FORDHAM UNIVERSITY
Graduate School of Religion and Religious Education

Academic Policies & Procedures Guidebook
Masters Degree and Certificate Programs

http://www.fordham.edu/gre

2018
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I. Introduction and Welcome

1. Welcome Letter

Dear GRE Student:

We are grateful that you are part of the Graduate School of Religion and Religious Education community of learning at Fordham University. Each person who comes to our school is important to us. We appreciate and affirm your gifts and thank you for sharing these with our community.

The policies contained in this booklet are meant to insure that your experience at Fordham University will be of the highest quality. Our hope is that we present with clarity the requirements and expectations for all of our students. This book is intended as a roadmap that will insure your success at our school. For all general information regarding the full range of University-wide student services, University regulations and code of conduct, student disciplinary procedures, and policies on sexual harassment, refer to the Rose Hill Campus Student Handbook.

This is a living document that is constantly being revised and revisited to respond to changing circumstances. The policies and procedures contained herein are subject to change at any time, and revisions will apply to all students, both continuing and new students, unless otherwise stated. This Guidebook is intended for widespread distribution and will be reprinted periodically. Therefore, it is the responsibility of each student to obtain and review a copy of the most recent publication. Current policies and procedures may also be reviewed on the GRE website at http://www.fordham.edu/gre.

We hope that you feel at home at the Graduate School of Religion and Religious Education. Our administrative and office staff is here to assist you with your needs, questions, and concerns. Our doors are always open to each of you. Please be assured that you have our support and prayers.

2. Fordham’s Religious Tradition

Fordham University was established under Catholic auspices and has benefited from the service of hundreds of members of the Society of Jesus, a religious order of men who devote much of their energy to higher education.

Fordham’s Catholic and Jesuit origins and traditions have proven valuable as a source of distinctiveness and strength. Consequently, these traditions, religious ideas, perspectives and values hold a central place in the curriculum. Theology is an important subject requiring serious intellectual study. Students of all faiths, and of no faith, are encouraged to join seminars and discussions of religious issues and to participate in religious services and activities.

A loving and respectful openness to people of all faiths is an integral part of Fordham’s stance, as it should be in any university. The very nature of religious belief requires free, uncoerced consent, just as the nature of a university requires a respect for evidence, investigation, reason and enlightened assent.

3. The Jesuit Tradition of Ignatian Pedagogy
As graduate students, you will experience the same Jesuit approach to education at Fordham that has challenged some of the world's greatest thinkers for more than 400 years. This approach begins with a deep respect for you as an individual and for your potential, a principle the Jesuits call *cura personalis*. Because of this approach, our faculty will challenge you to strive for ever greater personal excellence in all aspects of life — intellectual, emotional, moral, and physical. That principle, called *magis*, accounts for the rigor of intellectual exchange and the varied challenges you will experience in New York City and the world beyond.

**4. The Graduate School of Religion and Religious Education**

Fordham University established the Graduate Institute of Religious Education in response to the renewal of the Second Vatican Council (1962 – 1965) and raised it to the status of a graduate school in 1975 with expanded goals and programming. In cooperation with all religious denominations, this graduate school has become a center for research and pastoral studies to address the needs of the church and the world today. Thus, committed to help chart future directions, it also confronts the contemporary problems of church communities.

In the midst of a great metropolitan area, the Graduate School of Religion and Religious Education (GRE) introduces its students to the sharp contrasts of city life – from the cultural advantages of New York City’s museums, theaters, libraries and Lincoln Center for the Performing Arts.

People of all religious backgrounds are welcome, whether as matriculated degree students or as visiting non-matriculated students. Candidates for degrees come from all over North America, as well as from Africa, Asia, Australia, Europe, South America and the Pacific Rim.

Degree students may, as need arises, take advantage of up to six credits of relevant courses offered in Fordham University’s other graduate programs. A grade of B or better is required for transfer of these credits. Advanced credits from other institutions are not automatically accepted but will be reviewed on an individual basis after 12 credits have been earned at Fordham. Please discuss the Waiver form and process with your faculty advisor if you wish to have courses evaluated for possible transfer.

**II. Masters and Certificate Programs (please see separate handbooks for the Doctor of Ministry and Doctor of Philosophy degrees at GRE)**

1. **M.A. in Religion and Religious Education (Online)**

   The Master of Arts (36 credits) degree provides a deepened understanding of core theological disciplines and opportunities to explore the various parts of educational and pastoral ministry. The degree is designed for those already serving in ministry and those preparing to seek employment in ministerial settings. Those seeking personal enrichment through the study of Christian faith are welcome to study with us at GRE. Areas of study include:

   Areas of study overseen by the Religious Education area include:
   
   **GENERALIST**
   
   **YOUTH AND YOUNG ADULT MINISTRY**
   
   **YOUTH AND YOUNG ADULT MINISTRY – online program**

2. **M.A. in Christian Spirituality (Online and On Campus)**

   The M.A. in Christian Spirituality provides preparation for work in general Christian ministry, in preparation for an academic career in teaching or preparation in spiritual direction depending on
which concentration the student chooses. The program can also assist those who wish to complement their personal spiritual journey with an academic foundation in scripture, theology, and spirituality. Graduates of the program will have a competent understanding of methods of studying Christian spirituality along with its biblical, scriptural, historical, and theological foundations.

3. **M.A. in Pastoral Studies (Online and On Campus)**
This 42 credit degree prepares leaders to serve churches in parishes, diocesan offices, schools, hospitals and other faith-based organizations. Available on-line and on-campus and designed to meet the requirements for pastoral ministers set out by the United States Conference of Catholic Bishops (USCCB) and the National Association of Lay Ministers.

4. **M.A. in Pastoral Counseling and Spiritual Care (On Campus)**
The Master of Arts (60 credits) program in Pastoral Counseling and Spiritual Care trains students to be clinical pastoral counselors and serve as pastoral ministers who can address everyday psychological and spiritual issues and concerns. It also provides training for those working with families, congregations and other professional institutions. 600 hours of field work placement are part of the students’ graduate program. Upon completion of the program, students are eligible to apply to become licensed mental health counselors.

5. **M.A. in Pastoral Care (Online)**
The Master of Arts (36 credits) program in Pastoral Care is designed to prepare students engaged in ministerial work to be competent and effective pastoral caregivers in their present and future ministries. The program nurtures in-depth study, meaningful reflection, and the interdependence of theory and practice. A major goal is to provide students with the knowledge and understanding of the nature and purpose of pastoral care, increased effectiveness with pastoral care interventions, and sustained theological reflection on the application of pastoral care in specific situations of ministry. In combining theory and practice, students learn to integrate theology and psychological knowledge to increase effectiveness in pastoral ministry. The program advances the general practice of pastoral care in its many forms as well as the expertise in specialized areas of pastoral diagnosis.

6. **Graduate Certificate in Christian Spirituality (Online and On Campus)**
This 18 credit program is for those who wish to deepen their understanding of Christian Spirituality. Students may complete the program for faith formation, personal enrichment, or to aid their ministry work in houses of worship.

7. **Graduate Certificate in the Study of Spiritual Direction (On Campus)**
This 18 credit graduate certificate program is designed to provide essential specialized training in spiritual direction for pastoral ministers who already hold advanced degrees in theology or religious studies. It is also attractive to other professionals such as social workers, psychologists and counselors whose clients are asking them for spiritual direction or who wish to learn how spiritual directors and therapists might work in concert with one another. The program includes a year-long practicum in spiritual direction that takes place on campus in New York.

8. **Graduate Certificate Program in Latino Ministry (On Campus)**
This certificate is an advanced credential for those who have an MDiv or MA and who want to develop their competency to effectively minister to the growing Latino community in the United States. Through a variety of practical ministry courses, such as Ministry with Latin@s and Latino@
Spirituality, as well as theological courses, such as US Latin@ Theology, students will be exposed to the faith-life and theology of US Latinos from an ecumenical perspective.

9. Graduate Certificate Program in Faith Formation (Online and On Campus)
This is an 18-credit certificate for teachers, parish religious educators, other part-time and volunteer parish ministers, and others who are interested in learning about the dynamics of the faith. For some, the program further prepares them for parish service and/or religious education; for others, it serves as enrichment. The competencies outlined by the United States Conference of Catholic Bishops in their document *Co-Workers in the Vineyard of the Lord* are included in the courses offered in the certificate program.

III. Policies and Guidelines

1. Academic Authority
The continuance of each student upon the rolls of the University, the receipt of academic credits, and graduation and the conferring of any degree or granting of any certificate are strictly subject to the powers and authority of the University, which are vested in the President and his designee(s). The operative norms and procedures expected to be followed by all students are those described in the University Code of Conduct approved by Fordham University and published in the Student Handbook issued by the office of the Vice President for Student Affairs.

The decision-making authority of the Dean is exercised in three primary ways: (1) Admission of qualified candidates; (2) Withholding student’s records and transcripts; and (3) Dis-enrolling students from the program and School.

Unless otherwise stated, the Dean has delegated this authority to the faculty members of the student’s specific program to implement the policies and procedures stated in this Handbook.

2. Student Records
A copy of the University’s policy and guidelines regarding student records under the Family Educational Rights and Privacy Act of 1974 (FERPA) is available from Enrollment Services.

   A. Change of Name and/or Address
   Correspondence from the University is sent to the address from the student’s file in Enrollment Services. It is the student’s responsibility to notify the University of any change of address. Likewise, it is the student’s responsibility to notify the University of any change in the student’s name. Notification of the University in the event of either a change of name or address must be done in a timely manner by changing the appropriate information in my.fordham.edu through the Banner self-service link on the student tab or contacting Enrollment Services.

   B. Transcripts of Records
   An official transcript is one bearing the University’s seal. Official transcripts of academic records are not given to students or graduates but are mailed directly to the college, professional or graduate school, government agency or business concern they designate. An unofficial transcript is one given to the person whose credits are listed thereon and marked “Unofficial”. The University accepts no responsibility for the accuracy of an unofficial transcript after it has been issued.
Transcripts may be requested from Enrollment Services in person or on-line. They should be requested well in advance of the date desired. No transcript or certification will be issued for students who have unpaid financial obligations owing to the University.

Fordham University will not assume responsibility for transcripts that are delayed because they have not been requested in time. All inquiries concerning the issuance of transcripts must be made within six months of the original request.

C. Confidentiality
Except when directed by court order or government tribunal of competent jurisdiction, all those involved in these grievance procedures shall treat as confidential all information disclosed during the procedures, as well as the fact of the occurrence of the procedures and the result thereof, except as otherwise provided in this process.

3. Admissions
Matriculated students are those accepted for and actively working toward either a degree or a certificate offered by the GRE. All students matriculate upon acceptance into the program.

Acceptance as a matriculated student of the Graduate School of Religion and Religious Education is incompatible with matriculation in the degree programs of any other graduate or professional school or Fordham program except in those instances where a formal joint degree program has been established.

Students who are in the process of completing a degree (whether at Fordham or another institution) at the time of their acceptance into a graduate program must submit an official transcript indicating that the degree was awarded. This should be done before registering for the first time in the graduate program.

A. Withdrawal
Students in good standing may voluntarily withdraw from the program by completing the University withdrawal/leave of absence form, available from the Assistant Dean. Once they have withdrawn, they must apply for readmission.

B. Readmission
If a student is disenrolled for failure to maintain an adequate grade point average, or failure to make satisfactory academic progress, he or she may not reapply. A student who is disenrolled for any other reason or who has withdrawn voluntarily may reapply. This is done through the Director of Admissions. The readmission application, available on-line, should meet the current program requirements. Students who fail to enroll for two consecutive semesters, will be dis-enrolled and will need to reapply.

4. Enrollment and Registration

A. Fees
The University and its board of trustees reserve the right to adjust, without notice, these charges to reflect economic conditions. See current tuition and fees on our website: www.fordham.edu/gre
**Maintenance of matriculation fee payable for each semester from matriculation to awarding of degree during which a student is not registered for course work (summers excepted unless terminal and single semesters when a student’s mentor is unavailable due to a faculty fellowship). This is particularly applicable when some final requirements, e.g., M.A. Major Paper or Overview Paper are completed during a semester in which no course is being taken. Registration for that semester with the payment of this fee is required to keep the student enrolled.

B. Continuous Enrollment
All GRE certificate and degree programs have a continuous enrollment policy. This means that graduate students matriculated in the program must register themselves every Fall and Spring semester until graduation. Students are considered registered when enrolled for course-work, relevant thesis, field placement or examination work, or maintenance of matriculation. The only exception to this policy is the case of a leave of absence approved by the Dean for serious, documented, medical or personal reasons. Students who fail to continuously enroll will be disenrolled from their program and must re-apply, thus meeting the current degree entrance requirements. In order to qualify for any form of GRE scholarship, grants, waivers or discounts, students must take at least 6 credits per semester.

C. Leave of Absence
If a student is unable to take any course during a particular semester(s), a leave of absence may be granted with the approval of the Dean at least 30 days before the beginning of the semester in question. It should be noted that it is the responsibility of the student to make such a request before the fact so that the Assistant Dean can inform the appropriate University offices, e.g. Academic Records and Enrollment Services. Otherwise, it is assumed that the regular fee for maintenance of matriculation is to be paid. Requests for leaves of absence are for one academic semester only and are not renewable without a new application.

Summer sessions are not included in the maintenance of the matriculation fee requirement, except in the instance of the completion of some final requirement after all course work has been completed, with the expectation of graduation that summer.

Students who are on academic probation may not be granted an unconditional leave of absence.

Time on a leave of absence counts towards the time limit for completion of a degree. A leave of absence will not exceed one academic semester. Leaves will not be granted to students whose time limits expire during the period of the leave.

D. Procedure for Registration
1. Log in to my.fordham.edu, click on DegreeWorks, and check your status in your current program. Note that any exceptions that your advisor makes to degree requirements will need to be communicated to the registrar to appear on this worksheet. The student should request a waiver form for each such exception and submit it to their faculty advisor for consideration. The waiver process can take up to two months and must be completed prior to the student’s last semester in the degree program.

2. Meet with your advisor to discuss course selection. Your advisor is identified on your my.fordham.edu account. Contact the Dean’s office for assistance.
3. Register on-line (Banner) according to the dates listed on the academic calendar. Students who do not register during the registration week will not be reviewed for financial aid and/or graduate assistant positions. Late registration fees will apply.

E. Procedure for Change of Advisor
When a student wishes to change their advisor they must submit a written request to the Assistant Dean. The request should include the student’s name, ID number and detailed, specific reasons for the request. Changes are granted only in exceptional circumstances.

F. Procedure for Change of Program
When a student wishes to apply to change their concentration, program, or degree they must seek admission to the new concentration, program, or degree by contacting the Director of Admissions and applying online. The change should be discussed with the student’s faculty advisor and a faculty member in the program for which they are considering admission before beginning this process.

G. Failure to Register
Matriculated students who are neither registered nor on approved leave of absence for two continuous semesters are automatically dropped from the rolls of the GRE. If they desire to continue their education at Fordham, they must apply for readmission, following the current procedure, and receive the approval of the Assistant Dean for Admission. Such readmission is not automatic.

H. Registration Changes
Students may add and drop courses online in accordance with the dates specified in the GRE academic calendar. Students are encouraged to check with their academic advisor before adding or dropping courses.

A student may drop courses up to the date specified in the GRE academic calendar, thereby incurring a grade of “W.” Students must submit a memorandum including their name, contact information, degree program, student ID number(FIDN), and full information on the requested changes to the Assistant Dean. If a student drops courses after that date, a grade of “WF” is incurred. Students withdrawing from courses are liable for tuition and fees according to the schedule published on the Fordham Admissions and Financial Aid website.

Adding courses or changing from audit to credit is permitted only up to the last day for late registration, and only with the written approval of the program director.

Withdrawal after the official drop/add period requires the Dean’s approval and will appear on the student’s record as a “W” for the course. Students who withdraw from courses are still liable for tuition and fees.

A student registered for a course for credit may change their status to audit with the approval of the program director up to the last day of the drop/add period. After this date, a student may only do so with the Dean’s permission up to one week before the last class/final examination.

i. Add-Drop Procedure
In most cases, students can add and drop themselves from courses using my.fordham.edu located on the main Fordham webpage. Once logged in, use the Registration Tools link located on the Student tab.
### ii. Refunds

The refund of tuition and fees payments or the cancellation of charges incurred for tuition, fees or housing are based on schedules that are issued by Enrollment Services and published on the University website. They are based on University Policy and are not within the purview of the program director or the Dean’s office. The amount refunded or canceled is normally based on the date of withdrawal.

Note that the refund policy for online courses differs from other courses (see below).

The following refund policies are based on 100% payment of all institutional charges for the enrollment period. The refund period begins on the first day of the enrollment period.

**Online course refund policy (tuition):**

<table>
<thead>
<tr>
<th>Date of Withdrawal</th>
<th>Due Fordham</th>
<th>Refund</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prior to first day of course</td>
<td>0%</td>
<td>100%</td>
</tr>
<tr>
<td>Prior to 3rd day of course</td>
<td>25%</td>
<td>75%</td>
</tr>
<tr>
<td>Prior to 4th day of course</td>
<td>50%</td>
<td>50%</td>
</tr>
<tr>
<td>Prior to 5th day of course</td>
<td>75%</td>
<td>25%</td>
</tr>
<tr>
<td>Prior to 6th day of course</td>
<td>100%</td>
<td>0%</td>
</tr>
</tbody>
</table>

For on campus courses, the refund policy is:

<table>
<thead>
<tr>
<th>Date of Withdrawal</th>
<th>Due Fordham</th>
<th>Refund</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prior to commencement of term</td>
<td>0%</td>
<td>100%</td>
</tr>
<tr>
<td>Prior to second week of term</td>
<td>15%</td>
<td>85%</td>
</tr>
<tr>
<td>Prior to third week of term</td>
<td>30%</td>
<td>70%</td>
</tr>
<tr>
<td>Prior to fourth week of term</td>
<td>45%</td>
<td>55%</td>
</tr>
<tr>
<td>Prior to fifth week of term</td>
<td>60%</td>
<td>40%</td>
</tr>
<tr>
<td>Prior to sixth week of term</td>
<td>75%</td>
<td>25%</td>
</tr>
<tr>
<td>Thereafter</td>
<td>100%</td>
<td>0%</td>
</tr>
</tbody>
</table>

A request for refund or cancellation of charges for tuition other than that listed in the schedule will be considered only if the actual date of the withdrawal is different from that which is indicated on University records. Such a change will be made only for extraordinary reasons. If a student wishes to request such a change, the request must be submitted in writing to the Dean’s office and fully detailed. Supporting documentation to justify the change must be submitted with the request.

The University's refund policies and procedures ensure equitable refunds to students who prematurely terminate all or a portion of their studies.

Non-refundable fees: application, late registration, tuition deposits, and Lombardi membership.

Non-refundable fees after classes begin: student activities fees, laboratory or any other special course fees, and maintenance of matriculation.

Tuition refunds are granted only when a student formally withdraws from the University by filing an official withdrawal form with the Bursar's Office. Withdrawal forms are available in the Office of the Dean and must be signed by the dean. The effective date of withdrawal will be the date this form

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is received by the bursar, or in the case of withdrawal by mail to the Office of the Dean, the post office postmark date on the correspondence. Refund checks will be mailed to the student's home address approximately four weeks after the request has been received by the Bursar's office. No refunds will be processed until the University has actually received funds from third party payers (i.e. employers, governmental agencies, payment plan services).

The above schedule is based on 100% tuition payment. A week is a seven-calendar-day period beginning with the first day of the semester. Students who withdraw owing any payments will be responsible for the balance due up to the time of withdrawal and will be liable for any costs in the collection of delinquent accounts.

For the refund schedule for abbreviated Summer courses, please see the GRE Summer web pages.

I. Special Registration
Regularly scheduled courses as listed in the GRE Course Schedule (found at www.fordham.edu/gre) will constitute the bulk of course-work for students. Other options for registration include courses offered at other Fordham graduate schools and audits.

i. Waivers
When seeking a substitution or waiver from a required course, students should meet with their faculty advisor to discuss the request. Afterwards, students can complete the waiver process online.

The waiver form must be filled out completely and then given, by the student, to your faculty advisor. Please allow 8 weeks for a decision, as the process must move through committees that meet monthly. Please submit the syllabus for any non-GRE course you are seeking a waiver, substitution, or transfer credit for with this document. If the request involves a course not previously submitted to GRE, please also have an official transcript for same sent to us at the time of this request. This form must be submitted at least one semester before graduation (for example, by October 1st, 2018 for a May 2019 graduate, etc.). Requests will not normally be reviewed until at least 6 credits have been successfully completed in your current program at GRE.

ii. Intercampus Registration
Students who wish to register for courses that are offered in another Fordham Graduate School must first obtain the permission of their academic advisor and the Assistant Dean. After such permission is obtained, students must obtain permission from the course instructor and the other school’s Dean.

iii. Tutorial
In special circumstances, a matriculated student in good academic standing who has completed at least 12 credits may register for a tutorial to supplement regularly scheduled courses. A tutorial will not be approved for a student on academic probation. Only in exceptional cases will students be allowed to register for a tutorial, e.g. a course needed for degree completion that is not being offered in the student’s final semester of courses; a course relating to a thesis topic that is not offered at GRE. Students must complete the request form, available from the Assistant Dean. The Assistant Dean will consider the request in consultation with the Dean and faculty, and determine an appropriate instructor for the requested tutorial.
A tutorial given by a faculty member outside the student’s school requires approval by the advisor and the program director.

The tutorial request form is submitted to Enrollment Services to complete the registration process.

Tutorials are not approved where substantial overlap occurs with a GRE course offering. Tutorials may be submitted for required courses only in exceptional circumstances. A request for substitution must be stated on the tutorial request form and a separate, written rationale for the substitution must accompany the form.

5. Academic Policies

A. Grades

<table>
<thead>
<tr>
<th>Letter Grade</th>
<th>Numerical Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>4.0: Excellent. Honors-level work</td>
</tr>
<tr>
<td>A-</td>
<td>3.7: Still excellent</td>
</tr>
<tr>
<td>B+</td>
<td>3.3: Very good. High level of performance</td>
</tr>
<tr>
<td>B</td>
<td>3.0: Good, solid and above average performance</td>
</tr>
<tr>
<td>B-</td>
<td>2.7: Good. Still above average</td>
</tr>
<tr>
<td>C+</td>
<td>2.3: Average level of performance</td>
</tr>
<tr>
<td>C</td>
<td>2.0: Satisfactory, acceptable performance</td>
</tr>
<tr>
<td>C-</td>
<td>1.7: Minimally acceptable</td>
</tr>
<tr>
<td>F</td>
<td>0.0: Failure. Inferior performance</td>
</tr>
</tbody>
</table>

B. Procedures Regarding Incompletes

If there is a serious reason for taking a grade of “Inc,” or “Incomplete,” students must apply to the professor no later than the last class meeting (or calendar day for online courses) in writing (or by email). It is the Professor's decision to grant or reject the request. The Professor takes the responsibility with the student for the necessary make-up work and final grading.Incomplete grades not resolved by the deadline on the calendar will automatically become an “F”. Students on academic probation may not receive a grade of incomplete.

After the make-up work and final grading has been done, the formal Change of Grade request should be completed and signed by the Professor and the Dean. This form must be in the Dean’s office by the very latest the day before the Deadline for the removal of INC, ABS, and NGR grades on the School’s Academic Calendar. As with all catalogued information, students are held responsible to adhere to those dates.

With the publication of this set of procedures, the entire responsibility regarding removal of an "incomplete" rests upon the student and faculty member. This is a serious matter, since upon failure of a student to take the proper action all credit for a course is thereby lost by a certain date, and a failing grade will thenceforward mar one's record.

C. Plagiarism

Plagiarism is a serious offense, and can be defined as “literary theft” when a student misrepresents the work of another as his or her own. One who intentionally plagiarizes the work of another in
course paper, project, or examination can expect to receive a failing grade for the assignment and potentially for the course. The decision will be made by the professor in consultation with the Dean and/or Assistant Dean, and will be recorded in the student’s file. Students who commit a second act of plagiarism while at GRE may be dismissed from the school. One who unintentionally misrepresents borrowed material as one’s own original work, either resulting from carelessness and/or ignorance, will have his or her assignment returned with the opportunity to rewrite it in an acceptable form. The following guidelines apply to all written work:

1) Using the ideas, thoughts, words, and statements of another, including those quoted from the Internet, without crediting the source constitutes plagiarism.

2) If exact words of another are used, they must be put in quotation marks or indented, and acknowledged through footnotes, endnotes, and/or bibliography.

3) If the thoughts or ideas, rather than the exact words of another are used, they must be acknowledged through footnotes, endnotes, and/or bibliography.

4) If source material is paraphrased or rephrased, it must be acknowledged through a footnote or endnote. If the paraphrased material includes exact words, phrases, and sentences, they must be put in quotation marks.

5) The underlying criterion for determining plagiarism is claiming as one’s own original work the ideas, thoughts, words, and statements of another without crediting the source.

D. Academic Probation
All GRE students matriculated in a Certificate or Master’s Degree program must maintain a minimum cumulative grade point average of 3.0 to continue in their program of study. Academic progress must also be made each Fall and Spring semester to avoid probation. Academic progress is defined as completing a course successfully, or one element of your research project, each Fall and Spring semester. Students who fall below a 3.0 cumulative GPA will be placed on probation and may not be allowed to receive financial aid from the Graduate School of Religion and Religious Education. Students whose cumulative GPA remains below a 3.0 for a second consecutive semester will normally be dismissed from the GRE.

E. Appeal of Academic Grades
A student who believes that he/she has received an incorrect grade for a final paper, course, major paper, project, qualifying paper, or thesis may appeal the grade in accordance with the procedures below.

The student will first schedule a meeting to discuss the matter with the professor and try to resolve the issue informally. Should that not be satisfactory, the following procedures are to be followed.

1. Within one month of receiving the grade, the student must request in writing a review of the material and grade by the faculty member who assigned it. In the case of a grade assigned by a committee, the student must make this request to the chairperson of the committee, or if there is none, to the program director. As a result of the student’s request, the material in question will be reviewed by the person(s) who assigned the grade, and the result of the review will accord with the academic judgment of the faculty member/chairperson/program director.
2. If the student is not satisfied with the results of the initial review, he/she may request a second review. This request must be made in writing to the Assistant Dean within one week of receiving the results of the initial review. The Assistant Dean will institute the second review and should report the results to the student within two months of the request. The method for conducting the review will be at the discretion of the Assistant Dean. If the Assistant Dean concurs with the student’s appeal, he/she will consult the Dean and any appropriate department faculty in determining the grade to be awarded.

3. If the student is not satisfied with the results of the second review, he/she may request a final review. This request must be made in writing to the Dean of GRE within one week of the receipt of the result of the second review. The Dean will institute the final review and should report the results to the student within one month. The method for conducting the review will be at the Dean’s discretion. If the Dean concurs with the student’s appeal, he/she will consult appropriate department faculty in determining the grade to be awarded. No further reviews may be requested by the student. At the Dean’s discretion, the appeal may be submitted to the Academic Vice President for review.

Note: Time requirements in the procedure refer to time when classes are in session during the academic year and may be adjusted accordingly for summer, holiday, or vacation periods.

F. Time Limit on Completion of the Degree
Students should be aware that they are expected to complete the requirements for their degree, including thesis or dissertation work, in a timely and expeditious fashion. The timing of the degree indicates the currency of the student’s knowledge and training. The number of years to degree is monitored by the New York State Department of Education and other institutions concerned with graduate programs, and is often one indicator of the quality of a graduate program. Thus, the policies regarding time limit for completion of degrees have a serious and important academic purpose and are rigorously enforced.

All requirements for the master’s degree must be completed within five years of the first semester of study in the Graduate School. This time limit applies to both full-time and part-time students. All requirements for certificate programs must be completed within three years of the first semester of study in the Graduate School.

All students are expected to follow these handbook policies and their academic progress regularly. Students are required to review their status on my.fordham.edu and DegreeWorks each semester to assure that:

1. All courses taken appear properly and were graded properly.
2. All degree requirements have been met.
3. They have submitted any external transcripts or grades in a timely way for inclusion on their Fordham transcript.

Before the conclusion of their final academic year, the student may apply for an extension to the time limit. Students should be aware that an extension to the time limit for degree will be granted only if, in the Dean’s judgment, there is sufficient evidence that the degree will be completed expeditiously and that the thesis will be one of high merit. Extensions beyond the time limit will not be granted, except for compelling reasons, to students who have not secured topic approval prior to expiration of the time limit or have otherwise not made substantial academic progress toward the degree.
A written request for an extension must be approved by the Dean, as well as approved in writing by the mentor and the readers. As part of the request, a student must present the following items:

1. A sufficient portion of the project to permit an objective evaluation of the quality of the work.
2. A timetable for completion of the remaining portions of the project.

If the extension is approved, students must meet any other conditions imposed by the Dean and must maintain continuous enrollment until all requirements are completed. Failure to adhere to the approved timetable or to meet other conditions may result in disenrollment.

**Non-enrolled students.** Students who are currently not enrolled, but who will exceed or have exceeded the time limit must apply for readmission. As part of this application, they must present a timetable for completion of all *current* degree requirements, as well as re-taking of expired courses, and resubmission of the proposal. If permission to resume studies is granted, failure to adhere to this timetable could result in disenrollment.

G. Academic Performance and Progress

Students who do not meet the minimal standards for academic performance are on academic probation. Minimal satisfactory academic performance is defined as having a grade point average (GPA) of at least 3.00 for master’s and certificate students. Any student receiving any University financial aid must maintain a 3.0 GPA (Masters/Certificate) as minimal requirement for continuation of the aid. Administrative “Fs” are computed as “Fs” (0.00) for the purpose of determining the grade point average.

Satisfactory academic progress is defined as completing at least one of the project/thesis requirements each semester after the semester in which course work is completed. Notwithstanding their academic performance or the time remaining for completion of degree requirements, students who do not make satisfactory progress toward the degree may be dismissed from GRE. Unsatisfactory progress may include an excessive number of withdrawals, incompletes, leaves of absence, failure to register during registration week, or other delays in meeting the requirements for the degree.

Students who do not complete one requirement each semester are on academic probation. Such students have the next semester to complete the requirement and to file a mandatory timetable for completing all remaining requirements. The timetable must include at least one deadline per semester. If the requirement is unmet by the end of the semester, or if the timetable deadlines are missed, the Dean, in consultation with the mentor/advisor, will make a decision about dismissal.

H. Academic Advisement Procedure and Sequence

Upon acceptance and registration each student is assigned a faculty advisor. The advisor is to be consulted at each registration period. Your advisor is listed on the student tab in my.fordham.edu. Advisors are assigned by the Dean’s office and may change year to year.

Each student is required to take a minimum of 6 credits per semester to be considered full time and receive any form of grant, discount, or other financial assistance.

International students may require more than six credits per semester to maintain their immigration requirements and should communicate with the Office of International Students to make sure they are in compliance.
Once a student receives approval to work with a mentor on a thesis or dissertation, that mentor will take on the duties of the academic advisor.

6. Graduation Clearance and Commencement
Clearance for graduation is accomplished in several stages. Students are responsible to review their DegreeWorks transcript with their advisor each semester to make sure all grades and registrations are accurate, the correct degree and concentration are listed, and any transfer credits have been awarded. In order to graduate, a student must apply online by the second week of classes in the term in which they intend to graduate. This process is completed on my.fordham.edu by clicking on the student tab, then Self Service Banner, then Student, Student Records and finally Apply for Graduation. If the graduation application is not submitted by that date, or if the student does not complete pending requirements, the student must re-apply in a subsequent semester. If this occurs, the student must register for Maintenance of Matriculation for the semester directly preceding the conferral of the degree, according to the continuous enrollment policy. The student must also re-apply for graduation in the new term.

Students who apply for graduation are cleared by their faculty advisor and the Assistant Dean, who verifies that all required course work has been successfully completed and that the major paper and overview, or dissertation, has been approved by their mentor and the Dean. After the Dean’s Office gives academic clearance, the Office of Enrollment Services verifies financial clearance. It is the student’s responsibility to check DegreeWorks each semester to assure registrations and grades are accurate, and that any requests for change of name, address, program of study or addition of outside credits have been properly entered by the Enrollment Services Office.

Students who apply for graduation are cleared by their faculty advisor and the Assistant Dean, who verifies that all required course work has been successfully completed and that the major paper and overview, or dissertation, has been approved by their mentor and the Dean. After the Dean’s Office gives academic clearance, the Office of Enrollment Services verifies financial clearance. It is the student’s responsibility to check DegreeWorks each semester to assure registrations and grades are accurate, and that any requests for change of name, address, program of study or addition of outside credits have been properly entered by the Enrollment Services Office.

Students who receive September degrees must be registered for the summer session or maintenance of matriculation immediately preceding the conferral of their degrees.

Commencement ceremonies are held each May. Students who receive their degrees anytime during the preceding academic year are invited to participate. Students who have submitted the graduation application on time will receive information about commencement and about obtaining the proper commencement apparel. Commencement ceremonies include the university commencement followed by diploma ceremonies for each school. During the GRE ceremony, diplomas are distributed to masters and doctoral candidates.

It is the students’ responsibility to check the Academic Calendar for specific dates for each deadline.

7. Off-Campus Conduct Policy
Whether on-campus or off-campus, students are expected to adhere to the code of conduct established by Fordham University. This applies to students in Fordham off-campus housing as well as students dwelling in non-University sponsored off-campus housing. The University reserves the right to investigate and subsequently apply University discipline in certain off-campus situations that impact the University community. Refer to the Rose Hill Campus Student Handbook for the code of conduct.

8. Grievance Policy
Fordham University protects the right of each student to be free from discrimination on the basis of sex, age, race, religion, handicap or national origin. The Graduate School of Religion and Religious Education employs the following Grievance Procedure covering all matriculated and non-matriculated students. Students who believe they have been discriminated against with respect to
participation in access to, or benefits of any program or activity within the school are requested to use the following Grievance Procedure.

A. Informal Procedure
Since a formal grievance procedure is a last resort, it is assumed that every effort to resolve the grievance through informal approaches has been conducted by the concerned parties. Nevertheless, the use of informal procedures is not a prerequisite for the submission of the grievance through the formal procedure.

B. Formal Procedure
   i. *Step 1: School-Wide*
      1. An alleged grievance must be brought in writing to the attention of the Dean within twenty-five (25) school calendar days from the time of the incident.
      2. The Dean will convene a standing committee which will conduct the review and which must receive a full written statement of the grievance and pertinent substantiating information from both the aggrieved and the person charged at least five days prior to the review date. All review procedures will be restricted to the parties involved. It is expected that this process will take place within fifteen (15) school calendar days after the student submits a written statement to the Dean.
         This standing committee is to be composed of two faculty members selected by the faculty for staggered terms of 2 years and one student selected by the Dean for a 1-year term. Should one of the standing committee members be the person charged, the Dean shall appoint an alternate.
      3. The parties will be given an opportunity to attend the meetings and to present information to the committee.
      4. The standing committee will render a written statement of the findings together with recommendations for appropriate remedies to the dean within five (5) school calendar days after the review.
      5. The Dean will meet with the concerned parties within ten (10) school calendar days to present recommendations for resolution of the grievance to the concerned parties.
      6. Should the Dean be the person charged, an alleged grievance must be brought in writing to the Assistant Dean within twenty-five (25) calendar days. The Assistant Dean will convene the standing committee, receive its report, and communicate recommendations for resolution of the grievance to the concerned parties within the same time limits as specified above.
   
   ii. *Step 2: University-Wide*
      1. If either the aggrieved or the individual(s) school against whom charges have been brought feel that the matter has not been resolved, either party may appeal in writing to the Provost within ten (10) school calendar days after the meeting between the Dean and the concerned parties in Step I. The appeal should include 1) a concise summary of the charge(s) and 2) an explanation of why the school-wide process was considered unsatisfactory.
2. The Provost’s representative will review the grievance process to determine whether proper procedures were followed, or if new evidence not available in Step I is being presented. If the Provost’s representative is not satisfied with the handling of the grievance investigation, he/she will return the grievance to the Dean for further investigation. The concerned parties will be notified of the Provost’s office actions and decisions within twenty (20) school calendar days of the receipt of the appeal.

3. The Provost’s representative is the last court of appeal, and his/her decision will be final.

9. International Students
In addition to the rules and regulations of the University, international students are expected to follow the rules and regulations established by the Immigration and Naturalization Service. For further information and guidance, international students should contact the Office of International Students. The Office of International Students (OIS) is a resource center for students from outside the United States and for American students planning overseas study. Information regarding immigration regulations and the benefits for which foreign students are eligible under immigration law can be obtained in this office. All international students in F or J status are required to register with the OIS.

IV. Program Specific Major Paper Outlines and Overview
1. General Requirements
In addition to course work, all M.A. degree candidates (36 credit program and 60 credit program) are required to complete a terminal assignment such as Comprehensive Exams, a Capstone Project, Major Paper, Final Project, or the like. Deadlines are listed on the Academic Calendar (posted on the website, www.fordham.edu/gre).

A. Overview Survey
Along with your other degree requirements, each graduating student in the Graduate School of Religion and Religious Education is required to complete this overview survey. The survey provides you with an opportunity to tell us about your experience in the school. Your answers will assist us as we continue to work toward a better school for students and faculty.

The survey is available on our website at www.fordham.edu/gre. It should take 30-40 minutes to complete and must be completed in one sitting. The survey should be completed by July 15\textsuperscript{th} for September Graduates, November 15\textsuperscript{th} for February Graduates and April 15\textsuperscript{th} for May Graduates. Students who do not complete this survey on time will not be approved to graduate.

B. Major Paper Deadline for Summer Graduates
Candidates who plan to graduate at the end of a summer session should note that full-time faculty are under contract for the Fall and Spring semesters only. Their obligations to the university cease at the end of May and resume at the start of the Fall semester. Consequently, advisement for the Research Paper must be substantially completed by the end of April. Failure to meet this deadline necessitates matriculation in the following Fall semester in order to fulfill degree requirement. The finished paper is to be submitted to the faculty mentor by the first day of Summer Session.
C. Standards for Written Assignments
Ordinarily all written assignments for course requirements will be typed, doubled spaced, with at least 1” margins, top, right, and bottoms, and a wider 1½ margin on the left. Students are responsible to proofread their papers insuring correct spelling and correct grammatical structure. If the assignment includes research documentation, one of the recommended manuals of style referred to previously are to be followed.

Faculty may require the use of the writing center, and or an outside editor (paid by the student) to resolve regular or substantial problems with student writing.

D. Nondiscriminatory Use of Language
All written assignments should adopt non-discriminatory, gender-inclusive language. See the style guide for your degree for further details.

E. The Writing Center
Providing more than a proofreading service, tutors work with students on a variety of logical, rhetorical, and grammatical concerns. The Center can assist you with any type of writing from your curriculum, from conception, to composition, to completion. The service is free.

To reserve a session: Walsh Library, Reference Area, Room 121
Phone: 718-817-0077
Hours (please confirm by contacting them): Mon-Thu 9am-8pm; Fri 9am-3pm during the Fall and Spring semesters.

Walk-ins are welcome based on tutor availability.

2. M.A. Religious Education
A. The M.A. Final Project
To complete a final MA Project, all students in the MA program are given the following options:
   1. Complete a 25-30 page pastoral project with either an in-ministry or a for-ministry focus, or
   2. Complete a 15-45 page integration paper, or
   3. Complete a 60 page major paper. Students are to choose the option in consultation with a final project advisor of their choosing.

Task: Choose a significant theological/ministerial issue affecting the pastoral life of the church today. Drawing upon your own ministry and experience, and informed by theological and, when appropriate, interdisciplinary scholarship, write a final project that addresses this issue.

   i. Pastoral Project Option

   a. In-Ministry Focus
   The In-Ministry Focus provides an opportunity to demonstrate a practical sense of how to create and implement pastoral program for the student’s current ministry. Your Pastoral Project may take the following form:
   • A written discussion of the purpose of the project, including a description of the pastoral need that will be addressed by your project and what you hope to accomplish.
   • A description of the pastoral project (this should be the longest section of your project).
• A brief reflection on the educational or ministerial dynamics of your project
• Implementation of the project in your ministry.
• An evaluation of how your project has been applied in your current ministry.

b. For-Ministry Focus
The For-Ministry Focus is different from the in-ministry focus because it does not require you to implement the project in your current ministry. It may, however, take the form:
• 25 to 45 page for-ministry pastoral project with the following parts:
  o A written discussion of the purpose of the project, including a description of the pastoral need that will be addressed by your project and what you hope to accomplish.
  o A description of the pastoral project (this should be the longest section of your project).
  o A brief reflection on the educational or ministerial dynamics of your project.

ii. Integration Paper Option
The Integration Paper option provides an opportunity for the student to explore related theological and ministerial issues and to reflect on these issues in the light of their own life and ministry. The integration paper is not exclusively focused on ministry. Rather, the first part of the integration paper is a scholarly-theological reflection. The integration option is well-suited for students 1) who are not going on for Ph.D. studies and who are not and will not be involved in ecclesial ministry, and 2) who want to do address a significant theological issue but to do so from a ministerial perspective. It should take the form of a:
  o 25 to 45 page personal/ministerial-integration project with three parts:
    o A 10-15 page theological reflection paper addressing a significant theological issue (for example, a student might address the issue of why full participation is the ultimate norm of the Church’s liturgy or how Karl Rahner’s understanding of personhood informs his theology of childhood).
    o A 10-15 page ministerial reflection paper addressing some aspect of the religious educational or ministerial concerns raised by the theological issue explored in the theological reflection paper (For example, a person might write about the continuing relevance of liturgical catechesis or how Karl’s Rahner’s theology of childhood can inform and enliven the religious education of children today.)
    o A 5-10 page personal/ministerial integration paper in which you reflect on your own life and ministry or possible future ministry in light of what you have written in the first two papers.

iii. Major Paper Option
The Major Paper provides an opportunity for those with demonstrated research and writing abilities to explore a theological issue and the religious educational and/or ministerial implications of this issue in depth.

Your major paper may take the following form:
• Identify a significant theological issue.
• Provide an account of why this is an important issue in the church today.
• Discuss the issue drawing from biblical, theological and, when appropriate, interdisciplinary resources.
• Explore some of the religious educational and/or ministerial dimensions or implications of the issue.
• Make a contribution to the scholarship about this issue.

An Adobe PDF copy of the final M.A. project must be submitted to the GRE electronically by your mentor – labeled with your name, FIDN, and submission date. Due to confidentiality issues Pastoral Counseling students will submit only to their faculty mentor.

B. Mentorship
Ordinarily, mentors of the M.A. Research Paper are any of the full-time faculty in the Graduate School of Religion and Religious Education that the student chooses. Ordinarily there is one mentor for the Research Paper, although either the student or the mentor may ask for a second mentor as the situation warrants. It is the role of the mentor, who need not be the Director of one's concentration, to help the student develop a formal proposal for the paper, to approve that formal proposal, to offer suggestions, to give feedback on the writing as needed, and to approve the final copy. It is not the role of the mentor to correct for grammar, spelling, and the manual of style; these particulars are the responsibility of the student, with assistance provided by the Writing Center at the Rose Hill Campus.

C. Proposal
The formal proposal, which must be approved by the mentor and the dean, contains the following elements: title page, brief explanation of what the Research Paper is about and why it is being undertaken, outline of the specific chapters or sections, and a representative sample of bibliography or references.

The formal proposal, 4 or 5 typed double-spaced pages in length including title page, is ideally submitted upon completion of 18 credits of course work, to allow time for students to refine research plans while they are in class on a regular basis.

D. Manual of Style
The Major Research Paper as well as all course papers needs to be written according to one of the following manuals of style:

1. A Manual of writers of Term Papers, Themes and Dissertations (Kate L. Turabian Current edition MA in Christian Spirituality);
3. MLA Handbook for Writers of Research Papers (Modern Language Association);

3. M.A. Pastoral Counseling and Spiritual Care

Please refer to the GRE Counseling degree handbook.

4. M.A. in Pastoral Care

A. Final Paper
All 36-credit MA Pastoral Care students are required to complete a final paper as part of the degree requirement. The final paper allows students the opportunity to integrate, reflect, expand and apply their course work. It should be noted that there is no registration fee for this component of the
program. Additionally, no credits are awarded for the paper. However, students are required to register for maintenance and of matriculation if not currently registered for classes.

All students in the 36-credit program have two options for the final paper. Students are to choose the option in consultation with a final project mentor of their choosing. A mentor can be chosen at any point during the program.

i. **Option 1:**
Complete a 30-40 page pastoral care project with a for-ministry focus.

Students choosing this option are asked to draw upon their current or future pastoral care ministry and, informed by psychological and spiritual scholarship, write a final project that addresses an identifiable issue/concern.

The paper is to include three parts:
1. A written discussion of the *purpose* of the project, including a description of the pastoral care need that will be addressed by your project and your *goals* for the project
2. A detailed description of the pastoral care project
3. A reflection on the psychological and spiritual dynamics of your project

ii. **Option 2:**
Complete a 30-40 page major paper.

Students choosing this option will have the opportunity to explore a pastoral care issue and the implications of this issue in depth. The major paper may take the following form:

1. Identify a significant pastoral care issue
2. Provide an account of why this is an important issue today.
3. Discuss the issue drawing from psychological and spiritual resources
4. Explore some of the pastoral, clinical, and ethical dimensions or implications of the issue

**B. Submission**
An Adobe PDF copy of the final M.A. project must be submitted to the GSRRE main office (Keating 303) on a CD_Rom – labeled with your name, FIDN, and submission date.

**C. Mentorship**
Ordinarily, mentors of the final project are any of the full-time faculty in the Graduate School of Religion and Religious Education in Pastoral Care and Counseling that the student chooses. With permission students may work with adjunct faculty. It is the role of the mentor, who need not be one’s academic advisor, to help the student develop a proposal for the paper, to approve that proposal, to offer suggestions, to give feedback on the writing as needed, and to approve the final copy. It is not the role of the mentor to correct for grammar, spelling, and the manual of style.

**D. Manual of Style**
The final paper needs to be written according to the *Publications Manual of the American Psychological Association* (APA form).

**5. M.A. in Christian Spirituality**
A. Master of Arts in Christian Spirituality—Concentrating in the Study of Spiritual Direction Participation in spiritual direction as a directee is normally a pre-requisite for admission to this program in the Study of Spiritual Direction and for admission into the Practicum. Students are encouraged to continue in spiritual direction throughout their course of studies. Resources regarding spiritual direction can be found at Fordham’s Campus Ministry website. You might also wish to consult the resources offered by Spiritual Directors International, e.g. “Questions to Ask a Prospective Spiritual Director”.

Apply for admission to Spiritual Direction Practicum I in the Spring semester prior to the Fall semester in which you intend to begin it. Contact the Assistant Dean for directions on applying. Admission to a Practicum course is based on the student’s performance in the initial courses and interviews with the Practicum Directors during the application process for the Practicum Sequence. If a student is not admitted to the Practicum, he or she may decide to resign from the program or ask to be considered for another certificate program.

Students in the Master of Arts in Christian Spirituality may choose to pursue either the Thesis or Comprehensive Examination options to complete their degree.

B. MACS Thesis Capstone Explained
Students contemplating post-MA studies in Christian Spirituality or theology are encouraged to consider the MACS Thesis Capstone option. This capstone requirement requires completing a major research paper in the academic discipline of Christian spirituality, under the guidance of a Christian Spirituality faculty mentor. The research paper is typically 60 pages (including bibliography) and must conform to the most recent Turabian Stylebook.

MACS students must apply for acceptance into the thesis capstone option. The student application includes a (1) completed cover form, (2) a completed Research Readiness Review [RRR] form, along with the original 20-pages research paper under review, and (3) proof of competency in a research language other than English, typically one of the following: French, German, Spanish, Italian, Latin, Greek, or Hebrew. Students may petition for faculty permission to substitute an alternate research language. Translation knowledge of a research language may be indicated by exam (see the Assistant Dean for possible dates and locations) or coursework (2 semesters of university-level courses within the past six years with a grade of B+ or higher).

Students graduating in May must submit their MACS thesis option application on or before January 20th. Students are advised to first consult with a Christian Spirituality faculty member well in advance of the application deadline.

C. MACS Comprehensive Exam
The MACS comprehensive examination typically takes place over two days in April of each year. There are written and oral components to the examination. The materials below provide a sample of the kind of materials covered on this exam; they are not a definitive list of what your examination will encompass. Included in the Appendix are the following materials:

1. MACS Comprehensive Exam Capstone Explanation
2. Sample MACS Comprehensive Exam Questions (Friday morning)
3. Sample MACS Comprehensive Exam Case Studies (Friday afternoon):
   a. Spiritual Direction Verbatim
   b. Spiritual Discernment Case Study
4. MACS Comprehensive Exam Bibliographies
   a. Historical Approaches (East and West)
      i. Primary Texts
      ii. Secondary Texts
   b. Spiritual Direction
   c. Spiritual Discernment
   d. Topics in Christian Spirituality

6. Master of Arts, Pastoral Studies (MAPS)

The MA in Pastoral Studies prepares students to serve in parishes, denominational offices, schools, hospitals and other such organizations where leadership depends on skilled cultivation of religiously-informed practice. This degree is also designed to meet the requirements for pastoral ministers set out by the US Roman Catholic Bishops and the National Association of Lay Ministers. Courses include scripture, theology, spirituality, care and counseling, religious education, and ministry. This degree provides a solid foundation for students seeking to follow many different career paths that benefit from bringing religion scholarship to service.

7. Advanced Certificate in Faith Formation

Core Courses
- RLGR 6032 - Church and Society
- RLGR 6011 - New Testament

Four courses chosen from among the following options:
- Any Spirituality course (i.e., any SPGR course)
- Any course in Religious Education (i.e., any REGR course)
- Any course on the Sacraments or Liturgy—e.g.:
  - RLGR 6033 - Sacraments: Theology and Rites
  - OR SPGR 6720 – Sacramental Spirituality

8. Advanced Certificate in Christian Spirituality

Core Courses
- SPGR 6830 - Discernment in the Christian Tradition
- SPGR 6702 - History of Christian Spirituality 1
- SPGR 6703 - History of Christian Spirituality 2

- EITHER RLGR 6010 - Old Testament
- OR RLGR 6011 - New Testament

1 Spirituality Elective, chosen from:
- Any SPGR course
- OR PCGR 6380 - Theology of Pastoral Counseling and Spiritual Care
- OR PCGR 6410 - Psychology and Religion/ Spirituality
- OR PMGR 6617 - Latin@ Spirituality
- OR REGR 6170 - Spirituality and the Arts

One Elective course
• Any course at GRE or other approved courses at other institutions

9. Advanced Certificate in the Study of Spiritual Direction
Participation in spiritual direction as a directee is normally a pre-requisite for admission to this program in the Study of Spiritual Direction and for admission into the Practicum. Students are encouraged to continue in spiritual direction throughout their course of studies. Resources regarding spiritual direction can be found at Fordham’s Campus Ministry website. You might also wish to consult the resources offered by Spiritual Directors International, e.g. “Questions to Ask a Prospective Spiritual Director”.

Required Courses

These three courses should be taken as soon as possible, since they must be completed before you start the year-long Practicum that begins only in the Fall. (Please note that these courses are in demand across multiple programs, so we recommend signing up for them as soon as registration opens):

• SPGR 7870 - Theology of Spiritual Direction
• SPGR 6830 - Discernment in the Christian Tradition
• PCGR 6440 - Pastoral Counseling Skills

Apply for admission to Spiritual Direction Practicum I in the Spring semester prior to the Fall semester in which you intend to begin it. Contact the Assistant Dean for directions on applying. Admission to a Practicum course is based on the student's performance in the initial courses and interviews with the Practicum Directors during the application process for the Practicum Sequence. If a student is not admitted to the Practicum, he or she may decide to resign from the program or ask to be considered for another certificate program.

• SPGR 7740 - Spiritual Direction Practicum 1
• SPGR 7741 - Spiritual Direction Practicum 2
  (Admission to Practicum 2 is conditional upon the judgment of the Practicum 1 Instructor.)

Select one of the following courses:

• SPGR 6702 - History of Christian Spirituality 1
• OR SPGR 6703 - History of Christian Spirituality 2
• OR SPGR 6742 - Ignatian Way
• OR SPGR 6792 – Contemporary Christian Spirituality
V. Appendix

1. M.A. Religious Education
   A. Final Project Sample Title Page

SAMPLE TITLE PAGE: A title page should precede the first page of the proposal and the final research paper. The following may serve as a model:

\[(\text{title of research paper})\]
\[(\text{name of candidate})\]

Proposal (or Research paper) submitted in partial fulfillment of the requirements for the degree of Master of Arts in Religion and Religious Education.

GRADUATE SCHOOL OF RELIGION AND RELIGIOUS EDUCATION

FORDHAM UNIVERSITY
\[(\text{date})\]

Approved by Mentor: ____________________________ date ____________

Approved by Dean: ____________________________ date ____________
2. M.A. Christian Spirituality
   A. Handout 1: MACS Comprehensive Exam Capstone Explained

The capstone requirement for MACS students pursuing a terminal degree in Christian Spirituality is a comprehensive exam, which is based on MACS course requirements and students’ course selections. The comp exam is divided into three parts: (I) the history of Christian spirituality (broad themes), (II) either spiritual direction or spiritual discernment, and (III) oral exam on parts I & II (including questions from Friday morning that were not answered and are related to student’s course selections). Attached to this notice is a MACS general bibliography including suggested readings in the following areas of competency:

   A. Historical Approaches to the Study of Christian Spirituality, which are divided into four general periods (ancient, medieval, modern, and contemporary). This bibliography includes primary and secondary resources.
   B. Spiritual Direction
   C. Ignatian Spirituality and Discernment
   D. Topics in Christian Spirituality

**Bibliography A:** As explained in the bibliography, MACS comps exam students select any three primary authors/texts from each historical period (ancient, medieval, modern, and contemporary) – for a total of 12 authors/texts – that each student is prepared to be examined upon. Please note that all secondary texts listed in this bibliography offer background and contextual reading for the authors/texts each student selects. Students are not asked to indicate what secondary texts they have read. The secondary texts offer an overview of materials students have read in various MACS courses.

**Bibliographies B and C:** MACS students admitted into the practicum in spiritual direction are held responsible for material listed in Bibliography B. These students will be given a spiritual direction case study in Comps II of the MACS exam (Friday afternoon). All other students are held responsible for material listed in Bibliography C: Ignatian Spirituality and Discernment. These students will be given a spiritual discernment case study in Comps II of the MACS comps exam (Friday afternoon).

**Bibliography D:** All citations herein are from MACS required and elective courses. When answering Comps Exams I & III questions, students are encouraged to draw from any of the materials listed in Bibliography D. Again, this bibliography is offered as a review of course materials. Students do not indicate which texts they are responsible for knowing.
MACS General Comprehensive Exam Organization

The MACS Comprehensive Exam typically will be held in April at locations to be announced on the Fordham University Rose Hill campus. Distance students unable to travel to campus for the comp exam must make alternate arrangements with the Assistant Dean’s Office for completing all three components of the MACS comp exam. The comp exam is organized as follows:

- **Friday**
  - Exam Part I: 9:00 AM – 12:00 PM -- Written
  - [Lunch Break 12:00-1:00 PM]
  - Exam Part II: 1:00 -- 4:00 PM -- Written
- **Saturday**
  - Exam Part III – Oral (a sign-up sheet will be provided)

MACS Comprehensive Exam Overview

- **Exam Part I** (Friday, 9:00 AM – 12:00 PM) is a written exam covering the 12 authors/texts each student selects from “Bibliography A” (primary texts). From a pool of six previously distributed general themes, the faculty presents each student with three general themes. The student writes an essay response to one of these general themes.

- **Exam Part II** (Friday, 1:00 – 4:00 PM) is a written exam based on a verbatim or case study. Students accepted into the MACS spiritual direction concentration and who have participated in the practicum courses in spiritual direction, respond to a spiritual direction verbatim. All other students respond to a spiritual discernment case study.

- **Exam Part III** (Friday, 10:00AM—2:00 PM), is an oral exam focused upon the 12 authors/texts each student previously selected, student’s written responses to Exam Parts I & II, and unanswered questions from Exam Part I that relate to student’s coursework. A sign-up sheet will be provided so that students can choose a 30-minute slot during this time.

MACS Comprehensive Exam Deadlines

- **January 20th:** All MACS students intending to take the Capstone Exams must submit to the Assistant Dean a completed “Capstone Exam Entry Form in which they indicate the following (1) their intention to take the MACS Capstone Exam in that spring semester, (2) their qualification either for the spiritual direction verbatim or spiritual direction case study, and (3) their list of the twelve (12) authors/texts from “Bibliography A” for which they will be held responsible in Exams I & III.

Preparing for the Capstone Exam I

- In preparing for this part of the Capstone Exams, students should prepare essay responses for the six general themes previously distributed. The content of each essay should (a) address the general theme selected and (2) focus upon at least four or more of the 12 authors/texts selected by each student. On the day of the exam, the faculty presents each student with three essay options. The student then writes an essay response to one.

Preparing for the Capstone Exam II

Review the sample case study or verbatim appearing in the MACS Student Handbook. On the day of the exam, students respond to a similar case study or verbatim.
Preparing for the Capstone Exam III

This part of the exam is entirely oral. Students are asked questions about their responses to Exams I & II. At the time of this oral exam, faculty may also question students about any of the other Exam Part I questions that the student chose not to answer, but are related to that student’s coursework, for example, either Christology or Theological Anthropology and either Church or Sacraments.

Written Exam: At the time of the exams, students have the option of writing longhand answers or using a computer. As the date for the exams approaches, students will be informed of arrangements made for using computers. Students choosing to write-out answers longhand will be given specific instructions on how to do so. All submitted written materials must follow standard, master’s level, academic English in form and content.
B. Handout 2: Friday Morning MACS Comprehensive Exams sample questions

Students are encouraged to work with other MACS comps students in composing individual essay answers to each of the following six questions, drawing upon his/her selection of 12 authors/texts, general materials from relevant coursework, and provided bibliographies. On Friday morning of the MACS Comps Exam Part I, each student is provided with a selection of three of the following questions, from which the student chooses to answer only one during the time allotted (three hours).

1. The Human Person in Christian Spirituality

How has the human person been understood in each era of Christian history? For example, in answering this question, you might choose to address some of the following topics: How has the purpose of human existence and of moral activity been described? How has human sinfulness been characterized? How have experiences of grace been depicted? How has holiness been portrayed? What understandings and descriptions have appeared (within each era) of the relations between: soul and body, men and women, Christians and the world, or human beings and God? (These topics are offered only by way of example: you are not expected to answer all, or even most, of these questions within three hours; and you may choose to focus instead on other aspects of the human person.)

Choose one or more spiritual writers from each time period (ancient, medieval, modern, and contemporary) to illustrate your points, and situate your discussion of these authors within their historical and cultural contexts.

2. The Body in Christian Spirituality

How has human bodiliness been understood and lived in each era of Christian history? For example, in answering this question, you might choose to address some of the following topics: How was the relation between body and soul described? How was the relation between Christian spirituality and the material world articulated? How were various forms of human sexuality characterized? What role did language about bodiliness or sexuality play in descriptions of spiritual experiences? What role did bodiliness play in both popular and official religious practices—e.g., the veneration of relics, or sacramental rituals? How was bodily “mortification” evaluated and/or practiced? What roles did differently gendered bodies play in Christian history, and how was this articulated theologically? Have the bodily practices of Christians conformed to theologians’ statements about the body—or have there been tensions between theologians’ statements about the body, on the one hand, and Christians’ lived spirituality, on the other hand? (These topics are offered only by way of example: you are not expected to answer all, or even most, of these questions within three hours; and you may choose to focus instead on other aspects of human bodiliness.)

Choose one or more spiritual writers from each time period (ancient, medieval, modern, and contemporary) to illustrate your points, and situate your discussion of these authors within their historical and cultural contexts.

3. Christian Monasticism

Compose an essay on the topic of “Monastic Spirituality.” You are free to compose your essay as you wish, but be sure to include the following: (1) define and explain the significance of red and white martyrdoms, (2) with reference to one or more representative authors/texts from each
historical period (ancient, medieval, modern and contemporary) describe and explain the significance of the socio-historical contexts for each author/text; (3) with reference to one or more of your authors/texts, please define, explain and offer examples of the terms *apatheia, discretio,* and *askesis*; (4) finally, what significance does monastic spirituality hold for 21st century Christians (in this section, you might attend to its different denominational and geographical-cultural expressions).

**4. Christian Prayer and Practice**

Throughout the millennia and across denominations, Christian spiritual texts propose multiple methods for prayer. Consider the vast variety of prayer forms within Christianity, for example, Jesus’ teachings in the New Testament, *lectio divina,* hesychasm, application of senses, contemplation, meditation, the Jesus prayer, Eucharist, centering prayer, novenas, the rosary, … to name only a few. Moreover, among the Christian spiritual traditions, prayer typically correlates with practice. In other words, why does the Christian pray? To save one’s soul? To draw closer to God? To change the world? To satisfy an obligation? One could propose many additional reasons. From each historical period (ancient, medieval, modern, and contemporary), select at least one author/text that proposes or describes a particular prayer practice and address each of the following: (1) Locate the author/text within its socio-historical context. (2) Describe and explain the prayer practice(s) proposed by each author/text. (3) According to each author/text, why should the Christian pray in this fashion? (4) What are contemporary appropriations of each prayer practice?

**5. The Psalms in Christian Spirituality**

Because the Psalms are the original prayer book of the church, are incorporated into the New Testament, are woven into the liturgy, and are included in many practices (such as the divine office), they provide an excellent window into the development of Christian spiritual traditions over the course of history. Using at least one author/text from each period on your bibliography, show how this person or text reflects both the author's and the intended audience's situation in life as well as their historical and cultural contexts (note that if multiple authors/texts treat the Psalms extensively, it would be wise to include them). Describe how the author's/text's citations of the Psalms reveals continuities and discontinuities with previous periods and with other contexts. Finally, if you see any patterns or trajectories that you believe would be relevant to Christians today, note them in your conclusion (this should be no more than two or three paragraphs).

Some Examples of Context

Examples of context include the differences of reading the Psalms in the persecuted church (martyrs), in the desert, in the imperial church, in monastic communities, in dioceses (secular clergy), and in lay movements. You can also think of the context of the Eastern Orthodox Churches, Roman Catholicism, and the Protestant Churches. Developments in exegesis from Philo and Origen, to the fourfold senses, to literary criticism (For example the type of criticism employed by Christian Humanists), to the historical critical approach, and to postmodern approaches is another way to approach aspects of this question. These examples are not meant to restrict how you answer the question nor are they intended to be exhaustive.

**6. Definition(s) and Cultural Context(s) within which to examine, understand, and interpret Christian spirituality**
The Gospel is inculturated, which means that spirituality is intimately linked to culture. What is considered as important, how symbols are received, which analogies have meaning, why people engage in devotional practices (fasting, self-mortification, feasts, holidays, pilgrimages, meditations, exercises, etc.), and the manner of communicating through the use of rhetoric are all culturally conditioned.

Drawing on the twelve authors/texts you have read pick at least two from each period, and discuss the elements of their spirituality that would be appropriate for members of a contemporary culture and those that would not be appropriate. Be sure to identify the underlying cultural differences and similarities between the authors/texts and members of a specific contemporary culture. Using the materials you identified as having relevance for a particular, contemporary culture, briefly suggest (and provide a justification for your suggestions) how these could be appropriated in the service of fostering spiritually meaningful practices.

Advice

Be sure to define your terms. You need to provide a definition of Gospel, inculturation, culture, and practice. Remember that cultures can change substantially over a period of a century or more. Actually, they can change to the extent that they are a different culture over relatively short periods of time; nonetheless, you will produce a better essay by choosing a more diverse set of people than a more homogenous set. For example, a French figure like Bernard of Clairvaux is culturally quite different than Jean Gerson, Jean-Baptiste de La Salle, or Teilhard de Chardin; but you will find greater range and more useful material by choosing the most diverse set in terms of theology and geography that you can. Be as specific as possible in terms of the culture you are addressing and avoid generalities like “western culture” or “postmodern culture.” Postmodern culture may inform the practices you would like to suggest, but postmodern culture in the United States is different than postmodern culture in Germany. Further, categories such as “African culture” or “Asian culture” are not helpful because of the diversity of cultures in each of those regions.

You will need to describe the culture you are addressing in some detail (I suspect a page would be required and more than two pages would be too much). The description does not need to extend further than what it takes to answer the question.
C. Handout 3 (a) Sample MACS Case Study Spiritual Direction Verbatim (Friday Afternoon)

Below is a verbatim report of a discussion between a spiritual director and directee. This transcript includes:

(a) instances where the spiritual director implements suggestions made by one or more authors listed in Bibliography 3 (b) of the Comprehensive exam bibliography, as well as

(b) instances where the spiritual director fails to implement suggestions made by these authors, or says or does things that contradict the suggestions made by one or more of these authors.

You are asked to write an essay identifying instances of type (a) as well as type (b).

In instances where the spiritual director has (a) exemplified the advice given in these readings, please explain

- what the director did correctly, and
- why the director’s approach was helpful—according to the theories presented in these readings.

In instances where the spiritual director has (b) departed from advice given in these readings, you are asked to

- suggest alternative things that the director could have said or done, to bring his/her words and actions into conformity with the suggestions offered in the readings; and
- explain how your suggestions exemplify the theories presented in these readings.

In the course of your essay, for clarity please refer to the numbers accompanying each section of the verbatim.

Example:
Sample Case Study: Spiritual Direction Verbatim

Director: Susan
Directee: Joe
[fictional names]

<table>
<thead>
<tr>
<th>Section #</th>
<th>Verbatim Report</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>[After initial greetings]: Susan: It’s such a nice day—I’d like to change things up, a little. Let’s go out to the park and sit on one of the benches for our time together today. Joe: OK. [Starts to head for the door, then turns around.] Actually, I’m feeling a little cold today, and it started to get a little windy out there before I came inside. Could we just stay in here? Susan: OK, if you prefer. Joe: Sorry, I don’t mean to be a pain.</td>
</tr>
</tbody>
</table>
Susan: Don’t worry about it. [Both sit down in their usual seats.]

Susan: Let’s take a moment to recollect ourselves and silently call upon God’s presence. [Silent prayer]

Susan: What kinds of thoughts and feelings come up for you as you think about God’s presence right now?

Joe: I have a good feeling, and I have a bad feeling.

Susan: Can you tell me about the good feeling and the bad feeling?

Joe: The good feeling—it feels like peace; the bad feeling—it feels like a power is trying to control me.

S: What do you think is giving you a sense of peace?

J: God.

S: And why do you think remembering God’s presence makes you feel peaceful?

J: There’s a sense of trust; I trust God.

S: OK, and can you tell me about the bad feeling, where you feel like there’s a power that’s trying to control you?

J: Yeah. It has to do with the rules. The rules that have been put there by God. You know what I mean?

S: No, I’m not sure I do. Can you tell me more about these rules?

J: Like, I follow the rules that God put there; but I think the bad feeling is: I have to trust God, and God is trying to see how I react—like God doesn’t trust me. God is trying to see how I react to His rules. So if God doesn’t trust me, how can I trust God? That makes me feel like there’s a power trying to control me.

S: OK, so it sounds like part of you trusts God and gets a sense of peace from the idea that God is present, and another part of you feels like God is trying to test you and doesn’t trust you; and so you feel bad, like God is trying to control you. Is that right?

J: Yeah.

S: When you feel that you trust God, what does God look like in your mind?

J: Light.

S: And this makes you feel comfortable?

J: Yeah. It’s a bright light, and it has no beginning and no end. You know? And it looks like a powerful light. And this light has all types of feelings. It can give you all types of feelings, and all types of power.

S: And that idea of God makes you feel like you trust God?

J: Yeah.

S: Now, when you feel like God is trying to test you and doesn’t trust you, and is trying to control you, what does God look like in your mind then?

J: God looks like someone trying to punish me. God looks the same way—like a powerful light; but the power is trying to punish me, and the feelings that this light puts inside of me make me feel like I’m getting punished, because I have to follow God’s rules.

S: OK, I’m curious. Who told you that God wants to punish you if you don’t follow God’s rules?

J: The nuns who taught at my school, when I was a kid.

S: And what rules were the nuns trying to get you to follow?

J: “Keep praying. Don’t do bad things, and be nice to everybody.” These rules are things I could do on my own; but when someone is forcing you to do something, you’re not going to want to do it, even if you want to do it on your own.

S: It sounds like you agree with the idea that it’s helpful to pray, and to be nice to people, and to avoid things that are hurtful; but you don’t like the idea that you’re forced by someone else to do all of that.
J: Yeah.
S: Like, forced by God, or forced by the nuns.
J: Yeah [strongly].
S: When you were a kid, did you believe what the nuns said about God?
J: Yeah.
S: And now, looking back at what the nuns said, is there anything that you disagree with—about what they said, or how they said it?
J: I still agree, because they told me these things; and I’m never going to forget them—because I trusted the nuns.
S: OK, and do you think it’s possible that now that you’re an adult, there might be another way for you to get answers about God? Is there any other way for you to figure out what’s true and what’s not, about God?
J: Yeah.
S: And what’s that way?
J: I have to go and ask the nuns again if the things they told me before are true or not true. Because I keep thinking about them all the time. Why do I keep having the feeling of punishment, when I didn’t do anything bad? Why did the nuns come up with the punishment idea, when I didn’t do anything bad?
S: Do you think it’s possible that your own feelings and thoughts are trying to teach you something?
J: Yeah, sometimes.
S: What’s an example of that for you?
J: Like, when I have a clear mind, and a peaceful mood, I can figure out things. I have to have a clear mind and a peaceful mood.
S: And when you’re in that kind of peaceful state, with a clear mind, do you imagine that God is punishing you?
J: No.
S: Do you think that might tell you something about the answer to your question?
J: Yeah [strongly]. Definitely, yes. It provides me with information, regarding my questions about God’s power.
S: And what type of information is that? What do you think about God’s power, when you remember your peaceful, clear-headed states?

J: It’s like, we are part of others. Yeah.

[long silence]
S: What does that mean?
J: That means we’re not the only one.
S: The only what?
J: We’re not the only one on earth. We are so little, compared to others. And I don’t know who those “others” are.

S: So when you’re peaceful, you have a sense of being deeply connected, and very humble, in a universe that is much bigger than yourself?
J: Yeah.
S: And what does that teach you about God’s power or the idea that God is punishing?
J: When I am in that state, I don’t think God is punishing. God is running things, but not punishing.

[. . .]
S: So, if we could go back to the beginning, and place ourselves in the presence of God once again—let’s do that. Let’s see how it feels this time, and what God looks like now.
J: OK.
S: Can you describe your feelings this time, and your attitude towards God?
J: I mean, the bad feelings are still there, but not to the same degree that they were before.
S: What do you think makes the difference?
J: Having a clear mind.
S: You’ve cleared your mind, during our conversation?
J: Yeah. [Amazed and excited tone:] It really happened. I did what you told me, and it really looks different now.
S: But I want to point out that all I did was ask you about your thoughts and feelings and experiences. It was really you, tapping into your peaceful heart, and your memories ….
J: [interrupting, excitedly:] That’s true.
S: OK, well, is there anything else that really jumps out to you, as something you’d like to discuss, in our last few minutes together?
J: [In a very definitive tone]: I still trust God.
S: You sound very certain about that.
J: Yeah.
S: More certain than you were at the beginning?
J: Yeah [strongly].
S: Awesome. And it also seems like you’ve changed your picture of God a bit, by tapping into your peaceful experiences: you no longer view God as wanting to inflict punishment in the same kind of way. Is that right?
J: Yeah, that’s right—but when I’m in a peaceful mood.
S: And when you’re not in a peaceful mood—what then?
J: I think I might still keep thinking about the punishment thing, and bad feelings. But the more I have a peaceful mood, and have a clear mind, the more I know more and more about God.

S: Well, I think it’s great you feel peaceful and trust God more. But I also think that I have an obligation to tell you, before we go, that the Bible does say that God will punish you and send you to hell, where the fires never end, if you don’t follow his most important rules.
J: Even if I didn’t do anything bad?
S: Well, if you don’t follow God’s rules, that’s always bad.
J: Wow, that’s scary.
S: Why, do you think it’s OK to break some of God’s rules?
J: No. It just means someone’s trying to control me. I hate the control idea. I’m supposed to have a choice, without someone ordering me around. I don’t like the idea that if I don’t listen to someone’s directions, I’m going to get punished.
S: But what about driving? Don’t you think rules are helpful when you’re driving?
J: Yeah, they’re helpful.
S: And aren’t you glad the law is there to punish people who drive on the wrong side of the street?
J: Yeah, I agree with that.
S: So what’s the difference between that and having to follow God’s rules for your own good?
J: Mmm…that’s a good question. I don’t think there’s a difference, but I have to know which rules are the right rules. Not just: “you have to follow me, and that’s it.” I want to know more details.
S: It sounds like you are trying to judge God.
J: Mmm…maybe. But I still trust God.
S: Well, if you really want to know what the details are, you should study the Bible and pay attention to the Pope.

... [Pause]
S. So, where does that leave us? What are you going to resolve to do for next month?

J: Maybe I'll read the bible.

S: OK, let's talk in a few weeks. Any other questions before we go?

J: No.

S: OK, sounds good, have a good month. [Susan, the Director, proceeds to give Joe a goodbye hug without his request or permission.]

J: Bye.
1. Rebecca is in her senior year in college. She loves Christ very much and has been deeply affected by what she has read about the Church's option for the poor and about women such as Dorothy Day, the four women killed in Nicaragua while trying to help the poor, and other women who have dedicated their lives to working with and for the underprivileged and oppressed, even in the face of persecution and possible death. She feels a strong drawing to be with and to dedicate her considerable talents and energy to serving Christ in the poor. The drawing usually comes to her when her faith in Christ's love for her is vivid and her love for Christ is intense. She has uncovered a number of possibilities for serving Christ in the poor either in the single or the married state (if she can find a like-minded husband), or else as a consecrated celibate in a religious community. Right now, her question is whether to undertake one or another of these possibilities or to marry Robert.

2. For she is also very much in love with Robert, a handsome, charming, and thoughtful young man who has asked her to marry him, preferably without delay. Robert is a very gifted young executive just entering upon a promising career in business. He ambitions going to the top in his field and having the power, wealth, and social status that go with such success. Although ambitions, he is not an irreligious or unethical man; he hopes to do some good for the world when he has gained wealth and power. But he has little understanding of or sympathy with Rebecca's ideals and inclinations; to him they seem unrealistic. He and Rebecca have talked about it; but Rebecca can see no way to reconcile her altogether incompatible desires to marry Robert and to dedicate her life to serving Christ in the poor.

3. Frequently, when Rebecca is with Robert or when she is dreaming romantic dreams of their honeymoon and of raising children in a peaceful and tender home life, she experiences great delight and a strong desire for marriage with Robert. At such times the thought of breaking off her relationship with him makes her feel quite sad.

4. On the other hand, she frequently thinks about living with and working for the poor and oppressed; and at these times she feels Christ very close to her, feels unusually peaceful in the Lord. With these feelings she experiences an intense drawing to live with and for the poor and considers that it is to this kind of life that Christ is calling her. At these times, the thought of living in affluence with Robert and continually associating with a circle of people whose lives are centered on the values of wealth and social status makes her feel empty, depressed, separated from the poor and humiliated Christ.

5. These conflicting emotional experiences leave Rebecca quite confused, pulled in opposing directions, and unable to give herself fully to following either of them. If she only knew for sure which way God wanted her to go, she would surely go that way, she feels certain. But how can she know what God prefers for her?

6. Betty, a close friend in whom she confides, has heard a lecture on discerning God's will according to the teaching of St. Ignatius of Loyola. Ignatius, the lecturer said, taught us ways of seeking and finding God's will for our lives. According to the lecturer, feelings of consolation (joy and peace) with a drawing to one of the alternatives for choice are a sign that this drawing is from the Holy Spirit. On the contrary, feeling of desolation (sadness, emptiness, gloom, and so forth) with a drawing to one of the alternatives for choice are a sign that the drawing is not from the Holy Spirit but rather from an evil spirit. Applying this to Rebecca's experience, Betty says, it looks as if the delightful drawing to married life with Robert is from the Holy Spirit, whereas feelings of depression when thinking of breaking off from Robert brands that course of action as prompted by the evil spirit.
7. But, says Rebecca, what about my other experiences, when I feel great peace and joy along with a drawing to be with Christ in his poor and feel appalled at the prospect of a life of affluence and association with those whose main values are wealth, social status, and power? Why do I, at that prospect, feel far from Christ? Betty admits puzzlement and suggests that they look up the lecturer she had heard and see if they can find light from that source.

Questions for Reflection

• Is Rebecca's situation for choice one which Ignatius would see as suitable for applying his teaching on discernment of God's will? Explain.
• In paragraph 6 of the case, what do you think of Betty's use of Ignatius's second-time mode of seeking to find God's will?
• Do you find in paragraphs 1, 3, and 4 of the case any evidence to support either of Rebecca's alternatives for choice as God's will for her? If so, which one? Explain. If not, why not?
• If you were the one from whom Rebecca and Betty sought help, what explanation and counsel would you offer?

[Adapted from Jules J Toner, What is your will, O God?: A Casebook for Studying Discernment of God's Will (St. Louis: Institute of Jesuit Studies, 1995).]
A. Historical Approaches (East and West)

(1) Primary Texts

Students must select three authors/texts from each of the following four historical periods: Ancient, Medieval, Modern, and Post-Vatican II. Part I (Friday morning) and Part III (Saturday morning) of each student’s MACS comprehensive exam will cover ONLY the 12 authors/texts each student selects. Of course, in your exam answer, you are welcome to include additional authors/texts, as appropriate.

Key

ACS  Ancient Christian Writers
CP   Cistercian Publications
CS   Cistercian Studies
CWS  The Classics of Western Spirituality
ICS  Institute of Carmelite Studies Publications

1. Ancient/Late Antiquity (2nd-6th Centuries)

Athanasius. The Life of Anthony. [CWS]

St. Augustine. The Confessions. Book 1-10 [any edition]

Egeria. Diary of a Pilgrimage. [ACS]

Evagrius Ponticus. “Admonition on Prayer.” In The Syriac Fathers on Prayer and the Spiritual Life. [CP]

________. “Texts on Discrimination in Respect of Passions and Thoughts.” [The Philokalia: The Complete Text]

Gregory of Nyssa. The Life of Moses. [CWS]

Gregory the Great. The Book of Pastoral Rule. [Popular Patristics Series]

John Cassian. Conferences 1-2, 3, 9- 11. [CWS]

The Martyrdom of Perpetua and Felicitas. [Any edition]
Origen. *Commentary on the Song of Songs.* [ACW]

________. *An Exhortation to Martyrdom.* [CSW]


Pseudo Dionysius. *The Divine Names* and *The Mystical Theology.* [CWS]


*The Sayings of the Desert Fathers: The Alphabetical Collection.* [CS]

2. **Medieval (6th-15th Centuries)**

Bernard of Clairvaux. *Treatise on Loving God* and *Sermons on The Song of Songs,* ## 1-8, 50, 62, 74, 80, 82-84. [CWS]

Bonaventure. *The Soul’s Journey Into God, The Tree of Life,* and *The Life of St. Francis.* [CWS]

Catherine of Siena. *Prologue* and *The Dialogue,* ## 1-12, 55-60, 121-122. [CWS]


Francis and Clare. [CWS]

Hildegard of Bingen. *Scivias.* (Books I and II). [CWS]

Johann Arndt. *True Christianity.* [CWS]

John Calvin. *Writings on Pastoral Piety.* [CWS]

John Climacus. “Step 26: *On Discernment,***” [CWS]

Julian of Norwich. *Showings.* [CWS]


3. **Modern (16th- mid 20th Centuries)**


De Sales, Francis. *Introduction to the Devout Life*. [Any edition]


Guyon, Jeanne. *A Short and Easy Method of Prayer Which All Can Practice Very Easily and Through Which All Can Arrive in a Short Time to a High Perfection*. [CWS]


______. *The Ascent of Mount Carmel*. (Book 3.30.1-3.45.5) [ICS, The Collected Works of St. John of the Cross or CWS]

Luther, Martin. "*The Freedom of a Christian,*" "*The Magnificat Put into German and Explained,*" "*Preface to the Epistle to the Romans,*" " *Preface to the German Writings,*" "*Sermon at Coburg on Cross and Suffering,*" Part III: Introduction, "*The Large Catechism: Preface and First Commandment, The Lord's Prayer, *" "*A Simple Way to Pray, for Master Peter the Barber,*" and "*Concerning the Temptation in Predestination to Doubt One's Own Election.*" [CWS, Luther’s Spirituality]

The *Spiritual Writings of Pierre Favre*. [The Institute of Jesuit Sources]

*The Tale of A Pilgrim*, Numbers 1-4. [CWS]

Interior Castle: Study Edition. [ICS]


4. Contemporary (mid 20th-21st Centuries)


Historical Approaches (East and West)

(II) Secondary Texts

Students are not asked to commit to any of the following texts; however, these titles are taken from various MACS courses and offer students helpful background information on the 12 texts/authors they select. Students are not expected to have read all this material; however, MACS comprehensive exam answers should contain historical-cultural, contextual, and other forms of interpretive material of the sort found in these and similar resources.

- **Ancient/Late Antiquity (2nd-6th Centuries)**


- **Medieval (6th-15th Centuries)**


- **Modern (16th-mid 20th Centuries)**


_______, “Religious Women in the Later Middle Ages.” [CS2]


Kieckhefer, Richard. “Major Currents in Late Medieval Devotion.” [CS2]


- **Contemporary (mid 20th-21st Centuries)**


B. Spiritual Direction

This bibliography is provided for MACS students who have completed or are currently enrolled in the Practicum in Spiritual Direction. These students will respond to a spiritual direction case study in Part II (Friday afternoon) of the Comprehensive exam. Books listed are texts from course syllabi.


This bibliography is provided for MACS students who have not taken the Practicum in Spiritual Direction. In Part II (Friday afternoon) of the comprehensive exams, these students will respond to an Ignatian discernment case study. The texts here listed include readings from Discernment in the Christian Tradition.


Ignatius of Loyola. [CWS]


D. Topics in Christian Spirituality

Books and articles listed below have been used in one or more MACS courses and are provided as a general bibliography in the academic study of Christian spirituality. MACS Comprehensive exam students are not required to reference these works in their answers; however, these texts contain material appropriate to the twelve authors/texts each student chooses, as well as general material pertinent to the academic study of Christian spirituality.


Master of Arts in Christian Spirituality Graduate submission

Please submit this signed form and the following documents to your faculty advisor.

___ Please attach your completed research readiness review.

___ Attach a copy of your research paper, reviewed by a Christian Spirituality professor.

___ Certification from the Assistant Dean (letter) that you have shown competence in an approved foreign language by examination or review.

Please submit by the date specified on the GRE calendar, normally in November for May graduates and April for February graduates.

Submitted:

(student signature) student FIDN:

Date of submission

Please allow 3 weeks for a response to this submission.
G. Masters in Christian Spirituality: Exam Entry Form

This form should be completed and submitted to the MACS faculty on or before January 20th in the year in which you intend to take the April Examination. Students must also apply for graduation on my.fordham.edu, and complete the graduation requirements by the deadline in the GRE calendar. This deadline is normally the first week of January. *In addition to filling out this form, you also need to register for “Comp Exam MA Christian Spirituality” using the normal online registration system. You will need to use the code that is available in the GRE Course Booklet. Online registration for this Exam must be completed by the Spring Add/Drop deadline listed in the Academic Calendar.*

First Name: _____________________    Last Name: __________________

Fordham ID (FIDN): ___________  Email: ______________________

I intend to take the MACS Capstone Exam in April:  Yes___   No___

I am in the Spiritual Direction Practicum: Yes___  No___

AUTHORS & TEXTS

*For your Comprehensive Exam, you are asked to choose 12 authors from the Primary Texts of the Comprehensive Exam Bibliography, selecting three authors/texts from each of the following four historical periods: Ancient, Medieval, Modern, and Contemporary (Post-Vatican II).*

Please list author's last name, author's first name, and full title.

Ancient Author/Text 1:___________________________________________________________
Ancient Author/Text 2:___________________________________________________________
Ancient Author/Text 3:___________________________________________________________
Medieval Author/Text 1:_________________________________________________________
Medieval Author/Text 2:_________________________________________________________
Medieval Author/Text 3:_________________________________________________________
Modern Author/Text 1:___________________________________________________________
Modern Author/Text 2:___________________________________________________________
Modern Author/Text 3:___________________________________________________________
Contemporary Author/Text 1:__________________________________________________
Contemporary Author/Text 2:__________________________________________________
Contemporary Author/Text 3:__________________________________________________
H. Review for Research Readiness [RRR]

Purpose of the Research Readiness Review
The purpose of the Research Readiness Review process (RRR) is to aid the student, academic advisor and the faculty in evaluating the student’s current level of competence in research-writing and helping identify particular directions to follow for further growth. Research Readiness Review is both a diagnostic and evaluative assessment of student work, and can be a component of a developmental process. [Students complete this side of the form when submitting research papers and professor completes the flipside when returning research papers to students.]

Print or type:

Student’s Name:___________________________________________________________

Email Address:_________________________________ Semester & Year: __________

Course Number & Name: ________________________________________________

Paper or Project Title: ____________________________________________________

Length in pages: ________________ Date turned in: __________________________

Student’s Advisor: _______________________________________________________ 

Advisor’s email address: ________________________________________________

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<th>STYLE</th>
<th>Unable to discern</th>
<th>Does not meet scholarly standards</th>
<th>Satisfactorily meets scholarly standards</th>
<th>Scholarly standards achieved with excellence</th>
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<td>2. Use of proper footnote/endnote or other documentation procedures.</td>
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<td>3. Professional appearance of work.</td>
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**FAMILIARITY WITH AND ABILITY TO USE RESOURCES EFFECTIVELY**

| 4. Demonstrated ability to perform research in the field of concentration. | () | () | () | () |
| 5. Ability to employ appropriate resources. | () | () | () | () |
| 6. Familiarity with current research. | () | () | () | () |
| 7. Familiarity with library resources (including electronic, as appropriate) in the field of concentration. | () | () | () | () |

**PRESENTATION/ANALYSIS**

| 8. Ability to conceptualize and define a topic. | () | () | () | () |
| 9. Demonstrated ability to state differing positions and arguments clearly, fairly and evenhandedly. | () | () | () | () |
| 10. Skill at organization and focused presentation. | () | () | () | () |
| 11. Facility in relating research to current pastoral and/or professional practice. | () | () | () | () |
| 12. Evidence of furthering pastoral and/or professional goals, skills, or understanding. | () | () | () | () |

Summative Grade (scale 1 to 5, 1 being the lowest): ____________

Summative Comment:

________________________________________________________________________

Professor’s Name (please print) ____________________________________________________________________________

Professor’s Signature ________________________________________________________________________________

Date returned to student: __________________________________________________________________________________

Advisor: __________________________________________________________________________________________