ST. ATHANASIUS PROVINCIAL SEMINARY STUDENT HANDBOOK

Preparing students to serve Christ and His church

Dear Student of St. Athanasius,

We are glad you have chosen to become part of our community. We are thankful to the Lord for giving us the privilege of serving you during the upcoming years of your study at St. Athanasius, an AST institution. It is an honor to play a role in preparing you to serve God in your context.

This handbook, along with the other documents you receive at orientation, is meant to assist you during your time with us. The policies and procedures outlined here are given to ensure a mutually respectful relationship between you and St. Athanasius' students, faculty, and staff.

May God's grace accompany you in every step you take in your theological education at St. Athanasius.

St. Athanasius Principal, Faculty and Staff

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Purpose of the Handbook

The Student Handbook for St. Athanasius Provincial Seminary is produced by the Principal and Academic Dean in accordance with the policies set out by the BOG. It contains a variety of policy statements and descriptions of students' rights and responsibilities.

The Principal and Academic Dean shall govern St. Athanasius according to this handbook.

All St. Athanasius students are expected to be familiar with this Student Handbook.

PART ONE: ALEXANDRIA SCHOOL OF THEOLOGY EDUCATION SYSTEM

I. GENERAL OVERVIEW OF THE AST EDUCATION SYSTEM

A. Introduction

1. Recovering the original name for Christian education in the ancient African patriarchate, the Alexandria School of Theology (AST) is a multi-national, multi-site, multi-level education system for theological training in the Anglican Province of Alexandria.

2. The AST Education System consists of three levels of education:

   a. *Level I*: The Provincial Seminary
      St. Athanasius Provincial Seminary (Alexandria and Cairo, Egypt) which offers certificates, diplomas, a BTh and a ThM

   b. *Level II*: Diocesan Theological Colleges
      i. St. Cyprian Diocesan Theological College (Tunis, Tunisia) which offers diplomas and BThStudies
      ii. St. Frumentius Diocesan Theological College (Gambella, Ethiopia) which offers certificates and diplomas

   c. *Level III*: Local Study Centers
      i. Menya Theological Study Center (MTSC in Menya, Egypt) which offers diplomas and a BTh Studies
      ii. Nuba Mountain Bible Institute(BNIC in Cairo, Egypt) which offers a diploma in basic church leadership

3. AST strives for a consistent doctrinal unity across its five institutions, while still encouraging the program of each one to be relevant to the cultural, educational and social realities of its specific context.

B. The Vision of the Alexandria School of Theology

As a constitutive ministry of the Anglican Province of Alexandria, we seek to serve the Kingdom of God and to help grow Christ's church through theological and spiritual formation of Christian leaders.

C. The Mission of the Alexandria School of Theology

Envisioning a growing, vibrant church, the mission of the Alexandria School of Theology is to teach, train and form lay leaders, ordinands and clergy of our Province, members of the worldwide Anglican Communion, and all those who wish to serve Christ in mission with theological, missional and leadership skills for a pluralistic context.

D. The Values of the Alexandria School of Theology

1. As Christians, the AST Community serves the Holy Trinity while the Triune God works in this world to prepare a people for the next. Called by the Father, to proclaim the Son, in the power of the Spirit, we seek to know Christ and make him known in all we do.

2. As the Institution for theological education in the Anglican Province of Alexandria, we are particularly grateful for the legacy of our ancient predecessors – Athanasius, Augustine, Cyprian, Cyril and Frumentius, to name but a few – whose faithfulness to biblical teaching in difficult times inspired Thomas Cranmer and his fellow reformers to write Anglicanism's founding formularies which still guide us today.

3. True to both our Lord Jesus Christ and our theological heritage as African Anglicans, AST seeks to inculcate the following values in the community life of all our institutions:
   a. *Faith*: Since we are united by faith to Christ, and through our shared faith in him to one another, AST proclaims the Gospel of Jesus Christ in all that we do. The content of our academic courses, our worship in Chapel, our mentoring in spiritual formation, our instruction in pastoral practices and our training in ministry to those with physical needs, all these are to be shaped by and to serve as conduits of the faith which was once for all delivered to the saints.
   b. *Worship*: Embracing our fundamental call as Christians to glorify the Triune God and eternally enjoy our fellowship with him, we recognize that the regular practice of private devotion and public worship is a vital part of theological education for both lay and clerical leaders in the church.
   c. *Sanctity*: Recognizing that the goodness of God leads us to repentance, we continue to proclaim in word and deed the grace and gratitude theology of our forebearers. Having been drawn to God by his unconditional love revealed in the cross of Christ, we encourage all members of the AST community – individually and in our life together – to seek to respond in love by pursuing God and godliness in all of our thoughts and actions.
   d. *Distinctiveness*: We equip our graduates to lead the people of God to be the salt and light in society, so that the Christians they serve may faithfully proclaim the Gospel in word and deed, never capitulating to cultural idols which would compromise their Christian witness.
   e. *Excellence*: We pursue personal and professional excellence that we might honor God with our best efforts. In theological education, this means leaning on the Spirit as he captures ever more fully our hearts, so that we will choose to grow in godly character and use our intellectual abilities for serving God's purposes.
   f. *Integrity*: As a part of our vocation to make Christ known, we wish to reflect his character by exhibiting honesty, clarity and mutual accountability in all our relationships between students, faculty, staff, governors and the broader academic community. Such integrity also helps us win the trust of our society.
   g. *Graciousness*: In keeping with the ancient tradition of hospitality in our Province, which is also found in both the biblical witness and our Anglican heritage, all the members of the AST community seek to be gracious by showing kindness, courtesy and thoughtfulness to one another at all times.

h.   *Respect*: In keeping with our Anglican heritage, the AST community respects biblical diversity in the body of Christ, not only by recognizing the unique dignity of each member's gifting and contribution but also in welcoming into our community Christians from a variety of church traditions.

i.   *Justice*: We seek to adhere to the Bible's commitment to justice in our policies and exhibit it in our practices, both within and without the AST community.

j.   *Stewardship*: As a community totally dependent on God's provision for all of our many needs, AST seeks to manage these gifts responsibly and transparently, wisely using all resources for the advancement of our mission.

k.   *Service*: Inspired by Christ's own example, we respect the dignity and serve the well-being of all members of society throughout the Province, showing our love in practical ways that help them flourish. Since ministering to the whole of society is at the heart of what Jesus did, training lay and clerical leaders to do the same remains an important part of AST's program.

E. Perspective on Ministerial Training

l.   AST is committed to a holistic approach to training Christians for lay and ordained ministry. Every graduate of the different programs should be theologically competent, passionate about Christ and his church, and effective in the praxis of ministry. To this end, AST seeks to combine a sound theological education with the spiritual formation of character and a solid grounding in practical ministry skills.

2.   For AST, sound theology begins with adherence to the Bible as God's inerrant Word inspired by his Holy Spirit. The Scriptures of the Old and New Testaments, as originally written, are the only, sufficient, and infallible authority for the church, regulative for faith and normative for practice. All instruction shall be in accordance with the Bible and the Thirty-Nine Articles for the promotion and defense of the gospel of Jesus Christ.

3.   From the beginning, the universal church has recognized that beliefs transform behavior, that the passing on of historic doctrine leads to Christian discipleship today, that the Gospel must be embodied in an increasingly new way of life for the believer. Therefore, AST equally emphasizes spiritual formation and godly character development in its training of Christians for lay and ordained ministry.

4.   The ultimate end of AST's instruction is for its graduates to be strong leaders in their ecclesial communities. They should proclaim the Gospel clearly to all and nurture in themselves and others a life of inward devotion and outward service. Consequently, AST also seeks to provide its graduates with thorough training in the practical skills of ministry, so that they will pastor people effectively and grow the church in Africa and the Middle East substantially.

5. As the provider of theological education for the Anglican Province of Alexandria, AST is committed to training Anglicans, both lay and ordained, for ministry within this province and across the Communion. Consequently, Anglican history, in particular its formularies for doctrine and worship, remain crucial components of its instruction. In addition, however, AST will always welcome into its community Christians from a variety of church traditions who seek to share in its biblically-based, spiritually informed and practically grounded training.

F. Academic Freedom Policy

1. AST is both an institution of higher learning and a confessional expression of Christianity through the Anglican Church in the Province of Alexandria. The faculty of AST are expected to fully embrace its identity as a confessional Christian institution of higher learning.

2. As an institution of the Anglican Church in the Province of Alexandria, faculty members of AST must be confessing Christians who are committed to the mission and purpose of AST. As such, they must recognize the absolute authority of Scripture as the inerrant infallible Word of God and be in fundamental agreement with the Thirty-Nine Articles of Religion.

3. Academic freedom at AST means seeking truth as it has been revealed and preserved in the Holy Scriptures. Faculty members may hold and express individual interpretations on particular issues or texts of Scripture. They may investigate revealed truth in order to state it and explain it in such a way that its relevance to the church and society at large is made clear. Since AST is an institution of higher learning, the faculty has academic freedom as to how they pursue teaching, researching, and publishing. In consultation with the Academic Dean, each member of faculty must structure and determine the content of his/her classes, including the selection of textbooks and any ancillary readings which may be appropriate for students gaining knowledge in the subject or developing critical reasoning to evaluate any issues relevant to it. Faculty members are also encouraged to participate in professional guilds in order to remain current in their field, even if they should encounter scholarship which runs counter to their own convictions.

4. Since AST is a confessional institution, the faculty's academic freedom must always operate within its agreed theological framework. AST does not extend academic freedom to teaching—as truth—any theories, positions, interpretations, or doctrines that contradict or oppose its Statement of Faith or in any way undermine the integrity and authority of the Scripture. Still, such doctrines may and should be addressed, evaluated and refuted, for faculty members should defend as well as expound AST's beliefs.

5. The BOG recognizes that faculty members are experts in their discipline and exemplary citizens in the community. As such, they may be called on to speak on issues in various venues, and they have the liberty to give their opinions on such occasions. However, unless directly

authorized in advance by the Institution to comment, they do so as private individuals and not as representatives of AST. Yet, even in these situations, the BOG still expects faculty members to be faithful representatives of the Lord Jesus Christ and not to bring the Institution into disrepute.

II. Higher Education Qualities and Skills

During the students' time at an AST institution, they should develop the following academic qualities and skills alongside AST's forementioned values.

Quality	Skill
1. Cognitive	
a. Logical Thinker from foundational theological principles	Ability to interpret primary sources systematically in the light of the ultimate authority of the Bible
b. Integrative Thinker of theological sources	Ability to integrate Bible, theology and context in manner consistent with the Gospel and to apply these insights to the practice of Christian discipleship and ministry.
2. Personal	
a. Self-aware and reflective	Ability to discern personal strengths and weaknesses, admit errors, be willing to learn from others, and always being aware of opportunities for personal and ministerial growth
b. Responsible and resilient	Ability to take responsibility for personal decisions and executing tasks; to manage time and other resources well; to persevere in difficult situations
c. Rooted and adaptable	Ability to remain anchored in Biblical truths, while being flexible to learn from new insights garnered from contemporary culture and academic research
3. Interpersonal	
a. Relational	Ability to understand others, work well with them and develop meaningful personal relationships; be committed to expressing the Great Commandments in all personal and ministerial decisions.

b. Effective Communicator of the Gospel	Ability to articulate clearly and faithfully the Gospel of Lord Jesus Christ as once and for all time revealed in Holy Scripture for an ever-changing global society.

PART TWO: ST. ATHANASIUS PROVINCIAL SEMINARY

I. Contact Information:

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Phone: (+202) 27357249

Email: info@astmena.com

Web: www.alexandriaschoolofftheology.com

II. Academic Departments

A. Biblical Studies: The Holy Scriptures are the foundation for both Christian faith and practice. Therefore, St. Athanasius emphasizes academic excellence in Biblical Languages, Biblical Interpretation, and the theology of Old and New Testaments. Every semester St. Athanasius will offer at least one course in Biblical Studies from the following areas:

1. Biblical Interpretation (BI): These courses are designed to provide students with tools to understand the biblical framework:

    a. *Introduction to Scriptures (BI 100)*
    b. *Biblical Interpretation (BI 120)*
    c. *Introduction to Biblical Theology (BI 220)*
    d. *Biblical Theology of Worship (BI 300) [sub. Bibl. Theo. of Marriage]*
    e. *New Testament Use of the Old Testament (BI 405)*

2. Biblical Languages (BL H/G): These courses cover Biblical Hebrew and Greek, both introductory and advanced:

    a. *Introduction to Biblical Greek (BL G100)*
    b. *Biblical Greek Level 2 (BL G200)*
    c. *Introduction to Biblical Hebrew (BL H120)*
    b. *Biblical Hebrew Level 2 (BL H229)*

3. Old Testament: These courses are dedicated to the study of the Old Testament's background and Theology:

    a. *Introduction to the Old Testament (OT 100)*
    b. *Theology of the Pentateuch (OT 200)*
    c. *Theology of Historical Books (OT220)*
    d. *Theology of Major Prophets (OT 300)*
    e. *Old Testament Exegesis (OT 309)*
    f. *Wisdom (OT 320)*
    g. *Theology of Isaiah (OT 400)*
    h. *Old Testament Apocrypha (OT 407)*
    i. *Theology of Job (OT 420)*
    j. *Theology of Minor Prophets (OT 422)*

4. New Testament: These courses examine the background and theology of the New Testament:

    a. *Introduction to New Testament (NT 120)*
    b. *Theology of the Synoptic Gospels (NT 200)*
    c. *Theology of the Gospel of John (NT 220)*
    d. *New Testament Exegesis (NT 225)*
    e. *Theology of Paul (NT 300)*
    f. *Theology of General Epistles (NT 320)*
    g. *Revelation (NT 325) [sub. Hebrews]*

  h. *Theology of Matthew (NT 400)*
  i. *Romans (NT 420)*
  j. *New Testament Apocrypha (NT 425)*

B. Systematic and Historical Theology: Systematic theology is the arranging of scriptural truth into an organized presentation of sound doctrine. Shaped by the biblical witness and the church's interaction with it through the centuries, systematic and historical theology provide a way of reflecting on biblical revelation so as to enable students to commend the good news of Jesus Christ to today's world, especially in the face of the issues associated with Apologetics, Social Justice, and Religious Pluralism. As a seminary in the Reformation and Evangelical traditions, the following courses place particular emphasis on their biblical insights, and how such theological truths can equip students to engage with contemporary cultural concerns:

1. *Introduction to Systematic Theology (ST 100)*
2. *Creation, Anthropology, Hamartiology, Soteriology (ST 120)*
3. *Ecclesiology (ST 122)*
4. *Christology and Pneumatology (ST 200)*
5. *Eschatology (ST 300)*
6. *Philosophy (ST 305)*
7. *Ethics (ST 320)*
8. *Theology of the Reformation (ST 325)*
9. *Confessions of Faith (ST 400)*
10. *Islam (ST 405)*
11. *Coptic Theology (ST 407)*
12. *Apologetics (ST 420)*
13. *Contemporary Theology (ST 422)*
14. *Theology of the Prayer Book (ST 429)*

C. Church History: Helping students learn from the successes as well as failures of the church throughout history, the following courses examine how Christianity developed from its birth until today:

1. *Introduction to Church History (CH 120)*
2. *History of the Medieval Church and the Reformation (CH 200)*
3. *Eastern Church History (CH 300)*
4. *Modern Church History (CH 425)*

D. Practical Theology: Since the study of theology is always a means to an end, the application of theological insights to mission, spirituality, church ministry, and pastoral care is absolutely crucial. The following courses in practical Theology help students learn how to act on and live out their doctrinal commitments in the midst of the church as well as in their community:

1. *Spiritual Formation (PT100)*
2. *Christian Mission (PT 200)*
3. *Christian Counseling (PT 220)*
4. *Pastoral Theology (PT 300)*
5. *Peace and Reconciliation (PT 305)*
6. *Christ and Culture (PT 320)*
7. *Homiletics (PT 322)*
8. *Christian Education (PT 400)*
9. *Internship (PT 409)*
10. *Church Management (PT 425)*
11. *Music (PT 429)*

III. Methodology, Research, Writing Skills, and Projects:
Every course in theological education incorporates systematic reflection and research. Hence, these courses provide students with instruction in the basic skills of academic methodology and writing (which are fundamental for all their course work at St. Athanasius) as well as the opportunity to practice these skills in specific projects. Since each theological subject has its own courses on Methodology, Research, Writing Skills, and Projects, they do not constitute a separate academic department.

A. *Research and Writing (ME 100)*
B. *Classical Arabic (ME 120)*
C. *Project (emphasis of choice+practical part) (ME 205)*
D. *Project (emphasis of choice+practical part) (ME 225)*
E. *Project (emphasis of choice+practical part) (ME 305)*
F. *Field Study Project (ME 325)*
G. *Theological English (ME 405)*
H. *Final Project (ME 425)*

IV. Degrees offered at St. Athanasius Provincial Seminary

	Program	Duration of each program	Total Credit Hours
1	Certificate of Christian Theology (CCT)	1 and half academic year (3 Semesters)	60
2	Diploma in Theology (DipTh)	2 academic years (4 Semesters)	90
3	Bachelor of Theology (BTh)	4 academic years (8 Semesters)	180
4	Masters of Theology	3 Years (10 Modules)	

A. Certificate of Christian Theology (CCT):

1. The general aim of the CCT at St. Athanasius is to equip Christian disciples and ministers to become competent, faithful, and reflective practitioners of the gospel. To this end, the CCT provides instruction and formation in theology, Spiritual maturity, ministry, and mission in, and for, a variety of contexts. The education level is accessible to students from a wide range of academic backgrounds as well as professional and personal circumstances. Many will be mature students; others will be employed and thus studying part time; some will be in active ministry, while a select number will be ordinands from the Anglican Province of Alexandria. The CCT is offered in a variety of modes of learning and teaching, including traditional in-class learning, distance learning supported by online interaction, and one-on-one engagement.

2. CCT's benefits for lay and professional ministry:

   a. People aspiring to grow as Christians will find their CCT studies will enhance, broaden and deepen their discipleship and ministry in the church and other contexts.

   b. People preparing for lay ministry and mission in the world will be better equipped for Christian life and service in the world, including some preparing for ministry and mission among children and young people, both within and beyond, ecclesial structures.

   c. For people preparing for professional ministry and mission within churches, the CCT represents the first step in preparation for recognised lay and ordained ministries in the Anglican church and other various Christian denominations and institutions.

3. Educational aims

   The CCT course of instruction encompasses the development of character and the nurturing of virtues and spirituality alongside the acquisition of knowledge and understanding, and the development of cognitive and practical skills. The students learn to engage more deeply with God, themselves, others, the church, and the world.

a. The curriculum focuses on preparing students for their future ministry and mission.

b. The courses train students in various aspects of ministry, and still bring the different areas together to inform and enrich one another.

c. The CCT enables students to develop as lifelong reflective learners through its methods of instruction and modes of assessment.

4. Outcomes

a. On successful completion of the CCT, students will exhibit the following skills of analytical thinking and critical reasoning:

  i. identifying the context and genre of selected biblical texts, and commenting intelligently on their significance for the interpretation of the texts;

  ii. discussing intelligently a range of biblical texts and various issues and methods related to their interpretation;

  iii. drawing on appropriate methodologies and various relevant disciplines to reflect on experience and practice in the context of discipleship, mission and ministry, and to discuss some core aspects of these knowledgeably;

  iv. identifying, gathering and evaluating source materials for a specific purpose;

  v. investigating and describing competently some major aspects of the Christian tradition, such as worship, mission, spirituality or ethics, and the questions to which they give rise.

  vi. come to their own conclusions in light of their research and reflection.

b. On successful completion of the CCT, students will exhibit the following characteristics of mature Spiritual Formation:

  i. be open to the questions, insights and ongoing formation generated by attentive study of Scripture, and be willing to go on being transformed by them;

  ii. be attuned to the work of the Holy Spirit in the church and the world, both in the past and in the present;

  iii. be deeply aware that, as Christians, they are heirs to a long and complex history of the faith, being co-heirs with fellow believers from many communities and centuries;

  iv. to pursue personal and corporate lifelong learning as disciples of Christ, always seeking to better understand their vocation in the church and the world;

  v. be engaged in practices of Christian discipleship, mission and ministry in the light of theological and, where appropriate, other disciplines;

  vi. be passionate and prayerful advocates for the mission of God.

c. On successful completion of the CCT, students will be able to display the following personal management skills:

     i.   to recognise key issues in their own personal and professional development;

    ii.   to be aware of the skills and disposition needed to go on reading themselves, the church and the world in the light of Christian doctrine, and to explore Christian doctrine more deeply in the light of experience and practice;

   iii.   to practice good time management and to meet deadlines;

   iv.   to stay current with what are the best uses of IT.

1.   On successful completion of the CCT, students will be able to display the following interpersonal skills:

a.   to appreciate that others might approach issues differently from them;

b.   to communicate their findings sensitively and respectfully, showing self-awareness about their own beliefs, commitments and prejudices;

c.   to be open to the insights and challenges that emerge from serious engagement and cooperation with others, in and beyond the church.

5. Mode of Delivery of the Program

a. <u>In-person lectures</u> provide content, a conceptual framework and a survey of approaches within a subject area, often accompanied by discussion, which enable students: to locate their learning in a wider context, to make connections with other disciplines, to evaluate their learning and to apply it to different contexts.

b. <u>Seminars</u> offer students an opportunity to engage with teaching staff and peers in debate and reflection, stimulating participants to evaluate and apply their knowledge to specific issues.

c. <u>Case Studies</u> offer students the opportunity to apply their knowledge as well as their analytical and problem-solving skills to the kinds of complex, realistic and often ambiguous situations that they are likely to encounter in their profession / ministry/ vocation. They can be designed to encourage group work with varying degrees of independent learning.

d. <u>Training in practical skills</u> enables students to communicate a subject matter orally, creatively and appropriately as well as to learn from the feedback of teachers and peers.

e. <u>Distance and/or online learning</u> programs provide students with course lectures and the opportunity, through discussion, for the students to locate their learning in a wider context, to make connections with other disciplines, to evaluate their learning and to apply it to different situations.

6. Structure and Content

    a. The CCT is awarded upon the successful completion of 60 credit hours. The program consists of 10 compulsory core courses and 2 electives in Pastoral Theology chosen by the student. Normally all these courses can be taken in one academic year (2 semesters), should the student's choice of electives be available during that time period. Codes for the courses offered are as follows (please see pages 12-14 above for corresponding titles).

    b. Core Courses

        i.   Biblical Studies:
        BI 100, OT 100, BI 120, OT 120, NT 120

        ii.   Systematic Theology:
        ST 100, ST120

        iii.   Practical Theology:
        PT 100

        iv.   Church History:
        CH 120

        v.   Methodology and Writing:
        ME 100

   c. Elective Courses:
        PT 320, PT 400, PT 220, PT 300. PT 200

B. Diploma in Theology (DipTh)

1. Although the CCT and the DipTh share some basic courses, the DipTh is intended to be a more in-depth study of theology and therefore requires additional advanced classes.

2. As with all theological education at St. Athanasius, the DipTh seeks to equip Christian disciples and ministers to become competent, faithful, and reflective practitioners of the gospel. To this end, the DipTh provides instruction and formation in theology, Spiritual maturity, ministry, and mission in, and for, a variety of contexts. Although the education level is accessible to students from a wide range of academic backgrounds as well as professional and personal circumstances, the program requires significant scholarly ability and a high degree of personal commitment. Many will be mature students; others will be employed and thus studying part time; some will be in active ministry, while a select number will be ordinands from the Anglican Province of Alexandria. The DipTh is offered in a variety of modes of learning and teaching, including traditional in-class learning, distance learning supported by online interaction, and one-on-one engagement.

    3. The DipTh's benefits for lay and professional ministry:

  a. People aspiring to grow as Christians will find their DipTh studies will greatly enhance, broaden and deepen their discipleship and ministry in the church and other contexts.

b. People preparing for lay ministry and mission in the world will be more fully equipped for Christian life and service in the world, including some preparing for ministry and mission among children and young people, both within and beyond, ecclesial structures.

c. For people preparing for professional ministry and mission within churches, the DipTh represents a major achievement in preparation for recognised lay and ordained ministries in the Anglican church and other various Christian denominations and institutions.

4. Educational aims

The DipTh course of instruction encompasses the development of character and the nurturing of virtues and spirituality alongside the acquisition of knowledge and understanding, and the development of cognitive and practical skills. The students learn to engage more deeply with God, themselves, others, the church, and the world.

a. The curriculum focuses on preparing students for their future ministry and mission.

b. The courses train students in various aspects of ministry, and still bring the different areas together to inform and enrich one another.

c. The DipTh enables students to develop as lifelong reflective learners through its methods of instruction and modes of assessment.

5. Outcomes

a. On successful completion of the DipTh, students will exhibit the following skills of analytical thinking and critical reasoning:

    i. examine in detail selected texts of the Old and New Testaments in their cultural and religious contexts, analysing and using a range of approaches to interpretation, leading to an ability to articulate a text's significance for the church and world, and the questions to which they give rise;

    ii. identify, gather, analyse and evaluate textual source materials for a range of purposes;

    iii. research and give an in-depth account of aspects of Christian doctrine, ethics and church history in a range of historical and contemporary contexts, analysing significant developments and concepts;

    iv. make a preliminary analysis of sources and arguments, communicating these effectively to non-specialist audiences as well as showing self-awareness of their own beliefs and prejudices.

b. On successful completion of the DipTh, students will exhibit the following characteristics of mature spiritual formation:

    i. to know personally the transforming power of the Bible through its detailed study, recognizing their lifelong need for God, working through Scripture, to conform them to Christ;

    ii. to embrace the work of the Holy Spirit in the church and the world, both in the past and in the present;

iii. to identify themselves as co-heirs with a long succession of Christian believers stretching back almost 2000 years;

iv. to have a strong sense of their vocation as lifelong disciples of Christ in the church and the world;

v. to be a person of prayer, to experience ongoing spiritual growth and to be active in regular Christian ministry;

vi. to be passionate and prayerful advocates for the mission of God.

c. On successful completion of the DipTh, students will have the following abilities:

i. possess a wide-range of enhanced skills and competences in the practices of Christian discipleship, mission and ministry;

ii. draw on key aspects of relevant disciplines to make a critical analysis of contemporary situations, reflecting on current praxis and experience in the context of discipleship, mission and ministry, always recognising the importance of knowing the limits of their knowledge;

iii. practice good time management and meet deadlines;

iv. stay current with what are the best uses of IT;

v. plan their own personal and professional development.

d. On successful completion of the DipTh, students will be able to display the following interpersonal skills:

i. to possess self-awareness about their own beliefs, experiences, commitments as well as prejudices and how these affect their interactions with others;

ii. to value others when their approach on issues differs;

iii. to communicate their insights in a way that is appropriate to their audience, presenting their views with relevance and sensitivity to non-specialists;

iv. to embrace the insights and challenges that emerge from serious engagement and cooperation with others, in and beyond the church.

6. Mode of Delivery

i. <u>In-person lectures</u> provide content, a conceptual framework and a survey of approaches within a subject area, often accompanied by discussion, which enable students: to locate their learning in a wider context, to make connections with other disciplines, to evaluate their learning and to apply it to different contexts.

ii. <u>Seminars</u> offer students an opportunity to engage with teaching staff and peers in debate and reflection, stimulating participants to evaluate and apply their knowledge to specific issues.

iii.   <u>Case Studies</u> offer students the opportunity to apply their knowledge as well as their analytical and problem-solving skills to the kinds of complex, realistic and often ambiguous situations that they are likely to encounter in their profession / ministry/ vocation. They can be designed to encourage group work with varying degrees of independent learning.

iv.   <u>Training in practical skills</u> enables students to communicate a subject matter orally, creatively and appropriately as well as to learn from the feedback of teachers and peers.

v.   <u>Supervised projects or independent study/learning</u> assignments offer students the opportunity to pursue their own research interests and formulate conclusions, with guidance and feedback from a faculty member.

vi.   <u>Distance and/or online learning</u> programs provide students with course lectures and the opportunity, through discussion, for the students to locate their learning in a wider context, to make connections with other disciplines, to evaluate their learning and to apply it to different situations.

vii.   Placements and/or work-based learning teach those already qualified in secular professions to make connections between their prior professional skills, what they have learned at St. Athanasius, and the demands of a specific context.

7. Structure and Content

The DipTh is awarded upon the successful completion of 90 credit hours. Normally the courses required for the Diploma can be taken in two academic years (4 semesters), should the student's choice of electives be available during that time period. Codes for the courses offered are as follows (please see pages 12-14 above for corresponding titles):

Year 1:

BI 100	BI 120
BLG 100	BLH 100
OT 100	OT 120
ST 100	NT 120
PT 100	ST 120
ME 100	CH 120

Year 2:

BL G 200	BL 220
OT 200	BL H220
NT 200	OT 220

ST 200	NT 220
PT 200	NT 225^*
ME 205^	CH 220
	PT 220
	ME 225^

C. Bachelor of Theology (BTh)

1. Although the DipTh and the BTh share some basic courses, the BTh is intended to be a more comprehensive in-depth study of theology and therefore requires additional advanced classes.

2. As with all theological education at St. Athanasius, the BTh seeks to equip Christian disciples and ministers to become competent, faithful, and reflective practitioners of the gospel. To this end, the BTh provides instruction and formation in theology, Spiritual maturity, ministry, and mission in, and for, a variety of professional contexts. Although the education level is accessible to students from a wide range of academic backgrounds as well as professional and personal circumstances, the program requires significant scholarly ability and a high degree of personal commitment to obtaining a professional level of expertise in Christian ministry. Many will be mature students; others will be employed and thus studying part time; some will be in active ministry, while a select number will be ordinands from the Anglican Province of Alexandria. The BTh is offered in a variety of modes of learning and teaching, including traditional in-class learning, distance learning supported by online interaction, and one-on-one engagement.

3. The BTh's benefits for professional lay and ordained ministry:
   a. For people preparing to give a vibrant Christian witness in their secular work-place, the BTh affords them the comprehensive learning, Spiritual maturity, apologetic training, critical self-awareness and interpersonal skills requisite for this vocation.
   b. People preparing for professional lay ministry and mission in the world will be fully equipped for Christian life and service in the world, including those preparing for work among children and young people, both within and beyond, ecclesial structures.
   c. For people preparing for professional ministry and mission within churches, the BTh fully qualifies them for recognised lay and ordained ministries both in the Anglican Province of Alexandria and other Christian denominations and institutions which recognize degrees from St. Athanasius.

4. Educational aims

The BTh course of instruction encompasses: the refining of character, the strengthening of virtues, the deepening of spirituality and the acquiring of professional competence in knowledge as well as practical skills of ministry. The students learn to engage to the best of their ability with God, themselves, others, the church, and the world.

    a. The curriculum focuses on preparing students for professional ministry.

    b. The courses train students in all aspects of ministry and how to bring them together to inform and enrich one another.

    c. The BTh enables students to develop as lifelong reflective learners through its methods of instruction and modes of assessment.

5. Outcomes

  a. On successful completion of the BTh, students will exhibit the following skills of analytical thinking and critical reasoning:

      i. examine in detail a full range of texts from the Old and New Testaments in their cultural and religious contexts, analysing and using a variety of approaches to interpretation, leading to an ability to articulate a text's significance for the church and society, in particular the Middle East, and the questions to which they give rise;

      ii. identify, gather, analyse and evaluate textual source materials in the original languages for a range of purposes;

     iii. research and give an in-depth account of major issues in Christian doctrine and ethics throughout church history, recognizing cultural influences and analysing significant trends in their development;

     iv. make a thorough analysis of sources and arguments, communicating these effectively to both specialist and non-specialist audiences as well as showing critical self-awareness of their own beliefs, commitments and prejudices.

  b. On successful completion of the BTh, students will exhibit the following characteristics of mature spiritual formation:

      i. to know personally the transforming power of the Bible through its detailed study, recognizing their lifelong need for God, working through Scripture, to conform them to Christ;

      ii. to embrace the work of the Holy Spirit in the church and the world, both in the past and in the present;

      iii.   to identify themselves as co-heirs with a long succession of Christian believers, in particular in North Africa and the Middle East, stretching back almost 2000 years;

      iv.   to have a strong sense of their vocation to serve as professional ministers of the gospel in the church and the world;

      v.   to be a person of prayer, to experience ongoing spiritual growth and to be a life-long disciple of Christ;

      vi.   to be passionate and prayerful advocates for the mission of God.

c. On successful completion of the BTh, students will have the following abilities:

      i.   possess a comprehensive set of professional skills and competences in the practices of Christian discipleship, mission and ministry;

      ii.   draw on a thorough understanding of the relevant disciplines to make a critical analysis of contemporary situations, reflecting on current praxis and experience in the context of discipleship, mission and ministry, always recognising the importance of increasing their knowledge;

      iii.   practice good time management and punctuality, including meeting deadlines;

      iv.   stay current with what are the best uses of IT;

      v.   plan their own personal and professional development.

d. On successful completion of the BTh, students will be able to display the following interpersonal skills:

      i.   to possess mature self-awareness about their own beliefs, experiences, commitments and prejudices as well as how these affect their interactions with others;

      ii.   to convey a genuine appreciation for others, especially when their approach on issues differs, yet without compromising their own integrity;

      iii.   to communicate their insights in a way that is appropriate to a variety of audiences, presenting their views with relevance and sensitivity to both specialists and non-specialists alike;

      iv.   to embrace the new insights and fresh challenges that emerge from serious engagement and cooperation with others, in and beyond the church.

6. Mode of Delivery

   a. <u>In-person lectures</u> provide content, a conceptual framework and a survey of approaches within a subject area, often accompanied by discussion, which enable students: to locate their learning in a wider context, to make connections with other disciplines, to evaluate their learning and to apply it to different contexts.

b. <u>Seminars</u> offer students an opportunity to engage with teaching staff and peers in debate and reflection, stimulating participants to evaluate and apply their knowledge to specific issues.

c. <u>Case Studies</u> offer students the opportunity to apply their knowledge as well as their analytical and problem-solving skills to the kinds of complex, realistic and often ambiguous situations that they are likely to encounter in their professional context. The Case Studies can be designed to encourage group work with varying degrees of independent learning.

d. <u>Training in practical skills</u> enables students to communicate a subject matter orally, creatively and appropriately as well as to learn from the feedback of teachers and peers.

e. <u>Supervised projects or independent study/learning</u> assignments offer students the opportunity to pursue their own research interests and formulate conclusions, with guidance and feedback from a faculty member.

f. <u>Distance and/or online learning</u> programs provide students with course lectures and the opportunity, through discussion, for the students to locate their learning in a wider context, to make connections with other disciplines, to evaluate their learning and to apply it to different situations.

g. <u>Placements and/or work-based learning</u> teach those already qualified in secular professions to make connections between their prior professional skills, what they have learned at St. Athanasius, and the demands of a specific context.

7. Structure and Content

The BTh is awarded upon the successful completion of 180 credit hours. Normally the courses required for the Bachelor's degree can be taken in four academic years (8 semesters), should the student's choice of electives be available during that time period. Codes for the courses offered are as follows (please see pages 12-14 above for corresponding titles):

Year 1:

BI 100	BI 120
BLG 100	BLH 100
OT 100	OT 120
ST 100	NT 120
PT 100	ST 120
ME 100	CH 120

Year 2:

BL G 200	BL 220
OT 200	BL H220

NT 200	OT 220
ST 200	NT 220
PT 200	NT 225^*
ME 205^	CH 220
	PT 220
	ME 225^

Year 3:

BI 300	OT 320
OT 300	NT 320
NT 300	NT 325 ^
OT 305^*	ST 320
NT 300	ST 325
ST 300	CH 320
PT 305^	PT 320
ME 305^	ME 325^

Year 4:

BI 405	OT 420
OT 400	NT 420
OT 409^	NT 425^
NT 400	ST 420
ST 400	ST 422
ST 405^	ST 429^
ST 409^	CH 425
PT 405^	PT 425^
PT 409^	ME 425^
ME 405	

V. Admissions

A. Introduction

1. AST admits those who have a lively faith in Jesus Christ, who are committed to serve him in the fellowship of his church, who have demonstrated gifts for Christian ministry, and who have

shown the necessary academic proficiency. We admit qualified students without discrimination by denomination, race, gender, age, handicap, color, or national or ethnic origin.

2. Ministry today comes in diverse forms including ordained ministers, second-career ministers, youth ministers, missionaries, church planters, parachurch workers, Christian educators, Christian social workers and other kinds of lay ministry. The Faculty and Staff of AST are eager to help prospective students discern whether they are called to ministry, and if so, what kind of ministry, and the academic program appropriate for it.

3. Students bring to seminary the commitment, knowledge, and skills they have acquired in a variety of ways. AST nurtures these gifts and helps form its students into outstanding leaders who can plant, enrich, renew, and grow churches that make disciples of Jesus Christ.

4. Education should always be a lifelong enterprise, and theological education is no exception. Accordingly, the graduate is someone who is equipped for ministry, but who also is committed to continuing education through both formal and informal study.

B. Application Process

1. *Academic Requirements*. Applicants to the BTh program should have completed either a BA or BSc. For those who do not hold a bachelor's degree, they can apply for the two-year Diploma in Theology. Upon receiving an overall grade of 85% or above they can be transferred to the BTh program. Applicants to the MTh should have completed a prior graduate degree in Theology from an accredited institution.

2. *Application*. When applying to St. Athanasius, prospective students are required to submit the following:

   a. Application form (Please see Appendix xx and Appendix xxx)
   b. Official transcripts of all previously attended undergraduate and graduate programs
   c. Account of the applicant's spiritual journey
   d. Three Letters of Reference, namely, one from a Church Leader, one from a peer, and one from an academic or business leader—none of whom are related to the applicant
   e. Proof of Arabic Language Proficiency for Non-Arabic speaking prospective students applying for the Certificate, Diploma or BTh programs.
   f. Proof of English Language Proficiency for those applying for the MTh program.
   g. Application fee

3. *Admissions Test.*

   a. After submitting an application packet, prospective students will be invited to take an Admissions Test appropriate for the chosen degree program:

i. Applicants for the Certificate, Diploma and BTh programs must pass an examination which covers language proficiency, biblical knowledge, critical thinking and writing skills

ii. Applicants for the MTh program must pass an examination in Greek and Hebrew.

b. The Applicants will be informed of the results of their Admissions Test during a subsequent interview.

4. *Admissions Interview*

a. After taking the respective exam for the desired degree, the applicant will be required to undergo a formal interview at St. Athanasius.

b. Prior to the Interview, applicants will be expected to familiarize themselves with the Student Handbook (available online on at: https://alexandriaschooloftheology.com) and be prepared to answer questions about it at the Interview.

c. The Admissions Committee will consist of two faculty members and, in some cases an AST board member. An applicant may also be asked to meet with other faculty members as necessary for his/her intended degree. For those married, spouses might be asked to attend the interview as well.

d. The interviewers will review with the applicants the results of their Admission Tests and evaluate, amongst other issues, the clarity of their call to ministry, their familiarity with the St. Athanasius Student Handbook, their ability to commit to the desired program, the healthiness of their family life and their commitment to the church community.

5. Applicants will need to pass both the Admissions Tests and the Admissions Interview to be admitted.

6. Submitting false records or information at the time of admission, such as transcripts or letters of recommendation, is a grave offense. Should such serious misconduct be uncovered after acceptance, the student is liable to suspension or expulsion as determined by the Academic Dean in consultation with the Principal.

VI. Assessments
A. Requirements
1. Students are expected to familiarize themselves with their course syllabi, including the dates of examination and all course requirements to be covered, at the start of each academic term. (The Academic Dean will ensure that all course syllabi are posted on Moodle for student use).
2. Students are expected to attend all lectures listed in the official timetable, as well as any scheduled replacement.

3. In order to receive a passing grade in any course, a student must successfully fulfil all the course requirements as laid out in its syllabus.
4. No student may present a written work previously submitted for credit, or a portion thereof, for any other writing requirement in the same course.
5. No student may present the same piece of written work for credit in two different courses.
6. All work submitted for credit at St. Athanasius may be read by more than one reader.
7. Assignments must be submitted electronically on Moodle, under the right category, and by the date listed in the syllabus.
8. St. Athanasius does not normally grant extensions for assignments.
9. Every assignment submitted after the due date is deemed late and may attract penalties.
10. Students may withdraw without penalty from a course by giving notice, via Moodle, to the course instructor and the Academic Dean no later than the third class of the course.

B. Purview
1. The same Topics (but not identical questions) may appear both on lists of essay topics and in examination questions.
2. Students should have a cumulative knowledge of the course. That means, that they may be examined again on material on which they have been previously examined. Indeed, students should expect the final exam to be based on the entire syllabus.

C. Submission of Course Requirements
1. All course requirements are expected to be fulfilled by the due date published in the syllabus via Moodle.
2. In exceptional circumstances, the instructor may grant permission for the student to turn in assessment items as hard copies at the appointed time. In such a case, the student shall turn in TWO copies, one to the instructor and another to the St. Athanasius Administrator.
3. For Fourth-year graduation projects, students are to submit their final paper both electronically on Moodle and TWO hard copies, one to the instructor and another to the St. Athanasius Administrator.

D. Permission to submit late without penalty before the due date
1. A late submission is a course requirement submitted after the due date published in the course syllabus. Such submissions will incur penalties unless a student receives special permission from the Academic Dean.
2. Lost files and equipment malfunction are not normally adequate grounds to submit late. Therefore, students are advised to take all precautions to ensure the safety of their assessment items and good functioning of their computer equipment.
3. In exceptional circumstances, a student may apply in advance for permission to submit late without penalty, using the Late Assignment Submission Form (Appendix xx) found on Moodle. The student should give one completed form to the instructor and another completed form to the Academic Dean, preferably two weeks before the due date on the syllabus.
4. The acceptable exceptional circumstances are: (a) Medical grounds, i.e., ill health, as substantiated by a credible Medical Certificate attached to the Application for Late Submission Form; (b) Compassionate grounds, e.g., a wedding on the day of a scheduled test, or some other unavoidable conflict beyond a student's control.
5. A student's Academic Advisor and Pastoral Mentor must agree to the request and sign the Late Assignment Submission Form.

6. External ministry commitments, attendance at conferences, or other such professional commitments will not be considered an adequate reason for late submission. Students should plan their ministry timetable with assessment due dates in mind.

E. Permission to submit late without penalty after the due date

    1. Any student who had intended to fulfill a course requirement at the published date, but at the last minute was unable to do so, may submit a Late Assignment Submission Form to the Academic Dean for permission to fulfill the requirement at a later date set by the Dean. There are only two possible justifications for such an application:

      a. Medical Grounds

      The applicant must provide a letter from a credible medical authority to the Academic Dean, no more than 10 days after the published date, certifying that the student was too sick to fulfill the requirement.

      b. Unforeseeable Pastoral Circumstances

      The applicant must provide a letter from his/her Pastoral Mentor to the Academic Dean, no more than ten days after the published date, certifying that the student had an unforeseeable pastoral reason preventing him/her from fulfilling the requirement.

F. Penalties for late submission without permission

    1. Without permission from the Academic Dean, the instructor of a course shall still accept a course requirement up to no more than ten days after the published due date.

    2. Should a student submit a late course requirement within the ten-day grace period without special permission, five marks per calendar day will automatically be deducted.

    3. Without permission from the Academic Dean, no course requirement will be accepted ten days after the published due date. Instead, the student will be automatically assessed zero marks for the assignment. Students should be aware that a zero assessment on an assignment may result in failure for the course, and the student would then need to repeat the course in the following year.

G. Tests and Final Examinations

    1. The Examinations during the term are based on the official course syllabus.

    2. Should the instructor of the course wish to change any aspect of the description of an examination found in the syllabus, including content, structure, timing or location, she or he will inform the students at least two weeks in advance.

    3. Tests during the term and final examinations at the end of term can either be held in class or via Moodle.

H. Retaking a course students have previously failed

    1. Students will still be expected to fulfil all course requirements the second time.

    2. Students may not submit again work previously done for the course.

    3. Students may not re-take an individual course more than twice.

    4. Should students fail no more than one (1) course which they do not have the opportunity to re-take prior to their expected graduation date, with the consent of the course instructor, their Academic Advisor, and their Pastoral Mentor, they may petition the Academic Dean to redo a final examination, final project, or final research paper, if a better mark on such would permit the student to pass. It must be noted, however, if such permission is given, the final grade for the course can be no higher than a D.

VII. Academic Honesty Policy

A. Academic Dishonesty

Students at St. Athanasius are expected to display the highest standards of personal and academic integrity in all their work. Academic dishonesty can take many forms, for example, obtaining information about an examination's contents in advance, accessing information during an examination in ways not permitted (looking at another person's paper, writing answers on hands, rulers, cellphones, etc.) and presenting someone else's work as one's own, especially in written work submitted for assessment. St. Athanasius has zero tolerance for any form of academic dishonesty.

B. Plagiarism

1. Plagiarism is an act of literary theft, in which the work of another is misrepresented as the original work of the student. When excerpts, thoughts, writings, or statements of others are used in papers, essays, or other projects, they must be acknowledged in a suitable academic form.

2. Perhaps the most critical issue in exhibiting academic integrity is student compliance with accepted practices concerning citation of resources and references used to develop their paper or project. Since there can be some confusion regarding proper procedures and practices when integrating bibliographical references into assignments, a detailed description of what constitutes plagiarism at St. Athanasius is included in the mandatory course on research methodology given at the beginning of every degree program.

3. St. Athanasius recognizes that plagiarism can be both intentional and unintentional. In addition, there are levels of intentional plagiarism. As a result, the consequences must be aligned with the seriousness of the offense.

4. All students are responsible for being familiar with this policy. Ignorance of plagiarism guidelines will not be accepted as a defense or excuse for violating these standards.

C. Levels and Consequences

1. Level One: Unintentional Plagiarism

a. Unintentional plagiarism occurs when students fail to realize that they have not followed acceptable presentation and reference conventions. The course instructor will return an assignment to the student with instructions to rewrite it in the acceptable form. No grade will be assigned until the course instructor is satisfied that the student has made adequate revisions meeting the standards taught in the research methodology course. The course instructor may penalize the student up to one letter grade for unintentional plagiarism.

b. Study groups can be a beneficial way to interact with colleagues in sharing ideas and preparing for assessments. However, all participants remain responsible for individualizing the material so as to reflect their own individual critical thinking and written construal. Members of a study group who each give the same verbatim answer on assessment material are guilty of both intellectual laziness and unintentional plagiarism. The penalty will be a one-letter-grade reduction for the assignment.

2. Level Two: Intentional Plagiarism
Intentional plagiarism occurs where the writer gives no recognition to sources from which substantial material such as phrases, sentences, or even ideas are drawn. At the discretion of the course instructor, at the minimum, the student must rewrite the paper and a one-letter-grade reduction must be assigned. The maximum penalty is failure of the course.

3. Level Three: Total Plagiarism
Total plagiarism occurs when an entire work is copied from an author or composed by another person and presented as the student's original work. The student will automatically receive a failing grade in the course. The course instructor will place a written certification of the student's offense in his/her permanent file. Should the student repeat this offense in any course at St. Athanasius at any time in the future, the student will automatically be expelled and forfeit any academic credit previously earned.

D. Copyright and Fair Use Guidelines
When photocopying material in the St. Anathasius Library, educators and students must follow the regulations stipulated in the Fair Use Guidelines for Educational Purposes, as taught in the research methodology course.

E. Penalties for Other Academic Offenses

1. Submission of the same essay, or part of the same essay, for credit in the same course, or more than one course, unless prior approval has been obtained (See V.A.4-5.) At the discretion of the course instructor, at a minimum, the student must rewrite the paper and receive a one-letter-grade reduction. The maximum penalty is failure in the course.

2. The penalty for cheating on an examination or submitting falsified material is failure in the course.

VIII. Withdrawal from Enrollment

A. *Procedure for Withdrawal*

1. Student enrollment at St. Athanasius will be considered withdrawn if students are inactive for a complete academic year, transfer to a different school, or indicate in writing to the Academic Dean that they desire their enrollment to be immediately withdrawn.

2. Students intending to withdraw for any of the above reasons should submit the appropriate form (Appendix xxx) to the Academic Dean before leaving St. Athanasius.

B. *Effect of Withdrawal on Paid Fees*. Any fees paid to St. Athanasius will not be returned upon a student's decision to withdraw.

C. Effect of Withdrawal on Course Credit

D. *Readmission Policy for Students who have Previously Withdrawn*

1. Withdrawn Students are not automatically permitted to return to study. They must reapply by submitting the following application packet:

a. Withdrawal Form (Please see Appendix xx), if it was not submitted at the time of departure
b. Application form (Please see Appendix xx and Appendix xxx)
c. Updated transcripts should be submitted from any school(s) the applicant has attended since leaving AST.
d. An essay which provides an overview of the applicant's story since leaving St. Athanasius and his/her reasons for wanting to re-enroll. It should be 1-2 pages in length.
e. Three Letters of Reference, namely, one from a Church Leader, one from a peer, and one from an academic or business leader—none of whom are related to the applicant
f. Application fee

2. Upon the completion of the application packet, the Admissions Committee will normally require a further interview with a withdrawn student who desires to return.

3. Whether or not a withdrawn student is permitted to return to study at St. Athanasius is solely the decision of the Admissions Committee.

IX. Full-Time Faculty Profiles

Samy Shehata
Rt. Rev. Dr. Samy Fawzy Shehata, BSc (Cairo University), MA and ThD (Birmingham) is the Bishop of North Africa and was elected in 2020 Bishop Co-adjutor for the Diocese of Egypt. He is the President of the AST Education System and Principal of St. Athanasius Provincial Seminary. He lectures in the Departments of Church History and Systematic Theology throughout AST. His areas of special interest are the history of Anglican/Episcopal Church in Egypt and the role of the Christian Church in contemporary Egyptian society. Bishop Samy's publications include articles on Muslim-Christian Dialogue and on the Council of Chalcedon. He also serves on the International Anglican-Oriental Orthodox Commission. He and his wife Madline have two sons. For further information, please see his *curriculum vitae*: https://alexandriaschooloftheology.com/

Sherif A. Fahim:

Sherif Fahim, BSc (Alexandria University), BTh (AST), MAR (Moore College, Australia), ThM (Puritan Reformed Theological Seminary). He earned his PhD from PRTS. His dissertation covers the title "The Relationship between Justification and Sanctification according to Romans 6." He lectures in the Departments of the Bible and Systematic Theology in St. Athanasius and St. Cyprian. His areas of special interest are the Theology of the Epistle to the Romans, Christology Soteriology and Eschatology. He has published on the Epistles to the Hebrews and to the Romans. Sherif is an Elder in the Evangelical Church of Egypt (i.e., Presbyterian) in Sidi Beshr Kebly, Alexandria. He and his wife Marian have three daughters. For further information, please see his *curriculum vitae*: https://alexandriaschooloftheology.com/

Mark T. Senada:

Rev. Mark Senada, BA (Menoufia University), BTh (AST), MAR (Trinity School for Ministry, USA). Mark is the Acting Academic Dean and Acting Administrator of St. Athanasius, and he lectures in the Department of the Bible in St. Athanasius and St. Cyprian. His special interests are the theology of the Pentateuch, the historical books and the Major Prophets. His MAR Thesis was a comparison of the concept of Holy War in Joshua and contemporary Jihadist movements. He is an ordained priest and youth pastor in the Anglican Diocese of Egypt. Mark is engaged to be married to Joy Samuel. For further information, please see his *curriculum vitae*: https://alexandriaschooloftheology.com/

Shady Anis

Shady Anis, BSc (Menoufia University), MAR (Trinity School for Ministry, USA). He is currently pursuing a PhD at the University of Cambridge, UK. He lectures in the Department of Systematic Theology in St. Athanasius and St. Cyprian. His areas of special interests are Theological Anthropology, Justification, Martin Luther and Thomas Cranmer. Shady has published on Reformation Theology in a Contemporary Islamic Context and Anglican understandings of Anthropology. Shady is the former North African Regional Director of the Alpha Course and is a Lay Reader at St. Michael's Anglican Church, Heliopolis. He and his wife Eman have one daughter, Nour, and one son, Youssef. For further information, please see his *curriculum vitae*: https://alexandriaschooloftheology.com/

Mark W. Abdelmesseih

Mark Abdelmessieh, BSc (Helwan University), BTh (AST), MAR and ThM (PRTS). He is Pursing his DMin degree in Preaching at PRTS. He lectures in the Departments of Bible, Theology and Practical Theology at St. Athanasius. His areas of special interests are Apologetics, Missions, and

Introduction to Scripture. Mark is an active member in the Evangelical Church of Egypt (i.e., Presbyterian) in Ain-shams, Cairo. He and his wife Rosie have Three sons, Matthew, Luka, and John. For further information, please see his *curriculum vitae*: https://alexandriaschooloftheology.com/

X. Part-Time Faculty Members

Mina Salib:

Mina is currently a Lecturer in St. Athanasius Provincial Seminary of the Anglican/Episcopal Church in Egypt, and the publishing director at the Episcopal Publishing House (EPH). He is also the consultant editor of Orient and Occident e- magazine. Mina belongs to Coptic Christian heritage. He holds a Bachelor of Accounting and a Bachelor of Theology. He also holds a Master of Arts in Early Christianity (MA) from the Episcopal College in Egypt in a joint program with the Institute of Early African Christianity (CEAC) in the USA, a diploma (diploma) in theology from the Institute of St. John of Damascus at the University of Balamand in Lebanon, and a Master of Orthodox Theology (ThM) from Agora University, USA.

His areas of expertise: Early Christianity, Contextual Theology, Political Theology, Philosophy, Trinity, Christology, Middle East Affairs and Politics; in addition to interests in the New Testament and textual criticism.

Rev. Dr. Frank Newell

DMin (Trinity Evangelical Divinity School), MDiv, Reformed Theological Seminary. Frank serves as professor of Practical Theology teaching Pastoral Theology, Counseling and Effective Education at the Alexandria School of Theology. Frank seeks to train pastors and leaders to apply the gospel to their lives and the lives of those in the church. He is an ordained Presbyterian pastor. He is married and has 3 grown children.

Demiana Intisar Kamel

Bachelor of Arts (department of Arabic language- Alexandria University). She works as an Arabic language teacher for Governmental High school. Demiana works in Proofreading, and she edited several books. He teaches the Arabic language at St. Athanasius Provincial Seminary.

Nabila Mansour:

 Nabila Mansour, Bachelor of Arts (University of Alexandria, Egypt), Master's degree in Ancient African Christian Studies (Centre for Ancient African Christian Studies, Eastern University, United States and Alexandria School of Theology), Diploma from the Institute of Coptic Studies (Faculty of Arts, Alexandria University). registered for a master's degree,

Faculty of Arts, Alexandria University. She is a lecturer and a mentor at Alexandria School of Theology, her research areas are History, Coptic studies. Nabila is working as director of the Information center and Office of Scientific Publications, City of Scientific Research, High Education Ministry, she is married and has one son.

XI. Visiting Professors

The Rev'd Canon Dr. Ashley Null

Theological Advisor to the Diocese of the Carolinas AshleyNullAuthor of Thomas Cranmer's Doctrine of Repentance: Renewing the Power to Love (Oxford 2000), the Rev'd Canon Dr. Ashley Null is an internationally respected scholar on the grace and gratitude theology of the English Reformation. Holding research degrees from Yale and the University of Cambridge, Ashley has received numerous awards for his work, including Fulbright, National Endowment for the Humanities and Guggenheim fellowships as well as being elected fellow of the Royal Historical Society and the Society of Antiquaries in London. He currently holds a research post funded by the German Research Council at Humboldt University of Berlin and is a visiting fellow at the Divinity Faculty of Cambridge University and St. John's College, Durham University. His project is editing the private theological notebooks of Thomas Cranmer, the author of the independent Church of England's founding formularies, for Oxford University Press. This is a five-volume project. In addition to his scholarly activities, Ashley is an ordained Episcopal priest, Canon Theologian of the Episcopal Diocese of Western Kansas, Theological Advisor to the ACNA Diocese of the Carolinas and Senior Fellow of the Ridley Institute of St. Andrew's, Mount Pleasant, South Carolina. He travels widely throughout the Anglican Communion sharing the godly biblical heritage of Anglicanism. He teaches regularly in seminaries and churches in the Americas, Europe, Africa and Australia. Furthermore, having grown up in Kansas, he is co-chair of the National Drovers Hall of Fame Museum Development Committee and the author of "Cowboys, Cowtowns and Cattle Trails" in 150 Years of Kansas Beef (Donning Company, 2011).

Finally, Dr. Ashley serves as a chaplain to elite athletes and coaches, helping them to integrate the Reformation's emphasis on the unconditional love and grace of God with their vocation as professional sportspeople. He is the author of Real Joy: Freedom to be Your Best (Haennsler, 2004) and served for six years as chairman of the Major Event Chaplaincy Commission, a group which recommends Protestant chaplains for large international sporting events such as the Summer and Winter Olympics. Dr. Ashley himself is a three-time Olympic chaplain, most recently at London 2012.

Rev. Dr. Justyn Terry

Justyn Terry is the Vice-Principal and Academic Dean at Wycliffe Hall. He previously served as Dean/President (Principal) of Trinity School for Ministry, Pittsburgh, USA, where he was also Professor of Systematic Theology. Before moving to the United States, Justyn was Curate of St John's Hyde Park, and Vicar of St Helen's, North Kensington. Prior to ordination, Justyn was a Physics teacher and then an International Marketing Manager in the Electronics Industry.

His academic interests are in the areas of the doctrine of atonement and of Anglican theology, especially as it applies to ministerial practice. He is serving as the treasurer in The Alexandria School of Theology Education System board.

Justyn is married to Cathy, and they have two daughters. For relaxation, he plays jazz trumpet and trombone.

Rev. Dr. Don Collett

He was ordained Deacon at All Saints Cathedral, Cairo, by Archbishop Mouneer Hanna Anis on Saturday evening, the 26th of March, 2016. An Associate Professor of Old Testament at Trinity School for Ministry in Ambridge, PA, USA, Dr. Collett is a passionate advocate for reading the Old Testament as Christian Scripture and specializes in Biblical Theology. The Episcopal / Anglican Diocese of Egypt with North Africa and the Horn of Africa is providing canonical oversight to Dr. Collett, who will regularly visit the region as visiting scholar at The Alexandria School of Theology. At his ordination Dr. Collett preached from Genesis 15:1-18 on the justifying faith of Abraham which relies on the work of Christ. Archbishop Mouneer exhorted Dr. Collett with these words during the service: "May Almighty God who has given you the will to carry out all these things, give you the power to accomplish them, so that He can finish the work that He has started in you, through Jesus Christ our Lord."

Rev. Dr. Bill Salier

He works as a consultant with the GAFCON Theological Education Network. This is a network of Bible colleges, relating to one another with the overall aim of providing sound theological education to serve Anglican churches around the world. Bill is married, has three girls, and lives in the inner city of Sydney. He became a Christian in his late teens, started working life as a primary school teacher before completing a BTh at Moore College, and then served as an assistant minister in an Anglican church in Sydney's southwest. He taught New Testament at Moore College for 18 years and was the Principal of Youthworks College for six years, before taking up this latest role.

XII. Teacher Assistants

Matta Nassry

Matta Nasry, B.Pharm. (Ain Shams University), B.Th. (AST), currently a Th.M. student (AST). He assists in Research Methodology and Systematic Theology at St Athanasius. Matta is a licensed lay minister in the Anglican Diocese of Egypt. He is married to Randa and has Raef.

Fady Delor

Fady Delor, BBA (Modern Academy for Computer Science and Management Technology), BA (Alexandria School of Theology), ThM Student (Puritan Reformed Theological Seminary). Fady

teaches Introduction to the Old and New Testament and Modern Church History at AST. Fady is an Anglican Lay Leader.

David Joseph

David Joseph, M.A. (DAI USA, ETSC Cairo), BSc (Faculty of Pharmacy, Ain Shams University), and current ThM student (PRTS). David teaches Biblical Greek and New Testament studies at St Athanasius. His research areas are the linguistic exegetical approaches to the Bible, biblical theology and New Testament Greek Exegesis, with emphasis on exegesis practical connotation in Christian life. David is a member of a Presbyterian church. He has been married to Engy just recently.

Lydia El-Dip

El Dib, Lydia, BA French literature (University of Alexandria), BTH (Alexandria School of Theology), ThM student (Puritan Reformed Theology Seminary). Lydia teaches Hebrew at St Athanasius and translates pastoral theology subjects from English to Arabic. Her research areas are in biblical theology. Lydia is also an Arabic and French teacher. She is married to Philippe and has two Childs. She assists in teaching the Hebrew language and Theological English.

XIII. Community Life

Since learning theology is best done in the community, St. Athanasius values the social and the relational aspects of education. To this end, the Seminary has adopted regulations and maintains expectations to enhance the life of this community.

A. Chapel

Communal worship lies at the very heart of St. Athanasius' life as a community. Chapel is held from 12.30 -1.30 pm every Friday of teaching weekends. Chapel attendance is mandatory for all students. Although worship is organized according to Anglican practice, St. Athanasius strives to make all students, regardless of denomination, feel at home during services. Every student at some time during their time at the Seminary should expect to be invited to participate in leading worship, preaching, music, readings, or prayers. The order of service for the day, including the lectionary readings, the worship leader, preacher, prayers, can be found on Moodle. Students who are auditing classes or who are visiting (including families of students and staff) are welcome to attend.

B. Mentoring Groups

Mentoring groups are fundamental for St. Athanasius' goal of fostering relational aptitude, self-awareness and spiritual formation in the lives of its students. Every academic year each student is assigned to a gender-specific small group of twelve which creates a safe environment for developing deeper relationships and engaging in open discussion. Guided by an experienced

mentor appointed by the Seminary, students learn how to relate academic issues to pastoral concerns, e.g., helping one another to develop a vision for gospel ministry; learning how to listen to others and respond appropriately; and, discussing with one another their theological studies and the practical applications therein. Students will also be encouraged to pray with one another and to feel free to share matters of a more personal nature. Since these groups provide valuable opportunities for developing leadership skills, students are expected to actively participate. Mentoring Groups meet formally each week during term time on Fridays at 3:00pm for about 50 minutes and may meet informally at other times of their choosing during the week.

C. Retreats

Each academic year, St. Athanasius holds course lectures in a retreat format. As with all required course lectures, attendance at the retreat is mandatory. In addition, however, by bringing together students from both campuses, the retreat is also a unique opportunity for mutual fellowship and encouragement.

D. Outreach to the wider community

St. Athanasius organizes annual outreach projects through selected local churches. Under the leadership of their group mentors, students engage in a wide range of evangelistic, social, and educational opportunities in the context of a local Christian ministry which may or may not be Anglican. Most outreach projects are residential where students are placed in local homes. Taking part in one of these opportunities is specifically helpful to those who are not engaged in ministry in their local church but need to fulfil the credit requirements of practical ministry.

Because all of the above aspects of community life are integral to a proper theological education, St. Athanasius requires its students to earn credit hours through their participation in chapel, mentoring groups, attendance at retreats and outreach activities.

XIV. Other aspects of community life

A. Friday mid-afternoon break

A break from instruction is offered from 3 to 4pm on Fridays. Usually, students gather at the cafeteria where they can buy some food or share together food which they brought from elsewhere. This break is also an opportunity to meet with faculty and staff members in an informal setting. Please note that the cafeteria in Cairo is operated by All Saints' Garden and the one in Alexandria by St. Mark's Guesthouse. St. Athanasius expects its students to treat every person with dignity and respect at all times, including Cafeteria workers. If students feel dissatisfied with their experience at their Cafeteria, they should talk with a St. Athanasius administrator.

B. Accommodation

Students are required to find their own accommodation for seminary weekends. A list of Guesthouses in Cairo and Alexandria can be found in Appendix [xxx]. Students are welcome to stay at the Diocesan guesthouse in Cairo or Alexandria as found in the appendix, but they must make their own booking.

C. Dress Code

Since the Seminary has people from a wide range of Christian backgrounds as well as having Muslim neighbours, students are encouraged to wear appropriate clothes. Anglican ordinands and clergy students may be asked to wear their clerical attire on some occasions. Please see section (xxxx) for guidelines regarding the dress code for the Graduation Ceremony.

D. Verbal, Physical, and Sexual Abuse

1. St. Athanasius will not tolerate any behaviour which shows a profound lack of respect for the worth and dignity of every human being as revealed in Scripture. Hence, the Seminary takes any suggestion of verbal, physical or sexual abuse very seriously. Although the decision to speak to someone about these matters is never easy, students are encouraged to contact the Chaplain or the Director of Mentoring, to report any form of abuse. As the initial contact persons for abuse, these members of staff stand ready to listen to and address any concerns.

2. Students, please be assured, whether you may be concerned for others or for yourself, that any inquiry can be anonymous and does not commit you to any further action without your consent. If you feel that you did not receive adequate assistance from the contact persons, please know that you have the right to bring the issue directly to the Principal of St. Athanasius. If you remain dissatisfied with the Principal's decision, you may then appeal to the President of the AST Education System.

3. The St. Athanasius follows the Provincial Safeguarding Policy can be found in Appendix 5 of this handbook.

XV. Tuition Fees

A. The Board of the AST Education System sets the tuition fees at an artificially low level to make theological education financially feasible for as many people as possible.

B. Tuition Fees for Degree Students
   1. For the academic years 2022-2024 tuition is set at 2000 EGP per annum.

2. These fees are due in two instalments: i) 50% upon admission; ii) 50% by the first day of the next semester.

C. Tuition Fees for Non-degree Students
   1. The fee per course is 350 EGP.
   2. This fee must accompany the non-degree application form. (Please see Appendix xx)

XVI. Financial Aid

A. Request for Financial Aid upon application.
   1. If students are not able to afford the tuition fees, they should include an application for financial aid (see Appendix 6) with their admission application.
   2. Every student must make a meaningful contribution toward their tuition. If a student applies for a reduction in the standard fees, the Seminary Financial Aid Committee will assess their circumstances and decide if a reduction should be granted, and if so, how much.
   3. Submitting an application for financial aid does not imply automatic approval of the request. The applicants are notified of the result of their request no later than the first day of the academic year.
   4. Financial Aid is only granted for the current academic year, neither to help pay overdue fees from the previous year or anticipated fees for the following year.
   5. The Seminary always seeks to be supportive of students' facing financial difficulties. Hence, St. Athanasius will endeavor, within the constraints of its own limited financial resources, to be as helpful as possible.

B. Emergency request for Financial Aid during course of studies.
During the course of their studies, if students face an unexpected change in their financial situation, they should request assistance by filling out a new Request for Financial Aid form (See Appendix 6).

Appendix 1

Auditor form

Class Code:
Name of the Auditor:
Email address of the Auditor:
Circle one of the following:

- AST student
- External Auditor

If you are an external auditor, please complete the following details:

Address:
Mobile phone No.:
Occupation:
Last degree:
Church:
Name of the Priest/ Church Leader:
Leader's phone number:

Signature of the Student

Approval of the Academic Dean

Appendix 2

Request for Late Assignment Submission

Class Code:
Semester: Year:
Instructor:
Name of the Student:
Email:

Type of the research/Assignment:

Original deadline for submitting the required research/Assignment:

Reason for requesting an extension:

Requested new date for submitting the assignment:

The decision of the Academic Dean:

Excuse for an Absence

Class Code: Year:

Name of the Student:

Email:

Date of the Absence:

Name of Instructor:

Number of the lectures missed:

Specific Reason(s) for Absence—Please circle all that apply:

- Death of any First-degree relatives (Father, Mother, Siblings, Spouses, Children)
- Military service (One time only)
- Hospital admission or a serious illness
- Emergency that hindered the student from travelling to campus
- Wedding Day (Please specify the date)

Other reasons:

The decision of the Academic Dean:

Appendix 4

Withdrawal Form

The Name of the Student: Year:
Email:
Semester:
Withdrawal Period (Please circle):
- One semester (please specify):
- Two semesters
- Permanently

Reason for withdrawal (Please circle):
- Academic
- Personal
- Financial
- Other:

Please elaborate on the reason given:

Received by the Principal and the Academic Dean:

Appendix 5

Application for Readmission

The Name of the Student:
The Semester(s) already completed:
Student's Email:
Semester/year to be readmitted:
Academic Record

- Completed classes:

- Failed classes:

Financial Record

- Has the student paid his/her tuitions fees?
- If the answer is no, Please indicate the amount of overdue fees:

The decision of the Principal and the Academic Dean:

Appendix 6
Financial Aid

Date:

The Name of the Student:

Occupation:

Marital Status:

Please explain the need for applying for Financial Aid:

Have you considered asking for support from other sources, e.g., your local congregation and/or church denomination?

Students' signature:

Decision of the Seminary Financial Aid Committee:

Appendix 7

St. Athanasius Provincial Seminary
Application for Admission -The academic Year 2022-2023

Date:
Name of the applicant:
Address:
Landline No.:   Mobile No.:
Email Address:
Date of Birth: Day…….. Month…….. Year……….
Location of Birth:
Nationality:
Job:
If you are not Egyptian, how long have you lived in Egypt till the day of applying?
Current social status:
Marital status history:
Husband's name/ wife - (fiancé-fiancée)
Number of children and their dates of birth:

How did you become aware of St. Athanasius Provincial Seminary?

If your application is approved, when do you intend to commence your studies?

What degree are you seeking to attain?

Which campus do you plan to study at - Cairo, Alexandria, or Menya?

Have you completed any degrees at other colleges?

a. If yes, do you wish to transfer any credit hours?
b. If yes, please provide details of the college, courses, and credits per course.

Have you previously had your application declined at any theological college?
a. If yes, please explain the reason.

List of Post-Secondary Education or Diploma Institutes/Colleges:

College/institute name	Date	Degree
....	....	....
....	....	....
....	....	....

Write a list of your previous work experience, including all the jobs you held

Employer	Job Date	Type of Employment	Reasons for leaving work
....	....	....	....
....	....	....	....
....	....	....	....
....	....	....	....

Church/ denomination:
Church name:
Church address:
Priest/Leader:
The duration of your attendance at this church:
Are you looking to apply for ordination?   If your answer is yes, in which denomination?

Please, recommend three names of people who know you and can write recommendation letters for you. Please make sure you list three people from church, work, and any academic background.

1. **Pastor of the Church**
Name:
His nickname:
Church name:
Phone:
E-Mail:
2. **An academic employee or professor**
Name:
His nickname:
Church name:
Phone:
E-Mail:

3. **Church member**
Name:

Church name:
phone:
E-Mail:

Church Ministry report form

Student's Name:

Year:

Academic Year:

Ministry Leader's name:

Name/Tel of the Leader:

Ministry Place:

Ministry type:

Ministry hours per week:

What is the nature of your role in this ministry in general? Please describe your role during this reporting period.

What are the most important topics covered at the college during this report that have influenced your ministry?

How have they impacted your acquisition of theological or spiritual values?

How have these theological ideas influenced:
 a) Your relationship with God.
 b) Your relationship with your colleagues.
 c) The way you approach your ministry.

What were the most significant challenges you encountered during this reporting period? (spiritual, social, psychological, physical)

How did you address these challenges?

What strengths and weaknesses have you discovered during your ministry in this report?

Are there any pressing issues you would like to discuss during individual or group counseling sessions?

Student's signature:
Ministry Leader Signature:

Appendix 9
Conference Report

Student's Name:
Year:
Academic Year:
Date of the Lecture:
Period of the Lecture:
Place of the Lecture:

What is the name or slogan of the conference?

Who is responsible for organizing it?

How did you become involved, and have you ever participated in the same conference before?

What are the main groups attending the conference, and what is its purpose—spiritual, social, educational, entertainment, or a combination of these?

Could you briefly outline the conference program and how you prepared for it?

Regarding your role in the conference, what responsibilities did you have?

What spiritual experiences did you gain during the conference?

Please share the most significant experiences, information, and relationships you acquired during the event that will positively impact your future service.

Reflect on the most significant challenges you encountered during the conference, such as intellectual, organizational, financial, spiritual, or physical obstacles.

How did you tackle these challenges and perceive the hand of God guiding you through them?

Student's signature:
Conference/Ministry Leader Signature:

Appendix 10
Group follow-up report form

Student's name:
Date:
Year:
Academic Year:
The name of the Mentor:
The Place of Mentoring Session:

What are the key topics discussed during the group counseling session that holds the utmost significance?

What advice, ideas, or suggestions were provided by the guide or the group to assist you in this matter?

How will you address this matter? Please provide a detailed description of a specific action you could take in response to the points discussed.
Did you find the discussion within the group difficult? If so, could you please share your thoughts on the reasons behind it?

We would appreciate it if you could contribute any of your ideas, goals, or suggestions based on your experiences in the mentoring process. These insights

could greatly enrich our understanding and improve the overall effectiveness of the group's dynamics.

Appendix 11
Individual follow-up report form

Student's name:

Date:

Year:

Academic Year:

The name of the Mentor:

The Place of Mentoring Session:

Classify the type of counseling as follows:
- Spiritual counseling
- Periodic follow-up counseling
- Service leader counseling
- Confessed father counseling
- Psychological counseling
- Social counseling

Did you or the counselor specifically discuss and agree upon the topics that will be addressed in this session? If so, could you elaborate on the reasons behind this decision?

What are the key subjects addressed during the individual counseling session?

What is the crucial topic of discussion during the counseling session that holds significant importance for you?

What advice, idea, or suggestion did the guide provide to assist you in this matter?

How do you plan to address this matter? Please describe a specific action you could take in response to the discussion

Did you find the discussion in this counseling session difficult or not? What do you think might be the reason for that?

Could you kindly share any insights, objectives, or recommendations derived from your mentoring experience?

Appendix 12

Lecture/Forum Report

Student's Name:
Year:
Academic Year:
Date of the Lecture:
Period of the Lecture:
Place of the Lecture:

How did you come to know about this lecture, and who was responsible for organizing or announcing it?

What is the title of the lecture, and who was the speaker?

What motivated you to attend this lecture, and what were your specific objectives in doing so?

Could you provide a summary of the main points or ideas that were presented during the lecture?

Assessment of the lecture based on the following criteria:

Duration and timing of the lecture: Share your thoughts on whether the length and timing of the lecture were appropriate or if any adjustments could have been made.

Method of organization: Evaluate how well the lecture was structured and organized in terms of presenting ideas, examples, or supporting evidence.

Clarity and consistency of ideas presented: Assess how clear and coherent the ideas presented by the speaker were, and if the flow of information was consistent throughout the lecture.

The ability of the speaker to influence and persuade: Share your thoughts on how effectively the speaker engaged the audience and whether they were able to persuade and inspire the listeners.

Regarding the lecture's topic, discuss its importance by highlighting both positive and negative aspects.

Did the lecture introduce any new or unconventional ideas?

If so, what were they, and in your opinion, how impactful are they?

Did these ideas motivate you to explore a specific subject further?

Evaluate the practical benefits you derived from the lecture, particularly in relation to your service to others, your relationships, your spiritual growth, or your college studies.

Would you consider presenting the same lecture in your church or meeting? If yes, explain your reasons for doing so.

Please provide proof of your attendance at the lecture, if available.

Student's signature:

Appendix 13

Outreach Report

Student's Name:
Year:
Academic Year:
Date of the outreach:
Period of the outreach:
Place of the outreach:
Outreach Leader:

Have you participated in any previous outreach programs? If yes, could you provide a brief overview of your involvement?

How did you come to know about or get involved in this outreach program?

What type of outreach was it? (Medical only, social only, spiritual only, or a combination of goals?)

What was the purpose of the outreach, and who was the target group for the services?

Briefly describe the daily outreach program.

Discuss your role in the outreach and the responsibilities you had.

How has the experience of attending an outreach program benefited you in terms of:
a) New experiences you encountered.

b) Spiritual growth or lessons learned.

c) Practical experiences in your field of service.

Mention any challenges you faced during the outreach, such as theological, intellectual, psychological, emotional, physical, or financial challenges. How did you deal with these challenges? How did you perceive the support or guidance from the divine in handling these difficulties?

Student's signature:
Outreach Leader Signature:

Appendix 14
Course/Workshop Report

Student's Name:
Year:
Academic Year:
Date of the workshop:
Period of the workshop:
Place of the workshop:

Who is responsible for conducting this course/workshop?

How were you nominated or selected to participate in it?

Could you provide information about the cost associated with attending the course/workshop?

Have you ever taken part in similar courses/workshops before? If so, when did you participate in them?

Elaborate on your objectives and aspirations for joining this course/ workshop.

What specific goals do you aim to achieve through your participation?

Share insights into how you prepared yourself for the course.

Briefly outline the program and schedule of the course/ workshop.

Reflect on how the knowledge and skills gained from this course/workshop will benefit you in various aspects of life, such as your service to others, relationships, spiritual growth, and professional endeavors.

Do you plan to attend other courses/ workshops, and what motivates you to pursue further learning opportunities?

Discuss the most significant challenges you encountered during the course/workshop and how you successfully dealt with them.

Whether these challenges were related to the course material, personal struggles, or any other obstacles, describe the strategies you employed to overcome them.

Student's signature:

Appendix 15
Worship Report Form

Student's name   Place of worship
Academic year   Date:

Please provide a summary of the key points covered in today's worship sermon.

Which aspects or points from the sermon had a personal impact on you?

How do you plan to apply the insights from the sermon in your daily life, interactions with others, service, and strengthening your relationship with the Lord?

What are your comments and evaluations on today's worship concerning the following aspects: Organization, Clarity of the Message, Period of Praise, and Period of Prayer?

Do you have any suggestions or ideas for upcoming worship sessions in the college?

APPENDIX 16

Provincial Safeguarding Policies

SAFEGUARDING POLICIES

ALEXANDRIA SCHOOL OF THEOLOGY

_____

I. INTRODUCTION:

A. Safeguarding principles

This Child Protection Policy is based on Keeping Children Safe International Safeguarding Standards; the Convention on the Rights of Persons with Disabilities (UN CRPD) and its related UN conventions; the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), adopted in 1979, the UN Convention on the Rights of the Child, 1989 (and it's optional protocols); the UN Statement for the Elimination of Sexual Abuse and Exploitation and all child- related UN conventions; the national child protection and vulnerable adults legislation of [insert name of country] and international good humanitarian practice.

- All children and vulnerable adults have equal rights to protection from harm.
- Everybody has a responsibility to safeguarding children and/or vulnerable adults
- Organizations have a duty of care to children, vulnerable adults with whom they work, are in contact with, or who are affected by their work and operations
- If organizations work with partners, churches, CBOs, CSOs they have a responsibility to help them meet the minimum requirements on safeguarding.
- All actions on safeguarding are taken in the best interests of the child or vulnerable adult, which are paramount.

B. Definitions and Terms

1.   Province: The Episcopal/Anglican Province of Alexandria the successor to the Episcopal/Anglican Diocese of Egypt. Inaugurated in 2020, the Province consists of Episcopal/Anglicans churches and their institutions in the following countries: Algeria, Chad, Djibouti, Egypt, Ethiopia, Eretria, Libya, Mauritania, Somalia, and Tunisia.

2. Safeguarding: safeguarding is the responsibility that organizations have to make sure their staff, operations and programs do not harm to children and vulnerable adults, that is that they do not expose children and vulnerable adults to the risk of harm and abuse, and that any concerns the organization has about vulnerable adults and children's safety within the communities in which they work, are reported to the appropriate authorities or handled appropriately.

3. Child: Any person below the age of 18, regardless of national laws or cultural practices which may stipulate a younger age.

4. Vulnerable Adult at risk: Any person aged 18 or over, and if:

A) The adult has particular care, support or special needs and as a result abuse occurs when a vulnerable adult/adult at risk is mistreated, neglected or harmed by another person who holds a position of trust e.g. they may be in custody or secure accommodation, or she is an expectant or nursing mother; *and/or.*

B) The adult is dependent/reliant on others for the provision of basic services (not limited to e.g. safety, shelter, water, food), because of their context, such as:

- In a refugee camp or a recipient of as part of an NGO relief distribution, and are potentially vulnerable to exploitation or abuse as a result of their status or their lack of power and control; *and/or*

• The adult is in an unfamiliar country and location

C) The adult is in a relationship (work or social) or in contact with another adult who seeks to misuse their position of authority or trust to control, coerce, manipulate, or dominate them.

5. Definitions of harm

'Do no harm' refers to organizations' responsibility to 'do no harm' or minimize the harm they may be doing inadvertently as a result of inappropriate programming.

- **Physical abuse:** actual or potential physical harm perpetrated by another person, adult or child. It may involve hitting, shaking, poisoning, drowning and burning. Physical harm may also be caused when a parent or carer fabricates the symptoms of or deliberately induces illness in a child.

- **Sexual abuse:** forcing or enticing a child to take part in sexual activities that he or she does not fully understand and has little choice in consenting to. This may include, but is not limited to, rape, oral sex, penetration, or non-penetrative acts such as masturbation, kissing, rubbing and touching. It may also include involving children in looking at, or producing sexual images, watching sexual activities and encouraging children to behave in sexually inappropriate ways.

- **Sexual exploitation:** a form of sexual abuse that involves children or vulnerable adults being engaged in any sexual activity in exchange for money, gifts, food, accommodation, affections, status, or any else that they or their family needs. It usually involves a child being manipulated or coerced, which may involve befriending children or vulnerable adults or any beneficiary, gaining their trust, and subjecting them to drugs and alcohol. The abusive relationship between victim and perpetrator involves an imbalance of power where the victim's options are limited. It is a form of abuse that can be misunderstood by children and adults as consensual. Sexual exploitation manifests in different ways. It can involve an older perpetrator exercising financial, emotional or physical control over a young person. It can involve peers manipulating or forcing victims into sexual activity, sometimes within gangs and in gang-affected neighborhoods. It may also involve opportunistic or organized networks of perpetrators who profit financially from trafficking young victims between different locations to engage in sexual activity with multiple men or women.

- **Sexual harassment:** Unwelcome sexual advances, requests for sexual favors, and other verbal or physical conduct of a sexual nature that tends to create a hostile or offensive work environment. While such conduct can be harassment of women by men, many laws around the world which prohibit sexual harassment and recognize that both men and women may be harassers or victims of sexual harassment

- **Neglect and negligent treatment:** allowing for context, resources and circumstances, neglect and negligent treatment refers to a persistent failure to meet a child's basic physical and/ or psychological needs, which is likely to result in serious impairment of a child's healthy physical, spiritual, moral and mental development. It includes the failure to properly supervise and protect children from harm and provide for nutrition, shelter and safe living/working conditions. It may also involve maternal neglect during pregnancy as a result of drug or alcohol misuse and the neglect and ill treatment of a disabled child.

- **Emotional abuse:** persistent emotional maltreatment that impacts on mental wellbeing and mental health. Emotionally abusive acts include restriction of movement, degrading, humiliating, bullying (including cyber bullying), and threatening, scaring, discriminating, ridiculing or other non-physical forms of hostile or rejecting treatment.
- **Commercial exploitation:** exploiting a child or a vulnerable adult in work or other activities for the benefit of others and to the detriment of the child's physical or mental health, education, moral or social-emotional development. It includes, but is not limited to, forced labour.

C. Scope

This policy and procedures apply to all staff and associates.
- All services and activities of the province or subsidiary bodies authorized by or under the control of the province.
- All the employees and volunteers within the province or engaged by the province.

II. PREVENTION

The Province is committed to a practice which protects children and vulnerable adults provides a safe and secure environment. The Province accepts and recognizes the responsibilities to develop awareness of issues which cause children and vulnerable adults harm. The province will endeavor to safeguard children and vulnerable adults by:

- Adopting child protection guidelines through a code of behavior for staff and volunteers.
- Sharing information about child protection and good practice with children, parent and staff.
- Carefully following the procedures for recruitment and selection of staff and volunteers.
- Providing effective management for staff and volunteers through supervision, support and training.

A. Risk assessment and Risk mitigation

A risk assessment of all operations, programs and project activities will be conducted. Risk mitigation strategies will be developed, which minimize the risk to children, and incorporated into the design, delivery and evaluation of programs, operations and activities which involve or impact upon children.

B. Safe recruitment

The province will ensure that it applies the highest standards in its recruitment and vetting policies across the organization. Candidates are checked for their suitability for working with children and their understanding of safeguarding.

Protection checks, such as disclosure of previous convictions or police checks (if disclosure is unavailable), forms an important part of our recruitment policy and covers all those representatives that we have an employment relationship with. If police checks are impossible, other checks are put into practice and noted. Checking evidence of identity and the authenticity of qualifications, requesting self-declarations about previous convictions, and a minimum requirement of at least two references are carried out in all cases.

In addition, board members responsible for recruiting staff will undertake further education on Child/Member Protection.

C. Behavior protocols/code of conduct

The Province as organization bases its work in specific code of conduct which is a clear and concise guide of what is and is not acceptable behavior within the organization. The Annex A provides The Code of Conduct.

D. The Education/training

All staff volunteers and associates will receive safeguarding training to help them understand why it is necessary to safeguard and protect children and to be fully aware of the procedure for reporting concerns and the associate legal requirements. Staff will receive a short induction on

safeguarding at the time of their engagement with the organization. Staff with particular responsibilities relating to safeguarding will be provided with a more in-depth training within 6 months of their engagement.

Associates will be briefed on safeguarding and their responsibilities under the policy upon engagement with the organization.

Children and families will be informed on the Province commitment to safeguarding and what to do if they have concerns about a child.

All staff and children are aware of the designated Safeguarding Officer (CSO) or Safeguarding Focal Point who is responsible for receiving reports of concerns and advising on assessing and mitigating risk in line with Province policy and procedures.

E. Safe program design
The province is aware of designing and delivering programs according to the objectives of the organization, code of conduct and risks, in order to provide programs and projects that guarantee the safety of children and vulnerable adults.

F. Communications – use of images and children's information
In our use of information and visual images, both photographic stills and video, our overriding principle is to maintain respect and dignity in our portrayal of children, families and communities. Our communications policy/guidelines detail our procedures.

G. Social media
The province views social media as a massive way to communicate its safeguarding policy to a large community of people not only locally but internationally, letting others know that the organization cares and fights for the security of children and vulnerable adults.

On the other hand, the Province considers that at all times, the dignity of children and vulnerable adults at risk must be respected. Therefore, all personal information and details of children or vulnerable adults/adults at risk, which may identify them or may increase the potential risk of harm or injury to their name or reputation or their families should not be used.

H. Responsibilities
The policy has been approved by the Diocesan executive board.

Partners
This policy applies to anyone who represents the Province in any capacity - this includes all 'staff and, representatives'.

Partners and their staff are bound by the principles in the Partnership Agreement which make Safeguarding Children and vulnerable adults at risk mandatory. Partners must either have their own Safeguarding policy or abide by the Province's Safeguarding policy for the duration of the Partnership

Reporting / responding to concerns

The Province will receive disclosures from children with sensitivity and will strive not to retraumatize children in their handling of complaints. If a child or young person tells you they are being, or have been, abused:

- Listen to and accept what the child or young person says but do not press for information.
- Let the child or young person know what you are going to do next and that you will let them know what happens.
- Do not investigate and do not inform questions or confront the alleged abuser.
- Take the alleged abused seriously.
- Record carefully what you have heard on the reporting form.

Identifying information about children will be shared on a 'need to know' basis only. Any staff who raise concerns of serious malpractice will be protected as far as possible from victimization or any other detrimental treatment if they come forward with serious concerns, provided that concerns are raised in good faith. Deliberate false allegations are a serious disciplinary offense and will be investigated.

The subject of the complaint (alleged perpetrator) and all witnesses must cooperate fully and openly with internal and statutory investigations and hearings. Their confidentiality will be protected and information which could identify them will be shared on a 'need to know' basis only. A document to manage and investigate safeguarding complaints will be created to provide guidance and ensure appropriate action is taken.

Monitoring and review

Safeguarding is incorporated into the organization's risk register and quarterly and annual reporting processes. Senior management and the Board of Trustees will regularly review the risk register. This policy will be reviewed at minimum of 3 years or when it shows necessary that additional issues need to be identified and addressed through this policy.

ANNEX 1

Code of Conduct

I, [insert name], acknowledge that I have read and understand the Province's Child Protection Policy, and agree that in the course of my association with the Province I must:

- Treat children with respect regardless of race, color, gender, language, religion, political or other opinion, national, ethnic or social origin, property, disability, birth or other status.
- Not use language or behavior towards children that is inappropriate, harassing, abusive, sexually provocative, demeaning or culturally inappropriate.
- Not engage children under the age of 18 in any form of sexual intercourse or sexual
- Activity, including paying for sexual services or acts.
- Wherever possible, ensure that another adult is present when working in the proximity of children.
- Not invite unaccompanied children into my home, unless they are at immediate risk of injury or in physical danger.
- Not sleep close to unsupervised children unless absolutely necessary, in which case I must obtain my supervisor's permission, and ensure that another adult is present if possible.
- Use any computers, mobile phones, video cameras, cameras or social media appropriately, and never to exploit or harass children or access child exploitation material through any medium.
- Not use physical punishment on children.
- Not hire children for domestic or other labour which is inappropriate given their age or developmental stage, which interferes with their time available for education and recreational activities, or which places them at significant risk of injury.
- Comply with all relevant local legislation, including labour laws in relation to child labour.
- Immediately report concerns or allegations of child exploitation and abuse and policy non- compliance in accordance with appropriate procedures.
- Immediately disclose all charges, convictions and other outcomes of an offense, which occurred before or occurs during my association with the Province that relate to child exploitation and abuse.

When photographing or filming a child or using children's images for work-related purposes, I must:

- Assess and endeavor to comply with local traditions or restrictions for reproducing personal images before photographing or filming a child.
- Obtain informed consent from the child and parent or guardian of the child before photographing or filming a child. As part of this I must explain how the photograph or film will be used.

- Ensure photographs, films, videos and DVDs present children in a dignified and respectful manner and not in a vulnerable or submissive manner. Children should adequately clothed and not in poses that could be seen as sexual suggestive
- Ensure images are honest representation of the context and the fact.
- Ensure file labels, metadata or text descriptions do not reveal identifying information about a child when sending images electronically or publishing images in any form.

I understand that the onus is on me, as a person associated with [organization], to use common sense and avoid actions and behaviors that could be construed as child exploitation and abuse.

Signed

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