

2009

Silliman University  
Divinity School

**[ DOCTOR OF THEOLOGY ]**

Major in Christian Ethics

## DOCTOR OF THEOLOGY

### Major in Christian Ethics

#### FIRST YEAR

1 <sup>st</sup> Semester	Units	2 <sup>nd</sup> Semester	Units
BS 501 - Seminar on Methodologies in Biblical Interpretation	3	SGT 501 - Gender, Feminist Theory and Methodology	3
ST 501 - Methodologies in Doing Systematic Theology	3	RS 501 - Methodology of the Study of Religion	3
CE 511- Fundamental Issues in Christian Ethics	3	CE 513 - Christianity, Justice, and Culture	3
CE 512 - History of Christian Social Thoughts	3	CE 514 - Philosophical Ethics	3
<b>Total:</b>	<b>12</b>	<b>Total:</b>	<b>12</b>

#### SECOND YEAR

1 <sup>st</sup> Semester	Units	2 <sup>nd</sup> Semester	Units
Major Elective	3	Major Elective	3
Major Elective	3	Major Elective	3
Free Elective	3	Free Elective	3
Free Elective	3	Free Elective	3
<b>Total –</b>	<b>12</b>	<b>Total –</b>	<b>12</b>

#### THIRD YEAR

**(6 units plus Matriculated Residency)**

1 <sup>st</sup> Semester	Units	2 <sup>nd</sup> Semester	Units
DP 600 - Comprehensive Exams (Matriculated)		Residency: DP 602 - Dissertation writing	6
DP 601 - Dissertation Proposal writing and Defense (Matriculated)			
			<b>6</b>

#### FOURTH YEAR

**(6 units plus Matriculated Residency)**

1 <sup>st</sup> Semester	Units	2 <sup>nd</sup> Semester	Units
Residency: DP 603 - Dissertation Writing and Defense	6	Residency: DP 603 - Dissertation Writing and Defense (matriculated)	
	<b>6</b>		

## **I. INTRODUCTION**

The Doctor of Theology program is already an existing program being offered by the South East Asia Graduate School of Theology (SEAGST), which is a consortium of various graduate level seminaries all over South East Asia. Qualified faculty members of the Divinity School are co-opted as accredited faculty of the School teaching in their respective areas of specialization. A good number of the Divinity School faculty members who are holders of the Doctor of Theology degree are actually graduates of the SEAGST. Two of our faculty members are presently under the doctoral program of the SEAGST in the areas of Christian Education and Systematic Theology.

## **II. PROGRAM RATIONALE**

1. The Divinity School has received a number of inquiries from abroad, mostly from church partners, on the possibility of offering its own Doctor of Theology program. There were applicants actually who have sought to enroll in a Silliman Doctor of Theology program. They were disappointed however upon learning that the Divinity School do not actually have its own doctoral level program apart from the SEAGST program. They expressed a strong preference for a Doctor of Theology diploma from Silliman University, which is recognized by their respective governments like in Indonesia and Korea rather than a SEAGST diploma. A number of potential applicants have given notice that they have decided to enroll in Hong Kong's Lutheran Theological Seminary because it has its ongoing Doctoral program in various disciplines.

2. Silliman University Divinity School has been losing out in the potential market for doctoral students who were being sent and supported by their respective church bodies and church related institutions. These are church bodies and organizations like the United Evangelical Mission with whom the Divinity School had established partnership relations already and who would have preferred sending and sponsoring graduate theological students to our school if only we have been offering the doctoral program.

3. The Divinity School is very much in a position to offer the Doctor of Theology program in at least four of the major areas being covered in the SEAGST doctoral program, Biblical Studies and Interpretation, Systematic Theology, Christian Ethics and Pastoral Ministry. It has the faculty members who are qualified and highly competent to teach in such areas. It has the library resources, which are also now in the process of being upgraded, that can support the academic requirements of such a program. Thus, it can also help in the faculty development program of various seminaries in Asia and even beyond.

In fact, the proposed International Mission Studies Center in Asia that has been approved for support by the United Evangelical Mission has been envisioned by UEM as a center for graduate studies in Mission. Such Center is also envisaged to support the faculty development needs of Asian, as well as African seminaries that are also partners of the UEM. Since the program is only in the Master of Theology level, the challenge is for the Divinity School to put up its own Doctor of Theology program.

### **III. MAIN PROPOSAL:**

In light of the abovementioned growing need, the Divinity School would like to formally offer its own Doctor of Theology program which is an equivalent of the existing Doctor of Theology Program of SEAGST. This offering will be based mainly on the existing academic program requirements and descriptions laid out in the SEAGST Handbook, 2007-2008.

**a. Program Objective:** To train and equip both clergy and lay people of the church from Asia and other parts of the world with the necessary expertise needed in academic leadership in various theological and ecclesiastical issues obtaining in their respective institutional and social contexts.

**b. Main target clientele:** The program is designed primarily for partner institutions, seminaries and church bodies in Asia and other regions. However, individuals who wish to earn a doctoral degree from the Silliman University Divinity School may come with ready scholarships to support their studies.

**c. Major Areas of Specialization:**

The Divinity School proposes to offer the Doctor of Theology program in four areas of specialization: Biblical Studies and Interpretation, Systematic Theology, Christian Ethics and Pastoral Care.

**d. Requirements:**

**d.1. Transcript of Records.** An applicant is required to submit an official transcript of his or her previous academic records since high school. An applicant for the doctoral program must be a holder of Master of Theology (M. Theol. or M. Th.) degree from a theological seminary of recognized standing.

**d.2. Language Requirement:** A working knowledge of Hebrew and Greek sufficient for translation and exegesis. Students must pass the two-hour language examination in Hebrew and Greek (for those specializing in biblical studies) and Aramaic (for those specializing in Old Testament) at the beginning of the first semester. This examination will focus on translation. For those specializing in the other three areas, a basic knowledge of both biblical languages is required as well as any other language that may be necessary within the specific area of concentration chosen by the candidate. When necessary, they may be asked to take a validating examination in Hebrew and Greek.

**English Language Requirement:** Applicants from countries that are not English speaking will be required to pass or present a TOEFL certification of at least a score of 600. Prospective students may take special English proficiency classes at the university before they start the doctoral program.

**d.3. Letters of Recommendation.** These letters of recommendations should say something about the applicant's past academic performance and potential for the future of theological education or of the church's ministry.

**d.4. A Sample Scholarly paper.** An applicant is required to submit a sample of his or her work in the form of a scholarly paper of at least 20-25 pages on the chosen field/area of study. This will be submitted to the Office of the Dean together with other documents required for admission.

**d.5. Non-refundable application fee.**

For applicants from the Philippines-USD 50.00 or its equivalent in local currency  
 For foreign students -USD 100.00 or its equivalent in local currency

**g. Total Units Required to earn the degree: 60 units**

<i>Academic course requirement</i> (48 units)	
Foundation Courses on the SEAGST areas	12 units
Required Major Courses	12 units
Major Electives	12 units
Free Electives (may be taken from the university)	<u>12 units</u>
	48 units
ADD:	
<i>Residency and Dissertation</i>	<u>12 units</u>
TOTAL	<u>60 units</u>

Students who are working on their dissertation will enroll

**IV. COURSE OFFERING:**

**Codes of Course:**

- BS – Biblical Studies (courses common to OT and NT)
- OT – Old Testament
- NT – New Testament
- ST – Systematic Theology
- CE – Christian Ethics
- SGT – Studies in Gender and Theology
- RS – Religious Studies
- DP – Dissertation Project

**Number Code:**

500 - 600 = indicate that the courses with this code is offered on the doctoral level; courses given the number codes of 600 are the foundational and to be taken during the first year of the doctoral studies; the ones with 700 are to be taken on the second year of the doctoral studies.

**A. Pre-requisite: Language Examinations**

Students will be asked to register in Language Examinations equivalent to one (1) unit, non-credit. The examinations will be scheduled twice during each semester – June

and September; in the second semester, November and February. Students who fail to get a passing rate may take the exam in the next scheduled date. Students in biblical studies will take the two-hour translation examination. Those who are in other fields will be asked to take a validating exams in Hebrew and Greek.

- BS 500 – Language examination in Biblical Hebrew
- BS 500A - Language examination in Aramaic
- BS 500B - Language examination in Greek (Koine)

**B. The foundational Courses** (12 units based on SEAGST program)

The foundational courses interdisciplinary in character and are focused on methodologies.

Code	Title	Units	Passing Grade
BS 501	Seminar on Methodologies in Biblical Interpretation	3	3.0
ST 501	Methodologies in Doing Systematic Theology	3	3.0
SGT 501	Gender, Feminist Theory and Methodology	3	3.0
RS 501	Methodology of the Study of Religion	3	3.0
	Total	12	

**C. Required Major Courses** (12 units)

The required major courses are focused on the area of specialization that students must take.

C.1. Required Major Courses in Christian Ethics

Code	Title	Units	Passing Grade
CE 511	Fundamental Issues in Christian Ethics	3	3.0
CE 512	History of Christian Social Thoughts	3	3.0
CE 513	Christianity, Justice, and Culture	3	3.0
CE 514	Philosophical Ethics	3	3.0
		12	

**D. Major Electives**

Students are required to take 12 units from a list of courses within the student’s field of specialization.

D.1. Major Electives in Courses in Christian Ethics -12 units

Code	Title	Units	Passing Grade
CE 601	Seminar in Christian Ethics	3	3.0
CE 602	Justice, Peace and Human Rights	3	3.0
CE 603	Readings in Feminist Christian Ethics	3	3.0
CE 604	Seminar on Dietrich Bonhoeffer	3	3.0
CE 605	Seminar in Biblical Ethics (same as BS 511)	3	3.0
CE 606	Violence against Women and Children Theological, Pastoral, Ethical, and Social Issues (same as ST609)	3	3.0

***E. Interdisciplinary Electives (12 units)***

Students may take courses that other departments of the Divinity School offer, or courses that are offered by other units in the university. A completion of 12 units in a specific area of interest other than one’s area of specialization may allow the student to earn a certificate of advance studies in such area. E.g. A student who specializes in systematic theology may earn a certificate in biblical studies by taking 12 units in the field of bible, or, a certificate in ecology and development by taking 12 units in the field of ecological studies, etc.

***F. Residency and Dissertation***

Code	Course Description	Units	Passing Grade
DP 600	Comprehensive Exams	-	Satisfactory
DP 601	Dissertation Proposal Defense	-	Satisfactory
DP 602	Dissertation Writing	6	3.0
DP 603	Dissertation Writing and Defense	6	3.0
		12	

**V. LIST OF COURSES and COURSE DESCRIPTIONS**

Code	Course Description
<b>CHRISTIAN ETHICS</b>	
CE 511	<p><b>Fundamental Issues in Christian Ethics</b> <span style="float: right;"><b>3 units</b></span></p> <p>This course investigates fundamental issues raised in defining Christian ethics, delineating its sources and methods, developing normative theories, and analyzing processes of moral decision-making. Within each issue attention is paid to the interplay between Christian ethics and systematic theology, as well as the development of constructive responses.</p>
CE 512	<p><b>History of Christian Social Thoughts</b> <span style="float: right;"><b>3 units</b></span></p> <p>This is a textual and contextual survey of the history of Christian ethics. It is designed to give an overview of major thinkers in key periods of Christianity and to acquaint students with different genres of ethical literature. The core argument underlying the course is that there is no single tradition of “Christian ethics.” Rather, “Christian ethics” comprises several sub-traditions that overlap, interpenetrate, and argue with each other, other religious traditions, and culture.</p>
CE 513	<p><b>Christianity, Justice, and Culture</b> <span style="float: right;"><b>3 units</b></span></p> <p>This course addresses matters of religious commitment, pluralism, and cultural identity in recent debates about social justice and public philosophy. We will first examine these issues in light of cosmopolitanism, communitarian and liberal theories of justice. It will also examine feminist and multicultural contributions to recent debates about social justice. In addition to examining basic claims in modern theories of justice, the course</p>

	will examine the basis of individual and institutional responsibility, theories of agency, the place of religion in public life and discourse, and the challenge of identity politics, extremism, and pluralism.
CE 514	<b>Philosophical Ethics</b> <span style="float: right;"><b>3 units</b></span> The course is a study of the ways in which philosophical assumptions, systems, and methodologies shape Christian moral reflection. A number of philosophers or philosophical systems are compared in order to demonstrate this influence. The specific texts and figures to be studied are announced in advance.
CE 601	<b>Seminar in Christian Ethics</b> <span style="float: right;"><b>3 units</b></span> In-depth study of select topics in contemporary Christian ethics. Topics vary from biomedical ethics, Church-state relations, issues on governance, globalization, economics, and work to ecology, gender, feminism and sexuality,
CE 602	<b>Justice, Peace and Human Rights</b> <span style="float: right;"><b>3 units</b></span> This course explores the concepts of justice and relates them to peace and human rights from an Asian and Christian perspective. It seeks to demonstrate that human rights, peace and justice issue are vital issues in Asia which the Churches have been addressing. The intent of this course is to help students become familiar with tools of analysis around issues of justice in relation to peace and human rights. The purpose of the course is to help student appreciate and understand the interconnectedness of these three concerns of the Church. Major themes to be addressed include the role and contribution of the Christian tradition to a sustainable process of social transformation, justice, forgiveness, and reconciliation. Attention will be given to violence against women, children, minorities and other vulnerable groups in contexts of both relative peace and armed conflict, as well as to strategies aimed at prevention, resolution and transformation of deadly conflict. It is expected that the students will enhance their particular faith tradition's theoretical and practical engagement with justice, peace and human rights issues.
CE 603	<b>Readings in Feminist Christian Ethics</b> <span style="float: right;"><b>3 units</b></span> This course is a theo-ethical survey of the works of the historical and contemporary varieties of feminist religious and social thoughts. Special attention is given to the implications for a variety of issues in church ministry.
CE 604	<b>Seminar on Dietrich Bonhoeffer</b> <span style="float: right;"><b>3 units</b></span> This is a course on the life and works of Dietrich Bonhoeffer. The course will give particular consideration to his biography and to his major writings from <i>The Cost of Discipleship</i> to his <i>Letters and Papers from Prison</i> . His influence on subsequent Christian ethics will be noted.
CE 605	<b>Seminar in Biblical Ethics</b> (same as BS 511)



CE 606	<b>Violence against Women and Children Theological, Pastoral, Ethical, and Social Issues</b> (same as ST609)
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**Free Interdisciplinary Electives from the University** (this is only a sample; students may also decide to take free electives from Psychology Department, Political Science, etc)

Code	Course Descriptions
So. Sci. 300	<b>Advance Philosophical and Empirical Research</b> <b>3 units</b>
So. Sci. 302	<b>Seminar in Historiography and Ethnography</b> <b>3 units</b>
So. Sci. 304	<b>Seminar in Classical Social Theories</b> <b>3 units</b> This course examines the major social themes that are represented by Emile Durkheim, Max Weber, Karl Marx, Lewis Morgan and Edward Taylor.
EP 240	<b>Resource Management: Policies and Practices</b> <b>3 units</b> This includes current problems in coastal resource management; national and local jurisdiction over coastal resources; community based coastal resource management; enforcement.
Socio 146	<b>Sociology of National Development</b> <b>3 units</b> An in-depth analysis of the major sociological theories of national development and their variants. Attempts will be made to determine their influences on the development strategies adopted by Third World nations and to offer alternative approaches to national development.
TBA	<b>Contemporary Legal Issues: Seminar on Alternative Disputes</b> <b>3 units</b>
CRM 113	<b>Environmental Economic and Sustainable Development</b> <b>3 units</b> This course analyzes the intrinsic value of natural resources; the profits derived from a developmental enterprise as against the long-term cost of mitigation and regeneration of damaged ecosystems.
Socio 144	<b>Introduction to Demographic Analysis</b> <b>3 units</b> Some major socio-cultural factors of population growth and other demographic processes such as fertility, migration, and mortality and relationship of these processes to economic development.
CRM 104	<b>Socio-Cultural Impacts on the Environment</b> <b>3 units</b> Different cultural settings of people, their historical and present-day

	utilization of the resources; the evolution of behavior towards the environment and its utilization; the roles and effects of major socio-cultural factors of population growth and other demographic process (fertility, mortality and immigration) on the status of the environment.
CRM 116	<b>Economics of Natural Resources</b> <b>3 units</b> Natural resource valuation techniques, cost-benefit analysis of natural resources, environmental and natural resource planning.
Socio 151	<b>Social Psychology</b> <b>3 units</b> Social behavior of the human and influence of the group on the individual as affecting personality, leadership, group participation, attitudes and moral regeneration.
CRM 112	<b>Capability Building</b> <b>3 units</b> A leadership challenge to aid in the development of characteristics desirable in community workers; includes techniques in dealing with communities, traditional leaders and politicians and in organizing communities and resolving conflicts.
TBA	<b>Development Models and Ideologies</b> <b>3 units</b>  This course looks into the different classic models of development in regard to liberal nationalist/mercantilist and socialist ideologies. The emphasis are placed on the works of Francois de Quesnay, Adam Smith, David Ricardo, John Maynard Keynes, Milton Friedman, John Kenneth Galbraith and The WB-IMF-GATT-WTO of the liberal school; Alexander Hamilton, Antonio Serra, Thomas Munn, Friedrich list and Otto Von Bismarch, Jean Baptiste Colbert, and the Meiji of Japan of the nationalist/mercantilist school; and Karl Marx, Dependency School and the Bible for the socialist ideology. These models are studied in terms of how the means of the nation’s production, the market and wealth distribution should be managed for the benefit of all. One major requirement: a. deconstructive critique of a country’s model of development using any or a combination of the above thought, or the student may pursue a macro-environment analysis of a country for strategic thinking towards ensuring the virtues of “nourishing the people,” “education” and the use of people’s taxes with rectitude. (The use of early publications are deliberately chosen to bring the students close to the context upon which these reading materials were written, and to expose the students to the references which may not come from the interpretation of interpretations).
TBA	<b>Politics and Governance</b> <b>3 units</b> This course studies the dynamics of authoritative allocation of values in systemic term. Power and influence in governance in the sense of the elite and the pluralist thinking, the use of ideological and repressive

	<p>state apparatuses, machine politics and state budget preparations and insertions in the context of power and influence peddling and their effects on economic growth and the people’s “quality of life” are examined. But economic variables as indices of governance such as free-market, floating rate, Balance of Trade, Balance of Payment, employment, Consumer Price Index, Inflation and purchasing power are also examined to understand the consequences of politics and governance on the quality of life of the people in the communities.</p>
<p>TBA</p>	<p><b>Governance, Resources and Socio-cultural Change 3 units</b>                  This course looks into the formal and informal arrangements, institutions, and norms which determine how resources either natural or created are utilized amidst the social and cultural changes that beset a community. There are five possible forms of governing resources in particular social and cultural context: traditional management, community-based management, co-management, centralized management, and private management. The spatio-temporal dimensions of power, access, control, and distribution of resources are also discussed relative to the categories of political organizations: bands, tribes, chiefdoms, and states. The students at the end of the course, who will be eventually engaged in community works either in secular or sacred domains, are expected to be adept in developing adaptive management strategies that consider the existing social and political structures but are responsive to socio-cultural changes.</p>

**VI. COST OF THE PROGRAM**

Each doctoral student is required to pay the general tuition fee and all student fees of the University as well as the doctoral studies fee each semester until the degree has been completed. Tuition fee is computed at Php 1,000.00 per unit. Miscellaneous fees will be the same as the University charges. Foreign students are required to pay the additional fees required by Silliman University.

The Divinity School will also charge additional fees called *Research fees* for all students, to namely:

***Research Fees***

Research Supervision Fee (Residency	5,000.00
Practicum / Internship Fee	5,000.00
Written Comprehensive Exam (4 areas @ 500)	2,000.00
Oral Comprehensive Exam (4 area @)500)	2,000.00
Proposal Defense Fee	5,000.00
Final Defense Fee	5,000.00

**Note:** The regular class size for a doctoral course is not less than 4 students. The program is offered primarily to students who are sent by ATESEA partner schools and other partner institutions. Since these students are fully supported with scholarships, the Divinity School proposes that in case a course-offering has less than four (4) students, the tuition fee assessment per student will be equivalent to 2 students in the class.

## **VII. FACULTY LINE UP**

The Divinity School will be utilizing the qualified faculty members of the other departments in the university to teach in their respective disciplines in the developmental area. Faculty members of the Divinity School are holders in the major disciplines of higher degrees in theological education (Bible, Theology, History, and Ministries)

- a. Existing Faculty members (11 full-time, 4-F & 6-M)
- b. Adjunct Faculty (3)
- c. Visiting Faculty (2)