

“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	FALL, 2026
Course Title	THEOLOGICAL METHOD AND PRACTICE
Course Code	THEO 0552 1S
Date	SEPTEMBER 16 – DECEMBER 16, 2026 WEDNESDAYS
Time	From 8:15 AM to 11:05 AM
Delivery Format	SYNCHRONOUS ONLINE
Class information	The classes will be LIVESTREAMED on Wednesdays from 8:15 am to 11:05 am. Classes consist of pre-recorded and live lectures, followed by livestream discussions in large and small groups.
Instructor Contact Information	PATRICK FRANKLIN, PhD Email: pfranklin@tyndale.ca
Office Hours	Students may participate in virtual office hours on Thursdays between 11:10 AM and 12:30 PM. Please email Dr. Franklin to schedule an appointment during this time slot or at an alternate time.
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

This course guides and equips students to reflect critically and constructively on the practice of theology as an academic, pastoral, and missional discipline. Specifically, it explores and addresses the fundamental ideas, social/cultural influences, and personal commitments that necessarily motivate and shape theological reflection and communication. The overarching goal is to help students become more theologically formed and informed interpreters of Scripture, for the sake of the church and its mission in the world.

II. LEARNING OUTCOMES

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

1. Recall key concepts, developments, and debates in the history of hermeneutics

2. Identify and articulate their own hermeneutical and theological presuppositions and commitments (and how these shape interpretive practices) and recognize those of others in their views, claims, arguments, and engagements with Scripture
3. List various theological sources, analyze their strengths and limitations, and assess how to rank and synthesize them in theological formulation
4. Understand one's responsibility for personal theological and ethical formation, appreciating the importance of such formation for good theological method and practice
5. Demonstrate a willingness to engage the views of others charitably (classmates, other theological voices from the past and present), while putting forth their own views humbly yet convincingly
6. Recognize the contextual nature of all theological approaches and the missional significance of this
7. Discuss how distinctly evangelical commitments shape theological method and practice

III. COURSE REQUIREMENTS

A. REQUIRED READING

Fowl, Stephen E. [*Theological Interpretation of Scripture*](#). Eugene: Cascade, 2009. [92 pp.]
Note: Available for free as e-copy via Tyndale library (unlimited access).

Veeneman, Mary M. [*Introducing Theological Method: A Survey of Contemporary Theologians and Approaches*](#). Grand Rapids: Baker Academic, 2017. [190 pp.] Note: Available for free as e-copy via Tyndale library (multiple copies).

Vanhoozer, Kevin J. *Mere Christian Hermeneutics. Transfiguring What It Means to Read the Bible Theologically*. Grand Rapids: Zondervan Academic, 2024.

Zimmerman, Jens. *Hermeneutics: A Very Short Introduction*. Oxford: Oxford University Press, 2015. [132 pp.]

Additional Text for ThM Students:

Olson, Roger E. *Against Liberal Theology: Putting the Brakes on Progressive Christianity*. Grand Rapids: Zondervan, 2022. [180 pp.]

Recommended Reading (optional):

Bevens, Stephen B. [*Models of Contextual Theology*](#). Maryknoll: Orbis, 2002.

Olson, Roger E. *Against Liberal Theology: Putting the Brakes on Progressive Christianity*. Grand Rapids: Zondervan, 2022. [180 pp.]

Weston, Anthony. *A Rulebook for Arguments*. Indianapolis: Hackett, 2009.

Zimmerman, Jens. [*Recovering Theological Hermeneutics*](#). Eugene: Wipf and Stock, 2012. [322 pp.] ISBN: 978-1610976442.

Other required readings, in the form of articles and primary text excerpts, will be either linked (to a website address) or posted (in PDF format) on the course page on **Moodle**. See the table in **Section IV** below for a listing of these readings and their corresponding dates.

B. SUPPLEMENTARY / RECOMMENDED READING AND TOOLS

Tyndale recommends [STEPBible](#) – 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

1. Weekly Submission of Questions and/or Comments (7 total; due weekly; worth 30% Total; ThM: 20% total).

This assignment is related to Outcomes #1, #3, #5, #6.

Beginning with Week 2, students are required to submit in advance of class three (3) questions or comments related to the course readings for the week. Questions and comments should be clear, concise, and relevant to the topics addressed in the readings. Questions should provide enough background (or contextual) information to be clear and should seek after deeper understanding of the issues (rather than just provoking discussion). Comments should engage one aspect of the readings critically or constructively; alternatively, comments might offer reflection on practical application. If more than one reading source is assigned, it is best not to focus both questions/comments on the same source.

Each question / comment should be about a paragraph in length. Students may use up to 1.5 pages (maximum!) if they wish (1 page is sufficient).

Submissions for this assignment are required for the following weeks: Weeks 2-6 and Weeks 8-11 but you can skip two weeks without penalty. **So, out of 9 opportunities, I will mark 7 of them.** Marks will be averaged and converted into a grade out of 30 (20 for ThM students).

2. Lead Class Discussion of Vanhoozer or Primary Text (Dates assigned on first day of class; worth 15%; 10% for ThM students).

This assignment is related to Outcomes #2, #4, #5 and #7.

Beginning in Week #2, each class will include a 30-35 minute discussion of the chapter assigned for the week from Vanhoozer's *Mere Christian Hermeneutics* (if we have more than nine students, the facilitators will use assigned primary texts for discussion).

Each student will be assigned a date (and corresponding chapter) to facilitate one class discussion during the semester. Discussion facilitators will lead the discussion and then submit to the Professor, via email by the end of the day (11:59 p.m.), a peer-evaluation mark (out of 10) for each student present that day, making use of the grading form and rubric provided.

I will drop your lowest participation mark, so 9/10 submissions will be included in the final participation grade. At the end of the course, participation marks will be totaled, averaged, and converted to provide each student with a mark out of 10 (5 for ThM).

Each week, the discussion facilitator should:

- a) Provide a brief (5 minute) summary of the chapter, focusing specifically on the chapter's thesis and (2-3) key concepts and/or major arguments.
- b) Pose 2-3 (depending on time: 20-25 minutes total) well-thought-out and formulated questions related to themes or issues that are of central focus in the chapter.
- c) Provide a brief (5 minute) conclusion, which is to be either: (i) a critical reflection on how the chapter challenged the student's own thinking about theological method and practice ("I stand corrected!"); or (b) a constructive proposal concerning a significant implication or entailment for theological method and practice based on your reading of and reflections on the chapter ("I have an idea!").
- d) Providing a handout to accompany your facilitation would be beneficial and is encouraged. (If you do this, please email it to the professor by midnight the night before class.)

Discussion facilitators will be evaluated in accordance with the Rubric provided in Moodle.

3. Response to Fowl (Due Nov. 4 at the beginning of class; worth 10%, all students).

This assignment is related to Outcomes #1, #2, and #4.

Write a 2-paged (ThM: 3 pp.) response (double spaced or 1.5 spacing) to Fowl's book, *Theological Interpretation of Scripture*. On the first page, describe the book's thesis and discuss two central concepts, themes, or arguments the book makes. On the second page, reflect on the significance of the book for your own approach to theological method and practice. NOTE: for your reflection, focus on one or (maybe) two themes.

Your written assignment is due at the beginning of class on Nov. 4. Come to class ready to discuss the book in depth and to share your own reflections on its significance.

ThM students: Your response should be 3 pages in length.

4. Analysis of Theological Method & Practice (ThM: see alternate assignment below) (Due Monday Dec. 9 for all except ThM students; worth 35%).

This assignment is related to Outcomes #2, #3, #5, and #6.

Write a critical analysis (8-10 pp.) that describes and assesses the theological methodology and practice of a major work in theology. This task might be easier if you choose a systematic theology written by a major theologian. (For a work that is not a systematic theology, especially one lacking an explicit discussion of methodology, you might have to discern what methodological commitments and practices are at work implicitly in the book). For examples of appropriate theological works to consider, please consult the list provided in Moodle.

Begin by choosing a theological work. Read (a) the methodological section of the book (which might include the entire prolegomena section if it has one) as well as (b) its treatment of one theological topic (for example: the divine attributes; the Incarnation; the atonement; the Person and/or Work of the Holy Spirit; etc.). When reading the methodology section, make note of key assumptions, commitments, concepts, ideas, and arguments that you recognize from course lectures and readings (i.e., in the history of hermeneutics and developments in theology). Try to identify the style or school of doing theology that informs and guides the work, as well as the basic assumptions.

Next, analyze how the book's methodology (a) works out in practice in its treatment of a particular doctrine or theological topic (b). Following your analysis, offer a critical response that evaluates the book's treatment of the topic. Do you agree with the author's perspective? Why or why not? If you agree, do you agree with both the method and the outcome (or perhaps the outcome because of the method)? If you disagree, do you disagree with both the method and the outcome (or perhaps the outcome because of the method)? How would you approach the topic differently, on the basis of your own methodological commitments and practices?

Make use of secondary literature (articles, [theological dictionaries](#), book reviews, etc.) to learn about the author's biography, context, methodology, and theological ideas. This will enable you to provide a brief introduction to the author and will likely inform your own reading of their work as you analyze their theological method and practice.

Conclude your paper with a brief reflection on the significance of your findings for your own understanding of and approach to theology.

Your paper should be 8-10 pages in length (excluding title page and bibliography), including 2-2.5 pages for the introduction to the author (1-2 pp.) and conclusion (half page). Thus, a basic outline is as follows: (1) Introduction to the author (1-2 pp.); (2) Analysis of theological method and practice in the chosen work (3-4 pp.); (3) Critical evaluation (2-3 pp.); (4) Conclusion (~ 1/2 page). Do not exceed 10 pages MAX (excluding title page and bibliography).

ADDITIONAL (and ALTERNATE) WORK FOR TH.M STUDENTS

5. Reflection on Roger Olson's *Against Liberalism* (Due on Friday Oct. 23; worth 15%)

This assignment is related to Outcomes #1, #4, and #6.

Write a 6-paged critical and constructive theological response paper to Roger Olson's book, *Against Liberalism*. In the first section (4 pp.), provide a *critical* response to the book. What is its key thesis? How does it define 'Liberalism'? Does the author succeed in making his case? Why or why not? In the second section (2 pp.), offer a constructive theological reflection about the nature and practice of theology in light of your reading of Olson. Having read the book, what commitments, practices, and goals do you want to emphasize in your own approach to theology? What dangers or pitfalls do you want to avoid, having gained perspective from Olson?

6. Research Paper (Due Friday Dec. 11; worth 40%).

This assignment is related to Outcomes #1-6.

In lieu of Assignment #4 above, write a research paper (~20 pages; 25 pp. MAX) on a topic of your choice (to be approved by the Professor) related to theological method and practice. Your research should include both primary and secondary research, drawing on historical/classical and contemporary sources. It is best to centre your research on one major theologian and their writing(s) and then use secondary sources to better understand that thinker as well as the chosen topic. In Chicago/Turabian style, the essay should be rigorously documented, with a minimum of 35 footnotes from 20 sources (10 books and 10 journal articles). It should not simply report or summarize, but demonstrate thorough

reflection, analysis, and embody a conceptual argument in which various angles of the question are explored in fairness and at length. For more detail, please consult the supplementary *Grading Rubric* document (posted in Moodle).

General Guidelines for the Submission of Written Work

Your work should demonstrate the following characteristics:

- With the exception of online forums, all written work should be double-spaced, written in 12-pt Times New Roman font, include a properly formatted title page, and use Turabian/Chicago formatting (not APA formatting) throughout.
- Research papers should include properly formatted footnotes (not endnotes) and a bibliography of all works cited (i.e., quoted or paraphrased), not all works consulted.
- Assignments that engage a single book (critical book reviews, theological engagements/reflections on a single book) do not require the use of footnotes. Please just refer to page numbers for citations in parentheses and provide a bibliography for your source.
- For proper citation style, consult the [tip sheet, "Documenting Chicago Style"](#) (Tyndale e-resource) or the full edition of the [Chicago Manual of Style Online](#), especially ch. 14. For citing scripture texts, refer to sections 10.44 to 10.48 and 14.238 to 14.241 from the *Chicago Manual of Style* or reference the [tip sheet, "How to Cite Sources in Theology"](#).

Due dates & times (and late penalties):

Assignments are to be uploaded to the assignment submission section of the course page in pdf or Microsoft Word format by 11:59 PM (Eastern Time) on the assigned due date. Papers submitted after 11:59 PM on the due date will receive a 1/3 grade deduction (i.e., B+ to B) per day (or part thereof) following the due date (to a maximum of 1.5 GP deduction per week). This late policy will apply to all assignments for which no extension has been granted. Extensions will be granted only for serious personal, family, or health situations.

Last Possible Date to Submit Assignments (no extensions possible beyond this date):

From the Registrar's Office: Professors may NOT grant an extension to a student past the last day of exams (December 16, 2026). Requests for extensions past this date may be granted only by the Registrar. Students should submit an [Extension Request Form](#) to the Registrar's Office latest by December 9, 2026.

D. SUMMARY OF ASSIGNMENTS AND GRADING

Evaluation is based upon the completion of the following assignments:

ASSIGNMENT	DUE	REGULAR	ThM
Weekly Questions and/or Comments	Weekly	30%	20%
Discussion Facilitation	Assigned Date	15%	10%
Participation in Discussions	Discussion Dates	10%	5%
Brief Response to Fowl (due before class)	Nov. 4	10%	10%
Analysis of Theological Method & Practice	Friday Dec. 11	35%	n/a
Extra Requirements for ThM Students			
Critical Reflection on Olson	Friday Oct. 23	n/a	15%
Research Paper	Friday Dec. 11	n/a	40%
TOTAL GRADE		100 %	100%

IV. COURSE SCHEDULE, CONTENT, AND REQUIRED READINGS

DATE	TOPIC	REQUIRED READING	ADDITIONAL (ThM)
The Nature, Purpose, Need, and Contexts for Theology			
1. Sept. 16	Course Introduction Why Theology? Why Method? Guiding Goal of the course	Veeneman, Intro, ch. 1; Vanhoozer, Intro	All of ← plus Hauerwas
2. Sept. 23	Premodern Theologizing	Zimmermann, ch. 1; Vanhoozer, ch. 1 <u>Choose 1</u> : Origen; Chrysostom; Augustine; Aquinas	All of ← plus 1 additional primary source; Work toward completing Olson
3. Sept. 30	Reformation & Pietist Theologizing	Zimmermann, chs. 2-3; Vanhoozer, ch. 2 <u>Choose 1</u> : Luther; Calvin; Spener	All of ← plus 1 additional primary source; [Olson continued]
4. Oct. 7	Wesleyan Theological Method	Vanhoozer, ch. 3 Wesley (intro by Bratcher optional); Langford; Danker <i>et al.</i>	All of ← plus Wesley ("Scripture Way of Salvation"); [Olson continued]
5. Oct. 14	Modernity and its Dualisms	Zimmermann, chs. 4-5 Vanhoozer, ch. 4; Kant Optional: Olson excerpt	Same as ←, plus two of Schleiermacher, Dulles, or Feuerbach [Olson continued]

6. Oct. 21	Postmodernity: nihilism, critical realism, fiduciary reason & tradition Due Friday (ThM students only): Critical Review of Olson	Zimmermann, ch. 7 Vanhoozer, ch. 5 Peters, "Addressing the Postmodern Person" Optional Jenson	All of ← plus Jenson [Olson completed]
Oct. 28	NO CLASS: READING DAYS		
7. Nov. 4	Theological Interpretation Part 1 Discussion of Fowl Book Due at Beginning of Class: Response to Fowl	Fowl (whole book); Vanhoozer, ch. 6	All of ← plus Franklin (Watson & Fowl chapter)
8. Nov. 11	Theological Interpretation Part 2	Vanhoozer, ch. 7 Franklin, Bonhoeffer's Reading of Genesis 1-3	Same as ←
A Survey of Theological Methods			
9. Nov. 18	1. Ressourcement & Neo-orthodox 2. Theologies of Correlation	Veeneman, chs. 2-3; Vanhoozer, ch. 8; <u>Choose 1:</u> Barth or Cone	All of ← plus Barth, Cone, and Tillich
10. Nov. 25	3. Postliberal theologies 4. Evangelical theologies	Veeneman, chs. 4-5; Vanhoozer, ch. 9; Chung	All of ← plus Lindbeck
11. Dec. 2	5. Political theologies 6. Feminist theologies 7. Inter-religious dialogue	Veeneman, chs. 6-8; Vanhoozer, Conclusion; Metz	All of ← plus Johnson; McFague
Doing Theology in Context			
12. Dec. 9	Models of Contextual Theology DUE Friday Dec. 11: Analysis of Theological Method & Practice	Bevans, "Contextual Theology as a Theological Imperative"	Same as ←

V. SELECTED BIBLIOGRAPHY

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_____. *Recovering Theological Hermeneutics: An Incarnational-Trinitarian Theory of Interpretation*. Eugene: Wipf and Stock, 2012.

Bibliographies for specific theological doctrines (e.g., Trinity, Holy Spirit, etc.) will be posted in Moodle.

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 policies on Academic Honesty, Gender Inclusive Language in Written Assignments, Late Papers and Extensions, Return of Assignments, and Grading System.

Academic Integrity and 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](#).