

1-1-1997

## DOC 1997-06 Proposal to Initiate the Ph.D. in Theology

University of Dayton. Academic Senate. Executive Committee

Follow this and additional works at: [https://ecommons.udayton.edu/senate\\_docs](https://ecommons.udayton.edu/senate_docs)

---

### Recommended Citation

University of Dayton. Academic Senate. Executive Committee, "DOC 1997-06 Proposal to Initiate the Ph.D. in Theology" (1997). *Senate Documents*. 104.  
[https://ecommons.udayton.edu/senate\\_docs/104](https://ecommons.udayton.edu/senate_docs/104)

This Article is brought to you for free and open access by the Academic Senate at eCommons. It has been accepted for inclusion in Senate Documents by an authorized administrator of eCommons. For more information, please contact [frice1@udayton.edu](mailto:frice1@udayton.edu), [mschlangen1@udayton.edu](mailto:mschlangen1@udayton.edu).

**PROPOSAL TO THE ACADEMIC SENATE**

TITLE: Proposal to Initiate the Ph.D. in Theology

SUBMITTED BY: Executive Committee of the Academic Senate

DATE: April 11, 1997

APPROVED BY: Academic Senate

ACTION IS: Legislative Concurrence

REFERENCE IS: Faculty Handbook, p. 48

**DESCRIPTION OF PROPOSAL:**

The Academic Policies Committee and the Executive Committee reviewed the program proposal submitted by the Graduate Council to Proposal to Initiate the Ph.D. in Theology and recommend the Senate support it.



CUSHWA CENTER  
FOR THE STUDY  
OF AMERICAN  
CATHOLICISM

March 26, 1997

Paul J. Morman  
Dean, College of Arts and Sciences  
The University of Dayton  
300 College Park  
Dayton, Ohio 45469-0800

Dear Dean Morman:

Enclosed please find my review of the proposal for the Ph.D. in Theology submitted by the Department of Religious Studies. I apologize for the delay in sending it to you.

I hope you will find my remarks useful to your deliberative process. Please feel free to contact me if you have any questions about the review, or if you wish me to clarify or elaborate any of the points I made.

Best wishes for the success of your deliberations.

Warm regards,

  
Scott Appleby

**Review of the Proposal for the Ph.D. in Theology**  
by the Department of Religious Studies, The University of Dayton

R. Scott Appleby, University of Notre Dame

I studied the proposal with great interest and appreciate the considerable work that went into preparing it. Professor Tilley and his colleagues in the Religious Studies Department make their case clearly, and provide ample documentation to support it. Their argument is compelling on many points, weaker on others. In general I am strongly supportive of the proposal and recommend that the University adopt it. My recommendation assumes, however, that the University would implement the proposal at the budgetary level it requests. (Indeed, that request may be too modest, given the needs of the library and the faculty, if the Ph.D. program is to achieve the level of excellence that will ensure its success.)

In what follows I engage the specific criteria established by the University's Graduate School and Academic Senate, as outlined in Dean Paul J. Morman's letter to me of February 12. I order the discussion according to my appraisal of the relative strengths of the proposal vis-à-vis the criteria, with its strongest elements discussed first.

**Social Need** As the twentieth century ends, the Roman Catholic Church in the United States finds itself at a historic turning point as lay intellectuals, lay ministers and lay administrators emerge to replace a generation of priests and women religious who were unable to recruit and retain vowed and ordained successors in sufficient numbers to meet the institutional and pastoral needs of a lay Catholic population growing in numbers and in cultural diversity. The new wave of lay ministers, including the 2,000 lay administrators of priestless parishes, are only the first dramatic manifestation of the church aborning. Tilley and company's proposal is exciting and farsighted in its recognition that the new church will need theologically sophisticated lay professionals not only in parish ministry, but at every level of service and leadership: as teachers in master of divinity programs, in seminaries, and in Catholic colleges and universities; as diocesan directors of religious education, or liturgy, or social justice programs; as chancery officers and bishops' consultants; as administrators of Catholic schools, hospitals, and charitable organizations.

These new lay leaders, many of whom are inadequately prepared for their historic roles, are already transforming Catholic ecclesiology and religious life on the ground, if not yet in the

official textbooks. Desperately needed are programs, very much like the one under consideration, designed to train a new generation of American Catholic theologians for service to the church in its changing intellectual, institutional, and pastoral configurations.

Such programs must be sensitive to the pluriform nature of contemporary society and the faith community that reflects and shapes it; that is, they must be "multi"—multicultural, multidisciplinary, multidimensional. One image or definition of church will fail to do justice to the strivings of God's diverse people in response to the presence of the Spirit among them. Vatican II's Christological and Incarnational themes reinforced the ancient Catholic insight that true worship of God is inseparable from a profound engagement with and study of humanity and concrete human experiences in history. We know, and convey, God's love in and through human creativity. That is why "inculturation" remains a key theme in post-Vatican II Catholic thought, and why Tilley and company's proposal of a theological curriculum grounded in a religious studies approach is so appropriate and timely. (One would almost say "and so obvious," were it not the case that the proposal is also, as it claims, quite original; such a methodological approach is simply not being attempted by Catholic institutions of higher education.) That is, a religious studies approach because it integrates theological reflection with history, the humanities, ritual studies, and the social sciences, draws doctoral candidates into an intellectual encounter with the widest possible range of human activities and experiences of the sacred. It thereby prepares Catholic intellectuals for mutually enriching social encounters with concrete faith communities and their diverse practices. Such a program of study is, in short, suitably "multi."

**Student Demand** for theological studies in general, and the kind of proposed program in particular, is great. "Lay interpreters" of the Catholic story are emerging to take their places alongside clerical interpreters. Today there are three times as many lay men and women in graduate programs in religion, theology, and ministry than seminarians in the four years of theology before ordination. American Catholics constitute 25 percent of the general population but over 40 percent of the college population. "No other church in Christian history has been so well educated generally and had so many lay people educated in Scripture, theology, church history, pastoral counseling skills, and so on," Bernard Lee writes. Never before in the history of the church has there ever been a Catholic laity as generally well educated as the U.S. Catholic laity; nor has any church ever taken so many laywomen and laymen into active church ministry and active church leadership; nor has any

nation ever had as many lay Catholics seeking or preparing to seek graduate degrees in theology, ministry, and religion—and this number grows annually.

At Notre Dame, for example, we reject dozens of highly qualified Catholic applicants for religious history annually—the number has grown every year for the past five years—because we quickly reach our capacity. (Our department trains many different kinds of historians, with religious history getting its fair share of six or seven new students annually.)

The student demand for doctoral training in theology and religious studies will increase in the years ahead as job opportunities expand in Catholic colleges, universities, and other institutions once staffed by priests and women religious. In addition, a generational cohort that has dominated the field for decades is on the brink of retirement. The succeeding generation of scholars is rich in talent and adequate in numbers, but not as devoted to Catholic studies (or, for that matter, to the institutional Church) as the older generation. In short, we face a generational lag in Catholic intellectual leadership.

**Campus Need** The proposal adequately addresses this criterion; it seems almost self-evident that the University of Dayton, a major midwestern university founded in the Catholic tradition and the Marianist heritage, would be the home of a Ph.D. program designed to prepare the future intellectual/theological leaders of the U.S. Catholic community. It might be added, however, that Professor Tilley and colleagues are correct in underscoring the innovative, perhaps unique, character of the proposed program of study. By focusing on the U.S. Catholic experience, using religious studies methods, and operating within a Catholic institutional context, it would be the only program in the nation (to my knowledge) to combine these three (utterly compatible) elements. The proposed program would therefore fill a major gap in religion and higher education in this country. The proposal suggests (p. 18) that the program "can be used as a beacon to attract funds" and that a successful fundraising campaign for endowing the program may have "ripple effects" that benefit the entire University. Given the salience of the proposed program—its potential for putting UD even more prominently on the map as a major Catholic university in service to the Church—this claim is not extravagant.

**Expected Strength and Quality** As is invariably the case in such matters, however, everything depends on the extent to which the University is willing to support the program. Lacking sufficient and consistent support, this kind of program could very easily become a

brilliant mistake. As things now stand, the proposal itself (including its author, its conceptual clarity, analysis of Church and higher education, and program) is more impressive than the resources of the University in this area of study. Will the University understand the farsighted and yet practical nature of its ambition, and respond in kind? The "Expected Strength and Quality" of such a program is difficult to predict in the absence of a clear answer to this question. To state my evaluation as directly as possible: the idea behind the proposal is brilliant; the proposal itself is impressive; the faculty is promising but not yet equal to the proposed task; the library resources are currently inadequate and must be significantly strengthened.

The proposed curriculum reflects the strength of the faculty in this general area of study, but both could be significantly improved by additional appointments to the faculty.

**Faculty Strength and Quality** The Religious Studies faculty's range of topics and sub-disciplinary or field perspectives is impressive: represented are biblical and Patristics scholars, historical theologians, religious historians, philosophical theologians, feminist theologians, religious educators, and experts in spirituality and sacramentality. Less impressive is the publication record of the department as a whole—an important criterion for a first-rate Ph.D. faculty. In this crucial area the faculty is uneven. On the one hand, professors such as Tilley, Barnes, and Heft have established a solid reputation among their scholarly peers at the best universities; I would rank professors Mize and Doyle slightly below this group in terms of visibility, but both are gifted scholars whose stars are on the rise. On the other hand, too few of the faculty members have published articles in leading scholarly journals; fewer still have published books with a top-rank university press. This may well reflect the University's previous priorities, ranking undergraduate teaching ahead of scholarship, rather than the abilities or inclinations of any individual faculty member, but it is a policy that must change if UD intends to become competitive with other Catholic Ph.D. programs in theology, whatever their specific academic/methodological orientation. As you know, it will be difficult to attract good graduate students if the faculty is not encouraged to undertake more original research.

One very positive sign is the promise of the recently hired junior faculty, scholars such as professors Lysaught, Moore, and Diaz. Their ongoing professional development should be encouraged and supported in concrete ways (e.g., sabbaticals, travel funds, research assistants, etc.).

Finally, the University should consider creating one senior and one junior faculty position in conjunction with the establishment of the Ph.D. program. The promise of the proposal and the curriculum will not be realized without the addition of faculty who, while theologically literate, are drawn directly from other sub-disciplines of religious studies, that is: a first-rate sociologist of religion, a cultural anthropologist, or a historian of religion, preferably a comparativist. (In light of the tone of the supporting letters from other social science and humanities department of the University, most of which are vaguely encouraging but rather non-committal, these new appointments to the Religious Studies Department seem absolutely necessary.)

**Financial Feasibility** The budget narrative seems right to me, especially in terms of tuition and other forms of support for twelve full-time graduate students. The levels of support for start-up support, faculty development, new faculty, and the program director must be commensurate to the task at hand; it would be easy, but unfortunate, to underestimate these costs. The most pressing immediate financial need, however, is for a significant improvement in the library holdings in the areas central to the Ph.D. program.

**Resource Adequacy** The current library resources are clearly the weakest link in the chain. The language of the proposal is lukewarm at best: if the library holdings are merely "basically adequate for the needs of our undergraduates and for most of the needs of the M.A. students," they probably do not represent a solid foundation for a doctoral program. (The program may not generate additional research needs in biblical studies, but it will be offering courses in that area, for which the inadequate current collection will hardly suffice.)

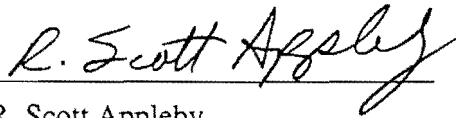
In short, I strongly endorse the first four full paragraphs on page 11 of the proposal, which call for substantial investment in monographs, Catholic periodicals, journals, and primary popular literature of American Catholicism. Such an investment is a *sine qua non* of a successful Ph.D. program.

**Summary** The proposal commends itself to University officials willing to devote significant resources to the goal of establishing the University of Dayton as a national leader in Catholic studies. The proposed course of study, curricular offerings, anticipated methods, and recruiting strategies are sound. The analysis of the Church's current situation and needs is impeccable. You have in place a small but solid core of faculty upon which to



build. Presumably, a succesful program of this type will generate widespread enthusiasm among alumni, including potential donors.

For these reasons, I recommend that you implement the proposed program at the highest level of funding feasible.

A handwritten signature in cursive script, reading "R. Scott Appleby", written over a horizontal line.

R. Scott Appleby

Associate Professor of History

Director, Cushwa Center for the Study of American Catholicism

University of Notre Dame

March 20, 1997



THE CATHOLIC UNIVERSITY OF AMERICA

*Department of Church History*

*Dr. Christopher J. Kauffman*

*The Catholic Daughters of the Americas Professor*

*Washington, D.C. 20064-0002*

*Phone and Fax: 202-319-5099*

109 Hawthorn Road

Baltimore, MD 21210

(on academic leave)

March 20, 1997

Dr. Paul J. Morman  
Dean, College of Arts and Sciences  
The University of Dayton  
800 College Park  
Dayton, Ohio 45469-0800

Dear Dr. Morman,

It was a pleasure for me to comment on the proposal for the Ph.D. in Theology. In my report I will draw upon my experience as a professor of American Church History, as the editor of the U.S. Catholic Historian, and as an historian presently writing a history of the Marianists in the United States.

Thank you for providing me the opportunity to study a proposal that promises to break open new meanings of the American Catholic experience.

With best wishes,

Sincerely,

*Christopher J. Kauffman*  
Christopher J. Kauffman

Enclosure

REPORT ON THE PROPOSAL FOR A PH.D. IN THEOLOGY  
WITH A FOCUS ON THE U.S. CATHOLIC EXPERIENCE  
THE UNIVERSITY OF DAYTON

Christopher J. Kauffman

Introduction

Professor Terrence Tilley and his colleagues have made an excellent case for the graduate program. Grounded in thorough research, collaborative methodology, and a commitment to the values of the University's mission in accord with the Marianist character, this proposal explores the internal and external contexts of the new program with clarity, precision, and a sense of realism.

Expected Strength and Quality and Campus Need

Over the years I have met several professors whose graduate-school experiences in theology departments were not at all supportive of their doctoral dissertations in the area of American Catholic history broadly considered. Though they had developed a general competence in that area, their graduate-school experience did not provide courses related to the American Catholic experience. Their counterparts in American Studies programs were enrolled in courses in American religious and cultural history supportive of their dissertation topics, but they were not exposed to theological study of ecclesiology, spirituality, devotionalism, and may not even have been informed on the theological meanings of Inculturation. The proposed Ph.D. in Theology at the University of Dayton is, therefore, unique because it will break open the American Catholic experience in imaginative and collaborative ways. It will provide students with rigorous training in theological and cultural studies and will introduce them to research strategies and methodologies as bases for doctoral dissertations. The strength of the proposed program is it aims to explore in creative ways the cultural dimension of religion and the religious dimension of culture within the contexts of the American Catholic experience. The quality assurance is not only manifested in the seminar structure but in the wide-ranging experience of the faculty with its fine record of publications and value-centered commitment to teaching and service.

At The Catholic University we encourage students to minor in related fields and introduce them to methodologies but there is no program analogous to the prospective Ph.D. program at the University of Dayton. As editor of the U.S. Catholic Historian, I have structured our theme issues with one of several intentions being to foster a conversation among theologians and historians. Since this conversation is one of the objectives of the proposed Ph.D. program, I am quite interested in the realization of this program at U.D.

interest in the program, so vital to student interest.

#### Financial Feasibility and Resource Adequacy

The budget narrative illustrates the clarity and precision characteristic of this proposal. The only ambiguous section deals with the library resources, particularly the need for a commitment to adequate funding. We all know the significance of the library but when approving budgets there is a tendency to cut funding in this area because it is the simplest way to achieve general budget reduction. To initiate a Ph.D. program must entail a strong commitment to increasing that line item.

#### Conclusion

The composition of this proposal includes stimulating theological reflection, particularly in the description of the core of the program. Because it was so well researched and neatly configured with an abundance of supportive data, it is a model for a curriculum initiative that it is worthy of publication in an educational journal.

# PROPOSAL FOR THE PH.D. IN THEOLOGY

DEPARTMENT OF RELIGIOUS STUDIES

THE UNIVERSITY OF DAYTON

FEBRUARY, 1997

## Introduction: Theology at the University of Dayton

The University of Dayton is among the ten largest Catholic universities in the country. As we consider the university-wide curriculum with a view toward the twenty-first century, we realize the importance of having scholars on campus engaged in an advanced level of theological research, discussion, and education. A doctoral program in theology, well conceived, supported, and executed, would greatly enhance the Religious Studies Department's contribution to the University's mission. With this program in place, the University will be positioned to make a unique and important contribution to graduate theological education in the United States.

There are several reasons for the University of Dayton to initiate the Ph.D. in Theology at the present time. First, the program implements the mission of the University and reflects its Catholic and Marianist character. Second, the administration of the University has designated the program as an area of graduate education to be enhanced. Third, the M.A. in Theological Studies is a long-standing, successful program for which there is continued student interest. It would be a natural progression to develop it to the Ph.D. level with a new focus. The current M.A. program will form the first one and a half years of the Ph.D. program. Fourth, regionally, there is no Ph.D. program with a theological focus on the U.S. Catholic experience which is our main focus for research and teaching. Fifth, there is a demonstrated student interest in and demand for the program. Sixth, the faculty of the Department of Religious Studies supports the program; it has also been approved by the Graduate Committee of the College of Arts and Sciences and the Graduate Council of the University.

We propose a Ph.D. in theology that centers on the practices/*praxis* of Catholicism as it is inculcated in multiple ways in the United States. Where the U.S. Catholic experience is studied, e.g., at Notre Dame (the Cushwa Center for the Study of American Catholicism), the focus is almost exclusively historical. Recent ethnographic studies, cultural studies, and parish histories focusing on communities of faith explore new approaches, but they continue to avoid theological implications of their work. Graduates of our program will have the ability to do theological research in a way fundamentally different from those trained in other institutions; trained in the methodologies of historical analysis and the social sciences, they will be able to develop theologies by analyzing, understanding, and proposing creative transformations in the practices/*praxis* in the United States. Although research methods similar to those proposed for our program are used by some secular universities for the academic study of religion, no institution in the Catholic sector is committed to theologizing in this way about and in the context of the U.S. Catholic experience. Indeed, the present proposal utilizes the secular, academic study of religion in a unique manner: as a web of disciplines with theology at the center. Although our program has similarities to other Ph.D. programs, its specific focus is unique and its distinctive research methods are at the cutting edge of religious studies in the United States.

Our program has other characteristics not found in other programs. First, it is structured by the research methodology seminar (REL 600) and the competency exams (general and qualifying), not by specific course requirements beyond the M.A. Second, it expects that students receiving financial support will teach sections of REL 103 (Introduction to Religion) under the guidance of a master teacher. Third, it devotes substantial resources to dissertation research. Because of the emphasis on mentoring both teaching and research in this program, we expect that our graduates should be very competitive on the academic job market.

The central purposes of our program are to educate people to be able (1) to advance knowledge through research on the U.S. Catholic experience, past and present; (2) to teach theology and/or religious studies at an advanced level; (3) to develop creative theological proposals in the context of the U.S. Catholic experience.

## I-A. Reasons for Initiating the Program

### 1. Relation to the Objectives of the University

The proposed degree program would fulfill the mission and purpose of the University in several ways. It seeks to advance goals articulated in the Mission Statement, is included in the Vision 2005 Plan, and will provide a long-term benefit for the College of Arts and Sciences and for the University.

The Mission Statement acknowledges the University's foundation in the culture of the United States, in the Catholic tradition, and in the Marianist heritage. This program of studies brings the first two of these foundations explicitly into dialogue and offers many opportunities to include the third. The Mission Statement asserts, "We choose to be an educational community committed to the importance of faith as well as reason in human life." This Ph.D. program would develop the mutual exchange of faith and reason at an advanced level of academic study. Further, section E of the Mission Statement speaks of the service and social criticism that "has the power to develop and transform persons and society." The academic study of the U.S. Catholic experience at the doctoral level provides a program for developing precisely that type of work at an advanced level. Because the proposed program implements the mission of the University, it is fitting for the University of Dayton to establish such a program. The proposed program will carve out for the University of Dayton a special niche among doctoral programs in theology in the United States because it focuses on developing theology in the context of the traditions and practices which constitute the U.S. Catholic Experience.

The proposed program is recognized in the January, 1997, Working Draft of *Vision 2005: A Strategic Plan for Entering the 21st Century* (pp. 29, 33). It was also recognized in the 1995 Vision Statement as a priority investment (p. 47) and identified as one of the University's key responses to challenge #9, "Changing Patterns of Leadership Within the Church" (p. 5). It fulfills Strategic Goals I, II, and VI for Graduate and Advanced Professional Studies (pp. 26-27).

The program has a long-term benefit for the College of Arts and Sciences and for the University. In one perspective, the University doesn't "need" this program at all. However, if the University wants to create the cutting edge in American Catholic Theology, to be recognized for innovative approaches that are collaborative within the College and that overcome historic conservative-vs.-progressive dichotomies in theology by utilizing approaches associated with the academic study of religion, and to sponsor research that will be both *academically avant-garde and useful for the Church* as a whole, then this program is "needed" by the College and the University. With this program as the first Ph.D. in the humanities in the College of Arts and Sciences, the quality of the conversation concerning the Catholic Intellectual Tradition will be substantially enhanced and thus improve the intellectual life of the University. Moreover, the University of Dayton should become nationally recognized as a leader in theological scholarship, recognition which will benefit the University as a whole.

### 2. Relation to Other Programs at the University

The current M.A. in Theological Studies forms the basic core of the proposed program. The Ph.D. program is an advanced research program which is developed around and out of the core M.A. program.

As a recent study by the Association of American Colleges shows, the study of religion is now *necessarily* collaborative. As noted above, the Ph.D. program is strongly *collaborative*, especially with regard to research methodologies and disciplines. We expect that members from the departments of History, Philosophy, Sociology, and Psychology, the School of Education, and interested parties from other disciplines will collaborate with the department in offering this program.<sup>1</sup> We plan also to

---

<sup>1</sup>History (which has significant expertise in American history in general and the history of American religion in

collaborate with the Center for Religious Communications, the International Marian Research Institute, the Forum for the Catholic Intellectual Tradition, and the Social Science Research Center.

### 3. Relation to Similar Programs in the Area, State, Nation

There are no similar programs in the area or state. Regionally, the University of Dayton would be the only institution in Ohio offering a Ph.D. in Theology, with the possible exception of the highly specialized programs offered by Hebrew Union in Cincinnati. Likewise, it would be the only University within the tri-state area, with the exception of Notre Dame in Indiana, offering a Ph.D. degree specifically in theology.

There are also no similar programs offered in Catholic universities in the nation. There are presently eight Catholic Universities in the United States which offer a Ph.D. in Theology—Boston College, Catholic University of America, Duquesne University, Fordham University, Loyola of Chicago, Marquette University, St. Louis University, and the University of Notre Dame. Both Duquesne and St. Louis describe their programs as training professionals to meet the current needs of Church and society. St. Louis focuses on historical theology; the specific focus of Duquesne is contemporary systematic theology and spirituality. Marquette and Fordham offer specializations in scripture, historical theology, and systematic theology. Boston College offers specializations in Christian ethics, history of Christian life and thought, and systematic theology. Notre Dame offers specializations in Christianity and Judaism in antiquity, liturgical studies and theological studies. Loyola University of Chicago offers programs in Christian antiquity and Christian ethics. Catholic University offers many specializations in several departments in the School of Religious Studies; none of these departments, however, have the precise focus or method of the program proposed at the University of Dayton. There are, in addition to these programs, several others offered by graduate theological unions formed by several seminaries. These programs, however, do not have the research focus proposed by the University of Dayton.

Much Christian theology generated in the United States—both Catholic and Protestant—has been and remains Eurocentric. This theological approach has become and has remained standard. If recent publications in the field are any indication, it seems that more young North American Catholic theologians are being trained to understand the traditions of European critical theory than to explore religious practice in their own country and develop theology out of the U.S. Catholic experience. While "American Catholicism" is studied at other institutions which offer the Ph.D. in theology (e.g., Saint Louis University, Fordham University, Duquesne University, Boston College) and religious studies (Duke, Yale, Indiana), only Marquette University has clearly made a commitment to include American Catholicism (especially the history of Catholic theology in the United States) as one of its theological foci.

Where the U.S. Catholic experience is studied, e.g., at Notre Dame (the Cushwa Center for the Study of American Catholicism) and Catholic University, the focus is almost exclusively historical. Those engaging in new approaches within these programs continue to avoid theological implications

---

particular) will collaborate in offering graduate courses in U.S. religious history and in doctoral seminars in the "U.S. Catholic Experience in Historical Perspective." Philosophy has graduate courses in American Philosophy, Philosophy of Religion and Topics in Philosophy. Because neither department presently has a graduate degree program, does not offer these course on a regular basis, and does not "double number" undergraduate courses for graduate credit, careful advance planning will be undertaken to ensure that undergraduate programs are not adversely affected. Members of the Department of Sociology have expertise in qualitative methods and will be invited to team teach seminars in the area of Religion in a Pluriform Society. Psychology has a course in the psychology of religion and members will also be invited to participate in seminars. Letters from these departments are appended. Appropriate members of each of these departments, as well as English, American Studies, and the School of Education, will be invited to be members of students' committees and dissertation directors and/or readers. We anticipate collaboration with the newly-formed Center for Catholic Education and others in the School of Education with relevant expertise. Each of these collaborations will be planned in advance with the departments involved and supported as they occur by funds allocated for the Ph.D. program, especially including funds to support release time for involved faculty.



of their work—as evinced by submissions of paper proposals to the American Academy of Religion Group on Roman Catholic Studies (of which Prof. Tilley is a co-chair). While the University of Notre Dame has focused on contextual, practice-oriented theology in the area of liturgy, this focus will not be a specialty of our program. Because of our methodological focus, our students will be trained to bring social science and historical approaches into the theological context with special attention to the U.S. Catholic experience. This approach distinguishes, but does not separate, social sciences from theology.

In short, Catholic universities in the U.S. are not currently producing the sorts of research that are at the center of the U.D. program—a contextual, practice-oriented theology. Catholic universities are not providing this focus and so Catholics are attending non-Catholic institutions, e.g., Chicago, Yale, Duke, Harvard and (probably) Indiana. The research orientation of these programs is not structured to be helpful to the Catholic community. Programs at the University of North Carolina and Indiana University have developed approaches similar to ours, but these institutions support teaching and research that are *not* theological and, sometimes, explicitly *anti-theological* because their foci are the academic study of religion. Additionally, these state institutions cannot have as their primary or secondary goals developing research that is useful for the church.

Thus, no Ph.D. program like the one proposed currently exists and this program meets a need for innovative and useful research in theology. U.S. Catholics are more than 60,000,000 people with a strong impact on the universal church. Yet we are struggling for vitality, a societal role, a distinctive identity. Given its identity as a Catholic and Marianist institution, it is fitting for the University of Dayton to fill this niche by developing a Ph.D. program described herein.

Graduates of the program will have the ability to do theological research in a way fundamentally different from those trained in other institutions. Because of the strong interaction with the social sciences and the focus on inculturated theologies developed from the practices/*praxis* in the United States, the students doing advanced research will be able to integrate social science and historical approaches with an inculturated theological method. Indeed, the present proposal utilizes the secular, academic study of religion in a unique manner: as a web of disciplines with theology at the center. In short, although our program has points of contact with other Ph.D. programs (we see our primary competitors for students as Duke, Yale, Marquette, Notre Dame, St. Louis, and Indiana—an odd constellation which indicates the uniqueness of our program), its specific combination of focus and methodology is unprecedented in theology.

In short, we expect research developed in this program to utilize the methodologies of history and the social sciences to examine the development of the beliefs and practices of U.S. Catholics, to discern the “theologies” operative in them, to analyze the sources—theological, historical and cultural—of these theologies, and to engage in developing constructive theological proposals in dialogue with other traditions in the global church.

#### **I-B. Need for and Interest in the Proposed Program**

**1. Local:** The focus of this program is national, not local. Although it is certainly possible that a local college, university or diocese might employ a graduate of this program, that is subordinate to the national level.

**2. National:** There is substantial interest in studying Catholic theology. In a typical year, Boston College accepts only a handful of 130 applications; many of those not accepted are clearly qualified for doctoral-level work. Duquesne University, although it has a faculty 2/3 the size of ours, carries 92 doctoral students (many of them part-time and/or not in residence). There is significant interest among our own M.A. graduates in such a program. St. Louis University accepts a majority of students who

apply (11/18 in a recent year), but their program is in transition. Although precise data is difficult to obtain, graduate programs in theology and religious studies are claiming substantial interest in their programs. As William M. Shea, chair of the Theology Department of St. Louis University, has written about the current programs, "The programs are filled with students and applications show no sign of dropping."<sup>2</sup>

In addition to the ongoing national interest in Theology and Religious Studies, the University has done research on specific interest in the proposed program. In the spring of 1988 the Religious Studies Department at the University of Dayton conducted a regional survey. Of the respondents 77.9% were Catholics already employed in some form of Church-related work or service (ministers, Directors of Religious Education, religious educators, diocesan office professionals, etc.). Of the 1200 questionnaires mailed, 340 responses were received. There were 174 (51.2%) who said that they would be interested in "a Ph.D. program that would be grounded in the Catholic tradition, draw freely on the social sciences . . . and focus on the history and development of communities of faith (such as family, parish, and other forms of church.)" When asked if they would be interested in applying if the University of Dayton offered such a program, 107 (31.5%) replied "yes," another third were not certain, another third said they would not be interested. The survey confirms that a good deal of student interest exists for such a program.

Furthermore, there is a growing interest on the part of Catholic colleges and universities in hiring faculty who have obtained their Ph.D.s in religious studies/theology from Catholic universities with high-quality programs. Especially in light of the Apostolic Constitution, *Ex Corde Ecclesiae*, the 232 Catholic institutions of higher education in the United States are paying more attention to maintaining their distinctively Catholic character. This program will position U.D. to respond to their interest in having people trained at Catholic institutions on their religious studies and/or theology faculties.

Thus, Catholic colleges and universities are increasingly interested in hiring Catholic faculty trained in Catholic institutions and there is a demonstrated student interest in and demand for the program. As we anticipate a strong candidate pool from which to select or doctoral students, the next issue is whether we will be able to place our graduates.<sup>3</sup>

In terms of job availability, the real shape of the academic market in theology and religious studies is difficult to discern. Moreover, the effect of implementing this program on the "job market" will be so small as to be statistically insignificant. Nonetheless, we believe we should be able to place our graduates. The following items portray the relevant features of the job market in theology and religious studies in recent years.

(a) In recent years, Catholic universities in the<sup>3</sup> U.S. have reported excellent success in placing their Ph.D. graduates in academic and ministerial positions. From 1990-1995 departments in Catholic universities in the U.S. granted approximately 282 doctorates in theology.<sup>4</sup> Of these 68% took Catholic

---

<sup>2</sup>William M. Shea, "A Clear Sky with the Possibility of a Late Afternoon Thunderstorm: The Future of Catholic Doctoral Education in Theology," unpublished paper presented to the Conference on Theological Education in the Catholic Tradition, Marquette University, Milwaukee, WI, August, 1995. Shea cites statistics gathered from reports by the chairpersons of graduate programs in the U.S. and Canada; these statistics, he correctly notes, as sometimes approximations and incomplete, so they must be used with great caution; nonetheless, they are the best statistics available for Catholic institutions.

<sup>3</sup>Our track record with graduates of our M.A. program is excellent. Almost all have found placement in parishes, high schools, campus ministry and other church-related and educational positions or into Ph.D. programs. Given this success and the market research summarized below, there is reason to believe that we should be able to place our Ph.D. graduates, too.

<sup>4</sup>Statistics cited in this paragraph are from Shea, "A Clear Sky," p. 1. Shea correctly reports what the departmental chairs report, but see note 2 for the limited reliability of these statistics.

university, college or seminary teaching; 12% are in pastoral ministry positions; 4% are in religious education positions; and 17% are "other." Catholic graduate schools in theology have a good record at placing graduates. Survey research conducted in 1994 by our department brought encouragement for our program from other graduate directors at Catholic institutions (see below).

(b) The *National Research Council Summary Report: Doctorate Recipients from United States Universities 1987-1992* reports that in 1991 (latest data available at time of writing), 183 research doctorates in religion and 275 in theology were granted.

© The United States Department of Education, National Center for Education Statistics, *Digest of Education Statistics*, 1986-1992 reports that in 1991, 175 doctorates were granted in religion and 1075 in theology; the vast majority of the latter were pastoral ministry or other areas which were undertaken by people involved in pastoral ministries.

(d) The American Academy of Religion/Society for Biblical Literature (which sponsors the main "market" for jobs in the field) reports an average of roughly 700 job applicants in the period 1990-1993 and listed an average of about 400 openings in its publications. Numerous jobs in the field are not, however, obtained through the AAR/SBL job market services because some institutions seek to hire only candidates who are members of a denomination which sponsors the institution. Likewise, not all candidates are serious job-seekers; a significant number have not yet begun their dissertations and others are merely exploring the possibilities of changing positions.

(e) The Employment Information Center of the 1993 Meeting of the AAR/SBL reported 779 applicants for 196 jobs listed at the meeting, a ratio of roughly 4:1. Again, not all academic jobs are listed at AAR/SBL and not all applicants are serious candidates.

(f) When asking graduate directors from Catholic institutions about placement, a different picture emerges. Boston College alleges placement is difficult, but has recently placed people at two Ivy League colleges, fifteen other colleges and Harper and Row. Duquesne claims no major difficulty placing students, but finds the "AAR job market" demoralizing. Notre Dame's respondent reported that there was a job shortage—that one or two of their candidates (out of approximately seven who finished) were not immediately placed. Marquette did not supply numbers placed, but said looking for jobs was difficult. In the winter, 1994, a general pattern of responses emerged from graduate directors, as summarized by research assistant Jean Frisk. We should "keep requirements high"; we must have a secure financial basis and acknowledge that the program will not increase the University's net income; that we should have a "definite area of concentration"; and that we *should* plan to initiate our program. The formation of a council of chairs from the Catholic universities in the U.S. which grant Ph.D. degrees and which meets annually in June during the convention of the Catholic Theological Society of America (which our chairperson has been invited to join in anticipation of approval of our program) insures that communication among these programs will continue (otherwise unreferenced statistics are taken from a study in preparation by this group).

(g) There is substantial, but unstudied, crossover between academic and pastoral positions in theology. It is simply unknown how many students seeking academic degrees at the doctoral level in theology and/or religion intend to enter or continue in pastoral work. It is also unknown how many Ph.D. recipients "settle for" pastoral positions if academic positions are not available. Unlike most academic "job markets," some with degrees in theology/religion have alternative—and sometimes more desirable—employment opportunities in pastoral work. Actual placement rates for Catholic theological programs are noted below.

(h) Moreover, while the picture of the market is blurred, it is clear that if U.D. were to graduate two to four Ph.D. candidates per year, the effect of their presence in the job market cannot be reliably predicted. In comparison with other Roman Catholic institutions, the University of Dayton would

increase the number of job seekers by about 5% starting about five years after the program begins, but by about 0.5% in comparison with the job market as a whole. Hence, statistically, the universe of Catholic institutions may be too small to offer statistically significant predictions; while the impact of a program at U.D. on the universe of all Ph.D. graduates in Religious Studies and Theology would be lost in measurement error.

(l) Nationally, there is serious distortion in gender balance for people completing research doctorates in religion (24-28% female) and theology (14-18% female), compared with the rest of the humanities (46-48% female). Our program, based strongly in our M.A. which attracts more women than men to study, will be positioned to work to counter that trend.<sup>5</sup>

(j) The need for the Ph.D. program in the U.S. Catholic experience can also be seen in the changing shape of the Church, especially in the global context. It can also be seen in the need for trained leaders in the churches and in the expressed interests of those surveyed. Within the Catholic Church significant structural changes are expected to create a demand for trained laypeople. Using sophisticated demographic techniques, Richard Schoenherr and Lawrence A. Young show that the most reliable scenario is that between 1966 and 2005, a 40% drop in active diocesan clergy (not to mention vowed religious) is highly likely and simultaneously a 64% increase in Catholics is equally likely. This means that in 2005 there will be half as many priests per lay Catholic, for instance, than in 1966.<sup>6</sup>

The proposed Ph.D. program is not intended to train "pastoral ministers." The current M.A. program will continue to have a track in pastoral ministry which will continue to train laypeople, vowed religious, and clerical leaders in this field. Nonetheless, the decrease in ordained clergy who have typically occupied leadership roles in the local, regional and national contexts creates the possibility that people with advanced training will be needed for understanding the issues facing U.S. Catholics and developing theological responses to those issues. The expertise that participants in the program develop could make them candidates to take up some roles and positions in the community historically held by clerics. These include training and supervising Directors of Religious Education in larger dioceses, educating seminarians in academic disciplines, working with religious educators, facilitating continuing education for clergy, and providing research capability for Catholic institutions. However, if present "downsizing" trends continue, there may be fewer jobs in this area.

In sum, in light of our research, we find that there is interest in and demand for a program such as ours, that our graduates will not contribute to any "glut" in the job market (if such exists), and that they will be competitive candidates for academic positions. While we cannot guarantee that there will be a pool of qualified applicants to enter our program, we have good reason to believe that we will attract good students. Our program will not significantly affect the shape of the market. Finally, and most importantly, we believe our candidates will be competitive in the job markets because of the specific factors of our program. Academically, our students will offer a unique combination of basic competence in the full range of the disciplines, ability to work theologically, and in-depth knowledge and research ability in the U.S. Catholic experience. While this will make them particularly attractive to Catholic institutions of higher education, they will be able to cross over into pastoral positions or positions at non-Catholic institutions. Practically, as discussed below, our students will be mentored for at least a year in teaching. This important component of our program reflects our commitment to

---

<sup>5</sup>Statistics in this paragraph and the next paragraph are cited from Frank Crouch, "U.S. Doctorates in Religion & Theology Make Little Progress Toward Achieving Gender Parity," *Religious Studies News*, 8/3 (September 1993), p. 9; from statistics provided by the American Academy of Religion and Scholars Press, and from the *Digest of Educational Statistics* as indicated.

<sup>6</sup>See their provocatively titled study, *Full Pews and Empty Altars* (Madison: University of Wisconsin Press, 1993).

equipping our students with the skills and experience necessary to be well-positioned in a competitive job market.<sup>7</sup>

**5. Describe plans to stimulate and maintain interest in the same program.** The program will be advertised and students recruited in three ways. First, the Ph.D. program will be promoted along with our current M.A. programs in our advertising. Second, we will mail flyers and posters to Roman Catholic undergraduate departments of theology/religious studies. Third, interest in the program will be maintained by the ongoing research of the faculty and the graduate students which will directly or indirectly help recruit students. The faculty active in the graduate programs of the department are active nationally in professional societies (the College Theology Society, the Catholic Theological Society of America, the American Academy of Religion, the Society for Christian Ethics, etc.); all of the faculty expected to teach in the Ph.D. program have active research agendas and regularly participate in these national meetings.

#### **I-C. Relation to undergraduate program and to other graduate programs in the University.**

**1. Give evidence of present strength of M.A. program.** Since the present proposal is built on the M.A., the strength of the undergraduate program is less relevant to this proposal.

Our M.A. program has graduated 15-25 students per year over the past five years; over this period a *majority of graduate degrees in the humanities* conferred at U.D. have been earned in our department. Many of these have stayed in pastoral ministries in which they have already been employed or have entered into pastoral work. Others have gone to do Ph.D. work at other universities, including Marquette, St. Louis, Catholic University of America, etc. The simple fact is that we have more requests from parishes and dioceses for applications for positions than we have graduating students to apply.

**2. Collaborating departments:** U. Cadegan (American Studies), W. Losito, J. Lackner (Education), and others outside of the department will collaborate when possible. F. Pestello, S. Saxton, (Sociology) and others use research methodologies on which we hope to draw, especially in the area of cultural studies central to contextualizing the study of religion. A new appointment in History has been made for 1996-97; in addition to departmental needs, this person is expected to be able to work with our Ph.D. program, offering a seminar as often as every other year, and reading and possibly directing dissertations. Collaboration with Philosophy may be less intense than in traditional programs in theology; nonetheless, faculty will be invited to collaborate where appropriate and our students will be encouraged to participate in undergraduate and graduate courses in philosophy as part of the preparation for the Ph.D.

There will be no course duplication. Any courses which are offered by other departments deemed necessary for a specific student's program will be taken in that department.

**3. Explain the effect of initiating the graduate program on the masters' and undergraduate program. Be specific.** The proposed program should significantly enhance the M.A. program in Theological Studies. In the first section of the program, students matriculating directly into the Ph.D. program with a B.A. degree will participate in M.A. courses. These students should require no special additional courses, but will help fill out our current M.A. classes with highly qualified students. Since

---

<sup>7</sup>The University document on the guide for the initiation of graduate programs next asks for citation of supporting opinion and projection of responsible members of community, city, county, etc., if this is an interdisciplinary program or in a new area. Given that this program is not local, this sort of presentation is not relevant. It then asks if there is a special societal need. Remarks incorporated in the body of the document above with regard to the Roman Catholic Church can be understood as addressing this question.

M.A. students will be permitted to take doctoral seminars with permission, this program will enhance the quality of offerings for our M.A. students.

The proposed program should have little effect on the undergraduate programs. While some faculty who teach undergraduate courses will be reassigned to Ph.D. seminars some semesters, approximately 6 sections of REL 103 will be taught each year by Ph.D. students under the guidance of a master teacher. These costs are addressed in the budget.

**4. Present student/faculty ratio.** The Department of Religious Studies is currently among the most productive departments in the University. The 1995-96 (current) fact book has REL teaching 522 SCH/FTEF for fall and winter terms (p. 56); the college-wide average is 393.

#### I- D. Relation with other institutions

At the present time, no specific collaboration with local institutions is anticipated, nor is there an off-campus component. However, formal cross-registration agreements for graduate students in religion, pastoral ministry, and theology exist between the Religious Studies Department and the United Theological Seminary (United Methodist; Dayton) Payne Theological Seminary (A.M.E., Xenia), Earlham School of Religion (Friends; Richmond, IN) and Bethany Theological Seminary (Brethren; Richmond, IN) for cross-registration for offerings at the masters' level. Ph.D. students could take advantage of relevant offerings at the four seminaries, although this is not expected to be a common occurrence. In addition, the five institutions are developing an agreement for collaboration in the use of library resources by students.

We plan to continue working with the International Marian Research Institute. We already cooperate with I.M.R.I. by sharing faculty (Fr. Buby), offering a Marian Concentration in the M.A. program supported by work in I.M.R.I., and providing opportunities for students to take courses in the department which could support their S.T.L. and S.T.D. work. The collections of texts and items of material culture held by the Marian Library also provide a potential resource for research.

Initial informal discussions have begun for a collaborative arrangement with the University of San Diego, which is currently planning to develop an academic M.A. in theological studies to complement their present M.A. in pastoral ministry. The University has extensive articulation agreements with universities in Central America. The University of San Diego, located in an area where Hispanic Catholics predominate, is committed to developing a distinctive Catholic theology program in a bicultural and multicultural context. We anticipate working for a possible full articulation at the M.A. level, occasional faculty exchanges, and collaboration in guiding research in relevant areas, especially in the areas of theological inculturation.

#### II-A. Faculty Resources

**1. Available faculty for courses, advising, etc.** Full-time faculty and visiting scholars from other institutions offer courses in the M.A. program. This pattern would not change.

It is expected that at least Profs. Barnes, Diaz, Doyle, Lysaught, McGrath, Mize, Moore, and Tilley from the current faculty could offer seminars in the program. Collaborating faculty could also be invited to offer seminars in their fields of expertise. Faculty listed in section I-C-2 above would be invited to participate in collaborative seminars at the intersections of their expertise and theological/religious studies. Other members of the department and of faculty in cognate areas in the College and School of Education would be invited to consider proposing topics for seminars. Members of the philosophy department would be asked to work with our graduate students in directed study courses and seminars, especially those in methodology and American Philosophy.

**2. Faculty from other programs or departments.** In addition to faculty listed explicitly in section I-C-2, faculty members in History, Philosophy, English, Sociology, and Psychology would be invited to participate in the program by offering directed readings courses, by proposing to teach or team-teach seminars in the program, by accepting students from the religious studies department in their courses, and by serving as outside readers of dissertations.

In addition, adjunct faculty who have worked in and with the department in the past would be invited to participate in their areas of expertise. These include Fr. Johann Roten, S.M. (S.T.D., Marianum [Rome]), Director of the International Marian Research Institute, Fr. M. Edmund Hussey (Ph.D., Fordham), Pastor, St. Raphael's Church, and Fr. Joseph Goetz (D. Phil., Cambridge), Pastor, St. Paul's Church, Yellow Springs.

**3. Projected needs for the next five years.** See budget appended

**4. Vitae of available faculty are compiled in Appendix A.**

## II-B. Library Resources

**1. Present holdings.** The library is basically adequate for the needs of our undergraduates and for most of the needs of our M.A. students. In the area of biblical studies, our library holdings are inadequate and faculty have frequently encouraged students to make use of the library at United Theological Seminary. However, given that our program will not develop additional research needs in biblical studies, this inadequacy does not require remediation specific to the Ph.D. program.

In August, 1988, the Department of Religious Studies requested an evaluation of holdings in religious studies in the University libraries. Two outside consultants, Simeon Daly, Executive Secretary of the American Theological Library Association and Librarian at St. Meinrad School of Theology and David Bundy, Collection Development Librarian at Asbury Theological Seminary completed the evaluation. Their conclusions were that the "monograph collection is quite balanced in its coverage of theology," "non-English literature . . . is underrepresented" which leaves "a serious drawback for developing competitive research degrees." They also note significant "although not deep" support in several other disciplines and a lack of support in others. Finally, they note the "most severe deficiency in the periodical collection." They suggested a long-range planned acquisition program.

However, in reviewing the review eight years later, it must be noted that the proposal at that time had a very different shape and resources then unavailable are now available. First, the OhioLink is now available and provides access to many of the materials recommended by the reviewers. Second, the four seminaries and the University are currently developing a webpage which will list all the holdings in religious studies and theology. This will provide quick access to holdings in each institution's library for students at all institutions. This survey will also show us how to spend money allocated for library resources in our budget to improve our periodical and monograph collections. Third, a recent shift in library allocation plans for monographs has increased funds available for purchases in religious studies; a similar reallocation plan should benefit our periodicals budget in the near future.

Moreover, the 1988 review made recommendations were appropriate for a seminary-type, theological library. In fact, many of those recommendations, while fitting for a program under consideration at that time, would duplicate resources available at United Theological Seminary or through OhioLink, are not so clearly relevant to the present program (there are few non-English resources that would be relevant to the research involved in the present program), and ignored resources available at other institutions in this area as indicated above.

Currently, we need resources to support our M.A. program more adequately (which is the basis for the Ph.D.) and resources specific to *this* program, which will include materials that seminaries

would not use. The recommendations from the 1988 review are not very helpful to the needs of the program as presently conceived.

Our library needs substantial investment in monographs, Catholic periodicals (especially newspapers) and journals (including past issues of a number of journals). The library support will also support students in I.M.R.I. (where there are 28 S.T.D. students). We also cannot rely too heavily on OhioLink for specific resources because U.D. should be a source for materials on Catholicism for OhioLink. Because OhioLink libraries are easy to search and will provide substantial support for our research, we propose focusing on obtaining additional monographs in American Catholicism and journals not carried by other institutions in this area or on OhioLink.

We also need to make investments in primary popular literature of American Catholicism. Academic libraries tend to treat popular magazines, tracts, books, etc., as "ephemera." Given a focus of our program on popular, practical, vernacular religious practices and beliefs, these "ephemera" become primary sources for research. It is thus important that we collect these. Generally speaking, current materials should not be deaccessioned. Additionally, collections of such materials are often made available to libraries for small or no cost. These should be accessioned, even if they are put into remote ("limited access," "dead") storage.

Our library has available our basic discipline-specific research tool online: the Index to Religious Periodical Literature. Other resources, e.g., the Catholic Periodical Index, are available online or through OhioLink databases. Given a reasonable acquisitions program, we will have resources sufficient for respectable research in the area of the program.

We plan to have at least one faculty member utilize a summer research grant in 1997 or 1998 to obtain library resources specific to this program. The provost has authorized approximately \$14,000 for materials acquisition to this point. Our budget also includes substantial initial retrospective additions to the collection, as well as substantial support for the library, increasing the departmental allotment over 100%.

**2-3. Library Needs.** As indicated above; specific titles cannot be given at this time.

**4. Consultation with library staff.** A budget for initial library acquisitions and continuing additional library support has been proposed (see budget). Dr. Garten has been consulted and has urged both start-up support and base budget increases to support the program. He has not yet endorsed (or recommended changes in) the amount of support recommended in the program budget.

**II-C. Equipment and Space:** Office spaces and classrooms are adequate for the present load of faculty and graduate assistants. Space for additional faculty may require reallocation of some space for the use of graduate assistants.

If Ph.D. students can have priority access to locked library carrels in years their assistantships do not require research or teaching work, we should have space to house the rest of the students in GA and Adjunct offices in the department. We will need to identify one or two more faculty offices for use by the Religious Studies Department. We have or will have sufficient low-end computers to have them on all GAs' desks. One networked 486 and one multimedia 486 are now accessible to faculty, adjuncts, and graduate students. Upgrading computers in the department is a continuing process, with most faculty who use their capabilities having 486 and Pentium computers in their offices.

**II-D. Finance:** Please see the budget proposal for specific figures. What follows is a narrative account; it also presumes a start-up of 1997.

**1. Summary of costs:** There remains to be identified, by FY 99 or 00, \$122,000 in one time



start-up costs and by FY 02 (when the program will first have its full number of supported Ph.D. students) \$87,061 in ongoing base budget costs.

**2. Fundraising opportunities:** Marquette University, St. Louis University, and Duke University have acquired endowed chairs in Catholic theology in recent years. This suggests opportunities are available for fundraising. It is necessary to cultivate donors to endow chairs to support a program that supports a research focus that *no other theology program does*. Given the fundraising success of our sister universities, we believe that the inauguration of this program should be viewed as a golden opportunity to focus successful fundraising, not as a long-term drag on the E & G budget. Hiring into chairs would not occur unless funding were obtained. The program can be initiated even if the chairs are not in place, but these personnel shifts need to be in place by the third year of the program.

### 3. Budget Narrative

#### Start-Up Expenses

- **Start-Up support** is needed to provide faculty with released time to prepare for the program. We need time to do extensive literature reviews to support our courses and to discriminate what is needed for the library as start-up materials.

- **Expenses** need to be increased in preparation for the program. We need support for faculty travel to national meetings, for recruiting students, and for advertising for the program. Tilley's experience with a new Ph.D. program which was not given adequate support is that lack of strong initial support cripples the program.

#### Ongoing Program Expenses

- **Part Time Faculty Compensation** is needed to employ adjuncts to cover courses from which faculty in the program have been released in order to teach in the program.

- **New Faculty** are needed to support the department's missions at the graduate and undergraduate level and are included here.

- The **director** will spend considerable time with the program. Although the chairperson may serve as the initial director, we need to build "released time" into the budget to reduce the director's teaching load. The present Director of Graduate Studies has received a one course per term reduction through internal reallocation. A second course reduction will eventually be needed.

- **Stipends** of \$11,000 per year for graduate assistants are currently competitive with other programs. We have not accelerated these stipends because predicting what "competitive" stipends will be in the future is nearly impossible. We are committed to supporting qualified incoming students for 3-4 years; we plan not to extend that for any student, but to offer them adjunct teaching, if available, if they need further support. We plan to admit 6 funded students the first year, and 3 in subsequent year, with a total of 12 students maximum.

- We have reconfigured our **clerical support staff** in the summer of 1996 in anticipation of the approval of this program.

- **Continuing library support** is essential to the program and will be most useful to our M.A. students, the S.T.L. and S.T.D. students at I.M.R.I. (with whom we have cross-registration) and OhioLink.

- The "below the line" **administrative expenses** for the program are kept at a moderate, but realistic, level. For our program to be successful, our faculty need to be visible at national meetings. We will also have substantial costs for recruiting students—hence, the advertising and phone budget increase.

- When the program is underway, we plan **tuition remission** for 12 full-time Ph.D. students.

#### Offsetting Factors: Additional Revenue Generated by the Program

- **Tuition** will be generated from University-supported full-time students and self-supported part-time

students. We have chosen a conservative approach in estimating part-time students. As it is impossible to predict how many self-supported full-time students will enter the program or how many students will have outside funding, we have chosen not to include such potential income in the budget, even though we envision admitting some qualified students whom we may not be able to support. A number of potential students have expressed interest in doing part of the program on a part-time basis.

- **Reallocation** of money from retirement/hiring differentials within the Department provides significant support.
- **Lowered Operating Costs** indicates money from the part-time budget available for reallocation when Graduate Assistants begin to teach.
- **Endowment Income** is anticipated to offset substantially the costs of new hiring.

### III. Program

The proposed program will build on the strengths of the current M.A. degree program by using the M.A. core curriculum in theology. This curriculum emphasizes general competencies in the discipline of theology, specifically in four areas: Scripture, History of Christianity, Systematic Theology, and Ethics and Practical Theology. The M.A. core consists of 36 semester credit hours which includes a minimum of 3 semester hours in each of the areas (6 strongly recommended for students intending to do a Ph.D.) and a 6 credit hour thesis. Sample courses of study are detailed below.

**A. Admission Requirements.** Applicants to the program will ordinarily have completed an M.A. in theology or religious studies. Applicants with a B.A. in religious studies or theology will be required to have the prerequisites ordinarily required for the M.A. degree in Theological Studies, and to complete the core of the M.A. program. Applicants with a baccalaureate or master's degree in other disciplines cannot be admitted directly into the Ph.D. program, but will be considered for the M.A. program.

Admission requirements are as follows:

1. GPA of 3.5 in graduate work (or in the major for B.A. applicants)
2. GRE of 600 Verbal
3. Three letters of reference
4. A writing sample (e.g., a term paper, published article, etc.)

**B. Degree requirements:** A minimum of 90 semester credit hours must be completed beyond the bachelor's degree. 30-36 semester credit hours will be earned in the M.A. core as indicated above (up to 36 semester hours earned in an accredited master's program at another institution can be counted toward this requirement, at the discretion of the program director in consultation with the steering committee). All students will take the "Seminar in Theological Methods" (6 semester credit hours; sample syllabus in Appendix D). A minimum of 12 additional semester credit hours will ordinarily be earned in doctoral seminars specific to the program in the field of the U.S. Catholic experience as described below. Up to 30 semester credit hours can be earned as dissertation hours; additional dissertation hours will ordinarily not count towards the minimum of 90 semester credit hours for the Ph.D. The remaining credit hours are elective.

Each student will be in full-time residence, i.e., taking the load of a full-time student, for a minimum of one year before attempting the qualifying examinations; no student will be permitted to take the qualifying examinations without a minimum of one year of full time residence.

**C. Seminars Distinctive to the Program.** The program will offer seminars in the following areas. Generally, two to three seminars will be offered each term. The listing of areas for seminars is not

meant to be exhaustive, but to show the research foci of the program. Sample syllabi for a seminar in each area can be found in Appendix D.

#### *U. S. Catholic Experience in Historical Perspective*

Seminars in this area examine the complex interactions between European-formed, medieval and post-Tridentine Catholic spiritualities, theologies, and communities, in the early contact period with indigenous cultures and the later U.S. national context. A focus upon specific people, movements, thought, practices, and institutions prior to Vatican II will provide the content for considering enduring influences or decisive moments in shaping the contemporary U.S. Catholic experience. The seminars consider social, cultural, economic, political, educational, as well as the religious and theological influences that comprise the multiplicity of the U.S. Catholic experience.

#### *U.S. Catholic Experience in Theological Perspectives*

Seminars in this area examine the complex intersections between U.S. Catholic experience and theologies after Vatican II and social, cultural, economic, and political movements which influence and are influenced by contemporary theologies. Foci may include specific people, movements (e.g., ecumenism, feminism, ecological issues, multiculturalism, restorationism, etc.), theologies, practices, or institutions.

#### *Religion in a Pluriform Society*

Seminars in this area draw upon the social sciences to understand how religion functions in a diverse society. Foci can include the personal search for meaning, concern for the commonweal, church-state relations, the family, studies of specific religious practices or local communities, the influence of social location (e.g., race, class, gender) on religious experience.

#### *Ethics, Practice and Contemporary Society*

Seminars in this area address specific foundational or applied questions in contemporary Christian ethics, in patterns of communal practices such as evangelization, catechesis, liturgy, etc. Issues with particular relevance for North America will be the focus of research in these seminars. Differing perspectives from diverse methodological traditions will be highlighted.

#### *The U.S. Church and the Global Church*

Seminars in this area focus specifically upon the relationships between the U.S. Catholic Church and particularly the churches outside Western Europe. Foci may include theological influences, the ethics of political and economic ties of the U.S. to other nations, communication, and communication theory.

**D. Comprehensive Examinations:** Each candidate, during the course of the program, will write examinations in the disciplinary core areas. In each of the areas, the candidate shall compose a summary of relevant courses taken and a bibliography of appropriate depth (based both on those courses and on outside reading and research; it shall include both classic influential works and contemporary works); the student has options for the form of written exams and shall also propose a mode of written examination; the advisor will recommend additions or emendations as needed and forward the proposal to the steering committee for its approval.

1. THE GENERAL EXAMINATIONS, roughly the equivalent of M.A. comprehensive examinations, will demonstrate the student's mastery of the discipline of theology. What differentiates these examinations from general M.A. comprehensive examinations is that they cover the whole of the discipline, rather than focus on one part of it. They will be written in the following three areas: Biblical Studies, History of Christianity, and Theology and Ethics. These examinations will show that the candidate has general knowledge of the discipline of theology sufficient that the candidate would be prepared, for instance, to teach an introductory course in the area at a college level. Ordinarily, at least one examina-

tion must be completed before the student completes 36 hours beyond the B.A. and all three before the candidate proceeds to the qualifying exams. For those who enter with an M.A., any or all of these examinations may be waived if similar examinations have already been taken, submitted to the candidate's Ph.D. committee, and accepted by the steering committee and the program director. The candidate may repeat the examinations once. Failure to pass an examination on a second attempt terminates the candidate from the program.

**2. THE QUALIFYING EXAMINATION:** Each candidate will take a qualifying examination before beginning the dissertation. Ordinarily, the student should not expect to undertake this examination before completing 45-60 semester hours beyond the baccalaureate degree. This examination is seen as substantially more detailed and extensive than the general examinations. Its purpose is to show that the student is prepared to do original research in the field of the U.S. Catholic experience. The examination will cover the U.S. Catholic Experience in its Cultural Contexts and the proposed dissertation area. Upon completing the written examination, the candidate will normally also have an oral examination with her or his committee covering all the written examinations. A candidate may repeat all or part of the qualifying examination once if needed; a second failure terminates the candidate from the program.

**E. Research Skills:** By the time the student has completed 48 hours in the program, the student will be expected to demonstrate two research skills (one of which must be at least reading proficiency in one modern language other than English) that will enable the student to do primary research in a chosen area of the U.S. Catholic experience. Depending upon the precise area of chosen research, they may include demonstration of ability in two languages (for those whose research focuses on texts), in training in statistics (for those doing statistical analysis), or in qualitative research (for those doing participant-observation analysis or other forms of qualitative research). The specific skills a student needs will be determined by the student's advisory committee in consultation with the graduate director. Normally the successful completion of a national test in language (such as the Graduate School Foreign Language Test) or the successful completion of a graduate course in a given skill will be accepted as indicative of a sufficient level for future research purposes. A basic ability to read official Latin texts will also ordinarily be expected; other research skills, especially biblical languages for those whose research includes a significant component in biblical studies or classic theology, may be required of the student, depending upon the dissertation topic.

**F. The Dissertation:** As part of the qualifying examination, the candidate will submit a comprehensive dissertation prospectus, including thesis statement, detailed outline of the anticipated development of the project and a complete bibliography. Passing the final qualifying examination means the prospectus is accepted. Upon completion of the dissertation, there will be an oral examination on it. The examining committee may accept the dissertation without revisions; with minor revisions to be reviewed by the advisor; with major revisions to be examined by the committee; or the committee may reject the dissertation (which will require the candidate to retake the dissertation area examination and proceed from that point, as above). Upon final acceptance of the dissertation, the candidate shall be awarded the Ph.D. degree.

**G. Time Limit:** The degree must be completed by the end of the seventh year after matriculation into the program. In exceptional circumstances, the student may petition the graduate director and the Dean of the Graduate School for an extension.

**H. Sample Programs of Study:** In each of these examples, it is presumed that the student comes to the program with at least one research language completed and a rudimentary knowledge of Latin. Some students without these prerequisites at matriculation may be unable to complete the program in

four years. Students with baccalaureate or master's degrees in other disciplines would ordinarily be candidates for the current M.A. program in theology, not the Ph.D. program. In what follows, \* indicates courses already offered in the M.A. program. Ph.D. candidates would be expected to take the "thesis option" for the M.A. The program can be altered depending on the individual student's preparation and specific interests.

**Example 1:** For a student entering the program with an *M.A. in Theology or Religious Studies*, with one general examination accepted, receiving full financial support (fellowship/assistantship with full tuition waiver).

**FIRST YEAR: 12-18 SEMESTER CREDIT HOURS EARNED**

Fall: REL 600  
Ph.D. Seminar  
*Second General Examination Completed*  
Winter: REL 600  
Ph.D. Seminar  
*Third General Examination Completed*  
Third: Ph.D. Seminar  
Elective doctoral reading course

During fall and winter terms of the first year, the student works as a research assistant, ca. 20 hours/ week.

**SECOND YEAR: 12-18 SEMESTER CREDIT HOURS EARNED**

Fall: Ph.D. Seminar  
Ph.D. Seminar or doctoral reading course  
Winter: Ph.D. Seminar  
Ph.D. Seminar or doctoral reading course  
Third: Doctoral reading course or Ph.D. seminar  
Doctoral reading course or Ph.D. seminar  
*Qualifying examination*

During fall and winter terms of the second year, the student is mentored as a teaching assistant for one section per term of REL 103 or another suitable course.

**THIRD YEAR: 24-30 SEMESTER CREDIT HOURS EARNED**

Fall Term: Dissertation (12 hours)  
Winter Term: Dissertation (12 hours)  
Summer: Dissertation (6 hours)  
There is no work requirement this year. Additional years of financial support would require part-time teaching.

**Example 2:** For a student entering the program with a *B.A. in Theology or Religious Studies*, receiving full financial support (fellowship/assistantship with tuition waiver).

**FIRST YEAR: 24 SEMESTER CREDIT HOURS EARNED**

Fall: One course in Old Testament\*  
One course in History of Christianity\*  
One course in Ecclesiology\*  
Winter: One course in New Testament\*  
One course in History of Christianity\*  
One course in Ethics\*  
Third: One course in Christology\*  
One course in practical theology/ethics\*  
During the first year, there is no work requirement.

**SECOND YEAR: 18 SEMESTER CREDIT HOURS EARNED**

Fall: Elective course\* or REL 600  
M.A. Thesis begun (3 credits)\*  
*First general examination completed*  
Winter: Elective course\* or REL 600  
M.A. Thesis completed (3 credits)\*  
*Second general examination completed*  
Third: Ph.D. Seminar  
Ph.D. Seminar or doctoral reading course  
During fall and winter terms of second year, the student works as a research assistant, ca. 20 hours/week.

**THIRD YEAR: 18 SEMESTER CREDIT HOURS EARNED**

Fall: Ph.D. Seminar  
REL 600 or elective course or Ph.D. Seminar  
Third general examination completed  
Winter: Ph.D. Seminar  
REL 600 or elective course or Ph.D. Seminar  
Third: Elective doctoral reading course  
Ph.D. Seminar  
*Qualifying Examination*

During the Fall and winter terms of the third year, the student is mentored as a teaching assistant.

**FOURTH YEAR: 30 SEMESTER CREDIT HOURS EARNED**

Fall, Winter Third: Dissertation (30 hours total)  
There is no work requirement this year. Additional years of support would require part-time teaching.

**I. Administration and Assessment of the Proposed Program:** The proposed program will be offered by the Department of Religious Studies in the College of Arts and Sciences. The Department currently has nineteen full-time faculty. Initially, the Department Chairperson may serve as the Director. Within two years, a permanent director (which may be the chairperson or the director of the M.A. programs) for the program will be appointed. The director will be responsible for the daily operation of the program and for monitoring the coherence of its academic and research objectives. The Department Chairperson, after consultation with the department and the Dean of the College of Arts and Sciences, will appoint a program steering committee of three members. This committee, in consultation with the program director, is responsible for implementing an assessment plan specific to the proposed program and monitoring the outcomes of the program.

The Department reports to the Dean of Arts and Science and to the Vice-President for Graduate Studies and Research and Dean of the Graduate School. The Dean of the Graduate School has overall administrative responsibility for graduate programs at the University. Program approval is granted first by the College of Arts and Sciences Graduate Committee and then by the Graduate Council of the University.

Continuing outcome assessment measures will be undertaken especially with regard to placement of our graduates. An initial report to the Dean will be made at the end of the fifth year of the program, and every three years thereafter. Our assessment program for the Ph.D. will follow, with necessary adaptations, the accepted assessment program for the M.A. program.

**J. The Candidate's Advisory Committee:** The student, in consultation with the Director of Graduate Studies, will ordinarily choose a primary advisor from the faculty in the department who offer seminars in the program by the end of eighteen hours of work. Together, the advisor and student will choose the candidate's examining committee, subject to the approval of the Director. The candidate's examinations will be administered by the student's advisor and examining committee. Ordinarily, this committee will be comprised of the student's primary advisor (dissertation advisor), three members of the department, and one member from outside the department acceptable to the student and advisor.

**K. Prospective Enrollment and Financial Support of Students:** We plan to matriculate 6-8 full-time students during the first year and 3-4 students in subsequent years. In the first year we plan to offer six fellowships as described below; in the next two years we plan to offer three fellowships each year so that we can, after three years, have approximately 12 fellowships occupied. Basically, these will involve a stipend of \$11,000 and tuition remission for eighteen to twenty-four semester hour credits per year (including summer) at the graduate level, renewable pending satisfactory progress for up to two more years. Part-time students will not be eligible for fellowships. Students will be mentored in teaching; those who have completed their examinations will be mentored in teaching as well if they wish to teach while writing their dissertations.

**L. Efforts to Enroll and Retain Minority Students and Women:** The disciplines of theology and religion are seriously out of gender balance. In the humanities generally, in 1991, 47% of doctoral degrees were granted to women, while in religion, 23% were granted to women and in theology 16% were granted to women. These figures are "up" from 45%, 18%, and 14% respectively in 1986.<sup>8</sup> At the University of Dayton, a vast majority of our M.A. degree recipients are women. We are committed

---

<sup>8</sup>Frank Crouch, "U.S. Doctorates in Religion & Theology Make Little Progress Toward Achieving Gender Parity," *Religious Studies News*, 8/3 (September 1993), p. 9.

to inclusiveness in this department and will use affirmative action principles in allocating financial aid to insure the proposed program is inclusive with regard to gender. We anticipate a low attrition rate because we will pay close attention to the progress of our students. We are committed to healthy mentoring relationships which should enable us to retain women students.

Enrolling and retaining minority students is more difficult. People of African background comprise less than 2% of American Catholics. However, we are fortunate to have as part of our faculty Cecilia Moore, one of only two African American Catholic women on Ph.D. faculties in theology in the United States. We anticipate her presence will help attract African American students to our program. With the growth of the number of American Catholics who are of Hispanic or Asian background, it would seem likely that we could also recruit from these populations. Moreover, with our recent appointment of Miguel Diaz, whose speciality is focused on inculturated Hispanic theology in the United States, we hope to attract qualified Hispanic students. The majority of members of these populations are in other regions of the United States. Insofar as the University of Dayton acquires a national reputation for this program, we should be able to recruit in these areas and engage in affirmative actions principles in allocating financial aid to insure the proposed program is as inclusive as it can be with regard to race and ethnicity. However, measuring progress to this goal may be far more difficult than measuring progress toward the goal of achieving gender equity.

The University of Dayton has well-established recruitment and retention initiatives and programs for graduate students from traditionally underrepresented groups. These will be extended to the Ph.D. program in theology. Recruitment plans for the proposed program will include efforts targeted to recruit minority students. Moreover, to assure academic success and retention, these students will be assigned to faculty advisors who will closely monitor their academic programs and assist them to integrate easily into the academic and social environment of the University.

## Conclusion

We have proposed a budget in which a substantial amount of support has been generated by reallocation of current funds. The dean and provost already reallocated an additional faculty line for 1996-97 to the department. We are asking the University to commit to funding start-up costs, to make establishing an endowment to support the program a very high priority for fundraising, and to reallocate approximately \$87,000 new dollars once the program is under way. We believe that our recommendations are both very frugal and yet realistic.

This program offers the University two opportunities. First, the University can become a center for theological analysis and for research leading to the renewal of the Catholic communities in the U.S. Second, because the program is timely and interesting to Catholics in the United States concerned about the state of the church, it offers the opportunity for substantial successful fundraising so that the program can be used as a beacon to attract funds in a manner other programs in the humanities or social sciences cannot. A very successful fundraising campaign for endowing this program should have "ripple effects" that benefit the entire College of Arts and Sciences and the University.

We hope that the University of Dayton recognizes the timeliness of the initiative and the wisdom of implementing this program as quickly as possible, for the cost is relatively low and the potential benefits are very high.