St Athanasius College
Student Handbook 2017
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All the information in this handbook is true and correct at the time of printing
St Athanasius College

Campuses:
100 Park Road Donvale Vic 3111
279 La Trobe St Melbourne Vic 3000 (open from July 2017)

Correspondence:
St Athanasius College
P. O. Box 1153, Mitcham North, VIC Australia 3132

Telephone:  +61 3 8872 8400
Fax:  +61 3 8872 8469
Email:  enquiries@sac.edu.au
Website:  www.sac.edu.au

Office Hours:
Monday to Friday:  9:00 am - 5:00 pm

Class Times:
Donvale Campus  7:00 pm - 9:30 pm
Eporo Tower City Campus  6:30pm – 9:00pm

Sponsoring Body
Coptic Orthodox Diocese of Melbourne and Affiliated Regions

Affiliated Associations
St Mary’s Coptic Orthodox College
SAC Bookstore
SAC press
A Message of Blessing: His Holiness Pope Shenouda III of Blessed Memory

Coptic Orthodox Patriarchate
FROM H.H. POPE SHENOUDA III
Deir Anba Rueiss, Ramses Avenue, Abbassiya,
CAIRO 11381, EGYPT
CABLE: EL ANBA RUEISS, CAIRO.

15 November, 2007

A Message of Blessing
Saint Athanasius Coptic Orthodox Theological College
Melbourne, Australia

Theological education has always been of great importance in the life of the Church of Alexandria. Such importance is evident through the establishment of the Catechetical School of Alexandria in the first centuries of Christianity. It played a vital role in educating catechumens in the upright faith and prepared them for baptism and for living a holy and pure life according to the teachings of our Lord Jesus Christ.

This Catechetical School had many great deans and scholars such as Clement of Alexandria, Pantaenus and Didymus the Blind. Hence, the Church of Alexandria brought forth great teachers, heroes of faith and pillars of the Church who are recognized by many Christians till today. St. Athanasius, the twentieth pope of Alexandria played a significant role in the Council of Nicea and defeated the Arian heresy and wrote the Nicaean Creed used in many Churches till today. It was St. Cyril of Alexandria who lead the Council of Ephesus in 431 A.D. and defended the orthodox faith against the heresy of Nestorius.

Indeed, the Church of Alexandria played a crucial role through her great theologians in leading the Christian world in the true faith that our Lord and Saviour handed to His apostles once and for all.

I am glad that Saint Athanasius Coptic Orthodox Theological College in Melbourne, Australia which was established by papal decree No. 21/29 in the year 2000 is continuing this rich tradition. This is being achieved through striving towards academic excellence, spirituality, Orthodox faith, worship and mission. The establishment of a new website this year will assist students to receive up-to-date information on the activities and work of the College.

I wish for all the students who study at this fine institution every success and a blessed and holy life.

Be absolved through the Holy Spirit and may we hear every good news and continued success for Saint Athanasius Coptic Orthodox Theological College in Melbourne, Australia.

Shenouda III
Pope of Alexandria and
Patriarch of the See of St. Mark
Welcome from the Chancellor and Dean, His Grace Bishop Suriel

I am delighted to welcome local, interstate and international students to St Athanasius College (SAC) to participate in our online and on site classes as part-time and full-time students.

I welcome school graduates, university students, Sunday School teachers, youth leaders, ministry workers and seminarians to study theology and be spiritually formed.

The College is on a growth trajectory. Our new Eporo Tower Campus, opening in the CBD in mid 2017, will present new learning opportunities for both Melbourne-based and interstate students.

The new city campus will be part of a Coptic cultural and spiritual hub including a bookstore, gallery space, conference room and a beautifully ornate Church.

At SAC we offer a selection of rich, diverse and distinctly Orthodox theological units in the School of Alexandria tradition, as founded by St Mark the Apostle.

SAC has delivered theological courses in the Coptic Orthodox Christian tradition since 2000 and was accredited in 2011 as a College of the University of Divinity.

We have built a reputation for thought leadership through our Diploma and Advanced Diploma courses. We also now offer postgraduate options with our Graduate Certificate and Graduate Diploma courses. It is anticipated SAC students can progress their scholarship to a Masters level commencing in 2018.

I wish you every success in your studies. May your God-given talents shine and may all that you do in your life be for the glory of God.

I wish you well in your studies in 2017 and may God bless you all.

Suriel
Chancellor and Dean of SACOTC
About SAC

Our Faith
The Coptic Orthodox Church was founded in approximately 55 AD by St Mark the Apostle, the writer of one of the four gospels. The Coptic Orthodox Church is one of the oldest churches in the world, deeply spiritual and conservative. The church has not deviated from the truth of the gospel and retains all its beliefs, rites and spirituality, since its apostolic foundation.

The word “Copt” basically means Egyptian. It is derived from the Greek word ‘Aigyptos.’” By removing the first and last two letters in the Greek word we have, “gypt”, which has thus become the words “Egypt” and “Copt.”

Mission
The mission of Saint Athanasius College is to provide deep appreciation and understanding of Orthodox Christianity and Coptic heritage. This is achieved through scholarship, research and the pursuit of academic excellence following the tradition of the Catechetical School of Alexandria. We aim to foster the spiritual growth and to develop the gifts of each individual through the pursuit of prayer, knowledge, communication, service, mission and fellowship to each other, through the grace of God.

Vision
The College’s vision is to become a theological teaching institute that is recognised both nationally and internationally, simultaneously building a library and resources unique in the southern hemisphere. The College views its position as a centre of excellence in teaching and research in the fields of Orthodox theology, ministry and Coptic studies.

Values
- To uphold the Orthodox tradition and faith of the church.
- To uphold the forms of the Church’s life namely koinonia, didache, leitourgia and kerygma.
- To value the dignity of all members of the College community and guard freedom from all forms of discrimination.
- To engage, develop and contribute to the spiritual formation of each individual who comes in contact with the College.
- To interact with the wider community on the local, national and international levels.
- To encourage dialogue with the various Christian denominations.
- To promote professional and nurturing relationships between staff and students.
- To promote an atmosphere of enthusiasm, innovation and professionalism.
- To ensure an atmosphere of spirituality, and to encourage Christ-like behavior.

College Crest
The St Athanasius College crest represents the vision, mission and values of our Coptic Christian Orthodox learning community.

The Coptic cross design chosen for the SAC crest is modelled on Coptic woodwork in The Hanging Church of the Virgin Mary based in Old Cairo, Egypt. The woodwork frames a 14th century Icon of St Mark. The reused wooden frame, dates back to the 12th – 14th centuries. The frame has a series of Coptic cross patterns linked around the outer edge, which form the basis of our modernised SAC crest template.

The ancient Coptic cross from The Hanging Church has purposefully been placed in a contemporary design context. This is to represent a church that is ever ancient with a treasure trove of wisdom and knowledge; and ever new with a youthful energy that is creative, innovative and desiring to grow in a deeper love and knowledge of the Father, Son and Holy Spirit, and of humanity.
The Coptic Cross is at the heart of the crest. The cross represents Jesus Christ and the mystery of the Trinity as being central to our daily lives. Our faith is uniquely expressed through the Coptic Orthodox heritage, passed on to us through the generations from St Mark the Apostle, who was martyred for his Christian beliefs in Egypt.

In the same way our College namesake, St Athanasius, the 20th Patriarch of Alexandria, fought courageously for the truth. It was his hope and joy in the victory of Christ that enabled him to stand firm in his convictions during the Nicene Council and throughout the Arian controversy. Not for nothing did he gain the title “Contra Mundum” (Against the World), for he was as steadfast in his faith and love for Christ as the martyrs who preceded him.

In this historical, cultural and theological backdrop we have chosen three colours for the crest to represent our learning community, seeking to grow in charity, as pilgrims sharing the journey to our heavenly homeland.

- The colour gold represents eternity and sanctity.
- The colour red represents redemption, salvation and the blood of martyrs.
- The colour blue represents our Heavenly homeland.

Partner in Our Mission - Support SAC

Every gift donated to St Athanasius College (SAC) through our nominated University of Divinity fund is valued and important to us.

This is because every donation helps SAC to run courses which provide theological formation and spiritual development for this generation, and future generations. Effectively every donation freely gifted builds up the Kingdom of God by forming the minds and hearts of students to prepare them for ministry and charity within a myriad of Christian fields. SAC is one of 11 affiliate colleges which operate under the auspices of the University of Divinity, and by ticking our College name on the form provided— all funds will be redirected to SAC with the necessary tax benefits made available to the donor. The University of Divinity is a higher education provider established in 1910 and is a registered charity. Donations of $2 or more are allowable deductions for income tax purposes in Australia.

www.sac.edu.au/donors
SAC Governance

Board of Governors
His Grace Bishop Dr Suriel - Bishop of Melbourne and Affiliated Regions
Very Rev Fr Macarius Wahba
Rev Fr Paul Awad
Dr Adel Zayed

College Council 2017
The Council meets every two months to discuss all issues in respect to governance of the College including finance, strategic planning and policy development.

His Grace Bishop Dr Suriel   Very Rev Fr Macarius Wahba
Assoc Prof Nasir Butrous  Rev Fr Shenouda Boutros
Dr Amir Malek              Dr Safwat Mesiha
Dr Sherif Youssef          Mr Sherif Ziada
Mrs Gehan Aboud            Rev Dr Peter Dobson

Academic Board 2017
The Academic Board is composed of ten members; three members of the college council, two from University of Divinity colleges, and the remaining five comprising members of the faculty and wider academic community. The Academic Board meets every two months to discuss the academic progress of the students, relevant student issues, course planning, innovation and all other relevant issues concerning the Academic Board.

His Grace Bishop Dr Suriel   Bishop Dr Terence Curtin
Very Rev Fr Abanoub Attalla  Rev Fr Daniel Ghabrial
Rev Dr Christopher Monaghan  Rev Fr Gregorios Awad
Rev Dr Peter Dobson          Rev Dr Peter Dobson
Rev Fr Michael Salib         Rev Dr Peter Dobson

SAC Management Committee
The SAC Management Committee meets fortnightly to discuss day to day matters in the life of the College

His Grace Bishop Dr Suriel   Rev Fr Daniel Ghabrial
Rev Fr Michael Salib          Dr Amir Malek
Rev Dr Peter Dobson         Maggie Trainor
Dorothy Kalogeropoulos
SAC Staff and Faculty

Chancellor and Dean:
His Grace Bishop Dr Suriel
Bishop of Melbourne and Affiliated Regions
dean@sac.edu.au

Deputy Dean:
Dr Amir Malek
amalek@sac.edu.au

Academic Dean:
Rev Fr Gregorios Awad
frgregorios@sac.edu.au

Director of Coursework:
Fr Daniel Ghabrial
frdaniel@sac.edu.au

Director of Academic Administration:
Rev Dr Peter Dobson
pdobson@sac.edu.au

Director of Marketing and Communication:
Maggie Trainor
mtrainor@sac.edu.au

Director of IT and Multimedia:
Mr Bassem Morgan
admin@sac.edu.au

Director of Learning Resources
Deborah Decru
ddecr@sac.edu.au

<table>
<thead>
<tr>
<th>Academic Staff</th>
<th>Teaching Areas</th>
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<tbody>
<tr>
<td>His Grace Bishop Dr Suriel</td>
<td>Religious Education, Comparative Religions, Youth Ministry</td>
</tr>
<tr>
<td>Ms Lisa Agaiby</td>
<td>Early Egyptian Monasticism, Coptic Art and Archaeology, Coptic History</td>
</tr>
<tr>
<td>Rev Fr Gregorios Awad</td>
<td>Church History, Coptic Language, Patristics, Systematic Theology, Coptic Liturgy</td>
</tr>
<tr>
<td>Very Rev. Fr Abanoub Attalla</td>
<td>Counselling, Christian Family</td>
</tr>
<tr>
<td>Very Rev Fr John Behr</td>
<td>Patristics, Church History, Systematic Theology</td>
</tr>
<tr>
<td>Rev Dr Peter Dobson</td>
<td>Pastoral Ministry, Leadership</td>
</tr>
<tr>
<td>Mr Ashraf Gerges</td>
<td>Coptic Art &amp; Iconography</td>
</tr>
<tr>
<td>Name</td>
<td>Specializations</td>
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<tr>
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<tr>
<td>Dr Samir Ibrahim</td>
<td>Counselling, Christian Family</td>
</tr>
<tr>
<td>Dr Karel Innemee</td>
<td>Liturgy, Coptic Art, Coptic Architecture, Archaeology</td>
</tr>
<tr>
<td>Fr Antonios Kaldas</td>
<td>Philosophy</td>
</tr>
<tr>
<td>Dr Amir Malek</td>
<td>New Testament, Old Testament</td>
</tr>
<tr>
<td>Abraam Mikhail</td>
<td>Patristics</td>
</tr>
<tr>
<td>Ramez Mikhail</td>
<td>Coptic Liturgy</td>
</tr>
<tr>
<td>Fr Dr George Parsenios</td>
<td>New Testament, Biblical Studies</td>
</tr>
<tr>
<td>Fr Michael Salib</td>
<td>Religious Education</td>
</tr>
<tr>
<td>Mr Shaheer Sedhom</td>
<td>New Testament</td>
</tr>
<tr>
<td>Deacon Nebojsa Tumara</td>
<td>Old Testament, Biblical Studies</td>
</tr>
<tr>
<td>Dr Youhanna Youssef</td>
<td>Arabic, Coptic, Greek (Koine), Christian Arabic Literature, Coptic History</td>
</tr>
</tbody>
</table>

**Visiting Faculty**

SAC may also have guest academics visiting throughout the year to conduct special seminars, intensive units of study, and symposia.
University of Divinity

Founded by an Act of the Victorian State Parliament on December 17, 1910, the University of Divinity is the oldest ecumenical institution in the world offering academic degrees and awards in theology and divinity. At its founding as Melbourne College of Divinity (MCD), the college represented the Church of England, the Baptist, Congregational, Methodist and Presbyterian churches, and by co-optation the Churches of Christ. It was later enlarged to include the Roman Catholic Church and the Salvation Army. From 1993 to 2011 MCD, while retaining its autonomy and degree conferring status, was affiliated with the University of Melbourne; academic programs are also available in conjunction with Monash University.

Recent History

In late 2011, following a rigorous 15-month period of assessment, the Melbourne College of Divinity’s application for Specialised University status was approved. On 1 January 2012, the Melbourne College of Divinity officially became the University of Divinity, thus making it Australia’s first University of Specialisation and the first university to be established in Victoria in over two decades.

Current

Today University of Divinity includes nine denominational Colleges representing Anglican, Baptist, Churches of Christ, Lutheran, Roman Catholic and uniting Churches, Coptic Orthodox and the Salvation Army, and has one specialist institute, Jesuit Institute of Spirituality, and one research only college (Morling College). There is a central administration, together with academic committees responsible for the maintenance of educational standards across the institution. The member colleges and other teaching bodies, like the faculties of a university, engage in teaching and learning activities with students. However, unlike most universities, although the teaching colleges are independent, they do not grant degrees. The UD model parallels that of Oxford or Cambridge colleges in relation to the relevant university.

A theologically diverse institution, the University of Divinity is committed to ecumenical co-operation in theological education to enable each member institution to be true to its heritage and commitments, yet open to the enrichment of engagement with others. The opportunities created by such co-operation are available in few other places in the world. Students, faculty, alumni and friends of the University are proud participants in a collaborative effort that has helped to achieve collectively what member schools could not have accomplished individually.
Colleges of the University of Divinity

Australian Lutheran College
104 Jeffcott Street, NORTH ADELAIDE, SA 5006
Tel: (08) 8267 7400 or Free-call: 1800 625 193
Email: alc@alc.edu.au
www.alc.edu.au

Catherine Booth College (Salvation Army)
100 Maidstone St, RINGWOOD, VIC 3134
Tel: 03 9874 5400
Email: registrar@aus.salvationarmy.org
www.catherineboothcollege.edu.au/scs

Catholic Theological College (CTC)
278 Victoria Parade, EAST MELBOURNE, VIC 3002
Tel: 03 9412 3333
Email: ctc@ctc.edu.au
www.ctc.edu.au

Jesuit College of Spirituality
175 Royal Parade Parkville VIC 3052
Email: registrar@jcs.edu.au
www.jcs.edu.au

Morling College
120 Herring Road, MACQUARIE PARK NSW 2113
Tel: 02 9878 0201
Email: enquiries@morling.nsw.edu.au
www.morling.nsw.edu.au

Pilgrim Theological College
29 College Crescent, University of Melbourne,
PARKVILLE, VIC 3052
Tel: 9340 8800
Email: study@pilgrim.edu.au
www.pilgrim.edu.au

Stirling Theological College
44-60 Jacksons Rd, MULGRAVE VIC 3170
Tel: 03 9790 1000
Email: admin@stirling.edu.au
www.stirling.edu.au

St Athanasius Coptic orthodox Theological College
100 Park Rd Donvale Vic 3111
Tel: 03 8872 8400
Email: enquiries@sac.edu.au
www.sac.edu.au

Trinity College Theological School
Royal Parade PARKVILLE, VIC 3052
Tel: 9348 7127
Email: tcts@trinity.unimelb.edu.au
www.trinity.unimelb.edu.au

Whitley College
271 Royal Parade PARKVILLE, VIC 3052
Tel: 9340 8100
Email: whitley@whitley.unimelb.edu.au
www.whitley.unimelb.edu.au

Yarra Theological Union (YTU)
98 Albion Road, (PO Box 79) BOX HILL, VIC 3128
Tel: 9890 3771
Email: admin@ytu.edu.au
www.ytu.edu.au
Statement of Rights, Responsibilities and conduct of Members of the University

1. All members of the University must adhere to the highest standards of academic learning, integrity, fairness and honesty. All forms of cheating, plagiarism, or other academic fraud are strictly forbidden.

2. All members of the University are entitled to be treated fairly in all academic and administrative matters. All members of the University are entitled to appeal a decision made by the University or its Colleges or to seek resolution of a grievance in accordance with University policies without disadvantage. No decision of the University in regard to academic or administrative matters may discriminate against a member of the University or an applicant for admission to the University on the grounds of age, gender, marital status, sexual orientation, religion, colour, race, ethnicity or country of origin.

3. All members of the University have the right to be safe and to feel safe in University and College environments. Bullying or harassment in any form - spiritual, sexual, or discriminatory - is wrong and not permitted.

4. Academic staff and examiners are to grade all assessment in a timely manner and without regard to any personal knowledge of, or relationship with, any student or group of students.

5. Students are expected to participate actively in all classes and to have consideration for staff and other students and their learning.

6. Students are expected to comply with reasonable and lawful directions from University and College staff.

7. Students must not behave in a way that disrupts or interferes with any teaching or academic activity of the University.

8. All officers of the University undertake to treat personal information given to the University or its Colleges in confidence and to use it only for the purpose for which it was given. Personal information may only be accessed by people or agencies entitled to do so.

9. Each student who has been admitted to a University award is assured that educational and financial resources are in place to ensure the award may be completed. In the highly unlikely event that the University cannot deliver a course for which a student has paid fees, these will be refunded, or a place at another higher education provider arranged by the University.
<table>
<thead>
<tr>
<th>Key Event / Activity</th>
<th>Calendar Date</th>
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<tbody>
<tr>
<td><strong>Semester 1 Classes</strong></td>
<td>27 February – 2 June</td>
</tr>
<tr>
<td>Final Date for New Admissions</td>
<td>February 12</td>
</tr>
<tr>
<td>SAC Liturgy and Brunch</td>
<td>February 18 (8.30am – 12.30pm)</td>
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<tr>
<td>Final Date for Re-enrolment</td>
<td>February 19</td>
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<tr>
<td>SAC Lenten Retreat</td>
<td>February 24 – 26</td>
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<tr>
<td>First Week of Classes</td>
<td>February 27 – March 3</td>
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<tr>
<td>Census Date</td>
<td>March 21</td>
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<tr>
<td>University of Divinity Graduation</td>
<td>March 24 (St Patrick’s Cathedral, East Melbourne)</td>
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<tr>
<td>Non-teaching Period (Easter)</td>
<td>April 10 – 21</td>
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<tr>
<td>Study Week</td>
<td>June 5 – 9</td>
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<tr>
<td>Examination Week</td>
<td>June 12 – 16</td>
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<tr>
<td>Winter Intensive</td>
<td>June 23 – 25, June 30 – July 2, July 7 – 9</td>
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<tr>
<td>Results Published</td>
<td>July 14</td>
</tr>
<tr>
<td><strong>Semester 2 Classes</strong></td>
<td>31 July – 3 November</td>
</tr>
<tr>
<td>Final Date for New Admissions</td>
<td>July 16</td>
</tr>
<tr>
<td>Final Date for Re-enrolment</td>
<td>July 23</td>
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<tr>
<td>SAC Liturgy and Lunch</td>
<td>July 29 (9am – 1pm)</td>
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<tr>
<td>First Week of Classes</td>
<td>July 31 – August 4</td>
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<td>Census Date</td>
<td>August 22</td>
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<tr>
<td>Eporo Tower Campus Official Opening</td>
<td>September 10</td>
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<tr>
<td>Non-teaching period</td>
<td>September 25 – October 6</td>
</tr>
<tr>
<td>Study Week</td>
<td>November 6 – 10</td>
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<tr>
<td>Examination Week</td>
<td>November 13 – 17</td>
</tr>
<tr>
<td>SAC End of Year Celebration</td>
<td>December 10</td>
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<tr>
<td>Results published</td>
<td>December 15</td>
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<tr>
<td><strong>University Holidays 2017</strong></td>
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<tr>
<td>Christmas 2016 and New Year 2017</td>
<td>December 24 – January 2</td>
</tr>
<tr>
<td>Australia Day</td>
<td>January 26</td>
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<tr>
<td>Good Friday – Easter (all Christian traditions)</td>
<td>April 14 – April 18</td>
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<tr>
<td>ANZAC Day</td>
<td>April 25</td>
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<tr>
<td>Queen’s Birthday</td>
<td>June 12</td>
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<tr>
<td>AFL Grand Final Friday (Victoria)</td>
<td>Date TBC</td>
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<tr>
<td>Christmas 2017 and New Year 2018</td>
<td>December 23 – January 1</td>
</tr>
</tbody>
</table>
Student Services and Support

Pastoral Care
Our goal at SAC is not only to foster theological academic pursuits but also to encourage the spiritual growth of our students for the benefit of themselves and all those they come in contact with. Additionally, we aim to nurture and instruct potential lay leaders within the church, such as Sunday School teachers and Youth Leaders to a common level of theological understanding in order that they can minister to upcoming generations in their local parishes with a common message.

Chaplain
Spiritual and general support is available to students through the office of the Chaplain. The office of the Chaplain provides:
- Focus for the campus community’s spiritual life.
- Opportunities for worship and prayer.
- Spiritual and general support to students and staff, and their families.
For more information or assistance, please contact our Chaplain, Fr. Shenouda Boutros, on 0401 559 580 or email frshenouda@sac.edu.au

Your rights as a SAC student
SAC advises that its students have the following rights:

The right to privacy. All personal information, which you provide will be treated in confidence, and only used for the purpose for which it is given. Office staff will be careful with your personal database entries, which are only accessed by authorized personnel, e.g. the Registrar, or lecturers having a class list with names and emails.

The right to expect the highest standards of teaching and learning. In order to protect the high academic standing of the College, all forms of cheating, plagiarism or other academic fraud (including illegitimate use of internet resources) is strictly forbidden, and anyone found engaging in them faces serious consequences. To assist with this, you are required to state on each assignment that it is your own work.

The right to be treated fairly in all academic and administrative matters. If you have a grievance about an administrative procedure or academic issue, you have five working days (longer for some serious matters) to lodge a complaint with the Dean of SAC. You will not be disadvantaged by doing this, and in most cases can expect a resolution within ten working days.

The right to be safe, and to feel safe in SAC environments. Harassment in any form – spiritual, sexual or discriminatory (e.g. on the grounds of race, gender, ethnicity, disability, theological outlook), is unacceptable and will not be tolerated.

Finally, once you have commenced an award with SAC, you are assured that educational and financial resources are in place to see you through to its completion. If the highly unlikely situation arises that SAC cannot deliver a course for which you have paid fees, these will be refunded, or you can transfer to another provider, nominated for the purpose by the University.

Confidentiality
Recognising the need for confidentiality of student records, the College has made provisions for this. Accordingly, only authorized officers of the institution and the student may have access to a student’s record,
and no copy of a student’s transcript, test scores or other evaluation will be supplied to another person or agency without the student’s express written consent.

Disability
Students with disabilities are encouraged to make their particular needs known to SAC so that every effort can be made to accommodate these needs.

Expectations
The College’s charter being the training of well-educated, responsible and dedicated clergy, teachers, parishioners and other church leaders, is such that academic performance cannot be separated from spiritual effort and both are regarded as an essential aspect of active sharing in the life of the Church.

Each student is also a Church member and as such is subject to the ecclesiastical regulations, moral standards and modes of behavior and discipline traditionally expected by the Coptic Orthodox Church from those who prepare themselves for church ministry. Thus the word discipline here means the totality of academic requirements, moral norms, and observance of regulations to which every student subscribes by the very fact of his or her application to the College. Any breach of these standards may lead, upon action by the Academic Board, to disciplinary probation (probation for reasons of conduct) or, if serious enough, to immediate dismissal.

The Chancellor and Dean (or his delegate) is responsible for discipline within the College. He may, if circumstances warrant, suspend a student or place him or her on disciplinary probation until the matter can be brought before the Academic Board.

Church Attendance & Worship
Coptic Orthodox students
Regular church attendance and worship is the first spiritual obligation of every student. Students are encouraged and expected to be under the spiritual guidance of one of the parish priests. In view of the importance of all aspects of worship within the College itself and in Orthodox life as a whole, each student’s participation in the Sacramental life of the Church is a must.

Students from other faith traditions
Students from other Christian traditions studying at SAC are welcomed and encouraged to adhere to the spiritual guidelines of their faith.

Student Support
The College is committed to maintaining a safe and secure environment for study, work and quiet reflection for all of its students as well as for faculty and staff. Specific information concerning College security measures, safety, vehicle parking and emergency procedures will be provided by the College Council for staff and students.

A student contesting a grade, evaluation or disciplinary decision is encouraged to speak first with the responsible lecturer or official. If the issue cannot be resolved in this way, the student may address an appeal to the Registrar of the College, who will then bring the matter before the Academic Board for its final determination.

The College will attempt to support students who are having difficulties with any aspect of the College’s code of conduct. It is also expected that students will make every effort to meet the College’s requirements and appreciate the rights of every member of the College’s Community.

Harassment Policy
As a Christian community, SAC is committed to providing an environment, which is free of all forms of discrimination or harassment. There are procedures for dealing confidentially, effectively, and justly with any situations that arise.
Any member of SAC who feels that they are or have been the subject of harassment should contact the following:

**His Grace Bishop Dr Suriel – Chancellor and Dean**  
Tel:  +61 3 8872 8400 or 1300 COPTIC (1300 207 842 in Australia)  
Email: dean@sac.edu.au

**Rev Dr Peter Dobson – Director of Academic Administration**  
Tel:  +61 3 8872 8452  
Email  registrar@sac.edu.au

**Privacy Policy**  
SAC supports and endorses the National Privacy Principles contained in the Privacy Amendment (Private Sector) Act 2000 and will comply with these principles whenever personal information is collected by us. In accordance with the National Privacy Principles:

- We will only collect personal information from you with your prior knowledge and consent;
- We will only use personal information provided by you for the purposes for which it was collected;
- We will not disclose your personal information to a third party without your consent;
- We will not disclose any information to other institutions and authority except if required by law or other regulations;
- We will remove personal information from our records when it is no longer required (except where archiving is required);
- We have processes and policies to protect all personal information that we have under our control from:  
  - Unauthorised access  
  - Improper use  
  - Alteration  
  - Unlawful or accidental destruction or accidental loss

**Amenities Offered at SAC**  
St Athanasius Coptic Orthodox College provides excellent facilities for the benefit and enjoyment of its students. These include:

**His Holiness Pope Shenouda III Auditorium**  
A fully-equipped multi-purpose hall that can seat up to 150 people banquet style or 250 theatre style is also available for larger lectures or special events.

**Lecture Theatres**  
These new lecture theatres which accommodate 48 and 32 students respectively, include state-of-the-art audio visual capabilities enabling lectures to be streamed to interstate students in excellent quality. The theatres are also equipped with fold out writing tables, wireless internet access, and dedicated power supplies for students' laptops.

**St Athanasius Coptic Orthodox Library**  
With a collection of over 4,000 volumes, the library is fully equipped and has printing and photocopying facilities, and a quiet study area. The library collection is maintained via the KOHA Library Management System, and the catalogue is available on line at http://library.sacotc.vic.edu.au/ or via the Library tab on the SACOTC website.

**St Pachomius Student Accommodation**
The St Pachomius Student Wing at the Donvale Campus accommodates full-time, part-time and visiting students. The Donvale Campus is located on 22 acres of bushland and adjoins St Athanasius Church as well as the library, bookstore, lecture theatres, student lounge and more. Studying, sharing meals and worshiping together form the key elements of a rich and rewarding community life on campus.

**Full-time Student Accommodation Rates**
Full-time SAC Student Weekly Rate: $120  
Full-time SAC Student Semester Rate: $2000  
Full-time SAC Student Annual Rate: $4000  
*Nb: A semester is generally 17 weeks.*

**Part-time Student Accommodation Rates**
Part-time SAC Student or a non-SAC Student is charged a standard Weekly Rate: $250  
Other Accommodation Rates  
Other/Visitors Nightly Rate: $50

Please apply to stay at the St Pachomius Student Wing by filling in our online Accommodation Form.

**The Liturgical Life**
Our liturgical program provides spiritual nourishment for students. The Divine Liturgy is prayed every Sunday, Wednesday and Friday. The community also gathers for daily morning and evening prayers, and weekly college vespers, praises and raising of incense in St Athanasius Church. In addition to this, SAC hosts an annual retreat for students during Lent as a valuable time for reflection, renewal, formation and social connection in a beautiful rural setting.

**Student Lounge**
A dedicated and modern student lounge and kitchenette, with computer facilities, wireless internet access, microwave and fridge is provided for student comfort.

**St Athanasius Church**
A beautiful church decorated in the Coptic style that can seat 150 people for worship and the celebration of Divine Liturgy.

**Computer facilities and WiFi**
Student Wifi is available throughout the Donvale and Eporo campuses. Student computer facilities are located in the student lounge.

**TAMS**
TAMS (Theological Academic Management System) is the university’s student record system. In TAMS students can view their enrolment details and access results. This is accessible to students with a username and password. Information on how to use TAMS is provided during the student orientation prior to commencing studies.

**ARK**
ARK is the University of Divinity Learning Management System. It provides resources for both face-to-face and online students. Each unit a student enrols in has a corresponding page on which lecturers post resources – reading materials and lecture notes. Almost all student assessments are required to be uploaded in ARK via Turnitin through the pages created for individual units. Access requires a username and password. Students receive information about how to use ARK prior to commencing study at SAC.
Turnitin
Turnitin is a web-based program that allows students to submit their work electronically. The program checks students’ work for potential plagiarism using pattern recognition algorithms. When students submit their assessment task they receive an originality report that helps them identify where they might need to improve their referencing. The same report is given to the marker, who can mark the work online and provide feedback to the student in the same way. Most assessment tasks at SAC are submitted using Turnitin.

Unit Coding
All units taught through the University of Divinity have a designated unit code and a common coding system is used. Each code identifies the specific field and discipline, the level of study, an assigned numeric code for the unit, and finally a letter identifying the college to whom the unit belongs. The information below provides a guide to understanding this coding system.

Field and Discipline
The first two letters refer to the field and discipline of the unit. For example,

Field A (Humanities)
   AH – History
   AL – Languages Ancient and Modern
   AP – Philosophy

Field B (Biblical Studies)
   BA – Old Testament
   BN – New Testament
   BS – Biblical Studies

Field C (Christian Thought and History)
   CH – Church History
   CT – Systematic Theology

Field D (Theology: Mission and Ministry)
   DA – Mission and Ministry
   DL – Liturgy
   DP – Pastoral Theology and Ministry Studies
   DS – Spirituality

Level of Study
The first number indicates the level at which the unit is taught:
   0 = Diploma only
   1 = Undergraduate level 1 (Bachelor)
   2 = Undergraduate level 2 (Bachelor)
   3 = Undergraduate level 3 (Bachelor)
   8 = Graduate/Postgraduate Foundational
   9 = Graduate/Postgraduate Elective

Identifying Code
The next three numbers are the assigned numbers identifying the unit itself.

Final letter
This letter identifies the college offering the unit. The letter for St Athanasius College is A. For example:
BA1100A = The unit is from Field B (Biblical Studies) and the discipline is Old Testament; it is offered at undergraduate level 1; the identifying number for the unit is 100; and it is offered by St Athanasius College.
Library

Librarian and Library Hours:
The SAC librarian is Mrs Deborah Decru. Deborah is on hand 4 days per week to assist with any library queries.
Please refer to the SAC website at www.sac.edu.au under Library for opening hours.
Outside of normal Library hours, access to the Library can be arranged by contacting Deborah at librarian@sac.edu.au

For further information please call Deborah on:
Tel: 8872 8451

The Collection:
The SACOTC library collection consists of approximately 4000 books and a number of periodicals, predominantly in the following subject/unit areas: Church History, Patristics, Coptic Studies, Old Testament, New Testament, Iconography and Systematic Theology.

The Library Catalogue:
The library catalogue is available at http://library.sacotc.vic.edu.au/ or via the library tab on the SACOTC website. Instructions for use of the catalogue are available online via tabs on the Library home page.

Library Policies

Access Rights:
Staff and Students of the College have borrowing privileges as per the Library policies. Students from other colleges of the University of Divinity are also welcome to use SACOTC Library resources, using reciprocal borrowing arrangements or via inter-library loan.
Reciprocal borrowing rights exist for SACOTC students with other University of Divinity libraries, which means you may also borrow, in person or by arrangement, from these libraries in accordance with their policies.

Borrowing Limits:
Students: Up to 3 books can be borrowed at any one time for a period of 2 weeks.
Staff: Up to 4 books can be borrowed at any one time for a period of 3 weeks.

Overdue Items:
Please respect the rights of other library users and return books by the due date. A fine of 20c per day per title will be charged for overdue items. These fines will accrue to replacement cost. Borrowing privileges will be suspended until overdue items are returned and fines paid.

Renewals:
Books may be renewed if the original loan period has not expired and a hold has not been placed on the item. Renewals can be made by logging into the library website, in person, or by email to librarian@sacotc.vic.edu.au

Book Return:
Please return books directly to the librarian during opening hours. A book return chute is available outside the door of the library for returns after hours.

Photocopier:
A card-operated photocopier is available for use in the library. Copying charges are as follows:
A4 B&W  10c   A3 B&W  20c   A4 colour  50c   A3 colour  $1.00
SAC Bookstore
The SAC Bookstore is a seller, supplier and distributor of quality Christian Orthodox texts to our valued and loyal customers in Australia and all over the world.

At SAC Bookstore we love reading books and giving others the opportunity to read, relax and appreciate new thoughts and ideas, derived from prominent theologians, philosophers and spiritual leaders.

We are delighted to share our treasure trove of books and encourage you to make a cup of coffee, sit back and enjoy browsing our wide and growing selection of books available in the online bookstore.

Alternatively, Australian customers can visit us at one of the SAC Press Bookstores in Melbourne.

We have two SAC Bookstores located in metropolitan Melbourne at:

EASTERN SUBURBS: 100 Park Road Donvale open by appointment. For inquiries: sales@sacpress.com.au

EPORO TOWER: 279 La Trobe Street Melbourne, enter via side laneway (open from July 2017)

Vision
Our vision is to be the largest Christian Orthodox bookstore in Australia, with a reputation for quality books, leading SAC Press publications and outstanding customer service.

Mission
Our mission is to share the beauty, wisdom and intellectualism of Christian Orthodox texts with others through traditional printed texts and emerging digital platforms. Our bookstore will provide a literary encounter with Christian Orthodoxy enabling readers to immerse themselves in a spiritual sanctuary of rich, inspiring and life-giving words.

To see our book collection visit our Orthodox Books site.
Courses offered at SAC
In 2017 SAC is offering the following awards:

Diploma in Theology
The Diploma in Theology consists of 8 units and is designed to introduce students to the key theological disciplines of Biblical Studies, Christian Thought and History. Students can also choose four further elective units in these aforementioned areas or in the area of practical ministry.

Entry Requirements
Successful completion of Year 12 in an Australian Secondary School or equivalent. Probationary admission is available to approved persons aged 21 or greater who have not yet completed Year 12. Students can commence coursework in Semester 1 and Semester 2.

Course Duration
One year full-time or up to four years part-time not including any approved periods of leave of absence.

Course Structure
The Diploma in Theology requires the completion of 8 units (120 credit points)
2 units (30 credit points) in Biblical Studies (Field B)
2 units (30 credit points) in Christian Thought and History (Field C)
4 further units (60 credit points) from any field of study

Fees: Fees for 2017 are $1,470 per unit of study or $11,760 for the whole course (8 units)

Payment Options
Up front by Creditcard, BPAY or cheque
FEE-HELP
Parish Sponsorship

For more information, see the Diploma in Theology Regulation on the University of Divinity website.

Advanced Diploma in Theology and Ministry
The Advanced Diploma in Theology and Ministry consists of 16 units and is designed to build on the Diploma in Theology by enabling students to deepen their understanding of the key theological disciplines of Biblical Studies, Christian Thought and History. This is extended by further study in those disciplines and in the area of practical ministry.

Entry Requirements
Successful completion of Year 12 in an Australian Secondary School or the Diploma in Theology or equivalent. Students can commence coursework in Semester 1 and Semester 2

Course Duration
Two years full-time or up to eight years part-time not including any approved periods of leave of absence.

Course Structure
The Advanced Diploma in Theology and Ministry requires the completion of 16 units (240 credit points)
1 unit (15 credit points) in Old Testament
1 unit (15 credit points) in New Testament
1 unit (15 credit points) in Church History
1 unit (15 credit points) in Systematic Theology
2 extra units (30 credit points) from Biblical Studies (Field B) and/or Christian Thought and History (Field C)
10 further units (150 credit points) from any field of study.

Fees: Fees for 2016 are $1,470 per unit of study or $11,760 for a full-time year (8 units)

Payment Options
Up front by Creditcard, BPay or cheque
FEE-HELP
Parish Sponsorship

For more details see the Advanced Diploma in Theology Regulation on the University of Divinity website.

Graduate Certificate in Divinity
The Graduate Certificate in Divinity consists of 3 units and is designed to allow students to explore areas of interest in divinity and its associated disciplines. It serves as an introduction to the broad field of study of theology or philosophy and disciplines which are associated with them.

Entry Requirements
Successful completion of an undergraduate degree

Students can commence in Semester 1 and Semester 2

Course Duration
One semester full-time or up to three semesters part-time not including any approved periods of leave of absence.

Course Structure
The Graduate Certificate in Divinity consists of 3 foundational or elective units (45 credit points).

Fees: Fees for 2017 are $2,286 per unit of study

Payment Options
Up front by Creditcard, BPay or cheque, FEE-HELP, Parish Sponsorship

For more information, see the Graduate Certificate in Divinity Regulation at the University of Divinity website.

Graduate Certificate in Theology
The Graduate Certificate in Theology consists of 3 units and is designed to allow students to develop and deepen their knowledge and skills in theological disciplines. It provides a foundation for further study and a means of engaging Christian thought and traditions.

Entry Requirements
Successful completion of an undergraduate degree

Students can commence in Semester 1 and Semester 2

Course Duration
One semester full-time or up to three semesters part-time not including any approved periods of leave of absence.
Course Structure
The Graduate Certificate in Theology requires the completion of three foundational units (45 credit points) taken across three disciplines in at least two fields of study.

Fees: Fees for 2017 are $2,286 per unit of study

Payment Options
Up front by Creditcard, BPay or cheque, FEE-HELP, Parish Sponsorship

For more information, see the Graduate Certificate in Theology Regulation at the University of Divinity website.

Graduate Diploma in Theology
The Graduate Diploma in Theology consists of 6 units and is designed to allow students to explore areas of interest in theology. It provides a foundation for further study and a means of engaging Christian thought and traditions.

Entry Requirements
Successful completion of an undergraduate degree

Students can commence in Semester 1 and Semester 2

Course Duration
One year full-time or up to three years part-time not including any approved periods of leave of absence.

Course Structure
The Graduate Diploma in Theology requires the completion of 6 units (90 credit points), with at least 45 credit points of foundational units taken across three disciplines in at least two fields of study.

Fees: Fees for 2017 are $2,286 per unit of study

Payment Options
Up front by Creditcard, BPay or cheque, FEE-HELP, Parish Sponsorship

For more information see the Graduate Diploma in Theology Regulation at the University of Divinity website.
**Individual Unit Study**

Individual unit study is a means of participating in classes without completing a full award (such as a Diploma in Theology). St Athanasius College (SAC) offers three forms of individual unit study.

**Audit Studies**

An audit student is one who has paid a nominal fee in order to attend a particular class. An audit student is not expected to:

- Purchase prescribed text books
- Undertake the prescribed reading or
- Undertake assignment tasks.

An audit student is an observer, learning from, but not actively participating in the classroom experience. Students enrolled into formal courses are required to undertake all prescribed reading for the course and to enter into discussion with lecturers and other students at a level appropriate to their level of study. Audit students are generally not able to contribute at the required level, and are therefore asked to simply observe and learn from the classroom interactions without actively participating in them.

Audit students may be excluded from classroom sessions that require student interaction in discussions of a high order or a confidential/personal nature. Audit students are not normally given borrowing privileges at the Library.

**Single Subject Studies**

People who do not intend to complete a full course of study but want to study one or two units for credit may enrol as Single Subject students. Single Subject students are expected to complete all the requirements of the unit.

Single subject study is available for a maximum of four units. Should students reach this limit and wish to continue formal learning, they will be asked to apply for entry to a course of study. Please note that all pre-requisites apply to single subject students. Also, FEE-HELP is not available for single subject enrolments.

**Cross Institutional Studies**

Cross Institutional Studies enable students, under certain conditions, to undertake units at one institution (the Host Provider) to be credited towards an award which they are completing at another institution (the Home Provider).

For example, a student may be enrolled in a Diploma in Theology at SAC but apply to study a Missiology unit at the Melbourne School of Theology for credit in their SAC Diploma. Or, a student may be enrolled in a Bachelor of Arts at Monash University and request to complete a unit in Coptic Language at SAC to be included in this award.

There are two categories of Cross Provider students.

Outgoing students are enrolled and graduating from SAC but are wanting to enrol in one or more units at another institution.

Incoming students are enrolled and graduating from another institution wanting to enrol in one or more units of study at SAC.

**Fees:** Audit: $350 per unit (Note: may be higher for intensive courses/international guest lecturers)

Single Subject and Cross Institutional Study: $1,470 per unit undergraduate or $2,286 per unit postgraduate

**Payment options for Individual Study**

Audit: Creditcard, Cheque

Single Subject: Creditcard, BPay, Cheque, Parish Sponsorship

Cross Institutional: Creditcard, BPay, Cheque, FEE-HELP
Supervised Reading Units and Research Essays

Supervised Reading Units
Students may undertake specialised study with the guidance of an appropriate supervisor in a Supervised Reading Unit (SRU).
Undergraduate students may enrol in an SRU as a Level 3 unit (undergraduate) or as a Level 9 unit (postgraduate). An SRU is a 15-point unit (5,000–6,000 words). In consultation with the supervisor, students may attend classes in addition to supervision.
In addition to the reenrolment procedure, an SRU Approval Template must be completed by the student and supervisor and submitted for approval to the Director of Academic Administration one week prior to the semester census date. Students may link this unit and its assessment tasks to participation or presentation in a scholarly conference during the semester in which the unit is taken.

Supervised Reading Unit Codes
Undergraduate
BS3415A Supervised Reading Unit: Biblical Studies
CH3415A Supervised Reading Unit: Church History
CT3415A Supervised Reading Unit: Systematic Theology
DA3415A Supervised Reading Unit: Mission and Ministry
Postgraduate
BS9415A Supervised Reading Unit: Biblical Studies
CH9415A Supervised Reading Unit: Church History
CT9415A Supervised Reading Unit: Systematic Theology
DA9415A Supervised Reading Unit: Mission and Ministry

Postgraduate Research Essay
The purpose of the 12,000-word Research Essay is to demonstrate advanced theoretical knowledge in one or more disciplines and to assess the capacity of the candidate to undertake further independent research and learning. Students undertaking these extended Research Essays will be expected to show advanced cognitive, technical and communication skills that enable them to review, consolidate, synthesise and evaluate critically a broad body of knowledge. Students undertake their research with a suitably qualified supervisor in the chosen discipline of study.
Eligible students may apply to enrol in a 12,000-word Research Essay either as a single subject enrolment or as part of a postgraduate coursework award. Students may elect to take the Research Essay in a single semester, or across two consecutive semesters.
A student who receives a final mark of Distinction (75%) or above may, subject to meeting all other admission requirements, apply for admission to a higher degree by research at the University of Divinity. Students should discuss the option of undertaking a Research Essay with the Director of Academic Administration during the semester prior to enrolling in the Research Essay. Students who have agreed a research topic with a qualified supervisor may enrol in the Research Essay at the beginning of the semester. Students must complete a 12,000-word Research Essay Outline, together with the supervisor, and return an electronic version of the Outline for approval to the Director of Academic Administration one week prior to the census date of the semester in which the essay is begun. For further information, see the University of Divinity website.

Research Essay Code
XQ971A Research Essay 12,000 words
Admission Procedures for New Students
If you’re unsure what course to apply for or if you have questions about studying at SAC please contact the Director of Academic Administration Dr Peter Dobson on 03 8872 8452 or email pdobson@sac.edu.au.

Download and fill out an Application for Admission. You can fill in the form directly in Microsoft Word and type your name in the signature box. Use the http://www.divinity.edu.au/documents/guide-completing-enrolment-forms/ for assistance. Please make sure you have all the supporting documents required BEFORE you email your admission form.

You will need to choose your units of study (subjects) as part of your admission form. To see the units on offer in 2017 see the Timetable.

Credit for prior study
If you have completed prior theological studies you may be eligible to apply for exemption or credit for those studies into your SAC course. Please read the Credit Policy for more information. Use the Credit Application Form to apply for exemption or credit.

Documents you will need to provide with your application
• Proof of citizenship in your current name (e.g. Birth Certificate, Passport or Citizenship Certificate) (Certified copy)
• Academic/VCE transcripts (Certified copy)
• Tax File Number (for FEE-HELP application)
• IELTS results (International students only)
• Visa information (International students only)

Processing your Application for Admission
Your Application for Admission will be reviewed and processed by Director of Academic Administration. You will receive a confirmation and welcome email from SAC which will include:
• Information about your SAC student email address and login instructions
• An Enrolment Summary
• Information about access to the online Learning Management System (ARK)

Reenrolment for Continuing Students
Re-enrolment Information
For students who have previously enrolled in units in the Diploma in Theology or for a Single Subject at SAC and are intending to continue their studies please fill out the Re-enrolment Form for Coursework Students. You can fill in the form directly in Microsoft Word and type your name in the signature box. Use the http://www.divinity.edu.au/documents/guide-completing-enrolment-forms/ for assistance.

Variations of Enrolment
After enrolling you have until the census date to make changes without financial penalty. If a change is required e.g. withdrawal from a unit or adding an additional unit, you MUST complete the Unit of Study Amendment Form and submit to the Director of Academic Administration for processing.

Change of Information
Use the Course Amendment Form to advise of: Leave or withdrawal from course; Change of College; Support variation; Financial variation; Other variations; Special circumstances; or Variations to fee payment methods.
Coursework Course and Unit Transfer Application Form
Use the Course Transfer and Unit Transfer Form to:

1. Change from one course to another, usually involving the transfer of all units from the current course to the new course
2. Transfer units from one course to another.

Please take note of the information below to avoid any issues when varying enrolments.
Before Census Date: Students can withdraw/change without financial or academic penalty e.g. a ‘fail grade’.

After Census Date and before the end of Week 8: Students will have to pay the full unit fee but not incur an academic penalty e.g. a ‘fail grade’.

No form received: Students will have a fail grade registered against any units they enrolled in, and forfeit any fees paid.

Fees
2017 Unit Fees
Undergraduate standard 15 credit point unit fee $1,450
Postgraduate standard 15 credit point unit fee $2,286
Audit fee $350

Students have a number of fee payment options depending on the course or unit the students in enrolled in.

Upfront payment of fees – Students can choose to pay upfront by credit card, cheque or Bpay.
FEE-HELP – FEE-HELP is a government loan scheme similar to HECS. FEE-HELP is available to Australian citizens or students on Permanent Humanitarian Visas who are enrolled in an accredited course of study. For more information see the StudyAssist website.
Parish Sponsorships – Coptic Parishes offer sponsorship to their members who study at SAC. Sponsorships are limited. Please talk to your parish Priest about opportunities for sponsorship in your parish. Follow this link for more information about Parish Sponsorship.

See more information about fee payment options at the University of Divinity Fees
Sponsorship and Scholarships
The Parishes of the Diocese of Melbourne and Affiliated Regions and St Mary’s Coptic Orthodox College offer sponsorship to students.

PARISH SPONSORSHIP
Each Parish of the Diocese offers two ongoing sponsorships on a rolling basis i.e. as one student completes their course, another student may be admitted.

Selection Criteria
- A baptised member of the Coptic Orthodox Church and actively involved in his/her local congregation;
- A history of service and leadership qualities
- Articulation of how theological studies will benefit them and their community
- Some level of financial need
- The Parish Priest will recommend who will be awarded the scholarship at his discretion in liaison with the Dean of SAC.

Conditions
- Scholarship recipients must enrol in at least one unit per Semester
- Scholarship recipients must pass all units to maintain the scholarship

ALUMNI OF ST MARY’S COPTIC ORTHODOX COLLEGE SPONSORSHIPS
St Mary’s College sponsors five students annually, on a rolling basis i.e. as one student completes their studies another student will be admitted.

Selection Criteria
- This scholarship is open to all alumni (former students) of St Mary’s College. Students will be sponsored for up to four units per year and as one student completes their studies another will be admitted.
- A genuine interest in studying theology at SAC.
- A firm commitment to completing the entire course of study
- Evidence of ministry to the church
- Some level of financial hardship

Conditions
- Scholarship recipients must enrol in at least one unit per Semester
- Scholarship recipients must pass all units to maintain the scholarship

How to apply for a scholarship
Students must complete a Sponsorship Request Form. The forms will be collected and where places are available students will be chosen on merit according to the criteria listed above. Students will be notified within 14 days of the closing date for applications.

Closing date for sponsorship requests:
Semester 1 2017: January 31
Semester 2 2017: June 30

Parish Sponsorship Request Form
St Mary’s Coptic Orthodox College Alumni Sponsorship Request Form
Overseas Students:
St Athanasius College (SAC) welcomes overseas students who are looking to study theology from an Orthodox perspective. Overseas students can either study from their location online or they can apply to study in Australia on a student visa.

Online Study
All SAC Courses can be studied fully online from overseas. Overseas students wanting to study online are considered domestic students and should follow the standard admission procedures.

Studying in Australia on a Student Visa
If you are a student from outside Australia and wish to study on campus at St Athanasius College, you must meet the requirements of the University of Divinity for overseas students.

Please note it can take considerable time to apply for and obtain a student visa, so please be aware of the closing dates and take this into consideration when submitting your application. We advise you to read over the requirements for applying for a student visa carefully and make sure you have all your information together before applying.

Useful links can be found on the University of Divinity’s Overseas Students page, including information about:
- Applying for a student visa
- English Language and Other Entry Requirements
- Tuition Fees Refund Policy
- Overseas Student Support
- International Student Admission Form

Application Closing Dates for International Students Studying in Australia on a Student Visa
Overseas students may commence studies in Semester 1 or Semester 2 each year. Closing dates for applications are:
15 November for admission in Semester 1
15 April for admission in Semester 2

Re-enrolment for International Students on a Student Visa:
You need to re-enrol each year by the last Friday of January. Your remaining fees must be paid two weeks before the start of each semester. Please note that under Education Services for Overseas Students (ESOS) Act 2000 it is compulsory that University of Divinity reports to regulatory bodies students who do not pay fees prior to the commencement of classes within 5 business days from date of default, which may lead to Visa cancellations.
PRESENTATION AND SUBMISSION OF ASSIGNMENTS

At the beginning of the essay please put the essay topic or title, your name and the word count. Do not assume your lecturer can tell which topic or question you are answering!

DO NOT INCLUDE A COVER PAGE WHEN UPLOADING AN ASSIGNMENT TO ARK.

All essays should be:

- submitted through the ARK web page for your unit https://ark.divinity.edu.au
- set out for A4 paper size
- in 12---point font (9--- or 10---point font for footnotes)
- presented with margins of at least two centimetres all around.
- one-and-a-half (or double) spaced
- single spaced for all footnotes and indented quotations.
- clearly numbered on each page.

The stated word count for the essay should be adhered to, with a margin of plus or minus 10% the only variation. There will be a penalty applied if the essay is underwritten or overwritten. The word limit includes text placed in footnotes including references, but does not include the bibliography.

You must always include a bibliography with an essay, and it should begin on a separate page. This should consist of all and only the works you have cited in your essay. Do not pad out your bibliography by including works you have read but not referenced. If a work has influenced your thinking, find a way to cite it in the essay. The Bibliography should have a 6-point space between each reference and have a hanging indent of 1.27cm on second and subsequent lines.

Always ensure that you keep a copy of your essay, even though a copy has been uploaded.

REFERENCING YOUR SOURCES (ESSAY STYLE GUIDE)

Referencing is needed in an academic piece of work to show that the writer is drawing on legitimate sources to sustain their argument and using them to add to academic knowledge. These sources need to be acknowledged. To fail to do so is plagiarism.

Footnotes or Endnotes?

SAC requires footnotes at the end of each page rather than endnotes at the very end of the whole essay. Please note that footnotes and bibliography require different formats.

When to reference

When writing an academic essay or a report, you will invariably draw upon the research of others, directly or indirectly, and incorporate it into your own work. For example, you may choose to quote an author, paraphrase a section of an author’s work, or simply use an idea or information from a text. In producing an essay, report, or dissertation, whenever you

- quote directly from another writer;
- paraphrase or summarise a passage from another writer;
- use material (e.g., an idea, facts, statistics) directly based on another writer’s work;
It is your responsibility to identify and acknowledge your source in a systematic style of referencing. By doing this, you are acknowledging that you are part of the academic community. It is important to do this so that your reader, the person assessing your work, can trace the source of your material easily and accurately. The reader wants to know where your evidence or support for your argument(s) comes from.

Direct quotations, paraphrases and ideas must always be acknowledged. Except in the case of quotations from the Bible, this is in footnotes. This is done to give credit to the author and recognise their work. It also allows your reader to trust the accuracy of your work, and to check on the sources if they wish to follow up the line of your argument. As well it shows the research that informs your written work.

Except for things that are generally known – common knowledge – such as the year of Augustine’s death or that Darwin wrote *The Origin of the Species*, references to sources of information should be given, and if you attribute an opinion to an author you should say where he or she has expressed it. It may be appropriate to mention the source in the text itself (for instance, by saying, ‘As Campbell has shown’ or ‘As Buber said in *I and Thou*’), but full details should still be provided in a footnote.

Footnotes are also used to indicate sources of support for, or contrary opinions to, arguments advanced in the text. Brief explanations (of terms used or of issues not dealt with in the text) may be put in footnotes. They should not be used for extended or detailed argument.

A footnote is indicated by a superscript numeral at the end of the appropriate passage and always after a punctuation mark. There is no full stop after the superscript numeral.

Abbreviations commonly used in footnotes for page numbers are as follows:

- 24. – no longer necessary to write ‘p.’ as in ‘p. 24’
- 12–24, 135–7 For multiple pages

SAC does not encourage the use of abbreviations such as *ibid.* or *op. cit.*, preferring the use of short titles in subsequent citations (see the examples below).

**Format and style of footnotes and bibliography**

Bibliography style is used widely in literature, history, and the arts. This style presents bibliographic information in footnotes (or endnotes) and a bibliography.

The guidelines given here for citation and presentation of work are to be followed in all essays and class papers for SAC. The fullest version of Turabian, SAC’s preferred style, is published as: Kate L. Turabian, *A Manual for Writers of Research Papers, Theses, and Dissertations*, 7th ed. (Chicago and London: The University of Chicago Press, 2007). While you may wish to purchase your own copy of Turabian, an abridged version covering most of the basic elements for essay writing may be freely accessed online: [www.press.uchicago.edu/books/turabian/turabian_citationguide.html](http://www.press.uchicago.edu/books/turabian/turabian_citationguide.html)

Below are some common examples of materials cited in this style (footnote and bibliographic entry). It also demonstrates how notes may be abbreviated upon the second and subsequent citations of a work. For a more detailed description of the styles and numerous specific examples, see chapters 16 and 17 of Turabian’s *Manual* for bibliography style.

Online sources that are the same as print sources (such as articles published in online journals, magazines, or newspapers) should be cited similarly to their print counterparts but with the addition of a URL and an access date. For online or other electronic sources that do not have a direct print counterpart (such as an institutional Web site or a Weblog), give as much information as you can in addition to the URL and access date. The following examples include some of the most common types of electronic sources.
Book (printed)

One author


Two or three authors


Four or more authors


Footnote (subsequent): Adam et al., *Reading Scripture with the Church*, 132.


Editor(s), translator(s), compiler(s) instead of author(s)


Editor(s), translator(s), compiler(s) in addition to author


Chapter or other part of a book

Footnote (subsequent): Culp, “‘A World Split Open’?”, 60.


Primary Source within an edited volume


Footnote (subsequent): “Adrian VI’s Instruction to Chieregati, 1522”, 123.


Chapter of an edited volume originally published elsewhere (as in primary sources)


Preface, foreword, introduction, or similar part of a book


Footnote (subsequent): Anderson, In Memoriam—David J. Bosch, xiii.


Book published electronically


Footnote (subsequent): Latourette, Christianity in a Revolutionary Age.


Journal article (print)


Journal article (online)


Newspaper article

Articles may be cited in running text (“As John Doe noted in The Australian on 20 June 2010, ...”) instead of in a note or a parenthetical citation, and they are commonly omitted from a bibliography as well.

Website


References to works which exist in many editions

Works which exist in many editions are often divided into sections and these, not page numbers in this or that edition, should be used in references.

Reference might be made to Augustine, De Trinitate, XV, 20 (meaning Book XV, ch. 20) and a Shakespeare play by act, scene and line. Certain works are referred to by the page in a particular edition, the pages of which are indicated in the margins of later editions.

References to Aristotle look like this: Aristotle, Nicomachean Ethics, VIII, 12, 1161 b 11---15 (meaning Book VIII, ch. 12; 1161 in the Jaeger edition of Aristotle’s works, column b of the two columns on the page, lines 11---15).

References to the Fathers of the Church are often given by citing the volume, page number and column in Migne’s edition (388 volumes in two series, Patrologia Graeca, abbreviated to PG, and Patrologia Latina, or PL).

The documents of Vatican II and papal encyclicals since 1967 are referred to not by a page number but by their Latin title and section number; e.g. Lumen Gentium §20 or #20 or no. 20.

One source quoted in another

It is advisable to avoid repeating quotations not actually seen in the original. If a source includes a useful quotation from another text then every effort should be made to cite the original, not only to verify its
accuracy, but also to ascertain that the original meaning is fairly represented. If the original text is unobtainable, it should be cited as “quoted in” in the secondary source, for example: Dominique Barthélemy, *Les Devanciers d’Aquila* (Leiden: Brill, 1963), 146---147, quoted in John J. Collins, *Daniel*, Hermeneia (Minneapolis, MN: Fortress Press, 1993), 10.

**BIBLICAL REFERENCES**

Biblical references are written with a colon (and space) between chapter and verse(s), and a semi---colon separating one reference from another: e.g., Matt 16:16; Mark 8:29; Luke 9:20. Single or other short references may be given in the text rather than in footnotes, as in: ‘Do not shirk tiring jobs’ (Sir 7:15). Biblical languages may be quoted in the original characters or in transliteration. If transliteration is used, the systems specified in the *SBL Handbook of Style* are preferred; but the form in which such material has been presented by lecturers is acceptable.


<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Full Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>ch. / chs.</td>
<td>chapter / chapters</td>
</tr>
<tr>
<td>v. / vv.</td>
<td>verse / verses</td>
</tr>
<tr>
<td>LXX</td>
<td>Septuagint</td>
</tr>
<tr>
<td>MT</td>
<td>Masoretic Text</td>
</tr>
<tr>
<td>NIV</td>
<td>New International Version</td>
</tr>
<tr>
<td>NJB</td>
<td>New Jerusalem Bible</td>
</tr>
<tr>
<td>NRSV</td>
<td>New Revised Standard Version</td>
</tr>
<tr>
<td>RSV</td>
<td>Revised Standard Version</td>
</tr>
</tbody>
</table>

Biblical books are abbreviated as follows. Note that abbreviations for the Hebrew Bible / Old Testament, New Testament, Apocrypha, and Deutero---canonical books do not require a full stop and are not italicised.

**Hebrew Bible/Old Testament**

- **Gen** (Genesis)
- **Exod** (Exodus)
- **Lev** (Leviticus)
- **Num** (Numbers)
- **Deut** (Deuteronomy)
- **Josh** (Joshua)
- **Judg** (Judges)
- **Ruth** (Ruth)
- **1-2 Sam** (1-2 Samuel)
- **1-2 Kgdms** (1-2 Kings (LXX))
- **1-2 Kgs** (1-2 Kings)
- **3-4 Kgdms** (3-4 Kings (LXX))
- **1-2 Chr** (1-2 Chronicles)
- **Ezra**
- **Neh** ( Nehemiah)
- **Esth** (Esther)
Job
Ps/Ps
Prov
Eccl (or Qoh)
Song or (Cant)

Job
Psalms
Proverbs
Ecclesiastes (or Qoheleth)
Song of Songs, Song of Solomon, or Canticles

New Testament

Matt
Mark
Luke
John
Acts
Rom
1-2 Cor
Gal
Eph
Phil
Col
1-2 Thess
1-2 Tim
Titus
Phlm
Heb
Jas
1-2 Corinthians
Galatians
Ephesians
Philippians
Colossians
1-2 Thessalonians
1-2 Timothy
Titus
Philemon
Hebrews
James
1-2 Peter
1-2-3 John
Jude
Revelation

Deutero-canonical books

Bar
Add Dan
Pr Azar
Bel
Sg Three
Sus
1-2 Esd
Add Esth
Baruch
Additions to Daniel
Prayer of Azariah
Bel and the Dragon
Song of the Three Young Men
Susanna
1-2 Esdras
Additions to Esther
Ep Jer
Jdt
1-2 Macc
3-4 Maccabees
Pr Man
Prayer of Manasseh
Sir
Sirach (Ecclesiasticus)
Tob
Wisdom
Epistle of Jeremiah
Judith
1-2 Maccabees
Prayer of Manasseh
Sirach (Ecclesiasticus)
Tobit
Wisdom

The Society of Biblical Literature (SBL) has published a student supplement of the handbook in PDF format which is available for free download through the following link: [https://www.sbl-site.org/assets/pdfs/pubs/SBLHSSupp2015-02.pdf](https://www.sbl-site.org/assets/pdfs/pubs/SBLHSSupp2015-02.pdf)

**ACADEMIC WRITING STYLE**

Academic style requires clear and formal writing. This involves the choice of words, grammar, syntax and punctuation. Make the effort to use the ‘discipline specific’ vocabulary for your subject (and use it well and accurately). The quality of your language is important.

**Use the active voice, not the passive**

In formal writing, it is desirable for a number of reasons to use the active ‘voice’ rather than the passive. In the active voice, the subject of the sentence performs the action. In the passive voice, the subject of the sentence is acted upon. Sentences cast in the passive thus turn the object of the verb into the subject of the sentence. Passive constructions need the verb ‘to be’ and/or the preposition of agency or cause, ‘by’, to express what happens to the subject rather than what the subject does. Consider the following classic example:

*Active:* Cats [subject] eat [active verb] fish [object].

*Passive:* Fish [subject] are eaten [passive verb] by cats [object].
Use the active voice unless you have a particular reason for choosing to use the passive. Sentences cast in the active voice are often more direct, more concise, more dynamic and more persuasive than those cast in the passive. They tend to be less ‘flat’ and tedious and thus have a stronger impact upon the reader. Sentences written in the passive can also avoid important information: Fish were eaten is a grammatically correct and complete sentence, but it does not tell the reader who or what was doing the eating.

This does not mean you should never incorporate passive constructions in your essays. They are frequently necessary and expedient. Look at your unit readings and set texts and observe how and when skilled writers use both active and passive voices. You will find that most of your own writing will comprise a combination of active and passive constructions depending on the purpose of a given sentence and what you are emphasising or de-emphasising. Compare the following sentences:

The lectures were presented by the academic dean (passive). The academic dean presented the lectures (active).

In the first, the sentence focuses attention on lectures themselves, rather than the person who gave them. In the second, the role of the academic dean is pushed to the fore. But unless you have good reason to emphasise the thing acted upon, the active voice is generally the most suitable.

Sometimes, though, it may be obvious, immaterial or unnecessary to state who or what is performing the action of the verb. For example, in your conclusion to your essay you may find the passive voice preferable to the active when summing up what you have argued. Consider the following sentence: “In this essay I have demonstrated that in the wake of Constantine’s ‘conversion’ to Christianity, the Church ceased to be a persecuted entity and became something of an official state religion. I have also shown that this did not immediately result in a diminution of traditional forms of religious devotion.” The reader – the lecturer – is aware that you wrote the paper and thus knows that you argued, demonstrated, established, showed and so on. In this situation, therefore, the passive voice is appropriate:

In this essay it was demonstrated by me that... It was also shown by me that...

**Nominalise**

Nominalisation is the grammatical process whereby actions (verbs), adverbs (words which qualify verbs) and adjectives (words which qualify nouns) and are turned into nouns (things, people, concepts). Instead of describing an action or process, the text reports or refers to the action or process as a fait accompli — an established or accomplished fact. Consider the following:

They were excommunicated because they refused to recant.

Here we have three verbs: *excommunicate*, *refuse* and *recant*. The explanatory conjunction, *because*, provides the meaning of the sentence: Why were they excommunicated? *Because* they refused to recant. To nominalise the sentence we simply change the verbs to nouns and employ a new verb to convey the sense of the conjunction, e.g., *to lead to; to result in* etc. Hence:

Their refusal to recant [noun] led to [or resulted in] their excommunication [noun].

Consider this sentence:

When detected, plagiarism results in severe penalties.

Let us recast the sentence slightly.

The students’ plagiarism resulted in severe penalties.

The understood proposition is that the charges of plagiarism against two or more students were established. A ‘pre-nominalised’ version of the sentence may have looked something like this:
The students were caught plagiarising and as a result were severely penalised.

We simply converted the two nouns into verbs and added a conjunction, and.

So why nominalise?

First, it facilitates concision:

1. A: The students were caught plagiarising and they were severely penalised as a result — thirteen words.

2. B: The students’ plagiarism resulted in severe penalties — seven words.

1. A: The farmers were worried that unless the rain came soon their crops would fail — fourteen words.

2. B: The farmers feared continued drought would occasion crop failure — nine words. Second, as these examples illustrate, as well as fostering density of prose, nominalisation engenders a more formal style. In turn, this makes your arguments more persuasive and lends your essay greater overall authority.

INCLUSIVE LANGUAGE

It is the policy of the SAC to use inclusive language at all times. Except in quotations, the terms ‘man’, ‘men’, ‘mankind’, ‘family of man’, ‘brotherhood’, ‘manpower’, ‘manmade’ etc. should not be used generically. Instead, use inclusive terms such as ‘human being’, ‘person’, ‘humanity’, ‘humankind’, ‘people’, ‘manufactured’ (for manmade). As far as possible, the generic use of ‘he’, ‘him’ and ‘his’ should be avoided, for instance by using ‘he or she’, ‘he/she’, ‘s/he’, ‘one’, the plural or the passive.

Do not add feminine suffixes ---ess, ---ette, ---ine and ---trix to the ‘masculine’ form of a word, e.g., author/authorress, hero/heroine. Other cases include:

<table>
<thead>
<tr>
<th>Expression to avoid</th>
<th>Preferred or suggested expression</th>
</tr>
</thead>
<tbody>
<tr>
<td>average or common man</td>
<td>average person, ordinary people, typical worker</td>
</tr>
<tr>
<td>clergymen</td>
<td>clergy, minister, priest</td>
</tr>
<tr>
<td>early man, cave---man</td>
<td>early humans, early societies</td>
</tr>
<tr>
<td>forefather(s)</td>
<td>ancestor(s), precursor(s), forebear(s)</td>
</tr>
<tr>
<td>great men in history</td>
<td>great figures in history, people who made history, historical figures</td>
</tr>
<tr>
<td>layman</td>
<td>layperson, lay, laity, lay person, lay member</td>
</tr>
<tr>
<td>to man (verb)</td>
<td>to staff, to run, to operate</td>
</tr>
<tr>
<td>manhood</td>
<td>adulthood, maturity</td>
</tr>
<tr>
<td>man---hours</td>
<td>work hours, staff hours, hours worked, total hours</td>
</tr>
<tr>
<td>manhunt</td>
<td>a hunt for...</td>
</tr>
<tr>
<td>man---made</td>
<td>artificial, hand---made, synthetic, manufactured, crafted</td>
</tr>
<tr>
<td>middleman</td>
<td>liaison, agent, broker</td>
</tr>
<tr>
<td>mothering/fathering</td>
<td>parenting</td>
</tr>
<tr>
<td>race</td>
<td>ethnicity, ethnic group, people</td>
</tr>
<tr>
<td>reasonable man</td>
<td>reasonable person</td>
</tr>
<tr>
<td>spokesman</td>
<td>representative, spokesperson</td>
</tr>
<tr>
<td>sportsmanship</td>
<td>fair play, team spirit, or sporting attitude</td>
</tr>
<tr>
<td>statesman</td>
<td>official, diplomat</td>
</tr>
</tbody>
</table>
ABBREVIATION AND CONTRACTION

Abbreviations are generally followed by full stops: for instance, Ibid. (which will always have a capital initial letter), p., etc. Abbreviations of Biblical books are an exception to this rule. The full stop may be followed by a comma, as in Ibid., p. 26, but it may never be followed by a second full stop.

When it came to contractions which comprise the initial and final letters of a word, it was generally taught that these do not have full stops — with one exception: Dr. (doctor). Turabian style assumes that most contractions will carry a full stop and provides for exceptions. Hence, while we write ed. for editor (edition; edited by), chap. for chapter and vol. for volume, we also write assn. for association, dept. for department, bk. for book and pl. for plural.

Similarly, abbreviations and contractions of social and professional titles carry a full stop in Turabian, though these are optional in Australian English usage: Br., Fr., Mr., Ms., Prof., Rev., Sr., St. (n.b. = saint and street!).

The contractions ‘don’t’, ‘can’t’, ‘won’t’, etc. should NOT be used in essays, except in quoted conversation. For this reason, you should NEVER confuse ‘its’ (belonging to it) with ‘it’s’ (it is or it has) — since in formal writing you will seldom need to contract ‘it is’.

NUMBERS AND DATES

• Write ‘the nineteenth century’ not ‘the 19th century’; write ‘nineteenth-century theologians’.
• Where a number under a hundred occurs on its own, spell it (there are four, not 4, gospels);
• Spell round numbers such as two hundred and a thousand
• Never begin a sentence with a numeral, either spell the number or rephrase the sentence: “Fifty days after the resurrection the Church celebrates the feast of Pentecost”.
• Give in digital form non-round numbers over a hundred, that is, write 341, not three hundred and forty-one; a number under one hundred when it is in a series with numbers over a hundred should be written as a digit (105 cows, 573 sheep and 7 horses); and numbers in references; e.g. 1 Cor 13:10.

SPELLING

SAC prefers Australian spelling (although staff are generally comfortable about variations). This means, variously, that we either include or exclude certain letters compared with American spelling conventions. Thus,

• We like long endings to our Greek suffixes: ‘analogue’ (not ‘analog’), ‘catalogue’, ‘dialogue’,
• We ‘manoeuvre’. We never ‘maneuver’. We travel in ‘aluminium’ ‘aeroplanes’, never in ‘aluminum’ ‘airplanes’.
• We like both ‘judgment’ and ‘judgement’ and both ‘programme’ and ‘program’
• We write ‘fulfil’ (---ment), ‘enrol’ (---ment), and ‘skilful’ — all without the double l — but we do include a second l in ‘jewellery’, ‘counsellor’, ‘labelled (---ing)’, marvellous, ‘travelled (---ing, --- er — but not travels!’) and so on.
• We will change a ‘tyre’ in our ‘pyjamas’ if our bicycle wheel strikes a ‘kerb’, but we will not change a ‘tire’ in our ‘pajamas’ if the other wheel hits a ‘curb’. But we would endeavour to curb our erratic
riding nonetheless.

- We are ‘sceptical’ not ‘skeptical’.
- We know that re stands for religious education and so are sure to write ‘centre’ (not center),
- We prefer ‘ise’ to ‘ize’ in words such as ‘realise’ and ‘baptise’.
- We write ‘defence’ not ‘defense’ and ‘offence’ not ‘offense’.

Foreign Words

Words from languages are than English which are still regarded as foreign are italicised. These ‘loanwords’ include a long list of words that it may be difficult to classify into ‘foreign’ or ‘Anglicised’:

Afrikaans: laager but not Apartheid.
French: demimonde and Gourmand but neither avant-garde nor coup d’etat.
German: Heilsgeschichte and Schadenfreude but neither Hinterland nor Zeitgeist (n.b. all German nouns are capitalised).
Hebrew: hesed and shibboleth but neither rabbi nor Sabbath. Italian: Cinquecento and intaglio but neither manifesto nor virtuoso.
Latin: filioque and Sola Scriptura but neither non sequitur nor de facto.
Russian: samizdat and subbotnik but neither pogrom nor gulag.
Sanskrit: ashram and brahmin but neither pundit nor juggernaut.

Where italicised text contains a foreign word that should be italicised anyway, ‘de---italicise’ it — Paolo Freire coined the term conscientizacao to speak of the process of developing critical consciousness.

If you are in doubt about whether a foreign loanword should be italicised or not, consult your lecturer and/or err on the side of caution and italicise.

PUNCTUATION

In addition to the normal rules of punctuation, the following should be observed: ”.

Full stop always outside closing quotation marks.
”, Comma always outside closing quotation marks.
”; ”: Semi—colon and colon outside closing quotation marks.
?” When the quotation itself is a question.
”?” When you are questioning the actual quoted material. ‘...’
Where a quotation is within a quotation.

COLLOQUIALISM

In formal writing, colloquial language, other than in quotations or where a colloquialism itself is under discussion, has no place. Consider the following colloquial sentence:

Despite the claims of those who thought he could no longer cut the mustard but who really just wanted his job, the old academic dean was as fit as a trout.

This would be better phrased along these lines in academic prose:

Notwithstanding the claims of detractors who coveted his position, the aging academic dean enjoyed robust health.
Similarly, in non-formal writing you might well describe the emperor as ‘a dandy in his new clothes’. But in academic writing this would be completely unacceptable. ‘In his new clothes the emperor presented an elegant figure’ would be more appropriate.

**QUOTATIONS**

When presenting another person’s views, make it absolutely clear to the reader where the other person’s views stop and your comments begin. Direct quotations must be in quotation marks: ‘...’. All quotations of four lines or less of prose (regardless of word count), are to be run into the text and enclosed in quotation marks. For example:

> Emil Brunner claims that ‘in Jesus Christ we see two things: God the Father and ourselves as God wills to have us’. This is profound.

All quotations of five or more lines should be formatted as an ‘indented block’ or ‘block quotation’, that is, set off separately from the rest of the text without quotation marks, indented and single spaced. A smaller font may also be employed. For example:

> In his article discussing relations between humanists and scholastics on the eve of the Reformation, Charles Nauert asserts that while

> [h]umanism was a new and challenging force in the intellectual and ecclesiastical life of the early sixteenth century, ...it did not destroy scholasticism or traditional religion, nor even try to do so. In each local situation, and even in each individual, practical accommodations and compromises were not only possible but inevitable.

> He goes on to detail the common ground scholastics and humanists found in...

When words are added to a quotation they are put in square brackets.

> Collins wrote in 1979: ‘I maintained in an earlier work [Determinism] that punishment is evil, but since then I have (reluctantly) changed my mind’.

> ‘Determinism’ is an addition; ‘(reluctantly)’ was in the original.

> A writer to the *Age* said: ‘Modern theologicians [sic] are killing the Church’.

‘Sic’ means ‘thus’ and here means that ‘theologicians’ is not a misprint but what originally appeared in the *Age*. Where words are omitted from a quotation the omission is signified by three ellipsis dots (...). Where a cited word which opened a new sentence in its original setting—and thus began with a capital letter—and is incorporated into prose as a ‘run---in’ quotation, square brackets are used to signify that a lowercase letter has replaced the original capital. Our example from Nauert serves to illustrates both conventions:

> In his discussion of relations between humanists and scholastics on the eve of the Reformation, Charles Nauert asserts that while

> [h]umanism was a new and challenging force in the intellectual and ecclesiastical life of the early sixteenth century, but it did not destroy scholasticism or traditional religion, nor even try to do so.

In Nauert’s article, the sentence cited was as follows:

> Humanism was a new and challenging force in the intellectual and ecclesiastical life of the early sixteenth century, but it did not destroy scholasticism or traditional religion, nor even try to do so.

Since *Humanism* is now part of the run---in quotation, it needs no capital initial letter. The force of the negative conjunction *but* is conveyed by the word *while* (although) which introduced the quotation.
Assessment Related Policies

Assessments

• All assignments are to be submitted by 11:59pm Sunday of the week due, unless stated otherwise on the Unit Guide. They are to be submitted through the ARK online webpage for the unit.

• Assignments are to be submitted in the format specified in the Style Guide, unless specifically stated otherwise in the Unit Guide.

• Always keep a copy of your work and keep all marked papers when they are returned to you.

• Students are required to produce an electronic copy of their work upon request.

• Students agree that all work submitted is their own work unless acknowledged otherwise and has not been submitted elsewhere.

• It is the student’s responsibility to ensure that the assignment uploaded is the correct file and has been submitted against the correct assignment.

Assessment Load

Level 1: written work not in excess of 4,000 words.

Level 2: written work requirement is 4,000-5,000 words.

Level 3: written work requirement is 5,000-6,000 words.

Postgraduate Level: written work requirement is 6000 words.

Assessment Grading

Results are published according to the following grades for all UD degrees:

HD  High Distinction = 85% +
D  Distinction = 75% – 84%
C  Credit = 65% – 74%
P  Pass = 50% – 64%
F  Fail = 0% – 49%
W  Withdrawal

Plagiarism

What constitutes plagiarism?

Plagiarism, the presentation of another’s work as one’s own, is essentially stealing. It has many forms including:

• direct duplication, by copying (in whole or part) another person’s work. This includes copying from a book, article, website, or another student’s assignment;

• paraphrasing another person’s work with minor changes, but keeping the meaning, form and/or progression of ideas of the original;

• piecing together sections of the work of others into a new whole;

• submitting an assignment that has already been submitted for assessment in another subject;

• presenting an assignment as independent work when it has been produced in whole or part in collusion with other people, for example, another student or a tutor; and

• failing to give credit for material that has been quoted or referred to in the student’s work.

(adapted from http://www.services.unimelb.edu.au/plagiarism.html)

How can plagiarism be avoided?

• Students can avoid plagiarism by ensuring that they do two things carefully:

  • Submit ONLY work which they themselves have written; and

  • Reference ALL items used, according to the style conventions of the College, in all written assignments and bibliographies.

(adapted from http://www.services.unimelb.edu.au/plagiarism.html)
Why is plagiarism wrong?
Plagiarism is wrong for several reasons:

- plagiarism is an ethical and moral issue, an issue of trust between student and faculty, and among peers;
- plagiarism is a legal issue concerning the fair use of intellectual property, covered by copyright which must be respected;
- plagiarism, is cheating, which hurts the student who cheats as well as the student who does not; and
- plagiarism has serious consequences for the student, which may include failing the subject in which plagiarism has been detected in an assessment task, or failing a whole course.

(adapted from http://www.lemoyne.edu/library/plagiarism.htm)

The College’s response to evidence of plagiarism
When a marker suspects plagiarism, the marker will report the matter, and the reason for the suspicion, to the Director of Academic Administration, within 7 days of arousal of suspicion. The Director of Academic Administration will determine whether there is basis to proceed with the matter. When the Director of Academic Administration is the marker, he/she may consult with another head of department or another senior faculty member within 7 days of receipt of the report of suspected plagiarism.

If the Director of Academic Administration determines to proceed, then he/she shall:

- Ensure that the suspicion is documented;
- Advise the student, (within 21 days of receipt of the original notice of concern), that a marker has reported suspected plagiarism, and invite the student to meet with the Academic Administration Committee;
- Committee comprising the Director of Academic Administration, Coursework Co-ordinator or another faculty member, and the marker and discuss the matter;
- If, after the meeting, the Director of Academic Administration and the committee consider that the student has been guilty of plagiarism, then the committee may:
  - Require the student to undertake additional assessment in the subject (usual where the breach is minor and may have been due to a misunderstanding or inadvertent omission);
  - Return a mark of zero for the assessment task;
  - Record a grade of fail for the subject;
  - Refer the matter to the Dean for a possible disciplinary hearing on the grounds of academic misconduct (always in the case of a second offence);
  - Do more than one of the above.

In all cases where a penalty is applied, a record of the finding will be recorded in the student file and reported to the next faculty meeting.

If the student admits to a charge of plagiarism or does not choose to respond to the letter advising the suspicion of plagiarism, then the Academic Administration Committee may apply, at its discretion, one or more penalties itemised above.

It is expected that a second infringement, other than where the first was minor and dealt with by means (a) above, will result in the student’s immediate removal from the course of study, with no fee refund and no re-enrolment permitted for a period of FIVE years.

Late submission and Extensions
Due dates for assignments are clearly specified on unit guides. Unless students have been granted formal extensions, the following are the normal penalties for late presentation of assignment work:
• up to one week late, loss of 10% of the total available marks for the assignment;
• more than one week and up to a month late, maximum grade of a pass;

An extension may be granted by the Lecturer for up to two weeks under the following circumstances:
• Illness (of student or immediate family member for whom student provided care) of three or more days.
• Death of close family member.
• Unavoidable disruption that did not make its impact known until after commencement of the unit (see definition below).

Extensions for more than two weeks and up to four weeks may be approved by the Dean.
Assignments submitted after the extended due date will attract the normal late submission penalty.

The following conditions apply:
• Evidence MUST be provided such as a medical certificate or copy of a death notice.
• The event must be less than 6 weeks prior to the due date.
• The request must be received at least 48 hours prior to the due date.
• The Lecturer’s Extension Form or Dean’s Extension Form must be properly completed.

No extension will be given in the following circumstances:
• Poor time management
• Computer, printer or copier problems
• Minor illness (1 or 2 days of sickness)
• Special events (work, family, church, etc.)
• Loss of form or failure to attach form when assignment is submitted
• Routine demands of employment, family commitments and study commitments
• Difficulties adjusting to the self-discipline needed to study effectively or stress associated
• with examinations and assessments
• Extra-curricular activities

The College defines unavoidable disruption to studies as an event or set of circumstances which:
(a) could not have reasonably been anticipated, avoided or guarded against by the student and
(b) were beyond the student’s control and
(c) caused substantial disruption to the student’s capacity for effective study and/or the completion of required work and
(d) interfered with the otherwise satisfactory fulfilment of unit or program requirements.

Students applying for extension on the grounds of unavoidable disruption must supply evidence to support their claim.
For more information see Extensions and Special Consideration Policy.

Re-mark request
If, after discussion with the assessor, you still dispute the grade that was awarded for an assessment task, you can request a re-mark of a written assignment. Please submit the request for a re-mark to the Director of Academic Administration: registrar@sac.edu.au

Your request must be made within one month of the assignment being returned from marking.
Where it is decided that a re-mark is justified, arrangements shall be made for a re-marking of the assessment exercise by an assessor other than the one responsible for the original marking of the assignment exercise.

Please Note: If a re-mark results in a different grade, this grade will become the final grade regardless of whether it is higher or lower than the original grade.

**Attendance**

Students are expected to attend and engage in prescribed sessions in face to face, online and blended formats and to fulfil any practical and field education requirements of their courses. The minimum requirements for attendance is: 75%

If you are unable to attend a face to face session, please advise your lecturer ahead of time.

**Enrolment Variation**

Please complete the Unit of Study Amendment Form if you wish to add or remove unit/s from your existing enrolment.

Please note that:

- Additions cannot be made after the census date.
- Generally, additions are not accepted after week 3.
- When adding a unit, you will need to allow 3 working days for processing before you will have access to ARK for the new unit.
- You may not withdraw from a unit after the last day of delivery

After the Census Date for each Unit of study, the University will send students who have registered for FEE-HELP a Commonwealth Assistance Notice. This notice provides information on the Unit(s) of study for which you have received FEE-HELP and your FEE-HELP debt, including any loan fee amount you may have incurred for those Units. It is your responsibility to check if the calculation of your FEE-HELP debt is correct.

**Census Date**

*What is the census date?*

The census date for a unit of study is the closing date for requesting FEE-HELP/HECS-HELP assistance.

*Importance of the census date*

The census date is important because it is the deadline for: completing and submitting a Request for FEE-HELP assistance form.

*Census date: your responsibility*

You are responsible for meeting the census deadline. You must be aware of the census dates for your units.
## 2017 Units Offered at SAC

### Semester 1, 2017

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SAC Unit Descriptions

AH1140A, AH1145A, AH1149A, AH8140A, AH8145A, AH8149A

Uncovering The Past: An Archaeology of Christian Egypt
This unit will give students a comprehensive overview of the main archaeological sites in Egypt from Late Antiquity, looking at both communal monasteries and semi-anchoritic settlements, analysing their characteristic components and their evolution in time. Students will also study the representation of wall paintings presented in the most important monastic sites. This unit will also consider how textual information pertaining to the various theologies present in late antique Egypt is reflected in monastic architecture, as revealed archaeologically.

AH2150A, AH2159A, AH8150A, AH8159A

Saints and Sinners: Women in Late Antiquity
This unit will provide students with a comprehensive overview of women in Late Antiquity (the period of transition from the ancient to the medieval world, 3rd to 8th century AD), and attitudes towards them. By reading selected primary sources, this unit will introduce students to some of the most powerful and influential women in antiquity, and the role they played in religious and theological debates. Religion will be the backdrop in directing our discussions given that it provided one of the most important ways in which women participated in the public sphere in Late Antiquity. Women such as Hypatia the philosopher, Melania the aristocrat, Theodora the Empress, Pelagia the harlot, and Syncletica the desert mother will be considered. In addition, by studying the Upper Egyptian town of Jeme, we will look at women’s lives in a typical Coptic town in Late Antique Egypt to understand the status of women and the role they played in the home as well as in religious, social and economic life.

AH1400A, AH1409A, AH8400A, AH8409A

Egypt from Alexander to the Arabs
This unit deals with the period in which Egyptian culture underwent a number of cultural and religious transformations, between the arrival of Alexander the Great (332 B.C.) and the Arab conquest (640 A.D.). What can archaeology tell us about continuity and discontinuity in everyday life, especially when it comes to religion and popular beliefs?

AL1100A

Arabic Language and Christian Arabic Literature
Students of this unit will be taught elementary level Arabic language. In addition, they will examine the life and works of several key contributors to Christian Arabic literature such as Severus, Bishop of Ashmunin known as Ibn al-Muqaffa. Several other authors will be studied such as Abu Shaker Ibn al Rahib, and the 'Assal family, who composed works in the thirteenth and fourteenth centuries on a wide range of subjects including theology, biblical and canonical studies, history, and linguistics.

AL1200A

Coptic Language 1 – Bohairic
This unit introduces the student to the basic morphology, syntax, basic grammar and vocabulary of Coptic language (Bohairic dialect). Throughout the semester we will study selected Coptic texts from Coptic liturgical books and the Bible.

AL2200A

Coptic Language II - Bohairic
Following on from AL1200A Coptic I – Bohairic, this unit will enable students to read and understand, after the completion of two semesters, texts in Bohairic Coptic. Building upon basic skills acquired in the previous unit of study, this unit presents the further grammatical material and vocabulary necessary to be able to read and translate from Bohairic Coptic to English and vice versa.
AL1500A, AL8500A
Introduction to Biblical Greek
This unit provides an introduction to New Testament Greek. A basic outline of the Grammar, both in etymology and syntax, sufficient for earlier stages of the study with graduated exercises will be introduced. Examples to be studied will be taken primarily from the Scriptures from the Greek language in the Coptic liturgy.

AL1600A, AL8600A
Introduction to Biblical Hebrew
This unit introduces students to Biblical Hebrew as a basis for enhanced study of the Old Testament (Hebrew Bible) and for further study of Biblical Hebrew. Its primary focus is foundational Hebrew vocabulary, grammar and syntax. Translation of selected biblical texts into English is an important component of the subject.

AP8105A
Greek Philosophy and Christian Thought in Antiquity
This unit introduces the student to Greek philosophy from the Pre-Socratics, through Plato, Aristotle, the Stoics, Epicureans, Neo-Platonists, Cynics and Sceptics, down to prominent Coptic philosophers such as Clement of Alexandria, John Philoponus, Isidore of Pelusium, and Pseudo-Dionysius. It explores the interaction between Greek philosophy and antique Christian thought generally, through common themes such as the nature of God, the soul, the good life, truth, and metaphysics. Students will also be introduced to the nature of philosophical inquiry, to several key texts, and to methods of argumentation. They will gain a sense of the history of ideas.

BA1100A, BA1109A, BA8100A, BA8109A
Old Testament I: A Patristic Approach
This unit offers an Introduction to the literature of the Old Testament, and a study of the history and geography of biblical Israel. The topics covered include: manuscripts of the Holy Bible, development of the Old Testament Canon, translation, different patristic methodologies of interpreting New Testament with special emphasis on the School of Alexandria (e.g Origen) and the School of Antioch (e.g John Chrysostom) as well as modern interpretive approaches followed by a study of Genesis, exodus and Leviticus

BA1300A, BA1309A
History of Israel from the Conquest to Exile
This unit will examine the Old Testament Historical Books (Joshua-Esther) that provide a window on in Israel's history; from the conquest of Canaan to the exile of the Southern kingdom of Judah. The unit will pay specific attention to the ways in which these major events were interpreted by the Deuteronomistic historians. The unit will address how to read and interpret Old Testament historiographical writings today.

BA3510A, BA3519A, BA9510A, BA9519A
Wisdom Literature
The unit will examine many different aspects of the ancient Israel wisdom, focusing on four canonical books of the Old Testament: The Book of Job, Wisdom Psalms, The Book of Proverbs and Ecclesiastes; with the reference to deuterocanonical books: The Wisdom of Solomon, Ben Sirach (Book of Ecclesiasticus). Wisdom literature will be explored through the questions: What is wisdom? What are its foundations? Who is a wise man or woman? Specific biblical and extra-biblical texts will be studied from theological, historical critical and literary perspectives. Modern reception of Wisdom literature will be investigated, particularly the manner in which modern theologians respond to the question of innocent suffering in the modern world.
BN1600A, BN1609A, BN8600A, BN8609A
New Testament 1: A Patristic Approach
This unit provides a general introduction to the literary forms of New Testament, the language of the New Testament, and the historical and political background. Students will examine the first century history in and around the land of the New Testament, different patristic methodologies of interpreting New Testament with special emphasis on the School of Alexandria (e.g Origen and Cyril of Alexandria) and the School of Antioch (e.g John Chrysostom) as well as shaping the New Testament canon with reference to the apocryphal writings, and manuscripts. We will also look at Jesus Christ’s Genealogy with regards to the Old Testament traditions, the individual characteristics of the synoptic Gospels, and a detailed study on the gospel of St. Mark.

BN1800A, BN1809A
Christian Theology, Practice and Evangelism in the Church of the Apostles
This unit studies the book of Acts, and it will consider its composition, structure, and historical background. Key issues, events, personalities and their influence will be addressed. In particular, events surrounding the Day of Pentecost, and the expansion of the early church will be examined. The unit will principally address the theology of the Church of the Apostles and how it differed from Judaism, how the early Church practiced Christian faith, and how it evangelised.

BN2900A, BN2905A, BN2909A, BN9900A, BN9905A, BN9909A
Paul and his Churches
This unit will focus on particular texts in the Pauline letters and particular circumstances in the Pauline communities in order to clarify and reflect on the pastoral work of the Apostle Paul, and especially the character and work of Paul as a shaper of communities and as a guide in moral formation. The unit will focus on the manner in which Paul relies on, but also transforms, ancient patterns of moral formation.

CH1100A, CH1109A
Coptic Church History I - From St. Mark to the Arab Invasion
In this unit we will cover the history of the Coptic Church from its founding by St Mark the Evangelist to the 7th Century AD. Students will learn about the theological contribution of the great Alexandrian doctors of the church such as Clement, Origen, Athanasius and Cyril, and the School of Alexandria. Students will also examine the important roles its Patriarchs and scholars played in the ecumenical Councils until the 5th century. Different forms of monasticism such as the eremitical (Antony) and cenobitic (Pachomious) will be studied. Finally, students will learn about the various eras of persecution in the Coptic Church.

CH1200A, CH1209A
Coptic Church History II - Post Arab Invasion
In this unit students will learn about the history of the Christian church in Egypt during the post Arabic conquest period until the present time, focusing on how the Coptic Church existed under Islamic rule and how this affected the Church. Students will examine the history of the Patriarchs, ‘the New Martyrs’, the writings of some key intellectual laymen of the medieval age, and will also study selected Islamic fatwas, relevant legislation and some historians of the period.

CH8300A, CH8309A
History of the Modern Coptic Period
Modern Coptic history is an emerging field of study which covers the period from 1798 to the present. The unit will address the factors that were threatening the loss of Coptic identity. Topics for study will include:
- the struggles both inwardly within the Coptic Church
- the pressures facing the Church in its relation to the State and the influence of British occupation
• the role that Western missionaries played in Egypt
• the figures that shaped the direction that the Church took including Pope Cyril IV, Pope Cyril V, St Habib Girgis among others
• the role that theological and religious education played during this period.

CH1415A
The School of Alexandria
This class will examine the key figures of the School of Alexandria (Origen, Athanasius, and Cyril), relating them both to the historical development of theology and the controversies in which they were engaged, as well as to abiding issues in scriptural exegesis and systematic theology and the historical and contemporary problem of the split between the Eastern (Chalcedonian) and Oriental (non-Chalcedonian) Churches. The course will combine both lectures on general context and theology, and seminar-style close reading of selected texts (one from each author).

CH1400A, CT1400A, CH1409A, CT1409A
Introduction to Patristics
This is an introductory unit on the writings of the Fathers of the Church and their important contribution to the formation of Orthodox theology. The focus of the unit is to introduce these early Christian theologians as the great teachers of the Orthodox faith or doctrine and highlight their contribution through the Fathers’ explanation of the Christian dogma, and their refutation of heresies. Students will study Patristic texts arranged historically and through the common classifications of the Fathers. For example, the Apostolic Fathers, the Apologists, the Latin Fathers, the Alexandrians (both the Fathers of Alexandria, such as Clement of Alexandria, and the great teachers such as Saint Athanasius and Saint Cyril of Alexandria), and the Cappadocian Fathers (i.e. St. Basil the Great and St. Gregory of Nazianzus).

CH1420A, CT1420A
Sacred Christian Texts from the Second Century
This unit explores the context and writings of the Second Century AD, particularly the writings of the Apostolic Fathers and the early apologists. Students are guided through a close and critical reading of select texts, paying attention to genre, rhetoric and theological discourse. Students will learn to let ancient texts speak for themselves, without reading their own opinions into them; this will be done by analysing their content, context, methodology, authorial intent and appropriation by readership of subsequent centuries. The relevance of these texts to contemporary social and theological challenges will be discussed. The views of modern scholarship, interpretation and criticism of these ancient texts will also be presented and discussed.

CH1500A, CH1509A, CH8500A, CH8509A
The Life and Times of the Desert Fathers
This unit will give students a broad overview of the pioneers and centres of the early monastic movement in Egypt and their impact on the spread of the movement throughout the Late Roman Empire. It will consider the various theological viewpoints that became prominent in Late Antique Egypt, and its impact in Egyptian monastic circles.

CH1510A, CH1519A
Ascetic Theology and the Making of a Monk in Late Antiquity
Through a study of the primary texts relating to the early monastic movement in the Late Roman Empire, this unit will give students an overview of the spiritual teachings of some of the monastic fathers, such as Pachomius, Basil of Caesarea, & John Cassian concerning spiritual perfection and ascetic paideia.

CT1600A, CT1609A
Sacramental Theology: Baptism, Chrismation and Eucharist in the Coptic Church

Students undertaking this unit will learn about the three most important sacraments of the Coptic Church; Baptism, Chrismation and Eucharist. The major part of this unit will examine the Coptic understanding of these three Sacraments and present historical perspectives on their development, and the key elements of Coptic sacramental theology.

CT1610A, CT1619A
Introduction to Theology
Students will become acquainted with the basics of Christian theology and form a foundational understanding for theological reflection in the Orthodox Church with particular reference to the Coptic tradition. Key doctrinal themes will be explored, along with their exposition in contemporary liturgical practice.

CT2700A, CT2709A, CT9700A, CT9709A
Christological Teaching of the Church of Alexandria
Students undertaking this unit will learn about the two schools of Christological teaching (Alexandria & Antioch) in the early church and the Christological controversies of the 5th century that arose as a result. Students will study the Christological teaching, canons and documents of the two Ecumenical councils Ephesus (431) and Chalcedon (451), focusing on the Christological debate. The Christological stand of the Oriental Orthodox Churches, particularly the position of the Coptic Church, will be explored, compared and contrasted to the definition adopted at the Council of Chalcedon. The unit will cover the efforts to reconcile the two views of the relationship of the Divinity and Humanity of the incarnated Christ from the 5th century till the modern dialogue in the 20th and 21st centuries.

DA1100A, DA1109A, DA8100A, DA8109A
Challenges in Contemporary Youth Ministry
In this unit students will address some of the challenges facing clergy and youth workers in the Church today in attempting to minister to adolescents who live in today’s youth culture. Students will examine the ever-changing adolescent world, which is in a continual state of flux, and look at the influence of music, fashion, entertainment, media and peers, to name a few, and how this shapes the morals, values and ethics of today’s young people. The central question we will be asking is 'How do we make spirituality and Orthodox teachings relevant to the lives of youth in the 21st century?'

DL1400A, DL1409A
Coptic Liturgy: The Canonical Hours in the Coptic Church
This unit will examine the two important liturgical books used daily in the Coptic church; the Horologion (Agpeya = book of hours) and the book of Psalmodia (book of midnight and evening praise). The Horologion (Agpya) consists of prayers, Psalms, Gospel readings, and “troparia” (petitions) to be said at the various hours of the day and night. Students will gain insight into the historical development and the current structure of the canonical hours and their role in spiritual practice. The liturgical book of Psalmodia consists of Odes, Psalies, Theotokia (veneration to St Mary) and Doxologies which are chanted in the evening and night hours. Students will learn about the historical development and the structure as well as the theological thought preserved in hymnology in this very important liturgical book.

DL1410A
Coptic Art and Iconography I
Students undertaking this unit will gain an appreciation of Coptic history and the theological meaning behind the icon. Emphasis will be placed on the "writing" of icons as an important method of translating the invisible divine, into the visible image. Students will study the important role of Coptic art in Coptic
culture and its role in liturgical life. Finally, students will learn iconographic techniques such as preparation, design, colouring and gilding in the writing of an icon. They will explore the meaning, theology, and symbols rooted in the holy bible.

**DL1420A, DL1429A**

**Introduction to the Coptic Liturgical Year**

This unit offers an introduction to the Coptic Liturgical year and its seasons using the Coptic Calendar as its template. The unit will survey the Feasts and Fasts of the Coptic Year and explore the liturgical texts associated with celebrating these worship services and seasons in the context of the Church. This unit will examine selected liturgical books which are used in the Coptic Church during the church year. The primary sources will serve as a medium where students will engage with the texts in practice. Secondary sources will also assist students in their study of the Liturgical Year and Patristic commentary. The course will enable students to have a proficient grasp and grounding for further study in development of Coptic Rites Liturgical texts, worship and seasons.

**DL2410A Coptic Art and Iconography II**

Students who have completed DL1410A Coptic Art & Iconography I, will further develop their skills in this more advanced unit which will focus on a deeper study of the theological meaning behind the icon and developing advanced technique and design skills.

**DL2420A, DL2429A, DL9420A, DL9429A**

**Homiletics**

The art of preaching in general and the delivery of homilies in the Coptic Orthodox Church in particular shape this unit. Students will engage homiletical theory and practice including the methodology of preparing a homily for a liturgical setting based on critical exegetical and prayerful contemplation of the lectionary texts. Patristic and modern rhetorical practices will be explored. Students will present and receive critical feedback on their preaching to present-day hearers.

**DL2430A, DL2439A, DL9430A, DL9439A**

**The Church Building in its Form and Function**

This unit offers an analysis of the church building as a whole, serving as a functional environment and backdrop for the liturgy. Icons, wall paintings and other furnishings will be discussed in their context, where they serve a common goal of underscoring the meaning of the liturgy.

**DL2440A, DA2449A, DL8440A, DA8449A**

**Coptic Liturgy: Vespers, Matins and Divine Liturgy**

This unit is an introduction to the worship life of the Coptic Church and its liturgical services. The course will introduce students to the basic structure of vespers, matins, and the liturgy in the Coptic Rite. Furthermore, students will learn the broad historical background of these services and the process by which they acquired their current shape. To this end, students will also become familiar with the major sources of studying the liturgical tradition of the Coptic Church.

**DP1160A, DP1169A, DP8160A, DP8169A**

**Introduction to Christian Leadership: Understanding Yourself as a Leader**

The unit commences by defining leadership and identifying the key dimensions of leadership. Key theories and models of leadership are explored and evaluated from a Christian perspective. Examination extends to a variety of predominant leadership characteristics that are then applied to individual conceptualization of personal leadership attributes.
Pastoral Ministry and Priesthood
This unit is divided into two main sections. Firstly, it will discuss a theoretical analysis of priesthood, ministry and pastoral care in the Orthodox tradition and contemporary life. Secondly, the unit will also study practical applications of the Church’s vision and experience to issues of priestly and pastoral life and service in the Church today. The unit will examine questions such as: How does the unique priesthood of Christ relate to the priesthood of all Church members and to the specific priesthood of the presbyter/bishop? How do we understand the Church to be both hierarchical and conciliar? How are we to understand the role of women?

DP1600A, DP1609A
Introduction to Christian Counselling
This unit is an introduction to lay counselling within the setting of the Coptic Orthodox Church. It will emphasize the foundations of Christian counselling, including the profile of a shepherd-lay counsellor: lessons learned from the Good Shepherd.

DP1610A, DP1615A
Understanding the Family: A Christian Perspective
This unit offers an introduction to the understanding of family life. Insights from the Social Sciences will be informed and critiqued by cultural and theological themes. The different phases of married life and the characteristics of each phase of the life cycle will be explored. Specific focus issues in the pastoral care of families and family ministry will be addressed. The unit will outline the factors that contribute to family wellbeing and review those factors that challenge spiritual health and family integrity. Christian and Scriptural teaching on the family will be integrated with these theories. An important focus will be the role of the family in providing a sacred space of ‘safe holding’ that encourages and nurtures the spiritual formation of children in faith.

DR1700A, DR1709A, DR8700A, DR8709A
Religious Education in the Church
The fundamental question that we will address in this course is: How does the Church educate its faithful? In order to answer this question, we will explore foundational educational questions so that students may begin to express theological/theoretical concepts about “religious education” and can begin to gain practical experience in the design and implementation of “religious education” programs. These foundational questions are:

- Why does the Church educate?
- How has the Church educated in history?
- What is the curriculum in the life of the parish?
- Who are we teaching?
- What are some approaches to the education of Christians?
- Who is going to teach?

DR2710A, DR2719A, DR9710A, DR9719A
Teaching and Learning for Religious Education
This unit will focus on the practical methods and strategies relevant to teaching and learning in Religious Education. Students will be exposed to a range of approaches useful to Religious Educators and will critically evaluate these approaches in light of the foundational aims of Orthodox Religious Education. This unit will explore relevant pedagogical theories that can support the delivery of Religious Education. Students will engage and reflect on practical ministry through various observations in a chosen setting and class presentations.

DS1800A
Spiritual Theology in the Orthodox Tradition
This is an introductory unit studying the foundations and characteristics of the spiritual life from an Orthodox Christian perspective. The unit deals with such issues as the relationship between orthodox doctrine, the sacraments, and spiritual life. The unit also covers themes such as the relation between divine grace and human struggle; prayer, sin, forgiveness and repentance; purity of heart, discipleship, fellowship, and service, sanctification, saints, and holiness, asceticism, virginity, and monasticism. Every theme starts with a Biblical introduction and foundation, and includes selected readings from the patristic and ascetic tradition.