

NASHOTAH HOUSE

THEOLOGICAL SEMINARY

ACADEMIC CATALOG
2026 - 2027

Nashotah House Theological Seminary 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, and 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 students enrolled at Nashotah House shall be familiar with and be bound by the standards and policies of the Academic Catalog.

All fees and tuition are subject to annual increases each July 1, at the discretion of administration. The Academic Catalog content is also available on-line at: www.nashotah.edu.

2026-08-25

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An Introduction to Nashotah House

Statement of Identity

Mission Statement

Adopted by the Corporation of Nashotah House, May 21, 2019[1]

As an heir of the Oxford Movement and inspired by Jackson Kemper, the First Missionary Bishop of the Episcopal Church, Nashotah House exists to form persons for ministry in the breadth of the Catholic Tradition, for the Episcopal Church, the wider Anglican Communion, Churches in the Anglican Tradition, 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 *ora et labora*[2] (prayer and work) and *lex orandi*, *lex credendi* (the law of prayer is the law of belief).[3]

Commitment Statement

As a formation and 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.
8. Engage contemporary social concerns in light of the Gospel.
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.

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

[1] The Mission, Objective, and Commitment statements of Nashotah House, as taken from the Statutes of Nashotah House.
[2] Derived from the motto of the Order of Saint Benedict.
[3] From Prosper of Aquitaine's eighth book on the authority of the past bishops of the Apostolic See.

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 Nashotah 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.

History

In 1841, Bishop Jackson Kemper, the Episcopal Church's first Missionary Bishop, set out on horseback for what was then the northwest frontier, bearing the Gospel to the Oneida and Ojibwe peoples. Three young deacons, persuaded by

Kemper's example, followed him on foot—one of whom was James Lloyd Breck, later remembered as "the Apostle to the Wilderness." Inspired by the Oxford Movement and the catholic revival in Anglicanism, Breck hoped to establish a religious house from which missionaries, trained in the Christian faith and formed by its disciplines, would go forth to preach the Gospel both to indigenous nations and the eastern pioneers then settling among them.

In 1842, then, a seminary was born in a little blue house built in the wilds of the kettle moraine. The following year, a little red chapel—the Chapel of St. Sylvanus—was built beside it. The two buildings endure today on Nashotah House's campus. The faith, the missionary zeal and the catholic tradition which built them endure here also. And for over 180 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 180 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 sinners 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.

Library

The library is the heart of any academic institution. The Frances Donaldson Library at Nashotah House is open to members of the seminary community 24 hours a day. The library staff is available to assist all patrons during normal business hours (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.

Accreditation

Nashotah House is accredited by the Commission on Accrediting of the Association of Theological Schools (COAATS) in the United States and Canada, and the following degrees 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 Diploma in Anglican Studies (DAS) and Certificate of Anglican Ministry (CAM) are not degrees but are composed of courses from the above accredited degree programs.

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

While Nashotah House remains in compliance with the COAATS standards, the Association of Theological Schools (ATS) recently notified Nashotah House that the seminary was issued a warning as it is at risk of not having sufficient and stable financial resources to ensure that it will continue to meet Standard 10.3 on financial sustainability. The Commission recognized in its evaluation that Nashotah House is making meaningful strides toward financial equilibrium, and the seminary continues to work toward achieving long-term stability. This warning does not affect the quality or validity of Nashotah House's degrees or ability to offer accredited programs.

The Association of Theological Schools in the United States and Canada (ATS) is a membership organization of more than 260 graduate schools that conduct post-baccalaureate professional and academic degree programs to educate persons for the practice of ministry and for teaching and research in theological disciplines. "The Commission on Accrediting of ATS accredits the schools and approves the degree programs they offer" (from the ATS website). For more information on the ATS visit www.ats.edu. The Commission on Accrediting of the Association of Theological Schools, 10 Summit Park Drive, Pittsburgh, PA 15275, Telephone: 412-788-6505.

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, the wider Anglican Communion, Churches in the Anglican Tradition, and our Ecumenical Partners.

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 Policies for the Ends 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 the Wisconsin Association of Independent Colleges and Universities (WAICU), a group of "private nonprofit colleges and universities working together to advance educational opportunity."

For more information visit www.WAICU.org.

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. The Dean, Professors, Associate Professors, Assistant Professors, and full-time Instructors shall constitute the Regular Faculty of Nashotah House.

Regular Faculty



Lauren Whitnah, PhD
Dean
MMS, University of Notre Dame
PhD, University of Notre Dame
MSt, University of Oxford
BA, Gordon College



The Reverend Hans Boersma, PhD
Saint Benedict Servants of Christ Chair in Ascetical Theology
MTh, ThD, University of Utrecht
MDiv, Theological College of the Canadian Reformed Churches
BA, University of Lethbridge
BAE, Christelijke Academic



The Reverend Travis Bott, PhD
Professor of Old Testament and Hebrew
PhD, Emory University
MTS, Duke Divinity School
MA, University of Wisconsin-Madison BA, Multnomah University



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



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



The Reverend Paul D. Wheatley, PhD
Assistant Professor of New Testament and Greek
PhD, University of Notre Dame
MTS, Wycliffe College
BA, The University of Texas at Austin



Geoffrey Williams, DMA
Director of St. Mary's Chapel
Assistant Professor of Church Music
DMA, University of Illinois
MM, University of Illinois
BM, Westminster Choir College

Emeritus Faculty



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



Garwood P. Anderson, PhD
Donald J. Parsons Distinguished Professor of Biblical Interpretation
BA, University of Wisconsin-Eau Claire
MA, Trinity Evangelical Divinity School
PhD, Marquette University

Affiliate Professors



The Reverend Stewart Clem, PhD
Affiliate Professor of Ethics of Ethics and Moral Theology
PhD, University of Notre Dame
MDIV, Duke University
MA, Oklahoma State University
BA, Oklahoma State University



Matthew Lynch, PhD
Affiliate Professor of Old Testament
Postdoctoral Research, Georg-August Universität
PhD, Emory University
MA, ThM Regent College
BA, Cairn University



The Reverend Matthew S. C. Olver, PhD
Senior Lecturer in Liturgics
PhD, Marquette University
MDiv, Duke University Divinity School
BA, Wheaton College



The Reverend Greg Peters, PhD, SMD
Servants of Christ Research Professor of Monastic Studies and Ascetical Theology
SMD, Pontificio Ateneo di Sant'Anselmo
PhD, St. Michael's College, University of Toronto
MA, Dallas Theological Seminary
MA, St. John's University School of Theology
BS, Philadelphia College of Bible



Ed Smither, PhD
Affiliate Professor of Missiology
PhD, University of Pretoria
PhD, University of Wales-Trinity St. David (United Kingdom)
STM, Nashotah House Theological Seminary
MDiv, Liberty University
MA, Liberty University
BA, North Carolina State University



James Watkins, PhD
Associate Dean for Academic Affairs
Affiliate Professor of Theological Aesthetic
PhD, University of St. Andrews
MA, Regent College
BA, Wheaton College



Christopher Wells, PhD
Affiliate Professor of Theology
PhD, University of Notre Dame
MAR, Yale Divinity School
BA, St. Olaf College

Life at the House

Rule of Life

Any community that shares life together shares a common Rule of Life, to some extent, or a set of disciplines, which order our life together (e.g., the Daily Office, daily Eucharist, academic study, and work crew). Our students are expected to develop a personal Rule of Life during their first year of seminary, and to maintain it thereafter (helping them to develop, prune back, augment, and otherwise adjust their Rule over the course of time is one of the things a spiritual director can help you to do). Our curriculum will support you in this ongoing project, as will our Faculty and/or the Chaplain Corps.

A Community of Prayer

From its beginning, Nashotah House ('**the 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.

Our every day, then, is bookended by common prayer in the Chapel of St. Mary the Virgin. If our tradition of worship is new to you, then accustoming yourself to our piety may involve a steep learning curve. Rest assured, you are not the only one here for whom this will prove an awkward enterprise; for most of us, learning to worship in St. Mary's Chapel is an experience seasoned (at first) with many moments of painful self-consciousness. As C. S. Lewis once observed, learning the liturgy is like learning to waltz. Eventually you learn to forget your feet, so to speak—you learn to forget yourself—as the liturgy begins to teach us to rest our thoughts in the prayers of the Church and to rest ourselves in the arms of the Holy Spirit, through whom we pray. New students are treated to an extensive chapel orientation; but it takes most of us weeks to accustom ourselves to, and months to forget ourselves in, worship at Nashotah House. If you are willing to learn, though, then your initial struggles in this regard will prove themselves not only profitable but, eventually, laughable. The Customary governing chapel worship is maintained by the Director of the Chapel; the Dean of Nashotah House is the Ordinary of the chapel.

The public worship of God has been observed at Nashotah House morning and evening, 365 days a year, for over 180 years. Thus, your presence is mandatory, as this regimen breeds inward growth. It sows good seed in us, it cultivates the fruit of the Spirit in our lives, and it makes ministers of us. Even as it prepares our students to receive the sacrament of Holy Orders, it grows our students into their ministry as laity—as intercessors for the Church and the world.

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

St. Mary's Chapel also contains three "side chapels." The Corpus Christi Chapel, in which the Blessed Sacrament is reserved, forms the north (left) side aisle of the building. The St. Joseph Chapel on the right side of the chapel, in which Saturday services are often observed. The Bethlehem Altar is found on the south side of the Court. You and every member of your family should feel free to visit any of these chapels at any time. The Red Chapel, Chapel of St. Francis (2nd floor of Lewis Hall), and the

Chapel of St. Peter and Paul (on the third floor of the Fort) are used as well throughout each week.

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

Watch for opportunities to pray with others. Sometimes students gather after chapter meetings and explore different forms of Christian prayer. Students will lead in services of intercession for the sick or other needs. All are welcome, none obliged. If you do not hear of a prayer group, start one by inviting a few folks to join you. Pray without ceasing!

A Core Curriculum

To meet the challenge of mission to a well-educated and technologically advanced society, theological formation must be thorough and rigorous. The core curriculum at Nashotah House 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. 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 Nashotah House faculty includes both clergy and lay people, all of whom are themselves committed to the faith and life of the Church and who hold excellent academic credentials. All of the clergy on the Faculty have served parishes, and some continue to do so.

Formation of the Whole Person

The character of Nashotah House today is still understood, in keeping with the vocation and vision of her founders, as a sacramental life dedicated to the proclamation of the faith of the one, holy, catholic and apostolic Church—hence the historic reputation of Nashotah House 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 History.

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.

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 in residence each fall and spring term, with meditations given by members of the faculty, 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.

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

The Life of the Mind

In a sophisticated society, the Church needs leaders (both lay and ordained) who are equipped to witness intelligently to the Gospel. It has been suggested that the clergy be the most intelligent and best-educated people in a community. They should be able to interpret the Gospel to all people: to the highly educated and the high school 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.

Students are also encouraged to meet with their Faculty Advisor regarding all matters pertaining to seminary formation. Along the way should challenges arise, the Dean, Associate Dean for Academic Affairs, and Faculty stand ready to assist.

Academic Calendar

June

S	M	T	W	T	F	S
24	25	26	27	28	29	30
31	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30				

May	19	Summer Registration Deadline
May	25	Memorial Day
May	25	Summer Term start
Jun	1	HD Summer 1D start
Jun	8	HD Summer 1H start

July

S	M	T	W	T	F	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	

Jul	4	Independence Day
Jul	10	HD Summer 1D end
Jul	13-17	*HD Open Study Week*
Jul	13-17	HD Summer 1H resi week
Jul	13-17	AD Summer resi week (1)
Jul	17	HD Summer 1H end
Jul	20	HD Summer 2H start
Jul	20-24	HD Summer 2H resi week
Jul	20-24	AD Summer resi week (2)

August

S	M	T	W	T	F	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					

Aug	24	Fall Registration Deadline
Aug	24-28	Res Student Orientation
Aug	28	HD Summer 2H end
Aug	28	Summer Term end
Aug	31	Fall Term start
Aug	31	Res Classes start

September

S	M	T	W	T	F	S
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30			

Sep	7	Labor Day
Sep	7	HD Fall 1D start
Sep	24	Res Matriculation

October

S	M	T	W	T	F	S
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

Oct	7-9	Experience Nashotah
Oct	15	Alumni Day
Oct	16	HD Fall 1D end
Oct	19-23	*HD Open Study Week*
Oct	19-20	Res Fall Recess *
Oct	26	HD Fall 2H start
Oct	26-30	HD Fall 2H resi week

November

S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

Nov	23-27	Thanksgiving recess *
Nov	23-27	Thanksgiving recess
Nov	26	Thanksgiving Day

December

S	M	T	W	T	F	S
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		

Dec	10	Res Last day of classes
Dec	11	HD Fall 2H end
Dec	14-15	Res Fall Term final exams
Dec	18	Fall Term end
Dec	25	Christmas
Dec	28	Winter Registration Deadline
Dec	28-Jan 1	*HD Open Study Week*

January

S	M	T	W	T	F	S
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
31						

Jan	1	New Year's
Jan	4	Winter Term start
Jan	11-15	Res HD Winter resi week
Jan	18-22	AD Winter resi week
Jan	25	Spring Registration Deadline
Jan	29	Winter Term end

February

S	M	T	W	T	F	S
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28						

Feb	1	Spring Term start
Feb	1	Res Classes start
Feb	8	HD Spring 1D start
Feb	10	Res Ash Wed. Retreat

March

S	M	T	W	T	F	S
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

Mar	19	HD Spring 1D end
Mar	22-Apr 2	*HD Open Study Week*
Mar	25-26	Res Holy Week recess *
Mar	28	Easter
Mar	29-Apr 2	Res HD Easter recess *

April

S	M	T	W	T	F	S
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	

Apr	5	HD Spring 2H start
Apr	5-9	HD Spring 2H resi week
Apr	21-23	Experience Nashotah

May

S	M	T	W	T	F	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					

May	11	Res Last day of classes
May	13-14	Res Spring final exams
May	14	HD Spring 2H end
May	14	Spring Term end
May	17-19	Work Crew
May	20	180th Commencement

LEGEND

AD Advanced Degree Program	HD Residential Weeks
HD (H)ybrid-(D)istance Program	Holidays
HD Certificate in Anglican Ministry	Term Dates
RES Residential Program	All other calendar entries

Academic Year 2027-2028

May	24	Summer Registration Deadline
May	31	Memorial Day
May	31	Summer Term start

Academic Programs

Nashotah House is committed to theological education and ministerial 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 degrees, one Diploma and one certificate in three different educational programs. The Hybrid-Distance Program and Advanced Degree Program are collectively referred to as "**Distributed Education**".

Residential Program

Residential Program students live on the historic, family-friendly, wooded campus overlooking Upper Nashotah Lake in the heart of Wisconsin's lake country. Students are formed to embrace a life of discipline through daily worship and Scripture reading, study of the great thinkers of the Church in their own words, and learn to imitate the Lord in serving others, all in the context of a vibrant community that offers countless opportunities for fellowship and deep, lasting friendships. The following degrees are offered in the "**Residential Program**".

- Master of Divinity (MDiv)
- Master of Theological Studies (MTS)
- Diploma in Anglican Studies (DAS)

Hybrid-Distance Program

The Hybrid-Distance Program is designed for those seeking the riches of communal formation but for whom relocation into a full-time residential program is not an option.

Hybrid-distance Program students take seven courses (21 credits) in succession (non-overlapping) during an academic year. Summer, Fall, and Spring terms include one six-week distance course with no residential component and one hybrid format course, where students are on campus for one intensive residential week and then finish the remainder of the six-week course online. The Winter (four-week) term has one course in the hybrid format. Thus, hybrid-distance students are on campus for four weeks per academic year: July, November, January, and April. The following degrees are offered in the "**Hybrid-Distance Program**".

- Master of Ministry (MM)
- Master of Pastoral Ministry (MPM)
- Master of Theological Studies (MTS-HD)
- Diploma in Anglican Studies (DAS-HD)
- Certificate in Anglican Ministry (CAM)

Students in the Hybrid-Distance Program will begin their degree with a Hybrid course because formation is of utmost importance at Nashotah House. Formation begins with daily chapel and meals shared with fellow students and Faculty and an orientation program which introduces students to campus.

Advanced Degree Program

The Advanced Degree Program is for students interested in further pursuing professional and academic goals while being enriched by shared community life. Taught by Nashotah House faculty and visiting professors, Advanced Elective courses offer engagement with both course material and ministry peers. These topical courses are intentionally structured to provide an atmosphere in which excellent instruction and collegial interaction combine to provide genuine professional growth. Scheduled regularly in Summer and Winter Terms and occasionally in Spring and Fall Terms, Advanced Elective courses are offered in the hybrid format with residential and online components. The following degrees are offered in the "**Advanced Degree Program**".

- Master of Sacred Theology (STM)
- Doctor of Ministry (DMin)

Residential Program

Master of Divinity (MDiv)

The Master of Divinity degree at Nashotah House 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 welcomes members of other denominations as well. 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. The MDiv is normally completed over the course of three academic years, and students will progress through the class years of Junior (first year), Middler (second year) and Senior (third year).

MDiv Degree 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 commitment to the apostolic faith, order, and mission of the Church

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 universal scope of the Church's mission

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 and pastoral care

MDiv Degree Requirements

Candidates for this degree typically hold a Bachelor of Arts degree, or the equivalent, from an accredited college or university. 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. Students must successfully complete 90 credits of work to qualify for graduation, including 75 credits of core courses, a minimum of 15 elective credits and three units of field-based educational requirements.

Students will complete the MDIV Course Sequence, maintain at least a "C" (2.0) grade point average, and complete three academic years as a Residential student (for students with transfer credits, this requirement may be reduced to as little as one year by the Associate Dean for Academic Affairs).

To be awarded this degree, the Degree Requirements must be fulfilled in addition to the Graduation Requirements for all degrees.

MDiv Field Education

MDiv students are required to complete two units of Field Education prior to graduation, including at least one unit of either Supervised Practice of Ministry or Teaching Parish Program. Clinical Pastoral Education is a non-parochial option which may be undertaken in a Summer Term. Field education requirements may be completed for credit by further enrolling in the respective Field Education Electives.

All Field Education placements are made in consultation with the Director of Field Education and proposals must be approved prior to the initiation of the placement. Field Education units generally require 240 hours of practicum experience.

Supervised Practice of Ministry ("SPM") and Teaching Parish Program ("TPP")

SPM is normally completed in the Fall (PM 510) and Spring (PM 511) Terms of the Middler year. SPM consists of ministry in an approved parish under the supervision of the priest in charge of the parish (e.g. Rector) or an appropriately designated member of the staff (e.g. Associate Rector). Normally, students are not permitted to use their home or sending parishes as SPM sites. Students typically enroll in SPM after completion of PM 501.

TPP is an intensive format of SPM. TPP (PM 610) is normally completed in a Summer Term. TPP placements are to be at least half-time (i.e. 20 or more hours of ministry per week) and are at least 6 weeks in length.

Additional opportunities for SPM or TPP may be available, including placement in an institutional chaplaincy (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 require advanced permission from the Director of Field Education and may require considerable time, spiritual commitment, and financial investment beyond typical field education commitments.

Students desiring to complete a second unit in the same location may do so with concurrence of the Director of Field Education and the site supervisor and must articulate how the two units are distinct.

Clinical Pastoral Education ("CPE")

CPE (PM 609) in a certified program (or an alternative clinical program approved by the Director of Field Education) is normally undertaken in a Summer Term, though it may be completed in an extended format. The purpose of CPE is to provide an opportunity to grow in self-understanding in a clinical setting which fosters integration of theory and practice in ministry.

Field Education Electives

Students may choose to earn a maximum of nine elective academic credits for Field Education by Enrolling in the appropriate course(s) designated for credit listed below.

- CPE Elective PM 611 (credit) in addition to PM 609 (non-credit)
- SPM Elective PM 515 (credit) in addition to PM 510 (non-credit)
- SPM Elective PM 516 (credit) in addition to PM 511 (non-credit)
- TPP Elective PM 612 (credit) in addition to PM 610 (non-credit)

Electives include additional coursework over the basic field education completion requirements.

Each three-credit elective must be completed in a different ministry context. Students engaging in both extended and intensive SPM at the same parish may only take one 3-credit elective for that context.

Field Education for Ordained Ministers

Students ordained prior to matriculation may petition that one of the two required units of Field Education be waived by written request of the Dean and Faculty, with support from their Ecclesiastical Authority. In accordance with the Transfer of Credits section, all requests for transfer credit or dispensation from courses must be resolved in the course of the student's first term.

Ethical Expectations of Field Education Students

Students serve in their field placement under the Matriculation Oath and honor code of the seminary. They should be cognizant they represent Nashotah House, their call to ministry, and, for those preparing for ordination, 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" (Ephesians 4:1).

MDiv Thesis Option

A rising Senior student may petition the Faculty to substitute a thesis for two elective courses (six credits). See Appendix A: Thesis and Project Guidelines for further details concerning the process and format of the MDiv thesis.

MDiv Course Sequence

	Junior Year	Middler Year	Senior Year
Summer		CPE or TPP ** *Elective* *	CPE or TPP ** *Elective* *
Fall	Introduction to Christian Spirituality New Testament Survey Introduction to Church Music Introduction to Biblical Greek 1 *Elective * (offered periodically)*	Church History 2 Old Testament Survey Biblical Hebrew 1: Grammar Historical Theology 1 Supervised Practice of Ministry *Elective* *	Pastoral Ministry 2 Introduction to Christian Liturgy Systematic Theology 1 Experience in Preaching
Winter	Introduction to Biblical Interpretation	*Elective* *	Ethics and Fundamental Moral Theology
Spring	New Testament Exegesis Church History 1 Pastoral Ministry 1 Principles of Preaching *Introduction to Biblical Greek * or other Elective **	Old Testament Exegesis Historical Theology 2 Anglican and Episcopal Church History *Biblical Hebrew 2: Reading * or other Elective ** Supervised Practice of Ministry	*New Testament or Old Testament Exegesis Elective* Spirituality for Ministry Systematic Theology 2 Practical Liturgics *Elective* *

* 15 Elective credits are required and may be fulfilled by Greek 2, Hebrew 2, NT 522-24 New Testament Exegesis, OT 522-24 Old Testament Exegesis, Advanced Electives, or Field Education.

** CPE or TPP is required to be completed in either the first or second summer.

Anglican Studies MDiv Completion

Eligible students who have completed up to 60 credits in an accredited MDiv program and wish to complete their degree with a focus in Anglican Studies can earn the MDiv degree by completing at least 30 credits in residence toward a total of 90 MDiv credits and by completing one unit of CPE or TPP. This may be completed in one academic year.

Students will follow a course sequence prepared in consultation with the Associate Dean for Academic Affairs.

Master of Theological Studies (MTS)

The Master of Theological Studies degree 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, MPM, and MM degrees—the MTS allows for and expects some academic specialization. Consisting of 60 credits, this program is normally of two years duration (full-time status).

MTS Degree 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 commitment to the apostolic faith, order, and mission of the Church

Faithful Understanding (*intellectus fidei*). Students are called upon to understand the unique relationship of theological study to the ecclesial enterprise and will thus:

- demonstrate basic competence in the classical theological disciplines
- demonstrate a specialized knowledge in one of the following classical theological disciplines: Holy Scripture, Church History, Christian Theology, or Anglican Studies
- 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, offer 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 Degree Requirements

Students will fulfill the degree requirements through a full course load of sixty credits (including 24 credits of core theological Courses, 12 credits of theological discipline ("**Concentration**") courses, 9 credits of free electives, and 15 credits of Concentration electives) and must pass an oral Comprehensive Examination (MTS 692) in the student's area of focus. Of the 60 credits of coursework, not fewer than 12 credits must be 600-level or 700-level courses.

Students will complete the MTS Course Sequence as determined by the Dean and Faculty, maintain at least a "C" (2.0) grade point average and complete at least one academic year or its equivalent as a full-time Residential student at Nashotah House.

To be awarded this degree, the Degree Requirements must be fulfilled in addition to the Graduation Requirements for all degrees.

MTS Thesis Option

After consulting with his or her Faculty Advisor, an MTS student may petition the Faculty to substitute a thesis for two elective courses (six credits). When choosing this option, the required sixty credits will include 24 credits of core courses, 12 credits of concentration courses, 9 credits of free electives, 9 credits of concentration electives and 6 credits of thesis research and writing. See Appendix A: Thesis and Project Guidelines for further details concerning the process and format of the MTS thesis.

MTS Degree Courses

Course sequencing for the MTS will be worked out on an individual basis, customized to each student with the assistance of the Associate Dean for Academic Affairs, Faculty Advisor, and Registrar. Below is a full listing of applicable courses followed by the requirements for each Concentration. Please refer to the Schedule of Courses by Program.

MTS Concentration Course Requirements

Anglican Studies (MTS-AS)	Church History (MTS-CH)	Christian Theology (MTS-CT)	Holy Scripture (MTS-HS)
Core Course	Core Courses	Core Courses	Core Courses
Church History 1 Church History 2 New Testament Survey New Testament Exegesis Old Testament Survey Old Testament Exegesis Systematic Theology 1 Systematic Theology 2	Church History 1 Church History 2 New Testament Survey New Testament Exegesis Old Testament Survey Old Testament Exegesis Systematic Theology 1 Systematic Theology 2	Church History 1 Church History 2 New Testament Survey New Testament Exegesis Old Testament Survey Old Testament Exegesis Systematic Theology 1 Systematic Theology 2	Church History 1 Church History 2 New Testament Survey New Testament Exegesis Old Testament Survey Old Testament Exegesis Systematic Theology 1 Systematic Theology 2
Concentration Courses	Concentration Courses	Concentration Courses	Concentration Courses
Introduction to Christian Spirituality Spirituality for Ministry Anglican and Episcopal Church History Introduction to Christian Liturgy	Anglican and Episcopal Church History Historical Theology 1 Historical Theology 2 Introduction to Christian Liturgy	Introduction to Biblical Interpretation Historical Theology 1 Historical Theology 2 Moral Theology	Introduction to Biblical Interpretation Introduction to Biblical Greek 1 Introduction to Biblical Greek 2 Biblical Hebrew 1: Grammar Biblical Hebrew 2: Reading
Free Elective Courses	Free Elective Courses	Free Elective Courses	Free Elective Courses
Introduction to Biblical Interpretation Introduction to Church Music Principles of Preaching Historical Theology 1 Historical Theology 2 Moral Theology Practical Liturgics Pastoral Ministry 1	Introduction to Biblical Interpretation Introduction to Church Music Principles of Preaching Historical Theology 1 Historical Theology 2 Moral Theology Practical Liturgics Pastoral Ministry 1	Introduction to Christian Spirituality Spirituality for Ministry Anglican and Episcopal Church History Introduction to Church Music Principles of Preaching Introduction to Christian Liturgy Practical Liturgics Pastoral Ministry 1	Introduction to Church Music Principles of Preaching Practical Liturgics Pastoral Ministry 1 Pastoral Ministry 2
Concentration Elective Disciplines	Concentration Elective Discipline:	Concentration Elective Disciplines	Concentration Elective Disciplines
Ascetical Theology Liturgy	Church History Historical Theology	Historical Theology Systematic Theology Moral Theology	Old Testament New Testament
Comprehensive Examination OR Thesis Option Thesis Research Thesis Writing	Comprehensive Examination OR Thesis Option Thesis Research Thesis Writing	Comprehensive Examination OR Thesis Option Thesis Research Thesis Writing	Comprehensive Examination OR Thesis Option Thesis Research Thesis Writing

Diploma in Anglican Studies (DAS)

The Diploma in Anglican Studies is a 24-credit program of study that focuses upon the elements of theological training which are distinctive to the Anglican tradition, including full participation in the Chapel rota. It can be completed in one academic year. Ordinarily, students in the DAS 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. In rare cases, modifications to the program may be made with the approval of the Associate Dean for Academic Affairs.

DAS Degree Requirements

Students will complete the DAS Course Sequence, achieve at least a "C" (2.0) grade point average and complete not less than one academic year or its equivalent as a full-time Residential student at Nashotah House.

To be awarded this degree, the Degree Requirements must be fulfilled in addition to the Graduation Requirements for all degrees.

DAS Course Sequence

Fall	Introduction to Christian Liturgy Introduction to Christian Spirituality Introduction to Church Music
Winter	Anglican and Episcopal Church History
Spring	Practical Liturgics Spirituality for Ministry Systematic Theology 2 Elective

Hybrid-Distance Program

Master of Ministry (MM)

The Master of Ministry is a first professional degree in ministerial leadership and is normally completed in under three calendar years. It is designed 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 Degree 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 commitment to the apostolic faith, order and mission of the Church

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 universal scope of the Church's mission

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 and pastoral care

MM Degree Requirements

The MM degree requires 48 credits. Students come to campus for a total of nine weeks over the course of the degree program in summer, fall, winter, and spring. Students will complete the MM Course Sequence and maintain a cumulative "C" (2.0) grade point average.

To be awarded this degree, the Degree Requirements must be fulfilled in addition to the Graduation Requirements for all degrees.

MM Course Sequence

	Year 1	Year 2	Year 3
Summer	Old Testament Survey	Church History 2 Practical Liturgics	Pastoral Ministry 2 Systematic Theology 1
Fall	Old Testament Exegesis New Testament Survey	Introduction to Christian Liturgy Principles of Preaching	Systematic Theology 2
Winter	Introduction to Biblical Interpretation *	Anglican and Episcopal Church History *	Moral Theology *
Spring	New Testament Exegesis Church History 1	Church and Society Pastoral Ministry 1	

** Students select two of three Winter Term courses listed above*

Master of Pastoral Ministry (MPM)

The Master of Pastoral Ministry is a first professional degree in Anglican pastoral leadership. The degree is an expansion of the Master of Ministry (MM) degree, enhancing the MM with Ascetical Theology, Historical Theology, Moral Theology, and Anglican Church History. Like the MM, the MPM is designed to train those serving the church in lay and ordained ministries for whom the Residential MDiv is not possible. Students will strengthen their theological foundations for ministry, inform their faith and may discern their call to ministry.

MPM Degree 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 commitment to the apostolic faith, order and mission of the Church

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 universal scope of the Church's mission

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 and pastoral care

MPM Degree Requirements

The MPM degree requires 72 credits and may be earned in under four years. Students come to campus for a total of thirteen weeks over the course of the degree program in summer, fall, winter, and spring, and will complete three credits of Field Education.

Students will complete the MPM Course Sequence and maintain a cumulative "C" (2.0) grade point average.

To be awarded this degree, the Degree Requirements must be fulfilled in addition to the Graduation Requirements for all degrees

MPM Field Education

Supervised Practice of Ministry ("SPM") and Teaching Parish Program ("TPP")

MPM students are required to complete Supervised Practice of Ministry ("SPM"). All placements are made in consultation with the Director of Field Education and proposals must be approved prior to the initiation of the placement. All Field Education units require a minimum of 240 hours of practicum experience.

SPM is typically completed over two terms (PM 510 and PM 511). SPM consists of ministry in an approved parish under the supervision of the priest in charge of the parish (e.g. Rector) or an appropriately designated member of the staff (e.g. Associate Rector). Normally, students are not permitted to use their home or sending parishes as SPM sites except in rare preapproved circumstances. MPM students will ordinarily register for SPM after completing PM 501H.

SPM may be completed in either an extended or intensive format. TPP is an intensive format of SPM. TPP (PM 610) is normally completed in a Summer Term. TPP placements are to be at least half-time (i.e. 20 or more hours of ministry per week) and are at least six weeks in length. MPM students may petition the Director of Field Education to substitute TPP for SPM.

Additional non-parochial opportunities may include placement in an institutional chaplaincy (e.g., prison, military, industrial, etc.), in a monastic community, or in an outreach ministry (e.g., urban ministry, rural ministry, overseas ministry). Alternative placements may require considerable time, spiritual commitment, and financial investment beyond typical field education commitments.

Clinical Pastoral Education ("CPE")

MPM students preparing for ministry in a non-parochial context may petition the Director of Field Education to substitute CPE or another ministry context for the SPM requirement. Those in an ordination process require the support of their ecclesiastical authority for this substitution.

CPE in a certified program or an alternative clinical program approved by the Director of Field Education is normally undertaken in a Summer Term, though it may be completed in an extended format. The purpose of CPE is to provide an opportunity to grow in self-understanding in a clinical setting which fosters integration of theory and practice in ministry.

Field Education Electives

Students may choose to earn a maximum of six elective academic credits for Field Education by Enrolling in the appropriate course(s) designated for credit listed below.

- CPE Elective PM 611 (credit) in addition to PM 609 (non-credit)
- SPM Elective PM 515 (credit) in addition to PM 510 (non-credit)
- SPM Elective PM 516 (credit) in addition to PM 511 (non-credit)
- TPP Elective PM 612 (credit) in addition to PM 610 (non-credit)

Electives include additional coursework over the basic field education completion requirements.

Each three-credit elective must be completed in a different ministry context.

Field Education for Ordained Ministers

Students ordained prior to matriculation may petition for the Field Education requirement to be waived by written request of the Dean and Faculty, with support from their Ecclesiastical Authority. In accordance with the Transfer of Credits section, all requests for transfer credit or dispensation from courses must be resolved in the course of the student's first term.

Ethical Expectations of Field Education Students

Students serve in their field placement under the Matriculation Oath and honor code of the seminary. They should be cognizant that they represent Nashotah House, their call to ministry, and, for those preparing for ordination 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" (Ephesians 4:1).

MPM Course Sequence

	Year 1	Year 2	Year 3	Year 4
Summer	Old Testament Survey	Church History 2 Practical Liturgics	Historical Theology 2 Systematic Theology 1	Pastoral Ministry 2 Elective * or Introduction to Church Music *
Fall	Old Testament Exegesis New Testament Survey	Introduction to Christian Liturgy Introduction to Christian Spirituality	Systematic Theology 2 Principles of Preaching	Supervised Practice of Ministry (may be *)
Winter	Introduction to Biblical Interpretation	Anglican and Episcopal Church History	Moral Theology	Elective *
Spring	New Testament Exegesis Church History 1	Spirituality for Ministry Historical Theology 1	Church and Society Pastoral Ministry 1	Supervised Practice of Ministry (may be *)

* Three Electives are required

Master of Theological Studies (MTS-HD)

The Master of Theological Studies degree program is intended for persons who wish to obtain a basic first academic degree in theological studies. As an "academic" degree—distinct from the "professional" MDiv, MPM, and MM 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 credits and normally of two years duration in the Residential program, the degree can be completed in a three-year timespan in the Hybrid-Distance Program.

MTS-HD Degree 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 commitment to the apostolic faith, order, and mission of the Church

Faithful Understanding (*intellectus fidei*). Students are called upon to understand the unique relationship of theological study to the ecclesial enterprise and will thus:

- demonstrate basic competence in the classical theological disciplines
- demonstrate a specialized knowledge in one of the following classical theological disciplines: Holy Scripture, Church History, Christian Theology, or Anglican Studies
- 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, offer 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-HD Degree Requirements

Students will fulfill the degree requirements through a full course load of sixty credits (including 24 credits of core theological courses, 12 credits of theological discipline ("**Concentration**") Courses, 9 credits of free electives, and 15 credits of Concentration electives) and must pass an oral Comprehensive Examination (MTS 692) in the student's area of focus. Of the 60 credits of coursework, not fewer than 12 credits must be 600-level or 700-level courses.

MTS students in the Hybrid-Distance Program who wish to pursue the theological discipline of 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:

- Transfer of Credits. Students may take six credits of introductory Hebrew and 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 in each course.
- 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 independently or in a supervised tutorial. Advanced Standing means that the requirement is fulfilled without the transfer of credits.
- With the permission of the respective Nashotah House professor, students may be eligible to participate remotely and synchronously in the residential biblical language courses.

All requests for transfer credit must be resolved in the course of the student's first term.

Students will complete the MTS Course Sequence as determined by the Dean and Faculty, maintain at least a "C" (2.0) grade point average and complete at least one academic year or its equivalent as a full-time Residential student at Nashotah House.

To be awarded this degree, the Degree Requirements must be fulfilled in addition to the Graduation Requirements for all degrees.

MTS-HD Thesis Option

After consulting with his or her Faculty Advisor, an MTS-HD student may petition the Faculty to substitute a thesis for two elective courses (six credits). When choosing this option, the required sixty credits will include 24 credits of core courses, 12 credits of concentration courses, 9 credits of free Electives, 9 credits of Concentration Electives and 6 credits of Thesis Research and Writing. See Appendix A: Thesis and Project Guidelines for details concerning the process and format of the MTS-HD thesis.

MTS-HD Degree Courses

Course sequencing for the MTS will be worked out on an individual basis, customized to each student with the assistance of the Associate Dean for Academic Affairs, Faculty Advisor, and Registrar. Below is a full listing of applicable courses followed by the requirements for each Concentration. Please refer to the Schedule of Courses by Program.

MTS-HD Concentration Requirements

Anglican Studies (MTS-HD-AS)	Church History (MTS-HD-CH)	Christian Theology (MTS-HD-CT)	Holy Scripture (MTS-HD-HS)
Core Course Church History 1 Church History 2 New Testament Survey New Testament Exegesis Old Testament Survey Old Testament Exegesis Systematic Theology 1 Systematic Theology 2	Core Courses Church History 1 Church History 2 New Testament Survey New Testament Exegesis Old Testament Survey Old Testament Exegesis Systematic Theology 1 Systematic Theology 2	Core Courses Church History 1 Church History 2 New Testament Survey New Testament Exegesis Old Testament Survey Old Testament Exegesis Systematic Theology 1 Systematic Theology 2	Core Courses Church History 1 Church History 2 New Testament Survey New Testament Exegesis Old Testament Survey Old Testament Exegesis Systematic Theology 1 Systematic Theology 2
Concentration Courses Introduction to Christian Spirituality Spirituality for Ministry Anglican and Episcopal Church History Introduction to Christian Liturgy	Concentration Courses Anglican and Episcopal Church History Historical Theology 1 Historical Theology 2 Introduction to Christian Liturgy	Concentration Courses Introduction to Biblical Interpretation Historical Theology 1 Historical Theology 2 Moral Theology	Concentration Courses Introduction to Biblical Interpretation Introduction to Biblical Greek 1 Introduction to Biblical Greek 2 Biblical Hebrew 1: Grammar Biblical Hebrew 2: Reading
Free Elective Courses Introduction to Biblical Interpretation Introduction to Church Music Principles of Preaching Historical Theology 1 Historical Theology 2 Moral Theology Practical Liturgics Pastoral Ministry 1	Free Elective Courses Introduction to Christian Spirituality Spirituality for Ministry Introduction to Biblical Interpretation Introduction to Church Music Principles of Preaching Moral Theology Practical Liturgics Pastoral Ministry 1	Free Elective Courses Introduction to Christian Spirituality Spirituality for Ministry Anglican and Episcopal Church History Introduction to Church Music Principles of Preaching Introduction to Christian Liturgy Practical Liturgics Pastoral Ministry 1	Free Elective Courses Introduction to Christian Spirituality Spirituality for Ministry Anglican and Episcopal Church History Historical Theology 1 Historical Theology 2 Principles of Preaching Introduction to Christian Liturgy Moral Theology Pastoral Ministry 1
Concentration Elective Disciplines: Ascetical Theology Liturgy	Concentration Elective Disciplines: Church History Historical Theology	Concentration Elective Disciplines: Historical Theology Systematic Theology Moral Theology	Concentration Elective Disciplines: Old Testament New Testament
Comprehensive Examination OR Thesis Option Thesis Research Thesis Writing	Comprehensive Examination OR Thesis Option Thesis Research Thesis Writing	Comprehensive Examination OR Thesis Option Thesis Research Thesis Writing	Comprehensive Examination OR Thesis Option Thesis Research Thesis Writing

Diploma in Anglican Studies (DAS-HD)

The Diploma in Anglican Studies is a 24-credit program of study that focuses upon those elements of theological training which are distinctive to the Anglican tradition. Ordinarily, students in the DAS 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 DAS program. In rare cases, modifications to the program may be made with the approval of the Associate Dean for Academic Affairs.

The Hybrid-Distance Anglican Studies curriculum consists of six required three-credit courses and three credits, as best suits the student's training objectives.

DAS-HD Graduation Requirements

Students will complete the DAS Course Sequence and maintain at least a "C" (2.0) grade point average.

To be awarded this degree, the Degree Requirements must be fulfilled in addition to the Graduation Requirements for all degrees.

DAS-HD Course Sequence

	Year 1	Year 2
Summer	Introduction to Church Music Practical Liturgics	*Optional:* Historical Theology 2 or Pastoral Ministry 2
Fall	Introduction to Christian Liturgy Introduction to Christian Spirituality	Systematic Theology 2
Winter	Anglican and Episcopal Church History	
Spring	Spirituality for Ministry *Optional:* Historical Theology 1 or Pastoral Ministry 1	

Certificate in Anglican Ministry (CAM)

The Certificate in Anglican Ministry (CAM) is a 6-credit program of study that focuses upon those elements of ministry training which are distinctive to the Anglican tradition. This certificate provides a foundation in areas of ministry and history from a classic Anglican context. Areas of focus are: leading worship according to the Book of Common Prayer, Anglican history, Holy Orders, theology, ecclesiology, and applying an Anglican ethos in personal ministry. It can be completed in a minimum of one academic year. Ordinarily, students in the CAM 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.

The Hybrid-Distance certificate curriculum includes synchronous meetings on a bi-weekly (every two weeks) basis and one week in residence on Nashotah's campus.

CAM Graduation Requirements

Students will complete the CAM Course Sequence and maintain at least a "B" (3.0) grade point average.

To be awarded this degree, the Degree Requirements must be fulfilled in addition to the Graduation Requirements for all degrees.

CAM Course Sequence

Fall	Ministry Studies Session 1, Distance
Winter	Ministry Studies Session 2, Distance
Spring	Ministry Studies Session 3, Hybrid-Distance

Advanced Degree Program

Master of Sacred Theology (STM)

The Master of Sacred Theology program at Nashotah House is an academic master's degree 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 Degree 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
- a commitment to the apostolic faith, order, and mission of the Church

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

STM 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 ATS 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 credits of biblical studies
- 12 credits of church history and/or historical theology
- 12 credits of systematic theology and/or moral theology
- 21 additional credits in graduate theological studies (biblical, theological, ascetical, pastoral, etc.)

STM Degree Requirements

The STM requires a total of 24 credits including 18 credits in coursework (earned in six classes) and six credits for thesis research and writing. STM students engaged in the program will normally complete coursework requirements in two years and complete Thesis requirements in the third year.

Of the 18 credits of coursework, a maximum of six credits may be taken at the 600 level and introductory courses, numbered 500-599, may not be applied to the STM except to cover deficiencies identified upon admission to the program. Students should expect to fulfill the 18 credits of non-thesis coursework through the regular summer and winter 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. Courses taken for transfer credit must be pre-approved by the Advanced Degree Committee prior to enrollment.
2. Of the six credits, three credits may be concurrently taken and transferred from an accredited graduate institution provided the course is directly related to the topic to be addressed in the student's STM thesis. Permission to pursue such an alternative may be granted only on the basis of the submission of the Concurrent Enrollment Form, found in Populi > Home > Forms, to serve as the official petition to the Dean and Faculty in advance of the course's start date.
3. A maximum of three credits may be a Reading Course arranged with a member of the Regular Faculty of Nashotah House.

Although no concentration of coursework is required, previous STM students have focused their course selections and thesis research in the fields of church history, biblical studies, systematic or historical theology, liturgics, or ascetical theology. Students wishing to take advanced courses or do thesis research in a given discipline should have acquired an introductory background in that field from their previous studies. Students lacking such a background can nonetheless satisfy those prerequisites by means of courses taken at the 500 or 600 level, which will satisfy deficiencies but not be counted toward the STM course work.

In addition to completing 24 credits, the STM student will maintain at least a "B" (3.0) grade point average for each term of academic work.

To be awarded this degree, the Degree Requirements must be fulfilled in addition to the Graduation Requirements for all degrees.

STM Thesis

The STM Thesis consists of two 3-credit courses, STM 790: Thesis Research, culminating in the student's preparation of a Thesis Project Proposal under the direction of a research supervisor; and STM 791: Thesis Writing. See Appendix A: Thesis and Project Guidelines for details concerning the process and format of the STM thesis.

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.

Students in the thesis stage will have one year to complete their thesis and Oral Examination before Continuous Enrollment fees will apply.

Transfer from STM to the Diploma in Advanced Theological Studies

An STM student who has completed 18 credits of coursework, and does not wish to complete a thesis, may petition the faculty to transfer to the Diploma in Advanced Theological Studies (DATS). To be awarded a DATS, the student will complete a total of 24 elective credits and maintain a B (3.0) grade average for each term of academic work. Of the 24 credits, a maximum of 6 credits may be taken at the 600 level.

In the event that an STM student (1) fails the thesis proposal, (2) fails the oral examination, or (3) has not successfully completed a thesis within two years of registering for STM 790, and unless the student petitions the Associate Dean of Academic Affairs for an extension, the student will be transferred to the DATS. The student may need to take additional coursework if he or she has not completed the required 24 credits. If the student has passed STM 790, then the 3 credits of coursework from STM 790 will be counted towards the DATS.

Students in the DATS will be subject to the Continuous Enrollment policy for Advanced Degree students until the completion of the 24 credits.

Doctor of Ministry (DMin)

The primary purpose of the Doctor of Ministry in ecclesial leadership program is to enhance the study and practice of ministry and develop and improve skills in congregational and ministerial leadership. 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 ministers who are informed by advanced studies in classical theological education.

DMin Degree 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 expressed through:

- a life disciplined by prayer and devotion,
- sustained, intentional engagement with Scripture and the Christian tradition
- a commitment to the apostolic faith, order, and mission of the Church

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

- demonstrates broad, well-grounded preparation in the classical theological disciplines informed by the Anglican tradition
- demonstrates command of the literature of contemporary ministry
- reflects theologically on the work of ministry in all of its dimensions

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

- demonstrates research skills appropriate to ministry practices
- writes in a coherent and persuasive way
- implements new insights for the practice of ministry in his/her ministry context

DMin Admission Requirements

Applicants for the Doctor of Ministry degree program will normally:

- Hold an MDiv or an equivalent theological degree from a theological seminary accredited by the ATS with a Grade Point Average of 3.0 or higher (on a 4.0 scale)
- 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

For applicants lacking the MDiv prerequisite, prior academic work considered the educational equivalent to the Master of Divinity will include the following:

- 15 credits of biblical studies
- 12 credits of church history and/or historical theology
- 12 credits 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

DMin Degree Requirements

The DMin requires a total of 30 credits including 24 credits in coursework (earned in eight courses with three credits in methodology and 21 in theology and practice) and six credits for the final project. Under normal circumstances DMin students engaged in the program should complete the degree in five or six years.

Students in the DMin program should expect to fulfill their 24 credits of coursework through the regular summer and winter 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. Courses taken for transfer credit must be pre-approved by the Advanced Degree Committee prior to the student's enrollment.
2. Of the six credits, three credits may be concurrently taken and transferred from another accredited graduate institution provided the course is directly related to the topic to be addressed in the student's DMin project. Permission to pursue such an alternative may be granted only on the basis of the submission of the Concurrent Enrollment Form, found in Populi > Home > Forms, to serve as the official petition to the Dean and Faculty in advance of the course's start date.
3. A maximum of three credits may be a Reading Course arranged with a regular or affiliate member of the Nashotah House Faculty.

In addition to completing 30 credits, the DMin student will maintain at least a "B" (3.0) grade point average for each term of academic work.

To be awarded this degree, the Degree Requirements must be fulfilled in addition to the Graduation Requirements for all degrees.

DMIN Project

The final DMin project is an action/reflection model of doctoral research growing out of direct engagement within a ministry context. It constitutes six credits 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 direct ministry experiences, demonstrating how the student's understanding of ministry has been enhanced for the benefit of the Church. Students may choose from one of four possible project types: Theory for Ministry, Historical Practices for Ministry, Resource for Ministry and Program for Ministry. For detailed information about the DMin project types and policies, please refer to the Doctor of Ministry Handbook.

Students in the project phase will have one year to complete their project and Oral Presentation before Continuous Enrollment fees will apply. See Appendix A: Thesis and Project Guidelines for details concerning the process and format of the DMin project.

Transfer from DMIN to the Diploma in Advanced Theological Studies

A DMin student who has completed 18 credits of coursework, and does not wish to complete the final project, may petition the faculty to transfer to the Diploma in Advanced Theological Studies (DATS). To be awarded a DATS, the student will complete a total of 24 elective credits and maintain a B (3.0) grade average for each term of academic work. Of the 24 credits, a maximum of 6 credits may be taken at the 600 level.

In the event that a DMin student (1) fails the project proposal, (2) fails the oral examination, or (3) has not successfully completed a project within two years of registering for DMIN 890, and unless the student petitions the Associate Dean of Academic Affairs for an extension, the student will be transferred into the DATS. The student may have to take additional coursework if he or she has not completed the required 24 credits. If the student has passed DMIN 800 or 890, three credits of coursework will be counted towards the DATS.

Students in the DATS will be subject to the Continuous Enrollment policy for Advanced Degree students until the completion of 24 credits.

Schedule of Courses by Program

Residential Program Courses

Fall Term	Winter Term	SpringTerm
AT 501 Introduction to Christian Spirituality	BI 501 Introduction to Biblical Interpretation	AT 601 Spirituality for Ministry
CH 502 Church History 2	MT 503 Moral Theology	CH 501 Church History 1
CM 501 Introduction to Church Music		CH 601 Anglican and Episcopal Church History
HM 601 Experience in Preaching		HM 501 Principles of Preaching
HT 501 Historical Theology 1		HT 502 Historical Theology 2
LT 501 Introduction to Christian Liturgy		LT 530-2B Chapel Practicum
LT 530-2A Chapel Practicum		LT 601 Practical Liturgics
NT 501 Introduction to Biblical Greek 1		NT 522-24 New Testament Exegesis
NT 521 New Testament Survey		OT 522-24 Old Testament Exegesis
OT 501 Biblical Hebrew 1: Grammar		PM 501 Pastoral Ministry 1
OT 521 Old Testament Survey		PM 511 Supervised Practice of Ministry
PM 510 Supervised Practice of Ministry		ST 502 Systematic Theology 2
PM 502 Pastoral Ministry 2		** Elective courses:*
ST 501 Systematic Theology 1		*CM 610 -613 Electives on sacred music **
		*NT 502 Introduction to Biblical Greek **
		*OT 502 Biblical Hebrew 2: Reading **
		*NT 522-24 New Testament Exegesis **
		*OT 522-24 Old Testament Exegesis **

Hybrid-Distance Program Courses

Summer Term		Fall Term		Winter Term	Spring Term	
Distance	Hybrid	Distance	Hybrid	Hybrid	Distance	Hybrid
	OT 511H Old Testament Survey	OT 512D Old Testament Survey	NT 511H New Testament 1	BI 501 Introduction to Biblical Interpretation	NT 512D New Testament 2	CH 501H Church History 1
CH 502D Church History 2	LT 601H Practical Liturgics	LT 501D Introduction to Christian Liturgy	AT 501H Introduction to Christian Spirituality	CH 601 Anglican and Episcopal Church History	AT 601D Spirituality for Ministry	HT 501H Historical Theology 1
HT 502D Historical Theology 2	ST 501H Systematic Theology 1	ST 502D Systematic Theology 2	HM 501H Principles of Preaching	MT 503 Moral Theology	MS 501D Church and Society	PM 501H Pastoral Ministry 1
PM 502D Pastoral Ministry 2						

Advanced Degree Program Courses

Advanced Elective courses are regularly offered in Summer and Winter Terms and periodically offered in Fall and Spring Terms.

Course Catalog

Course Numbering System

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

- 500-590 Introductory and survey courses
- 600-690 Intermediate courses that are built upon or presuppose prerequisite courses or basic competence in the area
- 700-790 advanced electives, which assume all of what is assumed in the 600-level courses, but also characterized by focused intensiveness and substantial research
- 599, 699, 799 Reading Courses
- 800-899 Doctor of Ministry courses

Course prefixes designate the academic discipline (e.g., NT, AT, ST). The inclusion of the letter "H" indicates a hybrid course (a course with a residential week); "D" indicates a course which is taken fully at distance.

Courses by Academic Discipline

All courses are three (3) credits unless otherwise noted.

Ascetical Theology

AT 501, 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).

AT 601, 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 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.

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.

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.

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.

NT 521, NT 521H New Testament Survey

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. Then each of the 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. 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.

NT 522, 523, 524, 522H, 523H, 524H New Testament Exegesis

The second course in the writings of the New Testament provides in-depth study of specific NT texts, with a focus on the genre, major interpretive issues, and overall argument and contribution of a particular book or collection of books within the New Testament. The course also provides training in exegetical methods necessary for analyzing the texts in question, including student production of an exegetical assignment focused on a particular passage, and introduction to methods for translating exegetical work into content for teaching and preaching. In the Residential Program, the exegesis topic will rotate in a three-year cycle and a second exegesis course may be taken for elective credit in biblical studies.

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.

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.

OT 521, OT 521H Old Testament Survey

This course is designed to introduce students to the Old Testament as Christian Scripture for the ministry and mission of the Church today. The course surveys the entire Old Testament in one term. Students will learn the historical background, literary shape, and theological message of each section of the Old Testament canon: the Pentateuch, Historical Books, the Wisdom and Poetic Books, and the Prophets. 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 in Jesus Christ.

OT 522, 523, 524, 522H, 523H, 524H Old Testament Exegesis

This course is designed to introduce students to the practice of exegeting the Old Testament as Christian Scripture for the ministry and mission of the Church today. The course investigates the major interpretive issues of a single book or section of the Old Testament. Students will research the historical background, literary shape, and theological message of the book or section. Students also practice contextual, formal, detailed, synthetic, and reflective analysis of a chosen text. In the Residential Program, the exegesis topic will rotate in a three-year cycle and a second exegesis course may be taken for elective credit in biblical studies.

OT 521 Survey of the Old Testament

This course is designed to introduce students to the Old Testament as Christian Scripture for the ministry and mission of the Church today. The course surveys the entire Old Testament in one term. Students will learn the historical background, literary shape, and theological message of each section of the Old Testament canon: the Pentateuch, Historical Books, the Wisdom and Poetic Books, and the Prophets. 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.

OT 522, 523, 524 Exegesis of the Old Testament

This course is designed to introduce students to the practice of exegeting the Old Testament as Christian Scripture for the ministry and mission of the Church today. The course investigates the major interpretive issues of a single book or section of the Old Testament. Students will research the historical background, literary shape, and theological message of the book or section. Students also practice contextual, formal, detailed, synthetic, and reflective analysis of a chosen text. The course may be taken a second time for elective credit in

biblical studies. The exegesis topic will rotate in Spring Terms in a three-year cycle.

Church History and Historical Theology

CH 501, CH 501H Church History 1: Patristic and Medieval

This is an introductory survey course in church history covering important events, figures, movements, and religious, social, and intellectual developments of the patristic and medieval periods. It is normally the first course in church history taken by students in Residential and Hybrid-Distance Programs.

CH 502, 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 Residential and Hybrid-Distance Programs.

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 Programs. It presupposes prerequisite work (CH 501–CH 502) or basic competence in the subject area.

HT 501, 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.

HT 502, 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.

Church Music

CM 501, CM 501H 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.

CM 610 The Anglican Choral Tradition

The Anglican Choral Tradition is as much a part of the fabric of the Anglican Church as the Book of Common Prayer. This course will examine that tradition in England through the lens of the buildings for which it was composed: Westminster Abbey and Royal Music, St. Paul's Cathedral, London and musical ceremony, King's College Chapel and the history of the Carol Service, Salisbury Cathedral and the ancient Sarum rite, Coventry and Chichester Cathedrals and their commission, and York Minster and the American branch of Anglican Church Music. CM 610, 611, and 613 will rotate in Spring Terms in a three-year cycle.

CM 611 Johann Sebastian Bach and Musical Theology

This course explores the history of Johann Sebastian Bach's sacred vocal repertoire. In addition to study of the music itself from both a musical and liturgical point of view, students will participate in seminar discussion of the setting of music to text through the lens of 18th century Germany and its relevance today. The course will focus weekly on the church cantatas of J.S. Bach and their relationship to the Mass in B-minor. Students will also explore in depth the two extant Passions of St. Matthew and St. John, the Easter and Christmas Oratorios, and the Motets. Students will take part in performances of chorales and experience the music of the Bach family both in recording and live performance. Some introduction to the German language and its syntax will also be explored. No previous musical experience is necessary or required. CM 610, 611, and 613 will rotate in Spring Terms in a three-year cycle.

CM 613 The Mass is not Ordinary

This elective course explores the history and literature of the musical genre that is the composed Ordinary of the Mass. Beginning with plainsong (Gregorian chant) and the earliest polyphony of the Notre Dame School (c. 1300) and carrying through the Renaissance into the developments of the 17th to 20th centuries, the students will gain an understanding of the parallelism between church and political history and music history.

CM 610, 611, and 613 will rotate in Spring Terms in a three-year cycle.

Liturgics

LT 501, 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.

LT 530A-LT 532A, LT 530B-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 0.5 credits in each Fall and Spring Term. This course is taken on a Pass / Fail basis.

LT 601, 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.

Mission and Society

MS 501D Church and Society

This course is an introduction to Christian engagement with issues especially in contemporary North 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 North American culture in order to see Christian practical theology as transforming practice and engaging society through the local church.

DMIN 800, DMIN 801: The Doctoral Seminar Ethnography, Methodology, & Theological Reflection

Students take the Doctoral Seminar after they have completed their coursework. It introduces students to the methods of theological reflection, pastoral ethnography, and practical theology with a view towards what is expected in their final doctoral project. Significant time will be given to proposal writing and research design. Doctoral Candidates are expected to have a completed, approvable proposal by the end.

Moral Theology and Systematic Theology

MT 503 Moral Theology

This course introduces 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.

ST 501, ST 501H 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. This course presupposes prerequisite work (HT 501–HT 502) or basic competence in the subject area of Historical Theology.

ST 502, ST 502D Systematic Theology 2: Soteriology, Anthropology, Ecclesiology, the Sacraments, and the Last Things

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. This course presupposes prerequisite basic competence in Historical Theology and Systematic Theology.

Practical Theology and Christian Leadership

HM 501, 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.

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.

ID 601D, 602D, 603H Ministry Studies Sessions

This is a series of courses that provide a foundation in areas of ministry and history from a classic Anglican context. Areas of focus are: leading worship according to the Book of Common Prayer, Anglican history, Holy Orders, theology, ecclesiology, and applying an Anglican ethos in personal ministry. Bi-weekly meetings are held on a live, online platform. There is a one-week liturgics intensive held in January at Nashotah House.

PM 501 Pastoral Ministry 1: Personal Leadership, and Polity and Canon Law, and Pastoral Counseling

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: Personal Leadership (priestly identity, character, leading with one's strengths, self-organization, emotional maturity, and family systems); Pastoral Counseling (including the issues of abuse, divorce, addiction, suicide, gender dysphoria, and mandated reporting); Polity and Canon Law (including the structure of the Episcopal Church and the Anglican Communion).

PM 501H 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 postmodern context).

PM 502: Pastoral Ministry 2: Catechesis, Pastoral Liturgies, Leadership and Administration, and Outreach

This course, together with 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: Catechesis (including the formation of children, preparation for baptism, confirmation, and marriage, with special attention to the postmodern context); the sacramental and liturgical aspects of Pastoral Care (including ministry at birth, ministry to the sick, exorcism and deliverance, ministration at death, and funerals); Leadership and Administration (including team dynamics, vestry leadership, and stewardship and finances); Building a Community; Evangelism in the parish context; and Outreach.

PM 502D Pastoral Ministry 2: Pastoral Care, Pastoral Liturgies, Building a Community, Evangelism, and Outreach

This course, together with 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.

PM 510, PM 511 and PM 515, PM 516 (Electives) Supervised Practice of Ministry

This required component of the Master of Divinity and Master of Pastoral Ministry degrees 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. Students may earn up to three credits for this

experience by completing additional coursework through a concurrent enrollment in PM 515 and PM 516.

PM 609, PM 611 (Elective) Clinical Pastoral Education

Clinical Pastoral Education is a form of theological education taking place in both academic classrooms and 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 at Nashotah House can earn up to 3 credits of elective academic credit for the experience (PM 611).

PM 610, PM 612 (Elective) Teaching Parish Program

Students work in a Summer-long placement in a parish normally during the summer. Placement is made in consultation with the Director of Field Education. The program includes about 240 hours of work in the designated parish. Students may earn up to three credits by completing additional coursework through a concurrent enrollment in PM 612.

Thesis and Project Courses

Courses devoted to research on a thesis or project are each three credits.

Master of Divinity

MDIV 690 MDiv Thesis Research

MDIV 691 MDiv Thesis Writing

Master of Theological Studies

MTS 690 MTS Thesis Research

MTS 691 MTS Thesis Writing

Master of Sacred Theology

STM 790 STM Thesis Research

STM 791 STM Thesis Writing

Doctor of Ministry

DMIN 890 Project Research

DMIN 891 Project Writing

Comprehensive Examination

The Master of Theological Studies Comprehensive Exam corresponds to the student's area of concentration. The exam is determined by the Faculty and administered at the conclusion of the student's coursework.

MTS 692 MTS Comprehensive Exam (non-credit)

Reading Courses

Reading courses are for-credit tutorial courses and may be accepted as electives, or, in unusual circumstances as approved by the Associate Dean for Academic Affairs and Faculty, in lieu of required courses toward a degree. The subject of study chosen and a bibliography, developed by the student, is proposed for consultation with the professor. 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 professor. A Reading Course must be completed prior to the end of the exam period for the term in which it has been registered.

Registration

The Reading Course Proposal Form, including the written plan of study, must be submitted to the Registrar one month prior to the course term. The proposal will be submitted to the Faculty for approval.

Upon Faculty approval and successful registration, the following charges will be incurred: tuition equal to three credits and a $200 Reading Course Fee. It is within the discretion of the Faculty to determine the necessity of the reading course to fulfill a degree requirement and in such case, the fee may be waived.

Reading Course Restrictions

1. Residential Students may petition to take Reading Courses for no more than six credits of required electives or in lieu of other required courses without permission of the Associate Dean for Academic Affairs and Faculty.
2. STM students may petition to take Reading Courses for no more than three credits, arranged with a regular member of the Nashotah House Faculty.
3. DMIN students may petition to take Reading Courses for no more than three credits, arranged with a regular or affiliate member of the Nashotah House Faculty.
4. Hybrid-Distance and Visiting Students may not register for Reading Courses.
5. Permission to take a Reading Course in the Winter or Summer Terms will be contingent upon 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.
6. Students are discouraged from taking a Reading Course concurrent with Field Education such as CPE or TPP.

Admissions

Admissions Policy

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

Application Process

Application forms with detailed instructions on the specific materials required to complete an admission file are available on the Nashotah House website: https://www.nashotah.edu/admissions. The retention period for fully submitted application materials is two years from the date of initial submission.

Degree Seeking Students

Applications require a $60 non-refundable application fee. All application items must be submitted to the Office of Admissions prior to the application deadline. All correspondence should be addressed to:

Nashotah House
ATTN: Office of Admissions
2777 Mission Road
Nashotah, WI 53058-9793
Office: (262) 646-6547
Email: admissions@nashotah.edu

Applications received after the deadlines below will be reviewed for the following term.

	Residential Program	Residential Program International students	Hybrid-Distance Program	Advanced Degree Program
Entrance Term Summer			April 1	April 1
Entrance Term Fall	June 1	March 1	July 1*	
Entrance Term Winter			November 1	November 1
Entrance Term Spring			December 1	

** Certificate in Anglican Ministry may begin in the Fall Term only*

Residential and Hybrid-Distance Programs

Applicants for the MDiv, MM, MPM, and MTS degrees and for the DAS and CAM will hold a bachelor's degree from an accredited college or university. A limited number of students pursuing ordination who are not graduates of an accredited college or university may be admitted to the MDiv, MM, or MPM if additional criteria are met.[4]

[4]The criteria are as follows:
1. Be at a minimum 28 years of age
2. Submit an academic paper of at least seven (7) pages
3. Submit MAT or GRE scores and provide a copy of a high school diploma or official high school transcript that shows the date when the diploma was awarded
4. Submit a bishop's letter granting permission to study
5. Submit documentation of life experiences, noting vocational and spiritual development
6. Complete degree application

Applicants to our Masters degrees must have a minimum undergraduate GPA of 2.5 (unweighted). If their GPA falls below a 2.5, they may appeal this requirement by means of taking the MAT or GRE exam and submitting their scores to the Admissions Committee for review.

Applicants to the Residential Degree Program are required to visit Nashotah House as part of the applicant process, and all other applicants are strongly encouraged to do so. It is particularly helpful to schedule this visit while classes are in session to experience Nashotah House life; meet students, staff, and Faculty; and attend classes and worship. Prospective students should contact the Office of Admissions to arrange a visit. Those Residential applicants, who for good cause are unable to visit, are required to interview by video with members of the Admissions Committee.

International Students In Residential Program

International applicants will complete the International Student Application, provide Test of English as a Foreign Language (TOEFL) or International English Language Proficiency Testing System (IELTS) scores, and submit the Affidavit of Support to demonstrate sufficient financial support for the duration of their education. International students are responsible for financing their own education at Nashotah House Theological Seminary. International applicants will be considered for tuition grants and scholarships, but institutional awards will not cover costs including VISA fees, campus housing, meals, travel, books, medical insurance, and other fees or expenses required to be a student with non-immigrant status in the United States. Upon acceptance, a Certificate of Eligibility for Nonimmigrant (F-1) Student Status will be provided utilizing the information provided in the Affidavit of Support.

Advanced Degree Program

Applicants are strongly encouraged to visit Nashotah House as part of the applicant process. Applicants for the STM and DMin degrees must already hold either an MDiv or an equivalent degree.

Transfer Students

Students in equivalent programs at other seminaries may apply for transfer to Nashotah House by completing the full application. All requests for transfer credit must be resolved in the course of the student's first term. Advanced Degree courses must be approved prior to enrollment. Please refer to the section on Transfer of Credits.

All Degree Programs

Support from Ecclesiastical Authorities

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. To be admitted to the MDiv, the MPM, the MM, or the CAS at Nashotah House, applicants who are in formal discernment processes at the diocesan level are required to have the permission of their diocesan bishop or, in the case of non-Anglicans, the permission of the appropriate ecclesiastical authority.
2. Persons who are not yet 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. Such a person is encouraged, but not required, to obtain 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. 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 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 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 are encouraged, but not required, to obtain a letter of support from their diocesan bishop or other ecclesiastical authority.

Support from Additional Sources

The Admissions Committee of Nashotah House reserves the right to require additional letters of reference, letters from ecclesiastical authorities, writing samples, evidence of proficiency in the English language, medical examinations, standardized tests, or interviews, at their sole discretion.

Visiting Students

Applications for Visiting Students require a $30 non-refundable application fee. All application items must be submitted to the Office of Admissions prior to the application deadline of three weeks before the start of the term of intended registration.

Visiting Students who have not graduated from an accredited undergraduate or graduate institution may be eligible to Audit or Enroll in Masters level courses with written permission from the professor and may be eligible to Audit Advanced Elective courses with permission from the professor, but are not eligible to enroll for credit in Advanced Elective courses. All requests shall be submitted to the Office of the Registrar.

Permission granted to enroll for credit does not guarantee admission in a program at a future date.

Visiting Students are expected to respect the spirit of the Matriculation Oath while in residence in the Nashotah House community. Violations of Nashotah House policies will be addressed in accordance with the process for Discipline and Loss of Status and Visiting Student status may be terminated at the discretion of the Dean.

Admissions Process

Acceptance

Applicants must be free of financial indebtedness to the House prior to offer of admission.

Once an applicant is offered acceptance to Nashotah House, a non-refundable tuition deposit of $200 is required, which will be applied toward the tuition of their first Enrolled course. This deposit must be received no later than four weeks following the offer of admission or one week before the registration deadline for the intended start term, whichever comes first. Failure to do so may result in the offer of admission being withdrawn.

All applicable policies and fees will be in effect as of the beginning of the start term indicated in the offer of admission unless a deferment is otherwise provided for in writing from the Office of Admissions prior to the registration deadline of the original start term. Failure to register for the admitted start term or to secure a timely deferment will result in the forfeiture of the tuition deposit.

Deferment

In the case of extenuating circumstances, accepted applicants who have submitted their tuition deposit may petition the Associate Dean for Academic Affairs to defer their enrollment for up to one year from the start term indicated in the offer of admission. This status of deferment will expire at the registration deadline of the deferred start term, and all applicable policies and fees will be in effect at that time. In rare cases, the accepted applicant may petition for up to one additional year of deferment with forfeiture of the tuition deposit.

Financial Information

Nashotah House is committed to offering the highest-quality seminary education as affordably as possible. Any of the fees listed on this page are subject to change each Academic Year and all such changes will be announced.

Cost of Attendance

Tuition

Tuition is charged at a rate of $650 per credit ("CR"). Students are charged tuition based on the total number of credits for which they are registered in any given term. Ordinarily, tuition expenses for a year of full-time enrollment would not exceed:

Residential Program students	$19,500 (30 CR)
Hybrid-Distance Program students	$13,650 (21 CR)
Advanced Degree Program students	$5,850 (9 CR)
Audit of course (equivalent of one credit)	$650

Room Plans

Room Plans include water but do not include gas and electricity (est. $100 to $250/month). The housing deposit (one month's rent) and Pet Rent fees are charged separately.

Kemper and Sabine	$395 / month
Apartment 1-Bedroom	$730 / month
Apartment 2-Bedroom	$855 / month
Apartment 3-Bedroom	$1,215 / month
Townhome 1-Bedroom	$985 / month
Townhome 2-Bedroom	$1,100 / month
Townhome 3-Bedroom	$1,215 / month

Kemper and Sabine	$75 / night
Apartment (shared)	$75 / night
Apartment (private)	$106 / night

Meal Plans

Meals in the Refectory include breakfast and lunch, Monday through Friday, when classes are in session. Students living in residence, regardless of Academic Program, will pay a Residential Community Life Fee. For the residential weeks of Distributed Education courses and various community events throughout the year, a Community Life Fee is charged.

Residential Community Life Fee	$2,125 / Fall and Spring Terms
Community Life Fee	$145 / week
Individual Meals	$17 / lunch, $16 / breakfast

Other Costs

Purchases Required by Student Prior to Arrival

Book of Common Prayer	$25 - $75, estimate
Cassock	$125 - $300, estimate
Surplice	$215, estimate

Point-in-Time Costs

Academic Hood	$155 - $250
Advanced Standing	$650 / course
Application Fee	$60 or $30 VS
Course Books	$300 - $500 / term, estimate
Deferral Fee	$100
Diploma Fee	$50
Tuition Deposit	$200, non-refundable
Nashotah House Psalter	$34

Thesis and Project binding	$300, $100/ each copy

Optional Costs

Check replacement Fee	$40
Credit Card processing Fee	3.5% convenience fee
Incomplete Fee	$200, non-refundable
Late Payment Fee	$75, non-refundable
Late Registration Fee	$75, non-refundable
Library Fees	As incurred
Pet Rent (per Lease)	$25 / month, per pet
Reading Course Fee	$200
Transcript Fee	$10 in print, $5 through Populi

Student Billing Policies

Payment of Tuition and Fees, including Community Life and Housing, is due by the first day of the corresponding Term. Optional Costs, Point-in-Time Costs, and any other charges not tied to the start of the Term are due two weeks from the posted date of the invoice. If payment is not received by the first of the Term, a "Late Payment Fee" of $75 will be charged following a 10-day grace period.

Payment Plan

Degree-seeking students may contact the Bursar's office at bursar@nashotah.edu to request a payment plan in advance of the first day of the Term.

Payment as a Prerequisite for Registration

Failure to pay may result in removal from the course(s) in which the student is registered. A financial hold will be placed on accounts with a balance and students will not be allowed to register for the next term until the balance is zero.

Payment as a Prerequisite for Graduation

Graduates must pay in full all current financial obligations to Nashotah House (including all departments, e.g., Business Office, Library, etc.), by May 15 of the year they intend to graduate, unless specific arrangements are made in advance with the Director of Community Life and Operations.

Diplomas, transcripts, and verifications (work or education) will not be issued to students with outstanding debt to Nashotah House.

Refund Policy

In accordance with the Registration policy, refunds for a change of enrollment status in a course will be made according to the following schedule:

- 100% until one week before the first day of the Term
- 50% through the end of the first calendar week of the Term
- No refund after the first calendar week of the Term

Tuition not eligible for refund may be eligible for application to a change of enrollment status between Enroll (for credit) and Audit (non-credit), or a change of course within the same Term. The Late Registration Fee will apply.

Refectory Fees are refundable upon request until two weeks before the first day of the residential week of a course. Housing Fees are refundable upon request until two weeks before the first day of the scheduled occupancy. In the event of extreme medical or family circumstances, students may petition for an exception.

Medical Insurance

Degree-seeking students living in residence are required to carry adequate health insurance covering themselves and their family members in residence at Nashotah House. Students are responsible to make their own arrangements for coverage directly with a carrier. Options include, but are not limited to: The WI State Medicaid Health Care plan, known as BadgerCare Plus, www.dhs.wisconsin.gov/badgercareplus; Plans through the Health Insurance Marketplace, www.benefits.gov; or Coverage through a family member. Written verification of health insurance coverage for a student and their family members may be requested by Nashotah House at any point while in residence.

Financial Aid and Scholarships

Nashotah House endeavors to keep tuition, fees, and rent as low as possible. The Office of Institutional Advancement diligently raises funds for the Annual Fund, which covers the operating costs of the seminary including its facilities, Faculty, and staff, and supplements tuition payments. In this sense, all Nashotah House students receive financial aid.

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 Associate Dean for Academic Affairs and Director of Community Life and Operations, through employment. Students in all programs are strongly encouraged to seek external funding for financing some or all of their seminary expenses, thereby providing opportunities for the Church to increase her support for and facilitate the education of clergy.

All degree-seeking students are eligible to apply for internal scholarship aid.

External Scholarships and Fundraising

Nashotah House is committed to help plan and source external financial support and promises to guide and assist students who are willing to work hard to minimize or avoid student loan debt. Primary sources of external scholarships and grants include the student's bishop, diocese, and home parish. Nashotah House offers resources to help students to articulate their needs and appeal to family, friends, and other supporters.

Many organizations award grants and scholarships to seminary students. Students may obtain information on outside scholarship and financial aid organizations at Nashotah House Scholarship Opportunities and by inquiry of the Director of Community Life and Operations.

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. To qualify for this program, the student must:

1. Be accepted into a degree program (students in the Diploma of Anglican Studies or Certificate in Anglican Ministry are not eligible for Title IV Federal Aid)
2. Be registered at least as 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 request to the Nashotah House Financial Aid Coordinator

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.

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

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 from the House or are taking courses at 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.

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 (https://benefits.va.gov/gibill/) to determine their eligibility. Questions regarding the application or eligibility should be directed to the regional Veterans Affairs (VA) 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.

Internal Scholarship Aid

The principal sources of funding for the internal scholarship program at Nashotah House are gifts from individuals, parishes, and dioceses, and the income from limited scholarship endowment.

The disbursement of internal scholarship funds comes through four possible vehicles:

1. **Matching Grants**. All degree-seeking students in all programs are eligible for the seminary's matching program. The seminary will match 100% of funds raised by students from institutional (not personal) sources (e.g., parishes, dioceses, employers, external scholarship sources) up to 30% of the total tuition for which a student registers each term. Matching grants are only eligible for the Academic Year in which the institutional funds were received.
2. **Residential Program Scholarships**. Full-time, degree-seeking Residential Program students are eligible (and will receive unless choosing to decline) an additional 20% of the total tuition for which a student registers each term.
3. **Work Scholarship**. Most Residential Program 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. Work scholarships are paid as credit to student accounts.
4. **Dean's Award Scholarship**. Finally, there is a limited amount of scholarship money available for Residential Program students through the "Dean's Award," which are monies available especially for competitive recruitment purposes toward the goal of having the strongest possible residential student body.

Failure to maintain at least half-time status or Satisfactory Academic Progress in any term may cause a student to be ineligible for Nashotah House scholarship aid.

Financial Aid

Determining the financial 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.", submitted to the government.
2. The Nashotah House Financial Aid and Scholarship Request Form (FAR) submitted to the Financial Aid Coordinator.
3. Title IV Direct Unsubsidized Loans (for degree-seeking students only) requested through the Nashotah House Financial Aid Coordinator.

Residential Program Tuition Benefits

Audit

MDIV students who are enrolled full-time (at least 9 credits per semester) are eligible to receive a full tuition scholarship to audit courses. This benefit is not applicable to off-campus courses.

Spouses of MDIV students who are enrolled full-time (at least 9 credits per semester) are eligible to receive a full tuition scholarship to audit as many courses as those for which the full-time student is registered. This benefit is not applicable to off-campus courses. Eligible spouses must apply for admission either as a degree-seeking or Visiting Student.

All provisions of the Audit Policy apply to courses audited under Residential Program Tuition Benefits. Tuition scholarship requests are to be submitted by the student to the Bursar prior to the registration deadline.

Enroll for Credit

Spouses of MDIV students enrolled full-time (at least 9 credits per semester) are eligible to receive a full tuition scholarship for up to 18 credits of coursework. All other fees apply (see Financial Information). Eligible spouses must apply for admission either as a degree-seeking or Visiting Student.

Visiting Students eligible for this tuition scholarship will submit their written request to the Bursar prior to the registration deadline.

In the case of two degree-seeking Residential Program students who are married, this tuition scholarship benefit will apply to one of the students.

Employment off Campus

During the academic year, full-time students enrolled in the Residential Program may not engage in gainful secular employment outside the seminary community without the permission of both the Dean and the Faculty. The Dean 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.

International students may not work off campus except by permission of the Designated School Official, Dean and Faculty.

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).

Academic Policies

Academic Authority

The authority to award academic degrees, diplomas, and certificates is delegated by the Board of Directors to the Dean 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 Associate Dean for Academic Affairs and Faculty also conduct student evaluations, canonical recommendations for candidacy and ordination, and recommendations for the granting of diplomas for earned degrees.

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

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

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

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

Matriculation Oath

All students accepted into a degree program, or the Diploma in Anglican Studies, will matriculate by taking the following Matriculation Oath of obedience and signing 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.**

Residential Program students matriculate in the Fall Term. Distributed Education students matriculate during the earliest possible summer or winter residential week.

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

Academic 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 professor. 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 professor. The Dean 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, including penalties that result in suspension or dismissal.

Because Generative Artificial Intelligence (e.g., ChatGPT) sources are notoriously unreliable, themselves plagiaristic in character, and generally untraceable to credible sources, students may not use AI-generated materials in their submitted work, even with attribution. Passages produced by AI and submitted as though the student's own work will be treated as plagiarism with the same consequences.

Academic Year

The "**Academic Year**" runs from the Summer Term through Spring Term. The Academic Year comprises two semesters: "**Fall Semester**", which includes Summer and Fall Terms, and "**Spring Semester**", which includes Winter and Spring Terms.

In the Hybrid-Distance Program, the Summer, Fall, and Spring Terms each contain two "**Sessions**"; Distance Session ("**D**") and Hybrid-Distance Session ("**H**").

Communications

The official delivery location for communications for Nashotah House (e.g., coursework, billing, academic discipline, etc.), is the @nashotah.edu email address provided to all students. Additional channels of communication include Populi, chapter meetings, the website, and MissionNews.

For the Residential Program, "**MissionNews**" is an email listserv into which students, faculty and campus residents are enrolled, and by which community members are notified of obligations, upcoming events, opportunities, and gatherings relevant to a majority of the campus. Campus email lists are not to be used to repost general news items or items of interest only to members of a particular group.

For the Distributed Education Programs, "**The House Dispatch**" is a newsletter by which notifications are provided for obligations, upcoming events and courses, and opportunities and gatherings scheduled on campus during residential weeks or via streaming platforms.

Populi

Nashotah House uses a student information (SIS) and learning management system (LMS) called "**Populi**." This system integrates all academic and business administration in one system, creating a reliable and consistent experience for students. Professors post assignments, create and administer quizzes, share files, create surveys, view podcasts, organize materials for assessment of student learning, record coursework attempted and completed, compute and share grades, archive email, and work collaboratively with colleagues. Students will access course information and resources and submit assignments.

Access to Populi is granted with the @nashotah email address username and password. Welcome to Populi.

Access to materials in each course, including student's own, will remain available through Populi for a period of 90 days following the course end date. Materials produced and distributed by professors are the intellectual property of the professor and students are not authorized to reuse or redistribute without the professor's consent. Professors may also have shared third-party content covered by licenses purchased by Nashotah House. This third-party content is for the student's personal educational use; however, students are not authorized to reuse or redistribute it.

Registration

Registration is conducted through Populi, nashotah.populiweb.com. The Populi Knowledge Base provides instruction on how to register for courses.

Registration Process

To "**Enroll**" is to be registered for a course for credit and to "**Audit**" is to be registered for a course for no credit. A signed Enrollment Agreement is required to complete registration and consent to the terms of the agreement is indicated by checking the box. Permission to Audit is granted at the discretion of the professor.

The agreement must be signed within 24 hours of submitting the registration request or registration will be canceled. If the agreement is not signed immediately, it will remain available in the registration view.

Until one week before the first day of a term, self-registration (the ability for accepted students to Enroll, Audit with permission, or Withdraw from courses) is available for courses in all programs. Hybrid Distance students will register for both Sessions of a term at the start of the term. Refer to the Academic Year.

From the self-registration deadline of one week before the start of the term until one week following the start of the term (a two-week period), accepted students may Enroll, Audit with permission, or Withdraw from courses by written request to the Registrar at registrar@nashotah.edu. A Late Registration Fee will be incurred and refunds will be processed in accordance with the Refund Policy.

After the first week of the term or session and until four weeks prior to the end of the term or session, students may be eligible to Enroll, Audit, or Withdraw from a course, by written petition to the Associate Dean for Academic Affairs. The final determination will be forwarded to the Registrar. A Late Registration Fee of $75 will be incurred. A Withdrawal will be reflected on the student's transcript as a WP or WF, at the professor's discretion, and the student will be responsible for paying tuition in accordance with the Refund Policy.

Students enrolled in CPE (PM 609) or TPP (PM 610) may, within the current term, petition by written request to be enrolled in the elective courses of CPE (PM 611) or TPP (PM 612) to receive credit for Field Education. Please refer to Field Education.

Courses with fewer than six students enrolled may be canceled at the discretion of the Dean.

Credit Limits for Enrollment

Residential Program students are limited to taking 15.5 credits per Fall and Spring Terms, except by written petition to the Associate Dean for Academic Affairs.

Hybrid-Distance Program students are limited to six credits per Summer, Fall and Spring Terms, except by written petition to the Associate Dean for Academic Affairs.

Six credits of Advanced Degree courses may be taken in summer and three credits in winter.

Continuous Enrollment Policy

All degree-seeking students must remain continuously enrolled every term from the beginning to the end of their degree programs, except in the case of a Leave of Absence. The purpose for the "**Continuous Enrollment**" policy is threefold:

1. To encourage students to make steady and timely progress on their degrees.
2. To remunerate for student privileges granted and expenses incurred (e.g., library access, faculty access, seminary administration).
3. To enable the seminary to perform with efficiency the accurate record-keeping required for our accountability to our accreditors and governmental agencies.

Degree-seeking students who fail to enroll for four consecutive terms (12 months) will be withdrawn from their degree, will be responsible for the payment of any outstanding fees and must reapply for admission.

Residential Program

A student not Enrolled in a Spring or Fall Term will automatically be registered in Continuous Enrollment for a fee of $300 (RES 592). A student not Enrolled in a Summer or Winter Term will automatically be registered for Continuous Enrollment for no fee (RES 594). A student may petition for late Registration within such Term for which the Late Registration Fee will be incurred, and the Continuous Enrollment fee will be removed.

Hybrid-Distance Program

A student not Enrolled in at least one session per term will automatically be registered in Continuous Enrollment for a fee of $300 (HD 592). A student may petition for late Registration within such Term for which the Late Registration Fee will be incurred, and the Continuous Enrollment fee will be removed.

An MTS student who has elected the thesis option and has satisfied their course requirements will be registered in the Thesis Research and Writing courses in successive terms. Winter Term is the exception and registration will be in Continuous Enrollment for no fee (HD 594). From the conclusion of the Writing course until the successful completion of the Oral Presentation, a student will be registered in Continuous Enrollment (HD 592) and the Winter Term exception will apply.

Advanced Degree Program

A student not Enrolled in a Summer or Winter Term will automatically be registered for Continuous Enrollment for a fee of $300 (STM 792 or DMIN 892). A student not Enrolled in a Fall or Spring Term will automatically be registered for Continuous Enrollment with no fee (STM 794 or DMIN 894). A student who has completed their course requirements is expected to be registered in the Thesis/Project Research and Writing courses in successive terms. At the conclusion of one

year of the thesis/project work, a student will be registered each term in Continuous Enrollment for a fee until the Oral Presentation of the thesis/project. See Appendix A: Thesis and Project Guidelines.

Coursework Expectations

Courses are three credits unless otherwise noted. In the determination of course workload, the Nashotah House Faculty employs the general framework of the Carnegie unit, adapted to subject matter, course level, and delivery mode. A three-credit course will normally have approximately 40 "Carnegie hours" (counted as 50 minutes) of live contact time with the professor or its alternative. Two hours of class work outside of that contact time for every hour of contact time can be expected, for a total of 120 hours per course. Course work outside of class time may consist of reading, research, writing, review, test preparation, or other kinds of assignments. The actual time required to complete coursework will vary from student to student and depend upon numerous factors outside the professor's control, such as the student's education background, ability to focus, and personal standards for achievement.

Although comparable standards apply across degree programs, students taking advanced courses at the 700 or 800 level (advanced electives and DMin courses, respectively) can expect a more challenging level of reading material and more rigorous writing assignments. Because these courses assume prior knowledge in the academic field, students are responsible, when necessary, to take the initiative to do remedial reading and preparation.

Computer Use in the Classroom

Professors hold the prerogative to establish their own policies as it concerns the student use of technology (e.g., phones, computers, tablets) in their classrooms.

Attendance

Attendance in Class

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 for all missed work. In case of absence due to illness, accident, or emergency family concerns, it is the responsibility of the student to ensure that professors 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 professor prior to the projected absence. The Faculty Advisor may require the student to petition the Associate Dean for Academic Affairs and Faculty for prior permission. At the discretion of professors, unannounced and/or unexcused absence from class may result in lowering the student's course grade.

Attendance in Chapel and Rota

Attendance at all required chapel services is required (normally Monday through Thursday, morning and afternoon, and Friday morning), and students should endeavor to make their unbroken attendance an edifying spiritual habit. Students are granted up to ten (10) unexplained absences per term.

Additionally, students may be granted excused absences for a strictly limited set of circumstances:

1. Personal illness or medical circumstances that prevent chapel participation (and which would presumably preclude class participation)
2. Participation in events or meetings required by a diocesan authority or necessary to the student's ordination process, including the related travel

Excused absences must be requested in advance or reported at the student's earliest convenience, alerting the student's Faculty Advisor, the Director of St. Mary's Chapel, and the professors for any course meetings that will have to be missed.

Unexplained absences exceeding the allowance of ten will be subject to failure of the Chapel Practicum unit unless remedied in consultation with the Associate Dean for Academic Affairs and Director of St. Mary's Chapel. The final appeal in such circumstances rests with the Dean.

For students not enrolled in the MDiv, DAS, or MTS-AS (for which LT 530/1/2 are required), chapel participation as described above is a non-credit graduation requirement, for which the same attendance policy applies.

Attendance in the Refectory

An important part of the residential formation program centers around life in community, including not only spiritual table fellowship, but eating and drinking together with faculty, staff, and fellow students as we learn to live together and

serve whoever God has placed in our lives. While classes are in session, refectory attendance is required of all students and faculty. Absence must be reported to the Director of Community Life and Operations.

Attendance in Work Crew

Students in seminary housing are assigned to a work crew, giving two hours of physical labor each week to the care and maintenance of the buildings and grounds. Some work crews mow the grass, mulch the leaves, and move furniture. Others clean kitchens and bathrooms, vacuum carpets, or shelve books. In addition to their many other responsibilities, the Sacristans form a work crew which cleans the chapel and sacristy. In terms of the formation program, the discipline of physical labor has powerful inward effects as well. In asking students to do "menial" labor, work crew is a reminder that if one hopes to be a leader of the Church, then one must learn to consider nothing beneath one's dignity. Giving away a portion of time and physical energy each week to this community, work crew is forming students to, more completely, give away their life to God. Work, then, is an act of love, embodied. Students are expected to contribute to the best of their ability during work crew time. Absence must be reported to the Director of Community Life and Operations.

Remote Participation in Courses

Against the trends toward disembodied, disengaged, commodified theological formation, Nashotah House places a high premium on the value of formation in community in general and on in-person learning in particular. Therefore, the Administration and Faculty have resolved the following policies as it concerns remote participation in coursework.

1. **Residential Program**. Students are expected to participate in-person in all their residential courses. Students who must be absent for reasons of illness, family emergency, or an excused absence for ecclesial responsibilities bear sole responsibility for the material that was presented in class on that occasion and should rely on the note-taking and (with professor's permission) audio recording of the class session. The professor is not obligated to make remote synchronous participation available.
2. **Hybrid-Distance Programs.** As a rule, Nashotah House does not allow for remote participation in the residential intensive week of a course in the hybrid-distance format. In the event of extreme medical or family circumstances, students may petition the Associate Dean for Academic Affairs for an exception. Only one such exception may be allowed throughout the duration of the degree. Exceptions to in-person participation are to be understood as a last resort and by no means will be automatically granted. Exceptions do not include financial hardship, work circumstances, or general inconvenience.
3. **Advanced Elective Courses.** The availability of remote participation for Advanced Elective courses is entirely at the discretion of the professor. Students may not petition for remote participation in a course for which such participation is not offered. Students in the Advanced Degree Program (Doctor of Ministry, Master of Sacred Theology) must participate in-person for not fewer than 50% of the total credits required for their degree (DMin, 15 credits, STM, 12 credits). Transfer credits, Reading Courses, and Thesis Research and Writing Courses are not applied toward this in-person minimum.
4. **Visiting Students and Auditors**. Petitions will not be accepted for remote participation. This option is available only if remote participation is already established for a course by the professor.

Guests in Class

On occasion, specifically approved guests of Enrolled students may be permitted by the professor to sit in a Residential Program or Advanced Elective class at no charge. Guests will keep any questions until after class, at which time they may speak with the professor.

Hybrid-Distance courses are not available to guests.

Auditors may not bring guests to class.

Student Parental Leave Policy

For the care of a child newly welcomed into a home (e.g., birth, adoption, foster care), we grant two weeks of leave from both the chapel and the classroom. The student has the obligation to meet with professors and the Director of Chapel to let them know that he/she will be taking advantage of this accommodation and with enough advance notice to make alternative arrangements. The student is responsible for:

- securing substitutes for his/her assignments on the chapel rota during the two weeks of leave

- meeting with each professor to discuss accommodations for the student during the two excused weeks of class. This includes:
- establishing, if necessary, new due dates for all work delayed on account of parental leave
- determining how course content will be delivered to the student. At the professor's discretion, this may include remote synchronous participation, remote asynchronous participation (i.e., the professor recording class lectures and discussions for the student's private use, not to be shared), or a classmate taking notes for the student.

If the student requires further accommodations due to extenuating circumstances, this will be determined on a case-by-case basis by the student, his/her Faculty Advisor, and the Associate Deans.

Grading System

Final course grades are due from the professors based on the program of course offering.

- Residential course grades are due two weeks following the end of the last day of finals.
- Hybrid-Distance course grades are due two weeks following the end of the session.
- Advanced Elective course grades are due two weeks following the end of the Summer, Fall and Spring Terms.
- Advanced Elective course grades are due four weeks following the end of the Winter Term.

The grading system is as follows:

A	Outstanding	**AUD**	Audit	**W**	Withdrawn
B	Good	**I**	Incomplete	**WF**	Withdraw Fail
C	Acceptable	**IP**	In Progress	**WP**	Withdraw Pass
D	Poor	**NG**	No Grade Expected		
F	Fail	**P**	Pass		

Any student who receives a Fail in any course will automatically be placed on Academic Probation and will be required to retake the failed course at the next available offering, or in case of an elective, an equivalent course at the discretion of the Associate Dean for Academic Affairs. The failed course and grade will remain on the student's transcript. In special circumstances, a student may petition the Dean and Faculty to retake a failed exam or rewrite a failed paper to earn a passing grade for the course.

The distinction between WP (Withdraw Passing) and WF (Withdraw 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 to complete the degree requirements. Withdrawals will remain noted in the student's transcript.

The Faculty of Nashotah House will utilize the following grade scale for work that is assigned numerical value. Professors who do not assign numerical values to work are not bound by this grading scale:

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

The cumulative grade point average shown on the transcript is calculated according to the following formula: The number of graded credits 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 credits 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:

A	4.0	**B+**	3.3	**C+**	2.3	**D+**	1.3	**F**	0
A-	3.7	**B**	3.0	**C**	2.0	**D**	1.0		
		B-	2.7	**C-**	1.7	**D-**	0.7		

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 degree cum laude.

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.

Grade Extension, Incomplete, and Appeal

Students are responsible to complete their academic work in a timely manner and to comply with all course requirements set by their professor, including deadlines for assignments and papers. Students who submit their work late can expect a reduced grade. All coursework is due by the last day of the course. 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 petition for either an extension or an incomplete. Such a petition should be submitted as soon as possible and students should not assume their request will automatically be granted.

Extension

An "**Extension"** provides the student with up to two additional weeks beyond the last day of the term or session to complete the requirements of the course. An Extension must be requested in advance of the last day of the course and requires permission of the professor (who may, with discretion, shorten the length of the extension granted). Students who are granted an Extension will not also be granted an Incomplete.

Approval will be filed with the Registrar.

Incomplete

An "**Incomplete"** provides the student with up to eight weeks beyond the last day of the term or session to complete the requirements of the course. Requested in advance of the last day of the course and requiring approval of both the professor and the Associate Dean for Academic Affairs (who may at their discretion shorten the length of any Incomplete they grant), an Incomplete is granted in rare cases when extenuating circumstances (medical, personal, or family) have prevented a student from completing their work.

Upon approval, an Incomplete Fee of $200 will be incurred. Approval will be filed with the Registrar who will enter a grade of "I" on the student's transcript for that course. When the work has been completed, the professor will submit a final grade to the Registrar, who will then replace the "I" with the final grade. If after eight weeks beyond the official end of the term the student fails to complete the coursework due, the Registrar will automatically assign a grade of "F" for the course.

The provisions for Extensions and Incompletes 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.

Grade Appeal

Students may appeal grades by written petition to the Dean and Faculty for a period of six weeks following the last day of the Term.

Concurrent Enrollment in Other Institutions

Matriculated students may petition to take courses toward their degree through another accredited university or seminary. Residential and Hybrid-Distance Program students are limited to six credits and Advanced Degree students are limited to three credits that may be taken concurrently at another institution.

Permission to pursue such an alternative may be granted only on the basis of the submission of the Concurrent Enrollment Form, found in Populi > Home > Forms, to serve as the official petition to the Dean and Faculty in advance of the course's start date.

Upon completion of the course, the Associate Dean for Academic Affairs and Registrar may certify that the course fulfills certain requirements of the student's curriculum at Nashotah House provided the following conditions are met.

1. The student submits an official transcript from their transferring institution.
2. The student earned a "B" or higher. Pass/Fail courses are not transferable.

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. **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. In accordance with ATS standards, transfer credits may not exceed two-thirds of the student's degree requirements (for example, a student may not transfer more than 60 credits of the 90-credit MDiv degree).
2. The courses were taken at an accredited institution at a graduate level within the past ten (10) years.
3. The student submits an official transcript from their previous institution(s).
4. The student earned a "B" or higher. Pass/Fail courses are not transferable.
5. Course topics and work appropriately parallel the equivalent courses/requirements at Nashotah House.
6. Partial credits will not be granted.
7. Because certain disciplines are considered especially distinctive to Nashotah House formation, not more than one course may be transferred in each of the following disciplines: Ascetical Theology, Liturgics, Historical Theology, and Systematic Theology. Credits may be transferred conditionally, whereby the student will be required to Audit a course in the same discipline.
8. Advanced Degree (STM or DMin) students may transfer a maximum of six (6) credits into a program. Petitions must be approved by the Advanced Degree Committee prior to the student's enrollment..
9. Up to half of an earned degree may be applied towards transfer credits if it does not surpass the two-thirds limitation.
10. The above conditions being met, an earned degree from Nashotah House may be relinquished, and the credits may be applied toward a new degree if they do not surpass the two-thirds limitation. Relinquishment of the former degree will occur *at the time of completion* of the new degree program.

Normally, the Associate Dean for Academic Affairs and Registrar make specific determinations concerning equivalency of courses to be transferred**.** All requests for transfer credit must be resolved in the first term of the student's degree.

Dispensation from Required Courses

Advanced Standing

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 above 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.)
- Demonstration of proficiency by means of examination. In such cases, the student is granted "**Advanced Standing with Credit**" in that academic discipline, fulfilling the program requirement.

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. The faculty member may require supplemental reading or written work in addition to the examination as a 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. All requests for dispensation of required courses must be resolved in the course of the student's first term.

Student proficiency in a subject by examination will be certified by the faculty member in the appropriate subject area and the Dean.

All requests must be resolved in the course of the student's first term. There is a non-refundable fee, the equivalent to one credit, that is charged for each course for which Advanced Standing with Credit is granted, whether it is by exam or transcript review. There is no fee for Advanced Standing without credit.

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; the requirement is fulfilled without the transfer of credits.

All requests for Advanced Standing must be resolved in the course of the student's first term.

Transfer of Degree or Program After Admission

A student may request to transfer from their current degree or educational Program at Nashotah House (e.g., from Hybrid-Distance to Residential) to another by written petition to the Dean, the Associate Dean for Academic Affairs, and their Faculty Advisor, which will be presented to the Faculty for approval. If approved, the Registrar will amend the student's enrollment in Populi.

Student Status

FERPA regulations define a student as "any individual who is or has been in attendance at an educational agency or institution and regarding whom the agency or institution maintains education records (20 U.S.C. 1232g(a)(6)). There are two paths a student may take at Nashotah House.

- **Degree-Seeking Students**

  Degree-seeking students have been admitted in pursuit of a degree or certificate and may take courses for credit or audit. Degree-seeking students will have a status of Full-Time, At Least Half-Time, or Less Than Half-Time.

- **Visiting Students**

  Visiting Students have been admitted for the eligibility to take courses for credit or audit, not in pursuit of a degree or certificate and acknowledge willingness to respect the spirit of the Matriculation Oath while in residence in the Nashotah House community.

Enrollment Status for Degree-seeking Students

Full-Time

- Residential Program students enrolled for credit in at least nine (9) credits per semester
- Hybrid-Distance Program students enrolled for credit in at least nine (9) credits per Fall Semester, or at least six (6) credits per Spring Semester
- Advanced Degree Program students enrolled for credit in at least six (6) credits per year

Half-Time

- Residential Program students enrolled for credit in four (4) to eight (8) credits per semester
- Hybrid-Distance Program students enrolled for credit in at least three (3) credits per Term
- Advanced Degree Program students enrolled for credit in at least three (3) or more credits per year

Less Than Half-Time

- Residential Program students enrolled in three (3) or less credits per semester
- Hybrid-Distance or Advanced Degree Program students enrolled in less than three (3) credits per year

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.

Student enrollment status may be lost by Academic Suspension, Behavioral Dismissal, or Withdrawal.

Leave of Absence

A student who, due to justifying life circumstances, needs to take a sabbatical from a degree program may petition for a Leave of Absence for up to twelve months. Leave of Absence status is subject to the approval of the student's Faculty Advisor, the Dean of Academic Affairs, and the Dean. The petition submission and dates of absence will coincide with published term dates and registration deadlines. All tuition and fees on a student's account must be paid prior to a Leave of Absence being granted.

If granted, the Leave of Absence entails the retention of status as an enrolled student and internal financial aid support and the waiving of Continuous Enrollment fees.

A student is eligible for Leave of Absence status only once during the course of a degree program. Faculty are not engaged with the academic work of students on a Leave of Absence.

Good Standing and Satisfactory Academic Progress (SAP)

To remain in good standing students must

- pass all courses for which they are enrolled (no failing grades)
- maintain, in each semester and cumulatively, a minimum grade point average of: "C" (2.0) for Residential and Hybrid-Distance Programs, and "B" (3.0) for Advanced Degree Program

Federal regulations (34 CFR 668.34) require a student receiving federal student aid to maintain Satisfactory Academic Progress (SAP) while pursuing a degree at the seminary. Nashotah House applies the academic standards to all students, including federal aid recipients. Qualitative and quantitative minimum standards must be met, including student's grade point average, completion rate and maximum timeframe to completion. Satisfactory Academic Progress is checked at the end of each payment period, and the end of every standard term (including the summer term for those enrolled in it).

The Nashotah House Satisfactory Academic Progress Policy is provided in the student's Populi Dashboard under Academic Affairs.

Discipline and Loss of Student Status

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

Academic Probation

Academic Probation is automatically imposed upon a student with a grade of "F" in any course or a student whose grade point average falls below the level of Satisfactory Academic Progress.

The Dean and Faculty may express concern about a student's academic competence or performance, impose Academic Probation, and grant a specified grace period within which to achieve a certain grade point average or to perform other specified academic conditions.

Social Probation

Social Probation may be imposed if the Dean and Faculty have become aware of behavior incongruent with the Matriculation Oath and grant a specified grace period for rehabilitation within the community.

Academic Suspension

Academic Suspension is the temporary loss of student status. Failure to achieve the minimum grade point average of 2.0 (3.0 for STM and DMin) in a Term in which a student is on Academic Probation will result in Academic Suspension in accordance with the Satisfactory Academic Progress policy. Reinstatement is conditional upon performance of prerequisites specified to the student either in this Academic Catalog or in writing by the Dean and Associate Dean for Academic Affairs. Failure to perform such prerequisites may result in Behavioral Dismissal. Academic Suspension will be executed by the Dean.

Behavioral Dismissal

Very rarely, it will become necessary for Nashotah House to dismiss a student for behavior in violation of the Matriculation Oath, which describes the behavior expected of students in general terms framed in three concentric circles, moving from specific to general.

1. "*Statutes and Regulations*" includes every codified behavioral directive in the Academic Catalog or Community Guide, including, but not limited to these areas:
    a. Academic integrity and plagiarism (Academic Honor Code)

b. Class Attendance
c. Computer Use in the Classroom
d. Sexual harassment and misconduct (Title IX of the Educational Amendments of 1972)
e. Speech-related behaviors (e.g. gossip, slander, foul language, verbal abuse)
f. Mandatory worship and chapel participation
g. Mandatory work participation
h. Financial responsibilities (Student Billing)
i. Observance of privacy rights (Records and the Family Educational Rights and Privacy Act)
j. Behavior in Field Education placements (for MDIV and MPM)
k. Standards with respect to The Purpose of the Church and Statements and Resolutions Regarding Holy Matrimony and Human Sexuality (see Nashotah House Community Guide)
l. Marriage in Course (see Nashotah House Community Guide)
m. Housing regulations (see Leases)
n. Abuse of Drug and Alcohol Policy (see Nashotah House Community Guide)
o. Refectory Conduct (see Nashotah House Community Guide)
p. Weapon Policy (see Nashotah House Community Guide)
q. Driving and Parking Policies (see Nashotah House Community Guide)
r. Maintaining Satisfactory Academic Progress

2. "*Submit myself respectfully to its authorities*" is inclusive of all those previously codified directives but also includes a general disposition for deference to authority and obedience to reasonable directives from seminary personnel in authority, inherent or delegated. Students willfully flouting the directives of the seminary authorities and their designees may be dismissed for insubordination.
3. "*To conduct myself as becomes a Christian and, if be the case, a Candidate for Holy Orders*" is the most general category and forbid numerous behaviors not otherwise codified but prohibited in Holy Scripture and in the church's consensus moral teaching: for example, bearing false witness, practicing deception, theft, unkindness, unforgiveness, slander, racism, misogyny, and so on. Persistent and willful patterns of any of these or related behaviors are cause for discipline or dismissal.

It should be noted that matriculating students are not obliged to *assent* to the moral standards codified in the seminary's documents but are obliged to *observe* those standards during "the term of [their] residency." Moreover, dissenting speech and the student's academic freedom are protected, being essential to the free exchange of ideas and "faith seeking understanding" necessary for robust intellectual inquiry.

Visiting Student status may be terminated at the discretion of the Dean for behavior in violation of the Matriculation Oath.

Disciplinary Process

1. Certain behaviors are of such danger or deleterious consequence to the seminary community that they warrant no tolerance and are in and of themselves grounds for dismissal, even for a single offense.
    a. Such behaviors include but are not limited to:
        - Academic dishonesty or plagiarism
        - Physical threats or endangerment
        - Openly racist language or behaviors
        - Openly sexist or misogynistic language or behaviors
        - Careless or unlawful use of firearms or weapons
        - Abusive or predatory sexual behaviors
    b. Upon adequate substantiation the student will meet with the Dean and will be issued a letter of immediate dismissal with prejudice as it pertains to readmission.
2. Serious patterns of unacceptable behavior, however not rising to these levels, will be addressed as follows:

a. Faculty Advisors (or their designee) will meet with the student in a pastoral conversation, identifying the unacceptable behavior and agreeing with the student on a corrective course change and/or acts of remediation and reconciliation.

b. Persistence in unacceptable behavior will result in a meeting between the student, the Faculty Advisor, and the Director of Community Life and Operations. The results of the pastoral conversation will be summarized in writing and will constitute and be identified as a "first warning."

c. Subsequent persistence in the same unacceptable behavior, adequately substantiated, will be brought before the Dean, who, in consultation with the residential Faculty and/or the Associate Dean for Academic Affairs will determine the appropriate action, including the possibility of a letter of immediate dismissal, with or without prejudice as it pertains to readmission.

d. Where the facts or their interpretation of the disciplinary matter is under dispute, the student has the right to an internal forum, including the Faculty Advisor; any other Faculty members, clergy-persons, or senior administrators of the student's choice; the Associate Dean for Academic Affairs; and Dean present. The student always has the right to have a trusted witness present with them in this or any such disciplinary conversation.

3. Students may appeal their case to the Nashotah House Board of Directors, but the Board is not under obligation to consider an appeal.

Institutional Withdrawal

Withdrawal is the voluntary unconditional termination of student status affected by a student. Students must submit an Institutional Withdrawal Form, provided in the student's Populi Dashboard under Academic Affairs. A copy of the form will be forwarded to the student's Faculty Advisor and will be filed with the Registrar. Failure to enroll in accordance with the Continuous Enrollment Policy will result in a Withdrawal. Credits will remain active and applicable to a degree program for a maximum of ten (10) years.

Faculty Advising, Evaluations, and Recommendations

Advising

Each degree-seeking 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 Associate Dean for Academic Affairs. Advisees may meet individually or as a group with their Faculty Advisor.

Faculty members consider mentoring a part of their vocation and assume a share of responsibility for the formation of their students. A Faculty Advisor takes special responsibility for a student's spiritual health, academic progress, and participation in the life of the community. The advisor-advisee relationship is central to the process of evaluation and recommendation.

Students are encouraged to seek the counsel of faculty members (including, but not limited to, their Faculty Advisor), the Associate Dean for Academic Affairs, and of any qualified persons. Students are also encouraged to seek spiritual direction and/or sacramental confession with visiting priests engaged by Nashotah House for that purpose, or with other spiritual directors in the surrounding area. Students should approach faculty members as confessors only in emergencies.

Middler Evaluations for Master of Divinity Students

The Dean 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, and one copy is sent to the student's Faculty Advisor.

Recommendations for Candidacy and Ordination for Active Students

Recommendations from the Faculty for Candidacy or Ordination to the Diaconate or Priesthood, as required by ecclesiastical canons, are made by the Dean and Faculty following an evaluation and formal vote.

Please refer to Recommendations for Candidacy and Ordination.

Visiting Students are not eligible to receive recommendations or evaluations from the Dean and Faculty.

Commencement

Intent to Graduate

All degree-seeking students must notify the Registrar of their Intent to Graduate by January 1 of the academic year in which they intend to graduate. 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 Intent to Graduate form has been filed with the Registrar by the published deadline.* Failure to notify the Registrar may result in the student not being able to graduate at a particular graduation ceremony.

Graduation Requirements

Students must meet the following requirements to be awarded the pursuing degree or certificate:

1. Complete the respective Degree Requirements
2. Complete one third of the pursuing degree or certificate as a degree-seeking student if in the Residential or Hybrid-Distance Program and three quarters of the pursuing degree as a degree-seeking student if in the Advance Degree Program.
3. Be free of financial indebtedness to the House

Commencement Requirements

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

1. Completion of the respective Degree Requirements
2. All financial obligations to Nashotah House are paid in full by May 15 of the year of intended graduation
3. All books are returned to the library and all fees paid
4. The Academic Hood, Gown, Diploma Order form is submitted to the Registrar and fees are paid in full
5. The Graduation Placement and Forwarding Information Form is submitted to the Registrar
6. The housing check-out form is submitted by the first week in May (students living in residence only)
7. If Title IV loans have been utilized, Exit Counseling is completed at studentloans.gov.

Audit Policies and Registration

Definition of Audit

An Auditor is a degree-seeking or Visiting Student who registers in an academic course for no academic credit. Students who are not in a degree program must complete the Visiting Student application in accordance with standard application deadlines.

Course Expectations for Audit

The default assumption is that an Auditor will be primarily an observer. The benefits of graded coursework, participation in class discussion (live or online), and faculty time and resources are exclusively directed to the students taking the class for academic credit. The professor may elect to allow vocal or written participation in class discussions, to respond to the Auditor's questions and, in rare circumstances, to grade their assignments, but it is not to be expected. If granted a level of participation in class discussion, the Auditor is expected to do so only having engaged the readings and course materials so as to be properly informed for classroom participation. Even under such circumstances, the Auditor should be conscious not to dominate the course conversation, and the professor may adjust the level of participation granted at any time.

Registration for Audit

Permission to Audit is granted (or not) by the professor of the course and indicated in Populi as follows. If "Closed to Audit", permission may be sought by the student directly from the professor via Populi.

Open to Audit 

Closed to Audit 

Upon application acceptance, the student will be assigned an @nashotah.edu email address and password. This will be the official channel for Nashotah House communications and the same credentials will be used to login to Populi to complete registration. The fee to audit a course at Nashotah House is equal to one credit. Auditors are required to pay their fees no later than the first day of the Term. Failure to pay the fee by the expected date may result in removal from

the course. Late payment is accompanied by a $75.00 late payment charge. Please refer to Tuition and Fees, Refund Policy.

Residential MDIV students and their spouses may be eligible for a full tuition Audit scholarship, refer to Residential Program Tuition Benefits.

An Auditor may withdraw, or be withdrawn, in accordance with the Refunds policy.

Attendance for Audit

Auditors are expected to attend every class period scheduled during the term. Attendance of 90% is required to receive the grade "Audit". At the discretion of professors, unannounced and/or unexcused absence from class may result in a withdrawal from the course.

Auditors may not petition for remote participation.

Transcript and Recommendations for Auditors

Provided the attendance requirements are met, a transcript may be requested from the Registrar which shall show the course name and the grade of Audit (AUD) for no academic credit. Please refer to Transcripts.

The Auditor shall not ask the professor to write a recommendation, evaluation, or verification of any competency in the subject of an audited course.

Office of the Registrar

The Office of the Registrar, under the authority of the Dean, is responsible for maintaining the policies and practices of the institution in compliance with the Association of Theological Schools standards, academic reporting, stewarding student data systems, setting times for registration, the recording of course grades and maintenance and security of student Education Records.

Family Educational Rights and Privacy Act (FERPA)

Education Records

The Family Educational Rights and Privacy Act of 1974 ("FERPA" or the "Act"), 34 CFR §99.3, 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. "Education Records", include but are not limited to grades, transcripts, class rosters, student course schedules, student financial information, and student discipline files. The information may be recorded in any way including handwriting, print, computer media, video, audio, and e-mail. 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 for the maker of the records. Also exempt are student health records, employment records or alumni/ae records.

No one outside the institution shall have access to nor will the institution disclose any information from a student's Education Records without the written consent of the student except to personnel within the institution (e.g. members of administration including the Dean, the Office of the Registrar, Financial Aid and Admissions, as well as academic personnel within the limitations of their need to know, individually or collectively, acting in the student's educational interest), 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. These exceptions are permitted under the Act.

Students are hereby notified that they have the right to inspect, review, and 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. Students will submit a written request to the Registrar listing the items of interest. Within forty-five (45) days of the request and at the student's expense, copies of records covered by the Act will be made available with certain exceptions, e.g., academic records for which a financial "hold" exists; a transcript of an original or course document which exists elsewhere; or official transcripts from other institutions as they become the property of the Nashotah House and will not be duplicated or returned.

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.

Students who believe that their education records contain information that is inaccurate, misleading or is otherwise in violation of their privacy or other rights may discuss their problems informally with the Registrar. If the Registrar and Student agree, the appropriate records will be amended. If they are not in agreement, the student has a right to a formal hearing by written request to the Dean, who will arrange the date, place, and the time of the hearing. Students may present evidence relevant to the issues raised and may be assisted or represented at the hearings by one or more persons of their choice, including attorneys, at the student's expense. The hearing panel that will adjudicate such challenges will be the Dean, the Registrar, 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. 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 panel. The statements will be maintained as part of the student's record and released whenever the records in question are disclosed. Students who

believe that the adjudications of their challenges were unfair or not in keeping with the provisions of the Act may request, in writing, assistance from the Dean or the Chairman of the Board of Directors to aid them in filing complaints with the Family Educational Rights and Privacy Act Office, 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.

FERPA Authorization Form

In accordance with the Act, Nashotah House may disclose "**Directory Information**", including 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, and participation in officially recognized activities. Students may authorize the disclosure of additional information, including Educational Records or financial aid information, to individuals or institutions for the purpose of an ecclesiastical process, financial support, etc., by submitting the Release of FERPA Information form, provided in the Populi Dashboard under Registrar Office |Academic Affairs.

Enrollment Verification and Education Verification

Verification of Education will not be released without authorization from the student. All tuition and fees on a student's account must be paid prior to the verification being released. Current students have direct access through Populi to Print Enrollment Verification.

Recommendations for Candidacy and Ordination

Recommendations from the Faculty for Candidacy or Ordination to the Diaconate or Priesthood, as required by ecclesiastical canons, are made by the Dean and Faculty following an evaluation, ballot process and formal vote.

The student will initiate the process via Populi using the Request for Recommendation for Candidacy or Ordination form. The vote will occur at the next regularly scheduled Faculty meeting. The recommendation is sent directly to the student's ecclesiastical authority with a copy to the student, the student's Faculty Advisor, and the student's permanent file.

Visiting Students are not eligible to request a recommendation, evaluation, or verification of competency in courses taken for credit or Audited.

Transcripts

All tuition and fees on a student's account must be paid prior to a transcript being released. No transcript will be released without written authorization as described below.

Students with a complete academic profile in Populi may request an official copy of their transcript through **My Profile > Student > Transcript > Transcript Actions > Official Transcript Request**. The transcript preparation fee is dependent upon the Delivery Method. An unofficial transcript may be requested in the same manner. Populi instructions.

Alumni/ae without access to Populi may request an official or unofficial copy of their transcript by completing the Transcript Request Form found on the Nashotah House website.

Student Resources

Complaints Process

As evidenced in the Psalms, complaint is a normal part of life. While many matters can be corrected by conversation directly between the parties involved, in other circumstances, the use of formal grievance processes provides students with an avenue for identifying and addressing dissatisfaction and creating room for improvement.

Nashotah House is dedicated to providing quality teaching, learning and student service experiences. A student, who is dissatisfied with their learning experience, seminary services, or seminary employees, can find resolution through recourse to seminary policies and procedures. A student may also choose to express a concern or complaint in person, over the phone or in writing. The seminary is committed to addressing these matters in a timely manner. Please direct concerns or complaints related to seminary employees to Dr. Lauren Whitnah, Dean, lwhitnah@nashotah.edu, (262) 646-6512.

Safety

Accessibility and Medically Necessary Accommodations

Nashotah House complies with Title VI / Section 504 of the Americans with Disabilities Act of 1990 ("ADA"), providing reasonable accommodations and reasonable modifications to qualified students with disabilities. While we operate in several registered historic buildings and our residential, professionally focused degrees include physical training in a traditional, historic liturgical context, we strive to provide the appropriate academic adjustments, auxiliary aids, and services necessary to afford an individual with a disability an equal opportunity to participate in our programs.

Students requiring accommodations under Title VI / ADA Section 504 should contact the Director of Community Life and Operations.

Sexual Abuse Prevention Training

Sexual abuse prevention training (e.g.MinistrySafe or Safeguardin) is required every three years for everyone who works or studies residentially at Nashotah House (full or part time). This includes anyone who volunteers to work with children. The training addresses child abuse awareness and prevention and how to maintain a healthy workplace.

Nashotah House Administration will make notification of which courses are required and the date by which the training is to be completed. In general, each person will be asked to complete the training before their first day of classes.

Reporting on Title IX of the Educational Amendments of 1972

Title IX of the Educational Amendments of 1972 to the 1964 Civil Rights Act is a federal law that prohibits sex discrimination. Sex discrimination includes sexual harassment, sexual violence, sex-based misconduct, relationship violence, discrimination based on pregnancy, and the failure to provide equal opportunities in employment, admissions, or any educational programs or activities:

> No person in the United States shall, on the basis of sex, be excluded from participation in, be denied the benefits of, or be subjected to discrimination under any education program or activity receiving Federal financial assistance...

Nashotah House adheres to all federal, state, and local civil rights laws prohibiting discrimination in employment and education. Nashotah House does not discriminate in its admissions practices, in its employment practices, or in its educational programs or activities on the basis of sex. Nashotah House is required by Title IX of the Education Amendments of 1972 to ensure that all of its programs and activities do not discriminate on the basis of sex in compliance with Title IX.

Nashotah House provides a Title IX Overview, reporting options, and training materials on the nashotah.edu website.

For additional resources, please refer to the Federal Register and Code of Federal Regulations

Report All Title IX Incidents

nashotah.edu > Academics > Resources > Title IX Incident Report

Title IX Contacts

Title IX Coordinator

Ms. Carolee Schoen
(262) 646-6514
TitleIX@nashotah.edu
cschoen@nashotah.edu

Title IX Deputy Coordinator

Ms. Mandi Kern
(262) 646-6547
TitleIX@nashotah.edu
mkern@nashotah.edu

Whistleblowing Policy

If any member, employee, or student reasonably believes that some policy, practice, or activity of Nashotah House is in violation of law, a written complaint may be filed by that person with the President or Chairperson of the Board of Directors.

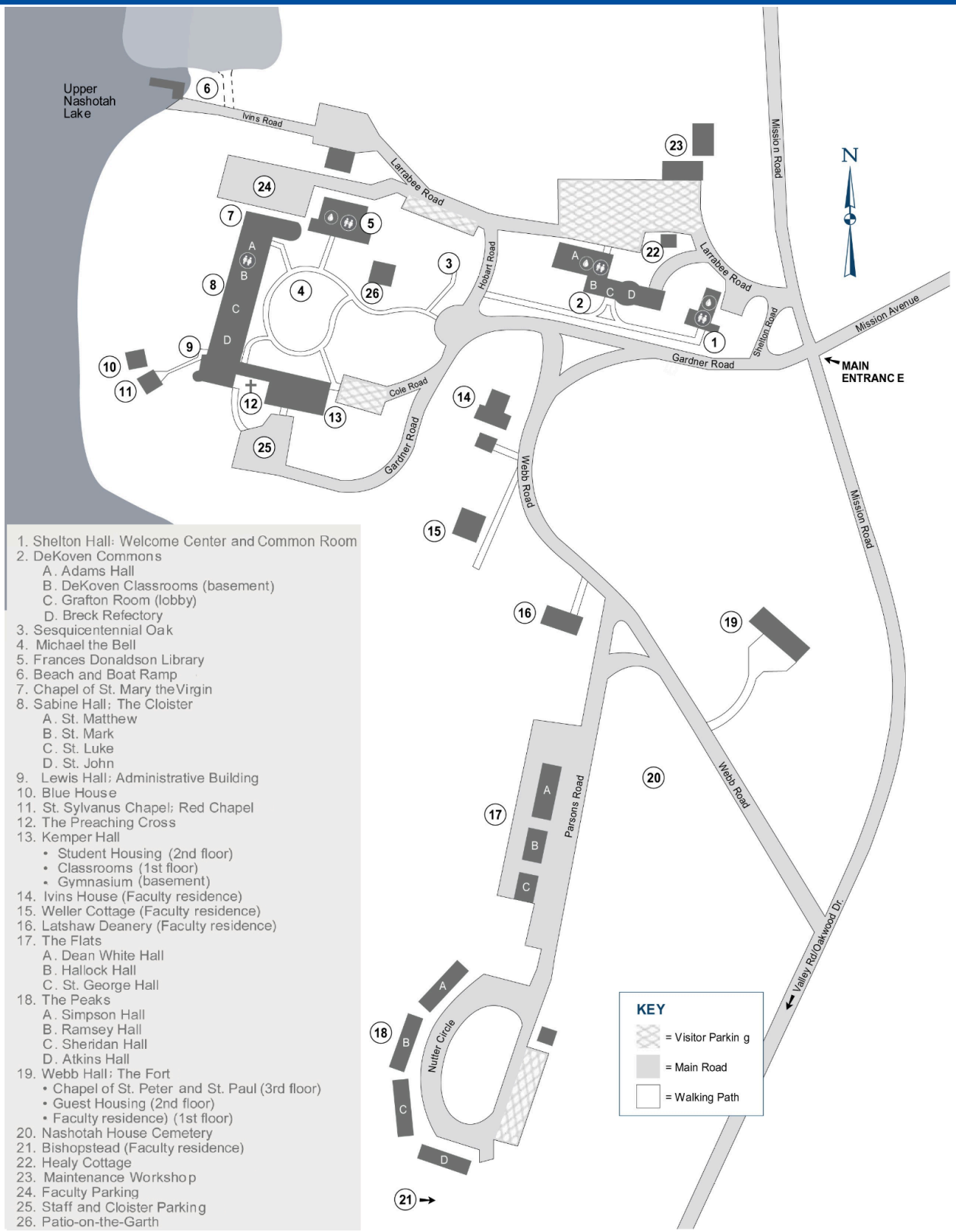
It is the intent of Nashotah House to adhere to all laws and regulations that apply to the organization, and the underlying purpose of this Policy is to support the organization's goal of legal compliance. The support of all members and employees is necessary to achieve compliance with various laws and regulations.

A person is protected from retaliation only if the member, employee, or student brings the alleged unlawful activity, policy, or practice to the attention of the President or Chairperson of the Board of Directors and provides Nashotah House with a reasonable opportunity to investigate and correct the alleged unlawful activity.

The protection described below is only available to members, employees, and students that comply with this requirement. Nashotah House or entities operating at its request will not retaliate against an employee who, in good faith, has made a protest or raised a complaint against some practice of Nashotah House, or of another individual or entity with whom Nashotah House had a relationship, on the basis of a reasonable belief that the practice is in violation of law or a clear mandate of public policy.

Nashotah House or entities operating at its request will not retaliate against a member, employee, or student who discloses or threatens to disclose to a supervisor or a public body any activity, policy, or practice of Nashotah House that the person reasonably believes is in violation of a law, or a rule, or regulation mandated pursuant to law or is in violation of a clear mandate or public policy concerning health, safety, welfare, or protection of the environment.

Nashotah House Campus Map



1. Shelton Hall: Welcome Center and Common Room
2. DeKoven Commons
   - A. Adams Hall
   - B. DeKoven Classrooms (basement)
   - C. Grafton Room (lobby)
   - D. Breck Refectory
3. Sesquicentennial Oak
4. Michael the Bell
5. Frances Donaldson Library
6. Beach and Boat Ramp
7. Chapel of St. Mary the Virgin
8. Sabine Hall: The Cloister
   - A. St. Matthew
   - B. St. Mark
   - C. St. Luke
   - D. St. John
9. Lewis Hall: Administrative Building
10. Blue House
11. St. Sylvanus Chapel: Red Chapel
12. The Preaching Cross
13. Kemper Hall
    - Student Housing (2nd floor)
    - Classrooms (1st floor)
    - Gymnasium (basement)
14. Ivins House (Faculty residence)
15. Weller Cottage (Faculty residence)
16. Latshaw Deanery (Faculty residence)
17. The Flats
    - A. Dean White Hall
    - B. Hallock Hall
    - C. St. George Hall
18. The Peaks
    - A. Simpson Hall
    - B. Ramsey Hall
    - C. Sheridan Hall
    - D. Atkins Hall
19. Webb Hall: The Fort
    - Chapel of St. Peter and St. Paul (3rd floor)
    - Guest Housing (2nd floor)
    - Faculty residence) (1st floor)
20. Nashotah House Cemetery
21. Bishopstead (Faculty residence)
22. Healy Cottage
23. Maintenance Workshop
24. Faculty Parking
25. Staff and Cloister Parking
26. Patio-on-the-Garth

Appendix A: Thesis and Project Guidelines

Thesis and Project Registration Form

Advanced Degree students, following consultation with their Faculty Advisor, will submit the Thesis/Project Registration Form (provided in the student's Populi Dashboard under Academic Affairs) in which the student will propose First and Second Readers. The "First Reader" guides the student through the research and writing process. The "Second Reader" reads the draft prepared for the Oral Presentation and may also be consulted on the proposal and subsequent drafts.

If the form is approved, the Associate Dean for Academic Affairs will assign readers, taking the student's proposal into consideration, and the form will be filed with the Registrar.

An MDIV or MTS student may consult with his or her Faculty Advisor regarding the option to substitute a thesis for two elective courses (six credits). The student will submit the Thesis/Project Registration Form, which will be brought as a petition to the Faculty for approval.

Thesis and Project Research

Upon completion of coursework requirements, submission and approval of the thesis registration form, and completion of thesis orientation appropriate to the degree, the student will be expected to register for the respective Thesis Research course or Project Research course.

While enrolled, he or she must submit to his or her First Reader a Thesis or Project Proposal in accordance with the Thesis and Project Proposal Guidelines below. Once approved by the First Reader, the student submits the proposal to the Associate Dean for Academic Affairs.

The student will also submit to his or her First Reader a Thesis or Project a timeline of dated goals and evidence of goal achievement. If the submitted proposal is not approved, the student may resubmit the proposal once before the end of the term in which the student is Enrolled in the research course. If the proposal is not approved a second time, the student will be Enrolled a second time in the research course. Once the proposal is approved, it is filed with the Registrar.

Thesis and Project Proposal Guidelines

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

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 or project. 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).

Thesis and Project Writing

Unless otherwise arranged, the student will be expected to be registered in Thesis Writing (MDIV 691, MTS 691, STM 791) or Project Writing course (DMIN 891) in the term following research.

In accordance with the Thesis and Project Deadlines, prior to the end of the term of writing, the student will submit a First Draft, Presentation Draft, and make arrangements for the Oral Presentation. Following the Oral Presentation, the First Reader may send a list of corrections required for finalizing the Presentation Draft. 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 readers will have approved. Such additional changes can be implemented if publication of the project is to be considered.

When corrections are completed, the student will submit the Final Draft in .PDF format for final approval to the First Reader and to the Associate Dean for Academic Affairs. The First Reader will give the final approval and the Final Draft will be sent to the printer for binding.

In the event the Presentation Draft of the final thesis or project is not completed, the student will be registered a second time in the writing course.

In the event the final thesis for an MTS or MDIV student is unacceptable, it will be within the discretion of the First Reader to submit to the Registrar a Pass grade for three (3) credits undertaken as if for a Reading Course.

In the event the final thesis or project for an STM or DMIN student is unacceptable, it will be within the discretion of the First Reader to submit to the Registrar a Pass grade for six (6) credits undertaken as if for two Reading Courses. The student will be considered to have completed a Transfer of Degree and be granted a Diploma in Advanced Theological Studies. Please refer to Transfer from STM to the Diploma in Advanced Theological Studies and Transfer from DMIN to the Diploma in Advanced Theological Studies.

Thesis and Project Format Guidelines

On matters of form and style, Nashotah House theses follow the standards of Kate L. Turabian, A Manual for Writers of Research Papers, Theses, and Dissertations, 9th ed. (Chicago, IL: University of Chicago Press, 2018). Theses in biblical studies or having substantial interaction with biblical materials may wish to make use of Patrick Alexander, et al., eds. The SBL Handbook of Style, 2d ed. (Peabody, MA: Hendrickson, 2014) as a supplement to Turabian, especially with respect to details of citation of biblical and cognate materials.

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

Master of Divinity	12,500 words
Master of Theological Studies	18,000 words
Master of Sacred Theology	25,000 to 35,000 words
Doctor of Ministry	30,000 to 50,000 words

2. 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 (" ").
3. 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.
4. 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.
5. Order of elements.
    a. Title page (see sample below; cf. Turabian 9th ed., Figure A.2)
    b. Signed acceptance sheet (provided by the Registrar)
    c. Abstract (see Turabian 9th ed., p. 389)
    d. Table of contents (see Turabian 9th ed., Figures A.3 and A.4)
    e. *Preface and Acknowledgements (see Turabian 9th ed., pp. 383-384)
    f. Body Text (see Turabian 9th ed., Figures A.9-A.13)
    g. *Appendices (see Turabian 9th ed., p. 398)
    h. Bibliography (see Turabian 9th ed., Figure A.15)
    i. Items marked * are optional

Thesis and Project Oral Presentation

At its best the Oral Presentation 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.

The outcome following the Oral Presentation which will be recorded on the signed acceptance sheet for binding.

Students will be informed of the status of the Oral Presentation by the end of the session. It is not uncommon that deeper insights are gained during the Oral Presentation 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.

Thesis and Project Deadlines

The student and First Reader are responsible for developing a schedule of deadlines that helps the student complete the thesis/project in one calendar year. The following is a recommended timeline for the completion of each draft.

a. Submit the First Draft five months before submission of the Presentation Draft. Unless an alternative understanding is communicated, the First Reader is to return the Presentation Draft with comments within four weeks of its submission.

b. Submit the Presentation Draft two months before submission of the Final Draft. At this time, arrangements for the Oral Presentation will be scheduled.

c. Complete the Oral Presentation one month from the submission of the Presentation Draft.

d. Submit the Final Draft one month following the Oral Presentation.

If the student intends to graduate in May, he or she must submit the Presentation Draft no later than April 1 of that year. Furthermore, the student must pass the Oral Presentation no later than May 1 of that year. In the event that corrections are required, the Final Draft will be submitted by June 30.

With submission of the Final Draft of the thesis or project, students will be charged a $300 binding fee for three copies: two copies to be printed for the Library collection and one bound copy to the student for their personal library. Additional copies may be printed for a fee of $100 per copy. If the thesis or project exceeds the appropriate length outlined in the Thesis and Project Format Guidelines above, additional fees will apply.

Sample Title Page

NASHOTAH HOUSE THEOLOGICAL SEMINARY

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

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

BY

EDWARD T. SCHOLAR

NASHOTAH, WISCONSIN

MAY 2026

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.*