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 Pastoral Ministry, Master of 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
10 Summit Park Drive
Pittsburgh, PA 15275
USA
Telephone: 412-788-6505
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 July by the Office of the Registrar. All fees and tuition are subject to annual increases each July 1st, at the discretion of Administration. The catalog content is also available on-line at: www.nashotah.edu.
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AN INTRODUCTION TO NASHOTAH HOUSE

OUR MISSION

Revised by the Board of Trustees, 20 October 2015

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, Churches in the Anglican Tradition, 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.

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 community shaped by the Catholic and Benedictine ethos and demonstrating a faithful character, a faithful intellect, and a faithful practice.
4. Maintaining a community formed by the concepts of \textit{ora et labora}\textsuperscript{1} (prayer and work) and \textit{lex orandi, lex credendi} (the law of prayer is the law of belief).\textsuperscript{2}

COMMITMENT STATEMENT

As a formation center to send out missionaries to congregations and institutions both domestic and international, Nashotah House is committed to:

1. Maintain and foster belief in 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.

\textsuperscript{1} Derived from the motto of the Order of Saint Benedict.

\textsuperscript{2} From Prosper of Aquitaine’s eighth book on the authority of the past bishops of the Apostolic See.
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 established Nashotah House’s unique identity and values in perpetuity.

For more than 175 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 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 Faculty

Nashotah House is blessed with a faculty that 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).

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**Regular Faculty**

**Dr. Garwood P. Anderson**

Provost and President  
Professor of New Testament and Greek  
BA, University of Wisconsin-Eau Claire  
MA, Trinity Evangelical Divinity School  
PhD, Marquette University

**The Reverend Matthew S.C. Olver**

Assistant Professor of Liturgics and Pastoral Theology  
BA, Wheaton College  
MDiv, Duke University Divinity School  
PhD, Marquette University

**The Reverend 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 Steven A. Peay**

Research Professor of Homiletics  
BA, Greenville College  
MA, Saint Vincent Seminary  
MA, University of Pittsburgh  
MDiv, Saint Vincent Seminary  
PhD, Saint Louis University

**The Reverend Thomas N. Buchan III**

Associate Professor of Church History  
Director of Residential Life,  
Director of Distance Learning  
Director of Educational Assessment  
BA, Wheaton College  
MA, Wheaton College  
MPhil, PhD, Drew University

**The Reverend Alexander R. Pryor**

Instructor of Church Music  
Director of Chapel Music and Worship  
BMus, Memorial University of Newfoundland  
BMusEd, Memorial University of Newfoundland  
MDiv, Nashotah House Theological Seminary

**The Reverend Thomas L. Holtzen**

Professor of Historical and Systematic Theology  
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BA, University of Nebraska-Lincoln  
MA, Gordon-Conwell Theological Seminary  
PhD, Marquette University

**Dr. David G. Sherwood**

Associate Professor of Ascetical Theology  
Director of Francis Donaldson Library  
BA, MA, Baylor University  
MLIS, University of Texas  
MTS, Nashotah House Theological Seminary  
DMin, Nashotah House Theological Seminary

**Dr. David Lee Jones**

Program Director: Doctor of Ministry (DMin)  
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AAS, Sullivan County Community College  
BA, Messiah College  
MDiv, Princeton Theological Seminary  
ThD, Emory University
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ThD, General Theological Seminary

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Certificate in Church Music,
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AFFILIATE FACULTY

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Troisième Degré -
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MAR, Yale Divinity School
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PhD, Emory University
Postdoctoral Research, Georg-August Universität
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 (9:00 am to 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 printed books, 45,000 e-books, current subscriptions to 272 periodicals, and access to a wide selection of 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, giving the Nashotah House community access to more than a billion items held by libraries in the United States, Canada, and abroad. Within the library, access to electronic resources is provided via a building-wide wireless network and in a computer lab with up-to-date hardware. Off-site access to the library’s databases and other electronic resources is available via the web for members of the Nashotah House community. 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.
For additional details about life at Nashotah House, please see the section on “Safeguarding Community: Title IX Policies and Procedures” in the Student Handbook.

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, it is the life of prayer that they learn first, 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 who 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 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 cassock, 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 for the early evening in order 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, Taizé prayer, and contemporary praise and 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 in Fall offers an extended time for meditation and reflection.

THE LIFE OF THE MIND

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.

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 drop-out, 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 Residential Life and the Chaplain stand ready to assist students and their families are encouraged to make use of these resources that 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. Each July 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 that promotes prayerful reflection. Courses are by Nashotah House faculty and visiting scholars from all over the world. Courses are offered also during January 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.
AFFILIATION

Nashotah House is governed and its property held in trust by an independent Board of Directors and Corporation. It exists to form persons for ministries, ordained and lay, parochial and non-parochial, in the breadth of the Catholic Tradition, for the Episcopal Church, Churches in the Anglican Tradition, the wider Anglican Communion, and our Ecumenical Partners.

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 (MDiv)
- Master of Theological Studies (MTS)
- Master of Ministry (MM)
- Master of Pastoral Ministry (MPM)
- Master of Sacred Theology (STM)
- Doctor of Ministry (DMin)

*The Certificate in Anglican Studies (CAS) is not a degree, but is composed of courses from the above accredited degree programs.

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

The Commission contact information is:

The Commission on Accrediting
Association of Theological Schools
10 Summit Park Drive
Pittsburgh, PA 15275
Telephone: 412-788-6505
Fax: 412-788-6510
Website: 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.

Nashotah House follows a modified version of not-for-profit governance called “policy governance,” which was developed by John and Miriam Carver. The essence of policy governance at Nashotah House is as follows:

- The governance structure empowers the moral owners of Nashotah House (i.e., students, alumni, and all who benefit from its work) through the Governing Bodies: the Corporation and the Board of Directors.
- Nashotah House has a two-tier governance structure with a Corporation, whose members are charged to elect and review the work of those (the Board of Directors) who govern the institution, and a Board of Directors who actually hold the institution in trust and see to its operation.
- The Board of Directors sets Policies for the Ends the institution is to achieve; it hires and then delegates day-to-day oversight and management to the President, and sets appropriate Executive Limitation Policies for the President.
- The President’s task is to lead the institution toward the goals as established in the Ends Policies and to do so while staying within the limits set by the Board of Directors.
- The Statutes articulate the President’s role: “The President is responsible for the operation of the seminary: presiding over the faculty, and faculty appointments, conducting educational programs and awarding of earned degrees, managing the budget, hiring and supervising support staff, overseeing the life and work of the students, overseeing the corporate worship of the community, and other related and appropriate duties.” [Statutes 5A1.d]
MEMBERSHIPS

Nashotah House is a member of WAICU, the Wisconsin Association of Independent Colleges and Universities, a group of “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

ADMISSIONS PROCESS

Application forms with detailed instructions on the specific materials required to complete an admission file are available on the Nashotah House website: www.nashotah.edu. All application items must be submitted to the Office of Admissions prior to the application deadline. Applications for degree-seeking students require a $50 non-refundable application fee. Applications for non-degree students require a $25 non-refundable application fee.

Deadlines for Admission are as follows:

- **Residential Programs (MDiv, MTS, CAS) beginning Fall term:**
  - January 15: Priority consideration for Financial Aid
  - June 15: Application deadline

- **Hybrid-Distance Programs (MM, MPM, MTS, CAS) beginning Summer term:**
  - April 15: Application deadline

- **Advanced Degree Programs (STM, DMin)**
  - April 15: Application deadline beginning Summer term
  - October 15: Application deadline beginning January term

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 MDiv, MM, MPM, and MTS degree programs and for the program leading to a CAS will ordinarily hold 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, MM, or MPM program if additional criteria are met. Contact the Office of Admissions for more information.

Applicants to the STM and DMin degree programs must already hold either an MDiv or an equivalent degree.

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

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3 1. Be at minimum 28 years of age; 2. Submit an academic paper of at least seven (7) pages; 3. MAT or GRE scores; 4. A bishop’s letter granting permission to study; 5. Documentation of life experiences, noting vocational and spiritual development; 6. Completion of degree application.
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 formation, 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 MDiv, the MPM, the MAM, or the CAS 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-A nglicans, 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 may apply to Nashotah House. 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 that 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 MTS 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 STM and DMin programs are encouraged, but not required, to obtain a letter of support from their diocesan bishop or other ecclesiastical authority.
Nashotah House is committed to offering high-quality seminary education as affordably as possible. Please note, any and all of the fees listed on this page are subject to change each academic year; all such changes are announced at the beginning of the academic year (i.e., July 1).

## FINANCIAL INFORMATION

### TUITION AND FEES

#### TUITION
Tuition for all degrees and programs is $500 per credit hour. Ordinarily, tuition expenses for a year of full-time enrollment would not exceed:

- **Residential:** $15,000 (30 credits)
- **Hybrid-Distance:** $10,500 (21 credits)
- **Advanced degree:** $4,500 (9 credits)

The cost for auditing a course in any program is $500.

#### TECHNOLOGY FEES

- **Residential:** $250/semester
- **Hybrid-Distance:** $100/course
- **Advanced Degree:** $100/course

#### SEMINARY FEES

- Books: $300-$500/semester
- Cassock: $125-$300 (purchased independently by student)
- Surplice: $190 (purchased by seminary, paid by student)
- Residences Program Fee: $1000/semester
- Transcripts: $10; $30 expedited
- Check Replacement: $40
- Diploma Fee: $50
- Academic Hood: $155-$250

#### MEDICAL INSURANCE

Every residential student is required to carry adequate medical insurance covering themselves and their family members who are residents at Nashotah House. Student insurance policies can be purchased through the Wisconsin Association of Independent Colleges and Universities. See our Business Office for details.

#### PAYMENT OF 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:

- At the end of the first week: 90%
- At the end of the second week: 80%
- At the end of the third week: 70%
- At the end of the fourth week: 60%
- At the end of the fifth week: None

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

### HOUSING FEES

#### RESIDENTIAL STUDENTS
All housing fees for residential students include water, but do not include gas or electric (est. $100 to $250/month).

- Kemper & Sabine: $300-$400/month
- 1-Bedroom Apartments: $550/month
- 2-Bedroom Apartments: $675/month
- 3-Bedroom Apartments: $950/month
- 1-Bedroom Townhome: $760/month
- 2-Bedroom Townhome: $850/month
- 3-Bedroom Townhome: $950/month

#### HYBRID-DISTANCE & ADVANCED DEGREE STUDENTS
Reservations for housing and refectory meals during residential weeks are made at time of registration through the Nashotah House website.

- Kemper & Sabine: $50/night
- Apartments (shared): $50/night
- Apartments (private): $75/night

#### REFECTORY FEES

Meals include breakfast and lunch, Monday through 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:** $600/semester
- **Hybrid-Distance:** $90/week
- **Advanced degree:** $90/week
PAYMENT OF FEES AS 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 Chief Operating Officer.
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 external funding diligently for their seminary education, thereby providing opportunities for the Church to increase her support for 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 provides financial assistance with three types of aid: Admissions Scholarships, Need-Based Grants, and Work Scholarships. All residential students must submit current financial information to Nashotah House by June 30 each year. 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.

EXTERNAL SCHOLARSHIPS

Many organizations award grants and scholarships to seminary students. Students may obtain information on outside scholarship and financial aid organizations at http://nashotah.edu/scholarship-opportunities.

PERSONAL FUND RAISING

Nashotah House offers resources to help students to articulate their need and appeal to family, friends, and other supporters. Students in all programs are strongly encouraged 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 (gbill.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 Financial Aid Coordinator before their first term in order to be certified. The Financial Aid Office will then certify each Veteran’s enrollment at the start of every term.

FEDERAL STUDENT LOANS

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 Certificate in Anglican Studies program are not eligible for Title IV Federal Aid);
2. Be registered as at least a half-time enrollment and maintain Satisfactory Academic Progress;
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-2s, and other pertinent information.

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

Please note: If a student takes out a student loan and then receives a scholarship not accounted for in your award letter, the addition of which causes your total financial aid to exceed the cost of attendance, your loan eligibility will decrease and your future loan disbursement will be canceled or adjusted.

Please also 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.
RESIDENTIAL TUITION & AUDIT BENEFITS

The spouses of residential students enrolled full-time (at least 9 credit hours per semester) may take up to 30 credit hours of course work for credit, tuition-free. Eligible spouses must apply for admission either as a non-degree or degree-seeking student.

Residential students enrolled full-time (at least 9 credit hours per semester) and the spouses of residential students enrolled full-time may audit courses tuition free. Auditors must obtain the permission of the instructor prior to registering for the audit.
ACADEMIC POLICIES

The authority to award academic degrees, diplomas, and certificates is delegated by the Board of Directors to the Provost in collaboration with the Faculty. In recognition of shared governance, the Faculty has primary responsibility for developing, implementing, and assessing the academic program subject to administrative and Board review. This includes the curricula, requirements for certificates and degrees, the grading system, and other academic regulations. The Provost and the Faculty also conduct 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 Provost with the advice of appropriate members of the Faculty and Staff.

The Board of Trustees and the Provost, with the advice of the Faculty, share the authority to hire members of the Faculty. The Provost 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 Provost may render judgments consonant with their letter and spirit. Students may appeal such determinations by written petition to the Provost and Faculty.

STUDENT STATUS

STUDENT STATUS CLASSIFICATIONS

Students are classified as follows:

Degree-Seeking or Non-Degree:
- **Degree-seeking** students have been admitted to take classes in pursuit of a degree or certificate.
- **Non-degree** students have been admitted to take classes not in pursuit of a degree or certificate.

Full-Time, At Least Half-Time, or Less Than Half-Time:
- **Full-Time** students are:
  - Residential students registered for at least nine (9) credit hours per semester
  - Hybrid-Distance students registered for
    - at least nine (9) credit hours per Fall semester (inclusive of Summer-Fall terms)
    - at least six (6) credit hours per Spring semester (inclusive of January-Spring terms)
  - Advanced Degree students registered for six (6) or more credit hours per year, including the first academic year of thesis or project preparation and writing
- **At Least Half-Time** students are:
  - Residential students registered for between four (4) to eight (8) credit hours per semester
  - Hybrid-Distance students registered for three (3) credit hours per term (i.e., Summer, Fall, January, Spring)
  - Advanced Degree students registered for at least three (3) or more credit hours per year, including each academic year subsequent to the first academic year of thesis or project preparation and writing until the completion of the program
- **Less Than Half-Time** students are:
  - Residential students registered for three (3) or less credit hours per semester
  - Advanced Degree students registered for less than three (3) credit hours per year

*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.

Students are expected to complete degree requirements within the time limit specified for each program. Credits
are active and applicable to a degree program for a maximum of 10 years.

Chapel and Refectory Participation
Full-time students enrolled in residential MDiv and CAS programs who live in seminary housing or other approved housing within a 50-mile radius of the campus are required to attend daily chapel, serve on the rota, and normally take breakfast and lunch in the refectory on weekdays.

Full-time students enrolled in residential MTS program who live in seminary housing or other approved housing within a 50-mile radius of the campus are strongly encouraged to attend daily chapel, may request to be provided opportunities to serve on the rota, and normally take breakfast and lunch in the refectory on weekdays.

Part-time students enrolled in residential MDiv and CAS programs are required to attend chapel, serve on the rota, and take breakfast and lunch in the refectory on a modified but regular basis, making arrangements with the Director of Residential Life for the schedule of their participation.

Part-time students enrolled in the residential MTS program are strongly encouraged to attend daily chapel, may request to be provided opportunities to serve on the rota, and take breakfast and lunch in the refectory on a modified but regular basis, making arrangements with the Director of Residential Life for the schedule of their participation.

Hybrid-Distance and Advanced Degree students are required to attend daily chapel, may request to be provided opportunities to serve on the rota, and normally take breakfast and lunch in the refectory on weekdays during designated residential weeks.

Outside Employment
During the academic year, full-time students enrolled in residential MDiv and CAS programs may not engage in gainful secular employment outside the seminary community without the permission of both the Provost and the Faculty. The Provost and Faculty grant such petitions only in the case of serious financial difficulty. Students should be aware 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.

GOOD STANDING & PROBATION
To remain in good standing at the House, students must
- Pass all courses for which they have registered
- Maintain, in each semester, a minimum grade point average of:
  - “C” (2.0) for Residential and Hybrid-Distance programs
  - “B” (3.0) for Advanced Degree programs

A student whose grade point average falls below this standard in any particular semester is automatically placed on academic probation. The failure of a course results in automatic Academic Probation. Note also: 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 Provost 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 Provost 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 Provost and Faculty, with or without the petition of the student. A student who in the opinion of the Provost and Faculty has failed to meet probationary requirements is subject to suspension or dismissal.

For additional details about policies that bear on good standing and probation, please see the section on “Safeguarding Community: Title IX Policies and Procedures” in the Student Handbook.

MARRIAGE IN COURSE
Postulants and candidates should note that their bishop’s consent is required for any change in marital status. Any residential student who plans to marry during the course of their seminary career should notify the Provost and Faculty at least three months in advance.
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 Provost. Failure to perform such prerequisites may result in dismissal. Suspension may be effected by the Provost.

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 Provost and Faculty or the Board of Directors. Dismissal may be imposed with or without prejudice against readmission. Dismissal may be imposed by the Provost and Faculty.

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

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 Provost and Faculty for readmission, and may be required to undergo all or part of the Admissions procedures.

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MATRICULATION

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

- Residential and Hybrid-Distance students during the Fall term;
- Advanced Degree students during the Summer sessions of residence.

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

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 residency 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.

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HONOR CODE

The Matriculation Oath has a bearing upon the student’s approach to academic work. Students are expected 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. The Provost and Faculty view cheating and plagiarism as violations of the oath of matriculation, and confirmed instances of either will be dealt with in the most serious way, possibly including penalties that could result in suspension or dismissal.

For more information about the policies that govern the exercise of the honor code, please see the section on “Safeguarding Community: Title IX Policies and Procedures” in the Student Handbook.
FACULTY ADVISING, EVALUATIONS, & RECOMMENDATIONS

ADVISING
Each student is assigned a faculty advisor upon enrollment. 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 Provost. Advisees may meet individually or as a group with their faculty adviser.

Advisers may be consulted about academic, personal, and spiritual matters. The adviser-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 adviser), 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.

MDiv MIDDLE YEAR EVALUATIONS
The Provost and Faculty prepare a comprehensive evaluation for each MDiv student during the Middler year. Each evaluation is sent to the student’s bishop and/or Commission on Ministry. One copy is sent to the student, one copy is sent to the student’s faculty advisor, and one copy is sent to the Registrar to be placed in the student’s permanent file.

RECOMMENDATIONS FOR CANDIDACY & ORDINATION
The Provost and Faculty make a formal recommendation (by vote) when a student in a diocesan ordination process makes application for Candidacy or for Ordination to the Diaconate or Priesthood as required by ecclesiastical canons.

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 online Recommendation Request Form). The balloting will occur at the next regularly scheduled faculty meeting. Students should allow at least one month for the letter to be written. The letter is sent to the student’s bishop. One copy is sent to the student, one copy is sent to the student’s faculty advisor, and one copy is sent to the Registrar to be placed in the student’s permanent file.

REGISTRATION & RECORDS
The Office of the Registrar, under the authority of the Provost, 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, by the Director of Residential Life.

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 COURSES
Student registration will be conducted online on the student portal, which can be accessed via the “Student Portal” link available under the “Current Students” pull-down menu on the Nashotah House website. Registration dates for all programs can be found on the Academic Calendar. Any students registering after the registration deadlines will be charged a $75 late registration fee. Courses with fewer than six students enrolled may be cancelled at the discretion of the Provost.

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 Fall or Spring Term; or drop a January or Summer course up to two days after the term. Summer and January and Summer courses cannot be added once their residential week(s) has begun.
- **Advanced Degree students** may drop courses up to one month before the beginning of Summer or January Residential week.
- **Distance students** may drop courses up until five days after the start of the term.
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 21.

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:

- Residential students enrolled full-time (at least 9 credit hours per semester)
- Spouses of residential students enrolled full-time (at least 9 credit hours per semester)

The auditing fee for all other persons $500 per course.

Auditors who are not enrolled students need to complete the non-degree application at least three weeks before the start of the class. All auditors must obtain the permission of the course instructor and register through the Registrar’s office. An auditor’s participation in class discussions is at the discretion of the instructor.

VISITORS IN CLASSES

On occasion, specifically approved guests may also be permitted by the instructor to sit in the class 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 Provost 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 Board of Commissioners of the Association of Theological Schools in the U.S. and Canada (see www.ats.edu).

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 may occur under one of the following conditions:

- Direct transfer of academic credit (described below in “Transfer of Credits”)
- Demonstration of competence by means of examination. In such cases, the student is granted “advanced standing” in that academic discipline, fulfilling the program requirement, but is granted no credit. (For a possible exception, see “Previous Work in Biblical Languages” below.)

Student competence in a subject must be demonstrated to the Nashotah House regular 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 taken as a substitute for the curricular requirement.

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

1. Students may simply enroll in the required course(s) at Nashotah House during the term the language(s) are offered to take the course at the graduate level.
2. Students may secure advanced standing by demonstrating their competence with a score of 80% or higher on a language competency examination. Advanced standing grants the student a waiver of the required courses.

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. In accordance with ATS standards, transfer credits may 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 Provost and Registrar make specific determinations concerning equivalency of courses to be transferred. 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 Provost and Faculty in advance of the course’s start date. Upon receipt of an official transcript by the Registrar from the other institution, the Provost 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 by November 30 of the academic year in which they intend to graduate 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.

PARTICIPATION IN COMMENCEMENT

Students must meet several criteria to participate in the commencement ceremony:

1. All financial obligations to Nashotah House must be paid in full by May 4 of the year they intend to graduate.
2. A housing check-out form is to be completed by the first week in May.
3. Submission of a forwarding address and place of ministry (if known).
4. Completion of the hood order form.
5. An exit interview shall be conducted by a staff member of the House.
6. If Title IV loans have been utilized, completion of the Exit Counseling at studentloans.gov.
7. All books returned to the library, all fees paid.

ACCESS TO STUDENT FILES

The Provost, 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 Provost and Director of Residential Life. 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). Students may exercise this right by making an appointment with the Registrar or Director of Residential Life.
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 signified by the student to the instructor prior to the projected absence. The faculty advisor may require the student to petition the Provost 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 Provost and Faculty employ the following guideline for required course work in consideration of one credit hour: 300-500 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 a minimum 1,200 pages and complete at least twelve pages of written work for each 3 credit-hour class in which they are enrolled.

Advanced degrees can expect the following: STM (700 level courses): one credit hour = 10 contact hours, 500 pages of reading, 30 minutes of objective examination, 6 pages of writing (or equivalents). DMin (800 level courses): one credit hour = 10 contact hours, 600 pages of reading, 30 minutes of objective examination, 8 pages of writing (or equivalents).

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 Summer, and up to 3 credits in January.

GRADING SYSTEM

The grading system is as follows:

- A: Outstanding
- B+: Good
- B: Acceptable
- C+: Poor
- D: Failing
- F: Withdrew
- P: Withdrew Failing
- I: Incomplete
- 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:

<table>
<thead>
<tr>
<th>Grade</th>
<th>Points</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>94-100</td>
</tr>
<tr>
<td>A-</td>
<td>90-93</td>
</tr>
<tr>
<td>B+</td>
<td>88-89</td>
</tr>
<tr>
<td>B</td>
<td>84-87</td>
</tr>
<tr>
<td>B-</td>
<td>80-83</td>
</tr>
<tr>
<td>C+</td>
<td>78-79</td>
</tr>
<tr>
<td>C</td>
<td>74-77</td>
</tr>
<tr>
<td>C-</td>
<td>70-73</td>
</tr>
<tr>
<td>D+</td>
<td>68-69</td>
</tr>
<tr>
<td>D</td>
<td>64-67</td>
</tr>
<tr>
<td>D-</td>
<td>60-63</td>
</tr>
<tr>
<td>F</td>
<td>0-59</td>
</tr>
</tbody>
</table>

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>
</tr>
<tr>
<td>C</td>
<td>2.0</td>
</tr>
<tr>
<td>C-</td>
<td>1.7</td>
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<tr>
<td>D+</td>
<td>1.3</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 (Withdrew Passing) and WF (Withdrew Failing) 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 MM, MPM, 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 OF 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 re-examination.

**FAILURE OF COURSES**

Any student who receives a failing grade in any course will be required to retake 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 Provost to retake a failed exam or rewrite a failed paper to earn a passing grade for the course.

**LATE WORK, EXTENSIONS, & 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. 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. In the event a student is not able to complete all the requirements of the course by the end of the course, the student may apply for either an extension or an incomplete.

Students who anticipate needing either an extension or an incomplete should contact the instructor as soon as possible, and should not assume their request will automatically be granted.

An extension provides the student with up to two additional weeks beyond the last day of finals to complete the requirements of the course, and requires the advance permission of the instructor (who may, with discretion, shorten the length the extension granted).

An incomplete provides the student with up to eight additional weeks beyond the last day of finals, and requires the advance permission of both the instructor and the Provost (who may at their discretion shorten the length of any incomplete they grant). If the student is granted an incomplete, an “I” will be entered on the student’s transcript for that 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.

Except in extremely rare instances, students who are granted an extension will not also be granted an incomplete. In the event a student anticipates not being able to complete the requirements of the course within the time allowed by an extension or an incomplete, they should apply to the Provost for a leave of absence.

**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 determines 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.
ACADEMIC PROGRAMS

Nashotah House is committed to theological education and ministerial (especially 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 six degree programs and one certificate program: the Master of Divinity (MDiv), the Master of Theological Studies (MTS), the Master of Ministry (MM), the Master of Pastoral Ministry (MPM), the Master of Sacred Theology (STM), the Doctor of Ministry (DMin), and the Certificate in Anglican Studies (CAS).

Degrees are offered in three different educational contexts: (1) the residential division (MDiv, MTS, CAS), (2) the hybrid-distance learning division (MM, MPM, MTS, CAS), and (3) the advanced degree division (STM, DMin).

RESIDENTIAL PROGRAMS

In its residential division, Nashotah House offers the Master of Divinity (MDiv), the Master of Theological Studies (MTS), and the Certificate in Anglican Studies (CAS).

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**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 churches in the Anglican tradition, 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), church 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 program. 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 (SPM510 & SPM511). 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 (TPP):** 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 petition the faculty 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 Research Papers, Theses, and Dissertations (9th ed.; Chicago: University of Chicago Press, 2018). The thesis director must certify to the Provost 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 program requirements (see below);
3. Achieve a cumulative “C” (2.0) grade point average;
4. Complete three academic years as a resident student at the House (For certain students with transfer credits, this requirement may be reduced to as little as one year by the Provost).
5. Be free of financial indebtedness to the House.

### RECOMMENDED COURSE SEQUENCE

<table>
<thead>
<tr>
<th>Fall</th>
<th>January</th>
<th>Spring</th>
</tr>
</thead>
<tbody>
<tr>
<td>AT 501</td>
<td>BI 501</td>
<td>CH 501</td>
</tr>
<tr>
<td>OT 511</td>
<td></td>
<td>OT 512</td>
</tr>
<tr>
<td>CM 501</td>
<td></td>
<td>HM 501</td>
</tr>
<tr>
<td>OT 501</td>
<td></td>
<td>PM 501</td>
</tr>
<tr>
<td>LT 530A (.5)</td>
<td></td>
<td>OT 502 or elective</td>
</tr>
<tr>
<td></td>
<td></td>
<td>LT 530B (.5)</td>
</tr>
</tbody>
</table>

*Note: Clinical Pastoral Education (CPE) or Teaching Parishes Program (TPP) is required to be completed in either the first or second summer (if taken for credit remove one elective from schedule)*
## ANGLICAN STUDIES MDiv COMPLETION

Eligible students who have completed up to 60 credits in another accredited MDiv program and wish to finish with a focus in Anglican Studies in an environment of Anglican worship and spirituality can earn the MDiv degree by completing at least 30 credits in residence toward a total of 90 MDiv credits and completing one unit of CPE or TPP.

### RECOMMENDED COURSE SEQUENCE

<table>
<thead>
<tr>
<th>Fall</th>
<th>January</th>
<th>Spring</th>
</tr>
</thead>
<tbody>
<tr>
<td>AT 501</td>
<td>CH 601</td>
<td>ST 502</td>
</tr>
<tr>
<td>MT 601</td>
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<td>HM 601</td>
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<td>CM 501</td>
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<td>LT 501</td>
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<tr>
<td>LT 530A (.5)</td>
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<td>LT 530B (.5)</td>
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<tr>
<td>LT 531A (.5)</td>
<td></td>
<td>LT 531B (.5)</td>
</tr>
<tr>
<td>LT 532A (.5)</td>
<td></td>
<td>LT 532B (.5)</td>
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</tbody>
</table>

Note: In consultation with the Provost, the Anglican Studies MDiv Completion may be modified to meet the specific needs of the student.

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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 persons who wish to obtain a basic first academic degree in theological studies. As an “academic” degree—as distinct from the “professional” MDiv, MPM, and MM degrees—the MTS allows for and expects some academic specialization and is not designed 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 (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 the classical theological disciplines
- demonstrate a specialized knowledge in one of the following classical theological disciplines:
  - Holy 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
  - Christian Theology, including a full complement of historical, systematic, and moral theology
  - Anglican Studies, 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 consisting of:

- Core Theological Courses: 24 credit hours
- Concentration Core Courses: 12 credit hours
- Concentration Electives: 9 credit hours
- Free Electives: 9 credit hours
- Thesis Research & Writing: 6 credit hours

At least 12 credits must be 600- or 700-level courses. The program’s four possible concentrations (Holy Scripture, Church History, Christian Theology, or Anglican Studies) are delineated below. Course sequencing for the MTS will be worked out on an individual basis, customized to each student with the assistance of the Admissions Counselor, Registrar, faculty adviser.

Core Theological Courses

<table>
<thead>
<tr>
<th>OT 511, OT 512</th>
<th>NT 511, NT 512</th>
<th>CH 501, CH 502</th>
<th>ST 501, ST 502</th>
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<tbody>
<tr>
<td>(24 credits)</td>
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Holy Scripture

<table>
<thead>
<tr>
<th>BI 501 Hebrew (3 or 6 cr)</th>
</tr>
</thead>
<tbody>
<tr>
<td>BI 501 Hebrew (3 or 6 cr)</td>
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<tr>
<td>CH 601 Hebrew (3 or 6 cr)</td>
</tr>
<tr>
<td>HT 501 Hebrew (3 or 6 cr)</td>
</tr>
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<tr>
<td>CH/HT Hebrew (3 or 6 cr)</td>
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<tr>
<td>HT/ST/MT Hebrew (3 or 6 cr)</td>
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<tr>
<td>AT/LT Hebrew (3 or 6 cr)</td>
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</table>

Church History

<table>
<thead>
<tr>
<th>AT 501 Church History (3 or 6 cr)</th>
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</thead>
<tbody>
<tr>
<td>BI 501 Church History (3 or 6 cr)</td>
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<tr>
<td>HT 501 Church History (3 or 6 cr)</td>
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<td>LT 501 Church History (3 or 6 cr)</td>
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<td>CH/HT Church History (3 or 6 cr)</td>
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<tr>
<td>HT/ST/MT Church History (3 or 6 cr)</td>
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<tr>
<td>AT/LT Church History (3 or 6 cr)</td>
</tr>
</tbody>
</table>

Christian Theology

<table>
<thead>
<tr>
<th>AT 601 Christian Theology (3 or 6 cr)</th>
</tr>
</thead>
<tbody>
<tr>
<td>BI 501 Christian Theology (3 or 6 cr)</td>
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<td>HT 501 Christian Theology (3 or 6 cr)</td>
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<td>LT 501 Christian Theology (3 or 6 cr)</td>
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<td>CH/HT Christian Theology (3 or 6 cr)</td>
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<tr>
<td>HT/ST/MT Christian Theology (3 or 6 cr)</td>
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<tr>
<td>AT/LT Christian Theology (3 or 6 cr)</td>
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</table>

Anglican Studies

<table>
<thead>
<tr>
<th>AT 501 Anglican Studies (3 or 6 cr)</th>
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</thead>
<tbody>
<tr>
<td>BI 501 Anglican Studies (3 or 6 cr)</td>
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<tr>
<td>HT 501 Anglican Studies (3 or 6 cr)</td>
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<td>LT 501 Anglican Studies (3 or 6 cr)</td>
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<td>CH/HT Anglican Studies (3 or 6 cr)</td>
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<tr>
<td>HT/ST/MT Anglican Studies (3 or 6 cr)</td>
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<tr>
<td>AT/LT Anglican Studies (3 or 6 cr)</td>
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</table>

MTS Thesis

<table>
<thead>
<tr>
<th>MT 690, MT 691</th>
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<tbody>
<tr>
<td>(or 15 credits of Concentration Electives)</td>
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</tbody>
</table>

MTS THESIS OPTION
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 the first year. When a concentration is selected, the student is to inform the Provost and Faculty, who will appoint an advisor or thesis director in the area of concentration. If a student selects the Thesis Option, six (6) credit hours of the second year of the MTS curriculum will be registered as “Thesis Research” (3) and “Thesis Writing” (3). 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 (including 15 credit hours of Concentration Electives) and must pass an oral comprehensive examination in the student’s area of focus in order to qualify for the degree.

COMPONENTS OF THE MTS THESIS PROPOSAL
The MTS Thesis Proposal includes:

1. A title that clearly describes the thesis project.
2. A statement that concisely states the chief argument.
3. A two- to four-page description of the thesis as initially conceived.
4. A Proposed Table of Contents (with chapter titles and sub-points that tease out 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).

In order to be awarded 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 as determined by the Provost and Faculty (outlined below);
3. Maintain at least a “C” (2.0) grade point average in each year’s work;
4. Complete at least one academic year or its equivalent as a full-time residential student at Nashotah;
5. Be free of financial indebtedness to the House.

CERTIFICATE IN ANGLICAN STUDIES (CAS)

The 30-credit Certificate in Anglican Studies (CAS) focuses upon those elements of theological training which are distinctive to the Anglican tradition including full participation in the Chapel Practicum. It can be completed in a minimum of one academic year. Ordinarily, students in the CAS program hold the MDiv (or its equivalent) from an accredited seminary and are seeking supplementary training, often to meet requirements for ordination in a church in the Anglican tradition. Generally, credit for previous coursework is not transferred into the CAS program. In rare cases, modifications to the program may be made with the approval of the Provost.

In order to be awarded the CAS a student must:
1. Ordinarily hold the Master of Divinity degree (or its equivalent) from an accredited seminary;
2. Complete the program requirements (outlined below);
3. Maintain at least a “C” (2.0) grade point average;
4. Complete not less than one academic year or its equivalent as a full-time residential student at the House;
5. Be free of financial indebtedness to the House.

COURSE SEQUENCE

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HYBRID-DISTANCE PROGRAMS

All seminaries, including those in the Anglican tradition, are encountering changing patterns of education for ministry. Nashotah House’s hybrid distance education programs are an alternative suitable for those for whom relocation into a full-time residential program is impossible. Nonetheless, these are programs which, while making theological education accessible, do not sacrifice the formative residential component of seminary education to the exigencies of convenience.

COURSE SCHEDULING

Hybrid-Distance courses are formatted in a combination of six-week ‘Hybrid’ and seven-week ‘Distance’ formats. Hybrid courses consist of one week of intensive residential instruction and five weeks of online study. Distance courses consist of six weeks of online study. Students can expect the following rotation of courses to be offered.

(Greater detail is available at www.nashotah.edu.)

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MASTER OF MINISTRY (MM)

The Master of Ministry (MM) is a first professional degree in ministerial leadership, and is normally completed in under three calendar years. 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 MM range from ordained clergy strengthening their theological foundations for ministry, to lay persons informing their faith and discerning their call to ministry. Although the educational requirements for ordained ministry are, of course, at the discretion of bishops and the ordaining bodies, the MM degree program offers the essential academic components of a theological education for those preparing for ordination as prescribed, for example, by the canons of the Episcopal Church.

MM 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):

MM 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.

MM PROGRAM REQUIREMENTS

The primary goal of the MM is to develop skilled command of the 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).

The MM degree requires 48 semester hours of credit, and may be earned in under three years. Courses are a combination of six-week ‘Hybrid’ and seven-week ‘Distance’ formats. Students come to campus for a total of nine weeks over the course of the degree program in Summer, Fall, January, and Spring.
In order to be awarded the MM 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 determined by the Provost and Faculty (outlined below);
3. Achieve a cumulative “C” (2.0) grade point average;
4. Be free of indebtedness to the House.

RECOMMENDED COURSE SEQUENCE

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*Note: Students select two of three January Term courses.

MASTERS OF PASTORAL MINISTRY (MPM)

The Master of Pastoral Ministry (MPM) is a first professional degree in Anglican pastoral leadership. The degree is an expansion of the Master of Ministry degree, enhancing the MM with Ascetical Theology, Historical Theology, Moral Theology, and Anglican Church History. The MPM is normally completed in three calendar years (twelve modules, one taken each quarter). Like the MM, the MPM is designed especially to train those serving the church in lay and ordained ministries for whom a residential MDiv is not possible. Students in the MPM obtain MDiv equivalency (72 credits according to ATS standards) and range from ordained clergy strengthening their theological foundations for ministry, to lay persons informing their faith and discerning their call to ministry. The MPM 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.

MPM 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): MPM 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.

MPM PROGRAM REQUIREMENTS

The primary goal of the MPM 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).

The MPM degree requires 72 semester hours of credit, and may be earned in under four years. Courses are a combination of six-week ‘Hybrid’ and seven-week ‘Distance’ formats. Students come to campus for a total of thirteen weeks over the course of the degree program in Summer, Fall, January, and Spring.

The MPM also requires students to complete a term of Field Education, normally taken in the final year of the student’s program.

In order to be awarded the MPM 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 determined by the Provost and Faculty (outlined below);
3. Achieve a cumulative “C” (2.0) grade point average;
4. Be free of indebtedness to the House.
### RECOMMENDED COURSE SEQUENCE

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### H-D MASTER OF THEOLOGICAL STUDIES (MTS)

The Master of Theological Studies (MTS) 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, MM, and MPM 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.

### H-D 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 the classical theological disciplines
- demonstrate a specialized knowledge in one of the following classical theological disciplines:
  - Holy 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
  - Christian Theology, including a full complement of historical, systematic, and moral theology
  - Anglican Studies, 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.

### H-D MTS PROGRAM REQUIREMENTS

Students in this program must successfully complete a minimum of sixty credit hours of work consisting of:

- Core Theological Courses: 24 credit hours
- Concentration Core Courses: 12 credit hours
- Concentration Electives: 9 credit hours
- Free Electives: 9 credit hours
- Thesis Research & Writing: 6 credit hours

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 concentrations: Holy Scripture, Church History, Christian Theology, or Anglican Studies. Core courses and concentrations are listed below.

Course sequencing for the MTS will be worked out on an individual basis, customized to each student with the assistance of the Admissions Counselor, Registrar, faculty adviser.
MTS THERESIS OPTION

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 the first year. When a concentration is selected, the student is to inform the Provost and Faculty, who will appoint an advisor or thesis director in the area of concentration. If a student selects the Thesis Option, six (6) credit hours of the second year of the MTS curriculum will be registered as “Thesis Research” (3) and “Thesis Writing” (3). 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 (including 15 credit hours of Concentration Electives) and must pass an oral comprehensive examination in the student’s area of focus in order to qualify for the degree.

COMPONENTS OF THE MTS THERESIS PROPOSAL

The MTS Thesis Proposal includes:

1. A title that clearly describes the thesis project.
2. A statement that concisely states the chief argument.

4 MTS students in the Hybrid-Distance program who wish to pursue a concentration in Biblical Studies must acquire a competence in the biblical languages of Hebrew and Greek. Although Nashotah House does not offer these courses in a distance format, students can fulfill this requirement in one of three ways:

1. **Transfer Credits.** Students may take two semesters (six credits) of introductory Hebrew and two semesters (six credits) of introductory Greek in an accredited seminary or graduate school. Credits will be transferred into the Nashotah House MTS program, provided the student achieves a grade of "B" or higher for each course transferred in.

2. **Advanced Standing.* The student may take competency exams in Hebrew and/or Greek, which demonstrate the facility that ought to have been acquired from one year of study in each language. This would be a good option for students who have taken the courses at an undergraduate level (for which transfer credits cannot be granted) or for the rare student who is able to learn the material on his or her own or in a supervised tutorial.

3. **BibleMesh (biblemesh.com).** The student may take three units of BibleMesh online language instruction in each language (Greek/Hebrew Immersive: First Steps, Greek/Hebrew Reading I, Greek/Hebrew Reading 2) and gain a “certificate of completion.” For doing so, the student will be granted advanced standing in the Nashotah House MTS, leaving a remainder of 48 credits to be taken toward the degree.

*Advanced standing means that the requirement is fulfilled without the transfer of credits.
3. A two- to four-page description of the thesis as initially conceived.
4. A Proposed Table of Contents (with chapter titles and sub-points that tease out 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).

In order to be awarded 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 as determined by the Provost and Faculty (outlined below);
3. Maintain at least a “C” (2.0) grade point average in each year’s work;
4. Complete at least one academic year or its equivalent as a full-time residential student at Nashotah;
5. Be free of financial indebtedness to the House.

H-D CERTIFICATE IN ANGLICAN STUDIES (CAS)

The Certificate in Anglican Studies (CAS) is a 30-credit program of study that focuses upon those elements of theological training that are distinctive to the Anglican tradition. Typical students in the CAS program have completed the MDiv or its equivalent at 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 four consecutive six-credit modules of the student’s choice among the following modules: Liturgics, Ascetical Theology, Theory and Practice of Ministry, Homiletics, Anglican History, Church and Society, or Historical Theology.

In order to qualify for the Certificate in Anglican Studies a student must:
1. Ordinarily possess a Bachelor of Arts degree, or the equivalent, from an accredited college or university;
2. Complete the required curriculum (see below);

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An approved elective
Nashotah House offers two advanced degree programs: the Doctor of Ministry (DMin) and the Master of Sacred Theology (STM). Courses for both programs are offered during Summer (Pentecost) terms and January (Epiphany) terms, and are 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 MDiv or its academic equivalent) may enroll in either program, depending on their professional and academic goals.

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 the exercise of Christian 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 students opportunities for in-depth study in areas of theological research 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 are common to both programs, are taught by regular, affiliate, and adjunct faculty as well as visiting professors. STM and DMin students share in the daily round of prayer and Eucharist in the seminary chapel and in the daily life of the seminary community during residential weeks.

ADVANCED DEGREE RESEARCH SEMINAR
Incoming students are required to attend a 3-hour Advanced Degree Research Seminar covering issues related to student life, finance, academic policies, critical thinking, reading and writing as well as improving library skills. This one-time seminar is required for new Advanced Degree students and is open to others who are interested.

COURSE REGISTRATION & START OF TERM DATES
Registration for Summer will be the second week of April, the term beginning May 1. Registration for Summer will be the second week of October, the term beginning November 1. This will allow two full months for pre-class reading and preparatory assignments prior to the first day of class.

CONTINUOUS ENROLLMENT POLICY
Advanced Degree students are required to be enrolled every academic year for at least one course in order to stay current in the program. If for personal or ministerial reasons a student is unable to take a course in a given year, the student can register and pay a continuous enrollment fee equaling the amount of one credit. If the student is unable to take courses over two-year period they will be removed from the program; readmission to the program requires a new application process. The same requirement will be in effect for students that have completed coursework and entered into research and writing but are unable to maintain sufficient progress.

RESEARCH AUTHORITY STRUCTURES
Advanced Degree Committee: The Advanced Degree Committee is a subcommittee of the Faculty appointed to discuss, plan, and execute the Advanced Degree Programs under its auspices. The Advanced Degree Committee meets four times a year, in the first weeks of September, November, February and April. The responsibilities of the Advanced Degree committee are to establish patterns for course offerings, to select the appropriate Professors, to vet Project and Thesis Proposals, to arrange examinations, and to prepare students for degree completion and graduation.

Advisors: In preparation for Summer Term, Faculty Advisors are assigned in the spring for each incoming student. Faculty serve as advisors guiding students in the following areas:

- Settling into the program and community
- Understanding the course schedule
- Keeping on track with progress in their program
- Selecting core courses
- Selecting supplemental courses according to areas of interest
- Identifying subject areas that will serve future writing
- Identifying the potential Research Supervisor (First Reader) and Second Reader for writing final work
Research Supervisor (First Reader): The Research Supervisor, a fulltime or Affiliate Faculty member confirmed to be working with the student by the Advanced Degree Committee, directs the student through the development and approval of the Project Proposal. After the Project Proposal is approved by the Advanced Degree Committee, the Supervisor takes the lead in working directly with the student on the Project. The Supervisor is responsible to support the student throughout the process as s/he undertakes the research, crafts an argument, and writes up the final project. Additionally, the Supervisor is responsible for preparing and conducting the examination.

Second Reader: The Second Reader takes a supporting role (much like getting a second opinion from a medical doctor when there is a need for expertise in a specific area). The Second Reader’s responsibilities come at three points in the process. Initially, the Second Reader serves as a consultant in the Project Proposal stage to allow the student to draw upon the Second Reader’s expertise. Later, the Second Reader will get a copy of the first full draft of the Project after the ministry intervention has taken place, the evaluation made, and the Project has been written up. This is to see if the Second Reader observes any inconsistencies or has concerns. All feedback is directed through the Research Supervisor (First Reader) so that all feedback flows through one source, averting any confusion. Finally, the Second Reader will receive the final draft in order to serve as a second examiner at the end of the process.

FINALIZING THE STM THESIS OR DMIN PROJECT, ORAL EXAMINATION, AND GRADUATION

Students intending to graduate in May must submit an application for Intent to Graduate to the Registrar by January 15. A link to the form is available on the Nashotah House website under Current Students > Academic Resources.

A full first draft of the Project is to be submitted to the Research Supervisor (First Reader) by December 15. This will allow both Readers several opportunities to respond to the student’s full drafts before submission of a final draft. In order for a student to be considered for Examination and Graduation the Project must be completed and approved by the Research Supervisor (First Reader). The student must submit the Project to the Program Director no later than February 15. The Director will schedule Examinations taking into consideration the student’s circumstances and schedule. All Examinations must be completed by the end of Examination week (a week prior to Graduation). Students are to bring a hard copy of their project for use during the Examination.

At its best the Examination is intended to be a scholarly conversation in which candidates demonstrate acquired expertise in their ministerial area by means of their research. Students should come prepared to make a brief presentation of their work of no more than 15 minutes, discussing background details, the process undertaken, the thesis of the argument, what they have learned personally, and what they believe the Church might learn from their research. This will lead to further discussion about the Project and its potential implications.

There are five possible outcomes following the Oral Presentation and Examination of the Master of Sacred Theology or Doctor of Ministry Degree. After Examination the Project will be listed as a:

- Pass without corrections
- Pass with minor corrections
- Pass with substantive corrections
- Project to be rewritten and re-examined
- Failure

Students will be informed of the status of the Examination by the end of the session. It is not uncommon that deeper insights are gained during the Examination conversation. Therefore candidates may be asked to make some adjustments and/or corrections to their work, thereby strengthening the Project in order to serve the mission of the Church. If corrections are to be made to the Project, the Research Supervisor (First Reader) will send a list of corrections required for finalizing the Project following the Examination. Students are encouraged to resist the temptation to spend time polishing and expanding their work beyond what is required, as this will change what the Examiners will have approved. Such additional changes can be implemented if publication of the project is to be considered.

When corrections are completed the student sends an electronic copy of the final draft in .PDF format for final approval to the Research Supervisor (First Reader) copying it also to the Program Director by June 30. When the Research Supervisor (First Reader) gives final approval to the Project, the Program Director will send it to the printer for binding. Two copies will be printed for the Library collection and a bound copy of the project will be sent to the student for their personal library. Final printing
and binding fees are $300 which is billed to the Student Account. Additional copies are available for purchase for $100 each.

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 that 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:
- A 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 classical theological subject areas (church history, doctrine, ascetical theology, liturgical theology, etc.);
- Contributes to theological scholarship by constructing and defending an original 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.

ADMISSION REQUIREMENTS

Applicants for the Master of Sacred Theology degree program will normally:
- Hold an MDiv or equivalent theological degree 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 considered theologically equivalent to the Master of Divinity will include at minimum 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;
  - 21 additional semester hour credits in graduate theological studies (biblical, theological, ascetical, pastoral, etc.).

STM REQUIREMENTS

The STM requires a total of 24 credit hours including 18 credit hours in coursework (earned in six classes with 3 credit hours in methodology and 15 in theology) and 6 credit hours for Thesis research and writing.

Coursework: STM students engaged in the program will complete coursework requirements in two years, utilizing a third year to research and write a thesis and graduate.

Students in the STM program should expect to fulfill their 18 credits of non-thesis coursework through the regular
Summer and January course offerings at Nashotah House. Students may earn up to six credits through the following exceptions:

1. A maximum of six credits (less than ten years old) may be transferred from an equivalent program in any graduate theological seminary accredited by the ATS.*
2. Three credits may be concurrently completed 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 pre-approved by the Advanced Degree Committee prior to the student’s enrollment.

**Thesis:** The STM Thesis consists of two 3 credit courses: 1) STM790: thesis research, post-graduate writing, and preparation culminating in the student’s preparation of a Project Proposal under the direction of a Research Supervisor; and, 2) STM791: thesis writing.

The STM Thesis Proposal includes:

1. A title that clearly describes the thesis project.
2. A statement that concisely states the chief argument.
3. A two- to four-page description of the thesis as initially conceived.
4. A Proposed Table of Contents (with chapter titles and sub-points that tease out the proposed argument).
5. An annotated bibliography listing each of the significant texts that frame the argument. This need not be exhaustive but must identify key conversation partners and the way they inform the thesis. Each resource should include a brief description, including how it will be used in the development of the thesis.

The STM 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.

It is assumed that under normal circumstances, STM students will complete thesis requirements in the course of the program’s third year. Students who do not complete their thesis writing within one year must enroll in a non-credit Writing Extension course (STM792: equivalent to 1 credit of tuition) each semester beyond the one year they are enrolled in the writing course (STM791).

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) 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.

**COURSE SEQUENCE AND TIMELINE**

Course sequencing for the STM will be worked out on an individual basis, customized to each student’s research interests with the assistance of the Admissions Counselor, Registrar, and faculty adviser. A recommended timeline will be as follows:

- Two years of coursework
- Application for Research Supervisor at the end of year two
- Register for STM790: STM Thesis Research. Project Proposal directed by Supervisor submitted to Advanced Degree Committee for approval
- Register for STM791: STM Thesis Writing Begin writing in Autumn of year three
- First draft by January of year three
- Submission of full drafts of STM thesis end of February of year three
- Defend thesis by March of year three
- Graduation in May of year three

**DOCTOR OF MINISTRY (DMin)**

The primary purpose of the Doctor of Ministry (DMin) 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, specialists whose ministries are informed by advanced studies in the subject areas of classical theological education.

Admission to the program requires the MDiv degree or its academic equivalent and a minimum of three years of experience in parish ministry.

DMin PROGRAM GOALS
In keeping with the Benedictine heritage of Nashotah House and building upon the foundation of the residential MDiv 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 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.

ADMISSION REQUIREMENTS
Specific details for the application requirements can be found at <https://nashotah.schoolforms.org>.

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

- Hold an MDiv 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:
  - 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.
- 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

OVERVIEW OF THE CURRICULUM & DEGREE REQUIREMENTS
The Doctor of Ministry in Ecclesial Leadership requires a total of 30 credit hours including 21 credit hours in coursework (earned in seven classes with 3 credit hours in methodology and 18 in theology and practice) and 9 credit hours for the final Project.

Coursework and Sequence

- All DMin students begin their program with The Doctoral Seminar (a.k.a. DMin Project Research Methods; 3 credit hours).
- Subsequently, students are strongly encouraged to take the three, 3-credit core courses in the
DMin curriculum, which will be repeatedly and routinely offered in the January and Summer terms.

- The Study of Liturgics
- The Study of Ascetical Theology
- The Study of Parish Leadership and Family System Theory

- Students complete their coursework by taking three, 3-credit elective courses.

- Following the completion of their coursework, students enroll in Dissertation Proposal Preparation for 3 credits (DMin 889). To assist with the preparation of the dissertation proposal, students attend The Doctoral Seminar a second time, which provides the faculty oversight and community of learning to guide students to the successful completion of their proposal.

- With an approved proposal, students will register for DMin research (DMin 890), during which time they are doing field research for their project.

- Students complete their program by registering for DMin 891 and writing the final draft of their project.

- The program is completed upon a successful defense of the project before the project supervisor and second reader.

Residential intensives for each course meet for one week (five consecutive days). Each course consists of 30 contact hours, and is worth three credits; the exception is the Doctoral Seminar, which meets over the course of two weeks, normally with half-days in class meetings and the remainder of the time for student research and writing.

Students in the DMin program should expect to fulfill their 21 credits of coursework through the regular Summer and January course offerings at Nashotah House. Students may earn up to six credits through the following exceptions:

1. A maximum of six credits (less than ten years old) 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 pre-approved by the Advanced Degree Committee prior to the student’s enrollment.

**DMin Project and Continuous Enrollment:** 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 who do not complete their 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).

**Graduation Requirements:** In addition to completing 21 credit hours of coursework and completing nine credits of project preparation, the DMin candidate will satisfy the following:

- Project Examination: The candidate must successfully stand for an oral examination of the project.
- Maintain at least a “B” (3.0) grade point average for each term of academic work.
- Be free of financial indebtedness to Nashotah House prior to graduation.

Under normal circumstances DMin students engaged in the program should complete the degree in five or six years.
COURSE DESCRIPTIONS

COURSE NUMBERING SYSTEM

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

- **500-599** Introductory and survey courses;
- **600-699** Intermediate courses that 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 hybrid-distance learning module 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 Provost, 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 Provost and Faculty upon written petition;
2. Reading courses are available only with Regular or Affiliate Nashotah House faculty.

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.
COURSES BY ACADEMIC DISCIPLINE

BIBLICAL STUDIES

BI 501: INTRODUCTION TO BIBLICAL INTERPRETATION
This class is an introduction to the interpretation of Holy Scripture that lays the foundation for future biblical study and ministries of teaching and preaching in the Church. It has four interlocking topics: the doctrine of Scripture, the theory of hermeneutics, the unity of the Bible, and the practice of exegesis. Students learn to evaluate the biblical interpretations of others and to perform faithful exegesis for themselves and those whom they serve. Anderson/Bott

OT 501: BIBLICAL HEBREW 1: GRAMMAR
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. Bott

OT 502: BIBLICAL HEBREW 2: READING
This class is a continuation of Hebrew 1 in a seminar format. It is designed to help students apply their foundational knowledge of grammar to the systematic reading and translation of Hebrew texts. The course begins with instruction on the derived stems and weak roots and then moves on to reading biblical texts. Through in-class practice, students develop their skills in vocabulary recognition, verb parsing, and syntactical decipherment. Over the course of the term, they are exposed to all of the major genres and sections of the Hebrew Bible. Bott

OT 511: OLD TESTAMENT 1: GENESIS TO ESTHER
Old Testament 1 is the first part of a two-term sequence that introduces students to the Old Testament as Christian Scripture for the ministry and mission of the Church today. The course covers the Pentateuch and historical books and focuses on interpreting narrative and legal literature. Students will learn the historical background, literary shape, and theological message of each biblical book. At the end of the course, students should have a new appreciation for the Old Testament as the indispensable beginning of the salvation story that culminates with Jesus Christ. Bott

OT 511H: OLD TESTAMENT SURVEY
This course is designed to introduce students to the ongoing vitality of the Old Testament 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 and ethical challenge 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. This is the first of a two-part ‘complex’ (OT511-512) that introduces students to the Old Testament. Faculty

OT 512: OLD TESTAMENT 2: JOB TO MALACHI
This course is a continuation of Old Testament 1 that covers the second half of the Old Testament, Job through Malachi. It focuses particularly on interpreting the poetic, wisdom, prophetic, and apocalyptic genres of the Old Testament, but it also provides an overview of canon formation and the contents of the Apocrypha. The class introduces students to the historical, cultural, literary, and theological dimensions of these books for the purpose of teaching and preaching them as Holy Scripture for the Church today. Bott

OT 512D: OLD TESTAMENT SURVEY
This course builds on the groundwork laid in OT 511H and is designed to introduce students to the Old Testament for the ministry and mission of the church. This course focuses on the historical context, literary shape, and theological and ethical challenges of each Old Testament 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. Faculty

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. 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.

Anderson

**NT 511: NEW TESTAMENT 1: 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. Anderson

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**NT 512: NEW TESTAMENT 2: 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.

Anderson

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Faculty

**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 Koine 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. Anderson

**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. 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. Anderson

NT 720 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. Anderson

CH 502D: CHURCH HISTORY 2: REFORMATION AND MODERN
This is an introductory survey course in church history covering important events, figures, movements, and religious, social, and intellectual developments in the reformation and modern periods. It is normally the second course in church history taken by students in hybrid-distance degree programs. Faculty

CH 601: ANGLICAN AND EPISCOPAL CHURCH HISTORY
This is an intermediate course in Anglican church history covering important events, figures, movements, and religious, social, and intellectual developments from the time of the English Reformation through the development of the global Anglican Communion to the present day. It is normally the third course in church history taken by students in residential and hybrid-distance degree programs. It presupposes prerequisite work (CH 501-CH 502 or CH 501H-CH 502D) or basic competence in the subject area. Buchan

CH 620: CATHOLIC REVIVALS IN ANGLICANISM
This course will examine the efforts to revive the spirit and forms of catholicism within Anglicanism both in Britain and America from 1833 to 1933. The important role played by Anglo-Catholics in shaping church life and the ordained ministry will be explored, chiefly by means of biographical study. Henery

CH 630: ST. EPHREM AND SYRIAC CHRISTIANITY
An intermediate introduction to the life and writings of St. Ephrem the Syrian (ca. 306-373) as the preeminent fourth-century representative of the Syriac Christian tradition. Prerequisite: CH 501 or HT 501 or an approved equivalent. Buchan

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. Peay

HT 501: HISTORICAL THEOLOGY 1: PATRISTIC AND EARLY MEDIEVAL
This, the first of two courses in historical theology, examines theology from the second through the twelfth century.
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. Holtzen

HT 501H: HISTORICAL THEOLOGY 1: PATRISTIC AND EARLY MEDIEVAL
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. Holtzen

HT 502: HISTORICAL THEOLOGY 2: LATE MEDIEVAL THROUGH EARLY MODERN
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. Holtzen

HT 502D: HISTORICAL THEOLOGY 2: LATE MEDIEVAL THROUGH EARLY MODERN
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. Holtzen

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MORAL & SYSTEMATIC 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). Faculty

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. Faculty

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. Faculty

ST 501: SYSTEMATIC THEOLOGY 1: METHODS, CREATION, ORIGINAL SIN, THE TRINITY, CHRISTOLOGY, AND PNEUMATOLOGY
The first in a two-course sequence of Christian doctrine from the Anglican perspective covering divine revelation, Scripture, Tradition, Reason, Faith, Creation, Original Sin, the Trinity, Christology, and Pneumatology. This course will examine the major 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 and their importance in the life of the Church. Holtzen

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and received these doctrines and their importance in the life of the Church. Holtzen

The second in a two-course sequence of Christian doctrine from the Anglican perspective covering Soteriology, Anthropology, Ecclesiology, the Sacraments, and the Last Things. This course will examine the major 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 and their importance in the life of the Church. Holtzen

The second in a two-course sequence of Christian doctrine from the Anglican perspective covering Soteriology, Anthropology, Ecclesiology, the Sacraments, and the Last Things. This course will examine the major 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 and their importance in the life of the Church. Holtzen

**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. Holtzen

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**ASCETICAL THEOLOGY**

**AT 501: INTRODUCTION TO CHRISTIAN SPIRITUALITY**
AT 501 is the first of two courses that together provide a comprehensive introduction to ascetical theology including an overview of the general literature of Christian spirituality and its historical development. AT 501 concerns the individual’s spiritual life and surveys the spiritual literature of the first fourteen Christian centuries. The course has a dual focus on the academic basis of the Church’s spiritual tradition and the student’s experiential appropriation of that tradition, and so the course contains 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). Sherwood

**AT 501H: INTRODUCTION TO CHRISTIAN SPIRITUALITY**
AT 501 is the first of two courses that together provide a comprehensive introduction to ascetical theology including an overview of the general literature of Christian spirituality and its historical development. AT 501 concerns the individual’s spiritual life and surveys the spiritual literature of the first fourteen Christian centuries. The course has a dual focus on the academic basis of the Church’s spiritual tradition and the student’s experiential appropriation of that tradition, and so the course contains 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). Sherwood

**AT 601: SPIRITUALITY FOR MINISTRY**
AT 601 is the second of two courses that together provide a comprehensive introduction to ascetical theology including an overview of the general literature of Christian spirituality and its historical development. AT 601 completes the survey of the history and literature of Christian spirituality begun in AT 501, with a focus on the Reformation and Caroline Divines, the 19th century Anglo-Catholic reclamation of the richness of the Church’s spiritual tradition, and the 20th century Anglican spiritual synthesis. In addition, AT 601 emphasizes the spirituality of the ordained person and his/her special responsibilities for assisting in the spiritual development of others. Consequently, AT 601 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) of ministry to others. Sherwood

**AT 601D: SPIRITUALITY FOR MINISTRY**
AT 601 is the second of two courses that together provide a comprehensive introduction to ascetical theology including an overview of the general literature of Christian spirituality and its historical development. AT 601 is the second of two courses that together provide a comprehensive introduction to ascetical theology including an overview of the general literature of Christian spirituality and its historical development.
including an overview of the general literature of Christian spirituality and its historical development. AT 601 completes the survey of the history and literature of Christian spirituality begun in AT 501, with a focus on the Reformation and Caroline Divines, the 19th century Anglo-Catholic reclamation of the richness of the Church’s spiritual tradition, and the 20th century Anglican spiritual synthesis. In addition, AT 601 emphasizes the spirituality of the ordained person and his/her special responsibilities for assisting in the spiritual development of others. Consequently, AT 601 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) of ministry to others. Faculty

CHURCH MUSIC

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. Pryor

CM 503H: CHURCH MUSICIAN’S WORKSHOP
This course is built upon the Church Musicians Workshop residential intensive program offered at Nashotah House (www.churchmusiciansworkshop.org). Drawing upon the hands-on coaching and group masterclasses of the CMW, this course adds assigned reading, a research assignment, and guided service planning assignments, students will appreciate the history and breadth of practice in contemporary sacred music and liturgy and reflectively plan a series of Sunday-morning liturgies based on a narrative understanding of the liturgy (liturgy as proclamation), using the approved sources and texts of their jurisdiction. Building on the tracks offered in the CMW, students work towards mastery of the chanted music expected of officiants/celebrants/liturgical presidents and planning appropriate music for a variety of contexts using the “Liturgical Soundtrack” approach. Pryor

CM 610: 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%). Pryor

LITURGICS

LT 501: INTRODUCTION TO CHRISTIAN LITURGY AND ITS DEVELOPMENT
This course focuses both on the history of Christian liturgy and also the nature of liturgy itself. The course begins with an examination of the character of cult and liturgy, its construction, along with its use of language, symbol, space, and human bodies. The major focus is on the development of eucharistic liturgies, beginning with Scripture and then moving chronologically through the 20th century liturgical movement and the corresponding revisions, culminating in the 1979 American prayer book. Special attention is given to the history of English and American prayer book tradition. In addition, the development of Christian initiation rites, the liturgical year, daily prayer, and liturgical space are examined. Olver

LT 501D: INTRODUCTION TO CHRISTIAN LITURGY AND ITS DEVELOPMENT
This course focuses both on the history of Christian liturgy and also the nature of liturgy itself. The course begins with an examination of the character of cult and liturgy, its construction, along with its use of language, symbol, space, and human bodies. The major focus is on the development of eucharistic liturgies, beginning with Scripture and then moving chronologically through the 20th century liturgical movement and the corresponding revisions, culminating in the 1979 American prayer book. Special attention is given to the history of English and American prayer book tradition. In addition, the development of Christian initiation rites, the liturgical year, daily prayer, and liturgical space are examined. Olver

LT 530A, LT 530B, LT 531A, LT 531B, LT 532A, LT 532B: CHAPEL PRACTICUM
Praxis fidei, or faithful practice, is a core component of the professional training offered by Nashotah House. While the discipline of faithfully attending and authentically
participating daily worship is a matter of a student’s spiritual life, their formation as competent leaders in worship through practical service on the chapel rota and frequent and attentive attendance at chapel worship is an essential part of the liturgical formation of the M.Div. program. This course serves as a practicum for the core courses in Church Music and Liturgy. This sequence of courses is divided over the term of a student’s residence at Nashotah House, valued at .5 credit hours in each Michaelmas and Easter term. Pryor

LT 601: PRACTICAL LITURGICS FOR THE PARISH PRIEST
The goal of this course is to prepare those intending to serve as priests in the Anglican tradition in all aspects of liturgical priestcraft. Focus is given to the principles that undergird Western ceremonial and how that has been applied to Anglican liturgies, along with vestments, the furnishings of a church, the liturgical calendar, and lectionaries. Considerable attention is given to the celebration of the Mass in all its possible varieties (sung and spoken, ad orientem and versus populum, traditional and contemporary language), as well as Christian initiation (baptism and confirmation), Holy Matrimony, Christian Burial, and the special liturgies of the liturgical year. Olver

LT 601H: PRACTICAL LITURGICS FOR THE PARISH PRIEST
The goal of this course is to prepare those intending to serve as priests in the Anglican tradition in all aspects of liturgical priestcraft. Focus is given to the principles that undergird Western ceremonial and how that has been applied to Anglican liturgies, along with vestments, the furnishings of a church, the liturgical calendar, and lectionaries. Considerable attention is given to the celebration of the Mass in all its possible varieties (sung and spoken, ad orientem and versus populum, traditional and contemporary language), as well as Christian initiation (baptism and confirmation), Holy Matrimony, Christian Burial, and the special liturgies of the liturgical year. Olver

LT703: ADVANCED LITURGICS: AN INTRODUCTION TO SOURCES AND METHODS
This course will introduce students to the sources of liturgical study and the major methodological approaches that have been employed, in order to prepare them for scholarly research. The patristic and medieval sources studied from both East and West include the liturgical books (sacramentaries, pontificals, rituals, lectionaries, etc.), rubrical and ceremonial documents, the liturgical portions of ancient church orders, and descriptive documents (mystagogical catecheses, commentaries, homilies). The course also will introduce students to the major methodologies in liturgical study, including the philological, structural, and comparative approaches, as well as application of anthropological ritual studies. Prerequisite: LT 501 or an approved equivalent. Olver

PRACTICAL THEOLOGY & 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. Faculty

HM 501H: 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. Faculty

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. Faculty

PM 501: PASTORAL MINISTRY 1: LEADERSHIP AND ADMINISTRATION, POLITY AND CANON LAW, AND CATECHESIS
This course, and its companion, PM 502, provides a foundation in practical areas of parish ministry in the Anglican context with focus on the following areas of ministry: Leadership and Administration (self-organization, emotional maturity, team dynamics, managing volunteers, raising up leaders, vestry leadership, finances, and stewardship); Polity and Canon Law (including the structure of the Episcopal Church and the Anglican Communion); and Catechesis (particularly in preparation for baptism, confirmation, and marriage, with special attention to the post-modern context). Olver
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PM 502: PASTORAL MINISTRY 2: PASTORAL CARE, PASTORAL LITURGIES, BUILDING A COMMUNITY, EVANGELISM, AND OUTREACH
This course, and its companion, PM 501, provides a foundation in practical areas of parish ministry in the Anglican context with focus on the following areas of ministry: Pastoral Care, both as it relates to pastoral counseling (including the issues of abuse, divorce, addiction, suicide) Pastoral Liturgies (ministry at birth, ministry to the sick, exorcism and deliverance, ministration at death, and funerals); Building a Community; Evangelism in the parish context; and Outreach. Olver

PM 502D PASTORAL MINISTRY 2: PASTORAL CARE, PASTORAL LITURGIES, BUILDING A COMMUNITY, EVANGELISM, AND OUTREACH
This course, and its companion, PM 501, provides a foundation in practical areas of parish ministry in the Anglican context with focus on the following areas of ministry: Pastoral Care, both as it relates to pastoral counseling (including the issues of abuse, divorce, addiction, suicide) Pastoral Liturgies (ministry at birth, ministry to the sick, exorcism and deliverance, ministration at death, and funerals); Building a Community; Evangelism in the parish context; and Outreach. Faculty

PM 510/511: 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 510D/511D: 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 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. Faculty

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

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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.

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CULTURE & MISSION
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MS 501D
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). 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. Faculty

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. Faculty

THE DOCTORAL SEMINAR: THEORETICAL REFLECTION, PASTORAL ETHNOGRAPHY, AND RESEARCH METHODS
This two-week doctoral seminar is both the first and last class that students take. First-year students take it for paid credit whereas Doctoral Candidates take it thereafter as a “free audit.” It introduces first semester students to the methods of theological reflection, pastoral ethnography, and empirical research so they begin the program with a view towards what is expected in their final doctoral project. First-year students craft a potential Final Project Proposal as they simultaneously observe Doctoral Candidates (those who have successfully completed all their course work) finish their Final Project Proposals. Doctoral Candidates are expected to have a completed, approvable proposal by the end of the two-week seminar. All students will present their proposal to the entire class for peer review. Jones

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THESIS RESEARCH
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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:
  - AT/LT/CT 890: DMin Project Research (3 credits)
  - AT/LT/CT 891: DMin Project Writing (3 Credits)

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COMPREHENSIVE EXAMINATIONS
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MTS 692: STM Comprehensive Exam (non-credit)
APPENDIX A: NASHOTAH HOUSE STATEMENT OF IDENTITY

PREFACE

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

THE FAITH OF THE CHURCH

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

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

1. …the mystery of the Triune God, who exists eternally as the Father, his only begotten Son, and the Holy Spirit who proceeds from the Father through the Son.

2. …the Incarnation of God the Son, the ever living and subsistent Word of the Father, born of the Virgin Mary, fully God and fully Man, who lived a life of perfect obedience to His Father, died on the cross to atone for the sins of the world, and rose bodily in accordance with the Scriptures. While religions and philosophies of the world are not without significant elements of truth, Jesus Christ alone is the full revelation of God. In the Gospel, Jesus judges and corrects all views and doctrines. All persons everywhere need to learn of him, come to know and believe in him, and receive forgiveness and new life in him, for there is no other name given under heaven by which we must be saved (Acts 4:12).

3. …the Holy Spirit draws us to faith in Jesus Christ, through whom alone we are justified and found acceptable by God the Father. The Holy Spirit is the Spirit of Truth who proceeds from the Father, moves the world to Christ, and fills the Church, sanctifying her members and enabling them to serve and praise the Father.

4. …the revelation of God in Scripture, which is “God’s Word written,” the infallible rule for Christian faith and practice.

THE PURPOSE OF THE CHURCH

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

1. …a Catholic and Evangelical Worship centered in the daily celebration of the Eucharist and set within the framework of the Daily Office. We maintain the liturgical and devotional practices of the Catholic Revival within Anglicanism as well as contemporary expressions of evangelistic and informal worship. While upholding the Anglican conviction that worship is to be conducted in language understood by the people (Articles of Religion, XXIV, BCP, p. 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 denies or minimizes the importance of natural differences, including sexual differences,
within the created order. Thus we maintain that sexual relations are appropriate only between a man and a woman who have been united in Holy Matrimony. All are called to chastity: husbands and wives by exclusive sexual fidelity to one another and single persons by abstinence from sexual intercourse. In the corporate life of the house, we shall endeavor to fully support the family life of staff and students and to help each individual person develop his or her vocation and ministry within the life of the whole community. Believing that all human life is a sacred gift from God to be protected and defended from conception to natural death, we shall endeavor to bring the grace and compassion of Christ to any who are confronted with ethical decisions regarding abortion, reproductive technology, or terminal illness.

3. ...the Great Commission. The Risen Lord commissioned his disciples to preach the gospel and to “make disciples of all nations” (Matthew 28:19-20). The mission of the Church includes both evangelistic proclamation and deeds of love and service.

Known originally as “The Mission”, Nashotah House re-commits itself and its resources to this mission, both locally and throughout the world. We affirm our particular responsibility to know, love, and serve the Lord in our local settings and contexts, to be well-informed about our local communities, and to be active in church planting, evangelism, service, social justice, and cross-cultural, international mission, with particular concern for the poor and the unreached people of our local communities and throughout the world. We shall endeavor to be well informed about our secular society and to seek effective ways to bring Christian social teaching and ethical principles to bear upon all spheres of our common life, including the public life of our nation.

THE EPISCOPAL CHURCH

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

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.
APPENDIX C: FAMILY EDUCATIONAL RIGHTS & PRIVACY ACT (FERPA)

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. No one outside the institution shall have access to nor will the institution disclose any information from students’ education records without the written consent of students except to personnel within the institution, to officials of other institutions in which students seek to enroll, to persons or organizations providing students financial aid, to accrediting agencies carrying out their accreditation function, to 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 community, only those members, individually or collectively, acting in the students’ educational interest are allowed access to student education records. These members include the Provost 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, date and place of birth, major field of study, dates of attendance, degrees and awards received, the most recent previous educational agency or institution attended by the student, participation in officially-recognized activities and sports, and weight and height of members of athletic teams. Students may withhold Directory Information by notifying the designated Campus Official and/or the Registrar in writing within two weeks after the first day of class for the Fall Term.

Request for non-disclosure 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 Provost, 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 Provost, the Registrar, 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 Provost 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.
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 student is able to apply for scholarship assistance. Advanced degree students are not currently eligible for scholarships at Nashotah House.

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, acceptance awards, and need-based 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 on the Nashotah house website under the current students tab.

Determining the financial need of a student requesting aid requires the annual completion and submission (by March 1 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.”


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 Coordinator in conjunction with the Faculty awards aid based upon student need and student merit.

Need is determined by 1) calculating the student’s Cost of Attendance, and 2) subtracting from that number the student’s Expected Financial Assistance (which includes Expected Family Contribution (EFC) provided by the FAFSA), and all internal/external scholarships. The balance is the Financial Need. Need-based grants are determined by a formula calculation with respect to the institutional charges in one’s cost of attendance. The total amount of financial aid reward shall not exceed the amount of need or the Cost of Attendance. And 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: THESIS & PROJECT GUIDELINES

DEADLINES FOR MTS AND MDIV THESSES

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. Electronic copies of the First Draft should also be sent to the Program Director and the Provost.

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, electronic copies of the Defense Draft are to be submitted to the project supervisor and the Registrar 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 Provost 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 purchase additional copies.

DEADLINES FOR STM THESES & DMIN PROJECTS

1. The complete First Draft of the project/thesis is to be submitted to the First Reader no later than **December 15** for graduation the following May. Electronic copies of the First Draft should be sent to the Program Director and the Provost as well.

2. Unless an alternative understanding is communicated, the First Reader will normally return the First Draft with comments approximately four weeks after submission. It is recommended that the student notify the First Reader in advance of the submission of the First Draft.

3. Following student revisions, electronic copies of the Examination Draft are to be submitted to First and Second Readers, the Program Director and the Provost no later than **February 15** for a May graduation. At this time arrangements for the oral presentation and Examination will be scheduled. The submission of the Examination Draft should precede the defense by not less than one month.

4. If the project/thesis is passed, the student will revise the Examination Draft into a Final Draft at the direction of the First Reader and return the corrected Final Draft to the Program Director as an electronic PDF by June 30, unless an alternative understanding is communicated.

5. The First and Second Readers approve the Examination 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 an additional fee.
PROJECT & THESIS FORMAT GUIDELINES


2. **Length.** The following are considered appropriate lengths for theses in various programs:

<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 (--) and true left and right quotation marks (“ ”) instead of vertical quotes (“ ”).

5. **Format.** The left margin must be 1 ½ 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, 9th 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 the bottom of the next page. Endnotes and parenthetical citation formats are not to be used.

7. **Order of elements.**

   1. Title page (see sample below; cf. Turabian 9th ed., Figure A.2)
   2. Signed acceptance sheet (provided by the Registrar)
   3. Abstract (see Turabian 9th ed., p. 389)
   4. Table of contents (see Turabian 9th ed., Figures A.3 and A.4)
   7. *Appendices. (see Turabian 9th ed., p. 398)
   8. Bibliography (see Turabian 9th 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.
"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 2017
APPENDIX F: FIELD EDUCATION PROGRAM GUIDE

INTENT & PURPOSE OF THE FIELD EDUCATION PROGRAM

The Field Education program at Nashotah House derives from the vision of theological education and priestly formation described throughout this Catalog. 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.

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 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.”

ETHICAL EXPECTATIONS OF FIELD EDUCATION STUDENTS

Students in field education placements are reminded they serve in their field placement under the honor code of the seminary, and should be cognizant 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 [they] 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, and 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 students find themselves struggling to work within any these expectations, they are to notify the Director of Field Education or the Provost. The seminary is committed to providing assistance, guidance, and care to all our students.

PROGRAM REQUIREMENTS

Both the MDiv program and the MPM program require some form(s) of field education. The MDiv requires both a Supervised Practice of Ministry (SPM) as well as a Summer Practicum (either CPE or TPP). The MPM requires a Supervised Practice of Ministry (SPM), but does not
require a Summer Practicum (either CPE or TPP). These requirements are described further below.

SUPERVISED PRACTICE OF MINISTRY (SPM)

MDiv and MPM students are 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.

OTHER FIELD EDUCATION OPPORTUNITIES

There may be additional field placement opportunities available, including placement in a form of institutional chaplaincies (e.g., prison, military, industrial, etc.), in a monastic community, or in an outreach ministry (e.g., urban ministry, rural ministry, overseas ministry). All such alternative placements typically require considerable time, spiritual commitment, and financial investment. These placements may fulfill a student’s second field placement requirement, but usually not the first. Students interested in such placements are advised to consult with the Director of Field Education as early as possible to begin appropriate preparations.

PLEASE NOTE: a student may not earn more than a total of six credit hours total in field based electives.

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.

Behavior 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 three to five 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 changes to the field education Director in a timely manner.
SPM PROCESS

STEP ONE: FIELD 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 TWO: 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 MDiv, 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”).

STEP THREE: 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 field education program requirements, preparation of the Learning & Serving Covenant, evaluating student progress and best practices for vocational mentoring. This is also a time for colleagues to ask questions and share insights from their own professional experience. This training is offered during Fall 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 three to five member site committee. This committee should be established and oriented by the time the student begins serving at the site (see below).

**STEP FOUR: 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 OF THE COMMITTEE**

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 THE SITE COMMITTEE**

A training session for Site Committees will be held at the placement site (or, in some instances, on-campus) to orient the committee’s to their tasks. The site supervisor convenes and conducts this training, and will familiarize the Committee with the policies and procedures of Nashotah House’s field education program.

**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 chair should convene the monthly meetings with an established agenda and timetable for the year together. A suggested timetable follows:

**September**

This is the time for the student and committee to begin 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?

STEP FIVE: THE LEARNING & SERVING COVENANT

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. The learning goals are structured around the three elements of our formational approach at Nashotah House: habitus fidei (faithful character), intellectus fidei (faithful understanding), and praxis fidei (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, evaluating, communicating, working in complex organizations, dealing with conflict, team-building, understanding power, and authority, setting limits and delegating. 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.

STEP SIX: 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 Provost 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 below.

**STEP SEVEN: 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** complete a written evaluation provided by the Field Education Director that 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. The Director of Field Education will provide a reminder regarding evaluations 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.

**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 Provost and the House Cabinet for consideration.

3. If termination is determined to be the best course of action, then the terms of the termination/disengagement will be set forth by the Director of Field Education. These will include the conditions under which the student will be terminated at the site, the requirements for either completing or repeating the course, the status of the site and the site supervisor in relationship to the Field Education program. This document will be entered into the student’s file with a copy given to the site supervisor.

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**THEOLOGICAL REFLECTION WITH 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.

**COLLOQUY**

The student will participate in periodic colloquies held on campus; the Director of Field Education convenes and chairs these colloquies. The purpose of these gatherings is to apply the approach of “lectio on life” to the field placement experience and to have opportunities to share experiences with other students.

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**SUMMER PRACTICUM**

**CLINICAL PASTORAL EDUCATION (CPE) OR TEACHING PARISH PRACTICUM (TPP)**

MDiv students are also expected to complete a 240-hour (minimum) Teaching Parish Practicum (TPP) or one unit of Clinical Pastoral Education (CPE). The Summer Practicum is undertaken during the summer after the Junior or Middler year. Students should consult with their sponsoring diocese regarding specific requirements (i.e., some dioceses require students to earn one unit of CPE prior to ordination). A student may do both TPP and CPE in the course of the MDiv program. In order to ensure the Practicum is noted on a student’s transcript, a student enrolled in TPP will register for PM 610, and a student enrolled in CPE will register for PM 609. A student may earn up to three academic credits for the TPP and/or the CPE by enrolling in the appropriate seminar (i.e., PM 612 or PM 611, respectively).

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**TEACHING PARISH PRACTICUM (TPP)**

The requirements and process for SPM outlined above are followed in an adapted form for the Teaching Parish Practicum (TPP), which is a summer placement in a parish or other ministerial setting normally undertaken following the Junior or Middler 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, learning-serving 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 timetables 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 the SPM” (above) also applies to the 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.
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 in the past offered its own approval to sites that are not accredited by the ACPE but will satisfy the requirement for the MDiv; students who wish to work at a site not accredited by the ACPE should consult with their bishop to confirm such arrangements satisfy diocesan expectations regarding field education.

Nashotah House does not require students in the MM program, the MTS program, or the CAS program to complete any field education; however, students enrolled in one of these programs who are preparing for ordination should consult with their bishop to clarify diocesan expectations regarding field education.

Because students in hybrid-distance programs are typically engaged in full-time employment, programs such as CPE and TPP are difficult if not impossible for them to complete. However, if a student enrolled in a hybrid-distance program is required by their sponsoring diocese to do so, they should inform the Director of Field Education as early in their program as possible and observe the policies and procedures for CPE and/or TPP programs outlined earlier in this catalog.

Students in the MPM program are expected to complete a Supervised Practice of Ministry (SPM) field placement as outlined above. MPM students are strongly encouraged to complete their SPM at a parish other than their sponsoring parish: not only can it be difficult for the sponsoring parish to provide the kind of objective feedback essential for a successful SPM program, it is also in the student’s best interest to be exposed to a parish setting different from the one with which they are most familiar (and on which they depend for support). All arrangements for SPM placements must be made through the Director of Field Education, and both the student and site supervisor should consult regularly with the Director to ensure the best possible preparation and outcome.

The Director of Field Education regularly meets with hybrid-distance students when they are at Nashotah House for residential intensives; the Director is also available via e-mail and telephone at other times by appointment. The Director provides opportunities for students to reflect on their field education experience, to field concerns students may have about their field education experience, and to help students integrate their field education experience into the wider context of their formation at Nashotah House.
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 compromising 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 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

_________________________________________  ____________
Seminarian                                  Date
_________________________________________  ____________
Mentor                                      Date
_________________________________________  ____________
Director of Field Education                 Date
A DAILY PRAYER FOR NASHOTAH HOUSE

Bless, O Lord, this House, set apart to the glory of Thy great Name and the benefit of Thy holy Church; and grant that Thy Name may be worshiped here in truth and purity to all generations. Give Thy grace and wisdom to all the authorities, that they may exercise holy discipline, and be themselves patterns of holiness, simplicity and self-denial.

Bless all who may be trained here; take from them all pride, vanity, and self-conceit, and give them true humility and self-abasement. Enlighten their minds, subdue their wills, purify their hearts, and so penetrate them with Thy Spirit and fill them with Thy love, that they may go forth animated with earnest zeal for Thy glory; and may Thy 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 Thee.

Open, O Lord, the hearts and hands of Thy 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 Thy everlasting Kingdom, for Jesus’ sake. Amen.