational Rights and Privacy Act Office (FERPA), Department of Education Room 4074, Switzer Building, Washington, D.C. 20202.

Revisions and clarifications will be published as experience with the law and institution’s policy warrants.
APPENDIX D: STATEMENT OF PRINCIPLES OF STUDENT FINANCIAL AID

The purpose of financial aid at Nashotah House is to assist its students in their preparation for ministry by providing aid to those students who demonstrate financial need. Tuition is kept at a reasonable rate. Note that tuition covers a mere fraction of the cost to operate Nashotah House: its facilities, faculty, and staff. The Office of Institutional Advancement works diligently each year to raise funds for the operating costs of the seminary to supplement tuition payments. In this sense, all Nashotah House students receive financial aid. However, there are particular cases where additional aid is needed.

Every degree-seeking residential or distance program student is able to apply for scholarship assistance. Advanced degree students are not currently eligible for scholarships at Nashotah House. The Financial Aid Committee will make determinations of award amounts each year.

The principal sources of funding for the scholarship program at Nashotah House are gifts from individuals, parishes, and dioceses, and the income from limited scholarship endowment. Scholarship assistance from Nashotah House consists of work-related scholarships, matching funds, and outright grants. Since endowed funds for scholarships are limited, Nashotah House is committed to working with students to help plan and source external financial support and guarantees to guide and assist students who are willing to work hard to limit or avoid student loan debt.

Students are expected to provide a substantial portion of their expenses by raising support, by using savings and other assets, and, when appropriate and approved by the Dean, through employment. Primary sources of external scholarships and grants include the student’s bishop, diocese, and home parish. In addition, applications for external grants are available online in many places, and in particular in the Publications section at www.thefund.org.

Determining the financial need of a student requesting aid requires the annual completion and submission (by May 1st for the subsequent academic year) of the following:

1. The Free Application for Federal Student Aid (FAFSA) form, which is available on-line at www.fafsa.ed.gov; Nashotah House code “G03874”
2. The Nashotah House Financial Aid and Scholarship Application Information submitted to the Associate Dean of Students
3. Demonstration of planned effort in active fundraising from appropriate sources coordinated through the Office of Institutional Advancement.

All submitted information must be complete, accurate and factual. Nashotah House distributes all of its available scholarship resources each year. These resources are limited and must be divided fairly among those who are in need. Full disclosure of available resources by every student thus becomes a matter of fairness to his or her fellow students as well as a matter of ethical principle.

The Financial Aid Committee awards aid based upon student need and the efforts of the student to raise funds. Note: all students receiving tuition scholarships must work to raise funds. Guidance and help are offered in the Office of Institutional Advancement. Students must re-apply for financial assistance each year they are enrolled by May 1st.

Need is determined by 1) calculating the student’s Cost of Attendance, and 2) subtracting from that number the student’s Expected Family Contribution (EFC); which is provided by the FAFSA, and all internal/external scholarships. The balance is the Financial Need. The total amount of financial aid reward shall not exceed the amount of need.

Heavy student debt is a major concern among seminaries and the Association of Theological Schools. Students should not plan to finance their whole education through loans. Thus, as a last resort Title IV Direct Unsubsidized Loans can be requested by a degree-seeking student through the Financial Aid office of Nashotah’s Student Services Center.
APPENDIX E: NASHOTAH HOUSE THESIS/PROJECT GUIDELINES

DEADLINES

1. The complete First Draft of the project/thesis is to be submitted to project supervisor no later than February 15 for graduation in May. Copies of the First Draft should be sent to the Program Director and the Academic Dean; soft copies are adequate for this purpose.

2. Unless an alternative understanding is communicated, the project supervisor is to return the First Draft with comments within two weeks of its submission. It is recommended that the student notify the project supervisor in advance of the submission of the First Draft.

3. Following student revisions, three hard copies of the Defense Draft are to be submitted to Program Director no later than April 15 for a May graduation. At this time arrangements for the oral defense will be scheduled. The submission of the Defense Draft should precede the defense by not less than one month.

4. If the project/thesis is passed, the student will revise the Defense Draft into a Final Draft at the direction of the project supervisor and return the corrected Final Draft to the Program Director as an electronic PDF by June 30.

5. The Project Supervisor and second reader approve the Final Draft and will submit the Final Draft to the Printer to be printed and bound. Two copies will be retained for the library and one will be sent to the student. Students may request additional copies for a small fee.

PROJECT/THESIS FORMAT GUIDELINES

1. On matters of form and style, Nashotah House theses follow the standards of Kate L. Turabian, A Manual for Writers of Term Papers, Theses, and Dissertations (7th ed.; Chicago: University of Chicago Press, 2007). Theses in biblical studies or having substantial interaction with biblical materials may wish to make use of Patrick Alexander, et al., eds. The SBL Handbook of Style (Peabody, Mass.: Hendrickson, 1999) as a supplement to Turabian, especially with respect to details of citation of biblical and cognate materials.

2. Length. The following thesis lengths are stipulated in the Nashotah House Catalog.

<table>
<thead>
<tr>
<th>Degree</th>
<th>Thesis Length</th>
</tr>
</thead>
<tbody>
<tr>
<td>Master of Divinity</td>
<td>12,500 words</td>
</tr>
<tr>
<td>Master of Theological Studies</td>
<td>18,000 words</td>
</tr>
<tr>
<td>Master of Sacred Theology</td>
<td>25,000 to 35,000 words</td>
</tr>
<tr>
<td>Doctor of Ministry</td>
<td>30,000 to 50,000 words</td>
</tr>
</tbody>
</table>

3. Number of copies. The library needs two complete copies of each thesis – one for the archives and one to circulate. These copies are delivered to the library from the printer.

4. Typeface. Type must be 12-point for the body of text, footnotes, and quotations. The typeface must be Times (New) Roman, or similar serifed font. The conventions of print (rather than typewritten manuscript) should be used to the extent that the resources are available. For example, use actual italics rather than underlining, m-dash (—) instead of double hyphen (-), true left and right quotation marks (“ “) instead of vertical quotes (" ").

5. Format. The left margin must be 1 1/2 inches; all other margins must be 1 inch. Text must be double spaced; footnotes and block quotations should be single spaced. For all other formatting details, see Turabian, 7th edition.

6. Footnotes. Footnotes, separated from the text by a 2- to 3-inch left-justified line, must be numbered consecutively through each chapter and begin at the bottom of the page on which the reference is found, continuing if necessary to
7. **Order of elements.**
   1. Title page (see attached sample; cf. Turabian 7th ed., Figure A.2)
   2. Signed acceptance sheet (provided by the Registrar)
   3. Abstract (see Turabian 7th ed., 390-91)
   4. Table of contents (follow Turabian 7th ed., Figure A.3)
   5. *Preface and Acknowledgements (see Turabian 7th ed., 389)
   7. *Appendices (see Turabian 7th ed., 399-403)
   8. Bibliography (follow Turabian 7th ed., Figure A.15)

   Items marked * are optional.

8. **Expenses.** Students will submit a $300 binding fee (plus an additional $100 for every extra copy) with the Final Draft copy of the project/thesis, payable to Nashotah House.
NASHOTAH HOUSE THEOLOGICAL SEMINARY

“REDEMPTION” IN THE PAULINE CAPTIVITY EPISTLES:
AN EXPLORATION OF A PAULINE METAPHOR

A THESIS SUBMITTED TO
THE FACULTY OF NASHOTAH HOUSE
IN CANDIDACY FOR THE DEGREE OF
MASTER OF SACRED THEOLOGY

BY

EDWARD T. SCHOLAR

NASHOTAH, WISCONSIN

MAY 2015
**APPENDIX F: RECOMMENDED PATH THROUGH THE DMIN**

<table>
<thead>
<tr>
<th>DMin Pathway</th>
<th>Courses (21 credit hours)</th>
<th>Research Training (3 credit hours)</th>
<th>DMin Project Process and Administrative Benchmarks (6 credit hours)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Year One</strong>: Exploration</td>
<td>Petertide Take up to two courses (up to 6 hours)</td>
<td>• Prior to arrival students will get an online Orientation the DMin program; • Upon arrival they undergo an Introduction to the Library and the bibliographical resources available to them;</td>
<td>• Students are encouraged to begin to think about ministry topics they might like to explore • Students designate an area of concentration for their studies • Students select coursework to begin to consider theological and theoretical frameworks for understanding their area of concentration</td>
</tr>
<tr>
<td></td>
<td>Epiphany Optional Epiphany term course (3 hrs)</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Year Two</strong>: Training in Research and Project Proposal Generation</td>
<td>Petertide Take up to one 3-credit course in addition to the 3-credit DSem801 course</td>
<td>DMin Seminar (3 credits): • In the second summer of the program, students take DSem 801 Ethnography, Methodology and Theological Reflection to get an overview of the DMin research process, including training for crafting the Project proposal. • Students begin to clarify potential research topic</td>
<td>• Students craft a “sandbox” first attempt at a DMin Project Proposal as part of the requirement for DSem 801</td>
</tr>
<tr>
<td></td>
<td>Epiphany Optional Epiphany term course (3 hrs)</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Year Three</strong>: Refining the Project Proposal</td>
<td>Petertide Take two courses (6 Credit hrs)</td>
<td>• Students are encouraged to take an optional Saturday seminar for Peer Review of their Project Proposal (when offered)</td>
<td>• Upon completion of all coursework students register for DMin Project (890) and select a supervisor to assist in the crafting of the DMin Project Proposal • Students submit the DMin Project proposal to the Supervisor to be vetted by the Advanced Degree Committee • If rejected, the student re-enrolls in Project preparation (890) and works with the Supervisor towards the submission of an acceptable proposal.</td>
</tr>
<tr>
<td></td>
<td>Epiphany Optional Epiphany term course (3 hrs)</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Year Four</strong>: Project Research begins</td>
<td>If needed students finish any remaining coursework (3-6 credit hours)</td>
<td>Research training is complete. Research begins</td>
<td>• Upon approval the student is admitted to candidacy. The Student Registers for the Project Writing course (891); • 1st and 2nd Readers are assigned • Student begins writing the theological and methodological chapters. • Student “runs” the project, reflects, and writes conclusions. • When complete, the Project is submitted by Dec. 15 of the year prior to graduation. • Project is reviewed and defended.</td>
</tr>
<tr>
<td></td>
<td>Epiphany Optional Epiphany term course (3 hrs)</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Years Five - Six (plus any extension granted)</strong></td>
<td></td>
<td></td>
<td>• Students Register for a non-credit Project Writing Extension course (892) equal to 1 credit tuition, for each semester beyond the year they are registered for 891.</td>
</tr>
</tbody>
</table>

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3 For the purposes of this chart, the “year” runs from July to June of the following year.
# Suggested Pathway Through the STM Program

<table>
<thead>
<tr>
<th>STM Pathway</th>
<th>Courses (18 credit hours)</th>
<th>STM Thesis Process and Administrative Benchmarks (6 credit hours)</th>
</tr>
</thead>
</table>
| **Year One**: Exploration | Peter tide  
Take up to two 3-credit courses (6 hours)  
Epiphany  
Optional Epiphany term course (3 hrs) |  
• Students are encouraged to begin to think about topics they might like to explore  
• Students designate an area of concentration for their studies with the Director of Advanced Degrees  
• Students select coursework to begin to consider theological and theoretical frameworks for understanding their area of concentration |
| **Year Two**: Training in Research and Thesis Proposal Generation | Peter tide  
Take up to two 3-credit course (6 credits)  
Epiphany  
Optional Epiphany term course (3 hrs) |  
• Upon completion of all coursework students register for (STM 790) Thesis Research, Post-graduate Writing, and Preparation course (3 credits) to craft their proposal.  
• STM Proposal Supervisor is assigned in consultation with the Director of Advanced Degrees |
| **Year(s)** Three/Four  
Thesis Research and Writing | Optional Peter tide courses  
(3-6 credit hours)  
Epiphany  
Optional Epiphany term course (3 hrs) |  
• When the Project Proposal is complete it is submitted to the Supervisor to vet with the Advanced Degree Committee  
• Advanced Degree Programs Committee approves or rejects the Proposal. Upon approval the student is admitted to candidacy; Students register for (STM 791) Thesis Writing (3 Credits)  
• Upon rejection the student re-registers for STM 790 and the supervisor works with the student to revise to create an acceptable Proposal  
• 1st and 2nd Readers are assigned  
• Students complete the Thesis and submit the penultimate draft by February 15 of the intended graduation year  
• Defense of the Thesis is scheduled for March -April |
| **Years Five - Six**  
(plus any extension granted) |  
• Students Register for a non-credit Thesis Writing extension course (STM 792), equal to 1 credit of tuition, for each semester beyond the year they are registered for STM 791 |

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4 For the purposes of this chart, the “year” runs from July to June of the following year.
APPENDIX G: NASHOTAH HOUSE THEOLOGICAL SEMINARY
FIELD EDUCATION PROGRAM GUIDE

INTENT AND PURPOSE OF THE THEOLOGICAL FIELD EDUCATION PROGRAM

The Field Education program at Nashotah House derives from the vision of theological education/priestly formation offered in the current ACADEMIC CATALOG 2015-2016:

Nashotah House is committed to theological education and ministerial (esp. priestly) formation grounded in the Anglican ethos and shaped by the Benedictine charism. The goal of all degree programs at Nashotah House, then, is the student’s formation in a habitus fidei (a faithful character), an intellectus fidei (a faithful understanding), and a praxis fidei (a faithful practice). Students will emerge with an understanding and love of the Christian tradition and a growing ability to live and minister in the light of its truth and beauty (p. 29).

Field Education most closely relates to the development of a praxis fidei and seeks to provide the integration point whereby a student goes from knowing about theology to being able to do theology within a specific ministry situation.

The Master of Divinity Program Goals (p. 29) provides additional insight into what undergirds our understanding of Field Education at Nashotah House.

The foregoing demonstrates that Theological Field Education is an intentional use of ministry experience as a learning opportunity. This approach combines experience, service, and employment, with the primary emphasis on the student’s development as a person and as a minister. The Carnegie Foundation’s Educating Clergy demonstrates that theological education at its most effective utilizes the “three apprenticeships,” cognitive, practical and normative. While theological field education has elements of all three, and is really summative of them, it shows its greatest effect in the normative apprenticeship. As Lawrence Golemon points out, “…the normative apprenticeship shapes individual students into the habits, dispositions, and values of the profession, so these habits become authentically their own.” What is being engaged here is the intentional formation of the student into loving God, neighbor, parish and world and thus becomes the seal of the threefold apprenticeship in producing the pastoral or priestly identity. What Nashotah House understands in terms of the habitus fidei, intellectus fidei and praxis fidei, can be also described, as Golemon does, as “the formation into a comprehensive way of knowing, doing, and being in the world that marks a profession.”

ACADEMIC REQUIREMENTS: MASTER OF DIVINITY

Working under the broad rubric of Theological Field Education the Nashotah House approach to normative apprenticeship is composed of two distinct, but related, parts, which are required for the completion of the Master of Divinity degree program.

1. SUPERVISED PRACTICE OF MINISTRY (SPM)

Each MDiv student at Nashotah House is expected to complete a two-semester supervised practice of ministry experience (SPM) at a local parish, under the supervision of the Rector, Vicar, or Priest-in-Charge. (In some, extraordinary, cases, a supervised internship in a non-parochial ministry may be approved.) This SPM is normally undertaken during the student’s middler year. There is normally no credit given for SPM, though the student will register for PM 510, so the successful completion of SPM will be noted on the student’s transcript.

2. MAJOR SUMMER FIELD BASED PRACTICUM – TEACHING PARISH PRACTICUM (TPP) OR CLINICAL PASTORAL EDUCATION (CPE)

Each MDiv student is also expected to do a 240 hour (minimum) Teaching Parish Practicum (TPP) or one unit of Clinical Pastoral Education (CPE) as a requirement for the MDiv. TPP/CPE is undertaken in a summer after the junior or middler year. As some dioceses require students to earn 1 unit of CPE prior to ordination, students should check with their diocese concerning that requirement. A student may
do both TPP and CPE in the course of the MDiv program. If doing TPP the student will register for PM 610, if doing CPE the student will register for PM 609, so the successful completion of TPP/CPE will be noted on the student’s transcript. A student may earn up to three academic credits for the TPP and/or the experience by enrolling in the appropriate seminar: PM 612 or PM 611, respectively.

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**OTHER FIELD EDUCATION OPPORTUNITIES**

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**INTERNATIONAL SITES**

There may be international field placements available which involve considerable time, spiritual commitment, and financial investment. These placements may fulfill a student’s second field placement requirement, but usually not the first. It is wise to begin preparations for such an adventure in one’s first year of seminary.

**PRISON MINISTRY**

Students may do an additional field placement and earn elective credit by working with the ministry to prisoners at the Kettle Moraine Correctional Institute. This work does not replace the work to be done in SPM or TPP/CPE placements.

NOTE: A student may not earn more than a total of 6 credit hours total in field based electives (see p. 30).

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**SUPERVISED PRACTICE OF MINISTRY (SPM) REQUIREMENTS**

**THE STUDENT WILL:**

- Honor the agreement established in the seminary’s Student / Site Contract.
- Serve at the site (or directly on behalf of the site) 7-10 hours per week (exclusive of commuting time) during the academic year from September through mid-May, or the equivalent time for students serving in alternative placements.
- Start and end dates are arranged between the student and site supervisor with approval by the Director of Field Education.
- Work with the site supervisor to develop the Learning & Serving Covenant detailing the student’s responsibilities, goals, objectives and schedule. The Learning & Serving Covenant will be reviewed and approved by the Director.
- Schedule, with the site supervisor, frequent regular meetings specifically for theological reflection. (1 hour per week minimum for academic year placements.)
- Meet regularly with the site committee. These meeting are considered part of the contracted service schedule. (1 meeting per month for academic year placements.)
- Communicate with the Director about any field placement concerns.
- Behave in accordance with the ethical expectations described on page 8.

**THE FIELD SITE WILL PROVIDE:**

- The opportunity and resources for the student to engage in varied, meaningful activities that will help the student attain the learning goals and objectives established in the Learning & Serving Covenant.
- A site committee of 3-5 lay members (enlisted by the site supervisor) that will meet with the student on a regular basis (at least once a month) to provide the student with support, hospitality and the ongoing evaluation of learning goals and objectives.
- If possible, the field site will assist the student with mileage or other expenses pertaining to the ministry. **Note:** A stipend is not required and any sort of reimbursement is to be arranged between the site (supervisor & committee or other administrative body, i.e. vestry) and the student.

**THE SITE SUPERVISOR WILL:**

- Honor the agreement established in the seminary’s Student / Site Contract.
- Assure that the student is provided with a broad range of experiences useful to professional development.
- Provide ongoing mentoring and professional guidance and the clear communication of expectations.
- Help the student develop the Learning & Serving Covenant after the student begins serving at the site.
- Establish regular meetings with the student specifically for theological reflection.
• These are in addition to other supervisory meetings.
• Be easily accessible to the student and provide ongoing direction and mentoring.
• Enlist a site committee of 3-5 lay members to meet with the student on a regular basis. (The site supervisor does not serve on the site committee.)
• Send a written evaluation of the student’s progress to the Field Education Office when requested.
• Communicate any concerns, questions, or staffing changes to the Field Education Director in a timely way.

SUPERVISED PRACTICE OF MINISTRY (SPM) – STEP BY STEP

STEP 1: FIELD SITE PLACEMENT

The Field Education program at Nashotah House is dedicated to placing students in field education sites where they will feel both comfortable and challenged. The field site is primarily an educational venue. While we want students to get interview experience, we are mindful that, unlike the job interview process, field education students do not “compete” for a placement. We place a high value on our field sites, supervisors, and committees, so we ask that all involved work within the established placement procedure.

THE PLACEMENT PROCEDURE WORKS AS FOLLOWS:

1. After meeting with the Director of Field Education and by mutual agreement, a student will be directed to contact an approved site supervisor to arrange for a placement interview. After the interview, a student may either accept or reject an offer from the site supervisor. The site supervisor may or may not agree to work with the student. Both parties should independently notify the Director of Field Education about the outcome of the interview.

2. If the initial interview does not result in a mutual agreement for field placement, the Director of Field Education will direct the student to another interview at a different site. The site supervisor may request an interview with another student.

3. When a student and site mutually agree to work together both parties notify the Director of Field Education.

SOME IMPORTANT PARAMETERS:

All field placement interviews are initiated by the Director of Field Education. Only one student at a time interviews at a particular site. Neither students nor clergy make field site arrangements prior to conversation with the Director of Field Education.

Students who have an idea of where they want to do field work and/or know the parish priest must talk with the Director of Field Education before further conversation proceeds.

Priests or agency directors who may know a student they would like to mentor must contact the Director of Field Education before further conversation proceeds.

Students currently serving a field site must meet with the Director of Field Education to discuss either staying or changing sites for the second field requirement (TPP). The student and site supervisor should discuss this option with each other in early spring. Neither the student nor the site supervisor should assume the site arrangement will remain the same.

Students are not placed where there is a transition in appointed clergy or where the Priest has been recently ordained or is a recent seminary graduate.

All placements are done in consultation with the Ordinary of the diocese in which the placement site is located.

STEP 2: THE STUDENT / SITE CONTRACT

The Student/Site Contract is prepared by the Field Education Director after a student’s placement arrangements have been finalized. Because field education is required by Nashotah House for the Master of Divinity, all parties participating in field education need to understand and agree to the basic requirements of the program. The Student/Site Contract describes the seminary’s expectations of the student, the field site, and the site supervisor. When the site placement is finalized the student will obtain his/her Contract from the Director of Field Education. The student and site supervisor will
carefully review the contents together before signing and dating the Contract. The student and site supervisor will keep a copy each and the student will return the completed, signed contract to the Field Education Director.

If the person who has signed the Student / Site Contract as the site supervisor leaves that position, the Director of Field Education must be notified. A new contract is needed for each placement, even if a student remains at the same site for both SPM and TPP. Nashotah House values the partnerships we establish with our field sites, and we are committed to providing the finest possible education for our students. If either the student or the site/site supervisor is not able to meet the conditions of the contract, we may choose to re-evaluate the student’s placement. (See Termination or Disengagement of a Site Placement, p. 72.)

STEP 3: FIELD EDUCATION ORIENTATION

STUDENTS
During their conversations with the Director of Field Education, students learn the basic expectations of field education placement. They receive a formal orientation to field education during their first week on campus. This includes information on preparing the Learning & Serving Covenant, ethical and professional expectations, and the importance of ongoing communication with the field education Director about their field experiences.

SITE SUPERVISORS
Orientation is offered to all site supervisors on-campus at Nashotah House. This will include an overview of Nashotah House’s Theological Field Education program requirements, preparation of the Learning & Serving Covenant, evaluating student progress and best practices for vocational mentoring. This is a time for colleagues to ask questions and share insights from their own professional experience. This training is offered during Michaelmas term, prior to the beginning of the field placements, and takes 3-5 hours.

SITE COMMITTEE
The site supervisor is responsible for identifying people to serve on a 3-5 member site committee. This committee should be established and oriented by the time the student begins serving at the site. (See Step Four below)

STEP 4: THE SITE COMMITTEE

ESTABLISHING THE SITE COMMITTEE
The site supervisor is responsible for establishing a 3-5 member site committee by the time the student begins serving at the site. The site supervisor does not serve on the site committee. A chairperson or convener should be identified to convene the monthly meetings.

SUGGESTED MEMBERSHIP
A good committee should include people with experience in supervision or personnel management, a representative from each of the age or task groups with whom the student works and people who work with the student in assigned programs/tasks in the church or agency.

While the site supervisor does not meet with the site committee, it may be helpful on occasion to have him/her present at the invitation of the student and/or committee. If necessary, the committee may be convened by the student or the chairperson for additional meetings.

TRAINING
A training session for Site Committees will be held on-campus, or at one of the field sites, to orient the committee’s to their tasks.

PURPOSE OF THE COMMITTEE
The site committee should establish a regularly scheduled meeting time with the student of at least once a month to:

- Facilitate communication between the student and the field site community.
- Provide support and hospitality for the student (and student’s family).
- Evaluate the student’s progress and provide ongoing constructive feedback. The basis for this evaluation should be the goals and objectives which the student and site supervisor have established in the Learning & Serving Covenant.
- Write an evaluation and communicate any concerns to the Field Education Office.
MEETING TIMETABLE AND AGENDA

The site committee chairperson should convene the monthly meetings with an established agenda and timetable for the year together. Here is a suggested timetable:

**September**
- This is the time for the student and committee to begin to get to know each other. Does the student have a family? How can you help welcome them? What is the student’s experience with other church communities? What does your church or agency mean to you? What can the community offer?
- Review the student’s Learning & Serving Covenant.
- Are the hopes and expectations of the site and student clear? Do the learning goals seem realistic? Can the committee help the student accomplish the goals?
- Set the meeting dates for the rest of the year. Please remember that the student’s academic responsibilities ebb and flow. There may be times that are very difficult for the student.

**October-November**
- Continue orienting the student to the community (and surrounding neighborhood).
- Review the goals in the student’s Learning & Serving Covenant.

**December-March**
- Affirm growth the committee has observed and discuss any issues or problems that may be emerging.
- Continue to review and evaluate the student’s progress with learning goals.
- Be aware that the student’s fall semester ends in early December, and be aware of the student’s holiday plans and January term schedule.

**April-May**
- The student’s academic year ends in mid-May.
- Reflect together on the student’s progress. One member of the committee should complete the student’s evaluation based upon this discussion.
- How can you and the student celebrate and bring closure to this year together?

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STEP 5: THE LEARNING & SERVING COVENANT

THE PURPOSE OF THE LEARNING & SERVING COVENANT

The covenant concept is at the core of the Christian faith. A disciplined Christian life will come as a result of understanding how covenants are made and how they are kept. Covenants exist so that those involved will know the expectations, hopes, and conditions of their relationships with each other. The Learning & Serving Covenant that Nashotah House requires seeks to articulate the hopes, expectations, and conditions that exist in the relationships with the field education student, the field site, site supervisor, site committee and the House - all within the context of ministry and learning.

After the student begins working at the field site, the student and site supervisor work together to prepare the Learning & Serving Covenant. This document includes learning goals, tasks and expectations, resources, reflection and support and will provide the basis for evaluation of the student’s progress (See examples, p. 73 & 75). The learning goals are structured around the three elements of our formational approach at Nashotah House: *habitus fidei* (a faithful character), *intellectus fidei* (a faithful understanding), and *praxis fidei* (a faithful practice).

Because the Learning & Serving Covenant articulates a living relationship, changes may occur during the year. Substantive changes require a revision to the document and each signature party - including the Director of Field Education - must sign off on the revision.

PREPARING THE LEARNING & SERVING COVENANT

Students will begin their field education experience with some of their courses completed. It is important for site supervisors to know what has and has not been studied so that expectations are appropriate. We encourage students to stretch the limits of what they know as they engage in the practice of ministry. We also caution students to identify their limitations, competencies, and boundaries so that support and resources can be provided.

As the student and site supervisor begin to draft the goals and objectives they should have conversation together about areas of learning experiences. Here are a few examples:
• **Teaching** in a variety of situations appropriate to the student’s interests and knowledge. (Examples: Bible study, book groups, topical discussions, lesson planning)

• **Organizing**, recruiting, and empowering others for special events and the ongoing work of the site community.

• **Liturgical practice**, preaching, working with music/worship planning, leading Morning and/or Evening Prayer, and actively participating in the worship life of the church or agency that students are expected to preach at least twice each term.

• **Providing pastoral care** (with supervision appropriate to the student’s experience), including pastoral visitation, meeting with support groups or working with other multi-person care groups.

• **Participating** in community and mission outreach, social justice and witness.

• **Administration** as part of ministry: planning, convening meetings, following through on details, evaluating, communicating, working with complex organizations, dealing with conflict, team-building, understanding power, and authority, setting limits and delegating, that students are expected to attend at least two Vestry meetings over the course of the year.

Please provide all requested information.

Although the site committee does not participate in drafting the Covenant, members should refer to it as they work with the student throughout the year.

The student, site supervisor, and site committee chair should all have a copy.

If you have questions do not hesitate to contact the Field Education Director.

**NOTE:** The Learning & Serving Covenant template has been carefully and intentionally designed. Please do not alter the format or contents.

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**STEP 6: ONGOING COMMUNICATION**

Communication is one of the most important factors in a successful field education experience for all involved. Students, site supervisors, and site committee members should be in clear communication with each other and with the Director of Field Education. We are here to answer questions and to work through any difficulties or confusion. Students should always speak with Director of the Field Education if issues arise at the field site. They are also encouraged to communicate with the Academic Dean when appropriate.

**MID-YEAR CHECK-IN**

In early December Site Supervisors will be asked to respond to an email questionnaire which will be sent by the Field Education Director. This will serve as an alert to any questions or potential trouble areas as well as an opportunity to share particular blessings.

**CHANGES IN SITE INFORMATION**

The Field Education Office must be made immediately aware of any changes at the site. When the Student/Site Contract is signed, we understand that the person who signed the contract is the person mentoring and supervising the student. If there is an appointment or staffing change, the Field Ed director needs to know. Clearly, the student cannot elect to leave the site or change sites without the notification and approval of the Field Education Director. If there are phone, email or address changes we need that information as well.

**SITE VISITS AND CONFERENCES**

At any time during the student’s service as described in the Learning & Serving Covenant, the student or site supervisor may request a conference with or site visit by the Director of Field Education to discuss problematic issues. If such a visit or conference is requested, the student or site supervisor will contact the Field Education Director to coordinate schedules and make arrangements. The Field Education Director will endeavor to visit every student on-site in the course of the academic year.

**TERMINATION**

Although we attempt to find fruitful placements, there are instances when the relationship does not work out for all parties involved. In rare cases termination or disengagement of a student from a field site may be necessary. The formal procedure for termination is described on page 72.
STEP 7: EVALUATIONS

One of the important functions of the student’s site supervisor and site committee is to provide meaningful evaluation of the student’s progress at the site particularly as it relates to the goals and objectives articulated in the Learning & Serving Covenant. These evaluations help students identify their vocational strengths and areas where growth is needed. Students should have in their files written evaluations of their work for consideration by various church boards involved in clergy appointments.

**Site Supervisors** will complete a written evaluation provided by the Field Education Director which must be signed by both the student and the site supervisor. This will be due in April before the end of the spring semester and will become part of the student’s permanent file. An evaluation form will be provided by the Field Education Director with a reminder in early spring. Site supervisors may elect to write a narrative instead of using the form provided.

The **Site Committee** chairperson will be invited to complete a written evaluation after conversation with the student and site committee. This evaluation is to be shared with the student and sent to the Field Education Director by the end of the spring semester. A suggested format will be provided by the Field Education Director via the student. We ask that only the chairperson send an evaluation (based on conversation with the whole committee and the student).

**Students** will be asked to provide a formal evaluation of their field education site and site supervisor near the end of the academic year. These are only for the use of the Field Education Director and the Faculty.

ADDITIONAL ASPECTS OF SPM

THEOLOGICAL REFLECTION

**Site Supervisor**

The practice of regular (weekly) theological reflection is the heart of the student/site supervisor relationship. These meeting times should be set aside as a regular part of the student’s and site supervisor’s schedule as distinct from meetings for other purposes. Both the student and site supervisor should come prepared with matters for discussion. Meetings should begin and end in prayer. It may be useful to use any of these tools:

- Scripture/lectionary discussion
- Verbatim/incident reports
- Review of student’s learning objectives
- Journaling
- Student’s "Rule of Life" review and discussion
- Sermon preparation help or discussion
- Feedback/evaluation on student’s performance
- Integration of student’s academic experience and site experience

If, due to the nature of the field site, it is not reasonable to meet weekly, the site supervisor and student should establish and honor a regular, frequent meeting schedule.

**COLLOQUIFY**

The student will participate in twice-a-month colloquys held on campus. The purpose will be to apply the approach of 'lectio on life' to the field experience and to have opportunities to share experiences with other students, under the supervision of the Field Education Director.

**ETHICAL EXPECTATIONS OF FIELD EDUCATION STUDENTS**

Students in Field Education placements are reminded that they continue under the honor code of the seminary (see ACADEMIC CATALOG 2014-2015, p. 20); and should be cognizant that they also represent the House, their call to ordained ministry, their Bishops and their Dioceses. As such, students are expected to:

- "...live in the manner worthy of the calling to which you have been called." (Eph. 1:1)
- Demonstrate honesty in communication with all persons.
- Treat all people with respect and care.
- Use discretion in all social and professional electronic networking, posts, blogs, etc.
- Maintain professional boundaries (emotional, physical, and financial) with parishioners, coworkers, supervisors.
- Honor all obligations, commitments, and relationships established in the Student/Site Contract and Learning & Serving Covenant.
• Be aware of your own professional limitations. If you are not qualified or able to provide needed care, seek advice or help from someone who is.
• Obtain written permission from your site supervisor to receive/handle money for any reason.
• Practice confidentiality. Discuss with your site supervisor the policies of confidentiality appropriate to your field site. Note: Students are not accorded the legal right of absolute confidentiality accorded to the ordained clergy. Confidentiality is an ethical matter rather than a legal protection and should be treated in light of such issues as mandated reporting of abuse or threat to self and/or others.

Breach of these expectations may be grounds for termination of your field placement. If, for any reason you are struggling to work within any these expectations, notify the Director of Field Education or Academic Dean. The seminary is committed to providing assistance, guidance, and care to all our students.

TEACHING PARISH PRACTICUM (TPP)

The requirements and process for SPM outlined above are followed in an adapted form by the Teaching Parish Practicum (TPP), which is a summer placement in a parish, normally undertaken following the junior year. The program includes a minimum of 240 hours of work in the designated parish. Placement is made in consultation with the Director of Field Education and the proposal must be approved prior to the initiation of the practicum. Students are not permitted to use their home or sending parishes as TPP sites. Students may elect to continue in their SPM parishes for TPP, and may do so with concurrence of the Field Education Director and the site supervisor. A site contract, learningserving covenant, and the involvement of a site committee, in addition to the site supervisor, are expected. The student must register in PM 610 (non-credit, no tuition) in order to record their participation. The time tables are, of necessity, different, since the student will normally begin this practicum in June and complete it sometime in August. Everything covered in Additional Aspects of SPM above also applies for TPP. Three elective credits may be earned by enrolling in the TPP Seminar PM 612 in the same or a subsequent term. The Seminar requirements include mastering a related reading list, writing a post-placement reflection paper, and participating in the TPP Seminar meetings.

CLINICAL PASTORAL EDUCATION (CPE)

Students may fulfill the Major Summer Field Based Practicum requirement by doing one unit of Clinical Pastoral Education (CPE) and registering for it as PM 609. The Association for Clinical Pastoral Education offers this description of CPE:

Clinical Pastoral Education (CPE) was begun in 1925 as a form of theological education that takes place not exclusively in academic classrooms, but also in clinical settings where ministry is being practiced. CPE is offered in many kinds of settings: in hospitals and health care including university, children’s, and veterans’ facilities; in hospices; in psychiatric and community care facilities; in workplace settings; in geriatric and rehabilitation centers; and in congregational and parish-based settings. The textbooks for CPE include in-depth study of "the living human documents." By "living human documents," we mean both the people who receive care as well as a study of ourselves, the givers of care. Through the practice of ministry and the reflection thereon with supervisor and peers, the experiential learning that is CPE takes place.

Accredited CPE sites for the North Central Region may be found at: http://www.acpe.edu/DirectoriesRegionsNorthCentral.html. Nashotah House also has offered its own ‘accreditation’ to several sites, which are not accredited by the ACPE, but will satisfy the requirement for the MDiv. If students wish to take the CPE option, it is advised that they contact a center to engage a placement well in advance. Students should consult with their diocese to see if CPE is a requirement for ordination. Three elective credits may be earned by enrolling in CPE Seminar PM 611 in the same or subsequent term.
OTHER FIELD EDUCATION INFORMATION

TERMINATION OR DISENGAGEMENT OF A SITE PLACEMENT

Although the Field Education program takes great care in working with students and sites to arrange field placements, we recognize that there are instances when the relationship does not work out for all parties involved. In extreme cases this may result in the termination or disengagement of a student in a particular placement during the terms of the Learning & Serving Covenant.

The procedure for termination or disengagement is as follows:

1. The student or site supervisor will contact the Director of Field Education at the first sign of concern that the relationship is headed in a direction that could result in termination or disengagement. The contracts and covenants into which site supervisors and students enter are mutually binding and should not be terminated unilaterally. The Director of Field Education will consult with the parties and work toward a mutual course of action.

2. If either the student or the site/site supervisor determines that the relationship is in jeopardy due to issues of safety (i.e. violations of the law, sexual harassment, racial harassment, etc.), the student may be excused/suspended from his or her duties at the site pending a resolution mediated by the Director of Field Education. In the case of a student violation, the matter will be referred to the Dean-President and the House Cabinet for consideration.

3. If termination is determined to be the best course of action, then the terms of the termination/
Example of SPM Learning & Serving Covenant.

NASHOTAH HOUSE THEOLOGICAL SEMINARY

SUPERVISED PRACTICE OF MINISTRY [SPM]

Example: Learning and Serving Covenant

between

__________________
(Seminarian)
and

__________________
(Parish)
of

__________________
(City or town)

Date appointment begins_____________; date of completion_____________

The seminarian’s learning goals and the means by which they may be achieved: (List three to five or six goals, each beginning with an infinitive, and a brief description of the means by which that goal will be addressed. Think about what you want to learn and need to learn; then negotiate tasks accordingly.) Examples:

1. To gain experience at preaching in a parish setting
   - The mentor will see that the seminarian preaches on a regular basis and treated to intelligent, charitable critique.
   - The mentor will establish a lay response group which will provide feedback to the preaching as well.

2. To gain more understanding of the work of a Vestry in a parish of this size and resource level
   - The seminarian will attend at least four meetings of the Vestry and provide either a pre-meeting briefing or a post-meeting debriefing or both.
   - The mentor will see that for at least one of these meetings the Senior Warden participates in these briefings.

3. To learn something of the kinds of pastoral needs presented to the priest in this kind of setting
   - The mentor will meet with the seminarian at least once every week to share, insofar as it be possible without comprising confidences, the active pastoral cases in the congregation and his goals, methodologies and struggles in responding to them.
4. To grow in the understanding of time management in a parish ministry
   - The mentor will share near the beginning of the placement his/her weekly calendar and discuss its implications for the use of time;
   - The mentor will invite comment on his or use of time from the Seminarian!

5. To better understand the working relationship between clergy and laity
   - The mentor will appoint a lay committee that will meet regularly with the student

6. To assist the student to grow in understanding of ministry
   - The mentor and lay committee will write an evaluation of the student to be submitted to the Field Education Director, who will, in turn, make copies available to the student’s faculty advisor.

In pursuit of these goals the Seminarian will:
   - Make the parish his/her regular place of Sunday worship;
   - Pray daily for the Parish and the Mentor’s ministry there;
   - Spend at least 7-10 hours per week pursuing these goals during the academic year.
   - Fulfill all duties assigned given the learning goals and time commitments already agreed upon and say “No” when asked to undertake responsibilities inconsistent with them.

And the Mentor will:
   - Pray daily for the seminarian
   - Make provisions for a proper introduction of the seminarian (and his or her family) to the congregation
   - the activities and ministries noted above;
   - Offer regular meeting times with the seminarian for the purposes of pursuing the learning goals above.
   - Provide a written evaluation of the seminarian’s progress and readiness for ministry at the end of the placement.

NOTE: It is understood that any principal to this Letter of Agreement can terminate the relationship described in this document at any time and for any reason, provided that the other two principals be notified of that termination and the reasons for it. This Letter of Agreement is valid only when all three of the signatories listed below have signed it

____________________________________  ____________________________
Seminarian Date

____________________________________  ____________________________
Mentor Date

____________________________________  ____________________________
Director of Field Education Date
Example of TPP Learning & Serving Covenant.

NASHOTAH HOUSE THEOLOGICAL SEMINARY

TEACHING PARISH PRACTICUM [TPP]

Example: Learning and Serving Covenant

between

__________________
(Seminarian)
and
__________________
(Parish)
of
__________________
(City or town)

Date appointment begins______________; date of completion______________

The seminarian’s learning goals and the means by which they may be achieved: (List three to five or six goals, each beginning with an infinitive, and a brief description of the means by which that goal will be addressed. Think about what you want to learn and need to learn; then negotiate tasks accordingly.) Examples:

1. **To gain experience at preaching in a parish setting**
   - The mentor will see that the seminarian preaches on a regular basis and treated to intelligent, charitable critique.
   - The mentor will establish a lay response group which will provide feedback to the preaching as well.

2. **To gain more understanding of the work of a Vestry in a parish of this size and resource level**
   - The seminarian will attend at least four meetings of the Vestry and provide either a pre-meeting briefing or a post-meeting debriefing or both.
   - The mentor will see that for at least one of these meetings the Senior Warden participates in these briefings.

3. **To learn something of the kinds of pastoral needs presented to the priest in this kind of setting**
   - The mentor will meet with the seminarian at least once every week to share, insofar as it be possible without comprising confidences, the active pastoral cases in the congregation and his goals, methodologies and struggles in responding to them.

4. **To grow in the understanding of time management in a parish ministry**
   - The mentor will share near the beginning of the placement his/her weekly calendar and discuss its implications for the use of time;
   - The mentor will invite comment on his or use of time from the Seminarian!
5. **To better understand the working relationship between clergy and laity**
   - The mentor will appoint a lay committee that will meet regularly with the student.

6. **To assist the student to grow in understanding of ministry**
   - The mentor and lay committee will write an evaluation of the student to be submitted to the Field Education Director, who will, in turn, make copies available to the student’s faculty advisor.

In pursuit of these goals the **Seminarian** will:
   - Make the parish his/her regular place of Sunday worship;
   - Pray daily for the Parish and the Mentor’s ministry there;
   - Spend at least 240 total hours pursuing these goals (Ordinarily 8 weeks at 30 hours per week or 10 weeks at 24 hours per week, though other proposals will be given due consideration)
   - Fulfill all duties assigned given the learning goals and time commitments already agreed upon and say “No” when asked to undertake responsibilities inconsistent with them.

And the **Field Site** will:
   - Give the opportunity and resources for the student to engage in varied, meaningful activities that will help the student attain the learning goals and objectives established in the Learning & Serving Covenant.
   - A site committee of 3-5 lay members (enlisted by the site supervisor) that will meet with the student on a regular basis (at least once a month) to provide the student with support, hospitality and the ongoing evaluation of learning goals and objectives.

And the **Site Supervisor** will:
   - Pray daily for the seminarian
   - Make provisions for a proper introduction of the seminarian (and his or her family) to the congregation
   - the activities and ministries noted above;
   - Offer regular weekly meeting times with the seminarian for the purposes of pursuing the learning goals above.
   - Provide a written evaluation of the seminarian’s progress and readiness for ministry at the end of the placement.

NOTE: It is understood, per the FIELD EDUCATION policies, that any principal to this Letter of Agreement can terminate the relationship described in this document at any time and for any reason, provided that the other two principals be notified of that termination and the reasons for it. This Letter of Agreement is valid only when all three of the signatories listed below have signed it


<table>
<thead>
<tr>
<th>Seminarian</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Site Supervisor</td>
<td>Date</td>
</tr>
<tr>
<td>Director of Field Education</td>
<td>Date</td>
</tr>
</tbody>
</table>
Bless, O Lord, this House, set apart to the glory of your great Name and benefit of your holy Church; and grant that your Name may be worshiped here in truth and purity to all generations. Give your grace and wisdom to 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.

Open, O Lord, the hearts and hands of your people that they may be ready to give and glad to distribute to our necessities. Bless the founders and benefactors of this House, and recompense them with the riches of your everlasting Kingdom, for Jesus’ sake. Amen.