

**IN THE UNITED STATES COURT
OF APPEALS FOR VETERANS CLAIMS**

JAMES R. RUDISILL,

Appellant,

v.

DENIS MCDONOUGH,
Secretary of Veterans Affairs,

Appellee.

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No. 16-4134

**APPELLANT’S OPPOSED MOTION
FOR AN INJUNCTION PENDING APPEAL**

Under Vet. App. R. 8 and Fed. R. App. P. 8(a)(1), Mr. Rudisill asks the Court to direct the Secretary to provide him with the additional Post-9/11 GI Bill benefits called for by *BO v. Wilkie*, 31 Vet. App. 321 (2019), pending final resolution of this case. Since winning *BO*, Mr. Rudisill has begun a seminary program and his pre-*BO* benefits will be exhausted on May 21, 2021. Yet, despite this Court directing the Secretary to calculate Mr. Rudisill’s Post-9/11 benefits “expeditiously” nearly two years ago, and denying a stay of *BO*, the Secretary has refused to provide Mr. Rudisill with his remaining benefits while this litigation continues, which may be for years. As a result, an injunction is necessary and appropriate.

The Secretary opposes this motion and intends to respond. Mr. Rudisill respectfully requests an expedited ruling, in the event he must seek relief from the U.S. Court of Appeals for the Federal Circuit under Fed. R. App. P. 8(a)(2), before his benefits are exhausted.

Background

As the Court will recall, its 2019 decision in *BO* restores potentially billions of dollars of Post-9/11 benefits to long-serving veterans, like Mr. Rudisill, with “more than one period

of separately qualifying service.” 31 Vet. App. at 324. For Mr. Rudisill specifically, the Court correctly surmised that this means he should receive at least 12 more months of Post-9/11 benefits than originally awarded to him in 2015, based on his service and 38 U.S.C. § 3695. *Id.* at 346. The Court, however, left the precise calculation of those benefits to the Board. *Id.*

Subsequent to *BO*, there were several developments in this Court that are relevant to this motion. First, the panel and then full Court denied reconsideration. Order (Nov. 4, 2019); Order (Dec. 11, 2019). Then, the Court denied the Secretary’s motion to stay *BO*’s precedential effect pending appeal. Order (Jan. 7, 2020). Next, the Court unsealed Mr. Rudisill’s identity, given the completion of his FBI counterterrorism work and significant public interest in *BO*, replacing the moniker “BO” with his name. Order (Feb. 27, 2020). Finally, the Secretary filed a notice of appeal. *See Rudisill v. McDonough*, Fed. Cir. No. 2020-1637 (docketed Mar. 27, 2020).

In the Federal Circuit, Mr. Rudisill initially sought to avoid any need for injunctive relief by requesting an expedited schedule, first from the Secretary and then from that court. After five years of litigation, he decided to begin using his benefits before he lost further opportunities to do so. Decl. ¶ 4. He also sought to give regulatory certainty to similarly situated veterans, particularly during the pandemic, because the Secretary was not (and is not now) complying fully with *BO*. *E.g.*, <<https://perma.cc/GY68-VSX8>> (current application form, still requiring under 9A and 9E exhaustion or revocation of Montgomery benefits, regardless of separately qualifying service). The Secretary argued, however, among other things, that he did not have the Solicitor General’s authorization for his appeal, as required by 28 C.F.R. § 0.20(b), so he could not “commit to a date by which” to file his opening brief. ECF No. 12 at 1-2, *Rudisill v. McDonough*, Fed. Cir. No. 2020-1637 (Apr. 7, 2020).

Therefore, the Federal Circuit declined to expedite proceedings. ECF No. 15, *Rudisill v. McDonough*, Fed. Cir. No. 2020-1637 (Apr. 21, 2020) (stating Mr. Rudisill had not “justif[ied] shortening the time for the Secretary to file his briefs”). After the Secretary finally obtained the Solicitor General’s approval weeks later, Mr. Rudisill self-expedited the appeal by filing his response brief early. The Federal Circuit heard oral argument in the case on December 9, 2020. The court’s decision remains pending.

Meanwhile, Mr. Rudisill has been realizing his dream of attending seminary school to become an ordained Episcopalian minister. As the Court will recall, the Secretary’s 2015 denial of Mr. Rudisill’s full Post-9/11 entitlement forced him to abandon his plans to attend Yale Divinity School full-time and return to the Army as a chaplain. *BO*, 31 Vet. App. at 326. Recently, however, Mr. Rudisill identified and began a seminary program that he can complete while remaining an FBI agent. Decl. ¶ 2-4. This is possible only with the financial support of Mr. Rudisill’s Post-9/11 benefits, which consist of, among other things, a subsistence allowance of \$1,824 a month paid directly to him. *Id.* ¶ 9-10. And while he remains unable to return to the Army due to age, completion of this new program will allow Mr. Rudisill to serve as a volunteer minister to other veterans and first responders. *Id.* ¶ 7.

Based on Mr. Rudisill’s recent usage of Post-9/11 benefits, two things have become clear. First, it is Mr. Rudisill’s understanding that the VA provided him ~20 days of additional benefits post-*BO*, under the Post-9/11 program’s end-of-term extension provision. 38 C.F.R. § 21.9635(o). Second, according to recent VA correspondence, this means his current allotment of benefits will be exhausted on May 21, 2021. Decl. ¶ 11. Counsel requested on February 12, 2021 that the Secretary provide Mr. Rudisill with his remaining benefits pending

final resolution of this litigation. That request was denied on February 24, 2021.

If Mr. Rudisill does not receive his remaining Post-9/11 benefits by May 25, 2021—the date by which he must register for his next term beginning June 1, 2021—he will be forced to terminate his program effective May 21, 2021. *Id.* ¶ 11, 13, 21. Student loans or aid are not options for Mr. Rudisill, due to existing family commitments, his household income, and the requirement that he remain within acceptable debt-to-income levels to maintain his security clearance. *Id.* ¶ 17-19. Even if they were, it is uncertain the Secretary would reimburse him.

Termination of Mr. Rudisill’s seminary program will, therefore, harm him in several ways. Immediately, he would lose out on his \$1,824/month subsistence allowance and incur charges to remain eligible to register for subsequent terms. *Id.* ¶ 9-10, 14. He would then have to resume classes in 2022 or be dismissed as a seminary student. *Id.* ¶ 14. If dismissed, he would only be permitted to return if he successfully appeals to the seminary’s provost and faculty for readmission, an entirely uncertain prospect. *Id.* Even if successful, Mr. Rudisill’s education would be needlessly complicated and prolonged yet again, as he requires ~3 more calendar years to complete his program under the best of conditions. *Id.* ¶ 6, 8. All of this would only push Mr. Rudisill dangerously close to his 2026 Post-9/11 benefits delimiting date, potentially rendering any final victory in this litigation pyrrhic and hollow. *Id.* ¶ 20-21.

Standard of Review

The Court may “enter an injunction as a remedy in an appropriate case.” *Burkhardt v. Wilkie*, 30 Vet. App. 414, 426 (2019) (Allen, J.). This includes “an injunction pending appeal,” which the Court retains jurisdiction to issue after an appeal is filed. *Ribando v. Nicholson*, 20 Vet. App. 552, 559-60 (2007) (*en banc*), *abrogated on other grounds by Martin v. O’Rourke*, 891 F.3d 1338

(Fed. Cir. 2018); *see Burris v. Wilkie*, 888 F.3d 1352, 1360-61 (Fed. Cir. 2018) (recognizing this Court’s equitable authority within “its statutory grant of jurisdiction”); Fed. R. App. P. 8(a)(1).

An injunction may be granted upon consideration of four factors. *E.g.*, *Duramed Pharma., Inc. v. Watson Labs., Inc.*, 426 Fed. Appx. 905, 906 (Fed. Cir. 2011) (citing *Hilton v. Braunskill*, 481 U.S. 770, 776 (1987)). These are: “(1) whether the movant has made a strong showing of likelihood of success on the merits; (2) whether the movant will be irreparably injured absent [an injunction]; (3) whether issuance of the [injunction] will substantially injure the other parties interested in the proceeding; and (4) where the public interest lies.” *Id.*

The first two factors “are the most critical.” *Id.* The latter two “factors merge when the Government is the opposing party,” as here. *Nken v. Holder*, 556 U.S. 418, 435 (2009) (discussing standard for a stay pending appeal).

Argument

An injunction pending appeal is an appropriate remedy in this case. Each of the factors is met. Without an injunction, Mr. Rudisill will be forced to terminate his seminary program effective May 21, 2021, notwithstanding the Court’s precedential decision that he is entitled to additional educational benefits under the statutory scheme.

I. Mr. Rudisill is Likely to Ultimately Succeed on the Merits.

Mr. Rudisill meets the first most critical factor for an injunction pending appeal, the likelihood of success on the merits. Based both on this Court’s orders and subsequent developments, Mr. Rudisill carries his burden of a “clear showing” that he is likely to ultimately succeed in this case. *Winter v. Nat. Resources Def. Council*, 555 U.S. 7, 22 (2008).

Mr. Rudisill won his case before this Court. The *en banc* Court then denied

reconsideration, without even directing Mr. Rudisill to respond to the Secretary's motion. Order (Dec. 11, 2019). The panel split 2-1 in Mr. Rudisill's favor on the question of his likelihood of success on appeal in denying the Secretary's request for a stay. Order (Jan. 7, 2020). So, all judicial indications to date are that Mr. Rudisill is likely to continue to succeed.

Not only is the Secretary likely to lose on the merits, it is equally likely this Court's decision will stand because the Federal Circuit lacks jurisdiction over the Secretary's appeal. Section 0.20(b) of 28 C.F.R. required the Solicitor General to authorize the Secretary to "take" his appeal to the Federal Circuit, which did not occur until 79 days after the running of the statutory limitations period. *See* ECF No. 24 at 27-31, *Rudisill v. McDonough*, Fed. Cir. No. 2020-1637 (July 13, 2020). Under *Fed. Elec. Comm'n v. NRA Political Victory Fund*, the Solicitor General's untimely authorization does not vest jurisdiction in the Federal Circuit. 513 U.S. 88 (1994); *see* Fed. Cir. Oral Arg. at 24:20-28:45 (Mr. Rudisill's counsel answering judges' jurisdictional questions, explaining no exception to § 0.20(b) applies to this case).¹ Thus, while the Federal Circuit's jurisdiction is not for this Court to decide, it bears on the Court's analysis of whether Mr. Rudisill will ultimately succeed before the Federal Circuit and Supreme Court.²

Finally, Mr. Rudisill's arguments on appeal are supported by two well-regarded *amicus curiae*—the National Veterans Legal Services Program and Veterans Education Success. *See generally* ECF No. 33, *Rudisill v. McDonough*, Fed. Cir. No. 2020-1637 (Aug. 12, 2020). These advocates for the administration of all veterans' benefits and GI Bill benefits, respectively,

¹ http://oralarguments.ca9.uscourts.gov/default.aspx?fl=20-1637_12092020.mp3.

² The jurisdictional issue also adds complexity to an already complex case, which may understandably delay further court decisions.

agree that the Court's interpretation of the Post-9/11 statutory scheme in *BO* is the correct one, based on its language, purpose, and history. *Id.* at 1-2 (describing *amici*).

In light of the foregoing, Mr. Rudisill has made a clear showing he is likely to ultimately succeed in this case, supporting issuance of an injunction.

II. Mr. Rudisill Will Be Irreparably Harmed Without an Injunction.

Mr. Rudisill also meets the second most critical factor for an injunction pending appeal. Without an injunction, he will be forced to terminate his seminary program, perhaps forever, and potentially forfeit benefits to which he is entitled, even if he ultimately wins his case. This will have an immediate financial impact on Mr. Rudisill, among other things, and also prevent him from ministering to fellow veterans and first responders. Decl. ¶ 9, 14, 21.

“As its name implies, the irreparable harm inquiry seeks to measure harms that no damages payment, however great, could address.” *Celsis In Vitro, Inc. v. CellzDirect, Inc.*, 664 F.3d 922, 930 (Fed. Cir. 2012) (internal citations omitted). This includes intangible injuries, for which there is no effective way to quantify the damage. *Id.* (internal citations omitted).

The Secretary refuses to provide Mr. Rudisill with the benefits called for by *BO*. That is presumably so because the Court's decision contemplates a remand to the Board for it to formally calculate Mr. Rudisill's entitlement, which the Secretary's appeal prevented from happening. *BO*, 31 Vet. App. at 346. As a result, Mr. Rudisill finds himself in the odd position of having won *BO*, yet denied its benefit by the Secretary, notwithstanding that it applies today to similarly situated veterans given that the Court declined to stay its precedential effect.

Without an injunction to remedy this, Mr. Rudisill will be forced to terminate his seminary program, effective May 21, 2021. He is unable to take out loans or secure aid to

replace his remaining Post-9/11 benefits. Decl. ¶ 17-19. Even if he could, he has no adequate remedy at law to recover such expenses if he ultimately wins his case. For example, there is no provision of the Post-9/11 program that obviously compels the Secretary to reimburse him.

Mr. Rudisill's loss of educational opportunities is an irreparable harm that supports issuance of an injunction. *Cf. Polymer Tech, Inc. v. Bridwell*, 103 F.3d 970, 975-96 (Fed. Cir. 1996) (loss of market opportunities entails numerous considerations that "may be impossible to restore" years later). Financially, he would lose his \$1,824/month subsistence benefit and incur a \$500/term fee for the next three terms. Decl. ¶ 5, 9, 14-16. And if Mr. Rudisill is unable to resume classes in 2022, it is entirely possible he will never be able to do so again, as that is solely within the discretion of the seminary's provost and faculty to approve or deny. *Id.* ¶ 14.

Even if Mr. Rudisill could simply pause his program until this litigation ultimately is resolved in his favor, doing so would be untenable for other reasons. He must carefully time his education with FBI mission requirements. *Id.* ¶ 5. For example, he will complete his seminary's semester-long field education requirement when not on duty to cover emergencies like the January 6, 2021 insurrection at the U.S. Capitol, to which Mr. Rudisill responded as a Special Agent Bomb Technician assigned to the FBI's Critical Incident Response Group's Counter-IED Unit. *Id.* ¶ 6. Disruptions in Mr. Rudisill's seminary program affect both it and his FBI career. Mr. Rudisill, his family, and the FBI should not be forced to plan by guesswork.

Additionally, a "pause" in Mr. Rudisill's program would, at best, risk the loss of his benefits regardless of any victory in this litigation. Mr. Rudisill estimates it will take ~3 more years to finish his seminary program after the current term. *Id.* ¶ 8. Yet, it could take as long or longer for this litigation to conclude. It is now six years since the VA's underlying challenged

decision. R. at 76. If final resolution of this litigation in Mr. Rudisill's favor takes even a fraction of that time, without an injunction he might lose some or all of his restored benefits, due to his 2026 Post-9/11 benefits delimiting date. *See* Decl. ¶ 8, 12, Ex. C at 3; 38 U.S.C. § 3321(a)(1).³ The parties have no way of knowing (let alone controlling) how long the Federal Circuit will take to issue its opinion. This Court understandably took over one year to issue its split decision after argument. And regardless of when the Federal Circuit issues its panel decision, there may be further litigation in the form of *en banc* reconsideration or review by the Supreme Court. Mr. Rudisill, for his part, will certainly seek such review, if need be.

Moreover, the fundamental question under the irreparable harm factor is not whether Mr. Rudisill could receive his remaining benefits at some point, months or years in the future. He will suffer a concrete harm if he cannot use them now, which cannot be made up for later with benefits he might be able to use on a moving-forward basis, particularly in light of the 2026 delimiting date noted above. Denying Mr. Rudisill access to his remaining benefits today unjustifiably delays, if not completely forecloses, his ability to become ordained and minister to veterans and first responders. Decl. ¶ 7, 16, 20-21.

In short, only an injunction pending appeal can prevent Mr. Rudisill's irreparable harm.

III. The Secretary Will Not Be Injured Substantially by an Injunction, and the Public Interest Lies in Favor of One.

Finally, the third and fourth factors for an injunction are met here. The Secretary will suffer only minor, reparable harm, and the public interest favors an injunction.

³ Mr. Rudisill does not concede this deadline cannot be equitably tolled. But that has never been decided and therefore is not an adequate remedy at law. *See Vollono v. Wilkie*, 2019 WL 962011 at *3 (Vet. App. Feb. 28, 2019) (noting limited statutory exceptions to deadlines).

If the Court issues an injunction, the Secretary will be only mildly inconvenienced. Because the Court denied the Secretary's request to stay *BO*, he is already obligated to apply it to similarly situated veterans. *E.g.*, *Graff v. Wilkie*, 2020 WL 5219403 at *2 (Vet. App. Sept. 2, 2020). All the Secretary has to do to comply with an injunction is timely apply *BO* to Mr. Rudisill as well. This likely would require the Secretary to disburse, over months, less than \$30,000 in additional funds—an insignificant amount in the scheme of the Post-9/11 program. *See* Decl. Ex. C at 2-3 (detailing recent payments on Mr. Rudisill's behalf); <<https://perma.cc/PV29-2VWX>> at 10 (\$10.7 billion in Post-9/11 expenditures in 2019).

Moreover, as the Secretary explained in support of his request to stay *BO*, if Mr. Rudisill ultimately loses this case, the Secretary can recoup any valid debt. Sec'y Mot. to Stay at 6-7 (Oct. 7, 2019). That legal remedy is available to the Secretary, subject to the separate considerations, procedures, and judicial review it would entail. Opp. to Mot. to Stay at 9-10 (Oct. 18, 2019). Thus, not only will the Secretary not be substantially injured by an injunction, he has an adequate remedy for his injury, unlike Mr. Rudisill if an injunction does not issue.

Additionally, the public interest lies in favor of an injunction. The minimal, reparable impact the Secretary may experience, discussed above, does not meaningfully affect the public. The real public harm is in not issuing an injunction. Mr. Rudisill will be prevented from completing important post-graduate education, and ministering to veterans and first responders. The benefits of allowing that while this litigation continues far outweigh any costs.

Conclusion

The Court should grant this motion, and order the Secretary to provide Mr. Rudisill with his remaining months of Post-9/11 benefits pending final resolution of this case.

Dated: March 5, 2021

Respectfully submitted,

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Attachments to Appellant's Opposed
Motion for an Injunction Pending Appeal

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No. 16-4134

SECOND DECLARATION OF JAMES R. RUDISILL

I, James R. Rudisill, hereby state as follows:

1. I am over the age of twenty-one and have personal knowledge of the facts set forth herein. I have knowledge of, and I am competent to testify regarding, all of the matters set forth herein.

2. I incorporate by reference as if fully set forth herein my October 18, 2019 declaration, previously filed in this matter as an attachment to Appellant's Response to Appellee's Opposed Motion to Stay the Precedential Effect of *BO v. Wilkie* (Oct. 18, 2019).

3. Since my last declaration, I applied and was admitted to Nashotah House Theological Seminary's Master of Pastoral Ministry program. The 72-credit seminary program is delivered in a hybrid-distance format, which consists of a mix of distance learning, quarterly on-campus residential weeks, intensive January terms, and a supervised, semester-long field education in a parish or other setting. The program develops students in several key areas—*habitus fidei*, *intellectus fidei*, and *praxis fidei* (faithful character, faithful understanding, and faithful praxis).

4. After winning my case in *BO* in 2019, I was thrilled in 2020 to enroll in Nashotah House's Master of Pastoral Ministry program. I had by then delayed my educational plans for over five years, but would finally be able to at least partially realize my original goals by attending seminary. And with this program, I can remain employed full-time by the Federal Bureau of Investigation. Indeed, the program is uniquely suited to those pursuing an ordained ministry as a second career. Nashotah House Master of Pastoral Ministry Degree Plan at 1, attached as Ex. A (available at <https://perma.cc/Y8FF-E26C>).

5. I carefully plan my class enrollment around my family commitments and FBI obligations, with the goal of making at least some forward progress each term (*e.g.*, at least a single class per semester). It is a requirement to “remain continuously enrolled every semester from the beginning to the end of [Nashotah House] degree programs except in the case of a Leave of Absence.” Nashotah House Academic Catalog 2020 – 2021 at 39, attached as Ex. B (available at <https://perma.cc/X2XH-2PCE>).

6. My current role with the FBI will not allow me to complete my seminary program on a more-aggressive timeline. I now serve as a Supervisory Special Agent Bomb Technician in the Critical Incident Response Group's Counter-Improvised Explosive Device Unit. In this capacity, I am specifically responsible for, among other things, helping respond to emergency situations in the southeastern United States. For example, I participated as a Special Agent Bomb Technician in the FBI's response to the insurrection at the U.S. Capitol on January 6, 2021.

7. I intend to remain a full-time FBI agent after completing my seminary program, but will also serve as a volunteer minister to fellow veterans and first responders. I aim to

provide godly counsel, pastoral care, and spiritual direction to these unique communities, based on my religious training and our shared personal experiences. I have personally known too many veterans and first responders who turned in despair to drugs or suicide. Indeed, that was a large part of the reason I worked so hard to gain admission to Yale Divinity School and return to the Army as a chaplain, before the VA's 2015 decision thwarted those plans.

8. I began my seminary program on July 20, 2020. Based on my personal and professional restrictions described above, I estimate that it will take me ~3 more calendar years after the current term ending May 21, 2021 to complete it.

9. I currently receive a monthly housing allowance of \$1,824.00 under the Post-9/11 program for each full month of seminary training I complete. I also receive a variable books and supplies stipend, based on my rate of pursuit, up to a maximum of \$1,000.00 a year. The VA also directly pays Nashotah House's tuition and fees. *See* January 4, 2021 letter from the VA at 1-3, attached as Ex. C.

10. Continued receipt of my Post-9/11 monthly housing allowance is especially critical to my ability to complete my seminary program. The subsistence benefit goes to my existing housing costs, allowing my family to save more money with which I can eventually self-finance any amount of my seminary program that my Post-9/11 benefits may not cover.

11. The VA has informed me that, as of May 1, 2021, I will "have 0 months and 0 days" of Post-9/11 benefits remaining based on my usage of benefits described above. *Id.* at 3. It is my understanding that this means I have used the 10 months and 16 days of Post-9/11 benefits the VA awarded me in 2015, plus, incidentally, ~20 additional days under the Post-

9/11 program's end-of-term extension provisions to cover me until the end of my current term on May 21, 2021.

12. Based on my usage of benefits to date, I expect to now receive under *BO* an additional ~11.5 months of Post-9/11 benefits (plus any future end-of-term extension, as applicable). Through the careful management of these remaining benefits, as described above, I can complete my seminary program on time and at little to no out-of-pocket expense.

13. As mentioned, I must be continuously enrolled in my seminary program to remain a student. Registration for my next term closes on May 25, 2021. Classes then begin on June 1, 2021.

14. If I do not register for classes by May 25, 2021, I will be charged a \$500.00 "continuous enrollment" fee. Ex. B at 39. That will continue for three consecutive terms, after which in 2022 I would lose my student status and may forever be foreclosed from being readmitted. *Id.* at 40, 36 (permitting readmission only on "appeal to the Provost and Faculty," who share governance over all academic programs, the conduct of "student evaluations, canonical recommendations for candidacy and ordination, and recommendations for the granting of ... degrees").

15. The only potential alternative to maintaining continuous enrollment is a leave of absence. *See id.* at 39. I understand there is no requirement that Nashotah House grant such a leave, and in any event it is traditionally limited to one-year sabbaticals.

16. I also cannot register for classes and hope that I eventually receive my Post-9/11 benefits to pay for them. Nashotah House requires timely payment of all tuition and fees

each term. I will not be able to register for future terms and thereby maintain continuous enrollment, if I carry an unpaid balance on my student account.

17. I am unable to take out student loans to replace my Post-9/11 benefits, due to my employment with the FBI. In this capacity, I must maintain a top secret clearance, which requires me to stay within acceptable debt-to-income limits. The amount of unsecured student loans I would need to replace my Post-9/11 benefits could pose a significant risk to my ability to maintain a clearance. My wife, who is also an FBI agent, and I recently purchased a new home in northern Virginia, to be closer to Quantico for my current role there, described above. Between our home loan for that house, other existing debts, and basic family obligations, we would not necessarily have sufficient excess income under security clearance requirements with which to service significant student loan debt.

18. I also do not think it responsible of me to take out significant student loan debt at this point in my life, considering my family. I have several young children to provide for. My realizing my dream of attending seminary school, after which I will serve as a volunteer minister without remuneration, only makes financial sense with the aid of my Post-9/11 benefits, not without. I cannot sacrifice my children's future for my own goals.

19. Additionally, it is my understanding that I do not qualify for any of the limited need-based aid available for my graduate seminary program, due to my household income.

20. The VA has also informed me that I have only until August 1, 2026 to utilize any Post-9/11 benefits to which I am entitled. Ex. C at 3.

21. Given the foregoing, without my remaining Post-9/11 benefits, I will be forced to terminate my seminary program, potentially forever if I am unable to earn readmission.

I declare under penalty of perjury that the foregoing is true and correct.

Dated: March 5, 2021

JAMES R. RUDISILL



Exhibit A



MASTER OF PASTORAL MINISTRY

REAL PRESENCE. REAL PREPARATION.

PROGRAM HIGHLIGHTS

- Hybrid-Distance format
- 72 Credits
- Four annual on-campus residential weeks: experience liturgy and community life while getting to know your classmates and moving through the program as a cohort
- Field education completed in your local context
- Earn your degree in as little as 3.5 years while remaining in your home and career
- A first professional degree for ordained or lay ministry, especially suited to those pursuing an ordained ministry as a second career



Don't just be informed. Be *formed* for ministry in a community that learns the imitation of Christ through loving and serving each other. A Nashotah House education forms your character and your intellect for the scope of Christian ministry in the church of today, while giving you the tools to faithfully serve the world of tomorrow.

The call to ministry is fundamentally social: serving our neighbors, seeking the lost and the least, and bringing the Gospel of Jesus Christ to the ends of the earth. These skills cannot be learned from a book or on a screen, but in a place that intentionally brings people together, teaches them to study, work, and pray together, and then sends them out into the mission field. That's a Nashotah House formation:

Real Presence. Real Preparation.



For Information on Academic Programs
www.nashotah.edu/academic-overview



DEGREE PLANS

MASTER OF PASTORAL MINISTRY

REAL PRESENCE. REAL PREPARATION.

The 72-credit MPM is built on a schedule of 14 week Summer, Fall, and Spring terms with a condensed, intensive term in late January. This system, built for real life and recognizing that MPM students generally maintain their careers during seminary, allows for nine weeks of break during the academic year to allow you to catch your breath between courses.

Four weeks per year (mid-July, early-November, late-January, mid-April), you will take up residence on our historic lakeside campus for a week of lectures, twice-daily worship, meals eaten in community, social gatherings, friendly banter with faculty members and fellow students, and additional learning opportunities.

Instructors use a variety of interactive formats during the distance portions of your study, ranging from group discussion boards and research papers to video lectures and practical, hands-on assignments. Supervised Field Education, whether in a parish or a certified Clinical Pastoral Education setting of a student's choosing, is a component of the MPM program.



SUPPORTING DISTANCE LEARNING

The Frances Donaldson Library at Nashotah House has 110,000 print volumes and over 50,000 e-books and millions of digital journal articles. The library supports distance students not only with digital access, but arranging delivery of print books by mail!

DEGREE PLAN - MASTER OF PASTORAL MINISTRY (72 CREDITS)

OT511H	Old Testament Survey – Genesis - Kings	HT501H	Historical Theology – Patristics & Medieval
OT512D	Old Testament Survey – Wisdom, Poetry, Prophets	HT502D	Historical Theology – Reformation & Modern
NT511H	New Testament Survey – Gospels	LT501D	History of Liturgy
NT512D	New Testament Survey – Acts - Revelation	LT502D	Liturgical Leadership
BI501	Biblical Interpretation	AT501H	Ascetical Theology – Personal Disciplines
CH501H	Church History – Patristic & Medieval	AT502D	Ascetical Theology – Priestly Ministry
CH502D	Church History – Reformation & Modern	MT503	Moral Theology
ST501H	Systematic Theology I (God, Creation, the Fall, Incarnation)	PM501H	Theory & Practice of Ministry I
ST502D	Systematic Theology II (Atonement, Sacraments, Ecclesiology)	PM601D	Theory & Practice of Ministry II
HM501H	Homiletics		Elective or Church Musicians Workshop
CH601	Anglican Church History		Free Elective
MS501D	Church and Society (Applied Theology)		Supervised Field Education

Up to 48 credits earned at an accredited seminary within the past 10 years may transfer into the MPM program. Details available in the Academic Catalog. Contact us for your individualized transcript audit.

Contact your Admissions Counselor, Kristen Olver
admissions@nashotah.edu 262.646.6519

Exhibit B

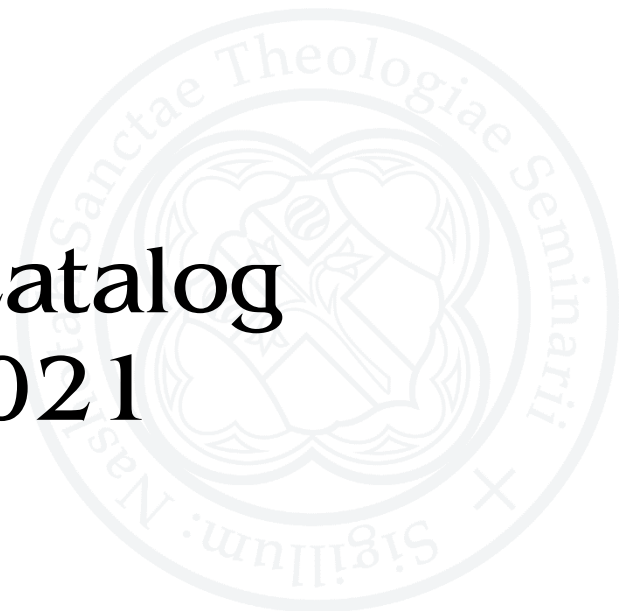


Nashotah
House THEOLOGICAL
SEMINARY

REAL PRESENCE. REAL PREPARATION.

Academic Catalog

2020 - 2021



Nashotah House Theological Seminary is accredited by the Commission on Accrediting of the Association of Theological Schools in the United States and Canada, and the following degree programs are approved: Master of Divinity, Master of Pastoral Ministry, Master of Ministry, Master of Theological Studies, Master of Sacred Theology, and Doctor of Ministry

Nashotah House is also approved for a Comprehensive Distance Education Program

The Commission contact information is:

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

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

All 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

Mission

Revised by the Board of Directors, 20 October 2015

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

OBJECTIVE STATEMENT

The Mission is expressed through the following objectives:

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

COMMITMENT STATEMENT

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

1. Maintain and foster belief in orthodox Christian faith.
2. Establish and maintain a Christian community formed through the Benedictine disciplines of prayer, study, and work.
3. Uphold the Anglican heritage of daily prayer and corporate worship in the Catholic Tradition.
4. Encourage academic excellence in the mastery of a classical theological curriculum.
5. Equip students for the practical work of Christian ministries.
6. Provide Continuing Education for all engaged in Christian ministries.
7. Provide training and educational programs for use in Christian formation within congregations of the Church.
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.

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

¹ Derived from the motto of the Order of Saint Benedict.

² From Prosper of Aquitaine's eighth book on the authority of the past bishops of

the Apostolic See.

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 Commission contact information is:

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

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

GOVERNANCE

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

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.

Statement of Identity

Adopted by the Board of Directors, May 23, 2003

PREFACE

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

THE FAITH OF THE CHURCH

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

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

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

THE PURPOSE OF THE CHURCH

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

1. ...a Catholic and Evangelical Worship centered in the daily celebration of the Eucharist and set within the framework of the Daily Office. We maintain the liturgical and devotional practices of the Catholic Revival within Anglicanism as well as contemporary expressions of evangelistic and informal worship. While upholding the Anglican conviction that worship is to be conducted in language understood by the people (Articles of Religion, XXIV, BCP, p. 872,) and that "every particular or national Church hath authority to ordain, change, and abolish ceremonies or Rites of the Church" (Articles of Religion, XXXIV, BCP p. 874), any innovations in liturgy must be faithful to the triune nature of God and the Person and work of Christ as revealed in scripture and upheld by catholic tradition.
2. ...a spiritual discipline for all our members which includes participation in the daily Eucharist, the regular recitation of the Divine Office and set times of scriptural and other spiritual reading and of personal meditation and contemplation. We are committed to a morality which opposes any form of prejudice in ourselves and others as well as any false notion of inclusivity that denies or minimizes the importance of natural differences, including sexual differences, within the created order. Thus we maintain that sexual relations are appropriate only between a man and a woman who have been united in Holy Matrimony. All are called to chastity: husbands and wives by exclusive sexual fidelity to one another and single persons by abstinence from sexual intercourse. In the corporate life of 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.

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



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

Elisabeth Kincaid, PhD



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

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. Olver, PhD



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

The Reverend Travis Bott, PhD



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

David G. Sherwood, DMin



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

The Reverend Thomas N. Buchan III, PhD



Associate Professor of Church History
 BA Wheaton College
 MA, Wheaton College
 MPhil, PhD, Drew University

Geoffrey Williams, DMA



Professor of Church Music
Director of Chapel Music
 BM, Westminster Choir College
 DMA, University of Illinois

The Reverend Allen Hill



Director of Distributed Learning
Associate Professor
 BA, Guildford College
 MAR, Trinity School for Ministry
 STM, Nashotah House Theological Seminary
 MAIED, University of North Carolina
 PhD candidate, University of Aberdeen

The Reverend Paul D. Wheatley



Associate Professor 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

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

Canon Joseph A. Kucharski



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

Matthew Lynch, PhD



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

The Reverend Calvin Lane, PhD



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

Dennis Sylva, PhD



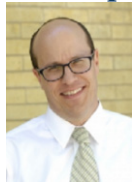
Affiliate Professor of New Testament
BA, Gonzaga University
PhD, Marquette University

David Lee Jones, ThD



Affiliate Professor of Pastoral Theology
AAS, Sullivan County Community College
BA, Messiah College
MDiv, Princeton Theological Seminary
ThD, Emory University

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.

The Academic Year is comprised of two Semesters, and each Semester is made up of two Terms: Fall Semester includes Summer and Fall Terms and Spring Semester includes Winter and Spring Terms.

- ♦ 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 program at Nashotah House 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). It is a first professional theological degree primarily intended for persons who are postulants or candidates for holy orders in churches in the Anglican tradition but 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.

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. According to the particulars of the stated MDiv curriculum, students in this program undertake required courses in biblical studies (including Hebrew and Greek), church history, historical and systematic theology, liturgics and church music, pastoral theology, ethics and moral theology, homiletics and spirituality. In addition to the 26 required courses (78 credits), a minimum of 12 additional elective credits (only six of which may be field based elective credits) are required. Students must successfully complete 90 credits of work to qualify for graduation.

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 (PM 510 and 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 or CPE or both. Students may choose to earn 3 elective academic credits for either of these programs as described below by enrolling for credit. Students may earn up to 6 credits total in field-based electives.
 - a. CPE (non-credit PM 609, elective PM 611): One unit in a certified CPE program (or an alternative clinical program approved by the Director of Field Education) is normally undertaken in the summer after the Junior year. The purpose of CPE is to give students an opportunity to grow in self-understanding in the context of a clinical setting which fosters integration of theory and practice in ministry.
 - b. TPP (non-credit 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 Field Education and the proposal must be approved prior to the program.)

MDIV THESIS OPTION

A Senior student may petition the Faculty to substitute a Senior Thesis for two elective courses (6 credits). The approximate length expected for an MDiv thesis is 12,500 words. During the fall of 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 be registered for six credits of elective course work, designated as "Thesis Research and Preparation." The First Reader must certify to the Provost and Faculty by April 15 of the student's senior year that the thesis has been submitted and is acceptable. In the event that the thesis is unacceptable, it will be within the discretion of the First Reader to submit to the Registrar a passing grade ("C" range) for 6 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. Possess a bachelor's degree or the educational equivalent from an accredited institution or meet the requirements for non-bachelor's degree admission
2. Complete the degree requirements
3. Achieve at least a "C" (2.0) grade point average
4. Complete three academic years as a Residential student (for certain students with transfer credits, this requirement may be reduced to as little as one year by the Provost)
5. Be free of financial indebtedness to the House

MDIV RECOMMENDED COURSE SEQUENCE

Junior Year	Term	Credits
AT 501, AT 501H: Introduction to Christian Spirituality	Fall	3
NT 511, NT 511H: New Testament 1: Jesus and the Gospels	Fall	3
CM 501, CM 501H: Introduction to Church Music	Fall	3
NT 501: Introduction to Biblical Greek 1	Fall	3
LT 530A: Chapel Practicum	Fall	0.5
BI 501: Introduction to Biblical Interpretation	Winter	3
HM 501, HM 501H: Principles of Preaching	Spring	3
CH 501, CH 501H: Church History 1: Patristic and Medieval	Spring	3
PM 501: Pastoral Ministry 1: Personal Leadership, and Polity and Canon Law, and Pastoral Counseling	Spring	3
NT 512, NT 512D: New Testament 2: Acts to Revelation	Spring	3
NT 502: Introduction to Biblical Greek 2 <i>or Elective*</i>	Spring	3
LT 530B: Chapel Practicum	Spring	0.5
Middler Year	Term	Credits
CPE or TPP** <i>or Elective*</i>	Summer	0 or 3
CH 502, CH 502D: Church History 2: Reformation and Modern	Fall	3
OT 511: Old Testament 1: Genesis to Esther	Fall	3
OT 501: Biblical Hebrew 1: Grammar	Fall	3
HT 501, HT 501H: Historical Theology 1: Patristic and Early Medieval	Fall	3
LT 531A: Chapel Practicum	Fall	0.5
PM 510, PM 511: Supervised Practice of Ministry (SPM)	Fall	0
CH 601: Anglican and Episcopal Church History	Winter	3
MT 501: Ethics and Fundamental Moral Theology	Spring	3
OT 512: Old Testament 2: Job to Malachi	Spring	3
HT 502, HT 502D: Historical Theology 2: Late Medieval Through Early Modern	Spring	3
OT 502: Biblical Hebrew 2: Reading <i>or Elective*</i>	Spring	3
LT 531B: Chapel Practicum	Spring	0.5
PM 510, PM 511: Supervised Practice of Ministry (SPM)	Spring	0
Senior Year	Term	Credits
CPE or TPP** <i>or Elective*</i>	Summer	0 or 3
PM 502: Pastoral Ministry 2: Catechesis, Pastoral Liturgies, Leadership and Administration, and Outreach	Fall	3
HM 601: Experience in Preaching	Fall	3
ST 501, ST 501H: Systematic Theology 1: Methods, Creation, Original Sin, the Trinity, Christology, and Pneumatology	Fall	3
LT 501, LT 501D: Introduction to Christian Liturgy and its Development	Fall	3
<i>Elective*</i>	Fall	3
LT 532A: Chapel Practicum	Fall	0.5
<i>Elective*</i>	Winter	3
ST 502, ST 502D: Systematic Theology 2: Soteriology, Anthropology, Ecclesiology, the Sacraments, and the Last Things	Spring	3
MT 503: Moral Theology	Spring	3
AT 601, AT 601D: Spirituality for Ministry	Spring	3
LT 601, LT 601D: Practical Liturgics for the Parish Priest	Spring	3
<i>Elective*</i>	Spring	3
LT 532B: Chapel Practicum	Spring	0.5

*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 take the course with no "D" or "H" designation.

Master of Theological Studies (MTS) | Residential 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 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:

- ♦ Core Theological Courses: 24 credits
- ♦ Concentration Core Courses: 12 credits
- ♦ Concentration Electives: 9 credits
- ♦ Free Electives: 9 credits
- ♦ Thesis Research and Writing: 6 credits

Of the 60 credits of coursework, not fewer than 12 credits must be 600-level or 700-level courses. The program’s four possible concentrations (Holy Scripture, Church History, Christian Theology, or Anglican Studies) are delineated to the right.

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.

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

MTS THESIS OPTION

Students have the option of writing a thesis during their second year. Because a significant component of the MTS program consists in studies related to a field of concentration, as well as possible thesis preparation, it is advisable that the student select a field of concentration no later than the second term of the first year. When a concentration is selected, the student is to inform the Provost and Faculty, who will appoint an advisor or thesis reader in the area of concentration.

If a student selects the Thesis Option, the student will register for six (6) credits of the second year of the MTS curriculum for “Thesis Research” (MTS 690) followed by “Thesis Writing” (MTS 691). These credits may be substituted for any course listed in the curriculum, although it is suggested that elective credits be used for this purpose. Those selecting the Thesis Option must submit an acceptable thesis by April 15 of the second year. Approximate length expected for a thesis for this degree is 18,000 words. See [Appendix A: Thesis and Project Guidelines](#) for details concerning the process and format of the MTS thesis.

The MTS Thesis Proposal includes:

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

MTS GRADUATION REQUIREMENTS

To be awarded the MTS degree a student must:

1. Possess a bachelor's degree, or the equivalent, from an accredited college or university
2. Complete the degree requirements as determined by the Provost and Faculty
3. Achieve at least a "C" (2.0) grade point average
4. Complete at least one academic year or its equivalent as a full-time Residential student at Nashotah House
5. Be free of financial indebtedness to the House

MTS RECOMMENDED COURSE SEQUENCE

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 (3 or 6 CR) Greek (3 or 6 CR) OT/NT Electives (9 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

OT 511: Old Testament 1: Genesis to Esther
 OT 512: Old Testament 2: Job to Malachi
 NT 511, NT 511H: New Testament 1: Jesus and the Gospels
 NT 512, NT 512D: New Testament 2: Acts to Revelation
 CH 501, CH 501H: Church History 1: Patristic and Medieval
 CH 502, CH 502D: Church History 2: Reformation and Modern
 ST 501, ST 501H: Systematic Theology 1: Methods, Creation, Original Sin, the Trinity, Christology, and Pneumatology
 ST 502, ST 502D: Systematic Theology 2: Soteriology, Anthropology, Ecclesiology, the Sacraments, and the Last Things

Concentration Course Numbers and Titles

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
 HM 601: Experience in Preaching
 HT 501, HT 501H: Historical Theology 1: Patristic and Early Medieval
 HT 502, HT 502D: Historical Theology 2: Late Medieval Through Early Modern
 LT 501, LT 501D: Introduction to Christian Liturgy and its Development
 LT 601, LT 601D: Practical Liturgics for the Parish Priest
 LT 530A, LT 530B, LT 531A, LT 531B, LT 532A, LT 532B: Chapel Practicum (0.5 each unit)
 MT 501: Ethics and Fundamental Moral Theology
 MT 503: Moral Theology
 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 Or ELECTIVE
 PM 501: Pastoral Ministry 1: Personal Leadership, and Polity and Canon Law, and Pastoral Counseling
 PM 502: Pastoral Ministry 2: Catechesis, Pastoral Liturgies, Leadership and Administration, and Outreach

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

Certificate in Anglican Studies (CAS) | Residential Program

The Certificate in Anglican Studies is a 30-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 Provost.

CAS GRADUATION REQUIREMENTS

To be awarded the CAS a student must:

- Ordinarily hold the MDiv degree (or its equivalent) from an accredited seminary
- Complete the certificate requirements
- Maintain at least a "C" (2.0) grade point average
- Complete not less than one academic year or its equivalent as a full-time Residential student at Nashotah House
- Be free of financial indebtedness to the House

RECOMMENDED COURSE SEQUENCE

Core Theological Course Numbers and Titles	Term	Credits
AT 501, AT 501H: Introduction to Christian Spirituality	Fall	3
HM 601: Experience in Preaching	Fall	3
CM 501, CM 501H: Introduction to Church Music	Fall	3
LT 501, LT 501D: Introduction to Christian Liturgy and its Development	Fall	3
LT 530-2A: Chapel Practicum (0.5 each unit)	Fall	1.5
CH 601: Anglican and Episcopal Church History	Winter	3
ST 502, ST 502D: Systematic Theology 2: Soteriology, Anthropology, Ecclesiology, the Sacraments, and the Last Things	Spring	3
MT 503: Moral Theology	Spring	3
AT 601, AT 601D: Spirituality for Ministry	Spring	3
LT 601, LT 601D: Practical Liturgics for the Parish Priest	Spring	3
LT 530-2A: Chapel Practicum (0.5 each unit)	Spring	1.5

Where two course numbers are listed, Residential Students will take 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 completing one unit of CPE or TPP. It can be completed in a minimum of one academic year.

Students will follow the Recommended Course Sequence for the Certificate of Anglican Studies. In consultation with the Provost, the Anglican Studies MDiv Completion may be modified to meet the specific needs of the student.

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. Possess a baccalaureate degree or the educational equivalent from an accredited institution or meet the requirements for non-bachelor's degree admission
2. Complete the degree requirements as determined by the Provost and Faculty
3. Achieve a cumulative "C" (2.0) grade point average
4. Be free of financial indebtedness to the House

MM RECOMMENDED COURSE SEQUENCE

Summer Term		Fall Term		Winter Term	Spring Term	
	OT 511H: Old Testament Survey	OT 512D: Old Testament Survey	NT 511, NT 511H: New Testament 1: Jesus and the Gospels	<i>Students select two of three Winter Term courses</i> BI 501: Introduction to Biblical Interpretation CH 601: Anglican and Episcopal Church History MT 503: Moral Theology	NT 512, NT 512D: New Testament 2: Acts to Revelation MS 501D: Church and Society	CH 501, CH 501H: Church History 1: Patristic and Medieval PM 501H: Pastoral Ministry 1: Leadership and Administration, Polity and Canon Law, and Catechesis
CH 502, CH 502D: Church History 2: Reformation and Modern	LT 601, LT 601D: Practical Liturgics for the Parish Priest	LT 601, LT 601D: Practical Liturgics for the Parish Priest	HM 501, HM 501H: Principles of Preaching			
PM 502D: Pastoral Ministry 2: Pastoral Care, Pastoral Liturgies, Building a Community, Evangelism, and Outreach	ST 501, ST 501H: Systematic Theology 1: Methods, Creation, Original Sin, the Trinity, Christology, and Pneumatology	ST 502, ST 502D: Systematic Theology 2: Soteriology, Anthropology, Ecclesiology, the Sacraments, and the Last Things	Where two course numbers are listed, Hybrid-Distance Students will take the course with the "D" or "H" designation.			

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. Possess a baccalaureate degree or the educational equivalent from an accredited institution or meet the requirements for non-bachelor degree admission
2. Complete the degree requirements
3. Achieve a cumulative "C" (2.0) grade point average
4. Be free of financial indebtedness to the House

MPM RECOMMENDED COURSE SEQUENCE

Summer Term		Fall Term		Winter Term	Spring Term	
	OT 511H: Old Testament Survey	OT 512D: Old Testament Survey	NT 511, NT 511H: New Testament 1: Jesus and the Gospels	BI 501: Introduction to Biblical Interpretation	NT 512, NT 512D: New Testament 2: Acts to Revelation	CH 501, CH 501H: Church History 1: Patristic and Medieval
CH 502, CH 502D: Church History 2: Reformation and Modern	LT 601, LT 601D: Practical Liturgics for the Parish Priest	LT 601, LT 601D: Practical Liturgics for the Parish Priest	LT 601, LT 601D: Practical Liturgics for the Parish Priest	CH 601: Anglican and Episcopal Church History	AT 601, AT 601D: Spirituality for Ministry	HT 501, HT 501H: Historical Theology 1: Patristic and Early Medieval
HT 502, HT 502D: Historical Theology 2: Late Medieval Through Early Modern	ST 501, ST 501H: Systematic Theology 1: Methods, Creation, Original Sin, the Trinity, Christology, and Pneumatology	ST 502, ST 502D: Systematic Theology 2: Soteriology, Anthropology, Ecclesiology, the Sacraments, and the Last Things	HM 501, HM 501H: Principles of Preaching	MT 501: Ethics and Fundamental Moral Theology	MS 501D: Church and Society	PM 501H: Pastoral Ministry 1: Leadership and Administration, Polity and Canon Law, and Catechesis
PM 502D: Pastoral Ministry 2: Pastoral Care, Pastoral Liturgies, Building a Community, Evangelism, and Outreach	CM 501, CM 501H: Introduction to Church Music or Elective	PM 510D: Supervised Practice of Ministry (SPM)* (Field Ed)		Elective	*Students may take their field education (PM 510D) in either the Fall or Spring Term.	
		Where two course numbers are listed, Hybrid-Distance Students will take the course with the "D" or "H" designation.				

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:

- ♦ Core Theological Courses: 24 credits
- ♦ Concentration Core Courses: 12 credits
- ♦ Concentration Electives: 9 credits
- ♦ Free Electives: 9 credits
- ♦ Thesis Research and Writing: 6 credits

Of the 60 credits of coursework, not fewer than 12 credits must be 600-level or 700-level courses. The program’s four possible concentrations (Holy Scripture, Church History, Christian Theology, or Anglican Studies) are delineated to the right.

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 two semesters (six credits) of introductory Hebrew and two semesters (six credits) of introductory Greek in an accredited seminary or graduate school. Credits will be transferred into the Nashotah House MTS program, provided the student achieves a grade of “B” or higher for each course transferred in.
- ♦ 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 in the Nashotah House MTS, leaving a remainder of 48 credits to be taken toward the degree. 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 second year. Because a significant component of the MTS degree program consists in studies related to a field of concentration, as well as possible thesis preparation, it is advisable that the student select a field of concentration no later than the second term of the first year. When a concentration is selected, the student is to inform the Provost and Faculty, who will appoint an advisor or thesis reader in the area of concentration.

If a student selects the Thesis Option, the student will register for six (6) credits of the second year of the MTS curriculum for "Thesis Research" (MTS 690) followed by "Thesis Writing" (MTS 691). These credits may be substituted for any course listed in the curriculum, although it is suggested that elective credits be used for this purpose. Those selecting the Thesis Option must submit an acceptable thesis by April 15 of the second year. Approximate length expected for a thesis for this degree is 18,000 words. See [Appendix A: Thesis and Project Guidelines](#) for details concerning the process and format of the MTS thesis.

The MTS Thesis Proposal includes:

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

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 Presentation in the student's area of focus to qualify for the degree.

MTS-HD GRADUATION REQUIREMENTS

- To be awarded the MTS degree a student must:
 1. Possess a Bachelor of Arts degree, or the equivalent, from an accredited college or university
 2. Complete the degree requirements as determined by the Provost and Faculty
 3. Achieve at least a "C" (2.0) grade point average in each year's work
 4. Be free of financial indebtedness to the House.

MTS-HD RECOMMENDED COURSE SEQUENCE

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	BI 501 Hebrew (3 or 6 CR) Greek (3 or 6 CR)	CH 601 HT 501H HT 502D LT 501D	BI 501 HT 501H HT 502D MT 503	AT 501H AT 601D CH 601 LT 501D
(24 CR)	OT/NT Electives (9 CR)	CH/HT Electives (9 CR)	HT/ST/MT Electives (9 CR)	AT/LT Electives (9 CR)
	Free Electives (9 CR)	Free Electives (9 CR)	Free 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

OT 511: Old Testament 1: Genesis to Esther
 OT 512: Old Testament 2: Job to Malachi
 NT 511, NT 511H: New Testament 1: Jesus and the Gospels
 NT 512, NT 512D: New Testament 2: Acts to Revelation
 CH 501, CH 501H: Church History 1: Patristic and Medieval
 CH 502, CH 502D: Church History 2: Reformation and Modern
 ST 501, ST 501H: Systematic Theology 1: Methods, Creation, Original Sin, the Trinity, Christology, and Pneumatology
 ST 502, ST 502D: Systematic Theology 2: Soteriology, Anthropology, Ecclesiology, the Sacraments, and the Last Things

Concentration Course Numbers and Titles

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
 HM 601: Experience in Preaching
 HT 501, HT 501H: Historical Theology 1: Patristic and Early Medieval
 HT 502, HT 502D: Historical Theology 2: Late Medieval Through Early Modern
 LT 501, LT 501D: Introduction to Christian Liturgy and its Development
 LT 601, LT 601D: Practical Liturgics for the Parish Priest
 LT 530A, LT 530B, LT 531A, LT 531B, LT 532A, LT 532B: Chapel Practicum (0.5 each unit)
 MT 501: Ethics and Fundamental Moral Theology
 MT 503: Moral Theology
 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 Or ELECTIVE
 PM 501H: Pastoral Ministry 1: Leadership and Administration, Polity and Canon Law, and Catechesis
 PM 502D: Pastoral Ministry 2: Pastoral Care, Pastoral Liturgies, Building a Community, Evangelism, and Outreach

Where two course numbers are listed, Hybrid-Distance Students will take the course with the "D" or "H" designation.

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

The Certificate in Anglican Studies is a 30-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. Ordinarily possess a MDiv or its educational equivalent
2. Complete the Courses Approved
3. Maintain at least a "C" (2.0) grade point average in each year's work
4. Be free of financial indebtedness to the House

COURSES APPROVED FOR CAS-HD

Core Theological Course Numbers and Titles

AT 501, AT 501H: Introduction to Christian Spirituality
 AT 601, AT 601D: Spirituality for Ministry
 CH 601: Anglican and Episcopal Church History
 LT 501, LT 501D: Introduction to Christian Liturgy and its Development
 LT 601, LT 601D: Practical Liturgics for the Parish Priest
 ST 502, ST 502D: Systematic Theology 2: Soteriology, Anthropology, Ecclesiology, the Sacraments, and the Last Things

Elective Course Numbers and Titles (Choose four)

CM 501, CM 501H: Introduction to Church Music
 HM 501, HM 501H: Principles of Preaching
 MS 501D: Church and Society
 MT 503: Moral Theology
 PM 501H: Pastoral Ministry 1: Leadership and Administration, Polity and Canon Law, and Catechesis
 PM 502D: Pastoral Ministry 2: Pastoral Care, Pastoral Liturgies, Building a Community, Evangelism, and Outreach
 Elective

Where two course numbers are listed, Hybrid-Distance Students will take the course with the "D" or "H" designation.

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 semester hour 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 2 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 their 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 course work 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 Proposal includes:

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

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

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
- Register for STM 790: STM Thesis Research. Thesis Proposal is directed by thesis reader and submitted to Advanced Degree Committee for approval
- Register 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 Thesis Continuous Enrollment course (STM 792, equivalent to 1 credit of tuition) each semester beyond the one year they are enrolled in the writing course (STM 791).

STM Degree Completion

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. The candidate must successfully defend the thesis in an Oral Presentation. See [Appendix A: Thesis and Project Guidelines](#) for details concerning the process and format of the STM thesis.
2. Maintain at least a "B" (3.0) grade point average for each term of academic work.
3. Be free of financial indebtedness to 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 of its dimensions as the enacted outgrowth and application of Christian theology

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

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

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).
- 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.
- 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

DMIN DEGREE REQUIREMENTS

The DMin requires a total of 30 credits including 21 credits in coursework (earned in 7 classes with 3 credits in methodology and 18 in theology and practice) and 9 credits for the final project ("Dissertation"). Under normal circumstances DMin students engaged in the program should complete the degree in five or six years.

Coursework

Residential intensives for each course meet for one week (5 consecutive weekdays). Each course consists of 30 contact hours, and is worth 3 credits; the exception is the Doctoral Seminar, which meets over the course of two weeks, normally with half-days in class meetings and the remainder of the time for student research and writing. Students in the DMin program should expect to fulfill their 21 credits of coursework through the regular summer and 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.

Course Sequence and Timeline

- All DMin students begin their program with Ethnography, Methodology, & Theological Reflection (DMIN 800, a.k.a. Doctoral Seminar; 3 credits).
- Students complete their coursework by taking 18 credits of elective courses in areas of interest or direct relevance to their envisioned project.
- Following the completion of their coursework, students enroll in Dissertation Proposal Preparation for 3 credits (DMIN 889). To assist with the preparation of the dissertation proposal, students are invited to attend the Doctoral Seminar (DMIN 801) a second time, which provides the faculty oversight and community of learning to guide students to the successful completion of their proposal.
- With an approved proposal, students will register for Dissertation Research (DMIN 890), during which time they are doing field research for their project.
- Students complete their program by registering for Dissertation Writing (DMIN 891) and writing the final draft of their project.
- The program is completed upon a successful Oral Presentation of the project before the First Reader and Second Reader.

Students who do not complete their project writing within one year must enroll in a non-credit Dissertation Continuous Enrollment course (DMIN 892: equivalent to 1 credit of tuition) each semester beyond the one year they are enrolled in the Dissertation Writing course (DMIN 891).

DMin Degree Completion

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

- Project Oral Presentation: the candidate must successfully stand for an Oral Presentation of the project
- Maintain at least a "B" (3.0) grade point average for each Semester of academic work
- Be free of financial indebtedness to Nashotah House prior to graduation

Course Catalog

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 CH 501H-CH 502D) 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 530B, LT 531A, LT 531B, LT 532A, LT 532B: CHAPEL PRACTICUM

Praxis fidei, or faithful practice, is a core component of the professional training offered by Nashotah House. While the discipline of faithfully attending and authentically participating daily worship is a matter of a student's spiritual life, their formation as competent leaders in worship through practical service on the chapel rota and frequent and attentive attendance at chapel worship is an essential part of the liturgical formation of the M.Div. program. This course serves as a practicum for the core courses in Church Music and Liturgy. This sequence of courses is divided over the term of a student's residence at Nashotah House, valued at .5 credits in each Fall and Spring Term.

LT 601, LT 601D: 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 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 intensive week on campus, 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 (SPM)

This required component of the Master of Divinity program consists of two terms of mentored ministry, usually in a parish, under the supervision of a seminary-approved priest/mentor. All such placements are made in consultation with and with the

approval of the Director of Field Education. *Parish-based Field Education does not earn academic credit.*

PM 510D: SUPERVISED PRACTICE OF MINISTRY (SPM)

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 Field Education.

**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 Field Education. The program includes about 240 hours of work in the designated parish. Students can earn up to three credits for this experience by mastering a related reading list, writing a post-placement reflection paper, and participating in a subsequent TPP seminar (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 800, DMIN 801: THE DOCTORAL SEMINAR: ETHNOGRAPHY, METHODOLOGY, & THEOLOGICAL REFLECTION

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

COMPREHENSIVE EXAMINATIONS

Master of Theological Studies

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

THESIS RESEARCH

Courses devoted to research on a Thesis or Dissertation 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)

STM 792: STM Thesis Continuation Fee (=1 credit tuition)

Doctor of Ministry

DMIN 889: Dissertation Proposal Preparation (3 credits)

DMIN 890: Dissertation Research (3 credits)

DMIN 891: Dissertation Writing (3 Credits)

DMIN 892: Dissertation Continuous Enrollment (=1 credit tuition)

Course Numbering System

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

- 500-599 Introductory and survey courses
- 600-699 Intermediate courses that are built upon or presuppose prerequisite courses or basic competence in the area
- 700-799 STM courses and advanced electives which assume all of what is assumed in the 6xx courses but also characterized by focused intensiveness and substantial research
- 800-899 Doctor of Ministry courses

Course prefixes designate the academic discipline (e.g., NT, AT, ST). The designation ‘H’ indicates a hybrid course (a course with a residential intensive); ‘D’ indicates a course which is taken full at distance.

Reading Courses

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

Permission to take a reading course in the winter or summer semester breaks will be contingent upon both the professor's availability and willingness to undertake such work out of term and the student's other commitments. Professors are encouraged to have seasons available for their own research and refreshment. Students are discouraged from taking a reading course concurrent with a Field Education elective such as a 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 Provost and Faculty upon written petition; (2) Reading courses are available only with Regular or Affiliate Nashotah House Faculty.

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

- 699 for an intermediate level course
- 799 for an STM research elective
- 899 for a Dmin reading course

Academic Calendar

2020	
Jun 1	Summer Term begins
Jun 1	(HD) Summer Session 1 begins: CH 502D, HT 502D, PM502D
Jun 17-19	Breck Conference: (AD) AT 730
Jul 13-24	(AD) Summer resi week (1 & 2): DMN 800 / 801 (Postponed)
Jul 13-17	(AD) Summer resi week (1): HT 718 / 818
Jul 17	(HD) Summer Session 1 ends Grades due Jul 31 (HD)
Jul 20-24	(AD) Summer resi week (2): MT 701, ST 704 / 804
Jul 27	(HD) Summer Session 2 begins
Jul 20-24	(HD) Summer Session 2 resi week: OT 511H
Jul 27-31	(HD) Summer Session 2 resi week: ST 501H, LT 601H
Jul 27-31	(AD) Summer resi week (3): LT 803, MS 702 / 802, PM704
Jul 30	(HD) Matriculation (Postponed)
Aug 31	(RES) New Student Orientation
Sep 2	(RES) All Student Orientation
Sep 3	Fall Term begins
Sep 4	Summer Term ends Grades due Sep 18 (AD)
Sep 4	(HD) Summer Session 2 ends Grades due Sep 18 (HD)
Sep 8	(RES) Classes begin: AT 501, CH 502, CM 501, HM 601, HT 501, LT 501, NT 501, NT 511, PM 502, ST 501
Sep 14	(HD) Fall Session 1 begins: HT 502D, LT 501D, OT 512D, ST 502D
Sep 23	(RES) Fall Retreat
Sep 24	(RES) Matriculation
Oct 8-9	(RES) Experience Nashotah
Oct 30	(HD) Fall Session 1 ends Grades due Nov 13 (HD)
Nov 9	(HD) Fall Session 2 begins: AT 501H, HM 501H, NT 511H
Nov 9-13	(HD) Fall Session 2 resi week
Nov 20-27	(RES) Thanksgiving recess, no classes
Dec 14	(RES) Classes end
Dec 17-18	(RES) Fall Term final exams
Dec 18	(HD) Fall Session 2 ends Grades due Jan 1 (HD)
Dec 18	Fall Term ends Grades due Jan 1 (RES)



Academic Calendar

2021	
Jan 4	Winter Term begins
Jan 11-15	(RES)(HD) Winter resi week: BI 501, CH 601, MT 503
Jan 18-22	(AD) Winter resi week: Electives TBD
Jan 29	Winter Term ends Grades due Feb 12 (HD, RES), Mar 5 (AD)
Feb 1	Spring Term begins
Feb 1	(RES) Classes begin: AT 601, CH 501, CM 611, HM 501, HT 502, LT 601, MT 501, NT 601, NT 502, NT 512, PM 501, ST 502
Feb 8	(HD) Spring Session 1 begins: AT 601D, MS 501D, NT 512D
Feb 17	(RES) Ash Wednesday Retreat
Mar 26	(HD) Spring Session 1 ends Grades due Apr 9 (HD)
Apr 1-2	(RES) Maundy Thursday, Good Friday recess (no classes)
Apr 5-9	(RES) Easter recess (no classes)
Apr 12	(HD) Spring Session 2 begins
Apr 12-16	(HD) Spring Session 2 resi week: CH 501H, HT 501H, PM 501H
Apr 22-23	Experience Nashotah
May 11	(RES) Classes end
May 13-14	(RES) Spring Term final exams
May 14	Spring Term ends Grades due May 28 (RES)
May 17-18	Work Crew
May 19	Nashotah House Alumni Day
May 20	175 th Commencement, Classes of 2020, 2021
May 21	(HD) Spring Session 2 ends Grades due Jun 4 (HD)

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

Add/Drop deadline is up to 1 week before first day of Term without penalty; up to one week after Term with Late Registration Fee.

Grades are due: (RES) 2 weeks after end of Term (HD) 2 weeks after end of Session (AD) 2 weeks after end of Summer Term, 6 weeks after end of Winter Term

June						
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				

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

Jul 4 Independence Day

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

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

Sep 7 Labor Day

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

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

Nov 26 Thanksgiving Day

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

Dec 25 Christmas Day

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

Jan 1 New Year's Day

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

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

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

Apr 4 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 31 Memorial Day

Admissions

Admissions Process

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

For Applications received later than June 30, we cannot assure acceptance for Fall Term.

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 information should be addressed to:

The Office of Admissions
Nashotah House
2777 Mission Road
Nashotah, WI 53058-9793

Switchboard: 262-646-6500
Fax: 262-646-6504
Email: admissions@nashotah.edu

Admissions Policies

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

RESIDENTIAL AND HYBRID-DISTANCE PROGRAMS

Applicants for the MDiv, MM, MPM, and MTS degrees and for the CAS will ordinarily hold a bachelor's degree from an accredited college or university. A limited number of students pursuing ordination who are not graduates of accredited colleges may be admitted to the MDiv, MM, or MPM if additional criteria are met.³

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.

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.

³ 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
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.

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 includes two semesters: Fall Semester includes Summer and Fall Terms, and Spring Semester includes Winter and Spring Terms.

Tuition and Fees

TUITION

Tuition for all degrees and programs is \$500 per credit (also Credits or "CR") hour. 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)

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
1-Bedroom Apartments	\$550/month
2-Bedroom Apartments	\$675/month
3-Bedroom Apartments	\$950/month
1-Bedroom Townhome	\$760/month
2-Bedroom Townhome	\$850/month
3-Bedroom Townhome	\$950/month

Internet charges:

Kemper and Sabine	\$10/month
Apartments, Townhomes	\$50/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
Apartments (shared)	\$55/night
Apartments (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 Program:	\$600/Semester
Hybrid-Distance Program:	\$90/week
Advanced Degree Program:	\$90/week

TECHNOLOGY FEES

Residential students:	\$250/Semester
Hybrid-Distance students:	\$100/Term
Advanced Degree students:	\$100/Term

SEMINARY FEES

One-time expenses:

Tuition deposit	\$200, non-refundable
Cassock	\$125-\$300*
Surplice	\$215**
Academic hood	\$155-\$250
Diploma fee	\$50

Recurring fees:

Residential Program Fee	\$1000/Semester
Books	\$300-\$500/Semester
Check replacement	\$40
Internet	\$450/year
Late registration	\$75
Transcripts	\$10, expedited \$30
Thesis printing and binding	\$300, \$100/copy

*Purchased independently by student

**Purchased by seminary, paid by student

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.

PAYMENT OF FEES AS A PREREQUISITE

No student may enroll in the next academic session or 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 Chief Operating Officer.

REFUNDS

In case of early Withdrawal from a course, refunds will be made according to the following schedule for standard terms:

At the end of the first week: 50%

At the end of the second week: none

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

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 Provost, 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 Residential students 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 <http://nashotah.edu/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 as at least a half-time enrollment and maintain Satisfactory Academic Progress;
3. Complete the Free Application for Federal Student Aid (FAFSA), complete the online entrance counseling, and sign the electronic MPN;
4. Make written 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 your award letter, the addition of which causes your total financial aid to exceed the cost of attendance, your loan eligibility will decrease and your future loan disbursement will be canceled or adjusted.

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 a less than half-time status may be required to begin repayment of any previous Federal Student Loans beginning six months from the time of the loss of eligible status.

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. Scholarship assistance from Nashotah House consists of work-related scholarships, acceptance awards, and need-based grants.

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 course work for credit, tuition-free. Eligible spouses must apply for admission either as a degree-seeking or Visiting Student.

Student Billing

Accounts must be paid off in full each semester. A financial hold will be placed on accounts with a balance and students will not be allowed to register for the next terms until the balance is zero.

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

Graduates must pay their accounts off in full by May 4 in the year they intend to graduate.

Diplomas and/or Transcripts will not be issued to students with outstanding debt to Nashotah House.

Academic Policies

Academic Authority

The authority to award academic degrees, diplomas, and certificates is delegated by the Board of Directors to the Provost in collaboration with the Faculty. In recognition of shared governance, the Faculty has primary responsibility for developing, implementing, and assessing the academic program subject to administrative and Board review. This includes the curricula, requirements for certificates and degrees, the grading system, and other academic regulations. The Provost and Faculty also conduct student evaluations, canonical recommendations for candidacy and ordination, and recommendations for the granting of certificates of study and diplomas for earned degrees.

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

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

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

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

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 Provost and Faculty view cheating and plagiarism as violations of the oath of matriculation and confirmed instances of either will be dealt with in the most serious way, possibly including penalties that 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.

Student Classifications

DEGREE-SEEKING STUDENTS have been admitted to 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 to 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
- maintain, in each Semester, a minimum grade point average of:
- "C" (2.0) for Residential and Hybrid-Distance Programs
- "B" (3.0) for Advanced Degree Program

PROBATION

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

Academic Probation

Academic Probation is automatically imposed upon a student with a grade of "F". The Provost 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 Provost and Faculty have become aware of behavior incongruent with the Matriculation Oath and grant a specified grace period for rehabilitation within the community.

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 written notification of Withdrawal to the Provost to be filed in the Office of the Registrar. 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 Suspension. Reinstatement is conditional upon performance of prerequisites specified to the student either in this Academic Catalog or in writing by the Provost. Failure to perform such prerequisites may result in Behavioral Dismissal. Academic Suspension will be executed by the Provost.

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 to the 1964 Civil Rights Act](#), pp. 55)
 - c. [Abuse of Drug and Alcohol Policy](#) (p. 49)
 - d. [Class Attendance](#) (p. 40)
 - e. Speech-related behaviors (Community Guide, p. 6)
 - f. Mandatory worship and [Chapel Participation](#) (p. 46)
 - g. Mandatory work participation ([Discipline of Work, Work Crew](#), p.47)
 - h. Housing regulations (Community Guide and Leases)
 - i. [Driving and Parking Policies](#) (pp. 52-53)
 - j. [Computer Use in the Classroom](#) (p. 46)
 - k. Refectory Conduct ([Refectory Participation](#), p. 47)
 - l. Financial responsibilities ([Student Billing](#), p. 35)
 - m. Observance of privacy rights ([Records and the Family Educational Rights and Privacy Act](#), p. 44)
 - n. Standards with respect to [Statements and Resolutions Regarding Holy Matrimony and Human Sexuality](#) (p. 54)
 - o. Marriage in-course ([Statements and Resolutions Regarding Holy Matrimony and Human Sexuality](#), p. 54)
 - p. Behavior in field education assignments ([Appendix B: Field Education Program](#), p. 63)
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 Provost and the Director of Student Services and/or the Director of Formation 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. 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 Provost, who, in consultation with the residential Faculty, the Director of Student Services and/or the Director of Formation 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 Provost 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 in Populi, which can be accessed via the Nashotah House website under Current Students > Student Portal. Self-registration (the ability to Enroll, Audit or Withdraw from courses), is open for each Term no later than the beginning of the prior Term. [The Populi Knowledge Base provides instruction on how to register for courses.](#)

- Course registration for all programs is open until one week before the first day of a Term.
- Hybrid-Distance course registration is open until one week before the first day of a Term. Students will register for both Sessions of the Term; Distance and Hybrid-Distance.
- Advanced Degree course registration is open until to one week before first day of a Term, if enrolling for credit.

From the registration deadline of one week before the start of the Term until one week following the start of the Term, accepted students may Enroll or Withdraw from courses by submitting a written request, to the Office of the Registrar at registrar@nashotah.edu. A late registration fee charge of \$75 will be incurred.

After the first week of the Term or Session, students may Withdraw from a course, by written petition to the Provost and Faculty. 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](#).

Enrolled students may petition by written request, within the current term, to receive credit for a non-credit earning Field Education courses PM 609 and PM 610.

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

CREDIT LIMITS

Residential students are limited to taking 15.5 credits per term, except by written petition to the Provost. Hybrid-Distance students may take up to 6 credits per term. Advanced Degree students may take up to 6 credits in summer and up to 3 credits in winter.

Continuous Enrollment Policy

All degree-seeking students must remain continuously enrolled every semester 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, technology, 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.

The continuous enrollment requirement is satisfied when a student is registered each semester (i.e., July-December and January-June, see [Registration](#)).

- for at least one three-credit course or
- for three credits of thesis/project research or writing (MTS 690, MTS 691, STM 790, STM 791, DMIN 889, DMIN 890, DMIN 891); see [Appendix A: Thesis and Project Guidelines](#)

Students who are not enrolled in either of the above for a given semester will automatically be registered for Continuous Enrollment for that semester for the fee of \$500 (i.e., one credit). Advanced Degree students (i.e., STM or DMin students only) who are charged the \$500 Continuous Enrollment fee will receive that fee as a credit toward their tuition provided they register for a three-credit course or thesis/project research or writing the semester immediately following. Students who have satisfied all their course requirements and are in project or thesis

phase will continue to be registered for Continuous Enrollment each semester (i.e., up to two times per year) until the oral presentation of their capstone project.

Degree-seeking students who fail to enroll for a course for three consecutive semesters (18 months) will lose their student status, must request readmission by appeal to the Provost 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 Provost and Faculty for prior permission. At the discretion of instructors, unannounced and/or unexcused absence from class may result in lowering the student's course grade.

GUESTS IN CLASS

On occasion, specifically approved guests may also be permitted by the instructor to sit in the class at no charge. Guests are asked to keep any questions until after class, at which time they may speak with the instructor. Course Auditors may not bring guests to class.

Absence

The Provost 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 Provost. 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

The Provost and Faculty employ the following guideline for required course work in consideration of one credit: 300-500 pages of assigned reading *plus* one hour of examination and four pages of written work, typed and double-spaced. For example, students may reasonably be expected to read a minimum 1,200 pages and complete at least twelve pages of written work for each 3 credit-hour class in which they are enrolled.

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

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

Grading System

Final course grades are due from the instructors two weeks from the end of the Term 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	AUD	Audit	I	Incomplete
B	Good	P	Pass	IP	In Progress
C	Acceptable	WP	Withdraw Passing		
D	Poor	WF	Withdraw Failing		
F	Failing				

Any student who receives a failing grade in any course will be required to retake the failed course at the next available offering and automatically be placed on Academic **Probation**. 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 Provost 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 in order 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 Provost 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 apply for either an extension or an incomplete by contacting the instructor as soon as possible, and 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 the extension granted) in advance of the last day of the course.

Incomplete

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 Provost (who may at their discretion shorten the length of any incomplete they grant) in advance of the last day of the course. An Incomplete is granted in rare cases when extenuating circumstances (medical, personal, or family) have prevented a student from completing their work. If the student is granted an incomplete, an "I" will be entered on the student's transcript for that course. When the work has been completed, the instructor will submit a final grade to the Registrar, who will then 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 Provost 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.

Audit Policy

Permission to Audit is granted (or not) by the instructor of the course. Below are the expectations for course Auditors.

TERMS OF AUDIT

An Auditor is a degree-seeking or Visiting Student who wishes to be granted participation in an academic course for no academic credit. Students who are not in a degree program must complete the Visiting Student application at least three weeks before the start of the course.

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. In rare circumstances, the instructor may elect to allow vocal or written participation in class discussions, to respond to the Auditor's questions, or to grade their assignments, but it is not to be expected.

Rather, as the name implies, the default assumption is that an Auditor will be primarily an observer. 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.

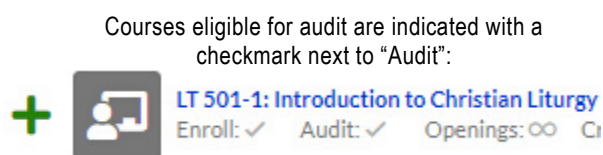
The Auditor shall not ask the instructor to write a recommendation or verification of any competency in the subject of an audited course. An Auditor's transcript may be requested from the Office of the Registrar which shall show the course name and the grade of AUD for no academic credit.

Auditors may not bring guests to class.

REGISTRATION FOR AUDIT

Upon acceptance, and the assignment of an @nashotah.edu email address, registration will be conducted in Populi.

Auditors may register for up to 3 credit in master's level courses during each term.



Courses that are not eligible for audit will be marked with a lock next to 'Audit':

Enroll: ✓ Audit:

The fee to audit a course at Nashotah House is \$500.00 per course. This fee is non-refundable as of the end of the first day of the course. The "first day of the course" shall be defined as the date online course content is made available to the Auditor via Populi. This applies to Distance courses, Hybrid courses, and Advanced Degree courses with significant online content. In the case of Advanced Degree electives (Summer and Winter Terms), i.e., courses that have little or no online content, the audit fee shall be non-refundable as of the end of the first day of the live lecture week.

Auditors are expected to pay their fees no later than the first day of the course as defined above. Failure to pay the fee by the expected date may result in removal from the online course content and/or the inability to attend live class sessions.

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.

Please direct questions concerning

- participation as an Auditor in a specific course to the course instructor via email,
- alterations to your registration for a specific course to the Registrar, and
- billing and payment for the course fee to Student Billing.

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 Provost and Registrar make specific determinations concerning equivalency of courses to be transferred. All requests for transfer credit must be resolved in the course of the student's first term.

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 Provost and Faculty in advance of the course's start date. Upon receipt of an official transcript by the Registrar from the other institution, the Provost and Registrar may certify that 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.

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 Learning, and the Provost, which will be presented to the Faculty for a vote. If approved, the Office of the Registrar will coordinate the student's enrollment in Populi.

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

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

Commencement

INTENT TO GRADUATE

All degree-seeking students who anticipate graduating must notify the Registrar by November 30 of the academic year in which they intend to graduate through the [Intent to Graduate Form](#) located on www.nashotah.edu. While every effort will be made to ensure that students are reminded of this requirement, *it is ultimately the student's responsibility to ensure that the form has been filed with the Registrar by the published deadline*. Failure to notify the Registrar in writing of intent to graduate may result in the student not being able to graduate at a particular graduation ceremony.

GRADUATION REQUIREMENTS

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

1. 30% of degree must be completed as a matriculated student.
2. All financial obligations to Nashotah House must be paid in full by May 1 of the year they intend to graduate. See [Tuition and Fees](#).
3. A housing check-out form is to be completed by the first week in May (Residential Students only).
4. A forwarding address and place of ministry (if known) must be submitted.
5. The diploma and hood order form must be completed (not applicable for Certificate of Anglican Studies).
6. An exit interview shall be conducted by a staff member of the House.
7. If Title IV loans have been utilized, Exit Counseling must be completed at studentloans.gov.
8. All books must be returned to the library and all fees paid.

Office of the Registrar

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 signed form.

There is a \$10.00 fee per transcript ordered and an expedited request is \$30.00. 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.

RECORDS AND THE FAMILY EDUCATIONAL RIGHTS AND PRIVACY ACT

The Office of the Registrar, under the authority of the Provost, is responsible for setting of times for registration, the recording of course grades and maintenance and security of student education records, which include admissions, personal, academic and financial files, cooperative education and placement records. Certain members of the Nashotah House administration, individually or collectively, acting in the students' educational interest, are allowed access to student education records. These members include the Provost as well as personnel in the Offices of the Registrar, Financial Aid and Admissions, as well as academic personnel within the limitations of their need to know.

No one outside the institution shall have access to nor will the institution disclose any information from students' education records without the written consent of students except to personnel within the institution, to officials of other institutions in which students seek to enroll, to persons or organizations providing students financial aid, to accrediting agencies carrying out their accreditation function, to persons in compliance with a judicial order, and to persons in an emergency in order to protect the health or safety of students or other persons. All these exceptions are permitted under the Family Educational Rights and Privacy Act of 1974 ("FERPA" or the "Act").

In accordance with the Act, Nashotah House may provide Directory Information to include: student name, address, telephone number, date and place of birth, major field of study, dates of attendance, degrees and awards received, the most recent previous educational agency or institution attended by the student, 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 their degree program.

In accordance with the provisions of the FERPA, students have the right to inspect and review information contained in their education records, to challenge the contents of their education records, to have a hearing if the outcome of the challenge is unsatisfactory, and to submit explanatory statements for inclusion in their files if the decisions of the hearing panels are unacceptable. The Registrar at Nashotah House has been designated by the institution to coordinate the inspection and review procedures for student education records. Students wishing to review their education records must make written requests to the Registrar listing the item or items of interest. Only records covered by the Act will be made available within forty-five days of the request. Students may have copies made of their records with certain exceptions (e.g., a copy of the academic record for which a financial "hold" exists, or a transcript of an original or course document which exists elsewhere). These copies would be made at the student's expense at prevailing rates that are available in the Office of the Registrar. 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. Health records, however, may be reviewed by physicians of the student's choosing.

Students **may not** inspect and review the following as outlined by the Act: financial information submitted by their parents; confidential letters and recommendations associated with admissions, employment or job placement, or honors to which they have waived their rights of inspection and review; or education records containing information about more than one student, in which case the institution will permit access **only** to that part of the record which pertains to the inquiring student. The institution is **not** required to permit students to inspect and review confidential letters and recommendations placed in their files prior to 1 January 1975, provided those letters were collected under established policies of confidentiality and were used only for the purposes for which they were collected.

Students who believe that their education records contain information that is inaccurate, misleading or is otherwise in violation of their privacy or other rights may discuss their problems informally with the Registrar. If the decisions are in agreement with the student's requests, the appropriate records will be amended. If not, the students will be notified within a reasonable period of time that the records will not be amended; and they will be informed by the Registrar of their right to a formal hearing. Student requests for a formal hearing must be made in writing to the Provost, who, within a reasonable period of time after receiving such requests, will inform students of the date, place, and the time of the hearings. Students may present evidence relevant to the issues raised and may be assisted or represented at the hearings by one or more persons of their choice, including attorneys, at the student's expense. The hearing panel that will adjudicate such challenges will be the Provost, the Registrar, and the student's faculty advisor.

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

Campus Policies

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.

Chapel Participation

Every student and faculty member is expected to join in our worship every day that term is session.

Students enrolled in the Residential Program MDiv and CAS degrees, who live in seminary housing or other approved housing within a 50-mile radius of the campus, are required to attend daily chapel and serve on the rota on weekdays.

Students enrolled in the Residential Program MTS degree, who live in seminary housing or other approved housing within a 50-mile radius of the campus, are strongly encouraged to attend daily chapel, may request to be provided opportunities to serve on the rota on weekdays.

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

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.

During an academic term, wear black cassocks 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 tippets 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.

Students will be scheduled to serve a variety of roles in the Chapel, including those of bell-ringer, sacristan, lector, chalice-bearer, thurifer, preacher, and officiant. By 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.

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 Provost 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; others 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 Provost.

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.

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.

At times students may fail to keep their duties and action must be taken. Certain student positions serving under the Director of Student Services or the Vicar 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. The Director of Student Services and/or Faculty Advisors will offer corrective guidance to the student if necessary, calling for a meeting with the student to find effective solutions to difficulties that may be presenting themselves. 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 Provost regarding the situation.

Employment on Campus, Work Scholarships

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

Report any issues to the department head for the work scholarship and to the Director of Student Services.

Failure or Withdrawal from a required course or being placed on Academic Probation, will result in the revocation of Work Scholarships.

Work Scholarships are designated as either term-based or hourly. 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. Hourly work scholarships are paid as credit to student accounts as work is completed, generally within two weeks. 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. 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 8 weeks into the 14 week term is paid 8/14ths of the scholarship).

STANDARD 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. 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; also responsibility for the cleanliness of the chapel and maintaining chapel supplies, among other duties. This is a peer teaching position, not unlike 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, 6 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 responsible for the operation of the chapel during out of term periods; need not be Sacristans during term. Great independence and initiative is required. One person is paid per service out of term, except when there are Hybrid Distance and Advance Degree classes are offered in January Term and in Summer Term. Three students will be paid **\$20** each per service that include 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 4 days per week to lead our musical life, including taking turns as Cantor and participating in off-campus events, among other duties. Selected by audition and on willingness and ability to maintain musical blend with the group as constituted each year. 10 – 14 in number 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. A student, already an accomplished keyboardist, who takes on accompaniment responsibilities for Choral Scholar rehearsals and community liturgies, as directed. When the student is capable of leading musical worship independently, the Organ Scholar may supply for the Director of Music as required and 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 3 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. An accurate time sheet must be kept and signed by the faculty member the Zippy is assisting. These students – locally known as “zippies” or “domestic chaplains”, serve to assist faculty as required, including grading assignments as directed, 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 professor.

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

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

STUDENT COMMONS AMBASSADOR, \$1200 ANNUALLY. The senior official of the Student Commons, having 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, and monitoring adherence to the Alcohol Policy, among other duties as required. The Common Room will generally be open Tuesdays 7:00 – 9:00 and Fridays 7:00 – 10:00. (Mondays and Friday for Fall 2020).

PORTER, \$950/6 MONTHS. This student's cell phone number is listed on all housing units as the person to call in case of being locked out. The Porter meets the guests and opens the apartment; and, when the Porter is off-campus for an extended period, makes the staff member responsible for Guest Housing aware. The Porter will insure that the lights are out and doors 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. This student is responsible for maintaining the safety of common sidewalks and stairwells. While student tenants are responsible for mowing their own lawns and shoveling/clearing their walkways, the Prefect is responsible for clearing the sidewalks and walkways of 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.

Other Hourly Positions as Required, may to 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 Residential Program may not engage in gainful secular employment outside the seminary community without the permission of both the Provost and the faculty. The Provost and Faculty grant such petitions only in the case of serious financial difficulty. Students should be aware such permission may carry the proviso of an extended academic program.

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

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 are 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 in regard to 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 these harm the body, soul and spirit of individuals; and how interpersonal relationships within the family, or communities, are impacted by dependent, abusive or inappropriate alcohol or drug use. We believe that the Church, as a redemptive fellowship of Christian believers, must be sensitive to the need for exercising a healing ministry to any individual suffering from alcoholism or any other drug addiction. The Provost, 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 Provost 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 insure that minors are never served alcoholic drinks.
6. Intoxication is always considered inappropriate and potentially damaging behavior. Intoxicated persons are not to be served alcoholic beverages.
7. Functions sponsored by groups outside of the Nashotah House community that take place on seminary property must conform to this policy.
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 Provost.

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 Provost 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. Do not allow smoke to enter into open windows. Smoke 20 feet from buildings as a general guideline.

Pet Policy

No pets permitted in Atkins, the Cloister or Kemper Hall. Pets are permitted in the Peaks, the Flats, the Fort, and Shelton Hall.

Pets must be registered prior to moving to campus. The Pet Form must state the breed and age of the pet. Also, evidence of immunizations must be provided, together with any pertinent history of illness or behavior causing injury to humans and evidence of appropriate liability insurance. Students bringing pets (maximum of two) 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.

There are certain expectations that apply to all pets in the community. These expectations include meeting all state and municipal requirements. Pets must be clean, quiet, free of disease, inoculated against rabies, distemper, and other diseases as required by law, and must not present a danger to any resident of the community.

- Dogs and cats must wear current tags indicating proper licensing and required immunizations.
- It is the responsibility of pet owners to obtain license tags at the Delafield City Hall as soon as they become residents of the campus and to renew annually. The City of Delafield requires that dogs be kept under control by their owners and on our campus. We extend that rule and require that dogs be kept on a leash.
- Faculty and staff whose homes have substantial yards surrounding them may allow their pets to roam free within their own yard, but not beyond.
- Dogs and cats may *not* roam free on campus. Dogs must be on a leash when in public areas.

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

Pets must be kept off any neighbors' property, off of 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.

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.

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.

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 related academic matters, including grade appeals, to Dr. Garwood Anderson, Provost, 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. For all other matters, contact Labin Duke, EVP of Institutional Advancement, 262-646-6517.

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.

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 out of 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 and 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.

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 notices an AED or First Aid kit missing, or in need of servicing, they are required to contact Housekeeping immediately for remediation.

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).

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.

PARKING AREAS

- General Parking Areas: 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.

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. These 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. Fees to Nashotah House for violations shall be 1) 1st violation – Warning; 2) 2nd violation \$25.00; 3) 3rd violation \$75.00; and 4) 4th violation \$250 fee, personal meeting with the Provost, and possible suspension of campus vehicle privileges.

Any question in regard to 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

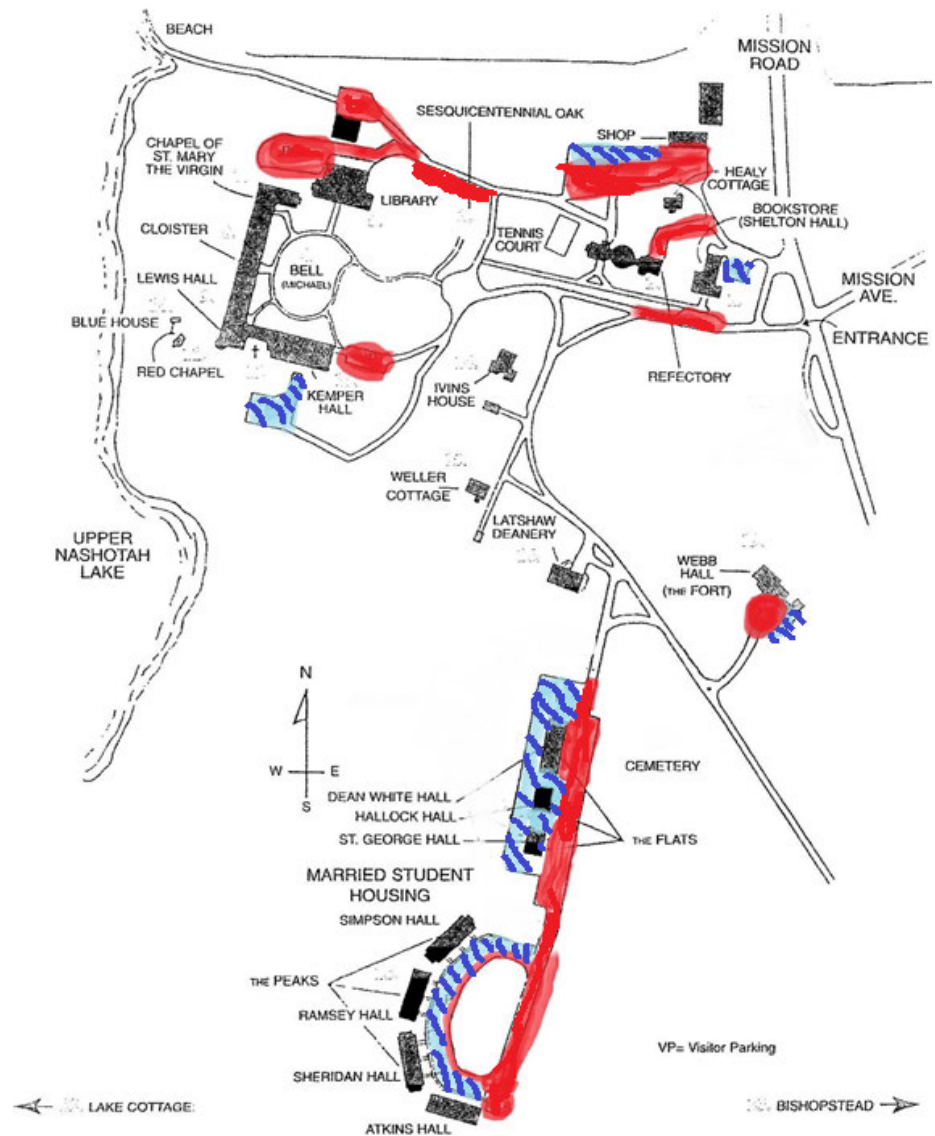
The **RED** areas are plowed first so cars can be moved here before chapel.

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 spend the night in **BLUE STRIPED** sections, are moved to **RED** sections in the morning, and returned to **BLUE STRIPED** sections for the night.

Please clean snow-covered cars completely 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 should give the keys to another to move the car or the car may be parked in the **BLUE STRIPED** area in the Lot behind the Refectory (at the far back edge) for the duration of the absence.



Safeguarding Training

Safeguarding training is required every three years for everyone who works or studies (Residential) at Nashotah House (full or part time), in addition to anyone who interacts with children must be trained in child abuse awareness and prevention. Moreover, the training addresses 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 semester.

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 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 Provost 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 considered a violation of the Matriculation Oath and, therefore, grounds for dismissal. Please refer to [Loss of Student Status and Discipline](#).

Title IX of the Educational Amendments of 1972 to the 1964 Civil Rights Act

Title IX 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](#)

KEY PROVISIONS OF THE DEPARTMENT OF EDUCATION'S TITLE IX REGULATION

- Sexual harassment defined to include sexual assault, dating violence, domestic violence, and stalking, as unlawful discrimination on the basis of sex
- Provides a consistent, legally sound framework on which survivors, the accused, and schools can rely
- Requires schools to offer clear, accessible options for any person to report sexual harassment
- Empowers survivors to make decisions about how a school responds to incidents of sexual harassment
- Requires the school to offer survivors supportive measures, such as class or dorm reassignments or no-contact orders
- Protects K-12 students by requiring elementary and secondary schools to respond promptly when any school employee has notice of sexual harassment
- Holds colleges responsible for off-campus sexual harassment at houses owned or under the control of school-sanctioned fraternities and sororities
- Restores fairness on college and university campuses by upholding all students' right to written notice of allegations, the right to an advisor, and the right to submit, cross-examine, and challenge evidence at a live hearing
- Shields survivors from having to come face-to-face with the accused during a hearing and from answering questions posed personally by the accused
- Requires schools to select one of two standards of evidence, the preponderance of the evidence standard or the clear and convincing evidence standard – and to apply the selected standard evenly to proceedings for all students and employees, including faculty
- Provides "rape shield" protections and ensures survivors are not required to divulge any medical, psychological, or similar privileged records
- Requires schools to offer an equal right of appeal for both parties to a Title IX proceeding
- Gives schools flexibility to use technology to conduct Title IX investigations and hearings remotely
- Protects students and faculty by prohibiting schools from using Title IX in a manner that deprives students and faculty of rights guaranteed by the First Amendment

Report any incident of sexual misconduct:

<https://www.nashotah.edu/title-ix-reporting-form>

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 Provost 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 who are themselves committed to the faith and life of the Church and who hold excellent academic credentials. All of the clergy on the faculty have served parishes, and some continue to do so.

FORMATION OF THE WHOLE PERSON

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

Appendix A: Thesis and Project Guidelines

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 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 Learning by **June 30**. When the First Reader gives final approval to the project, the Director of Distributed Learning will send it to the printer for binding. Two copies will be printed for the Library collection and a bound copy of the project will be sent to the student for their personal library.

Thesis and Project Deadlines

1. The complete First Draft of the project/thesis is to be submitted to First Reader no later than **February 15** 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 **April 15** 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 **June 30**.
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.

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. These copies are delivered to the library from the printer.
4. **Typeface.** Type must be 12-point for the body of text, footnotes, and quotations. The typeface must be Times (New) Roman, or similar serifed font. The conventions of print (rather than typewritten manuscript) should be used to the extent that the resources are available. For example, use actual italics rather than underlining, m-dash (—) instead of double hyphen (--) and true left and right quotation marks (" ") instead of vertical quotes (" ").
5. **Format.** The left margin must be 1 ½ inches; all other margins must be 1 inch. Text must be double spaced; footnotes and block quotations should be single spaced. For all other formatting details, see Turabian, 9th edition.
6. **Footnotes.** Footnotes, separated from the text by a 2- to 3-inch left-justified line, must be numbered consecutively through each chapter and begin at the bottom of the page on which the reference is found, continuing if necessary to the bottom of the next page. Endnotes and parenthetical citation formats are not to be used.
7. **Order of elements.**
 - 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.

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 Master of Divinity Program Goals provides additional insight into what undergirds our understanding of Field Education at Nashotah House.

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

Ethical Expectations of Field Education Students

Students in Field Education placements are reminded they serve in their field placement under the honor code of the seminary, and should be cognizant they also represent 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" (Eph. 1.1).

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

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

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.

SUPERVISED PRACTICE OF MINISTRY (SPM)

MDiv and MPM students are expected to complete a two-semester 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.

Supervised Practice of Ministry (SPM) Requirements

The Student will:

- Honor the agreement established in the seminary's Student / Site Contract.
- Serve at the site (or directly on behalf of the site) 7-10 hours per week (exclusive of commuting time) during the academic year from September through mid-May, or the equivalent time for students serving in alternative placements.
- Start and end dates are arranged between the student and site supervisor with approval by the Director of Field Education.
- Work with the site supervisor to develop the Learning and Serving Covenant detailing the student's responsibilities goals, objectives and schedule. The Learning and Serving Covenant will be reviewed and approved by the Director.
- Schedule, with the site supervisor, frequent regular meetings specifically for theological reflection. (1 hour per week minimum for academic year placements.)
- Meet regularly with the site committee. These meeting are considered part of the contracted service schedule. (1 meeting per month for academic year placements.)
- Communicate with the Director about any field placement concerns.
- Behave in accordance with the ethical expectations described on page 53.

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 useful to professional development.
- 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.
- Be easily accessible to the student and provide ongoing direction and mentoring.
- Enlist a site committee of 3-5 lay members to meet with the student on a regular basis. (The site supervisor does not serve on the site committee.)
- Send a written evaluation of the student's progress to the Director of Field Education when requested.
- Communicate any concerns, questions, or changes to the Director of Field Education in a timely manner.

SPM Process

STEP ONE: FIELD PLACEMENT

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

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

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

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

Students currently serving a field site must meet with the Director of Field Education to discuss either staying or changing sites for the second field requirement, 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 Director of Field Education and by mutual agreement, a student will be directed to contact an approved site supervisor to arrange for a placement interview. After the interview, a student may either accept or reject an offer from the site supervisor. The site supervisor may or may not agree to work with the student. **Both parties** should independently notify the Director of Field Education about the outcome of the interview.
2. If the initial interview does not result in a mutual agreement for field placement, the Director of Field Education will direct the student to another interview at a different site. The site supervisor may request an interview with another student.
3. When a student and site mutually agree to work together, both parties notify the Director of Field Education.

STEP TWO: THE STUDENT / SITE CONTRACT

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

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

STEP THREE: ORIENTATION

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

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

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

STEP FOUR: THE SITE COMMITTEE

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

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

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

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

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

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

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

September

- This is the time for the student and committee to begin get to know each other. Does the student have a family? How can you help welcome them? What is the student's experience with other church communities? What does your church or agency mean to you? What can the community offer?
- Review the student's Learning 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 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.

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 Director of Field Education—must sign off on the revision.

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

STEP SIX: ONGOING COMMUNICATION

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

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

Changes in Site Information. The Director of Field Education 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 Director of Field Education needs to know. Clearly, the student cannot elect to leave the site or change sites without the notification and approval of the Director of Field Education. 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 Director of Field Education to discuss problematic issues. If such a visit or conference is requested, the student or site supervisor will contact the Director of Field Education to coordinate schedules and make arrangements. The Director of Field Education 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 a written evaluation provided by the Director of Field Education that must be signed by both the student and the site supervisor. This will be due in April before the end of the Spring Semester and will become part of the student's permanent file. The Director of Field Education will provide a reminder regarding evaluations in early spring. Site supervisors may elect to write a narrative instead of using the form provided.

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

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

TERMINATION OR DISENGAGEMENT OF A SITE PLACEMENT

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

The procedure for termination or disengagement is as follows:

1. The student or site supervisor will contact the Director of Field Education at the first sign of concern that the relationship is headed in a direction that could result in termination or disengagement. The contracts and covenants into which site supervisors and

students enter are mutually binding and should not be terminated unilaterally. The Director of Field Education will consult with the parties and work toward a mutual course of action.

2. If either the student or the site/site supervisor determines that the relationship is in jeopardy due to issues of safety (i.e. violations of the law, sexual harassment, racial harassment, etc.), the student may be excused/suspended from his or her duties at the site pending a resolution mediated by the Director of Field Education. In the case of a student violation, the matter will be referred to the Provost for consideration.
3. If termination is determined to be the best course of action, then the terms of the termination/disengagement will be set forth by the Director of Field Education. These will include the conditions under which the student will be terminated at the site, the requirements for either completing or repeating the course, the status of the site and the site supervisor in relationship to the Field Education program. This document will be entered into the student's file with a copy given to the site supervisor.

THEOLOGICAL REFLECTION WITH SITE SUPERVISOR

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

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

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

COLLOQUY

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

HYBRID-DISTANCE SPM

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 Director of Field Education, and both the student and site supervisor should consult regularly with the Director to ensure the best possible preparation and outcome.

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

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

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.

Example of Supervised Practice of Ministry [SPM] Learning and Serving Covenant

between	and
_____	_____
(Seminarian)	(Parish)
	of
Date appointment begins _____	_____
Date of completion _____	(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 Field Education, who will, in turn, make copies available to the student's faculty advisor.

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

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

And the **Mentor** will:

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

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

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 do 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 Field Education 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. 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>. Nashotah House also has in the past offered its own approval to sites that are not accredited by the ACPE but will satisfy the requirement for the MDiv; students who wish to work at a site not accredited by the ACPE should consult with their bishop to confirm such arrangements satisfy diocesan requirements. 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. Three elective credits may be earned by enrolling in CPE Seminar PM 611 in the same or subsequent 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 Director of Field Education and the proposal must be approved prior to the initiation of the practicum. Students are not permitted to use their home or sending parishes as TPP sites. Students may elect to continue in their SPM parishes for TPP, and may do so with concurrence of the Director of Field Education and the site supervisor. A site contract, learning-serving covenant, and the involvement of a site committee, in addition to the site supervisor, are expected. The student must register in PM 610 (non-credit, no tuition) in order to record their participation. The timetables are, of necessity, different, since the student will normally begin this practicum in June and complete it sometime in August. Everything covered in the sections of the SPM titled "Theological Reflection with Site Supervisor" and "Colloguy" (above) also applies to the TPP. Three elective credits may be earned by enrolling in the TPP Seminar PM 612 in the same or a subsequent term. The Seminar requirements include mastering a related reading list, writing a post-placement reflection paper, and participating in the TPP Seminar meetings.

Example of Teaching Parish Practicum [TPP] Learning and Serving Covenant

between <hr style="width: 100%;"/> (Seminarian)	and <hr style="width: 100%;"/> (Parish) of <hr style="width: 100%;"/> (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 Field Education, 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
- the activities and ministries noted above;
- Offer regular weekly meeting times with the seminarian for the purposes of pursuing the learning goals above.
- Provide a written evaluation of the seminarian's progress and readiness for ministry at the end of the placement.

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

Map of Campus



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.*

Exhibit C



DEPARTMENT OF VETERANS AFFAIRS
BUFFALO REGIONAL OFFICE
P.O. BOX 4616
BUFFALO NY 14240-4616



JANUARY 4, 2021

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MR. JAMES R. RUDISILL

307/22

JRRUDIS

Dear Mr. Rudisill:

You have been awarded education benefits under the Post-9/11 GI Bill (Chapter 33) (38 CFR 21.9520; 38 CFR 21.9590; 38 USC 3311). This letter gives information about your payment(s), remaining benefits, and how to contact us.

What Our Records Show

ELIGIBILITY PERCENTAGE

Our records show, as of January 4, 2021 you are entitled to receive 100% of the benefits payable under the Post-9/11 GI Bill program. We determined this percentage based on your length of creditable active duty service. We based our decision on the following service information:

Begin Date	End Date	Service Length (in days)	Training Length (in days)	Total (Service/Training)
11/16/2007	08/01/2011	1,355	0	1,355
06/17/2004	12/27/2005	559	0	559
01/04/2000	06/30/2002	293	0	293
Total:		2,207	0	2,207

What Benefits Will You Receive

Based on your eligibility percentage and the enrollment information we received from your school(s), we awarded benefits as follows (38 CFR 21.9505; 38 CFR 21.9520; 38 CFR 21.9590; 38 CFR 21.9640; 38 CFR 21.9680; 38 CFR 21.9720; 38 USC 3311; 38 USC 3313):

TUITION AND FEES

Enrollment(s) for the 2020-2021 Academic Year

As of February 1, 2021 you are entitled to receive 100% of the amount(s) payable under the Post-9/11 GI Bill.

JRRUDIS
[REDACTED]

NASHOTAH HOUSE THEOLOGICAL SEMINARY certified that you were charged \$3,100.00 for 6 credit hours, which consists of 3 distance and 3 residence hours for the term dates February 1, 2021 through May 21, 2021.

As of January 4, 2021 you are entitled to receive 100% of the amount(s) payable under the Post-9/11 GI Bill.

NASHOTAH HOUSE THEOLOGICAL SEMINARY certified that you were charged \$1,600.00 for 3 credit hours, which consists of 0 distance and 3 residence hours for the term dates January 4, 2021 through January 31, 2021.

As of September 3, 2020 you are entitled to receive 100% of the amount(s) payable under the Post-9/11 GI Bill.

NASHOTAH HOUSE THEOLOGICAL SEMINARY certified that you were charged \$3,100.00 for 6 credit hours, which consists of 3 distance and 3 residence hours for the term dates September 3, 2020 through December 18, 2020.

As of January 4, 2021 you now have \$17,362.14 remaining out of your annual IHL private and/or foreign tuition and fees cap for the remainder of the academic year beginning August 1, 2020 and ending July 31, 2021.*

We issued a tuition and fees payment to your school(s) on your behalf in the amount of \$7,800.00 for the academic year beginning August 1, 2020 and ending July 31, 2021.***

**NOTE: Annual Tuition and Fees Cap amount is subject to a claimant's benefit level at the beginning of the enrollment(s). If your benefit level is less than 100%, your cap amount may be reduced.*

MONTHLY HOUSING ALLOWANCE

Your monthly housing allowance payable under the Post-9/11 GI Bill (Chapter 33) is as follows:

Since you are eligible at the 100% rate you will receive -

\$1,824.00 a month for each full month of training during the certified period beginning January 4, 2021 and ending May 21, 2021 (38 CFR 21.9640; 38 CFR 21.9560; 38 CFR 21.9680; 38 USC 3313).

You will receive a prorated amount for any partial months of training.

NOTE: Section 113 of the Forever GI Bill, and Public Law 115-62, requires VA to prorate the monthly housing allowance under the Post-9/11 GI Bill for everyone who enters or is released from Active Duty (AD) during an enrollment period beginning on or after August 1, 2018.

NOTE: Section 107 of the Harry W. Colmery Veterans Educational Assistance Act of 2017, requires VA to determine your in residence monthly housing allowance based on where you physically attend the majority of your classes. The rate provided is based on information received from your school. Please contact your School Certifying Official if you have specific questions regarding the certification of your attendance.

JRRUDIS
[REDACTED]**BOOKS AND SUPPLIES STIPEND**

For training at an Institute of Higher Learning (IHL), VA pays a portion of the books and supplies stipend for each credit hour pursued during the year up to 24 credit hours. Your school(s) certified that you were enrolled in multiple terms for a total of 9 credit hours.

We sent you an aggregate payment of \$375.00 for books and supplies.

REMAINING BENEFITS

As of May 1, 2021 you have 0 months and 0 days remaining (38 USC 3312). You will remain eligible under the Post-9/11 GI Bill until August 2, 2026 (38 USC 3321).

The Edith Nourse Rogers STEM Scholarship

If a qualified recipient has used all or most of their Post-9/11 GI Bill and is studying Science, Technology, Engineering, Math (STEM), or getting a teaching certificate in one of these areas, they may be able to continue receiving educational assistance. The STEM Scholarship, part of the Harry W. Colmery Veteran Education Assistance Act, allows recipients to receive up to nine additional months of benefits. Find out more: <https://benefits.va.gov/gibill/fgib/stem.asp>

What You Must Do

To assist VA in paying you correctly, you must promptly notify your school's veterans certifying official and VA if there is any change in your enrollment (38 CFR 21.9635; 38 CFR 21.9675). Generally, we can't pay you for:

- Courses you do not attend or withdraw from.
- Courses you complete but receive a grade which will not count towards graduation.
- Changes in active duty status.

You are responsible for ALL debts resulting from reductions or terminations of your enrollment even if the payment was submitted directly to the school on your behalf (38 USC 3323(a); 38 CFR 21.9695).

**For additional information regarding debts, please visit
http://www.benefits.va.gov/gibill/resources/education_resources/debt_info.asp.**

You may notify VA via:

- The Internet by visiting www.benefits.va.gov/gibill/.
- Telephone by calling toll-free at 1-888-GI-BILL-1 (1-888-442-4551).
- Postal mail by sending correspondence to the address at the top of this letter.

What You Should Do If You Disagree With Our Decision

If you do not agree with this decision, you have one year from the date of this letter to select a

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JRRUDIS
[REDACTED]

review option to preserve your earliest effective benefit date. The review options and their proper applications are as follows, for a(n):

- **Supplemental Claim**, complete **VA Form 20-0995**, *Decision Review Request: Supplemental Claim*
- **Higher-Level Review**, complete **VA Form 20-0996**, *Decision Review Request: Higher-Level Review*
- **Appeal to the Board**, complete **VA Form 10182**, *Decision Review Request: Board Appeal (Notice of Disagreement)*

Please see the enclosed **VA Form 20-0998**, *Your Rights to Seek Further Review of Our Decision*. It explains your options for an additional review. You may obtain any of the required applications by downloading them from www.va.gov/vaforms/ or by contacting us at 1 (888) GI BILL 1 (1-888-442-4551). You can also learn more about the disagreement process at www.va.gov/decision-reviews. If you would like to obtain or access evidence used in making this decision, please contact us as noted below. Some evidence may be obtained by signing in at www.va.gov.

If You Have Questions or Need Assistance

Website	www.va.gov
VA Forms	www.va.gov/vaforms
Frequently Asked Questions	https://gibill.custhelp.va.gov/app/answers/list
Ask A Question: <i>Include your full name and VA file number</i>	https://gibill.custhelp.va.gov/app/
Mailing Address: <i>Include your full name and VA file number on the inside of mailed correspondence (not on envelope)</i>	See address at the top of this letter
Education Call Center	1-888-GI-BILL-1 (1-888-442-4551) (inside the U.S.) 001-918-781-5678 (outside the U.S.)
TTY, Federal Relay	711
Veterans Crisis Line	1-800-273-8255 and press 1
VA Regional Office Location	www.va.gov/find-locations

JRRUDIS
[REDACTED]



GI Bill® Comparison Tool:
*This tool allows you to get
information on a school's value
and affordability; and to compare
estimated benefits by school.*

www.va.gov/gi-bill-comparison-tool

Sincerely,

Education Officer

Enclosures: VA Form 20-0998

cc: The Wounded Warrior Project

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