



FOR CONFIRMATION

PUBLIC

CLOSED SESSION

TO: Executive Committee

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DATE: August 26, 2013 for October 23, 2013

AGENDA ITEM: 4b)

ITEM IDENTIFICATION:

Proposal for a new Conjoint Doctorate in Theological Studies - Toronto School of Theology

JURISDICTIONAL INFORMATION:

The Academic Board is responsible for approval of new graduate programs and degrees, subject to Executive Committee confirmation. (Academic Board Terms of Reference, Section 5.3.2)

GOVERNANCE PATH:

1. Committee on Academic Policy and Programs [for recommendation] (September 17, 2013)
2. Academic Board [for approval] (October 3, 2013)
3. **Executive Committee [for confirmation] (October 23, 2013)**

HIGHLIGHTS:

This is a proposal for a new research doctoral program in Theological Studies. The proposed Ph.D. program will be offered conjointly by the University of Toronto (U of T) and the Toronto School of Theology (TST).

Background

The TST and the seven theological colleges associated with it are institutionally independent of the U of T and have their own systems of governance. The relationship between the U of T and the TST arose as follows:

Whereas European universities from their founding included the offering of degrees in theology as one of their roles, historically, the U of T's charter did not include the power to grant degrees in theology. Other institutions in Ontario did have this authority, including the University of St Michael's College, the University of Trinity College, Victoria University, Knox College and Wycliffe College. Under the various federation agreements between these institutions and the

U of T, these institutions retained that independent authority in respect to degrees in theology, while suspending (where they possessed it) their authority to grant all other degrees.

Provincial policy changed in 1978 to include public support for theological study only where degrees were awarded by public universities. Rather than seeking to secure new, independent authority to confer degrees in theology, the U of T agreed to participate with its federated theological partners to confer conjointly with each of them degrees in theology. The *University of Toronto Act, 1971* was amended in 1978 to include conjoint degrees, which are “conferred by the simultaneous exercise of the power and authority” of the U of T and one of the member institutions of TST.

TST was established in 1969. The purpose of the TST is to facilitate effective co-operation among its Member Institutions and between the Member Institutions and the U of T and thereby to foster excellence in theological education in Ontario.

Description of the Program

The proposed program is a research doctorate intended for students who wish to engage in academic inquiry pertaining to the critical self-understanding of a faith tradition in relation to its sacred texts, histories, structures of thought, patterns of communal life, professional practice, social location and public involvement. The proposed program will concern itself mainly with the Christian tradition, broadly and ecumenically considered. The substantive purpose of the program is to provide students with the analytical skills, methodological rigour and knowledge base that will enable them to carry out innovative research in theological studies. Graduates will be qualified to teach theological (and related) subjects in universities, liberal arts colleges and theological schools. Secondary purposes include preparing graduates for positions of leadership in ecclesiastical and related organizations, or for academically enhanced ministerial practice. Students in this program will be students of the U of T and the TST. The proposal emphasises the ecumenical nature of the TST and the interdisciplinarity of the new proposed program.

As a research doctorate, the proposed program is being brought forward as a Ph.D. The TST offers a professional doctorate, the Doctor of Ministry (DMin), currently classified as a second-entry undergraduate degree also conjointly granted with the U of T. The two programs are distinct in their clientele, nature, and purpose. TST also offers an approved doctoral degree, the Th.D.: the plan is to close that conjoint program once the Ph.D. is operational.

The proposed program was first envisaged as part of the 2004 MOA between the parties and was recommended by the 2012 University of Toronto Quality Assurance Process (UTQAP) review of the U of T-TST conjoint programs. In developing the new program proposal, TST consulted with colleagues in a number of Faculty of Arts and Science units individually and through a joint Faculty of Arts and Science/TST Working Group (as described in section 10 of the attached proposal).

The program was subject to external appraisal on July 28 – 30, 2013 by Dr. Francis Clooney, S.J., Professor of Divinity and Professor of Comparative Theology, Director of the Centre for the Study of World Religions, Harvard University and Prof. Gilles Routhier, Dean of the Faculty of Theology and Religious Studies, Laval University. The reviewers in their Appraisal Report recommended the proposed program for approval but made suggestions for improvement. These

are reflected in the proposal and described on the TST's administrative response. The report and the TST's administrative response to it are included as Appendices to the proposal. The final proposal received approval from the TST Board of Trustees on August 26, 2013.

FINANCIAL AND/OR PLANNING IMPLICATIONS:

The financial relationship between the U of T, TST and its member institutions are governed by the Memorandum of Agreement (MOA) between the parties. The TST is an independent institution and, under the terms of the MOA, the TST and its Member Institutions receives all grant revenues collected on their behalf by the UofT and reimburses all costs incurred on their behalf.

RECOMMENDATION:

Be It Confirmed

THAT the proposed new Doctor of Philosophy (Ph.D.) in Theological Studies degree program, as described in the proposal from the Toronto School of Theology dated August 22, 2013, be approved, effective the academic year 2015-16.

DOCUMENTATION PROVIDED:

New Graduate program proposal for a conjoint Ph.D. (TST-U of T)

Conjoint Program Proposal between the University of Toronto and the Toronto School of Theology

New Graduate Program Proposal

Name of Proposed Program:	PhD in Theological Studies
Degree Name and Short Form:	
Professional Program (yes/no)	No
Graduate Unit (if applicable) where the program will reside:	Graduate Centre for Theological Studies
Faculty / Academic Division:	Toronto School of Theology
Faculty / Academic Division Contact:	
Graduate Unit Contact:	
Anticipated start date of new program:	September 2014
Version Date:	August 22, 2013

New Graduate Program Proposal

PhD in Theological Studies

Toronto School of Theology

Graduate Centre for Theological Studies

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1 Executive Summary

The Toronto School of Theology (TST) is proposing the creation of a new research doctoral program, to be called the PhD in Theological Studies. The degree will be offered conjointly by the University of Toronto (U of T) and each of the participating TST member colleges, within the framework of the Memorandum of Agreement between U of T and TST. The program will be administered, supervised and delivered through a new academic structure, to be called the TST Graduate Centre for Theological Studies, which will work closely with the School of Graduate Studies. In its standards, policies and procedures, the program will be consistent with those of the School of Graduate Studies (SGS).

Despite the significant cultural shifts of the past number of decades, religion—Christianity included—continues to be a significant factor in the social, cultural, economic and political realities of the day, both nationally and globally. TST's proposal for a new PhD program in Theological Studies is being put forward with the dual conviction that there is a proper and important place within a public university for critical and constructive theological study and that a university setting is essential for the kind of theological study that TST desires to foster.

The program will be organized around two poles—on one side, the areas of expertise represented by the TST core faculty; on the other, a student's indicated research area. In keeping with SGS standards, it is designed as a four-year program. The substantive purpose of the program is to provide students with the analytical skills, methodological rigour and knowledge base that will enable them to carry out innovative research at the leading edges of their areas of study. In practical terms, the primary purpose of the program is to produce graduates who will be qualified to teach theological (and related) subjects in universities, liberal arts colleges and theological schools.

The impetus for the development of the program has emerged from a recent review within the University of Toronto Quality Assurance Process (UTQAP) of TST's current conjoint programs, including the Doctor of Theology (ThD). The external reviewers recommended that U of T and TST take steps to establish a conjoint PhD in Theological Studies that would replace the current conjoint ThD program. TST subsequently was encouraged by the Provost's Office and the School of Graduate Studies to develop a proposal for such a program.

In developing the proposal, TST has examined research doctoral programs offered by some eighteen universities and university-based schools in Canada, the US and the UK. TST also received guidance and advice through a joint Faculty of Arts and Science / TST Working Group, which was set up on the recommendation of the Joint Committee on U of T/TST Relations (a body established by the current Memorandum of Agreement between the University of Toronto and TST). Extensive consultations have taken place with the Heads of TST's member colleges, as well as with various faculty bodies and students.

TST anticipates an annual entering cohort of about twenty-four students. This number reflects (1) the anticipated strong student demand for the program, projected from our history with our current research doctoral program and surveys conducted by our member colleges; (2) a desire for a much more selective admissions process compared to TST's current research doctoral program (which has admitted an average of forty-eight students over the past five years); (3) TST's faculty resources; and (4) our current experience of post-graduate placement

rates (87% of the graduates of our current research doctoral program have appointments as academics or church leaders within five years of graduation).

The program will distinguish itself by its attention to methodological rigour within an interdisciplinary framework and by the unique ecumenical context provided by the Toronto School of Theology.

2 Program Rationale

Overview: The Toronto School of Theology (TST) is proposing the creation of a new research doctoral program, to be called the PhD in Theological Studies. TST will administer the program in close consultation with the School of Graduate Studies (SGS) in order to ensure that the program meets the academic standards of the University of Toronto (U of T). TST is a consortium of seven member colleges, and it will draw its faculty resources for the PhD program from six of these colleges, within the framework of the Memorandum of Agreement (MOA) between U of T and TST. (The six participating members are Emmanuel College of Victoria University, Knox College, Regis College, the University of St. Michael's College [Faculty of Theology], the University of Trinity College [Faculty of Divinity], and Wycliffe College.) Students successfully completing the program will receive the PhD jointly from U of T and their TST college, in accordance with the MOA. As with all TST's conjoint degree programs, the conjoint PhD program will be fully accountable to the University of Toronto Quality Assurance Process (UTQAP).

As an academic discipline, Theological Studies arises out of and contributes to the critical self-understanding of a faith tradition in relation to its sacred texts, histories, structures of thought, patterns of communal life, professional practice, social location and public involvement. As a consortium, TST represents a diversity of Christian denominational traditions, ecclesiastical constituencies, and theological interests, in an arrangement that intrinsically promotes dynamic theological enquiry. The freedom which TST scholars enjoy to pursue research and to publish their findings is guaranteed by the commitment of TST and its member colleges to open academic discourse, regularly monitored by our accrediting agency and by UTQAP reviews. TST's proposed PhD program in Theological Studies is therefore ideally situated to prepare highly trained scholars and researchers for our pluralistic and global context. The program has been designed in full awareness both of the varied and developing ways in which the theological enterprise has been carried out within university contexts, and of the changing place of religion in our increasingly pluralistic and global context.

The program will be organized in such a way as to build on a student's proposed area of research. On the basis of the research area, a primary area of study will be identified (often in conjunction with a cognate area), which will serve to guide course selection and the construction of qualifying examinations. The "area of study" is understood as the tradition(s) of scholarly discourse which support or limit students' exploration of their research interest; it will not necessarily replicate the legacy sub-disciplines of Christian scholarship. The program, which is designed so that it normally can be completed in four years, will consist of a set of courses (core and elective), qualifying examinations, the construction of a thesis proposal, and the writing and oral defence of a thesis. The substantive purpose of the program is to provide students with the analytical skills, methodological rigour and knowledge base that will enable them to carry out innovative research at the leading edges of their areas of specialization. In practical terms, the purpose of the program is to produce graduates who will be qualified to teach theological (and

related) subjects in universities, liberal arts colleges and theological schools. Secondary purposes include equipping persons for positions of leadership in ecclesiastical and related organizations, or for academically enhanced ministerial practice. The program will distinguish itself by its attention to methodological rigour within an interdisciplinary framework and by the unique ecumenical context provided by the Toronto School of Theology.

The program will be administered, supervised and delivered by a new academic structure within the Toronto School of Theology, to be called the TST Graduate Centre for Theological Studies, which will work closely with SGS. In its standards, policies and procedures, the program will be consistent with those of SGS.

Rationale and context: “Theological Studies” is a family of academic activities, carried out with scholarly skill and integrity, addressing a wide array of questions pertaining to God and the world in relation to God. Seen from another angle, Theological Studies can be seen as a set of academic activities arising out of the critical self-understanding of a human community (or a family of human communities) that identifies itself on the basis of a particular understanding of God and of its relationship to God. Although Theological Studies so understood could be carried out with respect to a variety of religious traditions, the proposed PhD in Theological Studies will have its greatest strengths in Christian studies, reflecting the specializations of most of its participating faculty members. However, both the TST faculty and the TST student body include persons working in theological studies outside the Christian traditions or in comparative theological studies. Moreover, TST has a close relationship with the prospective Canadian Yeshiva and Rabbinical School; one member TST college offers courses taught by a Jewish scholar; and another TST member college offers academic programs in Muslim studies. Accordingly, TST’s vision for its PhD program in Theological Studies is that, while for the foreseeable future it will have its centre of gravity in Christianity, its scope will be broader, and its perspective will be ecumenical, in the sense of recognizing the many mutual influences of Christianity and other world faiths.

Part of the adventure of theological enquiry is that its proper scope, sources, methods, axioms, and ends are contested. What should or should not be regarded as belonging to the subject, what methods should be used, at what points (if any) a confessional perspective should be premised, the different results that come from adopting different presuppositions—these are some of the issues. TST does not impose norms for theological enquiry, but, on the contrary, as a consortium of member schools representing a diversity of traditions, ensures a wide and lively dialogue about first principles and their consequences. TST thus affirms the U of T’s mission of teaching students to “think clearly, judge objectively and contribute to society,” in a context marked by freedom of speech and of academic enquiry.

Although Theological Studies may overlap in varying ways with the academic study of religion, it is distinct in that it functions self-consciously as a kind of “community engaged scholarship.” That is, its research questions arise from and are framed in the context of the life of a distinct community of interest, and it constructs knowledge that in principle will be mobilized with community benefit. In this respect, Theological Studies can be compared to other academic disciplines that have grown in part out of the needs of professional training and service, such as can be found in faculties of Law, Education, Social Work, Business, and Public Health.

Both nationally and globally, religion—Christianity included—continues to be a significant factor in the social, cultural, economic and political realities of the day. Although the religious landscape, both in Canada and globally, has changed in dramatic ways since the

founding of the University of Toronto and the subsequent federation agreements with the Christian theological institutions that now constitute the Toronto School of Theology, religion generally and the Christian tradition in particular continue to represent a significant component of the social, cultural and political landscape. Data from the Canadian census of 2001 indicate that 83.5% of the Canadian population report some religious affiliation, with Christians representing approximately 77% of the total population. To be sure, Christian institutions in Canada no longer occupy the position of status and influence they once did, but they continue to play a significant role in Canadian society in new ways, participating in the public square and contributing to the public good.

One aspect of this new social location is that it is increasingly a shared space. Immigration patterns have not only changed the Christian population in significant ways, but have also led to the growth and development of other religious groups within the Canadian social landscape (Muslim, Jewish, Buddhist, Hindu, Sikh). Canada's increasing readiness since the 1960s to welcome such newcomers has resulted in a religious landscape that is increasingly multi-faith and pluralistic. This, in turn, reflects the larger realities of the global environment. Canada's social, cultural, economic and political life is increasingly experienced in its interconnectedness with global realities, a significant dimension of which involves the role of religion and religions.

Changes in the social location of Christianity in a multi-faith, multi-cultural Canada, and, more broadly, the re-positioning of worldwide Christianity in a post-colonial and globalizing context, have re-shaped Christian self-reflection, identity, practice, and mission, and have affected the premises, objectives, methods, and character of Theological Studies. Examples of recent directions in Theological Studies include the development of the area called Theology of Religions; the transformation of the Theology of Missions; post-colonial interests in Church historiography; the increased sensitivity of Biblical scholars to the socially and religiously pluralistic backgrounds of Biblical literature; reconstructed models of the relation of faith and culture; the application of critical theory to questions of Christian identity; and the contributions of the social sciences to the interpretation and critique of ecclesial practice. TST has been giving leadership on these frontiers of Theological Studies, taking full advantage of its ecumenical character, its cooperative relationships with Christian, Jewish, and Muslim communities of faith in the Toronto area, its location in a multi-cultural metropolis, and its strategic situation in one of the world's great research universities.

The continuing significance of religion has been recognized by the U of T. From the inauguration in the 1970s of what would eventually become the Department for the Study of Religion, to the recent establishment of the Multi-Faith Centre, the University has taken significant steps to include religion within its social structures and academic mission. The recently published *Catalogue of Humanities, Arts & Cultural Research and Innovation at U of T* shows that significant research on religious issues is being carried out within the University. And the University of Toronto is not alone. A report recently issued by the Association of Governing Boards of Universities and Colleges observes (with respect to the situation in the USA) that "[a]fter decades of largely ignoring the subject, colleges and universities across the country are re-engaging religion" as an educational concern, a re-engagement occurring not only at religiously affiliated educational institutions but at public universities and private non-religious colleges as well (<http://agb.org/trusteeship/2013/1>).

TST's proposal for a new PhD program in Theological Studies responds to the recommendation of a team of external reviewers, commissioned by the University of Toronto

Quality Assurance, that the critical self-examination of religious traditions should be embraced as part of the mission of a research-intensive public university in a multi-cultural and pluralistic society. For its part, TST has always understood a university context to be essential to its kind of theological education. A conjoint PhD in Theological Studies within a University environment will significantly strengthen the fruitful interdisciplinary interaction that already exists between TST and scholars and students in several U of T disciplines in the humanities and the social, physical, and life sciences. In the process of developing this proposal, we have had substantial conversations with faculty members in cognate disciplines at U of T who have been enthusiastic about possibilities for cooperation with TST's proposed program, confirming our vision for interdisciplinary conversation.

Several sub-disciplines have emerged within Theological Studies over the past three centuries in Christian scholarship. For the purpose of sketching the character of Theological Studies in its Christian expression, we can identify five of these sub-disciplines, or sets of academic activities:

- The study of sacred and canonical texts, specifically, the Old Testament (or Hebrew Bible) and the New Testament (languages; historical contexts and processes of development; related literature; subsequent theological interpretation, pastoral function and social effects);
- The study of articulated structures of belief—the structures, contents, premises, and implications of Christian belief and practice (foundational theology; historical theology; theological ethics; and philosophical theology);
- The study of the history of Christianity, understood in the broadest sense to include the variety of Christian traditions over the ages and throughout the world;
- The study of religious practices (liturgy, homiletics, education and formation, pastoral care, spirituality), pastoral and other religious leadership, and the social organizations in which these occur (such as congregations, faith-based organizations, ecclesial bodies, and ecumenical and interfaith organizations); and
- The study of the Christian faith in its relations with wider social and cultural contexts (social ethics; aesthetics; cultural studies; contextual theology; religion in the public sphere; comparative theology; and inter-faith dialogue).

Theological Studies as a whole has benefited from the diverse contributions of these legacy Christian sub-disciplines, and we recognize that many students (though not all) will choose specializations within one of them. However, the fragmentation of Theological Studies into distinct sub-disciplines has too often reduced scholarly conversation across sub-disciplinary boundaries, created unhelpful territorialities, inhibited collaboration, and discouraged lateral thinking. The proposed program therefore does not identify any sub-disciplines as fields, and, on the contrary, our objective is to ensure their mutual engagement. This is a challenging objective, since the sub-disciplines support different international guilds, distinctive traditions of methodological conversation and scholarly issues, and independent academic journals and readerships. Our principal strategies for realizing this objective are developing the cohort identity of each entering class of students, requiring core coursework, and promoting collaborative research among our faculty members as well as our students.

There is a very sizable research agenda in Theological Studies occasioned in large part by documentary discoveries, developments in scholarship and theory, increasing interdisciplinarity, changing social and pastoral contexts, and the increasingly pluralistic and multi-faith character of

Western society. Theological scholarship comes to expression in a wide array of publishing outlets and in the usual scholarly forms (monographs, multi-author volumes, journal articles and the like). The CVs of TST faculty members collected in preparation for this proposal, for example, list publications in a total of about 130 peer-reviewed journals. Theological discourse is enhanced and facilitated in an equally wide array of national, North American and international scholarly societies. In Canada, for example, theological discourse is represented in the Congress of the Humanities and Social Sciences, through such societies as the Canadian Theological Society and the Canadian Society of Biblical Studies (the latter of which is one of the oldest academic societies in the Humanities and Social Sciences Federation of Canada).

In North America, in the global south, and elsewhere, there is a substantial demand for highly qualified research scholars in Theological Studies. A research doctorate is a standard requirement for persons seeking to teach theological (and related) subjects in universities, liberal arts colleges and theological schools, and is a desirable qualification for many positions of senior leadership in ecclesiastical institutions. We anticipate that a conjoint PhD will attract a substantial number of highly-qualified applicants. (See below under “Need and Demand”.)

TST is in a position to build on the experience it has gained in the Doctor of Theology (ThD) program, which has been offered conjointly with U of T since the first Memorandum of Agreement in 1978 (and before that, within TST and its predecessor institutions, since the 1940s). As the largest ecumenical consortium for theological education in Canada and one of the largest and most successful in North America, TST has had an important role in supplying faculty for theological schools and programs in North America. The conjoint ThD program will be closed to new admissions when the conjoint PhD program begins.

Although it is a distinct discipline, Theological Studies depends on vigorous, critical interdisciplinary relationships. From the early stages of the movement in the first century of the Common Era, Christian thinkers drew on contemporary philosophy, history, literature, science, medicine, and judicial reasoning to understand the ways of God and the nature of the church. Modern scholars of Theological Studies similarly need to be broadly conversant with many areas of knowledge and diverse academic methodologies. TST’s location within the University of Toronto helps to facilitate the kind of intellectual environment in which such conversation takes place, which in turn will help to foster greater excellence in theological scholarship. Similarly, given the role that Christian faith has played in history, political and economic discourse, literature, music, and human culture, scholars of Theological Studies have important contributions to make in dialogue with other University disciplines.

In both subject matter and methods of approach, TST’s Graduate Centre for Theological Studies will be contiguous with several other University units. The closest cognate units at U of T are the following: the Department for the Study of Religion; the Departments of Classics, History, Near and Middle Eastern Civilizations, and Philosophy; the Centre for Jewish Studies and the Centre for Medieval Studies. In addition, TST faculty members engage in research that draws on and has affinities with research done in other U of T units, including the Departments of Anthropology, English, Psychology and Sociology, the Faculty of Music, Ontario Institute for Studies in Education, and the School of the Environment. In turn, TST faculty members continue to make significant contributions to a number of these units and, more generally, have expertise that will enable them to make additional contributions to others. TST enjoys good relationships of varying kinds with many of these units and we intend to ensure that the conjoint PhD in Theological Studies will lead to an enhanced measure of cooperation and collaboration.

(In order to be clear within the U of T context as to what belongs to religious studies and what

belongs to Theological Studies, TST, in consultation with the leaders of the Department for the Study of Religion, has developed a description of Theological Studies. Much of the content of the description has been used in this section of the proposal. The description is contained in Appendix G.)

Degree nomenclature and program name: This will be a PhD program in Theological Studies. As will be readily apparent from the program requirements (below), this is a research doctorate, for which PhD is the appropriate nomenclature. TST also offers a professional doctorate, the Doctor of Ministry (DMin), currently classified in Ontario as a second-entry undergraduate degree also conjointly granted with U of T, but the two programs are distinct in their clientele, nature, and purpose.

With respect to the program name, “Theology” is an equivocal term in that it sometimes refers to a particular area of study (the study of doctrine or belief structures) that exists alongside other theological areas (biblical studies, historical studies, practical theology, and the like). For this reason we have decided to call the program “Theological Studies,” as a way of indicating that it includes this wider set of research areas.

Mode of delivery: While TST courses take full advantage of the Blackboard resources offered through the U of T Portal, there will be no off-site, online component to the program. The program will be delivered through on-site, classroom-based courses and direct interaction between students and faculty supervisors. For information on how the components of the program contribute towards the achievement of the program’s intended outcomes, see section 9 below.

Mission: In its mission statement, the Toronto School of Theology commits itself, as a federation of theological schools, to: critical reflection and scholarly research on matters of Christian faith, practice and ministry; excellence in theological education and formation for various ministries in Church and society; an ecumenical environment for theological education.

From its founding in 1969 (and even before that in its previous cooperative structures), TST has considered scholarly research at the doctoral level to be an essential part of its mission. TST’s commitment to this mission is reflected in this proposal for a conjoint PhD in Theological Studies, together with the new administrative and supervisory structure within which it will be housed (the Graduate Centre for Theological Studies): that is, a program of “scholarly research” at the doctoral level, in an “ecumenical” environment, that will rise to a higher level of “excellence in theological education” and thus will make a unique contribution to U of T’s own mission.

In its statement of Mission and Purpose, the University commits itself “to being an internationally significant research university, with undergraduate, graduate and professional programs of excellent quality.” To this end it also commits itself to “ensuring the provision of a broad range of graduate programs.” In its assessment of TST and its programs for the recent UTQAP review, the external assessors stated that “[t]he U of T with TST has the potential to become one of the leading centres of theological and religious studies in the world.” Expanding on this, they held out a (in their view, realizable) vision of TST as “one of the best centres for theological research, teaching and professional education in the world, closely allied to a world class university in a multi-faith, pluralist city, and able, through differentiated collaboration with the U of T, to fulfill responsibilities towards the academy and its disciplines, towards religious communities and towards the local, national and international community.”

TST views the proposal for a conjoint PhD in Theological Studies as a significant step towards realizing this vision and thus of contributing to the University's goal of providing "a broad range of graduate programs" each "of excellent quality." The fact that TST brings with it its own infrastructure and cadre of professors represents an additional contribution to the University's mission. (A more detailed statement of the contribution of Theological Studies to U of T's mission can be found in Appendix H.)

Distinctiveness: The formal study of theology was an integral part of the university as it emerged as a distinct institution in medieval Europe and, while both the university and Theological Studies have changed in ways that would have been unimaginable in twelfth-century Paris or Oxford, theology has had a continuing place within major universities through the intervening centuries and into the present. In designing the proposal for the PhD program, we have chosen as comparators other Canadian programs where research doctoral degrees in theology are granted by a public university, either unilaterally or in association with another institution, together with a selected number of high-quality university-based research doctoral programs in the US and UK. Appendix F contains information for each of these programs on degree nomenclature, the place of the program within the university, the program name and description, fields or areas, and qualifying degree.

There are four such programs in Canada. At McGill University, the Faculty of Religious Studies offers a PhD that includes several "specializations" in theological areas (Hebrew Bible / Old Testament Studies; New Testament Studies; Church History; Christian Theology). Also in Quebec, Université Laval offers a PhD in theology (Doctorat en théologie) that includes a number of areas of study (les origines du christianisme; la Bible; les spiritualités; l'éthique théologique et la bioéthique; le christianisme et la société; les théologies chrétiennes; les pratiques). The program is housed within a faculty (Faculté de théologie et de sciences religieuses) that also offers a PhD in religious studies (Doctorat en sciences religieuses). St. Paul University in Ottawa, by virtue of a federation agreement with the University of Ottawa, offers a PhD in theology ("concentrations": systematic and historical theology; ethics; biblical studies; spirituality; Eastern Christian studies). Also in Ottawa, Dominican University College has recently (April 2012) entered into an affiliation agreement with Carleton University, whereby its academic degree programs, including a PhD in Theology, will come under Carleton's Quality Assurance Program. In the latter two cases, the degree is granted jointly by the two associated institutions.

In the United States, our primary comparator programs are offered by the following universities: Boston University, Emory University, University of Chicago, Claremont School of Theology (Claremont Lincoln University), Duke University, Harvard University, University of Notre Dame, Vanderbilt University, Yale University. Included as well is the Graduate Theological Union (GTU) in Berkeley, which, while it works in close association with the University of California at Berkeley (UCB), offers its own degrees (in cooperation with its member schools). One degree stream leads to a degree conferred jointly by the GTU and UCB. It most closely resembles TST in structural terms, however, in that it is an ecumenical consortium (of nine separate theological schools). In the UK our selected comparators are the University of Aberdeen, Cambridge University, Durham University, the University of Edinburgh, and the University of Oxford.

There is considerable diversity among these institutions in the way in which Theological Studies is related to the respective universities. One dimension of diversity exists at the program level:

- *Institutions offering distinct programs in theology or Theological Studies:* Université Laval; St. Paul University; Dominican University College; Boston University; Duke University Divinity School; Graduate Theological Union; Harvard Divinity School; University of Notre Dame; Aberdeen University; University of Edinburgh.
- *Institutions in which theology or theological areas form part of a broader program in (or including) religious studies:* McGill University; University of Chicago; Claremont School of Theology; Duke University; Emory University; Harvard University; Vanderbilt University; Yale University; Cambridge University; Durham University; University of Oxford.

Another dimension involves the nature and status of the universities associated with the programs (in one way or another):

- *Public universities:* McGill University; Université Laval; University of Ottawa (with St. Paul University); Carleton University (with Dominican University College); University of California at Berkeley (Graduate Theological Union); all of the UK universities.
- *Private universities:* Boston University, Emory University, University of Chicago, Claremont Lincoln University (Claremont School of Theology), Duke University, Harvard University, University of Notre Dame, Vanderbilt University, Yale University.

A third dimension of diversity concerns the religious or denominational affiliation of some of the institutions:

- *Programs offered by denominationally identified institutions:* St. Paul University; Dominican University College; University of Notre Dame (all Roman Catholic).
- *Programs offered by institutions with a denominationally identified participant:* Boston University School of Theology; Emory University's Candler School of Theology; Duke University's Divinity School (all United Methodist).
- *Programs offered by institutions with participating theological schools that describe themselves in other than denominational terms:* interdenominational (Vanderbilt Divinity School, Yale Divinity School), non-denominational (University of Chicago Divinity School), non-sectarian (Harvard Divinity School), or multi-faith (Claremont School of Theology; Claremont is also a United Methodist School).
- *Program offered by a consortium of theological schools:* Graduate Theological Union (comprising nine denominational and multi-denominational schools).

With respect to the location of TST's proposed PhD on this set of axes, it can be classified (i) as a program in Theological Studies (not as an area within a program, such as Religious Studies); (ii) as a program offered jointly with and accountably to a public university; and (iii) as a program resourced by six of the seven denominationally identified theological schools which comprise the TST.

The distinctiveness of the proposed PhD in Theological Studies arises in part from the character of TST as the largest ecumenical consortium in Canada and one of the largest and most successful in North America. Unlike schools identified with a single Christian tradition (for example, other two programs in Ontario—St. Paul University / University of Ottawa; Dominican University College / Carleton University), TST represents a broader ecumenical spectrum of theological tradition and opinion. On the other hand, unlike “interdenominational” schools (not associated with any specific ecclesiastical tradition) or ecumenical union schools (where schools from distinct ecclesiastical traditions merge their resources and identities into a single institution), TST member schools retain their distinct traditions and bring them into lively interaction with each other. Such an arrangement ensures ongoing theological and intellectual

diversity, but from within the collegial framework of cooperative structures. In turn, this combination of diversity and commonality has proven to be immensely attractive to potential students. It also fosters, in its own way, the respect for diversity of voices, viewpoints and commitments to which the University is also committed.

Partly because of its character—an ecumenical consortium in a university setting—TST has always found it necessary to give concerted attention to issues of method and approach, and of the relationship of theology to other disciplines. Drawing on this tradition and raising it to a new level of excellence, the proposed PhD program will be characterized by its attention to methodological rigour within an interdisciplinary and ecumenical framework.

3 Need and Demand

Significant demand for this program is expected from prospective well-qualified students. On the basis of past experience, we anticipate that we will receive somewhere in the order of 100 applications annually. A substantial pool of potential applicants is supplied by theological programs within or associated with Canadian universities. In addition to TST programs (which in the past have provided some 40% of the students in the current doctoral program), the following university-based academic master's programs are offered in Canada. In Ontario: Conrad Grebel University College (Master in Theological Studies; degree granted conjointly with the University of Waterloo); Dominican University College (Master of Arts in Theology; degree granted jointly with Carleton University); Huron University College (Master of Arts [Theology]); degree granted by the University of Western Ontario); St. Paul University (Master of Arts in Theology; degree granted jointly with the University of Ottawa); Queen's School of Religion (Master of Theological Studies; degree granted by Queen's University); Waterloo Lutheran Seminary (Master of Arts in Theology; degree granted by Wilfrid Laurier University). In addition, McMaster Divinity College offers a Master of Arts (Christian Studies), though unlike its MDiv and MTS, which are granted by McMaster University, the MA is granted by the Divinity College itself.

Programs elsewhere in Canada include the following: Acadia Divinity College (MA, granted by Acadia University); Atlantic School of Theology (MA in Theological Studies, granted in conjunction with St. Mary's University); McGill University (MA); Concordia University (MA [Theological Studies]); University of Winnipeg (MA [Theology]); Vancouver School of Theology (MA in Theological Studies; affiliated with the University of British Columbia); Regent College (MA in Theological Studies; affiliated with the University of British Columbia). In addition, there are some eighteen private and independent theological institutions in Canada offering master's programs that are accredited by the Association of Theological Schools in the United States and Canada.

Further, despite the reports of a tightening professional job market, we are confident that graduates of the program will find employment in their area. According to a 2010 TST study of doctoral graduates over the previous ten years, some 87% had found appropriate employment in academic or church-related institutions within five years of graduation. According to another 2010 study, this one carried out by the Auburn Center for the Study of Theological Education (New York), TST has been one of the top twenty schools for supplying faculty for North American theological schools and programs.

With respect to the question of cohort size—that is, the annual number of entering students—we have sufficient resources, both faculty and administrative, to support an annual

entering cohort of twenty-four students. Our proposal for a conjoint PhD in Theological Studies is based on a core faculty of 24 full members (see further section 11 below). Given the fact that the TST member Colleges are strongly motivated to deploy faculty resources in support of doctoral work, we believe that a projected annual enrolment of one incoming student per core faculty member is realistic and supportable. Looking at the issue from the perspective of the program itself, an incoming group of this size will ensure a sufficient number of students engaged in related areas of study to ensure a healthy peer-group experience.

Although we have an ongoing interest in attracting international students, our proposal is based on the assumption of 24 domestic students. We expect, however, that as faculty resources increase, we will be able to admit a proportional number of international students each year. In the meantime, if we attract fewer than 24 qualified domestic students in any year, we will offer the places to qualified students from abroad.

In view of the fact that TST already has a reputation among potential applicants as a place to do doctoral work, we do not anticipate any need for a phase-in process.

We see no reason to believe that this program will have any impact on enrolment for other SGS PhD programs.

Our projections for annual student enrolment (see the following table) are based on these assumptions: an annual entering cohort of 24; completion rates of 25% after 4 years (6 students), 37.5% after 5 years (9 students) and 25% after 6 years (6 students); and an attrition rate of 12.5% (3 students; for the purposes of the projection, the withdrawals coming after the first, second and sixth year of the program). With these assumptions, enrolment is projected to meet a steady state in the academic year 2019-20.

Table 1: Graduate New Annual Enrolment Projections

Year in program	Academic year	Academic year	Academic year	Academic year	Academic year	Academic year	Academic year
	2014-15	2015-16	2016-17	2017-18	2018-19	2019-20	2020-21
1	24	24	24	24	24	24	24
2		23	23	23	23	23	23
3			22	22	22	22	22
4				22	22	22	22
5					16	16	16
6						8	8
Total	24	47	69	91	107	115	115

4 Admission Requirements

Admission requirements will conform to the standards of the School of Graduate Studies. In general terms, for admission to the program applicants will need to demonstrate a readiness for doctoral work in their chosen area and a strong potential for success, which will normally involve a basic familiarity with the discipline of Theological Studies, a strong foundation in their own area, requisite research skills and the ability to complete projects and programs in a timely manner.

For admission to the program, an applicant is required to have a research master's degree in theology from a recognized institution, with at least A- standing, or equivalent. If a student's program included a research component (research paper, thesis), a grade of at least A- will be required. The minimum requirement of A- standing, which is higher than that set by SGS (i.e., B+), will still provide TST with a sufficiently large pool of qualified applicants from which to choose.

Applicants will be expected to demonstrate a level of language preparation that will enable them to meet the language requirements of the program within the normal allowable time. As a minimum, students admitted into the program will be required to provide evidence of reading competence in one ancient or modern language necessary for their research. (Competence in a language is defined as the ability to read correctly pertinent texts of moderate difficulty in that language with the use of a lexicon. It is the level of ability normally acquired by the satisfactory completion of a two-semester course in the language at the university level.) Additional language preparation will be required for admission in cases where the primary sources for the proposed area of study are in a language other than English. In such cases, applicants may be required to provide evidence of competence in more than one language and/or reading proficiency in one language. (Proficiency in a language is a higher level of reading ability, consistent with that which is normally acquired by the satisfactory completion of a two-semester course in the language at the university level.) Applicants proposing to focus their research on a biblical text, for example, would likely be required to demonstrate proficiency in the language of the text (Greek or Hebrew), and competence in the other biblical language.

To demonstrate qualifications for admission, an applicant will normally need to present transcript evidence of competence or proficiency in a research language (respectively, a two-semester or four-semester course in the language at the university level). If the transcript evidence is dated, the applicant will need to present evidence of current facility in the language (for instance, via letters of recommendation). However, once admitted, students will need to give fresh evidence of their facility with the research language. (For information on start-of-program language examinations, see section 5 below.)

It is essential that all incoming graduate students have a good command of English. Facility in the English language must be demonstrated by all applicants educated outside Canada whose primary language is not English. This is a requirement of admission and should be met before application, but in any case must be met before the deadline to register. This requirement may be satisfied in any of the SGS-approved ways, especially the following : (1) A satisfactory result on the Test of English as a Foreign Language (TOEFL). On the paper-based TOEFL, the minimum satisfactory score is 600 with a 5.0 in the Test of Written English (TWE). On the internet-based TOEFL, the minimum satisfactory total score is 100, with at least 22 on the

Writing section and 22 on the Speaking section. (2) A grade of B in the advanced (level 60) Academic Preparation course in the English Language Program of the School of Continuing Studies of the University of Toronto, or equivalent standing at a comparable institution. Test results that are older than two years at the time of application cannot be accepted. In these circumstances, the applicant must retake the English-language facility test.

As part of their application, potential students will be required to identify, at least in preliminary terms, the nature of the research topic or question they would like to explore. In order to admit an applicant, there must be at least one faculty member who is qualified and willing to serve as the thesis supervisor, in addition to sufficient other faculty resources in the area and cognate disciplines.

Also required as part of a complete application are two letters of reference and a writing sample (20 – 25 pages / 6000 – 7500 words).

5 Program Requirements

Since this is a conjoint degree program, we assume that it will not be fully described in the SGS Calendar (although it may be referenced). Nevertheless, Appendix B contains a description of the program and its requirements, consistent with the SGS Calendar format, that TST will use in its own formal presentation of the program.

The major requirements of the program are as follows: (i) courses; (ii) languages; (iii) qualifying examinations (including thesis pre-proposal); (iv) thesis proposal; (v) thesis.

Courses: Students will be required to complete a minimum of eight half-courses (4.0 full-course equivalents). The rationale for this requirement is that eight courses will normally be necessary and sufficient to allow students to achieve four essential purposes:

- a critical appreciation of Theological Studies, in ecumenical and interdisciplinary perspective, including its methods, premises, rationales, issues, and limits;
- a cohort identity supporting scholarly dialogue, academic collaboration, common professional development, as well as a common awareness of the distinctive character, outcomes, rationale, and resources of the program (the TST/U of T “brand”);
- effective preparation for qualifying examinations, ensuring a breadth of knowledge consistent with degree-level expectations; and
- effective preparation for the thesis project.

The eight courses will comprise:

- Two core courses for all students in the cohort;
- One methodological course, which students will choose from among alternatives, depending on their specific research interest; and
- Five elective courses.

All courses will be regularly graded courses, except for one of the core courses (TSJ 5021H), which will be graded on the CR/NCR scale (credit/non-credit).

The core courses, The two core courses are as follows:

- TSJ 5021H: Research and Scholarship. A cohort course dealing with fundamental aspects of research and scholarship. It will deal with research methods and other aspects of professional scholarship, with attention to the study of theology in a university context. The course will have assignments but no final examination or paper. In keeping with the breadth of its subject matter and its cohort-building purpose, the course will be graded on the CR/NCR scale. It will normally be taken in a student's first session.
- TSJ 5022H: Area Studies and Course Design. A team-taught course addressing the issue of breadth with respect to a student's area of study, together with attention to matters of pedagogy and course design. The purpose of the course will be to ensure that students have solid foundational knowledge of their area of study, such as would equip them to teach an introductory course in the area. Accordingly, the course will have two primary components: a plenary component dealing with pedagogical issues, taught by a faculty member with appropriate qualifications in the area; and individual study in the area of study, under the direction of the student's supervisor (or other member of the supervisory committee, as determined by the Graduate Coordinator). The final project of the course, to be assessed by both faculty members, will involve the design of an introductory course in the student's area (a syllabus, together with appropriate discussion, explanation and commentary).

The courses in methodology. Students will be required to choose at least one course from a selection of courses addressing issues of methodology. In consultation with their supervisory committee, students will choose the course most pertinent to their proposed research area. The principal reason for offering alternative courses for this requirement is that to try to teach the same methodology course to an entire cohort would risk designing it at too high a level of abstraction to be concretely helpful to students who are developing specific research projects. Accordingly, three courses in methodology will be offered each year, with different emphases. (An emphasis could be a set of themes, a set of texts, a comparison of schools of thought, a historical period, or a geographical region.) These courses will address a number of contested issues in Theological Studies with attention to their practical implications for research, including (a) the normative authority of certain texts for faith communities as seen in in ecumenical and global context, and the hermeneutical implications; (b) the character of the scholarly guilds, their interdisciplinary context, and implications for method; (c) pre-modern, modern, and "post-modern" approaches to texts, in theory and application; (d) issues of objectivity, subjectivity, and subversion in the construction of knowledge; and (e) the practice of research, criticism, and scholarly reporting. A substantial proportion of the faculty members who will be appointed to the Graduate Centre for Theological Studies have ongoing interests and teaching experience in methodological issues.

Occasionally a student's research interest may be so distinctive that his or her supervisory committee may recommend an alternative to any of TST's courses in methodology, such as an elective with a specific methodological component, a course in a cognate SGS program, or, rarely, an independent research course.

Elective courses. Between fifteen and twenty elective courses will be offered each year. This is a sufficiently large number to give students a range of topics likely to be pertinent to their research area, to prepare for qualifying exams, and to develop backgrounds useful for their thesis project; but a sufficiently small number to yield class sizes promoting educational diversity and substantial interchange.

Elective courses represent a conjuncture of the current research interests of individual faculty members and faculty research teams, on the one hand, and the intended learning outcomes of the doctoral program. A full list of these outcomes is given in Section 8 below, but the defining outcomes, in summary, are research skills; skills in scholarly reporting; methodological sophistication; attention to the mobilization of knowledge, particularly for the critical self-reflection of faith communities; and awareness of ecumenical, global, and interdisciplinary contexts. A student's course selection will be guided by his or her supervisory committee, with a view to providing breadth in the area of study (in preparation for the course "Area Studies and Course Design") and adequate foundation for the qualifying examinations and thesis research. In some cases, students will benefit from graduate courses in a cognate discipline at the University. Where circumstances warrant, a student may be allowed to take one or two independent research courses (i.e., a maximum of two), depending on the approval of the supervisory committee and the availability of an appropriate faculty member. However, it is expected that most students will benefit more from seminar courses than from independent research courses.

Considerable discussion has taken place among faculty members concerning the nature and goals of the program and, correspondingly, the need to design graduate courses that will support TST's vision for its PhD program. Our working list of proposed courses can be found in Appendix A. Each has at least one proponent in the current core faculty of the Graduate Centre for Theological Studies.

Transfer credit for graduate work completed in another program may be allowed, provided that the courses have not been credited towards another degree. The total allowable transfer credit is 1.0 full-course equivalency (FCE). Such credit will be granted by the Graduate Centre for Theological Studies, normally upon admission.

Satisfactory performance requires a cumulative average grade of at least A- for all courses taken for graduate credit. Students who do not achieve satisfactory performance will not be allowed to proceed to the qualifying examinations.

Languages: During all stages of their program and especially their thesis research, students shall be required to demonstrate reading ability in the language(s) in which relevant primary texts are written, as well as those in which there is important secondary literature. Reading ability will normally be demonstrated by passing language examinations set by the Graduate Centre for Theological Studies. With respect to the language requirements for admission (see section 4 above), although students will be admitted into the program on the basis of evidence submitted with the application (transcripts, letters of recommendation and so on), all students will be required on entrance to confirm linguistic ability by passing examinations in any language or languages that were required for admission. If a student fails an entrance examination, he or she will be required to make language ability a priority and to pass an examination before the end of the first year.

Individual language requirements will be determined by a student's supervisory committee, in consultation with the Graduate Coordinator and within the framework of the following general considerations.

As a basic requirement, every student must demonstrate competence in at least two languages pertinent to the area of study (in addition to English). One of these must be a modern language (normally French, German, Italian or Spanish); the other can be modern or ancient, the determination to be made by the student's supervisory committee. This requirement conforms to

the standards of the Association of Theological Schools in the United States and Canada, TST's accrediting body. As described in Section 4 above, for admission to the program students are required to provide evidence of competence in one of these languages. Students are encouraged, however, to acquire competence in both languages by the time of admission. Normal progress through the program assumes that a student enters the program with sufficient linguistic ability to fulfill the language requirements by the end of the first year without detriment to course work. (For more detailed information on language ability as a requirement of admission, and on how these requirements are to be met, see Section 4 above.)

Additional language preparation will be required in cases where the primary sources for the proposed research area are in a language other than English. For the most part, these requirements will be met through the admission process and the entrance examinations. During the course stage of their program, however, students working in the area of biblical studies will be required to pass an examination demonstrating specialist-level ability in their primary biblical language.

Students must complete all language requirements before the end of their second year; a student cannot register for the qualifying examinations until all language requirements are completed.

Qualifying examinations: To demonstrate that they are prepared to undertake a project of specialized original research, students will be required to write two qualifying examinations, both of which will be defined with respect to the student's proposed research area, followed by an oral examination. The areas will be determined in consultation with the student's supervisory committee. As part of the consultation, students will be required to prepare a short preliminary description of their proposed thesis research (a "pre-proposal").

One of the examinations will deal with the student's primary area of study. Normally this examination will be given by the faculty member who will serve as the student's thesis supervisor. The other examination will normally be cognate in some way (dealing with related method and theory, a cognate area or discipline; etc.). This examination will be given by another member of the student's supervisory committee; in some cases, this person will be added to the committee for this purpose. Each examiner will consult with the student during the process of constructing the examination, and the process will be guided by the following considerations:

- The interests and program needs of the student should be taken into account.
- The student should be given a clear idea of the aspects of the subject that will be covered in the examination, together with some idea of the structure of the examination (e.g., number of questions, element of choice).
- There should be a clear identification of the secondary bibliography with which the student shall be familiar.

The written examinations will be in the form of time-limited responses to questions set by the examiner (rather than major essays prepared and submitted by the student.) The oral examination will be based primarily on the written examinations, though questions may be raised concerning pertinent aspects of the examination areas more generally.

The qualifying examinations will normally be written in the first session of a student's third year in the program. In the event of a failure of any of the components (either of the written examinations, oral examination), the student will be allowed to repeat the examination within three months. A second failure will result in the termination of the student's program.

Thesis proposal: Upon successful completion of the qualifying examinations, a student will prepare a detailed thesis proposal, working in close consultation with a thesis supervisor. The proposal will contain a succinct statement of the research question and the thesis; a discussion of the relation of the research question to pertinent contemporary scholarship; an indication of the primary sources that will be investigated and methods by which they will be interpreted; a description of the procedure to be followed in the thesis itself, together with a chapter-by-chapter outline; a clear indication of how the thesis will make a significant contribution to knowledge in the area; and an initial bibliography. The proposal will be submitted to the student's supervisory committee for approval. The thesis proposal will normally be submitted by the end of the second session of a student's third year in the program. A student must receive thesis proposal approval before proceeding with the thesis.

A student must have completed all requirements for the degree, exclusive of thesis research, by the end of the third year in order to remain in good standing in the program.

Thesis: Once a student's thesis proposal has been approved, he or she can proceed to the final stage of the program, the writing of the thesis itself. The thesis is to make a significant contribution to knowledge in the area and must be based on research conducted while the student is registered for the PhD program. The supervisory committee must approve the completed thesis before it is submitted for examination. The student will defend the thesis at a final oral examination, which will be administered by TST's Graduate Centre for Theological Studies according to policies and practices informed by those of the School of Graduate Studies. The examination committee will include representatives of the supervisory committee, an external examiner, and an examiner appointed by the School of Graduate Studies.

6 Program Description

Research areas and areas of study. As indicated in section 4 above, at the time of application students will identify, at least in preliminary terms, the nature of the research topic or question they would like to explore. In its initial meeting, the supervisory committee will work with the student to identify a primary "area of study" corresponding to the proposed "research area"; in some cases, a cognate area of study will also be identified. As indicated above, while for some students an "area of study" may fall within one of the legacy sub-disciplines of Christian scholarship, for other students, particularly those whose research topics combine or transcend these sub-disciplines, it will be a customized construction.

Administration: The program will be administered through TST's Graduate Centre for Theological Studies, which is described in a separate document. Specific aspects of program administration will be carried out by the Centre's Graduate Coordinator, working under the supervision of the Centre's Director.

Each student's progress through the program will be supervised and administered by a supervisory committee, working under the direction of the Graduate Coordinator. Normally the committee will be chaired by a faculty member who, at the time of admission, has indicated a willingness to serve as the student's thesis supervisor. The committee will define the area of study (together with a cognate area as appropriate), determine additional language requirements, oversee course selection (including the methodology course), determine qualifying exams, and serve as thesis supervisory committee. Normally there will be two members of the committee at the outset. Before the start of the qualifying examinations, a thesis supervisor will be identified

and a third faculty member will be added to the supervisory committee.

Time-frame: The time-frame for the program, including deadlines for the completion of the several stages of the program, provisions for extensions, and so on, will be consistent with policies set out in the SGS Handbook. That is, the program is designed so that it can be completed in four years; all requirements must normally be completed within six years from first enrolment. The formally defined time-frame for normal progress through the program is as follows, (recognizing individual student variations in practice):

Language requirements	end of first year
Courses	middle of second year
Pre-proposal and determination of qualifying examinations	end of second year
Qualifying examinations and thesis proposal	end of third year
Thesis and defense	end of fourth year

Once the thesis proposal has been approved (and all other program requirements have been met, except for the thesis itself), the student will be said to have achieved candidacy.

Whereas the Province’s Quality Assurance Framework requires that students complete a minimum of 2/3 courses at the graduate level, the University of Toronto requires graduate students to complete all of their course requirements from amongst graduate level courses. This proposed program complies with this requirement.

7 Fields/Concentrations [Optional]

We are not proposing formal, Quality Council-endorsed fields.

8 Degree Level Expectations, Program Learning Outcomes and Program Structure

Table 2: Doctoral DLE’s

DOCTORAL DEGREE LEVEL EXPECTATIONS (based on the Ontario Council of Academic Vice Presidents (OCAV) DLE’S)	DOCTORAL PROGRAM LEARNING OBJECTIVES AND OUTCOMES	HOW THE PROGRAM DESIGN AND REQUIREMENTS SUPPORT THE ATTAINMENT OF STUDENT LEARNING OUTCOMES
<p>EXPECTATIONS</p> <p><i>This PhD program in Theological Studies extends the skills associated with the Master’s degree and is awarded to students who have demonstrated:</i></p>		
<p>1. Depth and Breadth of Knowledge A thorough understanding of a substantial body of knowledge that is at the forefront of their academic discipline or area of professional practice.</p>	<p>Depth and breadth of knowledge is defined in The PhD program in Theological Studies as a set of increasing levels of understanding, within a student’s area of study, of its subject matter, methods of</p>	<p>The program design and requirement elements that ensure these student outcomes for depth and breadth of knowledge are as follows:</p>

DOCTORAL DEGREE LEVEL EXPECTATIONS (based on the Ontario Council of Academic Vice Presidents (OCAV) DLE'S)	DOCTORAL PROGRAM LEARNING OBJECTIVES AND OUTCOMES	HOW THE PROGRAM DESIGN AND REQUIREMENTS SUPPORT THE ATTAINMENT OF STUDENT LEARNING OUTCOMES
	<p>approach, primary and secondary sources, and historical development.</p> <p>1. Foundational level. This is defined as competence within a student's area of study (to be identified at an early stage of his or her program), as it is understood in scholarly discussion at the forefront of study in the area.</p> <p>This is reflected in students who are able to design and offer an introductory course in the area at the baccalaureate level (including second-entry).</p> <p>2. Second level. This is defined as proficiency with at least two subjects within the area of study.</p> <p>This is reflected in students who are able to design and offer upper-level electives in the subject at the baccalaureate level (including second-entry).</p> <p>2.Third level. This is defined as expertise in a well-defined area within the area of study.</p> <p>This is reflected in students who are able to plan, undertake and complete a major project of original scholarly research (thesis) that will be publishable in whole or in part.</p>	<p>1. The program entrance requirements will ensure that students admitted into the program have a solid base of knowledge on which to build. All of the components of the program—courses, qualifying examinations, thesis—will contribute to the requisite level of understanding. In particular, the third required course “Area Studies and Course Design” will give specific attention to this particular program outcome.</p> <p>2. While all of the program elements will contribute to this outcome, the required levels of knowledge will be acquired in some of the elective courses, the qualifying exams and the thesis research.</p> <p>3. This program outcome will be demonstrated in the successful completion and defence of the thesis.</p>

DOCTORAL DEGREE LEVEL EXPECTATIONS (based on the Ontario Council of Academic Vice Presidents (OCAV) DLE'S)	DOCTORAL PROGRAM LEARNING OBJECTIVES AND OUTCOMES	HOW THE PROGRAM DESIGN AND REQUIREMENTS SUPPORT THE ATTAINMENT OF STUDENT LEARNING OUTCOMES
<p>2. Research and Scholarship</p> <p>a. The ability to conceptualize, design, and implement research for the generation of new knowledge, applications, or understanding at the forefront of the discipline, and to adjust the research design or methodology in the light of unforeseen problems; b. The ability to make informed judgments on complex issues in specialist fields, sometimes requiring new methods; and c. The ability to produce original research, or other advanced scholarship, of a quality to satisfy peer review, and to merit publication.</p>	<p>Research and scholarship is defined in The PhD program in Theological Studies as the ability</p> <ul style="list-style-type: none"> • to identify new or unresolved questions or problems within their area of study; • to locate these questions or within a pertinent trajectory of scholarly discourse; • to identify and critically assess pertinent primary and secondary sources; • to adopt, adapt or construct methods of interpretation appropriate to the area of study and pertinent to the thesis question or problem; and • to formulate a thesis or claim and to construct a reasoned argument on the basis of evidence in support of the claim. <p>This is reflected in students who are able to produce discrete forms of research-based scholarly discourse (oral presentations, essays, thesis) that display these marks of research and scholarship, at least some of which is of a quality to satisfy peer review and to merit publication.</p>	<p>The program design and requirements that ensure these student outcomes for research and scholarship can be described as follows:</p> <p>The entrance requirements, including the submission of a writing sample, will ensure that students admitted into the program possess demonstrated research and writing skills.</p> <p>The core course “Research and Scholarship” will ensure that students have a critical understanding of the nature of scholarly research.</p> <p>The required course in methodology, together with elective courses, will ensure that students acquire a general methodological understanding, together with a higher level of proficiency in methods pertinent to their area of study and research.</p> <p>Elective courses will provide students with experience in writing research papers and in receiving critical response from peers and professors.</p> <p>The capstone demonstration of program outcomes in the area of scholarly research will be the conception, design, execution, completion, and successful defence of a major research project (thesis) that makes an original contribution to the area of study and that, in whole or in part, is of a</p>

DOCTORAL DEGREE LEVEL EXPECTATIONS (based on the Ontario Council of Academic Vice Presidents (OCAV) DLE'S)	DOCTORAL PROGRAM LEARNING OBJECTIVES AND OUTCOMES	HOW THE PROGRAM DESIGN AND REQUIREMENTS SUPPORT THE ATTAINMENT OF STUDENT LEARNING OUTCOMES
		quality to satisfy peer review and to merit publication.
<p>3. Level of Application of Knowledge</p> <p>The capacity to i) Undertake pure and/or applied research at an advanced level; and ii) Contribute to the development of academic or professional skills, techniques, tools, practices, ideas, theories, approaches, and/or materials.</p>	<p>An appropriate level of application of knowledge is defined in The PhD program in Theological Studies as the ability to engage in self-directed research activity, to make self-critical use of applicable academic skills and techniques, and to demonstrate the potential to contribute to the development of these skills and other aspects of research infrastructure (tools, practice, methods and approaches, resource material, etc.).</p> <p>This is reflected in students who are able to complete a thesis project without depending unduly on supervisory assistance, and to take initiative in acquiring the skills necessary for the successful completion of the program. These skills include:</p> <ul style="list-style-type: none"> • competence in at least two research languages (ancient or modern languages (in addition to English) pertinent to theological research and scholarship; • a higher level of ability (proficiency or expertise) in one or more languages (if necessary); • proficiency in the use of library resources and the construction of a bibliography; • competence or proficiency 	<p>The program design and requirements that ensure these student outcomes for level of application of knowledge can be described as follows:</p> <p>The primary program requirement that will demonstrate a student's ability to undertake research at an advanced level will be the successful completion of the thesis.</p> <p>In addition, while publication is not a condition of the degree, the success of the program with respect to the level of application of knowledge will be measured by the proportion of graduates who publish their thesis research, in whole or in part.</p> <p>With respect to the development of academic skills and research infrastructure, one measure of a graduating student's capacity to contribute to their maintenance and development is the extent to which they take active initiative during their own program in developing the scholarly skills that are essential for successful completion of the program. As described in the previous category (Research and Scholarship), the program contains a number of components that will provide</p>

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	<p>in the use of pertinent electronic and web-based resources;</p> <ul style="list-style-type: none"> • proficiency in the following skills: <ul style="list-style-type: none"> • clear and effective communication in both oral and written forms; • the construction of a logical argument; • the making of informed judgments on complex issues; • the use of standard conventions of style for scholarly writing. 	<p>students with opportunities to develop their research skills. From the outset, however, students will be encouraged to take responsibility for their own development as scholars, rather than passively assuming that it will be sufficient just to complete the basic program requirements.</p>
<p>4. Professional Capacity/Autonomy</p> <p>a. The qualities and transferable skills necessary for employment requiring the exercise of personal responsibility and largely autonomous initiative in complex situations; b. The intellectual independence to be academically and professionally engaged and current; c. The ethical behavior consistent with academic integrity and the use of appropriate guidelines and procedures for responsible conduct of research; and d. The ability to evaluate the broader implications of applying knowledge to particular contexts.</p>	<p>Professional capacity /autonomy is defined in The PhD program in Theological Studies as the self-critical awareness of a vocation, characterized by independent initiative, personal responsibility, collegial cooperation, ethical behaviour consistent with academic integrity, and an appreciation of the limitations of one's own work and discipline, of the complexity of knowledge, and of the potential contributions of other interpretations, methods, and disciplines. Such a vocation involves three broad areas of activity— research, teaching and service.</p> <p>This is reflected in students who are able:</p> <ul style="list-style-type: none"> • to engage in further ongoing, self-directed research activity; to take 	<p>The program design and requirements that ensure these student outcomes for professional capacity/ autonomy can be described as follows:</p> <p>Faculty members play a significant role as models and mentors, and thus provide one of the fundamental means by which students are formed as capable and autonomous professionals. In particular, the relationship between a student and his or her primary supervisor is crucial in this regard.</p> <p>TST colleges provide doctoral students with opportunities to gain teaching experience by serving as TAs and, for some, teaching courses at the Basic Degree level.</p> <p>The core course “Area Studies</p>

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	<p>their place in various appropriate communities of researchers (e.g., academic societies, college faculties); and to contribute to the development of the scholarly enterprise in appropriate ways (skills, techniques, tools, practice, ideas, theories, approaches, materials, etc.).</p> <ul style="list-style-type: none"> • to construct courses at the baccalaureate level in their area of study; to grade student papers and guide student learning; to present their teaching experience and their approach to teaching in an appropriate form (e.g., a teaching dossier); and to adapt their teaching skills to situations other than a formal classroom. • to recognize the importance of working with scholarly peers and associates in a collegial manner; to recognize the ecumenical character of theological scholarship and its place within the broader world of scholarly discourse; to recognize the importance of making their theological expertise available in appropriate ways to wider circles in the church and society. 	<p>and Course Design” will provide students with an opportunity to acquire and demonstrate the ability to design an effective introductory course.</p> <p>Doctoral students will have the opportunity to serve as student representatives on the pertinent bodies of TST’s Graduate Centre for Theological Studies.</p> <p>TST encourages and supports a number of student-led structures and activities, which provide valuable experience in professional formation. These include the Advanced Degree Students Association, which (among other things) offers an annual series of Professional Development Seminars, and several student-run subject area seminars (including the Biblical Department Seminar, which has been running continuously since the 1970s).</p> <p>TST faculty actively encourage their students to participate in the national and international academic societies in which they themselves are involved.</p>

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<p>5. Level of Communication Skills</p> <p>The ability to communicate complex and/or ambiguous ideas, issues and conclusions clearly and effectively.</p>	<p>An appropriate level of communication skills is defined in the PhD program in Theological Studies as the ability to understand complex and/or ambiguous ideas, issues and conclusion, to analyze them with respect to appropriate contexts of scholarly discourse, and to communicate them in oral and written forms at levels appropriate to specialized and general audiences or readerships.</p> <p>This is reflected in students who are able to:</p> <ul style="list-style-type: none"> • write well-constructed and logically developed research papers, conforming to accepted standards of style for academic writing; • make oral presentations of academic papers in a clear and effective manner; • construct and present a talk or lecture to students at the baccalaureate level (in a tutorial or introductory course); • respond clearly, succinctly and at an appropriate level to questions posed in the context of a tutorial, class or formal presentation; • summarize the substance of their research project 	<p>The program design and requirements that ensure these student outcomes for level of communication skills are as follows:</p> <ul style="list-style-type: none"> • writing assignments in various components of the program (course assignments, final course papers, thesis proposal, thesis); • grant and scholarship applications (SSHRC, OGS); • opportunities to write book reviews (for the <i>Toronto Journal of Theology</i> and other scholarly journals); • oral presentations (course papers, TA and teaching activity, academic societies); • oral examinations (at the end of the qualifying examinations, thesis defence).

DOCTORAL DEGREE LEVEL EXPECTATIONS (based on the Ontario Council of Academic Vice Presidents (OCAV) DLE'S)	DOCTORAL PROGRAM LEARNING OBJECTIVES AND OUTCOMES	HOW THE PROGRAM DESIGN AND REQUIREMENTS SUPPORT THE ATTAINMENT OF STUDENT LEARNING OUTCOMES
	clearly and effectively in appropriate forms (e.g., thesis proposal, grant application, oral presentations to peers)	
<p>6. Awareness of Limits of Knowledge</p> <p>An appreciation of the limitations of one's own work and discipline, of the complexity of knowledge, and of the potential contributions of other interpretations, methods, and disciplines.</p> <p>Competence in the research process by applying an existing body of knowledge in the critical analysis of a new question or of a specific problem or issue in a new setting.</p>	<p>Level of awareness of the limits of knowledge in the PhD program in Theological Studies is defined as the recognition that Theological Studies is a complex discipline, comprising a broad array of subject matter, source materials, methods and approaches, addressing itself to a wide array of ecclesiastical traditions and social contexts, and drawing on resources, tools and insights from many other disciplines in the humanities and social sciences. As such, it also provides a context in which connections can readily be made between one's own area of study and the bodies of knowledge and interpretive questions that are shared with other areas of scholarship.</p> <p>This is reflected in students who are able to</p> <ul style="list-style-type: none"> • comprehend, appreciate, and make connections with the work of fellow students working in other areas of Theological Studies; • engage generously and sympathetically with the work of others whose assumptions, methods or 	<p>The program design and requirements that ensure these student outcomes for the awareness of the limits of knowledge are as follows:</p> <ul style="list-style-type: none"> • core courses that include students from all areas of Theological Studies (“Research and Scholarship” and “Area Studies and Course Design”) • the ecumenical character of TST, whose classes incorporate a broad spectrum of assumptions, methods and positions, among professors and students alike; • the location of TST within the University of Toronto, which provides daily reminder of the breadth and variety of the scholarly enterprise.

DOCTORAL DEGREE LEVEL EXPECTATIONS (based on the Ontario Council of Academic Vice Presidents (OCAV) DLE'S)	DOCTORAL PROGRAM LEARNING OBJECTIVES AND OUTCOMES	HOW THE PROGRAM DESIGN AND REQUIREMENTS SUPPORT THE ATTAINMENT OF STUDENT LEARNING OUTCOMES
	<p>conclusions differ from their own;</p> <ul style="list-style-type: none"> • incorporate interdisciplinary approaches, methods, insights and subject matter into their own research; • describe their own research to those working in other areas of Theological Studies or in other disciplines in comprehensible ways that identify interdisciplinary points of connection. 	

9 Assessment of Learning

The overall standard for student assessment is a “Statement of Intended Outcomes for the PhD in Theological Studies.” This statement conforms to the standards both of the provincial Degree Level Expectations and of the Association of Theological Schools of the United States and Canada, TST’s accrediting agency. This statement will be provided to students at the start of their program, who will be encouraged to take responsibility for their own learning, not simply to meet the explicit requirements of each discrete component of the program but to use these components as contributions to a larger self-directed project of educational and vocational formation. This statement will be used as the basis for assessment at a number of specific points:

- annual meetings of students with their supervisory committees, which will result in an assessment report submitted by the committee chair to the Graduate Coordinator;
- a final assessment of outcomes, completed by the thesis supervisor shortly after the successful defence of the thesis;
- a self-assessment by program graduates, two years after graduation.

Courses will provide opportunities for assessment of students’ abilities in various areas: research skills, critical reasoning, oral presentation, scholarly interaction with peers and professors, scholarly writing.

The qualifying examinations will allow for an assessment of a student’s grasp of the areas in which the thesis research project will be located, including primary sources, major secondary literature, and significant interpretive issues, together with the ability to formulate concise and coherent written presentations. The subsequent oral examination will allow for supplementary assessment in these areas, together with assessment of a student’s ability to grasp questions and

to respond clearly and effectively.

The written thesis and its oral defence will provide the final and most comprehensive demonstration of a student's ability to marshal the knowledge and skills that have been acquired through the various components of the program, to apply them in the service of a sustained written scholarly treatise that makes an original contribution to knowledge and scholarly discourse in the area, and, through both the written thesis and the oral defence, to convince a panel of qualified academics that he or she is worthy to be awarded the PhD in Theological Studies.

After a student has graduated, TST's Graduate Centre for Theological Studies will track his or her career performance, collecting information on placement (after six months and two years) and soliciting CVs (after two years).

10 Consultation

In its preparation of this proposal, TST has engaged in broad conversations internally. These conversations have taken place with faculty groupings and student groupings within each of the six participating member colleges; in TST-wide town hall meetings of faculty; with the heads of the member colleges; in the Advanced Degree (Graduate) Council (our highest unit of academic governance); and in TST-wide meetings of students. Throughout the application process, TST has also maintained very close communications with the School of Graduate Studies and with the office of the Vice-Provost, Academic Programs at U of T, whose close attention and generous assistance have been invaluable.

As the first step in developing a program application, TST worked closely with John Kloppenborg, chair of the Department of the Study of Religion, and consulted also with his graduate and undergraduate coordinators, to crystallize a description of "Theological Studies" that would distinguish it from Religious Studies, without excluding the complementarity and areas of overlap between these two disciplines.

TST has also benefited from the advice and guidance of a joint Faculty of Arts and Science/TST Working Group, chaired first by Robert Baker (FAS Vice-Dean, Research and Graduate Programs) and then by Sandy Welsh (FAS Vice-Dean, Graduate Education and Program Reviews). The Group was formed on the recommendation of the Joint Committee on U of T/TST Relations, whose U of T members at the time were Robert Baker, Cheryl Regehr (Vice-Provost, Academic Programs) and Elizabeth Smyth (SGS Vice-Dean, Programs). The Group met formally on June 28, July 24, October 3, and December 19, 2012, and February 20, 2013. Members of the Group have also had considerable interchange by email and telephone. The FAS members of the Group were drawn from some of the U of T departments and centres most closely contiguous with Theological Studies: Jewish Studies, Near and Middle Eastern Civilizations, Study of Religion, Medieval Studies, and History. The Working Group has sought assurance that the proposed new program would not have a negative impact on other units or programs. The group has expressed enthusiasm for the possibilities of closer interaction and collaboration that will be opened up by the conjoint PhD in Theological Studies (and the Graduate Centre for Theological Studies).

Copies of the draft application were sent for comment to the heads of several U of T units representing cognate disciplines. The comments received include the following.

“The TST PhD will help to position the U of T as a leading global centre of creative advanced scholarship in theology.” — Nick Terpstra, Chair, Department of History.

“The TST PhD is a welcome addition to graduate research at U of T.” — Alan Bewell, Chair, Department of English.

“Bringing TST and SGS (the UofT) into closer academic alignment was much needed, and a long time in coming. This is movement in the right direction.” — John Magee, Director, Centre for Medieval Studies.

“The proposed conjoint PhD program will complement well the existing Ancient Near Eastern Studies and Hebrew and Judaic Studies doctoral programs in the Department of Near and Middle Eastern Civilizations, and NMC looks forward to working closely in collaboration with the Toronto School of Theology.” — Timothy Harrison, Chair, Department of Near and Middle Eastern Civilizations.

“The refashioned PhD will provide the framework for enhanced collaboration between the TST and the Faculty of Arts and Science and will significantly advance the education in theology for Canada.” — Robert Gibbs, Director, Jackman Humanities Institute.

11 Resources

11.1 Faculty Complement

For the purposes of this proposal we have identified a set of core faculty members whose academic record will demonstrably meet the demanding standards that would be expected in a graduate unit of the U of T. These professors will constitute the core faculty for our proposal. A full set of CVs can be found in Appendix C.

As will be apparent from the summary in Section 12, the quality of their scholarship is reflected in a substantial list of publications, awards, research grants and other honours. Nine of them have graduate status with SGS (seven full members, two others with associate status) and, in addition to their full load of responsibilities at TST, have made significant contributions to various SGS programs.

While each of the core faculty members have a permanent appointment at one of the TST member colleges, the colleges will, in consultation with the faculty member, assign a certain proportion of the faculty member’s time to the Graduate Centre, where they will work under the supervision and authority of the Director of the Centre.

The list of core faculty members is as follows:

Table 3: Faculty Complement*CI, TS = Core Instructor, Thesis Supervisor*

Name	Home unit	Rank	SGS status (if any)	Commitment to other programs	Nature of contribution to this program
<i>Tenured</i>					
John Berkman	TST (Regis)	Associate			CI, TS
Pamela Couture	TST (Emmanuel)	Full			CI, TS
Mario D'Souza	TST (St. Michael's)	Associate	Associate (restricted)	Leadership, Higher, and Adult Education, OISE	CI, TS
John Dadosky	TST (Regis)	Associate			CI, TS
Terence Donaldson	TST (Wycliffe)	Full	Full	Religion	CI, TS
Gill Goulding	TST (Regis)	Associate			CI, TS
Alan Hayes	TST (Wycliffe)	Full			CI, TS
Marsha Hewitt	TST (Trinity)	Full	Full	Religion	CI, TS
Ann Jervis	TST (Wycliffe)	Full			CI, TS
Abraham Khan	TST (Trinity)	(ongoing contract appointment)			CI, TS
Joseph Mangina	TST (Wycliffe)	Full			CI, TS
John McLaughlin	TST (St. Michael's)	Associate	Associate	Near & Middle Eastern	CI, TS
Bradley McLean	TST (Knox)	Full	Full	Religion	CI, TS
Judith Newman	TST (Emmanuel)	Associate	Full	Religion, Jewish Studies, Near & Middle Eastern	CI, TS
Ephraim Radner	TST (Wycliffe)	Full			CI, TS
Thomas Reynolds	TST (Emmanuel)	Associate			CI, TS
Christopher Seitz	TST (Wycliffe)	Full			CI, TS

Jaroslav Skira	TST (Regis)	Associate			CI, TS
Michael Stoeber	TST (Regis)	Full	Full	Religion	CI, TS
Mark Toulouse	TST (Emmanuel)	Full	Full	Religion	CI, TS
Leif Vaage	TST (Emmanuel)	Associate	Full	Religion	CI, TS
Donald Wiebe	TST (Trinity)	Full			CI, TS
Jeremy Wilkins	TST (Regis)	Associate			CI, TS
Paul Wilson	TST (Emmanuel)	Full			CI, TS

11.2 Learning Resources

Please see the following Appendices

- Appendix D: Library statement confirming the adequacy of library holdings and support for student learning
- Appendix E: Standard statement concerning student support services

11.3 Financial Support for Graduate Students

As with other programs within the Toronto School of Theology, financial aid for students in the proposed PhD in Theology will be an internal TST matter, which means that the new program will have no direct budgetary implications for the University.

For the most part, financial aid packages for doctoral students (in the form of scholarships, bursaries, teaching assistantships, and the like) have been provided by the TST member colleges. While this will continue to be the case for the PhD in Theological Studies, the Graduate Centre for Theological Studies will play a coordinating role, working in close cooperation with the participating colleges. Although the issue of financial aid continues to present the TST colleges with many challenges, the level of assistance is not insignificant and substantial progress has been made over the past ten years. Currently the six TST member colleges, together with TST itself, allocate an annual total in excess of \$900,000 as financial aid for doctoral students. It is expected that this figure will increase in the new program.

TST administers the application process for Ontario Graduate Scholarships and SSHRC Doctoral Fellowships, ranking all applications received and forwarding them to the appropriate agencies. These awards are very competitive, but in a typical year three or four TST students win SSHRCs and six or seven are awarded OGSs.

11.4 Space/Infrastructure

The combined resources of TST and the six participating member colleges are more than sufficient to meet the space and infrastructure needs for the proposed program.

- Four of the colleges (Emmanuel, Knox, Regis, Wycliffe) have their own free-standing buildings. The other two (St. Michael's, Trinity) have ample space within their respective

institutions. TST itself occupies a building leased on a long-term basis from the University of St. Michael's College (47 Queen's Park Crescent East). All of these buildings are located on the St. George campus.

- Program administration will be housed in the TST building.
- There are five separate libraries, fully integrated with the U of T library system. (See Appendix D.)
- Together, there are a total of some 35 classrooms and seminar rooms, with a range of instructional technology (smart boards, digital projectors, Skype and WebEx capabilities, etc.).
- Each of the colleges provides study space of one kind or another for doctoral students—study carrels (lockable, in a lockable shared room or with lockable storage space—some 75 in total), together with group study rooms and public-access desks and spaces.
- Each college has its own registrarial office and student services personnel.

In addition, TST benefits from a number of resources and services that it receives as a result of its relationship with U of T (ROSI, the Portal and Blackboard system, U of T Library, UTOEmail, etc.).

12 Quality and Other Indicators

The attached CVs contain evidence of the sustained research agendas and the substantial scholarly accomplishments of the core faculty for the proposed program. The information listed below reflects the past eight years.

Publication

Over the past eight years, these faculty members have produced the following:

- 21 major scholarly monographs
- 20 other books
- 23 edited volumes
- 95 peer-reviewed articles
- 198 other articles and invited chapters.

Several of these books have received special recognition:

- Manitoba Day Award of Excellence, Association for Manitoba Archives (2012)
- Shortlisting for the Michael Ramsay Prize (2011)
- Book of the Year Award, *Preaching Today* (2010)
- Book of the Year Award, *Preaching Magazine* (2010)
- Francis W. Beare prize, awarded by the Canadian Society of Biblical Studies (2009)
- "Top Ten Book," Academy of Parish Clergy (2006)

Research Grants and Awards

- Henry Luce III Fellowship in Theology, \$75,000 (2013-14)
- Sabbatical Research Grant, Louisville Institute, \$40,000 (2013)
- Lonergan Visiting Fellowship, Boston College, \$8,000 (2013)
- Lilly Theological Research Grant, \$12,000 (2013)
- SSHRC-SIG award, in support of the international conference of the International Academy of Practical Theology, \$2000 (2012-2013)
- Emmanuel College Academic Initiatives award, in support of the International Academy

of Practical Theology, \$2000 (2012-2013)

- Lilly Research Expense Grant, Association of Theological Schools, \$5000 (2012)
- SSHRC-SIG award, Victoria University, for Narrativity, Identity and Diversity project, \$3000 (2011)
- Emmanuel College Academic Initiatives award, in support of Religious Peacebuilding Conference, \$1000 (2011)
- Lilly Research grant, Association of Theological Schools, support for “Where’s the Peace to Keep?” \$5000 (2010)
- United Methodist Committee on Relief, support for “Where’s the Peace to Keep?,” \$2500 (2010-2011)
- Fellowship, Boston College, \$10,000 (2010)
- Research Grant, Social Sciences and Humanities Research Council of Canada: “Identity, Ethnicity and the Emergence of Gentile Christianity,” \$35,050 (2009-12)
- Lilly Foundation Research Grant, Association of Theological Schools (2009-2011)
- Veale Chair Theology, Milltown Park Institute of Theology and Philosophy, \$30,000 (2009)
- Social Science and Humanities Research Council Standard Research Grant, \$59,000 (2008-13)
- Scholars Grant, Association of Theological Schools, \$11,000 (2008-2009)
- Newhall Fellowship, Graduate Theological Union, Berkeley (2008)
- Lilly Theological Scholars Grant, for “St. Paul Reads Aristotle,” \$10,000 (2008)
- Brite Divinity School Research Grant, \$5,000 (2008)
- Grant from the Center for Excellence in Preaching at Calvin Seminary to cover expenses of hosting a conference to discuss aspects of *Setting Words on Fire*, \$2500 (2008)
- Doctoral Student Mentor & Participant Scholar, Preparing Future Faculty Project, Graduate Theological Union Project funded by the Wabash and Teagle Foundations (2007-2008)
- Faculty Fellow, Centre for the Study of Religion, University of Toronto, \$1,500 (2007-2008)
- Victoria University SSHRC grant adjudication, \$1,000 (2007-08)
- Wabash Center Sociological Survey Grant, \$3,000 (2007)
- Wabash Center Pedagogy Grant, \$2,500, (2007)
- Research grant, Victoria University Senate, to assist in copyright research for *Setting Words on Fire*, \$1000 (2007)
- Victoria University Senate Research Grant, \$3,200 (2006-08)
- Netherlands Institute for Advanced Study Fellowship, €27,000 (plus expenses) (2006-07)
- Lilly Theological Scholars Grant (\$11,930 US) (2006-07)
- International Visiting Fellowship, Woodstock Center, Georgetown University, Washington DC, \$20,000 (2006)
- Fellowship Award to attend Erasmus Institute Summer Faculty Seminar, Center for Ethics and Culture, University of Notre Dame (2005)

Honours

- Visiting Fellowships, Clare Hall and the Faculty of Divinity, University of Cambridge (2011-12)
- Visiting Professor of Catholic Studies, University of New Mexico (2010-11)
- International Cooperation Award, Constantine the Philosopher University, Nitra Slovakia,

(2010)

- President, Canadian Society of Biblical Studies (2008-9)
- Center of Theological Inquiry Fellow, Princeton NJ (2006)
- Member in Residence, Center of Theological Inquiry, Princeton (2005)
- Norman E. Wagner Award, Canadian Society of Biblical Studies Norman E. Wagner Award (for the innovative use of technology relating to biblical scholarship) (2005)

13 Governance Process

	Levels of Approval Required
<i>Consultation with Provost</i>	
<i>Decanal and Provostial Sign Off</i>	
	Graduate unit approval
	Faculty/Divisional Governance
<i>Submission to Provost's Office</i>	
	AP&P
	Academic Board
	Executive Committee of Governing Council
<i>Program may begin advertising as long as any material includes the clear statement that "No offer of admissions will be made to the program pending final approval by the Quality Council and the Ministry of Colleges Training and University (where the latter is required)."</i>	
	Ontario Quality Council
	Submitted to MTCU <i>(in case of new graduate degrees and programs, new diplomas)</i>

Template Developed by the Office of the Vice-Provost, Academic Programs

October 22, 2012

Appendix A: Courses

Core Courses (required of all members of each student cohort)

- TSJ 5021H Research and Scholarship.
A cohort course dealing with fundamental aspects of research and scholarship. The course will have assignments but no final examination or paper, and will be graded on the CR/NCR scale. It will deal with research methods and other aspects of professional scholarship, with attention to the study of theology in a university context. The course will normally be taken in a student's first session.
- TSJ 5022H: Area Studies and Course Design.
A team-taught course addressing the issue of breadth with respect to a student's area of study, together with attention to matters of pedagogy and course design. The purpose of the course will be to ensure that students have solid foundational knowledge of their area of study, such as would equip them to teach an introductory course in the area. Accordingly, the course will have two primary components: a plenary component dealing with pedagogical issues, taught by a faculty member with appropriate qualifications in the area; and individual study in the area of study, under the direction of the student's supervisor (or other member of the supervisory committee). The final project of the course, to be assessed by both faculty members, will involve the design of an introductory course in the student's area (a syllabus, together with appropriate discussion, explanation and commentary).

Methodology Courses (A small pool of courses from which each student selects one)

General description. Contested issues in Theological Studies with attention to their practical implications for research, including (a) the normative authority of certain texts for faith communities as seen in in ecumenical and global context, and the hermeneutical implications; (b) the character of the scholarly guilds, their interdisciplinary context, and implications for method; (c) pre-modern, modern, and "post-modern" approaches to texts, in theory and application; (d) issues of objectivity, subjectivity, and subversion in the construction of knowledge; and (e) the practice of research, criticism, and scholarly reporting.

Alternative courses with specific emphases.

- TSJ 503x Theological Method and Hermeneutics
Emphasis on theological hermeneutics as a strategic way of thinking about the role of texts and traditions in theological reflection; interpretation theories in conjunction with liberal, postliberal, and postmodern theological methodologies, particularly regarding issues of faith, authority, revelation, and religious pluralism.
- TSJ 503x God, Faith, Historiography
Emphasis on historical writing by or about faith communities, particularly the Church; the influence of tradition and meta-narrative; and modern and post-modern methods of constructing knowledge about the past.

TSJ 503x Critical Approaches to Biblical Texts.

Emphasis on current methods of interpretation of Biblical texts and related literature, in the context of the history of scholarship. The course will deal with approaches centred on the texts themselves (e.g., language and linguistics; text criticism; genre-specific criticism; theological construction), approaches related to social and historical context (e.g., history and development of religious communities; tradition history; social-scientific methods) and those pertaining to the ongoing appropriation, interpretation and influence of the text (e.g., reader-response criticism; canon-centred approaches; history of interpretation; theological interpretation; ideological readings; scripture and culture).

Elective courses

Elective courses reflect both (a) the current research interests of the participating faculty (both as individuals and as research teams), and (b) the intended learning outcomes of the doctoral program, which include the following: research skills; skills in scholarly reporting; methodological sophistication; attention to the mobilization of knowledge, particularly for the critical self-reflection of faith communities; awareness of ecumenical, global, and interdisciplinary contexts. Every elective course is expected to support each of these outcomes (although different courses will balance these outcomes in different ways and proportions). The following is our working list of elective courses for the inaugural cycle of the program. Each has a proponent in the current core faculty of the Graduate Centre for Theological Studies.

Isaiah and Prophecy in Early Judaism and Christianity

The various ways in which the medium of prophecy is transformed in the post-exilic period, particularly as this relates to the retrieval and extension of Isaianic traditions. The course will focus on the exilic and post-exilic editing of the book of Isaiah and the deployment of Isaiah traditions in the Dead Sea Scrolls and the New Testament.

Hebrew Exegesis and Method: Isaiah 40-55

Close textual and exegetical analysis of the Hebrew Bible (Isaiah 40-55) with attention to methodology. These chapters of Isaiah are selected as they model well the transition from early literary-critical to form and redaction-critical exegesis, and newer canonical approaches. Questions of the relationship between Isaiah 40-55 to the Book of Isaiah will also be treated. The time will be devoted to close reading of the Hebrew text informed by the spate of newer commentary treatments and secondary literature.

Scripture & Theology Seminar: The Psalms

Close reading of selected Psalms, according to these categories: a. Psalms in the OT that appear in the NT; b. key psalms within the structure of the Psalter; c. imprecatory psalms; d. popular psalms that do not appear in the NT. Tasks: a. Original language work in Hebrew, Greek, Latin, b. Reading (in translation) of the reception history of the Psalms, including the use of the Psalms in the NT, also c. chiefly Diodore and Theodore, Origen, Chrysostom, Theodoret, Jerome, Augustine, Aquinas, Rashi, Calvin, Luther, moderns, and d. Selected readings in hermeneutics, including Frei.

Ancient Israelite Religion

Features of ancient Israelite religion as reflected in the archaeological and literary evidence. Topics include the origins and nature of Yahweh, other deities in ancient Israel, monotheism, the cult of the dead, divergent perspectives of priestly, royal, deuteronomistic, prophetic groups, etc.

The Book of Q and Christian Origins

A discussion of the various issues (text, stratigraphy, genre, theology, Sitz in Leben, Galilee) related to the current debater about the synoptic sayings source "Q" and its importance for our understanding of Christian origins.

Galatians

Issues regarding Paul, the world in which he wrote, and the letter he wrote to the Galatians.

Early Christian Self-definition

The developing self-understanding of early Christianity, seen in the context of the process by which the Christian movement separated from its Jewish matrix and developed into a distinct, largely Gentile religion. The major portion of the course will consist of a study of selected Christian literature (up to the mid-second century) with attention to specific issues of self-definition.

Biblical Textuality, Knowledge, Power and Meaning

Biblical textuality, its reconstruction in the form of western knowledge/power, and its role in the formation of existential meaning, through a guided reading of phenomenology, poststructuralism, feminist criticism, and postcolonial criticism.

Religion, Faith, and Public Life in Canada

Patterns of involvement of religion in the public sphere. Topics will include: traditional assumptions about church and state, impact of 19th-century "disestablishment" and 20th-century pluralism, Catholicism and the state in Quebec, women as religious reformers, the social gospel, Christian populism in the prairies, ecumenical and evangelical approaches to public engagement, implications of constitutional change.

Spiritual Theology of Evelyn Underhill

The mystical, liturgical and pastoral theology of Evelyn Underhill, as she develops these in her novels and scholarly writings. Her thought will be examined in light of contemporary issues in spirituality, such as the status of the body, mysticism and social action, the subjectivization of mystical experiences, and the effect of socio-political structures on spirituality.

Learning from African American Preaching

African American preaching varies widely but typically combines evangelical fervour with social concern. It will be considered against the backdrop of black history and culture, theology of the Word, hermeneutics, composing for oral delivery, and homiletical theory and practice. Video and audio clips.

Hermeneutics and Education

How hermeneutics has informed the Christian understanding of "meaning" and "experience," and how the "knowing" of epistemology is influenced by them. How meaning, experience and knowing shape Christian education, and their contribution to a community of persons living amidst religious and cultural diversity.

Global Perspectives on Violence against Women

The international effort to resist violence against women; the challenge of the discourse of human rights and different cultural narratives; the efforts of organizations, including the United Nations, the World Council of Churches, and other NGOs; the history of resistance and complicity and of the church; and pastoral issues in responding.

Time and the Word: Conceptualizing the Meaning of Scriptural Figuration

The “figurative” reading of the Bible, within the context of an understanding of historical and temporal reality. The course makes use of exegesis (1 Corinthians 10, Genesis, and Ephesians 1), history of interpretation (both Christian and Jewish), philosophy of time, and the history of the philosophy of time as relevant to Christian theology and exegesis. The goal of the course is to outline a working framework for understanding how traditional figural referents in the Bible can be sustained in Christian reading of Scripture.

Ferment in Pneumatology

Crucial developments of the 18th century in pneumatology as a way of examining the radical innovations in pneumatology of the modern era in contrast to early- and pre-modern understandings of the Holy Spirit. In particular, the shift of interest in the 18th-century to “pneumatic” religion, both among Christian and anti-Christian apologists, will be studied in the context of the Church’s own specific historical challenges in this era. Readings will be drawn mainly from English and German writers in an effort to understand better the constraints of contemporary pneumatology in contrast to the less systematic and particularistic construals of the Holy Spirit and his work in the pre-modern periods.

The Church Evangelical and Catholic

Exploring a range of proposals in contemporary ecclesiology across the ecumenical spectrum. Special attention will be given to questions surrounding the Church's concretely historical character, as in the ecclesiology of "practices" and its critics. Authors read may include Ratzinger, Jenson, Hauerwas, Cavanaugh, Radner and Healy.

Two Swiss Radicals - Karl Barth and Hans Urs von Balthasar

Committed to Christ, configured by their respective traditions, clearly friends, these two theologians were respectful at all times in their dialogue, and distinctive in their differences. They exemplified ecumenism in the academy and at the level of pastoral interchange.

Faith and Culture

Contemporary trends in the theology of faith and culture with an emphasis on mission, dialogue, interculturation, and the emergence of contextual theologies. Emphasis on the paradigm shift from a classicist notion of culture to one that has given rise to the various contextual approaches and the so-called "World Christianity(ies)." We will survey some of the various models, methods, and issues involved in this paradigm shift. The course will also highlight certain tensions arising from this context such as the local-universal church tension, the dialogue-evangelism tension, the interculturation-syncretism tension, and the question of the theology of religions.

Thomistic Moral Theologies

Focusing on recent interpretations of the moral theology of St. Thomas, the course will examine competing understandings of Aquinas’ ethics, both for understanding Aquinas’ account of morality in its historical context, and for drawing resources in order to address key issues in contemporary moral theology.

Enemies of God : Religion and Violence in a (Post) Modern Time

The connection between religion and violence is explored from multiple perspectives: the study of religion, including problems of definition; historical consideration of movements of religious violence, such as the European witch hunt (1500-1650); theological/philosophical anti-Semitism; anti-Semitism and the Holocaust; contemporary examples of comparative religious fundamentalisms. Some psychodynamic concepts are

used in this inquiry, as well as connections between the need for religious enemies as a crucial means of support for religious beliefs.

Cross-cultural Religious Thought

The idea of self in Hinduism and Islam is examined through representative contemporary thinkers Rabindranath Tagore and Muhammad Iqbal respectively. How is self understood? What is its relation to the ideas of person and personal identity? What are the philosophical and theological presuppositions of the idea of self? Answers are supplemented by classical and other contemporary writings of the religious tradition in question, thereby accessing the worldview associated with that tradition.

The Meaning of Religious Faith

An examination of the uses of the concepts of faith in both religious and non-religious contexts. Critical attention will be focused on its biological/psychological roots and its metaphorical extension in religious contexts.

Religious Pluralism as Theological Challenge

Challenges of religious pluralism to Christianity appearing from outside Christianity, and responses to it. How do other world religious traditions think about Christianity or religions for that matter? What are the theoretical problems of religious pluralism and the response to them from within Christianity?

Feminist Religious Thought

The role and meaning of religion in a post/metaphysical, post/secular time within the frameworks of critical theory, psychoanalysis and ethics. Authors include Horkheimer, Adorno, Benjamin, Freud, Habermas and their theological/religious interlocutors, i.e. Charles Davis, Elisabeth Schuessler Fiorenza, Hent de Vries.

Appendix B: Graduate Calendar Copy

Theological Studies

Faculty Affiliation

Toronto School of Theology

Degree Programs Offered

Theological Studies – PhD (granted conjointly by the University of Toronto and member schools of the Toronto School of Theology)

Overview

As an academic discipline, Theological Studies arises out of and contributes to the critical self-understanding of a faith tradition in relation to its sacred texts, histories, structures of thought, patterns of communal life, professional practice, social location and public involvement.

“Theological studies” thus can be construed as a family of academic activities—carried out at the highest scholarly level and in dialogue with other faith traditions and with contiguous scholarly disciplines—addressing a wide array of questions pertaining to God and the world in relation to God. The PhD program in Theological Studies has been designed in full awareness both of the varied and developing ways in which the theological enterprise has been carried out within university contexts, and of the changing place of religion in our increasingly pluralistic and global context.

The program is organized around two poles—on one side, the areas of expertise represented by TST’s core faculty; on the other, a student’s indicated research area. The substantive purpose of the program is to provide students with the analytical skills, methodological rigour and knowledge base that will enable them to carry out innovative research at the leading edges of their areas of specialization. In practical terms, the primary purpose of the program is to produce graduates who will be qualified to teach theological (and related) subjects in universities, liberal arts colleges and theological schools.

In order for an applicant to be admitted to the program, there must be at least one faculty person who is qualified and willing to serve as the thesis supervisor, together with one or two others with expertise appropriate to the research area. From the time of admission, then, a student will work within a supervisory structure designed with a view to the successful completion of the program.

Contact and Address

Web: www.tst.edu

E-mail: tstadv.degree@utoronto.ca

Telephone: (416) 978-7825

Fax: (416) 978-7821

Graduate Centre for Theological Studies

Toronto School of Theology

47 Queen’s Park Cres. E.

Toronto, Ontario M5S 2C3

Canada

Degree Programs

Doctor of Philosophy in Theological Studies

Minimum Admission Requirements

- A research master's degree in theology from a recognized institution, with at least A-standing, or equivalent, together with reading competence in one ancient or modern language necessary for the proposed area of research.
- Applicants will be expected to demonstrate a level of language preparation that will enable them to meet the language requirements of the program within the normal allowable time. As a minimum, applicants must demonstrate reading competence in one ancient or modern language (in addition to English) pertinent to their program. (Competence in a language is defined as the ability to read correctly pertinent texts of moderate difficulty in that language with the use of a lexicon. It is the level of ability normally acquired by the satisfactory completion of a two-semester course in the language at the university level.) Additional language preparation will be required for admission in cases where the primary sources for the proposed area of study are in a language other than English. In such cases, applicants may be required to provide evidence of competence in more than one language and/or reading proficiency in one language. (Proficiency in a language is a higher level of reading ability, consistent with that which is normally acquired by the satisfactory completion of a two-semester course in the language at the university level.)

Program Requirements

- ***Courses.*** A total of 4.0 full-course equivalents (FCEs). Two of these will be core courses: TSJ 5021H (Research and Scholarship), TSJ 5022H (Area Studies and Course Design). Another will be a methodological course TSJ 503x, chosen with reference to a student's research area. The other five half-courses will be determined through consultation between the student and his or her supervisory committee, in accordance with the needs of the student and the goals of the student's program. Satisfactory performance requires a cumulative average grade of at least A- for all courses taken for graduate credit. Students who do not achieve satisfactory performance will not be allowed to proceed to the qualifying examinations.
- ***Languages.*** Reading competence in the language(s) in which relevant primary texts are written, as well as those in which there is important secondary literature. As a basic requirement, every student must demonstrate competence in at least two such languages (in addition to English), one of which must be a modern language (normally French, German, Italian or Spanish). Additional linguistic ability will be required in cases where the primary sources for the proposed area of research are in a language other than English. Required levels of language facility will normally be demonstrated by passing language examinations set by the Graduate Centre for Theological Studies. Students must complete all language requirements before the end of their second year; a student cannot register for the qualifying examinations until all language requirements are completed.
- ***Qualifying Examinations.*** To demonstrate that they are prepared to undertake a project of specialized original research, students will be required to write two qualifying examinations (set by members of the supervisory committee), followed by an oral examination. One of the examinations will deal with the student's primary area of study. The other examination will

normally be cognate in some way (dealing with related method and theory, a cognate area or discipline; etc.). To initiate the process of preparation for the examinations, students will be required to prepare a short preliminary description of their proposed thesis research (a “pre-proposal”). The Qualifying Examinations must be completed before the end of the third year of doctoral study. The qualifying examinations will normally be written in the first session of a student’s third year in the program. In the event of a failure of any of the components (either of the written examinations, oral examination), the student will be allowed to repeat the examination within three months. A second failure will result in the termination of the student’s program.

- **Thesis proposal:** Upon successful completion of the qualifying examinations, a student will prepare a detailed thesis proposal, working in close consultation with a thesis supervisor. The proposal will be submitted to the student’s supervisory committee for approval. The thesis proposal will normally be submitted by the end of the second session of a student’s third year in the program. A student must receive thesis proposal approval before proceeding with the thesis.

- **Thesis:** Once a student’s thesis proposal has been approved, he or she can proceed to the writing of the thesis itself. The thesis is to make a significant contribution to knowledge in the area and must be based on research conducted while registered for the PhD program. The student will defend the thesis at a final oral examination, conducted in a manner consistent with SGS regulations (including a written appraisal of the thesis provided by an external examiner). The examination will be organized by the Graduate Centre for Theological Studies, in cooperation with SGS. The supervisory committee must approve the completed thesis before it is submitted for examination.

- **Residence.** Students are required to spend at least two fall and winter sessions on campus in full-time study, normally those of the first two academic years of a program.

- **Normal Program Length:** 4 years. A student must have completed all requirements for the degree, exclusive of thesis research, by the end of the third year in order to remain in good standing in the program. Once the thesis proposal has been approved (and all other program requirements have been met, except for the thesis itself), the student will be said to have achieved candidacy.

- **Time Limit:** 6 years full-time

Course List

- Core courses, offered every year:
 - TSJ 5021H Research and Scholarship.
 - TSJ 5022H: Area Studies and Course Design.
- Methodology courses
 - TSJ 503x [See Appendix A]
- Electives
 - [See Appendix A]

Graduate Faculty

CI, TS = Core Instructor, Thesis Supervisor

Name	Home unit	Rank	SGS status (if any)	Commitment to other programs	Nature of contribution to this program
Tenured					
John Berkman	TST (Regis)	Associate			CI, TS
Pamela Couture	TST (Emmanuel)	Full			CI, TS
Mario D'Souza	TST (St. Michael's)	Associate	Associate (restricted)	Leadership, Higher, and Adult Education, OISE	CI, TS
John Dadosky	TST (Regis)	Associate			CI, TS
Terence Donaldson	TST (Wycliffe)	Full	Full	Religion	CI, TS
Gill Goulding	TST (Regis)	Associate			CI, TS
Alan Hayes	TST (Wycliffe)	Full			CI, TS
Marsha Hewitt	TST (Trinity)	Full	Full	Religion	CI, TS
Ann Jervis	TST (Wycliffe)	Full			CI, TS
Abraham Khan	TST (Trinity)	(ongoing contract appointment)			CI, TS
Joseph Mangina	TST (Wycliffe)	Full			CI, TS
John McLaughlin	TST (St. Michael's)	Associate	Associate	Near & Middle Eastern	CI, TS
Bradley McLean	TST (Knox)	Full	Full	Religion	CI, TS
Judith Newman	TST (Emmanuel)	Associate	Full	Religion, Jewish Studies, Near & Middle Eastern	CI, TS
Ephraim Radner	TST (Wycliffe)	Full			CI, TS
Thomas Reynolds	TST (Emmanuel)	Associate			CI, TS

Christopher Seitz	TST (Wycliffe)	Full			CI, TS
Jaroslav Skira	TST (Regis)	Associate			CI, TS
Michael Stoeber	TST (Regis)	Full	Full	Religion	CI, TS
Mark Toulouse	TST (Emmanuel)	Full	Full	Religion	CI, TS
Leif Vaage	TST (Emmanuel)	Associate	Full	Religion	CI, TS
Donald Wiebe	TST (Trinity)	Full			CI, TS
Jeremy Wilkins	TST (Regis)	Associate			CI, TS
Paul Wilson	TST (Emmanuel)	Full			CI, TS

Appendix C: Faculty Curricula Vitae

Appendix C, containing a full set of faculty CVs, is being submitted in a separate file.

Appendix D: Library Statement



UNIVERSITY OF TORONTO
LIBRARIES

University of Toronto Libraries Statement for

New Graduate Program Proposal

PhD in Theological Studies

Toronto School of Theology, Graduate Centre for Theological Studies

May 2013

Context: The University of Toronto Library (UTL) system is the largest academic library in Canada and is currently ranked third among academic research libraries in North America, behind Harvard, Yale and Columbia.¹ The research and special collections, together with the undergraduate libraries comprise almost 11.5 million print volumes, nearly 5.5 million microform volumes, more than 17,000 journal subscriptions, in addition to a rich collection of manuscripts, films, and cartographic materials. The system also provides access to more than 1 million electronic resources in various forms including e-books, e-journals, and online indices, and increasingly supports access via personal handheld devices.² There are numerous collection strengths in a wide range of disciplines reflecting the breadth of research and instructional programs at the University. The University of Toronto Library system has an annual acquisition budget of \$25 million. The strong collections, facilities and staff expertise attract unique donations of books and manuscripts from around the world, which in turn draw scholars for research and graduate work.

Major North American Research Libraries ³					
	1998-1999	2007-08	2008-09	2009-10	2010-11
ARL RANK	UNIVERSITY	UNIVERSITY	UNIVERSITY	UNIVERSITY	UNIVERSITY
1	Harvard	Harvard	Harvard	Harvard	Harvard
2	Yale	Yale	Yale	Yale	Yale
3	Stanford	Toronto (3rd)	Columbia	Toronto (3rd)	Toronto (3rd)
4	Toronto (4th)	Columbia	Toronto (4th)	Columbia	Michigan
5	California, Berkeley	California, Berkeley	Michigan	Michigan	Columbia

¹ Chronicle of Higher Education, "Library Investment Index at University Research Libraries, 2010 – 2011." In the Almanac of Higher Education, 2012.

² Figures as of 2010 taken from UTL's "What's new in E-Resources" page <http://main.library.utoronto.ca/eir/EIRwhatsnew.cfm> and UTL's annual statistics <http://discover.library.utoronto.ca/general-information/about-the-library/annual-statistics>

³ Association of Research Libraries Statistics.

Top 5 Canadian Universities in the ARL Ranking of Major North American Research Libraries				
1998-1999	2007-08	2008-09	2009-10	2010-11
RANK/ UNIVERSITY	RANK/ UNIVERSITY	RANK/ UNIVERSITY	RANK/ UNIVERSITY	RANK/ UNIVERSITY
4/Toronto	3/Toronto	4/Toronto	3/Toronto	3/Toronto
30/Alberta	12/Alberta	16/Alberta	11/Alberta	11/Alberta
31/British Columbia	25/British Columbia	26/British Columbia	24/British Columbia	16/British Columbia
57/McGill	26/McGill	34/Montreal	31/Montreal	32/Montreal
76/York	33/Montreal	40/McGill	37/McGill	38/McGill

Space and Access Services: The Library system provides a variety of individual and group study spaces and computer facilities for both undergraduates and graduates in the 10 central and 23 divisional libraries on the St. George, Mississauga, Scarborough and Downsview campuses. These include the six libraries supported by TST colleges, where a number of carrel and locker spaces are reserved for TST students in some locations. Study space and computer facilities are available twenty-four hours, five days per week at one location, Robarts Library. The three largest libraries in TST colleges are open more than 80 hours per week. Web-based services and electronic materials are accessible at all times from campus or remote locations, through the U of T based Scholars Portal and other leading edge digital services.

Instruction & Research Support: The Libraries play an important role in the linking of teaching and research in the University. To this end, information literacy instruction is offered to assist in meeting basic and advanced degree level expectations for the ability to gather, evaluate and interpret information. These services are aligned with the Association of College and Research Libraries (ACRL) Information Literacy Competency Standards for Higher Education⁴ and consistent with the Accreditation Standards of the Association of Theological Schools in the United States and Canada.

Program Specific Instruction: Instruction occurs at a variety of levels for theology students, both within courses and as independent library offerings, and is provided by librarians in TST libraries, who also serve as UTL liaison librarians for Christianity. TST libraries variously facilitate formal instruction integrated into the class schedule and hands-on tutorials related to course assignments. A few examples include instruction in the use of the ATLA Religion database for basic degree students in the History of Christianity I course at Emmanuel; sessions at Wycliffe for advanced degree courses in Historiography and Galatians and basic degree courses such as Foundations of Theological Enquiry and Introduction to the Old Testament; collaboration between librarians and faculty to present a workshop on Research and Writing for Theological Studies for basic degree students at Trinity. The Library, through its liaison librarians, customizes feeds of library resources which appear prominently in Portal/Blackboard course pages. The Knox librarian, e.g., supports the Global

⁴ Association of College & Research Libraries. *Information Literacy Standards*. ACRL, 2006.

History of Christianity course through its Blackboard site. Numerous research guides have been prepared by TST librarians, some of which are linked to the UTL website as well as appearing on local college library websites: e.g., from the St. Michael's library: Patristics; Christianity and Film; from the Graham Library: Writing a Theological Book Review.

Collections: Many college and other campus libraries collect materials that support TST programs: the largest collection of materials, especially for doctoral programs, is centrally located in the Robarts Library, but the TST libraries hold significant complementary collections which are both often unique (notably in denominational, pastoral, and spiritual fields) and/or in sufficiently high demand to require multiple copies on campus to meet program needs. Print periodicals in theological fields are also largely held in TST libraries, though many relevant titles, particularly in cognate or other subjects, are in the central UTL collections. Collections are purchased in all formats to meet the variety of preferences and needs of our current students and faculty. In collaboration with the TST libraries, the University of Toronto Library is committed to collecting both print and electronic materials in support of theological studies at the University of Toronto.

Journals: The TST libraries endeavor to acquire all journals indexed in the ATLA Religion Database that are deemed important for TST programs in theology, church history, and biblical and pastoral studies when these journals are not otherwise available in central UTL libraries, and to identify significant new titles in consultation with faculty in order to ensure that the University of Toronto libraries provide comprehensive and timely access to needed journals in their field. We are committed to providing online, remote access to journals in theology where possible and to retaining one copy on campus of print holdings that have been acquired. The ATLASerials database (which now includes 200 major journals in full text), JSTOR, and other digital aggregations of humanities and social science journals include a large percentage of the most important journals for theological studies.

Monographs: The University of Toronto Library maintains comprehensive book approval plans with 57 book dealers and vendors worldwide. These plans ensure that the Library receives current academic monographs from publishers all over the world in an efficient manner. For more than thirty years the TST libraries have contributed funds to support the extension of the UTL approval plans to cover monographs needed for theological studies, particularly in Christianity, that were not otherwise encompassed in the defined subject scope for these plans. In 2011-12, for example, TST's annual contribution of \$30,000 for UTL acquisitions helped to support the acquisition of some 900 books from European, North and South American, and Australasian vendors. At the same time, UTL acquires monographs for their programs in religious studies, Jewish studies, philosophy, classics, psychology, history, art, music, and other fields that are relevant to theological studies. In addition, librarians select unique and other interesting scholarly material overlooked by standard approval plans. The Toronto School of Theology funds a part-time selector for theology who works in the Robarts Library to monitor the approval plans, make additional selections, and generally advise on collection development for theological studies, and librarians at TST libraries select materials to meet their local program and research needs. Acquisitions include print and digital resources and may result from collaborative purchases from TST and central UTL funds, including contributions to the collections of the Thomas Fisher Rare Book Library and special requests from faculty. UTL also acquires individual ebooks and ebook packages, including complete collections of ebooks from the following publishers: Taylor and Francis, Oxford University Press, Cambridge University Press, major US University Presses and Canadian University Presses. In this way, the Library continues to acquire more than 120,000 book titles per year.

Preservation, Digitization, and Open Access: The University of Toronto Library supports open access to scholarly communication through its institutional research repository (known as T-Space), its open journal and open conference services, and subscriptions to open access publications. In

addition to acquiring materials in support of, the Library is also, in cooperation with the Internet Archive, digitizing its monograph holdings published before 1923. The first major UTL digitization project focused on texts in the field of religion, many thousands of which were supplied by the TST college libraries. These books are available without charge to anyone with access to the Internet through the Scholar's Portal e-Book platform.

Key Databases: UTL provides access to the ATLA Religion Database with ATLASerials (ATLAS), Old Testament Abstracts, and, with TST funding, to Religious and Theological Abstracts, New Testament Abstracts, and Catholic Periodical and Literature Index. Many other databases in humanities, social sciences, and sciences to which UTL subscribes are also extremely useful for the various disciplines relevant to TST programs.

Special Collection Highlights: To support specific program commitments in the various TST colleges, TST libraries have developed a number of special collections: e.g., Wesleyana and Hymnology (Emmanuel), Counter Reformation and Newman (SMC), Richard Hooker and the Book of Common Prayer (Trinity/Wycliffe), Christian spirituality and the Lonergan Research Institute (Regis). In addition, the Fisher Rare Book Library collections significantly enhance resources for theological studies: e.g., the newly-acquired collection of editions of Foxe's Martyrs and, as manifest in a recent major exhibition, holdings for the study of the Bible in English.

Current Gaps: There are no major gaps, but denominations not represented among TST schools are less comprehensively reflected in the collections. Historic affiliation agreements with the Institute for Christian Studies, McMaster University, Waterloo Lutheran Seminary, and Conrad Grebel University College have resulted in a degree of explicit dependence on these schools for Christian Reformed, Baptist, Lutheran, and Mennonite resources.

Prepared by Linda Corman and Caitlin Tillman, May 12, 2013
Larry Alford, Chief Librarian, June 17, 2013



Appendix E: Student Support Services

TST and its member colleges will provide registrarial services, academic advising, and program supervision for all PhD students.

Under our Memorandum of Agreement with U of T, TST students have access to a range of campus services and co-curricular educational opportunities that complement the formal curriculum. These services are supported partly by student fees and partly by TST's reimbursements to U of T. Services include health services, counselling and learning skills, psychiatric services, email accounts, learning technology, accessibility services, and the Multi-Faith Centre.

TST graduate students are expected to hold a referendum in the next few months to decide whether to join additional University services such as career counselling and housing services, which would require their payment of additional incidental fees.

PhD students will be members of TST's Advanced Degree Students Association, which provides student support and advocacy; administers workshops in professional development, grants applications, and career planning; and in some years sponsors a full academic conference for faculty members and students.

Every PhD student will be registered in one of the six participating member TST colleges. Each of these colleges has its own community life and its own organized student society. While each college has a unique ethos and distinctive practices, the colleges generally offer bursary assistance and financial counselling, entering student orientation, social activities, clubs and organizations, student lounges and study space, intramural athletics programs, teaching assistantships, community worship, retreats, opportunities for pastoral care and spiritual direction, internet connectivity, and housing.

A well stocked, fully serviced, discount theological bookstore called "Crux" is located in a wing of Wycliffe College, at the centre of the downtown campus of the University of Toronto.

The Office of **English Language and Writing Support** (ELWS) provides graduate students with advanced training in academic writing and speaking. By emphasizing professional development rather than remediation, ELWS helps students cultivate the ability to diagnose and address the weaknesses in their oral and written work. ELWS offers four types of instruction designed to target the needs of both native and non-native speakers of English: non-credit courses, single-session workshops, individual writing consultations, and website resources. TST graduate student fees pay for this U of T service.

Appendix F: Comparator Programs

The following major universities offer doctoral programs in Theological Studies, either as stand-alone programs or as components within programs of religious studies.

McGill University

<i>Degree:</i>	PhD
<i>University context:</i>	Several distinct areas within a program in religious studies administered by the Faculty of Religious Studies
<i>Program name / description:</i>	Religious Studies
<i>Fields or areas:</i>	<u>Specializations:</u> Hebrew Bible / Old Testament Studies; New Testament Studies; Church History; Christian Theology; Philosophy of Religion; Religious Ethics; Hinduism; and Buddhism.
<i>Qualifying degree:</i>	“An academic Master’s degree in Religious Studies or Theology in a recognized graduate program”

St. Paul University (Ottawa)

<i>Degree:</i>	PhD
<i>University context:</i>	St. Paul is a Roman Catholic university, federated with the University of Ottawa. By virtue of this federation, “the Faculty of Theology of Saint Paul University offers graduate programs leading to the degrees conferred jointly by the senates of both universities.”
<i>Program name / description:</i>	Theology
<i>Fields or areas:</i>	<u>Concentrations:</u> Systematic and historical theology; Ethics; Biblical studies; Spirituality; Eastern Christian studies
<i>Qualifying degree:</i>	An “MA(Th) degree of the University of Ottawa/Saint Paul with a minimum 75 per cent (B+) average, or its equivalent.”

Dominican University College (Ottawa)

<i>Degree:</i>	PhD
<i>University context:</i>	Dominican College is a Roman Catholic institution, affiliated with Carleton University. Non-ecclesiastical degrees, including the PhD, are granted jointly.
<i>Program name / description:</i>	Theology
<i>Fields or areas:</i>	Theology
<i>Qualifying degree:</i>	Masters in Theology (M.Th.), a Masters of Arts in Theology (M.A.Th.), or equivalent.

Université Laval (Quebec City)

<i>Degree:</i>	PhD
<i>University context:</i>	The Doctorat en théologie is offered by the Faculté de théologie et de sciences religieuses, which also offers a Doctorat en sciences religieuses.
<i>Program name / description:</i>	Théologie
<i>Fields or areas:</i>	Les origines du christianisme; la Bible; les spiritualités; l'éthique théologique et la bioéthique; le christianisme et la société; les théologies chrétiennes; les pratiques.
<i>Qualifying degree:</i>	A master's degree in theology or equivalent.

Boston University School of Theology

<i>Degree:</i>	PhD; ThD
<i>University context:</i>	The School of Theology, which is a seminary of the United Methodist Church, is one of sixteen schools and colleges within the Boston University
<i>Program name / description:</i>	Two distinct programs are offered—a PhD in Practical Theology and a ThD in Theology. “Practical Theology” has a particular interest in social context; it is “understood as the theologically positioned, interdisciplinary study of the practices of religious communities and of the traditions and social contexts that shape and challenge those practices.” The ThD program deals with areas of Theological Studies in their more classical formulations.
<i>Fields or areas:</i>	<u>Disciplines</u> (ThD): Biblical and Historical Studies (church history; mission studies; New Testament; Hebrew scripture); Philosophy, Theology and Ethics (social and theological ethics; theology); Religion, Culture and Personality (pastoral psychology); Ministry in Church and Society (liturgical studies) <u>Concentrations</u> (PhD): Homiletics; Liturgical studies; Mission and Evangelism; Pastoral theology; Spirituality; Church and Society; Congregational Studies; Religious Education; Church Leadership and Administration; Ecumenics
<i>Qualifying degree:</i>	Master of Divinity or equivalent

University of Chicago Divinity School

<i>Degree:</i>	PhD
<i>University context:</i>	A non-denominational institution, the Divinity School is “graduate professional school for the academic study of religion at the University of Chicago.”
<i>Program name / description:</i>	<p>The traditional areas of theological study are located within a program dealing with the academic study of religion. Theology as one of the “areas of study” is described as follows:</p> <p>The Theology area is concerned with the historical study of the self-understanding of a religious tradition, mainly Christianity and Judaism, and with the constructive interpretation of its meaning and truth for the contemporary world. Students in theology must, thereby, address questions of the history of theology, the definitive characteristics of theological claims and discourse, the criteria of meaning and of truth within a tradition, methods of theological reflection, the warrant (if any) for revision within traditions, and the manifold ways to answer or to sustain the criticism of theological ideas and religious beliefs. Students in theology thereby demonstrate their historical competence, methodological sophistication, and also grounding in some specific form of theological reflection.</p>
<i>Fields or areas:</i>	<u>Areas of study:</u> Constructive Studies in Religion (religious ethics, philosophy of religions, theology); Historical Studies in Religion (bible, history of Christianity, history of Judaism); Religion and the Human Sciences (history of religions, anthropology and sociology of religion, religion and literature); Islamic Studies, Religions in America
<i>Qualifying degree:</i>	“A master's degree in a field related to the intended area of study in religion from an accredited institution”

Claremont School of Theology

<i>Degree:</i>	PhD
<i>University context:</i>	A United Methodist seminary that has recently adopted a multi-faith focus. The PhD program is “offered through Claremont Lincoln University, drawing from the faculty and resources of Claremont School of Theology and other member institutions of the Claremont Lincoln University consortium.”
<i>Program name / description:</i>	Two pertinent programs, the PhD in Religion and the PhD in Practical Theology

Fields or areas: Areas of concentration (Religion): Comparative Theology and Philosophy; Hebrew Bible; New Testament and Christian Origins; Process Studies; Religion, Ethics and Society
Areas of concentration (Practical Theology): Education and Formation; Spiritual Care and Counseling

Qualifying degree: Master's degree; possibility of admission with "a minimum of 24 hours of graduate work appropriate to the field of study."

Duke University

Degree: PhD, ThD

University context: Theological studies can be pursued through the Duke University Graduate Program in Religion (PhD) or the Duke University Divinity School (ThD). Divinity School faculty are included in the faculty of the Graduate Program in Religion. The Divinity School is a United Methodist seminary.

Program name / description: The Graduate Program in Religion includes Theological Studies within a larger program of religions studies; the Divinity School's ThD focuses on "the ministries and practices of Christian communities."

Fields or areas: Areas of study (PhD): Hebrew Bible/Old Testament; New Testament; Early Christianity; European Christianity; American Religion; History of Judaism; Islamic Studies; Christian Theological Studies; Religion and Modernity; Asian Religions
Areas of study (ThD): interdisciplinary study dealing with "the ministries and practices of Christian communities"

Qualifying degree: PhD: master's degree (MDiv, ThM, MA or equivalent); direct entry possible
ThD: master's degree in theology (MDiv, MTS or equivalent)

Emory University

Degree: PhD

University context: Program administered by the Graduate Division of Religion, which draws on the resources of Emory's Department of Religion and Candler School of Theology. Candler School of Theology, a United Methodist seminary, also offers a ThD (in Pastoral Counseling)

Program name / description: Religion, including various areas in theology.

Fields or areas: *Courses of study:* American Religious Cultures; Ethics and Society; Hebrew Bible; Historical Studies in Theology and Religion; Jewish Studies; New Testament; Person, Community, and Religious Life; Theological Studies; West and South Asian Religions.

Qualifying degree:

Graduate Theological Union

Degree: PhD

University context: A consortium of nine theological seminaries (denominational and multi-denominational) and other program centres, closely associated with the University of California at Berkeley.

Program name / description: “The Ph.D. program places theological or religious studies in the context of university research disciplines, and students are required to engage such a discipline in order to provide an additional critical and theoretical dimension to their work.”

Fields or areas: Areas of study (“In addition to being a field of study, an Area represents a distinctive methodology or approach to scholarship.”): Art and Religion; Biblical studies; Buddhist Studies; Christian Spirituality; Cultural and Historical Studies of Religions; History; Homiletics; Interdisciplinary Studies; Interreligious Studies; Islamic Studies; Jewish Studies; Liturgical Studies; Near Eastern Religions; Orthodox Christian Studies; Religion and Psychology; Systematic and Philosophical Theology

Qualifying degree: “Master of Divinity, or a Master of Arts degree in Theology, Religion, or a closely related field”

Harvard University

Degree: ThD, PhD

University context: The ThD is offered by Harvard Divinity School (“a non-sectarian school”), the PhD by Harvard University. Both are supervised by the University’s Committee on the Study of Religion.

Program name / description: The PhD program is the study of religion. The ThD program is “the study of the literatures, languages, practices, and institutions that shape religious and theological traditions and thought from a range of methodological and theoretical perspectives.”

Fields or areas: Fields of Study (PhD): African Religions; Buddhist Studies; Comparative Studies; East Asian Religions;

Ethics; Greco-Roman Religions; Hebrew Bible/Old Testament; History of Christianity; Islamic Studies; New Testament and Early Christianity; Philosophy of Religion; Religion and Society; Religion, Gender and Culture; Religions of the Americas; Religions of Late Antiquity: Judaism and Christianity; Theology (“The field of theology involves the self-understandings of faith and practice in historical, contemporary and comparative contexts.”)

Fields of Study (ThD): Comparative Religion; Ethics; Hebrew Bible/Old Testament; History of Christianity; New Testament and Early Christianity; Religion and Society; Religion, Gender and Culture; Theology

PhD: appropriate master’s degree

ThD: master’s degree, normally an MDiv

Qualifying degree:

University of Notre Dame

Degree:

PhD

University context:

Notre Dame is a Roman Catholic university. The PhD is housed in the University’s Department of Theology
Theology

Program name / description:

Fields or areas:

Areas of concentration: Christianity and Judaism in Antiquity; History of Christianity; Liturgical Studies; Moral Theology/Christian Ethics; Systematic Theology; World Religions and World Church

Qualifying degree:

Master’s degree in theology, or equivalent

Vanderbilt University

Degree:

PhD

University context:

The program is supervised by the Graduate Department of Religion. Faculty members from Vanderbilt’s Divinity School (interdenominational) participate in the program.

Program name / description:

Fields or areas:

Religion, including various areas in theology
Fields of study: Ethics and Society; Hebrew Bible and Ancient Israel; Historical Studies; History and Critical Theories of Religion; Homiletics and Liturgics; New Testament and Early Christianity; Religion, Psychology and Culture; Theological Studies

Qualifying degree:

MDiv or MA

Yale University

<i>Degree:</i>	PhD
<i>University context:</i>	Department of Religious Studies. Many members of Yale Divinity School (interdenominational) also belong to the Department.
<i>Program name / description:</i>	Religious studies, including various areas in theology
<i>Fields or areas:</i>	<u>Fields of study:</u> American Religious History; Ancient Christianity; Asian Religions; Islamic Studies; Judaic Studies; New Testament; Old Testament/Hebrew Bible; Philosophy of Religion; Religious Ethics; Theology
<i>Qualifying degree:</i>	

University of Aberdeen

<i>Degree:</i>	PhD
<i>University context:</i>	Faculty of Divinity
<i>Program name / description:</i>	Divinity
<i>Fields or areas:</i>	<u>Research areas:</u> Biblical Studies; Church History; Practical Theology; Religious Studies; Systematic Theology; Theological Ethics

Cambridge University

<i>Degree:</i>	PhD
<i>University context:</i>	Faculty of Divinity
<i>Program name / description:</i>	Theology and Religious Studies
<i>Fields or areas:</i>	<u>Major Research areas:</u> Biblical Studies; Ancient, Medieval and Modern Judaism; Patristics; Church History (of all periods); Christian Systematic Theology; Philosophy of Religion and Ethics; Religion and the Natural Sciences; Religion and the Social Sciences; Study of World Religions (with special reference to Judaism, Christianity, Islam, Hinduism and Buddhism)

Durham University

<i>Degree:</i>	PhD
<i>University context:</i>	Department of Theology and Religion
<i>Program name / description:</i>	Theology and Religion
<i>Fields or areas:</i>	Old Testament, New Testament, Judaism in Antiquity, Christianity in Late Antiquity (Patristics), Christianity in Early Modern and Modern Europe, Historical and Systematic Theology, Theology and Culture, Christian

Ethics, Philosophy of Religion, Sociology of Religion, Anthropology of Religion, Religion and Science, Religion and Film, Catholic Studies, Anglican Studies and Orthodox Studies.

University of Edinburgh

Degree: PhD
University context: School of Divinity
Program name / description: Theology, Religious Studies and related areas
Fields or areas: Research study areas: New Testament and Christian Origins; Hebrew and Old Testament Studies; History of Christianity; Religious Studies; Theology and Ethics; World Christianity

University of Oxford:

Degree: DPhil
University context: Faculty of Theology and Religion
Program name / description: Theology and religion
Fields or areas: Research subject areas: Old Testament; New Testament; Biblical Interpretation; Philosophical Theology; Science and Religion; Modern Theology; Reformation Theology; Scholastic Theology; Patristic Theology; Eastern Christian Studies; Christian Ethics; Ecclesiastical History; The Study of Religion; Issues in Theology; Judaism and Christianity in the Graeco-Roman World

Appendix G: A Description of Theological Studies

The following description of Theological Studies was developed by TST, in consultation with academic officers at the Department for the Study of Religion. The description was developed in the interests of clarifying how Theological Studies is to be differentiated from religious studies in a university context. The description draws rather heavily on the Subject Benchmark Statement on theology and religious studies adopted by the Quality Assurance Agency for Higher Education in the United Kingdom.

“Theological studies” refers to a family of academic activities addressing a wide array of questions pertaining to God and the world in relation to God. These activities include the interpretation of sacred texts, the history of faith communities, the identification, interpretation, analysis, and evaluation of doctrinal expressions and affirmations of belief, and the theory and skills of ministry and professional practice.

Part of the adventure of theological enquiry is that its proper scope, sources, methods, axioms, and ends are contested. What should or should not be regarded as belonging to the subject, what methods should be used, at what points (if any) a confessional perspective should be premised, the different results that come from adopting different presuppositions - these are some of the issues. The Toronto School of Theology does not impose norms for theological enquiry, but, on the contrary, as a consortium of member schools representing a diversity of traditions, ensures a wide and lively dialogue about first principles and their consequences. The ability to engage with 'inside' and 'outside' perspectives is important, and theological enquiry can involve believers, non-believers, and seekers.

In addition to academic enquiry, the Toronto School of Theology provides professional training to those preparing for religious leadership in Christian denominations, in social institutions such as hospitals, prisons, and the armed forces, and in para-church organizations.

The Toronto School of Theology is committed to hospitality towards and dialogue with schools and educational programs representing non-Christian commitments. Since, in today's world, many public issues have a religious dimension, democratic societies have an interest in ensuring that debate among persons of diverse religious commitments is well-informed and of high quality.

The Toronto School of Theology understands a university context to be essential to its kind of theological education. Historically, theology was at the heart of the medieval university. By the time the modern university took shape at Berlin in 1809, post-Enlightenment rationalism had raised the question whether theology belonged there at all, but the subject was able to justify itself as one that owed allegiance to general standards of rationality and academic freedom, while providing professional training of clergy for the state church. The influence of this German model has meant that theology has been in intensive dialogue with other subject disciplines ever since, and the Christian tradition, in its scriptures and history, has been subject to vigorous examination and argument wherever theology is represented on a university campus. At Toronto, for historic reasons dating back to the first statute for the University of Toronto in 1849, which excluded any “teachership of divinity,” the Toronto School of Theology is institutionally distinct from the University of Toronto. But the Toronto School of Theology works closely with the University, which is

represented in the governance of the TST and administers quality assurance of most of its programs. All degree programs in the Toronto School of Theology operate at a post-baccalaureate educational level.

The TST and all seven of its member colleges are accredited by the Association of Theological Schools in the United States and Canada, a membership organization of over 250 schools. Our accreditation is normally for a ten-year term, and renewal requires each school to conduct a comprehensive institutional self-study and to receive a site visit giving evidence of compliance with accrediting standards.

Appendix H: Theological Programs and the University's Mission

The following statement has been taken from TST's UTQAP self-study (December 2011).

Between 1849, when the provincial legislature prohibited the teaching of divinity at the University of Toronto, and 1978, when the legislature authorized the University of Toronto to grant conjoint degrees in theology, there were conflicting and changing views as to whether Theological Studies had any place in the University's life at all. Today that debate is largely (though not completely) in the past. In 2011—2012 it can be plausibly maintained that Theological Studies have never been more important than they are today to the University's mission both within Canada and to the international community.

The University's statement of mission and purpose is a document of about 1200 words in nine sections, approved by Governing Council in 1992 and published at <http://www.utoronto.ca/about-uoft/mission-and-purpose.htm>. A much more recent statement, less authoritative but significant, is the vision articulated in the University's advancement campaign "Boundless," which was launched in November 2011 as the largest fund-raising campaign in Canadian university history. A third reflection of the University's goals and values in respect of religious study is the thoughtful reasoning that led the University's governance to approve the Multi-Faith Centre for Spiritual Study and Practice, which opened in 2007.

A few key points can be mentioned.

- *Educating religious discourse in the public forum.* The University's purpose statement affirms that in a liberal democracy universities are the custodian of a vital right: freedom of speech and research, including provocative challenges to cherished beliefs. If one then adds, with Charles Taylor in *A Secular Age*, that democracy requires citizens and groups to "speak the language in public debate that is most meaningful to them," and that this language is sometimes religious, then Theological Studies supports the University's mission by educating, testing, supporting, and interpreting religious discourse in the public forum.
- *Modelling peaceful religious engagement.* In its "Boundless" campaign, the University is highlighting its leadership in preparing global citizens who can help build successful, diverse, open societies. The challenging but respectful conversations about the issues and contexts of faith which are modeled in Theological Studies, not only among historically antagonistic Christian groupings but now also with our Jewish and Muslim partners, can help show a religiously torn world a path to peace.
- *Participating in global theological scholarship.* The mission statement of the University of Toronto begins by affirming its commitment "to being an internationally significant research university." The strong theological faculties and programs at TST put the University of Toronto family in the company of many of the other great universities of the world, including Cambridge, Oxford, Durham, Edinburgh, London, Yale, Harvard, Chicago, Emory, Duke, McGill, Paris, Tübingen, Heidelberg, Berlin Humboldt, and Göttingen.

- *Strengthening religious leadership.* The University of Toronto is committed to collaborating with the professions and educating people who will contribute constructively to society. Theological studies contributes to this mission by preparing capable, compassionate, and creative leaders for churches and other faith communities, and for faith-related social service and world development organizations.
- *Serving the University's values.* The University's rationale for its Multi-Faith Centre rightly identified "a burgeoning interest among students and faculty in spiritual practice, dialogue and study." It recognized the academic significance of faith and religion, and presented a vision for the contribution which the University might make to ending religious conflict worldwide by providing opportunities for persons of different faiths to learn from each other. Theological studies at TST shares these values.
- *Honouring the traditions of University federation.* The University affirms that it will "continue to value its inheritance of colleges and federated universities." For all three federated universities and four of the federated colleges, Theological Studies is at or near the heart of their *raison d'être*.

New Program Proposal

Appraisal Report

PhD in Theological Studies

Global Appraisal

As outside reviewers of the proposed new PhD in Theological Studies, we were consistently impressed by the great potential evident in the Toronto School of Theology (TST) at this point in time: seven colleges representing a diversity of Christian denominational traditions involved in this forward-looking PhD program which, because of affiliation with the UoT, means collaborative opportunity with Jewish Studies, Religious Studies; Eastern Studies; Medieval Studies, and so on. Moreover, this program is located in Toronto, a great city where religion enjoys a significant place in the social and cultural sphere, and where we observe significant and continuing growth of diverse religious communities. In recognizing the need for such a program, we also recognize the great potential and interest we find at TST. We are glad also to notice the readiness in the colleges to cede some power/control to the new Graduate Center. In general, we praise the willingness of the heads of the various colleges who want to go forward and encourage the development of this new program. As approved and implemented, this new program could be a significant step forward in terms of theological education in the 21st century.

We recognize too the great deal of work that has already been done in the formulation of this proposal, and we appreciate the welcoming environment, the openness to exchange of ideas, and the willingness of the members of TST and the University of Toronto (UoT) who participated in this process to consider our observations in the course of the visit. **After having examined carefully the proposal submitted to our attention and having heard professors, students, administrators, librarians, etc., we find that the program is duly constructed and explained, and can move forward, and so we recommend that this proposal for a new graduate program, “PhD in Theological Studies,” should be accepted.**

We recognize that there is momentum toward an immediate, 2014 inauguration of the program, but this ambitious schedule places special demands on all concerned. If 2014 is not too soon to inaugurate the PhD, much work must be done immediately, in redefining current course offerings, planning the new core courses, and facilitating further faculty reflection on the nature of this new program and its implications for research and teaching. In the following pages, we offer various recommendations and comments that should be discussed and considered carefully as the program moves forward. Some of our comments simply mark off items formally listed in the recommended “Appraisal Report Terms of Reference / Template,” while other comments raise larger issues from our own perspective. These should be considered as suggestions for improving this project in its implementation phase, and not as prerequisites for the approval of the program

Detailed Program Evaluation

1. Objectives

We find the program to be consistent with the institution’s mission and unit’s academic plans; its requirements and associated learning outcomes are clear and consistent in addressing the academic division’s graduate Degree Level Expectations. Its nomenclature too is acceptable.

2. Admission process and requirements

The admissions process seems appropriate. It is clearly better to have a centralized admission process, rather than admissions by each college. That there is already a good collaborative culture among the administrative personnel suggests that further integration will be quickly achieved.

We recognize the appropriateness of the program's admission requirements for the learning outcomes established for completion of the program. We note too that the admission requirements are of a high standard, including language competence. We note, though, that nothing is said in recognition of prior work or learning experience, a lacuna that needs to be filled for the sake of a realistic admissions process.

We are concerned about the goal of accepting 24 (or more) doctoral students a year. This is to be a research degree, demanding on faculty and students. It should move forward with the expectation that its graduates will be able to get full-time academic positions. Given the ever-tighter job market, it may then be prudent to envision a smaller number of admissions. There is also the prospect of a significant and increased workload for faculty advisors, not to be underestimated.

We are also concerned that the quest for a shorter program — four years — might tax the skills even of advanced students, for example by diminishing the possibility of adequate language training.

3. Structure

We affirm the appropriateness of the program's structure and regulations in meeting specified program learning outcomes and degree level expectations. The two required core courses are appropriate and well conceived, even if we also believe that in the implementation phase they will need to be clarified. Thus, "Research and Scholarship," the first core course, seems to include diverse goals. It handles issues such as bibliography and grant applications and publication, but also the large question of "the place of theology in the university." This is a rather different issue from the important practical matters mentioned first. The second core course, "Area Studies and Course Design," has an important focus on pedagogy, but it is not clear that reflection on teaching and the fashioning of a model syllabus is in some or all cases be complemented by any actual teaching.

The removal of departments (areas of study) opens up possibilities, but there is the double danger of a) the lack of necessary intermediate bodies, and b) a consequent "lapse" back into the departments and a loss of the imaginative possibilities. The program does not define areas of study. It is necessary to be vigilant, however, that the program does not, by default, slip back into the previous, now unofficial areas of study (fields-concentrations-departments). We recognize that it will need a strong leadership to develop an interdisciplinary culture rather than a focus simply on the professors' individual disciplines.

We therefore suggest serious consideration of a third core course, an interdisciplinary course on a given question involving professors in pastoral theology, history, biblical, systematic, etc. The word "interdisciplinary" occurs twelve times in the document, but there is no clear means in place to insure that interdisciplinarity is actually a defining feature of the program. If the program wants to nurture a theology constructed in dialogue and conversation, some team-taught courses are advisable, involving at least two different disciplines. Such a course could have a generic title allowing space for diverse investigations. For example, there might be an open interdisciplinary

course on the theme, “debated questions in theology.” Courses like this could offer a creative way to form groups that are different from those that would be more traditionally formed on the basis of the standard disciplines. This third core course might also be extended as an ongoing seminar to create a sense of cohort, with the opportunity for learning from peers. Since the proposal already instructs students to “work with their supervisory committee to identify at least one course that will address issues of methodology pertinent to their proposed research area” (p. 15), it might be better to offer a core course in methodology. To make room for this and the other core courses, the present list of nine courses could be reduced to five. We also recommend that consideration be given to ongoing interdisciplinary colloquia, in which students and faculty would present and discuss papers.

The listed fifty-six elective courses seem far too many, particularly as we are offered only the list but not any perspective or vision behind it. There is no rationale to support it, other than that the list was collected and made available. It appears simply to be a list of courses given by the professors associated to the program in the last five years. It might be taken to suggest, we fear, that as the faculty have taught, so they will teach in the future, continuing past practices rather than imagining a new formation process. As it is, it predicts a dispersal of students throughout the program and a loss of a sense of belonging. As such, it does not constitute a proposal for the future. It would certainly be less than satisfying were such a list rather to suggest that what has been taught in the past is what will be taught in the new program as well. In fact, there is much work to be done to identify more properly the courses needed to meet the needs of the program and to achieve the goals, but this work has not been done. We are in general not convinced of the necessity of so many elective courses. In the same vein, we are ambivalent regarding the importance of holding a place for two reading courses. It might be better to concentrate this time and energy on research. During the 2013-14 academic year, the professors who will participate in the program, working together, should establish a short list of courses that should be part of the new program.

The length of the program should also be reconsidered, lest an ideal take the place of reality and impose undue strain on all concerned. It seems unreasonable to expect a thesis after four years if the thesis proposal is approved only at the end of the third year. We remain somewhat skeptical about the likelihood that any more than a few, exceptional students, could finish the program within the proposed time period of four years. The “ideal” of four years seems rather beyond the reach of most students, and it would be advisable to admit this before the program starts. Given the complexities around funding, we cannot help but wonder if describing the program as a five year program would not be more realistic and helpful. Alternatively, perhaps the thesis proposal could be approved by the end of the second year.

The program boldly envisions that right from the start students will be engaged in their research project, at least in a preliminary manner. This is a good goal. It is important then to get involved in the thesis process as soon as possible, rather than waiting until the end of the third year. And so we could imagine, as our own suggestion (simply for consideration), the following schedule:

Courses (five or six rather than eight): end of the first semester, second year

Language requirements and qualifying examinations: end of second year

Thesis proposal: end of third year

Thesis and defense: end of fourth year

In any case, the issue of how quickly a doctoral program can be completed seems separable from the shift from the ThD to the PhD. We ask that the program seriously consider this type of adjustment

to the schedule, and that with this in mind during 2013-14 academic year there be a review of the proposed overall calendar for the program, from beginning to end.

4. Program Content

We appreciate, as noted above, that the proposed program is in keeping with the traditions and resources of the ThD, but at the same time potentially innovative and constructive with respect to the vision of theological studies implied in the proposal. The major research requirements for degree completion are clear and suitable.

We are a bit puzzled, however, about the meaning of “theology” in the document, particularly as elaborated in Appendix G. In part, the description is rather general: mention of “God” and “the world in relation to God,” “the interpretation of sacred texts, the history of faith communities, the identification, interpretation, analysis, and evaluation of doctrinal expressions and affirmations of belief...” and “a wide and lively dialogue about first principles and their consequences.” All these worthy values could apply to many religious traditions’ theological reflection. But then (appropriate and well-intentioned) statements such as “hospitality towards and dialogue with schools and educational programs representing non-Christian commitments” suggest that even in the preceding sentences of Appendix G “we” are Christian, and our theology “Christian theology,” albeit an open and inclusive one. Such matters should be made clear, particularly whether the current and understandable overwhelmingly Christian nature of current and proposed doctoral program is also (or not) meant to be the norm for the future of the PhD.

Part of the adventure of theological enquiry is that its inquiry, while looking back to tradition, also opens into a future that cannot be predicted in advance. We suggest a more wide reaching conversation on what theology will be in the 21st century. We ask that those involved consider that theology is not just to be distinguished from religious studies, but also related to other theologies. How imaginative a vision of theology is at work here?

Yet too it would be insufficient to say that we want to do theology in dialogue, in conversing with other disciplines. We must of course have a sense of our own identity and to know what we have to offer to the other disciplines. If not, the tendency will be to become in fact a program in religious studies. So more clarity is in order, aiming at the right balance of theological grounding and openness.

Even if there are differences in the way we understand theology (as history of theology illustrates it), there can be a fundamental agreement on what it is about to offer a formation in theological studies. Professors must to some extent share an understanding of what theology is, even if there is room for diversity in the ways we practice it. Thus, there are many currents on what sociology is and various schools and ways to practice it, but many or most sociologists have a basic agreement on what sociology is. In theory it should be the same among theologians. “Theology” should be more amply defined, not leaving it to each professor to decide on what it is about.

Nevertheless, we also urge that there be a concerted plan for engaging the faculty in collaboration with the Religious Studies Department, lest it be taken for granted that Religious Studies is in the abstract friendly, or a resource to be appreciated only from afar. Similarly, there should in the new program be a priority placed on finding ways to collaborate on research projects with faculty in Arts and Sciences and across the university. In the early stages of the program — the first two years, perhaps — it will be important to discuss this issue in order to be able to enter in conversation and dialogue with other disciplines. (In passing, we commend Emmanuel College for

its new venture in Islamic Studies, as an important first step toward the kind of interfaith work that might occur within the new doctoral program.)

5. Mode of Delivery

We are satisfied with the proposed mode(s) of delivery intended to meet the intended program learning outcomes and Degree Level Expectations. We appreciate the balance between the desire to organize the cohorts so as to support the apprenticeship of students with individual faculty, and the desire for an educational process which recognizes the students' diverse needs.

6. Assessment of Teaching and Learning

We are satisfied with the completeness of the plan for documenting and demonstrating the level of performance of students, consistent with the academic division's statement of its Degree Level Expectations.

It is necessary, as we have already suggested, to foster two trajectories at once: interdisciplinary work and the formation of cohorts, doctoral students engaged in conversation and study throughout their program. These are two distinctive features which must be maintained, but will, it seems to us, be a difficult task, since by definition the interdisciplinary work will take different students along different paths. So the assessment procedures will be important in this regard.

7. Resources

The planned utilization of existing human, physical and financial resources is satisfactory. There is an institutional commitment to supplement those resources to support the program, as needed. We are particularly impressed by the splendid library resources of the TST and the University, unrivalled at almost any other university, and more than adequate for the new program.

Since the proposal ambitions an integral direction for the new PhD, it rightly emphasizes the Graduate Center, indispensable if the program is to move from the current situation to a truly collaborative, conjoint program among the constituent schools. Of course, along the way there will need to be adjustments, as the program learns how this Center will work in collaboration with the colleges. Yet again we are impressed with the good will of the deans of the colleges, their willingness to go forward with this proposed program and make necessary adjustments along the way.

It is clear that there are a sufficient number of faculty of high quality, who will be competent to teach and/or supervise in the program. That said, we note again that the resources of the program are particularly suited to Christian theological studies. Whether this is not only an acknowledgment of the current state of things, but also of a longer term plan should be further discussed in the coming year and first years of the program. Again, the issue is not a potential shift to Religious Studies, but the possibility of a vision of theology that is deeply interreligious.

We have been reassured that the list of 24 core faculty members provided in the document is not definitive. We can see how the list came to be generated, although it was not clear to us during our visit whether the list and its rationale are well known among the faculty of the TST. We also note that the list, based on research productivity, may be privileging faculty who, however productive as scholars, may not in all cases be keen to collaborate. It is all the more important then to convene this group of core faculty members early on, that they might affirm their commitment to

the program not just as participants and beneficiaries, but also as leaders. In the course of the next two years, it will be important that the research professors begin working together and in an interdisciplinary manner, developing projects and research in common.

We emphasize the importance of collaborative research projects, and encourage the professors participating in the program to craft shared research projects that also involve doctoral students. Inseparable from this, we see the need for seeking grants from a variety of sources, particularly SSHRC. Few professors seem now to be seeking such funding for collaborative research projects, and for the sake of financial support and the collaboration it signals, it will be crucial that professors and doctoral students be drawn into funded research projects. We suggest hiring a part time research officer, or one shared with the UoT, in order to develop the research projects and programs of this new program in the TST.

In addition to supporting the emergence of research groups involving members of the TST in projects shared with professors drawn from the various departments of UoT, we recommend additional research partnerships with other universities and international research networks as well. Moreover, we even encourage the TST to consider the possibility of “en cotutelle.”

Certainly too, the Graduate Center in collaboration with the deans of the Colleges should develop a long term strategic plan for expanding the team of qualified scholars (balancing areas of research and making sure that newly hired and younger professors become part of the core faculty group.) In the course of that expansion, it should be a goal to insure that the various disciplines are represented. Thus we note that there is particular strength in the areas of Bible and history, but fewer expert faculty in other areas. It will be necessary to be attentive, in the integration of new professors, to widening the fields of interest and competence. Since interdisciplinary work is a distinctive value of the program, it will be necessary to move toward a greater balance among disciplines, lest the potential for interdisciplinary conversation be unduly limited. Future hirings in the various schools will need to take into account the common needs of the program, perhaps by a more concerted effort to share faculty resources in established areas from school to school. This may require that the schools occasionally sacrifice one or another of their traditional faculty positions and hire instead for the sake of the overall program.

It seems that financial assistance for students will be sufficient to ensure adequate quality and numbers of students. We are aware too that international students will not have access to all the resources offered by the government.

It was raised with us a number of times over that doctoral students, across the TST and in interdisciplinary work, will benefit from support structures and physical spaces in which to interconnect with one another.

We wish again to highlight the issue of the supervisory load distribution. We are concerned that the faculty not too precipitously be burdened with responsibility for too many doctoral students. As mentioned above, further reflection on the size of the first several admitted classes seems prudent.

Finally, we have some concern about current ThD students, lest they be “orphaned,” the last students in a soon to be abandoned program. If even those early in their ThD program (e.g., those admitted for the fall of 2013) cannot be offered an assured transition to the PhD, should they desire it, special effort must be made to keep them abreast of changes, reassured as to the importance and value of their program, and confident about their job prospects.

8. Quality and Other Indicators

As stated above, we are impressed with the quality of the faculty and their preparedness to undertake the obligations of this new and exciting doctoral program.

We also appreciate the value of constructing, via the Center, a new MA program in tandem with and in a sense preparatory for the new PhD.

Francis X. Clooney, SJ, Harvard University

Gilles Routhier, Université Laval

August 5, 2013



Toronto School of Theology

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August 22, 2013

Professor Sioban Nelson
Vice-Provost Academic Programs
University of Toronto
27 King's College Circle
Toronto, ON M5S 1A1

Dear Sioban,

**Re: New Graduate Program Proposal: conjoint Ph.D. in Theological Studies
Administrative Response to Appraisal Report**

As you know, the University of Toronto oversees quality assurance for the Toronto School of Theology (TST), in the case of programs that lead to a degree conferred conjointly by a TST member college and the University of Toronto. TST is a consortium of degree-granting theological schools each of which is federated with the University of Toronto. The Ph.D. in Theological Studies is being proposed as a conjoint degree program. The process of this proposal has conformed to the procedures for new programs established in the University of Toronto Quality Assurance Process.

Professor Francis X. Clooney, Director, Center for the Study of World Religions, Harvard University, and Professor Gilles Routhier, Dean of the Faculté de Théologie et de Sciences religieuses, Université Laval, conducted an external review of the proposed Ph.D. program in Theological Studies on July 29 and 30, 2013. The reviewers provided a considered and comprehensive assessment of the current strengths of the proposed program and its resources.

Response summary

The reviewers recommended approval of the proposal for the conjoint Ph.D. in Theological Studies. They were "consistently impressed by the great potential evident" in the TST; recognized the need for the proposed program; appreciated the program's "forward-looking" character; affirmed the high quality of its core faculty resources; and noted the solid support of cognate departments at U of T. They envision that the new program "could be a significant step forward in terms of theological education in the 21st century."

Members

Emmanuel College – *United* • Knox College – *Presbyterian* • Regis College – *Roman Catholic, Jesuit* • St. Augustine's Seminary – *Roman Catholic, Diocesan*
University of St. Michael's College – *Roman Catholic, Basilian* • University of Trinity College – *Anglican* • Wycliffe College – *Anglican, Evangelical*

Affiliates

Conrad Grebel University College – *Toronto Mennonite Theological Centre – Mennonite* • Huron University College – *Anglican*
Institute for Christian Studies – *Reformed* • Waterloo Lutheran Seminary – *Evangelical Lutheran*

Proposal strengths

The reviewers find that the program formulates clear learning outcomes that are consistent with degree-level expectations. Admissions requirements are at a high standard. The program structure is clear and appropriate, and the program content is “potentially innovative and constructive” in its vision for Theological Studies. The reviewers particularly appreciate the goal of fostering “two trajectories at once: interdisciplinary work and the formation of cohorts, doctoral students engaged in conversation and study throughout their program.” The proposed faculty members are of “high quality” and are both committed to and prepared for the new venture. The reviewers are “particularly impressed by the splendid library resources of the TST and the University, unrivalled at almost any other university, and more than adequate for the new program.” They recognize that a diversity in points of view, methods, and approaches is promoted by TST’s organization as a consortium of member schools rooted in different traditions. Taking into account the goodwill among the constituent colleges of TST, they affirm TST’s creation of a truly collaborative Graduate Centre for Theological Studies (GCTS), which they call “indispensable” for the management and leadership of the Ph.D. program.

Reviewers’ suggestions

The reviewers offer several “suggestions for improving this project in its implementation phase, and not as prerequisites for the approval of the program.”

1. *Character of “theological studies.”* The reviewers suggest some nuancing of the proposal’s definition of “Theological Studies,” which we have incorporated into our proposal. While they believe that TST, in dialogue with the Department of the Study of Religion, has done a good job of distinguishing Theological Studies from Religious Studies, they believe that the proposal should more clearly identify TST’s vision for the discipline: it has been shaped by traditions of Christian studies, but inter-faith theological perspectives and interdisciplinary approaches are vital to its future.

2. *Cohort size.* The reviewers suggest that the proposed cohort size of 24 funded spaces may be ambitious, at least at first. Their concerns are, first, that graduates may have difficulties finding suitable employment, and, second, that core faculty resources may be stretched. We have given this matter further serious consideration, with the result that we feel reassured that this 24 funded spaces is an appropriate objective. Our experience with our current research doctoral program (which, as you know, will be replaced by the proposed conjoint Ph.D. program) is that there is considerable demand for it from high-quality applicants, as well as strong demand for its graduates from prospective employers. (87% of graduates have found appropriate appointments in the academy or in church leadership within five years.) Regarding faculty resources, while it is true that the proposed program will indeed require much more intensive individual faculty attention than our current research doctorate, admissions will also be much more selective (our current research doctoral program produced 59 admissions in 2012). In addition, while our current proposed core faculty is 24,

this number includes no associate graduate faculty, some of whom are well on their way to full graduate status.

3. *Program length.* The reviewers have asked us to clarify that, although the formal program length is four years, we are aware that in practice most students will require more than four years to graduate. We have adjusted the wording of our proposal accordingly, and have also adjusted enrolment projections.

4. *Course requirements.* The reviewers have asked us to include in the proposal a rationale for requiring eight courses, and we have now done so: in summary, the number reflects the need for required courses to promote program identity and cohort communication, and for elective courses to lay the ground for both qualifying examinations and students' research projects. This number of courses is very much in line with practices at comparator institutions. We agree with the reviewers' concern that required coursework should assure interdisciplinary perspectives. We have adjusted our proposal accordingly, by revising the learning outcomes for one of the required courses.

5. *Course electives.* The reviewers understandably registered concern that we seemed to be envisioning a roster of 56 graduate course offerings. Among other things, that would have yielded very small class sizes. Our proposal was misleading at this point, and we have now corrected it. The list of 56 courses included in the version of the proposal sent to the external reviewers represented teaching by qualified faculty over a five-year period solely in order to give an indication of the scope and depth of faculty interests. These courses are not going to be recycled for future use. The section which the reviewers referenced in their appraisal has therefore been deleted.

Instead, the final and current version of the program proposal presents our working list of elective courses for the inaugural cycle of the program. Titles and descriptions are given in Appendix A. In addition, every course is supported by a working bibliography and syllabus, although this extra documentation is not included in the proposal. Every course supports the learning outcomes of the proposed conjoint Ph.D. program.

We also agree with the reviewers that TST faculty members should significantly strengthen patterns of faculty collaboration in teaching. We have already begun a consultative and collaborative process among TST faculty members with this end in view, and it will resume in September.

6. *Faculty research.* We agree with the reviewers on the need to promote a more broadly based culture of intensive faculty research; this was also a recommendation of our UTQAP cyclical review in 2012. A proposal is being developed for a research officer in the GCTS, who will ideally work cooperatively with the research office at U of T.

7. *Recommendation for a conjoint M.A. program.* A proposal is currently in process.

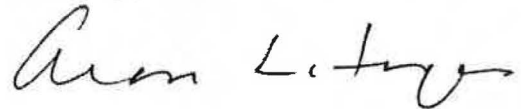
8. *Protection of "orphans."* We agree with the reviewers that we need to consider the interests of students in our current doctoral research program (the conjoint Th.D.) who might want to benefit from the particular strengths of the proposed Ph.D. program. We intend to develop a transitional option for our current doctoral students, in conversation with the School of Graduate Studies and the Provost's Office. The matter is complex, because the proposed conjoint Ph.D. is different in character and outcomes from the current conjoint Th.D. In particular, the proposed conjoint Ph.D. has a more selective admissions process, a smaller core faculty, and a more intentional and consistent concern with methodological issues, ecumenical, global, and interdisciplinary contexts, and the mobilization of knowledge, with attention to the critical self-reflection of communities of faith.

9. *Cotutelle.* The reviewers recommend consideration of a cotutelle model as an option. The School of Graduate Studies, in conversation with us on this point, has noted that U of T does offer the possibility of study under a Joint Educational Placement for doctoral students (subject to certain regulations), and it is encouraging us to consider this possibility. We agree that this is a promising direction to explore.

Summary

We are pleased that the reviewers affirmed the strengths of TST and its Ph.D. proposal. In recognizing the high quality of its faculty and library resources, the need for the program, the appropriateness of the proposed curriculum, and the enthusiastic support of its core faculty as well as the evident support of professors in cognate University departments, the reviewers confirmed that all indications support the launching of this PhD program. We further appreciate their helpful suggestions regarding how this program might be refined and strengthened during the process of implementation.

Sincerely,



Alan L. Hayes
Director



August 26, 2013

Dr. Alan Hayes
Director, Toronto School of Theology

Re: Appraisal Report, Proposed new conjoint PhD Theological Studies

Dear Dr. Hayes,

I am very pleased by the positive appraisal of the proposed Doctor of Philosophy in Theological Studies. This new program would be delivered by the TST and the degree conferred conjointly by the TST and the U of T through the combined exercise of our separate degree granting authority. Your administrative response to the appraisal summarizes the report and highlights the specific suggestions made by the reviewers for consideration. In your letter of response, you provide a thoughtful reply to questions about enrolment numbers and faculty research. I note that you have made a number of significant changes to the proposal including offering more detail about the required course in methodology, being more specific about elective course development criteria, and refining your expectations concerning student progression. The new proposed program is intended at the earliest for Fall 2015 and in this sense you have more time to prepare for an inaugural class than the reviewers had understood.

The reviewers commented that “as approved and implemented, this new program could be a significant step forward in terms of theological education in the 21st century.” They further noted (amongst other positive statements) that there are a “sufficient number of faculty of high quality” to teach/supervise in the program. I will be happy to recommend this new doctoral program for approval to governance at the University of Toronto, following approval by the TST.

Sincerely,

Sioban Nelson
Vice-Provost, Academic Programs

cc. Jane Harrison