



Nashotah
House THEOLOGICAL
SEMINARY

REAL PRESENCE. REAL PREPARATION.

Academic
Catalog
2021-2022

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

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

All information contained in this Academic Catalog is subject to change. 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.

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An Introduction to Nashotah House

Statement of Identity

MISSION STATEMENT

Adopted by the Corporation of Nashotah House, May 21, 2019¹

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 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.

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.

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 170 years since, a unique witness within the Church has been thriving in the wilds of southeast Wisconsin.

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

For more than 175 years, the seminary’s purpose has been summed up in its distinctive name “Nashotah House” and its unofficial title, “the Mission.” The Daily Prayer for Nashotah House (see back cover) communicates the mission of a community “set apart to the glory of thy great Name and the benefit of thy Holy Church,” and expresses the hope that her students will “go forth animated with earnest zeal for thy glory ... that they may speak with that resistless energy of love which shall melt the hearts of 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.

Affiliation, Accreditation, and Governance

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.

ACCREDITATION

Nashotah House is accredited by the Commission on Accrediting of the Association of Theological Schools in the United States and Canada, and the following 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 Certificate in Anglican Studies (CAS) is not a degree but is composed of courses from the above accredited degree programs.

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

"The Association of Theological Schools in the United States and Canada (ATS) is a membership organization of more than 260

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

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

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

For more information, please see 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.

REGULAR FACULTY

Garwood P. Anderson, PhD

Dean

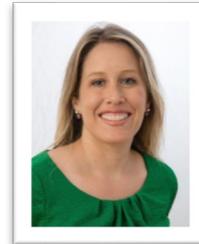
Professor of New Testament and Greek
BA, University of Wisconsin-Eau Claire
MA, Trinity Evangelical Divinity School
PhD, Marquette University



Elisabeth Rain Kincaid, PhD

Assistant Professor of Ethics and Moral Theology

BA, Rice University
JD, The University of Texas School of Law
MTS, Perkins School of Theology at Southern Methodist University
PhD, The University of Notre Dame



The Reverend Deacon Hans Boersma, PhD

Saint Benedict Servants of Christ Chair in Ascetical Theology

BAE, Christelijke Academic
BA, University of Lethbridge
MDiv, Theological College of the Canadian Reformed Churches
MTh, ThD, University of Utrecht



The Reverend Matthew S. C. Oliver, PhD

Assistant Professor of Liturgics and Pastoral Theology

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PhD, Marquette University



The Reverend Travis Bott, PhD

Professor of Old Testament and Hebrew

BA, Multnomah University
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MTS, Duke Divinity School
PhD, Emory University



David G. Sherwood, DMin

Director of the Francis Donaldson Library

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



The Reverend Thomas N. Buchan III, PhD

Associate Professor of Church History

BA, Wheaton College
MA, Wheaton College
MPhil, PhD, Drew University



The Reverend Paul D. Wheatley

Instructor of New Testament

BA, The University of Texas at Austin
ThM, Dallas Theological Seminary
MTS, Wycliffe College
PhD candidate, University of Notre Dame



The Reverend Thomas L. Holtzen, PhD

Professor of Historical and Systematic Theology

BA, University of Nebraska-Lincoln
MA, Gordon-Conwell Theological Seminary
PhD, Marquette University



Geoffrey Williams, DMA

Director of St. Mary's Chapel

Assistant Professor of Church Music
BM, Westminster Choir College
MM, University of Illinois
DMA, University of Illinois



EMERITUS FACULTY

The Reverend Charles R. Henery, ThD

Professor Emeritus of Church History
BA, University of Kansas
STM, General Theological Seminary
ThD, General Theological Seminary



The Reverend Canon Joseph A. Kucharski, DMUS

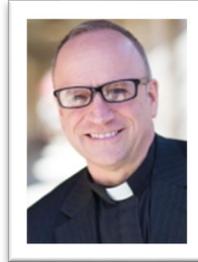
Professor Emeritus of Church Music
BM, Wisconsin College Conservatory of Music
Certificate in Church Music,
Royal School of Church Music, London
DMus, Nashotah House Theological Seminary



AFFILIATE FACULTY

The Reverend Jack S. Gabig, PhD

Affiliate Professor of Practical Theology
BA, University of Pittsburgh
Troisième Degré -Université de Haute
Bretagne, Rennes, France
MDiv, Trinity Episcopal School for Ministry
PhD, King's College, University of London



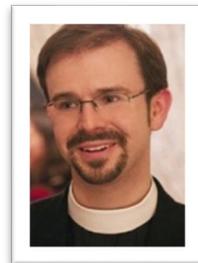
The Reverend Greg Peters, PhD, SMD

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BS, Philadelphia College of Bible
MA, St. John's University School of Theology
MA, Dallas Theological Seminary
PhD, St. Michael's College, University of
Toronto
SM.D., Pontificio Ateneo di Sant'Anselmo



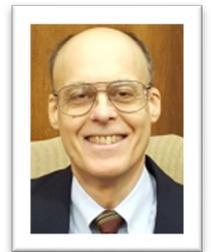
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Affiliate Professor of Church History
BA, University of North Carolina-Chapel Hill
MTS, Nashotah House Theological Seminary
PhD, University of Iowa



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PhD, Marquette University



David Lee Jones, ThD

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MDiv, Princeton Theological Seminary
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James Watkins, PhD

*Director of Distributed Education
Affiliate Professor of Theological Aesthetic*
BA, Wheaton College
MA, Regent College
PhD, University of St. Andrews



Matthew Lynch, PhD

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



Christopher Wells, PhD

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



Academic Programs

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

Nashotah House offers six degree programs and one certificate program in three different educational contexts.

Residential Program

Residential students will live on the historic, family-friendly campus overlooking Upper Nashotah Lake. Embrace a life of disciplined daily worship and Scripture reading, study the great thinkers of church history and theology 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.

[Master of Divinity \(MDIV\) | Residential Program](#)

[Master of Theological Studies \(MTS\) | Residential Program](#)

[Certificate in Anglican Studies \(CAS\) | Residential Program](#)

Hybrid-Distance Program

The Hybrid-Distance Program is an alternative suitable for those for whom relocation into a full-time Residential program is impossible. The program makes theological education accessible by incorporating the formative residential component of seminary education with the exigencies of convenience.

Hybrid-Distance courses begin with the Summer Term and are offered in a combination of formats, each a "Session": The seven-week "Distance" courses consist of six weeks of online study. The six-week "Hybrid" courses consist of one week of intensive residential instruction and five weeks of online study.

[Master of Ministry \(MM\) | Hybrid-Distance Program](#)

[Master of Pastoral Ministry \(MPM\) | Hybrid-Distance Program](#)

[Master of Theological Studies \(MTS-HD\) | Hybrid-Distance Program](#)

[Certificate in Anglican Studies \(CAS-HD\) | Hybrid-Distance Program](#)

Advanced Degree Program

Advanced Degree courses are offered during Summer and Winter Terms and are purposely structured to provide an atmosphere in which excellent instruction and collegial interaction combine to provide real professional growth. Academically qualified students (those holding the MDiv or its academic equivalent) may enroll in either program, depending on their professional and academic goals.

Topical seminar courses, many of which are common to both programs, are taught by regular, affiliate, and adjunct faculty as well as visiting professors. STM and DMin students share in the daily round of prayer and Eucharist in the seminary chapel and in the daily life of the seminary community during residential weeks.

[Master of Sacred Theology \(STM\) | Advanced Degree Program](#)

[Doctor of Ministry \(DMin\) | Advanced Degree Program](#)

Master of Divinity (MDIV) | Residential Program

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 where 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 jealousy for the apostolicity of the Church, her order, and her mission.

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

- demonstrates competence in the classical theological disciplines
- understands the distinctive character of Anglicanism
- grasps the scope of mission within the Anglo-Catholic tradition

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

- construct and deliver biblically and theologically sound preaching and teaching
- lead worship which appropriates the wealth, the wisdom and the disciplines of the Catholic tradition
- provide godly counsel, pastoral care, and spiritual direction

MDIV 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. In addition to the 26 required

courses (78 credits), a minimum of 12 additional elective credits (only six of which may be field based elective credits) are required.

MDiv candidates are required to meet the following field-based educational requirements. For details, see [Appendix B: Field Education Program](#).

1. Supervised Practice of Ministry (SPM): This non-credit requirement is normally completed during the two semesters of the Middler year (Fall Term, PM 510, and Spring Term, PM 511).
2. Field Education Practicum: Students are required to complete either one unit of Clinical Pastoral Education (CPE) or a Teaching Parish Program (TPP). Students should consult with their diocese to determine if they should take TPP, CPE or both. Students may also choose to earn three elective academic credits for either of these programs as described below by Enrolling in the course offered for credit.
 - a. CPE (non-credit requirement PM 609, elective PM 611): One unit in a certified CPE program (or an alternative clinical program approved by the Director of Formation and Leadership Development) is normally undertaken in the summer after the Junior year. The purpose of CPE is to give students an opportunity to grow in self-understanding in the context of a clinical setting which fosters integration of theory and practice in ministry.
 - b. TPP (non-credit requirement PM 610, elective PM 612): is a summer placement in a parish that is normally undertaken during the Summer Term after the Middler year. The program includes about 240 hours of work in the designated parish. Placement is made after consultation with the Director of Formation and Leadership Development and the proposal must be approved prior to the program.

MDIV THESIS OPTION

A rising Senior student may petition the faculty to substitute a Senior Thesis for two elective courses (six credits). The approximate length expected for an MDiv thesis is 12,500 words. During the fall of their senior year, the student will complete the [Thesis/Project Registration Form](#) and will begin working on a thesis proposal with the assistance of their First Reader. Once the thesis proposal is approved, the thesis registration form will be submitted to the Registrar and the student will register for six credits of elective course work designated as "Thesis Research and Preparation." The First Reader must certify to the Dean and Faculty by February 15 of the student's senior year that the thesis has been submitted and is acceptable. In the event that the thesis is unacceptable, it will be within the discretion of the First Reader to submit to the Registrar a Passing grade for six credits undertaken as if for a Reading Course. For details, please refer to [Appendix A: Thesis and Project Guidelines](#).

MDIV GRADUATION REQUIREMENTS

To be awarded the MDiv degree a student must:

1. Complete the MDiv degree requirements
2. Achieve at least a "C" (2.0) grade point average
3. 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 Dean)
4. Complete one third of the degree as a matriculated student
5. Be free of financial indebtedness to the House

MDIV RECOMMENDED COURSE SEQUENCE

FALL SEMESTER		SPRING SEMESTER	
SUMMER TERM	FALL TERM	WINTER TERM	SPRING TERM
Junior Year			
	AT 501, AT 501H Introduction to Christian Spirituality NT 511, NT 511H New Testament 1 CM 501, CM 501H Introduction to Church Music NT 501 Introduction to Biblical Greek 1 LT 530A Chapel Practicum	BI 501 Introduction to Biblical Interpretation	HM 501, HM 501H Principles of Preaching CH 501, CH 501H Church History 1 PM 501 Pastoral Ministry 1 NT 512, NT 512D New Testament 2 NT 502 Introduction to Biblical Greek 2 Elective* LT 530B Chapel Practicum
Middler Year			
Elective*	CH 502, CH 502D Church History 2 OT 511 Old Testament 1 OT 501 Biblical Hebrew 1: Grammar HT 501, HT 501H Historical Theology 1 Elective* LT 531A Chapel Practicum PM 510, PM 511 Supervised Practice of Ministry	CH 601 Anglican and Episcopal Church History	MT 501 Ethics and Fundamental Moral Theology OT 502 Biblical Hebrew 2: Reading HT 502, HT 502D Historical Theology 2 OT 512 Old Testament 2 Elective* LT 531B Chapel Practicum PM 510, PM 511 Supervised Practice of Ministry
Senior Year			
CPE or TPP** Elective*	PM 502: Pastoral Ministry 2 HM 601 Experience in Preaching ST 501, ST 501H Systematic Theology 1 LT 501, LT 501D Introduction to Christian Liturgy Elective* LT 532A: Chapel Practicum	Elective*	ST 502, ST 502D Systematic Theology 2 MT 601 Moral Theology and Contemporary Issues AT 601, AT 601D Spirituality for Ministry LT 601, LT 601H Practical Liturgics Elective* LT 532B: Chapel Practicum

*12 Elective credits are required and may be fulfilled by Greek 2, Hebrew 2, winter and summer Electives, or Field Education.

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

Where two course numbers are listed, Residential Students will Enroll in the course with no "D" or "H" designation.

Master of Theological Studies (MTS) | Residential Program

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 and is not designed itself to prepare the student for ordination. 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 jealousy for the apostolicity of the Church, her order, and her mission

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

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

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

- research and write competent and persuasive essays, 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 in this program must successfully complete a minimum of sixty credits of work consisting of:

24 credits	Core Theological Courses	
12 credits	Concentration Core Courses	
9 credits	Free Electives	
and	Concentration Electives	9 credits
	Thesis Research and Writing	6 credits
or	Concentration Electives	15 credits
	Comprehensive Exam	

Of the 60 credits of coursework, not fewer than 12 credits must be 600-level or 700-level courses.

The program has four possible concentrations: Holy Scripture, Church History, Christian Theology, or Anglican Studies. Course sequencing for the MTS will be worked out on an individual basis, customized to each student with the assistance of the Admissions Counselor, Registrar, and faculty Advisor.

MTS THESIS OPTION

Students have the option of writing a thesis during their final year.

Students not selecting the Thesis Option must fulfill the degree credit requirements through completing a full course load of sixty credits (including 15 credits of Concentration Electives) and must pass an oral comprehensive examination in the student’s area of focus to qualify for the degree.

A student pursuing the thesis option must first consult with his or her Advisor. Following this consultation, the student will submit a [Thesis/Project Registration Form](#) to the Hybrid-Distance Committee. This form is due by the completion of 30 credit hours. If the MTS Thesis/Project Registration Form is approved, then it is submitted to the Registrar.

On the thesis/project form, the student proposes first and second readers. The Dean assigns readers taking the student’s proposal into consideration. The first reader guides the student through the research and writing process. The second reader reads the draft prepared for the oral presentation. However, the second reader can also be consulted on the proposal and subsequent drafts.

In the final year of his or her degree, the student will register for *Thesis Research* (MTS 690). While enrolled, he or she must submit an MTS Thesis Proposal to his or her first reader. Once approved by the first reader, the student submits the MTS Thesis Proposal to the Hybrid-Distance Committee. If the proposal does not pass, the student can resubmit once before the end of the term in which the student is Enrolled in MTS 690. If the proposal does not pass a second time, the student must re-Enroll in MTS 690. If approved by the Hybrid-Distance Committee, it is submitted to the Office of the Registrar for record keeping.

The student will then register for *Thesis Writing* (MTS 691). The presentation draft must be submitted by April 15 of the final year. Approximate length expected for an MTS thesis is 18,000

words. After the student submits an acceptable thesis, arrangements for the Oral Presentation will be made. In the event the thesis is unacceptable, it will be within the discretion of the First Reader to submit to the Registrar a Pass grade for 3 credits undertaken as if for a Reading Course. See [Appendix A: Thesis and Project Guidelines](#) for further details concerning the process and format of the MTS thesis.

MTS GRADUATION REQUIREMENTS

To be awarded the MTS degree a student must:

1. Complete the MTS degree requirements as determined by the Dean and faculty
2. Achieve at least a "C" (2.0) grade point average
3. Complete at least one academic year or its equivalent as a full-time Residential student at Nashotah House
4. Complete one third of the degree as a matriculated student
5. Be free of financial indebtedness to the House

MTS DEGREE COURSES

Core Theological Courses	Holy Scripture Concentration	Church History Concentration	Christian Theology Concentration	Anglican Studies Concentration
OT 511, OT 512 NT 511, NT 512 CH 501, CH 502 ST 501, ST 502 (24 CR)	BI 501 Hebrew (6 CR) Greek (6 CR) OT/NT Electives (6 CR) Free Electives (9 CR)	CH 601 HT 501 LT 501 HT 502 CH/HT Electives (9 CR) Free Electives (9 CR)	BI 501 HT 501 MT 501 HT 502 HT/ST/MT Electives (9 CR) Free Electives (9 CR)	AT 501 CH 601 AT 601 LT 501 AT/LT Electives (9 CR) Free Electives (9 CR)
MTS Thesis: MTS 690, MTS 691 (or 15 CR of Concentration Electives)				

Core Theological Course Numbers and Titles	Concentration Course Numbers and Titles
CH 501, CH 501H Church History 1 CH 502, CH 502D Church History 2 NT 511, NT 511H New Testament 1 NT 512, NT 512D New Testament 2 OT 511 Old Testament 1 OT 512 Old Testament 2 ST 501, ST 501H Systematic Theology 1 ST 502, ST 502D Systematic Theology 2	HM 601 Experience in Preaching HT 501, HT 501H Historical Theology 1 HT 502, HT 502D Historical Theology 2 LT 501, LT 501D Introduction to Christian Liturgy LT 601, LT 601H Practical Liturgics LT 530A-LT 532A, LT 530B-LT 532B Chapel Practicum MT 501 Ethics and Fundamental Moral Theology MT 601 Moral Theology and Contemporary Issues NT 501 Introduction to Biblical Greek 1 NT 502 Introduction to Biblical Greek 2 OT 501 Biblical Hebrew 1: Grammar OT 502 Biblical Hebrew 2: Reading PM 501 Pastoral Ministry 1 PM 502: Pastoral Ministry 2
AT 501, AT 501H Introduction to Christian Spirituality AT 601, AT 601D Spirituality for Ministry BI 501 Introduction to Biblical Interpretation CM 501, CM 501H Introduction to Church Music CH 601 Anglican and Episcopal Church History HM 501, HM 501H Principles of Preaching	<i>Where two course numbers are listed, Residential Students will Enroll in the course with no "D" or "H" designation.</i>

Certificate in Anglican Studies (CAS) | Residential Program

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

CAS GRADUATION REQUIREMENTS

To be awarded the CAS a student must:

1. Complete the certificate requirements
2. Maintain at least a "C" (2.0) grade point average
3. Complete not less than one academic year or its equivalent as a full-time Residential student
4. Complete one third of the certificate as a matriculated student
5. Be free of financial indebtedness to the House

CAS COURSE SEQUENCE

FALL SEMESTER		SPRING SEMESTER	
SUMMER TERM	FALL TERM	WINTER TERM	SPRING TERM
	AT 501, AT 501H Introduction to Christian Spirituality CM 501, CM 501H Introduction to Church Music LT 501, LT 501D Introduction to Christian Liturgy LT 530A-LT 532A, LT 530B-LT 532B Chapel Practicum (three "A" units)	CH 601 Anglican and Episcopal Church History	ST 502, ST 502D Systematic Theology 2 AT 601, AT 601D Spirituality for Ministry LT 601, LT 601H Practical Liturgics LT 530A-LT 532A, LT 530B-LT 532B Chapel Practicum (three "B" units)

Where two course numbers are listed, Residential Students will Enroll in the course with no "D" or "H" designation.

Anglican Studies MDiv Completion | Residential Program

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

Students will follow a recommended course sequence prepared in consultation with the Dean.

Master of Ministry (MM) | Hybrid-Distance Program

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 jealousy for the apostolicity of the Church, her order, and her mission

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

- demonstrates competence in the classical theological disciplines

- understands the distinctive character of Anglicanism
- grasps the scope of mission within the Anglo-Catholic tradition

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

- construct and deliver biblically and theologically sound preaching and teaching
- lead worship which appropriates the wealth, the wisdom, and the disciplines of the Catholic tradition
- provide godly counsel, pastoral care, and spiritual direction

MM 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.

To be awarded the MM degree a student must:

1. Complete the MM degree requirements as determined by the Dean and faculty
2. Achieve a cumulative "C" (2.0) grade point average
3. Complete one third of the degree as a matriculated student
4. Be free of financial indebtedness to the House

MM RECOMMENDED COURSE SEQUENCE

FALL SEMESTER				SPRING SEMESTER		
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 511, NT 511H New Testament 1	BI 501 Introduction to Biblical Interpretation OR MT 503 Moral Theology	NT 512, NT 512D New Testament 2	CH 501, CH 501H Church History 1
CH 502, CH 502D Church History 2	LT 601, LT 601H Practical Liturgics	LT 501, LT 501D Introduction to Christian Liturgy	HM 501, HM 501H Principles of Preaching	BI 501, MT 503 OR CH 601 Anglican and Episcopal Church History	MS 501D Church and Society	PM 501H Pastoral Ministry 1
PM 502D Pastoral Ministry 2	ST 501, ST 501H Systematic Theology 1	ST 502, ST 502D Systematic Theology 2	Students select two of three Winter Term courses.			
<i>Where two course numbers are listed, Hybrid-Distance Students will Enroll in the course with the "D" or "H" designation.</i>						

Master of Pastoral Ministry (MPM) | Hybrid-Distance Program

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 specially 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. Students in the MPM will develop skilled command of the seven subject areas specified for study during ordination preparation according to the Episcopal Church Canons of the General Convention, Title III, Canon 8, Section 5, item (g).

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 jealousy for the apostolicity of the Church, her order, and her mission

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

- demonstrates competence in the classical theological disciplines
- understands the distinctive character of Anglicanism
- grasps the scope of mission within the Anglo-Catholic tradition

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

- construct and deliver biblically and theologically sound preaching and teaching
- lead worship which appropriates the wealth, the wisdom and the disciplines of the Catholic tradition
- provide godly counsel, pastoral care, and spiritual direction

MPM 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.

The MPM also requires students to complete Field Education, normally taken in the final year of the student's program, a two-session Supervised Practice of Ministry experience (SPM). The student will register for PM 510D (Fall or Spring Term). For details, see [Appendix B: Field Education Program](#)

MPM GRADUATION REQUIREMENTS

To be awarded the MPM degree a student must:

1. Complete the MPM degree requirements
2. Achieve a cumulative "C" (2.0) grade point average
3. Complete one third of the degree as a matriculated student
4. Be free of financial indebtedness to the House

MPM RECOMMENDED COURSE SEQUENCE

FALL SEMESTER				SPRING SEMESTER		
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 511, NT 511H New Testament 1	BI 501 Introduction to Biblical Interpretation	NT 512, NT 512D New Testament 2	CH 501, CH 501H Church History 1
CH 502, CH 502D Church History 2	LT 601, LT 601H Practical Liturgics	LT 501, LT 501D Introduction to Christian Liturgy	AT 501, AT 501H Introduction to Christian Spirituality	CH 601 Anglican and Episcopal Church History	AT 601, AT 601D Spirituality for Ministry	HT 501, HT 501H Historical Theology 1
HT 502, HT 502D Historical Theology 2	ST 501, ST 501H Systematic Theology 1	ST 502, ST 502D Systematic Theology 2	HM 501, HM 501H Principles of Preaching	MT 503 Moral Theology	MS 501D Church and Society	PM 501H Pastoral Ministry 1
PM 502D Pastoral Ministry 2	Elective	PM 510D Supervised Practice of Ministry		Elective		
Students may take their field education (PM 510D) in either the Fall or Spring Term.						
<i>Where two course numbers are listed, Hybrid-Distance students will Enroll in the course with the "D" or "H" designation.</i>						

Master of Theological Studies (MTS-HD) | Hybrid-Distance Program

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 program can be completed in a three-year timespan in the Hybrid-Distance learning setting.

MTS-HD PROGRAM GOALS

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

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

- ♦ a life disciplined by prayer and devotion
- ♦ sustained, intentional engagement with Scripture and the Christian tradition
- ♦ a jealousy for the apostolicity of the Church, her order, and her mission

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

- ♦ understand and demonstrate basic competence in the classical theological disciplines
- ♦ demonstrate a specialized knowledge in one of the following classical theological disciplines
 - Holy Scripture, including facility in biblical languages; exegetical skills; and hermeneutics and biblical theology
 - Church History, including institutional and social history; historical theology; Anglican history; and the histories of liturgy and ascetical theology
 - Christian Theology, including a full complement of historical, systematic, and moral theology
 - Anglican Studies, including liturgics and ascetical theology, including their historical basis
- ♦ articulate familiarity and demonstrate an ongoing pattern of engagement with both the primary sources and secondary literatures of the respective discipline of concentration
- ♦ Faithful Praxis (*praxis fidei*). MTS graduates should show themselves capable practitioners in the following respects:
 - ♦ research and write competent and persuasive essays, offering original syntheses or unique contributions in the field of concentration
 - ♦ apply the specific resources and perspectives of the field of concentration to inform, adjudicate, and

resolve questions of belief, ethics, and praxis facing the contemporary church

MTS-HD PROGRAM REQUIREMENTS

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

24 credits	Core Theological Courses	
12 credits	Concentration Core Courses	
9 credits	Free Electives	
and	Concentration Electives	9 credits
	Thesis Research and Writing	6 credits
or	Concentration Electives	15 credits
	Comprehensive Exam	

Of the 60 credits of coursework, not fewer than 12 credits must be 600-level or 700-level courses.

The program has four possible concentrations: Holy Scripture, Church History, Christian Theology, or Anglican Studies. Course sequencing for the MTS will be worked out on an individual basis, customized to each student with the assistance of the Admissions Counselor, Registrar, and faculty Advisor.

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

- ♦ Transfer 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 for each course transferred in.
- ♦ Advanced Standing. The student may take competency exams in Hebrew and/or Greek, which demonstrate the facility that ought to have been acquired from one year of study in each language. This would be a good option for students who have taken the courses at an undergraduate level (for which transfer credits cannot be granted) or for the rare student who is able to learn the material on his or her own or in a supervised tutorial. Advanced Standing means that the requirement is fulfilled without the transfer of credits.
- ♦ BibleMesh (biblemesh.com). The student may take three units of BibleMesh online language instruction in each language (Greek/Hebrew Immerse: First Steps, Greek/Hebrew Reading 1, Greek/Hebrew Reading 2) and gain a "certificate of completion." For doing so, the student will be granted Advanced Standing. Students are strongly encouraged to take language courses on campus due to the limitations of computer-based testing and education. Learning outcomes are more successful and students report greater satisfaction.

MTS-HD THESIS OPTION

Students have the option of writing a thesis during their final year.

Students not selecting the Thesis Option must fulfill the degree credit requirements through completing a full course load of sixty credits (including 15 credits of Concentration Electives) and must pass an oral comprehensive examination in the student's area of focus to qualify for the degree.

A student pursuing the thesis option must first consult with his or her Advisor. Following this consultation, the student will submit a [Thesis/Project Registration Form](#) to the Hybrid Distance Committee. This form is due by the completion of 30 credit hours. If the MTS Thesis/Project Registration Form is approved, then it is submitted to the Registrar.

On the thesis/project form, the student proposes first and second readers. The Dean assigns readers taking the student's proposal into consideration. The first reader guides the student through the research and writing process. The second reader reads the draft prepared for the oral presentation. However, the second reader can also be consulted on the proposal and subsequent drafts.

In the final year of his or her degree, the student will register for *Thesis Research* (MTS 690). While enrolled, he or she must submit an MTS Thesis Proposal to his or her first reader. Once approved by the first reader, the student submits the MTS

Thesis Proposal to the Hybrid-Distance Committee. If the proposal does not pass, the student can resubmit once before the end of the term in which the student is Enrolled in MTS 690. If the proposal does not pass a second time, the student must re-Enroll in MTS 690. If approved by the Hybrid-Distance Committee, it is submitted to the Office of the Registrar for record keeping.

The student will then register for Thesis Writing (MTS 691). The presentation draft must be submitted by April 15 of the final year. Approximate length expected for an MTS thesis is 18,000 words. After the student submits an acceptable thesis, arrangements for the Oral Presentation will be made. In the event the thesis is unacceptable, it will be within the discretion of the First Reader to submit to the Registrar a Pass/Fail grade for 3 credits undertaken as if for a Reading Course. See Appendix A: Thesis and Project Guidelines for further details concerning the process and format of the MTS thesis.

MTS-HD GRADUATION REQUIREMENTS

To be awarded the MTS degree a student must:

1. Complete the MTS-HD degree requirements as determined by the Dean and faculty
2. Achieve at least a "C" (2.0) grade point average in each year's work
3. Complete one third of the degree as a matriculated student
4. Be free of financial indebtedness to the House.

MTS-HD DEGREE COURSES

Core Theological Courses	Holy Scripture Concentration	Church History Concentration	Christian Theology Concentration	Anglican Studies Concentration
OT 511H, OT 512D NT 511H, NT 512D CH 501H, CH 502D ST 501H, ST 502D (24 CR)	BI 501 Hebrew (6 CR) Greek (6 CR) OT/NT Electives (6 CR) Free Electives (9 CR)	CH 601 HT 501H LT 501D HT 502D CH/HT Electives (9 CR) Free Electives (9 CR)	BI 501 HT 501H MT 503 HT 502D HT/ST/MT Electives (9 CR) Free Electives (9 CR)	AT 501H CH 601 AT 601D LT 501D AT/LT Electives (9 CR) Free Electives (9 CR)
MTS Thesis: MTS 690, MTS 691 (or 15 CR of Concentration Electives)				

Core Theological Course Numbers and Titles	Concentration Course Numbers and Titles
CH 501, CH 501H Church History 1 CH 502, CH 502D Church History 2 NT 511, NT 511H New Testament 1 NT 512, NT 512D New Testament 2 OT 511 Old Testament 1 OT 512 Old Testament 2 ST 501, ST 501H Systematic Theology 1 ST 502, ST 502D Systematic Theology 2	HM 601 Experience in Preaching HT 501, HT 501H Historical Theology 1 HT 502, HT 502D Historical Theology 2 LT 501, LT 501D Introduction to Christian Liturgy LT 601, LT 601H Practical Liturgics LT 530A-LT 532A, LT 530B-LT 532B Chapel Practicum MT 501 Ethics and Fundamental Moral Theology MT 601 Moral Theology and Contemporary Issues NT 501 Introduction to Biblical Greek 1 NT 502 Introduction to Biblical Greek 2 OT 501 Biblical Hebrew 1: Grammar OT 502 Biblical Hebrew 2: Reading PM 501 Pastoral Ministry 1 PM 502: Pastoral Ministry 2
AT 501, AT 501H Introduction to Christian Spirituality AT 601, AT 601D Spirituality for Ministry BI 501 Introduction to Biblical Interpretation CM 501, CM 501H Introduction to Church Music CH 601 Anglican and Episcopal Church History HM 501, HM 501H Principles of Preaching	Where two course numbers are listed, Hybrid-Distance Students will Enroll in the course with the "D" or "H" designation.

Certificate in Anglican Studies (CAS-HD) | Hybrid-Distance Program

The Certificate 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. Students in the CAS program have typically completed the MDiv or its equivalent at a non-Anglican seminary and are now seeking to supplement that training, perhaps to meet requirements for ordination.

The Hybrid-Distance learning Anglican Studies curriculum consists of six required three-credit courses and four three-credit courses, as best suits the student's training objectives (see below).

CERTIFICATE GRADUATION REQUIREMENTS

To qualify for the Certificate in Anglican Studies a student must:

1. Complete the Recommended Course Sequence
2. Maintain at least a "C" (2.0) grade point average in each year's work
3. Complete one third of the certificate as a matriculated student
4. Be free of financial indebtedness to the House

CAS COURSE SEQUENCE

FALL SEMESTER				SPRING SEMESTER		
SUMMER TERM		FALL TERM		WINTER TERM	SPRING TERM	
Distance	Hybrid	Distance	Hybrid	Hybrid	Distance	Hybrid
CM 501, CM 501H Introduction to Church Music	LT 603H History and Practice of Liturgy	ST 502, ST 502D Systematic Theology 2	AT 501, AT 501H Introduction to Christian Spirituality	CH 601 Anglican and Episcopal Church History	AT 601, AT 601D Spirituality for Ministry	HT 501, HT 501H Historical Theology 1 OR PM 501H Pastoral Ministry 1
HT 502, HT 502D Historical Theology 2 OR PM 502D Pastoral Ministry 2				<p>* Students select two of three Winter Term course</p> <p><i>Where two course numbers are listed, Hybrid-Distance Students will Enroll in the course with the "D" or "H" designation.</i></p>		

Master of Sacred Theology (STM) | Advanced Degree Program

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
- evidences a dedication to the apostolicity of the Church, her order, and mission

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

- demonstrates broad, well-grounded preparation in the classical theological disciplines informed by the Anglican tradition
- exercises advanced research competency in classical theological subject areas (church history, doctrine, ascetical theology, liturgical theology, etc.)
- contributes to theological scholarship by constructing and defending an original thesis

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

- employing the skills of careful reading, synthesis, and theological argumentation appropriate for an advanced research degree and/or publication
- supporting and advancing careful research in the service of the Church and its mission, especially in teaching, writing, and publication

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 6 classes) and 6 credits for thesis research and writing. STM students engaged in the program will complete coursework requirements in two years and complete Thesis requirements in the course of the program's third year.

COURSEWORK

Of the 18 credits of coursework not fewer than nine credits must be advanced electives at the 700 or 800 level. No introductory courses, numbered 500-599, can 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 the student's enrollment.
2. Three credits may be concurrently completed and transferred from some other graduate institution provided the course is directly related to the topic to be addressed in the student's STM thesis.
3. A maximum of three credits may be a reading course arranged with a regular member of the faculty of Nashotah House.

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 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. Students are assessed for their readiness for advanced study in a given discipline in the course of the admissions process, at which time they will be given in writing recommendations and/or requirements to satisfy, as the case may be.

STM THESIS

The STM Thesis consists of two 3-credit courses, 1) STM 790: Thesis Research, culminating in the student's preparation of a Thesis Project Proposal under the direction of a research supervisor; and 2) 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.

STM COURSE SEQUENCE AND TIMELINE

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

- Two years of coursework
- Application for thesis readers at the end of year two
- Enroll in STM 790: STM Thesis Research. Thesis Proposal is directed by thesis reader and submitted to Advanced Degree Committee for approval
- Enroll for STM 791: STM Thesis Writing. Begin writing in fall of year three
- First draft by January of year three
- Submission of full drafts of STM thesis end of February of year three
- Oral Presentation of thesis by March of year three
- Graduation in May of year three

Students who do not complete their thesis writing within one year must Enroll in a non-credit STM Continuous Enrollment course (STM 792 for a Continuous Enrollment fee in Summer and Winter Terms and STM 794 for no fee in Fall and Spring Terms) each term beyond the one year they are Enrolled in the writing course (STM 791).

STM GRADUATION REQUIREMENTS

In addition to completing 18 credits hours of coursework and 6 credits of thesis preparation and writing, the STM student will satisfy the following:

1. Successfully present the thesis in an Oral Presentation
2. Maintain at least a "B" (3.0) grade point average for each term of academic work
3. Complete one third of the degree as a matriculated student
4. Be free of financial indebtedness to Nashotah House prior to graduation

Doctor of Ministry (DMin) | Advanced Degree Program

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 reflective practitioners, specialists whose ministries are informed by advanced studies in the subject areas of classical theological education.

DMIN PROGRAM GOALS

In keeping with the Benedictine heritage of Nashotah House and building upon the foundation of the Residential MDiv program (or its educational equivalent), students in the Doctor of Ministry will demonstrate the following characteristics:

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

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

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

- all candidates will be rooted and conversant in the classical theological disciplines with a demonstrated command of the literature of contemporary ministry to deepen their studies and practice in the context of the Anglican tradition
- students will demonstrate the capacity to reflect on the work of ministry in all its dimensions as the enacted outgrowth and application of Christian theology

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

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

DMIN ADMISSION REQUIREMENTS

Applicants for the Doctor of Ministry degree program will normally:

- Hold an MDiv degree 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 21 credits in coursework (earned in seven courses with three credits in methodology and 18 in theology and practice) and nine credits for the final project. Under normal circumstances DMin students engaged in the program should complete the degree in five or six years.

COURSEWORK

Students in the DMin program should expect to fulfill their 21 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 some other accredited graduate institution provided the course is directly related to the topic to be addressed in the student's DMin project.
3. A maximum of three credits may be a reading course arranged with a regular or affiliate member of the Nashotah House faculty.

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. See [Appendix A: Thesis and Project Guidelines](#) for details concerning the process and format of the DMin project.

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.

COURSE SEQUENCE AND TIMELINE

- Three years of elective courses (18 credits) in areas of interest or direct relevance to the envisioned project
- Enroll in Ethnography, Methodology, & Theological Reflection (DMIN 800, a.k.a. Doctoral Seminar) to start year four
- Enroll in Project Proposal Preparation for three credits (DMIN 889), to assist with the preparation of the project proposal
- With an approved proposal, Enroll in Project Research (DMIN 890)
- Enroll in Project Writing (DMIN 891) to write the final draft of project at the beginning of year five
- Successful Oral Presentation of the project before the First Reader and Second Reader for graduation in year five

Students who do not complete their project writing within one year must Enroll in a non-credit DMIN Continuous Enrollment course (DMIN 892 for a Continuous Enrollment fee in Summer and Winter Terms and DMIN 894 for no fee in Fall and Spring Terms) each term beyond Enrollment in the Project Writing course (DMIN 891).

DMIN GRADUATION REQUIREMENTS

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

1. Successfully present the project in an Oral Presentation
2. Maintain at least a "B" (3.0) grade point average for each Semester of academic work
3. Complete one third of the degree as a matriculated student
4. Be free of financial indebtedness to Nashotah House prior to graduation

Course Numbering System

The Registrar, in consultation with the Dean, 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 STM courses and advanced degree electives which assume all of what is assumed in the 6xx 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 designation '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

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.

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 511 OLD TESTAMENT 1 GENESIS TO ESTHER

Old Testament 1 is the first part of a two-term sequence that introduces students to the Old Testament as Christian Scripture for the ministry and mission of the Church today. The course

covers the Pentateuch and historical books and focuses on interpreting narrative and legal literature. Students will learn the historical background, literary shape, and theological message of each biblical book. At the end of the course, students should have a new appreciation for the Old Testament as the indispensable beginning of the salvation story that culminates with Jesus Christ.

OT 511H OLD TESTAMENT SURVEY

This course is designed to introduce students to the ongoing vitality of the Old Testament for the ministry and mission of the church. After addressing key interpretive issues, the course surveys the contents of the Old Testament with a focus on the historical context, literary shape, and theological and ethical challenge of each book. At the end of the course, students should have a new appreciation for the Old Testament as an integrated whole, and for its potential as a resource for the Christian journey. This is the first of a two-part 'complex' (OT511-512) that introduces students to the Old Testament.

OT 512 OLD TESTAMENT 2 JOB TO MALACHI

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

OT 512D OLD TESTAMENT SURVEY

This course builds on the groundwork laid in OT 511H and is designed to introduce students to the Old Testament for the ministry and mission of the church. This course focuses on the historical context, literary shape, and theological and ethical challenges of each Old Testament book. At the end of the course, students should have a new appreciation for the Old Testament as an integrated whole, and for its potential as a resource for the Christian journey.

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 511, NT 511H NEW TESTAMENT 1 JESUS AND THE GOSPELS

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

NT 512, NT 512D NEW TESTAMENT 2 ACTS TO REVELATION

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

NT 732, AT 832 CALLED TO BE SAINTS; A PAULINE VISION OF SALVATION

This course explores the contested space between the good work of salvation begun and its completion “until the day of Christ Jesus” (Philippians 1:6), particularly as described in the letters of St. Paul. We will consider whether this space is best described under the term of convenience, “sanctification,” while interrogating that and other Pauline metaphors for their depiction of the “present tense” of salvation. This is then a course in Pauline anthropology, soteriology, and “ethics,” attending, among other things, to the disputed definitions of “justification” and “salvation,” participation in Christ, the meaning and work of “grace,” the place of “works” in salvation, the function of “law,” and the ministry of the Holy Spirit in Christian transformation.

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 degree 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 degree 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 degree 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.

MORAL THEOLOGY AND SYSTEMATIC THEOLOGY

MT 501 ETHICS AND FUNDAMENTAL MORAL THEOLOGY

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

MT 503 MORAL THEOLOGY

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

MT 601 MORAL THEOLOGY AND CONTEMPORARY ISSUES

In this course students take the basic principles of Christian moral theology acquired in MT 501 and apply them to five main groups of issues in contemporary ethics. The historical treatment of various issues in the Christian and wider ethical tradition provides a backdrop for the class’s consideration of

moral questions, and specific reference is made to General Convention resolutions and other ecclesiastical documents.

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.

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.

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.

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.

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 .5 credits in each Fall and Spring Term.

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.

LT 603H HISTORY AND PRACTICE OF LITURGY

This course is for students in the Hybrid-Distance Program Certificate in Anglican Studies. It combines a study of ritual theory, liturgical theology, and the history of Christian worship with practical engagement with the main rites of the 1979 Book of Common Prayer (and the 2019 ACNA BCP). In the time leading up to the on-campus weeks, students will focus on theology and history. The residential week on campus, in contrast, will provide hands-on training in practical liturgics, but with focus 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 Eucharist 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.

LT 803 ADVANCED LITURGICS

This course is for Advanced Degree students and combines a study of ritual theory, liturgical theology, and the history of Christian worship with practical engagement with the main rites of the 1979 Book of Common Prayer (and the 2019 ACNA BCP). In the time leading up to the on-campus weeks, students will focus on theology and history. The residential week on campus, in contrast, will provide hands-on training in practical liturgics, but with focus 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 Eucharist 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.

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.

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 post-modern 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 post-modern 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 SUPERVISED PRACTICE OF MINISTRY

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

PM 510D SUPERVISED PRACTICE OF MINISTRY

This required component of the Master of Pastoral Ministry program consists of two sessions 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 Formation and Leadership Development.

PM 609, PM 611 [ELECTIVE]

CLINICAL PASTORAL EDUCATION SEMINAR

Summer Practicum. 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 seminar 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 SEMINAR

Summer Practicum. Students work in a Summer-long placement in a parish normally during the summer after the Middle Year. Placement is made in consultation with the Director of Formation and Leadership Development. The program includes about 240 hours of work in the designated parish. Students can earn up to three credits for this experience by mastering a related reading list, writing a post-placement reflection paper, and participating in a subsequent TPP seminar (PM 612).

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.

MS 683 CROSS-CULTURAL IMMERSION EXPERIENCE SEMINAR

Students participate in a short-term mission trip designed to "immerse" students in a cultural setting radically different from their own and thus to provide insights into the nature of culture as a phenomenon. The usual length of such a program is two to

three weeks. Students can earn up to 3 credits for this experience by mastering a related reading list, writing a post-experience reflection paper, and participating in a subsequent CCI seminar at Nashotah House.

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 of the course.

COMPREHENSIVE EXAMINATION

Master of Theological Studies

- MTS 692: MTS Comprehensive Exam (non-credit)

THESIS AND PROJECT COURSES

Courses devoted to research on a thesis or project are identified with the following course numbering:

Master of Divinity

- MDIV 690: MDiv Thesis Research (3 credits)
- MDIV 691: MDiv Thesis Writing (3 credits)

Master of Theological Studies

- MTS 690: MTS Thesis Research (3 credits)
- MTS 691: MTS Thesis Writing (3 credits)

Master of Sacred Theology

- STM 790: STM Thesis Research (3 credits)
- STM 791: STM Thesis Writing (3 credits)

Doctor of Ministry

- DMIN 889: Project Proposal Preparation (3 credits)
- DMIN 890: Project Research (3 credits)
- DMIN 891: Project Writing (3 credits)

Reading Courses

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

Permission to take a Reading Course in the 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. Students are discouraged from taking a Reading Course concurrent with Field Education such as CPE or TPP.

Restrictions: (1) Residential and Hybrid-Distance Students may take Reading Courses for no more than six credits of required electives or in lieu of other required courses without permission of the Dean and faculty upon written petition; and (2) Visiting Students may not register for Reading Courses.

Academic Calendar

2021

Jun 1	Summer Term begins	Register by May 25
Jun 1	(HD) Summer Session 1 begins	
Jun 7-11	(AD) Spirituality of Minimalism (Backpacking)	
Jun 23-25	Breck Conference: *(AD)	
Jul 12-16	(AD) Summer resi week (1)	
Jul 16	(HD) Summer Session 1 ends	
Jul 19-23	(AD) Summer resi week (2)	
Jul 26	(HD) Summer Session 2 begins	
Jul 26-30	(HD) Summer Session 2 resi week	
Jul 26-30	(AD) Summer resi week (3)	
Jul 29	(HD) Matriculation	
Aug 30-31	(RES) New Student Orientation	
Sep 1	(RES) All Student Orientation	
Sep 1	(HD) Summer Session 2 ends	
Sep 1	Summer Term ends	
Sep 2	Fall Term begins	Register by August 26
Sep 2	(RES) Classes begin	
Sep 13	(HD) Fall Session 1 begins	
Sep 29-Oct 1	(RES) Fall Matriculation Retreat, no classes	
Sep 30	(RES) Matriculation	
Oct 7-8	Experience Nashotah	
Oct 29	(HD) Fall Session 1 ends	
Nov 8	(HD) Fall Session 2 begins	
Nov 8-12	(HD) Fall Session 2 resi week	
Nov 19-26	(RES) Thanksgiving recess, no classes	
Dec 14	(RES) Classes end	
Dec 15	Reading Day	
Dec 16-17	(RES) Fall Term final exams	
Dec 17	(HD) Fall Session 2 ends	
Dec 17	Fall Term ends	

2022

Jan 3	Winter Term begins	Register by Dec 27
Jan 3-7	(AD) Winter resi week	
Jan 10-14	(RES)(HD) Winter resi week	
Jan 16-26	(AD) Rome trip Abroad	
Jan 28	Winter Term ends	
Jan 31	Spring Term begins	Register by Jan 24
Jan 31	(RES) Classes begin	
Feb 7	(HD) Spring Session 1 begins	
Mar 2	(RES) Ash Wednesday Retreat	
Mar 24-25	Experience Nashotah	
Mar 25	(HD) Spring Session 1 ends	
Apr 4	(HD) Spring Session 2 begins	
Apr 4-8	(HD) Spring Session 2 resi week	
Apr 14-15	(RES) Maundy Thursday, Good Friday recess (no classes)	
Apr 18-22	(RES) Easter recess (no classes)	
May 10	(RES) Classes end	
May 11	Reading Day	
May 12-13	(RES) Spring Term final exams	
May 13	(HD) Spring Session 2 ends	
May 16-17	Work Crew	
May 18	Nashotah House Alumni Day	
May 19	176 th Commencement	
May 20	Spring Term ends	

June						
S	M	T	W	T	F	S
		1	2	3	4	5
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13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30			

July						
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Jul 4 Independence Day

August						
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29	30	31				

September						
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Sep 6 Labor Day (no class)

October						
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31						

November						
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28	29	30				

Nov 25 Thanksgiving Day (no class)

December						
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19	20	21	22	23	24	25
26	27	28	29	30	31	

Dec 25 Christmas Day

January						
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23	24	25	26	27	28	29
30	31					

Jan 1 New Year's Day

February						
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27	28					

March						
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27	28	29	30	31		

April						
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					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 17 Easter Day

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 30 Memorial Day (no class)

(RES) Residential Program
 (AD) Advanced Degree Program
 (HD) Hybrid-Distance Program

Self-registration is open until 1 week before the first day of Term. Registration through the Registrar, for a fee, is open until 1 week after the Term start.

Grades Due: (RES) 2 weeks after end of Term, (AD) 6 weeks after end of Term, and (HD) 2 weeks after end of Session.

Advanced Degree electives are taken at the 700 level. DM IN students only enroll in the 800 level.

Admissions 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>. Applications for degree-seeking students require a \$50 non-refundable application fee. Applications for Visiting Students require a \$25 non-refundable application fee.

All application items must be submitted to the Office of Admissions prior to the application deadline.

- For Residential Program Applications received later than June 30, we cannot assure acceptance for Fall Term.
- International students are encouraged to submit applications by April 30.
- Hybrid-Distance and Advanced Degree Program Applicants may apply for admission to enter any term during the academic year; Summer (application deadline: April 1), Fall (July 1), Winter (November 1), or Spring (December 1).

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

All correspondence should be addressed to:

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

Admissions Policies

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

RESIDENTIAL AND HYBRID-DISTANCE PROGRAMS

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

Applicants to our Masters degree programs 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 GRE exam and submitting their scores to the Admissions Committee for review.

ADVANCED DEGREE PROGRAM

Applicants for the STM and DMin degrees must already hold either an MDiv or an equivalent degree.

Students in equivalent programs at other seminaries may apply for transfer to Nashotah House by completing the full application. Please refer to the [Transfer of Credits](#) section for information regarding the transfer of credit.

INTERNATIONAL STUDENTS

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. Upon acceptance, a Certificate of Eligibility for Nonimmigrant (F-1) Student Status will be provided utilizing the information provided in the Affidavit of Support.

⁴ 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

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 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, writing samples, interviews, medical examinations, letters from bishops or standardized tests at their sole discretion.

ACCEPTANCE AND DEFERMENT

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. In the case of extenuating circumstances, accepted applicants may petition to defer their enrollment for up to one year. This status of deferment will expire after one year. In rare cases, the accepted applicant may petition for a second year of deferment.

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. The academic year begins July 1 and consists of two semesters: Fall Semester, including Summer and Fall Terms and Spring Semester, including Winter and Spring Terms.

Tuition and Fees

TUITION

Tuition for all courses is \$500 per credit ("CR"). Ordinarily, tuition expenses for a year of full-time enrollment would not exceed:

Residential students:	\$15,000 (30 CR)
Hybrid-Distance students:	\$10,500 (21 CR)
Advanced degree students:	\$ 4,500 (9 CR)
Audit of course:	\$ 500 (1 CR)

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

TECHNOLOGY FEES

Residential students	\$250 / Semester
Hybrid-Distance students	\$100 / Term
Advanced Degree students	\$100 / Term
Visiting Students (for credit)	\$100 / Term

HOUSING FEES

RESIDENTIAL STUDENTS

Housing fees include water but do not include gas, electricity (est. \$100 to \$250/month). The housing deposit (one month's rent) and pet deposit (\$250/pet) are separate charges.

Kemper and Sabine	\$300 / month
Kemper and Sabine Internet Fee	\$ 30 / month
Apartment, 1-Bedroom	\$550 / month
Apartment, 2-Bedroom	\$675 / month
Apartment, 3-Bedroom	\$950 / month
Townhome, 1-Bedroom	\$760 / month
Townhome, 2-Bedroom	\$850 / month
Townhome, 3-Bedroom	\$950 / month
Apartments, Townhomes Internet Fee	\$ 60 / month

NON-RESIDENTIAL STUDENTS

Reservations for housing and refectory meals during residential weeks are made at time of registration through the Nashotah House website.

Kemper and Sabine	\$55 / night
Apartment (shared)	\$55 / night
Apartment (private)	\$80 / night

REFECTORY FEES

Meals include breakfast and lunch, Monday through Friday, during the Term and during residential weeks, and various community dinners throughout the year. The refectory is closed when classes are not in session.

Residential students	\$600 / Fall, Spring Term
Hybrid-Distance Courses	\$90 / week
Advanced Degree Courses	\$90 / week
Individual Meals	\$12 / meal

SEMINARY FEES

Academic Hood for Commencement	\$155-\$250
Books	\$300-\$500 / Semester
Cassock (purchased by student independently)	\$125-\$300*
Check replacement Fee	\$ 40
Diploma Fee	\$ 50
Late Registration Fee, non-refundable	\$ 75
Residential Program Fee	\$1000 / Semester
Surplice (purchased by seminary, paid by student)	\$215
Thesis and Project binding	\$300, \$100 / each copy
Transcript Fee	\$ 10
Tuition Deposit, non-refundable	\$200

PAYMENT OF FEES AS A PREREQUISITE

Students 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. No student may graduate without the payment of *all current financial obligations to Nashotah House* (or its various departments, e.g., Office of the Registrar, Business Office, Library, Facilities, etc.), unless specific arrangements are made in advance with the Senior Director of Operations and Student Services.

MEDICAL INSURANCE

Every Residential Program student is required to carry adequate health insurance covering themselves and their family members who are residents at Nashotah House. Student insurance policies can be purchased through the Wisconsin Association of Independent Colleges and Universities. Written notice of student's health insurance election is required by Nashotah House at the beginning of each academic year.

REFUND POLICY

In the case of Withdrawal from a course, tuition and Technology Fee refunds 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 until two weeks before the first day of the residential week of a course.

Housing Fees are refundable until two weeks before the first day of the scheduled occupancy.

Exceptions may be made only in exceptional circumstances.

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 Dean, 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.

Degree-seeking students in the Residential Program are eligible to apply for internal scholarship aid. Students in the Hybrid-Distance and Advanced Degree programs are not currently eligible for Nashotah House scholarship aid.

EXTERNAL SCHOLARSHIPS AND FUND RAISING

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 need 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 <https://nashotah.edu/admissions/scholarship-opportunities/> and by inquiry of the Director of Student Services.

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 Certificate in Anglican Studies 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 (gibill.va.gov) to determine their eligibility. Questions regarding the application or eligibility should be directed to the regional Veteran's 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 scholarship program at Nashotah House are gifts from individuals, parishes, and dioceses, and the income from limited scholarship endowment.

Nashotah House provides financial assistance with three types of aid: Admissions Scholarships, Need-Based Grants, and Work Scholarships. All Residential students must submit current financial information to Nashotah House by June 30 each year. Most Residential students receive a portion of their Nashotah House scholarship assistance in the form of a work scholarship, which gives them the opportunity to contribute their time and talents to various community responsibilities. 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

The Financial Aid Coordinator in conjunction with the faculty awards aid based upon student need and student merit. Full tuition scholarship recipients are not eligible for need-based aid.

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

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

1. The Free Application for Federal Student Aid (FAFSA) form, which is available on-line at www.fafsa.ed.gov; Nashotah House code "G03874."
2. The Nashotah House Financial Aid and Scholarship Application Information submitted to the Financial Aid Coordinator.

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

Heavy student debt is a major concern among seminaries and the Association of Theological Schools. Students should not plan to finance their whole education through loans. Thus, as a last resort, Title IV Direct Unsubsidized Loans can be requested by a degree-seeking student through the Financial Aid office.

RESIDENTIAL TUITION BENEFITS

- Residential students who are enrolled full-time (at least 9 credits per semester) may audit courses tuition-free.
- Spouses of Residential students who are enrolled full-time (at least 9 credits per semester) may audit as many courses as those for which the full-time student is registered.

Spouses of Residential students enrolled full-time (at least 9 credits per semester) may take up to 30 credits of coursework for credit, tuition-free. Eligible spouses must apply for admission either as a degree-seeking or Visiting Student.

Student Billing

Residential accounts must be paid off in full each term. 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.

Students are encouraged to pay their rent on the first of the month.

Graduates must pay their accounts in full by May 15 in the year they intend to graduate.

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

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 Dean and faculty also conduct student evaluations, canonical recommendations for candidacy and ordination, and recommendations for the granting of certificates of study and diplomas for earned degrees.

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

All students accepted into a degree program, or the Certificate 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 students matriculate in the Fall Term. Hybrid-Distance and Advanced Degree 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.

Honor Code

The Matriculation Oath has a bearing upon the student's approach to academic work. Students are expected to pursue their studies with academic integrity and to observe an honor code that is consistent with those of most institutions of higher education.

Students shall not falsely present another person's work as their own, either in whole or in part. Students shall not resubmit work prepared for one course in fulfillment of an assignment in another course without the advanced specific consent of the current instructor. Students shall endeavor to give credit to another author or source for all quotations, including internet and electronic sources, whether direct or indirect, and shall not make use of another student's work during an examination, or employ personal notes or other resources during an examination unless specifically invited to do so by the instructor. The 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.

Communications

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

"MissionNews" is an email listserve into which students, faculty and campus residents are enrolled, and by which we notify our community members of obligations, upcoming events, opportunities, and gatherings relevant to a majority of the campus. Campus e-mail lists are not to be used to re-post general news items or items of interest only to members of a particular group.

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. Instructors 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 instructor'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.

Faculty Advising, Evaluations, and Recommendations

ADVISING

Each student is assigned a faculty Advisor upon enrollment. Normally the student will remain the advisee of that faculty member for the duration of his or her program. Requests for changes of faculty Advisors should be directed to the Dean. 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 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 advice, counsel, and spiritual direction of faculty members (including, but not limited to, their faculty Advisor), the seminary Chaplain, and of any other person they choose. Students are 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 YEAR EVALUATIONS (MDIV)

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, one copy is sent to the student's faculty Advisor, and one copy is sent to the Registrar to be placed in the student's permanent file.

CANDIDACY AND ORDINATION RECOMMENDATIONS

When a student needs a recommendation from the faculty for Candidacy or Ordination, it is the student's responsibility to request the initiation of the ballot process in writing to the Office of the Registrar (via the online [Request for Recommendation for Candidacy or Ordination](#) form). The balloting will occur at the next regularly scheduled Faculty meeting. Students should allow at least one month for the letter to be written. The letter is sent to the student's bishop. One copy is sent to the student, one copy is sent to the student's faculty Advisor, and one copy is placed in the student's permanent file.

The Dean and faculty make a formal recommendation (by vote) when a student in a diocesan ordination process makes application for Candidacy or for Ordination to the Diaconate or Priesthood as required by ecclesiastical canons.

Student Classifications

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

VISITING STUDENTS have been admitted and may take courses for credit or audit, not in pursuit of a degree or certificate.

Student Status

FULL-TIME STUDENTS

- Residential students enrolled in at least nine (9) credits per Semester
- Hybrid-Distance students enrolled in at least nine (9) credits per Fall Semester, or at least six (6) credits per Spring Semester
- Advanced Degree students enrolled in six (6) or more credits per year, including the first academic year of thesis or project preparation and writing.

HALF-TIME STUDENTS

- Residential students enrolled in four (4) to eight (8) credits per Semester.
- Hybrid-Distance students enrolled in at least three (3) credits per Term (i.e., Summer, Fall, Winter, Spring).
- Advanced Degree students enrolled in at least three (3) or more credits per year, including each academic year subsequent to the first academic year of thesis or project preparation and writing until the completion of the program.

LESS THAN HALF-TIME STUDENTS

- Residential students enrolled in three (3) or less credits per Semester.
- Hybrid-Distance or Advanced Degree 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.

GOOD STANDING

To remain in good standing Satisfactory Academic Progress, 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
- “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).

Students may request a copy of the Nashotah House Satisfactory Academic Progress policy from the Office of the Registrar.

PROBATION

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”. The Dean and Faculty may also express concern about a student’s academic competence or performance and grant a specified grace period within which to achieve a certain grade point average or to perform other specified academic conditions.

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.

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. If granted, the leave of absence entails the waiving of Continuous Enrollment fees and the retention of student status and internal financial aid support. Leave of Absence status is subject to the approval of the student’s faculty Advisor, the relevant program director, and the Dean. 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.

LOSS OF STUDENT STATUS AND DISCIPLINE

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

WITHDRAWAL

Withdrawal is the voluntary unconditional termination of student status affected by a student. Students must submit an Institutional Withdrawal Form to the Dean to be filed in the Office of 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 10 years.

ACADEMIC SUSPENSION

Academic Suspension results in 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. Reinstatement is conditional upon performance of prerequisites specified to the student either in this Academic Catalog or in writing by the Dean. 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 a Nashotah House student to be dismissed for behavior in violation of the [Matriculation Oath](#). “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.”

The Oath, thus, 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 ([Honor Code](#), p.36)
 - b. Sexual harassment and misconduct ([Title IX of the Educational Amendments of 1972](#), pp. 49)
 - c. Abuse of [Drug and Alcohol Policy](#) (p. 53)
 - d. [Class Attendance](#) (p. 41)
 - e. Speech-related behaviors (Community Guide)
 - f. Mandatory worship and [Chapel Participation](#) p. 51)
 - g. Mandatory work participation ([Discipline of Work, Work Crew](#)), p. 51)
 - h. Housing regulations (Community Guide and Leases)
 - i. [Driving and Parking Policies](#) (pp. 56-57)
 - j. [Weapon Policy](#) (p. 55)
 - k. [Computer Use in the Classroom](#) (p. 55)
 - l. Refectory Conduct ([Refectory Participation](#), p. 51)
 - m. Financial responsibilities ([Student Billing](#), p. 35)
 - n. Observance of privacy rights ([Records and the Family Educational Rights and Privacy Act](#), p. 45)
 - o. Standards with respect to [Statements and Resolutions Regarding Holy Matrimony and Human Sexuality](#) (p. 50)
 - p. [Marriage in Course](#) (p. 51)
 - q. Behavior in field education assignments ([Appendix B: Field Education Program](#), p. 61)
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.

THE PROCESS FOR DISMISSAL

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 the Director of Student Services and/or the Director of Formation and Leadership Development 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 Student Services and/or the Director of Formation and Leadership Development. 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, the Director of Student Services and/or the Director of Formation and Leadership Development 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 Director of Student Services and/or the Director of Formation and Leadership Development; 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.

Registration

Registration is conducted through Populi, nashotah.populiweb.com. [The Populi Knowledge Base provides instruction on how to register for courses](#). Course registration is open for each term no later than the beginning of the prior term.

To “**Enroll**” is to register for a course for credit and to “**Audit**” is to register for a course for no credit. Until one week before the first day of a term, self-registration (the ability to Enroll, Audit or Withdraw from courses) is available for courses in all programs including courses in both Sessions of the Hybrid Distance Program; Distance (“**D**”) and Hybrid-Distance (“**H**”).

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 or Withdraw from courses by written request to the Office of the Registrar at registrar@nashotah.edu. A Late Registration Fee of \$75 will be incurred.

After the first week of the term, students may Enroll, Audit, or Withdraw from a course, by written petition to the Dean. The final determination will be forwarded to the Office of the Registrar. A Withdrawal will be reflected on the student's transcript as a WP or WF and the student will be responsible for paying tuition according to the refund schedule under [Tuition and Fees](#).

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

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

CREDIT LIMITS

Residential students are limited to taking 15.5 credits per term, except by written petition to the Dean.

Hybrid-Distance students may take up to six credits per term and may petition the Dean to take nine credits.

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.

RESIDENTIAL PROGRAM

Residential students not Enrolled in a spring or fall term will automatically be registered for Continuous Enrollment for the fee of \$250 (RES 592). Residential students not Enrolled in 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.

HYBRID-DISTANCE PROGRAM

Hybrid-Distance students not Enrolled in a term will automatically be registered for Continuous Enrollment for the fee of \$250 (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.

ADVANCED DEGREE PROGRAM

Advanced Degree students not Enrolled in Summer and Winter Terms will automatically be registered for Continuous Enrollment for the fee of \$500 (STM 792 or DMIN 892). Students not Enrolled in the Fall and Spring Terms will automatically be registered for no fee (STM 794 or DMIN 894) to maintain enrollment in each term. Advanced Degree students who are charged the Continuous Enrollment fee will receive that fee as a credit toward their tuition, provided they register for a three-credit course the semester immediately following. Students who have satisfied all their course requirements and are in the thesis or project phase will continue to be registered for Continuous Enrollment each term until the oral presentation of their capstone project.

Degree-seeking students who fail to Enroll for a three-credit course for six consecutive terms (18 months) will lose their student status, must request readmission by appeal to the Dean and Faculty, and are responsible for the payment of the outstanding Continuous Enrollment fees.

Attendance

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

GUESTS IN CLASS

On occasion, specifically approved guests may be permitted by the instructor to sit in a Residential or Advanced Degree class at no charge. Hybrid-Distance courses are not available to guests. Auditors may not bring guests to class.

Guests are asked to keep any questions until after class, at which time they may speak with the instructor.

Absence

The Dean and Faculty expect that you are present for your responsibilities as a student at Nashotah House (class, chapel, work crew, dining rotas, etc.). In the case of an *unavoidable* absence please follow this protocol:

1. Notify your Advisor, The Director of Student Services, the Director of Chapel Music (for Chapel Practicum attendance purposes), and as a courtesy, the Dean. Seek permission from your instructors to be absent from classes far in advanced as possible (and do not assume that you will be excused).
2. Arrange a "buddy-system" with a couple of people that can fill in on a rota or take notes in class for you, or, with the instructor's permission, arrange for the lecture to be recorded.
3. Notify your supervisor or crew-leader if absent from work crew or dining rota.
4. Notify the Sacristan on Duty of your replacement.

Coursework Expectations

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 instructor'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.

Grading System

Final course grades are due from the instructors two weeks from the end of the last day of finals for Residential courses, two weeks from the end of the Session for Hybrid-Distance courses, and six weeks from the end of the Term for Advanced Degree courses. The grading system is as follows:

A	Outstanding	F	Failing	AUD	Audit
B	Good	I	Incomplete	WA	Withdraw Audit
C	Acceptable	IP	In Progress	WF	Withdraw Failing
D	Poor	P	Pass	WP	Withdraw Passing

Any student who receives a failing grade 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 Dean. The failed course and grade will remain on the student's transcript, but upon successful completion of the retaken course, the "F" will be changed to a "WF". 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. Instructors 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 diploma or 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 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.

EXTENSION AND INCOMPLETE

Students are responsible to complete their academic work in a timely manner and to comply with all course requirements set by their instructor, including deadlines for assignments and papers. Students who submit their work late can expect a reduced grade. All coursework is due by the 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 requires permission of the instructor (who may, with discretion, shorten the length of the extension granted) in advance of the last day of the course. Approval will be filed with the Registrar.

INCOMPLETE

Requested in advance of the last day of the course, an "**Incomplete**" provides the student with up to eight weeks beyond the last day of the Term or Session and requires permission of both the instructor and the Dean (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. 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 instructor 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.

Except in extremely rare instances, students who are granted an extension will not also be granted an incomplete. In the event a student anticipates not being able to complete the requirements of the course within the time allowed by an extension or an incomplete, they should apply to the Dean for a [Leave of Absence](#).

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.

Transfer of Degree Program

A student may request to transfer from their current degree program to another by written petition to their Advisor, the Director of Distributed Education, and the Dean, which will be presented to the faculty for approval. If approved, the Office of the Registrar will coordinate the student's enrollment in Populi.

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 (see www.ats.edu). 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 "C" or higher ("B" or higher for STM and DMin students). 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. 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 6 credits into a program.
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 Dean and Registrar make specific determinations concerning equivalency of courses to be transferred. All requests for transfer credit must be resolved in the course of the student's first term.

DISPENSATION FROM REQUIRED COURSES

A required course in a stated curriculum may be waived if a student has already achieved competence in the subject of the course. This dispensation from the requirements may occur under one of the following conditions:

- Direct transfer of academic credit (described 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.)

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 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.

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.

CONCURRENT COURSES THROUGH OTHER INSTITUTIONS

Nashotah House students may petition to take courses through another accredited university or seminary. Matriculated students are limited to 6 credits that may be taken at another institution.

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

Terms of Audit Policy

DEFINITION. 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 before the start of the course.

COURSE EXPECTATIONS. 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 instructor 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 instructor may adjust the level of participation granted at any time.

If these terms of auditing are not agreeable, a student may wish to consider taking the course for academic credit. The nearly universal experience is that students gain more from a course when fully engaged and earning credit.

ATTENDANCE. *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 instructors, unannounced and/or unexcused absence from class may result in a withdrawal from the course. Auditors may not bring guests to class.

REGISTRATION FOR AUDIT

Upon acceptance, the student will be assigned an @nashotah.edu email address and password. This will be the official delivery location for Nashotah House communications and the same credentials will be used to login to Populi to complete registration. Permission to Audit is granted (or not) by the instructor of the course and indicated as follows: available **Audit: ✓** or unavailable **Audit: ✗**.

The fee to audit a course at Nashotah House is \$500.00 per course. 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](#).

TRANSCRIPT AND RECOMMENDATION. Provided the attendance requirements are met, a transcript may be requested from the Office of the Registrar which shall show the course name and the grade of Audit (AUD) for no academic credit. An Auditor may withdraw, or be withdrawn, in accordance with the Refunds policy and receive a grade of Withdraw Audit (WA).

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

Commencement

INTENT TO GRADUATE

All degree-seeking students must notify the Registrar of their Intent to Graduate by November 30 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.

COMMENCEMENT REQUIREMENTS

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

1. All financial obligations to Nashotah House are paid in full by May 15 of the year of intended graduation. See [Tuition and Fees](#).
2. All books are returned to the library and all fees paid.
3. The diploma and hood order form are submitted to the Office of the Registrar and fees are paid in full.
4. The housing check-out form is submitted by the first week in May (Residential Students only).
5. If Title IV loans have been utilized, Exit Counseling is completed at studentloans.gov.
6. A forwarding address is submitted to Advancement.

Office of the Registrar

The Office of the Registrar, under the authority of the Dean, is responsible for setting of times for registration, the recording of course grades and maintenance and security of student “**Education Records**”, which include but are not limited to grades, transcripts, class lists, 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, records of the law enforcement unit, student health records, employment records or alumni/ae records.

Records and the Family Educational Rights and Privacy Act

In accordance with the Family Educational Rights and Privacy Act of 1974 (“**FERPA**” or the “**Act**”), Nashotah House may provide to third parties “**Directory Information**”: 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 withhold Directory Information by notifying the Office of the Registrar in writing within two weeks after the first day of class in the academic year. Request for non-disclosure will be honored by the institution for the duration of a student’s degree program.

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 administration including the Dean, the Offices 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 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 (FERPA), Department of Education Room 4074, Switzer Building, Washington, D.C. 20202. Revisions and clarifications will be published as experience with the law and institution’s policy warrants.

TRANSCRIPTS

Students and alumni/ae requesting an official copy of their transcript must complete the [Transcript Request Form](#) found on the Nashotah House website and submit it to the Office of the Registrar. No transcripts will be released without this authorization. The transcript preparation fee is \$10.00 and \$30.00 for an expedited request. All tuition and fees on a student’s account must be paid prior to the transcript being released. Current students may access their [unofficial transcript](#) through Populi.

MEDIA RELEASE

Students are frequently featured in news releases, photographs, and audio and video recordings that may be used in publications or electronic media. Students may opt-out of all or individual forms of media by completing a [Media Release Form](#), available through Populi. The Media Release Form will be submitted to the Office of the Registrar.

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 176 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 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 meeting 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. In response to a changing situation in church and society, course work in the critical areas of moral theology and apologetics has been expanded. Parish Ministry courses provide training in the field of Christian education, and field experience is integrated into the

curriculum. The curriculum is designed to foster spiritual formation, theological insight, and the development of particular ministry skills so that the parish priest is fully and effectively equipped to live and proclaim the Gospel and to enable others to do the same.

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

FORMATION OF THE WHOLE PERSON

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

THE LIFE OF THE SPIRIT

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

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

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

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

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

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 and faculty stand ready to assist.

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.

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 and in compliance with Title IX.

The full text and final rule may be read here: [Nondiscrimination on the Basis of Sex in Education Programs or Activities Receiving Federal](#)

REPORT ANY INCIDENT OF SEXUAL MISCONDUCT

[nashotah.edu > Academics > Resources > Title IX Incident Report](#)

PROVISIONS OF THE INCIDENT FORM

BACKGROUND INFORMATION:

Your full name: _____

Your position/title: _____

Your phone number: _____

Your email address: _____

Your physical address: _____

Date of the incident: _____ Time of the incident: _____

LOCATION OF THE INCIDENT:

On Campus – indicate location: _____

Off Campus –indicate location: _____

INVOLVED PARTIES:

You are encouraged to include names of all involved parties (complainant, respondent, witnesses, reporting party), i.e., Name or Organization, Email address & Phone number, Physical address, Role (complainant, respondent, etc...)

INCIDENT REPORT:

How did you become aware of this incident/situation?

When did you become aware of the incident (the day you received the report)?

Please describe the incident in as much detail as possible:

Are there any other individuals to whom the complainant/victim has reported the incident? If so, please list the names, emails and phone numbers if known.

Does the complainant/victim know you are submitting this report? (Yes or No)

Is there supporting documentation? For example, photos, email, medical reports, video surveillance, text messages.

What type of documentation?

Who has possession of the documentation?

TITLE IX CONTACTS

Title IX Intake Officer

Ms. Teri Lynn Monarrez

(262) 646-6512

TitleIX@nashotah.edu

tmonarrez@nashotah.edu

Title IX Coordinator

The Reverend Jason Terhune

(262) 646-6518

jterhune@nashotah.edu

Title IX Deputy Coordinator

Dr. Elisabeth Kincaid

ekincaid@nashotah.edu

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 to Dr. Garwood Anderson, Dean, ganderson@nashotah.edu, (262) 646-6523. Direct complaints related to seminary employees to The Reverend Jason Terhune, Senior Director of Operations and Student Services, (262) 646-6518.

Policy Regarding Whistleblowing

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 achieving 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.

Safeguarding Training

Safeguarding training is required every three years for everyone who works or studies residentially at Nashotah House (full or part time) or who interacts 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 the first day of classes of the Residential Fall Term.

The Church Pension Group and its affiliate companies are proud to offer online training to supplement and broaden the child abuse awareness and prevention education provided by Safeguarding God's Children. These courses are provided free of charge to anyone who is affiliated with Nashotah House.

Statements and Resolutions Regarding Holy Matrimony and Human Sexuality

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

In order to respond pastorally to the concerns raised within the Nashotah House family and in the Church at large, the Board affirms the following statement:

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

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

MARRIAGE IN COURSE

Postulants and candidates should note that their bishop's consent is required for any change in marital status. Any Residential student who plans to marry during the course of their seminary career should notify the Dean and faculty at least three months in advance.

ROOMMATES AND GUESTS

If hosting guests on campus, contact the housing coordinator to inquire about renting an apartment for their stay. Boyfriends or girlfriends (even if engaged) may not stay in student's quarters. Disregarding this policy is a considered a violation of the Matriculation Oath and, therefore, grounds for dismissal. Please refer to [Loss of Student Status and Discipline](#).

Chapel Participation

Every student and faculty member is expected to join in our worship every day that classes are in session. This means joining on time, and in the assigned choir stall, for Morning Prayer and Holy Eucharist Monday through Friday, and for Evening Prayer Monday through Thursday. If ill, students are encouraged either to sit in the Court during services or to stay at home. If forced by illness to miss a service, then notify the faculty Advisor and the instructor of the Chapel Practicum as soon as possible. If desired, the Advisor will arrange for the receiving of the Sacrament or healing prayer at home.

Degree-seeking students, who live in seminary housing or other approved housing within a 50-mile radius of the campus, are required to attend daily chapel. MDiv and CAS students are required to serve on the rota.

Hybrid-Distance and Advanced Degree students are required to attend daily chapel and may request to be provided opportunities to serve on the rota during designated residential weeks.

Students will be scheduled to serve a variety of roles in the Chapel, including those of bellringer, sacristan, lector, chalice-bearer, thurifer, preacher, and officiant. By graduation, student competencies, and even liturgical intuitions, will be remarkably honed. Growth in this depends upon a student's humility and faithfulness. It is the student's responsibility to consult the chapel duty rota and to be impeccably faithful to the responsibilities with which they are charged. If unable to discharge the duties for which one is scheduled, it is the student's responsibility both to secure a substitute and to inform the Sacristan on Duty of the switch. Specific expectations and consequences are outlined in the Chapel Practicum course materials.

During an academic term, black cassocks will be worn in the Chapel. Students will purchase their own cassock; fellow students or faculty members can suggest where to shop. Nashotah House will purchase a surplice for the student (billed to the student account), which should be worn over the cassock to all sung services. Those in Holy Orders are invited to wear tippetts over their surplices. Students will purchase a Psalter from Nashotah House (billed to the student account) and are encouraged to purchase personal editions of books used in community worship and to stock any other devotional material desired for the choir stall.

Refectory Participation

Students enrolled in MDiv and Residential CAS programs who live in seminary housing or other approved housing within a 50-mile radius of the campus are required take breakfast and lunch in the refectory on weekdays.

Students enrolled in Residential MTS program who live in seminary housing or other approved housing within a 50-mile radius of the campus are strongly encouraged to take breakfast and lunch in the refectory on weekdays.

Hybrid-Distance and Advanced Degree students are required to take breakfast and lunch in the refectory on weekdays during designated residential weeks.

The refectory makes every reasonable effort to accommodate food allergies and dietary restrictions. Students who nonetheless find the refectory meal plan unworkable may petition the Dean for exemption.

Discipline of Work, Work Crew

Every Residential student is 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.

Work crew assignments are made at the beginning of the school year. Students are expected to contribute to the best of their ability during work crew time. If assigned to a crew whose responsibilities are beyond a student's physical capacities, please contact the Director of Student Services.

Absence from work crew must be excused in advance by the Senior Student and arrangements for making up work must be made with the student's work crew supervisor. A pattern of disengagement or absenteeism is a matter that will be taken up by the Director of Student Services, and if need be, the student's faculty Advisor and the Dean.

Each member of our community, students, faculty, and staff, are on a Dish and Dining Rota to help in the refectory. A schedule is set and posted with weekly service of alternating breakfasts and lunches. The Dining Rota crew wipes down the tables, collects dishes, and straightens the facilities. It is the responsibility of each to find a replacement if one is unable to fulfill the duty on any given day.

Employment on Campus, Work Scholarships

In addition to work crew—and very different from work crew—some students are offered work scholarships based on their financial need and personal giftedness. When the seminary employs a student as a Refectorian, a Choral Scholar, a Sacristan, an audio-visual technician, or one of the many other “jobs” for which the seminary pays an hourly wage, this is called a work scholarship.

WORK SCHOLARSHIP POLICY

Work Scholarships are designated as either hourly or term-based and the rate of pay is fixed by the Director of Student Services together with the staff member responsible for Financial Aid and the budgetary requirements set by the Finance Office; rates of pay are subject to change with the prior notification of the student. Hourly work scholarships are paid as credit to student accounts as work is completed, generally within two weeks. Term-based work scholarships are paid as credit to student accounts at the end of the semester if the work has been completed in a satisfactory manner.

Term-based scholarships are subject to reduction based on non-attendance (e.g., a Choral Scholar who attends chapel only 85% of the time forfeits 15% of their scholarship); term-based scholarships that are relinquished or from which the student is removed for any reason are paid on a pro-rated basis (e.g., a Sacristan who is removed from duty eight weeks into the 14-week term is paid 8/14ths of the scholarship). Failure or Withdrawal from a required course or being placed on Academic Probation, will result in the revocation of Work Scholarships.

Certain student positions serving under the Director of Student Services or the Director of the Chapel carry “administrative weight”, though they are not involved in student discipline (i.e., Senior Student, Sacristans, Refectorians). All students should respond to the instruction of these student leaders as if the Administration was speaking. Issues will be reported to the department head for the work scholarship and to the Director of Student Services.

If a student experiences difficulties and fails to keep their duties, they will be called to meet with the Director of Student Services and/or faculty Advisors for corrective guidance. If a student feels that a course of discipline is inappropriate after speaking to the Director of Student Services and their faculty Advisor, they should speak with the Dean regarding the situation.

First and foremost, the student's responsibility while here at Nashotah House is to studies and formation. If at any time the responsibilities of a work scholarship get in the way of studies or formation, a student should consult the Director of Student Services and together discern if the work should continue. Following are some obvious warning signs that the work scholarship is too great a burden.

- Attendance in chapel less than 90%
- Late assignments
- Excessive drinking
- Excessive sleeping
- Irritability with other members of the community
- Total lack of social life

WORK SCHOLARSHIPS AND RATES OF PAY

HEAD SACRISTAN, \$1600/TERM. The student with delegated responsibility for the operation of the Chapels, including maintenance, ordering of supplies, and following procedures. The Head Sacristan remains on duty during recesses in Fall and Spring Terms.

SACRISTANS, \$1350/TERM. Students assigned to lead and train their peers in the operations of our common liturgical life. They are responsible for the cleanliness of the chapel and maintaining chapel supplies, among other duties. This is a peer teaching position, similar to a Teaching Assistantship offered to knowledgeable graduate students in a university. The ability to teach and assist students towards excellence in our common liturgical life is essential. Sacristans remain on duty during recesses in Fall and Spring Terms. Normally, there are six in number including the Head Sacristan.

SACRISTANS IN SUMMER/CHRISTMAS. \$20 per service that include a Daily Office and Holy Eucharist. \$16 per service that is Daily Office only. Students are responsible for the operation of the chapel during out of term periods and need not be Sacristans during term. Great independence and initiative are required. One person is paid per service out of term, except when Hybrid-Distance and Advanced Degree courses are offered in January Term and Summer Term. Three students will be paid \$20 each per service that includes a Daily Office and Holy Eucharist. Two students will be paid \$16 each per service that is Daily Office only.

CHAPEL SECRETARY, \$1200/TERM. The student will assist the Chapel Director in the preparation of bulletins, seating charts, lectionaries, and other organizational tasks.

CHORAL SCHOLARS, \$850/TERM. Students who form the core of the Choir, rehearsing four days per week to lead our musical life, including taking turns as Cantor and participating in off-campus events, among other duties. Selection is by audition and on willingness and ability to maintain musical blend with the group as constituted each year. Students will number between 10 – 14 based on total residential student enrollment and the abilities of the available students and spouses.

ORGAN SCHOLAR. Pay will be determined on a case-by-case basis; the number of hours and services will be considered. An already accomplished keyboardist, who takes on accompaniment responsibilities for Choral Scholar rehearsals and community liturgies, as directed. If capable of leading musical worship independently, the Organ Scholar may supply for the Director of Music as required and be paid appropriate rates determined in advance for such services.

HEAD REFECTORIAN, \$1200/TERM. The student with delegated responsibility for the operation of the Refectory, including Dish & Dining Rotas and preparations for Community Dinners and similar events.

REFECTORIANS, \$1000/TERM. Students responsible for the operation of daily dish crews and other duties as assigned by the Senior Refectorian. Normally three in number including the Head Refectorian. Refectorians serve two out of every three weeks and assist at special dinners as scheduled by our chef and Head Refectorian.

TEACHING ASSISTANTS, \$10/HOUR. Locally known as “zippies”, students assist faculty as required, including grading assignments, scanning or copying class resources, or assisting in research tasks. The zippy should expect to invest a half a day per week to the need of the instructor. An accurate time sheet must be kept and signed by the instructor being assisted.

LIBRARY ASSISTANT \$500/SEMESTER. This student assists in shelving books and other general tasks about 2.5 hours per week.

AUDIO-VISUAL (AV) ASSISTANTS, \$10/HOUR. Students assist with internal and external events as directed by the Chapel Director.

STUDENT COMMONS AMBASSADOR, \$1300 ANNUALLY. The senior official of the Student Commons with delegated responsibility for residential life. Duties continue across Christmas and Winter Term; this position may be held concurrently with another non-Senior scholarship position.

CELLARER, \$950/TERM. The student responsible for the safe and sanitary operation of the Common Room, including preparation and clean-up from events, monitoring adherence to the [Alcohol Use Policy](#), among other duties as required. The Common Room will generally be open Tuesdays 7:00 – 9:00 and Fridays 7:00 – 10:00.

PORTER, \$950/6 MONTHS. This student’s cell phone number is listed on all housing units as the person to call and open an apartment if one is locked out. The Porter also ensures that the lights are out, and doors are locked each evening throughout the campus. The Porter will assist the Maintenance Department to respond to after-hours concerns and immediate needs.

PREFECTS, \$500/SEMESTER. The Prefect is responsible for maintaining the safety of common sidewalks, walkways and stairwells by clearing snow, leaves, and debris, and for reporting known issues of non-compliance with student leases to the Maintenance Department and/or the Director of Student Services. Prefects are responsible for providing clear access to units that are used for guest housing and for doing so in a timely manner. Normally, one Prefect is appointed to the Peaks, one to the Flats, one to the Cloister, and one to Kemper Hall. Student tenants remain responsible for mowing their own lawns and shoveling/clearing their unit walkways.

Other hourly positions may be determined ahead of time. As required, the seminary may call for students to work as required for internal and external events, advancement/alumni relations, or other tasks as directed by staff.

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).

Drug and Alcohol Policy

It goes without saying that men and women who are preparing for a vocation in ministry must learn to discipline themselves regarding illegal drugs and/or excessive alcohol consumption. The former is never allowed on campus; the latter should be consumed responsibly and with a sensitivity to restrictions of others who don’t imbibe because concerns regarding health, conscience, or addiction. If you choose to drink in public areas, please be conscientious regarding others in the community.

STATEMENT ON CHEMICAL DEPENDENCIES

Nashotah House recognizes that alcoholism and other drug dependencies are treatable diseases. We understand the pervasive nature of chemical dependencies; the destructive way they harm the body, soul and spirit of individuals; and how interpersonal relationships within the family, or communities, are impacted by dependent, abusive or inappropriate alcohol or drug use. We believe that the Church, as a redemptive fellowship of Christian believers, must be sensitive to the need for exercising a healing ministry to any individual suffering from alcoholism or any other drug addiction. The Dean, as chief pastor of the House, will support, assist, and encourage any such member of

the Nashotah House community (faculty, staff, student body, and dependent members thereof) to seek treatment. Whenever intervention is warranted, the Dean will on a case-by-case basis be consulted about an appropriate course of action.

ALCOHOL USE POLICY

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

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

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

DRUG POLICY

It is prohibited for any student or employee of Nashotah House to possess, use, distribute, deliver, or sell illicit drugs to anyone (including prescription drugs without a medical doctor's consent).

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

Any employee found to be using, to have used, to have possessed or to possess illicit drugs while employed by the seminary will be given a choice of entering a formal, recognized drug/alcohol abuse program or having their employment terminated, and the relevant facts will be reported to the local authorities.

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

SMOKING POLICY

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

Please be respectful of neighbors when smoking outside. Smoke 20 feet from buildings as a general guideline. Do not allow smoke to enter open windows.

Safety and Fire Preparedness

The Maintenance Department of Nashotah House conducts annual testing and maintenance of fire protection equipment (fire extinguishers, fire alarms, fire escape ladders in 2nd floor apartments with one access stairwell). Students are required to report any suspected issues to the Maintenance Department immediately for remediation.

In the event of a fire, the following muster points are designated:

- In Cloister, Kemper Hall, Lewis Hall, St. Mary's Chapel, or the Library, gather in the Kemper Hall Parking Lot
- In Adams Hall/DeKoven Commons or the Maintenance Shop, gather in the Back (North) Parking Lot of Adams Hall
- In the Flats (the apartments on Parsons Rd.), gather at the Playground parking area
- In the Peaks (the apartments on Nutter Circle), gather in the grassy area in the center of Nutter Circle

Further, the seminary provides Automated External Defibrillators outside the sacristy (1st floor St. Mark) and the stairwell in DeKoven Commons. First aid kits are provided in common spaces and guest housing units. If a student finds an AED or First Aid kit missing, or in need of servicing, they are required to contact Housekeeping immediately for remediation.

Weapon Policy

Weapons must be secured (with ammunition stored separately) in a safe in the accommodations. If no safe is present, see the Director of Student Services to discuss other options.

Computer Use in the Classroom

(Adapted from Anne Curzan, "Why You Shouldn't Use Laptops in Classrooms," *The Chronicle of Higher Education*, posted online on August 25, 2014.)

- **Multitasking Kills Learning:** With a laptop open, it is almost impossible not to check email or briefly surf the Internet. Studies indicate that this kind of multitasking impairs learning; once on email/the internet, focus and attention is no longer on what is happening in class.
- **Screens Distract Those Around:** [A study published in 2013](#) [1] found that not only did the multitasking student in a classroom do worse on a post-class test on the material, so did the peers who could see the computer. In other words, the off-task laptop use distracted not just the laptop user but also the group of students behind the laptop user.
- **Computer Use Distracts the Instructor:** Instructors know who is multitasking on your computer if typing is not at the right time. If the instructor is not saying something noteworthy and a student is engrossed in typing, it suggests the student is doing something other than being fully engaged in class, which distracts the teacher.
- **Computer Use Reduces Classroom Engagement:** When on a laptop, the instructor and peers are often looking at the back of the computer screen and the top of the head, rather than all making eye contact with each other. Learning happens best in a classroom when everyone is actively engaged with one another in the exchange of information. This can mean looking up from notes to listen and to talk with others, which means making strategic decisions about what to write down. Note-taking is designed to support the learning and retention of material talked about in class; note-taking itself is not learning. And speaking of what one chooses to write down ...
- **The "Type" of Note-Taking Matters:** A study that came out in June of 2014[2] suggests that taking notes by hand rather than typing them on a laptop improves comprehension of the material. While students taking notes on a laptop (and only taking notes—they were not allowed to multitask) wrote down more of the material covered in class, they were often typing exactly what the instructor said, which seems to have led to less mental processing of the material. The students taking notes by hand had to do more synthesizing and condensing as they wrote because they could not get everything down. As a result, they learned the material better.
- **Too Many Are Addicted to Screens:** It is good for all to break addictive patterns with email, texting, Facebook, etc. It's a bit silly that one cannot spend 80 minutes without checking phones or other devices. For most, what are the odds of an emergency that cannot wait an hour?
- **The Final Word:** If there is a legitimate reason for using a computer in class, speak to the instructor. For the rest... take this as an opportunity to unplug from electronics and connect to an actual book, and through it, to the actual people around.

1 Faria Sana, Tina Weston and Nicholas J. Capeda, "Laptop Multitasking Hinders Classroom Learning for Both Users and Nearby Peers." *Computers & Education* vol. 62 (March 2013), 24-31.

2 Mueller, Pam and Daniel Oppenheimer, "The Pen is Mightier than the Keyboard: Advantages of Longhand Over Laptop Note Taking." *Psychological Science* vol.25 no.6 (June 2014), 1159-1168.

Accessibility and Medically Necessary Accommodations

Nashotah House complies with Title VI / Section 504, providing reasonable accommodations and reasonable modifications to qualified students with disabilities. While we operate in a number of 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 Reverend Jason Terhune, Senior Director of Operations and Student Services, (262) 646-6518.

Pet Policy

Pets are permitted in the Peaks, the Flats, the Fort, and Shelton Hall. Students may bring a maximum of two pets and must pay a non-refundable pet fee of \$250 per pet for their apartment. This pet deposit is in addition to the apartment security deposit.

No pets are permitted in Atkins, the Cloister or Kemper Hall.

Pets must be registered prior to moving to campus. The Pet Form must state the breed and age of the pet. Evidence of immunizations must be provided. Evidence of appropriate liability insurance must be provided together with any pertinent history of illness or behavior causing injury to humans.

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

- Pets must be clean, quiet, free of disease, inoculated against rabies, distemper, and other diseases as required by law, and must not present a danger to any resident of the community.
- Dogs and cats must wear current tags indicating proper licensing and required immunizations. It is the responsibility of pet owners to obtain license tags at the Delafield City Hall as soon as they become residents of the campus and to renew annually.
- The City of Delafield requires that dogs be kept under control by their owners and on our campus. We extend that rule and require that dogs be kept on a leash. Dogs and cats may not roam free on campus. Faculty and staff whose homes have substantial yards surrounding them may allow their pets to roam free within their own yard, but not beyond.
- Pets must be kept off any neighbors' property, off the playground at the Peaks and off the center circle lawn. Be scrupulous about picking up pet waste. Our campus is a wonderful place to take a dog for a walk, but we implore you not to allow your dog to spoil anyone else's enjoyment of our trails and pathways.

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

- The living unit must be kept free of fleas, the odor of pet urine and feces, and any other unsanitary conditions caused by pets.
- Pets must urinate and defecate away from living areas, pathways, and places where children play.
- Pet waste must be cleaned up immediately and must be disposed of in sealed plastic sacks and placed in garbage cans (including cat litter)—not thrown into the woods or other areas of campus.
- No pets (except seeing-eye dogs) are permitted at any time in the refectory, chapels, library, classrooms, or the public offices of the seminary. Faculty or staff who bring pets to their offices must keep them enclosed within their personal offices and not allow them to wander in public areas.

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

Driving and Parking Policies

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

Observe very low speed limits (10 miles an hour on campus; 5 miles an hour anywhere near student apartments).

PARKING AREAS

- General Parking: behind Kemper Hall, Refectory back lot, Library side lot, Refectory/Shelton Hall front lot, and unassigned spaces in the Chapel Lot
- Chapel Lot assigned parking spaces are marked with signage for Faculty and Administration. There is no parking in these spaces even if the assigned member is not on campus.
- Kemper Lot, at the east end of Kemper Hall is for visitors, staff, and delivery personnel only.
- Shelton Hall back lot (facing Mission Road) is for Shelton Hall residents and guests.

No parking in fire lanes or thoroughfares will be permitted at any time. Locations include the area behind the Flats, behind the library, and the access road to the boiler house and beach.

Apartment residents are allocated one parking space in the apartment living area. Any additional vehicles should be parked in the undesignated parking stalls away from the front of the buildings.

Cloister and Kemper Hall residents are to use the lot behind Kemper Hall or may park in un-reserved spaces in the General Parking areas.

Non-resident students are to use the General Parking areas.

UNREGISTERED, INOPERABLE OR ABANDONED VEHICLES

All student vehicles kept on campus must be registered and covered by auto insurance meeting Wisconsin state legal requirements. If a vehicle is inoperable or is not registered (ex, a collectible vehicle), it can only be stored on campus with the explicit permission of the Maintenance Department, who will direct where on campus it may be stored. Unregistered or inoperable vehicles on campus remaining on campus after a written warning from the Director of Student Services or the Maintenance Department may be towed at the expense of the registered owner or the student who brought the vehicle to campus.

Student vehicles must be removed from campus upon the termination of the housing agreement. Vehicles remaining on campus after the end of the lease may be towed at the expense of the registered owner or the student who brought the vehicle to campus.

PARKING FINES

Unauthorized parking in any lot as described above, parking in a fire lane, or parking outside of designated painted stalls shall constitute a parking violation with an appropriate fine. Fines will be charged to student accounts, regardless of whether the student, the student's spouse, or the student's children were operating the vehicle at the time. The fines and repercussions for parking violations shall be as follows: a 1st violation is a Warning; a 2nd violation is \$25.00 fine; a 3rd violation is \$75.00 fine; and a 4th violation results in \$250.00 fine, a meeting with the Dean, and a possible suspension of campus vehicle privileges.

Any questions regarding parking and special circumstances deviating from this general parking policy should be addressed to the Director of Student Services.

PARKING POLICIES FOR SNOW DAYS

Snowplow equipment has the right of way. Do not try to cut in front of trucks.

Keep children out of the area until plowing is finished. They cannot be seen in snowbanks and running behind trucks.

Please walk with caution and wear proper foot attire because it is impossible to clean every surface of snow and ice.

Vehicles may be plowed in, or the whole area may be passed by, if a vehicle is parked in a restricted area. It is dangerous and difficult to plow in an area congested with cars.

Following are locations where cars **cannot** park overnight during snowstorms (marked in **RED** on the map).

- Upper Kemper Hall Parking Lot
- Faculty Parking Lot
- Lower lot by the Boiler House
- Large parking lot by Adams Hall and Maintenance
- Lot by Bookstore and Post Office off main entrance road
- Long parking strip at the Peaks apartments by the pump house

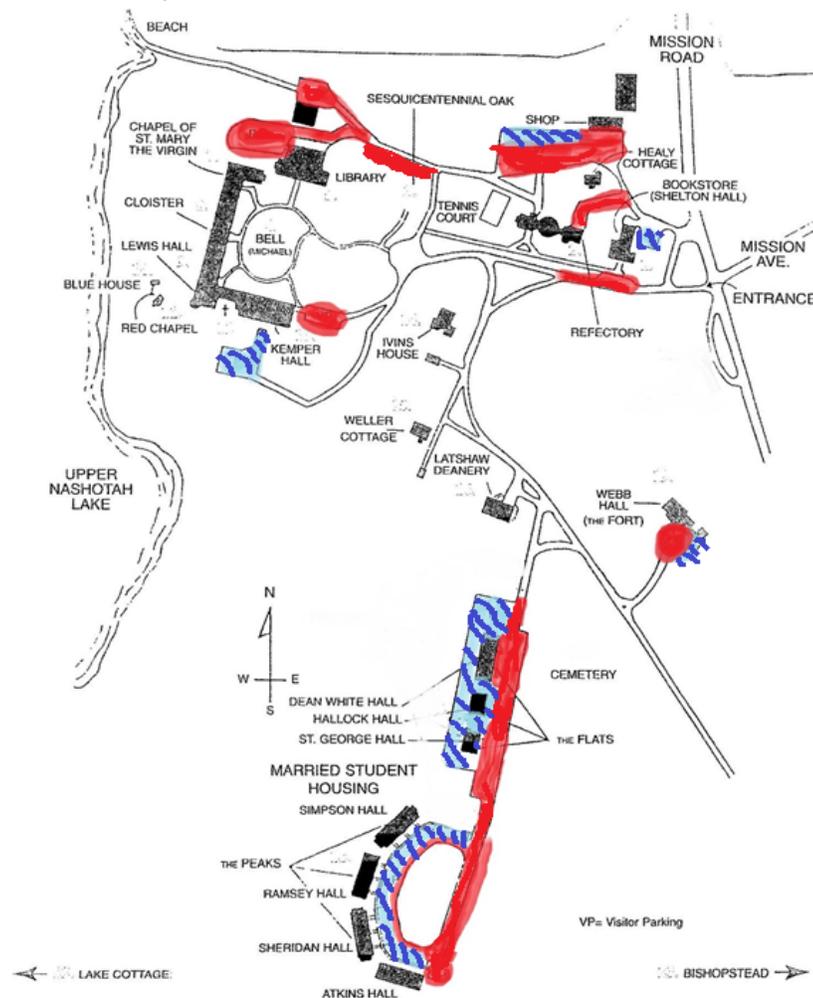
The **RED** areas are plowed first so cars can be moved here before chapel.

Later, as the secondary **BLUE STRIPED** areas are plowed out, cars may be returned to their original location and the process will be repeated, if necessary.

Cars are to be parked for the night in **BLUE STRIPED** sections. Cars are to be moved to **RED** sections in the morning and returned to **BLUE STRIPED** sections for the night.

Snow-covered cars are to be cleaned in the **BLUE STRIPED** area and not in a clean **RED** area.

If the owner of a vehicle will be gone for a day or more, the owner is to give the keys to another to move the car according to the instruction above or park in the **BLUE STRIPED** area in the Lot behind the Refectory (at the far back edge) for the duration of the absence.



Appendix A: Thesis and Project Guidelines

Thesis Proposal Guidelines

1. A title that clearly describes the thesis project
2. A statement that concisely states the chief argument
3. A two- to four-page description of the thesis as initially conceived
4. A Proposed Table of Contents (with chapter titles and sub-points that tease out the proposed argument)
5. An Annotated Bibliography (listing each of the significant texts that frame the argument. This need not be exhaustive but must show key theological partners and their works which inform the Thesis. Each book or article should state in a couple of sentences, not merely what the text is about but how it will be used to build the arguments).

Thesis and Project Format Guidelines

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

Degree	Thesis Length
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

3. **Number of copies.** The library needs two complete copies of each thesis/project; one for the archives and one to circulate.
4. **Typeface.** Type must be 12-point for the body of text, footnotes, and quotations. The typeface must be Times (New) Roman, or similar serified font. The conventions of print (rather than typewritten manuscript) should be used to the extent that the resources are available. For example, use actual italics rather than underlining, m-dash (—) instead of double hyphen (--) and true left and right quotation marks (" ") instead of vertical quotes (" ").
5. **Format.** The left margin must be 1 ½ inches; all other margins must be 1 inch. Text must be double spaced; footnotes and block quotations should be single spaced. For all other formatting details, see Turabian, 9th edition.
6. **Footnotes.** Footnotes, separated from the text by a 2- to 3-inch left-justified line, must be numbered consecutively through each chapter and begin at the bottom of the page on which the reference is found, continuing if necessary to the bottom of the next page. Endnotes and parenthetical citation formats are not to be used.
7. Order of elements.
 - 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
 - j. Expenses. Students will submit a \$300 binding fee (plus an additional \$100 for every extra copy) with the Final Draft copy of the project/thesis, payable to Nashotah House.

Thesis and Project Deadlines

1. The complete First Draft of the project/thesis is to be submitted to First Reader no later than the date for **First Draft** in the table below, for graduation in May. Electronic copies of the First Draft should also be sent to the First Reader. It is recommended that the student notify the First Reader in advance of the submission of the First Draft.
2. Unless an alternative understanding is communicated, the First Reader is to return the First Draft with comments within four weeks of its submission.
3. Following student revisions, electronic copies of the Presentation Draft are to be submitted to the First Reader and the Second Reader no later than the **Presentation Date** in the chart below for a May graduation. At this time, arrangements for the Oral Presentation will be scheduled. The submission of the Presentation Draft should precede the presentation by not less than one month.
4. If the project/thesis is passed, the student will revise the Presentation Draft into a Final Draft at the direction of the First Reader by the date for the **Final Draft** in the table below.
5. The First Reader (and, if deemed necessary, Second Reader) approves the Final Draft and submits it to the Registrar for recording. The Final Draft is sent to the printer to be printed and bound, the student bearing the expense (see [Financial Information](#)). Two copies will be retained for the Library, and one will be sent to the student. Students may purchase additional copies at their expense.

Degree	First Draft	Presentation Draft	Final Draft
Master of Divinity	February 15	March 15	June 15
Master of Theological Studies	February 15	April 15	June 15
Master of Sacred Theology	February 15	April 15	June 30
Doctor of Ministry	February 15	April 15	June 30

Thesis and Project Examination (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.

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

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

Students will be informed of the status of the 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. If corrections are to be made to the thesis/project, the Research Supervisor (First Reader) will send a list of corrections required for finalizing the project following the Oral Presentation. 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 sends an electronic copy of the final draft in .PDF format for final approval to the First Reader copying it also to the Director of Distributed Education by **June 30**. When the First Reader gives final approval to the project, it will be sent to the printer for binding. Two copies will be printed for the Library collection and a bound copy of the project will be sent to the student for their personal library.

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 2020

Appendix B: Field Education Program

Intent and Purpose of Field Education

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

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

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

Ethical Expectations of Field Education Students

Students in Field Education placements are reminded they serve in their field placement under the honor code of the seminary, and should be cognizant they also represent Nashotah House, their call to ordained ministry, their bishops, and their dioceses. As such, students are expected to "live in the manner worthy of the calling to which [they] have been called" (Ephesians 4:1).

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

Breach of these expectations may be grounds for termination of your field placement. If for any reason students find themselves struggling to work within any these expectations, they are to notify the Director of Formation and Leadership Development or the Dean. The seminary is committed to providing assistance, guidance, and care to all our students.

Field Education Requirements

Both the MDiv program and the MPM program require some form(s) of Field Education. The MDiv requires both a Supervised Practice of Ministry as well as a Summer Practicum (either CPE or TPP). The MPM requires a Supervised Practice of Ministry but does not require a Summer Practicum (either CPE or TPP). These requirements are described further below. Placements are made in consultation with and with the approval of the Director of Formation and Leadership Development (FLD).

SUPERVISED PRACTICE OF MINISTRY (SPM)

MDiv and MPM students are expected to complete an SPM experience at a local parish under the supervision of the Rector, Vicar, or Priest-in-Charge. In some, extraordinary, cases, a supervised internship in a non-parochial ministry may be approved. This SPM is normally undertaken during the MDiv student's Middler year and the MPM student's final year of their program. There is no credit given for SPM, though the student will register for PM 510 (fall) and PM 511 (spring), and the successful completion of SPM will be noted on the student's transcript.

The student will:

- ♦ Honor the agreement established in the seminary's Student / Site Contract.
- ♦ Serve at the site (or directly on behalf of the site) 7-10 hours per week (exclusive of commuting time) during the academic year from September through mid-May, or the equivalent time for students serving in alternative placements.
- ♦ Participate in a monthly colloquy on ministry leadership. Time spent in discussion group is credited toward service hours for that week.
- ♦ With prior approval from the FLD, attendance to ministry or professional development conferences and seminars is credited toward service hours.
- ♦ Start and end dates are arranged between the student and site supervisor with approval by the FLD.
- ♦ Work with the site supervisor to develop the Learning and Serving Covenant detailing the student's responsibilities goals, objectives and schedule. The Learning and Serving Covenant will be reviewed and approved by the FLD.
- ♦ Schedule, with the site supervisor, frequent regular meetings specifically for theological reflection. These meetings are considered part of the contracted service schedule. (1 hour per week minimum for academic year placements.)
- ♦ Meet regularly with the site committee. These meetings are considered part of the contracted service schedule. (1 meeting per month for academic year placements.)
- ♦ Communicate with the FLD about any field placement concerns.
- ♦ Behave in accordance with the ethical expectations described on page 36.

The Field Site will provide:

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

The Site Supervisor will:

- ♦ Honor the agreement established in the seminary's Student/Site Contract.
- ♦ Assure that the student is provided with a broad range of experiences based on the rubric provided by the FLD.
- ♦ Provide ongoing mentoring and professional guidance and the clear communication of expectations.
- ♦ Help the student develop the *Learning and Serving Covenant* after the student begins serving at the site.
- ♦ Establish regular meetings with the student specifically for theological reflection. These are in addition to other supervisory meetings and are considered part of the contracted service schedule.
- ♦ Be easily accessible to the student and provide ongoing direction and mentoring.
- ♦ Enlist a site committee of three to five lay members to meet with the student on a regular basis. (The site supervisor does not serve on the site committee.)
- ♦ Send a written evaluation of the student's progress to the FLD when requested.
- ♦ Communicate any concerns, questions, or changes to the FLD in a timely manner.

STEP ONE: FIELD PLACEMENT

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

All field placement interviews are initiated by the FLD and only one student at a time will interview at a particular site. As some large parishes have more clergy and varied ministries, with the approval of the FLD, multiple students may be placed at the same site concurrently.

Neither students nor clergy make field site arrangements prior to conversation with the FLD. Students who have an idea of where they want to do field work and/or know the parish priest must talk with the FLD before further conversation proceeds. Priests or agency directors who may know a student they would like to mentor must contact the FLD before further conversation proceeds.

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

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

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

The placement procedure works as follows.

1. After meeting with the FLD and by mutual agreement, a student will be directed to contact an approved site supervisor to arrange for a placement interview. After the interview, a student may either accept or reject an offer from the site supervisor. The site supervisor may or may not agree to work with the student. **Both parties** should independently notify the FLD about the outcome of the interview.
2. If the initial interview does not result in a mutual agreement for field placement, the FLD will direct the student to another interview at a different site. The site supervisor may request an interview with another student.
3. When a student and site mutually agree to work together, both parties notify the FLD.

STEP TWO: THE STUDENT / SITE CONTRACT

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

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

STEP THREE: ORIENTATION

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

Site Supervisors. Orientation is offered to all site supervisors on-campus at Nashotah House. This will include an overview of Nashotah House's Field Education program requirements, preparation of the Learning and Serving Covenant, evaluating student progress using the rubric, and best practices for vocational mentoring. This is also a time for colleagues to ask questions and share insights from their own professional experience. This training is offered during Fall Term, prior to the beginning of the field placements, and takes approximately 3 hours.

Site Committee. The site supervisor is responsible for identifying people to serve on a three-to-five-member site committee. This committee should be established and oriented by the time the student begins serving at the site (see below).

STEP FOUR: THE SITE COMMITTEE

Establishing the Site Committee. The site supervisor is responsible for establishing a three-to-five-member site committee by the time the student begins serving at the site. The site supervisor **does not serve** on the site committee. A chairperson or convener should be identified to convene the monthly meetings.

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

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

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

Purpose of the Committee. The site committee should establish a regularly scheduled meeting time with the student of at least once a month to:

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

Meeting Timetable and Agenda. The site committee chair should convene the monthly meetings with an established agenda and timetable for the year together. A suggested timetable follows:

September

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

October-November

- Continue orienting the student to the community (and surrounding neighborhood).
- Review the goals in the student's Learning and Serving Covenant.

December-March

- Affirm growth the committee has observed and discuss any issues or problems that may be emerging.
- Continue to review and evaluate the student's progress with learning goals.
- Be aware that the student's Fall Semester ends in early December and be aware of the student's holiday plans and Winter Term schedule.

April-May

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

STEP FIVE: THE LEARNING AND SERVING COVENANT

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

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

Preparing the Learning and Serving Covenant. Students will begin their Field Education experience with some of their courses completed. It is important for site supervisors to know what has and has not been studied so that expectations are appropriate. Students are encouraged to stretch the limits of what they know as they engage in the practice of ministry. We also caution students to identify their limitations, competencies, and boundaries so that support and resources can be provided. Please refer to [Exhibit A: Example of Supervised Practice of Ministry \(SPM\) Learning and Serving Covenant](#).

As the student and site supervisor begin to draft the goals and objectives, they should have conversation together about areas of learning experiences. Here are a few examples:

- Teaching in a variety of situations appropriate to the student's interests and knowledge. (Examples: Bible study, book groups, topical discussions, lesson planning)
- Organizing, recruiting, and empowering others for special events and the ongoing work of the site community.
- Liturgical practice, preaching, working with music/worship planning, leading Morning and/or Evening Prayer, and actively participating in the worship life of the church or agency that students are expected to preach at least twice each term.
- Providing pastoral care (with supervision appropriate to the student's experience), including pastoral visitation, meeting with support groups or working with other multi-person care groups.
- Participating in community and mission outreach, social justice and witness.
- Administration as part of ministry: planning, convening meetings, following through, evaluating, communicating, working in complex organizations, dealing with conflict, team building, understanding power, and authority, setting limits and delegating. Students are expected to attend at least two Vestry meetings over the course of the year.

The Learning and Serving Covenant should be completed in its entirety. Because the Learning and Serving Covenant articulates a living relationship, changes may occur during the year. Substantive changes require a revision to the document and each signature party—including the FLD—must sign off on the revision.

Although the site committee does not participate in drafting the Learning and Serving Covenant, members should refer to it as they work with the student throughout the year. The student, site supervisor, and site committee chair should all have a copy.

STEP SIX: ONGOING COMMUNICATION

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

Mid-year Check-in. In early December Site Supervisors will be asked to respond to an email questionnaire which will be sent by the FLD. This will serve as an alert to any questions or potential trouble areas as well as an opportunity to share particular blessings.

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

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

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

STEP SEVEN: EVALUATIONS

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

Site Supervisors complete an evaluation rubric provided by the FLD that must be signed by both the student and the site supervisor. This will be due in April before the end of the Spring Semester and will become part of the student's permanent file. The FLD will provide a reminder regarding rubric evaluations in early spring.

The Site Committee chairperson will be invited to complete an evaluation rubric after conversation with the student and site committee. This evaluation is to be shared with the student and sent to the FLD by the end of the Spring Semester. An evaluation rubric will be provided by the FLD via the student. We ask that only the chairperson send an evaluation rubric (based on conversation with the whole committee and the student).

Students will provide periodic reflections of their Field Education site and site supervisor as noted in the course syllabus. Students will submit a final paper reflecting on their future vocation in ministry.

TERMINATION OR DISENGAGEMENT OF A SITE PLACEMENT

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

The procedure for termination or disengagement is as follows:

1. The student or site supervisor will contact the FLD at the first sign of concern that the relationship is headed in a direction that could result in termination or disengagement. The contracts and covenants into which site supervisors and students enter are mutually binding and should not be terminated unilaterally. The FLD will consult with the parties and work toward a mutual course of action.
2. If either the student or the site/site supervisor determines that the relationship is in jeopardy due to issues of safety (i.e., violations of the law, sexual harassment, racial harassment, etc.), the student may be excused/suspended from his or her duties at the site pending a resolution mediated by the FLD. In the case of a student violation, the matter will be referred to the Dean for consideration.
3. If termination is determined to be the best course of action, then the terms of the termination/disengagement will be set forth by the FLD. These will include the conditions under which the student will be terminated at the site, the requirements for either completing or repeating the course, the status of the site and the site supervisor in relationship to the Field Education program. This document will be entered into the student's file with a copy given to the site supervisor.

THEOLOGICAL REFLECTION WITH SITE SUPERVISOR

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

- Scripture read by the student with reflections, illustrations and ideas offered in support of the Sunday sermon
- Student provided verbatim/incident reports from visiting homes, shut-ins, and those in the hospital or hospice
- Review of the evaluation rubric. Planned opportunities for forthcoming ministry service based on the rubric
- Discussion of the student's journaling with a focus on a future vocation in ministry
- Dialogue on the student's "Rule of Life"
- Provision of feedback/evaluation on student's performance
- Integration of student's leadership abilities

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

COLLOQUY

The student will participate in monthly colloquies held on campus; the FLD convenes and chairs these colloquies. The purpose of these gatherings is to apply the approach of "lectio on life" to the field placement experience and to have opportunities to share experiences with other students. Time spent in colloquy may be credited toward the contracted service schedule for that week.

SUPERVISED PRACTICE OF MINISTRY FOR HYBRID-DISTANCE PROGRAM

Students in the MPM program, considered the academic alternative to an MDiv, are required to complete a Supervised Practice of Ministry (SPM) as outlined above, in a ministerial setting as one of the components of their program. As individuals pursuing formation designed to prepare them for ministry to the people of God and the proclamation of the Gospel in the world, it is imperative that students engage in Field Education experiences that allow for reflection, feedback, and the opportunity to develop pastoral skills and training.

MPM students are strongly encouraged to complete their SPM at a parish other than their sponsoring parish. Not only can it be difficult for the sponsoring parish to provide the kind of objective feedback essential for a successful SPM program, it is also in the student's best interest to be exposed to a parish setting different from the one with which they are most familiar (and on which they depend for support).

All arrangements for SPM placements must be made through the FLD, and both the student and site supervisor should consult regularly with the FLD to ensure the best possible preparation and outcome.

Because students in Hybrid-Distance programs are typically engaged in full-time employment, programs such as CPE and TPP are difficult if not impossible for them to complete. However, if a student enrolled in a Hybrid-Distance program is required by their sponsoring diocese to do so, they should inform the FLD as early in their program as possible and observe the policies and procedures for CPE and/or TPP programs outlined below.

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

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

FIELD EDUCATION PRACTICUM

MDiv students are expected to complete a 240-hour (minimum) Field Education Practicum in the form of a Clinical Pastoral Education or Teaching Parish Practicum. The Field Education Practicum is undertaken during the summer after the Junior or Middler year. Students should consult with their sponsoring diocese regarding specific requirements (i.e., some dioceses require students to earn one unit of CPE prior to ordination). A student may complete both CPE and TPP in the course of the MDiv program. In order to ensure the Field Education Practicum is noted on a student's transcript, a student enrolled in CPE will register for PM 609 and a student enrolled in TPP will register for PM 610. A student may also earn up to three academic credits for the CPE and/or the TPP by enrolling in the appropriate seminar (i.e., PM 611 or PM 612, respectively). A student may not earn more than a total of six credits total in field-based electives.

There may be additional field placement opportunities 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 typically require considerable time, spiritual commitment, and financial investment. These placements may fulfill a student's CPE or TPP requirement, but usually not the SPM. Students interested in such placements are advised to consult with the Director of Formation and Leadership Development (FLD) as early as possible to begin appropriate preparations.

CLINICAL PASTORAL EDUCATION

Students may fulfill the field-based Summer Practicum requirement by doing one unit of Clinical Pastoral Education and registering for it as PM 609. If students wish to complete CPE, they are advised to contact a center to engage a placement well in advance. Students must consult with their diocese to see if CPE is a requirement for ordination.

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

Accredited CPE sites for the North Central Region may be found at: <https://www.acpe.edu>. In the past, Nashotah House also has offered its own approval to sites that are not accredited by the ACPE but will satisfy the requirement for the MDiv; students who wish to work at a site not accredited by the ACPE should consult with their bishop to confirm such arrangements satisfy diocesan requirements.

Three elective credits may be earned by enrolling in CPE Seminar (PM 611) in the same term.

TEACHING PARISH PRACTICUM

The requirements and process for SPM outlined above are followed in an adapted form for the Teaching Parish Practicum (TPP), which is a summer placement in a parish or other ministerial setting normally undertaken following the Junior or Middler year. The program includes a minimum of 240 hours of work in the designated parish. Placement is made in consultation with the FLD and the proposal must be approved prior to the initiation of the practicum. Students are not permitted to use their home or sending parishes as TPP sites. Students may elect to continue in their SPM parishes for TPP and may do so with concurrence of the FLD and the site supervisor.

A site contract, learning-serving covenant, and the involvement of a site committee, in addition to the site supervisor, are expected. Please see [Exhibit B: Example of Teaching Parish Practicum \[TPP\] Learning and Serving Covenant](#).

The timetables are, of necessity, different, since the student will normally begin this practicum in June and complete it sometime in August. Everything covered in the sections of the SPM titled "Theological Reflection with Site Supervisor" and "Colloquy" (above) also applies to the TPP.

The student must register in PM 610 (non-credit, no tuition) in order to record their participation. Three elective credits may be earned by enrolling in the TPP Seminar (PM 612) in the same term. The Seminar requirements include mastering a related reading list, writing a post-placement reflection paper, and participating in the TPP Seminar meetings.

EXHIBIT A: EXAMPLE OF SUPERVISED PRACTICE OF MINISTRY (SPM) LEARNING AND SERVING COVENANT

between and

(Seminarian) (Parish)

Date appointment begins _____
Date of completion _____ of
_____ (City or town)

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

1. To gain experience at preaching in a parish setting

- The mentor will see that the seminarian preaches on a regular basis and treated to intelligent, charitable critique.
- The mentor will establish a lay response group which will provide feedback to the preaching as well.

2. To gain more understanding of the work of a Vestry in a parish of this size and resource level

- The seminarian will attend at least four meetings of the Vestry and provide either a pre-meeting briefing or a post-meeting debriefing or both.
- The mentor will see that for at least one of these meetings the Senior Warden participates in these briefings.

3. To learn something of the kinds of pastoral needs presented to the priest in this kind of setting.

- The mentor will meet with the seminarian at least once every week to share, insofar as it be possible without comprising confidences, the active pastoral cases in the congregation and his goals, methodologies and struggles in responding to them.

4. To grow in the understanding of time management in a parish ministry

- The mentor will share near the beginning of the placement his/her weekly calendar and discuss its implications for the use of time.
- The mentor will invite comment on his or use of time from the Seminarian!

5. To better understand the working relationship between clergy and laity

- The mentor will appoint a lay committee that will meet regularly with the student

6. To assist the student to grow in understanding of ministry

- The mentor and lay committee will write an evaluation of the student to be submitted to the Director of Formation and Leadership Development, who will, in turn, make copies available to the student's faculty Advisor.

In pursuit of these goals the **Seminarian** will:

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

And the **Mentor** will:

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

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

EXHIBIT B: EXAMPLE OF TEACHING PARISH PRACTICUM [TPP] LEARNING AND SERVING COVENANT

between _____ (Seminarian)	and _____ (Parish) of _____ (City or town)
Date appointment begins _____ Date of completion _____	

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

- 1. To gain experience at preaching in a parish setting**
 - The mentor will see that the seminarian preaches on a regular basis and treated to intelligent, charitable critique.
 - The mentor will establish a lay response group which will provide feedback to the preaching as well.
- 2. To gain more understanding of the work of a Vestry in a parish of this size and resource level**
 - The seminarian will attend at least four meetings of the Vestry and provide either a pre-meeting briefing or a post-meeting debriefing or both.
 - The mentor will see that for at least one of these meetings the Senior Warden participates in these briefings.
- 3. To learn something of the kinds of pastoral needs presented to the priest in this kind of setting**
 - The mentor will meet with the seminarian at least once every week to share, insofar as it be possible without comprising confidences, the active pastoral cases in the congregation and his goals, methodologies and struggles in responding to them.
- 4. To grow in the understanding of time management in a parish ministry**
 - The mentor will share near the beginning of the placement his/her weekly calendar and discuss its implications for the use of time.
 - The mentor will invite comment on his or use of time from the Seminarian!
- 5. To better understand the working relationship between clergy and laity**
 - The mentor will appoint a lay committee that will meet regularly with the student.
- 6. To assist the student to grow in understanding of ministry**
 - The mentor and lay committee will write an evaluation of the student to be submitted to the Director of Formation and Leadership Development, who will make copies available to the student's faculty Advisor.

In pursuit of these goals the **Seminarian** will:

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

And the **Field Site** will:

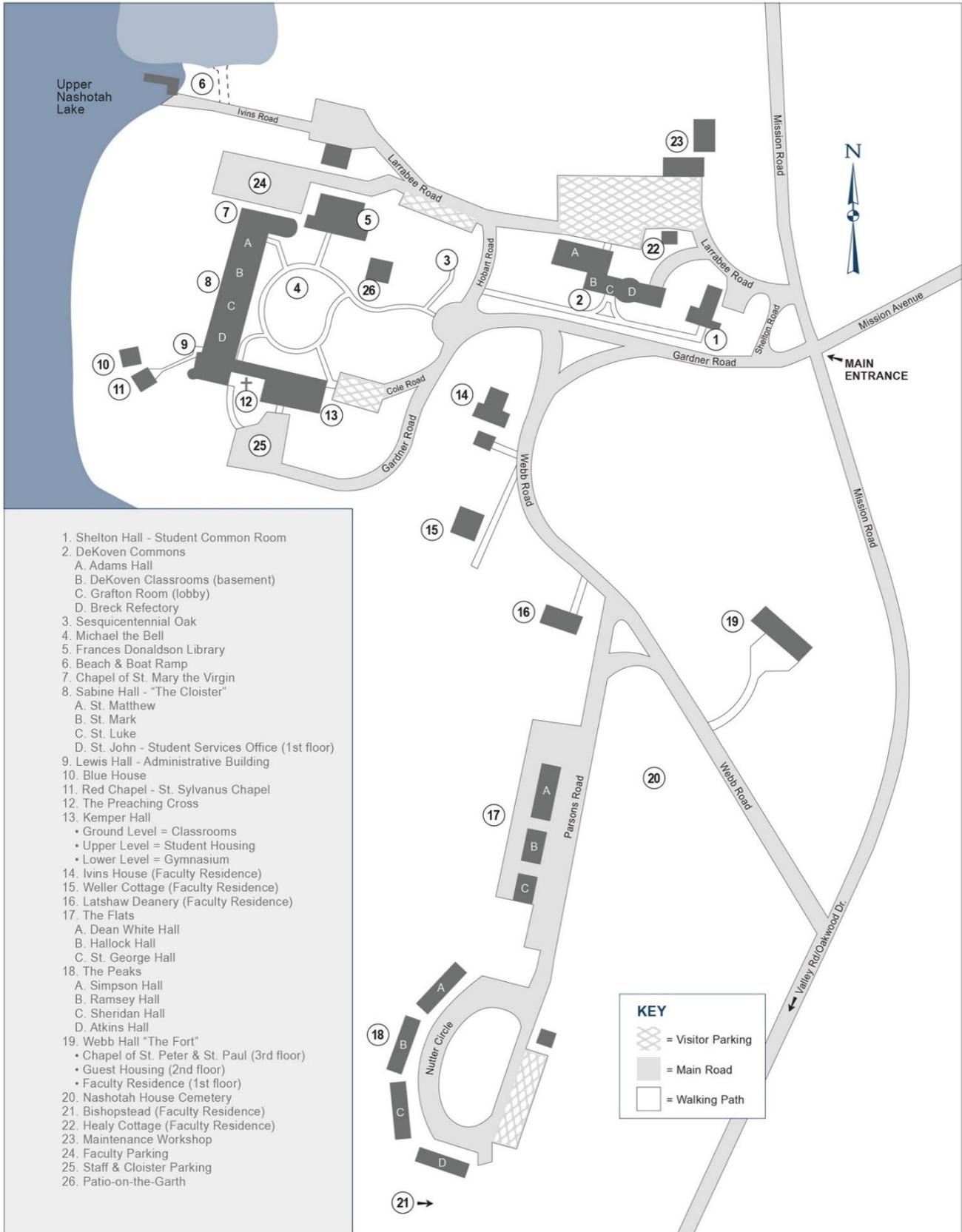
- Give the opportunity and resources for the student to engage in varied, meaningful activities that will help the student attain the learning goals and objectives established in the Learning and Serving Covenant.
- A site committee of 3-5 lay members (enlisted by the site supervisor) that will meet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

And the **Site Supervisor** will:

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

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

Map of Campus



1. Shelton Hall - Student 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 & 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 - Student Services Office (1st floor)
9. Lewis Hall - Administrative Building
10. Blue House
11. Red Chapel - St. Sylvanus Chapel
12. The Preaching Cross
13. Kemper Hall
 - Ground Level = Classrooms
 - Upper Level = Student Housing
 - Lower Level = Gymnasium
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 & St. Paul (3rd floor)
 - Guest Housing (2nd floor)
 - Faculty Residence (1st floor)
20. Nashotah House Cemetery
21. Bishopstead (Faculty Residence)
22. Healy Cottage (Faculty Residence)
23. Maintenance Workshop
24. Faculty Parking
25. Staff & Cloister Parking
26. Patio-on-the-Garth

KEY

- = Visitor Parking
- = Main Road
- = Walking Path

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.*