University of Toronto
Toronto School of Theology

Self-Study

External Review March 8-12, 2021
As Commissioning Officer, I have reviewed and approved the self-study and confirm that it addresses:

- The terms of reference
- The consistency of the program's learning outcomes with the institution's mission and divisional Degree-Level Expectations, and how its graduates achieve those outcomes;
- Program-related data and measures of performance, including applicable provincial, national and professional standards (where available);
- The integrity of the data
- The UTQAP program evaluation criteria (UTQAP section 5.6.5);
- Concerns and recommendations raised in previous reviews;
- Areas identified through the conduct of the self-study as requiring improvement;
- Areas that hold promise for enhancement;
- Academic services that directly contribute to the academic quality of each program under review;

I confirm that:

- The self-study describes in detail the participation of program faculty, staff and students in the self-study and how their views have been obtained and taken into account.

I have identified the reports and information to be provided to the Review Committee in advance of the site visit, and confirm that the following core items will be provided:

- Terms of reference (Appendix I1);
- Self-study;
- Previous review report including the administrative response(s);
- Any non-University commissioned reviews (for example, for professional accreditation or Ontario Council on Graduate Studies) completed since the last review of the unit and/or program (Association of Theological Schools reports and correspondence);
- Access to all course descriptions;
- Access to the curricula vitae of faculty;
- (In the case of professional programs): the views of employers and professional associations solicited by the unit/program and made available to the Review Committee (see CRPO correspondence).

Commissioning Officer:

Prof. Mark Schmuckler
Acting Vice-Provost, Academic Programs
Sign Off Date: February 5, 2021
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# Acronyms and Definitions

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<th>Definition</th>
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<tbody>
<tr>
<td>APER</td>
<td>Academic Program Evaluation Reports (Emmanuel College)</td>
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<td>ATS</td>
<td>The Association of Theological Schools in the United States and Canada</td>
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<td>BIU</td>
<td>Basic Income Units</td>
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<td>BOT</td>
<td>Board of Trustees (TST)</td>
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<td>CASC</td>
<td>Canadian Association for Spiritual Care</td>
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<td>CDF</td>
<td>Core Degree Faculty (at Graduate Theological Union)</td>
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<td>Cert TIE</td>
<td>Certificate in Theology and Interreligious Engagement</td>
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<td>Cert TS</td>
<td>Certificate in Theological Studies</td>
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<tr>
<td>CGPA</td>
<td>Cumulative Grade Point Average</td>
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<td>CLTA</td>
<td>Contractually Term Limited Appointment</td>
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<td>CORM</td>
<td>Committee of Representing Members</td>
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<td>CPE</td>
<td>Clinical Pastoral Education</td>
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<td>CSM</td>
<td>Centre for the Study of Ministry</td>
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<td>CRPO</td>
<td>College of Registered Psychotherapists of Ontario</td>
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<td>CTL</td>
<td>Center for Teaching and Learning</td>
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<td>DLE</td>
<td>Degree Level Expectations</td>
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<td>DMin</td>
<td>Doctor of Ministry</td>
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<td>EC</td>
<td>Emmanuel College</td>
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<td>Emmanuel College</td>
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<tr>
<td>FA</td>
<td>Faculty Assembly (TST)</td>
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<td>FAE</td>
<td>Faculty Assembly Executive</td>
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<td>FA</td>
<td>Formal Assessment</td>
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<td>FARIP</td>
<td>Final Assessment Report &amp; Implementation Plan</td>
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<tr>
<td>FCE</td>
<td>Full-course equivalent</td>
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<td>FT</td>
<td>Full-time student</td>
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<td>FTE</td>
<td>Full-time Equivalent</td>
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<td>Graduate Center for Theological Studies (TST)</td>
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<td>Greater Toronto Area</td>
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<td>GTU</td>
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<td>HC</td>
<td>Head Count</td>
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<td>ILP</td>
<td>Individualized Learning Plan</td>
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<td>IA</td>
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<td>SLO</td>
<td>Student Learning Outcome</td>
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<td>SMA</td>
<td>Strategic Mandate Agreement</td>
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<td>MA</td>
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<td>MDiv</td>
<td>Master of Divinity</td>
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ACRONYMS AND DEFINITIONS

MAMS  Master of Arts in Ministry and Spirituality
MOA  Memorandum of Agreement
MBG  Ministry Base Group
MPS  Master of Pastoral Studies
MRE  Master of Religious Education
MRP  Master’s Research Paper
MSMus  Master of Sacred Music
NGO  Non-Governmental Organization
OCGS  Ontario Council of Graduate Studies
OGS  Ontario Graduate Scholarship
OP  Oral Presentations
OSAP  Ontario Student Assistance Program
PAWG  Programmatic Assessment Work Group
PhD  Doctor of Philosophy in Theological Studies
PPE  Personal Protective Equipment
PR  Personal Reflection papers
PT  Part-time student
RE  Research essays
RC  Regis College
RCM  Royal Conservatory of Music
Regis  Regis College
REB  Research Ethics Board
SAS  St. Augustine’s Seminary
SCP  Spiritual Care & Psychotherapy Stream
SEC  Senior Executive Council
SEM  Summative Evaluation for Ministry
SSHRC  Social Sciences and Humanities Research Council
SMA  Strategic Mandate Agreement, 2017-20
SPE  Supervised Pastoral Education
St. Augustine’s  St. Augustine’s Seminary
SGS  School of Graduate Studies (University of Toronto)
SMC  University of St. Michael’s College
St. Michael’s  University of St. Michael’s College
TA  Text analysis
TC  University of Trinity College
TFE  Theological Field Education
TGSA  Toronto School of Theological Graduate Student Association
Trinity  University of Trinity College
ThM  Master of Theology
TST  Toronto School of Theology
TTC  Time to Completion
UCC  The United Church of Canada
UT2030  Toward 2030
U of T  University of Toronto
ACRONYMS AND DEFINITIONS

UTQAP University of Toronto Quality Assurance Process
UTSRP University of Toronto Strategic Research Plan 2018-2023
VPAP Vice-Provost, Academic Programs
WC Wycliffe College
Wycliffe Wycliffe College

2. Definitions

Assessment
The term “assessment” may be used 1) to refer to student work that is aligned with degree outcomes and evaluated by faculty or 2) program assessment in which schools have an institutional process for determining whether degree outcomes are appearing in final projects or other selections of student work.

Basic Degree
TST often refers to “second-entry undergraduate degrees” as “Basic Degrees.”

Graduate
1) “Graduate programs”: “Canadian usage restricts the term ‘graduate’ to educational programs that build on earlier undergraduate studies or other post-secondary preparatory education or training; for example, an M.A. in history is a graduate program because it presumes a four-year B.A. in history.” (Basic Degree Handbook 2020-21, p. 8)

2) “Graduate”: A person who has graduated from a graduate degree program.

3) “Graduate student”: A person currently enrolled in a graduate degree program.

Second-Entry Undergraduate
“TST’s conjoint degree programs are either second-entry or graduate. Second-entry programs are basic programs assuming no prior university-level theological coursework, and oriented to either professional leadership or general theological studies. These basic theological programs build on the knowledge, the personal and intellectual formation, and the skills of research, textual interpretation, scholarly reporting, and academic problem-solving which are typically expected of students who have completed an undergraduate program in the humanities.” (Basic Degree Handbook 2020-21, p. 2)

1 In Ontario, the quality assurance process works differently than, for example, regional accreditation of schools in the United States. The Ministry of Education delegates the responsibility for Quality Assurance to the universities through the Ontario Universities Council on Quality Assurance, which in turn evaluates divisions of the university and reports to the Council. Funding for public universities from the Ontario Ministry of Education is approved on the basis of quality assurance.
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INTRODUCTION
Introduction

1. Context

The Toronto School of Theology (TST) is a Canadian consortium of diverse theological colleges, an organizational entity that stands between the University of Toronto (U of T) and the member colleges. It is not a division of the U of T but its own legally incorporated, unique entity. Its evolving governance is significant for the context in which quality assurance is sustained and evaluated.

TST’s member colleges are grounded in the Roman Catholic, Anglican, United Church of Canada and Presbyterian Christian traditions—each with its distinct relationship, for good and for ill, to Canada’s indigenous heritage and Toronto’s immigrant, multicultural and multireligious environment. Even within Christian denominations, the colleges reflect distinct ecclesial cultures. St. Augustine’s Seminary is an institution of the Archdiocese of Toronto established in 1913 as the first Major Seminary in English-speaking Canada for the training of diocesan priests. The Seminary is also mandated to form men and women aspiring to other ministries in the Church. Regis College’s students include members of the Society of Jesus, as well as lay students, women and men, in academic as well as professional degree programs. The Faculty of Theology, University of St. Michael’s College, requires a significant background in philosophy for admission. Of the Anglican schools, the Faculty of Divinity at the University of Trinity College is shaped by its liberal Catholic heritage but also has a strong Eastern Orthodox constituency and students from other denominations. Wycliffe College represents the Anglican evangelical family and attracts students from a diverse range of denominational and non-denominational students. Knox College serves Canadian Presbyterians and others who identify with the historic Reformed Protestant tradition, including many from outside Canada, such as Korean and Ghanaian Presbyterians. Finally, Emmanuel College is a college of the United Church of Canada and, consistent with the United Church’s liberal ecumenical (Methodist, Congregational, and Reformed) heritage and decades-long interest in interfaith dialogue, also serves Unitarian, Muslim, Buddhist, Jewish, and “spiritual but not religious” students.

All seven colleges are signatories to the TST’s Memorandum of Agreement (MOA) with the U of T. Degrees are conferred conjointly between member colleges and the U of T. TST is a signatory to degrees but, as a consortium, does not confer degrees.

All seven colleges have their own governing boards; all are accredited individually by The Association of Theological Schools in the United States and Canada (ATS); all represent Christian denominations whose churches and theological schools are responding to the ninety-four Calls to Action of Canada’s Truth and Reconciliation Commission, which studied the legacy left by government and church run indigenous residential schools.

In 1970, TST (formed from its predecessor Toronto Graduate School of Theological Studies) was founded in the heyday of the ecumenical spirit to create graduate degrees, to share research among

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2 “College” is used in the British sense of the word: students enrolled in all degree programs are the students of a “college” and multiple “colleges” (as in Oxford or Edinburgh) create the university.

3 Documents related to the approval of various programs by ATS can be examined here.

4 See specifically calls to action 60 and 64.
INTRODUCTION

disciplinary colleagues, and to encourage ministry students to experience different expressions of
the Christian faith.\(^5\) As an organizer of the knowledge borne by these seven member colleges and
created in conversation among them, TST is a lateral rhizome connecting theological colleges
whose taproots dig deeply into Canadian society.\(^6\) In this contradiction lies both the opportunities
and the challenges facing Toronto School of Theology.

TST’s rhizomatic organizational style connects the seven member schools to each other in differ-
ent ways where opportunities exist. All colleges participate in some TST-sponsored community
events, including book launches, research and teaching discussions, and governance committees.
Faculty Assembly (FA) is newly active and has been convened for discussions of common interest
with emphasis on governance, research, and teaching issues. All seven colleges are represented on
second-entry undergraduate (also called “Basic Degrees”) committees; six are represented in the
Graduate Centre for Theological Studies (GCTS).\(^7\) Some colleges work more closely together than
others to take advantage of particular opportunities: for example, curricularly, Knox and Emman-
uel co-sponsor the Spiritual Care Certificate in the Master of Pastoral Studies degree (MPS); extra-
curricularly, Wycliffe and Saint Augustine’s Seminary participate in a yearly shared workshop and
community event; Trinity and Wycliffe offer a collaboratively delivered required course in their
MDiv programs.

Most importantly, TST connects the seven member colleges to the U of T as if it were one taproot.
The MOA legally binds the U of T, which is created by the University of Toronto Act, Statute of
Ontario, with TST, which is a corporation without share capital under the Corporations Act of
Ontario.\(^8\) The distinction between the types of legal entities of each is important toward under-
standing the challenges faced by TST. The member colleges create TST as a legal entity but co-
operate through relationships of goodwill and mutual interest with one another and with the Gov-
erning Council of the U of T. While trust is important to every institution, at TST, institutional
trust, collaboratively shared assumptions, and widespread institutional knowledge is critical to its
functioning because of its lateral structure.

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\(^5\) For the legal purpose of the TST, see Letters Patent under the laws of Ontario. For a narrative interpretation of TST’s
history, see The Toronto Journal of Theology, the TST’s peer reviewed publication, which is publishing two anniver-
sary volumes, in which this history is recounted by its previous director, Dr. Alan Hayes of Wycliffe College.
\(^6\) Following the famous distinctions made by Gilles Deleuze and Félix Guattari, A Thousand Plateaus. (Minneapolis:
University of Minnesota Press, 1987).
\(^7\) The Province of Ontario classified the post-baccalaureate degrees offered by the member schools of TST as “second-
entry undergraduate” when a bachelor’s degree or its equivalent is required but not in theology and “graduate” when
a prior theological degree is required for admission.
\(^8\) According to John Richardson, TST trustee: “The Toronto Graduate School of Theological Studies was incorporated
in November 1964 as a corporation without share capital. That corporation had the name changed to The Toronto
School of Theology in April 1970 such that the current corporation continues as a corporation without share capital.
Such corporations have members where corporations with share capital have shareholders. The annual meeting of
members is thus analogous to a meeting of shareholders ratifying where necessary the actions of the directors. There
are probably few corporations without share capital in the U of T.” April 30, 2020, email correspondence to Govern-
ance Committee. The MOA confirms that TST is a corporation without share capital whereas all of the other parties
to the MOA are corporations incorporated under private acts such as the University of Toronto Act or the Victoria
University Act.
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The binding relationship between U of T and TST is expressed in the MOA. The relationship among the member colleges is expressed through the By-Law n° 1. The TST, not member colleges, bears ultimate responsibility to the U of T for quality assurance for all conjoint degrees.9

TST adapts and applies the educational standards of the U of T and, through the U of T’s review, the appropriate “Degree Level Expectations and Learning Outcomes” used by the Ontario Universities Council on Quality Assurance.10 TST represents the university to the member colleges by interpreting the standards and policies of the university to the seven schools. TST also represents the member colleges to the university by communicating with the U of T on behalf of the seven schools.

2. Brief Program Descriptions

Each year, Schedule B, an Appendix to the MOA with the U of T, is reviewed. This document officially confirms the conjoint degrees with the U of T. As amended in 2020, the degrees include:

1) Four degrees that are “centrally administered” by TST:

   - three graduate teaching and research degrees, through the Graduate Centre for Theological Studies (GCTS):
     - Doctor of Philosophy (PhD) in Theological Studies, an interdisciplinary, terminal, research and teaching degree
     - the Master of Arts (MA) in Theological Studies, an interdisciplinary research and teaching degree leading to further study
     - and the Master of Theology (ThM), a specialized research and teaching degree preparing students for further study
   - one professional graduate degree, through its Centre for the Study of Ministry (CSM):
     - Doctor of Ministry (DMin), a terminal professional degree.

2) Six degrees and three certificates that are “coordinated” by TST:

   - six second-entry undergraduate degrees:
     - The Master of Arts in Ministry and Spirituality (MAMS), a first theological degree for persons with ministry experience seeking to strengthen their theological understanding and pastoral practice
     - the Master of Divinity (MDiv), a degree that, historically, trained religious professionals seeking to be ordained but more recently training other religious professionals and lay persons

9 Several people have suggested that since the ATS accredits each of the theological schools, it is redundant for the TST to also be accredited. After wide consultation, in April 2020 the TST Board of Trustees voted to withdraw TST as a member of the Association of Theological Schools and the Commission on Accrediting and instead to become an affiliate member.

10 Ontario Universities Council on Quality Assurance, Quality Assurance Framework, 2019. These outcomes are often different than those of the ATS.
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- the Master of Pastoral Studies (MPS) with the Category Two Certificate in Spiritual Care and Psychotherapy for students enrolled in the Spiritual Care stream, a newly formed degree responding to increased interest in all forms of spiritual care practice, including the newly regulated act of psychotherapy
- the Master of Religious Education (MRE), a degree that historically trained religious educators in congregations and schools
- the Master of Sacred Music (MSMus), the only sacred music masters’ degree in Canada
- the Master of Theological Studies (MTS), a degree offering and introduction to general theological knowledge
- two second-entry undergraduate certificates:
  - the Certificate in Theological Studies (Cert TS)
  - the Certificate in Theology and Interreligious Engagement (Cert TIE), a certificate that offers persons in ministry the opportunity to understand Canada’s interreligious context. This certificate is too new to be included in this self-study.

In all cases, TST works with the U of T Vice-Provost, Academic Programs (VPAP) to develop new conjoint degrees and certificates, close outdated degrees, and ensure that Ontario’s standards for second-entry undergraduate degrees will be met. It works with the School of Graduate Studies (SGS) to ensure that the TST member colleges comply with Ontario’s and U of T’s standards for graduate degrees.

3. Significant Milestones

Significant milestones for the TST include the following:

- 2012: completion of the first UTQAP review.
- 2013: last accreditation by the ATS as TST.
- 2014: establishment of the Graduate Centre for Theological Studies and Graduate Studies Council, replacing the former Advanced Degree Council; final Ontario Ministry of Training, Colleges, and Universities’ approval for the conjoint PhD with the U of T.
- 2015: Governance Review, restructuring of the Board of Trustees and restructuring the Academic Council.
- 2016:
  - Final Ontario Ministry of Training, College and Universities’ approval of the conjoint MA degree.

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11 Category Two: For credit certificate, governed by UTQAP. Policy on Certificates, U of T.
12 About these two programs, see TST’s Basic Conjoint Degree Handbook, 2020-21.
13 Documents related to the approval of the various new programs can be accessed here.
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- Final Ontario Ministry of Training, College and Universities’ approval of the MPS and the MPS Certificate.
- Final Ontario Ministry of Training, College and Universities approval of the Certificate in Interreligious Studies.

- 2020: Final approval by University of Toronto Governing Council for closure of ThD.

4. TST’s Characteristics, Strengths, and Risks

4.1 Its Mission

TST fulfills its mission within the government of Ontario, the University of Toronto (U of T), and the missions of its member schools. Ontario’s Vision for Postsecondary Education, as stated in the U of T’s Strategic Mandate Agreement, 2017-20 (SMA): “Ontario’s colleges and universities will drive creativity, innovation, knowledge, skills development and community engagement through teaching and learning, research and service. Ontario’s colleges and universities will put students first by providing the best possible learning experience for all qualified learners in an affordable and financially sustainable way, ensuring high quality and globally competitive outcomes for students and Ontario’s economy.” In the SMA the U of T’s mission states: “The University of Toronto is committed to being an internationally significant research university with undergraduate, graduate, and professional programs of excellent quality.”; the Statement of Institutional Purpose is more expansive. The TST’s mission states: “The Toronto School of Theology is an ecumenical federation of Christian theological schools working together at the heart of the University of Toronto to achieve excellence in research, in scholarship, in teaching, and in the formation of leaders for service in ministry in the Church and the world.”

TST is distinctly characterized by its ecumenism, which necessarily implies that there will be differences among the schools in their expression of Christianity and, also, their relationships to other religious faiths. As noted in the 2013 external review of the PhD program, scholars contest the meaning of “Theological Studies.” This concept, at the U of T, is first distinguished from “religious studies,” which connotes a distanced study of religions, while “theology” indicates that one may study beliefs and practices from within those traditions. All of the member schools of TST are schools of a faith tradition, so for historical and current reasons, two faculty bodies exist at U of T, the “theological” faculty and the faculty of “religion.” In many instances these faculties work closely together. These differences, as well as the ecclesial differences among schools, provide the opportunity for rich discussion, the complementary study among scholars of the member schools, and passionate viewpoints about the role of TST in relation to Toronto’s and Canada’s intercultural and interreligious society. The strength inherent in this mission is its wide range of interesting scholarly inquiries and complementary diversity available among the schools; the risk is fatigue, especially when this diversity must be negotiated around the evolution of and administration of degrees. However, TST faculty and administrators have built significant social capital with one

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14 This general mission is enriched by the member colleges’ own mission statements: Emmanuel College, Knox College, Trinity College (Faculty of Divinity), Wycliffe College, Regis College, St. Michael’s College (Faculty of Theology), St. Augustine’s Seminary.
another so that this characteristic, strength, and risk is more likely to enhance rather than to jeopardize TST’s future.

4.2 Its Research Culture

TST faculty have a strong research culture, so much so, that commitment to research makes faculty reluctant to accept nominations to senior management roles. The Toronto Journal of Theology has provided leadership for research, not only in publication but in sponsoring various events supporting scholarly and interdisciplinary conversation (see Appendix I8: Launch of TST 50th Anniversary Issue of TJT and Appendix I5: Comments on TST’s 50th Anniversary Volume Launch). Member schools support lectureships that bring TST colleagues together and intersect them with the wider world of scholarship. The strength is that research activity is occurring, it contributes to our classrooms, and it contributes to our social impact in the church and in the world. The caveat is that the research culture has at times provided more support for the individual researcher than for collaborative work, especially since the funding for theological research can be sparse in Canada. The risk is that, except when schools volunteer information, we have little means to collect data on all that is happening and measure its impact, so TST both underestimates and undersells itself.

4.3 Diversity of Degree Programs and Certificates

The last UTQAP review proposed that TST members schools reduce the number of degree programs it offers. Instead, TST has added degree programs and certificates in response to perceived demand and changing needs (for example, throughout North America, MDiv enrollments, once the staple of theological education, have declined, but shorter programs, such as the MA, or in our case, the MPS and MTS, have risen).15 In a time of significant change for religion and theological schools, TST’s diversity of degree programs, while complex to administer, must be seen as equivalent to a diverse portfolio of economic assets that hedge the risk against any one degree’s decline. The strength lies in our flexibility to package our courses in different combinations, foci, desired outcomes, and program designs for different degrees; the risk is administrative complexity; however, we remain convinced that this strength contributes to TST’s sustainability into the future.

4.4 Characteristics, strengths and risks specifically in relation to graduate degrees

Fifty-four faculty members with full Graduate Status and an additional thirty-four with Associate (or Associate Restricted) Status support graduate programming in the unit. Nine of these have status-only appointments to one of the other graduate units in the University. A cardinal strength for the graduate program is the richness of specialization represented by the more than eighty-one permanent, full-time faculty employed in the six colleges and the ecumenical ethos of the whole. The risk comes when the necessary autonomy of the colleges strains the bonds of shared degree delivery, particularly for the graduate degrees in relation to cohort course teaching and some colleges’ interreligious ethos. However, we have negotiated the differences forthrightly, so they do not jeopardize TST’s future.

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A further distinctive feature of TST is that most of its colleges do not establish a relationship between the graduate students and corresponding undergraduate programs. In the majority of North American universities, including most programs at U of T, the economics of graduate funding is intimately connected to undergraduate teaching. This difference pulls in two directions for most graduate students in TST: as a result of this anomaly, many students do not benefit from routine teaching opportunities. Some colleges have programs for significant teaching mentorship, and this opportunity may delay graduate students from progressing through the PhD in four years. Student funding for graduate work, especially for international students, is a concern. GCTS students, especially international students, do not have access to the same levels of funding as do graduate students in other divisions of the University of Toronto.

4.5 Its complex administration and governance

The administration of TST is enormously complex. It requires layers of negotiation between the standards of the U of T, the SGS, the TST members and trustees, the trustees and governing boards of the seven schools. The seven schools have necessarily different approaches to employing and developing faculty. The member schools employ different ways of organizing administrative functions, such as those of the registrars, librarians, recruitment officers, and technology experts; these must be woven together, with each other, and, when necessary, with the parallel administrators at U of T. These administrative complexities can make TST emotionally exhausting but also intellectually fascinating. The strength lies in the fidelity of dedicated TST non-faculty administrative staff: the registrar, with two fulltime and one parttime staff reporting to her; the part time director of finance, with two full time staff members reporting to him. TST experiences little turnover. The greatest risk has been felt in the difficulty replacing senior administrators: the TST Director, the Graduate Director, the Doctor of Ministry Director, and the Graduate Coordinators. Without appreciating and fairly remunerating the middle administrators and setting up intentional succession planning for senior administrators, TST’s future could become fragile.

4.6 Economic support

The economic funding formula for TST, between the ministry, the U of T, and the member colleges is complex. TST creates both a revenue stream and a cost center for the member schools. TST is dependent upon the economic status of the schools. An economic crisis in one of its schools could prevent funding that allows TST to do the shared work for the schools that are required for their and its functioning.

5. How the Self-Study was conducted

The TST UTQAP self-study can be characterized as a “self-study during transition.” In 2018-19, TST expected a UTQAP review in March 2019, and work on the self-study began under the direction of Interim TST Director Dorcas Gordon. Extensive work was completed on the DMin degree and all of the second-entry undergraduate degrees. In Fall 2019 the TST Board of Trustees (BOT) confirmed that the U of T had approved a year’s extension of the review until March 2020, so that the BOT could address issues of TST Governance. The review was rescheduled for March 2021.
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On January 1, 2020, Pamela Couture became TST Director. In February 2020, TST initiated renewed plans for a review, following the pattern of the new February 2020 template that was developed after U of T’s review by the Ontario Council on Quality Assurance.

This template and the Terms of Reference can be found in Appendix I1: Conjoint Degree Programs Provostial UTQAP Review.

Six of the seven member colleges were simultaneously initiating member college self-studies for accreditation visits by the ATS. TST also anticipated a September 2021 review by the ATS. For years, some had questioned this redundancy. Clarifying a division of labour in which TST coordinates self-study according to UTQAP standards and the member schools conduct self-study according to ATS standards, TST formalized its withdrawal from membership in the ATS. On March 16, 2020, the global COVID-19 pandemic closed TST, and all academic and administrative work continued remotely. TST participated in emergency academic continuity planning guided by the U of T’s VPAP. Remote work required of the TST new patterns of social interaction and technology, and in some cases, significant improvisation. While this self-study presents TST’s continuous institutional development, it also represents a snapshot of TST in the midst of this particular time. TST is proud to offer this self-study and grateful to all who have contributed to it—faculty, staff, administrators, students, colleagues, and internal and external constituents.

Self-study is institutional research, and every research project is guided by an overarching research question. The overt question is, “How can we present faculty research and student learning in degree programs, as it currently exists?” But the question that emerged over and over again, which reviewers will find throughout this study, is, “How do we balance the member colleges’ needs for maintaining their distinctive identity, on one hand, with the consortium’s need to enhance the resources and knowledges available only through ecumenical cooperation and commonality, on the other?” Our institutional research efforts were guided by the idea that we uncover the riches of TST through wide participation in the review of its academic programs and by faculty research that supports the mission of the U of T, the TST and the member colleges.

Methodologically, the research has proceeded in several stages:

- A February 24, 2020, Faculty Assembly retreat (comprised of all faculty) conducted conversations on questions related to mission, teaching and research that were directly related to UTQAP issues. A faculty survey related to member college specific outcomes was conducted and results presented and discussed.

- Student, faculty, and alumnae surveys were conducted and have been provided for the D Min16; student surveys were conducted and have been provided for the other graduate degrees17; student surveys for second-entry undergraduate degrees have been conducted by various colleges for their ATS reports18 and have informed the information they have provided to the UTQAP review.

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16 See Appendix A 25, Current Students Survey, Appendix A26, Alumnae Survey, and Appendix A27, Faculty Survey.
17 See Appendix I2, Graduate Student Survey 2020, and Appendix I3, Comments from Surveys.
18 Various colleges’ documents about their ATS accreditation may be found here.
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• On March 2, 2020, Jessie Richards from the U of T’s Vice-Provost’s office met TST faculty to guide them on rewriting learning outcomes in preparation for curricular mapping. The Basic Degree Council, including members of the faculty, administrators and student representatives, undertook the rewriting of Learning Outcomes to current “best practices” standards.

• In April 2020, UTQAP writing responsibilities were negotiated and confirmed. Faculty, administrators, members of the Board of Trustees and students were primary authors. Collecting initial data and writing drafts at the BD level occurred through mid-July for second-entry undergraduate degrees and Fall for graduate degrees.

• In early summer, all faculty and graduate students were invited to submit summaries of their research in relationship to the UT Strategic Research Plan.

• In early summer schools submitted data for curriculum mapping. In later summer curriculum mapping was generated, partially by computer, partially manually. Results were discussed in the Basic Degree Council on October 23, 2020.

• For the full day on September 18, 2020, the faculty and graduate students who contributed to the research report met in zoom-room research groups to discuss their research in the categories outlined by the U of T’s Strategic Research Plan.

• In Fall 2020 progress on the UTQAP self-study was reviewed and vetted at every meeting of the Basic Degree Council, Centre for the Study of Ministry, the Graduate Studies Council and the Senior Executive Council. These meetings include faculty, staff, students and administrators.

• On October 26, 2020, the Academic Council responded to penultimate drafts of the academic reports.

• On November 13, 2020, the Board of Trustees discussed the penultimate draft of the entire report.

• On December 1, 2020, the report was submitted to the University of Toronto.

• Throughout the year, the Governance Committee met with the Faculty Executive to resolve Governance issues.

Research findings will be reported in the “Future Directions” section of the report. However, an introduction to a few general learnings that arose in the course of the research will benefit the readers to know now:

• It has become apparent that the ethos, rhetoric, and goals of UTQAP and ATS differ significantly. The member colleges are deeply influenced by the ATS, and various sections of the report, especially sections on assessment, reflect the member colleges’ attention to accrediting rather than quality assurance languages. (See below).19

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19 An ongoing issue throughout this self-study has been the way that UTQAP quality assurance assumptions relate to ATS accrediting standards. For some, they are two separate languages with different grammars but overlapping vocabulary. Others prefer to see them as complementary systems. Member colleges would benefit from further discussion of the relationship between quality assurance and accrediting.
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- With the new division of labour between TST and member colleges, TST will need to expand its institutional data collection with UTQAP reporting in mind.

- Degree program reviews that are administered by one school or by a few schools with highly specific aims—such as the graduate programs or the MPS—read more congruently than those that depend upon authorship of various members from seven member schools.

Every research project must state its limitations, and we wish to highlight the following that conditions that pervade the entire report.

➢ CONDITION 1#: COVID ACCOMMODATIONS

In the world of COVID-19, very few things may be deemed ‘normal.’ Lockdown in the traditional academic settings has mandated each of the colleges to quickly adapt in helping students complete their courses in a reasonable manner and scope. Several schools, including Wycliffe and Trinity, already had ATS approval to deliver their programs online. Pre-existing technology, like course management software (CANVAS/QUERCUS) and remote platforms Zoom/Skype (video conferencing), have now been adopted by all seven schools, with appropriate training for faculty and teaching assistants. These changes have enabled colleges to remain in contact with the student population and convey remaining course materials effectively towards degree completion. TST has striven to be consistent with daily and weekly information from the Vice-Provost’s office regarding Academic Integrity.

During the process of this rapid adoption of technology for pedagogical use, much has been learned and clarified. Prior to COVID-19 lockdown, ‘online teaching’ was generally referred to as ‘distance education’ regardless of the format used. It is now an accepted practice to distinguish between ‘asynchronous’ and ‘synchronous’ teaching, with ‘synchronous’ teaching/real time video interaction. Furthermore, “online” teaching indicates an intent to approve and continue a course in an online format after the epidemic; “remote” offerings are temporarily “online,” although they increasingly use many of the functions of online teaching.

Regardless of the comfort level with such technology, TST member colleges were propelled into the next phase of pedagogy by COVID-19. Colleges and their constituent faculty, however, quickly adapted to the challenges and possibilities afforded by the online and remote pedagogy. This transition was greatly helped by the readily available webinars offered by an online course on online teaching created for all TST professors by Dr. Matthew Dougherty, Emmanuel College’s newly hired Assistant Professor, Teaching Stream, of History of Christianity and Instructional Design, and by Dr. Tom Power, Theological Librarian at Wycliffe College. Some faculty made use of publicly available seminars from U of T’s Center for Teaching Support and Innovation (CTSI), and educational organizations like the Association of Theological Schools (ATS). Many churches have also espoused the ‘synchronous’ and ‘asynchronous’ video technology to engage their respective communities, further strengthening the adaptation of such technology for pedagogical use. Improvements in the use of technology, as responses to COVID-19 have demonstrated, have enabled creative possibilities for instructors to meaningfully engage students to develop knowledge, carry out research, and express their learnings.

In the report we have offered information about COVID where there are circumstances unique to that degree.
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➢ CONDITION #2: STUDENT LEARNING OUTCOMES
TST has long insisted on demonstrable and measurable Student Learning Outcomes in course syllabi, monitored through the Curriculum Committee. The Ontario Council of Universities establishes degree level expectations (DLE’s) to which the outcomes of the specific degree need to be mapped. Curricular mapping (and the software provided by the university) is specifically tied to Ontario’s DLE’s.

In early 2020 TST was advised that as second-entry undergraduate degrees, the TST’s Basic Degree outcomes should be mapped to the “bachelor’s honours” DLE’s, not “bachelors” DLE’s. The Basic Degree Council worked in a thorough, consultative process through the spring and into early summer, converting Student Learning Outcomes for all second-entry undergraduate programs. Beginning with DLE outcomes for all of the TST degrees, they felt the need to work in three steps, listed below:

• State the Bachelor’s Honours DLE’s as designated by Ontario
• State the Bachelor’s Honours DLE’s for theology degrees as a whole
• State the Learning Outcomes for the particular degree program.

This unique pattern is followed for the statement of all Student Learning Outcomes for all second-entry undergraduate programs. In addition, each college is in the process of aligning their Ontario Student Learning Outcomes with ATS Learning Outcomes, as the member colleges sometimes stress ecclesially-specific learning requirements. Readers will note that prior to the work on the Bachelor Honours DLEs, many member colleges assessed student learning on the basis of ATS outcomes rather than TST outcomes. Those results are included in UTQAP 2020 as they demonstrate that ongoing assessment has occurred, but further data gathering for assessments will be updated in relationship to Ontario’s DLE’s.

➢ CONDITION #3: CURRICULUM MAPPING
Full Curriculum Mapping for the TST second-entry undergraduate programs is in its early stage. In Spring 2020 the Basic Degree Council revised the TST curriculum outcomes to be in line with “best practices” for the second-entry undergraduate programs. Member colleges gathered data over the summer for the curriculum maps for each degree program and submitted it to TST. As a starting point, 1000 level courses for the second-entry undergraduate programs were reviewed by an expanded membership of the Basic Degree Council, which included Program Directors, Faculty, students and administrators from the member colleges.

Curriculum mapping is new to most TST faculty, just as writing learning outcomes once was. We discovered different philosophies operating among faculty regarding curriculum mapping. We discovered that the results of the curriculum mapping process are conditioned by the following:

• The recent editing of the Program Outcome—ostensibly to convert them into language that is measurable and demonstrable—for some was a mere conversion, for others was seen some as ‘changing’ the program outcomes.
• The process by which course outcomes were mapped to the program outcomes varied by college—sometimes faculty contributed to the data, other times degree directors or administrators provided the data. This difference in collection could explain the variety of results in the mapping in what appear to be similar courses. In some cases, differences occurred between the opinions of instructors, program directors and academic administrators.
INTRODUCTION

Mapping, in the end, is research that should give us information about our degrees. We need to determine what research questions we are actually asking of the mapping procedure in order to determine the best processes by which the data are obtained.

- While all member schools teach all elements of the theological encyclopedia (Scripture, theology, history and practical theology), ecclesial constituencies have different emphases. There are ecclesial differences in both the quantity of each element taught as well as the content taught. It is not currently clear how denominational factors account for the variance in course content, or the interpretation thereof, in relation to mapping course outcomes to the program outcomes.

- Heretofore, member colleges have been most influenced by the ATS accreditation process and its philosophy toward doing course, curricular, and institutional assessment. That philosophy has changed over the years, and schools have changed their processes of evaluation with it. There are significant differences between the ATS approach and the U of T approach to which we are currently responding. As a result, some faculty are confused by the difference between Ontario DLE’s and UTQAP course and program outcomes and ATS program outcomes, and the directions in each. Ecclesial difference is both comfortable and apparent in ATS outcomes, and leadership theories have urged schools to promote their “distinctives.” UTQAP outcomes stress what we have in common. As we move forward, we plan TST-wide education to clearly distinguish between the purpose of the Ontario DLEs and the corresponding program outcomes and ATS outcomes.

- Mapping core and required courses is difficult when these requirements may be filled by more than one course.

The TST Course Number Key (Appendix 17) defines 1000, 2000 and 3000 level courses as:

- 1000: Introductory or Foundational, normally no prerequisite
- 2000: General or survey type. May or may not have prerequisites
- 3000: Specialized – normally prerequisites are required.

In relation to this scheme, the expanded Basic Degree Council that gathered on October 23 observed:

- Where more than one college is offering a program, colleges differ in the number of core courses.
- Where colleges have courses with the same course number and/or similar course title, course learning outcomes have been mapped differently by different colleges.
- 2000 level courses (which were not mapped as part of this process), according to those participating, often provide the introduction to the program outcome.

The work done so far does not give enough validated data to draw informed conclusions to the curriculum maps for each of the second-entry undergraduate programs. As we move forward, we intend to work on the curriculum mapping process with greater unified understanding that will allow for the ecumenical crossing of ecclesial boundaries and for, where appropriate, interchangeable courses and co-teaching.
INTRODUCTION

➢ CONDITION #4: ANALYSIS OF RESEARCH ACTIVITIES

This report establishes the scope and relevance of TST’s research activities through the survey of a wide array of faculty and graduate student research projects. However, a thorough analysis of all 199 faculty members’ CVs and activities reports would have provided a more precise portrait of the extension and variety of TST faculty’s research endeavors and realizations. For many reasons (e.g., available staff, late engagements and nominations, disturbances created by the ongoing pandemic), such an in-depth analysis could not be completed by January 2021 for this report. To assess benchmarks of research success, only the CV’s of core faculty (with or without graduate status) and non-core faculty with graduate status whose graduate appointments were in effect in December 2020 have been analyzed. As it stands, the analysis offers a very significant but incomplete portrayal of research at TST.

Acknowledgements

Finally, no research project concludes without acknowledgements. Embedded in this report is the work of TST people with a great stake in the outcomes of this report. Faculty, administrators, staff and students, too numerous to name individually,

- gathered data over the entire period between 2012-20 for accrediting and quality assurance purposes
- are exhausted by the demands of the pandemic but resilient and responding sacrificially
- set aside sabbatical time, family time, or other highly prized personal pursuits to fill in significant gaps in the data.

In particular, TST wants to acknowledge that four graduate students “extended the capacity of the staff” by providing background assistance; in so doing, their education in the internal work of academics was enhanced. TST wants to thank deeply two persons from external institutions who deserve special notice: Dr. Robert Mager, associate professor at Université Laval (Quebec City), who culled faculty CVs for data and edited the entire report, and Dr. Uriah Kim of the Graduate Theological Union (GTU) in Berkeley, California, who provided data allowing us to draw comparisons to the GTU, the only other theological consortium with central administration of graduate degrees.

6. Previous Review Recommendations, and Responses

6.1 Background

Stakeholder Perspective: TST Director 2007-2018, Dr. Alan Hayes,

“In 2008 the universities of Ontario appointed a task force to update the province’s system of peer review of university programs. The existing processes no longer seemed satisfactory, partly because they applied ‘one-size-fits-all’ criteria to all of the province’s universities, and partly because they were focused on whether programs met minimum threshold requirements, not on

20 This means 113 CV’s, for a group of 122 faculty members (sixty-three core members with graduate status, thirty-four core members without graduate status, and twenty-five non-core members with graduate status). Nine CV’s were received too late to be analyzed on time.
opportunities for improvement. The task force created a Quality Assurance Framework which in 2010 was approved by presidents of the universities of the province. Crucially, the Framework included the following direction:

Institutional responsibility for quality assurance extends to new and continuing undergraduate and graduate degree/diploma programs whether offered in full, in part, or conjointly by any institutions federated and affiliated with the university [emphasis added].

Since TST and all its member schools were either federated or affiliated with the University of Toronto, and since its degrees were conferred conjointly with the University of Toronto, TST was therefore, for the first time, fully embraced in Ontario’s systems of quality assurance. Daniel Lang, a TST trustee and a member of the task force, has said that he was the one who originally proposed the explicit inclusion of affiliated institutions. He suggested to TST that it should regard its participation in the universities’ quality assurance system as a ‘strategic opportunity.’ He was correct.

In 2009, in anticipation of the new quality assurance system, the University of Toronto created the position of Vice-Provost, Academic Programs, and appointed Professor Cheryl Regehr to that office. Professor Regehr met with TST officials in November 2009 to discuss the implications of the forthcoming quality assurance regime for TST. It was agreed that TST would be among the first units to undertake a cyclical review under the forthcoming University of Toronto Quality Assurance Process. TST’s then current (2004) Memorandum of Agreement with the University had recognized the University’s right to review TST’s programs. This would be the first University-commissioned review of TST since 1977. TST’s general purpose in its cyclical review under UTQAP was to assess the consistency of the learning outcomes of its programs with its mission and with divisional Degree-Level Expectations, the success of its graduates in achieving these outcomes, the quality of its programs as measured against certain quality indicators, areas requiring improvement, and areas holding promise for enhancement.

Although since its first Memorandum of Agreement with the University in 1979 TST had agreed to maintain academic standards consistent with those of the University, in the years since then, the University had become a research-intensive institution with a global reputation. TST was aware that, in order to continue to meet the University’s evolving standards, it would need to adjust its priorities and planning.

The Quality Council approved UTQAP on March 31, 2011, and TST submitted its UTQAP self-study in December 2011. Three external reviewers from peer institutions in Canada, the U.S., and the U.K., made a site visit in January 2012. Their report and recommendations were released to TST in April 2012. In their thirteen-page report, the reviewers were largely focused on the institutional relations between TST and U of T. Unexpectedly, they regarded assessment as secondary, although program assessment did occur.”

The 2011 UTQAP review set an ambitious agenda for the TST, and progress toward the recommendations was closely monitored, initially through implementation reports sent to the U of T (2012, 2013). After the 2014 renegotiation of the MOA between the U of T and the TST, the progress was monitored through regular reports from the TST to the Vice-Provost’s office for review by the TST and U of T’s joint committee. Some of the recommendations will be referenced in other places in the UTQAP report.
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Reported in the order of items laid out in the October 29, 2012 Final Assessment Report and Implementation Plan (FARIP-TST-2011-12, Appendix I11), the TST has accomplished the following:

6.2 Addressing the ‘Below Standard’ quality of the Doctor of Ministry degree

(Referred to in six-month and Medium-Term Implementation Plan. Work is ongoing.)

Under two Interim Directors, Dr. Joe Schner and Dr. Sarah Travis, the Doctor of Ministry degree been administratively overhauled. In 2014, DMin programs in other schools were analyzed. The cohort courses and degree level outcomes have been revised. Each principal consulted with constituents. All three TST Directors have consulted with various TST staff, representatives of the School of Graduate Studies (SGS), the U of T VPAP, and the U of T representative to the TST Board of Trustees. In February 2020, the Center for the Study of Ministry and the Academic Council approved entering TST-wide conversations that would significantly revise the academic structure of the Doctor of Ministry degree, before preparing a program proposal to be submitted to the University of Toronto. This issue is further addressed in the D Min report.

6.3 Closing the ThD program

(Referred to in Intermediate and Medium Terms Plans)

The Doctor of Theology degree has been closed according to the protocols of the U of T Governing Council. A teach-out plan was devised and approved. As a result, this UTQAP report does not assess this degree. With this closure, the issue of the transfer of students to the St. Michael’s University PHD has been resolved.

6.4 Verification of Faculty Quality

(Referred to in Intermediate Terms Plans)

6.4.1 All Faculty

The 2014 MOA specifies categories of Teaching Staff divided into Faculty as Tenure and Tenure Stream, Teaching Stream, and Status-Only, Adjunct and Visiting. In 2015 the U of T updated their faculty appointment documents. In 2019, TST also clarified its appointment categories in Academic Council Teaching Appointment Categories. TST has discussed with TST’s Senior Executive Council (SEC) the need for all faculty to be subject to regular reviews, regardless of category, and according to criteria consistent with the standards of the U of T. While TST appointment categories are regularized, member colleges reserve the right to make appointments according to their own nomenclature, collective bargaining agreements, etc. To avoid confusion, for the TST purposes only TST appointment categories are used. This issue is further addressed in the section on Faculty.
INTRODUCTION

6.4.2 Graduate Faculty

The TST faculty were verified as qualified for membership at appropriate levels in the GCTS in 2015, and new faculty have been added. All Graduate Faculty are vetted through a graduate appointments committee, guided by the documents GCTS Guidelines on Graduate Appointments 2015 (Appendix I9) and Alternative Process for Adjudicating Graduate Teaching Credentials in Professional Areas of Theological Studies (Appendix I10). Ad hoc graduate teaching appointments have been disallowed. TST colleges now include a U of T and a TST representatives on their search, tenure and promotion committees. A teaching stream has been created.

In August 2020 GCTS concluded its five-year review of graduate faculty CVs for continuing graduate status. Those faculty are listed in the Faculty and Research sections. This review, originating in the member schools, and moving through the Graduate Appointments Committee, confirms that all faculty meet the SGS standards for graduate faculty. Likewise, the TST Director reviews CVs and approves all teaching stream faculty, consistent with the MOA. This issue is further elaborated in the Faculty and Research sections of this report.

6.5 Creating a conjoint PhD and possibly MA degree creation

(Referred to in Intermediate and Medium-Term plans, including creating a Graduate Centre for Theological Studies)

6.5.1 History of Conjoint PhD

Stakeholder Perspective: TST Director 2007-2018, Dr. Alan Hayes,

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“Within two or three weeks after the submission of the 2011 UTQAP report, Vice-Provost Regehr and Professor Brian Corman, Dean of the School of Graduate Studies, indicated to TST that the University supported the reviewing team’s recommendation for a conjoint PhD in theological studies. The development of a conjoint PhD program proposal began almost immediately. At the request of the Provost’s office, the Faculty of Arts and Science invited some of its administrators and professors in cognate disciplines to join with TST on a working group. The staff of the Provost’s office also gave considerable assistance as well. TST was represented by a strong small team of senior academics and administrators. Professor Terry Donaldson of Wycliffe College took the lead in the process. This working group recognized that the objectives of doctoral studies had been changing in North American higher education since TST had designed its ThD program — which, indeed, had remained largely the same for three decades. The working group therefore set out to create an updated doctoral program that would promote interdisciplinarity, cohort identity, collegiality, pedagogical awareness, research focus, methodological sophistication, enhanced supervisory arrangements, contextualized research approaches, administrative efficiency, quicker time to completion, and a TST ‘branding.’

TST’s graduate faculty members were divided on one particular piece of the working group’s proposal for a conjoint PhD. TST’s existing doctoral program was streamed into four internal ‘departments’ (Bible, history, pastoral, theology), each with its own admissions requirements, course requirements, comprehensive examination requirements, and procedures. Professors in
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INTRODUCTION

these departments usually thought of them as sub-disciplines that were relatively autonomous.\footnote{Some “departments” were highly cohesive; others already represented what professors considered multiple sub-disciplines. As a result, the effect of the elimination of graduate “departments” was experienced differently throughout the GCTS faculty.} In the working group’s view, however, these divisions blocked the way to a unitary program that would build a cohort identity among each year’s students. The working group valued the kind of interdisciplinarity that might promote a cross-fertilization and enrichment of research methods. The group also believed that doctoral students who were too narrowly specialized might be disadvantaged on the job market. In the end, in the academic council for what was then called advanced degree studies, a majority of faculty members did approve the proposal and the elimination of departments. The conjoint PhD proposal was submitted in April 2013; a positive external review was conducted in July 2013; University governance gave its approval in September 2013; and the Quality Council accepted the proposal in December 2013. The first conjoint PhD students began classes in September 2015.”

6.5.2 Further Developments

The Conjoint PhD and MA degrees were developed opened between six of the member schools and the U of T. In addition, TST offers a conjoint ThM graduate degree. These degrees will be assessed in this report.

The final ministry approval for the PhD was November 5, 2014. A coordinated [single] structure of program requirements for each graduate degree (eliminating prior subsets of requirements) was developed as part of the GCTS, as was a strong central authority in the administration of the graduate programs. Member colleges allocate resources to the GCTS in a clear fashion. Graduate status is now determined through the GCTS and linked to member college status. GCTS has adopted the SGS supervision guidelines and has implemented caps on the number of advisees. These degrees will be reviewed in this quality assurance process.

These three degrees now operate within the purview of the Graduate Centre for Theological Studies (GCTS). The GCTS was developed through significant collaboration on the part of the TST, the U of T Vice-Provost’s office and the SGS. The documents that tell the history of this work show significant conversations on the part of CORM and other entities: Appendix I12: CORM Minutes, Dec. 10, 2012 (Appendix I12), GCTS Business Plan, January 11, 2013 (Appendix I16); CORM GCTS Subcommittee on GCTS report June 19, 2013 (Appendix I13), GCTS Proposal for Governance and Administration, August 20, 2013 (Appendix I14); GCTS Organizational, August 20, 2013 Chart (Appendix I15); BOT Meeting Approving the Conjoint PHD in Theological Studies, August 26, 2013 (Appendix I16); GCTS Constitution and By-Laws, 2015-16, updated October 29, 2018 (Appendix O1). The goal of the development of the GCTS was to regularize TST-wide standards for the graduate program, centralize decision making, and improve student supervision. The administration of the GCTS was patterned after departments at the U of T. Further work on Graduate Appointments was completed in 2015 through the GCTS Guidelines for Graduate Appointments (Appendix I9) and in 2018, using the Hollenberg Principles, on the Alternative Process for Adjudicating Teaching Credentials in Professional Areas, September 24, 2018 (Appendix I10).
6.6 Coordinating and streamlining course and program offerings (including differentiating between and articulating common educational standards and purposes for basic and graduate degrees)

(Referred to Intermediate and Medium-Term Plans)

Differentiation between second-entry undergraduate and graduate level courses is clear. As will be evident in the Degree Learning Expectations (DLE’s) and Student Learning Outcome (SLO) charts in every degree below, a clear correlation has been developed between DLE’s and SLO’s.

This process has been under consideration for several years. Streamlining required courses across the TST, in the way envisioned by the 2011 UTQAP, has been difficult, as course structure, approach, and content is often dictated by the mission of the member schools in relationship to their ecclesial obligations. In 2020, faculty contended that the elimination of the graduate “departments” after the creation of the PhD reduced opportunities for conversation and ongoing administration of the second-entry undergraduate programs, with the net effect of lessening, rather than enhancing, curricular planning. In 2019 the Faculty Assembly reorganized into four Teaching and Research Areas for further discussion and coordination.

In January 2020, the study of the possibility of course sharing was placed as an urgent matter before the new TST Director. (Previous TST Directors had focused on the developed of the GCTS, PHD, MA and D Min). This conversation has been conducted in several parts:

- A survey monkey questionnaire was created that listed all of the ATS outcomes from all seven MDiv degrees (as that degree is the most comprehensive) in random order. Faculty were asked to identify all to which they could “teach.” See Appendix F7: MDiv Outcomes Survey.
- The Director analyzed the results. See Appendix F6: Initial analysis of M Div Outcomes Survey.
- In a February 2020 faculty retreat, the faculty discussed the results guided by a set of questions about the possibilities and limits of course sharing. See Appendix F5: Consolidated Comments on MDiv Outcomes Results.
- A comparison of the M Div requirements was created. See Appendix F1: Master of Divinity Requirements Comparison.

When placed in relationship to the results of the analysis of undergraduate teaching, the following observations can be made:

- The M Div is truly one degree, not seven, in that faculty showed significant comfort teaching to each other’s outcomes in the M Div Outcomes Survey (Appendix F7), except when course outcomes are ecclesiually specific.
- The faculty pointed to the fact that, though SLO’s are similar, ecclesial difference creates different structures in the degrees that makes course sharing difficult. This observation is verified by the document Master of Divinity Requirements Comparison (Appendix F1).
- The faculty identified that significant course sharing already exists. (See Appendix F5: Consolidated Comments on MDiv Outcomes Results).
INTRODUCTION

- While many faculty (not just Biblical) teach to Biblical outcomes, they are less likely to state Biblical outcomes in their courses.

- Practical Theology has fewer core faculty teaching, and in the Outcomes survey (see Appendix 6 and Appendix 7), faculty often taught to “leadership” outcomes but were not comfortable teaching leadership skills.

- In contrast to the Course Code Analysis (that showed few formally “joint” interdisciplinary courses are cross registered), the Outcomes survey suggests that faculty perceive themselves to teaching to integrative, interdisciplinary outcomes.

- Faculty conversations identified several potential courses that might be mounted ecumenically: Ecumenism, Social Ethics, Religious Pluralism, Doctrine from an ecumenical perspective/comparative doctrine, Comparative Spirituality.

The record of the conversation above predates the COVID-19 emergency. Further conversation was largely delayed.

COVID-19 created an opportunity for sharing of significant resources related to helping faculty develop remote teaching. A recently hired EC faculty person spent two months prior to the start of this contract preparing and teaching an asynchronous remote course for TST faculty how to develop remote courses. Some collaboration occurred among field supervisors regarding ordering Personal Protective Equipment (PPE).

While faculty were encouraged to collaborate on courses, the time involved “going remote” delayed any further collaboration, due to the structural issues noted above. While this report is about the second-entry undergraduate programs, experience in the Graduate Programs is instructive: when collaborative cohort courses are mounted and intended to be shared, the “shared” courses are the hardest to staff and tend to become courses for which no faculty person feels responsibility. If courses are shared, faculty must identify with those courses. (See Appendix 14: Feb 2020 Faculty discussions collaborative teaching.)

With the audit of faculty research projects according to the University of Toronto’s Institutional Strategic Research Plan (see Research section of this self-study), we will have further opportunities to discover where complementary faculty teaching on the elective level might occur. In 2020, TST registrars are implementing a new curricular planning sequence that allows faculty to review proposed courses before the curriculum is built. This work is ongoing.

6.7 Faculty renewal plan

(Referred to in Medium-Term Plans)

Although faculty hiring occurs under the authority of the member colleges, interest in TST-wide considerations in faculty renewal plan, and UTQAP 2020 is helping TST gather data that is necessary to develop TST-wide considerations in the member colleges’ faculty hiring.

Whenever a faculty opening occurs, the senior administrators of the member colleges have conferred on faculty searches through CORMS/SEC; for example, in 2020 Wycliffe College Principal Stephen Andrews asked for collaboration on searches in theology and Old Testament. Moving forward, TST will use the Faculty Assembly’s engagement around shared teaching and curricular development and evidence from that process to determine TST-wide faculty needs. Furthermore,
the faculty conversations conducted as part of the UTQAP 2020 provides SEC with additional data around the strengths inherent in the faculty.

As noted above, in 2020 the member colleges collaborated in the area of remote teaching assistance for faculty. A person newly hired by Emmanuel College began his work two months early as an employee of TST. He provided assistance to all of the schools with remote teaching, curating CTSI and other resources, preparing a remote class on teaching remotely, and providing assistance to individual faculty as they developed their remote, Fall 2020 courses. Dr. Tom Powers of Wycliffe College convened a TST-wide committee that assessed the technological and pedagogical needs of the member colleges in light of COVID-19 and has reported to the SEC for further action.

6.8 Improving the Faculty Research profile

(Referred to in Opportunities for Improvement)

At various joint U of T/TST meetings since 2011, opportunities to enhance TST’s research culture were reported. TST-wide Faculty Assembly events included celebrations of new books, by TST authors, joint editing of new books, conference planning, common scholarly enterprises through the Toronto Journal of Theology, research and curriculum design on settler and indigenous relationships, conversations about research and teaching excellence, and in the COVID-19 era, academic consultations through zoom. In preparation for this UTQAP review, an audit of faculty research was developed in relationship to the University of Toronto’s Faculty Institutional Strategic Research Plan, and faculty conversations around these topics ensued. (See Research section of this self-study.)

6.9 Reorganizing Second-Entry Undergraduate Degree Programs

(Referred to in Medium-Term Goals)

TST has closed three degree programs but has not sought to reorganize vibrant degrees as streams under one degree. Rather, while the Intermediate Term Report suggested that TST would continue to reduce the number of degrees, the TST prefers a diverse portfolio approach, as described in the TST context, above. This approach is consistent with our national and international comparators, below.

6.10 Developing a TST Long Range Plan

(Referred to Medium-Term Plans)

While the Medium Terms plan refers to the launch of a 2030-type planning process that would include a faculty renewal plan and research profile plan, these items have been dealt with independently. The research report describes the faculty research profile in relationship to the U of T Institutional Strategic Research Plan, which is related to its Toward 2030 plan. Each of the Member schools has a strategic plan of which TST is a part. TST itself has a 2011 Mission, Vision and Strategic Action Items which guide its ongoing work. However, further movement in the direction of a TST-wide Strategic Plan was delayed by COVID-19.

In February 2020, the Faculty Assembly engaged in a “Collective Narrative Timeline” exercise aimed at coalescing a common narrative, from which the mission, vision and values statement
could be revisited. Plans were underway to conduct this exercise with librarians, registrars, TST staff, TST trustees and students, and in the COVID-19 era, information was gathered from each of these groups to compare with the faculty data. Further work on this process was delayed because of COVID-19 and will be picked up in 2021.

Of the Action Items in the strategic plan, one deserves significant mention: renewal of governance. The TST Governance has been revised ongoingly since 2011, with the development of the Graduate Centre for Theological Studies in 2013 and restructuring of the Board of Trustees in 2013. A study of Governance was again proposed in 2019 and extensive conversations between the Governance Committee of the Board of Trustees and the Faculty Assembly Executive (FAE) led to renewal of Governance, including formalizing the committee of the heads of colleges (formerly CORM or CORMS) into a formal committee of the board, a Senior Executive Council (SEC), and adding two faculty members, one from the independent schools and one from the federated schools, to the Board of Trustees. Now that SEC has been formalized and in order to shape a true bicameral government, the FAE has been working with the Governance Committee of the BOT to increase faculty participation in the Academic Council (See Governance section of this self-study).

6.11 Welcoming the Canadian Yeshiva and Rabbinical School as a member college in TST

(Referred to in Longer Term Goals)

The Canadian Yeshiva and Rabbinical School has not materialized; therefore, TST was unable to respond to this item.

* * *

This Self-Study Report is divided in three major sections:

I. The various Academic Programs under review

II. The academic unit, which is the Toronto School of Theology

III. Future Directions, featuring proposed improvements and enhancements.
The next sections of this Report address the following programs under review:

**Second-Entry Undergraduate Programs**

- Master of Arts in Ministry and Spirituality
- Master of Divinity
- Master of Pastoral Studies
- Master of Religious Education
- Master of Sacred Music
- Master of Theological Studies
- Certificate in Theological Studies

**Graduate Programs**

- Master of Theology
- Master of Arts in Theological Studies
- Doctor of Ministry
- Doctor of Philosophy in Theological Studies

**Additional Information for All Programs**

- Extracurricular Opportunities

Assessment of TST’s Programs Under Review relative to the best of their kind
Second-Entry Undergraduate Program

Master of Arts in Ministry and Spirituality

1. Program Overview

The Master of Arts in Ministry and Spirituality (MAMS) program was adopted by the Regis College Academic Council in 1998 as an option for men and women with active ministerial experience within the church or within the wider community who seek to expand and deepen a social and spiritual vision through theological study and reflection on the personal and societal dimensions of ministry in a post-modern culture.

The MAMS program through both its academic and pastoral components seeks:

1. To present new theological insights for a deeper understanding of ministerial issues.
2. To enable students to understand the relationship among theological reflection, ministerial development and spiritual growth.
3. To open the creative power of the imagination to new ministerial alternatives.

The MAMS program is designed to respond to the movements within our church and world in which people are seeking to integrate spirituality and praxis into the lived reality of everyday life. The program is geared toward men and women with a level of maturity and experience that enables them to authentically engage in the core foci of the program which are Knowledge of Religious Heritage, Sensitivity to Cultural Context, Personal and Spiritual formation, Theological Reflection of Discipleship in Ministry and Formation in the Ministry of Spiritual Direction.

1.1 Core Educational Values

The core educational values of the MAMS degree are:

- Engagement with resources received from the tradition, the Church, one’s interior life, and one another.
- Experiential educational practices that cultivate the interrelation of affect and intellect.
- Accompaniment of students on their journey toward the self-awareness, affective freedom, and intellectual flexibility required today in the formation of women and men for global ministry.
- Ministry grounded in solid, rigorous engagement with academic theology.
- Academic theology brought to bear in a cultural and ministerial context.

1.2 Consistency with the Mission of Toronto School of Theology

The MAMS is consistent with the mission of the TST since courses for this degree can be taken across the consortium, ensuring ecumenical exchange among students and collaboration among
the faculty of the member institutions. The Integration Seminar fosters critical reflection on matters of Christian faith, practice and ministry. The degree synthesizes rigorous theology with pastoral formation through the combination of nine required units in religious heritage, three units in cultural context, three units in personal and spiritual formation, and four units of theological reflection on discipleship in ministry. The supervised pastoral components put students immerse students in a number of collaborative relationships in settings beyond TST and the University of Toronto. The rigorous courses approved by the TST curriculum committee ensure excellence in theological education and formation. The personal attention given to the students by the faculty member who teaches the Integration Seminars and advises the students in the program ensures that students attend to their intellectual, spiritual, and personal formation.

1.3 Consistency with the Mission of the University of Toronto

The MAMS degree is consistent with the mission of the University of Toronto. The MAMS degree contributes to a transformative education by situating education in the art of spiritual direction within an academic and intellectual formation in academic theology. It wrestles with the complexities of human experience as manifested in pastoral situation and the personal journeys of people grappling with the challenge of faith in our time. It applies academic theology to pastoral situations and in doing this, translates it. It trains ministers in the church to respect the diversity and life experiences of those to whom they minister, thereby protecting their individual human rights.

2. Program Design

2.1 Program Learning Outcomes

Table 1: Common TST Learning Outcomes for Second-Entry Undergraduate Programs

<table>
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<tr>
<th>Baccalaureate/Bachelor’s degree / Honours: Degree-Level Expectations (DLE’s)</th>
<th>DLE’s for Second-Entry Undergraduate Programs. This degree is awarded to students who demonstrate:</th>
<th>Master of Arts in Ministry and Spirituality Program: Learning Outcomes. This degree is awarded to students who demonstrate:</th>
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<tbody>
<tr>
<td>1. Depth and breadth of knowledge</td>
<td>• Developed and critical comprehension of the methods, sources, and norms of the faith tradition(s) engaged by the member College, including, a respectful, comparative dialogue with Christian belief(s) or other spiritual tradition(s).</td>
<td>• Developed, critical, comparative comprehension of the methods, sources, norms and practices of two schools of spirituality; and • Critical understanding of the implications of social sciences for the development of theories and practices of spirituality.</td>
</tr>
<tr>
<td>a) Developed knowledge and critical understanding of the key concepts, methodologies, current advances, theoretical approaches and assumptions in a discipline overall, as well as in a specialized area of discipline;</td>
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<td>b) Developed understanding of many of the major fields in a discipline including, where appropriate, from an interdisciplinary perspective, and how the fields may intersect with fields in related disciplines;</td>
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<td>c) Developed ability to:</td>
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<tr>
<td>i. Gather, review, evaluate and interpret information; and</td>
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<tr>
<td>ii. Compare the merits of alternate hypotheses or creative options, relevant</td>
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I. ACADEMIC PROGRAMS / MASTER OF ARTS IN MINISTRY AND SPIRITUALITY

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| to one or more of the major fields in a discipline;  
  d) Developed, detailed knowledge of and experience in research in an area of the discipline;  
e) Developed critical thinking and analytical skills inside and outside the discipline; and  
f) Ability to apply learning from one or more areas outside the discipline. | • Ability to articulate what the dominant methodologies are in an area of focus (e.g. scriptural, historical, practical, systematic, etc.) and to evaluate their role in developing theological arguments; and  
• Ability to critically engage current scholarship on methods, sources and norms of the faith or spiritual tradition(s) engaged by the member College. | • Ability to employ and interrelate contextual analysis and one other methodology to compare major figures and disciplines of spirituality in world religions;  
• Critical, personally articulated understanding of the relationship of religious experience with the methods, sources and norms of world religious traditions; and  
• Practiced ability to participate in the methods and disciplines of prayer and contemplation. |

2. Knowledge of methodologies

An understanding of methods of enquiry or creative activity, or both, in their primary area of study that enables the student to:  

a) Evaluate the appropriateness of different approaches to solving problems using well established ideas and techniques;  
b) Devise and sustain arguments or solve problems using these methods; and  
c) Describe and comment upon particular aspects of current research or equivalent advanced scholarship.  

• Ability to articulate what the dominant methodologies are in an area of focus (e.g. scriptural, historical, practical, systematic, etc.) and to evaluate their role in developing theological arguments; and  
• Ability to critically engage current scholarship on methods, sources and norms of the faith or spiritual tradition(s) engaged by the member College.  

3. Application of Knowledge

The ability to review, present and critically evaluate qualitative and quantitative information to:  

a) Develop lines of argument;  
b) Make sound judgments in accordance with the major theories concepts and methods of the subject(s) of study;  
c) Apply underlying concepts, principles, and techniques of analysis, both within and outside the discipline;  
d) Where appropriate use this knowledge in the creative process; and  

The ability to use a range of established techniques to:  

a) Initiate and undertake critical evaluation of arguments, assumptions, abstract concepts and information;  
b) Propose solutions;  
c) Frame appropriate questions for the purpose of solving a problem;  
d) Solve a problem or create a new work; and  
e) Make critical use of scholarly review and primary sources.  

• Ability to employ appropriate methodologies, sources and norms of at least one Christian or spiritual tradition to:  
  o Engage in respectful dialogue with other disciplines and traditions;  
  o Interpret cultural contexts;  
  o Formulate theological arguments;  
  o Communicate theological concepts;  
  o Exercise responsible citizenship, and social leadership; and  
• Critical use of established concepts and techniques to address problems and analyze contextual concerns.  

• Ability to use anthropological, psychological, sociological and theological insights to enter and accompany others in their worlds of meaning to:  
  o Identify and empathize with another’s horizon of meaning;  
  o Ask open ended and evocative questions; and  
  o Engage in reflective leadership and join/lead others in a process of spiritual discernment to identify and respond to specific ministerial needs.
I. ACADEMIC PROGRAMS / MASTER OF ARTS IN MINISTRY AND SPIRITUALITY

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<td><strong>4. Communication Skills</strong>&lt;br&gt;The ability to communicate information, arguments, and analyses accurately and reliably, orally and in writing to a range of audiences.</td>
<td>• Ability to foster a safe and respectful environment within which to communicate arguments and analyses effectively and collegially, orally and in writing, to a range of different audiences.</td>
<td>• Ability to practice contemplative listening and to facilitate others in the process of contemplative dialogue.</td>
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<td><strong>5. Awareness of Limits of Knowledge</strong>&lt;br&gt;An understanding of the limits to their own knowledge and ability, and an appreciation of the uncertainty, ambiguity and limits to knowledge and how this might influence analyses and interpretations.</td>
<td>• Awareness of limits of knowledge within the methods, sources, and articulated norms of faith/spirituality; and&lt;br&gt;• Respectful engagement with socio-cultural influences, perspectives of Christian or other spiritual traditions, and contributions of other scholarly disciplines.</td>
<td>• Critical ability to identify the limitations of their cultural context and its implications for their expression of belief and experience of other faith/spiritual traditions.&lt;br&gt;• Ability to articulate; and evaluate their own operative theology.</td>
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<td><strong>6. Autonomy and Professional Capacity</strong>&lt;br&gt;Qualities and transferable skills necessary for further study, employment, community involvement and other activities requiring:&lt;br&gt;a) The exercise of initiative, personal responsibility and accountability in both personal and group contexts;&lt;br&gt;b) Working effectively with others;&lt;br&gt;c) Decision-making in complex contexts;&lt;br&gt;d) Ability to manage their own learning in changing circumstances, both within and outside the discipline and to select an appropriate program of further study; and&lt;br&gt;e) Behaviour consistent with academic integrity and social responsibility.</td>
<td>• Ability to develop and evaluate strategies for ongoing professional development to advance the emotional maturity, collaborative teamwork, effective decision-making, moral integrity, academic integrity, and spiritual sensibilities required for specialized leadership.</td>
<td>• Traits of the professional praxis of ministry, including:&lt;br&gt;o Adoption of a code of ethics.&lt;br&gt;o Identifying and maintaining personal boundaries;&lt;br&gt;o Developing a self-care strategy;&lt;br&gt;o Establishing and maintaining a peer network for support and referrals; and&lt;br&gt;o Establishing a context of ongoing professional supervision.</td>
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2.2 Admission Requirements

Applicants to the MAMS program must fulfill the following minimum requirements:

- Possess sufficient fluency in English to participate actively in seminars and to write essays and examinations.
- Be a graduate of an accredited college or university or give evidence of having completed an educational program equivalent to a BA degree. Normally applicants should have a B-average in an appropriate bachelor degree.
This program may be pursued on a full-time or part-time basis. Students may select one of two areas of focus. Pastoral Praxis fosters spiritual and emotional maturity for men and women desiring effective ministerial practice and authentic witness in church and society. Ministry of Spiritual Direction is for women and men discerning a vocation and for those seeking formation in spiritual direction ministry. Candidates are expected to have considerable life experience and a high level of maturity. Candidates bring a capacity for genuine self-awareness to a reflective process of supervision. These studies take place in a context of Ignatian spirituality that invites and promotes ecumenical community, effective ministerial practice and authentic witness.

The admission criteria for the MAMS program have been based on The Association of Theological Schools in the United States and Canada (ATS) learning outcomes of the program and aim to discover a candidate’s capacity for self-awareness and suitability for the program. Candidates are asked to complete a self-evaluation which addresses their Spiritual Development (Depth & Breath of Knowledge) and understanding of faith traditions; Communication/Learning (Knowledge of Methodologies) ability to enter into an informed theological discourse; Social/Pastoral (Application of Knowledge) awareness of context and the pertinent issues; Self-awareness (Communication Skills) capacity to engage in respectful dialogue and openness to diversity; Personal Strengths and Areas of Growth (Awareness of Limits of Knowledge); capacity to use personal gifts affectively and address personal areas of growth and limitations and Professional Development (Autonomy Professional Capacity); ability to behave in a professional responsible manner and work collaboratively.

The table below indicates that between 2012 and 2019 sixty-five applications were received and forty-five offers were made. During this time-period twenty-seven students completed the program and graduated.

In the past four years the number of the students offered accepted into the program has decreased as some applicants did not meet the academic criteria for the program and/or did not show the flexibility and maturity required to enter into ministry with people of diverse backgrounds or opinions.

Table 2: MAMS New Applications, Offers and Registrants

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<td>Offers</td>
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<td></td>
</tr>
<tr>
<td>New Registrants</td>
<td>2</td>
<td>4</td>
<td>9</td>
<td>10</td>
<td>4</td>
<td>5</td>
<td>2</td>
<td>2</td>
</tr>
</tbody>
</table>

2.3 Program Requirements

There are two foci that students may choose in the MAMS program, a Pastoral Praxis Focus and a Spiritual Direction Focus.

2.3.1 Pastoral Praxis Focus

The program requirements for the Pastoral Praxis Focus are:
I. ACADEMIC PROGRAMS / MASTER OF ARTS IN MINISTRY AND SPIRITUALITY

➢ RELIGIOUS HERITAGE: nine units
  • RGB1501H Introduction to the New Testament
  • One elective in the New Testament
  • One elective in the Old Testament (preferably Introduction)
  • One elective in History
  • One Theological Elective in Anthropology
  • One Theological elective in Christology
  • One theological elective in Ecclesiology
  • One Theological Elective in Social Ethics
  • One theological elective in Systematics or Ethics

➢ PERSONAL AND SPIRITUAL FORMATION: three units
  • RGP3687H Integration for Ministry I: Practicum and Seminar
  • RGP3688H Integration for Ministry II: Practicum and Seminar
  • RGP3682H Integration for Ministry III: Final Integration

➢ CULTURAL CONTEXT: four units
  • RGP3281H Religious Experience in the World’s Religions
  • RGP3214H Spirituality and Care
  • RGT1905H Introduction to Theological Ethics and Moral Theology
  • One Elective in Cultural Context

➢ THEOLOGICAL REFLECTION ON DISCIPLESHIP IN MINISTRY: four units
  • RGP3218HY Pastoral Component
  • Three Pastoral Electives

2.3.2 Spiritual Direction Focus

The program requirements for the Spiritual Direction Focus are:

➢ RELIGIOUS HERITAGE: seven units to be selected from the nine listed above

➢ PERSONAL AND SPIRITUAL FORMATION: three units (same as above)

➢ CULTURAL CONTEXT: four units (same as above)

➢ FORMATION THE MINISTRY OF SPIRITUAL DIRECTION: six units
  • Two electives in Pastoral Theology related to discernment, spiritual direction, prayer, spiritual exercises, group spiritual direction, or supervision.
I. ACADEMIC PROGRAMS / MASTER OF ARTS IN MINISTRY AND SPIRITUALITY

- RGP3661H Introductory Practicum in Spiritual Direction (Phase I)
- Phase II: RGP3248Y Retreat in Everyday Life (Phase II)
- RGP3269HY Supervised Practice and Appropriation of the Ministry of Spiritual Direction (Encompasses Phases III and IV, below)
  - Phase III: Eight-month practice of spiritual direction under supervision
  - Phase IV: A final, integrative theological reflection paper and a pastoral competency interview.

All students are required to maintain an electronic portfolio that documents their progress in their programs.

2.4 Curriculum Design

Candidates for the MAMS select one of two foci: Pastoral Praxis, or Spiritual Direction. Candidates for each focus must take a certain number of courses (referred to below as “units”) in various disciplines. E.g., candidates who select the Pastoral Praxis focus must take nine units in Religious Heritage, three units in Personal and Spiritual Formation, etc. Courses are listed below by focus and grouped together by discipline. Course descriptions have only been provided for courses specified by a particular course code.

For more specifics, see Appendix A2: Master of Arts in Ministry and Spirituality Courses.

2.4.1 Curriculum Map

The curriculum map for the MAMS in relation to outcomes correlated with the Ontario DLE’s is found at Appendix A3: Master of Arts in Ministry and Spirituality - Curricular Mapping.

2.4.2 Assessment of Learning

The MAMS Outcomes relative to Ontario DLE’s have only recently been established. Ongoing Assessment of student learning outcomes has heretofore been conducted in response specifies the following ATS areas:

- **Religious Heritage**: The program shall encourage students to grow in faith and discernment through the integration of theological and ethical reflection, integrated spirituality, social analysis, Scripture study and the religious tradition.

- **Cultural Context**: The program shall provide opportunity to develop an understanding of ministerial issues and concerns in the context of the Faith tradition and contemporary culture.

- **Personal and Spiritual Formation**: The program shall foster the spiritual and emotional maturity in the student necessary for effective ministerial practice and authentic public witness.
I. ACADEMIC PROGRAMS / MASTER OF ARTS IN MINISTRY AND SPIRITUALITY

- *Theological Reflection on Discipleship in Ministry:* The program shall promote an evaluative and integrative process of theological reflection on the ministerial competencies appropriated by the student for service in church and society.

### Table 3: MAMS Courses and Categories

<table>
<thead>
<tr>
<th>MAMS CORE COURSES</th>
<th>MAMS CORE Categories</th>
<th>Regis Approved Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. An Introduction to the New Testament</td>
<td>Religious Heritage core</td>
<td>RGB1501H</td>
</tr>
<tr>
<td>2. Religious Experience in the World's Religions</td>
<td>Cultural Context core</td>
<td>RGP3281H</td>
</tr>
<tr>
<td>3. Spirituality and Culture</td>
<td>Cultural Context core</td>
<td>RGP3214H</td>
</tr>
<tr>
<td>4. Ethical Reflections on Pastoral Practice</td>
<td>Cultural Context core</td>
<td>RGT1905H</td>
</tr>
<tr>
<td>5. Integration for Ministry I</td>
<td>Personal &amp; Spiritual Formation core</td>
<td>RGP3687H</td>
</tr>
<tr>
<td>6. Integration for Ministry II</td>
<td>Personal &amp; Spiritual Formation core</td>
<td>RGP3688H</td>
</tr>
<tr>
<td>7. Integration for Ministry III: Final Integr</td>
<td>Personal &amp; Spiritual Formation core</td>
<td>RGP3682H</td>
</tr>
<tr>
<td>8. IFM / MAMS Pastoral Component</td>
<td>Pastoral Praxis focus - Theological Refle</td>
<td>RGP3218H</td>
</tr>
<tr>
<td>9. Practicum in Spiritual Direction</td>
<td>Spiritual Direction focus - Formation in</td>
<td>RGP3661H</td>
</tr>
<tr>
<td>10. Retreat in Everyday Life</td>
<td>Spiritual Direction focus - Formation in</td>
<td>RGP3248Y</td>
</tr>
<tr>
<td>11. Supervised Practice and Appropriation of</td>
<td>Spiritual Direction focus - Formation in</td>
<td>RGP3269H</td>
</tr>
<tr>
<td>the Ministry of Spiritual Direction</td>
<td>the Ministry of Spiritual Direction</td>
<td></td>
</tr>
</tbody>
</table>

As candidates progress through the MAMS Program, their ability to comprehend and apply the desired outcomes of the program is assessed using specific assessment rubrics that focus on the four learning outcome areas of the program, i.e., Religious Heritage, Cultural Context, Personal and Spiritual Formation and Theological Reflection on Discipleship in Ministry.

- *Religious Heritage* is measured by the candidate’s ability to demonstrate an integration of social analysis, scripture study and religious tradition. This is assessed through a series of Horizon Analysis Papers which highlight attractions, resistances and learnings gained through reflective reading of articles by contemporary spiritual writers and theologians and the practice of theological reflection.

- *Cultural Context* is measured by the candidate’s ability to articulate a personal understanding of the relation between spirituality, culture and ethics. This is assessed through a series of Horizon Analysis Papers, Integrative Reflection Papers that draw on personal experience, Case Studies and the ability to work in small group settings while using a contemplative listening stance.

- *Personal and Spiritual Formation* is measured by the candidate’s ability to identify patterns in their narrative of their pastoral vision and to identify patterns of prayer for both individual and communal ministerial growth. This is assessed through the ability to apply the rules of discernment within a ministry context, Integrative Discernment Papers, and the ability to lead a group in a process of prayer and reflection.

- *Theological Reflection on Discipleship in Ministry* is measured by the candidate’s ability to articulate a personal understanding of the relationship between religious experience and
world religious traditions, and to engage in and integrate the practice of contemplative theological reflection. This is assessed by their ability to engage in the practice of ministry while under supervision, a summative self-reflective exercise on ministerial competencies and a thorough competency interview. During the competency interview, which consists of the candidate, the program director and the supervisor, the candidate presents their summative self-reflection exercise which is then followed by a process of reflection and contemplative dialogue on capacity for ministry.

Periodic assessments of the program occur through consultation and review of feedback from student evaluations, professors and supervisors. This assists in reinforcing and/or improving the development of program curriculum. The feedback from current students in the MAMS program has been very affirming of the value and significance of both the program and the stages of assessment. In a recent survey (Appendix A29: Basic Degree Student Survey), 95% indicated that their study was very relevant or extremely relevant. They found the assignments to be challenging and enriching by engaging them in the process of personal transformation and ongoing ministerial development. Students felt that they have a comprehensive understanding of the components of their program. This sentiment is echoed by graduates of the program with 92% indicating that their study was extremely relevant and by employers of graduates finding their employees to be well prepared for ministry, able to integrate various elements of the tradition into their practice, effectively use the skills of discernment and engage in reflective leadership (see Appendix A30: Continuous Improvement Assessment).

2.5 Curriculum Delivery

The MAMS program is traditionally delivered in a face-to-face environment which creates an atmosphere of community and an ability to do reflective work within a group process. In the integration seminars, candidates use the practice of theological reflection to reflect on personal, communal, ministerial, service and work experiences to discern their call to transformation and integration in the context of the Christian tradition, specifically the Ignatian tradition, and their cultural realities. These courses highlight the candidate’s capacity for genuine self-awareness, understanding of faith traditions, awareness of cultural and religious diversity, and ability to enter into respectful contemplative dialogue while exercising leadership in small group and large group settings.

As candidates progress through the program they enter into in-class practicum-based studies which serve to deepen the integration of theory and practice. This involves peer-based experiences in dyads and triads in which students collaborate and practice through the use of role play. Candidates also prepare and lead presentations on their on-going discernment of ministry and areas for personal growth and development. These experiences highlight the candidate’s ability to apply knowledge, communicate clearly, and identify their personal gifts and limitations.

As candidates move toward completion of the program, they enter more direct hands-on practicum experiences where they engage in ministry while supported by an on-site supervisor. This experience is designed to intensify and integrate the individual ministerial experience, theory, practice, and the supervision process. The supervised ministry experience is followed a final theological reflection paper demonstrating the appropriation of the theology, theory and practice of ministry which is later presented at a competency interview. This final exercise further
I. ACADEMIC PROGRAMS / MASTER OF ARTS IN MINISTRY AND SPIRITUALITY

highlights candidates’ capacity for self-awareness, application of knowledge, awareness of limitations and personal autonomy and professionalism.

2.6 Curriculum Quality Enhancement

Due the large enrollment of part-time students in the MAMS (see Appendix A24: Comprehensive TST Enrollment Data), adjustments have been made to accommodate student schedules. This has resulted in the offering of more required courses in the evening and in Saturday sessions. The Saturday classes, in particular, have been a great success as students have reported having more intense and in-depth experience of the course.

In the recent experience of COVID-19 our courses have been modified to an on-line format which has proved to be quite effective but also challenging.

2.7 Placement

The table below indicates that out of a graduating cohort of twenty-nine students, 34.5 % reported working in the specific field for which they were trained while 20.7% reported working in a field related but not specific to their training. 24.1% moved on to further study while 17.2% indicated following other options and 3.4% were seeking employment. These numbers reflect the diverse nature of the MAMS students, as some come into the program already employed in a particular area of ministry seeking to further develop their skills, others are retired and wish to pursue ministry in a volunteer capacity but with an advanced skill set, while still others wish to deepen their study of spirituality. A unique strength of the program is its ability to respond to a variety of ministerial options available to a diverse population of students.

Table 4: Placement of MAMS Graduates

<table>
<thead>
<tr>
<th></th>
<th>2013</th>
<th>2014</th>
<th>2015</th>
<th>2016</th>
<th>2017</th>
<th>2018</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vocational Placement</td>
<td>1</td>
<td>3</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Non-Vocational Placement</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>1</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>Further Study</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>5</td>
</tr>
<tr>
<td>Seeking Placement</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Other</td>
<td>2</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>3</td>
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<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

3. Assessment of the MAMS Program Relative to the Best of Its Kind

At the end of this section devoted to the academic programs under review, see the development entitled Assessment of TST’s Programs Under Review relative to the best of their kind.
Second-Entry Undergraduate Program

Master of Divinity

1. Program Overview

1.1 Key purpose and Targets

The MDiv degree is the normative degree in North America to prepare persons for ordained or other professional Christian ministry in congregations and other settings. The nomenclature MDiv was approved by The Association of Theological Schools in the United States and Canada (ATS) in 1970. In North America it quickly replaced the earlier ATS nomenclatures, Bachelor of Divinity and Bachelor of Sacred Theology (although the latter is still often used for ecclesiastical degrees). Educationally, the MDiv program functions at the second-entry undergraduate level; meaning, prior exposure to theological education or training is not assumed.

1.2 Core Educational Values

The MDiv historically provides students’ academic training for ordained ministry. It has a well-known structure that always includes Bible, theology, church history, ethics, and practical theology. In this degree TST values ecclesiastical specificity within the degree’s general outline. The specific ethos of courses at member colleges is tuned to the particular ecclesial constituents that are most important to the member colleges.

As it has evolved in the early 21st century, the MDiv curriculum strives to be relevant and contemporary, multicultural and intergenerational, and flexible enough to allow students to pursue a wide array of Christian ministry and leadership. Wycliffe College offers streams in its MDiv program – Missional Leadership, Pioneering Ministries and Advanced Academic. Emmanuel College offers combined MDiv/MPS. The University of St. Michael’s College offer a combined MDiv/MRE.

1.3 Consistency with the Mission of Toronto School of Theology

This program is consistent with the mission of the TST insofar as it focuses on “formation for leaders in service of the church and the world.” The degree is a primary degree for ordained leadership.

1.4 Consistency with the Mission of the University of Toronto

The program promotes the U of T’s mission of “transformative education” by allowing religious leaders to reflect upon both the historic and urgent issues facing the church and other religious settings in relationship to Canadian society, global ecumenical relationships, and its place in a world populated by a variety of religious practices.
## 2. Program Design

### 2.1 Program Learning Outcomes

**Table 5: MDiv Program Learning Outcomes**

<table>
<thead>
<tr>
<th>Baccalaureate/Bachelor’s degree: Honours (DLE)</th>
<th>General Degree-Level Expectations (DLE’s) for Second-Entry Undergraduate Programs:</th>
<th>Learning Outcomes for Master of Divinity (MDiv) Program:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. <strong>Depth and breadth of knowledge</strong></td>
<td>• Developed and critical comprehension of the methods, sources, and norms of the faith tradition(s) engaged by the member College, including, a respectful, comparative dialogue with Christian belief(s) or other spiritual tradition(s).</td>
<td>• Developed knowledge and critical understanding of the content, nature and interpretation of Scripture, Doctrine, and the history of the Church and its mission.</td>
</tr>
<tr>
<td>a) Developed knowledge and critical understanding of the key concepts, methodologies, current advances, theoretical approaches and assumptions in a discipline overall, as well as in a specialized area of discipline;</td>
<td>• A detailed understanding of the theology and practice of at least one Christian tradition.</td>
<td>• Critical understanding of the similarities and differences between the practices, cultural contexts, theology, and mission for ordered and lay ministries engaged by the member College with different Christian denominations and/or other spiritual traditions.</td>
</tr>
<tr>
<td>b) Developed understanding of many of the major fields in a discipline including, where appropriate, from an interdisciplinary perspective, and how the fields may intersect with fields in related disciplines;</td>
<td>• Articulate what the dominant methodologies are in an area of focus (e.g. scriptural, historical, practical, systematic, etc.) and to evaluate their role in developing theological arguments;</td>
<td>• Evaluate critical distinctions between authoritative primary sources and relevant secondary sources for the study of at least one Christian tradition and the practice of spiritual leadership within it.</td>
</tr>
<tr>
<td>c) Developed ability to:</td>
<td>• Critically engage current scholarship on methods, sources and norms of the faith or spiritual tradition(s) engaged by the member College.</td>
<td>• Apply wide range of methodological approaches towards interpretation, analysis, and construction to primary and secondary sources of scripture, doctrine, and the history of the Church and its mission.</td>
</tr>
<tr>
<td>i. Gather, review, evaluate and interpret information; and</td>
<td>• Articulate what the dominant methodologies are in an area of focus (e.g. scriptural, historical, practical, systematic, etc.) and to evaluate their role in developing theological arguments;</td>
<td></td>
</tr>
<tr>
<td>ii. Compared the merits of alternate hypotheses or creative options, relevant to one or more of the major fields in a discipline;</td>
<td>• Critically engage current scholarship on methods, sources and norms of the faith or spiritual tradition(s) engaged by the member College.</td>
<td></td>
</tr>
<tr>
<td>d) Developed, detailed knowledge of and experience in research in an area of the discipline;</td>
<td>• Articulate what the dominant methodologies are in an area of focus (e.g. scriptural, historical, practical, systematic, etc.) and to evaluate their role in developing theological arguments;</td>
<td></td>
</tr>
<tr>
<td>e) Developed critical thinking and analytical skills inside and outside the discipline; and</td>
<td>• Articulate what the dominant methodologies are in an area of focus (e.g. scriptural, historical, practical, systematic, etc.) and to evaluate their role in developing theological arguments;</td>
<td></td>
</tr>
<tr>
<td>f) Ability to apply learning from one or more areas outside the discipline.</td>
<td>• Articulate what the dominant methodologies are in an area of focus (e.g. scriptural, historical, practical, systematic, etc.) and to evaluate their role in developing theological arguments;</td>
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</tr>
</tbody>
</table>

An understanding of methods of enquiry or creative activity, or both, in their primary area of study that enables the student to:

a) Evaluate the appropriateness of different approaches to solving problems using well established ideas and techniques;

b) Devise and sustain arguments or solve problems using these methods; and

c) Develop, detailed knowledge of and experience in research in an area of the discipline; including, where appropriate, from an interdisciplinary perspective, and how the fields may intersect with fields in related disciplines;
## I. ACADEMIC PROGRAMS / MASTER OF DIVINITY

<table>
<thead>
<tr>
<th>Baccalaureate/Bachelor’s degree: Honours (DLE)</th>
<th>General Degree-Level Expectations (DLE’s) for Second-Entry Undergraduate Programs:</th>
<th>Learning Outcomes for Master of Divinity (MDiv) Program:</th>
</tr>
</thead>
</table>
| c) Describe and comment upon aspects of current research or equivalent advanced scholarship. | • Employ appropriate methodologies, sources and norms of at least one Christian or spiritual tradition to:  
  o Engage in respectful dialogue with other disciplines and traditions;  
  o Interpret cultural contexts;  
  o Formulate theological arguments;  
  o Communicate theological concepts;  
  o Exercise responsible citizenship, and social leadership. | • Developed understanding of spiritual care, social services, mission and leadership within the denominations/tradition(s) engaged by the member College including dialogue with Christian belief(s) or other spiritual tradition(s). |
| 3. Application of Knowledge  
The ability to review, present and critically evaluate qualitative and quantitative information to:  
a) Develop lines of argument;  
b) Make sound judgments in accordance with the major theories, concepts, and methods of the subject(s) of study;  
c) Apply underlying concepts, principles, and techniques of analysis, both within and outside the discipline;  
d) Where appropriate use this knowledge in the creative process  
The ability to use a range of established techniques to:  
a) Initiate and undertake critical evaluation of arguments, assumptions, abstract concepts and information;  
b) Propose solutions;  
c) Frame appropriate questions for the purpose of solving a problem;  
d) Solve a problem or create a new work; and  
e) Make critical use of scholarly review and primary sources. |  | • Apply a wide range of methodologies and skills in research, theological/spiritual reflection, and communication to make sound judgements in supervised experiences in pastoral or social ministry.  
• Formulate lines of argument in accordance with major theological and biblical concepts and traditions of the Church.  
• Explain critical perspectives on, and practical expertise in, the task of spiritual and social leadership as applied to pastoral or social ministry.  
• Provide evidence or critical self-awareness with regard to one’s own and others’ faith perspectives, practices and theologies, including an integrated theological framework that promotes justice and mission of the Church. |
| 4. Communication Skills  
The ability to communicate information, arguments, and analyses accurately and reliably, orally and in writing to a range of audiences. | • Ability to foster a safe and respectful environment within which to communicate arguments and analyses effectively and collegially, orally and in writing, to a range of different audiences. | • Developed ability for respectful comparative engagement with another tradition and/or discipline.  
• Developed ability to plan and present initiatives and responses towards diverse pastoral or spiritual contexts.  
• Developed ability to communicate, including, where appropriate, to proclaim with sympathy and conviction, information, arguments, and analyses accurately and reliably, orally and in writing to a range of audiences. |
## 1. Academic Programs / Master of Divinity

<table>
<thead>
<tr>
<th>Baccalaureate/Bachelor’s degree: Honours (DLE)</th>
<th>General Degree-Level Expectations (DLE’s) for Second-Entry Undergraduate Programs:</th>
<th>Learning Outcomes for Master of Divinity (MDiv) Program:</th>
</tr>
</thead>
<tbody>
<tr>
<td>5. Awareness of Limits of Knowledge</td>
<td>• Awareness of limits of knowledge within the methods, sources, and articulated norms of faith/spirituality.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Respectful engagement with socio-cultural influences, perspectives of Christian or other spiritual traditions, and contributions of other scholarly disciplines.</td>
<td>• Developed critical self-awareness with regard to one’s own and others’ faith perspectives, practices and theologies.</td>
</tr>
<tr>
<td></td>
<td>• Articulated understanding of the complex cultural realities and structures within which the church lives and carries out its mission.</td>
<td>• Articulated understanding of the complex cultural realities and structures within which the church lives and carries out its mission.</td>
</tr>
<tr>
<td></td>
<td>• Recognition of the uncertainties and limits inherent in both faith-based and non-confessional academic interpretations of Scripture and Christian traditions.</td>
<td>• Recognition of the uncertainties and limits inherent in both faith-based and non-confessional academic interpretations of Scripture and Christian traditions.</td>
</tr>
<tr>
<td>6. Autonomy and Professional Capacity</td>
<td>• Ability to develop and evaluate strategies for ongoing professional development to advance the emotional maturity, collaborative teamwork, effective decision-making, moral integrity, academic integrity, and spiritual sensibilities required for specialized leadership.</td>
<td>• Demonstrate the intellectual, affective, and professional capacities required for a skillful life of pastoral and public leadership.</td>
</tr>
<tr>
<td></td>
<td>• Ability to respond to human needs with openness to diversity of context.</td>
<td>• Exemplify behaviour consistent with academic integrity and pastoral maturity, including moral integrity, social skills, personal responsibility and discipline, initiative, academic competency, spiritual sensibilities, and social concern.</td>
</tr>
<tr>
<td></td>
<td>• Developed practice of professional ethics including interpersonal boundaries.</td>
<td>• Ability to respond to human needs with openness to diversity of context.</td>
</tr>
</tbody>
</table>

### 2.2 Admission Requirements

The basic admission requirements are as follows:

- A baccalaureate degree with a minimum of 70%; B-; 2.7/4.0 GPA overall standing.
- Academic/professional and pastoral letters of reference.
- Online application form, some of which include in-depth questions about student perspectives on the church and society.
- English language proficiency.
Colleges may stipulate additional requirements:

- St. Augustine’s Seminary may require students with a non-humanities baccalaureate to take additional courses in the humanities, which will be assessed on an individual basis. St. Augustine’s also requires the equivalent of eight one-semester courses in philosophy.

- Applicants to the M. Div. program at SMC are required to have five semester courses in philosophy. If the student has not fulfilled these requirements before admission, the credits must normally be completed within one year (twelve months) of the date of admission. Courses taken should include an Introduction to Western Philosophy, a Logic course, and a course within the Catholic tradition. Up to two philosophy credits may be counted as electives.

- Wycliffe College requires informal interview with the Principal and an affirmation of Wycliffe’s distinctive ethos as expressed in the “Six Principles and the Statement of Moral Vision.”

Some colleges have denominational requirements for admission to the MDiv.

- At St. Augustine’ applicants for the Bachelor of Sacred Theology (STB)/MDiv degree programs are normally sponsored by a Diocese. They must submit a letter of recommendation from their bishop or ecclesiastical superior that confirms participation in a spiritual formation program of a religious congregation or an ecclesiastically-recognized lay movement.

- Knox College also has accommodation for students who are sponsored by the Presbyterian Church in Canada.

- Trinity, Emmanuel and SMC also consider mature applicants without a baccalaureate who have completed one year of university-level education with at least a B- average for provisional admission to the MDiv program. Such students will be admitted as non-degree students on probation until they have satisfactorily completed ten credits at the Toronto School of Theology.

These requirements are carefully tuned to changes in the sponsoring denominations’ requirements for pastoral leadership.

2.3 Program Requirements

- **30 credits.** Every member college requires coursework in four areas including Bible, history, theology (including ethics or moral theology), and practical theology (including field practicums). Ecclesial differences dictate different numbers of courses and different electives depending upon ordination and other religious professional requirements. (See Appendix F1: Master of Divinity Requirements Comparison).

- **Field Education** is an important requirement of the MDiv program. This allows for practical, hands-on experience in a congregation or organization for approximately one year.
  - Students are supervised by practitioners in the field and enabled to reflect theologically on the practices of the church including such aspects as preaching, pastoral or spiritual care, social outreach, and worship leadership, etc.
In addition to Field education, Knox College requires participation in a 7 to 10-day inter-cultural (global awareness) experience at Seminario Evangélico de Teología (SET) in Matanzas, Cuba during the Winter Reading Week.

- Colleges require different forms of summatve projects—comprehensive papers, comprehensive exams, or capstone courses, or integrative field education courses.
- Students have the option of writing an MDiv thesis according to the parameters set out in the TST Basic Degree Handbook.

2.4 Curriculum Design

2.4.1 Curriculum Map

For general remarks on curriculum mapping, see Condition #3 in the Introduction section. The curriculum map for the MDiv program is attached as Appendix A13.

2.4.2 Assessment of Learning

In June 2020 the ATS, the accrediting organization for theology schools in the United States and Canada, approved new standards, noting criteria for each degree. Ontario’s DLE’s function similarly to the criteria for a degree established by the ATS, but the language is quite different. In this UTQAP report, the DLE’s approved by the Academic Council are identified, and the beginning of the curricular mapping project using degree requirements is based on these DLE’s. As this work was completed in Spring 2020, assessment data correspond to the ATS curricular outcomes that schools have used for accrediting purposes. TST member schools have been assessing their degrees, but in relationship to ATS outcomes.

All colleges have some form of course evaluations, graduating student questionnaires, and alumni questionnaires that exhibit the degree of effectiveness of programs and courses. Some colleges make use of an assessment team which report on data and trends. Many colleges have curriculum committees which review new course proposals, reactivations and changes. The following are examples from individual colleges.

➢ **TRINITY COLLEGE**

The ATS outcomes of the Faculty of Divinity at Trinity College are assessed as follows:

- **Outcome 1**: A graduate level and ecumenically justifiable understanding of the religious heritage of the Christian world, and in particular of the Anglican Church of Canada, by demonstrating
  a) a critical and broad knowledge of the Old Testament and the New Testament,
  b) a reasoned account of the teachings of Christianity and of Classical Anglicanism,
  c) a critical and broad knowledge of the history of Christianity, and of the international and North American Anglican forms of it.

Outcome 1 is assessed by (a) four courses in OT and NT serve to assess the learning of students in this area of knowledge, (b) two required courses, supported by two elective requirements in these two areas, assess the learning of students in this area of knowledge – particularly the major essay
for TRT366H “Studies in Anglican Theology.” (c) three course offerings assess the knowledge students acquire in this area of knowledge.

- **Outcome 2:** A knowledge and understanding of their cultural context, including principles and issues of contemporary social ethics, a critical perspective on the global, multicultural and cross-cultural aspects of that context, and a developed capacity to understand their own culture and at least one other culture in which they have experienced ministry.

Outcome 2 is assessed by the required course “Ethics and Society” (TRT2942H) focuses on contemporary social ethics and the contextual location of contemporary church and society. Our first-year field education program requires all students to attend and reflect upon a non-traditional Anglican congregation (i.e. non-British cultural background).

- **Outcome 3:** A reflective knowledge of their personal and spiritual formation, and of their approach to counselling and reflection; and their assessment of the variety of Anglican spiritualities.

Outcome 3 is assessed by (a) essays in TRP 3523H “Foundations in Psychodynamic Theory,” (b) coursework in TRP2202H “Spiritual Formation in the Anglican Tradition.”

- **Outcome 4:** Student assessment of (a) their own capacity for public leadership and ministry, (b) the principles of Anglican liturgical practice, and (c) the relation of practical ministry to other disciplines.

Outcome 4 is assessed by

a) The supervisor’s evaluations reporting on performance in three phases of Field education, as well as coursework submitted to complete the following course credits: TRD3010Y, TRD3020H, TRD3030H.

b) Performance on chapel worship terms (for partial completion of TRD3010Y), as well as assessment in the course TXJ2401H “The History, Theology, and Practice of Anglican Liturgy”

c) course paper for TRP 3523H “Foundations in Psychodynamic Theory,” final internship essay on the Theology of Ministry (to complete TRD3020H).

Student evaluation forms are completed by all students for each course offered by the faculty. These are reviewed by the Dean and discussed at faculty meetings. At the end of every academic year, graduating students are asked to complete an Exit survey of their experience of all aspects of the curriculum. They are then invited to a follow up interview with the Dean and Core teaching faculty. The Dean meets individually with each new student in their first semester of study to discuss their experience of the curriculum. Their feedback is discussed with the teaching faculty. Between 2013 and 2019, eighty-five undergraduate students completed the questionnaires. 82% felt the program outcomes listed accurately described their program. 81% felt they could demonstrate the qualities as described. 88% felt their intellectual and spiritual life and/or ministry were enriched by their studies. 84% responded that they would choose the same program again if given the choice. 85% would recommend the MDiv/MTS at Trinity to others.
EMMANUEL COLLEGE

Emmanuel College’s curriculum entails a series of interwoven goals arising from the Vision, Mission and Values of the College, directed towards identifiable degree program learning outcomes, and functioning in relationship with several academic, ecclesial and professional accrediting bodies. Emmanuel College conducts ongoing assessment of the effectiveness of its educational programs in enabling students to attain those goals, in compliance with our various partners, including The Association of Theological Schools (ATS), the University of Toronto Quality Assurance Process (UTQAP), The United Church of Canada (UCC), the Canadian Association for Spiritual Care (CASC) and the College of Registered Psychotherapists of Ontario (CRPO). The program at Emmanuel is assessed between cyclical reviews in the following ways: Yearly reports on each program; faculty discussion to strategize and implement change, ongoing through Curriculum Committee (TST) and Basic Degree Council. The program assessment utilizes direct and indirect data as defined by the ATS, with direct data being derived from evaluation of performance artefacts and indirect data being derived from collections of perceptions from faculty, students and others through surveys, etc.

• **Direct Data**

Students in Emmanuel College programs continue to demonstrate a strong level of proficiency in key subject areas. Academic Program Evaluation Reports (APER) for the MDiv, MPS, MSMus, and MTS programs in 2018-19 entailed evaluation of all program learning outcomes, including through the use of direct data (e.g., integration papers, theses, and other student artifacts). On a scale of 1 to 3 (1. Inadequate; 2. Proficient; 3. Superior) evaluation of direct data demonstrated that, on average, students in each program met or exceeded proficiency. In 2018, the average score for all program outcomes in the MDiv was 2.5.

• **Indirect Data**

Scores indicating the overall level of achievement on Emmanuel’s four program goals for the MDiv are strong. The 2018 Basic Degree Student Survey (see Appendix A22) shows over 90% MDiv students reporting “agree” or “strongly agree” to most questions related to these outcomes, such as: “As a result of my studies, I am more aware of how Christianity developed and why certain events and theological themes are important”; “I understand different methods of biblical interpretation and appreciate their importance.” On the ATS Graduating Student Questionnaires (GSQ) from 2012-18 regarding MDiv graduates, top responses about satisfaction with progress in ministry skills included “Ability to think theologically,” “Ability to work with men and women,” “Ability to relate social issues to faith,” “Awareness of an appreciation of the globalized context in which ministry is practiced,” “Ability to preach well,” “Ability to use Scripture,” “Ability to conduct worship,” and “Ability to interact effectively within my own religious tradition,” (GSQ #13, 2011-12, 2012-13; GSQ #15, 2013-14, 2014-15, 2015-16, 2016-17, 2017-18). Notably, MDiv students show consistent growth from GSQ #13, 2012-13 “Knowledge of other traditions” 3.3 to GSQ #15, 2013-14 “Ability to interact effectively with those of religious traditions other than my own,” 4.2; 2014-15, 4.0; 2015-16, 4.3; 2016-17, 4.3; 2017-18, 4.2.

Emmanuel College expects an integrative assignment in 3rd year. The assessment of this artefact from graduating students in 2019 gives direct evidence of curriculum’s effectiveness. The MDiv program at Emmanuel has four learning outcomes: scores indicating the overall level of achievement are strong. The 2018 Annual BD Students Survey (Appendix A22) shows over 90% MDiv
students reporting “agree” or “strongly agree” to most questions related to these outcomes, such as: “As a result of my studies, I am more aware of how Christianity developed and why certain events and theological themes are important”; “I understand different methods of biblical interpretation and appreciate their importance.”

➢ Wycliffe College

We are using Qualtrics, and here is some of what we are doing with it.

- **Course Evaluation**
  - Each professor is able to have year over year access to all their courses in one spot.
  - Administrators are able to see a global overview of all courses or granular detail of a single course or single faculty.
  - Access to validated questions in the Berkeley database.
  - Streamlined delivery of surveys to students, reduced administrative error and overhead.

- **Student surveys/community life**
  - The ability to gauge many aspects of student experience and have year over year comparisons.
  - Student engagement.

- **Course analytics**
  - Ability to tie-in some high-level course analytics (enrollment, etc.).

Wycliffe notes that they have restructured comprehensive exams due to disparities between compas results and students’ GPAs.

➢ Knox College

Each year the Faculty of Knox College reviews the progress of all students in the second-entry undergraduate programs in terms of the outcomes-based curriculum. For the MDiv program, the Faculty seeks to discern the competency and capacity of students for professional congregational ministry, and their suitability and fitness for ordination to the ministry of Word and Sacraments within the Presbyterian Church in Canada. Along with the student’s grades in the courses of the MDiv program, the Faculty, in its annual review of students, uses Learning Outcomes approved by the ATS. The outcomes identify four major areas for each student’s assessment: Religious Faith and Heritage, Culture and Context, Vocational and Spiritual Formation, and Capacity for Ministry and Public Leadership.

- **Students in 1st-year category/New students**

After first semester, and for new students especially, CGPA’s (“Cumulative Grade Point Average”) are assessed by faculty as lead indicators of student competency in various areas within the MDiv program.
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• Students in 2nd-year category

Before entering the third and final year of the MDiv program all students are interviewed and assessed by two Faculty members. Successful outcome of this assessment is conditional for continuation in the MDiv program.

• Final Year of Study

For denominational (Presbyterian Church in Canada) students on schedule to complete their studies, acknowledgement of professional and critical competencies is provided in the form of a ‘letter’ from the Principal of the College during the final semester of their study. This allows such students to commence to seek out a ‘calling’ (search for vacant congregation) within their profession. For all students under the final year category, CGPA reviews, in addition to meeting program requirements, are assessed. At graduation, denominational students having successfully fulfilled the professional and critical competencies of the MDiv program are then awarded the Diploma of the College.

Knox College annually contributes toward the collective ATS Graduating Student Questionnaire (GSQ) data. The 2018-19 Profile of Participants (as of July 17, 2019) indicate the following results for the M.Div. Program: On a scale of 1-5 [1. Very dissatisfied 2. Somewhat dissatisfied 3. Neutral 4. Satisfied 5. Very Satisfied] following indicators were noted: Quality of Teaching 4.3/5; Academic Advising 3.8/5.

On the basis of these data, the Knox Board of Governors made the decision to undertake a review and revision of the M.Div. degree with a view to creating a new M.Div. degree. This is part of Knox’ strategic plan. The Knox Faculty began this work, and it was set aside to focus on the UTQAP. We expect to pick up this work in 2021.

➢ St. AUGUSTINE’S SEMINARY

At St. Augustine’s, recommendations based upon the 2017-18 Assessment of Assessment Program (AAP) were implemented. In 2018-19, all rubrics used by panelists to assess Direct Measures were renewed according to the template devised by Programmatic Assessment Work Group (PAWG) through a collaborative institutional effort. Panels are part of the assessment process and are assigned to specific courses to review a particular artifact – the panelists consist of faculty and administrators. This version of the template now provides panelists with information regarding the nature of the learners, a short description of the artifact, a mini glossary of relevant terms, a statement of the ATS program outcomes being assessed and links to related ATS material. The template redesign should help assessors to make more informed judgments.

Needed alterations to rubrics as identified by PAWG in 2017-18 were also implemented this 2018-19 cycle: namely, revising the Jurisdiction Exam rubric to clarify student expectations; better delineating criteria on the SAT1101H Foundations rubric; more clearly stating on the SAT3181H Theological Integration rubric that not all questions must address each of the criteria. Over the 2018-19 cycle, the Coordinator of Assessment, with the cooperation of faculty, ensured that each course syllabus now aligns course outcomes with program outcomes. As professors devise new syllabi or renew old syllabi, they must now think about this alignment specifically at the course level. With regard to oral examinations, professors conducting integrative exams for capstone courses need to explore best practices such as randomizing question selection and designing
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questions to foster integration more than set responses, and thereby allow the examinees to demonstrate more fully the assimilation and mastery of the subject matter.

The students in SAS’s MDIV degree receive sponsorship from their local diocese, religious community, and lay ecclesial movement. These resources reflect the inherent nature of Catholicism that is global and multicultural. Sensitivity exists to globalization as important realities of pluralism (i.e., cultural, ethnic, ecclesial and religious diversity). Although all the courses in the MDiv degree are on-site and offered by SAS, elective courses may also be taken from over 10 on-line courses that would be considered more specialized. Many of these courses have blended/hybrid platforms. On-site courses are offered in three campuses to make SAS’s degree accessible to students: St. George, Scarborough and the Aurora extension sites. Intentional partnership exists with various local entities (parishes, schools, departments of the Archdiocese of Toronto, as well as various social service agencies in the community) to enhance cooperation and embeddedness of theological education.

➢ REGIS COLLEGE

At Regis College, the second year of study culminates in an oral pastoral competency examination, which is graded with rubrics that assess differentiated learning outcomes for those proceeding to ordained and lay ministry in the Catholic church. The final year of study culminates in a one-hour comprehensive exam based on a major piece of synthetic writing, which is graded with a rubric that assesses learning outcomes.

Admissions data, completion rate and length data, student profiles, transcript summaries and artifacts, including anonymized grading rubrics are reviewed by the Regis College Basic Degree Committee, which forwards observations and recommendations to the Regis College Academic Council for approval and implementation by the Dean and/or Basic Degree Director. Periodically, a sampling of comprehensive exam papers is reviewed by two faculty evaluators for quality with written comments and recommendations being shared with the faculty. Students are asked to submit their portfolios to serve as artifacts, a sampling of which is reviewed periodically by two faculty evaluators for quality with written comments and recommendations being shared with the faculty.

➢ UNIVERSITY OF ST. MICHAEL’S COLLEGE

SMC’s curriculum entails a series of interwoven goals arising from the Vision, Mission and Values of the College, directed towards identifiable degree program learning outcomes, and functioning in relationship with our academic and professional accrediting bodies, including UTQAP and ATS. Part of our ongoing review of assessment, SMC undergoes a continuous cyclical review of its degree programs in terms of their goals, objectives, content and course complement, graduation requirements, deliverability, relevance and success.
Table 5A: USM MDiv Learning Outcomes

<table>
<thead>
<tr>
<th>Area</th>
<th>USM MDiv Outcomes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bible</td>
<td>Students shall be able to conduct informed and disciplined biblical interpretation/analysis and know how the Church interprets scripture.</td>
</tr>
<tr>
<td>History</td>
<td>Students shall understand the historical development of the church in society/culture and how this contextualizes its teachings.</td>
</tr>
<tr>
<td>Theology</td>
<td>Students shall be able to think theologically in order to articulate the relationship of historical, doctrinal and systematic aspects of Catholic theology.</td>
</tr>
<tr>
<td>Ethics</td>
<td>Students shall be able to give reasoned responses to contemporary ethical and social justice issues based on the Church’s teachings.</td>
</tr>
<tr>
<td>Pastoral</td>
<td>Students shall appropriate theoretical knowledge in order to provide effective faith-based pastoral care and leadership.</td>
</tr>
<tr>
<td>Ministry</td>
<td>Students shall develop the skills to analyze a pastoral situation, name core theological issues at stake and respond in an appropriate pastoral manner.</td>
</tr>
</tbody>
</table>

- **Direct Measures of Assessment**

MDiv students are required to keep a portfolio that helps them to foster and appropriate responsibility in the areas of personal maturity, spiritual growth, and ministerial capacity by intentionally tracking their development in these areas during the program and offering useful post-graduation tools for doing the same. Along with the field education component, the field supervisor’s report is included as an assessment tool for student performance. Another tool used is the summative assessment, which provides the students with the opportunity to reflect on how they bring together both theory and praxis in their future ministry. In addition, the faculty also conducts an annual review of all students enrolled, where the current status of each student is reviewed, and the teaching faculty can raise any concerns or questions regarding the student.

- **Indirect Measures**

Students are required to complete evaluation forms at the end of each course. These are reviewed by the Dean and brought forth to Faculty Council for discussion. Annually, graduating students are asked to complete an Exit interview with either the Programs Coordinator or the Dean, which captures their experience of all aspects of their program. As well, students are required to complete the GSQ (Graduating Student’s Questionnaire) at the time of their graduation. Students are also to meet with the Director of Pastoral Formation periodically, at least three times, and write personal reflection papers. The personal formation reflection papers are intended to place the responsibility for personal/spiritual/ministerial growth squarely on the student, a responsibility and accountability which will be particularly necessary after graduation. Students are also required to complete a SEM (Summative Evaluation for Ministry) at the end of their final year of the program, which tests students’ ability to integrate the full range of their theological education with their pastoral response to concrete situations.
2.4.3 Placement Data

Across Colleges, placement and employment of graduates remains high:

- At EC, 100% of the 2019 graduates are in vocational placement. From 2013, over 90% of graduates report vocational employment.
- At WC, 77% of 2016 graduates and 78.5% of 2018 graduates are placed.
- At RC an average of 94.8% of graduates employed or continuing in further studies. Moreover, compared with the MTS program, MDiv graduates at Regis have a higher continuation rate to further studies, which reflects the significant proportion of Jesuit students who are normally required to complete an advanced program in theological studies beyond the MDiv program.
- At SAS the graduates have already an implicit agreement with their bishops even as students to serve the Diocese after they are ordained. Hence, the Diocese sponsors their studies. Graduation from the MDiv program is the final step before their ordination and assignment to a parish in their Diocese.
- At KC since 2013, the majority of graduates are in vocational placement, primarily as clergy within the Presbyterian Church in Canada.
- TC has not been keeping these data but will do so in the future.
- At SMC from 2014-19, 80% of the MDiv graduates reported appropriate vocational employment. 2016 MDiv graduates had 100% employment.

2.5 Curriculum Delivery

2.5.1 Residency requirement

Normally, MDiv program may be completed based on part-time, full-time, or a hybrid of both. Until recently, ATS has required one year of residency, and all of the member schools have required at least two semesters, usually consecutively.

2.5.2 Innovations and/or Creativity in the Delivery of the MDiv Program

High-Impact practices:

- ECUMENICAL LEARNING

One of the benefits of studying at TST is that students can take courses at colleges other than the one with which they are registered, leading to opportunities for inter-denominational, and even inter-faith learning.

Knox, Wycliffe, and other colleges, for instance, alternate in offering of summer biblical languages (Greek, Hebrew) so that an overlapping of same biblical language being offered concurrently in any term is minimized. So, if a student faces scheduling conflict at their college of registration, Basic Degree Directors may refer students to take alternate courses at one of the TST member colleges.
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➢ SYNCHRONOUS AND ASYNCHRONOUS LEARNING

Synchronous and asynchronous learning, in the past, have served to accommodate students in remote locations and during extraneous circumstances. Course management software (CANVAS/QUERCUS) and remote platforms Zoom/Skype (video conferencing) have now been adopted by all seven schools, with appropriate training for faculty and teaching assistants, and have enabled colleges to remain in contact with the student population and convey remaining course materials effectively towards degree completion. This work has striven to be consistent with daily and weekly information from the Vice-Provost’s office regarding Academic Integrity.

➢ INTEGRATED LEARNING OPPORTUNITIES

Member colleges of TST, for the most part, offer a year-long (two semesters) or longer Theological Field Education (TFE) as part of the MDiv curriculum. Normally, this entails students undergoing mentorship with specified churches within respective denominations. Colleges may also permit their MDiv students to do TFE at settings other than congregations, i.e. various social services and hospital chaplaincy.

Integrated learning opportunities are not limited to TFEs amongst the colleges. For instance, at Knox College MDiv students are required to enroll in a course entitled, Practicum in Mission Partnership: Religion, Culture and Global Christianity. One of the key components of this course is the seven to ten-day intercultural experience at a seminary in Cuba, entailing participation in lectures, seminars, discussion, worship and fellowship with the students and faculty of this seminary. Students, upon return, are expected to submit a significant reflection paper on their adventure, how it impacted them and how it might inform their ministry and understanding of church’s mission.

2.5.3 Challenges and Opportunities of extraordinary circumstances

See the development on technological issues and advancement in the Introduction, section “Condition 1#: COVID accommodations.”

2.6 Curriculum Quality Enhancement

Colleges have integrated comprehensive means of evaluating both courses and programs. This has resulted in continuous improvement of the MDiv program at the college level, which in turn benefits the program at the level of the TST. The following offers examples of how various TST Colleges have continued to enhance the quality of the curriculum.

2.6.1 Infrastructure for Remote Learning

St. Augustine’s has been offering online courses since 2005 and training has been provided to faculty since 2004. The evolution of online platforms has been welcomed by the faculty. In 2020, St. Augustine’s devoted financial and personnel resources to equipping two classrooms at the main campus in Scarborough to offer synchronous lecture sections with SAS’ inhouse seminarians, including training for all faculty.
Wycliffe College undertook measures in 2016 to equip a classroom with the capacity to provide a limited number of students to join the class session “virtually.” This enabled everyone in the classroom (including those participating virtually) to see and talk to each other at will. Technical support was provided prior to and as needed during the session.

Before the pandemic, in order to provide more distance learning opportunities, Emmanuel was developing two courses in the MDiv curriculum for an online or hybrid format during the 2020-21 academic year and also had initiated a faculty search in the field of Instructional Design. This hire has helped to prepare the faculty to transition all courses in 2020-21 to online or dual-delivery modalities.

At Trinity College, the Faculty of Divinity has sought to expand its online distance offerings and has given attention on how to improve the quality of online teaching. Simply translating a classroom-based curriculum to an online platform without adaptation is often less than fully satisfactory. Over the last two years, therefore, a number of courses offered online have been redeveloped following the principles of Learner-Centred design. This includes focusing student activity in the first half of the course on reading and knowledge-development, and then focusing on discussion and written assignments. Student feedback on this development has been very positive to date, and Trinity continues to explore how to enhance the online student experience.

Knox College has steadily seen the buildup of classroom technology since the largest classroom in the building was first equipped in 2015 with projectors, as well as camera and speaker phone systems. Over the years, computers and WIFI systems were also added, not just in this room but in most of the other classrooms. Faculty members readily took advantage of available technology to readily enrich their classes with meaningful media. As with other colleges, in the early years, ‘remote learning’ was offered almost exclusively as an exception to students unable to attend in-class lectures on a need-basis. Addition of new programs in recent years, coupled with introduction of effective technology have enabled the faculty to espouse ‘remote, synchronous’ pedagogy pro-actively as opposed to reactively. Faculty at Knox has also endeavored to offer courses online/asynchronous on a rotational basis each semester. Needless to say, both challenges and opportunities to using technology in teaching remains an important part of Knox and other colleges, especially during this time of COVID-19.

Emmanuel College has hired a new instructor who works with faculty on remote and online course design, using the principles of Universal Design.

2.6.2 Other Measures Enhancing the Quality of the MDiv Program

Beyond the technological opportunities and challenges, member colleges of TST are actively engaged in trying to improve the ‘design’ and ‘delivery’ of the MDiv curriculum.

➢ Emmanuel College

At Emmanuel College, “Theology 1 & 2” have served as core courses for introducing MDiv students to foundations of Christian Theology, i.e., Systematic Theology in the traditional sense. Currently, Emmanuel is seeking to replace “Theology 2” with a “Designated Theology Elective” that would broaden course options for this requirement. This change seeks to deepen knowledge, analysis, and contextual understanding of topics covered in “Introduction to Theology” (Theology 1). It allows further flexibility in the curriculum and addresses the need for deepening contextual
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analysis (as shown, for example, in the 2018 Annual BD Students Survey (Appendix A22) when only 2% noted proficiency related to “I feel competent in employing diverse methods of analysis in cultural contexts of ministry”). Emmanuel has also created a first semester ‘cohort’ course for all undergraduate students, to introduce theological education, spiritual/pastoral care, and vocation in a pluralist context. In April 2019, the MDiv curriculum was revised to create a Religious Diversity and Pluralism designated elective. This will be a 1000-3000 level course on a religious tradition other than one (or more) with which the student identifies or that addresses the topic of religious pluralism and/or challenges related to an interfaith global context. For MDiv students, this change streamlines Emmanuel’s curricular focus on preparation for ministry in an interfaith context. In April 2019, the curriculum was also changed to require that MDiv students take the course on Christian spirituality at Emmanuel or, with approval from Program Director, at other TST colleges. This change deepens perspectives on spirituality and opens up ecumenical options for coursework in wider TST context. Emmanuel has also recently approved a distribution elective in “Coloniality and Power.”

➢ Wycliffe College

At Wycliffe College, the MDiv comprehensives are in the process of being restructured as “Integrative Learning Experiences.” An “entrance exam” has been instituted for benchmarking purposes. The MDiv has recently been organized into three streams—classics, missional leadership, & pioneer—to better serve the interests of our students. In the summer of 2018, all residence rooms were supplied with new flooring, paint and furniture. In the fall of 2019, the Dining Hall was made available as study and social space between meals. Wycliffe has launched online classes, and the MDiv can now be completed partially online. Wycliffe’s non-Anglican student body is growing and is now around 50%. Non-Anglican MDivs are accommodated by allowing them to replace Anglican-specific core courses with courses appropriate to the student’s home denomination. Wycliffe has also begun hosting debates & discussions on major social and theological issues, drawing in leading scholars and audiences from across the intellectual landscape. These debates now form a regular part of the student experience at Wycliffe.

➢ Knox College

Knox College recently undertook an important task of revising its ‘institutional vocation,’ wherein its identity, mission, vision, role, and outcomes were re-envisioned. This proved to be an invaluable step as the faculty of Knox College moves forward with the curriculum review, most especially of the MDiv program. In addition to monthly faculty meetings, ‘Faculty Planning and Curriculum Committee meetings’ were implemented to address curricular matters in general and specifically in regard to the MDiv program. The faculty also realized that Knox College also needs to hear other voices, most especially from the partnering denominational congregations; work is unfolding on this frontier. Adding to this conversation are results of the annual assessments of the work of our students in general, especially in the MDiv.

Close attention is also being paid to the ‘student evaluations’ of each of Knox College’s respective courses in the MDiv and other programs.

➢ Regis College

At Regis College, RGT1101H Foundations of Theology class has introduced a learning module to review and reinforce ethical practices associated with theological reflection of professional
practice (fall 2017). This complements the continuing treatment of professional ethics in RGP1621HF Ignatian Foundations for Mission and Ministry. An action team of faculty was formed to articulate the distinctiveness of the Ignatian/Jesuit core of the MDiv program and to respond to the international movement in the Jesuit order to promote global theology for global ministry, where this globalization is understood in the French sense of *mondialisation*.

Student feedback has invited the following initiatives: 1) Provide propaedeutic courses to assist those with a weak philosophy background (implemented in 2018-19, strengthened in 2019-20 by initiating a two-course sequence); 2) Improve course planning by creating and posting a three-year course rotation schedule (implemented in fall 2019); 3) Strengthen academic counselling by assigning a regular faculty rather than an administrator to advise first year students (implemented summer 2019). While results of the summative comprehensive examinations averaged between very good and excellent, an in-depth analysis of the grading rubrics for the comprehensive exam revealed lower grades for exams conducted in September as opposed to December or May. These exams had effectively been postponed from the preceding May. The early Fall option was eliminated in 2018 and students are now held to stricter submission deadlines as they move toward examinations in either May or December.

Regis faculty members, students and alumni/ae engage in active outreach to numerous youth groups and parishes, those recovering from homelessness, those living with AIDS, street involved youth and adults, the Catholic deaf community, healthcare workers and patients in GTA area hospitals, correctional institutions, L'Arche communities, refugees, indigenous and other national communities. As a result, the student body at Regis College has come to include people from these sectors and demographics. This outreach has been enriched by the diversity of our international student body, who connect with their local national groups and create a further web of relations. A targeted fundraising program is presently underway to support women students in theology. Significant funding has been secured recently to support international Jesuit students from less privileged regions of the world.

➢ **ST. AUGUSTINE’S SEMINARY**

SAS continues to evaluate and develop MDiv program in order to keep abreast with the demands and exigencies of the evolving pastoral landscape. Changes in curriculum will be made in order to strengthen core courses in Catholic tradition. This involves introducing new courses such as Patristics and Eucharist. Furthermore, in the spirit of Vatican II's call for “aggiornamento” and an enhanced recognition of religious diversity and cooperation in society, a seminar on the theory and praxis of New Evangelization and a collaborative course on Ecumenism and Interreligious Dialogue will be added. SAS continues to strengthen ties with other institutions of learning both within and outside TST, such as Wycliffe and St. Peter's Seminary in London, Ontario.

Considerable investment as well was made on the main site to foster better learning experience. From 2016-2018, the students' individual suites were upgraded with washrooms and air-conditioning. New elevators were installed for disability compliance and the main dining hall was renovated. The shift to remote learning due to Covid led SAS to dedicate two conference rooms as classrooms equipped with the state-of-the-art remote teaching and video-conferencing technologies. SAS continues to provide training and technical assistance to faculty as they adapt to synchronous and asynchronous teaching.
2.6.3 Collective Effort to Enhance the Quality of the MDiv Program

Beyond the continued endeavors of individual colleges to enhance the quality of the MDiv program, UTQAP assessment is affording the TST member colleges the opportunity to collectively examine and re-examine the TST ‘Learning Outcomes’ of the various programs, including the MDiv program. The curriculum mapping in this report follows TST learning outcomes. As noted in the “limitations” section of the report, results and decisions based on this curriculum mapping awaits refinement of the data collection procedure.

2.6.4 Key Challenges and Opportunities

Several challenges and opportunities are currently before the member colleges of TST.

For many of the member colleges, the current MDiv curriculum is largely based on premise of a full-time, 3-year on campus study. Changes in socio-demographics in recent years, however, has resulted in an increased number of MDiv students commuting from outside the Greater Toronto Area (GTA) and studying part-time as opposed to full-time. Collectively, this presents a challenge on several levels:

- **Scheduling**: i.e., students from remote areas and/or studying part-time enrolling in classes in block sequence for one or two days.

- **Part-time students** face challenges in fitting into the full-time, 3-year cycle of course schedules. Colleges have responded, in part, by developing more evening, and in some cases weekend classes, and synchronous or asynchronous online classes. Taking this a step further, many of the colleges are engaged in an in-depth review of their MDiv curriculum.

- **Use of technology**, i.e. Zoom, Microsoft Teams, or SKYPE, has been instrumental for colleges in adapting to these challenges and opportunities, well before the onslaught of the COVID-19 pandemic. Honing those skills during the pandemic has enabled colleges to reach greater audience of students. At the same time, technology has posed several limitations/challenges. MDiv program espouses Field Education, or practicums, as an important component of student development. Some creative uses of technology, like virtual meetings, pastoral visits, and worship services, are currently being discussed as to their efficacy in meeting the required outcomes of this program. Moving forward, more discussions will certainly be required on the suitability of such adaptations in use of technology.

- **Enrollment**: Even as the affiliated church denominations of our colleges are struggling, so too are the enrollment figures for the colleges in their MDiv programs (see Appendix A24: Comprehensive TST Enrollment Data). As observed in the previous sections, colleges have or are in the process of addressing this challenge through curriculum reviews and otherwise.

- **Cultural Sensitivity**: Adding to this challenge, for some colleges, is the noticeable shift in the cultural demographic of the students attending their MDiv program. Presence of large population of students from non-European culture is a noticeable fact at Knox and other colleges. Questions of culturally sensitive spirituality, liturgical practices, and sensitivity towards socially diverse issues, these are being addressed as colleges look forward to remaining and becoming relevant institutions for the times through the MDiv program.
I. ACADEMIC PROGRAMS / MASTER OF DIVINITY

3. Assessment of the MDiv Program Relative to the Best of Its Kind

At the end of this section devoted to the academic programs under review, see the development entitled Assessment of TST’s Programs Under Review relative to the best of their kind.
Master of Pastoral Studies,
Including Category 2 Certificate:
Spiritual Care and Psychotherapy

1. Program Overview

1.1 Key purpose and targets

The Master of Pastoral Studies (MPS) is a full-time professional master’s program offered at both Emmanuel College and Knox College. The MPS program equips persons for competent leadership in one of three specialized areas of ministry: Spiritual Care and Therapy, Social Services Ministry, and Congregational Leadership. Students complete twenty semester-length courses to root spiritual understandings in a faith foundation and develop a spiritually oriented approach to care and therapy. Graduates of the MPS program are prepared to be leaders as helping professionals in a variety of settings, including mental health, social service, congregational or lay ministry, institutional ministry, or work in the non-profit sector. Students within the Spiritual Care stream may be eligible to apply to the MPS, Spiritual Care and Psychotherapy Certificate (MPS, SCP Cert.) a recognized education program of the College of Registered Psychotherapists of Ontario (CRPO). Graduates of the MPS, Spiritual Care and Psychotherapy certificate are thereby eligible to apply for registration in the CRPO. As well, graduates from either the MPS, Spiritual Care stream or MPS, Spiritual Care and Psychotherapy Certificate will have completed the educational requirements to move toward certification with the Canadian Association of Spiritual Care (CASC) as psycho-spiritual therapists or spiritual care practitioners with focus in healthcare, prison or community-based chaplaincy. The MPS, SCP Certificate is comparable to a master’s in counselling or clinical psychology degree normative across North America to prepare persons for licensure/registration as therapists.

1.2 Core Educational Values

The MPS curriculum integrates theological and psychological studies to equip persons for holistic leadership in the helping professions. The program develops cultural and multifaith sensitivity for spiritual care with diverse populations. Students may take courses to specialize in spiritual care and psychotherapy or take courses to support skill and leadership in spiritual care, congregational leadership, and social service.

1.3 Consistency with the Mission of Toronto School of Theology

The Master of Pastoral Studies contributes to TST’s mission of “excellence in research, in scholarship, in teaching and in the formation of leaders for service in ministry in the church and the world” by equipping leaders who engage in reflective practice while integrating the disciplines of spiritual care and psychotherapy.
1.4 Consistency with the Mission of the University of Toronto

The program promotes the U of T’s mission of “transformative education” by forming leaders to serve society and their communities with decolonizing approaches to care, therapy and community building in order to promote justice and resilience. The students from our program go out to lead and serve at the intersection of spirituality, religion, mental health, wellness and healing. The program is unique across Canada and the US in that it integrates diverse spiritual-religious knowledge and practices with psychotherapy, counselling and community building. The program promotes “cutting edge research” through qualitative, practice-based research that analyzes spiritual leadership and practices today, engaging in decolonizing approaches to care, therapy and community building.

2. Program Design

2.1 Program Learning Outcomes

Table 6: MPS Program Learning Outcomes

<table>
<thead>
<tr>
<th>Baccalaureate/Bachelor’s degree: Honours (DLE)</th>
<th>General Degree-Level Expectations (DLE’s) for Second-Entry Undergraduate Programs: This degree is awarded to students who have demonstrated the following:</th>
<th>Learning Outcomes for Master of Pastoral Studies (MPS) Program:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Depth and breadth of knowledge</td>
<td>• Developed and critical understanding of the key concepts, methodologies, current advances, theoretical approaches and assumptions in a discipline overall, as well as in a specialized area of discipline;</td>
<td>• Developed and critical understanding of their religious or spiritual heritage, including its sacred texts; history; traditions of thought/tenets of the faith; faith-based ethics; cultural and multi-faith contexts; and practice of spiritual-religious leadership;</td>
</tr>
<tr>
<td>a) Developed knowledge and critical understanding of the key concepts, methodologies, current advances, theoretical approaches and assumptions in a discipline overall, as well as in a specialized area of discipline;</td>
<td>b) Developed understanding of many of the major fields in a discipline including, where appropriate, from an interdisciplinary perspective, and how the fields may intersect with fields in related disciplines;</td>
<td>• Developed awareness of current issues in global religious thought, life, and practice;</td>
</tr>
<tr>
<td>b) Developed understanding of many of the major fields in a discipline including, where appropriate, from an interdisciplinary perspective, and how the fields may intersect with fields in related disciplines;</td>
<td>c) Developed ability to:</td>
<td>• Developed a thorough understanding of theory and practice of psycho-spiritual therapy and spiritual care - Spiritual Care &amp; Psychotherapy Stream (SCP);</td>
</tr>
<tr>
<td>c) Developed ability to:</td>
<td>i. Gather, review, evaluate and interpret information; and</td>
<td>• Developed comprehensive and discriminating familiarity with at least one tradition within their faith focus; and</td>
</tr>
<tr>
<td>i. Gather, review, evaluate and interpret information; and</td>
<td>ii. Compare the merits of alternate hypotheses or creative options, relevant to one or more of the major fields in a discipline;</td>
<td>• Developed knowledge and familiarity with diverse religious/spiritual traditions.</td>
</tr>
<tr>
<td>ii. Compare the merits of alternate hypotheses or creative options, relevant to one or more of the major fields in a discipline;</td>
<td>d) Developed, detailed knowledge of and experience in research in an area of the discipline;</td>
<td></td>
</tr>
<tr>
<td>d) Developed, detailed knowledge of and experience in research in an area of the discipline;</td>
<td>e) Developed critical thinking and analytical skills inside and outside the discipline; and</td>
<td></td>
</tr>
<tr>
<td>e) Developed critical thinking and analytical skills inside and outside the discipline; and</td>
<td>f) Ability to apply learning from one or more areas outside the discipline.</td>
<td></td>
</tr>
</tbody>
</table>
### 1. ACADEMIC PROGRAMS / MASTER OF PASTORAL STUDIES

<table>
<thead>
<tr>
<th>Baccalaureate/Bachelor’s degree: Honours (DLE)</th>
<th>General Degree-Level Expectations (DLE’s) for Second-Entry Undergraduate Programs: This degree is awarded to students who have demonstrated the following:</th>
<th>Learning Outcomes for Master of Pastoral Studies (MPS) Program:</th>
</tr>
</thead>
<tbody>
<tr>
<td>An understanding of methods of enquiry or creative activity, or both, in their primary area of study that enables the student to:</td>
<td>• Ability to articulate what the dominant methodologies are in an area of focus (e.g. scriptural, historical, practical, systematic, etc.) and to evaluate their role in developing theological arguments;</td>
<td>• Ability to explain critical distinctions between authoritative primary sources and relevant secondary sources for the study of their respective religious or spiritual heritage and the practice of spiritual leadership;</td>
</tr>
<tr>
<td>a) Evaluate the appropriateness of different approaches to solving problems using well established ideas and techniques;</td>
<td>• Ability to critically engage current scholarship on methods, sources and norms of the faith or spiritual tradition(s) engaged by the member College.</td>
<td>• Ability to apply techniques of enquiry, interpretation, analysis, and construction to primary and secondary sources in order to test premises and perspectives and to acquire knowledge;</td>
</tr>
<tr>
<td>b) Devise and sustain arguments or solve problems using these methods; and</td>
<td></td>
<td>• Critical evaluation of current research and interpretation in the study of sacred texts, theology/tenets of the faith, the history of their religious or spiritual tradition, and faith-based ethics within their tradition, and integrate this with established understandings in spiritual care/spiritually integrated psychotherapy, social services, or congregational leadership; and</td>
</tr>
<tr>
<td>Describe and comment upon particular aspects of current research or equivalent advanced scholarship.</td>
<td></td>
<td>• Ability to conduct library research, develop and support a sustainable argument in written form, or in application to specialized spiritual leadership practices such as spiritual care/spiritually integrated psychotherapy, social services, or congregational leadership.</td>
</tr>
</tbody>
</table>

### 2. Knowledge of methodologies

| The ability to review, present and critically evaluate qualitative and quantitative information to: |
|---------------------------------------------|--------------------------------------------------------------------------------|
| a) Develop lines of argument; | • Ability to articulate what the dominant methodologies are in an area of focus (e.g. scriptural, historical, practical, systematic, etc.) and to evaluate their role in developing theological arguments; |
| b) Make sound judgments in accordance with the major theories concepts and methods of the subject(s) of study; | • Ability to critically engage current scholarship on methods, sources and norms of the faith or spiritual tradition(s) engaged by the member College. |
| c) Apply underlying concepts, principles, and techniques of analysis, both within and outside the discipline; | • Ability to apply techniques of enquiry, interpretation, analysis, and construction to primary and secondary sources in order to test premises and perspectives and to acquire knowledge; |
| d) Where appropriate use this knowledge in the creative process; and | • Critical evaluation of current research and interpretation in the study of sacred texts, theology/tenets of the faith, the history of their religious or spiritual tradition, and faith-based ethics within their tradition, and integrate this with established understandings in spiritual care/spiritually integrated psychotherapy, social services, or congregational leadership; and |
| The ability to use a range of established techniques to: | • Ability to conduct library research, develop and support a sustainable argument in written form, or in application to specialized spiritual leadership practices such as spiritual care/spiritually integrated psychotherapy, social services, or congregational leadership. |
| a) Initiate and undertake critical evaluation of arguments, assumptions, abstract concepts and information; | • Ability to employ appropriate methodologies, sources and norms of at least one Christian or spiritual tradition to: |
| b) Propose solutions; | o Engage in respectful dialogue with other disciplines and traditions; |
| c) Frame appropriate questions for the purpose of solving a problem; | o Interpret cultural contexts; |
| d) Solve a problem or create a new work; and | o Formulate theological arguments; |
| e) Make critical use of scholarly review and primary sources. | o Communicate theological concepts; |
| • Critical use of established concepts and techniques to address problems and analyze contextual concerns. | o Exercise responsible citizenship, and social leadership; and |

### 3. Application of Knowledge

| Ability to: |
|---------------------------------------------|--------------------------------------------------------------------------------|
| Apply classroom learning, research skills, theological/spiritual reflection and communication under supervised experiences; | • Apply diverse methods to the cultural contexts of the student’s specialization; and |
| Explain critical perspectives on, and practical expertise in, the tasks of spiritual leadership as applied to pastoral practice; | • Provide evidence of critical self-awareness with regard to their own and other faith perspectives and practices of spiritual care/therapeutic practices in a variety of contexts. |
| Identify an issue in their practice in a field setting, reflect on it critically, situate it theologically, historically, and culturally, and consider and compare alternative approaches to it whether in spiritual care/spiritually integrated psychotherapy, social services or congregational leadership; | |
| • Apply diverse methods to the cultural contexts of the student’s specialization; and |
| • Provide evidence of critical self-awareness with regard to their own and other faith perspectives and practices of spiritual care/therapeutic practices in a variety of contexts. | |
### Baccalaureate/Bachelor’s degree: Honours (DLE)

**General Degree-Level Expectations (DLE’s) for Second-Entry Undergraduate Programs:** This degree is awarded to students who have demonstrated the following:

<table>
<thead>
<tr>
<th>4. Communication Skills</th>
</tr>
</thead>
<tbody>
<tr>
<td>The ability to communicate information, arguments, and analyses accurately and reliably, orally and in writing to a range of audiences.</td>
</tr>
<tr>
<td>• Ability to foster a safe and respectful environment within which to communicate arguments and analyses effectively and collegially, orally and in writing, to a range of different audiences.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>5. Awareness of Limits of Knowledge</th>
</tr>
</thead>
<tbody>
<tr>
<td>An understanding of the limits to their own knowledge and ability, and an appreciation of the uncertainty, ambiguity and limits to knowledge and how this might influence analyses and interpretations.</td>
</tr>
<tr>
<td>• Awareness of limits of knowledge within the methods, sources, and articulated norms of faith/spirituality.</td>
</tr>
<tr>
<td>• Respectful engagement with socio-cultural influences, perspectives of Christian or other spiritual traditions, and contributions of other scholarly disciplines.</td>
</tr>
<tr>
<td>• Ability to analyze the insights of the humanities, the social sciences, the arts, and the natural sciences in their study of the several disciplines included within theological education and in the practice of spiritual leadership/care or therapy, respectful of insights from the spectrum of theological traditions and socio-cultural backgrounds;</td>
</tr>
<tr>
<td>• Ability to conduct public spiritual leadership/care or therapy through growing critical self-awareness as informed by diverse knowledge and experience;</td>
</tr>
<tr>
<td>• Appreciation of the uncertainties inherent in both faith/value-based and non-confessional academic interpretations of religious or spiritual tradition; and</td>
</tr>
<tr>
<td>• Critical self-awareness of developing pastoral/therapeutic/healing and professional capacities—intellectual and affective, individual and corporate, ecclesial and public—that are requisite to a life of spiritual leadership.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>6. Autonomy and Professional Capacity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Qualities and transferable skills necessary for further study, employment, community involvement and other activities requiring:</td>
</tr>
<tr>
<td>a) The exercise of initiative, personal responsibility and accountability in both personal and group contexts;</td>
</tr>
<tr>
<td>b) Working effectively with others;</td>
</tr>
<tr>
<td>c) Decision-making in complex contexts;</td>
</tr>
<tr>
<td>d) Ability to manage their own learning in changing circumstances, both within and outside the discipline and to select an appropriate program of further study; and</td>
</tr>
<tr>
<td>• Ability to develop and evaluate strategies for ongoing professional development to advance the emotional maturity, collaborative teamwork, effective decision-making, moral integrity, academic integrity, and spiritual sensibilities required for specialized leadership.</td>
</tr>
<tr>
<td>• Developed intellectual, affective, and professional capacities required for a life of spiritual leadership in the helping professions;</td>
</tr>
<tr>
<td>• Exemplified emotional maturity, moral integrity, social skills, personal responsibility and discipline, initiative, academic integrity, spiritual sensibilities, and social concern in both school and field situations;</td>
</tr>
<tr>
<td>• Ability to explain an account of the premises, character and commitments of a specific religious tradition (Christian, Muslim or Buddhist) and to situate it theologically, in terms of how it relates to the larger traditions of thought within the given tradition;</td>
</tr>
<tr>
<td>• Ability to plan, design and carry out spiritual leadership for public and spiritual/religious settings;</td>
</tr>
</tbody>
</table>
I. ACADEMIC PROGRAMS / MASTER OF PASTORAL STUDIES

<table>
<thead>
<tr>
<th>Baccalaureate/Bachelor’s degree: Honours (DLE)</th>
<th>General Degree-Level Expections (DLE’s) for Second-Entry Undergraduate Programs: This degree is awarded to students who have demonstrated the following:</th>
</tr>
</thead>
<tbody>
<tr>
<td>e) Behaviour consistent with academic integrity and social responsibility.</td>
<td>• Ability to analyze the variety of pathways and spiritual practices within a religious tradition, and an ability to reflect critically on their own sense of vocation to spiritual leadership; and</td>
</tr>
<tr>
<td></td>
<td>• Ability to develop strategies to foster spiritual/psycho-spiritual growth, well-being of self and others, and demonstrate capacity for self-reflexive and spiritual practices to promote therapeutic and healing goals within communities of faith and/or other professional contexts.</td>
</tr>
</tbody>
</table>

2.2 Admission Requirements

Students are enrolled in the MPS degree at either Emmanuel College or Knox College. Entrance to the MPS program normally requires an Honours BA with a 70% average from a university recognized by the University of Toronto, with a minimum of four subjects in the Humanities.

The admission requirements for the MPS degree were revised in 2018 for Emmanuel College and 2019 at Knox College to ensure a consistent admission process between the two colleges.

2.2.1 Admission to the MPS

Admission to the MPS is based on the following criteria:

- Academic performance [An undergraduate degree or educational equivalent is requirement, with a minimum CGPA of 2.7 for the entire degree.] demonstrated on transcripts.
- Evidence of preparation, aptitude, and likelihood of completion of program, including evidence of community service, understanding of and sensitivity to human interaction, aptitude for leadership, maturity, emotional integrity, and responsibility.
- Letters of recommendation commenting on applicant’s maturity, emotional resilience and capacity for working with challenging interpersonal issues.
- Submission of personal statement indicating the rationale for applying to the MPS.
- Video submission or interview responding to questions regarding self-awareness, motivation for applying to the program, capacity for compassion.
- Submission of resume of experience.

Potential candidates have several opportunities (open houses etc.) to meet with the directors of the program and recruitment officers prior to submitting their application. Creating a robust admissions process at the MPS level further ensures the quality of applicants into the MPS SCP Certificate and that those admitted to the program possess the capacity and maturity to function professionally.
I. ACADEMIC PROGRAMS / MASTER OF PASTORAL STUDIES

2.2.2 Admission to the MPS, SCP Certificate

Students who have been admitted into the MPS degree at either Knox or Emmanuel College submit an application to TST (Common Stream Committee) to be admitted to the MPS, Spiritual Care and Psychotherapy Certificate (MPS, SCP Cert.). Students are eligible to apply to this program after they have completed five courses and have been accepted into a practicum. The admission requirements for the MPS, SCP Cert. have substantial rigour including: the student’s current academic record, several papers that speak to the work of spiritual care and psycho-spiritual therapy, and admission to a practicum.

2.2.3 Quality of Applicants

It is significant to note that we have received feedback from site placement supervisors who have indicated consistently that the quality of students has improved since the inception of the MPS, SCP Cert. Further to this, the number of applicants to the MPS program has risen dramatically over the last four years. Therefore, we have instituted caps on admissions for the program and have developed a much more rigorous application process. These processes have resulted in the high quality of students entering our program.

Graph 1: MPS Enrollment by Year

![MPS Enrollment by Year Graph](image-url)
I. ACADEMIC PROGRAMS / MASTER OF PASTORAL STUDIES

Table 7: Enrollment by Year

<table>
<thead>
<tr>
<th></th>
<th>2018</th>
<th>2019</th>
<th>2020</th>
</tr>
</thead>
<tbody>
<tr>
<td>Emmanuel MPS (Non-SCP)</td>
<td>56</td>
<td>59</td>
<td>72</td>
</tr>
<tr>
<td>Emmanuel MPS-SCP</td>
<td>22</td>
<td>22</td>
<td>31</td>
</tr>
<tr>
<td>Knox MPS (Non-SCP)</td>
<td>7</td>
<td>18</td>
<td>30</td>
</tr>
<tr>
<td>Knox MPS-SCP</td>
<td>4</td>
<td>4</td>
<td>11</td>
</tr>
</tbody>
</table>

2.3 Program Requirements and Structure

The MPS program requires twenty semester courses which may be completed full-time in two years or on a part-time basis over a period of up to eight years. The option to combine the MPS concurrently with the MDiv\(^2\) or MRE degrees allows those students to obtain the MPS by doing ten extra credits and provides specialized preparation for ordered and other ministries. Two degrees can thus be earned with some credits being counted for both degrees. Emmanuel College offers an opportunity for students to choose a Muslim, Buddhist, or Christian focus.

The MPS program maintains a consistent structure between Knox College and Emmanuel College, including seven basic ‘theological’ core faith foundation courses under the following five areas: sacred texts; tenets of the faith; faith-based ethics; history; leadership context. The remaining thirteen course options include two practicum courses; four courses in the area of specialization (spiritual care, social services, congregational leadership, etc.); professional ethics; spirituality; capstone integration course or project; four open electives which may or may not include another practicum option.

The MPS, SCP Certificate is the option most of our students seek. As noted, it includes a second level application with papers and the requirement to interview for practicum placement. The MPS, SCP Cert. is focused on preparing students for admission into a regulated health profession (College of Registered Psychotherapists of Ontario – CRPO) and into the Canadian Association for Spiritual Care (CASC). The program structure is similar to the regular MPS by requiring seven faith foundation courses and thirteen spiritually integrated courses. However, the remaining thirteen courses are structured according to identified areas of competence for the professional practice of spiritual care and psycho-spiritual therapy, in order to meet the entry to practice competencies of both CRPO and CASC. Some of the courses overlap with the other streams in the MPS (professional ethics and capstone requirements). The thirteen courses include the following: one course in foundations for spiritual care and counselling; one course in theories of human growth and development; one course in professional ethics; one course in spiritual assessment and psychopathology; three courses in psychotherapeutic theories (including one required survey course KNP3521); four courses (two full credits) SPE practicum; one Special topics course; one Capstone integration course.

We hold information sessions to guide students on choosing courses and applying to practicums. Quarterly, we send out a list of the courses offered in the forthcoming semesters to aid in course planning. We are considering visual means of assisting students with navigating this degree like a

\(^2\) At Emmanuel College concurrently and at Knox College consecutively.
poster day with content on the various courses available in the degree. The program structure is working well to serve the requirements of the program. The one challenge has been in assisting students to navigate the practicum process. Redevelopment is underway to increase the variety of practicum site placements, guide students in their choice of placement, and consideration of reducing the requirement of two practicums to one practicum. We have added two CASC-recognized SPE courses at Emmanuel College that focus on community-based counselling to accommodate the number of students in need of practica and non-healthcare type placements. At Knox College, CASC SPE offerings have been expanded through the field education office (please see below).

2.4 Curriculum Design

2.4.1 Curriculum Map

For general remarks on curriculum mapping, see Condition #3 in the Introduction section. In Appendix A4: Master of Pastoral Studies - Curriculum Map, an outcomes-based curriculum map visualizes the alignment between the program’s learning outcomes and the courses in the program.

2.4.2 Assessment of Learning

➢ Assessment of Methods of Evaluation

Assessment of learning occurs through reflection papers, research papers, student presentations, tests, simulations, role play, group projects, spiritual practice leadership and discussion. The emphasis on personal reflection helps the students to develop a greater self-awareness and to integrate their spiritual beliefs with theoretical understandings.

Students in their final year take a capstone course which fosters the integration of their practice and knowledge in preparation for their future profession as helping professionals. In this course, they present case studies, offer presentations and engage in role plays in order to demonstrate the outcomes of the program. As well, assignments require students to engage their practical experiences to continue to build on their learning and develop best practices for working in the field, including the building of peer networks for support and skills development.

➢ Quality of the Education Experience

For the MPS, all the core faith-based courses are taught with other 2nd entry baccalaureate programs (MDiv, MTS etc.). Given that the vast majority of MPS students at both Knox College and Emmanuel College are in the Spiritual Care stream seeking admission to the Spiritual care and Psychotherapy Certificate, some specific required courses have been designed to be shared between Emmanuel and Knox Colleges. This is to support collaborative practice, further build peer support among students in the program and to enable the core faculty members of the MPS to familiarize themselves with students who may be applying to the MPS SCP Certificate.

The following required courses are shared:

- KNP3521 Psychotherapeutic Theories for Spiritual Care & Counselling (Angela Schmidt)
- EMP3541 Integrating Theory and Practice (Pamela McCarroll)
I. ACADEMIC PROGRAMS / MASTER OF PASTORAL STUDIES

Students benefit from the variety of course selection among the TST colleges for the MPS. The MPS, SCP Certificate recognizes specific courses from among the TST colleges and an effort is made to not duplicate course content expertise that is offered at another college. Every year, Knox and Emmanuel Colleges collaborate to ensure course offerings are consistent and not duplicated for the program across TST.

➢ SELF-STUDY PARTICIPATION/ASSESSING EDUCATIONAL EXPERIENCE

Feedback from students through ongoing assessment of the program indicates that students experience excellence in the quality of the program. In particular, they identify the learning through the multi-religious diversity of the student population and related course offerings and faculty compliment, the high quality of the practicum experiences and development of skills in their safe and effective use of self. As well, they identify the extent to which learning from professorial staff who are also practitioners in the field feeds their skills development and integration of their knowledge into practice. Finally, they identify that contextual analysis regarding power and privilege feeds their integration of justice-mindedness into their practice.

The above findings result from ongoing outcomes assessment that takes place yearly at both Knox and Emmanuel College. Each school develops programmatic learning outcomes and corresponding evaluative measures to assess student learning specific to the mission, vision and values of that school and in relation to the overall learning goals of the MPS program. These goals are enumerated below in the following degree-level expectations:

➢ DEPTH AND BREADTH OF KNOWLEDGE

*Breath:* Students will develop a systematic and discriminating understanding of their religious heritage, including its sacred texts; history; traditions of thought/tenets of the faith; faith-based ethics; cultural and multi-faith contexts; and practice of spiritual-religious leadership. They will be aware of current issues in global religious thought, life, and practice and will be able to articulate clearly their own theological positions or belief systems as related to spiritual practices and care. Students will be able to interpret sacred texts using a variety of methods, sources, and norms. Those in the spiritual care and psychotherapy stream will also develop a thorough understanding of the theory and practice of psychotherapy.

*Depth:* Students will develop a more comprehensive and discriminating familiarity with at least one particular tradition within their faith focus and will identify and respect the diversity of theological viewpoints and/or belief systems and spiritual practices within that religious tradition, such as varieties of worship, prayer/meditation, competencies for intercultural spiritual care and psychotherapy, or appropriate preaching.

➢ RESEARCH AND SCHOLARSHIP

Students will be able to use library and information resources in order to identify authoritative primary sources and relevant secondary sources for the study of their respective religious heritage and the practice of spiritual ministry. They will be able to apply techniques of enquiry, interpretation, analysis, and construction to these sources in order to test premises and perspectives and to acquire knowledge.

They will be able to evaluate current research and interpretation in the study of sacred texts, theology/tenets of the faith, the history of their religious tradition, and faith-based ethics within their
tradition, and compare it with established understandings in social ministry, spiritual care and psychotherapy, or worship and preaching (congregational leadership). They will be able to report research systematically and intelligibly. They will be able to develop and support a sustained argument in written form, or in application to specialized pastoral/care practices such as worship practice, preaching, or spiritual care and psychotherapy. Students will demonstrate critical understanding of their area of specialization of the relationship between faith practices, cultural contexts, and spiritual leadership practices.

➢ LEVEL OF APPLICATION OF KNOWLEDGE

In supervised experiences, students will apply classroom learning and skills in research, theological/spiritual reflection, and communication. They will gain critical perspective on, and practical expertise in, the tasks of spiritual leadership as applied to pastoral practice. They will be able to identify an issue in their practice in a field setting, reflect on it critically, situate it theologically, historically, and culturally, and consider and compare alternative approaches to it whether in social ministry, spiritual care or worship and preaching. Diverse methods will be applied to the cultural contexts of the student’s specialization. Students will give evidence of critical self-awareness with regard to their own and other faith perspectives and practices of spiritual leadership in a variety of contexts.

➢ PROFESSIONAL CAPACITY/AUTONOMY

Through the MPS degree, students develop the intellectual, affective, and professional capacities required for a life of spiritual leadership in the helping professions. They demonstrate emotional maturity, moral integrity, social skills, personal responsibility and discipline, initiative, academic integrity, spiritual sensibilities, and social concern in both school and field situations. They are able to give a reasonable account of the premises, character and commitments of a specific religious tradition (Christian, Muslim or Buddhist) and to situate it theologically, in terms of how it relates to the larger traditions of thought within the given tradition. They develop capacities of leadership as construed in a faith tradition and competence in tasks required in spiritual/religious settings.

➢ POST-GRADUATION EMPLOYMENT

In general, the MPS program, which has been in place at Emmanuel College since 1998, has equipped students to serve in many different contexts. The beginning of the MPS at Knox College in 2016, alongside the introduction of the TST-based MPS, SCP Cert. program, has shifted the MPS program a great deal. Now, in both Colleges, as noted, the vast majority of MPS students enroll in the MPS, Spiritual Care stream and apply to the MPS, SCP certificate program. As well, as noted, the enrollment numbers in the MPS have increased since the CRPO’s recognition of the MPS, SCP Cert. in April 2018 (see Appendix A24: Comprehensive TST Enrollment Data and CRPO correspondence).

➢ TOTAL GRADUATES IN THE MPS AND MPS, SCP CERT. IN 2018-21

The following chart illustrates the increasing number of graduates from the MPS program and that the majority of graduates over four years have been in the MPS, SCP Certificate.
The majority of graduates from both colleges have found employment working in their field of study. Many are employed part-time or full-time as spiritual care practitioners in Toronto area hospitals, one is working full-time in community-based mental health in northern Ontario; five are working full-time between their religious communities and counselling (including an immigrant community health centre); several have opened their own private practice or have partnered with others to open counselling services. Several MPS graduates are serving full-time in a congregational setting focused on spiritual care.

An interesting development is the number of current MPS, SCP Certificate students who have been hired full or part time in their area of vocation prior to graduation with the understanding that they will complete their degree. A number of these employers have approved work hours for students to participate in classes. Four of these students are at Knox College and have been hired by Toronto area hospitals. At Emmanuel College, students have been hired to serve in the field prior to convocation in hospice, community-based mental health, counselling, and on-call spiritual care facilities. This trend provides anecdotal evidence of a demand for spiritual care practitioners and...
persons trained in the integration of spirituality and psychotherapy and a perception that students in our program have the kind of training and experience that is important to employers.

Thus far, we have been pleased with the success of our graduates’ post-graduation employment. Each college is tracking their graduate’s ability to find meaningful work related to their vocation.

2.5 Curriculum Delivery

2.5.1 Modes of Delivery

The majority of courses are offered face to face on-site at the TST colleges. COVID-19 accommodations deserve special mention here because the MPS is highly dependent on experiential learning. The immediate effect on the MPS was the declaration of a program disruption for Summer 2020. The program substituted two highly experiential summer course requirements for one unit of clinical pastoral education (CPE). The substitution included a specially designed course, Spiritual Care and Psycho-spiritual Care in a Pandemic (TSP3562). Thereafter, most courses pivoted to offering remote, synchronous instruction so that students could engage in real-time and to build rapport with new student cohorts. There is a small percentage of courses that are offered online on an annual basis. A few courses offer a combination of synchronous and asynchronous learning by posting learning modules that may be viewed on the learning management system (Quercus). The pivot to utilizing synchronous learning during COVID-19 is an example of the value that is placed on face-to-face learning in the MPS program for the development of safe and effective use of self, sensitivity to multi-cultural and multi-faith dynamics, and reflective practice, all of which are part of the program’s learning outcomes.

2.5.2 New Courses

We have maintained the original structure of the MPS program and have added new courses that bolster the knowledge, skills and aptitude of students in especially in psycho-spiritual therapy and spiritual care that meet the expectations of the professional organizations to which most our graduates will belong. Examples of courses added to bolster knowledge include the following:

- **KNP1512 Foundations in Counselling for Helping Professionals** – providing the skills necessary for practicum placement as well as integration of spiritual care practice.
- **KNP3531 Worry and Anxiety: Applying CBT, DBT and ACT** – to considering how to provide therapy from specific therapeutic basis while integrating a spiritual understanding of anxiety.
- **EMP3547 Mindfulness modalities** – provides education and training in multiple mindfulness-based modalities including MBCT, MBSR, MBSM, ACT, DBT.
- **EMP2522 Muslim Mental Health and EMP2010 Buddhist Approaches to Mental Health** – to offer courses that specifically addresses the integration of mental health challenges and a faith tradition.
- **EMP2535 Human Growth & Development Across the Life Span** – to include a course that covers both psychotherapeutic and multiple spiritual/religious theories of human growth and development.
I. ACADEMIC PROGRAMS / MASTER OF PASTORAL STUDIES

- **EMP2581 Psychopathology and Assessment in Mental Health** – to include another option (through the academic year) for students to ensure all aspects of the DSM5 and spiritual assessment are covered in the program.
- **TSP3562 – Spiritual Care in the Pandemic**
- **EMP3563 – Aging and Spiritually Integrated Psychotherapy**
- **EMP3541 Integrating Theory and Practice** – to ensure all outcomes and competencies for the MPS program are achieved as noted in the initial proposal to the University of Toronto.

2.5.3 Revision to MPS, SCP Certificate

We have made two small revisions to the original approved structure of the MPS, SCP Cert. program.

➢ **Courses**

The first modification has been to require all MPS, SCP Cert. students take the survey course (KNP3521, “Psychotherapeutic Theories for Spiritual Care and Counselling”) to ensure students gain entry-to-practice knowledge of psychotherapeutic theories and a strong theoretical foundation undergirding clinical practice. Previously, we required one psychotherapeutic course requirements and two special topics course requirements. With this change, we require three psychotherapeutic theory course options, including the required survey course (KNP3521, “Psychotherapeutic Theories for Spiritual Care and Counselling”) and only one Special Topics course requirement. This slight change was approved by Academic Council in 2017 in preparation for our application to the CRPO for program recognition. Since its initial approval by University of Toronto, the MPS, SCP Cert. has been recognized as an education and training program for the CRPO (see CRPO correspondence). As well, the required final integrative capstone course has been developed to ensure all outcomes and competencies are met by each student prior to application for graduation (EMP3541 Integrating Theory and Practice).

➢ **Practica**

The second change has been to expand the Psycho-spiritual Care & Therapy Practicum (SPE) to include SPE equivalent practicum course options. There has been tremendous growth in the MPS and MPS SCP Certificate program at both Knox College and Emmanuel College while at the same time there have been fewer practicum opportunities available through CASC-approved programs in teaching hospitals and other approved sites, a requirement for the MPS, SCP cert. (down from seventy-five at our original approval to forty-five/fifty placements per year). Therefore, we have developed SPE practica courses under Knox College and at Emmanuel College (and accredited by the Canadian Association of Spiritual Care) whereby certified supervisors can offer SPE with connections to community-based placements. We also anticipate developing syllabi for Contextual Education Practicums under both colleges that also will serve as SPE equivalent course options (meeting the same rigour and hours of the Psycho-spiritual Care & Therapy Practicum). This second form of practicum allow Knox and Emmanuel to fulfill all the requirements of the practica with non-CASC approved instructors who are Registered Psychotherapists. These two changes, College facilitated SPE courses and SPE equivalent courses will enable up to seventy-five placements per year as the original approved proposal indicated. These College-based practicum options
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will allow us to anticipate and respond to practicum needs of students in a timely manner and enable us to develop relationships with a wider variety of clinical contexts.23

2.5.4 Student Completion Rates/ Time to Completion

In general, the MPS students complete their degree within the expected timeframe, depending upon whether they are full-time or part-time. The MPS, SCP Cert students upon admission to this program, are told to expect to take a minimum of 2.5 years full-time given the requirement of two full practica, the timing and the competitive nature of the practica.

As of September 15, 2020, there are 144 students registered in the MPS program at TST. Of this total, there are 103 MPS students enrolled at Emmanuel College and forty-one MPS students at Knox College. The majority of students entering the MPS will seek application to the MPS, SCP Certificate. Currently, forty-three have been admitted to the MPS, SCP Cert program (twelve at Knox College and thirty-one at Emmanuel College). Many of our students are second career returnees to school and are working while engaging in education. They need to attend classes on a part-time basis as they transition careers. At Knox College, for example, approximately half of the MPS students attend full-time and half part-time (nineteen FT and twenty-two PT). Given the significant number of part-time students in relation to the relative newness of the program, it is difficult to assess completion rates.

A factor that is impacting completion rates relates to those graduates who are also seeking certification with the Canadian Association of Spiritual Care (CASC). CASC requires four practica which is two more practica beyond what the degree offers. As such, students who seek both CRPO and CASC recognition have been forced to delay graduation in order to take two more practica as additional credits in their program. This delays graduation by a minimum of a year and puts further demand on the number of available spots for placements. Needless to say, this is not ideal and was discussed at length with the Provost’s office upon the inception of the MPS SCP Cert program.

As per this discussion with the Provost’s office in 2016, we believe this need would be best addressed through the creation of a Master of Arts (MA) program wherein, if admitted according to the requirements, students can enroll in advance SPE practice-research based courses (four) and taken another four courses, including a thesis option, to further build their research capacity and knowledge base. Not only would the MA option attend to the professional requirement for further research-based practicum learning, for those interested in pursuing a PhD program the MA would enable them to fulfill degree admission requirements. It is worth noting that an increasing number of MPS students are stating interest in pursuing a PhD in spiritual care and psychotherapy. The conversation about professional graduate programs at TST was delayed from March 2020 to January 2021. This addition will be considered as part of this conversation.

23 To allow for the development of SPE equivalent practicum courses, a rationale was submitted to the Basic Degree Committee of both colleges, taken forward to the Basic Degree Committee of TST, and approved at the May 2019 Academic Council.
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2.6 Curriculum Quality Enhancement

2.6.1 Initiatives to enhance quality of the program

Carrying out curriculum mapping for all courses associated with the MPS, SCP Certificate is currently underway to ensure a logical progression of learning in terms of course material and formation, to review the reading material in order to identify required reading at different points in the curriculum, and to identify any gaps in the education process.

2.6.2 Enhancing Accessibility

Since 2017, Knox College has offered Video conferencing for students who meet distance criteria. Both Emmanuel College and Knox are developing more online (asynchronous) and remote (synchronous) courses to increase accessibility. Each syllabus is reviewed to ensure inclusion of Accessibility Services information for all students. Adherence is made to the U of T accessibility policy and working with the Accessibility Office to meet the needs of individual students (accommodating course requirements as appropriate). Both colleges offer a welcoming and respectful environment for students of a variety of faith perspectives by incorporating material from a diverse set of religious understandings. Both colleges communicate an inclusive mandate of respect for all persons.

2.6.3 Innovation and Learning Beyond the Classroom

- Use of technology to record and review spiritual care and psychotherapy skills (videoconferencing recordings and use of in-class tripods for iPhone).
- Simulation of therapy session examination.
- Five-day course format (830-430) in a semester to accommodate the needs of those who work or travel to U of T.
- Increased use of video conferencing for streaming education (students joining class in real time) through software such as ‘Zoom’.
- Partnering with the Centre for Inter-Professional Education in the University of Toronto for our students to participate in End-of-Life care and death and dying discussions with other students training in the healthcare professions.
- College-wide colloquia on topics relevant to fostering spiritual leadership in the Canadian context – e.g., Residential schools, the TRC and decolonizing education; unmasking and challenging Islamophobia and Anti-Semitism in Canada.

2.6.4 Opportunities for Student Research Experience

In several of the classes in the MPS, students engage in research for paper submissions. The required capstone courses and some other courses, students present research projects that function to demonstrate their learning in the program and their developing expertise. As the course develops for the upcoming semester, the plan is for final research projects to be presented at a student fair so that others may attend and learn from the presented projects. Some of the MPS students have
participated in doctoral students’ research on experiential learning and inter-religious pedagogy for spiritual care.

For students in the MPS there is significant opportunity to engage in research through course work. For students in the MPS, SCP Cert program research is specifically related to building competence for professional functioning. Through courses, we continue to work to support students to be reflective practitioners, engaged in evidence-based practice and well able to avail themselves of research to improve their practice. This is an area we will continue to build upon in the next years.

3. Assessment of the MPS Program Relative to the Best of Its Kind

The MPS, SCP Cert. is recognized by CRPO and therefore hits a high standard with outside review. In Ontario, there are three comparable master’s level programs that integrate spiritual care and psychotherapy, each with different areas of excellence. These include a master’s and doctoral degrees in spiritual care and psychotherapy at Martin Luther University College in Waterloo, a Master of Divinity program with a counselling specialty at Tyndale College, and a Master of Arts degree from St. Paul’s University in Ottawa. All three of these comparators are recognized education programs by CRPO.

There are a few programs in the United States that could be considered to be comparators. An example would be the Master of Arts in Clinical Mental Health Counselling at Wheaton College, Illinois. Other similar programs also include Harvard Divinity School (Cambridge, MS) and Claremont School of Theology (Claremont, CA) and the Vrije Universiteit (Amsterdam). These programs are geared similarly toward preparing graduates as spiritual care practitioners, chaplains and psycho-spiritual therapists in the public sphere and integrating inter-religious/spiritual knowledge into practices of care. Our program is in ongoing dialogue with these schools as we continue to seek best practices in teaching toward inter-religious public spiritual leadership. The Luce program “Educating Effective Chaplains” is another important area of participation for our program. This well-funded program draws together thirty-five teachers and practitioners over three years with a goal to further develop the educational effectiveness.
Master of Religious Education

1. Program Overview

1.1 Key Purpose and Targets

The MRE program equips persons for leadership in various forms of educational ministry in congregations, other religious institutions, and schools. Over many years it has often been used in the training of deaconesses, diaconal ministers, and youth workers in Protestant denominations and teachers of religion in Roman Catholic separate schools.

The MRE reflects the current state of scholarship in Religious Education in two important ways. First, the program integrates theological formation with the scholarship of education. This degree program is not equivalent to an M.Ed., where the focus is on pedagogical and andragogical theories and practices. Instead, students can develop their understanding of those theories and practices within the context of theological thought of a specific Christian tradition (such as Presbyterian or Catholic). Second, the ecumenical context of TST (and the attention paid to the interreligious context of religious education in Toronto in the program) reflects more recent sociological research that demonstrates that faith-based education can be more effective in an ecumenical or interreligious environment than in a siloed, single-confession context.24

1.2 Consistency with the Mission of Toronto School of Theology

The MRE is a professional program that fulfills part of TST’s mission of forming students for professional ministry that integrates education in the Bible, Christian belief and discipleship, and the history of Christianity and Church leadership in order to prepare for various forms of ministry in the contemporary world.

1.3 Consistency with the Mission of University of Toronto

The end result is that this program contributes to the mission of the U of T by shaping students to be religious educators who can function effectively in diverse situations that are common to cities like Toronto or rural areas like northern Ontario. The program develops students’ capacity for critical and constructive theological reflection regarding the content and processes of educational ministry; increases their understanding of the educational, social, and behavioral sciences that undergird educational practice, as well as the cultural contexts in which educational ministry occurs;

assists their growth in personal and spiritual maturity; and builds their skills in teaching and in the design, administration, and assessment of educational programming.

2. Program Design

2.1 Program Learning Outcomes

Table 9: MRE Program Learning Outcomes

<table>
<thead>
<tr>
<th>Baccalaureate/Bachelor’s degree: Honours (DLE)</th>
<th>General Degree-Level Expectations (DLE’s) for Second-Entry Undergraduate Programs: This degree is awarded to students who have demonstrated the following:</th>
<th>Learning Outcomes for Master of Religious Education (MRE) Program: This degree is awarded to students who have demonstrated the following:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Depth and breadth of knowledge</td>
<td>• Developed and critical comprehension of the methods, sources, and norms of the faith tradition(s) engaged by the member College, including, a respectful, comparative dialogue with Christian belief(s) or other spiritual tradition(s).</td>
<td>• Foundational knowledge of Scripture as well as a broad understanding of the historical and theological development of at least one Christian tradition represented in the Toronto School of Theology; and</td>
</tr>
<tr>
<td>a) Developed knowledge and critical under-</td>
<td>• Ability to articulate what the dominant methodologies are in an area of focus (e.g. scriptural, historical, practical, systematic, etc.) and to evaluate their role in developing theological arguments;</td>
<td>• Foundational knowledge of Christian ethics of at least one Christian tradition, and be able to give a reasoned theological response to contemporary ethical and social issues.</td>
</tr>
<tr>
<td>standing of the key concepts, methodologies,</td>
<td>• Ability to critically engage current scholarship on methods, sources and norms of the faith or spiritual tradition(s) engaged by the member College.</td>
<td>• Integrated critical and constructive theological reflection into the content and processes of educational ministry; and</td>
</tr>
<tr>
<td>current advances, theoretical approaches and</td>
<td>• Ability to critique and evaluate educational, social, and behavioural sciences that undergird educational practice, as well as the cultural contexts in which educational ministry occurs.</td>
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<tr>
<td>assumptions in a discipline overall, as well as in a specialized area of discipline;</td>
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<tr>
<td>b) Developed understanding of many of the maj-</td>
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<td>or fields in a discipline including, where appropriate, from an interdisciplinary perspective, and how the fields may intersect with fields in related disciplines;</td>
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<tr>
<td>c) Developed ability to:</td>
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<td></td>
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<tr>
<td>i. Gather, review, evaluate and interpret information; and</td>
<td></td>
<td></td>
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<tr>
<td>ii. Compare the merits of alternate hypotheses or creative options, relevant to one or more of the major fields in a discipline;</td>
<td></td>
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<tr>
<td>d) Developed, detailed knowledge of and experience in research in an area of the discipline;</td>
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<tr>
<td>e) Developed critical thinking and analytical skills inside and outside the discipline; and</td>
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<tr>
<td>f) Ability to apply learning from one or more areas outside the discipline.</td>
<td></td>
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<tr>
<td>2. Knowledge of methodologies</td>
<td></td>
<td></td>
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<tr>
<td>An understanding of methods of enquiry or crea-</td>
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<td></td>
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<tr>
<td>tive activity, or both, in their primary area of study that enables the student to:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>a) Evaluate the appropriateness of different approaches to solving problems using well established ideas and techniques:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>b) Devise and sustain arguments or solve problems using these methods; and</td>
<td></td>
<td></td>
</tr>
<tr>
<td>c) Describe and comment upon aspects of current research or equivalent advanced scholarship.</td>
<td></td>
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</tr>
</tbody>
</table>
### 3. Application of Knowledge

The ability to review, present and critically evaluate qualitative and quantitative information to:

- Develop lines of argument;
- Make sound judgments in accordance with the major theories concepts and methods of the subject(s) of study;
- Apply underlying concepts, principles, and techniques of analysis, both within and outside the discipline;
- Where appropriate use this knowledge in the creative process;

and

The ability to use a range of established techniques to:

- Initiate and undertake critical evaluation of arguments, assumptions, abstract concepts and information;
- Propose solutions;
- Frame appropriate questions for the purpose of solving a problem;
- Solve a problem or create a new work; and
- Make critical use of scholarly review and primary sources.

- Ability to employ appropriate methodologies, sources and norms of at least one Christian or spiritual tradition to:
  - Engage in respectful dialogue with other disciplines and traditions;
  - Interpret cultural contexts;
  - Formulate theological arguments;
  - Communicate theological concepts;
  - Exercise responsible citizenship, and social leadership; and
- Critical use of established concepts and techniques to address problems and analyze contextual concerns.

### 4. Communication Skills

The ability to communicate information, arguments, and analyses accurately and reliably, orally and in writing to a range of audiences.

- Ability to foster a safe and respectful environment within which to communicate arguments and analyses effectively and collegially, orally and in writing, to a range of different audiences.
- Good oral and written communication skills within a context of making sound theological arguments for course assessment and any summative assessment selected.

### 5. Awareness of Limits of Knowledge

An understanding of the limits to their own knowledge and ability, and an appreciation of the uncertainty, ambiguity and limits to knowledge and how this might influence analyses and interpretations.

- Awareness of limits of knowledge within the methods, sources, and articulated norms of faith/spirituality.
- Respectful engagement with socio-cultural influences, perspectives of Christian or other spiritual traditions, and contributions of other scholarly disciplines.
- Ability to articulate how religious education theories and programs can address current social contexts, and what they cannot address; and
- Ability to describe how religious education can fit within the broader context of pastoral ministry of at least one Christian tradition.

### 6. Autonomy and Professional Capacity

Qualities and transferable skills necessary for further study, employment, community involvement and other activities requiring:

- Ability to develop and evaluate strategies for ongoing professional development to advance the emotional maturity, collaborative teamwork,
- Ability to articulate how one can integrate theological study with educational ministry.
### Baccalaureate/Bachelor’s degree: Honours (DLE)

| General Degree-Level Expectations (DLE’s) for Second-Entry Undergraduate Programs: This degree is awarded to students who have demonstrated the following: |
|---|---|
| a) The exercise of initiative, personal responsibility and accountability in both personal and group contexts; | effective decision-making, moral integrity, academic integrity, and spiritual sensibilities required for specialized leadership. |
| b) Working effectively with others; | |
| c) Decision-making in complex contexts; | |
| d) Ability to manage their own learning in changing circumstances, both within and outside the discipline and to select an appropriate program of further study; and | |
| e) Behaviour consistent with academic integrity and social responsibility. | |

### 2.2 Admission Requirements

Admission requirements differ among the three colleges based on the primary constituency of students they seek to educate.

- Since KC primarily seeks to educate men and women who will take up positions in Christian Education in local churches, applicants to the program only require a first degree with the minimum CGPA 2.7.

- SMC requires a first degree with a minimum CGPA 2.7. Since the majority of students who register for the MRE are working teachers in the Ontario Catholic separate school system, SMC offers to reduce the course requirements based on the applicant’s education and experience. Applicants holding a B.Ed. will see the number of religious education courses reduced by one. Those who have completed the OECTA III Advanced Qualification in world religions may reduce their course load by an additional course. Applicants with one year of teaching experience can reduce their course load by one free elective; applicants with two or more year of teaching experience receive a waiver for two electives. This means that the program can be completed with sixteen courses, provided the applicant meets the stated criteria at the time of application.

- SAS seeks to educate those who want work in Catholic education more generally. The seminary requires a first degree with a minimum CGPA of 2.7 and at “least one year of full-time experience in teaching or other forms of education ministry. Applicants without full-time experience should provide a resume detailing comparable experiences. The teaching experience need not be in school-based education but may be of a more informal nature.” SAS reduces the course load of eligible teachers: an applicant who has earned B.Ed. or equivalent would have one Religious Education Elective reduced from the program; an applicant who has completed Religious Education Additional Qualification – Part III (Specialist) OR shows evidence of completing it during the MRE program would have one Religious Education Elective reduced from the program; an applicant who has experience of one year of full-time teaching would have one Free Elective reduced from the program; and, an applicant who has experience of two years of full-time teaching OR two years in
Parish Catechesis/Religious Education equivalent to two years of full-time teaching would have one Free Elective reduced from the program.

2.3 Program Requirements

All three instances of the program share common program requirements: foundational knowledge in Scripture, systematics, ethics and church history; core courses in religious education; a require practicum or field education component; and a set of open electives. The variances still allow for each instance to meet the common program outcomes. The following table details the variances in terms of the number of courses required to fulfill each program area:

Table 10: MRE Program Requirements

<table>
<thead>
<tr>
<th>Program Area</th>
<th>SMC</th>
<th>SAS</th>
<th>KC</th>
</tr>
</thead>
<tbody>
<tr>
<td>Scripture</td>
<td>3</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Systematic Theology</td>
<td>3</td>
<td>6</td>
<td>1</td>
</tr>
<tr>
<td>Ethics</td>
<td>2</td>
<td>2</td>
<td>---*</td>
</tr>
<tr>
<td>Church history</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Core Elective</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Religious Education Core Courses</td>
<td>2</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>Religious Education electives</td>
<td>4</td>
<td>3</td>
<td>5</td>
</tr>
<tr>
<td>Practicum/Field Education</td>
<td>2</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>Open Electives</td>
<td>3</td>
<td>2</td>
<td>5</td>
</tr>
</tbody>
</table>

*KC requires a course in worship instead of ethics, since nearly all of their students will teach religious education in a local church context.

2.4 Curriculum Design

2.4.1 Curriculum Map

The curriculum map can be found in Appendix A5. See Appendix A17 for a narrative analysis of the Curriculum Map. Consistent with the Introduction’s overall statement about the early state of curricular mapping, further conversation on the “observations” will ensue in the Basic Degree Committee.

2.4.2 Assessment of Learning

There are four basic modes of assessment utilized in the MRE program:

- Text analysis (TA): assignments that require students to summarize the content (and sometimes its reception) of a key document in the subject area. Such assignments may also require some analysis, but the primary task is to assess the student’s ability to read and understand core documents.
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- **Personal Reflection papers** (PR): assignments that require students to reflect on the personal and formative implications of a theological or educational topic. These assignments help track the formative development of a student in this professional degree program.

- **Oral Presentations** (OP): assignments that require students to present to the class their analysis of a given topic. These assignments help assess the student’s development in effective oral communication skills.

- **Research essays** (RE): assignments that require students to analyze a given topic and present a focused and structured set of arguments that support a thesis statement. These assignments help assess the student’s ability to integrate two or more topics and/or methodologies in making a sustained argument.

The practicum acts as a summative exercise: students must articulate a theological question that the field experience will assist in answering and that question must draw upon the theological and educational courses the student has completed. There is space for critical reflection after the field placement and this is the opportunity for the student to bring together the sum of his/her learning in the program.

**Table 11: Assessment of Learning Outcomes MRE**

<table>
<thead>
<tr>
<th>Learning Outcomes for Master of Religious Education (MRE) Program:</th>
<th>Types of Assessment Deployed</th>
</tr>
</thead>
<tbody>
<tr>
<td>This degree is awarded to students who have demonstrated the following:</td>
<td></td>
</tr>
<tr>
<td>• Foundational knowledge of Scripture as well as a broad understanding of the historical and theological development of at least one Christian tradition represented in the Toronto School of Theology; and</td>
<td>TA, OP, RE</td>
</tr>
<tr>
<td>• Foundational knowledge of Christian ethics of at least one Christian tradition, and be able to give a reasoned theological response to contemporary ethical and social issues.</td>
<td>OP, PR, RE</td>
</tr>
<tr>
<td>• Integrated critical and constructive theological reflection into the content and processes of educational ministry; and</td>
<td></td>
</tr>
<tr>
<td>• Ability to critique and evaluate educational, social, and behavioural sciences that undergird educational practice, as well as the cultural contexts in which educational ministry occurs.</td>
<td>PR, OP</td>
</tr>
<tr>
<td>• Ability to theologically analyze educational programming in terms of its design, administration and assessment.</td>
<td>TA, PR, OP, RE</td>
</tr>
<tr>
<td>• Good oral and written communication skills within a context of making sound theological arguments for course assessment and any summative assessment selected.</td>
<td>OP, RE</td>
</tr>
<tr>
<td>• Ability to articulate how religious education theories and programs can address current social contexts, and what they cannot address; and</td>
<td>OP, RE</td>
</tr>
<tr>
<td>• Ability to describe how religious education can fit within the broader context of pastoral ministry of at least one Christian tradition.</td>
<td>PR, OP, RE</td>
</tr>
<tr>
<td>• Ability to articulate how one can integrate theological study with educational ministry.</td>
<td>OP, PR, RE</td>
</tr>
</tbody>
</table>
2.5 Curriculum Delivery

2.5.1 Innovation or Creativity in Content or Delivery of the Program

Some examples of innovation and creativity in the program are:

- In addition to the face-to-face classroom experience, students can take a number of courses online to fulfill their core requirements.
- The KC program utilizes student portfolios that allow the students to track the theories behind religious education within various scenarios.
- The SMC program encourages MRE students to fulfill the church history requirement by taking an intensive course in early Canadian Church history that takes place at the Shrine of the Martyrs in Midland, ON. This course exposes students to the oral history of the emergence of Christianity from the perspective of First Nations’ peoples and the textual history of the Jesuit missionaries.
- At SAS half of the MRE degree may be taken online and some courses have blended/hybrid platforms. In-class courses are offered in three campuses to accommodate students: St. George, Scarborough and the Aurora extension site. SAS also offers Saturday and summer intensive courses that meet the scheduling needs of teachers. A premium is placed upon adult learning that befits an MRE capstone course which is a practicum. Hence, course delivery is ‘light’ on the professor delivering content and ‘heavy’ on alternative forms of learning: e.g., guests with practical expertise to assist in the development of the student practicum, peer-review of student project proposals, student led seminars and a debrief session about next steps. To enact this course delivery, the time shared by professor and students occurs in different modalities: e.g., a pre-course Saturday morning orientation, a Saturday morning for peer-review and two online evenings for book-sharing complement the traditional two-hour evening blocks of time.

2.5.2 Opportunities for Student Learning beyond the classroom

In addition to the programmed field placement, MRE students can participate in occasional workshops on topics related to theological formation (such as retreats) to practical tasks (such as liturgical practices). Each college sponsors lectures to which all students are invited, and SMC hosts an annual lecture, the Keenan Lecture, on a topic in religious education. SAS hosts a full program of spiritual formation events for all students, which can now be accessed virtually.

2.6 Curriculum Quality Enhancement

2.6.1 SAS

Since the UTQAP Review of 2012, a culture of assessment for quality has been put into place at SAS. SAS has established a programmatic assessment plan for the MRE degree, with annual and cyclical (2014-18) review to assure quality in the program. This is a collaborative and collegial process that reflects a concerted commitment to shared responsibility for student learning and curriculum development.
SAS has invested significantly in quality assurance. It has hired a half-time Director of Assessment, there is a Faculty Coordinator of Assessment, Registrars as well as a Director of Information Services and other staff are involved in this communal commitment. Furthermore, faculty panels (while this is an expectation of full-time faculty, sessional faculty and staff receive an honorarium) examine how selected artifacts in course work show evidence of the various degree outcomes being realized in the MRE. Attention is given to both direct and indirect measures: instruments (artifacts) were selected, rubrics created, benchmarks established to determine whether or not the degree is “doing what it says it does”. Recommendations made and follow-up with faculty is provided by the Academic Dean for enhancement of quality assurance and for curriculum development. This sustained commitment to quality allows SAS to confidently report that from 2014 to 2019, the assessment of direct measures (e.g., assignments and tests in student portfolios) reveals that the MRE has met or exceeded expectations.

2.6.2 Student placement

At SAS, the demographic enrolled in the MRE tend to already be placed in the teaching profession. Most students enroll in the MRE to primarily to grow in their faith and for professional advancement; they are largely registered for personal enrichment or as religious educators seeking formation for potential leadership in schools. MRE placement rates at SAS from 2011-18 reveal that 90% are placed in the teaching profession, 4% went on to further studies; 4% were employed in other educational ministries, especially chaplaincy, and 2% were still seeking placement.

At SMC, the majority of students who are enrolled in the MRE are full-time educators in the elementary or secondary school system. Most of our students enroll in the program for their own professional advancement or to seek further formation in leadership roles within their schools. The majority of students are in the teaching profession, while a few are employed in various other educational ministries such as chaplaincy and campus ministry.

2.6.3 Financial Aid

SAS students in the MRE may be funded fully or partially by a sponsoring agency (i.e. parish, school board, religious community, Indigenous community) to being independent. SAS offers the Father Tait Bursary that covers tuition for one course to the student who has been selected by the Bursary Committee. However, SAS acknowledges that there is a need to improve opportunities for student financial aid and plans to work towards a concrete fundraising plan.

SMC students in the MRE who are studying full-time (i.e., four courses per term) will receive full funding from the Faculty of Theology that would cover their course tuition. Students are still, however, required to cover the costs of any incidental fees for their program of study.

KC is in beginning the process of formally closing its MRE degree.

3. Assessment of the MRE Program Relative to the Best of Its Kind

At the end of this section devoted to the academic programs under review, see the development entitled Assessment of TST’s Programs Under Review relative to the best of their kind.
Second-Entry Undergraduate Program

Master of Sacred Music

1. Program Overview

1.1 Key Purpose and Targets

The Master of Sacred Music (MSMus) provides training in the art of leading sacred music in any Christian tradition for worship in congregations and other settings. Introduced in 2008 by Emmanuel College of Victoria University, with authorization from Governing Council as a conjoint University of Toronto degree, and approved by The Association of Theological Schools in the United States and Canada (ATS), the Master of Sacred Music (MSMus) program equips persons for competent leadership in the art of sacred music with both musical and theological depth. It was established in response to a need expressed by its constituency (the church) for a more broadly versatile qualified pastoral musical leadership given the expanded types of sacred music making needs (i.e., traditional Western, contemporary Western and non-Western) of the church.

The current curriculum with its emphasis on the formation of theological thought, strong musical performative and pastoral leadership skills is commensurate with what is desired in this field of sacred music. At present, there are only eight institutions offering the Master of Sacred Music program in North America, and the MSMus at Emmanuel College is the only ATS-accredited program offering in Canada.25

Similar to other second-entry undergraduate programs at Emmanuel College, the MSMus program consists of 20 courses. These courses are taken in the areas of theology and music from Emmanuel College and the Faculty of Music, University of Toronto. The program also expects students to develop proficiency in a self-selected music performative skillset in one of the following areas of specialization: Choral Conducting, Composition, Guitar, Organ, Piano, and Voice. Before graduation, students complete an integrative project practicum that assesses pastoral music leadership competency, as well as submit themselves to a comprehensive oral examination that assesses their competency in both theology and music. The program may be completed purely on a part-time basis and up to eight years are allowed for completion. Students are admitted in the Fall semester only.

1.2 Core Educational Values

The core educational values of the program are largely expressed through three competencies:

- An informed musical sensibility in performance practice.

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25 Other schools offering this degree include the University of Notre Dame, Boston University, Hebrew Union College-Jewish Institute of Religion, Cantorial School of the Jewish Theological seminary of America, Perkins School of Theology at Southern Methodist University, Westminster Choir College at Rider University, and University of St. Thomas.
1. ACADEMIC PROGRAMS / MASTER OF SACRED MUSIC

- Basic knowledge of Christian scripture, history, and theology.
- Competency in the skills, gifts, and arts of ministry appropriate for leadership in local congregations and other settings.

1.3 Learning Environment

At Emmanuel College, learning occurs at both curricular and co-curricular dimensions within both inter-disciplinary as well as inter-religious framework. Aside from the Applied Performance course where MSMus students meet individually with their Faculty of Music instructors, they are enrolled in courses populated by students from other degree programs at both Emmanuel College and the Faculty of Music. Given the pivot of Emmanuel College towards Inter-Religious theological education, MSMus students also get to interact with Emmanuel College’s non-Christian students, thereby strengthening their intercultural skillset. While most United States-based MSMus programs focused solely on Western classical music-making, the MSMus at Emmanuel College takes its Toronto multicultural setting seriously and offers an expanded music-making repertoire. For example, while honing their Applied Performance skill in Western instruments, students are encouraged to enroll in World Music ensembles at the Faculty of Music to expand their cultural music repertoire. These include Gospel Choir, African Drumming and Dancing, Klezmer Ensemble, Latin American Percussion Ensemble, Japanese Drumming Ensemble, and Steel Pan Ensemble.

Students are also encouraged to hone their inter-disciplinary approach in their academic writing for both theology and music-related courses. Given the small cohort, MSMus students have scheduled academic advising sessions with the program director who also serves as their faculty advisor. This arrangement enables students to develop a distinct academic plan for their studies and vocational aspiration.

1.4 Consistency with the Mission of Toronto School of Theology

The MSMus program’s focus on having students meeting the following competencies:

- An informed musical sensibility in performance practice.
- Basic knowledge of Christian scripture, history, and theology

Competency in the skills, gifts, and arts of ministry appropriate for leadership in local congregations and other settings resonates with Emmanuel College’s academic plan which states,

“Emmanuel College seeks to provide a theological education critically informed by the heritage and tradition of faith. Through theological and ethical reflection, historical awareness, critical study of sacred texts, and attention to matters of both practical and contextual experience in congregations and other settings, the College provides important resources for the education of leadership for the church and other public settings and for the provision of spiritual care. Given its significant and longstanding relationship with the United Church, Emmanuel educates between one-quarter and one-third of the church’s ministers.”
I. ACADEMIC PROGRAMS / MASTER OF SACRED MUSIC

1.5 Consistency with the Mission of the University of Toronto

Through its curricular offering and co-curricular opportunities described earlier, the MSMus is well aligned to the University of Toronto’s mission of offering transformative education and encouraging innovative, cutting-edge research.

2. Program Design

2.1 Program Learning Outcomes

Table 12: MSMus Program Learning Outcomes

<table>
<thead>
<tr>
<th>Baccalaureate/Bachelor’s degree: Honours (DLE)</th>
<th>General Degree-Level Expectations (DLE’s) for Second-Entry Undergraduate Programs: This degree is awarded to students who have demonstrated the following:</th>
<th>Learning Outcomes for MSMus Program (Specific Program):</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Depth and breadth of knowledge a) Developed knowledge and critical understanding of the key concepts, methodologies, current advances, theoretical approaches and assumptions in a discipline overall, as well as in a specialized area of discipline; b) Developed understanding of many of the major fields in a discipline including, where appropriate, from an interdisciplinary perspective, and how the fields may intersect with fields in related disciplines; c) Developed ability to: i. Gather, review, evaluate and interpret information; and ii. Compare the merits of alternate hypotheses or creative options, relevant to one or more of the major fields in a discipline; d) Developed, detailed knowledge of and experience in research in an area of the discipline; e) Developed critical thinking and analytical skills inside and outside the discipline; and f) Ability to apply learning from one or more areas outside the discipline.</td>
<td>• Developed and critical comprehension of the methods, sources, and norms of at least one faith tradition, and a respectful, comparative dialogue with other tradition(s) or belief(s).</td>
<td>• Developed, systematic and discriminating understanding of the Christian heritage, its music, scriptures, history, theological themes, issues and disputes, current issues in global Christian thought, life and practice, for the practice of music ministry. • Developed comprehensive and discriminating familiarity with the music and theology of at least one Christian tradition and ability to identify and respect the diversity of theological viewpoints and pastoral practices within other religious traditions, such as varieties of Christian worship, song repertoire, and competencies for effective music leadership. • Developed ability to: o Interpret music as it relates to scripture and religious texts using a variety of methods, sources and norms. o Demonstrate critical understanding of one’s area of musical specialization in relation to faith practices, cultural contexts, and leadership. • Ability to evaluate current research and interpretation in the study of Scripture, theology, musical arts and the history of Christianity, and apply learning to diverse contexts of worship practices.</td>
</tr>
</tbody>
</table>
## I. ACADEMIC PROGRAMS / MASTER OF SACRED MUSIC

<table>
<thead>
<tr>
<th>Baccalaureate/Bachelor’s degree: Honours (DLE)</th>
<th>General Degree-Level Expectations (DLE’s) for Second-Entry Undergraduate Programs: This degree is awarded to students who have demonstrated the following:</th>
<th>Learning Outcomes for MSMus Program (Specific Program):</th>
</tr>
</thead>
</table>
| • Developed ability to employ and interrelate two or more of the following methodologies: historical-critical, social-cultural, contextual, rhetorical-narrative, systematic, and comparative.  
• Critically engage current scholarship on methods, sources and norms of the faith or spiritual tradition. |
| • Developed ability to employ library and information resources to identify authoritative primary sources and relevant secondary sources for the study of Christian religious heritage, sacred repertoire, and the practice of music ministry.  
• Developed techniques of enquiry, interpretation and analysis of sources in order to test premises and perspectives and to acquire knowledge and performative skills.  
• Ability to report research systematically and intelligibly, and develop and support a sustained argument in written form, or in application to specialized instances of musical and liturgical cultural practices.  
• Ability to articulate one’s own liturgical and theological position(s) in relation to their leadership of congregational music ministries. |

### 2. Knowledge of methodologies

An understanding of methods of enquiry or creative activity, or both, in their primary area of study that enables the student to:

a) Evaluate the appropriateness of different approaches to solving problems using well established ideas and techniques:  
b) Devise and sustain arguments or solve problems using these methods; and  
c) Describe and comment upon particular aspects of current research or equivalent advanced scholarship.

### 3. Application of Knowledge

The ability to review, present and critically evaluate qualitative and quantitative information to:

a) Develop lines of argument;  
b) Make sound judgments in accordance with the major theories concepts and methods of the subject(s) of study;  
c) Apply underlying concepts, principles, and techniques of analysis, both within and outside the discipline;  
d) Where appropriate use this knowledge in the creative process; and

The ability to use a range of established techniques to:

a) Initiate and undertake critical evaluation of arguments, assumptions, abstract concepts and information;  
b) Propose solutions;  
c) Frame appropriate questions for the purpose of solving a problem;  
• Employ appropriate methodologies, sources and norms of at least one faith/spiritual tradition to:  
  o Engage in respectful dialogue with other disciplines and faith/spiritual traditions,  
  o Interpret cultural contexts  
  o Formulate theological arguments  
  o Communicate theological concepts,  
  o Exercise responsible citizenship, and social leadership  
• Critical use of established concepts and techniques to address problems and analyze contextual concerns.  
• The ability to apply classroom learning and skills in music leadership, research, theological reflection, and communication.  
• Critical comprehension of, and practical expertise in, the tasks of musical leadership as applied to congregational practice.  
• Identify issues of relevance to community ministry in a field setting, reflect on them critically, situate them theologically, aesthetically, historically, and culturally, and consider and compare alternative approaches to solve problems or address concerns.  
• Give evidence of critical self-awareness with regard to one’s own and other faith perspectives, understandings of music repertoire and praxis, and practices of ministry in a variety of contexts.
I. ACADEMIC PROGRAMS / MASTER OF SACRED MUSIC

<table>
<thead>
<tr>
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</tr>
</thead>
<tbody>
<tr>
<td>d) Solve a problem or create a new work; and&lt;br&gt; e) Make critical use of scholarly review and primary sources.</td>
<td></td>
<td>• Ability to function effectively and collegially in their school community both inside and outside the classroom.</td>
</tr>
</tbody>
</table>

4. Communication Skills

The ability to communicate information, arguments, and analyses accurately and reliably, orally and in writing to a range of audiences.

- Ability to foster a safe and respectful environment within which to communicate arguments and analyses effectively and collegially, orally and in writing, to a range of different audience.

- Ability both to appreciate the differing views of others and to convey and support their own views clearly, orally and in writing, to a range of different audiences.

- Evidence of the development of communication skills that include the demonstration of growth in personal faith, emotional maturity, moral integrity, and public witness.

- Evidence of the capacity for spiritual practices requisite to music leadership in church and community.

5. Awareness of Limits of Knowledge

An understanding of the limits to their own knowledge and ability, and an appreciation of the uncertainty, ambiguity and limits to knowledge and how this might influence analyses and interpretations.

- Awareness of limits of knowledge within the methods, sources, and articulated norms of faith/spirituality.

- Respectful engagement of socio-cultural influences, perspectives of other faith/spiritual traditions, and contributions of other scholarly disciplines.

- Ability to make use of insights of the humanities, the social sciences, the arts, and the natural sciences in the study of the several disciplines included within theological education and in the practice of music ministry.

- Understanding of the ways in which varied expressions of Christian belief and practice are shaped by cultural contexts and the experience of other faith traditions.

- Appreciation of the uncertainties inherent in both faith-based and non-confessional academic interpretations of Scripture and Christian teaching, worship, preaching or practice of music.

- Critical self-awareness of developing pastoral capacities—institutional and affective, individual and corporate, ecclesial and public—that are requisite to a life of pastoral leadership by a musician.
I. ACADEMIC PROGRAMS / MASTER OF SACRED MUSIC

<table>
<thead>
<tr>
<th>Baccalaureate/Bachelor’s degree: Honours (DLE)</th>
<th>General Degree-Level Expectations (DLE’s) for Second-Entry Undergraduate Programs: This degree is awarded to students who have demonstrated the following:</th>
<th>Learning Outcomes for MSMus Program (Specific Program):</th>
</tr>
</thead>
<tbody>
<tr>
<td>6. Autonomy and Professional Capacity</td>
<td>Ability to develop and evaluate strategies for ongoing professional development to advance the emotional maturity, collaborative teamwork, effective decision-making, moral integrity, academic integrity, and spiritual sensibilities required for specialized leadership</td>
<td>The intellectual, musical, communication, and professional capacities required for a life of leadership in pastoral music.</td>
</tr>
<tr>
<td>Qualities and transferable skills necessary for further study, employment, community involvement and other activities requiring:</td>
<td></td>
<td>Reliable music skills, academic integrity, moral integrity, social skills, personal responsibility and discipline, initiative, spiritual sensibilities, social concern, and accountability in personal relationships and group contexts related to the praxis of music in a variety of ministry situations.</td>
</tr>
<tr>
<td>a) The exercise of initiative, personal responsibility and accountability in both personal and group contexts;</td>
<td></td>
<td>Capacities of leadership as construed in a faith tradition, and competence in tasks required in congregational settings.</td>
</tr>
<tr>
<td>b) Working effectively with others;</td>
<td></td>
<td>Ability to attend to the spiritual development and well-being of self and others and display the capacity for self-reflexive and spiritual practices within communities of faith.</td>
</tr>
<tr>
<td>c) Decision-making in complex contexts;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>d) Ability to manage their own learning in changing circumstances, both within and outside the discipline and to select an appropriate program of further study; and</td>
<td></td>
<td></td>
</tr>
<tr>
<td>e) Behaviour consistent with academic integrity and social responsibility.</td>
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<td></td>
</tr>
</tbody>
</table>

2.2 Admission Requirements

For admission into the MSMus program, applicants need to meet these requirements:

- Official transcript of a four-year baccalaureate, or equivalent degree from a University recognized by the University of Toronto with minimum cumulative average of 70%, or a CGPA of 2.70.
- Equivalence of 3rd year University of Toronto Bachelor of Music competency/performance competency at Grade 10 of the Royal Conservatory of Music (RCM).
- Equivalent music theory competency to Grade 10 RCM certification.
- Piano proficiency of minimum Grade 6 RCM level.
- Personal statement on academic and musical background, theological ethos, vocational aspiration (e.g., reasons for application).
- Reference letters attesting to academic ability, vocational suitability, music-making ability, and character.
- Supplemental musical portfolio demonstrating on-going participation in musical activities.
- For applicants whose first language is not English, English language competency benchmarked to the University of Toronto’s admission requirement is required.
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- Attend an interview with MSMus admission committee.\(^26\)

As stated previously, the MSMus program provides training in the art of leading sacred music with both musical and theological depth to equip persons from any Christian tradition for competent leadership of music for worship in congregations and other settings. To that end, the admission process explicitly identifies suitable candidates who can benefit from this program. For data of recruitment, see the chart below for data of applications, admissions, declined-deferred, enrollment, and graduation below:

**Table 13: Recruitment Data for MSMus**

<table>
<thead>
<tr>
<th></th>
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<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Applications</td>
<td>4</td>
<td>3</td>
<td>4</td>
<td>4</td>
<td>2</td>
<td>8</td>
</tr>
<tr>
<td>Admission (Fall)</td>
<td>2</td>
<td>3</td>
<td>3</td>
<td>3</td>
<td>2</td>
<td>5</td>
</tr>
<tr>
<td>Declined/Deferred Applications</td>
<td>3</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>0</td>
<td>3</td>
</tr>
<tr>
<td>Total Enrollment</td>
<td>7</td>
<td>9</td>
<td>6</td>
<td>11</td>
<td>10</td>
<td>10</td>
</tr>
<tr>
<td>Graduation (Spring)</td>
<td>NA</td>
<td>3</td>
<td>0</td>
<td>7</td>
<td>2</td>
<td>1</td>
</tr>
</tbody>
</table>

Since the program’s establishment in 2008, it has consistently sought to strengthen the rigor of the program in both admission and curricular requirements. Since 2014, the faculty at Emmanuel College has approved efforts to strengthen the program at the point of admission. These include:

- Music Performative proficiency described as “3rd year University of Toronto Bachelor of Music competency/performance” previously benchmarked to Royal Conservatory of Music (RCM) Grade 9 was raised to RCM Grade 10.
- Required Keyboard Proficiency evaluation for all non-Keyboard applicants to demonstrate competency at RCM (Piano) Grade 6.

From the chart, it is evident that the admission program is appropriate and clearly aligns with the program learning outcomes to train proficient pastoral music leaders.

### 2.3 Program Requirements

Students in the MSMus program enrol in twenty courses, of which four are electives. See Appendix A20: MSMus Program Checklist. These courses are offered at Emmanuel College and the Faculty of Music. They are:

- **EMMANUEL COLLEGE**
  

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\(^26\) Source: Master of Sacred Music Admissions [webpage](#).
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➢ FACULTY OF MUSIC


➢ ELECTIVES

- One theology elective to be taken at Emmanuel College.
- Two music electives in the areas of Music Education and Performance Studies to be taken at the Faculty of Music.
- One open elective to be taken in either institution.

In addition, students will be required to participate in two college colloquia.27

To graduate, students complete an integrative project practicum that assesses the student’s vocational leadership competency, as well as sit for an oral exam that assesses their theo-musical competency.

2.4 Curriculum Design

See Appendix A20 for the list of courses as a checklist in the MSMus program. The following table presents the course descriptions:

Table 14: MSMus Course Descriptions

<table>
<thead>
<tr>
<th>Course</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>EMP 1621 Multi-Religious Theological Education and Leadership</td>
<td>This course introduces Emmanuel College’s Basic Degree students to the project of theological education in a multi-religious setting. Students will solidify the narratives of their professional and spiritual paths within a variety of spiritual-professional paths, build relationships with their cohort, and connect with faculty in small group settings. They will learn about their own spiritual/religious tradition while engaging several of other major religious/spiritual traditions (including Islam, Buddhism, Christianity, Judaism and traditional Indigenous understandings). They will consider their own and other spiritual/religious traditions through respective practices, yearly cycles and rituals. They will develop capacity in multi-religious cooperation and leadership in the public sphere. They will gain knowledge in intercultural competence and assess their own need for growth in this area. They will begin to develop their plan for spiritual/religious leadership in dialogue with classmates.</td>
</tr>
<tr>
<td>EMB 1003 Old Testament 1</td>
<td>Introduction to modern historical criticism of the Old Testament, with special attention given to the formation of scripture from ancient traditions and its implications for history of Jewish and Christian interpretation.</td>
</tr>
<tr>
<td>EMB 1501 New Testament 1</td>
<td>Introduction to the major methods and issues in New Testament interpretation: textual criticism; the world of the New Testament; the composition, structure and theologies of the Synoptic Gospels; traditions behind the Gospels; the Jesus of History and the Christ of Faith.</td>
</tr>
<tr>
<td>EMH 1010 History of Christianity 1</td>
<td>This introductory course explores Christianity’s formation and transformation from the post-apostolic era to the “Triumph of Orthodoxy” in the East and the</td>
</tr>
</tbody>
</table>

27 In the context of Emmanuel, these are school-wide events that address some dimension of the contemporary context, such as religious diversity or Truth and Reconciliation.
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| EMP 1101 Worship 1 | Carolingian revival and Treaty of Verdun in the West in the year 843. Along the way, we will explore how Christians described their religious experience, practiced their faith, articulated and argued about their beliefs, and structured their ecclesial communities. We will learn about Christianity's changing relationship to political power; its engagement with other religions and cultures; the lifestyles, theological mindsets, and models of community proposed and debated by Christian leaders; the political and theological challenges associated with the movement's early marginalization, eventual expansion, encounter with Islam in the East and the "barbarians" in the West; and the formation of "Christian Europe."
| EMP 1431 Education and Faith Formation | An introduction to the history, theology and practice of Christian public worship, with particular reference to the foundational practices of Eucharist and Christian initiation in the Reformed and Methodist liturgical traditions, set in the context of ecumenical developments and influences. Biblical, historical, theological and pastoral dimensions will be explored through in-class and online lectures and presentations, readings, papers, online assignments, worship, discussion, and practical/tutorials (held in the third hour of class time).
| EMT 1101 Theology 1 | The course will provide an overview to education ministry and to faith formation. It will examine the purpose, context, and content of CE and examine basic learning theory and curriculum resources. Students will also read a spiritual memoir and reflect on transformation in the Christian life. Practical skills for educational ministry will include evaluating curricula, contextual analysis of an educational site, and designing and facilitating a workshop. Intercultural challenges for CE will be discussed. Aspects of age-related ministry will include resources for children, youth and adults. In addition, education at different life stages will be studied as moments for formation of individuals and families as well as the community (baptism and confirmation). Students are encouraged to research a historical or contemporary practice of CE/formation and develop a paper on that topic. Students will read Tye, Pazmino, McLaren, Miles and Winner.
| EMP 2861 Songs of the Church | This course seeks to raise the awareness of song as a vital congregational worship act. We will examine the theology and practices of congregational song through a historical lens. Students will have the opportunity to create new song text and develop song leadership skill. Particular attention is given to the congregational song repertoire of the United Church in Canada.
| EMP 2875 TST Choir | The Toronto School of Theology Choir, an ecumenical choir based at Emmanuel College, serves as the learning platform for this course. In and through rehearsal and public performances rendered, it seeks to introduce a wide variety of choral music from various Christian traditions. Particular emphasis will be on works by living composers and those from non-Western art music traditions.
| EMP 3858 History of Sacred Music | This is a seminar-type course. Students are expected to demonstrate high level of engagement in the course. Attention will be given to leadership and administration of the music ministry in a congregational setting. It will also look at issues related to sacred music within the setting of Christian worship as shaped by ecclesial historical turning points.
I. ACADEMIC PROGRAMS / MASTER OF SACRED MUSIC

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Name</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>EMP 3145</td>
<td>Practicum with Integrative Project</td>
<td>This is an integrative course that seeks to harness the student’s past and current vocational experiences, and learned theories and practices through the Master of Sacred program culminating in a project that reflects the student’s vocational intention and leadership ability for ministry. This is a capstone course for the program.</td>
</tr>
<tr>
<td>Elective: Theology</td>
<td></td>
<td>Any course offered by Emmanuel College</td>
</tr>
<tr>
<td>Applied Performance 1</td>
<td></td>
<td>An individual instruction course in the student’s major performance medium with proficiency benchmark requirement. One hour lesson per week.</td>
</tr>
<tr>
<td>Applied Performance 2</td>
<td></td>
<td>An individual instruction course in the student’s major performance medium with proficiency benchmark requirement. One hour lesson per week.</td>
</tr>
<tr>
<td>Choral Conducting 1</td>
<td></td>
<td>The study of choral literature and conducting technique with an emphasis on European classical and Contemporary choral music</td>
</tr>
<tr>
<td>Choral Conducting 2</td>
<td></td>
<td>The study of choral literature and conducting technique with an emphasis on European classical and Contemporary choral music</td>
</tr>
<tr>
<td>Faculty of Music Ensemble</td>
<td></td>
<td>Performance and rehearsal of select ensembles at the Faculty of Music, as approved by the program director or proxy.</td>
</tr>
<tr>
<td>Elective: Music Education</td>
<td></td>
<td>Course offered by the Music Education division in the Faculty of Music, as approved by the program director or proxy.</td>
</tr>
<tr>
<td>Elective: Music Performance</td>
<td></td>
<td>Course offered on the approaches to music performance and repertoire study at the Faculty of Music as approved by the program director or proxy.</td>
</tr>
<tr>
<td>Elective: Open</td>
<td></td>
<td>Any course offered by Emmanuel College or the Faculty of Music, as approved by the program director or proxy.</td>
</tr>
</tbody>
</table>

In addition, students are required to participate in two colloquia and an oral examination as requirements for graduation.

2.4.1 Curriculum Map

For general remarks on curriculum mapping, see Condition #3 in the Introduction section. The MSMus curriculum map itself can be found in Appendix A14.

2.4.2 Assessment of Learning

The program’s effectiveness is measured by both direct and indirect means. In the former, students upload self-selected assignments that best meet the degree learning outcomes. These are anonymized and assessed by reviewers guided by rubrics. In the latter, students respond to course evaluation and survey instruments prepared by the college that examines course and program delivery, institutional ethos, and vocational formation. The cumulative data is then collated and present through the Emmanuel College’s Academic Program Evaluation Report (APER).

For 2018-19, APER measured the following:

➢ **Learning Outcome 1: An Informed Musical Sensibility in Performance Practice.**

- **Measure 1: Student artifact** (3 = Superior, 2 = Proficient, 1 = Inadequate)

  Overall, the class of 2019 scored “3” on knowledge of subject areas. This number will be the basis upon which to compare the class of 2020 next year. They are exceeding proficiency.
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• Measure 2: Emmanuel College BD Survey (see Appendix A22)

  Not administered in 2019. Survey is being redeveloped to reflect new student learning outcomes.

• Measure 3: UTQAP report by program director (every seven years)

  The MSMus program-wide online student survey included the following self-evaluative questions:

  1. My studies have helped foster a critical awareness of my own faith perspective and practice in connection to music ministry.
     - 60% strongly agreed with this statement
     - 20% agreed with this statement
     - 20% did not respond

  2. My studies helped me become critically aware of other faith perspectives and practices related to music ministry.
     - 20% strongly agreed with this statement
     - 60% agreed with this statement
     - 20% did not respond

  3. My studies have deepened my knowledge of the role of music making in spiritual development and well-being of self and others.
     - 60% strongly agreed with this statement
     - 20% agreed with this statement
     - 20% did not respond

  4. My studies have helped me become aware of the ways in which my spirituality is expressed in music making.
     - 100% strongly agreed with this statement

➢ STUDENT LEARNING OUTCOME 2: BASIC KNOWLEDGE OF CHRISTIAN SCRIPTURE, HISTORY, AND THEOLOGY

• Measure 1: Student artifact (3 = Superior, 2 = Proficient, 1 = Inadequate)

  Overall, the class of 2019 scored _2_ on knowledge of subject areas. This number will be the basis upon which to compare the class of 2020 next year. They are demonstrating proficiency.

• Measure 2: Emmanuel College BD Survey (see Appendix A22)

  Not administered in 2019. Survey is being redeveloped to reflect new student learning outcomes.

• Measure 3: UTQAP report by program director (every seven years)

  The MSMus program-wide online survey included the following self-evaluative questions:

  1. My studies enable me to know about my own faith (Christian) heritage.
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- 40% strongly agreed with this statement
- 40% agreed with this statement
- 20% did not respond

2. My studies have equipped me with the necessary methods, sources and tools to interpret scripture and address other liturgical concerns as related to my music ministry.
   - 80% strongly agreed with this statement
   - 20% did not respond

3. My studies helped me identify and respect a variety of theological viewpoints and practices in Christianity.
   - 40% strongly agreed with this statement
   - 40% agreed with this statement
   - 20% did not respond

➢ STUDENT LEARNING OUTCOME 3: COMPETENCY IN THE SKILLS, GIFTS, AND ARTS OF MINISTRY APPROPRIATE FOR LEADERSHIP IN LOCAL CONGREGATIONS AND OTHER SETTINGS

- Measure 1: Student artifact (3 = Superior, 2 = Proficient, 1 = Inadequate)

   Overall, the class of 2019 scored “2” on skills, gifts, and arts of ministry. This number will be the basis upon which to compare the class of 2020 next year. They are demonstrating proficiency.

- Measure 2: Emmanuel College BD Survey (see Appendix A22)

   Not administered in 2019. Survey is being redeveloped to reflect new student learning outcomes.

- Measure 3: UTQAP (every seven years)

   The MSMus program-wide online survey included the following self-evaluative questions:

   1. My studies have equipped me with the necessary methods, sources and tools to interpret scripture and address other liturgical concerns as related to my music ministry.
      - 80% strongly agreed with this statement
      - 20% did not respond

   2. My studies have deepened my knowledge of the role of music making in spiritual development and well-being of self and others.
      - 60% strongly agreed with this statement
      - 20% agreed with this statement
      - 20% did not respond

   3. My studies have helped me become aware of the ways in which my spirituality is expressed in music making.
      - 100% strongly agreed with this statement

For academic year 2019-20, APER studies were unable to be implemented given the severity of the pandemic that affected assessment effort. Nevertheless, the college has determined that APER
studies will resume for academic year 2020-21. This decision does not adversely affect the MSMus program given the number of students enrolled.

2.5 Curriculum Delivery

Prior to the pandemic onset, the curriculum of the MSMus program was delivered by a face-to-face (In Person) method. This approach is effective particularly for music performative-related courses such as Ensemble music-making, Applied Performance studies, Choral Conducting, or Practicum-Integrative Project, to develop a competent musical skill set. The requirement for social distancing has resulted in significant modification of the normative mode of curriculum delivery for all courses from face-to-face to the remote/online approach. The effectiveness of this alternative mode delivery particularly in music performative courses will be reviewed at the end of the academic year 2020-21.

While course instruction was delivered face-to-face until recently, students in the MSMus program are also engaged in other means like online instructional technologies. In particular, they make use of the University of Toronto’s Quercus (Canvas-based) course system to access syllabi, supplementary readings, on-line discussion, and other elements. Class time also involved non-traditional instructional delivery, e.g. inviting guest lecturing by international speakers via videoconferencing, peer-learning via student-led presentation, and adult learning approach with allocated time for group discussion. The MSMus program also features the high impact practice of requiring a capstone course (the Practicum-Integrative Project) where a student’s leadership ability is assessed by external reviewers from stakeholder constituencies (i.e. local congregational leadership).

2.6 Curriculum Quality Enhancement

2.6.1 Musical leadership in Chapel services

The educational philosophy of the MSMus program embraces life-long learning where curricular and co-curricular approaches are complimentary. For that purpose, students are invited to provide musical leadership in co-curricular activities of the college such as Chapel services on at least four occasions per semester. This provides MSMus students the opportunity to showcase their musical leadership and performative skills. At the same time, they are exposed to worship practices from different denominational and even faith traditions.

2.6.2 Conferences, events, and opportunities

Through regular email broadcasts by the program director, students are informed of off-campus conferences, training events, and paid ministry opportunities. Where possible, well regarded scholars and practitioners are invited as guest speakers to interact with MSMus students through the MSMus Forum, a co-curricular platform. At times, this forum is made available to MSMus alumni as well.
2.6.3 Presentations and Publications

Being embedded in a research university, MSMus students are encouraged to develop a personal research focus and when possible, to showcase their findings. To that end, students have taken up opportunities of delivering their presentations at academic conferences organized by the Hymn Society in the United States and Canada, the Society for Christian Music Society, the American Musicological Society, and others. Some students have also had their music compositions and essays published in peer-reviewed publications. To date, MSMus students have been published by reputable institutions such as Hope Publishing Company, the Royal Canadian College of Organists, or Canterbury Dictionary of Hymnology. Students have been invited to provide pastoral music leadership to various ecumenical conferences organized by the Council on World Missions, the World Council of Churches, or Music United of the United Church of Canada. These co-curricular opportunities to nurture and strengthen learning are distinctive for the MSMus program and not found in other comparable programs.

In partnership with GIA Publications, the College now has a curated music-making platform that can strengthen its engagement with its primary constituency. (see The Emmanuel College Music Series)

3. Assessment of the MSMus Program Relative to the Best of Its Kind

Almost all Master of Sacred Music programs (abbreviated as MSM in the US, and MSMus in Canada) in North America are distinctive for their focus in incorporating advanced music-making training with rigorous theological education. The objective is to nurture proficient church musician that can competently function as a pastoral leader. However, the pedagogical approach adopted by Emmanuel College’s MSMus program is distinctive when compared to its American counterpart on several fronts.

First, most United States-based Master of Sacred Music programs is focused on developing Western classical music-making skills for both core and elective (typically ensemble) music-making training courses. The MSMus program at Emmanuel College takes its Toronto multicultural setting seriously and offers expanded music-making opportunities to its students. For example, while honing their Applied Music Performance skill in Western instruments (Composition, Conducting, Guitar, Piano, Organ, and Voice), students are encouraged to enroll in World Music ensembles at the Faculty of Music to expand their cultural music repertoire. These include Gospel Choir, African Drumming and Dancing, Klezmer Ensemble, Latin American Percussion Ensemble, Japanese Drumming Ensemble, Indonesian Gamelan, and Caribbean Steel Pan Ensemble that are regularly through the Faculty of Music.

Second, most United States-based programs require prospective students to hold a Bachelor of Music (in either performance or music education) and demonstrate their performative proficiency in an audition given that standardized nation-wide evaluation is not available. Upon admission, any deficiencies are remedied through non-credit diagnostic courses. At Emmanuel College in Canada, we recognize the rigor of standardized music performative skill training that is available through the Royal Conservatory of Music (https://www.rcmusic.com/). To that end, prospective students may seek admission via this pathway even if they do not hold a Bachelor of Music degree. This approach has enabled the program to consider talented persons who are already serving in churches as prospective students who otherwise would not be admitted into the program. Aside
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from audition, applicants for the Emmanuel’s MSMus are interviewed to assess their vocational aspiration, spirituality, and research interest. Similar to its American counterpart, music-making deficiencies are remedied through non-credit proficiency course through the Faculty of Music, University of Toronto.

3.1 Comparable Institutions

In comparing Emmanuel College’s Master of Sacred Music, two comparable institutions offer the following statistics:

➢ PERKINS SCHOOL OF THEOLOGY, SOUTHERN METHODIST UNIVERSITY\(^{28}\)

M.S.M. students demonstrate their attainment of the learning outcomes for the degree through comprehensive examinations and through a supervised practicum, all of which must be successfully completed to graduate.

M.S.M. students report high degrees of satisfaction with their academic program. In their responses for the 2014-15 through 2018-19 academic years, 75.0% strongly agreed and 25.0% agreed with the statement, “I have been satisfied with my academic experience here.”

For academic years 2014-15 through 2018-19, 81.3% of M.S.M. graduates finished their degree in three years or less and all finished in less than four years.

➢ BOSTON UNIVERSITY SCHOOL OF THEOLOGY\(^{29}\)

Master of Sacred Music (MSM): Median time to completion of degree 1.75 years.

3.2 Emmanuel College of Victoria University

Presently, the MSMus program has seven students enrolled. The majority are part-time students, and they take three to four years to graduate.

As of the spring of 2020, the program has graduated twenty-five students since its inception in 2008. Its recruitment has an admission yield of around two to three enrolled students annually resulting in an annual average cohort size of about eight students. This trend is remarkably stable in the last five years. (See Table 13: Recruitment Data for MSMus)

The 2018-19 Academic Program Evaluation Report (APER) for the MSMus program noted the following:

Broadly speaking, the artifacts indicate that the program achieved its desired outcomes in preparing students for ministry by way of competencies in music making, theological reasoning, and leadership formation. For 2019, the students are superior in music making competency and demonstrate growing abilities in theological reasoning and leadership formation. Upon discussion, the curricular review team attributed modest competency for theological reasoning and leadership formation to the fact that the artifacts offered are from courses taken in the student’s first year.

\(^{28}\)https://www.smu.edu/Perkins/About/Effectiveness

\(^{29}\)https://www.bu.edu/sth/about/statement-of-institutional-effectiveness/
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of MSMus studies at Emmanuel College. From previous assessment conducted, these competencies will show improvement.

In the 2020 Basic Degree Student Survey (see Appendix A29), sacred music students were asked “how effective has the MSMus program been” at equipping them for ministry in the areas of:

- An informed musical sensibility in performance practice.
- Basic knowledge of Christian scripture, history, and theology.
- Competency in the skills, gifts, and arts of ministry appropriate for leadership in local congregations and other settings.

The following finding was received:

*Table 15: Effectiveness of Learning in the MSMus Program*

<table>
<thead>
<tr>
<th></th>
<th>Not at all effective</th>
<th>Not very effective</th>
<th>Somewhat effective</th>
<th>Effective</th>
<th>Very effective</th>
</tr>
</thead>
<tbody>
<tr>
<td>An informed musical sensibility in performance practice</td>
<td></td>
<td>25%</td>
<td>50%</td>
<td>25%</td>
<td></td>
</tr>
<tr>
<td>Basic knowledge of Christian scripture, history, and theology</td>
<td></td>
<td></td>
<td>50%</td>
<td>50%</td>
<td></td>
</tr>
<tr>
<td>Competency in the skill, gifts, and arts of ministry appropriate for leadership in local congregations and other settings</td>
<td></td>
<td>25%</td>
<td>50%</td>
<td>25%</td>
<td></td>
</tr>
</tbody>
</table>

The program’s effectiveness is also demonstrated by the co-curricular activities that MSMus students are involved in. These include, being published in peer-reviewed publications such as *The Hymn* (Hymn Society of the US and Canada), *Canterbury Dictionary of Hymnology*, and making presentation at academic conferences organized by The Hymn Society, American Musicological Society, Society for Christian Scholarship in Music. (In addition, a few MSMus students have had their music sacred music compositions published by Hope Publishing Company and GIA Publications.)
1. Program Overview

1.1 Key Purpose and Targets

The Master of Theological Studies (MTS) is a degree that offers a full and comprehensive overview of the central theological disciplines of biblical studies, systematic theology, church history and practical mission. Several decades ago, the MTS was created among The Association of Theological Schools in the United States and Canada (ATS) seminaries and colleges to meet the growing demand for a program alternative to the MDiv. Among students keen on academically rigorous theological studies were those intending not to become ordained pastors, priests and church leaders in professional ministry, but interested in advanced research on issues of religion, practical ministry and faith-based lay vocations. Hence, the MTS originally diverged from the MDiv in requiring no exposure to practical theology and ministry courses, nor field-based pastoral placements; that changed with emergence of streams in urban development and spirituality. Most member colleges of TST introduced this program in the 1980s and 1990s, and the University approved the degree as conjoint in 2001. All seven TST member colleges now offer flexible and adaptive versions of this program. The MTS program was evaluated in the 2011 UTQAP review and found to be at standard.

Now, the program allows for study in the four traditional areas of the “theological encyclopedia” taught within the TST: Bible, theology (including theological ethics), history and practical theology. The program also allows a student without a previous theology degree to intentionally prepare for further graduate study in theology.

1.2 Core Educational Values

As with the MDiv, TST’s range of MTS options across its consortium deliberately reflects the distinctive missions of the member colleges, their ecclesial specificity, and their responsiveness to their contexts and constituents. The jointly shared core curriculum provides baseline unity across the MTS program, while its flexibility allows each member college to create pathways they can recommend to students, should that student wish to focus in a particular area. This diversity allows for an ecumenical approach to theological study that is related to a specific Christian tradition, as well as inclusive of other and diverse pathways. This flexibility makes the program challenging to describe, as there are a number of concentrations and streams in the program.

1.3 Consistency with the Mission of Toronto School of Theology

The MTS fulfils the TST mission in terms of our joint commitment to “critical reflection and scholarly research on matters of Christian faith, practice and ministry.”
1.4 Consistency with the Mission of the University of Toronto

The MTS program promotes the U of T's mission of “transformative education” by allowing leaders and practitioners in society, faith-based organizations, churches and religious institutions to reflect upon both the historic and urgent issues facing the church and other religious settings in relationship to Canadian society, global ecumenical relationships, and our place in a world populated by a diversity of religious and secular practices.

2. Program Design

Each college requires two to three units of work in each category of the core disciplines of theological studies—biblical studies, systematic theology, church history. Ecclesiually-specific coursework includes additional requirements in moral theology in the MTS at Regis, St Augustine’s and St Michael’s colleges. In addition, Trinity College offers a concentration in Orthodox Studies (TC). The U of T formally recognized practical theological streams offered in Urban and Community Development in 2017 (WY – see Section 3) and Arts and Spirituality in 2019 (RG SMC, EC – see Section 4). Studies in each stream are concluded by a summative exercise, which may be a field project, a thesis, or a synthetic paper.

2.1 Program Learning Outcomes

Table 16: MTS Program Learning Outcomes

<table>
<thead>
<tr>
<th>Baccalaureate/Bachelor’s degree: Honours (DLE)</th>
<th>General Degree-Level Expectations (DLE’s) for Second-Entry Undergraduate Programs. This degree is awarded to students who have demonstrated the following:</th>
<th>Learning Outcomes for Master of Theological Studies (MTS). This degree is awarded to students who have demonstrated the following:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Depth and breadth of knowledge</td>
<td>• Developed and critical comprehension of the methods, sources, and norms of the faith tradition(s) engaged by the member College, including, a respectful, comparative dialogue with Christian belief(s) or other spiritual tradition(s).</td>
<td>1. Foundational knowledge of Scripture as well as a broad understanding of the historical and theological development of at least one Christian belief(s) or other spiritual tradition(s); and</td>
</tr>
<tr>
<td>a) Developed knowledge and critical understanding of the key concepts, methodologies, current advances, theoretical approaches and assumptions in a discipline overall, as well as in a specialized area of discipline;</td>
<td></td>
<td>2. Foundational knowledge of Christian ethics of at least one Christian belief(s) or other spiritual tradition(s) and be able to give a reasoned theological response to contemporary ethical and social issues.</td>
</tr>
<tr>
<td>b) Developed understanding of many of the major fields in a discipline including, where appropriate, from an interdisciplinary perspective, and how the fields may intersect with fields in related disciplines;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>c) Developed ability to:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>i. Gather, review, evaluate and interpret information; and</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ii. Compare the merits of alternate hypotheses or creative options, relevant to one or more of the major fields in a discipline;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>d) Developed, detailed knowledge of and experience in research in an area of the discipline;</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### Baccalaureate/Bachelor’s degree: Honours (DLE)

<table>
<thead>
<tr>
<th>General Degree-Level Expectations (DLE’s) for Second-Entry Undergraduate Programs. This degree is awarded to students who have demonstrated the following:</th>
</tr>
</thead>
<tbody>
<tr>
<td>e) Developed critical thinking and analytical skills inside and outside the discipline; and</td>
</tr>
<tr>
<td>f) Ability to apply learning from one or more areas outside the discipline.</td>
</tr>
</tbody>
</table>

#### 2. Knowledge of methodologies

An understanding of methods of enquiry or creative activity, or both, in their primary area of study that enables the student to:

a) Evaluate the appropriateness of different approaches to solving problems using well established ideas and techniques:

b) Devise and sustain arguments or solve problems using these methods; and

c) Describe and comment upon aspects of current research or equivalent advanced scholarship.

- Ability to articulate what the dominant methodologies are in an area of focus (e.g. scriptural, historical, practical, systematic, etc.) and to evaluate their role in developing theological arguments; and
- Ability to critically engage current scholarship on methods, sources and norms of the faith or spiritual tradition(s) engaged by the member College.

#### 3. Application of Knowledge

The ability to review, present and critically evaluate qualitative and quantitative information to:

- Develop lines of argument;
- Make sound judgments in accordance with the major theories concepts and methods of the subject(s) of study;
- Apply underlying concepts, principles, and techniques of analysis, both within and outside the discipline;
- Where appropriate use this knowledge in the creative process; and

The ability to use a range of established techniques to:

- Initiate and undertake critical evaluation of arguments, assumptions, abstract concepts and information;
- Propose solutions;
- Frame appropriate questions for the purpose of solving a problem;
- Solve a problem or create a new work; and
- Make critical use of scholarly review and primary sources.

- Ability to employ appropriate methodologies, sources and norms of at least one Christian or spiritual tradition to:
  - Engage in respectful dialogue with other disciplines and traditions;
  - Interpret cultural contexts;
  - Formulate theological arguments;
  - Communicate theological concepts;
  - Exercise responsible citizenship, and social leadership; and
- Critical use of established concepts and techniques to address problems and analyze contextual concerns.

- Ability to apply wide range of methodological approaches towards interpretation and analysis of primary and secondary sources of scriptural and theological texts; and
- Ability to critically evaluate engagement and dialogue with other traditions and integrate this in area of focus.

- upon completion of more focused and advanced study in an area of focus or in an interdisciplinary theme, to select and apply the relevant theological knowledge and methods to one or more historical or contemporary issues;

- through optional streams offered by individual colleges or groups of colleges with the MTS, to appraise theological knowledge and methods within an interdisciplinary context, such as global and urban development or spirituality and the arts;
# I. ACADEMIC PROGRAMS / MASTER OF THEOLOGICAL STUDIES

<table>
<thead>
<tr>
<th>Baccalaureate/Bachelor’s degree: Honours (DLE)</th>
<th>General Degree-Level Expectations (DLE’s) for Second-Entry Undergraduate Programs. This degree is awarded to students who have demonstrated the following:</th>
<th>Learning Outcomes for Master of Theological Studies (MTS). This degree is awarded to students who have demonstrated the following:</th>
</tr>
</thead>
<tbody>
<tr>
<td>4. Communication Skills The ability to communicate information, arguments, and analyses accurately and reliably, orally and in writing to a range of audiences.</td>
<td>• Ability to foster a safe and respectful environment within which to communicate arguments and analyses effectively and collegially, orally and in writing, to a range of different audiences.</td>
<td>7. Good oral and written communication skills in making sound theological arguments for course assessment and any summative assessment selected.</td>
</tr>
<tr>
<td>5. Awareness of Limits of Knowledge An understanding of the limits to their own knowledge and ability, and an appreciation of the uncertainty, ambiguity and limits to knowledge and how this might influence analyses and interpretations.</td>
<td>• Awareness of limits of knowledge within the methods, sources, and articulated norms of faith/spirituality; and • Respectful engagement with socio-cultural influences, perspectives of Christian or other spiritual traditions, and contributions of other scholarly disciplines.</td>
<td>8. Upon completion of more focused and advanced study in an area of focus or in an interdisciplinary theme, identify lacunae in current theological research and to articulate how other belief traditions may provide insight into a theological issue;</td>
</tr>
<tr>
<td>6. Autonomy and Professional Capacity Qualities and transferable skills necessary for further study, employment, community involvement and other activities requiring: a) The exercise of initiative, personal responsibility and accountability in both personal and group contexts; b) Working effectively with others; c) Decision-making in complex contexts; d) Ability to manage their own learning in changing circumstances, both within and outside the discipline and to select an appropriate program of further study; and e) Behaviour consistent with academic integrity and social responsibility.</td>
<td>• Ability to develop and evaluate strategies for ongoing professional development to advance the emotional maturity, collaborative teamwork, effective decision-making, moral integrity, academic integrity, and spiritual sensibilities required for specialized leadership.</td>
<td>9. Ability to articulate how one can integrate theological study with pastoral or ministerial work, that is, to be able to describe how one may think theologically and act pastorally.</td>
</tr>
</tbody>
</table>

## 2.2 Admission Requirements

The basic requirements for admission to the MTS program include:

- A four-year baccalaureate, or equivalent degree, from a university recognized by the University of Toronto, with a minimum overall average of 70% or a CGPA of 2.7/4.0.
- Online application form, including in-depth questions about student learning goals and suitability for the program.
- English language competency: An applicant whose first language is other than English must provide evidence of the ability to comprehend, speak and write English.
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- Academic/professional and pastoral letters of reference.

2.3 Program Requirements

Students complete twenty credits (20 x 0.5 FCEs) and maintain a CGPA of 2.7 to graduate from the MTS program.

In the latter part of their program MTS students complete a summative exercise of one, two or three credits in the form of an MTS thesis, a field project, or a practicum.

The TST member colleges share a core list of required courses for the MTS program, which are adapted for each college’s needs and the area of focus (see Appendix A15: Master of Theological Studies – Curriculum Map). It is on the foundation of this common structure that each member college specifies core and elective courses, which allow for the various pathways, foci, and streams of study.

The program requirements for the official streams of MTS-Urban and Community Development (WY) and MTS-Theology, Spirituality and the Arts (RG, SAS, SMC) are described below in Sections 3 and Section 4.

2.4 Curriculum Design

The MTS curriculum follows a TST framework with three main components:

1. a set of foundational courses
2. a set of advanced level courses
3. a summative exercise in one of three versions.

Across the TST member colleges, the MTS degree requires at least nine core courses (with additional courses according to college, stream and area of concentration), by which students demonstrate their foundation knowledge in the learning outcomes in Biblical studies, systematic theology, history of Christianity and practical mission. The basic MTS program thus allows for up to eight or nine free electives: this maximum number of available electives adjusts according to the area of concentration or stream chosen. Students then move through their electives to more advanced study in each or several of these areas. The generous number of electives in the basic MTS program is a deliberate design decision, allowing MTS students the flexibility to study across the colleges of TST, to customize a focused area of interest, and to explore broader theological landscapes. (See list of foundational courses in Appendix A15: Master of Theological Studies – Curriculum Map.)

The MTS program concludes with a summative exercise, intended to deliver a culminating, integrative project that demonstrates the student’s mastery of the MTS learning outcomes. According to the area of concentration or the MTS stream of each student, they choose to complete an MTS thesis, a field project or a practicum worth one, two or three credits.

The program also creates that option for students without a previous theology degree to prepare intentionally for further graduate study in theology. Capped with the three-credit thesis option, an MTS performed to an “A” standard meets the minimum TST academic qualification for admission to a PhD program.
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The curriculum designs specific to the official streams of MTS-Urban and Community Development (WY) and MTS-Theology, Spirituality and the Arts (RG, SAS, SMC) are described below in Section 3 and Section 4.

2.4.1 Curriculum Map

The MTS curriculum map can be examined in Appendix A15 (foundational courses only). This curriculum map visualizes the alignment between each member college’s required introductory MTS courses and its outcome as primarily Introductory, Reinforced, or Proficient. As with many Arts and Sciences programs, the MTS program is built around an expansive framework in which students are expected to take a range of courses at different levels (introductory, 2000 and 3000, and specialized) in order to graduate. For example, an MTS student might begin with a required 1000-level introductory History course, then elect to take one or more 2000-level courses (e.g., in post-Reformation and modern history of theology), and then might choose more specialized electives (such as a 3000-level course in Indigenous and Settler Theologies). Each student builds a particular pathway of study, with guidance from a faculty advisor, working through the same general progression from introductory through more advanced courses until the student has a deeper understanding and proficiency.

2.4.2 Assessment of Learning

See the “Assessment of Learning” section for the MDiv section of this report. The core courses in the MTS program are common with the MDiv, and the types of assessment methods applied to courses and to program, the current state of assessment data and analysis, and the challenges and considerations noted for the MDiv program apply directly to the shared core courses and outcomes of the MTS.

A number of assessment issues specific to the two MTS streams of Urban Community Development, and Theology, Spirituality and the Arts, are addressed in Section 3 and Section 4.

Several additional observations on MTS assessment of learning should be noted here:

- Assessment of BD level programs have heretofore occurred at the member college level only.
- Several instruments of course and program evaluation provide rich but indirect and college-specific sources of assessment for the MTS:
- Student course evaluations through surveys. Although not always in statistically significant numbers, the student survey feedback can be valuable for instructors’ ongoing learning and course improvements. More strategic QA work is needed to usefully record, tabulate and analyze the results for program level impact.
- The MTS summative exercise, whether in the form of a thesis, integration paper, or field-based project, demonstrates performance against several learning outcomes.
- MTS internships and field placements (for example, with the MTS-UCD stream) deliver learning agreements, supervisors’ evaluations and student self-evaluations. These processes and their outputs could more successfully be employed and indirect and direct forms of evidence for program quality assessment and learning.
2.5 Curriculum Delivery

The MTS curriculum is delivered through a combination of courses, placements and research projects that are taught and supported on campus, online and in the community. The required MTS introductory courses are standard courses which are taken with undergraduate students in other programs. Some member colleges may require a specific cohort class for their MTS students or for MTS students following a specific stream or area of concentration. The summative exercise or thesis is done under the supervision of a faculty member, chosen in consultation with the student. Some areas of concentration require a placement or internship. For example, Wycliffe requires a 2-credit Experiential Learning Module (ELM) for its Urban Community Development stream, which is supported by Wycliffe’s ELM Advisor in collaboration with a range of partners. Students are placed in domestic, national or international relief, development or advocacy organizations, for full-time equivalence of four months.

The MTS program may be completed based on part-time or full-time registration, or a combination of the two. The MTS is one of the programs with more online delivery than other programs. Increasingly the core required courses for the MTS can be accessed in online asynchronous format, or remote synchronous, and some are available through blended or hybrid course offerings. Some elective courses for the MTS are available as in-person classroom experiences, while others are asynchronous online, or synchronous remote (as during the pandemic), and hybrid versions. Summer term course offerings often involve one- or two-week in-person classroom intensives, with pre- and/or post-classroom online work.

2.5.1 Ecumenical learning

One of the benefits of studying at TST is that students register at one college but can take courses at colleges across the TST consortium. This leads inevitably to broader exposure of students to a wide range of academic expertise, rich opportunities for dialogue across traditions, and inter-denominational, and even inter-faith learning.

2.5.2 Consortium co-operation

Cross-college collaboration also creates efficiency in course scheduling, and lessening of duplication, even while enhancing the diversity of offerings. Knox, Wycliffe, and other colleges, for instance, collaborate to revolve their summer offerings of biblical languages (Greek, Hebrew) at different levels and times, so that overlaps are minimized but students always have scheduled options. Similarly, students facing scheduling conflicts at their college of registration, can be referred by their academic advisors to take courses at other TST member colleges.

2.5.3 Synchronous and asynchronous learning

TST member colleges accommodate students with remote learning options, accessibility challenges, and during extraneous personal circumstances. All seven TST member colleges have now adopted Quercus as a learning management system, as well as increasing employment of remote synchronous delivery platforms such as Zoom, Teams and Skype. Instructors and TAs are receiving appropriate and ongoing training and upgrading. This has enabled colleges to develop and
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evolve in their capacities to engage with, advise, teach and communicate with the increasingly diverse situations of the student population, and continue to support effective degree completion. This work of TST and its member colleges strives to remain consistent with the evolving Academic Integrity standards promulgated by the Vice-Provost’s office.

For the challenges and opportunities of extraordinary circumstances, see the development on technological issues and advancement in the Introduction, section “Condition 1#: COVID accommodations.”

2.6 Curriculum Quality Enhancement

Each of the TST colleges employs a comprehensive set of evaluation tools aimed at ATS outcomes at both course and program levels. This promotes the continuous improvement and evolution of the MTS program at college and TST level. Several examples of quality improvement are worth noting here.

In recent years the MTS program has been the subject of ongoing discussion at the TST Basic Degree Advisory Council and at TST and college faculty meetings with a view to monitoring ongoing enrollment and assessing course offerings and areas of strength. The result has been the production of suggested plans of study and Areas of Concentration to be designed for students wishing to work in particular theological disciplines in which colleges have expertise. This may be in traditional disciplines, in recently developed fields of innovation in Bible or History, or in non-traditional areas such as Urban and Community Development, or Theology, Spirituality and the Arts. This process of assessment and review is ongoing and is expected to result in the identification of additional areas of MTS emphasis. These are proving successful from a recruitment and program development perspective.

The current experience of learning amidst the pandemic has thrown into sharp relief the questions of human, technological and social capacities required for synchronous, asynchronous, hybrid teaching and formation. The advantages, opportunities, challenges and losses of these various experiments with learning will certainly inform future pedagogies and course learning and delivery systems. As the TST program with the most digital history, the MTS is a fruitful ground for pandemic and post-pandemic learning.

The digitization of the MTS learning experience has been supported by numerous college initiatives:

- Wycliffe’s equipping of a classroom for hybrid in-person and online synchronous learning, including technical support and training before and during sessions.
- Emmanuel’s adaption of all courses for online or dual-delivery modalities, supported by the hiring of an Instructional Design faculty member.
- Trinity’s redevelopment and adaptation (as opposed to direct translation) of classroom-based curriculum using principles of learner-centered course design.
- Knox’s buildup both of its classroom technologies as well as its faculty and instructor culture of proactive adaptation.
- St. Augustine’s has been offering online courses since 2005 and training has been provided to faculty since 2004. The evolution of online platforms has been welcomed by the faculty.
In 2020, St. Augustine’s devoted financial and personnel resources to equipping two classrooms at the main campus in Scarborough to offer synchronous lecture sections with our inhouse seminarians, including training for all faculty. In August and September 2020, new online seminars were offered to all students in Orientation to the Study of Theology, Patristics, and Mariology to complement and expand the curriculum.

2.7 Further Need for Institutional Assessment

Several of the largest challenges and opportunities currently confronting TST member colleges are shared by the MTS and other programs. Assumptions are continuing to shift away from full-time and residential students as the dominant mode of college attendance at TST. Fewer students are arriving on campus for full-time, two and three-year programs of study. For the MTS in particular these changes in socio-demographics mean that increased numbers of students are commuting from across and outside the Greater Toronto Area (GTA) and studying part-time. This creates challenges with:

- Assumptions about community formation, campus experience.
- Scheduling of courses related to student commutes and travel, and their desire for course in close 1-2-day sequences.
- Program assumptions built around full-time course sequences and prerequisites.
- Course activities outside the classroom, community visits, course events, small group work.
- Program requirements for placements and internships, in terms of location, fit with students’ existing jobs, schedules, families.

3. MTS – Urban Community Development stream

This section outlines the distinct features of the Urban Community Development stream of the MTS program as offered at Wycliffe College.

3.1 Overview

Officially launched in Fall 2017, the MTS-Urban Community Development (MTS-UCD) is a University of Toronto and ATS-approved stream of the MTS program at Wycliffe College. In this program the core requirements for the standard MTS program are maintained, and its elective options are converted to the course requirements for the MTS-UCD stream.

3.2 Program Design

The core program of the standard MTS is combined with the theory and practice courses of the Urban Community Development stream to equip students with knowledge, skills, values and experience to serve and lead non-profit, development and faith-based organizations in urban community contexts in Canada and internationally.
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3.3 Admission Requirements

The regular MTS admission requirements remain consistent for applicants to the MTS-UCD stream. There is an additional interest in the MTS-UCD admissions process in applicants’ interest and previous engagement in international, intercultural, and local community development, justice and peace activities.

3.4 Curriculum Delivery

The current structure of the MTS-UCD curriculum:

- Provides focused academic content in the disciplines of urban community development within the existing learning objectives and structure of the Master of Theological Studies.
- Explores the urban challenges of faith, justice, inequality, poverty, food security and sustainable community well-being – theoretically, theologically and experientially.
- Provides a range of courses to both stream and non-stream MTS and MDiv students.
- Builds relationships with experts, academics, non-governmental organizations (NGOs) and agencies.
- Supports student exploration of their vocation for urban and community development.

This stream within the MTS has been designed for community and faith leaders, street-level innovators, development practitioners, justice and peace advocates, NGOs and faith-based urban visionaries. It builds on a student’s background in the humanities, business, sciences and technology or other disciplines for work in urban community development. This table compares the MTS-UCD and regular MTS program requirements.

Table 17: MTS and MTS-UCD Program Requirement Comparison

<table>
<thead>
<tr>
<th>MTS program requirements</th>
<th>MTS-Urban Community Development stream requirements</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. Core Requirements: Bible, Theology and History (9 credits)</td>
<td>A. Core Requirements: Bible, Theology and History (9 credits)</td>
</tr>
<tr>
<td>Old Testament – 2 courses</td>
<td>Old Testament – 2 courses</td>
</tr>
<tr>
<td>Theology – 2 courses</td>
<td>Theology – 2 courses</td>
</tr>
<tr>
<td>Theology, Culture and Practice – 2 courses</td>
<td>Theology, Culture and Practice – 2 courses</td>
</tr>
<tr>
<td>History – 1 course</td>
<td>History – 1 course</td>
</tr>
<tr>
<td>B. Electives (8 or 9 courses)</td>
<td>B. Development Foundations (4 credits)</td>
</tr>
<tr>
<td>Elective</td>
<td>International Development</td>
</tr>
<tr>
<td>Elective</td>
<td>Community Development: Theory and Models</td>
</tr>
<tr>
<td>Elective</td>
<td>Urban Poverty &amp; Development</td>
</tr>
<tr>
<td>Elective</td>
<td>Students choose 1 additional credit from approved list.</td>
</tr>
<tr>
<td>Elective</td>
<td>C. Development Practice (3 credits: choose 3 of 6)</td>
</tr>
<tr>
<td>Elective</td>
<td>Community Assessment &amp; Design</td>
</tr>
<tr>
<td>Elective</td>
<td>Leadership and Management</td>
</tr>
<tr>
<td>Elective</td>
<td>Community Development: Tools &amp; Practices</td>
</tr>
</tbody>
</table>
I. ACADEMIC PROGRAMS / MASTER OF THEOLOGICAL STUDIES

<table>
<thead>
<tr>
<th>Elective (unless 3-credit Thesis is chosen)</th>
<th>Facilitation and Workshop Design</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Grants and Fundraising</td>
</tr>
<tr>
<td></td>
<td>Intercultural Leadership and Learning</td>
</tr>
<tr>
<td>C. Summative Exercise (2 or 3 credits)</td>
<td>D. Experiential Learning Module (2 Credits)</td>
</tr>
<tr>
<td></td>
<td>E. Summative Exercise (2 Credits)</td>
</tr>
<tr>
<td>TOTAL: 20 credits</td>
<td>TOTAL: 20 credits</td>
</tr>
</tbody>
</table>

3.5 Assessment of learning

Assessment of MTS-UCD learning and program quality is gathered through a variety of instruments using indicators on enrollment, graduation, completion rates and times, academic performance, financial support, and placement success. However, these data have been collected since the accreditation of the program by the ATS which significantly predates approval as a U of T stream by several years. Therefore, they are not reported here. For enrollment data, see Appendix A24: Comprehensive TST Enrollment Data. For details concerning the enrollment in the different streams, see Appendix A16: MTS Enrollment Data.

3.6 Financial support

- MTS-D students are eligible for bursary support from Wycliffe College. Full-time students receive between $1,500 to $2,500 per academic year.
- Most MTS-D students are part time, and many do not apply for financial assistance.

3.7 Advisers

- All MTS-D students are allocated an academic advisor.
- Another faculty member is dedicated to oversee the experiential learning module.

3.8 Placement

Table 18: Partial data on vocational placements for MTS-UCD graduates

| N.B.: The data spans six years (2014-19). Vocational placement defined as within a relevant NGO, community organization, not-for-profit, faith-based or church-related job within the relevant field. |
|---|---|
| Total graduates 2014-19: | 30 graduates |
| Vocationally placed: | 19 graduates |
| Returned to previous employment: | 2 graduates (one teacher and one nurse) |
| Pursued further graduate studies: | 3 graduates |
| Non-vocationally placed: | 2 graduates |
| Unknown: | 4 graduates |
3.9 Curriculum Quality Enhancement

Wycliffe MTS-UCD examples since 2017

- Joint course for MDiv, MTS and MTS-UCD: Intercultural Leadership and Learning.
- Engagement with the Calls to Action of the Truth and Reconciliation Commission report.
- Increasingly flexible course formats: hybrids, intensives, online.
- Collaboration with Trinity College courses in Urban Studies.
- Broadening of partnerships with organizations for placements and internships.
- The two-credit Experiential Learning Module (ELM) is supported by Wycliffe’s ELM Advisor. Students are placed in domestic, national or international relief, development or advocacy organizations, for full-time equivalence of four months.
- The two-credit Summative Exercise now incorporates four options:
  a) An integration paper
  b) An organizational or professional process, tool or product
  c) A field-based project
  d) An extended research paper or thesis.

4. MTS – Theology, Spirituality and the Arts Stream

This section outlines the distinct features of the Theology, Spirituality and the Arts stream of the MTS program as offered at Regis, Emmanuel and St. Michael’s.

4.1 Program Description

The Fall term, September 2019, saw the implementation of a new stream within the TST MTS program. The MTS is a first degree in theology that complements previous professional training. The MTS-Theology, Spirituality, and the Arts stream (MTS-TSA) is designed to provide students with the knowledge and skills necessary to analyze and interpret the theological dimension of the arts and culture.

The goals of the stream are to:

- Receive focused academic content in the area of theology, spirituality and the arts within the existing learning objectives and structure of the MTS
- Explore the range of ways that the arts and arts-related vocations intersect with theological understanding
- Build relationships with artists, art experts, academics, therapist, and the public and private cultural institutions of Toronto and beyond
- Use interdisciplinary methodologies from theology, aesthetics theory, art history, pastoral theology, liturgy and material culture studies, and other related disciplines.
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4.2 Program Requirements

Twenty credits are required to complete the MTS-TSA program. It can be done in two years or completed on a part-time basis. An overall course average of B- is required to graduate. The Theology, Spirituality and the Arts stream requires a minimum of eight credits.

For the MTS-TSA stream, admission requirements are the same as for the Regis MTS, the Emmanuel MTS as well as the St. Michael’s MTS, with the addition of a declaration of intent to pursue the Theology, Spirituality and the Arts stream. The norm is to take the required introductory course for the new stream as well as the MTS’s required introductory courses in Theology and in Bible before, or simultaneously with other courses. Before registration, all courses for full-time and part-time students, including any variation from the norm, require the approval of each college’s Basic Degree Director and an advisor for the Theology, Spirituality, and the Arts stream.

1. **Core requirements** for the MTS: Bible, History, Theology, Moral Theology and Pastoral theology
   - Regis: fifteen credits
   - Emmanuel: twelve credits
   - St. Michael’s: twelve credits

   Within these MTS core requirements, since Regis requires fifteen credits, while Emmanuel and St. Michael’s require only twelve credits, Regis students choose at least three courses that are also on the approved list of eligible courses for the stream.

2. **Required introductory course**: “Theology, Spirituality and the Arts”

3. **Additional stream requirements** carved out from the free electives for the MTS free electives: Regis (three stream credits), Emmanuel (six stream credits), St. Michael’s (six stream credits)

4. **Electives**: Students choose an additional two credits from the approved list of eligible courses for the stream.

5. **Synthesis paper** (two stream credits)

Table 20 below lists MTS core courses that can be used to fulfill Theology, Spirituality and the Arts stream requirements. Table 19 indicates how the Learning Outcomes are correlated with the courses offering.
## 1. ACADEMIC PROGRAMS / MASTER OF THEOLOGICAL STUDIES

**Table 19: MTS (Theology, Spirituality and the Arts stream): Learning Outcomes Correlated with Program Design/Structure**

<table>
<thead>
<tr>
<th>Degree-Level Expectations</th>
<th>Program Learning Outcomes: Theology, Spirituality and the Arts stream</th>
<th>How the Program Design/Structure Supports the Degree-Level Expectations</th>
</tr>
</thead>
<tbody>
<tr>
<td>(N.B.: the DLEs relevant to the MTS-TSA stream occur in DLEs 1 and 2.)</td>
<td>1. <strong>Knowledge:</strong> Graduates will have attained knowledge of major themes in the study of the Old and New Testaments, <strong>including biblical archaeology.</strong></td>
<td>• Regis: RGB3902H, RGB39XXH</td>
</tr>
<tr>
<td><strong>1. Depth and Breadth of Knowledge</strong></td>
<td>1.2 <strong>Knowledge:</strong> Graduates will have attained thorough knowledge of the various strategies used in Biblical exegesis <strong>including visual exegetics.</strong></td>
<td>• Regis: RGB3902H; RGB39XXH</td>
</tr>
<tr>
<td><strong>Breadth:</strong> Students will develop a systematic and discriminating understanding of the Christian heritage, including its scriptures; history; theological themes, issues, and disputes; cultural and multi-faith contexts; and mission and ministry. They will be aware of current issues in global Christian thought, life, and practice.</td>
<td>1.3 <strong>Knowledge:</strong> Graduates will have familiarity with key eras, episodes, and figures in the history of Christianity, including major traditions and movements, <strong>and with key eras, episodes and figures related to Christianity and the arts.</strong></td>
<td>• Emmanuel: EMB5401H</td>
</tr>
<tr>
<td><strong>Depth:</strong> Students will develop a focused knowledge of a specific area within one of the theological disciplines, or of an interdisciplinary theme, or of the premises, methods, and purposes of theological reflection.</td>
<td>1.4 <strong>Knowledge:</strong> Graduates will have a general understanding of theology as a discipline and the traditions within it. This understanding will include knowledge of the major areas of systematic theology <strong>as well knowledge of the variety of theological and philosophical approaches to the relation of the arts and theology.</strong></td>
<td>• St. Michael’s: SMB2910H; SMB3551H; SMB3083H; SMB3603H</td>
</tr>
<tr>
<td></td>
<td>1.5 <strong>Knowledge:</strong> Graduates will have familiarity with the fundamental concepts, principles and issues of moral theology, <strong>and with the central points of intersection between moral theology and the arts.</strong></td>
<td>• Trinity: TRB1001H; TRB3321H</td>
</tr>
<tr>
<td></td>
<td>1.6 <strong>Knowledge:</strong> Graduates will have familiarity with the basis and</td>
<td>• Regis: RGB3902H; RGB39XXH</td>
</tr>
</tbody>
</table>

*UTQAP Review, Toronto School of Theology, 2021*
## 1. Academic Programs / Master of Theological Studies

### Degree-Level Expectations

(N.B.: the DLEs relevant to the MTS-TSA stream occur in DLEs 1 and 2.)

<table>
<thead>
<tr>
<th>Program Learning Outcomes: Theology, Spirituality and the Arts stream (N.B.: outcomes bolded are specifically relevant to the MTS-TSA stream)</th>
</tr>
</thead>
<tbody>
<tr>
<td>history of Christian mission, ministry, and pastoral practices (including the Ignatian tradition within that history, for Regis), and the role of art in pastoral practice and ministry.</td>
</tr>
</tbody>
</table>

**How the Program Design/Structure Supports the Degree-Level Expectations** (N.B.: The indicated courses are the ones specific to the stream. Students may take courses at any college.)

- RGP3273H; RGP3207H; RGP3209H; RGP38XXH (proposed)
- Emmanuel: EMP2861H; EMP3476H; EMP3855H; EMP3651H; EMP3014H; EMP3113H; EMP2861H
- St. Michael’s: SMP1102H; SMP2271H; SMP3124H
- Trinity: TRP2134H; TRH2453H; TRP2859H; TRP2826H; TRP2871H

### 2. Research and Scholarship.

Students will be able to use library and information resources in order to identify authoritative primary sources and relevant secondary sources for the study of the Christian religious heritage. They will be able to apply techniques of enquiry, interpretation, analysis, and construction to these sources in order to test premises and perspectives and to acquire knowledge. They will be able to evaluate current research and interpretation in the study of Scripture, theology, and the history of Christianity, and compare it with established understandings. They will be able to report research systematically and intelligibly, and develop and support a sustained argument in written form.

2.1 Research and Scholarship: Graduates will have developed competence in the use of library and information resources to identify relevant authoritative primary and secondary sources where such resources include works of art as primary source material.

- Regis: RGT1120H (foundational); RGB3902H; RGB39XXH (proposed); RGP3214H; RGP3855H; RGP3271H; RGT3661H; RGH3755H; RGT3745H; RGP3273H; RGP3209H; RGP3207H; RGH3721H; RGP38XXH (proposed)
- Emmanuel: EMP3476; EMP3855; EMP3858
- St. Michael’s: SMH2801H; SMH3058H; SMT1104H; SMT2141H; SMT2401H; SMT3633H; SMT3641H
- Trinity: TXJ2401H; TRT3981H; TRB3321H

2.2 Research and Scholarship: Graduates will have developed competence in applying techniques of enquiry, interpretation, analysis, and construction to these sources including techniques that allow sensitive and critical engagement with works of art and culture, aesthetic theory, and art criticism.

- Regis: RGT1120H (foundational); RGT3728H; RGB3902H; RGB39XXH (proposed); RGP3214H; RGP3855H; RGP3271H; RGT3661H; RGH3755H; RGT3745H; RGP3273H; RGP3209H; RGP3207H; RGH3721H; RGP38XXH (proposed)
- Emmanuel: EMP3014H; EMP3476H; EMP3855H; EMP3858H; EMP2861H; EMP2875H
- Trinity: TRT3981H; TRB3321H; RGT3790Y (Synthesis Paper); TSX3334YY (Synthesis Paper)
1. ACADEMIC PROGRAMS / MASTER OF THEOLOGICAL STUDIES

<table>
<thead>
<tr>
<th>Degree-Level Expectations (N.B.: the DLEs relevant to the MTS-TSA stream occur in DLEs 1 and 2.)</th>
<th>Program Learning Outcomes: Theology, Spirituality and the Arts stream (N.B.: outcomes bolded are specifically relevant to the MTS-TSA stream)</th>
<th>How the Program Design/Structure Supports the Degree-Level Expectations (N.B.: The indicated courses are the ones specific to the stream. Students may take courses at any college.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.3 Research and Scholarship: Graduates will have developed competence in evaluating current research and interpretation in the study of Scripture, the history of Christianity, theology, pastoral care, and the dialogue between theology and the arts.</td>
<td>Regis: RGT1120H (foundational); RGT3728H; RGT3601H; RGP3214H; RGP3855H; RGT3661H; RHG3755H; RGT3745H</td>
<td>Emmanuel: EMH3801; EMP3476; EMP3858; RGT3790Y (Synthesis Paper); TSX3334YY (Synthesis Paper)</td>
</tr>
<tr>
<td>2.4 Research and Scholarship.: Graduates will have developed competence in reporting research and critical reflection systematically and intelligibly in written form.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 20: TST college courses supporting the MTS-TSA stream

<table>
<thead>
<tr>
<th>MTS Core Courses that can be used to fulfil Theology, Spirituality and the Arts stream requirements [* = cross-listed: T to Theology; H to History; P to Pastoral; ^ = of particular relevance to the stream]</th>
</tr>
</thead>
<tbody>
<tr>
<td>➢ Regis</td>
</tr>
<tr>
<td>Bible</td>
</tr>
<tr>
<td>RGB3902H Interpreting the Bible in the Early Church</td>
</tr>
<tr>
<td>History</td>
</tr>
<tr>
<td>RGH3755H Eastern Christian Icons [*T]^</td>
</tr>
<tr>
<td>RGH3227H Jesuits and Globalization</td>
</tr>
<tr>
<td>RGH3721H Pilgrim Souls: Theology, Art and Architecture in Britain from William Blake to William Morris [*T, P]^</td>
</tr>
<tr>
<td>Theology</td>
</tr>
<tr>
<td>RGT3728H Philosophy and Theology of Beauty ^</td>
</tr>
<tr>
<td>RGT3601H Faith and Culture</td>
</tr>
<tr>
<td>RGT3281H Hans Urs von Balthasar</td>
</tr>
<tr>
<td>RGT3661H Mystical Landscape Art: From Vincent van Gogh to Emily Carr [*H, P]^</td>
</tr>
<tr>
<td>RGT3745H Issues in the Philosophy of Religion and The Brothers Karamazov</td>
</tr>
<tr>
<td>Moral Theology</td>
</tr>
<tr>
<td>RGT2943H Social Faith, Eco-Justice and Transforming Beauty ^</td>
</tr>
<tr>
<td>Pastoral</td>
</tr>
<tr>
<td>RGP3214H Spirituality and Culture</td>
</tr>
<tr>
<td>RGP3855H Spirituality and Literature [*T]</td>
</tr>
</tbody>
</table>
I. ACADEMIC PROGRAMS / MASTER OF THEOLOGICAL STUDIES

<table>
<thead>
<tr>
<th>MTS Core Courses that can be used to fulfil Theology, Spirituality and the Arts stream requirements</th>
</tr>
</thead>
<tbody>
<tr>
<td>[* = cross-listed: T to Theology; H to History; P to Pastoral; ^ = of particular relevance to the stream]</td>
</tr>
</tbody>
</table>

- **EMMANUEL**
  - **Bible**
    - EMB2951H Jesus and the Games We Play
    - EMB5401H Qumran: Scripture and Worship
  - **Pastoral**
    - EMP2875H Toronto School of Theology Choir
    - EMP2861H Songs of the Church
    - EMP3014H Writing Religion
    - EMP3651H Narrative Therapy
    - EMP1101H Foundations of Christian Public Worship
    - EMP3121H Worship and Theology: Dislocating Perspectives
    - EMP3476H Creativity and Spirituality
    - EMP5120H Liturgical Theology
    - EMP5121H Liturgy as Ritual
    - EMP3858H Sacred Music in Christian History: An Overview
    - EMP3855H Global and Contemporary Worship Song Leadership
    - EMP3113H Worship Team Practicum
    - EMP3881H Worship and the Arts

- **ST. MICHAEL’S**
  - **Bible**
    - SMB2910H Hermeneutics and Exegesis in Eastern Christianity
    - SMB3083H Old Testament Spiritualities
    - SMB3551H The Role of Emotions in the Letters of St. Paul
    - SMB3603H Interpreting the Passion Narratives
  - **History**
    - SMH2801H A Journey Through History: The Jesuit Missions In Early Modern Canada
    - SMH3058H Early Christian Art Theology
    - SMT1104H Foundations of Eastern Christian Theology
    - SMT2141H Byzantine Christian Sacraments
    - SMT2401H Introduction to Liturgy
    - SMT3540H Interfaith in the City
    - SMT3633H Inculturation and Spirituality
    - SMT3641H Twentieth-Century Eastern Christian Sacramental Theology
  - **Moral Theology**
    - SMT2610H Eco-Theology Faith and Practice
  - **Pastoral**
    - SMP1102H Introduction to Byzantine Christian Worship
    - SMP2271H Explorations in Eastern Christian Spirituality
    - SMP3124H Eucharist: Liturgy & Theology

- **TRINITY**
  - **Bible**
    - TRB1001H Introduction to the Old Testament
    - TRB3321H Wisdom Literature
MTS Core Courses that can be used to fulfil Theology, Spirituality and the Arts stream requirements
[* = cross-listed: T to Theology; H to History; P to Pastoral; ^ = of particular relevance to the stream]

<table>
<thead>
<tr>
<th>History</th>
</tr>
</thead>
<tbody>
<tr>
<td>TRH2201H From Pugin-esque to Punk: Introduction to the Gothic</td>
</tr>
<tr>
<td>TXJ2401H The History, Theology, and Practice of Anglican Liturgy</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Theology</th>
</tr>
</thead>
<tbody>
<tr>
<td>TRT2841H The Theology of Dostoevsky</td>
</tr>
<tr>
<td>TRT2876H Faith and Film</td>
</tr>
<tr>
<td>TRT2111H Iconology: Doctrinal and Liturgical Theology of Iconography</td>
</tr>
<tr>
<td>TRT3981H Justice and Reconciliation</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Pastoral</th>
</tr>
</thead>
<tbody>
<tr>
<td>TRP2134H Shaping Space for Worship</td>
</tr>
<tr>
<td>TRP2859H History and Practice of Orthodox Liturgical Music</td>
</tr>
<tr>
<td>TRP2826H Writing Sacred Stories and Worshipful Plays</td>
</tr>
<tr>
<td>TRP2871H Liturgical Drama</td>
</tr>
</tbody>
</table>

➢ OTHER TST MEMBER COLLEGES

<table>
<thead>
<tr>
<th>Theology</th>
</tr>
</thead>
<tbody>
<tr>
<td>WYT3855H Theology of Culture</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Pastoral</th>
</tr>
</thead>
<tbody>
<tr>
<td>WYP2121H Church Music: Theology and Practice</td>
</tr>
</tbody>
</table>

4.3 Assessment

All courses in the MTS stream require approval by the TST Curriculum Committee.

The MTS Synthesis Paper/Summative Exercise for the new stream will be graded by two faculty appointed by each college’s Basic Degree Director in consultation with the advisor for the Theology, Spirituality, and the Arts stream.

As of October 2020, there were only two students enrolled in the stream, both Emmanuel students, one FT and the other PT.

No assessment has occurred for this stream as of October 2020 as it was just implemented in September 2019. Efforts have concentrated on recruiting students.

5. Assessment of the MTS Program Relative to the Best of Its Kind

At the end of this section devoted to the academic programs under review, see the development entitled Assessment of TST’s Programs Under Review relative to the best of their kind.
Second-Entry Undergraduate Program

Certificate in Theological Studies

1. Program Overview

The Conjoint Certificate in Theological Studies is a stand-alone course of study for university graduates with little or no academic background in theological studies. The purpose of this Post-Baccalaureate Certificate is to provide the requisite academic background for those interested in applying to the MA in Theological Studies but who lack the admission requirement of a Bachelor of Theology degree or a BA with a specialty or major in Theology or Religious Studies. The Certificate is offered by all seven of the TST member institutions: Emmanuel College, Knox College, Regis College, St. Michael’s College, Trinity College, Wycliffe College and St Augustine’s Seminary.

The certificate helps resolve the problem that TST’s conjoint MA program presumes an undergraduate major in Theological Studies, but very few Canadian universities offer such a major. Although a major in religious studies will often be suitable alternative preparation, not all universities offer this, either. Moreover, many theological educators advise prospective students against taking an undergraduate major in Theological Studies; they advise that before students begin theological study they should complete a university degree program with specialization in another field of the liberal arts that will teach them sound academic skills and give them a broad base of knowledge. Finally, many students begin taking an interest in theology only after their university studies.

The learning environment is conventional; courses may be taken in class or on-line and on a part- or full-time basis.

2. Program Design

2.1 Program Learning Outcomes

A comparison of columns 1, 2, and 3 below makes it possible not only to assess the alignment between appropriate-level DLEs and the learning outcomes of the certificate but also to see a logical progression from the DLE’s that pertained at the student’s undergraduate level to those that now pertain at the certificate level.
### Table 21: Certificate in Theological Studies Program Learning Outcomes

<table>
<thead>
<tr>
<th>Baccalaureate/Bachelor’s degree: Honours (General Degree-Level Expectations – DLEs)</th>
<th>TST(DLE’s for Second-Entry Undergraduate Certificate Programs). The student will be able to demonstrate:</th>
<th>Learning Outcomes for Certificate in Theological Studies (Cert TS) Program. This certificate is awarded to students who have demonstrated the following:</th>
</tr>
</thead>
</table>
| **1. Depth and Breadth of Knowledge**
a) Developed knowledge and critical understanding of the key concepts, methodologies, current advances, theoretical approaches and assumptions in a discipline overall, as well as in a specialized area of discipline;
b) Developed understanding of many of the major fields in a discipline including, where appropriate, from an interdisciplinary perspective, and how the fields may intersect with fields in related disciplines;c) Developed ability to: i. Gather, review, evaluate and interpret information; and ii. Compare the merits of alternate hypotheses or creative options, relevant to one or more of the major fields in a discipline;d) Developed, detailed knowledge of and experience in research in an area of the discipline;e) Developed critical thinking and analytical skills inside and outside the discipline; and f) Ability to apply learning from one or more areas outside the discipline | Developed and critical comprehension of the methods, sources, and norms of the faith tradition(s) engaged by the member College, including, a respectful, comparative dialogue with Christian belief(s) or other spiritual tradition(s). | • General knowledge and understanding of key concepts, methodologies, theoretical approaches and assumptions in Theological Studies; Broad understanding of some of the major fields in Theological Studies; and • Ability to identify, gather, review, and evaluate information and significant interpretations in at least one of the sub-disciplines of Theological Studies. |
| **2. Knowledge of Methodologies**
An understanding of methods of enquiry or creative activity, or both, in their primary area of study that enables the student to: a) Evaluate the appropriateness of different approaches to solving problems using well established ideas and techniques | Developed ability to employ and interrelate two or more dominant methodologies are in an area of focus (e.g. scriptural, historical, practical, systematic, etc.) and to evaluate their role in developing theological arguments and | The ability to:
• Identify distinctive methodologies in the various fields of theological studies;
• Describe how two or more methodologies can function in a sustained argument; and |
| b) Devise and sustain arguments or solve problems using these methods; and c) Describe and comment upon particular aspects of current research or equivalent advanced scholarship. | Ability to critically engage current scholarship on methods, sources and norms of the faith or spiritual tradition engaged by the member College. | • Analyze methodologies applied in relevant scholarship in a course and adopt or reject those methodologies in the student’s own writing. |
| **3. Application of Knowledge**
The ability to review, present and critically evaluate qualitative and quantitative information to: a) Develop lines of argument; b) Make sound judgments in accordance with the major theories concepts and methods of the subject(s) of study; | • Ability to employ appropriate methodologies, sources and norms of at least one faith/spiritual tradition to: ○ Engage in respectful dialogue with other | Ability to review, present, and interpret information, and construct theological knowledge, in the light of some of the significant theories, concepts and methods of representative subfields of Theological Studies. |
## I. ACADEMIC PROGRAMS / CERTIFICATE IN THEOLOGICAL STUDIES

<table>
<thead>
<tr>
<th>Baccalaureate/Bachelor’s degree: Honours (General Degree-Level Expectations – DLEs)</th>
<th>TST(DLE’s for Second-Entry Undergraduate Certificate Programs. The student will be able to demonstrate:</th>
<th>Learning Outcomes for Certificate in Theological Studies (Cert TS) Program. This certificate is awarded to students who have demonstrated the following:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Apply underlying concepts, principles, and techniques of analysis, both within and outside the discipline;</td>
<td>disciplines and faith/spiritual traditions;</td>
<td></td>
</tr>
<tr>
<td>c) Where appropriate use this knowledge in the creative process; and</td>
<td>○ Interpret cultural contexts;</td>
<td></td>
</tr>
<tr>
<td>The ability to use a range of established techniques to:</td>
<td>○ Formulate theological arguments;</td>
<td></td>
</tr>
<tr>
<td>a) Initiate and undertake critical evaluation of arguments, assumptions, abstract concepts and information;</td>
<td>○ Communicate theological concepts;</td>
<td><strong>Critical use of established concepts and techniques to address problems and analyze contextual concerns.</strong></td>
</tr>
<tr>
<td>b) Propose solutions;</td>
<td>○ Exercise responsible citizenship, and social leadership; and</td>
<td></td>
</tr>
<tr>
<td>c) Frame appropriate questions for the purpose of solving a problem;</td>
<td>• Critical use of established concepts and techniques to address problems and analyze contextual concerns.</td>
<td></td>
</tr>
<tr>
<td>d) Solve a problem or create a new work; and</td>
<td></td>
<td></td>
</tr>
<tr>
<td>e) Make critical use of scholarly review and primary sources.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### 4. Communication Skills

The ability to communicate information, arguments, and analyses accurately and reliably, orally and in writing to a range of audiences.

- Ability to foster a safe and respectful environment within which to communicate arguments and analyses effectively and collegially, orally and in writing, to a range of different audience.
- Ability to:
  - Function effectively and collegially in their school community both inside and outside the classroom; and
  - Convey and support their own views clearly both verbally and in writing.

### 5. Awareness of Limits of Knowledge

An understanding of the limits to their own knowledge and ability, and an appreciation of the uncertainty, ambiguity and limits to knowledge and how this might influence analyses and interpretations.

- Awareness of limits of knowledge within the methods, sources, and articulated norms of faith/spirituality.
- Respectful engagement of socio-cultural influences, perspectives of other faith/spiritual traditions, and contributions of other scholarly disciplines.
- Appreciation of the differing views of others;
- Recognition of the ways in which varied expressions of Christian belief and practice are shaped by cultural contexts; and
- Recognition of the uncertainties inherent in both faith-based and non-confessional academic interpretations of Scripture and Christian teaching.

### 6. Autonomy and Professional Capacity

Qualities and transferable skills necessary for further study, employment, community involvement and other activities requiring:

- The exercise of initiative, personal responsibility and accountability in both personal and group contexts;
- Working effectively with others;
- Ability to develop and evaluate strategies for ongoing professional development to advance the emotional maturity, collaborative teamwork, effective decision-making, moral integrity, academic integrity, and spiritual

- Ability to bring to their theological studies the insights of the humanities, the social sciences, the arts, and the natural sciences.
I. ACADEMIC PROGRAMS / CERTIFICATE IN THEOLOGICAL STUDIES

<table>
<thead>
<tr>
<th>Baccalaureate/Bachelor’s degree: Honours (General Degree-Level Expectations – DLEs)</th>
<th>TST(DLE’s for Second-Entry Undergraduate Certificate Programs. The student will be able to demonstrate:</th>
<th>Learning Outcomes for Certificate in Theological Studies (Cert TS) Program. This certificate is awarded to students who have demonstrated the following:</th>
</tr>
</thead>
<tbody>
<tr>
<td>c) Decision-making in complex contexts; d) Ability to manage their own learning in changing circumstances, both within and outside the discipline and to select an appropriate program of further study; and e) Behaviour consistent with academic integrity and social responsibility.</td>
<td>sensibilities required for specialized leadership.</td>
<td></td>
</tr>
</tbody>
</table>

2.2 Admission Requirements

Certificate students will be taking second-entry undergraduate courses and admission requirements for the Certificate are the same as for admission into other second-entry undergraduate programs. Applicants must have a bachelor’s degree from a recognized university, college, or Indigenous Institute with a CGPA of 2.7 for the entire degree. Normally this should be a Bachelor of Arts degree with a concentration in a field of the humanities or social sciences. Where applicants have a different post-secondary background, TST may require them to begin their conjoint Certificate with courses that will build their skills of research, critical thinking, and expository writing.

As the certificate was implemented first in January 2019, adequate data for assessing the appropriateness of admission requirements based on student applications, registrations and attrition rates is not yet available. When the proposal for the certificate was submitted to the Vice-Provost, Academic Programs (VPAP), in April 2018, the provisional expectation was for a “steady-state enrollment of fifteen full-time and twenty part-time students in the program per year” among the seven colleges (p. 3). (The conjoint MA for which the certificate was designed as a means of access opened only recently as well: September 2017). The following table shows the admissions in 2019 and 2020; it also shows that two have graduated from the program. These persons did not choose to apply to the MA program. With only two graduates, it is premature to draw conclusions about whether graduates will achieve the intended goals of the program.

Table 21a: Cert TS New Admits and Graduates

<table>
<thead>
<tr>
<th>Session</th>
<th>New Admits</th>
<th>Graduates</th>
</tr>
</thead>
<tbody>
<tr>
<td>Winter 2019</td>
<td>1</td>
<td>N/A</td>
</tr>
<tr>
<td>Summer 2019</td>
<td>1</td>
<td>N/A</td>
</tr>
<tr>
<td>Fall 2019</td>
<td>11</td>
<td>0</td>
</tr>
<tr>
<td>Winter 2020</td>
<td>7</td>
<td>1</td>
</tr>
<tr>
<td>Summer 2020</td>
<td>7</td>
<td>N/A</td>
</tr>
<tr>
<td>Fall 2020</td>
<td>15</td>
<td>1</td>
</tr>
</tbody>
</table>
I. ACADEMIC PROGRAMS / CERTIFICATE IN THEOLOGICAL STUDIES

2.3 Program Requirements

The Certificate in Theological Studies requires successful completion of seven courses (3.5 FCE) which can be taken either on a full- or part-time basis. The courses are distributed across the theological subdisciplines as follows:

- One 1000-level course in Old Testament/Hebrew Scriptures
- One 1000-level course in New Testament
- One 1000-level course in systematic theology (or a similar course which may be designated dogmatic theology, historical theology, Christian doctrine)
- One 1000-level survey course in the history of Christianity
- One foundational course (usually numbered at the 1000-level) in another sub-discipline of Theological Studies (e.g., theological ethics, spirituality, liturgics, art and theology, philosophy of religion, etc.)
- Two advanced (2000-level or 3000-level) courses.

2.4 Curriculum Design

Appendix A18 provides a listing of the various courses offered at the 1000-level for the academic year 2020–21 in the areas specified in 2.3 above. These courses are generally typical of those likely to be offered in subsequent years. Owing to the great number of courses available and to the nature of the Certificate as a stepping-stone to a program rather than a program in itself, course descriptions are not provided in the appendix; such are nonetheless available in the list of general course offerings.

2.4.1 Curriculum Map

For general remarks on curriculum mapping, see Condition #3 in the Introduction section.

The curriculum map shows six possible areas of concentration for a student taking the Certificate. The map is displayed in Appendix A19: Certificate Outcomes for Introductory Courses.

2.4.2 Assessment of Learning

Many TST courses are available to meet the curricular criteria outlined in 2.3. Every course available to students in the Certificate is offered within another program. Moreover, every course (and actual program) states the means by which the learning outcomes will be assessed. These factors imply a need somewhat to defer to the context of the individual courses that a certificate student is eligible take in order to gain an accurate assessment of learning for the Certificate. When these factors are taken into consideration, along with the fact that the certificate is not a stand-alone program but a bridge to another, the following seems realistic and prudent: 1) to look elsewhere in this report to the means by which individual courses available to the certificate student meet the outcomes specified for that course and 2) to ask generally whether the course subjects identified in 2.3 above correlate with the learning outcomes for the certificate. Do the 3.5 FCE courses specified in 2.3 above align with the outcomes stated in 2.1? And, given that the certificate is a bridge to the MA, do these outcomes (and the courses intended to meet them) align with the outcomes for the MA degree?
1. ACADEMIC PROGRAMS / CERTIFICATE IN THEOLOGICAL STUDIES

➢ 1. DEPTH AND BREADTH OF KNOWLEDGE

“General knowledge and understanding of key concepts, methodologies, theoretical approaches and assumptions in Theological Studies;”

Requiring one course in each of the two major subsections of the Bible (Old and New Testament), one survey of Church History, one course in systematic theology and another in a sub-discipline is a fair and reasonable minimal set of requirements to address three of the four traditional areas of theological study: Bible, theology, church history.

“Broad understanding of some of the major fields in Theological Studies; and ability to identify, gather, review, and evaluate information and significant interpretations in at least one of the sub-disciplines of Theological Studies.”

The qualifications “some” and “at least one” are compatible with the scope of courses required.

➢ 2. KNOWLEDGE OF METHODOLOGIES

“Identify distinctive methodologies in the various fields of theological studies; Describe how two or more methodologies can function in a sustained argument; and Analyze methodologies applied in relevant scholarship in a course and adopt or reject those methodologies in the student’s own writing.”

The second and third tenets are sufficiently qualified in scope to align with the course requirements.

➢ 3. APPLICATION OF KNOWLEDGE

“Ability to review, present, and interpret information, and construct theological knowledge, in the light of some of the significant theories, concepts and methods of representative sub-fields of Theological Studies.”

It is reasonable to suppose that a student would have sufficient practice at the goals here stated over the course of 3.5 FCE credits. And “some” and “representative” align with the limitation of scope inherent in the number of courses required.

➢ 4. COMMUNICATION SKILLS

“Function effectively and collegially in their school community both inside and outside the classroom; and Convey and support their own views clearly both verbally and in writing.”

It is reasonable to suppose that a student would have sufficient practice at the second goal here stated over the course of 3.5 FCE credits. How the first goal would be assessed is less clear, though the requirement that a student belong to a member college community offers at least some assurance/hope of an adequate assessment.

➢ 5. AWARENESS OF LIMITS OF KNOWLEDGE

“Appreciation of the differing views of others; Recognition of the ways in which varied expressions of Christian belief and practice are shaped by cultural contexts; and
I. ACADEMIC PROGRAMS / CERTIFICATE IN THEOLOGICAL STUDIES

Recognition of the uncertainties inherent in both faith-based and non-confessional academic interpretations of Scripture and Christian teaching.”

For the first outcome to be adequately assessed, it would be helpful to ensure a class setting in which interaction was required (which is likely) or for class participation to be evaluated (again likely). It is reasonable to expect a course in theology or church history to address the second component and for at least one of the seven courses to help meet the last outcome.

➢ 6. AUTONOMY AND PROFESSIONAL CAPACITY

“Ability to bring to their theological studies the insights of the humanities, the social sciences, the arts, and the natural sciences.”

Interestingly, the post-baccalaureate student for whom the certificate would be requisite, i.e. a student with a background in one of these non-theological subjects, is in a strong position to integrate his/her prior learning with the study of theology. Without knowing which courses among the seven required a student will take, we expect this outcome to be met and will need to assess the results at a later date.

2.5 Curriculum Delivery

As noted in 2.3 above, the first learning outcome under item 5 “appreciation of the differing views of others,” could best be measured in a curriculum delivery environment that involved direct face-to-face interaction, though such is possible in other environments as well. The large number of individual courses that can be taken to meet the requirements of the Certificate precludes identifying specific features of course/“program” delivery such as whether a course includes such things as student engagement strategies, entrepreneurial experiences, etc.

2.6 Curriculum Quality Enhancement

It is too early in the history of the offering of the certificate to identify, based on student experience, any major problems or challenges that merit modification or enhancement.

3. Assessment of the Cert TS Program Relative to the Best of Its Kind

At the end of this section devoted to the academic programs under review, see the development entitled Assessment of TST’s Programs Under Review relative to the best of their kind.
Graduate Program

Master of Theology

1. Program Overview

1.1 Key purpose and Targets

The Master of Theology (ThM) program is intended for advanced and specialized study in a field of theological studies beyond the undergraduate level. The target for recruitment for the ThM is those students who want advanced, specialized training or who want to prepare for doctoral work that emphasizes a specialized area. Like all master’s programs, it seeks to build on work done at an undergraduate or professional level and allow a student to delve deeper into both the content and methodology of the particular discipline in which they are enrolled. The ThM serves a variety of aims, including advanced theological research, preparation for some forms of teaching, preparation for doctoral study, the scholarly enhancement of the practice of ministry, and disciplined reflection on a specialized function in ministry. Two program structures are available, which are called Option I and Option II. Option I requires six graduate courses and a thesis. Students must demonstrate competence in two research languages in addition to English. Option II requires eight courses and an extended essay, developed from an essay submitted in one of the eight courses. Language requirements for Option II are determined by the area of specialization.

Each ThM student works in one of four program areas: 1) Biblical Studies, with two areas of concentration: Old Testament and New Testament. 2) Historical Studies; 3) Pastoral and Practical Theology; and 4) Theological Studies. These fields of study are addressed in an ecumenical and global context and in relation to other faiths. These fields match the hiring patterns of faculties in theological studies.

The ThM, both Option I and Option II, were reviewed and rated “at standard” in the January 2012 University of Toronto Quality Assurance Process; however, the work required to develop of the interdisciplinary PhD and the interdisciplinary Master of Arts in Theological studies left the ThM without corresponding attention over recent years.

1.2 Core educational values

The ThM program is intended for advanced and specialized theological study beyond the undergraduate level. The student works in a collegial and collaborative context, while also developing skills and resources for independent study. Although general program requirements and a few specific requirements of program areas are defined, the student has considerable latitude to design their own program in consultation with their faculty advisor. Furthermore, this degree allows for

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30 “University of Toronto Quality Assurance Process…” Reviewers report (January 2012), Assessment - under list of degrees. The TST Self Study (December 2011) p. 73-77. The distinctions between Option I and Option II are clearly detailed.
part time study, which is important for many of our students. Students are able to engage in schol-
arily conversation in their classes and with the faculty with whom they work.

1.3 Consistency with the mission of Toronto School of Theology

The Master of Theology contributes to TST’s mission of “excellence in research, in scholarship,
in teaching and in the formation of leaders for service in ministry in the church and the world” by
providing another avenue for students to engage in specialized theological study at a much deeper
level, for their own enrichment and that of their communities and for preparation for graduate
studies.

1.4 Consistency with the Mission of the University of Toronto

The program promotes the U of T’s mission of “transformative education” by allowing religious
leaders to reflect upon the urgent issues facing the church and other religious settings and “cutting
edge research” through qualitative work that analyzes religious leadership and practices today.

2. Program Design

2.1 Program Learning Outcomes

Master’s degree level outcomes are established by the Ontario Universities Council on Quality
Assurance. The ThM Handbook states a basic set of outcomes for the program:

Graduates of the ThM I program will have acquired a solid grounding in the fields of theo-
ological study and sufficient level of knowledge in their area of concentration, to-
gether with a sufficient level of ability with the requisite scholarly tools and skills, that
they will have been able to undertake and complete a project of specialized research;
a significant proportion of graduates will be equipped to undertake further studies at
the doctoral level; those who were already involved in some form of ministry (or-
dained or lay) will be equipped with a more solid theological foundation for their min-
istry, and all of them will be equipped to enter or to prepare for other vocations for
which a solid grounding in a specific area of theological study is necessary or benefi-
cial. (p. 44)

Articulating the outcomes in this manner can provide some challenges in tracking how the program
as a whole ensures that those outcomes are realized. We have therefore modified this statement
and aligned the program outcomes with the provincial Degree Level Expectations for the master’s
degree. The outcomes are summarized as follows:
<table>
<thead>
<tr>
<th>OUCQA Degree Level Expectation</th>
<th>Program Learning Outcomes</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Depth &amp; breadth of knowledge</strong></td>
<td>(LO1) demonstrate basic familiarity with a significant number of subjects within their area of concentration, as outlined in the description of the program area fields; [=1]</td>
</tr>
<tr>
<td>A systematic understanding of knowledge, and a critical awareness of current problems and/or new insights, much of which is at, or informed by, the forefront of the academic discipline, field of study, or area of professional practice.</td>
<td>(LO2) articulate competence in several of the subjects within their area of concentration; [=2]</td>
</tr>
<tr>
<td>(LO3) communicate with proficiency in one subject; [=3]</td>
<td></td>
</tr>
<tr>
<td><strong>Research &amp; scholarship</strong></td>
<td>(LO4) articulate proficiency in one subject, together with competence in a cognate area or method, where appropriate; [=7]</td>
</tr>
<tr>
<td>A conceptual understanding and methodological competence that i) Enables a working comprehension of how established techniques of research and inquiry are used to create and interpret knowledge in the discipline; ii) Enables a critical evaluation of current research and advanced research and scholarship in the discipline or area of professional competence; and iii) Enables a treatment of complex issues and judgments based on established principles and techniques; and, on the basis of that competence, has shown at least one of the following: i) The development and support of a sustained argument in written form; or ii) Originality in the application of knowledge.</td>
<td>(LO5) coordinate research questions with appropriate methodologies; [=8]</td>
</tr>
<tr>
<td>(LO6) identify and critically assess primary &amp; secondary evidence as it relates to a research question; [=8]</td>
<td>(LO7) compose discrete forms of scholarly discourse (oral and written) worthy of being revised for publication. [=8]</td>
</tr>
<tr>
<td>(LO8) communicate a critical awareness of and competence in the methodologies appropriate to their field; [=9]</td>
<td></td>
</tr>
<tr>
<td><strong>Level of application of knowledge</strong></td>
<td>(LO9) demonstrate competence in one ancient language and one modern language (in addition to English) pertinent to theological scholarship—in addition, for students in Biblical studies demonstrate proficiency in the language of the major testament and competence in the language of the other; [=4]</td>
</tr>
<tr>
<td>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.</td>
<td>(L10) demonstrate competence in the use of a library and the construction of a bibliography, [as well as] familiarity with pertinent electronic and web-based resources and skills; [=5]</td>
</tr>
<tr>
<td><strong>Professional capacity/autonomy</strong></td>
<td>(LO11) demonstrate sufficient skill and experience to undertake further studies (at the doctoral level) in their area of concentration OR demonstrate sufficient skill and experience to enter professional vocations for which an advanced understanding of Theological Studies is necessary or beneficial. [=10]</td>
</tr>
<tr>
<td>a. The qualities and transferable skills necessary for employment requiring i) The exercise of initiative and of personal responsibility and accountability; and ii) Decision-making in complex situations; b. The intellectual independence required for continuing professional development; c. The ethical behaviour consistent with academic integrity and the use of appropriate guidelines and procedures for responsible conduct of research; and d. The ability to appreciate the broader implications of applying knowledge to particular contexts.</td>
<td></td>
</tr>
</tbody>
</table>
2.2 Admission Requirements

To be admitted, the applicant must have a baccalaureate degree, normally in Arts, from an appropriately accredited college or university (or must provide evidence of having completed equivalent studies); and a Master of Divinity degree or an academic master's degree in theological studies providing equivalent theological background (e.g., Master of Theological Studies, Master of Religion, Master of Arts in Theology of at least two years' duration), with at least a high second-class standing (i.e., 3.3/4.0 CGPA or B+) from an accredited institution. The admission standards thus require more preparatory work than those for the MA in Theological Studies. All theological schools fully accredited by the Association of Theological Schools in the United States and Canada are deemed to be recognized institutions. TST reserves the right to determine whether credentials of other degree-granting institutions meet the standards for its admissions programs. TST further reserves the right to require that the student obtain a credential evaluation from an accredited credential evaluation service.

2.2.1 Languages

All applicants whose prior studies were conducted in languages other than English must demonstrate proficiency in English, at the SGS standards for master’s students. In addition, applicants must demonstrate competence in at least one research language, ancient or modern. Students who are pursuing Biblical Studies must demonstrate the higher standard of proficiency in either Hebrew (for Old Testament/Hebrew Bible specialists) or Greek (for New Testament specialists), or competence in their primary ancient language along with competence in another of their required languages. For Option II outside of Biblical Studies there are no admissions language requirements, but the Graduate Director at the student’s college of registration may identify research languages that are necessary to the student’s area of specialization.

2.2.2 Letters of reference

The applicant must arrange for two letters of academic reference to be sent directly by the referee to the GCTS Office. Referees are asked to comment on the applicant’s capacity for advanced study.

2.2.3 Statement of purpose

The applicant must submit a brief statement (not exceeding 750 words) outlining their academic interests and academic purposes.
I. ACADEMIC PROGRAMS / MASTER OF THEOLOGY (THM)

2.2.4 Additional requirement for Historical Studies

An applicant proposing to specialize in the history of Christianity must show evidence from their previous degree programs of adequate preparation in historical studies. The GCTS will assess an applicant’s ability to pursue historical studies at the graduate level by examining their background in history and history-related courses as well as their statement of intent.

Over the last five years (2015-16 to 2019-20 inclusive), TST received 118 applications to the ThM and made sixty-eight offers to those applicants (an overall offer rate of 55%). However, some offers were also made to applicants who applied to the PhD but were below admissions standards for that program. Hence, total offers during this time (including offers to applicants to other degrees, e.g. PhD) were seventy-nine, and yielded fifty-five new registrants, or a 62% acceptance rate.

The program may be pursued as either full-time or part-time status. On average, 30% of students pursue the ThM part-time. The numbers are the following:

Graph 3: ThM Fulltime and Parttime Students

The program has a good international reputation, and 35-40% of new registrants are international students:
2.3 Program Requirements

The ThM is a flexible program at the master’s level that allows students to engage in studies which reflect their specific interests. There are no globally required courses. Students work with a supervisor or the Graduate Director in their College of registration to design their program. Two program options are available for study in the ThM.

2.3.1 Option I (course work + thesis)

Six courses (three Full-course equivalent -FCE) at the graduate level (5000, 6000, 7000): Four are to be in the area of specialization. Only two 7000 (reading and research) courses are permitted.

Thesis Proposal: The thesis proposal (maximum 4000 words) identifies the methodology, procedure, implications, and bibliography for the proposed research. It is examined by all members of the thesis examination committee.

Thesis: The thesis is between 12,500 and 30,000 words in length. The thesis is examined by the thesis examination committee (three members), who each provide written reports.

Languages: If it was not demonstrated upon admission, a second research language must be completed before progressing to the Thesis Proposal. Biblical Studies specialists must demonstrate proficiency in their primary biblical language, competence in the secondary biblical language, and one modern language before progressing to the Thesis Proposal.

2.3.2 Option II (course work + extended essay)

Eight courses (4 FCE): the majority at the graduate level (5000, 6000, 7000) with provision for a limited number at the 3000 (senior BD level): six (three FCE) are to be in the area of specialization, with one of these allowed in an interdisciplinary area. Only two 7000 (reading and research) courses are permitted.
Extended Essay: An extended essay (8000-12000 words) which builds on work in one of the eight courses is completed and is examined by two readers.

Option I is by far the most common choice for new registrants. From 2015-20, of the sixty-nine students who completed the program, only eight had selected Option II (12% of graduates). Since 2015, sixty-one students have registered for the program and of those only five students have selected Option II (8% of registrants).

2.3.3 Courses

Course selection is drawn from the graduate courses offered in the TST, as well as courses in the School of Graduate Studies (SGS) where appropriate. A student may request, with the approval of the GCTS, to complete two research and reading courses as partial fulfillment. For both Option I and Option II students who concentrate on the History of Christianity must take a graduate level course in historiography.

2.4 Curriculum Design

The flexibility of this program requires supervision of each student as they develop their own pathway to completion. A graduate faculty member, often the College Graduate Director, is assigned to each student upon entry. That faculty member provides advice on course selection so that the student will be able to demonstrate (through formal assessment) competency in the chosen area of concentration. The faculty advisor will also advise on course selection for electives, so that the student has a grounding in any cognate fields or specific methodologies.

For Option I, the thesis topic acts as the rationale for course selection. While the thesis does not strictly act as a summative assessment for all coursework, its function is to demonstrate proficiency in the area of concentration and the ability to make a contribution to scholarship. It is for this reason that the proposal is a formal assessment of the student's progress towards the thesis. When a thesis proposal is submitted it is evaluated by the thesis supervisor and two other faculty members who hold membership in the GCTS. Once the proposal gains approval, the student may advance to writing the thesis.

The thesis itself provides the student the opportunity to investigate a research problem or question, drawing upon the knowledge, methodologies, relevant linguistic abilities, and research skills acquired during coursework and to make a scholarly contribution. The thesis is formally assessed by the thesis committee.

For Option II, the student requires supervision by a faculty member who will provide advice on course selection for the entire program. With this option, students are given additional scope to deepen their understanding of the area of concentration (enrolling in six courses or three FCE in that area). The faculty advisor will also provide advice on the cognate areas that would assist students in their competency in that area. The extended essay, while not strictly a summative assessment, will provide a formal assessment of the student's proficiency in the area of concentration and to demonstrate that they have sufficient skills and experience to advance to a doctoral program. It is assessed by two readers. The principal reader is the instructor of the course from which the extended essay has been developed. The second reader is chosen by the principal reader in consultation with the GCTS Director.
2.4.1 Curriculum Map

For general remarks on curriculum mapping, see Condition #3 in the Introduction section.

Graduate programs are not necessarily designed to facilitate a progression of learning from introductory knowledge to proficiency in research skills and knowledge. Rather, a graduate program can provide students the opportunity to deepen their knowledge of a subject area and acquire transferable research skills as they study that subject in discrete courses. Hence, many of the learning outcomes can be achieved in discrete courses that comprise the program components.

The following map indicates which program component provides formal assessment of a learning outcome and where the component may provide an informal assessment. A component provides "formal assessment ("FA") when the student's academic performance is assessed in terms of the learning outcome and provides written (and sometimes oral) feedback. A component provides "informal assessment" ("IA") when the learning outcome is in the orbit of the component but the student does not always receive formal feedback.

2.4.2 Summary of Learning Outcomes

Table 23: Summary of ThM Program Learning Outcomes

<table>
<thead>
<tr>
<th>Code</th>
<th>Program Learning Outcomes</th>
</tr>
</thead>
<tbody>
<tr>
<td>LO1</td>
<td>demonstrate basic familiarity with a significant number of subjects within their area of concentration, as outlined in the description of the program area fields;</td>
</tr>
<tr>
<td>LO2</td>
<td>articulate competence in several of the subjects within their area of concentration;</td>
</tr>
<tr>
<td>LO3</td>
<td>communicate with proficiency in one subject;</td>
</tr>
<tr>
<td>LO4</td>
<td>articulate proficiency in one subject, together with competence in a cognate area or method, where appropriate;</td>
</tr>
<tr>
<td>LO5</td>
<td>coordinate research questions with appropriate methodologies;</td>
</tr>
<tr>
<td>LO6</td>
<td>identify and critically assess primary &amp; secondary evidence as it relates to a research question;</td>
</tr>
<tr>
<td>LO7</td>
<td>compose discrete forms of scholarly discourse (oral and written) worthy of being revised for publication.</td>
</tr>
<tr>
<td>LO8</td>
<td>communicate a critical awareness of and competence in the methodologies appropriate to their field;</td>
</tr>
<tr>
<td>LO9</td>
<td>demonstrate competence in one ancient language and one modern language (in addition to English) pertinent to theological scholarship—in addition, for students in Biblical studies demonstrate proficiency in the language of the major testament and competence in the language of the other;</td>
</tr>
<tr>
<td>LO10</td>
<td>demonstrate competence in the use of a library and the construction of a bibliography, [as well as] familiarity with pertinent electronic and web-based resources and skills; [=5]</td>
</tr>
<tr>
<td>LO11</td>
<td>demonstrate sufficient skill and experience to undertake further studies (at the doctoral level) in their area of concentration OR demonstrate sufficient skill and experience to enter professional vocations for which an advanced understanding of Theological Studies is necessary or beneficial.</td>
</tr>
<tr>
<td>LO12</td>
<td>compose logically developed arguments that conform to standards of academic writing;</td>
</tr>
<tr>
<td>LO13</td>
<td>express their ideas to graduate level standards, both orally and in written forms.</td>
</tr>
</tbody>
</table>
2.4.3 Curriculum map

Table 24: ThM Curriculum Map Summary

<table>
<thead>
<tr>
<th>LO1</th>
<th>Courses in AOC</th>
<th>Electives</th>
<th>Thesis (Option I)</th>
<th>Extended Essay (Option II)</th>
</tr>
</thead>
<tbody>
<tr>
<td>LO2</td>
<td>FA</td>
<td></td>
<td>FA</td>
<td>FA</td>
</tr>
<tr>
<td>LO3</td>
<td>FA</td>
<td>FA</td>
<td>FA</td>
<td>FA</td>
</tr>
<tr>
<td>LO4</td>
<td>FA</td>
<td>FA</td>
<td>FA</td>
<td>FA</td>
</tr>
<tr>
<td>LO5</td>
<td>IA</td>
<td>IA</td>
<td>FA</td>
<td>FA</td>
</tr>
<tr>
<td>LO6</td>
<td>FA</td>
<td>FA</td>
<td>FA</td>
<td>FA</td>
</tr>
<tr>
<td>LO7</td>
<td>FA</td>
<td>FA</td>
<td>FA</td>
<td>FA</td>
</tr>
<tr>
<td>LO8</td>
<td>FA</td>
<td>IA</td>
<td>FA</td>
<td>FA</td>
</tr>
<tr>
<td>LO9</td>
<td>FA</td>
<td></td>
<td>FA</td>
<td></td>
</tr>
<tr>
<td>LO10</td>
<td>IA</td>
<td>IA</td>
<td>IA</td>
<td>IA</td>
</tr>
<tr>
<td>LO11</td>
<td>IA</td>
<td>IA</td>
<td>FA</td>
<td>FA</td>
</tr>
<tr>
<td>LO12</td>
<td>FA</td>
<td>FA</td>
<td>FA</td>
<td>FA</td>
</tr>
<tr>
<td>LO13</td>
<td>FA</td>
<td>FA</td>
<td>FA</td>
<td>FA</td>
</tr>
</tbody>
</table>

FA= formal assessment; IA= informal assessment

2.4.4 Assessment of Learning

Assessment is done by the grading of courses as each is completed. The grading scale is clearly stated in the ThM Handbook. All courses must receive a minimum B- grade, and an overall average of B+ is required (Option I). The thesis is examined by a committee of three (including the supervisor); the extended essay is examined by the supervisor and one additional reader. Policies are detailed in the ThM Handbook.

There are four basic modes of assessment utilized in this program:

- **Text analysis (TA):** assignments that require students to critically analyze the content (and sometimes its reception) of a key document in the subject area.

- **Bibliography Assignments (BA):** assignments that require student to become familiar with the various tools available for constructing bibliographies for specific subjects as well as various databases of digitized material relevant to Theological Studies. Assignments can also include practice in assessing sources (such as book reviews) in order to place such sources in their scholarly context.

- **Oral Presentations (OA):** assignments that require students to present orally a scholarly response to an assigned text, or to present orally work in progress on a future written assignment. An oral presentation can also be a group activity, in which the student's ability to interact and engage with peers is also assessed.

- **Research essays (RE):** assignments that require students to analyze a given topic and present a focused and structured set of arguments that support a thesis statement. These assignments help assess the student’s ability to integrate two or more topics and/or methodologies in making a sustained argument.
I. ACADEMIC PROGRAMS / MASTER OF THEOLOGY (THM)

Table 25: Map of Assessment Modes Related to Learning Outcomes

<table>
<thead>
<tr>
<th>Courses in AOC</th>
<th>Electives</th>
<th>Thesis (Option I)*</th>
<th>Extended Essay (Option II)</th>
</tr>
</thead>
<tbody>
<tr>
<td>LO1</td>
<td>TA, BA, OA, RE</td>
<td></td>
<td></td>
</tr>
<tr>
<td>LO2</td>
<td>TA, BA, OA, RE</td>
<td></td>
<td></td>
</tr>
<tr>
<td>LO3</td>
<td>OA, RE</td>
<td></td>
<td>RE</td>
</tr>
<tr>
<td>LO4</td>
<td>RE</td>
<td>OA, RE</td>
<td>RE</td>
</tr>
<tr>
<td>LO5</td>
<td>RE</td>
<td></td>
<td></td>
</tr>
<tr>
<td>LO6</td>
<td>TA, RE</td>
<td>TA, RE</td>
<td>RE</td>
</tr>
<tr>
<td>LO7</td>
<td>OA, RE</td>
<td>OA, RE</td>
<td>RE</td>
</tr>
<tr>
<td>LO8</td>
<td>OA, RE</td>
<td></td>
<td>RE</td>
</tr>
<tr>
<td>LO9</td>
<td>TA, RE</td>
<td></td>
<td></td>
</tr>
<tr>
<td>LO10</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>LO11</td>
<td></td>
<td></td>
<td>RE</td>
</tr>
<tr>
<td>LO12</td>
<td>RE</td>
<td></td>
<td>RE</td>
</tr>
<tr>
<td>LO13</td>
<td>OA, RE</td>
<td>OA, RE</td>
<td>RE</td>
</tr>
</tbody>
</table>

*The Thesis for Option I is a formal assessment in itself and uses similar criteria for assessment with the Research Essay.

Faculty members who have supervised a ThM thesis also complete a survey in which they assess student achievement in light of the program's DLEs. The faculty member ranks the students on a scale of 1-4 to indicate student performance where 4=Excellent, 3=Good, 2=Satisfactory, 1=Unsatisfactory, NA=Unable to judge / not applicable. The survey results from 2012 until the present are found in Appendix A1: ThM Master’s Assessment Survey Results.

Graph 5: ThM Distribution of Assessment

Of the thirty students assessed from 2012 to 2020, the distribution was the following:
Table 26: Distribution of Assessment

<table>
<thead>
<tr>
<th>Distribution of total assessments:</th>
<th>2012-14</th>
<th>2014-16</th>
<th>2016-18</th>
<th>2018-20</th>
</tr>
</thead>
<tbody>
<tr>
<td>Score of 4 assigned</td>
<td>43%</td>
<td>54%</td>
<td>65%</td>
<td>39%</td>
</tr>
<tr>
<td>Score of 3 assigned</td>
<td>43%</td>
<td>30%</td>
<td>27%</td>
<td>57%</td>
</tr>
<tr>
<td>Score of 2 assigned</td>
<td>11%</td>
<td>11%</td>
<td>6%</td>
<td>0%</td>
</tr>
<tr>
<td>Score of 1 assigned</td>
<td>1%</td>
<td>0%</td>
<td>0%</td>
<td>0%</td>
</tr>
<tr>
<td>N/A's</td>
<td>1%</td>
<td>6%</td>
<td>2%</td>
<td>4%</td>
</tr>
</tbody>
</table>

Some of the evaluators (captured for the evaluations completed from 2018 to 2020) wrote comments about student performance:

“A very promising graduate, and I hope that [they] will have the opportunity to proceed to doctoral studies at some point in the near future.”

“The student demonstrated competence in ability to conduct research, grasp the pertinent material, analyze the data, and draw appropriate conclusions. Qualifies for doctoral studies.”

“The student worked very hard, under some difficult circumstances, to move from underdeveloped to more developed skills (skills laid out in the previous survey questions). The thesis research and writing process, that is, proved to be an arena of marked intellectual growth and improvement.”

“This thesis was excellent. Even if the student does not go on to further studies, I have encouraged the student to seek out a publisher for [their] work. It is a great contribution to the field.”

“This was my first supervision of the ThM thesis; the places where I judged that the student fell short of the very highest levels of achievement might in many cases have been addressed through more assertive direction on my part.”

“While the student may not have the skills required for doctoral studies, the program has greatly enriched [their] vocational practices.”

2.5 Curriculum Delivery

All graduate courses in TST, under normal circumstances, are delivered as face-to-face, in-class instruction. The ThM program, like the other two graduate programs, requires residency for the coursework. Like many programs in the humanities and social sciences, theological studies thrive in a collegial and interactive community. It is for this reason that many instructors employ a seminar method for their instruction. Lecturing to a graduate class is sometimes necessary, but the more common experience is for the instructor to lead a discussion of a topic or an assigned text. Those discussions can also become the responsibility of an individual student, with the instructor acting as a resource. This one of the more effective ways in which instructor can help students achieve LO7 and LO12.
2.6 Additional Considerations for Graduate Programs

2.6.1 Program structure and faculty research that ensures intellectual quality of the student experience:

Refer to this reports’ section on Research.

2.6.2 Monitored and managed time to completion

As noted, success in this program is contingent upon good supervision, and time to completion can be a good indicator in this case of effective supervision. While a student has a maximum of eight years to complete the degree, the program is designed to completed in eighteen to twenty-four months. Between 2011-12 and 2019-20, the mean time to completion was 2.78 years.

2.6.3 Quality and availability of graduate supervision

The GCTS comprises eighty-eight graduate faculty at Full and Associate status, any of whom may supervise a master’s thesis. ThM supervision is generally negotiated at the College level, but cross-college arrangements are possible and the readers for the thesis or extended essay are frequently recruited from a second college.

2.6.4 Sufficient graduate level courses

All graduate courses are available to ThM students. TST offers a wide array of graduate courses on an annual basis, which serve the MA, ThM and PhD programs. On average, students will annually have around eighty courses (~forty in each semester) from which to choose. See Appendix A7 for the list of graduate courses taught in the last five years.

2.6.5 Funding, honours and awards

ThM Students are eligible for OSAP, and most TST colleges provide various levels of funding in the form of scholarships and bursaries, ranging from about $1000 to $9000.

2.6.6 Faculty commitment to student mentoring

Students are often working in the areas where faculty specialize in their research areas and areas of publication. Therefore, faculty are supportive of the students’ research projects.

2.6.7 Other evidence of quality and what’s not applicable on this list

See Appendix A1: ThM Master’s Assessment Survey Results: As the responses from students make clear, this is a program that received consistently good, and in some categories even more positive, evaluations. Two areas which seem to have slightly lower rankings are the use of languages within the research and the levels of communication skill. More detailed analysis of the findings in each of these areas should be undertaken as part of future program review.
I. ACADEMIC PROGRAMS / MASTER OF THEOLOGY (THM)

2.7 Curriculum Quality Enhancement

The Toronto School of Theology has focused over the last cycle on developing the PhD and the new MA. Although a discussion of this program's closure was raised during the approval process for the MA, the TST finds a distinct need for both programs. The ThM has thrived alongside the Master in Theological Studies offered to all TST students by the University of St Michael’s College until it was replaced by the conjoint MA in 2016.

The ThM shows strength in the fact that it is a very flexible program. This reflects the complexity of the discipline of theological studies in that each of its subject areas are in themselves complex and have their own embedded methodologies. The ThM therefore allows students to explore a subject area in a manner that will yield a different kind of research production than the MA in Theological Studies might do.

Second, TST must attend to the reputational legacy of the ThM degree. This degree nomenclature is recognized as one of the key academic formation programs in seminary education in North America (and indeed is connected to the legacy of theological education from early modern Europe). A ThM is program recognized by potential applicants as a degree that will assist them in demonstrating their capability to work in a seminary context.

3. Assessment of the ThM Program Relative to the Best of Its Kind

At the end of this section devoted to the academic programs under review, see the development entitled Assessment of TST’s Programs Under Review relative to the best of their kind.
1. Program Overview

The MA program was initiated in response to the recommendation of the external reviewers in the 2011-12 cyclical UTQAP assessment. Their report recommended the creation of a conjoint Master of Arts (MA) in Theological studies in conjunction with a conjoint PhD. In 2014, the Graduate Centre of Theological Studies was established to administer programs for the six schools engaged in graduate study and the program proposal was created through a process of wide consultation. The MA was opened to its first registrations in September 2017.

1.1 Key Purpose and Targets

The MA in Theological Studies is a full-time research master’s program intended to provide students with the analytical skills, methodological rigor and knowledge base that will enable them to carry out research in their areas of specialization. This master’s is a research degree well suited for those desiring to pursue further research in a doctoral program. The degree is equally suitable for those wishing to pursue further specialized studies toward academic enrichment in their professional careers, including positions of leadership in ecclesiastical and related organizations. The MA complements and builds towards the conjoint PhD program, all under the aegis of the Graduate Centre for Theological Studies, since most courses provide interaction between master’s and doctoral students.

1.2 Core Educational Values

The core educational values of the program relate organically to key distinctive features of TST’s context. First, arising from TST’s ecumenical composition of a range of denominational colleges, the learning context is intentionally shaped by Christian diversity. Increasingly, this diversity now extends to the research of faculty specializing in other religions and in interreligious comparison or dialogue and to global perspectives. Second, the core value of interdisciplinarity arises naturally from the range of research specializations among graduate faculty coupled with the location of TST in partnership with the University of Toronto with its rich array of academic disciplines. Third, the program stresses collaboration among each entering cohort of students, with scholarly interchange across the traditional sub-disciplines of theological studies (Bible, history, theology, pastoral studies). Finally, and centrally, the context fosters research projects supporting the Church’s reflection on God, on the work and role of the Church, and the theological inquiry of other faith communities.

The program fosters a collegial learning environment, in part through the Master’s Research Seminar (TSJ5001H), which the entering class takes as a cohort. Graduate level courses are open to students in each graduate program and so MA students form an important part of the larger graduate student community both inside and outside the classroom. The cohorts are ecumenically and
increasingly culturally diverse, which is an essential aspect of the educational environment. Placement within one of the six GCTS colleges provides a further layer of support and contextualization for students. Lastly, the broader campus context provides access to academic lectures, pro-seminars, and student-sponsored events.

1.3 Consistency with the Mission of Toronto School of Theology

In its mission statement, TST commits itself to critical reflection and scholarly research on matters of Christian faith, practice and ministry; to excellence in theological education and formation for various ministries in Church and society; and, to an ecumenical environment for theological education. TST has always considered scholarly research to be an essential part of its mission.

1.4 Consistency with the University of Toronto

The MA program gives significant support to UofT’s commitment, as articulated in its statement of Mission and Purpose, to be “an internationally significant research university, with undergraduate, graduate and professional programs of excellent quality,” and to ensure “the provision of a broad range of graduate programs.”

The study of theology in the university also serves the multicultural context of Canada and the role lived religion plays in our collective good. Religious affiliation and practice remain a significant issue of human rights. Changing patterns of migration and settlement worldwide will only increase the need for advanced study about and by those within religious communities.

2. Program Design

2.1 Program Learning Outcomes

Program learning outcomes are built upon the Doctoral Degree Level Outcomes mandated by the Ontario Universities Council on Quality Assurance and are summarized here:

Table 27: MA in Theology Program Learning Outcomes

<table>
<thead>
<tr>
<th>OUCQA Degree Level Expectation</th>
<th>Related MA Program Outcomes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Depth &amp; breadth of knowledge</td>
<td>Students will be able to</td>
</tr>
<tr>
<td>A systematic understanding of</td>
<td>(LO1) demonstrate awareness</td>
</tr>
<tr>
<td>knowledge, and a critical</td>
<td>of the fields of theological</td>
</tr>
<tr>
<td>awareness of current problems</td>
<td>study;</td>
</tr>
<tr>
<td>and/or new insights, much of</td>
<td>(LO2) articulate at least</td>
</tr>
<tr>
<td>which is at, or informed by,</td>
<td>one aspect of the relationship between theological study and another field of the humanities or social sciences;</td>
</tr>
<tr>
<td>the forefront of the</td>
<td>(LO3) communicate with</td>
</tr>
<tr>
<td>academic discipline, field of</td>
<td>proficiency in their subject of specialization.</td>
</tr>
<tr>
<td>study, or area of professional</td>
<td></td>
</tr>
<tr>
<td>practice.</td>
<td></td>
</tr>
</tbody>
</table>

31 As found in the Toronto School of Theology 2020 Vision and Strategic Directions.
32 As found in the University of Toronto Governing Council Statement of Institutional Purpose, pp. 2, 5.
### OUCQA Degree Level Expectation

<table>
<thead>
<tr>
<th>OUCQA Degree Level Expectation</th>
<th>Related MA Program Outcomes</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Research &amp; scholarship</strong></td>
<td>Students will be able to</td>
</tr>
<tr>
<td>A conceptual understanding and methodological competence that i) Enables a working comprehension of how established techniques of research and inquiry are used to create and interpret knowledge in the discipline; ii) Enables a critical evaluation of current research and advanced research and scholarship in the discipline or area of professional competence; and iii) Enables a treatment of complex issues and judgments based on established principles and techniques; and, on the basis of that competence, has shown at least one of the following: i) The development and support of a sustained argument in written form; or ii) Originality in the application of knowledge.</td>
<td>(LO4) identify new or unresolved questions in their area and locate them within a trajectory of scholarly discourse; (LO5) identify and critically assess primary &amp; secondary evidence as it relates to a research question; (LO6) coordinate research questions with appropriate methodologies; (LO7) compose discrete forms of scholarly discourse (oral and written).</td>
</tr>
<tr>
<td><strong>Level of application of knowledge</strong></td>
<td>Students will be able to</td>
</tr>
<tr>
<td>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.</td>
<td>(LO8) produce innovative or original analysis of theological topics; (LO9) in appropriate cases, employ research language(s) in aid of their research program.</td>
</tr>
<tr>
<td><strong>Professional capacity/autonomy</strong></td>
<td>Students will be able to</td>
</tr>
<tr>
<td>a. The qualities and transferable skills necessary for employment requiring i) The exercise of initiative and of personal responsibility and accountability; and ii) Decision-making in complex situations; b. The intellectual independence required for continuing professional development; c. The ethical behaviour consistent with academic integrity and the use of appropriate guidelines and procedures for responsible conduct of research; and d. The ability to appreciate the broader implications of applying knowledge to particular contexts.</td>
<td>(LO10) demonstrate sufficient skill and experience to undertake further studies (at the doctoral level) in their area of concentration OR demonstrate sufficient skill and experience to enter professional vocations for which an advanced understanding of Theological Studies is necessary or beneficial.</td>
</tr>
<tr>
<td><strong>Communication skills</strong></td>
<td>Students will be able to</td>
</tr>
<tr>
<td>The ability to communicate complex and/or ambiguous ideas, issues and conclusions clearly and effectively.</td>
<td>(LO11) compose logically developed arguments that conform to standards of academic writing; (LO12) express their ideas to graduate level standards, both orally and in written forms.</td>
</tr>
</tbody>
</table>

### 2.2 Admission Requirements

#### 2.2.1 Qualifying Degree

For admission to the MA program, an applicant must have a prior degree in theology representing at least two years of full-time studies or equivalent: typically, either a Bachelor’s degree in Theology; a BA with a major or specialist in Theology or Religious Studies; or a second-entry baccalaureate degree in Theological Studies such as the Master of Divinity (MDiv) or Master of...
I. ACADEMIC PROGRAMS / MASTER OF ARTS IN THEOLOGICAL STUDIES (MA)

Theological Studies (MTS). All qualifying degrees must be earned from an accredited degree granting institution, with at least B+ (3.3/4.0 CGPA) standing (or equivalent).

In addition to the list of qualifying schools that is maintained by the SGS, TST recognizes all theological schools that are fully accredited by the Association of Theological Schools in the United States and Canada are deemed to be recognized institutions. The GCTS reserves the right to determine whether credentials of other degree-granting institutions meet the standards for its admissions programs.

2.2.2 Statement of Intent

Applicants must submit a statement not exceeding 750 words outlining their academic interests and academic purposes, along with their methodological and theoretical approach(es). They should indicate how their previous academic studies (and language preparation, where applicable) have prepared them for their master’s studies and the TST graduate faculty members who could support their research interests.

2.2.3 Languages

There are no universal research language requirements for admission into the program. Applicants whose stated area of focus is one in which a research language, other than English, is essential for scholarly access to the primary sources are required to provide evidence of competence in that language. Applicants proposing to focus their research on a biblical text, for example, will be required to demonstrate competence in the language of the respective text (Greek or Hebrew).

2.2.4 Applications and Registrations

Table 28 shows the admissions data and includes two categories of applicants: (i) reference to “offers” = offers made to candidates who applied directly to the MA; (ii) reference to “alternative offers” = offers made to students who had applied to the PhD but were not qualified or, in a few cases, to students who applied to the ThM but might be better served by the MA. Thus, in some years, the total number of offers exceeds the number of initial applicants to the program. However, please note that the “offer rate” shown below is based solely on applications directly to the MA.

Table 28: Admissions Rates for MA in Theological Studies

<table>
<thead>
<tr>
<th></th>
<th>2017-18</th>
<th>2018-19</th>
<th>2019-20</th>
</tr>
</thead>
<tbody>
<tr>
<td>Applications</td>
<td>15</td>
<td>17</td>
<td>25</td>
</tr>
<tr>
<td>Offers / Alternative offers</td>
<td>10 / 4</td>
<td>13 / 4</td>
<td>15 / 11</td>
</tr>
<tr>
<td>New Registrants</td>
<td>12</td>
<td>11</td>
<td>16</td>
</tr>
<tr>
<td>Offer Rate&lt;sup&gt;33&lt;/sup&gt;</td>
<td>66.7%</td>
<td>76.5%</td>
<td>60.0%</td>
</tr>
<tr>
<td>Acceptance Rate</td>
<td>85.7%</td>
<td>64.7%</td>
<td>61.5%</td>
</tr>
</tbody>
</table>

<sup>33</sup> The offer rate is calculated from offers made exclusively to MA applicants. It does not include alternative offers.
Over the first three years of the program, TST received fifty-seven applications for admission to the MA and made thirty-eight offers to those applicants, an average offer rate of 67%. In the first two years of the program, twenty-three students registered. Nineteen of these students completed the program; three withdrew from the program and one took a Leave of Absence. The mean time for completion is 1.00 years. No further analysis is meaningful given the early stage of the program and its associated data.

2.3 Program Requirements

The MA in Theological Studies is completed by four full-course equivalents, with two options for the final 1.0 FCE.

- Master's Research Seminar (TSJ5001, 0.5 FCE)
- One methodology course (.5 FCE)
- Four elective courses (2.0 FCE)
- **Option 1**: Master's Research Paper (1.0 FCE),
  or **Option 2**: two additional electives + a research portfolio (1.0 FCE)

Of the nineteen program graduates to date, sixteen (84%) selected Option 1 and three selected Option 2.

2.4 Curriculum Design

The program is designed as a 12-month residential course of study. Students normally take three courses in the Fall and Winter semesters and complete their final credits—whether through the MRP (Option 1) or additional courses (Option 2)—in the summer term. The maximum length of the program is three years.

2.4.1 Master's Research Seminar

This course anchors the MA, both by creating a peer learning community and by facilitating the shift to a graduate academic culture. Taken in the first semester of studies, the course reinforces students’ knowledge of the distinctive contexts, methods, and interests of traditional theological disciplines (biblical studies, church history, theology, practical theology, ethics/moral theology) as well as their inter-relationships. It employs a Project-Based Learning design, with each student working through the steps of research, choosing a method, and identifying a thesis question while they each create a conference presentation. The course culminates in an in-class conference in which each student presents their work. The course addresses the selection and use of scholarly research tools, identification of appropriate methodology, and the value of interdisciplinarity. Related Learning Outcomes: LO1, LO2, LO7, LO10-LO12.

2.4.2 Methodology Requirement (0.5 FCE)

This course addresses one or more of the contested issues in Theological Studies with attention to their practical implications for research, for example, (a) the normative authority of certain texts
for diverse faith communities as seen in an ecumenical and global context, and the hermeneutical implications; (b) the character of the scholarly guilds and their interdisciplinary context, with attention to the implications for method; (c) pre-modern, modern, and “post-modern” approaches to interpretation, 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. At present, there is no set list of methodology courses (though certain courses do focus specifically on methodology), but a course can be designated to satisfy this requirement by either the student’s faculty advisor or mentor of the student's MRP for its relevance their proposed research topic. Related Learning Outcomes: LO6, LO7, LO10-L12.

2.4.3 Courses (3.0-4.0 FCE)

A student’s course selection will be guided by faculty advisor with a view to providing breadth in the area of study, and depth in a specialization in either a focused area of the Master’s Research Paper (MRP option) or clusters of related courses (in the course-only option). In some cases, students will benefit from graduate courses in a cognate discipline at the University. Related Learning Outcomes: LO1-LO7, LO9-LO12.

2.4.4 Master's Research Paper (1.0 FCE)

Towards the end of the second semester of studies, the student develops an MRP Outline, working in close consultation with a faculty mentor, leading to the writing of the MRP (of about 50 pages or 15,000 words). The MRP assesses the student's ability to (i) formulate a research question, (ii) contextualize it in the existing scholarly literature, (iii) state a thesis that will answer the question while drawing upon relevant primary and secondary sources, and (iv) employ a corresponding methodology. The paper is evaluated by the faculty supervisor and a second faculty expert in the area. Related Learning Outcomes: LO3-LO12.

Table 32: MA (Theological Studies) Assessment Survey (May 2020)

<table>
<thead>
<tr>
<th>1. Depth and Breadth of Knowledge</th>
<th>2017-18 (6 responses)</th>
<th>2018-19 (10 responses)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Depth and breadth of knowledge is defined in the MA (Theological Studies) as a set of increasing levels of understanding within a student’s area of specialization, of its subject matter, methods of approach, primary and secondary sources and historical developments.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Students successfully completing the program will be able to demonstrate an awareness of the fields of theological study.</td>
<td>3.33</td>
<td>3</td>
</tr>
<tr>
<td>Students successfully completing the program will be able to demonstrate an awareness of some aspect of the relationship between theological study and the humanities or social sciences.</td>
<td>3.67</td>
<td>4</td>
</tr>
<tr>
<td>Students successfully completing the program will be able to demonstrate a basic familiarity with a significant number of subjects within their area of concentration.</td>
<td>3.17</td>
<td>3</td>
</tr>
<tr>
<td>Students successfully completing the program will be able to demonstrate a proficiency in one subject of specialization.</td>
<td>3.17</td>
<td>3</td>
</tr>
</tbody>
</table>

1. Depth and Breadth of Knowledge

Students successfully completing the program will be able to demonstrate an awareness of the fields of theological study.

Students successfully completing the program will be able to demonstrate an awareness of some aspect of the relationship between theological study and the humanities or social sciences.

Students successfully completing the program will be able to demonstrate a basic familiarity with a significant number of subjects within their area of concentration.

Students successfully completing the program will be able to demonstrate a proficiency in one subject of specialization.
### 2. Research and Scholarship

*Research and Scholarship* is defined in the MA (Theological Studies) as the ability to identify a new or unresolved question within an area of specialization, to locate that question within a corpus of scholarly research and debate, to assess critically the primary and secondary literature, to adopt or develop methods for the interpretation of an area of specialization, and to formulate a thesis and reasoned argument on the basis of the evidence and methodologies.

This is reflected in students who are able to produce various forms of research-based scholarly discourse, such as oral presentations, essays, or the MRP.

<table>
<thead>
<tr>
<th></th>
<th>2017-18 (6 responses)</th>
<th>2018-19 (10 responses)</th>
</tr>
</thead>
<tbody>
<tr>
<td>2017-18</td>
<td>3.67</td>
<td>4</td>
</tr>
<tr>
<td>2018-19</td>
<td>3.50</td>
<td>4</td>
</tr>
</tbody>
</table>

### 3. Level of Application of Knowledge

*Application of Knowledge* is defined in the MA (Theological Studies) as the ability to engage in self-directed or assisted research within Theological Studies.

Students successfully completing the program will be able to produce innovative or original analysis within the context of graduate seminars and courses, or within an MRP.

If applicable, students successfully completing the program will apply a research language in aid of their research and/or MRP.

<table>
<thead>
<tr>
<th></th>
<th>2017-18 (6 responses)</th>
<th>2018-19 (10 responses)</th>
</tr>
</thead>
<tbody>
<tr>
<td>2017-18</td>
<td>3.60</td>
<td>4</td>
</tr>
<tr>
<td>2018-19</td>
<td>3.20</td>
<td>4</td>
</tr>
<tr>
<td>If applicable</td>
<td>3.25</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>3.00</td>
<td>3</td>
</tr>
</tbody>
</table>

### 4. Professional Capacity/Autonomy

*Professional Capacity/Autonomy* is defined in the MA (Theological Studies) as the ability to translate the knowledge gained in other research or professional settings.

Students successfully completing the program will have sufficient skill, ability and experience to undertake further studies in their area of concentration at the doctoral level; or to enter or return to other professional vocations for which an advanced understanding of Theological Studies is necessary or beneficial.

<table>
<thead>
<tr>
<th></th>
<th>2017-18 (6 responses)</th>
<th>2018-19 (10 responses)</th>
</tr>
</thead>
<tbody>
<tr>
<td>2017-18</td>
<td>3.67</td>
<td>4</td>
</tr>
<tr>
<td>2018-19</td>
<td>2.90</td>
<td>3</td>
</tr>
</tbody>
</table>

### 5. Level of Communications Skills

*Communications Skills* is defined in the MA (Theological Studies) as clear and effective communication in both oral and written forms; the construction of logical arguments; the making of informed judgments on complex issues; and facility with standard conventions of style for scholarly writing.

Students successfully completing the program will be able to produce standard forms of graduate-level scholarly engagement, both written (e.g., seminar research paper) and oral.

<table>
<thead>
<tr>
<th></th>
<th>2017-18 (6 responses)</th>
<th>2018-19 (10 responses)</th>
</tr>
</thead>
<tbody>
<tr>
<td>2017-18</td>
<td>3.60</td>
<td>4</td>
</tr>
<tr>
<td>2018-19</td>
<td>3.10</td>
<td>4</td>
</tr>
</tbody>
</table>

Each DLE is to be assessed according to the following scale: 4 – Excellent; 3 – Good; 2 – Satisfactory; 1 – Unsatisfactory; NA - Unable to judge / not applicable

The mean assessments on all outcomes remain at good or excellent levels. The relatively lower assessments of Professional Capacity may be due in part to the wording of the question. The survey will be amended to separate the assessment of capacity for professional vocations and the assessment of ability to undertake further studies. We suspect that some students may demonstrate one of these aptitudes but not the other.

### 2.4.7 Program Effectiveness

The program has only been in existence for three years and so there is not enough data available to make definitive statements about its effectiveness. TST plans a formal review of the program after five years (2023-24). However, there are two strong indicators of effectiveness at this point. Of the 19 students who have completed the program to date, the average CPGAs have been very good: 3.89 (nine students) in 2019 and 3.74 (ten students) in 2020. Second, of those nineteen, seventeen have gained placement after graduation, as reflected in Graph 6:
I. ACADEMIC PROGRAMS / MASTER OF ARTS IN THEOLOGICAL STUDIES (MA)

Graph 6: MA in Theology Student placement

2.5 Curriculum Delivery

All graduate courses in TST are delivered as face-to-face, in-class instruction. The MA program, like the other two graduate programs, requires residency for the coursework. This is because, like many programs in the humanities and social sciences, theological studies thrive in a collegial and interactive community.

2.6 Additional Considerations for Graduate Programs

Since this program draws upon the same faculty, courses and other resources with the PhD program, its "additional considerations" are enumerated in that report.

2.6.1 Monitoring of Student Progress and Time to Completion

Monitoring of progress occurs primarily at the college of registration where the faculty advisor meets with the student to discuss course selection, the selection of a faculty mentor for the MRP, and any other needs or concerns the student may have. Early in the second semester, the GCTS initiates the process to declare which program option the student will pursue and to identify a mentor or assessor. When a faculty mentor is assigned the student will meet with their mentor on a regular basis to discuss progress on the MRP but can also raise any programmatic questions or concerns.
I. ACADEMIC PROGRAMS / MASTER OF ARTS IN THEOLOGICAL STUDIES (MA)

2.6.2 Funding, honours, and awards

MA Students are eligible for OSAP, and most TST colleges provide various levels of funding in the form of scholarships and bursaries, ranging from about $1000 to $9000. Two students have been awarded SSHRC CGS-M scholarships (in 2017-18 and 2020-21). These scholarships are valued at $17,500.

2.7 Curriculum Quality Enhancement

Because the degree was only recently launched TST has not conducted any program review. The one new implementation is the required Program Option Declaration, which was introduced in 2019 to both prompt and track the student’s decision. Early in their second semester the GCTS contacts each student to initiate this process. The declarations are approved by the student’s College Graduate Director and tracked by the GCTS.

3. Assessment of the MA Program Relative to the Best of Its Kind

At the end of this section devoted to the academic programs under review, see the development entitled Assessment of TST’s Programs Under Review relative to the best of their kind.
1. Program Overview

1.1 Key Purpose and Targets

The Doctor of Ministry (DMin) degree is designed for ministry professionals who desire to enhance their leadership skills, research capacity and theological imagination. The key purpose of the degree is to provide students and opportunity to make a significant contribution to the advanced understanding of the practice of ministry in their respective field of ministry. The purpose of coursework includes developing the student’s critical appreciation of studies in ministry, using ecumenical and interdisciplinary perspectives. It includes the methods, premises, rationales, issues, and limits of key questions in ministry and supporting scholarly dialogue, academic and practical collaboration, common professional development in ministry.

1.2. Core Educational Values

The DMin website promotes the core educational values for this degree as “self-directed, communal, interdisciplinary and integrative” and “flexible, ecumenical, cross-cultural”. Primary coursework suggests that the value of “contextuality” within theological work is central for the DMin.

1.3 Learning Environment

The learning environment is intentionally collegial, with students admitted to a cohort with which they take residential core courses in the first three years of the program. Students engage with one another at the intersection of theory, praxis and spirituality. Our cohorts are ecumenically and culturally diverse, which is an essential aspect of the educational environment.

1.4 Consistency with the Mission of Toronto School of Theology

The DMin contributes to TST’s mission of “excellence in research, in scholarship, in teaching and in the formation of leaders for service in ministry in the church and the world” by supporting the research on the demanding issues that religious leaders confront in their current leadership capacities, by bringing their expertise to bear in developing research projects, and in helping them keep their leadership skills current. In recent years these topics have included:

- “A Play-full Theology and Practice of Eucharist”
- “The MacDougall Project: Is Renewal Possible?”
- “Living God’s Story: Strengthening Liturgical Participation and Christian Formation through the Renewal of Enacted Narrative in the Orthodox Divine Liturgy”
- “The Word is Very Near: The Internalization of Scripture as Spiritual Formation”
I. ACADEMIC PROGRAMS / DOCTOR OF MINISTRY

- “The Experience of Sexual Healing of Adult Victim-Survivors of Child Sexual Abuse Among Christian and Missionary Alliance Churches: A Phenomenological Study”
- “Bucking the Trends: A Study of Local Theologies Contributing to Growing Congregations in Huron and Toronto Dioceses”

1.5 Consistency with the Mission of the University of Toronto

The program promotes the U of T’s mission of “transformative education” by allowing religious leaders to reflect upon the urgent issues facing the church and other religious settings and “cutting edge research” through qualitative work that analyzes religious leadership and practices today.

2. Program Design

2.1 Program Learning Outcomes

These follow the graduate degree level expectations established by the Ontario Council of Academic Vice-Presidents for the doctoral degree level.

Graduates of the DMin program will show a deepening of personal and professional integration, social analysis, theological reflection, and qualitative research methodology in order to relate theory and practice with respect to ministry by completing a project of specialized original research furthering their vocation of ministry.

Table 33: DMin Learning Outcomes

<table>
<thead>
<tr>
<th>Doctoral Degree Level Expectations</th>
<th>DMin Learning Objectives and Outcomes</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1. Depth and Breadth of Knowledge</strong></td>
<td>1. Critically analyze local and global contexts of ministry by drawing on advanced knowledge of concepts, theories, and frameworks from theology and cognate disciplines.</td>
</tr>
<tr>
<td>A thorough understanding of a substantial body of knowledge that is at the forefront of their academic discipline or area of professional practice.</td>
<td>2. Demonstrate specialized knowledge of ministry for practice and inquiry through the integration of practice-based and research knowledge, drawing on contextual theologies.</td>
</tr>
</tbody>
</table>

| **2. Research and Scholarship** | |
| 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; | 3. Evaluate and select appropriate qualitative methods of research for addressing problems in ministry contexts. |
| b. The ability to make informed judgements on complex issues in specialist fields, sometimes requiring new methods; and | 4. Plan, design, and carry out a research project that addresses a problem and offers an innovation to transform the practice of ministry. |
| c. The ability to produce original research, or other advanced scholarship, of a quality to satisfy peer review, and to merit publication. | 5. Evaluate and interpret research outcomes in relation to the state of current knowledge in the area, and to provide meaningful and substantive contributions to broader ministry contexts. |
I. ACADEMIC PROGRAMS / DOCTOR OF MINISTRY

<table>
<thead>
<tr>
<th>Doctoral Degree Level Expectations</th>
<th>DMin Learning Objectives and Outcomes</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>3. Level of Application of Knowledge</strong></td>
<td>6. Design evidence-informed solutions to complex problems of practice that demonstrate advanced understanding and implementation of theological and other frameworks.</td>
</tr>
<tr>
<td>The capacity to 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;</td>
<td>7. Develop new practices, methods, approaches or programs through the application of ministerial expertise and practice-based research methods to address needs within a variety of ministry contexts.</td>
</tr>
<tr>
<td><strong>4. Professional Capacity and Autonomy</strong></td>
<td>8. Demonstrate thorough knowledge and practice of professional and ethical guidelines for the responsible conduct of research and academic integrity.</td>
</tr>
<tr>
<td>a. The qualities and transferable skills necessary for employment requiring the exercise of personal responsibility and largely autonomous initiative in complex situations;</td>
<td>9. Demonstrate growth in spiritual maturity and commitment to religio-moral values for faith a life, in meaningful collaboration with a variety of stakeholders in the ministry context and professional community.</td>
</tr>
<tr>
<td>b. The intellectual independence to be academically and professionally engaged and current;</td>
<td></td>
</tr>
<tr>
<td>c. The ethical behaviour consistent with academic integrity and the use of appropriate guidelines and procedures for responsible conduct of research;</td>
<td></td>
</tr>
<tr>
<td>d. The ability to evaluate the broader implications of applying knowledge to particular contexts.</td>
<td></td>
</tr>
<tr>
<td><strong>5. Level of Communication Skills</strong></td>
<td>10. Disseminate knowledge in the area of ministry that is accessible and applicable to practitioners in the field.</td>
</tr>
<tr>
<td>The ability to communicate complex and/or ambiguous ideas, issues and conclusions clearly and effectively.</td>
<td></td>
</tr>
<tr>
<td><strong>6. Awareness of Limits of Knowledge</strong></td>
<td>11. Analyze and articulate the limitations of a research project in the practice of ministry.</td>
</tr>
<tr>
<td>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.</td>
<td>12. Identify global and ecumenical perspectives that challenge the premises and perspectives of the practice of ministry in a particular context.</td>
</tr>
</tbody>
</table>

The following quotations are drawn from the results of the DMin Alumnae Survey (Appendix A26):

“An MDiv prepares you for maintenance ministry, the DMin drives you into critical reflection on your context and you come out a builder, not a maintainer.”

“Study at this level must come from a deep, personal yearning to discover. I would never discourage anyone, but I couldn't recommend the program either.”

“My enthusiasm for the program has directly contributed to the interest of three of my friends and colleagues. One is now working on a DMin, one on a Th.D. and a third is waiting to retire and then to tackle a DMin himself.”
2.2 Admission Requirements

To be admitted, applicants prepare a personal statement on the theory and practice of Christian ministry including goals, objectives, and rationale for ministry; thoughts on the present and future needs of the church as it ministers in changing social, economic, and political contexts; and a description of research interests and reasons for applying to the DMin program, including TST Graduate faculty with whom the applicant may study; as well as their future plans for ministry. Applicants must also submit a one-page selected bibliography of their current readings in theology or other fields related to their practice of ministry and research interest. This requirement supports learning outcomes 1 (applicant’s ability to critically analyze local and global contexts of ministry), 2 (applicant’s demonstration of specialized knowledge of ministry), 4 (applicant’s ability to plan, design and carry out a research problem), and 12 (applicant’s ability to identify local and global ecumenical perspectives).

An applicant is required to have a baccalaureate degree (or its equivalent) from an accredited institution, and a Master of Divinity degree accredited by the Association of Theological Schools (ATS), or its equivalent, with at least B+ (3.3/4.0 CGPA) standing, or equivalent. All theological schools fully accredited by the ATS in the United States and Canada are deemed to be recognized institutions. Applicants from educational systems outside North America must give evidence of equivalent standing. In addition to evidence of facility in English, two academic letters of reference are required from faculty members who taught the applicant in the institution from which they received their MDiv (or equivalent degree). Applicants also submit an Academic Writing Sample (between 15-20 pages) demonstrating independent research and writing ability. This supports learning outcomes 1 and 2, to ensure a foundation in theological studies.

Applicants to the program are required to provide evidence of their practice of ministry and must have a minimum of three years’ experience following the MDiv degree, or its equivalent (see below). Applicants must be currently engaged in a ministry (normally full-time), which will serve as the ministry base during this period of advanced professional study. In some cases, as long as there is an explicit written contract and the individual’s engagement in the practice of ministry is supported, then ‘engagement in ministry’ may cover both paid and voluntary positions. A denominational or institutional Letter of Support from an appropriate official in the applicant’s diocese, religious order, presbytery, conference, or institution is also required. They must declare full recognition of the applicant’s intention to enter the DMin program and be aware of what the program requires. A letter of support is also required from the Ministry Base Group (MBG), the applicant’s intended ministry base. This individual agrees to assist in the formation of a ministry base in the church or institution in which the applicant’s ministry will be located for the duration of the program and serves as the chair of the Ministry Base Group (MBG). The MBG exists to support the applicant through the essential components of the DMin program. This supports learning outcomes 9 (applicant’s growth in spiritual maturity) and 12 (applicant’s ability to recognize a variety of local and global ecumenical perspectives.)

The DMin evaluation (November 2019) mentions that with the number of students in the three-year Master of Divinity decreasing and the numbers of students in two-year lay professional degrees increasing, the question of defining equivalencies to the MDiv required for admission to the DMin needs to be addressed. The Center for the Study of Ministry (CSM) discussed this issue at length in 2020.
I. ACADEMIC PROGRAMS / DOCTOR OF MINISTRY

The motion was approved by the CSM: That the CSM recommend to Academic Council that two-year second-entry undergraduate Theology degrees be considered equivalent to the MDiv Degree with regard to DMin admissions, provided that the applicant meets the following criteria:

(a) the ability to thoughtfully interpret scripture and the theological tradition of one’s ministry context,
(b) the capacity to understand and adapt one’s ministry to the cultural context,
(c) a basic self-understanding of one’s ministerial identity and vocational calling,
(d) a readiness to engage in ongoing personal and spiritual formation for one’s ministry,
(e) an accredited master’s degree . . . in an area related to one’s ministry setting or vocational calling, and
(f) significant ministerial experience that enables the applicant to engage as a ministry peer with other students in this advanced professional doctorate.\(^3\)

From 2010-11 to 2017-18, TST received eighty-two applications for this program, made sixty-nine offers and saw fifty-six new registrants. The average offer rate was 85.6% and the registration rate 79.3%. The annual numbers for this period were as follows:

*Graph 7: DMin Applications, Offers, Registrations*

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34 The Association of Theological Schools. The Commission on Accrediting. [2020 Standards of Accreditation](#), Section 5.5, p. 7.
### Table 34: DMin Applications, Offers, Registrations

<table>
<thead>
<tr>
<th>Doctor of Ministry</th>
<th>Applications</th>
<th>Offers</th>
<th>Response</th>
<th>Acceptances</th>
<th>Met Conditions</th>
<th>Outstanding Conditions</th>
<th>Deferred from Previous Intake</th>
<th>Enrollment</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Incomplete</td>
<td>Complete</td>
<td>Did Not Meet Min Req</td>
<td>Made</td>
<td>No offer to be made</td>
<td>Waiting Pool</td>
<td>Accepted</td>
<td>Declined</td>
</tr>
<tr>
<td>Domestic 2020</td>
<td>1</td>
<td>7</td>
<td>0</td>
<td>6</td>
<td>1</td>
<td>0</td>
<td>5</td>
<td>1</td>
</tr>
<tr>
<td>International 2020</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Total 2020</td>
<td>2</td>
<td>8</td>
<td>1</td>
<td>6</td>
<td>1</td>
<td>1</td>
<td>5</td>
<td>1</td>
</tr>
<tr>
<td>Domestic 2019</td>
<td>0</td>
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<tr>
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<tr>
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<td>1</td>
<td>2</td>
<td>1</td>
<td>0</td>
<td>0</td>
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</tr>
</tbody>
</table>

Note: DMin data for this framework of indicators was first collected in 2015.
2.3 Program Requirements

The DMin program is structured around a trimester academic year, in which the student enrolls in courses or completes other program components in each of the trimesters, beginning May/June, September and January. Unlike most academic programs, the DMin academic year begins in May/June. The program is designed to be completed in four years for full-time students. The structure of the program allows for a progression from foundational learning to proficiency in research and scholarly writing.

The program requirements consist of five major components:

1) learning framework
2) coursework
3) comprehensive exam
4) thesis proposal
5) thesis

2.3.1 Learning framework

➢ INDIVIDUALIZED LEARNING PLAN (ILP)

Progression through the program is governed by an Individualized Learning Plan (ILP) which develops a personalized expected course of study in relation to a student’s particular research interest. This includes a description of the student’s context for ministry, an initial attempt at a research question, the elective courses which are best suited to assist in answering the research question, and resources that the student identifies to support them through the course of the program. It is evaluated by the DMin Director, a faculty member, and an alumnus/a of the program. The presence of a member of the alumni/ae is consistent with the pedagogy of the program, which seeks to balance the academic with professional practice, grounded in ministry context. The ILP is developed and approved in the Fall semester of the first year.

➢ MINISTRY BASE GROUP

While completing coursework, students must create and utilize a Ministry Base Group (MBG). The MBG is composed of representative persons from the student’s ministry setting. It represents the program’s commitment to the interaction that occurs between the student’s social location in the practice of ministry and the use of TST/UofT resources. Each student forms an MBG in the first year. The group must be able to meet regularly (approximately twice a semester) for at least two years to offer support and critical reflection on the student’s DMin work and ongoing practice of ministry. In the first session, the student must educate the MBG about the goals and dynamics of the program and with the MBG develop a strategy for achieving these academic goals. Annually, the MBG submits a written evaluation concerning the student’s progress in the program to the DMin Director. The MBG is dissolved when the student is ready to work on the thesis proposal. If the student’s ministry base changes during the first three years of their program, they must inform the DMin Director and consult with him/her as to how to proceed.
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2.3.2 Coursework

➢ TWO CORE COURSES (1.0 FCE)

*TSM5021 (Theologies of Ministry)*, and *TSM5020 (Contextual Theologies)*. These courses, taught in summer semester intensively over two weeks each, lay the foundation for the student’s research project and provide an opportunity for building a collaborative learning group among the cohort. TSM5020 and TSM5021 are taught alternately, so a student may begin with one or the other.

➢ ONE COURSE IN METHODOLOGY (0.5 FCE)

*TSM5022 (Qualitative Research and Design)* provides an overview of qualitative research methodology in light of the student’s respective research theory and design. It is focused on the elaboration of the DMin thesis proposal with a view toward helping the student gain the skill of writing the proposal. At the end of the course the student hands in a first draft of their thesis proposal as part of their course evaluation.

➢ FOUR ELECTIVE COURSES (2.0 FCE)

Chosen from the Graduate Degree courses offered at TST. Students normally select one elective course each Fall and Winter semester in years one and two of the program. These courses are chosen to compliment the student’s research interest and provide an opportunity for students to consult and study alongside other advanced degree students in other programs. This adds to the collegial and ecumenical learning environment.

2.3.3 Comprehensive Examination

Upon completion of coursework, the student enters the comprehensive exam component of the program by submitting a major integrative research paper (maximum forty pages, excluding bibliography). This paper demonstrates the student’s critical research and writing skills, knowledge of the critical resources, and the requisite development of a theology of ministry that will allow him/her to: (1) complete the DMin thesis successfully; and (2) make a significant contribution to the advanced understanding of the practice of ministry in their respective field of ministry. It must contain a detailed description of the student’s theology of ministry based upon course work and collegial discussion, a presentation of the basic theoretical framework with the necessary research for the thesis, and a detailed bibliography. The comprehensive examination is intended to lead towards the student’s thesis proposal. It is evaluated by oral examination by two TST faculty members and chaired by the DMin Director.

2.3.4 Thesis Proposal

Building from the successful completion of the comprehensive paper, the thesis proposal (maximum 4000 words) clearly states in detail the student’s research question and outlines the procedure and methodologies intended for the research project. The proposal outlines the theological and theoretical basis for the study and provides a comprehensive outline of the intended research protocol. It is evaluated by oral examination by the Thesis Proposal Committee.

Following the approval of the thesis proposal and prior to commencing the final DMin component of thesis research and writing, the University of Toronto’s Research Ethics Board (REB) must...
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approve all research on human subjects. In consultation with their supervisor, the student completes the REB protocol, indicating the level of risk of their intended research project, alongside all ethical issues related to the study. It is evaluated and approved by the REB.

2.3.5 Thesis

The culmination of the DMin program is the design and completion of a substantive and significant written thesis that integrates the Action-in-Ministry research project and the writing of the thesis.

➢ THE ACTION-IN-MINISTRY PROJECT

This is the field work conducted by the student which will be integrated into the doctoral thesis. It is a contextual study carried out in the student’s context for ministry. Using the qualitative methodologies selected and defined in the thesis proposal, the student sets out to answer their research question.

➢ THESIS WRITING AND DEFENSE

This is the culmination of the DMin program is the design and completion of a substantive and significant written thesis that integrates the Action-in-Ministry drawn from the student’s practice of ministry. The Thesis is to make a significant contribution to the knowledge of the field and must be based on research conducted while the student is registered for the DMin program. The Thesis Supervisor approves the completed Thesis before it is submitted for examination. The Candidate defends the thesis at a Final Oral Examination, administered by TST’s GCTS according to policies and practices informed by those of the U of T School of Graduate Studies. The Final Oral Examination Committee includes representatives of the Thesis Proposal Committee, an Internal Examiner, an External Examiner, and an examiner appointed by the U of T’s School of Graduate Studies (SGS).

2.4 Curriculum Design

The DMin program provides a detailed framework to guide student achievement of the learning outcomes. The following table aligns the learning outcomes with the program components.

<table>
<thead>
<tr>
<th>Symbol</th>
<th>Learning Outcome</th>
<th>Relevant Program Components</th>
</tr>
</thead>
<tbody>
<tr>
<td>LO1</td>
<td>Critically analyze local and global contexts of ministry by drawing on advanced knowledge of concepts, theories, and frameworks from theology and cognate disciplines.</td>
<td>• In TSM5020 a student-led seminar on a particular contextual theology evaluates student ability to critically analyze one particular contextual theology; and a research paper building a ‘thick description’ of the student’s context for ministry, evaluated according to ability to interact with theoretical and historical concepts related to particular contexts.</td>
</tr>
<tr>
<td>LO2</td>
<td>Demonstrate specialized knowledge of ministry for practice and inquiry through the integration of practice-based and research knowledge, drawing on contextual theologies.</td>
<td>• In TSM5021, a student-led seminar on a theology of ministry assesses ability to reflect on a variety of theological commonplaces in relation to contemporary and contextual theologies; and a research paper assesses student ability to</td>
</tr>
</tbody>
</table>
### I. ACADEMIC PROGRAMS / DOCTOR OF MINISTRY

<table>
<thead>
<tr>
<th>Symbol</th>
<th>Learning Outcome</th>
<th>Relevant Program Components</th>
</tr>
</thead>
</table>
| LO3    | Evaluate and select appropriate qualitative methods of research for addressing problems in ministry contexts. | • In the course TSM5022 students are assessed by their ability to evaluate and select an appropriate research design, as demonstrated through the draft thesis proposal.  
• The Thesis Proposal and Oral examination, and the Thesis and Oral examination assess whether the student has chosen an appropriate method (see below). |
| LO4    | Plan, design, and carry out a research project that addresses a problem and offers an innovation to transform the practice of ministry. | • The Thesis proposal is assessed by Oral Examination by the supervisor, another faculty member, and an alumnus/a of the program, and is judged to be satisfactory according to ability to plan and design a research project.  
• The Thesis and Oral Examination evaluates the student’s ability to carry out an action-research project within their particular context. |
| LO5    | Evaluate and interpret research outcomes in relation to the state of current knowledge in the area, and to provide meaningful and substantive contributions to broader ministry contexts. | The Thesis Oral Examination, according to the ability to relate the results of their action-research project to broader theological, cultural and ecclesiological frameworks. |
| LO6    | Design evidence-informed solutions to complex problems of practice that demonstrate advanced understanding and implementation of theological and other frameworks. | The Action-in-Ministry as reported in the Thesis and Oral Examination is evaluated according to ability to identify and design solutions to complex problems in the field. |
| LO7    | Develop new practices, methods, approaches or programs through the application of ministerial expertise and practice-based research methods to address needs within a variety of ministry contexts. | The action-in-ministry project as reported in the Thesis and Oral Exam. The criteria for evaluation include the ability to develop new practices, methods, approaches, and programs based on the results of their action-in-ministry projects. |
### 2.4.1 Curriculum Map

For general remarks on curriculum mapping, see [Condition #3 in the Introduction section](#).

**Table 36: Curriculum Map for Doctor in Ministry**

<table>
<thead>
<tr>
<th>Symbol</th>
<th>Learning Outcome</th>
<th>Relevant Program Components</th>
</tr>
</thead>
</table>
| LO8    | Demonstrate thorough knowledge and practice of professional and ethical guidelines for the responsible conduct of research and academic integrity. | • The coursework in TSM5022 includes a draft thesis proposal in which students must demonstrate ability to adhere to research ethics guidelines.  
• The Research Ethics Protocol is approved as satisfactory by the Research Ethics Board. |
| LO9    | Demonstrate growth in spiritual maturity and commitment to religio-moral values for faith and life, in meaningful collaboration with a variety of stakeholders in the ministry context and professional community. | • Class participation grades are assigned in relation to the quality of student interaction with the peer group in each core course.  
• The MBG interactions are available according to the reports of the MBG, which assess the quality of leadership provided by the student.  
• The action-in-ministry project as reported in the thesis, according to the criteria of whether the project reveals ability to recognize the implications of applying broader knowledge to a particular context. |
| LO10   | Disseminate knowledge in the area of ministry that is accessible and applicable to practitioners in the field | • According to the core and elective courses (described above) and evaluated by student ability to lead oral presentation and through written papers.  
• The Thesis and Oral Exam in which students are evaluated by their ability to write and orally defend a critical assessment of their ministry context, theological frameworks, and their action-in-ministry research projects. |
| LO11   | Analyze and articulate the limitations of a research project in the practice of ministry. | • Through the approval of the Research Ethics Board  
• The thesis proposal oral exam and thesis and oral exam require the student to identify and defend the parameters of their projects and the implications of their research. |
| LO12   | Identify global and ecumenical perspectives that challenge the premises and perspectives of the practice of ministry in a particular context. | Through coursework in which students are assessed according to their ability to identify, critically analyze and engage a multiplicity of perspectives through conversation with peer group, written work and oral presentations. |

1. **Learning Framework**

<table>
<thead>
<tr>
<th>LO1</th>
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<th>LO3</th>
<th>LO4</th>
<th>LO5</th>
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<th>LO8</th>
<th>LO9</th>
<th>LO10</th>
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<th>LO12</th>
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2. **Coursework**

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<th>LO8</th>
<th>LO9</th>
<th>LO10</th>
<th>LO11</th>
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<td>F</td>
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<th>Theologies of Ministry</th>
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</table>

*UTQAP Review, Toronto School of Theology, 2021*  
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2.4.2 Assessment of Learning

There are numerous tools, methods and indicators for assessing DMin student learning. In relation to program outcomes, a range of relevant curricular components are listed above in the second column of Table 35.

Further data assessing graduates from the program show that all graduates are achieving on a 1-5 scale a rating of 3 “acceptable” or better. (See Appendix A28, DMin Assessment Survey June 2020)

Means of Assessing Program Development

In 2018 three surveys were conducted about the DMin:

- “DMin Survey for Alumni” to which of fifteen DMin graduates responded (see Appendix A26);
- “DMin Survey for Current Students,” to which fourteen current DMin students replied (see Appendix A25), and
- “DMin Survey for Faculty.” (see Appendix A27)

These data are summarized in the document “DMin Survey Results.” (See Appendix A28, DMin Assessment Survey June 2020).

Survey Highlights from DMin Graduates (see Appendix A26)

- DMin graduates agreed that June is a good time for residential courses.
- DMin graduates were largely positive about the value of their DMin work for their ministry.
- DMin graduates largely found the workload manageable.
- DMin graduates found the librarians exceedingly helpful.
- DMin graduates were divided about whether they had adequate access to faculty.
- DMin graduates were divided on whether they felt prepared to do their research.
- DMin graduates were divided on whether they felt supported by their college.
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- DMin graduates were largely not in favor of a flex-time PhD as a substitute for the DMin.

An alumnus comments:

“I loved my experience - the cohort became fast friends which really helped. I was only unhappy as we moved along - spending so much time inside my own head and not having real cohort collaboration on the thesis - it is really a solitary venture. The study and thinking and struggling though what my questions were and how to answer them have helped me to think more clearly and critically.”

➢ SURVEY HIGHLIGHTS FROM CURRENTLY REGISTERED STUDENTS

In the 2018 survey (see Appendix 25), fourteen DMin students reported a wide variety of reasons for choosing this DMin. Among the repeated responses:

- reputation of the program (6)
- close to home (4)
- prior familiarity with TST (3)
- ecumenical (2)
- affordability (2)
- recommended by an alumnus/a (2)
- some courses via distance learning (2).

Others were attracted by:

- academic rigour
- an opportunity to expand cultural horizons
- library
- serious academic and practical program
- accommodated special concerns
- excellent and accessible program.

Most prefer core courses to be taught to cohorts in June, with other months, July through September, also being acceptable. Many stayed in touch with their cohort through Facebook groups.

DMin Current Student Stakeholder Perspective (see Appendix 25):

“There are many, many DMin programs 'out there'. The strength of the TST program is the expectation of academic, research excellence. I struggled with aspects of the program, but in the end I was able to produce a thesis that passed muster for UofT. So, while there are aspects of the program that need to be addressed, I see a TST DMin as having a gravitas that other programs may not offer.”

➢ SURVEY HIGHLIGHTS FROM FACULTY

Among twenty-six faculty who responded to the 2018 survey (Appendix A27, DMin Faculty Survey) are a wide range of roles in the DMin program; some have been involved for decades. In the
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survey they were instructed to reflect broadly and to consider not only their experiences since the last UTQAP. As noted in the survey results, they offered a wide range of assessments around:

- academic rigor
- student preparation to do research
- quality of results

They are undecided about whether to consider “streams” in the DMin. And they are generally against substituting a flex-time PhD for the DMin (ten against, four in favour, with the remainder offering other comments).

DMin Faculty Stakeholder Perspective (see Appendix A27):

“Qualitative methods seem essential, but the scope of some students’ projects may require integrating other methods such as archival research, analysis of demographic data (including longitudinal studies), etc.”

2.5 Curriculum Delivery

Students participate in a week-long Orientation at the beginning of the program, which allows for student interaction, introduction to faculty and the campus, including libraries and current research facilities. Throughout the program, students are brought together for learning days that both allow for in-depth exploration of program requirements, and for cohort interaction. Students also have access to events held within various TST colleges, including worship opportunities, writing workshops, and College orientation events. All students have access to the Ecumenical Chaplaincy on campus, which provides one-on-one counselling and events promoting spiritual health and well-being.

The majority of program elements are delivered face-to-face through residential requirements. Students meet for a total of 7 weeks with their Peer Learning Group for core courses. Elective courses may be taken on campus or online (synchronous and/or asynchronous). The significant face time results in opportunity for students to engage with a multiplicity of teachers, students and others in order to foster a collegial and ecumenical atmosphere. Students are expected to continue in their work of ministry while fully engaged in the program, which enables a synchronicity between work and study that mirrors the hoped-for balance between academic and practical work.

2.6 Additional Considerations for Graduate Programs

2.6.1 Program structure and faculty research that ensures intellectual quality of the student experience

As noted earlier, planned conversations about the renewal of the professional graduate education, including the DMin and/or other potential professional doctorates, have been delayed by COVID-19 until January 2021. In these conversations the CSM needs to consider: What portions of the current structure should be retained because it contributes to intellectual and professional quality? How do faculty research interests align with the purposes of the DMin degree? What faculty should be involved with the DMin?
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2.6.2 Monitored and managed time to completion

Data generated regularly from the program’s graduates demonstrate those graduates progressing through and completing the program at an acceptable or better level. Means of assessment include tracking of graduation rates against registrations, program completion times and final GPAs.

Table 37: DMin Time to Completion

<table>
<thead>
<tr>
<th>Academic Year</th>
<th>New Registrations</th>
<th>Graduates</th>
<th>Mean Time-to-Completion (years)</th>
<th>CGPA at Graduation</th>
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</thead>
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<td>10</td>
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<td>4.83</td>
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<tr>
<td>Total/Average</td>
<td>61</td>
<td>47</td>
<td>6.17</td>
<td>3.83</td>
</tr>
</tbody>
</table>

2.6.3 Quality and availability of graduate supervision

Alumni/ae and current students were not asked about quality of supervision but were asked about availability: “Do you feel you had adequate access to faculty for supervision and taking courses?” Results were dominantly positive: of fourteen students, six strongly agreed, six agreed, and two were neutral.

DMin alumni/ae Stakeholder Perspectives (see Appendix A26)

- “I was able to get all the supervisory help I needed - and they were wonderful in every way.”
- “While my own advisor was often difficult to "pin down", as was a substitute she tried to arrange for me at one of her particularly hectic times, I was well served by the DMin Director--and very grateful.”
- “Yes, I was very pleased with access and quality of supervision.”
- “I entered the program to answer an unasked, specific and very comprehensive question. I called upon professors as needed. My professors knew nothing of rural ministry, decline, or transformational learning, and the vigor I experienced in declining rural ministry was foreign to them, and they never seemed to understand why the question was so important, so they were unable to guide me to reading material... but I was determined to answer the question at a seminal level with them or without them. The self-discipline to find the resources on my own helped with the deep learning I experienced and gave me an unhindered landscape to do my explorations. They also didn’t understand my learning style, which was...”
problematic, but not for the DMin director. My way of approaching things seem to make perfect sense to him, but not to my college advisor.”

• “My advisor was AMAZING! [He] was always accessible to me and so supportive. The summer program worked fine in terms of connecting with professors.”

➢ SUFFICIENT GRADUATE LEVEL COURSES

All DMin students fulfill residency requirements through three core courses and are eligible to take 5000 and 6000 level courses offered in the TST. However, DMin students who do not live in the GTA may have difficulty finding coursework online; and because they are working fulltime, DMin students may have difficulty finding coursework that fits with their work schedule. In this case, they will benefit from COVID-19 remote teaching.

➢ FUNDING, HONOURS AND AWARDS

DMin students are eligible for OSAP, and most TST colleges provide various levels of funding in the form of scholarships and bursaries, ranging from about $1000 to $9000. In addition, DMin students are awarded TST Board of Trustees scholarships, including:

• *Estate of Charles Gundy Fund*, $2,900: The Estate of Charles Gundy Fund award is awarded for best results in the DMin comprehensive and recommended by the DMin Academic Committee (DMin Director).

• *J.T. Weir Memorial Fund*, $2,100: This is awarded based on academic excellence and recommended by the DMin Admissions Committee.

For further available DMin funding from TST member colleges, see funding section of this report.

➢ FACULTY COMMITMENT TO STUDENT MENTORING

Since 2014, more than thirty-eight TST faculty members have served on thesis committees, and other faculty members have offered reading courses and served on comprehensive committees, as well as teaching elective courses. In the 2018 survey (see Appendix A27), they were asked whether they were “enthusiastic” about the DMin program—which is different than whether they were committed to student mentoring. The results indicated: two strongly agree, thirteen agree, seven neither agree or disagree, three disagree, and two strongly disagree. Again, these results support the need for revision of the program and to discuss a specific faculty body for this program. In discussion in the CSM, one member noted that these results may be attributed to a faculty concern that DMin students have not been adequately prepared to write a dissertation (a result noted in the lower scores, in the 3+ (acceptable) range in the DMin graduates assessment report). However, faculty who are less enthusiastic may not be as committed to student mentoring.

➢ OTHER EVIDENCE OF QUALITY

DMin students contributed to the “graduate student research” in the Research section of this report, and several participated in the follow-up conversations.

DMin Alumni/ae Stakeholder perspectives (see Appendix A26)
“This is the best, most arduous learning experience I have ever had. I learned how to make a difference in the decline of late-stage Christendom congregations, I can support the change in praxis with solid educational theory, and I can see the groundwork that is required to move into a 21st century context. The confidence I express in what I have learned is humbled by the extent of the change that is required in the coming years. My dissertation and all the work and reflecting and learning was a journey of prayer; I did not get the insights I did on my own. Also, people popped into my journey, at just the right moment, when I needed encouragement or sometimes some practical advice. It was an honour to learn in the DMin program at TST.”

2.7 Curriculum Quality Enhancement

The DMin program has been reviewed twice internally since the last UTQAP review, with the following changes made:

- In 2018, new syllabi were created for the three core DMin courses and approved by the curriculum committee of TST. They were further updated in 2020 to reflect better the doctoral level DLE’s and learning outcomes. Core courses are designed to assist students in meeting program requirements. The first two core courses, Contextual Theology and Theology of Ministry, lead to the third core course in Research Methods which integrates qualitative methods and theological thinking. In these courses, students analyze their ministry context in dialogue with theological and theoretical perspectives on contextuality; produce a research paper which reflects theologically on their practice of ministry, in conversation with the theoretical concepts which relate to their research questions, including a literature review and preliminary bibliography; produce a first draft of a thesis proposal.

- Thus, once the core courses are complete, students have the theological and theoretical basis for beginning their action-in-ministry study and writing their thesis. Rubrics have been created which aid in the evaluation of the ILP; Comprehensive Paper and Oral Exam; the Thesis Proposal and Oral Exam; the Thesis and Oral Exam.

- Since 2018 the DMin Office has facilitated more support in terms of academic writing, both in the form of workshops and renewed emphasis within the coursework. We have also implemented workshops for comprehensive papers and the research ethics process.

- In 2019 the outcomes for the program were correlated with the Ontario Council’s doctoral degree level expectations.

3. Assessment of the DMin Program Relative to the Best of Its Kind

At the end of this section devoted to the academic programs under review, see the development entitled Assessment of TST’s Programs Under Review relative to the best of their kind.
1. Program Overview

The PhD program was initiated as a direct result of the last UTQAP cyclical review. The program was hailed by assessors as “innovative and constructive” in its vision for Theological Studies. Among its distinctions it promoted two goals of “interdisciplinary work and the formation of cohorts, doctoral students engage in conversation and study throughout their program.” A strength of the program was “diversity of points of view, methods and approaches…promoted by TST’s organization as a consortium of member schools rooted in different traditions.” (See Appendix A8: Admin Response Letter Aug 22 2013.) The Graduate Centre for Theological Studies (GCTS) was founded in 2014 to administer the programs for the six TST schools that engage in graduate study.

1.1 Key purpose and objectives

The conjoint Doctor of Philosophy (PhD) in Theological Studies program is intended to provide students with analytical skills, methodological rigour, and a knowledge base that will enable them to conduct critical reflection and scholarly research on matters of Christian faith, practice and ministry. In professional terms, the program equips graduates to teach theological (and related) subjects in universities, liberal arts colleges, and theological schools; to undertake positions of leadership in ecclesiastical and related organizations; or academically enhanced ministerial practice. The program distinguishes itself by its attention to methodological rigour within an interdisciplinary framework and by the unique ecumenical context provided by the TST.

1.2 Core educational values

The core educational values of the program relate organically to key distinctive features of TST’s context. First, arising from TST’s ecumenical composition of a range of denominational colleges, the learning context is intentionally shaped by Christian diversity. Increasingly, this diversity now extends to the research of faculty specializing in other religions and in interreligious comparison or dialogue and to global perspectives. Second, the core value of interdisciplinarity arises naturally from the range of research specializations among graduate faculty coupled with the location of TST in partnership with the University of Toronto with its rich array of academic disciplines. Third, the program stresses collaboration among each entering cohort of students, with scholarly interchange across the traditional sub-disciplines of theological studies (Bible, history, theology, pastoral studies). Finally, and centrally, the context fosters research projects supporting the Church’s reflection on God, on the work and role of the Church, and the theological inquiry of other faith communities.
1.3 Learning environment

The learning environment is intentionally collegial, with students admitted to a cohort with which they take residential core courses in the first two years of the study. Students engage with one another at the intersection of theory, praxis, and social context. Our cohorts are ecumenically and, increasingly, culturally diverse, which is an essential aspect of the educational environment. Placement within one of the six GCTS colleges provides a further layer of support and denominational contextualization for students.

The ecumenical and cultural diversity encompassed in TST constitutes a cardinal strength of the institution and also—unsurprisingly—requires significant effort to facilitate productively. The consortium encompasses traditions with quite different commitments across a range of issues and students from each of those colleges sit together in their courses. Thus, the learning context holds potential for deep and relevant learning in the important work of ecumenical and cross-cultural dialogue.

1.4 Consistency with the mission of the University of Toronto & Toronto School of Theology

The Doctor of Philosophy in Theological Studies program promotes the U of T’s mission of “transformative education” by facilitating advanced levels of research on questions of meaning and human and institutional wellbeing. TST remains the primary location in Canada for PhD studies in theology and the preparation of teachers for post-secondary settings (typically seminaries, liberal arts colleges, and theology departments in universities), but also for leaders in not-for-profit organizations, the public service sector, and ecclesial institutions. The study of theology in the university also serves the multicultural context of Canada and the role of lived religion in our collective good. The Canadian right of religious affiliation and practice remains only a partially attained goal. Changing patterns of migration and settlement worldwide will only increase the need for advanced study about and by those within religious communities.

2. Program Design

2.1 Program Learning Outcomes

Program learning outcomes are built upon the Doctoral Degree Level Outcomes mandated by the Ontario Universities Council on Quality Assurance and are summarized here. The full description of program goals and outcomes (see Appendix A9: PhD Proposal Final - Aug 22 2013) was approved as part of the process of approval for the new degree program. The table below clarifies the learning outcomes and related assessment that are sometimes only implicit in the longer version.

35 Documents related to the approval of the program can be accessed here.
### Table 38: PhD Learning Outcomes

<table>
<thead>
<tr>
<th>OUCQA Degree Level Expectation</th>
<th>Related Program Outcomes</th>
<th>Primary Corresponding Elements of Assessment</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. <strong>Depth &amp; breadth of knowledge</strong>&lt;br&gt;A thorough understanding of a substantial body of knowledge that is at the forefront of their academic discipline.</td>
<td>Students will be able to&lt;br&gt;i. represent the general state of their field in an introductory course at the baccalaureate level;&lt;br&gt;ii. interpret and critique key themes in at least two subjects within their area of study;&lt;br&gt;iii. assemble, evaluate, and synthesize evidence in a major piece of original scholarly research.</td>
<td>i. TSJ5022&lt;br&gt;ii. General Examinations&lt;br&gt;iii. Doctoral thesis</td>
</tr>
<tr>
<td>2. <strong>Research &amp; scholarship</strong>&lt;br&gt;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;&lt;br&gt;b) The ability to make informed judgments on complex issues in specialist fields, sometimes requiring new methods; and&lt;br&gt;c) The ability to produce original research, or other advanced scholarship, of a quality to satisfy peer review, and to merit publication.</td>
<td>Students will be able to&lt;br&gt;i. identify new or unresolved questions in their area and locate them within a trajectory of scholarly discourse;&lt;br&gt;ii. identify and critically assess primary &amp; secondary evidence as it relates to a research question;&lt;br&gt;iii. coordinate research questions with appropriate methodologies;&lt;br&gt;iv. compose discrete forms of scholarly discourse (oral and written) worthy of being revised for publication.</td>
<td>i. thesis proposal, electives, TSJ5021, general exams&lt;br&gt;ii. electives, thesis&lt;br&gt;iii. required methodology course, electives&lt;br&gt;iv. electives, thesis</td>
</tr>
<tr>
<td>3. <strong>Level of application of knowledge</strong>&lt;br&gt;a) undertake pure and/or applied research at an advanced level; and&lt;br&gt;b) contribute to the development of academic or professional skills, techniques, tools, practices, ideas, theories, approaches, and/or materials.</td>
<td>Students will be able to&lt;br&gt;i. engage in self-directed application of academic skills in a variety of settings;&lt;br&gt;ii. read and analyze literature in appropriate research languages;&lt;br&gt;iii. construct bibliographies appropriate to specific research questions, including appropriate interdisciplinary connections;&lt;br&gt;iv. express their ideas conforming to appropriate conventions of style.</td>
<td>i. all program elements, Program Assessment Survey&lt;br&gt;ii. admissions and program language requirements&lt;br&gt;iii. TSJ5021, electives, general examinations, thesis proposal&lt;br&gt;iv. courses, thesis</td>
</tr>
</tbody>
</table>
4. Professional capacity/autonomy

- The qualities and transferable skills necessary for employment requiring the exercise of personal responsibility and largely autonomous initiative in complex situations;
- The intellectual independence to be academically and professionally engaged and current;
- The ethical behaviour consistent with academic integrity and the use of appropriate guidelines and procedures for responsible conduct of research; and
- The ability to evaluate the broader implications of applying knowledge to particular contexts.

5. Communication skills

- The ability to communicate complex and/or ambiguous ideas, issues and conclusions clearly and effectively.

6. Awareness of the limits of knowledge

- 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.

2.2 Admissions Requirements

To be admitted, applicants submit a statement not exceeding 750 words outlining their academic interests and academic purposes. They identify the nature of the research topic they would like to explore at TST, along with their methodological and theoretical approach(es). They indicate how their previous academic studies and language preparation have prepared them for this research area and which TST graduate faculty members could best support their research.

An applicant is required to have an appropriate master’s degree in theology from an accredited institution, with at least A- (3.7/4.0 CGPA) standing, or equivalent. The following are recognized
academic master's degrees: Master of Arts, Master of Religion, Master of Theology, Master of Theological Studies, Master of Divinity. If a student’s qualifying program included a research component (research paper, thesis), a grade of at least A- (3.7/4.0 CGPA), or equivalent, is required for this work. Students must also possess a baccalaureate degree or equivalent. All theological schools fully accredited by The Association of Theological Schools in the United States and Canada (ATS) are deemed to be recognized institutions. The GCTS reserves the right to determine whether or not credentials of other degree-granting institutions meet the standards for its admissions programs.

- **Languages**: Applicants are required to provide evidence of reading competence in one ancient or modern language necessary for their research. (Competence is normally demonstrated by the satisfactory completion of a two-semester course at the university level within the four years prior to application.) Additional language preparation is required for admission in cases where the primary sources for the proposed area of study are in a language other than English (for example, Biblical Studies).

- **Letters of Reference**: Two academic letters of reference are required. TST does not provide a letter of reference form but asks that referees write a confidential letter in which they comment candidly on the applicant’s qualifications to pursue and complete graduate studies.

- **Writing Sample**: All PhD applicants submit an academic writing sample (between 20-50 pages) as part of their application, demonstrating independent research and writing ability.

- **Other Application Documentation**: Applicants may submit a brief two to three-page curriculum vitae. Applicants may also submit GRE scores to support their applications, though these are not required for admission.

Table 39 shows the conversion from application to registration. The category of “acceptance rate” represents the relationship between offers made and levels of registration at the annual November 1 count date.

### Table 39: PhD Applications, Offers, and Registrations

<table>
<thead>
<tr>
<th></th>
<th>Fall 2015</th>
<th>Fall 2016</th>
<th>Fall 2017</th>
<th>Fall 2018</th>
<th>Fall 2019</th>
</tr>
</thead>
<tbody>
<tr>
<td>Applications</td>
<td>49</td>
<td>56</td>
<td><strong>105</strong></td>
<td>31</td>
<td>39</td>
</tr>
<tr>
<td>Offers</td>
<td>36</td>
<td>34</td>
<td><strong>70</strong></td>
<td>27</td>
<td>22</td>
</tr>
<tr>
<td>Nov 1 Reg</td>
<td>27</td>
<td>18</td>
<td><strong>45</strong></td>
<td>16</td>
<td>8</td>
</tr>
<tr>
<td>Offer rate</td>
<td>73%</td>
<td>61%</td>
<td><strong>67%</strong></td>
<td>87%</td>
<td>56%</td>
</tr>
<tr>
<td>Acceptance rate</td>
<td>75%</td>
<td>53%</td>
<td><strong>64%</strong></td>
<td>59%</td>
<td>36%</td>
</tr>
</tbody>
</table>

D = domestic; I = international.

The registration yield for domestic students sits at an annual average of 70% with a lower rate for international students. Within the population of international applicants, attrition between acceptance of an offer and actual registration is reportedly tied to two factors primarily: (i) failure to obtain a study permit in time, particularly among Asian and African applicants, and (ii) receipt of a competing offer that entails higher financial support, particularly among US applicants. In
follow-up correspondence we ask applicants for specific reasons for their withdrawal and are now tracking these in the admissions database so that we can identify any patterns.

The table below shows the consistency of performance from admission to graduation as a measure of the appropriateness of admissions requirements. Note: the figures are presented by year of admission and graduation rather than by individual cohort.

Table 40: CGPAs at Admissions/Graduation (PhD)

<table>
<thead>
<tr>
<th>Academic Year</th>
<th>CGPA at Admission</th>
<th>CGPA at Graduation</th>
</tr>
</thead>
<tbody>
<tr>
<td>2015-16</td>
<td>3.85</td>
<td>N/A</td>
</tr>
<tr>
<td>2016-17</td>
<td>3.83</td>
<td>N/A</td>
</tr>
<tr>
<td>2017-18</td>
<td>3.87</td>
<td>3.93</td>
</tr>
<tr>
<td>2018-19</td>
<td>3.84</td>
<td>3.88</td>
</tr>
<tr>
<td>2019-20</td>
<td>3.80</td>
<td>3.86</td>
</tr>
</tbody>
</table>

2.3 Program Requirements

The major requirements of the program are as follows:

- **Courses:** Two core courses required for all students in the cohort
  - One methodological course, which students will choose from among alternatives and,
  - Five elective courses

- **Languages:** At least two research languages (including those assessed at admission)

- **Thesis Prospectus, General Examinations, Thesis Proposal:**
  - Prospectus with bibliography equivalent to thirty-five books
  - Two written examinations (one in specialist area, one in cognate area) and an oral examination

- **Thesis and Final Oral Examination**

2.4 Curriculum Design

2.4.1 Courses

Students are required to complete a minimum of eight (4.0 FCE). A maximum of 1.0 credit of advanced standing may be counted toward elective requirements where students have earned more than one qualifying master’s degree.

The course stage of the program provides for breadth in theological preparation and discernment. The two cohort courses ensure this breadth at a foundational level, and the range of available electives continues to focus and deepen a set of research questions for each student. Students are encouraged to select courses from across the participating graduate colleges and, where appropriate, from the offerings in other UofT graduate units. We currently track where students take their courses and will continue to assess that data over time, especially to investigate the degree to which students take courses outside of their own tradition.
I. ACADEMIC PROGRAMS / DOCTOR OF PHILOSOPHY IN THEOLOGICAL STUDIES

➢ COHORT COURSES

The two specifically required courses (one on research and one on pedagogy) play a distinctive and innovative role within the curriculum design. First, they provide for a cohort identity that mobilizes the strengths of peer learning and support. They have been placed to bracket the course phase of the program—one in the first semester of studies and the other in what would normally be the last. Secondly, they each address the role of theology within the university: in the case of TSJ5021H, by introducing the academic norms and scope of the critical study of theology and, in the case of TSJ5022H, by attending to the teaching of theology in post-secondary contexts. Finally, the allow for significant ecumenical exposure, as each course is team-taught by faculty from different member colleges, and TSJ5021H brings panels of faculty from across the TST to discuss various research methods. Finally, the two courses address professional development in the following ways:

- **TSJ5021H Research and Scholarship**, includes requirements related grant writing, to research methodologies, to interdisciplinarity (both theological subdisciplines and other fields from the humanities and social sciences), and to the place of theology within the university
- **TSJ5022H Area Studies and Course Design**, attends to teaching and learning as significant professional skill sets for doctoral students. By the end of the course students have produced key elements for a teaching portfolio: a full syllabus for an introductory course in their area, a sample session plan, and a teaching statement/philosophy. In addition to the course instructors, students work with an area advisor (typically their program advisor) to design their course.

“The goals were comprehensive and fitted to the second-year PhD student who is preparing to be a teacher. These goals helped me to consider and develop my teaching persona and strategies.”

-course evaluation comment

**Area Studies and Course Design** supports the significance of teaching for most graduates from the program and systematically prepares students with course planning and design skills, and best practices in pedagogy in higher education. It compensates, in part, for the uneven availability of teaching opportunities across the member colleges. Of respondents to the GCTS survey 48% have served as Teaching Assistants at TST and 24% had experience as an adjunct instructor before beginning their doctoral studies.

➢ METHODOLOGY REQUIREMENT

A third course requirement is satisfied by a half credit focused on methodology. Each year a selection of courses in methodology is offered, with different emphases. Recent examples are presented in the curriculum mapping section below. In addition, in special cases students may fulfill this requirement through a Reading & Research course that is calibrated to address an important need in their preparation. Whatever the case, students choose the appropriate course in consultation with, and with the approval of, their Advisory Committee.
1. ACADEMIC PROGRAMS / DOCTOR OF PHILOSOPHY IN THEOLOGICAL STUDIES

2.4.2 Research Languages

Students are required to achieve mandated levels of skill in any remaining research languages before proceeding to the next phase of the program. Little, if any, non-English reading is assigned in courses (with notable exceptions for biblical studies and some historical topics); however, the next stage of the program requires specialization in research that necessitates work in original languages. Typically, this phase of the program is completed by December of the second year of study.

2.4.3 Prospectus & General Examinations

The next phase of the program begins to channel the student toward their research project through the Thesis Prospectus, which broadly defines their focus and situates the General Exams in relation to it. The Thesis Prospectus is a brief statement (a maximum of 800-900 words) of the prospective thesis topic, to which is appended a short bibliography of relevant literature. The Prospectus also names the three professors who will form the Supervisory Committee (the Supervisor and two other members), with brief indications of how the expertise of each one will contribute to the study of the topic.

The General Examinations both prepare students to undertake a project of specialized original research and demonstrate that they are capable of doing so. Together the two examinations define the background to the student’s research project: the Specialist Exam targets the student’s primary area of study; and the Cognate Exam treats a secondary area, often addressing a related method and theory, a cognate area or discipline, or a contextual aspect of the project. The committee works with the student to define these areas, as well as an associated reading list amounting to the equivalent of twenty-five to thirty-five books. The examinations conclude with an oral exam that covers the written portions, including their points of integration. The General Examinations normally will be completed in the first term of a student’s third year in the program.

2.4.4 Thesis Proposal

At TST the thesis proposal is a detailed and thorough undertaking. The proposal must outline the intended methodology for the project, the procedure by which the thesis will be developed (including chapter outlines), and an indication of the contribution that the project will make to the current state of scholarship on the question Proposal (see Appendix A12: Conjoint PhD Proposal/Thesis Titles). The proposal must also include a substantial bibliography, demonstrating that a sufficient body of research exists concerning the topic. Finally, the proposal should demonstrate that the topic is sufficiently focused and manageable to allow the student to develop a thesis statement that will represent an original contribution to scholarship that can be persuasively argued on the basis of primary evidence within the thesis length limitations. Just over 40% of students achieve Candidacy by the end of their 3rd year (see the table below).
I. ACADEMIC PROGRAMS / DOCTOR OF PHILOSOPHY IN THEOLOGICAL STUDIES

Table 41: Percentage of Students Completing Milestones according to Model Route

<table>
<thead>
<tr>
<th>Cohort</th>
<th>% of students who completed their prospectus by the end of the second year</th>
<th>% of students who completed their General Exams by the end of 3rd year</th>
<th>% of students who completing Thesis Proposal by the end of the 3rd year</th>
<th>% of students who submitted their thesis for examination by the end of their 4th year</th>
</tr>
</thead>
<tbody>
<tr>
<td>2015</td>
<td>56%</td>
<td>74%</td>
<td>44%</td>
<td>19%</td>
</tr>
<tr>
<td>2016</td>
<td>63%</td>
<td>79%</td>
<td>42%</td>
<td>N/A</td>
</tr>
<tr>
<td>2017</td>
<td>46%</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
</tr>
<tr>
<td>2018</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
</tr>
<tr>
<td>2019</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
</tr>
</tbody>
</table>

(Data from May 2020. Students on Leave of Absences removed.)

2.4.5 Thesis and Final Oral Examination

The student’s learning culminates in a work of original scholarship (max. 80,000 words), appropriate for publication whether in book form or as a set of articles. The Thesis must be based on research conducted while the student is registered for the PhD program and be in accord with the plan set out in Thesis Proposal.

The Thesis is examined by the Supervisory Committee, a faculty member with relevant expertise and Graduate Status in the School of Graduate studies, and an External Examiner with both expertise in the topic of the thesis and experience in the supervision of graduate theses. The External Examiner and at least one other member of the examination board must have an arm’s length relationship to the candidate and their Supervisor.

2.4.6 Curriculum Map

For general remarks on curriculum mapping, see Condition #3 in the Introduction section. The PhD curriculum map can be found in Appendix A6: PhD In Theological Studies - Curriculum Map. The mapping of those courses relative to elective goals as well as the full list of elective courses offered over the past five years are found in Appendix A7: Graduate Courses Offered over Last Five Years.

2.4.7 Assessment of Learning

➢ PROGRAM ASSESSMENT SURVEY

Whenever a student fulfills all their program requirements, the GCTS sends a Program Assessment Survey to their supervisor. The survey results, presented in Appendix A10: PhD Program Assessment Survey, assess the degree to which each of the program outcomes has been met by students. The scale is as follows: 1 = unsatisfactory, 2 = satisfactory, 3 = good, and 4 = excellent. To date, eleven students have graduated from the program; we have results for nine of them, shown in the Appendix. The average mark for each program outcome is over 3.5, with most of them over 3.75.

The Graduate Studies Council (GSC) reviews the results biennially in order to assess the curriculum as a whole. The program is still relatively new (with only eleven graduates reviewed to date) and the data are correspondingly preliminary. Thus, we would expect that the earliest graduates—
who by definition are keeping to the model path of the program—would make a strong showing; and, indeed, every student in this set of assessments received an average above 3.0 as well as some glowing comments from their faculty assessors. Despite their preliminary character, the results of these first two years support the effectiveness of the program. All outcomes are being achieved above satisfactory levels and the program hallmark of interdisciplinary skills is being met.

➢ PROPOSAL, THESIS, AND FINAL ORAL EXAMINATION

The primary measure of the efficacy of the Doctoral theses is its examination by a committee of five: the three members of the supervisory committee; an examiner from among the graduate faculty in the School of Graduate Studies, UofT; and an examiner from an external institution, who is an expert in the subject and has experience with supervision of graduate projects. Two of the examiners, one of whom is always the External, must be at arm’s length from the thesis. Finally, the External Examiner writes a report, briefly outlining the achievements of the thesis, its weaknesses, and questions to probe during the oral defence. The list of external examiners is provided in Appendix A11. The table below summarizes the final determinations of all examination committees in the program.

Table 42: Results of Final Oral Examinations of Theses through August 2020

<table>
<thead>
<tr>
<th></th>
<th>No corrections</th>
<th>Minor Corrections</th>
<th>Minor Modifications</th>
<th>Adjournments</th>
<th>Fail</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>PhD-CONJ</td>
<td>6</td>
<td>7</td>
<td>4</td>
<td>0</td>
<td>0</td>
<td>17</td>
</tr>
</tbody>
</table>

All thesis External Examiners’ reports are reviewed by the GCTS Director who notes any patterns or trends that might emerge. The Examiners’ Reports have occasionally noted weaknesses in students’ application of methodology in Theses. Nonetheless, the results of examinations demonstrate success in this culminating stage of the program.

2.5 Curriculum Delivery

The periods of course work—a minimum of the first two years of the program—are residential. 5000-level courses are normally taught in person, generally across the two twelve-week semesters (with the obvious exception of remote delivery during the pandemic response). On occasion some are offered in the period from May-August, where their scheduling may vary from the once-per-week norm. Courses may occasionally be offered in online format.

2.6 Additional Considerations for Graduate Programs

2.6.1 Program structure and faculty research that ensures intellectual quality of the student experience

➢ GRADUATE TEACHING STATUS

Faculty research and scholarly engagement are summarized elsewhere in this report and provide evidence of the general quality of the intellectual environment. Graduate appointments are forwarded from the member college to the Graduate Appointments Committee (see Appendix A23: Assessment of Graduate Status Form). Appointment to Full status (able to act as a Supervisor of
Doctoral Theses) requires tenure or, where the college does not award tenure, a process of peer-review of scholarship like that normally required in a tenure process. Pre-tenure faculty who have been hired through the search process outlined in the MOA are eligible for Associate graduate status. Thus, the faculty member must have a stable and on-going appointment at their College of employment that provides for continuity of supervision and appropriate evidence of scholarly achievement, which is one measure of quality of supervision. These provisions parallel those in the other divisions of SGS. (See Research and Faculty sections in this report for specific details.)

➢ **MONITORED AND MANAGED TIME TO COMPLETION**

Student progress is monitored through a variety of routine annual or activity-related procedures as summarized in the table below.

*Table 43: PhD Student Progress*

<table>
<thead>
<tr>
<th>TRACKING TOOL</th>
<th>CONDUCTED BY</th>
<th>FOLLOW-UP</th>
</tr>
</thead>
<tbody>
<tr>
<td>Annual advisory/supervisory report forms</td>
<td>The student and their committee</td>
<td>Reviewed and followed up by the Graduate Coordinator</td>
</tr>
<tr>
<td>Annual progress tracking</td>
<td>Graduate Administrator and GCTS Director</td>
<td>Director, GCTS asks college graduate directors for action</td>
</tr>
<tr>
<td>Pre-General Examination Course-work and Language Requirement Audit</td>
<td>Supervisory Committee</td>
<td></td>
</tr>
<tr>
<td>Program Checklist</td>
<td>GCTS Coordinator and Director at each program transition point (prospectus &amp; exams, proposal, submission of thesis)</td>
<td>GCTS personnel monitor and respond to any missing or below-standard elements</td>
</tr>
</tbody>
</table>

Statistics related to student progress are reviewed annually by the Graduate Studies Council to identify and address any concerning trends. The newly introduced annual report form provides needed structure for supervisory meetings and reminders of program milestones. The Graduate Coordinator tracks and reviews annual reports to ensure that students are meeting program milestones. The Coordinator follows up with students who have fallen off the norm and their Supervisor, as necessary. Each spring, the GCTS Administrator generates a report of student progress and the Graduate Director communicates concerns (e.g., students requiring second or third program extensions) with the graduate director of the relevant college for follow-up. Likewise, colleges track and follow up with their students to support them in their progress.

The following table presents both time to completion and CGPA at entry and graduation as measures of success in the program and, hence, a general measure of the appropriateness of admissions requirements. The new program was launched in 2015, and the available data has not yet reached the threshold for statistical significance. Nonetheless, the initial examination of time to completion and CGPA at admission is encouraging. (Please note that statistics reflect averages of the marks received by all students in the program in a given academic year rather than data that is individualized for each cohort.)
Table 44: PhD General Measures of Success

<table>
<thead>
<tr>
<th>Academic Year</th>
<th>New Registrations</th>
<th>Graduates</th>
<th>Mean Time-to-Completion (yrs)</th>
<th>CGPA at Admission</th>
<th>CGPA at Graduation</th>
</tr>
</thead>
<tbody>
<tr>
<td>2015-16</td>
<td>46 (76)</td>
<td>0</td>
<td>N/A</td>
<td>3.85</td>
<td>N/A</td>
</tr>
<tr>
<td>2016-17</td>
<td>24</td>
<td>0</td>
<td>N/A</td>
<td>3.83</td>
<td>N/A</td>
</tr>
<tr>
<td>2017-18</td>
<td>24</td>
<td>1</td>
<td>3.66</td>
<td>3.87</td>
<td>3.93</td>
</tr>
<tr>
<td>2018-19</td>
<td>29</td>
<td>7</td>
<td>4.19</td>
<td>3.84</td>
<td>3.88</td>
</tr>
<tr>
<td>2019-20</td>
<td>31</td>
<td>3</td>
<td>4.11</td>
<td>3.80</td>
<td>3.86</td>
</tr>
</tbody>
</table>

➢ QUALITY AND AVAILABILITY OF GRADUATE SUPERVISION

Eighty-eight faculty hold graduate status in the GCTS with either Full or Associate status. Thus, the pool of supervisors and committee members is deep. The survey of graduate students, completed in August 2020, suggests very high levels of satisfaction with supervisory relationships. 97% of respondents to a student survey agree or strongly agree that their advisor/supervisor is able to effectively help them and 96% of respondents agree or agree strongly that their advisor/supervisor has time for them when they need it. Finally, 100% of respondents reported that they felt respected by their supervisor/advisor. These are exceptionally strong statistics.

“My advisor has been a huge encouragement to me during my PhD journey. She is my mentor and makes time for me when I need to talk with her. I appreciate all that she does for me!”

“The supervisor I have is my single very best experience of doing my PhD at TST.”

“I am at the proposal stage. I wonder if my supervisor is too busy to help me effectively. Or put another way, I think their approach to supervision might be atypical and might not give me the support I might need.”

-comments from student survey

For the rare student (like the one above) who is seeking additional support, the Annual Report Forms provide a mechanism for confidential communication of any concerns to the GCTS. The Graduate Coordinator or Director follow up on these requests. In addition, as discussed in the ensuing section, the GCTS has now implemented controls on the number of students admitted to work with any given supervisor, thus reducing the likelihood that a supervisor would be unavailable. The GCTS has also more clearly implemented parallels to SGS standards for graduate appointments.

➢ SUFFICIENT GRADUATE LEVEL COURSES

As the appendix of graduate courses shows (Appendix A7), there is no shortage of graduate offerings. Occasionally a sense of scarcity of courses arises among students because of the difficulties of coordinating graduate offerings among the seven member colleges.

---

36 The thirty additional students shown in parentheses as new registrations in 2015-16 represents ThD students who, as a one-time accommodation during the transition to the new degree, were allowed to transfer to the PhD. In addition to coursework they had already completed, these students were required to take the new cohort courses required for the PhD. Students who were admitted to the ThD before the Fall of 2013 are prohibited from transferring to the PhD.
I. ACADEMIC PROGRAMS / DOCTOR OF PHILOSOPHY IN THEOLOGICAL STUDIES

➢ FUNDING, HONOURS AND AWARDS

All TST colleges have committed to a minimum bursary of $6000 per year for at least four years for every PhD student that they admit. Several support students beyond that level. In addition:

- Five PhD students to date have received SSHRC Doctoral Fellowships, including one who received the Canada Graduate Scholarship recipient. Doctoral Fellowships are worth $20,000 per year, for up to four years; CGS-D scholarships are worth $35,000 per year, for three years.
- Forty-one OGS Scholarships have been awarded to PhD students. OGS Scholarships are worth $15,000 a year (one year only).
- Since 2015, the GCTS and the Toronto School of Theological Graduate Student Association (TGSA) have awarded $21,000 in bi-annual conference travel bursaries. The majority of these bursaries (over 70%) have been awarded to conjoint PhD students.
- TST scholarships, bursaries, and awards of approximately $69,000 annually.

Responses to the student survey show that students feel some degree of anxiety about financial support. However, a full 42% of respondents to an internal survey expect to carry no debt at the end of studies and another 18% expect to carry less than $20,000. Graduate students are eligible for the Ontario Student Assistance Program (OSAP) with deferred interest.

➢ FACULTY COMMITMENT TO STUDENT MENTORING

We have no direct measure of faculty commitment to mentoring. Individual faculty contribute willingly to professional development workshops for students. Relevant Canadian academic societies (Canadian Theological Society, Canadian Society of Biblical Studies, Canadian Historical Association) are small and nurturing of student participation. Many TST faculty are active in these groups and invite student engagement there.

The colleges provide for mentorship in a variety of modes. Most colleges assign opportunities as Research Assistants and Teaching Assistants. Some of them hold monthly seminars for student scholarship. Many hold regular social events the include both students and faculty. Weekly liturgies at each college provide opportunities collective worship, typically followed by time for socializing. No courses are scheduled on Wednesday afternoons in order to free both students and faculty for participation in these events.

➢ OTHER EVIDENCE OF QUALITY

Placement: To date eleven students have graduated from the program and the majority of those graduated less than two years ago. Thus, the placement data at this point are relatively thin and preliminary. Approximately 45% are engaged in some degree of post-secondary teaching or continued study, but only one has been hired for a tenure-track position. It will be important to continue tracking placement.

Table 45: Placement information for Conjoint PhD students, 0-2 years from graduation

| Employed - Ecclesiastical Leadership | 27.27% |
| Other employment + sessional teaching | 18.18% |
I. ACADEMIC PROGRAMS / DOCTOR OF PHILOSOPHY IN THEOLOGICAL STUDIES

<table>
<thead>
<tr>
<th>Employment Type</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Unemployed</td>
<td>18.18%</td>
</tr>
<tr>
<td>Employed - tenure-track faculty</td>
<td>9.09%</td>
</tr>
<tr>
<td>Continuing graduate education</td>
<td>9.09%</td>
</tr>
<tr>
<td>Other employment</td>
<td>9.09%</td>
</tr>
<tr>
<td>Sessional teaching</td>
<td>9.09%</td>
</tr>
</tbody>
</table>

N.B.: Shows all graduates through summer 2020 (11 total).

2.7 Curriculum Quality Enhancement

The initial phase of quality improvements since our last UTQAP review focused on the creation of two new conjoint graduate degrees.

2.7.1 Enhancement of program administration

Immediately following the last UTQAP review, TST undertook a major revision of its graduate studies, including the launch of a conjoint PhD and a conjoint MA program. Distinct departments, each with their own sets of requirements, were replaced by a single program structure for all students in the PhD, and the relationship between the primary stages of the degree was streamlined. A new MA was also designed as a one-year program. Both programs were approved through the Quality Assurance processes of the University. A joint handbook for each program was developed, with clear policies and procedures that parallel practices with the School of Graduate Studies. The GCTS was founded to centrally administer the three graduate degrees. These new programs and administrative practices significantly enhanced the quality of TST’s graduate offerings.

Since the founding of the GCTS and launching of the new degrees, the following actions have been undertaken to improve the quality of aspects of the curriculum:

2.7.2 Enhancement of conditions of supervision

Initially Supervisors are nominated by students in their application for admission. If the student’s focus changes during their course work, new supervision that is appropriate to the changed focus can be negotiated. In all cases, Advisory and Supervisory Committees must be approved by the GCTS.

In 2019 the GCTS undertook a review of supervisory statistics and noted that some faculty were carrying supervisory loads of fifteen or more students. As the tables below show, from the student perspective, approximately 25% of doctoral students shared their supervisor with at least fourteen other students.

The colleges address the related workload issues through a variety of means (e.g., reduced teaching at the BD level, or leave from administrative duties).
Table 46: Supervisory Workload by Faculty and Student PhD

<table>
<thead>
<tr>
<th>Supervisory Workload</th>
<th>Supervisory Workload</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) By Faculty Members</td>
<td>2) By Student</td>
</tr>
<tr>
<td>Percentage of supervisors supervising…</td>
<td>Percentage of supervised doctoral students with…</td>
</tr>
<tr>
<td>1-2 students:</td>
<td>… supervisor supervising 1-2 students: 13.51%</td>
</tr>
<tr>
<td>3-4 students:</td>
<td>… supervisor supervising 3-4 students: 17.12%</td>
</tr>
<tr>
<td>5-6 students:</td>
<td>… supervisor supervising 5-6 students: 13.51%</td>
</tr>
<tr>
<td>7-8 students:</td>
<td>… supervisor supervising 7-8 students: 6.31%</td>
</tr>
<tr>
<td>9-10 students:</td>
<td>… supervisor supervising 9-10 students: 20.72%</td>
</tr>
<tr>
<td>11-12 students:</td>
<td>… supervisor supervising 11-12 students: 4.95%</td>
</tr>
<tr>
<td>13-14 students:</td>
<td>… supervisor supervising 13-14 students: 0.00%</td>
</tr>
<tr>
<td>15-16 students:</td>
<td>… supervisor supervising 15-16 students: 13.96%</td>
</tr>
<tr>
<td>17-18 students:</td>
<td>… supervisor supervising 17-18 students: 0.00%</td>
</tr>
<tr>
<td>19-20 students:</td>
<td>… supervisor supervising 19-20 students: 0.00%</td>
</tr>
<tr>
<td>21+ students:</td>
<td>… supervisor supervising 20+ students: 9.91%</td>
</tr>
<tr>
<td>Percentage of supervisors supervising more than 8/10 students:</td>
<td>… supervisors supervising more than 8/10 students: 49.55%/28.83%</td>
</tr>
</tbody>
</table>

N.B.: Data as of December 2019.

A second point of analysis concerned the degree of ecumenical and disciplinary diversity on supervisory committees, reflected in the two tables below. The majority of committees are now composed of professors from more than one college, fostering the ecumenical insights that are among the cardinal strengths of TST.

Table 47: Doctoral Committees: College Diversity, Student Perspective

<table>
<thead>
<tr>
<th>Percentage of students whose committees have faculty from…</th>
<th>… one college: 21.67%</th>
</tr>
</thead>
<tbody>
<tr>
<td>… two colleges:</td>
<td>56.16%</td>
</tr>
<tr>
<td>… three colleges:</td>
<td>22.17%</td>
</tr>
</tbody>
</table>

The disciplinary composition of committees is split almost evenly between those that are interdisciplinary and those comprised of faculty from a single theological subfield (as defined by the traditional categories of practical, historical, biblical, and systematic theology). This seems to reflect an appropriate distribution of doctoral projects, with slightly over half exploring theological questions with insights from two or more theological specializations and the remainder pursuing questions with traditional formulations.
I. ACADEMIC PROGRAMS / DOCTOR OF PHILOSOPHY IN THEOLOGICAL STUDIES

Table 48: Doctoral Committee Service: Disciplinary Diversity

<table>
<thead>
<tr>
<th>Percentage of committees with faculty from…</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>… one area of expertise:</td>
<td>48.53%</td>
</tr>
<tr>
<td>… two areas of expertise:</td>
<td>46.08%</td>
</tr>
<tr>
<td>… three areas of expertise:</td>
<td>5.39%</td>
</tr>
</tbody>
</table>

2.7.3 Cohort courses

Two changes to the cohort courses have been made. The most straightforward was the shift of the Areas Studies course from the second session of studies to the beginning of year two. The course serves naturally as a transition into General Examinations because it requires a breadth of reading in the student’s foundational area in preparation of their syllabus. This positioning of the courses also brackets the residential phase of the program with a strong cohort experience.

The second change concerns the Research and Scholarship course which has settled into a pattern based on the research plans of the entering cohort of students. For much of the course, panels of three professors in each of the relevant areas are invited to discuss their research with the class. This structure introduces students to faculty who teach in the program while also providing a broad grounding in the subdisciplines of theological study.

3. Assessment of the PhD Program Relative to the Best of Its Kind

At the end of this section devoted to the academic programs under review, see the development entitled Assessment of TST’s Programs Under Review relative to the best of their kind.
The previous sections presented the eleven programs under study. For each of them, a program overview and an account of the program design were provided. This section presents the various co- or extracurricular opportunities offered to the students regardless of their specific program.

Co-curricular activities are available to both graduate and second-entry undergraduate students. Graduate students’ activities are largely centralized in the TST Graduate Students’ Association (TGSA) while the second-entry undergraduate degrees are largely located in the individual member colleges, with occasional meetings in the TST Basic Degree Roundtable. Both groups are represented on the TST 50th anniversary committee.

1. Graduate degrees

Co-curricular activities for the centrally administered graduate degrees occurs at the TST level. The Toronto School of Theology Graduate Students’ Association prides itself on the strength of its co-curricular opportunities. TST Graduate Student’s Association (TGSA) exists for the benefit of all graduate students at the Toronto School of Toronto (TST). TST’s graduate programs offer a rich array of faculty, library, and academic resources within a vibrant ecumenical community; and TGSA’s co-curricular opportunities reflect the goals of the program. Whether full time or part time, all graduate students enrolled at any TST college are members of TGSA. One of TGSA’s main purposes is to provide and organize opportunities for student academic and professional development beyond the classroom.

TGSA offers events geared towards academic support, career services, counselling and socials. For academic support, we provide TGSA members with workshops concerned with grant writing (SSHRC, OGS and Louisville Institute Grant) and also for writing a successful literature reviews, whether for publishing in an academic journal, an assignment or for personal research. As well, TGSA holds an annual conference where graduate students in theology and related disciplines have the opportunity to present their research and receive feedback. While this event has historically been a one-day event, recently we decided to extend the conference into a two-day event. The extending of this event allowed for a more wholistic support to theological students, as they are also invited to participate in non-denominational worship periods. Such worship times allow for a greater sense of ecumenism, which is a virtue TST emphasizes. The conference is devoted to a particular theme that has relevance to the various areas of theological studies as outlined by the Toronto School of Theology. It is held for graduate students by graduate students in order to help them advance their academic success by having the opportunity to present research and receive feedback, and also improve their career and life skills through networking. Furthermore, TGSA also strives for the involvement of all TST member colleges in the conference to ensure that the atmosphere is ecumenical as well as academic.

As for career services, we offer workshops focused on book and article publishing, post-doctoral opportunities and pedagogy. With respects to counselling, TGSA has worked diligently within the last ten years to draw attention to the importance of self-care and mental health for graduate
students. As graduate students, we can become “stretched-thin” in our eagerness to get involved in academic life, stay on top of our work, progress quickly and smoothly while also networking and presenting at many conferences. This past year TGSA had made it a priority to host one event on mental health per semester. These seminars are designed for students to learn self-care strategies and the importance of prioritizing one’s mental health. Lastly, our social events are an important part of TGSA’s identity. Two of our biggest events occur at the beginning and end of the academic year. We host a welcome back social and an end of the year social to bookend the academic year. Throughout the year, TGSA will hold smaller socials such as pizza luncheons and study sessions. These events are a great way for students of all years to meet new friends, catch-up with old ones and indulge in great conversation and community building.

In addition to extracurricular activities hosted directly by TGSA, there have historically been other smaller TST graduate student groups, such as the Liturgy Seminar or the Women in Theology group. In such cases, TGSA helps facilitate further network development and learning possibilities by providing these initiatives with some funding or by communicating these events to our student population.

At an individual level, both graduate and second-entry undergraduate students are also welcomed to take advantage of the services of the U of T ecumenical chaplaincy for personal concerns and growth in well-being. Ecumenical chaplains are stationed at specific colleges throughout the TST.

2. Second-entry Undergraduate Programs

Co-curricular opportunities at the second-entry undergraduate level is provided by the member colleges. All colleges offer some form of Orientation for new and returning students.

Knox College hosts a two-day orientation and retreat on the week prior to the start of Fall classes. The focus of the orientation day is decidedly on welcoming and introducing new students, especially the undergraduate students, to the faculty and staff members who will remain vital partners in their theological education. The ensuing retreat entails a sleepover at the Crieff Hills Retreat Centre with emphasis on community building by literally ‘breaking bread together.’ Throughout the year, Knox actively promotes opportunities for various practitioners in the field of ministry from within the Presbyterian Church in Canada to share professional mentorship to MDiv students at various levels of study.

Regis College offers a general one-day Orientation in September before the start of classes, Orientation for international students (on study permit issues and UHIP) once very year in September, Career Planning and Work Search Strategy Workshop, once every year in February, Basic Degree Workshop on specific topics twice yearly (November and February), and M.Div. Comprehensive Exam Orientation, once every year (March).

Trinity College hosts a student orientation in September, which includes orientation to BD curriculum, chapel, field education, and library services.

At St. Augustine’s Seminary, co-curricular activities are integral to the MDiv/STB degree. These include opportunities for human formation, such as access to a counsellor/psychologist as well as individual spiritual direction and spiritual retreats throughout the year. Holistic personal development of the student through modalities such as workshops, retreats, and sessions for specialized as well as timely and current topics in society are strongly encouraged.
I. ACADEMIC PROGRAMS / ASSESSMENT OF TST’S PROGRAMS UNDER REVIEW

The University of St. Michael’s College offers a general orientation day for both second-entry undergraduate and graduate students in September before the beginning of classes. The day consists of: a welcome AGM for our Student Life Committee where the activities for the year are discussed and laid out; a general information session for students introducing our faculty and staff, general course information for students, registral and financial aid information, library services, field education, and a chance for students to engage and meet one another; an evening prayer service held at St. Basil’s Church, giving the students and the Faculty of Theology a chance to pray with one another for the success of the year ahead; as well as a barbeque, giving the students, staff, and faculty to socialize with one another over some delicious food and drinks. The University of St. Michael’s offers a chance for students, staff, and faculty to take advantage of the campus ministry services for personal concerns and growth in well-being.

Emmanuel College holds a two-day new student orientation each fall and hosts a variety of co-curricular events throughout the academic year. These include academic skills workshops, monthly community lunches, public lectures, and weekly spiritual practices oriented toward students of several different religious groups (United Church, Muslim, Buddhist, and spiritual-contemplative). The Emmanuel College Student Society also hosts forums on special topics, two formal socials, and a variety of informal gatherings throughout the year.

Wycliffe College holds a new student orientation for second-entry undergraduate programs in September the week before classes begin. The orientation provides new and returning students an opportunity to meet faculty, staff and fellow students while also learning about the college, TST, the University, and the City. Wycliffe offers a shorter orientation for entering students in January. Throughout the year we have daily worship services including a Wednesday afternoon service and dinner where students are invited to attend with their families and guests. Wycliffe holds a variety of events and learning opportunities throughout the year including workshops, public lectures, and social events. Through the student council, students take an active role in organizing and promoting these events. Wycliffe also offers a variety of resources in support of student mental and spiritual health including faculty advising, confidential pastoral care, support for counseling services, and small groups that meet during the term.

As noted earlier, colleges offer Theological Field Education as part of the M.Div. curriculum. In order to maximize the efficacy of this practicum experience, directors of experiential learning within colleges host orientation sessions for both students and their mentors. For some colleges, weekly debriefing sessions are mandatory for students enrolled in field education. Field education has proven to provide appropriate training and mentorship to students before and during the educational experience.

All colleges offer chapel services for students, staff, and faculty. Frequency of chapel services vary from college to college. For the most part, chapel services are invaluable in many fronts, community building, strengthening spirituality of participants, and enabling student participation. Collectively, all colleges participate in two annual ecumenical services which are hosted on a rotational basis.
Assessment of TST’s Programs Under Review
relative to the best of their kind

1. Available Comparative Data

There are two ways in which we can contextualize our programs. The first concerns theological education in Canada. There are approximately thirty-eight theological institutions in Canada that are subject to accreditation by The Association of Theological Schools in the United States and Canada (ATS). ATS therefore can provide some limited data about those institutions. Of those, thirty-one institutions identify themselves as either Protestant or Interdenominational, and seven are Roman Catholic. In 2019-2020, those institutions enrolled 4,310 students (3,615 in basic degree programs and 695 in advanced degree programs, including the DMin program). In addition to TST, there are two ecumenical schools, The Atlantic School of Theology (affiliated with St Mary’s University), and the Vancouver School of Theology (affiliated with the University of British Columbia), and two consortia in Canada: the Associated Canadian Theological Schools of Trinity Western University, the Montreal School of Theology (affiliated with McGill University). Vancouver and Montreal are affiliated with a university that has a place in the QS international rankings for Theology and Religious Studies (thirty-eight and thirty-one respectively) and they are joined by McMaster Divinity School that is affiliated with McMaster University that ranks between fifty-one and one hundred internationally.  

The second way to contextualize is to compare TST to internationally ranked theological institutions in the USA. ATS collects and records quantitative data on some 240 such institutions but allows each institution to identify a set of peer institutions for annual comparisons that are part of the datasets delivered to each institution. TST, for the last decade or so, has identified eleven peer institutions which are the following with the comparable degrees that they offer:

Table 49: Eleven Comparable Peer Institutions

<table>
<thead>
<tr>
<th>Comparator School</th>
<th>MDiv</th>
<th>MPS</th>
<th>MRE</th>
<th>MSM</th>
<th>MTS</th>
<th>ThM</th>
<th>Dmin</th>
<th>MA</th>
<th>PhD</th>
</tr>
</thead>
<tbody>
<tr>
<td>Boston University School of Theology</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td>Candler School of Theology</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td>CU of A School of Theology and Religious Studies</td>
<td>X</td>
<td></td>
<td></td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td>Drew University Theological School</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td>Duke University Divinity School</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>X</td>
<td></td>
<td>X</td>
</tr>
<tr>
<td>Graduate Theological Union</td>
<td>X</td>
<td></td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td>Harvard University Divinity School</td>
<td>X</td>
<td></td>
<td></td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td>McGill University School of Religious Studies</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>Notre Dame Seminary</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>Princeton Theological Seminary</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>X</td>
<td></td>
<td></td>
</tr>
<tr>
<td>University of Chicago Divinity School</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>X</td>
<td></td>
</tr>
</tbody>
</table>

Of these eleven, three are ranked in the top ten for the discipline (Harvard, Duke, and Chicago), four are in ranked between eleven and fifty (Boston, Candler, McGill, and Princeton), one is ranked

37 This data is drawn from the 2019-2020 datasets. For all rankings noted here, QS World University Rankings does not distinguish between the research productivity of an affiliated theological college and a department of religious studies.
between fifty-one and one hundred (Catholic University of America), while three are not in the top 100 at all. Overall, this is an appropriate set of peer schools for TST since the University of Toronto ranked sixteenth in Theology and Religious Studies in 2019-2020.

One point must be kept in mind: the level of granularity of ATS datasets does not provide the data necessary for an assessment of each degree program at TST. ATS, for historical reasons, provides discrete data for the MDiv and DMin programs that it accredits, but then conflates data about other basic degree programs into two general categories of non-ministerial degrees and general theological studies degrees (which includes a number of MA programs in Canada and the USA). ATS also lumps together data for the ThM, MA and PhD/ThD programs into an "advanced research" degrees category. Finally, most of the comparative data from the peer schools is expressed as an average of those schools and drilling down to individual schools is not always possible. For this reason, our comparative assessment will be presented in broad strokes, but where possible individual degrees will be highlighted.

The following quantitative data has been constructed from these sources:

- The *Institutional Peer Profile Report* (IPPR) for the Toronto School of Theology (2019 edition which contains historical data from 2015-2019). Since TST does not register students itself, this document contains no student data, but provides data about its peer schools.
- The 2019 IPPRs of the seven TST schools (containing historical data form 2015-2019): Emmanuel College at Victoria University, Knox College, Regis College, St Augustine's Seminary, Trinity College, University of St Michael's College, and Wycliffe College.

2. Quantitative Indicators of Quality

2.1 Headcounts and Faculty to Student Ratios

In terms of student headcount, TST is the largest theological educator in both Canada and amongst its peer institutions. TST mirrors most of its comparators in that the general division between basic and advanced degree program is about 3:1. One factor that can affect program quality is the ratio of full-time faculty to students.

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38 The inclusion of Notre Dame Seminary, a diocesan seminary for New Orleans, appears to have been confused with the Department of Theology in the University of Notre Dame (also accredited by ATS). The Seminary’s data are part of the data reported to TST (which sees only averages of the peer institutions for many of the data points), but its size means its inclusion has had a negligible impact on the overall comparisons.
Table 50: Headcounts and Faculty to Student Ratios

<table>
<thead>
<tr>
<th>Peer Institution (2019-2020 snapshot)</th>
<th>Basic Degree</th>
<th>% of HC(^{39})</th>
<th>Advanced Degree</th>
<th>% of HC</th>
<th>FT Faculty to Student Ratio</th>
</tr>
</thead>
<tbody>
<tr>
<td>Boston University School of Theology</td>
<td>261</td>
<td>81%</td>
<td>65</td>
<td>20%</td>
<td>1:8</td>
</tr>
<tr>
<td>Candler School of Theology</td>
<td>355</td>
<td>76%</td>
<td>112</td>
<td>24%</td>
<td>1:10</td>
</tr>
<tr>
<td>Catholic University of America School of Theology and Religious Studies</td>
<td>126</td>
<td>48%</td>
<td>135</td>
<td>52%</td>
<td>1:9</td>
</tr>
<tr>
<td>Drew University Theological School</td>
<td>197</td>
<td>56%</td>
<td>156</td>
<td>44%</td>
<td>1:18</td>
</tr>
<tr>
<td>Duke University Divinity School</td>
<td>430</td>
<td>77%</td>
<td>129</td>
<td>23%</td>
<td>1:17</td>
</tr>
<tr>
<td>Graduate Theological Union</td>
<td>48</td>
<td>24%</td>
<td>147</td>
<td>72%</td>
<td>1:20</td>
</tr>
<tr>
<td>Harvard University Divinity School</td>
<td>265</td>
<td>99%</td>
<td>3</td>
<td>1%</td>
<td>1:7</td>
</tr>
<tr>
<td>McGill University School of Religious Studies</td>
<td>52</td>
<td>54%</td>
<td>44</td>
<td>46%</td>
<td>1:5</td>
</tr>
<tr>
<td>Notre Dame Seminary</td>
<td>157</td>
<td>100%</td>
<td>0</td>
<td>0%</td>
<td>1:9</td>
</tr>
<tr>
<td>Princeton Theological Seminary</td>
<td>285</td>
<td>78%</td>
<td>75</td>
<td>21%</td>
<td>1:8</td>
</tr>
<tr>
<td>University of Chicago Divinity School</td>
<td>159</td>
<td>55%</td>
<td>131</td>
<td>45%</td>
<td>1:7</td>
</tr>
<tr>
<td>TST</td>
<td>660</td>
<td>69%</td>
<td>227</td>
<td>24%</td>
<td>1:16</td>
</tr>
</tbody>
</table>

As the table illustrates, the full-time faculty to student ratio at TST is comparable to its peer, Duke University, where the distribution between basic and advanced degree students is also similar, and is close to two other peers, Drew University, and the Graduate Theological Union. In the Canadian context, McGill certainly supports a lower ratio, but it is worth noting that TST also maintains a more reasonable ratio than the second and third largest institutions in Canada, which have ratios of 1:43 and 1:35 respectively.\(^{40}\)

### 2.2 Application Data and Market Share

Another indicator of quality is application data.\(^{41}\) At the basic degree, TST has maintained its market share in recruiting between 18% and 22% of all applications received at Canadian Institutions. By contrast, the advanced degree programs saw a significant increase in applications, rising from 10-15% of the market prior to 2014 to 25-30% from 2015 to 2018. This coincides with the new conjoint PhD program coming online in 2015, where it experienced a spike from 11% in 2014 to 38% in 2015, which then settled to a more even share in subsequent years.

---

\(^{39}\) Not all numbers add up to 100%: if less, the institutional also records students in non-degree programs; if over, this is due to rounding up.

\(^{40}\) Tyndale University College and Seminary had 862 students and 20 FT faculty; Regent College had 387 students and 11 FT faculty.

\(^{41}\) In order all the relevant data sources, application data ranges from 2014-2018, whereas other data tables will normally range from 2015-2019.
Table 51: Basic-Degree Programs Applications, Offers and New Registrants

<table>
<thead>
<tr>
<th>Basic Degree</th>
<th>2014</th>
<th>2015</th>
<th>2016</th>
<th>2017</th>
<th>2018</th>
</tr>
</thead>
<tbody>
<tr>
<td>TST Applications</td>
<td>317</td>
<td>375</td>
<td>335</td>
<td>344</td>
<td>306</td>
</tr>
<tr>
<td>Canadian sector</td>
<td>1449</td>
<td>1720</td>
<td>1577</td>
<td>1648</td>
<td>1656</td>
</tr>
<tr>
<td>TST Offers</td>
<td>297</td>
<td>352</td>
<td>304</td>
<td>306</td>
<td>261</td>
</tr>
<tr>
<td>Canadian sector</td>
<td>1132</td>
<td>1362</td>
<td>1264</td>
<td>1279</td>
<td>1317</td>
</tr>
<tr>
<td>TST New Registrants</td>
<td>233</td>
<td>259</td>
<td>234</td>
<td>223</td>
<td>191</td>
</tr>
<tr>
<td>Canadian sector</td>
<td>861</td>
<td>987</td>
<td>929</td>
<td>904</td>
<td>969</td>
</tr>
</tbody>
</table>

Table 52: Advanced-Degree Programs Applications, Offers and New Registrants

<table>
<thead>
<tr>
<th>Advanced Degree</th>
<th>2014</th>
<th>2015</th>
<th>2016</th>
<th>2017</th>
<th>2018</th>
</tr>
</thead>
<tbody>
<tr>
<td>TST Applications</td>
<td>39</td>
<td>149</td>
<td>91</td>
<td>98</td>
<td>108</td>
</tr>
<tr>
<td>Canadian sector</td>
<td>348</td>
<td>392</td>
<td>361</td>
<td>320</td>
<td>382</td>
</tr>
<tr>
<td>TST Offers</td>
<td>30</td>
<td>128</td>
<td>75</td>
<td>70</td>
<td>83</td>
</tr>
<tr>
<td>Canadian sector</td>
<td>257</td>
<td>257</td>
<td>251</td>
<td>191</td>
<td>254</td>
</tr>
<tr>
<td>TST New Registrants</td>
<td>17</td>
<td>102</td>
<td>50</td>
<td>53</td>
<td>58</td>
</tr>
<tr>
<td>Canadian sector</td>
<td>169</td>
<td>176</td>
<td>165</td>
<td>128</td>
<td>184</td>
</tr>
</tbody>
</table>

Two comparisons focusing on the MDiv program reinforce TST's position in North American theological education. In comparing TST's MDiv program to its peer institutions, on the whole the degree program attracts more students, makes more offers, and see more annual new registrations.42

Table 53: MDiv Applications, Offers and New Registrants

<table>
<thead>
<tr>
<th>MDiv Program</th>
<th>2014</th>
<th>2015</th>
<th>2016</th>
<th>2017</th>
<th>2018</th>
</tr>
</thead>
<tbody>
<tr>
<td>TST Applications</td>
<td>128</td>
<td>137</td>
<td>121</td>
<td>116</td>
<td>127</td>
</tr>
<tr>
<td>Comparators' Average</td>
<td>129</td>
<td>129</td>
<td>129</td>
<td>120</td>
<td>124</td>
</tr>
<tr>
<td>TST Offers</td>
<td>123</td>
<td>130</td>
<td>107</td>
<td>109</td>
<td>106</td>
</tr>
<tr>
<td>Comparators' Average</td>
<td>104</td>
<td>104</td>
<td>107</td>
<td>93</td>
<td>94</td>
</tr>
<tr>
<td>TST New Registrants</td>
<td>98</td>
<td>98</td>
<td>84</td>
<td>77</td>
<td>83</td>
</tr>
<tr>
<td>Comparators' Average</td>
<td>56</td>
<td>56</td>
<td>56</td>
<td>49</td>
<td>48</td>
</tr>
</tbody>
</table>

TST's market share trend is also borne out by looking to annual headcounts. For example, between 2015 and 2019 TST has maintained around 19% of the MDiv market in Canada in terms of student headcounts.

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42 Data concerning the eleven peer institutions is reported to TST as the either the high, average, and low value; or only the average.
I. ACADEMIC PROGRAMS / ASSESSMENT OF TST’S PROGRAMS UNDER REVIEW

Table 54: MDiv Student Headcount / Canadian Market Share

<table>
<thead>
<tr>
<th></th>
<th>2015</th>
<th>2016</th>
<th>2017</th>
<th>2018</th>
<th>2019</th>
</tr>
</thead>
<tbody>
<tr>
<td>TST MDiv Headcount</td>
<td>313</td>
<td>293</td>
<td>291</td>
<td>278</td>
<td>255</td>
</tr>
<tr>
<td>Canada-wide</td>
<td>1619</td>
<td>1643</td>
<td>1570</td>
<td>1649</td>
<td>1641</td>
</tr>
<tr>
<td>TST market share</td>
<td>19%</td>
<td>18%</td>
<td>19%</td>
<td>17%</td>
<td>16%</td>
</tr>
</tbody>
</table>

2.3 Women in Theological Education

A third quality indicator is the gender distribution within individual programs as well as the whole institution itself. This is a quality indicator since it speaks to the goals of all the programs in TST which seek to form students in scholarship and service for both their own ecclesial communities and society at large. Meeting that goal must include educating both men and women in a traditionally male dominated discipline. Significant headway has been achieved towards gender parity in the last two decades, but men still make up the majority of students. American theological schools have not fared as well over all (for example in 2019, women accounted for only 33% of students in the discipline), but our peer schools have diminished the gender gap from 20% in 2015 overall to just under 10% in 2019, where women account for 44% of all their students.

Table 55: Gender Comparisons between TST and its Peer Schools (Average)

<table>
<thead>
<tr>
<th>Women as % of total enrolment</th>
<th>2015</th>
<th>2016</th>
<th>2017</th>
<th>2018</th>
<th>2019</th>
</tr>
</thead>
<tbody>
<tr>
<td>TST MDiv</td>
<td>11%</td>
<td>10%</td>
<td>10%</td>
<td>9%</td>
<td>8%</td>
</tr>
<tr>
<td>Peer Comparators Average</td>
<td>20%</td>
<td>21%</td>
<td>21%</td>
<td>23%</td>
<td>23%</td>
</tr>
<tr>
<td>TST Non-MDiv (MRE, MPS, MAMS, MSM)</td>
<td>7%</td>
<td>9%</td>
<td>11%</td>
<td>12%</td>
<td>9%</td>
</tr>
<tr>
<td>Peer Comparators Average</td>
<td>2%</td>
<td>1%</td>
<td>1%</td>
<td>3%</td>
<td>2%</td>
</tr>
<tr>
<td>TST MTS</td>
<td>12%</td>
<td>12%</td>
<td>12%</td>
<td>10%</td>
<td>11%</td>
</tr>
<tr>
<td>Peer Comparators Average (MTS Equivalents)</td>
<td>7%</td>
<td>7%</td>
<td>7%</td>
<td>7%</td>
<td>7%</td>
</tr>
<tr>
<td>TST DMin</td>
<td>2%</td>
<td>2%</td>
<td>2%</td>
<td>1%</td>
<td>2%</td>
</tr>
<tr>
<td>Peer Comparators Average</td>
<td>2%</td>
<td>3%</td>
<td>3%</td>
<td>4%</td>
<td>3%</td>
</tr>
<tr>
<td>TST Advanced Research</td>
<td>8%</td>
<td>8%</td>
<td>9%</td>
<td>9%</td>
<td>7%</td>
</tr>
<tr>
<td>Peer Comparators Adv. Research Average</td>
<td>8%</td>
<td>8%</td>
<td>9%</td>
<td>9%</td>
<td>9%</td>
</tr>
<tr>
<td>All TST Programs</td>
<td>40%</td>
<td>42%</td>
<td>42%</td>
<td>41%</td>
<td>37%</td>
</tr>
<tr>
<td>Peer Comparators Average</td>
<td>40%</td>
<td>42%</td>
<td>42%</td>
<td>45%</td>
<td>45%</td>
</tr>
</tbody>
</table>

Here are the comparisons with all Canadian theological institutions:

---

43 TST recognizes the limitations of this data model: gender is a more complex category for student identity than this basic binary model. Percentages rather than headcounts are important as increasingly, not all students identify as female or male.
I. ACADEMIC PROGRAMS / ASSESSMENT OF TST’S PROGRAMS UNDER REVIEW

Table 56: Gender Comparisons between TST and its Peer Schools (Detailed)

<table>
<thead>
<tr>
<th>Women as % of total enrolment</th>
<th>2015</th>
<th>2016</th>
<th>2017</th>
<th>2018</th>
<th>2019</th>
</tr>
</thead>
<tbody>
<tr>
<td>TST MDiv</td>
<td>11%</td>
<td>10%</td>
<td>10%</td>
<td>9%</td>
<td>8%</td>
</tr>
<tr>
<td>All Canadian Schools</td>
<td>14%</td>
<td>14%</td>
<td>13%</td>
<td>13%</td>
<td>15%</td>
</tr>
<tr>
<td>TST Non-MDiv (MRE, MPS, MAMS, MSM)</td>
<td>7%</td>
<td>9%</td>
<td>11%</td>
<td>12%</td>
<td>9%</td>
</tr>
<tr>
<td>All Canadian School</td>
<td>13%</td>
<td>13%</td>
<td>13%</td>
<td>113%</td>
<td>13%</td>
</tr>
<tr>
<td>TST MTS</td>
<td>12%</td>
<td>12%</td>
<td>12%</td>
<td>10%</td>
<td>11%</td>
</tr>
<tr>
<td>All Canadian Schools MTS Equivalents</td>
<td>10%</td>
<td>10%</td>
<td>12%</td>
<td>12%</td>
<td>11%</td>
</tr>
<tr>
<td>TST DMin</td>
<td>2%</td>
<td>2%</td>
<td>2%</td>
<td>1%</td>
<td>2%</td>
</tr>
<tr>
<td>All Canadian Schools DMin</td>
<td>10%</td>
<td>10%</td>
<td>12%</td>
<td>12%</td>
<td>12%</td>
</tr>
<tr>
<td>TST Advanced Research</td>
<td>8%</td>
<td>8%</td>
<td>9%</td>
<td>9%</td>
<td>7%</td>
</tr>
<tr>
<td>All Canadian Schools</td>
<td>6%</td>
<td>6%</td>
<td>6%</td>
<td>6%</td>
<td>5%</td>
</tr>
<tr>
<td>All TST Programs</td>
<td>40%</td>
<td>42%</td>
<td>42%</td>
<td>41%</td>
<td>37%</td>
</tr>
<tr>
<td>All Canadian Schools</td>
<td>43%</td>
<td>43%</td>
<td>44%</td>
<td>44%</td>
<td>44%</td>
</tr>
</tbody>
</table>

There are a few observations to made about these comparisons. There are first of all two areas of concern. To begin with, it is not surprising the MDiv (as well as the DMin) remain the domain of male students. These degrees, more than any other program, are tied to ecclesial positions of authority and so can be viewed as not available to women who are interested in graduate theological education. TST’s peer schools have made greater headway in recruiting women to the MDiv (but still have much to do to increase the number of women in their DMin programs—as does TST) and TST is more aligned to the Canadian context for the MDiv. However, TST is well below the Canadian average for the DMin, which may be due to the program structure at TST (e.g., not taught online and assumes full-time employment in ministry while completing the degree). Furthermore, while the non-ministerial degrees appear to attract more women at TST than its comparators, again it is below the Canadian total of student enrolled in these degrees.

By contrast, TST is doing better than its peer schools in its MTS program, where 11-12% of women enrolled at TST are completing this degree. TST’s profile for this program is in line with the Canadian record over the last five years. Another bright spot is the fact that TST has more women enrolled in its advanced degree programs than its peer schools do on average. Once again, TST’s number match the total number of women enrolled in these degree programs across the country.

Overall, there is more to be done to recruit women for all the degree programs. It would be a worthy goal to identify a target for the percentage of women enrolled in TST programs (overall 37-43%), for example, that would match the Canadian percentage of MAs and PhD’s awarded to women in the humanities (51%) or even in the Social Sciences (64%).

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44 E. Dianne Locker, 44th Statistical Report, 2018 (part 1) by the Canadian Association for Graduate Studies, p. 81-82.
2.4 Degree Completion

The final data point is the number of degrees awarded. Over the last five years, TST has awarded from 160 to 200 degrees each year over the last five years. Over the same period, it has awarded almost twice the number of degrees than the average of the peer schools.

Table 57: Awarded Degrees

<table>
<thead>
<tr>
<th>Degree Completions</th>
<th>2015</th>
<th>2016</th>
<th>2017</th>
<th>2018</th>
<th>2019</th>
</tr>
</thead>
<tbody>
<tr>
<td>TST MDiv</td>
<td>73</td>
<td>85</td>
<td>58</td>
<td>60</td>
<td>46</td>
</tr>
<tr>
<td>Peer Comparators Average</td>
<td>48</td>
<td>46</td>
<td>49</td>
<td>47</td>
<td>43</td>
</tr>
<tr>
<td>TST Non-MDiv (MRE, MPS, MAMS, MSM)</td>
<td>17</td>
<td>19</td>
<td>20</td>
<td>34</td>
<td>26</td>
</tr>
<tr>
<td>Peer Comparators Average</td>
<td>6</td>
<td>3</td>
<td>4</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>TST MTS</td>
<td>44</td>
<td>48</td>
<td>50</td>
<td>52</td>
<td>46</td>
</tr>
<tr>
<td>Peer Comparators Average (MTS Equivalents)</td>
<td>21</td>
<td>25</td>
<td>23</td>
<td>24</td>
<td>23</td>
</tr>
<tr>
<td>TST DMin</td>
<td>6</td>
<td>7</td>
<td>7</td>
<td>6</td>
<td>4</td>
</tr>
<tr>
<td>Peer Comparators Average</td>
<td>3</td>
<td>3</td>
<td>6</td>
<td>8</td>
<td>8</td>
</tr>
<tr>
<td>TST Advanced Research&lt;sup&gt;45&lt;/sup&gt;</td>
<td>29</td>
<td>27</td>
<td>33</td>
<td>46</td>
<td>37</td>
</tr>
<tr>
<td>Peer Comparators Adv. Research Average</td>
<td>15</td>
<td>17</td>
<td>14</td>
<td>17</td>
<td>14</td>
</tr>
<tr>
<td>All TST Programs</td>
<td>169</td>
<td>186</td>
<td>168</td>
<td>198</td>
<td>159</td>
</tr>
<tr>
<td>Peer Comparators Average</td>
<td>94</td>
<td>93</td>
<td>97</td>
<td>98</td>
<td>91</td>
</tr>
</tbody>
</table>

<sup>45</sup> This data set includes graduates of the ThD which no longer accepted students from 2014 onwards. While some students did transfer to the new PhD, some students remained in the program and graduated in the years 2015-2019. The first set of graduates of the PhD are included in the 2019 numbers, as is the new MA in 2018 and 2019.
II. TORONTO SCHOOL OF THEOLOGY

The next sections of this Report address the following elements:

- Faculty
- Research
- Student Funding
- Academic Services
- Organization and Financial Structure
- Resources and Infrastructure
- Internal and External Relationships
Faculty

Since the last UTQAP review, significant conversations have occurred in two areas regarding Faculty. 1) Given the differences among member schools noted in the “context,” how does TST ensure that faculty are appointed in categories that are consistent with their credentials and abilities? 2) Given the fact that TST member schools offer similar degrees and students are allowed to cross-register, what potential exists for faculty to share teaching across the curriculum? Because these discussions are so important at TST, this report on faculty will address the history and the self-studies that can provide a snapshot of the current situation.

1. Faculty Appointments

Describing the faculty complement at TST is more complicated than describing a university division. At the heart of this complexity is TST’s ecumenicity: the faculty embodies and performs, simultaneously, the collective mission of an ecumenical academic unit that strives for excellence as understood within the setting of a premiere research university AND the distinctive ecclesial mission of the individual member school.

Every faculty person is categorized twice: once by the title and category agreed upon by the TST Academic Council Approved Teaching Categories, April 2019 (Appendix F3) and once by the title and category awarded by the member school. The TST and member school categories can be thought of as different languages among different linguistic groups: the TST category-language speaks to the common standards and understandings of the TST as a whole, and specifically refers to U of T standards, while the member school category-languages refer to the particular understanding of the trustees of the member schools and their ecclesial constituencies. These languages carry different nuances and meanings.

The MOA stipulates that TST faculty are not faculty of the U of T but of the member schools. Under the MOA, the schools retain the right to give faculty titles of their own making and to conduct promotion reviews according to their own procedures. Some designations, such as Contractually Term Limited Appointment (CLTA), are not the same in the member schools as in the U of T, as these appointments may be renewable. A legal difference that separates these faculties has to do with faculty associations: at U of T, the faculty association negotiates specific issues on behalf of the faculty; some TST member college faculties have their own faculty associations that negotiate specific agreements; others do not collectively bargain. Some member schools award legal tenure; others do not. As this report notes later, these differences matter when it comes to resources available for faculty development. Regardless, under the MOA, member schools must demonstrate that the quality of their faculty is consistent with the standards of the U of T.

TST has worked hard since 2011 to clarify the common assumptions behind faculty categories that communicate consistency with U of T standards for shared TST purposes. Therefore, this report specifically describes faculty according to TST categories, which might be different than what is listed on the websites of the member schools.

Several documents approved by the Academic Council govern the categories and criteria used by the TST: Memorandum of Agreement, 2014; Guidelines for Making Status-Only Appointments, 2014 (Appendix F13); Guidelines for Graduate Faculty Appointments, April 27, 2015 (Appendix
II. TORONTO SCHOOL OF THEOLOGY / FACULTY

F9); Categories of Teaching Staff Members, March 26, 2018 (Appendix F11); Policy on Adjunct Faculty Members, May 28, 2018 (Appendix F10); Alternative Process for Adjudicating Graduate Teaching Credentials in Professional Areas of Theological Studies, September 14, 2018 (Appendix F8). The chart Academic Council Approved Teaching Categories, April 2019 (Appendix F3), summarizes and clarifies these categories. For the purposes of this report on faculty, faculty will be listed according to Academic Council Approved Teaching Categories. For the purposes of the research report, below, faculty will be listed by “faculty (graduate)” or “faculty,” which includes those in various categories not on the graduate faculty.

1.1 Tenure and teaching stream core faculty

Core faculty members are identified by the head of each member college. As a general rule, they will be faculty members within the meaning of paragraph 29 of TST’s MOA (2014) with the U of T. They may also be, among others, persons duly appointed to a continuing teaching position before the effective date of the MOA (2014); long-time adjunct faculty members who teach a course or courses required in a degree program; senior librarians; and persons appointed to an office of institutional administration who commonly participate in teaching. This description is found in the document on TST Categories Teaching Appointments (Appendix F11).

Faculty quality at TST is assured through an intensive review process that is dependent upon both the procedure of review and the content of the candidate’s dossier. Tenure track and teaching stream full time faculty are hired through a competitive search process. The committee includes faculty members from the hiring school, within and outside the specific theological discipline being searched, a member of the TST faculty from another school, and a member of the U of T faculty as provostial assessor. Tenure and promotion reviews require similar committees, arm’s length review letters and a U of T provostial assessor. Reports on hiring and promotions are sent back to TST and are available to the U of T.

Once hired by the member school, faculty CVs are forwarded to the TST Director for approval in a particular Academic Council category. They may continue to the Graduate Appointments Committee for appointment to the Graduate faculty as full, associate or associate (restricted) categories. During this process, faculty are designated as “core,” or “non-core.” The bulk of institutional development and faculty formation occurs with core faculty, although schools are also beginning to include non-core faculty in faculty development opportunities.

1.2 Non-core faculty

Member schools refer non-core faculty hired for limited appointments, such as sessionals and lecturers, to the TST Director for appointment in one of the categories designated by the Academic Council. Adjuncts, who in the TST nomenclature have primary appointments in other hospitals, congregations, or other institutions, are reviewed by a committee that is advisory to the TST Director.

1.3 Faculty renewal

While faculty renewal plans exist within member schools, TST does not currently have a composite faculty renewal plan. Member school administrators consult with each other and other
departments in the university regarding faculty hires and possible collaboration; however, final approval of faculty position posting rest with the authority of the governing bodies of the member schools. In the next decade, TST member schools, like the rest of higher education, will largely complete the transition in faculty that is occurring as a result of the retirement of the “baby boom” generation. When polled, the SEC estimated that TST anticipates twenty-four graduate school level retirements before the UTQAP in 2028. (Trinity: three, Regis: six, Knox: six, Emmanuel: three, St. Michael’s: one, Wycliffe: five.) Every year, the SEC reviews the U of T’s Statement on Diversity and Excellence. Each school is required to have a diversity statement as part of its obligations towards The Association of Theological Schools in the United States and Canada (ATS).

1.4 Description of the current faculty

The following list of 2020 TST Faculty distinguishes core faculty (1) from non-core faculty (2) and, within each category, groups faculty members according to their teaching status (e.g. regular tenure-stream, teaching stream, contractual limited term, etc.). Of 199 total faculty, eighty-eight are graduate faculty, and of these, about one third are women. The curriculum vitae of the 122 core and graduate faculty members, as well as forty other CVs of other faculty, can be examined here. Appendix F12 presents the same list in alphabetical order.

Table 58: Description of TST Current Faculty

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<tr>
<th>Last Name</th>
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<th>Primary College</th>
<th>Core Faculty</th>
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46 162 CV’s could be obtained in time for this report. All the 37 missing CV’s are of non-core and non-graduate faculty.
II. TORONTO SCHOOL OF THEOLOGY / FACULTY

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<tr>
<th>Last Name</th>
<th>First Name</th>
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1.2 Teaching Stream

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### II. TORONTO SCHOOL OF THEOLOGY / FACULTY

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#### 1.3 Contractual Limited Term

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<tr>
<td>Sumner</td>
<td>George</td>
<td>WY</td>
<td>No</td>
<td>Emeritus</td>
<td>GCTS Emeritus - Full</td>
</tr>
<tr>
<td>Vaage</td>
<td>Leif</td>
<td>EM</td>
<td>No</td>
<td>Emeritus</td>
<td>GCTS Emeritus - Full</td>
</tr>
<tr>
<td>Wilson +</td>
<td>Paul</td>
<td>EM</td>
<td>No</td>
<td>Emeritus</td>
<td>GCTS Emeritus - Full</td>
</tr>
</tbody>
</table>

### 2.8 Status Only

<table>
<thead>
<tr>
<th>Last Name</th>
<th>First Name</th>
<th>Primary College</th>
<th>Core Faculty</th>
<th>TST Teaching Status</th>
<th>Graduate Status</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ansloos +</td>
<td>Jeffrey</td>
<td>SM</td>
<td>No</td>
<td>StatusOnly</td>
<td>GCTS Associate (Restricted)</td>
</tr>
<tr>
<td>Bergs *</td>
<td>Roger</td>
<td>EM</td>
<td>No</td>
<td>StatusOnly</td>
<td></td>
</tr>
<tr>
<td>Chen *</td>
<td>Li</td>
<td>EM</td>
<td>No</td>
<td>StatusOnly</td>
<td></td>
</tr>
<tr>
<td>Daboll *</td>
<td>Mark</td>
<td>EM</td>
<td>No</td>
<td>StatusOnly</td>
<td></td>
</tr>
<tr>
<td>Frketic *</td>
<td>Stephen</td>
<td>EM</td>
<td>No</td>
<td>StatusOnly</td>
<td></td>
</tr>
<tr>
<td>Holmstedt +</td>
<td>Robert</td>
<td>SM</td>
<td>No</td>
<td>StatusOnly</td>
<td>GCTS Full</td>
</tr>
<tr>
<td>MacPhail *</td>
<td>Jean</td>
<td>EM</td>
<td>No</td>
<td>StatusOnly</td>
<td></td>
</tr>
<tr>
<td>More +</td>
<td>Alison</td>
<td>SM</td>
<td>No</td>
<td>StatusOnly</td>
<td>GCTS Associate (Restricted)</td>
</tr>
<tr>
<td>Mullin +</td>
<td>Amy</td>
<td>SM</td>
<td>No</td>
<td>StatusOnly</td>
<td>GCTS Associate (Restricted)</td>
</tr>
<tr>
<td>Starr *</td>
<td>Chloe</td>
<td>SM</td>
<td>No</td>
<td>StatusOnly</td>
<td></td>
</tr>
<tr>
<td>Taylor *</td>
<td>Daniel</td>
<td>EM</td>
<td>No</td>
<td>StatusOnly</td>
<td></td>
</tr>
<tr>
<td>Thompson +</td>
<td>Alison</td>
<td>SM</td>
<td>No</td>
<td>StatusOnly</td>
<td>GCTS Associate (Restricted)</td>
</tr>
<tr>
<td>Wright *</td>
<td>Patricia</td>
<td>EM</td>
<td>No</td>
<td>StatusOnly</td>
<td></td>
</tr>
</tbody>
</table>

### 2.9 Cross-Listed

<table>
<thead>
<tr>
<th>Last Name</th>
<th>First Name</th>
<th>Primary College</th>
<th>Core Faculty</th>
<th>TST Teaching Status</th>
<th>Graduate Status</th>
</tr>
</thead>
<tbody>
<tr>
<td>Batten</td>
<td>Alicia</td>
<td>CG</td>
<td>No</td>
<td>Cross-listed</td>
<td>GCTS Full</td>
</tr>
<tr>
<td>Bergen</td>
<td>Jeremy</td>
<td>CG</td>
<td>No</td>
<td>Cross-listed</td>
<td>GCTS Full</td>
</tr>
<tr>
<td>Gingerich Hiebert</td>
<td>Kyle</td>
<td>CG</td>
<td>No</td>
<td>Cross-listed</td>
<td>GCTS Associate</td>
</tr>
</tbody>
</table>
2. Core Faculty Strengths and Curriculum Delivery: Second-entry Undergraduate (Basic) Degrees

The usual course load is five courses per year; faculty supervising graduate students or undertaking significant administrative responsibilities may teach four or fewer courses. Graduate faculty usually teach one course at the 5000-6000 level, in addition to serving on graduate committees or supervising graduate students.

Of 415 undergraduate courses taught in 2019-20, courses were scheduled in the following areas: 167 or 40% were taught in practical theology; 116 or 28% were taught in theology; fifty-eight courses or 14% were taught in Biblical studies; thirty-two or 8% were taught in history; thirty courses or 7% were taught in Field Education; twelve or 3% were cross-listed in multiple categories.

Overall, in 2019-20, 55% of all courses were taught by core faculty. (See Appendix F2: Undergraduate Courses 2019-20 for further breakdown of faculty categories).

- Of the 167 courses in practical theology, 47% were taught by core faculty.
- Of the 116 courses in theology, 58% were taught by core faculty.
- Of the fifty-eight courses taught in Biblical studies, 74% were taught by core faculty.
- Of the thirty-two courses taught in history, 41% were taught by core faculty.
- Of the thirty courses in Field Education, 80% were taught by core faculty.

These data suggest that TST, at the second-entry undergraduate level, as a whole is strongest in Field Education and Biblical studies, is strong in theology, and weakest in History. Practical Theology may be stronger than these data suggest, as Supervised Pastoral Education (SPE) courses are taught by adjuncts and may be considered either Practical Theology or Field Education. TST faculty strength as a whole is significant because, even though cross-registration has declined in recent decades, TST member schools do rely on each other for curricular coverage in a few team-taught courses, during regularly scheduled sabbaticals, and during emergencies. And colleagues with similar interests in research are important in the TST research culture.

3. Graduate Faculty

In August 2020, the majority of the Graduate Faculty, eighty-eight faculty members, were reviewed and contracts were renewed for another five-year period. Records indicate that forty-four different faculty are supervising PhD students, most of which supervise multiple students, and five different faculty supervise ThM theses. The GCTS has noted several areas that are important for the deployment of graduate faculty, including

- how faculty are assigned to cohort and other required courses
- how GCTS determines the need for Graduate courses at the 5000 level
- how and when these faculty are recruited
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- whether faculty with specific competences are needed to fill new positions or positions where key faculty are retiring.

4. Appropriateness and effectiveness of the unit’s use of existing human resources

Faculty resources, as well as the budget that supports them, are approved by the member schools. At the undergraduate level, where member schools have primary responsibility for staffing, the deployment of faculty works smoothly, as far as can be seen from TST’s vantage point.

Furthermore, TST has completed a study of the most effective use of staff in the GCTS and has reclassified these positions. Moving forward, TST will continue that study for faculty administrative positions.

The original plan for the GCTS provided for teaching and committee assignments to be shared in alphabetical order. This system is disrupted by sabbaticals, etc. Moving forward, the SEC is creating a multiyear rotation of faculty who will staff cohort and other required courses, as part of a system-wide plan for member college fair-sharing contributions to supporting TST in various ways. SEC is also studying the question of succession planning for faculty administrative positions.

5. Support for Faculty Development

Faculty development support lies largely with the member schools. Opportunities for faculty development include a sabbatical policy for the purpose of research, publication, and/or the improvement of effectiveness in teaching or in other duties related to the school. Normally, a regular member of the faculty is eligible to receive one sabbatical year (two semesters and one summer) for six years of full-time service. The two semesters of sabbatical leave need not be successive. Member schools also provide funds for travel to professional meetings, dues for membership in professional organizations, and may provide other funds for technology, research, or books. Some schools redistribute Social Science and Humanities Research Council (SSHRC) funds to faculty. (See Appendix R5 – Funding for further information.) Faculty are also eligible for faculty development opportunities through their member schools’ accreditation with ATS.

Faculty development opportunities are also available through the TST, through sharing resources and opportunities with other TST colleges and the U of T, and through faculty retreats, orientations, and workshops. As noted elsewhere, in summer 2020 an online course was available for faculty on online teaching in order to facilitate the transition to remote teaching on account of the coronavirus pandemic. The TST Virtual Seminar, created in conjunction with TJT, continues to gather to discuss epoch-changing events. Various lectures and workshops relate to pedagogy, student formation and themes associated with formation and education, for example, at Regis College in the Ignatian tradition and at Emmanuel College on theology of teaching. Moving forward, plans are underway to formalize a “Lectureships and Conferences” advisory committee in early 2021 under the leadership of emeritus professor Dr. Lee Cormie.
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6. International Comparisons

The TST Senior Executive Council (SEC) discussed appropriate comparisons for TST and agreed that we are best measured against other theological consortia located in Canada, the USA and in other countries. Current theological consortia include:

- **Theological Consortium of Greater Columbus** unites three schools in Columbus, Ohio. They invite each other to lectureships.
- **Washington Theological Consortium** comprises fifteen theological schools, shares cross-registration, library services, and faculty area groups. It has a staff of three with an Executive Director, Dr. Larry Goleman, and offers certificates.
- **Boston Theological Consortium** has ten schools. It offers cross-registration, library access, certificate programs and student-led conferences. It has an Executive Director and an Internal Projects Manager.
- **Chicago Theological Consortium**, which facilitates cross registration, library access, interchange among faculty, communication among schools, is chaired by a faculty member at a member school and has an administrative assistant.
- **North Carolina Theological Consortium**, comprising four schools, facilitates library sharing and cross-registration. All courses are transcripted through Gordon Conwell Seminary.
- **Wellington Theological Consortium** (New Zealand), which has four schools, shares events.
- **Montreal School of Theology at McGill University** is a consortium of three theological schools, offering the Master of Divinity degree and a diploma in ministry. They are accredited by the ATS.

These consortia seem collaborative but less centralized than TST. Analogies with two other consortia are more revealing:

- **Graduate Theological Union** in Berkeley, California, is formed of more than twenty member schools and affiliates. It is accredited by the ATS, offers doctoral degrees, and has an executive team of six including advancement. It features Dr. Uriah Kim as President, 50+ core faculty and 100+ faculty from across the consortium. GTU has a statement of reaccreditation and effectiveness on their website.
- **Associated Canadian Theological Seminaries** at Trinity Western University is a Canadian consortium of four seminaries in British Columbia that offers a variety of master’s degrees and the Doctor of Ministry. They are accredited by ATS. They have an executive team of four, among which the Executive Director, Dr. Ryan Klassen, is a TST graduate.

The following table compares the size of TST, ACTS and GTU. It shows that ACTS is considerably smaller and less theologically diverse, in terms of Christian diversity, than TST, which spans the Christian spectrum. GTU is considerably larger and more interreligiously diverse than TST. The following statistics give a sense of the size of the three institutions.
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Table 59: Comparison focus of TST, ACTS and GTU

<table>
<thead>
<tr>
<th></th>
<th>TST</th>
<th>ACTS</th>
<th>GTU</th>
</tr>
</thead>
<tbody>
<tr>
<td># of member colleges</td>
<td>7</td>
<td>4</td>
<td>20</td>
</tr>
<tr>
<td># of faculty</td>
<td>98 core faculty</td>
<td>28 listed on web page</td>
<td>50 core faculty 200 others from across the consortium</td>
</tr>
<tr>
<td></td>
<td>54 full graduate faculty</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Spiritual diversity</td>
<td>Spans Christianity + some interreligious teaching</td>
<td>Baptist, Mennonite</td>
<td>10+ faith traditions</td>
</tr>
<tr>
<td>Degrees offered</td>
<td>10 degrees and two certificates: MDiv, MTS, MAMS, MTS, MPS, Certificate in Theological Studies, Certificate in Psychospiritual Psychotherapy, Certificate in Interreligious Studies (new), MA, ThM, DMin, PhD</td>
<td>18 degrees + diplomas and certificates</td>
<td>30+ unique degree combinations; PhD and MA and certificates awarded by GTU while individual masters are awarded by member schools; Certificate in Interreligious Chaplaincy combined with MA</td>
</tr>
<tr>
<td>Level of degrees offered</td>
<td>Second-entry undergraduate and graduate (Ontario quality assurance categories)(^\text{47})</td>
<td>Graduate (ATS and British Columbia quality assurance categories)</td>
<td>Graduate (ATS and US categories)</td>
</tr>
</tbody>
</table>

ACTS is Canadian but not situated in a research university. GTU is based in California, USA, and has a close relationship with but is not situated in the University of California, so is TST’s closest comparator. Because comparable data are not easily available, Dr. Uriah Kim, President and Dean at the GTU, reviewed the TST Faculty and Research reports. He writes:

“I agree that GTU most resembles TST in all of theological education. It’s uncanny how similar two consortia are (although there are significant differences, which I will not iterate here).”

A comparison of the two institutions shows:

Table 60: TST and GTU Administrative Comparison

<table>
<thead>
<tr>
<th>Graduate Degrees and Faculty</th>
<th>TST</th>
<th>GTU</th>
</tr>
</thead>
<tbody>
<tr>
<td>Graduate degrees</td>
<td>Administers 4</td>
<td>Administers and confers 2</td>
</tr>
<tr>
<td>Quality Assurance</td>
<td>U of T</td>
<td>Not reported to UC Berkeley, though a close relationship exists</td>
</tr>
<tr>
<td>Publication and CV</td>
<td>Updated yearly</td>
<td>Updated every six months</td>
</tr>
<tr>
<td>Periodic review</td>
<td>Five years</td>
<td>Five years</td>
</tr>
</tbody>
</table>

Of all consortia, only TST is reviewed through a university quality assurance process.

\(^{47}\) Individual colleges are accredited with the ATS.
6.1 Hiring processes

As at GTU, TST’s hiring process assures the quality and breath of scholars for its graduate programs. Each school provides TST with the position announcement which is reviewed in SEC. TST works with the Office of the Vice-Provost, Faculty and Academic Life to provide both a TST and U of T representative to the committee. All positions anticipating graduate appointments are filled through a competitive search. SEC and the search committees refer to the U of T’s statement on Diversity and Excellence. The search announcements include diversity statements, such as the one in the current search posting for a theology professor at Wycliffe College:

Wycliffe College is committed to employment equity and offers equal opportunities to qualified women and men, including visible minorities and persons with disabilities. All qualified candidates are encouraged to apply; however, in keeping with Canadian law, Canadians and permanent residents will be given priority. Final appointment is subject to receipt of official transcripts and completion of a satisfactory criminal record check.

As another example, St. Michael’s College’s statement says

All qualified candidates are encouraged to apply; however, Canadians and permanent residents will be given priority. Citizens of the USA, Mexico, and Chile may be appointed to this position under their country’s relevant trade agreement with Canada. The University of St. Michael’s College is strongly committed to diversity within its community and especially welcomes applications from racialized persons/persons of colour, women, Indigenous/Aboriginal people of North America, persons with disabilities, LBGTQ persons, people who take a religiously informed view of human experience, and others who may contribute to further diversification of ideas. If you require accessibility accommodation, please contact the Human Resources Officer at 416-926-7118 or hr.stmikes@utoronto.ca.

TST does not currently collect data on the way that faculty identify themselves with respect to gender, race, ethnicity, religious practice, culture and other denominators of diversity. In hiring practices, we do not ask how a prospective faculty person identifies but to what diversity they feel competent to teach. Moving forward, it will be important for TST to identify the teaching competencies needed at both the undergraduate and graduate level.

Most searches involve public speaking events, and faculty beyond the person appointed to the search committee do attend and give feedback. After an appointment is made, the rationale for that appointment is submitted to the TST office.

6.2 Appointments Committee

At TST the Graduate Director chairs an Appointments and Review Committee. At the GTU, the GTU Dean chairs the Appointments and Review Committee that monitors and assesses the research production of the Core Degree Faculty (CDF) members. Moving forward, TST is reviewing the participation of the TST Director in the Appointments and Review Committee.
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6.3 Review results

In the last four years GTU reviewed approximately 20 CDF faculty, and only one person failed to meet the graduate appointment standard (and that person is on a three-year term rather than a five-year term for his next review). In 2020, sixty-two core graduate faculty were reviewed and reappointed. The GTU Dean concluded that, reviewing the TST faculty’s graduate faculty publication records, the TST faculty meet or exceed that of the GTU’s Core Degree Faculty.

6.4 Merit Compensation

At TST merit compensation is awarded by the individual schools. At GTU faculty receive no additional incentives for productivity, except to build their own career and reputation. GTU adds: since the GTU was receiving the faculty service without additional compensation, it was rare for a faculty to be unsuccessful in their review, even if their contribution was below the expectation and publication was unacceptable for someone teaching in the PhD program. At both schools, the trend is toward stricter quality review of individual faculty. The GTU new common agreement passed in 2019 likely will make periodic faculty reviews stricter than before regarding expectations for research and publication. Similarly, TST is implementing SGS’s stricter standards for faculty quality review, a topic discussed at the 2020 U of T/ TST Joint Committee reviewing the MOA.

6.5 Comparison of Graduate and Second-entry Undergraduate Programs

In recent years TST has spent much energy on graduate programs, but GTU member schools, according to Dr. Kim, have devalued the importance of the common PhD and MA programs.

See below tables for student enrollment in the two graduate programs (as well as the consortium and TST as a whole) and the number of graduate faculty in each institution.

Table 61: Student Enrollment in PhD and MA Programs (GTU and TST)

<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td><strong>GTU</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>PhD program (FTE)</td>
<td>147</td>
<td>153</td>
<td>159</td>
<td>168</td>
<td>173</td>
</tr>
<tr>
<td>MA program (FTE)</td>
<td>38</td>
<td>37</td>
<td>42</td>
<td>56</td>
<td>71</td>
</tr>
<tr>
<td>Total GTU enrollment (FTE)</td>
<td>676</td>
<td>703</td>
<td>784</td>
<td>830</td>
<td>809</td>
</tr>
<tr>
<td>Total GTU enrollment (HC)</td>
<td>914</td>
<td>961</td>
<td>1,044</td>
<td>1,089</td>
<td>1,110</td>
</tr>
<tr>
<td><strong>TST</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>PhD program (FTE)</td>
<td>N/A</td>
<td>153</td>
<td>139</td>
<td>110</td>
<td>96</td>
</tr>
<tr>
<td>MA+ThM programs (FTE)</td>
<td>N/A</td>
<td>36</td>
<td>37</td>
<td>39</td>
<td>37</td>
</tr>
<tr>
<td>Total TST enrollment (FTE)</td>
<td>N/A</td>
<td>538</td>
<td>526</td>
<td>507</td>
<td>502</td>
</tr>
<tr>
<td>Total TST enrollment (HC)</td>
<td>N/A</td>
<td>852</td>
<td>836</td>
<td>850</td>
<td>822</td>
</tr>
</tbody>
</table>

48 Drawn from Appendix A24: Comprehensive TST Enrollment Data.
Table 62: Graduate Faculty at GTU and TST (Head Count)

<table>
<thead>
<tr>
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<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>GTU’s Core Doctoral Faculty</td>
<td>48</td>
<td>52</td>
<td>54</td>
<td>52</td>
<td>57</td>
</tr>
<tr>
<td>TST’s Core Faculty with GCTS Status</td>
<td>63</td>
<td>NA</td>
<td>NA</td>
<td>NA</td>
<td>NA</td>
</tr>
</tbody>
</table>

6.6 The intersection of graduate and masters’ degrees

At GTU, member schools are looking for generalists rather than specialists to fill the needs for their multiple master’s programs, valuing teaching in multiple formats and administrative skills as much as publication. This effort will affect the research and publication records of the faculty who wish to apply for the CDF. At TST, the administrative profile is heavy for some faculty, lighter for others: moving forward, TST is developing a formula for distributing the administrative responsibilities fairly across the faculty.

6.7 Consortium-wide Faculty Renewal

TST, like GTU, finds it difficult to develop a consortium-wide faculty renewal plan. At the GTU in the last decade or so, the coordination in faculty hiring has disappeared due to the financial stress of member schools and the downsizing of member school faculty. There is always a natural generational transition of faculty when long-time established faculty retire and junior faculty are hired in their places, often due to financial reasons. Two concerns must be faced as the GTU tries to replenish the CDF with new faculty who are younger and less well known compared to many of those who have served the CDF for decades. The member schools are hiring many junior scholars on non-tenure tracks. This trend will limit the pool of potential candidates for CDF. This comparison raises a question for TST: whether TST will lose candidates for graduate membership, especially at the supervisory level, if the capacity for full GCTS membership, so the ability to supervise dissertations, is not considered a factor in faculty renewal.

GTU and TST agree:

“For both schools, the transition that is happening now is more profound than in any time in its history.”

Moving forward, the TST and GTU administrators plan to consult on issues that are common to theological consortia.
The report summary below demonstrates the scope and relevance of faculty research activities. The report on quality follows. The research of all faculty and graduate students since our last UTQAP review in 2011 is listed in Appendix R1: Detailed Research.

1. Scope and Relevance

As noted above, UTQAP 2011 recommended that TST develop a strategic plan that aligns with UT 2030. While this recommendation was not fully achieved, in 2020 TST invited our faculty and graduate student researchers to place their work within one of the seven themes outlined in the University of Toronto Strategic Research Plan 2018-2023 (UTSRP). The following audit of research and record of conversations helps to characterize TST’s research, especially in light of TST’s interdisciplinary graduate degrees.

1.1 Discover: Our Understanding of Humanity and the Universe

The UTSRP recognizes that we live in an era that has narrowed the distance between generating knowledge and recognizing its social impact. This category describes “enriching fundamental knowledge” as “providing the language and the tools with which we explore and articulate fundamental relationships; and, plumbing the depths of humanity’s past, bringing to light fascinating new knowledge about how our species and the diversity of human cultures came to be.” (p. 6) Theology is a language that expresses the way people, historically and currently, understand themselves and their communities, as humans and in relationship to that which transcends humanity. The relationship of theology and culture has been theme of scholarship through the 20th century: the relationship between cultures, expressions of belief and commitment, and practices is a subject of ongoing scholarly concern.

The UTSRP also recognizes that the history of ideas is fundamental to understanding ourselves as humans, individually and in community. It states that the impact of ideas may not be recognized until much later, so theoretical research that does not demonstrate immediate application is valued. TST faculty, many of whom study ideas that were generated in ancient, medieval, or early modern societies, thus devote their work to researching, clarifying and critiquing our cultural and religious origins. Philosophy, religious history, ecclesial heritage and doctrine, theological ethics and practice all partake in the ways in which theological studies contribute to understanding the meaning of life, a key descriptor of this category. The understanding of the mind and religious experience is an important category of research among theological researchers.

Fundamental research in many areas is being done by the TST faculty (graduate faculty members, and other faculty), and graduate students. A selective summary of such research follows.

1.1.1 Faculty (graduate)

Graduate faculty studying sacred scriptures are engaged in research on

- the nature of the self in Pauline theology
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- the prophets of the Hebrew Bible, the ecology, and the natural environment
- the inter-relationship of Early Judaism(s) and early Christianity with regard to ideas about purity and pollution, land and salvation, land and cleansing, exile and restoration
- the forgotten and silenced women interpreters of the Bible
- a theological, rather than historical-critical, interpretation of Scripture
- how medieval theologians made use of classical rhetoric and natural philosophy as science, to expound Scripture
- how scientific studies of emotion can be used to understand appeals to emotion in Bible texts.

Some focus on spirituality:
- spirituality and culture
- the history of Canadian spirituality over four hundred years
- a spiritual philosophical theology, which includes a multi-level understanding of the human person combining the inputs of theology, philosophy, literature and natural science.

Some develop new methodologies for theological study, for example,
- the methodology of Orthodox-Christian iconological reading that incorporates modern hermeneutics and historical methods
- how theological knowledge is and could be produced
- spatial perception, including provisional vs. permanent beliefs.

Some research philosophical topics, including
- the philosophy of Deleuze and Guattari, which could be considered a philosophy of everything, including knowledge, the mind, the cosmos and the origins of difference
- human mortality and finitude
- dialogical and dialectical imagination
- comparative theology and religious pluralism
- the origin of human diversity.

Others research specific topics or periods, including
- reconstructing history from ancient Jewish literature
- the witch-hunts in seventeenth century Scotland
- the understanding of “reconciliation”
- the divine body in humanity and the “imago Dei”
- the thought of Bernard Lonergan.

Others research topics that are important for faith, church and modern culture, including
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- research for church bodies on human sexuality and diversity
- religion in 20\textsuperscript{th} century Canada
- the multicultural church in Canada
- the history of religious culture in the 16\textsuperscript{th} and 17\textsuperscript{th} centuries
- the relationship of Christian traditions to religious and political communities
- Christian faith and culture; and
- social constraint, disciplining and the expression of emotion in religious and political communities.

1.1.2 Faculty (non-graduate)

Faculty who have not sought graduate status have also written about

- philosophical anthropology, especially on the human soul
- Augustine of Hippo’s use of earlier commentators on the Bible when interpreting the Good Samaritan story
- the history of the bishops of the Roman Catholic Archdiocese of Toronto
- the teaching of Pope Benedict XVI and Pope Paul VI
- factors that influence human behavior and formation
- prenatal, postnatal, epigenics, family of origin, nurture, nature and faith
- human formation and development, including practical knowledge and habits, rituals, and communities of practice.

1.1.3 Graduate students

Graduate students who have identified their work with this category are studying

- the 9\textsuperscript{th}-century Irish monk John Scotus on our relationship to God, the natural worlds, and our own desires and sexuality
- Soren Kierkegaard’s understanding of existence and how, within religious life, anxiety, despair or emptiness still exists
- labour movements of the early 1900’s in industrial Nova Scotia
- whether the notion of creation \textit{ex nihilo} is attainable by human reason
- the moral, intellectual, and emotional development of the person in marriage
- intersex bodies as a challenge to traditionalist doctrine in the early modern period
- how technology shapes the mind and being
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• transforming liturgy as “the work of the people” to “the play of the people, particularly, the intersection of “play” and eucharist.

➔ For more details, see Appendix R1: Detailed Research, 1. Discover

1.2 Sustain: Societies, Environment and Natural Resources

This UTSRP theme specifically addresses human-made changes in the environment, climate change, the effects of social and environmental disasters, sustainable and unsustainable patterns of consumption. TST faculty are addressing ethical, moral and spiritual concerns that arise from these issues, specifically focusing on theological ideas about the earth and humanity that contribute to destructive and constructive behaviours and attitudes, on the institutional and individual level. St. Michael’s College has particular strength in this area: it has had a position in ecotheology since 1991, with a corresponding institute, the Elliott Allen Institute for Theology and Ecology within the Faculty of Theology, which was led by Dr. Stephen Dunn from 1991-2001 and Dr. Dennis O’Hara from 2001-2019. Last year Dr. Hilda Koster was hired as Associate Professor of Ecotheology, to continue this area of strength.

1.2.1 Faculty (graduate)

Graduate faculty research highlights teachings about the humanity and the earth

• from Eastern Christianity
• from Roman Catholicism, especially through Pope Francis’ teaching in the encyclical Laudato Si and through the Hermeneutic of Mercy; and
• from Protestant traditions.

It connects, understands, examines

• the destruction of the earth in relation with coloniality
• the issue of “disaster” in relationship to Christian politics and climate change, social crisis, and their impact on culture and religious communities
• the phenomena of ecoanxiety, solastalgia, ecoparalysis in the face of climate change.

It proposes both alternate ways of living and healing, individually and collectively

• through modalities such as ecopsychology and ecotherapy.

Faculty are also writing about the prophets of the Hebrew Bible and ecology/environment and good stewardship of earth’s resources.

➔ For more details, see Appendix R1: Detailed Research, 2. Sustain

1.3 Promote: Healthy People, Healthy Communities, a Healthy World

A trajectory of theological research on the relationship of health and religion was explored in depth in the previous century. Our faculty retains a strong interest in this trajectory in relationship to intersectional issues (so, health complexities related to economic, geographic, racial, cultural, ethnic, and sexual/gender identities of persons and communities). Recent trends in scholarship have explored how religious practices contribute to health, resilience, and human well-being. Understanding the human being through the life cycle has been a significant part of this work.
This UTSRP theme specifically references patient care in U of T hospitals, a context in which many theological students train to become spiritual care providers within multidisciplinary teams. It should be noted that this theme is specifically relevant to our current COVID-19 era, and our students and graduates who work on the frontline of hospital and congregational responses to the COVID-19 epidemic are highlighted on our TST Responds to COVID-19 web page, demonstrating our social impact during this trying time. Last year, Dr. Nazila Isgandarova was hired to expand teaching resources in this area.

1.3.1 Faculty (graduate)

Graduate faculty have examined

- the place of spirituality among those who are dying within palliative care in order to transform practice within palliative care circles
- the spiritual formation of the human person through the processing of traumatic events and experiences
- the relationship between religion and mental health, and
- religion as meaning stabilization.

They have

- analysed the growing interest in spirituality across all health disciplines to consider how spiritual care might be more fully integrated into health care practices
- assessed helping styles and practices for those in the caring professions
- demonstrated how religious traditions provide psycho-social techniques for managing the stresses of social diversity and personal trauma
- discussed human mortality, pain, and finitude, as well as growth in joy and spiritual maturity in the midst of pain and suffering using theological and historical frameworks.

1.3.2 Faculty (non-graduate)

Faculty have written for general and academic audiences

- on seniors and long-term care, death, and
- ways that spirituality supports human flourishing through transcendence and hope.

1.3.3 Graduate students

Graduate students are researching

- the way that play results in fewer cases of dementia, reduced neurological problems, reduction in heart disease and other illnesses typically related to old age and fosters trust, empathy, caring and sharing and allows us to feel another’s pain or distress
- how the rise of divorce impacts family systems in the global and local context; and
- how depression, incivility, and destructive self-criticism impacts clergy performance.

➔ For more details, see Appendix R1: Detailed Research, 3. Promote
1.4 Engage: Language, Culture, Arts, and Values

TST researchers are drawn to this category as the reflection on “values” infuses much of what we do. Values are transmitted within traditions, communities, and their embodied practices, so the research question about values bears on historical, textual, communal and representational dimensions of religious life. The religious communities and belief systems that provide the context for human self-understandings may be reflexive, self-critical, evolving form a significant theme of religious and theological scholarship or rigidly ideological; such provides the grist for many theological research projects.

Our faculty are also involved in various forms of creative religious expression, and TST has recently endorsed the Hollenberg principles for use in rank and tenure decisions. TST researchers are involved in the study and creation of religious architecture, music, liturgies, and creative writing. Emmanuel College’s Sacred Music Program, directed by Lim Swee Hong in collaboration with the U of T Faculty of Music, is the only Sacred Music program in Canada and one of the few in North America. Visual arts is a primary focus at Regis College. St. Michael’s College houses the Donavan Collection.

1.4.1 Faculty (graduate)

In the area of the history of values that are transmitted by religious traditions and communities, TST graduate faculty have researched

- a change of values produced by conversion in early Christianity, in comparison of this teaching with patterns of conversion in other ancient traditions
- the role of emotion in structuring value in earliest Christianity
- the life and writings of Henry Wentworth Monk (1827 – 1896) who grew up in the Ottawa Valley, later met John Ruskin, and wrote about the need for a permanent state of Israel (Monk called it Palestine) and an international court of justice
- the place of “hope” in contexts of suffering, how to re-conceive hope in the face of adversity, and the role of "hope" in Canadian public life
- rethinking Sacred Arts shows that the "Sacred" requires a hermeneutic act of judgment rather than being intrinsic and ontological and that the liturgical arts communicate "the holy" through rhetoric rather than intrinsically
- "innovation" as a constant dimension of Orthodox iconography.

Others have created works in the areas of performative religious practice (e.g., music, ritual, liturgy and visual art), researching their historical and artistic origins, forms and contemporary expressions. These include

- global Christianity, so post-colonial music-making in the Global South and contemporary worship music in the Global North
- discussions of the various performances of J.S. Bach’s Goldberg Variations
- architecture as a language that communicates spirituality and seeks to establish space as a verb
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- theology is a performative art.

One has spent 20 years working in the field of digital humanities and has created six major projects (including a major tool for digital manuscript studies), all in collaboration with other institutions. Others have pursued

- artificial intelligence
- the impact of digital media on conflict, authority and identity in a religious context; and
- social ethic and disability.

1.4.2 Faculty (non-graduate)

Faculty have explored

- media and social communications in evangelism
- music and lyrics in popular culture that foster a sense of connection
- ways that media enhance spiritual care
- Christian ethical teaching on virtue and vice, particularly acedia or “sloth”
- virtuous leadership, including themes such as political and private integrity of Toronto’s bishops
- the role of conscience in Joseph Ratzinger’s work
- the human desire for “home” community life and leadership in the Biblical Book of Numbers
- the "late style" of classical music composers and performers, as well as film directors, as a re-evaluation of Edward Said's theory of "late style"
- how viewing art contributes to spiritual living
- how reading moral philosophy and the Fourth Gospel forms Christian readers
- engagement with a Heritage Edition of the Saint John’s Bible (on display at Regis College)
- painting and Catholic culture in early 17th century Italy
- spirituality, art, meditation, prayer, yoga.

1.4.3 Graduate Students

Graduate student projects include studies of

- the way Christians and Jews can be more self-critical, deepen self-understanding, and open interreligious dialogue
- policies enabling reproductive justice for First Nations women and girls; and
- a study of liturgical life in the United Church of Canada and its understanding of the holy.

⇒ For more details, see Appendix R1: Detailed Research, 4. Engage
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05 ADVANCE: GOVERNANCE, DIVERSITY, SOCIAL JUSTICE

This category is one in which TST faculty research regularly engages, as theology has particular concerns for peace, conflict, inclusiveness and justice. Religions are often cited as a source of conflict, but they are also forces for peace, particularly since religious traditions hold up ancient visions of justice. Such visions are always reinterpreted for a new age. Perhaps the most significant current, prime example of a critical reappropriation of a church doctrine that shapes culture, law, and human behavior, to which TST scholars, sponsoring churches, and alumnae have contributed, is recognizing the impact of the early modern, papal Doctrine of Discovery and its role in legitimizing colonization and the exploitation of indigenous communities who were defined as non-persons. Until recently, the Doctrine of Discovery was part of Canada’s cultural assumptive world. Scholars who identify with TST have testified to the role it has played in injustice. Students in our classrooms now grapple with this change in world view as the Doctrine of Discovery is critiqued and repudiated in religious scholarship, in international law and by ecclesial communities, including the World Council of Churches. TST’s response to the Doctrine of Discovery is regularly assessed.

1.5.1 Faculty (graduate)

TST graduate faculty have contributed to theologies and theories that

- analyze injustice and promote visions of justice, such as liberation theologies
- study coloniality, postcolonial and decolonial discourses (in one case, in relation to Ignatian spiritual traditions)
- deconstruct systems of power in the production of knowledge
- analyze political motivations and populism
- explore Christian Biblical inclusiveness and equality and the Chinese philosophy of Laozu
- study sublation in the thought of Bernard Lonergan
- trace the development of Papal thought on aboriginal rights, comparative theology and interreligious comparisons.

Graduate faculty have also studied

- various populations of people who are subject to injustice, such as refugees, migrants, silenced women, indigenous persons and communities, spiritually abused people, Jewish Holocaust victims and survivors, and sexual and gender minority people, female mystics, and African-American people, local religious peacebuilders in the Democratic Republic of Congo.

Graduate faculty have also researched

- the governance of ecclesial systems

49 See, for example, The Anglican Church of Canada Doctrine of Discovery. As part of its 50th Anniversary celebration, TST is in the process of commissioning a film that will record the oral history of its indigenous alumnae.
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- ecclesial decision making within divided societies
- the emerging political conspiracy theories
- the conflict and governance of the trans-national Christian denominational network of the Anglican Communion
- the social and ethical impact of digital media on relationships, identity, and traditional forms of authority
- religious diversity, difference and stronger bonds of peace
- engaged pedagogy
- the role of Christian churches in indigenous communities in Canada after the Truth and Reconciliation Commission.

1.5.2 Faculty (non-graduate)

Faculty address
- the need for a just sharing of the world's resources
- dialogue and justice in communities and ethics when it comes to the needs of the vulnerable; and
- a concept of “sanctified human sympathy' in which the 'other' is embraced in love.

1.5.3 Graduate Students

Graduate students are studying
- religious elements within the Enlightenment through Pierre Bayle's use of Scripture and his plea for religious toleration
- the emergence of interfaith dialogue and peacebuilding within the Catholic Church with key non-Western actors at the second Vatican Council
- Canadian politicians, lawyers, philanthropists, artists, and businessmen to understand the Canada-China relationship
- the contributions of female (Christian) chaplains to the institution of Canadian military chaplaincy and finding precedents in their chaplains, successes, and insights for the first female Muslim Canadian military chaplains
- the way in which Indigenous people are treated in the Catholic Church in Canada and new forms of governance for First Nations, Métis and Inuit Catholics.

For more details, see Appendix R1: Detailed Research, 5. Advance
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1.6 Innovate: Technologies for the Future

Across theological faculties, significant theological work has been done on artificial intelligence and the “posthuman.” Various TST researchers are also part of this international discussion.

Recently, TST held a series of research seminars that began with a discussion of artificial intelligence, in which several TST and U of T faculty participated: “Artificial Intelligence/Humanoid Robots as a Theological Challenge: Is that so? Theologians and experts in conversation”. The participants were Gordon Rixon (Regis), Chris Britain (Trinity), Ephraim Radner (Wycliffe), Susan Wood (Regis), Brian C. Smith (Faculty of Information, U of T), Teresa Heffernan (English Literature professor and visiting fellow at Centre of Ethics, U of T). Articles from this seminar were later published in the peer-reviewed journal, the Toronto Journal of Theology.

That seminar was followed by a zoom-facilitated Virtual Forum Series in response to the Covid-19 that included the following topics:

#1 (June): The presentation and discussion focusing on the shifting horizons of ignorance and knowledge, reality and possibility, faith and hope with reference to the global pandemic, economic crises, climate change, and uprisings. #2 (July) Six Canadian and European scholars opened up for discussion the area of rootedness and community, specifically the threats and challenges to our communal life. #3 (August) Six presentations by Canadian and European scholars opened research lines on anthropogenesis evil with respect to the destructiveness, humanity generates in the world relative to goodness. #4 (September) Seven scholars from Europe and Canada consider populism as a theological challenge: Is there a theologically rooted Christian response? This Virtual Forum (noted above in Faculty Development opportunities) is ongoing.

1.6.1 Faculty (graduate)

Graduate faculty have researched the following topics:

- digital media and its effect on religious and political life
- thought experiments.

One has written a computer modelling program for the analysis of emotions in texts. Another collaborated in the development of applications for advanced algorithmics analysis of digitized text-based research in the humanities. One has researched the kinds of theological practices, such as praying, robots can engage in.

1.6.2 Graduate students

One is writing on how technology is shaping humans, so humans become more computerized and machines become more human.

➔ For more details, see Appendix R1: Detailed Research, 6. Innovate

1.7 Build: Community and Livable Societies

For many people, a desirable city is one where people can gather in communities around particular religious practices, such as worship, education and practices of care for others that contribute to a better society; practices that express a world view, such as yoga or meditation; and practices that
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contribute to making the city a better place, such as responding to the needs of the homeless. Regis College’s sculpture, “Homeless Jesus,” particularly expresses the agony of cities to which worshipping communities respond.

Many TST faculty are finding ways to research, teach and communicate ways that people can connect across diverse communities, in Christian ecumenical or inter-religious conversations and practices. A desirable city is one in which human rights and human dignity, especially of vulnerable people, are protected.

1.7.1 Faculty (graduate)

Graduate faculty have published on

- international ecumenical dialogue that fosters unity among the diversity of Christian churches
- ecclesial division/conflict and decision-making
- how multi-cultural and multi-religious professional education can be re-constructed outside all the many normativities (religious, cultural, gender, sexuality) that continue to function in the academy and in public life
- questions of mission and missiology as a site of Hindu-Christian comparative theology and interreligious dialogue
- cosmopolitanism
- cultural dynamics
- interculturality and multiculturalism
- diversity and difference, identity formation and cultural diversity
- building a multicultural church in multi-ethnic society like Canada
- diasporic experience, religious identity, and social status of Chinese Buddhist Nuns in Canada
- the church in Ukraine in its post-Soviet context (touching upon human rights)
- trans-national migration and the impact of diversity on sources of authority, particularly in religious contexts
- seeking to advance the rights of sexual and gender minority people who are subject to religious persecution in Canada and around the world
- the distinction between identity, identification, and quotidian identity- subjective (value) vs. objective identity (quantifiable performance).

1.7.2 Faculty (non-graduate)

Faculty have researched

- the needs of migrants and human rights
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- the human dignity of the one who makes a moral decision in complex circumstances
- making the complexity of making moral decisions in diverse contexts such as of Spanish colonialism
- the brutality of Nazi Germany
- the increasingly complex arena of bioethics.

1.7.3 Graduate students

Graduate students are researching

- the emergence of interfaith dialogue and peacebuilding within the Catholic Church and Christianity generally with key non-Western actors at the second Vatican Council
- dialogue across religious boundaries, focusing particularly on Christianity and Judaism
- how the hermeneutic of creatureliness might be joined with ethnographic theological methods to craft a research methodology capable of helping both scholars and church leaders to cultivate a more faithful sense of belonging
- the practice of listening (listening to God, to one another and to the neighbourhood), and how listening supports theological reflection leading to potential changes at the parish level
- how immigration and religious life in Canada intersected in the transformative decades of the 1960s and 1970s and how this helps to interpret the major transition of Canadian Anglicanism in the late 20th century.

➔ For more details, see Appendix R1: Detailed Research.

2. Benchmarks of Quality

2.1 Benefits of Faculty Research for Graduate Students

In the Spring of 2020 faculty and graduate students were asked to submit short descriptions of their research from which the research appendices, summarized above, were constructed. The faculty were sent the results of the survey and, on September 18, 2020, gathered on Zoom in seven groups for forty-five minutes each, specifically to discuss the question of how faculty research supports teaching and learning in supervision and in the classroom. These conversations have been recorded in mp3 files for later analysis and discussion. Highlights from these discussions of faculty and graduate students included:

- DISCOVER: the way a focus on fundamental religious research yields an interest in not only texts but what we now call “lived religion.”
- SUSTAIN: how the environmental issues in Scripture provide both a motivation for and direction for addressing climate change.
- PROMOTE: how we can be authentic after tragedies, such as the Holocaust, where religious motives supported humanity’s brutality.
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- ADVANCE: how faith traditions can engage translation theories to bridge across religions; how Christianity can engage the ninety-four Calls to Action of the Truth and Reconciliation Commission of Canada (2015).
- INNOVATE: how faith traditions help to understand the relationship between the human and the non-human.
- BUILD: how faith traditions are part of social change, for example, regarding sexuality; how faith traditions such as Buddhism are involved in new forms of social engagement, and how Catholic and Orthodox traditions engage indigenous-settler relations.

2.2 Benchmarks of research success

The benchmarks of theological research success are marked by stature in the field and may come in many forms, even among different subspecialties of theological scholars. TST collects updated CVs yearly, and member colleges collect activities reports that may include invitations, etc., not regularly recorded on CVs.

Nota bene: limitations of the analysis

A wide array of faculty and graduate student research activities were surveyed to create the summary above. To assess benchmarks of research success, however, only the CV’s of core faculty (with or without graduate status) and non-core faculty with graduate status have been analysed. A thorough analysis of all 199 faculty members’ CVs and activities reports would have offered a precise portrait of the extension and variety of TST’s research activities. However, for many reasons (e.g. available staff, late faculty engagements and nominations, disturbances created by the ongoing pandemic), such an in-depth analysis could not be completed in time (January 2021) for this report. As it stands, the analysis offers a very significant but incomplete portrayal of TST’s research activities and realizations.

At TST, research success is marked by:

1) Hiring processes

Since 2011 TST has been careful to observe full hiring processes, with TST representatives and U of T Provostial representatives taking care that a full review occurs at hiring, that scholars are hired at the appropriate rank, and that external peer review occurs when professors are tenured. In addition to the construction of committees that includes wide vetting, ongoing conversation in the SEC ensures that the norms of quality begin in the hiring process. (See the Faculty section of this report for fuller detail).

2) Academic Publications

Since 2011, the 113 TST researchers surveyed have published:

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50 This means 113 CV’s, for a group of 122 faculty members (sixty-three core members with graduate status, thirty-four core members without graduate status, and twenty-five non-core members with graduate status). Nine CV’s were received too late to be analysed on time.

51 The curriculums vitae of the various faculty members can be accessed here.
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- Ninety-nine solo-authored academic books
- Twenty-one co-authored books
- Ninety-three edited books ➔ See Appendix R2: Publications, section 1, Books
- 367 peer-reviewed articles,\(^52\) published in 199 different journals. ➔ See Appendix R2: Publications, section 2, Articles
- Twelve faculty members have received or been nominated for awards for their books. ➔ See Appendix R3: Prizes and Awards

Direct peer review evaluation of research comes in the form of book reviews and citations. While citations are important, they are difficult to measure accurately using either Google Scholar citation function or other indexes, since they are not comprehensive. Therefore, we are emphasizing book reviews. Section 1 of Appendix R2 shows the reviews done on the faculty’s books and the journals in which the reviews appeared.

3) Invitations

Invitations demonstrate peer reception. Faculty are invited:

- to review recently published books (invitations stemming from 92 different periodicals). ➔ See Appendix R2: Publications, section 3, Book Reviews
- to give plenary addresses or to participate in panels at academies.\(^53\)
- to sit on editorial boards of journals.\(^54\)
- to contribute to reference works or monograph series (notably 101 encyclopedias, dictionaries and handbooks). ➔ See Appendix R2: Publications, section 2.2
- to evaluate a manuscript or book for possible publication. ➔ Appendix R4: Evaluation Processes, #1 Evaluation of Manuscripts for Publication
- to assess the scholarly merit of a grant application. ➔ Appendix R4: Evaluation Processes, #2 Assessment of Grant Applications
- to review other scholars for rank and tenure or to participate in university quality assurance processes. ➔ Appendix R4: Evaluation Processes, #3 Promotion Reviews...

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\(^52\) As many articles, if not more, have been published in edited (collective) books. They are listed in the CVs. They represent a decisive portion of faculty research publications. However, it is difficult to assess the extent to which each underwent a refereeing process; though many of them were probably peer-reviewed, we could not verify that and thus decided not to take them into account for this review process.

\(^53\) The CVs indicate the very large number of such activities (many hundreds). We lacked time to retrieve them and sort them in an appendix.

\(^54\) See the CVs for details.
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4) Prizes and Awards

Prizes and awards indicate peer recognition. In addition to the book awards (see supra, Publications), twenty-one faculty members have received prizes or awards for their teaching, research or general academic excellence.

➔ See Appendix R3: Prizes and Awards

5) Direct Funding of Research

Research grants obtained from the Canadian Government’s Social Sciences and Humanities Research Council (SSHRC), other universities and institutes, and private foundations, as well as invitations to participate in larger funded projects, testify to the dynamism of research, and provide important financial support for graduate students. The analysis of 113 CVs (all of these core faculty or graduate non-core faculty) reveals that since 2011, 39 scholars of that group have received research funding from various sources, resulting in $2,107,459 USD, $1,443,950 CND, 5,000 Euros and 3,300 Pounds Sterling of research support.55

➔ See Appendix R5: Funding

6) Writing for General Audience

Theological research may be distinguished from other scholarly areas by the importance of publishing for general and ecclesial audiences. Currently, the most prestigious sabbatical grants by the Lilly Endowment and the Henry Luce Foundation urge or require scholars to publish their research not only for peers and other scholars, but also for general audiences and ecclesial constituents. Funding sources consider writing for general and ecclesial audiences so important that, as part of its sabbatical program for theological scholar, the Luce Foundation offered workshops for its recipients on how to write for a general audience and required general articles as part of its grant obligations. They found that many scholars wrote far more easily for their peers than for general audiences.56

The faculty members CVs indicate that numerous articles were published in some seventy-eight different periodicals geared towards a wide audience. Those periodicals are of various nature, ranging from (non-refereed) professional journals to denominational magazines and generalist newspapers. This number does not take into account the rapidly growing practice of writing on the Web (e.g. websites, blogs).

➔ See Appendix R2: Publications, section 2.3

7) Involvement in Academic Societies

In theology, academic societies are international and Canadian. Some, like the American Academy of Religion, have 8000 members, and scholars usually participate within a smaller group; most theological scholars also participate in smaller societies connected to their subspecialty. Most Canadian theological scholars have more relevant and important academic societies to choose from

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55 The data that could be gathered in time for this review’s purposes (January 2021) was retrieved from 113 available CVs of core faculty and graduate non-core faculty (out of a total of 199 faculty members).
56 A sign of the significance to major funders such as the Luce Foundation and the Lilly Endowment, two of the primary funders of theological education, is the October 2020 webinar offered by of The Association of Theological Schools, “Getting Your Scholarship in the Public Square.”
than their funding permits them to participate in. Graduate students can apply for funding for participation in scholarly societies.

As the CVs indicate, many TST members have been very active in academic societies. Beyond participating in periodic conferences, they have held office in various capacities. Since 2011, ten colleagues presided over the destinies of learned societies. Many more served as vice-president, secretary, executive committee members, and other functions.57

These data are collected yearly by member schools through updated CVs and activity reports, and each school has its own system of evaluating faculty in relationship to awarding merit pay, for example.

Moving forward, TST will also collect data yearly from faculty regarding research activities so that the cumulative tables can be updated. These data will help the SEC better understand the consortium-wide strength of the faculty and develop better systems for faculty renewal and faculty complement planning.

3. National and International Comparisons

In the Faculty report, we detailed ways in which the TST is unique, in Canada and in the world, as a consortium responsible for quality assurance to a research university, and that the GTU is most comparable to TST as a consortium that administers graduate degrees. In this section, we compare ourselves to GTU, with the benefit of review by Dr. Uriah Kim, President and Dean of GTU.

GTU has been heavily research oriented.58 It awards a Distinguished Lecturer each year and has several collaborative research projects, in broadly interreligious areas.

GTU’s focus of research is dominantly interreligious, whereas TST’s is largely Christian but includes some interreligious research. GTU sponsors several collaborative research endeavors, whereas TST’s research depends on the initiative of individual scholars who occasionally engage in collaborative work with one another.

➔ See Appendix R2: Publications and Appendix R5: Funding

Because research productivity comparisons for consortia are not available, the TST Director asked Dr. Kim to review TST’s research report and determine whether a comparison between the research productivity of the two schools is warranted. He writes, “TST’s assessment around faculty research was more organized and rigorous than that of GTU’s.”

3.1 Comparisons of research expectations

TST has been hesitant to name a quantitative standard, though some member colleges have done so. In the last four years at GTU, the standard research productivity for the CDF members expected of faculty who wish to renew their membership to the CDF is one monograph or its equivalent every three years, with six peer-reviewed articles serving as the most concrete equivalent of one monograph; other types of writing depend on the Appointment and Review Committee.

57 Participation in academic societies are listed on Faculty CVs.
58 See the GTU website.
3.2 Research interests

The CDF’s research interests are diverse and broad. In the last two years, the GTU Dean has asked all CDF to update their publication and well as other academic activities of note every six months and share it at the CDF meetings. This has energized the CDF members and has become a way to encourage one another to be more active in their academic life. Question this comparison raises for TST: would a six-month report on publications in research groups energize the TST faculty?

From the Dean of GTU:

“What is most interesting and useful for me in reviewing the way TST has organized the faculty research around the seven major strategic research themes. The GTU has never thought about organizing it in this way. The GTU will strongly recommend the CDF consider their research around the major themes GTU thinks are important in addressing global issues and urgent needs of our time.”
Student Funding

Student funding is provided by the students’ college of registration. Differences exist between schools, between degree programs in which the school participates, and by ecclesial difference. Therefore, student funding information is provided here according to each college.

1. Emmanuel College

Emmanuel College students have been successful recipients of Ontario Graduate Scholarship (OGS) and national grants such as SSHRC. The following chart lists student recipients from the last decade.

Table 63: Emmanuel College OGS and SSHRC Recipients

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<th>Year</th>
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<tr>
<td>SSHRC-D</td>
<td>2013-14</td>
<td>Loewen</td>
<td>Margreta Susanne</td>
<td>EM</td>
</tr>
<tr>
<td>SSHRC-D</td>
<td>2013-14</td>
<td>Whitla</td>
<td>Becca</td>
<td>EM</td>
</tr>
<tr>
<td>OGS</td>
<td>2014-15</td>
<td>Loewen</td>
<td>M Susanne</td>
<td>EM</td>
</tr>
<tr>
<td>SSHRC-D</td>
<td>2014-15</td>
<td>Ito</td>
<td>Ren</td>
<td>EM</td>
</tr>
<tr>
<td>OGS</td>
<td>2016-17</td>
<td>Kampen</td>
<td>Melanie</td>
<td>EM</td>
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<tr>
<td>OGS</td>
<td>2017-18</td>
<td>Whitla</td>
<td>Becca</td>
<td>EM</td>
</tr>
<tr>
<td>SSHRC-D</td>
<td>2018-19</td>
<td>Kampen</td>
<td>Melanie</td>
<td>EM</td>
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<tr>
<td>OGS</td>
<td>2018-19</td>
<td>Fisher</td>
<td>Elizabeth</td>
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</tr>
<tr>
<td>OGS</td>
<td>2019-20</td>
<td>Panton</td>
<td>Amy</td>
<td>EM</td>
</tr>
<tr>
<td>OGS</td>
<td>2019-20</td>
<td>Fisher</td>
<td>Elizabeth</td>
<td>EM</td>
</tr>
</tbody>
</table>

Emmanuel College graduate students have also had success with non-government related grants such as the Forum for Theological Education (Ren Ito, Gina Bae) and United Church of Canada (Miriam Spies and Deivit Montealegro) scholarships.

1.1 Professional Development

Emmanuel College offers professional development in the Research Fellow (RF) experience, where students are paired with faculty mentors in teaching and research. Special attention is given
II. TORONTO SCHOOL OF THEOLOGY / STUDENT FUNDING

to matching student areas of research with correlative faculty expertise. Faculty frequently involve students in conference organizing and preparation, including opportunities for presentations of their work; and there are further opportunities for students to present their research at various local and international conferences, with financial support available for doing so. Furthermore, Emmanuel College, Toronto School of Theology, and the School of Graduate Studies all offer periodic workshops on library research, academic writing, and grant applications. Students also have opportunities to work, often in relation to faculty, with academic journals to gain experience in editing, publications management, and book reviews.

1.2 Available Funding

1.2.1 Basic Conjoint Degree Program

All incoming full-time domestic undergraduate students, including the MPS students, are eligible for the Entering Theological Education (ETE) Grant for the first twelve months of study and up to first ten courses (50% of the cost of tuition only). For all domestic students who are not eligible for the ETE grant (above) Emmanuel College offers a bursary for all domestic full-time and part-time students. Master of Divinity domestic students in the United Church of Canada ordination process continue to receive tuition support when they maintain full-time registration status in their second and third year of study. The Emmanuel College In-Course Scholarships are awarded to all domestic students upon the completion of ten courses with a minimum average of 85% and above (100% of the cost of tuition only) for up to the last ten courses of the program.

All international and domestic students may qualify annually for merit-based and/or other scholarships, awards and prizes Emmanuel College will cover up to 30-50% of the cost of tuition only for international students who demonstrate financial need.

1.2.2 Graduate Conjoint Degree Program

MA students are offered a one-year funding package starting at $3,000. PhD students are offered a four-year funding package ranging from $15,000 to $35,000 per year. Emmanuel College offers one Excellence Award to an outstanding incoming PhD student. The value of this award is $50,000 per year for four years. These four-year packages may include research fellowships.

1.2.3 Basic and Conjoint Degree Programs

All international and domestic students with demonstrated financial need are eligible to apply for a one-time emergency grant.
II. TORONTO SCHOOL OF THEOLOGY / STUDENT FUNDING

2. Knox College

2.1 Graduate Funding

Graduate students at Knox College have access to bursaries and scholarships at Knox College. All graduate students are guaranteed a minimum level of funding with an offer of admission. This breaks down as follows:

- PhD: minimum of $6000/year for four years
- ThM and MA: 34% of tuition
- DMin: 20% tuition

Students may apply for additional funding support based on need.

In addition to these amounts, Knox College has named scholarships designated by donors for specific purposes, e.g., to support students in a particular field of study, which are awarded annually on the basis of merit.

2.2 Graduate Professional Development

Knox College offers professional development to doctoral students through mentored Teaching Assistantships (TA) or the Research Assistantships (RA) experience, where students are paired with faculty mentors in teaching and research. Most importantly these positions provide experience of classroom management, running tutorial groups, experience of working with the U of T learning platform, Quercus, teaching, and grading assignments, to enhance a students’ CV. Whenever possible students are matched to faculty with similar areas of interest.

Knox College provides a colloquium for graduate students once per term, where students and faculty present papers and engage in academic theological discussion. Knox Graduate students also participate with students from the other TST colleges through the Theological Graduate Student Association (TGSA). TGSA provides opportunities to all graduate students (PHD, MA Th.M. or DMIN) to meet for common learning, mutual support and listening to visiting speakers. The School of Graduate Studies (SGS) offers periodic workshops on library research, academic writing, and grant applications.

Knox College graduate students receive support to participate in the American Academy of Religion (AAR), the Society of Biblical Literature (SBL), the Religious Educators’ Association (REA), the Association of Presbyterian Christian Educators (APCE), and the various societies of the Canadian Congress on the Humanities and Social Sciences.

2.3 Graduate Provincial and National Scholarships

*Table 64: Knox College Graduate Provincial and National Scholarships*

<table>
<thead>
<tr>
<th>OGS</th>
<th>2013-14</th>
<th>McCullough</th>
<th>Glenn J.</th>
</tr>
</thead>
<tbody>
<tr>
<td>SSHRC-D</td>
<td>2014-15</td>
<td>McCullough</td>
<td>Glenn</td>
</tr>
<tr>
<td>OGS</td>
<td>2017-18</td>
<td>McCullough</td>
<td>Glenn</td>
</tr>
</tbody>
</table>
II. TORONTO SCHOOL OF THEOLOGY / STUDENT FUNDING

<table>
<thead>
<tr>
<th></th>
<th>2018-19</th>
<th>Vander Leek</th>
<th>Lisa</th>
</tr>
</thead>
<tbody>
<tr>
<td>OGS</td>
<td>2018-19</td>
<td>Yoo</td>
<td>Sarah</td>
</tr>
<tr>
<td>OGS</td>
<td>2019-20</td>
<td>Yoo</td>
<td>Sarah</td>
</tr>
</tbody>
</table>

In addition, Robert Revington was admitted to the PhD in 2018 and has a SSHRC Canada Graduate Scholarship transferred from an application to another institution.

2.4 Second-Entry Undergraduate Funding

Knox College provides tuition support in the form bursaries to all students both full and part-time who apply to the college Bursary Fund.

Typically, these take the form of a 70% tuition bursary excluding fees for domestic students.

International students in the undergraduate programs are also supported with a per course bursary on a case by case basis.

MDIV students preparing for ordination or denominational equivalent are eligible for a bursary of 100% tuition excluding fees.

Typically, all awards to undergraduate students are for one academic year but are usually renewed on receipt of an annual request for support as long as the student is in good academic standing.

Presbyterian students are encouraged to apply to bursary and scholarship programs administered by the General Assembly of the Presbyterian Church in Canada, and the Presbytery which has certified them as a candidate for ordained ministry.

Knox College also awards merit-based prizes at the Annual Convocation Ceremony.

3. Regis College

Regis College students have been successful recipients of Ontario Graduate Scholarship (OGS) and national grants such as SSHRC. The following chart list student recipients since 2011-12.

Table 65: Regis College OGS and SSHRC Recipients

<table>
<thead>
<tr>
<th>Year</th>
<th>OGS/SSHRC</th>
<th>Last Name</th>
<th>Degree</th>
</tr>
</thead>
<tbody>
<tr>
<td>2011-12</td>
<td>OGS</td>
<td>Salkeld</td>
<td>Brett</td>
</tr>
<tr>
<td>2012-13</td>
<td>OGS</td>
<td>Macgregor</td>
<td>Laura Jane</td>
</tr>
<tr>
<td>2014-15</td>
<td>SSHRC</td>
<td>Buttrey</td>
<td>Michael James</td>
</tr>
<tr>
<td>2015-16</td>
<td>OGS</td>
<td>Chu</td>
<td>Zane Ernest</td>
</tr>
<tr>
<td>2015-16</td>
<td>OGS</td>
<td>Buttrey</td>
<td>Michael James</td>
</tr>
<tr>
<td>2017-18</td>
<td>OGS</td>
<td>Boere</td>
<td>Robyn Elizabeth</td>
</tr>
<tr>
<td>2017-18</td>
<td>SSHRC(CGSM)</td>
<td>Robinson</td>
<td>Chanelle Olivia</td>
</tr>
<tr>
<td>2018-19</td>
<td>OGS</td>
<td>Boere</td>
<td>Robyn Elizabeth</td>
</tr>
<tr>
<td>2018-19</td>
<td>OGS</td>
<td>Marcelli-Chu</td>
<td>Monica</td>
</tr>
<tr>
<td>2019-20</td>
<td>OGS</td>
<td>Sudirgo</td>
<td>Jesse I</td>
</tr>
<tr>
<td>2020-21</td>
<td>OGS</td>
<td>Sudirgo</td>
<td>Jesse I</td>
</tr>
<tr>
<td>2020-21</td>
<td>OGS</td>
<td>Li</td>
<td>Fiona May Kay</td>
</tr>
</tbody>
</table>
II. TORONTO SCHOOL OF THEOLOGY / STUDENT FUNDING

3.1 Professional Development of Students

Beginning with 2020-21 with the increase in bursaries awarded to students, research fellowships for PhD students were folded into bursary offers. The faculty at Regis mentor the research assistants (RAs) who work for them approximately 3hrs/week. These students receive experience in assembling bibliographies, collecting references, working with the UofT learning platform Quercus, and assisting with various projects. Where possible students are paired with the faculty member directing their dissertation.

At the BD level, the MTS degree requires a final synthesis paper, approximately thirty-five to forty pages, and the MDIV a final major paper, approximately fifty pages, directed by a faculty member. In addition to synthesizing content and skills acquired during the program, these projects further hone skills of theological reflection and research.

AD students participate in regular student/faculty colloquia organized by the AD director, where they present their research and engage in academic discussion.

At the beginning of each academic year, workshops are offered to incoming students on academic writing, plagiarism, and library research. The School of Graduate Studies (SGS) and Toronto School of Theology Graduate Student’s Association (TGSA) offer occasional workshops on the same in addition to information on grant applications.

3.2 Financial Awards

The Awards Committee, consisting of the Academic Dean, the BD Director, he AD director, and another elected faculty member determine the bursary awards for the coming academic year. Some awards are by application and are needs-based.

3.3 Basic Conjoint Degree Program

In 2020-2021 MDiv students received bursaries ranging from $3,000-4,000 for the year. MTS students receive half of their tuition as do MAMS students. Students belonging to the Society of Jesus, the sponsoring community of Regis College, are funded through restricted funds established by that sponsoring community, which are not awarded as bursaries.

Typically, all awards to undergraduate students are for one academic year. Students reapply for additional financial support in subsequent years. In 2020 the level of funding offered to students was increased from the previous year.

3.4 Advanced Conjoint Degree Program

In 2020-2021 MA students were awarded $9,000 in their first year of the program but receive no subsequent awards. DMIN students were awarded $5,000. PhD students received base awards ranging from $10,000-12,500. Funding is only available to PhD students for the first four years of their program. Only the MA and PhD are guaranteed funding amounts. Students in the ThM are not guaranteed funding and must apply for awards, the amounts of which vary.
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4. Trinity College

4.1 General Funding

Graduate students in the Faculty of Divinity have access to bursaries and fellowships at Trinity College. All graduate students are guaranteed a minimum level of funding with an offer of admission. This breaks down as follows:

- PhD: minimum of $6000/year for four years
- MA/ThM: minimum of $6000/year for one year
- DMin: $6600 for five years.

Students may apply for additional funding support based on need.

In addition to these amounts, Trinity has four Jr. Fellowships in Divinity, which PhD students can apply for. These are competitive based on academic achievement:

- Hannah Cairns Jr Fellowship - $2,700
- John Strachan Jr Fellowship - $5,400
- Howard Buchner Jr Fellowship - $11,000
- HH Clark Jr Fellowship - $6,000

4.2 Professional Development of Students

Trinity Divinity hosts regular “Advanced Degree Circle” events for graduate students. These take the form of seminars with invited scholars, discussions about ongoing research, or information regarding forthcoming conferences. The AD Circle meets at Trinity once a month.

Each year three of the Divinity Jr. Fellows serve as teaching assistants in the classroom to develop their pedagogical skills and develop teaching experience.

Upon successfully completing the general exams, a PhD student may apply to the Dean of Divinity for permission to deliver a course elective of the student’s own design to undergraduate students. This provides an additional level of professional development. Such applicants are encouraged to seek advice and mentorship during this process from their supervisor and the Dean of Divinity.

The College Librarian conducts a research-skills workshop each year for graduate students.

4.3 Success rates in provincial and national scholarships

<table>
<thead>
<tr>
<th>Name</th>
<th>Scholarship</th>
<th>Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>Emily Turner</td>
<td>SSHRC 2012</td>
<td></td>
</tr>
<tr>
<td>David Boehmer</td>
<td>SSHRC 2012</td>
<td></td>
</tr>
<tr>
<td>Paula Monahan</td>
<td>OGS 2013</td>
<td></td>
</tr>
<tr>
<td>Gavin Keachie</td>
<td>SSHRC 2013</td>
<td></td>
</tr>
<tr>
<td>Jeffrey Metcalfe</td>
<td>OGS 2015</td>
<td></td>
</tr>
<tr>
<td>Jonathan Lofft</td>
<td>SSHRC 2016</td>
<td></td>
</tr>
<tr>
<td>Jeffrey Metcalfe</td>
<td>OGS 2016</td>
<td></td>
</tr>
<tr>
<td>Jeffrey Metcalfe</td>
<td>OGS 2017</td>
<td></td>
</tr>
<tr>
<td>Jeffrey Metcalfe</td>
<td>OGS 2018</td>
<td></td>
</tr>
<tr>
<td>Jeffrey Metcalfe</td>
<td>OGS 2019</td>
<td></td>
</tr>
<tr>
<td>Josh Heath</td>
<td>OGS 2019</td>
<td></td>
</tr>
<tr>
<td>David Danner</td>
<td>OGS 2020</td>
<td></td>
</tr>
</tbody>
</table>
5. University of St. Michael’s College

Faculty of Theology, University of St. Michael’s college students have been successful recipients of Ontario Graduate Scholarship (OGS) and national grants such as SSHRC. The following chart lists student recipients from the last decade.

Table 66: University of St. Michael’s College OGS and SSHRC Recipients

<table>
<thead>
<tr>
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<tbody>
<tr>
<td>OGS</td>
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</tr>
</tbody>
</table>

5.1 Professional Development

Faculty of Theology, University of St. Michael’s College offers professional development to first and second-year doctoral students through mentored Research Assistantships (RA) experience, where doctoral students are paired with faculty mentors in teaching and research. Most importantly these positions will provide experience of basic research (Building bibliographies, collecting references), experience of working with the U of T learning platform (Quercus), conducting occasional class lectures, and assistance with various projects. Wherever possible students are matched to faculty with similar areas of interest. Doctoral students who have completed their comprehensive exams may be invited to teach a course at the faculty. Some doctoral students are presented opportunities to create their own courses under the guidance of their faculty mentor.

Faculty of Theology also offers a travel grant to students who present at conferences. Faculty of Theology also presents opportunities for the Doctoral students to present their papers at monthly pro-seminars.
II. TORONTO SCHOOL OF THEOLOGY / STUDENT FUNDING

The School of Graduate Studies offer periodic workshops on library research, academic writing, and grant applications.

5.2 Available Funding

5.2.1 Basic Conjoint Degree Program

Faculty of Theology, University of St. Michael’s College offers a tuition scholarship to all newly admitted domestic full-time basic conjoint degree students for 80% of their program. All international students may qualify annually for merit-based and/or other scholarships, awards and prizes. Faculty of Theology also has in-course award competitions during the school year for Basic Conjoint degree students.

5.2.2 Graduate Conjoint Degree Program

Domestic MA students are offered a one-year funding package of $8,000. International MA students are offered funding packages starting at $3000. Domestic PhD students are offered a four-year funding package of $60,000 ($15,000 per year). International PhD students are offered funding packages in the form of full tuition remission for four years (Approx. $24,000 per year). Domestic ThM students are offered Full tuition remission for their entire program. International ThM students are offered assistance in the form of tuition remission. Faculty of Theology also has in-course award competitions during the school year for Graduate Conjoint degree students.

6. Wycliffe College

Wycliffe College students have been successful recipients of Ontario Graduate Scholarship (OGS) and national grants such as SSHRC. The following chart lists student recipients from the last decade.

Table 67: Wycliffe College OGS and SSHRC Recipients

<table>
<thead>
<tr>
<th>Scholarship</th>
<th>Academic Year</th>
<th>Student Last Name</th>
<th>Student First Name</th>
<th>College</th>
</tr>
</thead>
<tbody>
<tr>
<td>SSHRC-M</td>
<td>2010-11</td>
<td>Holmstrom</td>
<td>Sarah</td>
<td>WY</td>
</tr>
<tr>
<td>OGS</td>
<td>2011-12</td>
<td>Ney</td>
<td>David</td>
<td>WY</td>
</tr>
<tr>
<td>SSHRC-M</td>
<td>2012-13</td>
<td>Martin</td>
<td>Joshua</td>
<td>WY</td>
</tr>
<tr>
<td>OGS</td>
<td>2014-15</td>
<td>Worthington</td>
<td>Bruce</td>
<td>WY</td>
</tr>
<tr>
<td>OGS</td>
<td>2015-16</td>
<td>Martin</td>
<td>Joshua</td>
<td>WY</td>
</tr>
<tr>
<td>OGS</td>
<td>2016-17</td>
<td>Clark</td>
<td>David</td>
<td>WY</td>
</tr>
<tr>
<td>OGS</td>
<td>2016-17</td>
<td>Graham</td>
<td>David</td>
<td>WY</td>
</tr>
<tr>
<td>SSHRC-D</td>
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<td>Clark</td>
<td>David Austin</td>
<td>WY</td>
</tr>
<tr>
<td>OGS</td>
<td>2017-18</td>
<td>Leesment</td>
<td>Mari</td>
<td>WY</td>
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<tr>
<td>OGS</td>
<td>2018-19</td>
<td>Brain</td>
<td>Michael</td>
<td>WY</td>
</tr>
<tr>
<td>OGS</td>
<td>2018-19</td>
<td>Yuh</td>
<td>Jason</td>
<td>WY</td>
</tr>
<tr>
<td>OGS</td>
<td>2018-19</td>
<td>Wylie</td>
<td>Shannon</td>
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<td>Clark</td>
<td>David</td>
<td>WY</td>
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<td>OGS</td>
<td>2019-20</td>
<td>Yuh</td>
<td>Jason</td>
<td>WY</td>
</tr>
<tr>
<td>OGS</td>
<td>2019-20</td>
<td>Mackie</td>
<td>Carolyn</td>
<td>WY</td>
</tr>
</tbody>
</table>
II. TORONTO SCHOOL OF THEOLOGY / STUDENT FUNDING

<table>
<thead>
<tr>
<th>OGS</th>
<th>2019-20</th>
<th>Zeeb</th>
<th>Janelle Louise</th>
<th>WY</th>
</tr>
</thead>
<tbody>
<tr>
<td>OGS</td>
<td>2019-20</td>
<td>Boersma</td>
<td>Corine</td>
<td>WY</td>
</tr>
<tr>
<td>OGS</td>
<td>2019-20</td>
<td>Reardon</td>
<td>Michael</td>
<td>WY</td>
</tr>
<tr>
<td>OGS</td>
<td>2019-20</td>
<td>Denny</td>
<td>Sean</td>
<td>WY</td>
</tr>
</tbody>
</table>

6.1 Source TST

Wycliffe College graduate students have also had success with non-government related grants such as:

- the Forum for Theological Education (e.g., Renee Monkman 2014)
- The Reid Trust (David Clark)
- Langham Scholars International (Chandra Wim, Pavani Paul, Wei Neng Hung, Witthaya Phuttharaksa)

6.2 Professional Development

Wycliffe College offers professional development to doctoral students through mentored Teaching Assistantships (TA) or the Research Assistantships (RA) experience, where students are paired with faculty mentors in teaching and research. Most importantly these positions will provide experience of classroom management, running tutorial groups, experience of working with the U of T learning platform, Quercus, teaching, and grading assignments, to enhance a students’ CV. Wherever possible students are matched to faculty with similar areas of interest. An orientation session for students doing a teaching assistantship is held every September and January.

Wycliffe College through the Wycliffe Graduate Society (WGS), the Toronto School of Theology, through the Toronto Graduate Student Association (TGSA) provide opportunities to all graduate students (PHD, MA Th.M. or DMIN) to meet for common learning, mutual support and listening to visiting speakers.

Wycliffe offers a Scripture and Theology Colloquium twice a year in the fall and spring, to invite more established and younger scholars together with faculty and graduate degree students for discussion of current work being done in in the area chosen as the theme. All TST students are welcome to attend and submit papers for presentation and peer review.

The School of Graduate Studies (SGS) offers periodic workshops on library research, academic writing, and grant applications.

We regularly have Wycliffe students presenting papers at SBL and AAR each year.

As the opportunity arises, Faculty will provide experience for students in editing, book reviews, proofreading, publications management and contributions to the Wycliffe Blog.

6.3 Available Funding

6.3.1 Basic Conjoint Degree Program

Wycliffe provide tuition support in the form of a Wycliffe College or one of the named bursaries to the majority of students both full and part-time who apply to the college Bursary Fund and
II. TORONTO SCHOOL OF THEOLOGY / STUDENT FUNDING

show financial need. Typically, these take the form of a 25% or 50% tuition bursary excluding fees for domestic students. The range of support provided by Wycliffe Named Bursaries is $5000 to $7,000 per year depending on the stipulations of the donor.

International students in the undergraduate programs are also supported with a per course discount in the range of $500 to $800 per course.

MDIV students preparing for ordination or denominational equivalent are eligible for a Stackhouse Scholarship of $4,000 per year, based on ten courses per academic year or pro-rated to $400 per course.

Typically, all awards to undergraduate students are for one academic year but are usually renewed on receipt of an annual request for support as long as the student shows financial need and is in good academic standing.

Anglican students are encouraged to apply to the Anglican Foundation for financial support with the endorsement of their Bishop.

Undergraduate students over the age of sixty-five are eligible for the 25% seniors discount and spouses for full-time undergraduate students are eligible for 50% tuition discount.

Wycliffe awards $6,500 in merit-based prizes at the Annual Convocation Ceremony.

6.3.2 Graduate Conjoint Degree Program

Before the start of each Academic year the Wycliffe Bursary Committee is provided a budget to distribute to entering graduate students. Funding packages are agreed before the admission cycle is completed so that students can be notified of their financial support at the time the offer letters for admission are distributed to help in their discernment about acceptance.

Domestic MA students are offered a one-year funding package starting at $3,500. This can be renewed if necessary, for a further year on reapplication.

A ThM student is awarded per course support in the range of $500 per course to $2,000 per course depending on their eligibility for domestic or international fees.

Entering PhD students are offered a five-year funding package ranging from 100% domestic tuition to $11,000 per year for International students. These five-year packages will include teaching assistant ships.

One entering PHD student is awarded the Thompson Scholarship set at $12,500 per year for four years.

Students in their sixth or subsequent year of study can apply for further assistance on an annual basis and the amount can vary depending on the individual circumstances and the level of need demonstrated.

6.3.3 Emergency Funding

All students in any program who find themselves in severe financial hardship can apply to the Principal’s discretionary fund for immediate relief.
7. Saint Augustine’s Seminary

Saint Augustine’s does not participate in the graduate degrees. As a diocesan seminary, its funding is significantly different than the other schools, even for second-entry undergraduate degrees.

For seminarians, generally their diocese pays for related costs (tuition, room & board etc.). Students may apply for student aid. If a recommendation is made for allocation of student aid funds, then the Seminary will look to:

- the Ontario Student Opportunity Trust Fund (OSOTF). This will be accessed as a first source of funding for those students that qualify (based on residency and financial need).
- Where a student fails to qualify for OSOTF the approval of the application for student aid is dependent on available funding received by the Seminary for student aid purposes (e.g., Knights of Columbus scholarships).
1. Library

The Toronto School of Theology consists of seven colleges that include six libraries, the holdings of which reflect the curriculum and research focus of each institution. The Graham Library at Trinity College comprises the merged collections of Wycliffe College and Trinity College that took place in 2000. It serves as an important resource for Anglican studies. Emmanuel Library, associated with the United Church of Canada, provides an ecumenical focus that includes not only its roots in Methodism, Congregationalism and Presbyterianism, but also the more recent additions relating to its Buddhist and Muslim Studies programs. Caven Library at Knox College builds on the Presbyterian and Reformed Protestant theological tradition, while the three Roman Catholic libraries reflect the roots and teachings of the Jesuit tradition of Regis Library, Diocesan tradition of St. Augustine’s Library, and the Basilian tradition in the Kelly Library at the University of St Michael’s College.

Perhaps the greatest strength of the TST library system is the collaboration of resources, in collection development and purchasing resources, as well as expertise. While individual libraries focus on specific curriculum subject areas for collecting, they frequently collaborate when purchasing biblical commentaries or other theological series that are of interest to many TST students. In the past these were physical print volumes, but more recently have included more eBooks that enable users to access materials from anywhere. As well as series, the TST libraries have also been purchasing many theological monographs in electronic format that are easily accessible to all TST and U of T students, staff, and faculty.

TST librarians also collaborate by leading research workshops for incoming Doctor of Ministry students. In addition, each September a tour of TST libraries for any TST students is led by several TST librarians while the remaining librarians personally welcome tour participants into their libraries and provide a brief overview of their spaces and collections. Each of the libraries’ collections and spaces are open to all TST and U of T students, staff, and faculty.

TST librarians regularly meet to discuss such issues as collection development, journal subscriptions, how best to serve our students, catalogue searching difficulties, as well as to draft and discuss surveys for students and faculty, etc. In the past, TST libraries have, for the most part, harmonized their circulation policies. With the advent of a new Library Management System at UTL, TST libraries are bringing their circulation policies more in line with the whole of UTL.

When the COVID-19 pandemic shuttered the physical spaces of all but essential services in March 2020, including all the libraries at U of T, TST librarians immediately began to discuss ways to assist all TST students. TST librarians reacted swiftly to the changing circumstances by purchasing materials only in electronic format where available and sharing these purchase lists with each other; contacting students personally with links to new eBook titles; reaching out to students to reassure them the librarians were available on Zoom, Teams, email or phone for research assistance of any kind; providing virtual workshops and online guides to demonstrate how to find and access many of the new and/or temporary emergency access electronic resources; and encouraging students to contact the librarians with titles of books needed in an attempt to supply these in electronic format. While all these actions were needed and appreciated by students and faculty, it
became increasingly clear that TST graduate students also needed materials in our library stacks. Adhering to the government of Ontario regulations and UTL guidelines for re-opening libraries, TST librarians spent much time discussing how to safely reopen access to these materials. They also held discussions with the TST Director of Graduate Studies and the TST Graduate Students’ representative regarding their concerns. TST librarians remained committed to listen and respond to these concerns as they were able, within the restrictions of provincial and university regulations. As well, TST librarians participated in many UTL workshops and meetings that focused on providing the best service possible during these anomalous times.

Some of the TST libraries were able to offer curbside pickup for books in July, and by September, all the TST Libraries were offering curbside pickup. Each of the TST libraries also provides scan and deliver services where students can request a chapter of a print volume or an article from a print journal in the stacks be scanned and sent by email. Both curbside pickup and scan and deliver services, along with the increased number of materials in electronic format, have been very helpful to students and faculty as they seek to do coursework from a distance.

Continually ranked within the top six major research libraries in North America, UTL provides access to a vast array of rich resources for all TST students and faculty due to TST’s affiliation with the UofT. Within the forty-two libraries across three campuses, UTL offers superb collections for all its programs, including many fields relevant to theological studies, such as Jewish studies, history, art, music, philosophy, psychology, classics, etc. Resources are available in a variety of formats and include services such as study spaces, computer facilities, extensive Wi-Fi, etc.

For further information, consult: Appendix S1 - University of Toronto Libraries Report.

2. Emmanuel

2.1 Provision of student support

Incoming students attend sessions on program orientation, faculty advising, chaplaincy support and overall orientation on academic policies, accessing library resources and on how-to-write research and theological reflection papers. They are also encouraged to attend the tour of the Toronto School of Theology libraries. Current students attend sessions prior to field placement where the focus is on expectations.

MTS students are assigned to their Program Director for program orientation, and are assigned a faculty advisor who provides resources and direction throughout the course of study. Advisors also assist students with other concerns related to their study or personal adjustments to academic life.

2.2 Other student services

Other students services include writing workshops offered by Pratt Library; more detailed training on how to access resources through the library electronic resources; student services support offered through the EM Registrar’s Office such as OSAP, ACORN assistance, course selection; Quercus and UTSU Extended Health and Dental registration and support; organizing a vocation fair; booking classrooms; helping with AV equipment in classrooms; processing financial or loan documents and offering advice. Ecumenical Chaplaincy UofT for those need spiritual guidance or support.
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2.3 Student Services and Support provided to the students during COVID-19

Community and spiritual life events have fully transitioned to online life. Monday through Thursday, there are daily spiritual life events for community members to opt into. In consultation with students, the Spiritual and Community Life Program Manager has also been working with ECSS (student government) to develop opportunities for informal online social gathering: this has culminated in the creation of The Lounge, which is a weekly space for informal connection. More formal student support is offered on a one-on-one basis, also online.

Since lockdown, Emmanuel College has implemented three e-newsletters to ensure that our community members and partners remain connected: EC@Home (community life activities), EC Staying Connected (academic and college administrative support) and EC Connects (feature stories from inside the College and Alumni and continuing education sponsored events).

Emmanuel College has and will continue to offer COVID-19 one-time emergency grants to all students. This is on top of providing up to $100 per Research Fellow for assistance with technology and teaching online, and the regular college bursaries and grants.

An orientation site was created in Quercus to house resources and materials to orient students to the school and our support services. Discussion boards offered opportunities for faculty, staff, and incoming students to introduce themselves and engage with one another prior to our synchronous time together. “In-person” orientation happened over two days on zoom, during which the incoming class was introduced to key leaders in the school, the mission and vision of the school and academic matters.

All recruitment events have been moved online with an emphasis on zoom meetings to help engage with prospective students.

3. Knox

3.1 Provision of student support

All undergraduate and graduate students of Knox College are encouraged to attend virtual orientation and virtual retreat events over two days in the week prior to the start of the Fall term of each year. They will be joined by all faculty members and student representatives for these introductory and community building events.

Prior to these virtual events, any prospective students and newly registered students are encouraged to speak to the Academic Office, especially the Director of Basic Degree Studies, concerning the student’s field of study.

3.2 Advising/Mentoring

Each of new and existing students are assigned a Faculty Advisor with whom the student will periodically meet for guidance on matters relating to the student’s respective programs. Where applicable, students will be assigned to a Faculty Advisor who teaches in their program of study. Additionally, depending on the level of the student’s study area, either the Director of Basic Degree or Graduate Degree Studies is available to further assist in matters of guidance and consultation.
Practicum mentorship also takes place through a year-long (two full terms) Theological Field Education (TFE) placements at approved sites. This typically takes place following the completion of around ten courses, or at the start of a 2nd year of study.

3.3 Other student services

Academic Office, comprising of the Director of Basic Degree Studies, Registrar & Director of Enrollment Management, and Assistant Registrar, are always available for communication and guidance via diverse means, i.e., University of Toronto assigned e-mail, phone calls, and video-conference appointments. Academic Office is then able to assist and forward the student’s concern to areas of expertise, if warranted, beyond those available directly through the Academic Office.

4. Regis

4.1 Provision of student support, BD Students

4.1.1 Orientation

- College Orientation 1-day in September before start of classes.
- Writing workshop offered during Orientation.
- Career Planning and Work Search Strategy Workshop, once every year in February.
- Orientation for international students (on study permit issues and UHIP) once very year in September.
- Basic Degree Workshop on specific topics, twice yearly (November and February).
- M.Div. Comprehensive Exam Orientation, once every year (March).

4.1.2 Advising/Mentoring

- Students seek academic advice from Regis Basic Degree Director.
- M.Div. and MAMS Students meet with the Director of Field Education to plan field placement.

4.1.3 Other student services

- Regis College Front Desk
- Registrar’s Office
- Dean’s Office
II. TORONTO SCHOOL OF THEOLOGY / ACADEMIC SERVICES

4.2 Provision of student support, Graduate students

4.2.1 Orientation

- College Orientation 1-day in September before start of classes.
- Writing workshop offered during Orientation.
- Advanced Degree Student/Faculty Seminar, two to three annually (November, February, March)

4.2.2 Advising/Mentoring

- Students seek academic advice from Regis Advanced Degree Director.

4.2.3 Other student services

- Regis College Front Desk
- Registrar’s Office
- Dean’s Office

5. St. Augustine’s

5.1 Orientation

- Orientation Meetings are held at the beginning of the academic year followed-up with documentation in the form of Student Handbooks.
- Returning students and new students attend orientation meetings provided by the Academic Dean and the Registrar.
- Orientation specific to Field Education and Internship courses are also provided for both students and supervisors.
- Registration Newsletters are provided to all students each semester which includes updated registrarial and academic advising information, course timetables, financial information, upcoming events, and contact information.

5.2 Advising/Mentoring

- An academic advisor is available for all students.
- Individual Requirement Charts are prepared for each student.
- Career counselling is offered upon request.
- Program Directors and Faculty Supervisors provide additional mentoring and advising regarding thesis and summative projects.
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• Spiritual and formational mentoring is available to students.

5.3 Other student services

• Residence is provided for students preparing for ordained ministry, sponsored by various dioceses. Amenities include air-conditioned rooms with ensuite washrooms, meals, laundry, sports facilities (gym), entertainment (TV, billiards, etc.).
• A Library with 46,500 volumes specializing in Roman Catholic theology with an emphasis on resources for ministry is on site.
• Quercus technical support is provided by Seminary Staff.
• An interactive website is also provided to the students for informational purposes.
• English proficiency classes are available according to need, especially for international students.

6. St. Michael’s

6.1 Provision of student support, BD Students

Admission letters include a directive for students to meet with the programs coordinator, who works with students throughout their degrees on course advising, etc. We host a welcome day in September to offer instructions. Our website includes an explanation of each degree, along with other relevant material.

6.1.1 Advising/Mentoring

As well as meeting with the programs coordinator, students meet with the field placement director to plan for the field placement and to work on pastoral skills units.

6.1.2 Other student services

We connect students with a dedicated librarian and can help them connect with the writing centre.

6.1.3 Covid-19 Measures

• Faculty of Theology created a special Covid emergency fund that is available for all students who are impacted by the pandemic. This was established to help students with the unexpected expenses arose due to the pandemic.
• Given that the faculty of theology courses are taught remotely in 2020-21 academic year, faculty has offered to upgrade the home internet for students who don’t have the means for high quality internet.
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6.2 Provision of student support, Graduate Students

6.2.1 Orientation

Toronto school of Theology hosts the Graduate student orientation for the graduate students. The graduate students also attend the welcome day hosted by Faculty of Theology where college specific details are provided. Our website includes an explanation of each degree, along with other relevant material.

6.2.2 Advising/Mentoring

Our graduate students meet with Faculty’s Director of Programs upon starting studies. The first/second year Doctoral students are asked to work under a faculty member as research assistants. Once the doctoral students have completed their comprehensive exams, they may be invited to teach a course at the faculty.

6.2.3 Other student services

Graduate students are provided dedicated study space (Individual carrels at the Library). The graduate students are also provided opportunities to present their papers at a monthly pro-seminar. Faculty also provides travel grants to students who present at conferences.

6.2.4 Covid-19 Measures

- Faculty of Theology created a special Covid emergency fund that was available for all students who were impacted by the pandemic. This was established to help students with the unexpected expenses arose due to the pandemic.
- Given that the faculty of theology courses are taught remotely in 2020-21 academic year, we have offered to upgrade the home internet for students who don’t have the means for high quality internet.

7. Trinity

7.1 Orientation

Student orientation takes place the week before classes start in September, during which the dean and other faculty host orientation sessions for BD curriculum, chapel, field education, and library services for new students.

- For fall 2020, all events were virtual, including pre-recorded videos introducing new students to the staff and faculty, library, college life, and a virtual campus tour. Following a live-streamed service, students met for synchronous academic and vocational sessions with their respective advisors.

MDiv students who intend on doing an internship are required to attend an orientation session with the field education director prior to doing so.
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- For fall 2020, all meetings pertaining to Field Education will be conducted by Zoom. The Field Education director continues to offer support by email or telephone as needed.

7.2 Advising/Mentoring

Undergraduate students are assigned an academic advisor for the duration of their program. The advisor for the Master of Divinity is the Dean, Chris Brittain. Don Wiebe is the advisor for the MTS, and Certificate students should contact Jesse Billett. Orthodox students may also speak with Geoffrey Ready, who teaches and coordinates Orthodox courses for the faculty.

- Students have always been able to schedule telephone meetings with their faculty advisors; this continues for fall 2020. Faculty are also advising by Zoom and email as needed.

7.3 Student Services and Support provided to the students during COVID-19

7.3.1 Library Services

- For Fall 2020 students who need require items from the print catalogue may request curbside pickup at Graham Library. For additional library support students are asked to email the theological librarian. The archives may also be accessed by reservation.

7.3.2 Writing Centre

- Students continue to make appointments online with the Director of the Writing Centre and are offered writing support either synchronously or asynchronously rather than in-person.

7.3.3 Health and Wellness programs (yoga, mindfulness sessions, workshops, etc.)

- For fall 2020, students can contact the Associate Director of Community Wellness for one-on-one support by either telephone or video conferencing. Weekly mindfulness sessions are offered by Zoom, with additional virtual programming planned.

7.3.4 Academic and Career advising

- For fall 2020 students should make an appointment online with the advisor for assistance with career planning and professional development and will be offered support by either telephone or MS Teams.

7.3.5 Spiritual guidance

- The chaplain is continuing to support students through telephone, emails, Zoom, and physically distanced in-person meetings if needed.
8. Wycliffe

8.1 Orientation

All Incoming entering students receive a summer email with information to help ensure a smooth transition to the college and are invited to the College Orientation Week sessions that take place the week before classes begin. This year, due to the restrictions caused by the COVID-19 pandemic, our Orientation Sessions took place via Zoom, not in person, and were not confined to the week of Orientation Sept 7 to 11, 2020. We held seven sessions during August for undergraduate students to meet and greet each other, staff, faculty and Student Council.

During Orientation week there are general sessions, this year offered via Zoom with remote access for all students and also program specific sessions, TST library tours and an opportunity to make an appointment to meet their academic advisor. The topics covered include introduction to the handbooks, program requirements, how to pay fees, an explanation of key academic dates and U of T services.

All MDIV students have an orientation session with the Chaplain and Senior Sacristans and are placed in a chapel team with other MDIV students. Again because of the new reality of living with the virus which has closed chapel to all but residents of the college, the Chapel team duties are in abeyance this fall session. Our Chapel services this fall are being livestreamed.

Another casualty of the pandemic is the cancellation of our optional Wycliffe Weekend Retreat held prior to the start of term that all new and returning students are invited to attend.

All undergraduate students have an academic advisor.

An orientation session is scheduled in early January for BD students beginning in the winter term.

Any new student unable to make the sessions are followed up with a one-to-one session in person, by telephone or Skype.

Our weekly newsletter with news updates and information helpful to students, that is available electronically normally, is being offered bi-weekly in the fall of 2020 and no print versions are available during fall. We also offer a monthly electronic newsletter that students can subscribe to.

Student Council Facebook and Instagram pages are being encouraged as ways to keep in touch.

There is a one-day orientation session offered by the MDIV Field Education Director each year for MDIV students planning to be in summer placements prior to May and their placement supervisors are invited to attend. This term this session will be held remotely over Zoom. The session includes an introduction to the Field education manual and the Individual Learning Covenant preparation to set out learning goals for the placement. The Field Education Director or designate will visit students in their placements wherever possible or follow up by telephone or Skype if these are too far to visit, e.g. in the USA or outside province.

The Wycliffe College website and the Toronto School of Theology website provides a range of information and forms to current students.
8.2 Advising/Mentoring

All Students have an academic adviser to provide support and the Chaplain is available for pastoral concerns. Students can be referred to counselling if required or encouraged to participate in U of T services.

If identified as necessary by an academic advisor a student can be partnered with a peer mentor who may be another Wycliffe BD student further advanced in their program or a Wycliffe graduate student to meet regularly and provide support.

An international student where English is not a first language and who needs help with written English can be referred for editorial support provided by the college at no cost to the student.

Wycliffe College offers support to our international students through the Wycliffe International Student group who meet regularly for cultural activities and fellowship. All M.Div. students are invited to participate in an annual review process in the first and last year of the program to provide structured help in planning their program and to assess progress.

8.3 Other student services

Our Student Services Centre has been relocated so that all front-line staff are located in the same area which is wheelchair accessible.

During the fall and winter term a variety of Lunch and Learn sessions are arranged this year with remote delivery using Zoom because of Covid-19 to provide information on a variety of topics e.g., financial concerns, preparing for thesis, meeting diocesan requirements for ordination, considering further study to name a few. Our students are also encouraged to attend TST sessions at Regis College, e.g., International Student Session or Career workshops.

Wycliffe College holds a series of Wednesday events which can range from visiting scholars to engage students in discussion of current topics in theology or social justice concerns, to Student Council organized social events to build community and encourage participation. This year the sessions will be with remote access.

We also cosponsor and help organize lectures under the Wycliffe Religion and Society heading or the Toronto Christian Scholar Symposium undergraduate students are invited to join fellowship groups and also to Wycliffe Student Council events. These events tend to be social events to help build community. The Wycliffe College Senior Student is available to meet remotely with students experiencing challenges.
Organization and Financial Structure

1. Administration and Governance

1.1 Overview

Although university governance and administration is often confusing, the governance and administration of TST is ever more so, as it functions as a lateral organization that intersects with the hierarchy of the University of Toronto and with the seven governance structures of its member colleges.

At its inception, the TST consortium was created for ecumenical graduate scholarship. In the 1960’s the Canadian parliament allowed St. Michael’s University, Victoria University and Trinity University to award graduate degrees, but not U of T. The TST consortium, though created for academic purposes, was built upon the strength of national and international ecumenical organizations such as the Canadian Council of Churches and World Council of Churches. TST’s formal agreements, including By-Law no. 1 and Letters Patent, structured TST as a corporation without share capital, in which trust, good will and mutual interest binds the organization and provides the space for assembly-level (full group) and bilateral (between two members) conversations. Once the Canadian parliament allowed U of T to grant theology degrees, this ecumenical ethos married an academic one through the MOA that each college signs separately with U of T.

TST’s governmental development, therefore, mirrors the evolution of both ecumenical and academic organizations. In general, as TST celebrates its 50th anniversary, significant trends in ecumenical organizations are mirrored at TST. First, the oft-stated truism that the differences within denominational bodies (at TST: Roman Catholicism, Anglicanism, and Presbyterian/United Church of Canada) is often greater than that between denominational bodies has created new bilateral alliances at TST. Second, since 2001, world-wide societal urgency has developed around interreligious and interfaith relationships rather than Christian ecumenism, as important as that remains. Side-by-side with these large-scale trends, academic philosophies, particularly rationalization of the educational process toward outcomes rather than inputs, as seen in the emphasis on measurable course outcomes, curricular development, and institutional effectiveness, has changed all academic institutions. In the last decade, these academic trends have emerged in quality assurance.

So, over fifty years, TST has responded to these winds of change. The UTQAP review in 2011 sought to help TST evolve academically into an organization with formal and transparent procedures and policies, even as it grapples with new ecumenical, interfaith and interreligious trends. It has helped TST keep abreast the academic developments within the U of T and the School of Graduate Studies, while maintaining its ecumenical ethos. Outcome focused strategies such as standards for graduate appointment, degree rationalization, and measures of institutional effectiveness are shaping TST. Work in this institutional evolution is ongoing.

It must be noted that TST has no authority for degrees, as member colleges have their own academic authority and governance system under which its theological degrees are granted conjointly with U of T. It has no authority for faculty hiring, as each member college defines their searches,
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albeit in consultation with one another. It has little economic authority, as TST is dependent on a formula worked out with the U of T and member colleges for disbursement of tuition. TST has no advancement staff, does not fundraise independently for fear of hampering the development of member colleges, and has a small donor base. The TST Director shoulders decanal responsibility for quality assurance of both graduate and second-entry undergraduate degrees. The TST Director and staff coordinate the administration of the DMin and second-entry undergraduate degrees. The TST Graduate Director and staff administer three centralized graduate degrees.

The Board of Trustees has limited powers: it appoints the Director and oversees a small budget for central services but has only an indirect relationship with the boards of the member colleges through their heads on the Board. In governance reform after the first UTQAP review, an Academic Council was established by the Board to develop and approve policies for basic and graduate programs. The college heads met informally to achieve consensus on a variety of administrative matters, largely over financial matters having to do with the transfer of funds from U of T and the costs of the central administration and services.

As outlined in its By-Law n° 1, the Governance Structure of TST consists of:

*Graph 8: Governance Structure of TST*

TST is staffed by administrative and faculty staff, some of whom are full-time and some who are part-time, who work in a lateral fashion with the member colleges:
In all this, the TST Director must operate primarily with the power of trust, persuasion, and good will, consistent with goods of a corporation without share capital. The TST Director has responsibilities identified in the MOA and in the job description developed by the Board of Trustees. Therefore, it is critical to maintain and strengthen sense trust in the system and its administration. The challenge is the flourishing of a consortium in which faculty members have two homes: their own institutions that nourish, pay and feed them, and their TST programs where they live with colleagues and students who are their extended academic family.

1.2 Evolving Structures

The current governance structure is described on TST’s website. In a move toward bicameral governance, the BOT formally recognized the informal meeting of the heads as the Senior Executive Council (CEO’s and CAO’s of the member colleges and the TST Director), with defined powers reporting directly to the Board. The Senior Executive Council now parallels the Academic Council, which has responsibilities delegated from the BOT for academic programs. Further changes are underway.

1.3 Involvement of Faculty

A related area of consideration has been the role of faculty members in the governance and administration of the conjoint TST programs. At one level this involvement has strong roots: in the member colleges the faculty are involved in the governing structures of their own institutions. However, faculty members in one member college have more disciplinary colleagues in other member colleges than in their own – by design, of course, in a consortial system no one institution needs to staff up in all areas. In earlier times TST had a quasi-departmental structure (quasi, because departments had no budgetary power and were more like collegial groupings that operated by good
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will). That structure facilitated interactions across the system and fostered a sense of belonging to a larger enterprise.

A Faculty Assembly existed in the larger organizational structure of TST, and recently that Assembly became more active and created a Faculty Assembly Executive to represent the concerns of the faculty at large. The Board has now formally increased membership to include two faculty trustees, and a faculty member has been added to the Governance Committee.

1.4 Graduate Centre for Theological Studies (GCTS)

The Graduate Centre for Theological Studies (GCTS) was created to administer the PhD, MA in Theological Studies, and ThM. Originally, the independent roles for the TST Director and the GCTS Director served particular purposes in the founding of the GCTS; however, in reality, many responsibilities overlapped. At this point in TST’s evolution, it is natural to explore merging these roles, resulting in the current arrangement with the TST Director also serving as the Interim Graduate Director.

2. TST Finances

The economic funding formula for TST, between the ministry, the U of T, and the member colleges is complex. The total revenue tied to student enrollments has two major components—the Province of Ontario’s Ministry of Training, Colleges and Universities funded Operating Grant, which is based on eligible domestic student FTE count, and Tuition Fees from all Domestic & International students.

The Tuition Fee revenue collected by the University of Toronto on behalf of TST for Domestic & International students, has been transferred directly to member colleges for many years. TST normally receives Ministry funded Operating Grant amount annually, and uses a formulaic model using different unit weights for Basic & Advanced degree programs, to distribute that amount to member colleges.

The TST Operating Grant Revenue distribution model was very complex. With the creation of the U of T Revenue/Cost based budget model, which was implemented in fiscal year 2008, it was decided to recreate the TST grant allocation model called GRATE. The new TST Grant allocation model was implemented in 2011 and is currently being used. In this acronym, G stands for Grant received from the Ministry of Education; R is U of T Services cost; A is the TST Assessment, which in fact is the major portion of the TST operating budget; and TE stands for Teaching Equalization adjustments for any intercollegiate teaching.

Currently, Fees revenue represents about 75% of the Total Student-related Revenues. Since TST is only distributing approx. 25% of the Revenue, i.e. Operating Grant only, using GRATE model, it creates an adverse impact on the ratios driven by the flow thru Grant Revenue/TST cost (assessment), as the bulk of the revenue goes directly to the member colleges and TST assessment amount increases every year based on inflation and funding for any new initiatives.

The GRATE allocation model has been in use since 2011. Last year it was discussed and reviewed by Financial Officers of all member colleges and they agreed unanimously that the model works well. The current practice of using rolling averages for the last three years, for variables like, Grant
Revenue generated by Basic & Advanced Degree programs, Student Enrollments in all programs and the TST Operating cost, helps to smoothen the impact of any major changes in any given year. TST uses a zero-based budget concept every year in determining its annual operating budget. The budget process starts after the completion of the 3rd quarter of every fiscal year. After internal discussions with various unit heads, like TST Director, GCTS Director, Registrar, etc. the TST financial officer prepares a draft budget. TST Director of Finance presents it to the Finance Committee for their review and discussion. After the members have the opportunity to discuss and agree on the percentage increase to the assessment, the Treasurer will then recommend it to the Board for their approval of the Budget.

In 2020-21, the revenue sources of budgets are:

- Assessment & Recoveries from member colleges - $977k
- Licensees rental income - $140k
- Language Program & Application Fees from Students - $32k
- Toronto Journal of Theology subscriptions - $43k
- Investment income & Other - $58k

Consistent with many other colleges and various departments at the University of Toronto, in 2020-21, the Compensation expense was the major expense item, approx. 74% ($920k) of the overall budget, which includes Salaries & Benefits, reimbursable costs for two seconded Academic staff members to their home colleges; Language instructors; TJT Editorial support costs and 6.5 appointed and hourly paid Administrative FTE at the TST. Other key budget line items were: Utilities & Physical plant expense at $149k; T JT related expenses for U of T Press $43k; IT & Insurance $46k; Investment Fees $25k; Legal & Audit fees of $24k & other general expenses of $43k.
Resources and Infrastructure

Considerations about Space

1. Toronto School of Theology

The Toronto School of Theology (TST) has been housed in a beautiful heritage building located on the Queen’s Park Crescent East for nearly thirty-four years. The building is owned by the University of Toronto and was leased to St. Michael’s College. TST leases the building from St. Michael’s for its administrative use, and the current lease will expire in June 2026. It houses all administrative offices for TST’s ten staff. The two Boardrooms and the Seminar Room provide space for General Exams and Final Oral Examinations for the graduate program; TST Academic and Administrative meetings; TST Board and Senior Executive Group meetings. All building users have access to the kitchen and common lounge and eating areas. Based on availability, sub-licensees also use the space to hold their meetings and in-person group teaching.

In early 1990, TST decided to house ecumenical groups as sub-licensees in the building, so that faith-based organizations could collaborate together. Major renovations were done on each floor of the building to house seven different groups, of which many still remain as TST’s sub-licensees. These include the Canadian Council of Churches; Women’s Inter-Church Council of Canada; Genesis Squared (providing psychotherapy and counselling); Canadian Centre for Brief Coaching, and the Toronto Mennonite Theological Centre. The Pregnancy Care Centre leased space about two years ago. The fees collected from these sub-licensees contributes toward the TST annual operating budget, providing the second largest income stream. Each group shares common areas of the building in a collegial manner and keeps it tidy and clean after their use.

The current use of space satisfies all users’ needs; however, before the pandemic, a revitalization of Boardroom 2 was planned where we hoped to add new Communication and Video Conferencing equipment. A vendor was selected after reviewing four different proposals. At present, the project is on hold due to mandated working conditions brought about by COVID-19, the need to follow public health guidelines of social distancing, and the goal that initial equipment use will occur during the manufacturer’s periods specified for training and warranty.

Further, the TST Board has approved the creation of a “Property Committee” to undertake a space analysis and to make recommendations about alternate locations for the TST administrative offices, if for any reason the lease with St Michael’s was not extended beyond June 2026.

2. Member Colleges

2.1 Emmanuel College

Emmanuel College delivers its academic programs onsite at 75 Queen’s Park Crescent East, located on the Victoria University campus within the University of Toronto. Designed in the Neo-Gothic style by Henry Sproatt and completed in 1932, it spans three floors and a lower level. It was renovated to provide an accessible restroom and an elevator that connects all floors.
Emmanuel College has six classrooms: two small lecture rooms which each hold up to twenty students; two medium size classrooms, which can hold between thirty and forty students; one large classroom which can accommodate up to eighty students, and a large theatre style classroom. All classrooms are fitted with moveable desks and chairs which allow for flexible setup and have multimedia screens, speakers, and a/v systems for connecting laptops. An electronic information board in both the lobby and student lounge provides up-to-date information for students.

Emmanuel College’s Chapel seats up to eighty people and is equipped with an organ and a piano, flexible furniture, a vestry outside the Chapel for storage, and a dedicated multi-faith prayer room with cushions which anyone can book and use.

Students have access to a student kitchen and lounge area on the third floor with tables, chairs, and couches; lockers available in the lower level for student rental; and a dedicated study room for graduate students with individual study carrels for twelve and a lounge area.

The well-equipped Emmanuel College library is located on the third floor and includes study carrels, a scanning machine and two stories of books and research materials.

Faculty and staff use a Common Room and a kitchen. An administrative suite houses the Registrar, the Principal, and administrative staff. Emmanuel provides fourteen faculty offices, a dedicated office space for adjuncts and emeriti, a research classroom with a smartboard, and a boardroom set up for twenty, and four working stations for visiting scholars. As Emmanuel serves Islamic students, it provides ablution facilities for men and women and a dedicated Muslim prayer room. A sitting area with benches in the main lobby of the school and a grassy area with gardens outside the building are available for studying or relaxing.

The Emmanuel College building has three floors and a lower level. It was designed in the Neo-Gothic style by Henry Sproatt and completed in 1932.

Emmanuel College Virtual Tour: Part 1
Emmanuel College Virtual Tour: Part 2
Emmanuel College Virtual Tour: Part 3

2.2 Knox College

Knox College delivers its academic programs onsite at 59 St. George Street, located between Simcoe Hall and Pritchard House on King’s College Circle. The historic neogothic structure was built in 1915 and has a large rotunda. The ground floor is accessible from the parking lot and an elevator enables access to the second-floor offices and library.

The academic wing of the College houses five classrooms. Three classrooms are fitted with technology for distance delivery. Two classrooms are used for seminars (capacity of fifteen each), two for mid-size classes (capacity of thirty each) and one for large classes (capacity of sixty).

In addition, the Academic Wing houses a common room, eight faculty offices, four administrative offices (including the Principal’s Office), a graduate studies room, the Caven Library, a Board room, and the Chapel. The College also has a residence of 103 rooms, additional rooms for commuting students, plus an apartment for guest professors. The administration wing of the College includes ten offices and a large dining hall.

Knox College has provided pictures and a floor plan (Appendix S2).
2.3 Regis College

Regis College operates out of the Christie Mansion, located at 100 Wellesley St W. The Christie Mansion is a large Victorian private residence completed c. 1900. Regis College is fully accessible. The College features three classrooms for mid-size classes (capacity of twenty-two to twenty-five), one classroom for smaller seminars (capacity of fifteen), and one for larger classes (capacity of forty-seven). All five classrooms have movable furniture, and four of the five are outfitted with audiovisual and projection equipment, to accommodate a wide variety of pedagogical strategies. In 2021, this equipment will be updated to expand the College’s synchronous learning offerings.

Today, the repurposed interior spaces of the Mansion provide an ideal setting for Regis students, faculty, and staff to study and work comfortably. The College chapel is large enough for full community liturgies and is also used for high-attendance guest lectures and other large College events, such as the annual convocation. The College supports a vibrant student life, with a large library and doctoral study spaces, a student lounge, a student council office, a buttery, a comfortable foyer, and an elegant solarium. All regular faculty of the College have individual offices inside the College. Other College spaces include a centrally located administrative wing devoted to student services, and a lounge, dining room, and patio for staff and faculty.

Regis College has provided pictures and a floor plan (Appendix S3).

2.4 University of St. Michael’s College

In 2014 the Faculty of Theology (FoT) moved from its longtime location in the Cardinal Flahiff Basilian Centre, 95 St. Joseph Street, where it had rented a section of the building from the Congregation of St. Basil (Basilian Fathers), to the third floor of Alumni Hall, 121 St. Joseph Street. Improvements were made to the Hall at the time of the relocation, totaling around $70,000:

- Two existing offices were combined into a student lounge with a refrigerator and kitchen facilities.
- Windows were added to all office doors.
- New carpet was installed.
- New blinds were installed in all offices.
- All walls were repainted.
- Bookcases were made secure in new offices.
- Exterior signage from the old location was reinstalled at Alumni Hall.

Alumni Hall has an accessible entrance and hallway doors on first floor. Each full-time faculty member in the Faculty of Theology, as well as the Dean, the Dean’s Executive Assistant, the Student Services Officer and the Program Coordinator has an individual office. Sessional lecturers and an emeritus professor share an office among themselves. The Faculty of Theology also has an additional office on the 2nd Floor, currently occupied by a Post-Doctoral Fellow.

Alumni Hall 3rd Floor contains three seminar classrooms with space for approximately twelve persons and moveable tables. Additional chairs are arranged along the walls, accommodating
another ten people. One room has a smartboard and built-in projector, while the other two have tabletop projectors and pull-down screens, plus chalk boards.

In 2017 the Metropolitan Andrey Sheptytsky Institute of Eastern Christian Studies (MASI) relocated from Saint Paul University, Ottawa to become an autonomous unit within the Faculty of Theology. The Institute took up quarters in Windle House, 5 Elmsley Place, and a Byzantine Rite Chapel (St. Sophia’s) was established in rooms 002 and 002B in the northern portion of the bottom floor of Elmsley Hall, 81 St. Mary Street. The main floor of Windle House contains an administrative office, a faculty office, one classroom, one seminar room, a lobby/waiting area, and washroom. Other parts of the building contain a Coptic Chapel, student lounge/study space, and residential areas.

Extensive renovations to Brennan Hall, 81A St. Mary’s Street were completed in 2018. One of the newly renovated rooms, 115A was established as a new graduate student lounge for the Faculty of Theology.

Twenty-one graduate carrels are allotted to the Faculty of Theology on the third floor of the John M. Kelly Library, 113 St. Joseph Street. Kelly Library has accessible entrances, elevators, and washrooms.

St. Michael’s College Orientation: Campus Tour

2.5 Trinity College

Located at 6 Hoskin Ave. Trinity College consists of four buildings in close proximity near the intersection of Hoskin Avenue and Devonshire Place (when built). Seven of the nine classrooms listed below are wheelchair accessible. Courses with any student accessibility issues are always scheduled to be held in these accessible locations.

Located within its two academic buildings are Trinity’s six seminar rooms (capacity 12-24) and three lecture rooms (capacity 35-60). They are outfitted with LCD projectors and screens and are wifi accessible with UTORids. Also housed within the two academic buildings are faculty and administrative offices, the new Student Services Centre (including offices of the Registrar, and Dean of Students), several common and meeting rooms, Strachan Hall (dining hall), the Archives, the Chapel, and the George Ignatieff Theatre.

There is a more detailed description of the four college buildings here.

Trinity College has also provided six pictures: three classrooms, the chapel, a common room, and the theatre (Appendix S4).

2.6 Wycliffe College

Wycliffe College moved to its current location 5 Hoskin Avenue in 1891.

The main building has two large lecture halls, three mid-sized classrooms, two smaller boardrooms, a Reading Room, two study lounges and our chapel. The mid-sized classrooms, boardrooms and chapel are all fitted with technology to allow for distance delivery. (Capacity of each room is listed in Appendix S6.)
Our Staff/Faculty wing has seven administrative offices (including the Principal’s Office), nine faculty offices and an office for sessional faculty. In addition to this, our Student Services area has another five administrative offices, our librarian’s office and four cubicles for admin staff.

The separate Principal’s Lodge, located beside the main building at 20 Queen’s Park Crescent West, is primarily a residence for our Principal and his family; however, it also houses five faculty offices on the top floor. These offices have a separate entrance and staircase from the back of the building.

The College also shares a library (Graham Library) with our neighbours across Hoskin Avenue, Trinity College.

Wycliffe College has provided pictures, a floor plan and room capacities (Appendix S5). The College is wheelchair accessible via an elevator from the west parking lot. There is a designated accessible washroom in the basement and all classrooms are wheelchair accessible. The Chapel is also accessible but requires using a second chairlift.

2.7 St. Augustine’s Seminary

The main campus of St. Augustine's Seminary of Toronto is in the suburb of Scarborough in the city of Toronto. Our administrative offices, residence for candidates to the priesthood, the Priestly Formation Program and the Diaconate Formation Program are located here, as are liturgical and social events for our students.

Our location at Alumni Hall (121 St. Joseph Street) on the University of Toronto St. George Campus houses classrooms, shared faculty offices, and is used for the great majority of our academic course offerings. Library resources and computer access are available at the St. George Campus and Scarborough locations.

In response to the need for remote teaching due to the pandemic, we equipped two classrooms in our main campus with the state of the art I-3 technology for videoconferencing and information sharing. A studio was also built for recording asynchronous lectures.

The downtown site has three classrooms that can be converted for teaching via zoom. There are three offices shared by faculty and a downtown Dean’s office. Both the faculty and the students have separate lounges and washrooms.

Pictures of the premises can be found in Appendix S6.
Internal and External Relationships

At TST, some of the responsibilities lie at the member college level, whereas others are the responsibility of TST. This report, therefore, contains information that is specific to member colleges as well as general to TST.

The entire report must be prefaced by saying that as the COVID-19 crisis arose, the Senior Executive Council (SEC) worked together efficiently and thoroughly to coordinate its decisions and its messaging. The first of these meetings occurred on March 13. On March 16 and afterwards, the SEC academic officers met daily through much of the rest of the semester as new information came from the U of T, from public health, or as the situation changed. Most of the member colleges now provide remote programming with a few of the colleges offering flex models for some courses. One academic program disruption was declared. Vibrant internal and external relationships continue, albeit in remote format. SEC administrators shared ideas and provided the content of this report.

1. Enhancement of a Sense of Community

Initiatives to increase community, except those reported on in the Co-curricular Report, largely lie at the level of the member colleges.

1.1 Emmanuel

Emmanuel has a new spiritual and community life manager who was hired at the beginning of the pandemic and is overseeing opportunities for spiritual practices online, including Christian, Buddhist and Muslim; some traditions are more formally organized than others, as students desire. Emmanuel College Student Society (ECSS) has organized online, as have graduate students. Administration and faculty have conducted one online Town Hall and provided a feedback form. Online spiritual practice retreats are planned. Faculty have a weekly online drop in zoom-room which is a space where faculty chat informally, as well as addressing emerging issues on campus formally. EC is using the Intercultural Development Inventory with all of its students to promote intercultural competency, including racial justice efforts. EC Home is a new email list serve that updates the community weekly.

1.2 Knox

At Knox College student leaders have created opportunities for meeting, have invited the principal to meet with them weekly, have created a platform for conversation among students. We have weekly chapel and voices from the outside, prerecorded on zoom with conversation afterwards. We have a regular lunch once a week with conversation afterwards. We are creating space for students to have conversation after class, often the professor leaves but leaves the zoom-room open. Alums have stepped up to create “conversations with alums” to talk about a practitioners’ perspective. Opportunities for connecting are good but we are concerned about fatigue and resilience.
II. TORONTO SCHOOL OF THEOLOGY / INTERNAL AND EXTERNAL RELATIONSHIPS

1.3 Regis

Regis has had a Town Hall with students, is working with Regis Student Council to address needs. A group prayer community was created by students. It was in person and has become a remote community. Liturgy (Mass) is celebrated in-person twice each week, Tuesday and Thursday.

1.4 St. Augustine’s

While the ordination-track seminarians (Philosophy and Theology students) who live in residence have to deal with the realities of remote education, the social distancing protocols, and cooperate in maintaining a safety bubble, in the COVID-19 era opportunities for greater creativity in building a dynamic community have been discovered. For example, the greater availability of time because of *in situ* education allows senior seminarians to mentor younger seminarians academically and to hone particular skills, such as playing sacred music. The faculty in residence also offered a highly successful spiritual retreat on YouTube to reach out to external students and members of society especially in time of pandemic. Once a better internet platform is established, there are plans to stream seminary liturgy regularly as a form of ministry.

1.5 St. Michael’s

The Faculty of Theology has played a leading role in developing reflections on what it is like to live in the pandemic with a blog, *InsightOut*, with fifty-five entries. It has also increased its offerings for *Out of the Cold* from St. Basil’s Church. SMC is maintaining order and stability as much as possible with weekly Wednesday liturgies, some eucharistic, some not. St Mike’s has a monthly ProSeminar in which graduate students do presentations from dissertation material. For those events scheduled pre-COVID, SMC is providing remote alternatives. The Faculty of Theology Student Life/Liturgy Committee facilitates a virtual weekly liturgy through zoom on Wednesday afternoons at 1:30 p.m., which is open to not just the faculty and the University of St. Michael’s but is open to all who wish to participate and worship with the Faculty of Theology.

1.6 Trinity

Trinity College has communications from the “Divinity Bunker.” We try to include humour as well as “what to do.” We are building around the traditional Anglican sherry hour, have tried one faculty lounge gathering, and found new ways to engage with alumnae and more on Facebook than in the past.

1.7 Wycliffe

Wycliffe College continues daily morning prayer with residential students which is also livestreamed. Evening prayer continues with fellowship groups. Wednesday afternoon educational events, including on the ninety-four Calls to Action regarding the *Truth and Reconciliation and Commission* and indigenous ministries, continue. Classes open their zoom room early and leave it open later so students can talk with other students. Residence pods of four to five students eat together and have fellowship, following elaborate social distancing and group isolation protocols.
Online meetings happen for spouses and women in ministry. People are invited from afar to speak with groups, lecturers and other resource people.

2. Multi-Level Relationships

The relationships mentioned in this section and their particular functions reinforce the image of TST as a rhizome, not only within U of T, in Toronto and in Canada, but as TST reaches out across the globe.

2.1 Professional Meetings and Conferences

Many national and international relationships are fostered through individual faculty participation in professional meetings and leadership in professional conferences, as noted in the Faculty Research report. In the last seven years TST and its member colleges have drawn national and international participants to campus by hosting professional meetings, including the International Academy of Practical Theology (2013); Institute for Theology and Disability (2013); The Church and Migration: Global (In)Difference: the Twelfth International Gathering of the Ecclesial Investigations Group (2018); the Symposium on Theology and Disability (2018, 2019); the Canadian Creative Non-Fiction Collective Society (2017), the Tri-History Conference of the Episcopal Church, Society for Vatican II, Roundtable with Musawah: Islamic Feminist Activists and Scholars Working Together (2019). The rest of this report focuses specifically on institutionally sponsored relationships.

2.2 Cross Appointments and Activities

Many TST faculty have cross appointments in the U of T, most often with the Department for the Study of Religion, the Centre for Medieval Studies, Near and Middle Eastern Religions, History, and Victoria College. Some faculty from those departments have status-only appointments at TST. The Sacred Music Program at EC is mounted jointly with the U of T’s Faculty of Music. These appointments facilitate teaching and colleagueship across university lines. The MPS program has participated in the Centre for Interprofessional Education.

2.3 International Research Groups and Collaborations

With grant support from the Jackman Humanities Institute (U of T), faculty from Regis College, the U of T French Department, and St. Michael’s program in Christianity and Culture, the Jesuit History Research Group meets monthly, in person, or on Zoom, to explore the widest variety of topics in the history of the Jesuits. When on Zoom, participants are not only local but from all over Canada, the US and Europe.

Many participants from TST, U of T and other universities internationally participate in zoom discussion via zoom theology and the present environmental and health crisis. This group meets monthly and is referenced in the Faculty Research section.

Knox College has intentionally developed global outreach, especially with Matanzas Evangelical Theological Seminary in Cuba, where all MDiv students travel in the course of their degree, and
Presbyterian University and Theological Seminary in Seoul, Korea, from which many students complete graduate degrees at KC.

Emmanuel College hosts an Anne Duncan Gray international scholar each year through the United Church and some years hosts the recipient of the McGeachy Senior Scholarship.

2.4 Professional Organizations

A relationship between Emmanuel and the Canadian Armed Forces (CAF) is well established. The CAF has a goal of diversifying their chaplaincy ranks beyond the Christian tradition and sends their chaplaincy candidates to EC for training, as well as recruiting from the students who are in Emmanuel’s interfaith spiritual care program. The first Muslim woman appointed as a CAF chaplain is currently writing a dissertation in TST’s D Min program.

Clinical pastoral education opportunities are provided for all schools in hospitals throughout the southern Ontario region but especially within the hospitals of the University Health Network. These opportunities are accredited by the Canadian Association for Spiritual Care (CASC). The MPS program sponsored by Emmanuel and Knox is also approved by the College of Registered Psychotherapists of Ontario (CRPO) as a training site (see CRPO correspondence).

2.5 Ecclesial organizations

Colleges meet regularly with the colleges of their tradition. Emmanuel meets yearly with the United Church Theological Circle of colleges; Knox with Presbyterian colleges, including in Taiwan; St. Michael’s and Regis with St. Paul and Dominican in Ottawa. Regis works with seven English language Jesuit schools of theology around the world; three Jesuit schools in North American allow cross-registration. These relationships foster cross-registration for courses and assistance for students to meet ecclesial requirements inter-institutionally. St. Michael’s has hosted visiting scholars in religious education, Ukrainian rite, and ecology.

3. Impact of Social Outreach

TST has not yet developed a regular means for measuring social impact beyond storytelling and vignettes. However, we have ideas about ways to do so in the future. David Sylvester, President of St. Michael’s University, has been part of a group of twenty-two Canadian universities that has been studying ways for universities to measure social impact. Chris Brittain at Trinity College, formerly of Aberdeen University, has been part of such conversations in the United Kingdom. The social impact of the Anglican Church, the Canadian Council of Churches (housed in the TST building), and the Toronto United Church Council are included in impact studies by Halo Canada. Stephen Andrews, of Wycliffe College, is working with Waybase and Ambrose University to measure the social impact of their Urban Development stream in the MTS program. Imagine Canada has studied Canadian charities impact under COVID-19; our alums intersect with many of these charities. While TST does not currently measure impact beyond anecdotes, we know where to look for our social impact and have begun a discussion among administrators of what we would like to measure.
TST has a definite impact on leadership in Protestant congregations and Anglican and Catholic parishes as all colleges prepare ordained leadership for these institutions. In rural and urban areas, particularly, church buildings also become community hubs, homes for community non-governmental organizations and nonprofits (as TST itself is). Congregational and parish outreach sustains community stability. TST has an impact on the Catholic school system through the MRE program and, as noted above, the Canadian Armed Forces through the MPS program, as well as hospitals and occasionally prisons. All schools are contributing to transforming Canada’s way of relating to its First Nations through their efforts to respond to the ninety-four Calls to Action of the Truth and Reconciliation Commission. Schools are engaged in Canadian and international ecumenical and interfaith dialogue through the World Council of Churches and the Parliament for World Religions. The social impact of COVID-19 frontline workers who are TST alums is featured on the TST web page.
III. FUTURE DIRECTIONS
In the course of this self-study, we have carefully noted “improvements” and “enhancements.” In some cases, items are easily addressed. In other cases, they could form the basis for a long-term strategic plan. As a result, we are noting where these items are given strategic importance in the U of T’s 2030 Plan or in the Strategic Mandate Agreement.

For TST, these categories of Future Directions include:

1. Institutional Research
2. Second-entry Undergraduate Programs
3. Professional Programs
4. Graduate Programs in Research and Teaching
5. Strategic and Institutional Planning.

1. Overall Institutional Research: Toward Improvement and Enhancement

In 2020, the TST Board of Trustees has clarified that TST will be responsible for quality assurance and future UTQAP self-studies, while member colleges will be responsible for future accreditation by The Association of Theological Schools in the United States and Canada (ATS). UTQAP and ATS have different philosophies and sets of qualitative and quantitative data that they consider authoritative. TST and member colleges will need to clarify how, going forward, data are collected for all degree programs and reports written for the centrally administered programs that satisfies the needs of UTQAP and ATS accreditation. These self-studies will now be on different schedules, as UTQAP is required every seven years, ATS every ten years, and different schools are, as a result of COVID-19, on different ATS rotations. Data must be supplied, and a means determined by which self-study reports can be written.

TST has discovered significant difficulties in placing itself in the context of externally gathered quality information, either from university QA statistics or from the ATS. The U of T’s QA data gathers both religion and theology as one category; the ATS’s database, that compares theology schools, does not allow TST as a consortium to be compared to other schools. Furthermore, ATS data combines degrees so that degree-to-degree comparisons becomes impossible. Some of TST’s degrees, such as the MAMS, MSMus and the MPS, are one-of-a-kind, in part because of the Canadian setting. Therefore, school-to-school comparisons must be developed manually.

TST collects data around offers, admissions, enrolment, and completion rates. However, to demonstrate TST’s contribution to the U of T generally, to monitor quality assurance benchmarks and to make consortium-wide decisions, TST will need to significantly upgrade the data it collects and reviews.

Data collection and analysis costs money. TST and the member colleges will need to develop a financial model for this work, to determine where the existing faculty and staff are appropriately tasked with data collection as part of their job descriptions, and where, how, and what kind of faculty, administrator, registrarial, or external minds need to analyze these data. This model will need to evolve as UTQAP and ATS requirements change.
III. FUTURE DIRECTIONS

1.1 Enhancement: Consistent with the strategic goals outlined in UT 2030, in order to serve Ontario, Canada, and its international audience, TST’s data-gathering will need to be enhanced by placing data within the larger demographics of the changing face of lived religion and ecclesiology in Toronto, in Ontario, and in the world. TST will enhance its institutional data gathering, aimed toward quality assurance for all degrees and accrediting and quality assurance for centrally administered degrees, to inform decision making and provide the basis for ongoing development. Data gathering will need to change as educational philosophies evolve. Toward the end of maintaining ongoing data, TST will educate its campus community about and execute a data gathering plan that includes:

1) *academic programs*: education about and data gathering that contributes to curriculum mapping, measuring achievement of student learning outcomes, and curriculum building. Learning to interpret these data and make decisions as a result will sharpen the curriculum delivery of the schools.

2) *faculty and faculty research*: research that monitors faculty strength in research and teaching for two purposes: contributing to the university community and faculty complement planning. As an enhancement, the existing faculty research data base, if regularly updated, can help SEC know what is being researched and taught across the member schools, in order to make decisions about what gaps in necessary knowledge must be filled as new positions arise. It will also help understand how faculty research is enhancing formal and informal aspects of the student experience. It will help us “link all our undergraduate, graduate and professional academic programs to strong research experience.” (UT 2030, p. 9)

3) *internal and external partners*: gathering data about our networks and relationships, within and outside the University. UTQAP 2030 notes that we are in an age of “partnership” and faculty are enhanced when research collaboration exists, as through the TST Virtual Forum.

2. Second-entry undergraduate programs: Improvements and Enhancements

TST schools provide an excellent student experience. In particular, because we have longstanding programs in practicum settings (particularly in congregations, non-profits, and health care settings), we contribute significantly to the university’s emphasis on experiential education. In terms of degree development, for the last decade, schools accredited by the ATS have focused on a review of program outcomes as the primary evaluative tool for making decisions about changes in their programs. UTQAP is moving the weight of the review and decisions that must be made at the TST level toward curriculum mapping. The Basic Degree Council has updated all of the second-entry undergraduate programs learning outcomes and curriculum maps, however, TST can sharpen its knowledge of its degrees by making standardizing data collection, by developing more complex data, and by reviewing the curricular mapping toward making decisions.

2.1 Improvement: The process of developing the restated outcomes and curriculum maps showed an increased need, as an improvement, for further education across the faculty about the process of curriculum mapping, the discussion of the results of curriculum mapping, and decisions to be made on the basis those data. Much of this education lies in the realm of faculty development not only in the Basic Degree Council but the entire Faculty Assembly. As an improvement, one option might be to develop a Quercus module similar to the one we have created for remote teaching.
III. FUTURE DIRECTIONS

2.2 Improvement: TST will clarify specific issues in the TH Cert, including the credit awarded for Biblical language courses, the role of practical theology courses, and the role of faculty advisers in helping students choose courses that complement, rather than reinforce, their previous work.

2.3 Enhancement: Proposed enhancements in the area of second-entry undergraduate programs include reviewing the MTS to determine whether additional streams would attract a wider range of students.

2.4. Enhancement: At the end of 2020, TST will review the modifications from the COVID-era that might be incorporated as the campus “returns to normal.”

3. Professional Programs

The DMin has updated its learning outcomes and curriculum mapping. Conversations with principals before COVID-19 showed widespread support for the development of professional graduate programs at TST. Conversations that were scheduled to begin March 16, 2020 but, due to COVID-19, had to be delayed to January 2021, focused on the issues of the redevelopment of the existing DMin, whether other professional doctorates should be developed, and how students from the two-year second-entry undergraduate programs will prepare students for graduate work. UT 2030 notes that much enrollment growth across U of T is occurring in the area of professional programs (UT 2030, p. 19).

Improvement and/or enhancements: If the DMin remains largely as it is now, the CSM must improve it by creating a degree proposal that allows full recognition of the degree, as projected by the last UTQAP study. TST may enhance its offerings either by revising the D Min, including an MA in Spiritual Care, or developing new professional doctorates.

Specifically, Faculty Assembly-wide and Centre for the Study of Ministry conversations will need to consider:

3.1 revision of the existing D Min program and possibly another professional doctorates, with formal applications to the university to regularize these programs. The question of whether one degree will house all needs will depend on two factors: whether the members schools decide that a) both Christian and interfaith professional doctorates can be housed under one degree or not, and b) who the faculty deems to be best prepared to teach these degrees, highly trained professionals or graduate faculty.

3.2 development of a professional MA in the area of spiritual care. TST has experienced its largest growth in the MPS degree that prepares students for various careers in spiritual care, and many of these students wish to move to professional doctoral studies. A path needs to be outlined to serve these needs.

3.3 the governance of these programs. This question will be answered by the outcome of the discussion, above. Discussions with member colleges will need to determine whether these degrees remained housed within the CSM or whether they are appropriately governed the GCTS. Further information about this discussion, to begin in January 2021, can be found here: Appendix D2: Emerging Questions on DMin Quality Improvement.
III. FUTURE DIRECTIONS

4. Graduate Programs in Teaching and Research

Since the last UTQAP report, TST has invested heavily in conjoint doctoral graduate degrees (the PhD and the MA) and has continued its conjoint ThM. Students develop cohort experiences both in class and in extracurricular activities. Within theology, TST faculty “maintain a leadership position in research and innovation” (SMA, p. 4). Overall, we offer “pedagogically sound work-integrated” experience through teaching opportunities. Student experience in the graduate programs is positive overall; however, we can improve this experience:

4.1 All of the Teaching and Research graduate programs need updated learning outcomes and discussion of the results of that mapping.

4.2 The Graduate Studies Council (GSC) will clarify its method for identifying 5000-level methodology courses and whether the methodology requirements are appropriate in each degree.

4.3 TST and GSC will also continue to clarify the criteria for specific appointments at the graduate, associate graduate, and associate graduate (restricted) levels so that they are understood by all administrators across the schools.

4.4 GSC will determine whether the ThM needs a cohort course or other way of connecting students to a community of learning.

4.5 GSC will determine whether the language courses are appropriate in the ThM.

4.6 GSC and SEC will determine a more productive system for determining how faculty are assigned to cohort and other required courses, and how and when these faculty are recruited.

4.7 GSC and SEC will determine whether faculty with specific competences are needed to fill new positions or positions where key faculty are retiring.

As long-term enhancements:

4.8 As a long-term enhancement, TST will prioritize building an ethos in graduate study of conversation across ecumenical and other differences. In its current practice, TST is considering faculty renewal plans with graduate needs in mind, taking into account competences of faculty related to diversity and excellence.

4.9 As a long-term enhancement, SEC and GSC will regularly study the patterns of application, conversion to admission, tracking through stages of the PhD to completion of the program, to determine why conversions from applications to offers to admissions is relatively low, and why students often complete the program in more than four years, after funding for their program ceases, and where they are placed. This item is especially important in light of SMA, p. 5.

As further enhancements:

4.10 As an enhancement, SEC and GSC will study teaching opportunities available to students.

4.11 As an enhancement, SEC and GSC will study the issues related to funding for international students. This item has particular importance in the university’s SMA, p 5.
III. FUTURE DIRECTIONS

5. Governance and Financial Issues

The TST delayed its UTQAP review from 2019-20 to 2020-21 to attend to governance issues. While many aspects of governance have been reviewed and resolved, further issues have emerged in the course of this review, especially in relation to the role and responsibilities of the faculty administrative positions. Attention is ongoing concerning the review of specific governance issues. Among these, succession planning is a key issue for faculty administrative responsibilities.

5.1 As an improvement, SEC will develop a system for calculating how each member school contributes to TST so that a sense of fair sharing emerges. This recommendation includes a review of the way that member schools contribute both “in kind” resources to TST, including teaching cohort class, the contributions of faculty administrators with course releases, and financially. It also includes developing a monitored rotation system so that the workload is fairly distributed among the member schools.

5.2 As an improvement, developing strategic enrollment planning could help TST’s financial picture. See Appendix D3. Strategic Enrollment Planning and Management.

5.3 As an enhancement, the participation of the faculty in decision-making will be increased, as it has been by adding faculty to the Board of Trustees.

5.4 TST has just completed a review and recategorization of staff positions. As an enhancement, TST will continue this process into a review of the faculty administrative positions, including the relationship between the TST Director and the TST Graduate Director. See Appendix D1: Emerging Questions for Enhancement: GCTS.

5.5 As an enhancement, in light of thirty anticipated retirements before UTQAP 2029, SEC will share existing member schools’ faculty renewal plans and faculty complement planning, especially considering the needs of the graduate programs.

Considerable interest exists among the leaders of consortia in Canada and the United States to enter into ongoing conversation about the role of theological consortia, their strengths and their challenges, and ways forward. We look forward to collegial conversations, within and beyond TST.