"The mission of Tyndale Seminary is to provide Christ-centred graduate theological education for leaders in the church and society whose lives are marked by intellectual maturity, spiritual vigour and moral integrity, and whose witness will faithfully engage culture with the Gospel."

Semester, Year	WINTER, 2027
Course Title	**GOSPEL, CHURCH AND CULTURE: MISSIONAL LEADERSHIP IN THE POSTMODERN WORLD**
Course Code	MISS 0782 1S
Date **Time** **Delivery Format**	JANUARY 11 – APRIL 9, 2027 MONDAYS 6:45 PM – 9:35 PM SYNCHRONOUS ONLINE
Class information	The classes will be livestreamed on Mondays from 6:45 PM – 9:35 PM.
Instructor	**GIRMA BEKELE, PhD** Email: gbekele@tyndale.ca
Office Hours	Students may participate in live-streamed office hours as posted below. By Appointment only.
Course Materials	Access course material at classes.tyndale.ca or other services at Tyndale One. Course emails will be sent to your @MyTyndale.ca e-mail account only.

I. COURSE DESCRIPTION

Preparing missional leaders requires careful examination of the ideologies and cultural milieu of contemporary society. Examines the main features of postmodern culture, the meaning of faithfulness to the gospel, the good news of God's salvation and the nature and mission of the church. The church's witness and service to the world is studied not as one of the functions of the church but as its essential nature. Missional leadership takes seriously the calling of all God's people to minister in every sphere of life as faithful witnesses to the gospel of salvation.

II. LEARNING OUTCOMES

At the end of the course, students will be able to:

1. Articulate the missiological foundation of the Bible, including its overarching narrative and key themes.
2. Analyze the relationship between the Church and the world, particularly the dynamics of mission and social concern, in a reasoned and balanced way.

3. Critically examine contributions from various theological perspectives in contemporary mission dialogue, including Latin American, Black North American, and African contexts.
4. Develop frameworks for analyzing cultural and social factors in ministry contexts, exploring how culture shapes understanding of the gospel, the Church, and ministry.
5. Critically assess how the gospel can be faithfully communicated while remaining relevant to diverse cultural settings.
6. Explore strategies for how the gospel and the Church can effectively engage with the challenges of a multiethnic, pluralistic culture, particularly in Canada.
7. Integrate critical reflections on contemporary mission into personal, congregational, and global Christian practice.

III. COURSE REQUIREMENTS

A. REQUIRED READING

Carson, D.A. *Christ and Culture Revisited*. Grand Rapids, MI: Eerdmans, 2008/2012 [eBook, 2013].

Newbigin, Lesslie. *Foolishness to the Greeks: The Gospel and Western Culture*. Grand Rapids, MI: Eerdmans, 1986.

Newbigin, Lesslie. *The Gospel in a Pluralist Society*. Grand Rapids, MI: Eerdmans, 1989.

B. SUPPLEMENTARY / RECOMMENDED READING AND TOOLS

Palmer, Nate. *Cultural Engagement: A Crash Course in How to Be a Consistent Christian in a Conflicted Culture.* Nashville, TN: B&H Publishing, 2021.

Grenz, Stanley J. *Faithful Presence: The Promise and the Task of Christian Leadership.* Downers Grove, IL: IVP Academic, 2015.

Guder, Darrell L. *Called to Witness: Doing Missional Theology*. Grand Rapids, MI: Eerdmans, 2015.

Wright, N. T. *The Witness of the Spirit: A Theological Introduction to the Gospel and Culture.* Grand Rapids, MI: Eerdmans, 2012.

Wright, Christopher J. *The Mission of God's People: A Biblical Theology of the Church's Mission*. Grand Rapids, MI: Zondervan, 2010.

Tizon, Al. *Whole and Reconciled: Gospel, Church, and Mission in a Fragmented World.* Grand Rapids, MI: Baker, 2018.

Van Gelder, Craig. *The Essence of the Church.* Grand Rapids, MI: Baker, 2000.

Tyndale recommends www.stepbible.org – a free and reputable online resource developed by Tyndale House (Cambridge, England) – for word searches of original-language texts, as well as

for topical searches, interlinear texts, dictionaries, etc. Refer to the library for other online resources for Biblical Studies.

C. ASSIGNMENTS AND GRADING

Careful completion of the assigned readings **in advance**, in conjunction with reflecting on their relation to the ideas presented in the lectures. It is expected that students will read all of the assigned reading prior to the scheduled lecture of the week.

1. Three book reviews: 30% of final grade.

Three book reviews 500-750 words (guidance will be provided)

a) Newbigin, Lesslie. *Foolishness to the Greeks.* Grand Rapids, MI: Eerdmans, 1986.
Due date: February 15

b) Newbigin, Lesslie. *The Gospel in a Pluralist Society.* Grand Rapids, MI: Eerdmans, 1989.
Due date: March 15

c) Carson, D.A. *Christ and Culture Revisited*. Grand Rapids, MI: Eerdmans, 2015.
Due date: April 9

2. Discussion Comments: Dates vary; 20% of final grade.

15-minute Class Presentation/reflection (*last class):

The Church's Responsibility in Communicating the Gospel in Contemporary Canadian Context: With your local case in point

Discussion forums are a key aspect of this course. They are your opportunity to relate and reflect on major themes being studied, to share your ideas with your peers, and benefit from the ideas presented by your colleagues in the group. The purpose of this activity is to allow you to experience how our community's cross-cultural and denominational backgrounds can help to broaden your perspective on areas where the gospel needs to challenge us, the church, and the society we live in. The aim is to make this a collaborative learning experience that functions as a prototype of how the church as body of Christ is intended to operate.

3. Integrative Term Paper: Due on April 9, 2027, by 9am; 50% of final mark.

A 15-page integrative term paper, which applies central ideas from the readings and class discussions to your own ministry. The integrative paper should:

- Focus on the main thesis "what is the role of the church in communicating the message of the gospel in the postmodern context of North America."
- Draw on course material, including all assigned readings and lectures.
- Interact with key ideas about the nature of Gospel and its relation to culture.
- Provide your own personal reflections and constructive suggestions related to specific implications of a missional paradigm for holistic ministry.

- Suggest possible obstacles or assets in embracing such a paradigm.

D. SUMMARY OF ASSIGNMENTS AND GRADING

Evaluation is based upon the completion of the following assignments:

Three Book Reviews	30 %
Discussion/Presentation/Comments	20 %
Integrative Term Paper	50 %
Total Grade	**100 %**

IV. COURSE SCHEDULE, CONTENT AND REQUIRED READINGS

Week One (Jan 11)

Introduction: What is Culture?

Reading:

- Newbigin, *The Gospel in a Pluralist Society*, pp.1-38, 171-197
- Carson*, Christ and Culture, 1-31*

Week Two (Jan 18)

God's Mission – The Missiological Foundation of the Bible

Reading:

- Newbigin, *The Gospel in a Pluralist Society*, pp.89-140
- Guder, *Called to Witness: Doing Missional Theology*. pp. 1-19, 90-120

Week Three (Jan 25)

The Historical Survey: Analysis of Paradigm Shifts in the History of Mission,

Reading:

- Bekele, Girma. *Mission, Evangelism and Theology: How David Bosch forged the synthesis*. Public Lecture Presented at Calvin Seminar, Grand Rapids, January 18, 2011 * WILL BE POSTED

Week Four (Feb 1)

Factors Shaping Contemporary Global Missions: Voices and Current Trends

Reading:

- David Bosch, *Transforming Mission *pp 357-371*
- Christopher Wright, *The Mission of God's People, pp* 179-200
- Van Engen, Charles, *Mission on the Way: Issues in Mission Theology.* Grand Rapids, MI: Baker, 1996), *pp.17-31

Week Five (Feb 8)

The Culture of the Early Church & Mission after Christendom

Readings:

- Newbigin, *Foolishness to the Greeks,* Chapters 1&2

FEB 15 – FAMILY DAY NO CLASS READING WEEK: FEB 16-21

Week Six (Feb 22)

Modernity I

Readings:

- Newbigin, *Foolishness to the Greeks,* Chapters 3&4

Week Seven (Mar 1)

Modernity II

Readings:

- Newbigin, *Foolishness to the Greeks,* Chapters 5&6
- Carson, D.A. *Christ and Culture, 67-114*

Week Eight (Mar 8)

Postmodernity I

Readings:

- Selected Articles
- Newbigin, *The Gospel in a Pluralist Society*, pp.141-170; 211-244

Week Nine (Mar 15)

Postmodernity II

Readings:

- Carson, D.A. *Christ and Culture, 115-144*

Week Ten (Mar 22)

The Gospel and the Kingdom of God: The Gospel and Social Concern I

Readings:

- Sider, Ron. *Rich Christians in an Age of Hunger,* Part II, A Biblical Perspective on Poor and Possessions
- Van Gelder, *The Essence of the Church,* Chapters 1-4

Week Eleven (Mar 29)

The Gospel and the Kingdom of God: The Gospel and Social Concern II

Readings:

- "Evangelism and Social Responsibility: An Evangelical Commitment": A Joint Publication of the Lausanne Committee for World Evangelization and the World Evangelical Fellowship. Available online: http://www.lausanne.org/en/connect/regions/europe.html?id=79
- An Evangelical Manifesto: The Washington Declaration of Evangelical Identity and Public Commitment May 7, 2008; Washington, D.C. (will be posted)
- Wright, Christopher J., *The Mission of God's People: A Biblical Theology of the Church's Mission*, pp. 222-243.

Week Twelve (Apr 5) – Each student will do 5-10 Minutes Class Presentation

- *Vocation and Ministry in Daily Life/Vibrant Contextual Congregation*
- *The Church's Responsibility in Communicating the Gospel in Contemporary Canadian Context: With your local case in point*
- *Closing Reflection*

Background reading:

- Sider, *Good News,* Chapters 9-11.
- Newbigin, *The Gospel in a Pluralist Society*, pp. 211-244

V. SELECTED BIBLIOGRAPHY

Adams, Michael. *Better Happy than Rich? Canadians, Money and the Meaning of Life.* Toronto, ON: Penguin, 2000.

*Adams, Michael. *Sex in the Snow: Canadian Social Values at the End of the Millennium.* Toronto, ON: Penguin, 1998.

Adeney, Bernard T. *Strange Virtues: Ethics in a Multicultural World.* Downers Grove, IL: IVP, 1995.

Bakke, Ray. *A Theology as Big as the City.* Downers Grove, IL: IVP, 1997.

Bauman, Zygmunt. *Community: Seeking Safety in an Insecure World*. Cambridge: Polity, 2001.

_____. *Globalization: The Human Consequences.* Cambridge: Polity, 1998.

_____. *Liquid Modernity.* Cambridge: Polity, 2000.

Beeby, H.D. *Canon and Mission.* Harrisburg, PA: Trinity Press International, 1999.

Bdevans, Stephen B. *Models of Contextual Theology.* Maryknoll, NY: Orbis, 1992.

Bibby, Reginald. *Restless Gods: The Renaissance of Religion in Canada.* Toronto, ON: Stoddart, 2002.

_____. *Unknown Gods.* Toronto, ON: Stoddart, 1993.

_____. *Mosaic Madness.* Toronto, ON: Stoddart, 1990.

*Bosch, David. *Transforming Mission: Paradigm Shifts in Theology of Mission.* Maryknoll, NY: Orbis, 1991.

Brownson, James V. *Speaking the Truth in Love: New Testament Resources for a Missional Hermeneutic.* Harrisburg, PA: Trinity Press International, 1998.

Carson, D.A. *Christ and Culture Revisited*. Grand Rapids, MI: Eerdmans, 2015.

* Clapp, Rodney. *A Peculiar People: The Church as Culture in a Post-Christian Society.* Downers Grove, IL: IVP, 1996.
Clark, David, ed. *Changing World, Unchanging Church? An Agenda for Christians in Public Life.* London: Mowbray, 1997.
Dorr, Donal. *Mission in Today's World.* Maryknoll, NY: Orbis, 2000.
Drane, John. *The McDonaldization of the Church.* Macon, GA: Darton, Longman & Todd, 2000.
Eagleton, Terry. *The Idea of Culture.* Malden, MA: Blackwell, 2000.
Friedman, Thomas L. *The Lexus and the Olive Tree.* New York: Anchor Books, 1999.
Friesen, Duane K. *Artists, Citizens and Philosophers: Seeking the Peace of the City.* Scottsdale, PA: Herald Press, 2000.
Fuellenbach, John. *Church: Community for the Kingdom.* Maryknoll, NY: Orbis, 2002.
_____. *The Kingdom of God: The Message of Jesus Today.* Maryknoll, NY: Orbis, 1995.
Gay, Craig M. *The Way of the (Modern) World.* Grand Rapids, MI: Eerdmans, 1998.
Gibbs, Eddie. *Church Next: Quantum Changes in How we do Ministry.* Downers Grove, IL: IVP, 2000.
Grenz, Stanley J. *A Primer on Postmodernism.* Grand Rapids, MI: Eerdmans, 1996.
Guder, Darrel. *Missional Church.* Grand Rapids, MI: Eerdmans, 1998.
_____. *The Continuing Conversion of the Church.* Grand Rapids, MI: Eerdmans, 2000.
_____. *The Incarnation and the Church's Witness.* Harrisburg, PA: Trinity Press International, 1999.
_____. "Missional Theology for a Missionary Church." *Journal for Preachers* 22, no. 1. (Advent 1998).
_____. "The Missional Center of Reformed Worship." *Reformed Liturgy and Music* 32, no. 2 (spring 1998): 100-104.
_____. *Called to Witness: Doing Missional Theology*. Grand Rapids, MI: Eerdmans, 2015.
Hammond, Pete, R. Paul Stevens & Todd Svanoe. *The Marketplace Annotated Bibliography: A Christian Guide to Books on Work, Business and Vocation.* Downers Grove, IL: IVP, 2002.
Harvey, Barry. Another City: An Eccelesiological Primer for a Post-Christian World. Harrisburg, PA: Trinity Press International, 1999.
Heath, Joseph. *The Efficient Society: Why Canada is as Close to Utopia as it Goes.* Toronto, ON: Penguin, 2001.
Hegeman, David Bruce. *Plowing in Hope: Toward a Biblical Theology of Culture.* Moscow, ID: Canon Press, 1999.
* Hunsberger, George R., and Craig van Gelder, eds. *Church Between Gospel and Culture: The Emerging Mission in North America.* Grand Rapids, MI: Eerdmans, 1996.
Iyer, Pico. *The Global Soul: Jet Lag, Shopping Malls, and the Search for Home.* Toronto, ON: Random House, 2000.
Jenkins, Philip. *The Next Christendom: The Coming of Global Christianity.* Oxford: Oxford University Press, 2002.
Kenneson, Philip D. *Beyond Sectarianism: Re-Imagining Church and World.* Harrisburg, PA: Trinity Press International, 1999.

Kirk, J. Andrew. *The Mission of Theology and Theology as Mission*. Harrisburg, PA: Trinity Press International, 1997.

_____. *What is Mission? Theological Explorations*. Minneapolis, MN: Augsburg Fortress, 2000.

Kostenberger, Andreas J., and Peter T. O'Brien. *Salvation to the Ends of the Earth: A Biblical Theology of Mission.* Downers Grove, IL: IVP, 2001.

Lipset, Seymour Martin. *Continental Divide: The Values and Institutions of the United States and Canada*. New York: Routledge, 1990.

Lundin, Roger. *The Culture of Interpretation: Christian Faith and the Postmodern World*. Grand Rapids, MI: Eerdmans, 1993.

Lyon, David. *Jesus in Disneyland: Religion in Postmodern Times.* Oxford: Polity, 2000.

Mallory, Sue. *The Equipping Church*. Grand Rapids, MI: Zondervan, 2001.

Mead, Loren. *The Once and Future Church: Reinventing the Congregation for a New Mission Frontier.* Herndon, VA: Alban Institute, 1991.

Nessen, Craig L. *Beyond Maintenance to Mission: A Theology of the Congregation*. Minneapolis, MN: Augsburg Fortress, 1999.

Newbigin, Lesslie. *The Open Secret: An Introduction to the Theology of Mission*. Rev. ed. Grand Rapids, MI: Eerdmans, 1995.

* _____. *The Gospel in a Pluralistic Society*. Grand Rapids, MI: Eerdmans, 1989.

_____. *Proper Confidence*. Grand Rapids, MI: Eerdmans, 1995.

_____. *Truth and Authority in Modernity*. Harrisburg, PA: Trinity Press International, 1996.

Nichols, Bruce D., ed. *In Word and Deed: Evangelism and Social Responsibility.* Grand Rapids, MI: Eerdmans, 1985.

* Niebuhr, H. Richard. *Christ and Culture.* New York: Harper, 1951.

Oden, Thomas C. *After Modernity…What?* Grand Rapids, MI: Zondervan, 1990.

Ogden, Greg. *The New Reformation.* Grand Rapids, MI: Zondervan, 1990.

Ortiz, Manuel. *One New People: Models for Developing a Multiethnic Church*. Downers Grove IL: IVP, 1996.

Page, Patricia N. *All God's People Are Ministers: Equipping Church Members for Ministry.* Minneapolis, MN: Augsburg Fortress, 1993.

Pickard, Stephen K. *Liberating Evangelism: Gospel Theology and the Dynamics of Communication*. Harrisburg, PA: Trinity Press International, 1999.

Posterski, Don, and Gary Nelson. *Future Faith Churches: Reconnecting with the Power of the Gospel for the 21st Century*. Kelowna, BC: Wood Lake Books, 1997.

Postman, Neil. *Technopoly: The Surrender of Culture to Technology.* New York: Random House, 1992.

Rhodes, Stephen A. *Where the Nations Meet: The Church in a Multicultural World*. Downers Grove, IL: IVP, 1998.

Roxburgh, Alan J. *The Missionary Congregation, Leadership, and Liminality*. Harrisburg, PA: Trinity Press International, 1997.

Sampson, Philip, Vinay Samuel, and Chris Sugden, eds. *Faith and Modernity.* Oxford: Regnum, 1994.

Samuel, Vinay, and Chris Sugden, eds. *Mission as Transformation: A Theology of the Whole Gospel.* Oxford: Regnum, 1999.
Sanneh, Lamin. *Religion and the Variety of Culture.* Harrisburg, PA: Trinity Press International, 1996.
Sider, Ronald J., Philip N. Olson, and Heidi Rolland Unruh. *Churches that Make a Difference: Reaching Your Community with Good News and Good Works.* Grand Rapids, MI: Baker, 2002.
Sider, Ronald J. *Good News and Good Works: A Theology for the Whole Gospel.* Grand Rapids, MI: Baker, 1999.
*_____. *Rich Christians in an Age of Hunger: Moving from Affluence to Generosity*. 6th ed. Nashville: Thomas Nelson, 2015.
Stassen, Glen, D.M. Yeager, and John Howard Yoder. *Authentic Transformation: A New Vision of Christ and Culture.* Nashville, TN: Abingdon, 1996.
Stevens, R. Paul, and Collins, Phil. *The Equipping Pastor: A Systems Approach to Congregational Leadership.* Herndon, VA: Alban Institute, 1993.
Van Engen, Charles. *God's Missionary People: Rethinking the Purpose of the Local Church.* Grand Rapids, MI: Baker, 1991.
_____. *Mission on the Way: Issues in Mission Theology.* Grand Rapids, MI: Baker, 1996.
* Van Gelder, Craig, ed. *Confident Witness—Changing World: Rediscovering the Gospel in North America.* Grand Rapids, MI: Eerdmans, 1999.
_____. *The Essence of the Church: A Community Created by the Spirit*. Grand Rapids, MI: Baker, 2000.
Yates, Timothy. *Christian Mission in the Twentieth Century.* Cambridge: Cambridge University Press, 1994.
An asterisk marks books of major importance for the topic.

VI. GENERAL REQUIREMENTS FOR ALL COURSES

A. EQUITY OF ACCESS

Students with permanent or temporary disabilities who need academic accommodations must contact the Accessibility Services at the Centre for Academic Excellence to register and discuss their specific needs. *New students* must self-identify and register with the Accessibility Office at the beginning of the semester or as early as possible to access appropriate services. *Current students* must renew their plans as early as possible to have active accommodations in place.

B. REQUIREMENTS FOR LIVESTREAM INTERACTION (*SYNCHRONOUS ONLINE COURSE ONLY*)

- Livestream attendance for the entire duration of the class at announced times
- Headphones (preferred), built-in microphone, and web-camera

- Well-lit and quiet room
- Stable high-speed internet connection, preferably using an Ethernet cable over Wi-Fi
- Full name displayed on Zoom and Microsoft Teams for attendance purposes*
- A commitment to having the camera on to foster community building*

**exceptions with permission from professor*

C. GUIDELINES FOR INTERACTIONS

Tyndale University prides itself in being a trans-denominational community. We anticipate our students to have varied viewpoints which will enrich the discussions in our learning community. Therefore, we ask our students to be charitable and respectful in their interactions with each other, and to remain focused on the topic of discussion, out of respect to others who have committed to being a part of this learning community. Please refer to "Guidelines for Interactions" on your course resource page at classes.tyndale.ca.

D. GUIDELINES FOR THE SUBMISSION OF WRITTEN WORK

Grading Rubric

Please consult the rubric provided for each assignment on your course resource page at classes.tyndale.ca.

Academic Integrity

Integrity in academic work is required of all our students. Academic dishonesty is any breach of this integrity and includes such practices as cheating (the use of unauthorized material on tests and examinations), submitting the same work for different classes without permission of the instructors; using false information (including false references to secondary sources) in an assignment; improper or unacknowledged collaboration with other students, and plagiarism (including improper use of artificial intelligence programs). Tyndale University takes seriously its responsibility to uphold academic integrity, and to penalize academic dishonesty. Please refer to the Academic Integrity website for further details.

For proper citation style, consult Citation Guides for different styles. Students are encouraged to consult Writing Services.

Students should also consult the current Academic Calendar for academic polices on Academic Honesty, Gender Inclusive Language in Written Assignments, Late Papers and Extensions, Return of Assignments, and Grading System.

Artificial Intelligence (AI)

Tyndale Seminary's Academic Calendar provides a definition and broad descriptions of types of Academic Dishonesty using AI.

Academic dishonesty includes the submission of work for which previous credit was given, the submission of work under one's own name that is largely the result of another person's efforts, aiding another's dishonesty, cheating on exams and giving false information for the purpose of gaining admission, credits, etc. … Academic dishonesty also includes submitting academic work which has been written, rewritten, or substantially edited by an artificial intelligence program. (Seminary Academic Calendar, 2026/7, p. 173.)

AI programs are not adequate information sources for academic writing. Students should not use AI in academic writing without explicit permission from their course instructor. Given the tendency of AI programs to give inaccurate information and even falsify citations, students are cautioned against using AI prompts to begin researching or summarizing a topic. Instructors may deduct points from [or give a failing grade to] assignments for the improper use of AI sources. (Seminary Academic Calendar, 2026/7, p. 174.)

Students *may* use AI as an enhanced search engine, provided they are extremely careful about checking its sources. That means personally verifying texts and claims *every time* by clicking through to the source link or independently searching. This also means public information sources like Wikipedia are not satisfactory sources. We recommend using sites like Google Scholar or the variety of journal and research databases available with a Tyndale student ID.

Students *may* use AI to transcribe interviews, videos, or dictations of their own ideas when preparing for assignments. But they must read through the transcripts themselves and *manually* verify accuracy, make selections to quote, or edit for concision and clarity. This use of AI is reserved only for ideas that students have created themselves. Students may not submit course lectures, videos, or other course material to AI or any other software to transcribe, synthesize, annotate, or otherwise summarize course content.

Students *may not* use AI in any aspect of the planning and writing process for class assignments, including but not limited to early planning, ideas, outlining, argumentation, grammar, syntax, or phrasing. Struggling with all this is fundamental part of human learning. This struggle is precisely what develops writing ability and is essential to developing critical thinking and communication skills. If further clarification is required, students should ask their professors, not an AI assistant.

Students *may not* use Grammarly or similar AI copyediting programs, including Copilot in Microsoft Word. Tyndale students are expected to write with sophistication in English. Use of a LLM to edit/re-write/re-phrase/alter student work will be viewed as a breach of the Tyndale AI policy. Students should also be aware that many of these programs can/will change student ideas without permission or notification and should be careful to turn off any generative AI features in any software they use for course assignments.

Special Note:
Students should carefully discern and justify any use of AI tools. Convenience, efficiency, academic pressure, lack of time or even health issues are not sufficient reasons to rely on AI. If personal or external difficulties affect your work, you should first speak with your instructor before using AI assistance. Your personal formation, theological reflection, and authentic engagement with the course remain the priority in completing assignments.

Some course professors may allow AI use for specific projects within specific limits. All Seminary syllabi (or course pages on Moodle) will contain guidelines for permitted uses of AI. When using AI for any professor-approved application in assignments, students should save all rough work and earlier versions of their assignments before editing. Students may be required to produce these versions on request. The name of the AI software used must be noted (Claude, ChatGPT, etc.) including the specific version number and model of that software, and the specific text of all prompts employed to get the results must be reported in the submitted assignment.

Turnitin Text-Matching Software
Tyndale has a subscription to Turnitin, a text-matching software that ensures the originality of academic writing and verifies the proper citation of all sources. The instructor for this course will use Turnitin for assignments submitted through your course resource page at classes.tyndale.ca. Upon submission, you will receive a summary that includes your submitted files along with a similarity report generated by Turnitin. Please be aware that Turnitin can also detect AI-generated content from tools like Grammarly, so students should be mindful of when using such software. It's advisable to confirm with your instructor before using any AI tools into your assignments. Below are some useful resources:

- Student Guides for Turnitin via classes.tyndale.ca course resource page
- Interpreting Similarity (Guide, Video, Spectrum)

Research Ethics
All course-based assignments involving human participants requires ethical review and may require approval by the Tyndale Research Ethics Board (REB). Check with the Seminary Dean's Office (seminaryoffice@tyndale.ca) before proceeding.

Late Papers and Extensions Policy
All papers and course assignments must be submitted by the due dates indicated in the course syllabus. Unless the instructor already has a policy on grading late papers in the course syllabus, grades for papers submitted late without an approved extension will be lowered at the rate of two-thirds of a grade per week or part thereof (e.g., from "A+" to "A-," from "B" to "C+"). Please note that some programs, such as cohort-based or intensive courses, may follow a different policy due to the nature of the program.

Faculty may not grant an extension beyond the last day of exams for the semester. Requests for extensions beyond this date must be addressed in writing to the Registrar by filling out the Extension Request Form. The application will be considered only in cases such as a death in the family, medical emergency, hospitalization of oneself or immediate family member or prolonged illness requiring treatment by a physician. Factors such as assignments for other courses, holidays, and technology-related difficulties are insufficient grounds for requesting an extension.

A temporary grade of incomplete ("I") may be granted by the Registrar. Once an extension is granted, it is the student's responsibility to contact the instructor and make satisfactory arrangements to complete the outstanding work. A grade of "F" will be recorded for students who do not complete the outstanding work by the deadline.

E. COURSE EVALUATION

Tyndale Seminary values quality in the courses it offers its students. End-of-course evaluations provide valuable student feedback and are one of the ways that Tyndale Seminary works towards maintaining and improving the quality of courses and the student's learning experience. Student involvement in this process is critical to enhance the general quality of teaching and learning.

Before the end of the course, students will receive a MyTyndale email with a link to the online course evaluation. The link can also be found in the left column on the course page. The evaluation period is 2 weeks; after the evaluation period has ended, it cannot be reopened.

Course Evaluation results will not be disclosed to the instructor before final grades in the course have been submitted and processed. Student names will be kept confidential, and the instructor will only see the aggregated results of the class.

F. LIBRARY RESOURCES

Tyndale Library supports courses with e-journals, e-books, and the mail delivery of books and circulating materials. See the Library FAQ page.

G. GRADING SYSTEM & SCALE

For each course's grading rubric, please refer to your course syllabus or classes.tyndale.ca. For general grading guidelines, refer to Seminary Grading System & Scale.