



Graduate Student Handbook

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This version of the Graduate Student Handbook incorporates all revisions through April 20, 2023.

THE M.A. DEGREE

A. Purpose and Course of Study

The M.A. in Catholic Theology is the first academic degree in theology on the graduate level. As such, its primary purpose is to introduce students to the study of theology as an academic discipline. Such an introduction includes first of all training in the different methods used by scholars in the field. It also seeks to provide a basic exposure to the different branches of the theological enterprise, while permitting more specialized concentration in an area of particular interest.

As part of its attempt to provide a methodological and substantive overview of the field, the Fordham M.A. specifies a core of six courses to be taken by every student. This core comprises courses from across the department's areas of study, as follows:

THEO 5820 Old Testament Interpretation
THEO 5890 New Testament Interpretation
One Ancient/Medieval Christian History course[†]
One Modern/Contemporary Christian History course[†]
THEO 5620 Introduction to Systematic Theology THEO 6700 Introduction to Theological Ethics^{††}

[†] To be chosen from among the 5000-6000 level religious history course offerings in the department.

^{††} Another course in moral theology may be substituted with departmental approval.

Students who have previously taken one of these courses on the graduate level, and can provide appropriate documentation of its content, methods, and assessments, may petition to substitute another course in its place with the permission of their field of study coordinators.

The remainder of the M.A. program is ordinarily devoted to intensive work in one of the four fields of study of the department. This aspect of the program allows students to concentrate in an area of personal interest, and as such it provides an opportunity for them to determine whether further academic study in that area is appropriate. Students plan the specifics of this part of the program in consultation with their field of study coordinators. It should be noted that these elective courses are ordinarily doctoral seminars and thus have more rigorous requirements than core courses. In all, the M.A. program consists of twelve courses for students concentrating in Biblical Studies (to allow for the study of biblical languages) and ten courses for students concentrating in any other field of study. At the conclusion of each of the six core courses, every student sits for an exam which covers the core course material, assigned readings, and lecture materials.

B. Language Proficiency

Students in the M.A. program need to be able to use theological resources in either French, German, or Spanish. The ability to read theology in a foreign language is important for two

reasons: it makes the student a member of a community of theologians that is broader than English-speaking North Americans, and it enriches the theological imagination by offering access to different ways of speaking and of thinking.

Official Procedures:

1. Proficiency in either French, Spanish or German is required for the M.A. degree. The student should normally attempt to demonstrate this proficiency by the end of the second semester of coursework, if not earlier.
 - 1.1. This proficiency is usually demonstrated either by taking the appropriate language exam administered by the department or by completing specific graduate-level coursework, as provided in the following paragraphs.
 - 1.2. To demonstrate proficiency through coursework, a student may successfully complete certain courses offered in Fordham's Department of Modern Languages and Literatures. Such courses must be taken for a letter grade, and the student should notify the instructor of the intention to receive a letter grade for the purpose of demonstrating proficiency at the beginning of the course. The courses satisfying the language requirement are FREN 5001 (French), FREN 5090 (French), SPAN 5090 (Spanish) and/or GERM 5002 (German, the second course of a two-semester sequence). Before beginning GERM 5002, students must either complete the prerequisite (GERM 5001) and receive a passing grade (P), or else receive permission from the Associate Chair for Graduate Studies to forgo GERM 5001. There are no prerequisites for FREN 5001 or 5090. To demonstrate proficiency, a student must receive a B+ or higher in FREN 5001, 5090, SPAN 5090, or GERM 5002.
 - 1.3. In certain instances, proficiency in French, Spanish or German may also be demonstrated by successfully completing approved graduate-level coursework at other institutions (e.g., a summer "French for Reading" course). Such coursework must be completed either during the student's time in coursework at Fordham (including summer) or in the time between acceptance into a Fordham degree program and matriculation (i.e., the spring or summer prior to matriculation). The student must take the course for a letter grade and receive a B+ or higher to demonstrate proficiency. In addition, the course syllabus and relevant course materials must be reviewed and approved by both the Associate Chair for Graduate Studies and the Chair of the Doctoral Committee, which administers departmental modern language exams.
 - 1.4. Further details on departmental language exams can be found below under The Ph.D. Degree: Language Proficiency.

C. The M.A. Core Course Exams

The M.A. core course exams give students an opportunity to demonstrate their competence in each of the six core areas. The reading assignments and lectures will provide the basis for the exams. These exams will require knowledge of the distinctive methods and contributions of the various disciplines within theology. Students are encouraged to form study groups with members of their cohort in the class in preparation for these exams.

Official Procedures:

1. The Department of Theology requires a core course exam for each of the six core courses in the M.A. program.
 - 1.1. These exams are required for all students who began the M.A. program in or after the fall semester of 2013.
 - 1.2. The subject matter for the exams is the content of the six core courses required of all M.A. students (Old Testament, New Testament, Ancient/Medieval Christian History, Modern/Contemporary Christian History, Systematic Theology, Theological Ethics).
 - 1.3. The exam will take the form indicated by the core course instructor and will include a choice of essay questions.
 - 1.4. The exam takes place during the scheduled exam period.
 - 1.5. The exam is written by hand or on a computer terminal in one day, under supervision, in a two and a half hour session.
 - 1.6. Normally books may not be used, with the possible exception of core courses in Biblical Studies. In these cases, Bibles may be supplied by the instructor.
2. Three grades are used for the core course exams: HP (“high pass”), P (“pass”), and F (“fail”). See procedures for grading below.
3. The core course letter grade (A, A-, B+, etc.) will be based in part on the core course exam. Students not pursuing the M.A. degree in theology will only be awarded a letter grade.
4. The written exams are stored in the department’s files for one year.
5. Candidates will be informed of the results of the exam no later than four weeks after the exam.
 - 5.1. A candidate passes the exam by achieving a grade of HP or P.

6. Each exam is graded by the faculty member who is teaching the core class.
 - 6.1. If the instructor assigns an F, two additional faculty members from the designated area read the exam. If both assign an HP or P, the student passes the exam. If one of the two assigns an F, the student fails the exam. If this is the first time the student has taken the exam, the student will be offered an opportunity to retake it during the following semester. If the student fails the exam twice, the transcript will record an F for the course, and the student will not receive the M.A.
 - 6.2. The faculty member who teaches the core course will communicate the final results of the exam to each candidate and to the department administrators.

D. The M.A. Final Project Requirement

The Department of Theology requires a final interdisciplinary paper and oral exam during the last semester of the student's M.A. program.

Official Procedures:

1. No later than the beginning of the last semester of coursework, M.A. students will select a paper previously written for one of their courses to prepare as a final interdisciplinary paper.
2. The student will revise and further develop the content of the previously written paper in order to develop the interdisciplinary dimensions of this work in light of conversations conducted with faculty members in two fields of study other than the one in which the paper was originally prepared.
3. The student will select two faculty members in the alternate fields of study and will request the assistance of these faculty members. The student will make appointments with the faculty members, giving them sufficient time to review the essay, in order to discuss avenues for the development of the essay in light of the particular disciplines of the faculty members.
4. The revised paper will be submitted by the Friday of the twelfth week of the student's final semester to the three faculty members involved in the project.
5. In consultation with these three faculty members, the student will schedule a one hour time period during the last week of the semester for an oral exam on the paper. The oral exam will explore the interdisciplinary and integrative character of the work conducted.
6. The designated faculty members will assign the paper and oral exam a grade of HP, P, or F based on both the written and oral components.
 - 6.1. The student must receive two passing grades out of three to fulfill the M.A.

requirement.

- 6.2. If the essay and oral exam do not meet this standard, a request can be made by the student for a further revision of the document and a second oral exam in the subsequent semester. This request must be approved by the chair of the department. If the student does not pass this second exam, the student will not be awarded the degree.

THE M.T.S. DEGREE

A. Purpose and Course of Study

The M.T.S. provides a comprehensive foundation in Theology and Religious Studies as well as the opportunity to pursue independent research. Designed to equip students for advanced doctoral study, the program also provides excellent preparation for a variety of careers requiring deep theological and religious competence.

The M.T.S. requires 16 courses for a total of 48 credits, across four consecutive semesters. Graduates are required to gain language competencies appropriate to their field. Students complete at least two courses that concentrate on Islam, Judaism, or another non-Christian tradition. All students take an interdisciplinary methodology course entitled “Context, Theory, Theology.”

Core Curriculum

In order to ensure solid grounding and breadth in theological disciplines, the M.T.S. requires completion of six courses drawn from the department’s different areas of expertise. All core requirements must be fulfilled with courses offered by the department:

1. Bible: Either THEO 5820, “Old Testament Interpretation” or THEO 5890 “New Testament Interpretation”
2. Systematic Theology: THEO 5600, “Introduction to Systematic Theology”
3. Theological Ethics: THEO 5640, “Introduction to Christian Ethics”
4. Ancient/Medieval Religious History: Choose one course in the early/ancient histories of Christianity, Judaism, Islam, or other traditions as offered (MCAH).
5. Modern/Contemporary Religious History: Choose one courses in the modern/late histories of Christianity, Judaism, Islam, or other traditions as offered (MCMH).

6. Interdisciplinary Course: “Context, Theory, Theology” (to be numbered); for an outline of this course, please see APPENDIX A to this proposal.

Religious Breadth Requirement

At least two of the student’s sixteen courses must primarily engage Judaism, Islam, or another non-Christian tradition. These courses have the attribute MTRB.

Concentrations

Students immerse themselves in one of two areas of concentration: Studies in Ancient and Medieval Theology/Religion, or Studies in Modern and Contemporary Theology/Religion.

1. Studies in Ancient and Medieval Theology/Religion

1.1 In addition to completing six core courses, students in this concentration must complete ten more courses. Of these ten, six must be graduate-level THEO courses with an “MTAM” (“Ancient and Medieval”) designation or relevant language courses.

1.2 With departmental permission, graduate courses in Medieval Studies, Classics, and other departments and programs that are relevant to the study of ancient or medieval theology/religion may also fulfill this requirement.

1.3 The other four courses are electives that may be taken from departmental offerings, those of other departments, programs, or schools.

1.4 At least two of the student’s sixteen courses must primarily engage Islam, Judaism, or another non-Christian tradition.

2. Studies in Modern and Contemporary Theology/Religion

2.1 In addition to completing six core courses, students in this concentration must complete ten more courses. Of these ten, six must be THEO graduate courses with an “MTMC” (“Modern and Contemporary”) designation.

2.2 With departmental permission, graduate courses in History, English, and other departments or programs that are relevant to the study of modern or contemporary theology/religion may also fulfill this requirement.

2.3 The other four courses are electives that may be taken from Theology department offerings, other departments, programs, or schools.

2.4 At least two of the student’s sixteen courses must primarily engage Islam, Judaism, or another non-Christian tradition.

Electives

In addition to the six core courses and six concentration courses, students have four elective courses. These courses may be selected from the range of graduate level Theology offerings, as well as, with departmental permission, other departments, programs, or schools.

B. Language Proficiency

Students in the M.T.S program need to be able to use theological resources appropriate to their area. The ability to read theology in a foreign language is important for two reasons: it makes the student a member of a community of theologians that is broader than English-speaking North Americans, and it enriches the theological imagination by offering access to different ways of speaking and of thinking.

Official Procedures:

- 1.1. Students may choose French or German, and those in the Modern and Contemporary Theology/Religion area of concentration may also choose Spanish. Proficiency in French, Spanish or German is required for the MTS degree.
- 1.2. The student should normally attempt to demonstrate this proficiency by the end of the second semester of coursework, if not earlier.
- 1.5. This proficiency is usually demonstrated either by taking the appropriate language exam administered by the department or by completing specific graduate-level coursework, as provided in the following paragraphs.
- 1.6. To demonstrate proficiency through coursework, a student may successfully complete certain courses offered in Fordham's Department of Modern Languages and Literatures. Such courses must be taken for a letter grade, and the student should notify the instructor of the intention to receive a letter grade for the purpose of demonstrating proficiency at the beginning of the course. The courses satisfying the language requirement are FREN 50001 (French), FREN 5090 (French), SPAN 5090 (Spanish) and/or GERM 5002 (German, the second course of a two-semester sequence). Before beginning GERM 5002, students must either complete the prerequisite (GERM 5001) and receive a passing grade (P), or else receive permission from the Associate Chair for Graduate Studies to forgo GERM 5001. There are no prerequisites for FREN 5001 or 5090 . To demonstrate proficiency, a student must receive a B+ or higher in FREN 5001, 5090, SPAN 5090, or GERM 5002.
- 1.7. Proficiency in French, Spanish or German may also be demonstrated by successfully completing approved graduate-level coursework at other institutions (e.g., a summer "French for Reading" course elsewhere). Such coursework must be completed either during the student's time in coursework at Fordham (including the summer) or in the time between acceptance into a Fordham degree program and matriculation (i.e., the spring or summer prior to matriculation). The student must take the course for a letter grade and receive a B+ or higher to demonstrate

proficiency. In addition, the course syllabus and relevant course materials must be reviewed and approved by both the Associate Chair for Graduate Studies and the Chair of the Doctoral Committee, which administers departmental modern language exams.

- 1.8. Depending on their preparation, students may need to take courses outside of the degree program (i.e., summer institutes) in order to reach this level of competency.
- 1.9. Further details on departmental language exams can be found below under The Ph.D. Degree: Language Proficiency.

2. In addition, students concentrating in the Ancient and Medieval Theology/Religion area will be required to gain intermediate competency in one of the following languages: Hebrew, Greek, Latin, or Arabic.

- 2.1 Competency will be measured by means of a language exam administered by faculty members in the Theology Department.
- 2.2 Depending on their preparation, students may need to take courses outside of the department or degree program (i.e. summer institutes) in order to reach this level of competency.
- 2.3 Students in the Ancient and Medieval concentration may use electives to pursue ancient language study.

C. M.T.S. Final Project Options

Students will complete a final project in their final year in the degree program. This project will enable students to deliberately reflect on the arc of their learning through the M.T.S. program. Students may choose between two options:

1. Option A: The supervised revision of a research paper, combined with an "exit interview". (Targeted toward students who wish to pursue a PhD):
 - 1.1 This option has two components, the first to be completed in the penultimate semester of a student's M.T.S. work and the second one to be completed in the final semester.
 - 1.2 By the end of the fifth week of the student's penultimate semester in the M.T.S. program (typically the second Friday of October in year 2 of the student's matriculation in the program), the student will select a research paper previously written for one of their courses and begin the process of revising, expanding and further developing this paper so that the new version brings out more thoroughly valuable interdisciplinary perspectives upon the topic.

1.3 For example, the content of a paper that the student wrote for an ethics course would be expanded somewhat to include further scriptural or historical insights. Additional scholarly sources might be identified and applied to improve what the paper achieves, though without adding overly much to the length of the paper (a 20-page paper might be extended in this way to a length of 25 pages, but no more than 30 pages).

1.4 The student must obtain permission for the participation in this exercise of the professor for whom the original paper was written (or, for good reasons such as faculty absence from campus due to a sabbatical, a substitute faculty member in the same theological sub-discipline) as well as one other professor in the Theology Department whose work is relevant to the revision process.

1.5 The student will share the original version of the paper with both professors by the middle of that semester (typically fall of the second year in the M.T.S. program) and consult with both professors on subsequent drafts, culminating in a final version to be shared with both professors by the first day of the final month of that semester (typically December 1).

1.6 The student then arranges a mutually convenient time for the three to meet for 45 minutes to engage in a colloquy on the content and merits of this revised paper. The oral exercise will explore the interdisciplinary and integrative character of the writing project, in light of the methodologies and standards of both sub-disciplines.

1.7 At the end of this meeting, each of the faculty members will submit to the Department a brief (five- to ten-sentence) report on the success of the student performance, including both written and oral components, into a combined score. Each faculty member will independently record a grade of Pass or Fail on this project. If either faculty member records a failing grade, the exercise will be repeated in the following semester, proceeding either with the same paper (presumably with substantial revisions and improvements) or with a different paper entirely and with at least one different professor.

2.

Exit Interview Option A

2.1 M.T.S. students who select Option A and who have successfully completed item 1 described above will complete their degree closure requirement by participating in a 30-minute "exit interview" with two faculty members of their choosing (ideally, the academic advisor and a second professor who has supervised some previous work of the student) in that student's final semester of degree work.

- 2.2 The student takes the initiative of inviting these two professors to meet at a mutually convenient time, which must fall before the beginning of the final exam week of the student's final semester in the M.T.S. program.
- 2.3 The faculty members will question the student regarding the overall experience of the degree program, including: 1) describing major areas of learning; 2) identifying any unanticipated outcomes and benefits of the program; and 3) proposing potential areas for improvement in the curriculum or administration of the M.T.S. degree.
- 2.4 The student will receive a pass or fail grade from each professor, who will then submit the results to the Theology Department along with a narrative of five to ten sentences summarizing the student's oral reflections on the program.
- 2.5 If either professor submits a failing grade on this oral exercise (presumably because the student applied too little effort in fashioning well-considered responses to the questions asked), a new colloquy must be scheduled (unfortunately, this will probably delay the student's graduation date) with two new professors who will follow the same procedures described above.
- 2.6 Students who fail to complete successfully either of these two components of Option A will not be awarded the M.T.S. degree.
3. Option B—Student reflection paper and "exit interview" (Targeted toward students who do not wish to pursue a PhD)
- 3.1 Both components of this option for a closure exercise occur in the final two months of the M.T.S. student's degree program. Notice that there is no research component within Option B.
- 3.2 During the penultimate month of the student's final semester in the M.T.S. program (typically in early April, since most students will graduate in May of their second year), the student will invite two professors in the Theology Department to participate in the closure exercise, which may be completed in either of the final two months of that semester (typically April or early May, but certainly before the beginning of final exams week of that semester).
- 3.3 Ideally (but not necessarily) one professor will be the student's academic advisor, and the other professor will have supervised some previous work of the student.
- 3.4 The student will then write a reflection essay of 6 to 8 standard double-spaced pages (1500 to 2000 words) addressing the following lines of inquiry:
- 3.4.1 Describe your major learning goals in this degree program, how well they were met and which components of your study contributed most substantially to this success;

3.4.2 Describe any shortcomings of the program as offered and propose how they might be addressed; and

3.4.3 Describe how well prepared you feel to advance toward your career goals and especially whether you encountered any unanticipated benefits or areas of enrichment in your academic program at Fordham.

3.5 The student's reflection essay must be written in smooth standard prose and be presented to the two faculty members at least five days before the agreed-upon colloquy meeting.

4.

Exit Interview Option B

4.1 The student and the two professors will participate in a 45-minute colloquy in which the student responds to lines of inquiry offered by the two professors. The content of the reflection essay is the starting point of the conversation, but the discussion may include further considerations beyond what the student has written.

4.2 At the conclusion of the colloquy, each of the two faculty members will submit to the department (on an independent basis) a report of a grade (simply pass or fail), and an additional paragraph (on the scale of ten sentences) summarizing the most important insights about the program shared by the student in the reflection essay and during the colloquy meeting.

4.3 If a student does not receive a passing grade from even one of the two faculty members, a new panel of two different professors will be appointed (by the Department Chair, in conversation with the student) to supervise the writing of an improved reflection essay and to conduct a new colloquy session.

4.4 If a student requires a second attempt at this closure exercise, it will most likely delay the expected graduation of that student, so careful preparation of the written essay and the oral component of this closure exercise should be a top priority.

THE PH.D. DEGREE

A. The Nature of the Degree

The doctoral degree is the sign of accredited membership in the scholarly community of the theological academy. Its attainment represents the judgment of the faculty, as representatives of that academy, that the recipient is qualified to perform the essential functions and duties of a professional theologian.

As a university degree, the doctorate of philosophy signifies orientation to the ideals of the university as a community of learning. Not all graduates will eventually function in a university setting; but all are formed by a university environment, and are expected to be committed to what

the university stands for: not for simply passing on a body of knowledge, but for the advancement of learning through personal and communal enterprises.

A doctor, as the word's Latin root indicates, is first of all a teacher. Of course, no amount of education guarantees the ability to fulfill Dewey's admonition to "teach the student, not the subject." A successful teacher at any level must be much more than the possessor of a graduate degree. The doctorate should indicate, however, that a person is competent, from the point of view of knowledge and scholarship, to be a professor: not merely a communicator of knowledge, but a guide for others, including both undergraduate and graduate students. This means not only that one has sufficient mastery of essential information, questions, and perspectives in the field, but also that one knows how the advance of knowledge takes place: that is, that one is proficient in the methods of theological inquiry. It also implies that one has sufficient general education and mastery of the skills of communication (especially writing) to be able to advance others' education through dialogue and evaluation.

The doctorate also implies a commitment to the advancement of learning through scholarship. University professors are expected to conduct research, present their findings in academic fora, and publish their results. Publication is the means of sharing the results of one's labors, submitting them to peer evaluation and criticism, and promoting scholarly progress. The doctorate thus implies not only a broad knowledge of the field and its methods, but also a degree of specialization that allows one to make a particular contribution. While not all teachers of theology will be under the imperative to "publish or perish," the requirement of a written dissertation for the doctoral degree signifies the ability to engage in this dimension of scholarly life.

Scholars are also expected to contribute to the life of the field in other ways: for example, by service to the institutions that preserve and communicate knowledge. This service will take many different forms: participation in conferences and dialogues, administration of schools and departments, organization of programs, working on committees, etc. All of these should not be seen primarily as unfortunate duties that come along with an academic appointment (although in honesty it must be said that they often become exactly this), but should ideally be a part of the larger collaboration in scholarship that typifies those who have responsibility not only for their own work, but for the profession itself.

The Ph.D. program should be looked at in the light of the nature of the degree. It presents a series of steps that are intended not as extrinsic requirements—a sort of "dues" that must be paid for a union card—but as a progressive engagement in the life functions of a theological scholar. At this stage, the student is invited increasingly to take charge of his/her education: to determine the direction of study, to begin to specialize in the field, to dialogue with and demonstrate his/her competence to representatives of the academy. Doctoral study is designed for the preparation of scholars: not simply competent teachers of theology, but ones who can also communicate with and make a contribution to the community of theologians. Hence the program aims not only at the attainment of deeper and more extensive knowledge within one of the department's "fields of study" (i.e., Biblical Studies, Judaism and Christianity in Antiquity, Historical Theology/History of Christianity, Systematic Theology, and Theological and Social Ethics), but also at the formation of the habitus of a scholar who can ask independent questions, research unexplored areas, suggest novel syntheses, and make new connections. As a doctoral student, the student is a new member of

the department, collaborating with faculty in the theological enterprise while laying the foundations for a particular contribution.

Upon entering the Ph.D. program, a student will be assigned an advisor working in the student's intended field of study. This advisor will assist in the selection of courses, monitor the progress of language acquisition, and fill all additional roles necessary for good progress. By the conclusion of the first year of coursework, students may choose another member of the department to fulfill this role. All advisors are expected to keep track of the progress of their advisees and submit year-end summaries of progress to the chair. Students certainly may, but are not required to, ask their advisor to serve as the mentor for the dissertation. Some students, through graduate assistantships, will have the opportunity to work closely with individual members of the faculty in some of the everyday tasks of the academy. All students are invited not only to seek advice on their studies, but even more to get to know additional faculty members on a personal and informal basis and to engage with them in theological discussion.

B. Coursework

With the consultation of an advisor, students will take responsibility for planning a curriculum of study that is both broad and specialized. Coursework at the doctoral level, even outside of seminars, demands a more active role on the part of the student: rather than simply absorbing information, the student is expected to contribute to the encounter with texts and ideas, to design projects, and to pursue independent study.

Official Procedures:

1. Students are required to take 12 courses to fulfill the requirement for doctoral coursework. Additional ancient language courses may be required for students in appropriate fields of study. Individual fields of study will have specific regulations concerning specific courses within the field as well as general rules about the number of courses to be taken within the field. Ordinarily, these courses will be completed during the first four semesters (including, possibly, the summer between the second and third semester) of doctoral study.
 - 1.1. Because it is often beneficial for students to be able to teach in a related but distinct field from their primary field of study, students should consult with their advisors to select one or more courses in a field of study other than their primary one. Ordinarily, students would select this second field for the "Other Field of Study" exam of the Ph.D. Comprehensive Exams.
 - 1.2. Each student is required to take at least one of the department's courses that emphasize method.
 - 1.3. Students in Systematic Theology must fulfill that field of study's distribution requirement. By the completion of their studies (master's and doctoral), the student must have taken at least one course in each of the following areas: fundamental theology, theology of God, Christology, theological anthropology, ecclesiology, and

sacramental theology. (If a student has taken an approved course in one of these areas during master's studies, it need not be repeated during doctoral studies.)

- 1.4. Students in Theological and Social Ethics must take the one seminar each year designed as the required doctoral seminar, for a total of two such seminars during coursework. In addition, students in Theological and Social Ethics must take a praxis-based tutorial as one course.
2. In addition to the specific requirements within the field of study, students must complete a zero credit course, Teaching Theology, before they are permitted to teach courses for the department. The department will offer this course at least once every four semesters.

C. Language Proficiency

In the course of doctoral studies, all students will be called upon to demonstrate reading proficiency in two modern languages and will be expected to use these linguistic skills in reading for classes and papers. Unless otherwise specified, the two required modern languages are French and German. For some students, a similar knowledge of ancient languages will need to be demonstrated. (On both these points, see specific regulations below.) As a member of the theological academy, students belong to the international scholarly community and must be able to enter into its theological conversations. In addition, a student's research should be at a level of depth where the ability to engage with significant sources in their original languages will make a difference.

Official Procedures:

1. Proficiency in one modern language is normally required by the conclusion of the first semester of coursework. Students who have obtained their language skills at other institutions must demonstrate proficiency through one of the means described in the paragraphs below. Students who have received their M.T.S. or M.A. in Theology from Fordham are not required to demonstrate proficiency again in the language or languages already completed.
2. Proficiency in the second modern language should be demonstrated by the conclusion of the third semester of coursework, if not earlier.
3. Students must have successfully demonstrated proficiency in all required languages before sitting for their comprehensive exams.
4. Proficiency for French, German, Spanish, Hebrew (Biblical or Rabbinic), Greek, and Latin may be demonstrated by taking the appropriate language exam administered by the department.

Departmental language exams (both modern and ancient) will be drawn up by members of the department. Each exam will include a text that the student is asked to translate with a dictionary with a fair measure of accuracy in the time permitted. The exam may also include questions of comprehension about the text.

- 4.1.1. In advance of the exam date, students register to take a language exam in the Theology office.
- 4.1.2. Language exams will be administered at least once each semester.
- 4.1.3. The grade for the language exam is Pass or Fail.
- 4.1.4. A failing exam is not registered on the permanent record. If the student fails, he or she takes the exam in the following semester.

Proficiency in French, German, or Spanish may also be demonstrated by successfully completing specific graduate-level coursework in Fordham's Department of Modern Languages and Literatures. Such courses must be taken for a letter grade, and the student should notify the instructor of the intention to receive a letter grade for the purpose of demonstrating proficiency at the beginning of the course. The courses satisfying the language requirement are FREN 5090 (French), and/or GERM 5002 (German, the second course of a two semester sequence), and/or SPAN 5090 (Spanish). Before beginning GERM 5002, students must either complete the prerequisite (GERM 5001) and receive a passing grade (P) or receive permission from the Associate Chair for Graduate Studies to forego GERM 5001. There is no prerequisite for FREN 5090 or SPAN 5090. To demonstrate proficiency, a student must receive a B+ or higher in FREN 5090 or GERM 5002 or SPAN 5090.

In certain instances, proficiency in French, German, or Spanish may also be demonstrated by successfully completing approved graduate-level coursework at other institutions (e.g., a summer "French for Reading" course). Such coursework may be completed subsequent to acceptance into the Fordham Ph.D. program (i.e., the spring or summer prior to matriculation) or while enrolled at Fordham and prior to comprehensive exams. The student must take the course for a letter grade and

receive a B+ or higher to demonstrate proficiency. In addition, the course syllabus and relevant course materials must be reviewed and approved by both the Associate Chair for Graduate Studies and the Chair of the Doctoral Committee, which administers departmental modern language exams.

5. Students in Systematic Theology and Theological and Social Ethics may substitute Spanish for French or German.

6. Students in Historical Theology/History of Christianity who intend to write a dissertation in a pre-modern period for which Latin and/or Greek is necessary must demonstrate proficiency in the relevant language(s). Proficiency is demonstrated by the successful completion of the relevant exam(s).
7. Students in Biblical Studies must demonstrate proficiency in Hebrew and Greek through departmental exams and proficiency in Aramaic through a course or tutorial.
8. Students in Judaism and Christianity in Antiquity must demonstrate proficiency in Greek and ordinarily Latin or Hebrew (Biblical or Rabbinic). In addition to these requirements, students are strongly encouraged to develop other language competencies (Aramaic, Syriac, Coptic, Arabic, etc.), according to student needs and interests. Designation of the required second ancient language, along with optional languages to be studied beyond that, is to be approved by the Judaism and Christianity in Antiquity faculty by the end of the student's first year, ordinarily during the required first-year review.

D. The Ph.D. Comprehensive Exams

The Ph.D. comprehensive exams represent a significant step beyond course work and before the dissertation. They are not intended to test specific knowledge gained in particular courses, but to demonstrate that the student has a sufficient understanding of the field. The student is required to choose two general areas of research within their primary field of study and one area in a related field of study, which will constitute the "Other Field of Study" exam. The fourth exam will be more narrowly focused and should reflect the student's intended area of dissertation research.

The exams should provide the student with an opportunity to achieve the following goals: (1) work toward a personal synthesis of theological studies; (2) demonstrate mastery of the methods of a theological discipline; (3) foster reflection on the relation of a student's area of specialization to the whole of theology; (4) demonstrate capacity for planning research, writing, and critical thought.

Since each exam is answered in one three-hour sitting, the student should be prepared to present an essay that shows not a cascade of facts but a carefully reasoned view of the topic.

"Information" should be presented in the context of a developing argument; the purpose is to see not how much detail the student can retain, but how well the student can present an informed and logically structured argument on the topic.

Ordinarily, a student will take the exams during the sixth semester. University policy requires that no more than three semesters elapse between the completion of coursework and the comprehensive exams.

Official Procedures:

The Department of Theology requires a set of comprehensive exams for the doctoral degree.

Ordinarily, comprehensive exams should be taken in the sixth semester. However, the department will also offer the exam a total of two times per year, for those students who have gained approval for an alternate date.

In consultation with his/her advisor, the student proposes all four topics for his/her exams: two “Primary Field of Study” exams (Area of Research I, Area of Research II), one from a related field of study (designated the “Other Field of Study” exam, and normally drawn from one of the other fields of study offered by the department, subject to the rules below), and a dissertation area of research.

- 1.1. The chairperson appoints a five-member Doctoral Committee. Normally one member is appointed from each of the five fields of study: Biblical Studies, Judaism and Christianity in Antiquity, Historical Theology/History of Christianity, Systematic Theology, and Theological and Social Ethics. Appointments are made annually and are renewable.
- 1.2. Ordinarily, a student submits their petition for exams to the doctoral committee during the student’s fourth semester.
- 1.3. Each field of study has developed standard bibliographies of primary and secondary sources for the various areas of research in the field. These bibliographies form the basis for the comprehensive exams. They are available electronically through the departmental office. On a regular basis, the faculty in the fields of study should consider revisions to these bibliographies so as to keep them current with developments in the field. Ideally, mastery of (or engagement with) this bibliography is intended to demonstrate the student’s capacity to offer an introductory-level course in the field.
- 1.4. The student submits a proposal to the doctoral committee that identifies the areas of research for the two “Primary Field of Study” exams as well as the “Other Field of Study” exam. These three exams are simply designated by area (e.g., “Medieval” for Historical Theology/History of Christianity, “Christology” for Systematic Theology). The doctoral committee then assigns a member of the faculty to work with the student in preparation for each of these exams.
- 1.5. Once the student is assigned to members of the faculty for each of the “Primary Field of Study” exams and the “Other Field of Study” exam, the student works with each respective faculty member to add another approximate 30% of entries to the standard bibliography for each exam. This additional bibliography may reflect the student’s particular interests in the area, but the student remains responsible for demonstrating a sufficient understanding of the area or period in general.

The fourth topic should reflect an area of specialized research related to the student’s intended dissertation topic.

- 1.6. The student is to submit this area of research and a preliminary bibliography (normally 10-15 items) to the doctoral committee for approval. The student also proposes to the doctoral committee for approval of the faculty person he or she wishes to supervise the exam. The selection of the faculty member for the exam does not necessitate that the student and faculty member will work together on the eventual dissertation, although such continuity is recognized as useful.
- 1.7. Once the student is assigned to a member of the faculty for the dissertation area exam, the two work together to build a sufficient bibliography (ordinarily comparable in length to the field-specific comprehensive exams). This bibliography should not only include the necessary sources (both primary and secondary), but also indicate that the student possesses the requisite methodological skills to pursue the question at hand.

The examination as a whole comprises two parts: written and oral.

- 1.8. For each written essay, the student is ordinarily provided two questions and asked to answer one of them. However, the individual examiners may ask the student to answer more than one question, understanding that the time allotted per exam remains three hours.
- 1.9. The student may answer the questions by writing them by hand or by using a computer that does not have internet access or another way to access usable information.
- 1.10. Normally, books may not be used. In some cases, however, (e.g., an exam in Biblical Studies or Judaism and Christianity in Antiquity) a specific book, such as the Bible, may be provided to the student.
- 1.11. All four three-hour exams are to take place under supervision over a two day period. At the discretion of the associate chair for graduate studies, there may be one or two days between the first and second written exam dates.
- 1.12. The second (oral) part of the examination is held within 15 class days after the first part is finished, and lasts 90 minutes. Normally, each member of the board questions the student for about 15 minutes on their respective written exam. Following this initial 15 minutes, any member of the board may ask the student about that specific exam for the 5-7 minutes remaining, before the process moves on to the next question.

Procedures for the Ph.D. Comprehensive Board and Evaluation of Exams

1. Each Ph.D. Comprehensive Board comprises four members, three from the student's primary field of study and one from the student's other field of study.
 - 1.1. The members of the Ph.D. Comprehensive Board prepare the written exams, participate in the oral component, and grade the entire examination (both written and oral).
 - 1.2. The associate chair for graduate studies solicits questions from the members of the board and administers the written exams.
 - 1.3. The examiner for the "Other Field of Study" exam schedules and chairs the oral component of the examination, and submits the final grade to the chair of the department.
 - 1.4. Each member of the Ph.D. Comprehensive Board reads each of the four essays.
2. After the oral component of the examination, each member of the Ph.D. Comprehensive Board assigns, on a standard form and in writing, a grade for the whole examination (all four parts, both written and oral). Written evaluations and grades must be submitted to the chair within 48 hours of the oral component of the exam.
 - 2.1. Three grades are possible: HP (High pass, ordinarily reserved for the top 10%), P (Pass), and F (Fail).
 - 2.2. A student who receives the grade of HP or P from at least three of the four examiners passes the examination. A candidate who receives a grade of F from two or more of the examiners fails the examination.
 - 2.3. If at least three of the four examiners assign a "HP" the candidate receives a HP for the entire examination. Otherwise, the candidate receives a grade of P.
3. The written exams are stored in the department's files for at least one year.

Additional Procedures for Students

1. The student must have passed all language requirements prior to taking comprehensive exams.
2. Ordinarily, the student will take the exams during their sixth semester, approximately ten months after the completion of coursework.
 - 2.1. Students who defer taking their exams at this time, or who wish to postpone an exam already scheduled, need the written consent of the chair in order to take the

exams on an alternate timetable. Students should also be aware that a delay of exams can jeopardize funding.

- 2.2. Ordinarily, an application to take the exams should be submitted to the chair of the Doctoral Committee during the student's fourth semester, while the student finishes their coursework. Applications shall state how and when the language requirements have been or will be fulfilled; specify the date on which the exams will take place; and list the four areas that the student proposes.
3. Soon after the applications are submitted, the chair of the Doctoral Committee will inform applicants if their proposed exams have been approved. If approved, the Doctoral Committee will inform the student of the names of the faculty members who have been assigned to each exam.
4. In consultation with the members of the Ph.D. Comprehensive board, the student augments the standard bibliographies for the two "Primary Field of Study" exams and the "Other Field of Study" exam and works closely with the examiner for the dissertation area exam to build a bibliography.
5. Candidates may, in writing, withdraw their application to take the examination without penalty (excepting the concerns identified in point 2.1 above) at any time up to the week before the first written exam. They may not withdraw after the exams have begun.
6. Candidates will be informed in writing of their official grade within three school days of the oral component by the chair of the department. Prior to this official notification, no examiner will discuss the examination or grade with the student.
7. Candidates who fail the examination as a whole may be permitted to retake it (albeit with different questions) in the following semester or later if the chair of the department recommends and the dean approves.
 - 7.1. Candidates who are permitted to take the examination for the second time must repeat the entire examination.
 - 7.2. Candidates who take the examination for the second time must pay the fee listed in the schedule of fees in the Bulletin of the Graduate School.
 - 7.3. Candidates who fail the examination twice may not take it a third time.

Appendix 1: Comprehensive Exams in Systematic Theology

1. Within the "Primary Field of Study" exams, the first area of research that all students in Systematic Theology will propose is an overview of twentieth- and twenty-first century theology. A bibliography of "Major Works of Contemporary Theology" is available as the basis for this question.

2. Within the “Primary Field of Study” exams, the second area of research that each student will propose is one of the areas of the distribution requirement in Systematic Theology. At the current time, these areas are: fundamental theology, theology of God, Christology, theological anthropology, ecclesiology, and sacramental theology.
3. A student specializing in another field who chooses Systematic Theology as the “Other Field of Study” for the Ph.D. comprehensive exam will select to be examined either in “Paradigmatic Works” or in one of the areas of the distribution requirement (see above, point 2).

Appendix 2: Comprehensive Exams in Historical Theology/History of Christianity

At the current time, the faculty in Historical Theology/History of Christianity define the possible areas of research in which a student may select a “Primary Field of Study” or “Other Field of Study” exam as follows: Early Christianity, Medieval Christianity, and Modern Christianity. Each area of research has its own bibliography selected by the faculty.

1. A student whose field of study is Historical Theology/History of Christianity will select two of these areas of research for their “Primary Field of Study” exams.
2. A student from another field of study who selects Historical Theology/History of Christianity for their “Other Field of Study” exam will select one of these areas of research.

Appendix 3: Comprehensive Exams in Biblical Studies

1. A student whose field of study is Biblical Studies will take their two “Primary Field of Study” exams in Hebrew Bible/Old Testament and New Testament. The dissertation area exam will focus on the testament in which the student is concentrating.
2. A student from another field of study who selects Biblical Studies for their “Other Field of Study” exam will specify either the exam in Hebrew Bible/Old Testament or the exam in New Testament.

Appendix 4: Comprehensive Exams in Judaism and Christianity in Antiquity

At the current time, the faculty in Judaism and Christianity in Antiquity define the possible areas of research in which a student may select a “Primary Field of Study” or “Other Field of Study” exam as follows: Ancient Judaism, Ante-Nicene Christianity, and Greco-Roman World. Each area of research has its own bibliography selected by the faculty.

1. A student whose field of study is Judaism and Christianity in Antiquity will select two of these areas of research for their “Primary Field of Study” exams.
2. Students from any field of study who select Ancient Judaism as one of their comprehensive exams must have demonstrable competence with Hebrew.

Appendix 5: Comprehensive Exams in Theological and Social Ethics

1. The first major exam must be “Major Texts in Theological and Social Ethics.”
2. The second major exam addresses key themes, texts, methods and/or figures in a particular area but must be sufficiently distinct from the dissertation topic. Students may choose among the following options:

Philosophical Sources and Theological Ethics
Catholic Social Thought
Topical (choose one): bioethics, economic, environmental, gender and sexuality, liberationist and feminist, race and white privilege
Foundational Theological Ethics
Theological Ethics in Comparative and Historical Contexts
3. The minor exam is chosen from existing exams offered by the other fields of study but must be sufficiently distinct from the dissertation topic.

E. Dissertation

A doctoral dissertation is the literary exposition of a thesis. The thesis is the theological proposition for which one marshals evidence and arguments. Ideally, one should be able to formulate the thesis in a declarative sentence: “My thesis is that....”

The writing of the dissertation is at the same time the last part of one’s formal education and one’s first major work of independent scholarship. It is meant to train the student in the skills needed to be a competent and productive member of the academic community, and to develop expertise in some limited area. The finished product is meant to demonstrate a number of things: that one can do scholarly research; that one has the ability to ask significant questions; that one has something original to contribute; that one can communicate intelligibly and in accepted academic form; that one can perform a task within an allotted time framework; that one has competence in one’s field, and is familiar with the relevant literature; that one can defend a position against objections that may be raised; and that one knows and can use appropriate theological methods.

A thesis is not simply a test of competence, but is also meant to be a contribution to the field one is entering. It should add something new to scholarship—e.g., the uncovering of new data; or a new interpretation or theory or synthesis regarding data already at hand; or a new evaluation or judgment of data or theories or their results; or the proposal of a new method or course of action to be followed.

The subject matter of a theology dissertation may serve any of Tracy’s three “publics” of theology: the academy (foundational theologies), the church (systematic theologies), or society at large

(practical theologies). But by its form, the dissertation is always addressed to the academy; it is a work of scholarship.

Although scholarship may be focused in different ways in the various field specializations, every thesis will include some degree of research, at least into the state of a question; and every thesis will include some degree of argument and judgment, at least regarding the theological relevance of one's data.

The dissertation must be methodologically self-conscious. It must justify its method and structure and continually demonstrate their presence.

Official Procedures:

Doctoral Dissertation Proposal

The dissertation proposal presents the student's plan for a major research project, in fulfillment of the last essential requirement for the degree. The proposal should contain the following components:

1. A brief statement of the problem to be studied and the background or antecedents of the issue which lead the candidate to propose a study of this particular area.
2. A statement of the thesis.
3. A description of the method(s) to be used, and of the logical order in which the research is expected to unfold.
4. An outline of the contents of the dissertation in chapter form or other sequential units.
5. The specific contribution that this study is expected to make to the field of theology.
6. Testimony to the originality of the precise research thesis being proposed.

Proposal Development and Acceptance

1. The student selects a member of the department in the area of the student's interest to be the mentor of the dissertation. In consultation with the mentor, the student selects two readers in related fields. Alternatively (and when appropriate to the project), a co-mentor and 1-2 readers may also be selected. The mentor has primary responsibility for the direction of the dissertation according to the needs of the project.
 - 1.1. Students who are applying for a reader or co-mentor from outside the department or the university should submit a letter to the Doctoral Committee explaining why an external committee member is wanted.

- 1.2. Students who are applying for an external committee member are ordinarily advised to submit their letter to the Doctoral Committee at least one meeting before the dissertation proposal is submitted. In the case of a proposed committee member from outside the university, a full c.v. is required.
2. The student meets with the mentor and the two readers to discuss the student's idea and to begin shaping the proposal.
3. The student continues to shape the proposal until the mentor and two readers approve it. Upon finalizing the dissertation proposal with all the members of their committee (mentor and readers), the student will apply to the Doctoral Committee to schedule a Proposal Colloquy with a Proposal Committee. This application will consist of a simple email to the Chair of the Doctoral Committee, copying the mentor and readers, requesting a Proposal Colloquy. The finalized dissertation proposal should be attached to the email.
4. The Doctoral Committee will form a Proposal Colloquy consisting of the Dissertation Committee (mentor and readers) plus one external member. This member is usually a member of the Doctoral Committee outside the student's field of study, though the Doctoral Committee may request another faculty member to serve. The Chair of the Doctoral Committee will inform the student and mentor in writing via email of the appointed member.
5. The dissertation mentor will schedule a meeting of the fully appointed Proposal Committee (the dissertation committee + the one appointed outside readers). This meeting – the Proposal Colloquy – should last between 60-90 minutes. During the Proposal Colloquy, the student will orally present the main ideas of the dissertation proposal, answer questions from the committee, and discuss the research methods and primary and scholarly archives the dissertation will employ and the contribution to the field that the dissertation will make. At the end of the meeting, the proposal committee will actively discuss with the student their plan of work (e.g. the first research to be undertaken, the first chapter to be written).
6. At the conclusion of the Proposal Colloquy, the Proposal Committee will sign the Approval of Dissertation/Proposal Colloquy form selecting one option: 1) approving the proposal without change; 2) requesting changes (which will be specified in writing). The changes can be deemed "minor," requiring only approval of the dissertation committee to proceed; or they can be deemed "major" requiring an additional meeting of the Proposal Committee (with the student) to be approved. The form will also indicate the plan of work discussed with the student. This form will be sent to the Chair and Associate Chair of Graduate Studies and filed in the student's permanent record. When the proposal is approved (at the conclusion of the first meeting, after minor revisions when the mentor reports back to the Chair or Associate Chair of Graduate Studies, or after major changes and a second meeting of the Proposal Committee), the Chair will inform GSAS of the approved proposal using the Dissertation Title Proposal Form.
7. Under usual circumstances, Proposal Colloquies will be scheduled during the first two months of each semester (September-October in the Fall and January-February in the spring) to prevent scheduling conflicts between Proposal Colloquies and Dissertation Defenses for faculty scheduling. For example, students who might wish to conduct a Proposal Colloquy in the fall

should apply to the Doctoral Committee by mid-September and by mid-December for a spring Colloquy.

8. Once the Proposal Colloquy is formed, the student distributes an electronic copy to the departmental administrator for distribution to the full faculty. The faculty are strongly encouraged to communicate commendations, suggestions, or reservations about any part of a proposal to members of the Proposal Colloquy. These responses are preferably written, but may be communicated orally.
9. Subsequent changes in the committee and significant changes in the proposal must be approved by the Doctoral Committee and/or with a new Proposal Colloquy.

Style

1. Ordinarily, the proposal and the written dissertation follow the usage prescribed by the Chicago Manual of Style. The main points of this usage are found in the current edition of Kate L. Turabian, *A Manual for Writers of Term Papers, Theses, and Dissertations*.
2. Dissertations in Biblical Studies as well as dissertations that cite the Bible and related ancient sources should follow the style sheet of the Society of Biblical Literature, as needed.

Preparing for the Dissertation Defense

The purpose of the dissertation defense is twofold. First, the defense gives the student the opportunity to justify the written thesis: its presuppositions, methodology, use of sources, argumentation, and conclusions. Second, the defense is an opportunity for the student to explain the context and significance of the thesis--that is, to show how the thesis relates to other aspects of theology, to different views, and wider perspectives.

1. The student informs the mentor when ready for the defense. The mentor ascertains that the readers concur and, with department staff, sets in motion the scheduling of the defense.
2. The department chair appoints two additional faculty examiners.
 - 2.1. At least three weeks before the scheduled defense, copies of the finished thesis are given to the examiners. The candidate must contact each committee member and examiner to determine whether paper or electronic format is preferred.
 - 2.2. Substantive reservations on the part of an examiner about any aspect of the written dissertation should be communicated to the mentor in advance of the defense.

The Dissertation Defense

1. The mentor conducts the defense.

2. Ordinarily the defense lasts from ninety to one hundred twenty minutes.

The mentor invites the candidate to lead off with a short presentation. This should include a succinct statement of the thesis and its conclusions as well as any matters of interest not in the written text of the dissertation—e.g., surprises encountered during the research, dead-ends, new insights, and/or the contribution of this thesis to the field of theology.

The mentor then examines the student.

The mentor calls upon each of the readers to examine the student.

The mentor invites the examiners to question the student. As faculty outside the process of writing and correcting this particular dissertation, the examiners focus more on the relation of the thesis to the broader areas of theology that they represent. Questions about the content of the thesis are also in order.

Follow-up questions from the mentor, readers, or examiners may be permitted.

3. When the conversation is concluded, the candidate is invited to leave the room.
4. The mentor leads a discussion about the merits of the written dissertation and the candidate's oral performance in defense of it.
5. Subsequent to this discussion, two written votes are then taken. The first vote is cast by the mentor and the two readers concerning the quality and scholarly validity of the written dissertation.

A unanimous vote (three) is required to pass.

The first vote must be counted and announced before the second is taken.

The second vote is cast by the mentor, readers, and examiners concerning the quality and scholarly validity of the oral defense.

A total of four out of five votes in favor of the candidate is required to pass.

Both the first and second votes must be pass in order for the defense to be passed.

F. The M.Phil. Degree

In the rare instance when a Ph.D. student does not complete or successfully defend the dissertation, the student may apply for the M.Phil. degree. The M.Phil. degree is awarded at the discretion of the Theology faculty to departing students who have passed their comprehensive exams.

Three categories of students are ordinarily eligible to apply for the M.Phil.: those who voluntarily withdraw from the Ph.D. program; those whose time limit for the Ph.D. expires; those who do not successfully defend the dissertation. In all instances, departing students must officially apply for the M.Phil. with the Graduate School of Arts and Sciences, since the degree is not issued as a regular matter of course. Regarding the first category specifically, Ph.D. students who plan to withdraw voluntarily from the program must make sure to apply for the M.Phil. degree prior to withdrawing from the Ph.D. program.

A student who departs the Ph.D. program because of a pending charge or confirmed violation of Fordham's policies on academic integrity or the University Code of Conduct is not eligible for the M.Phil. degree.