*"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** | **Asian Theologies in Their Contexts** |
| **Course Code** | **THEO 0671 1S** |
| **Date**<br><br>**Time**<br><br>**Delivery Format** | From January 12 to April 13, 2027<br>**TUESDAYS**<br><br>From 2:15 pm to 5:05 pm<br><br>SYNCHRONOUS ONLINE |
| **Class information** | The classes will be LIVESTREAMED on Tuesdays from 2:15 to 5:05pm. |
| **Instructor** | **Heo, Chun hoi (허천회, 許天會)** , **ThD**<br>Email: chheo@tyndale.ca |
| **Office Hours** | By appointment only. |
| **Course Materials** | Access course material at classes.tyndale.ca or other services at Tyndale One.<br>Course emails will be sent to your @MyTyndale.ca e-mail account only. |

**I. COURSE DESCRIPTION**

This course introduces major themes and theological insights emerging from Asian Christian contexts and examines the distinctive contributions of Asian and Asian American theologians. Particular attention is given to the work of Kosuke Koyama, C. S. Song, Minjung theologians, Asian feminist theologians, and other Asian American theologians. The course explores how Asian cultures, indigenous religious traditions, histories, and lived experiences shape Christian theological reflection. Through engagement with these diverse theological perspectives, students will be challenged to broaden and deepen their understanding of Christian theology. The course provides non-Asian students with an opportunity to engage Asian cultural and religious contexts, while encouraging Asian students to reflect critically on their own cultural heritage and experiences in theological formation. In this way, Asian theology contributes to a more contextual, global, and enriched theological vision. The course is conducted in a seminar format, combining lecture input, readings, discussion, and presentations.

## II. LEARNING OUTCOMES

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

1. Identify major themes, movements, and theological perspectives in Asian Christian theology.
2. Describe and analyze the ways Asian cultures, religious traditions, histories, and lived experiences shape Christian theological reflection.
3. Engage critically with the theological contributions of selected Asian and Asian American theologians, including Kosuke Koyama, C. S. Song, Minjung theologians, Asian feminist theologians, and Asian American theologians.
4. Compare and evaluate Asian theological perspectives in relation to Western and other contextual approaches to Christian theology.
5. Reflect theologically on the significance of Asian perspectives for Christian faith, ministry, and the global church.
6. Develop an informed and contextual theological perspective that engages one's own cultural and ministry context.

## III. COURSE REQUIREMENTS

### A. REQUIRED READING

Koyama, Kosuke. *Water Buffalo Theology.* Twenty-Fifth Anniversary Edition, revised and expanded. Maryknoll, NY: Orbis Books, 1999.

Song, C.S. *Jesus, the Crucified People.* Minneapolis: Fortress Press, 1996.

Other reading excerpts will be posted on the course page

### 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. Class Attendance and participation: 10%

Attendance and class participation account for 10% of the final course grade. This component evaluates not only students' regular attendance but also their commitment to academic responsibility and active engagement in the learning process. Graduate education requires more than the passive reception of lectures; it involves critical thinking, scholarly reflection, and

the development of one's own perspectives through discussion and intellectual exchange. Accordingly, students will be evaluated on the consistency of their attendance, preparedness for class, active participation in discussions and question-and-answer sessions, respectful engagement with differing viewpoints, and meaningful contributions to the academic learning environment.

**2. Critical Reading Reflections — 30%**
**Related Learning Outcomes:** 1, 2, 3, 4, and 5

Students will submit **eight critical reading reflections** during the semester. Each reflection should be approximately **2 pages, double-spaced**, and should engage one or more of the assigned readings for that week. Students may choose which eight weeks to submit, beginning in Week 2.

The purpose of these reflections is not simply to summarize the readings, but to demonstrate careful understanding, critical engagement, and theological reflection. Each reflection should identify the author's central theological argument, engage significant themes or questions raised by the reading, and reflect on the significance of the author's perspective in relation to Asian cultural, religious, historical, or lived contexts. Students should also identify questions, tensions, or insights that emerge from the reading and, where appropriate, relate them to broader Christian theological perspectives.

Reflections will be assessed according to: (1) accurate understanding of the assigned reading; (2) depth of critical engagement; (3) theological reflection and contextual awareness; (4) clarity and organization; and (5) appropriate citation of sources.

Late submissions will be subject to the course late-submission policy. A reflection that is not submitted will receive a grade of zero unless an approved extension has been granted.

**3. Seminar Presentation and Discussion Leadership — 20%**
**Related Learning Outcomes:** 1, 2, 3, 4, and 5

Each student will lead one **20–25-minute seminar presentation** based on one or two assigned readings. Presentation dates and topics will be arranged during the first class.

The purpose of the presentation is to develop students' ability to interpret and communicate theological ideas clearly and to foster constructive theological discussion. Presentations should briefly introduce the author and relevant context, identify and explain the central theological arguments of the assigned reading, critically engage its major themes, and raise two or three substantive questions for class discussion. Presenters should move beyond summary to identify

the material's theological significance and its implications for Christian faith, ministry, and contextual theology.
Students may use appropriate visual or presentation materials, but these should support rather than replace theological analysis and discussion.

Presentations will be assessed according to: (1) accuracy and understanding of the assigned material; (2) theological and contextual analysis; (3) critical engagement; (4) clarity and organization; (5) ability to generate meaningful discussion; and (6) effective communication.

**4. Final Research Paper — 40% (Due: Monday, April 19, 2027)**
**Related Learning Outcomes:** 2, 3, 4, 5, and 6

Students will complete a 12–15-page (double space) research paper, excluding the title page and bibliography. The paper is due one week after the final class.

The paper should develop a focused theological question or argument grounded in the themes and materials studied in the course. It should demonstrate substantial engagement with Asian Christian theology and move beyond description or summary toward critical theological analysis and contextual reflection. Students should engage with at least two to three scholarly books and three to four academic articles, in addition to relevant course readings.

Possible topics may include an analysis of a particular Asian theologian or theological movement, a comparison of Asian and Western theological approaches to a specific issue, or a constructive theological reflection grounded in the student's own cultural, ecclesial, or ministry context.

The paper should demonstrate the student's ability to understand and accurately represent theological positions, to critically evaluate different perspectives, to construct a coherent theological argument, and to articulate the significance of Asian theological perspectives for contemporary Christian faith and ministry.

Papers should be double-spaced, use 12-point type, and follow Chicago/Turabian style for footnotes and the bibliography. Proper academic citation is required for all sources. Papers will be assessed using the following criteria:

- Accuracy and depth of theological understanding
- Critical analysis and engagement with sources
- Strength and coherence of the theological argument
- Contextual and constructive theological reflection
- Quality and appropriate use of scholarly sources
- Organization, clarity, grammar, and style

- Correct use of Chicago/Turabian citation and bibliography

**Late Submission Policy**
Assignments submitted after the stated deadline will be subject to the Seminary's Late Papers and Extensions Policy in the Academic Calendar. Submit any extension request to the instructor in writing before the due date, and include the reason for the request. Seminary-wide policies regarding extensions and final submission deadlines will apply.

**D. SUMMARY OF ASSIGNMENTS AND GRADING**
Evaluation is based upon the completion of the following assignments:

| **Assignment** | **%** |
|---|---|
| Attendance | 10 % |
| Reading Report | 30 % |
| Presentation | 20 % |
| Final Research Paper | 40 % |
| **Total Grade** | **100 %** |

**IV. COURSE SCHEDULE, CONTENT AND REQUIRED READINGS**

**Important Note on Weekly Preparation**
The readings and written assignments listed under **"Preparation for Next Week"** are to be completed **before the following week's class**. Students are expected to complete the assigned readings and the corresponding written assignment during the preceding week so that they come to class prepared for presentation and discussion.
For example, the readings and written assignment listed in Week 2 under **"Preparation for Week 3"** must be submitted in class from the Week 3.

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**Week 1 — January 12, 2027**
**Course Introduction: The Concept and Context of Asian Theology**
Introduction to the course, including the concept, historical context, and methodological characteristics of Asian theology and Asian North American theology.

**Class Reading and Discussion:**
"A Study of Asian Theology and Asian American Theology among Contemporary Theological Methodologies," in Virginia Fabella and R. S. Sugirtharajah, eds., *Dictionary of Third World Theologies*.

**Preparation for Week 2 — January 19:**

Koyama, *Water Buffalo Theology*, two prefaces and chapter 1
C.S. Song, *Jesus, the Crucified People*. Preface.
No formal student presentation is required for Week 2.

**Week 2 — January 19, 2027**
**Asian Theology in the Making**
Koyama, *Water Buffalo Theology*, two prefaces and chapter 1
C.S. Song, *Jesus, the Crucified People*. Preface.

**Preparation for Week 3 — January 26:**
C.S. Song, *Jesus, the Crucified People*. Chapter 1-2.
**Written Assignment:** Complete the written assignment of the chapters. Student presentations will begin in Week 3.

**Week 3 — January 26, 2027. Chinese Theology I: Student Presentations Begin**
**Student Presentations and Class Discussion: Who is the real Jesus, people hermeneutics, controversy with God**

**Preparation for Week 4**
C.S. Song, *Jesus, the Crucified People*. Chapter 3-4.

**Week 4 — February 2, 2027**
Distance between Abba and God and The Scandal of the Cross
**Student Presentations and Class Discussion:**

**Preparation for Week 5 — February 9:**
C. S. Song, *Jesus, the Crucified People*, chaps. 5-6.

**Week 5 — February 9, 2027**
Karuna (pity, passion) of God, An interrupted life.
**Student Presentations and Class Discussion:**
**For further studies, read** Kazoh Kitamori, *Theology of the Pain of God*.

**Preparation for Week 6 — February 23:**
C. S. Song, *Jesus, the Crucified People*, chaps. 7-8.

***February 16, 2027 — READING DAYS: NO CLASS (Feb 16-21)***

**Week 6 — February 23, 2027**

**Who do you say that I am? Great Temptations**
**Student Presentations and Class Discussion:**

**Preparation for Week 7 — March 2, 2027**
C. S. Song, *Jesus, the Crucified People*, chaps. 9-10.

**Week 7 — March 2, 2027**
**The last supper at round table, Jesus is the crucified people.**
**Student Presentations and Class Discussion: The final reflection on the significance and contribution of Chinese theology.**

**Preparation for Week 8 — March 9:**
Kosuke Koyama, *Water Buffalo Theology*, part I. Interpreting History

**Week 8 — March 9, 2027**
**Theological situation in Asia and the mission of the church**
**The efficiency of the crucified one in the world of technological efficiency**
**The future of the Christian world mission in Asia**
**Student Presentations and Class Discussion:**

**Preparation for Week 9 — March 16:**
Kosuke Koyama, *Water Buffalo Theology*, part II. Rooting the Gospel

**Week 9 — March 16, 2027**
**Aristotelian Pepper and Buddhist salt, Ten key theological issues facing theologians in Asia**
**Student Presentations and Class Discussion:**

**Preparation for Week 10 — March 23:**
Kosuke Koyama, *Water Buffalo Theology*, part IV. Interpreting the Christian life and epilogue

**Week 10 — March 23, 2027**
**In search of a personality of theology in Asia, Is Christ divided? Three modes of Christian presence, my personal commitment.**
**Student Presentations and Class Discussion:**

**Preparation for Week 11 — March 30:**
Kwok Pui-lan, *Asian Feminist Theology*, chaps. 3–5 (40 pages).

**Week 11 — March 30, 2027**
Sources and Resources of Asian Feminist Theology, Asian Feminist Interpretations of the Bible, and Speaking about God

**Student Presentations and Class Discussion:**
**Preparation for Week 12 — April 6: Asian North American Feminist Theology**
Hye Kyung Heo, *The Liberative Cross: Korean-North American Women and the Self-Giving God*, chap. 3, pp. 91–135 (45 pages).
Chun-hoi Heo, "Developing Christology for Ethnic Minorities in North America: An Attempt to Find the Historical Jesus in the Multicultural -Pluralistic-Multilingual Context," in *Toronto Journal of Theology*, Supplement 1, 2008, 39-50.

**Week 12 — April 6, 2027**
Toward a Social Trinitarian Theology of the Cross
Chun-hoi Heo, "Developing Christology for Ethnic Minorities in North America: An Attempt to Find the Historical Jesus in the Multicultural -Pluralistic-Multilingual Context," in *Toronto Journal of Theology*, Supplement 1, 2008, 39-50.

For further study, read Chun-hoi Heo, *Multicultural Christology: A Korean Immigrant Perspective* (Peter Lang, 2003).

**Course Overview, Integration, and Reflection**
Students will be invited to share selected insights from their two-page personal reflections as part of the concluding class discussion and course evaluation such as Chinese, Japanese, Asian feminist, Korean immigrant theology in the North American context.

**Final Paper Due: Monday, April 19, 2027**

## V. SELECTED BIBLIOGRAPHY

### Selected Bibliography (Books and Article)

Clements, Keith. "Theology Now." In *Companion Encyclopedia of Theology*, edited by Peter Byrne and Leslie Houlden, 272–290. London: Routledge, 1995.
Elwood, Douglas J., ed. *Asian Christian Theology: Emerging Themes*. Philadelphia: Westminster Press, 1980.
Fabella, Virginia, ed. *Asia's Struggle for Full Humanity: Towards a Relevant Theology*. Maryknoll, NY: Orbis Books, 1980.

Heo, Chun-hoi. *Multicultural Christology: A Korean Immigrant Perspective*. New York: Peter Lang, 2003.
Heo, Hye Kyung. *The Liberative Cross: Korean-North American Women and the Self-Giving God*. Eugene, OR: Pickwick Publications, 2015.
Kitagawa, Joseph Mitsuo. *The Christian Tradition: Beyond Its European Captivity*. Philadelphia: Trinity Press International, 1992.
Kitamori, Kazoh. *Theology of the Pain of God*. Translated by the Editorial Committee of the Japanese Theological Association. London: SCM Press, 1966. Originally published in Japanese in 1946.
Koyama, Kosuke. *Mount Fuji and Mount Sinai: A Critique of Idols*. Maryknoll, NY: Orbis Books, 1992. Originally published by SCM Press, 1984.
Koyama, Kosuke. *Water Buffalo Theology*. 25th anniversary ed., rev. and expanded. Maryknoll, NY: Orbis Books, 1999. Originally published in 1974 by Orbis Books and SCM Press.
Kwok, Pui-lan. *Asian Feminist Theology*. Cleveland, OH: Pilgrim Press, 2000.
Kwok, Pui-lan. *Discovering the Bible in the Non-Biblical World*. Maryknoll, NY: Orbis Books, 1995.
Lee, Jung Young. *Marginality: The Key to Multicultural Theology*. Minneapolis: Fortress Press, 1995.
Pieris, Aloysius. *An Asian Theology of Liberation*. Maryknoll, NY: Orbis Books, 1988.
Ro, Bong Rin, and Mark C. Albrecht, eds. *God in Asian Contexts: Communicating the God of the Bible in Asia*. Taichung, Taiwan: Asia Theological Association, 1988.
Samartha, Stanley J. *One Christ—Many Religions: Toward a Revised Christology*. Maryknoll, NY: Orbis Books, 1991.
Segundo, Juan Luis. "The Hermeneutic Circle." In *The Liberation of Theology*, 7–38. Maryknoll, NY: Orbis Books, 1976.
Song, C. S. *Jesus, the Crucified People*. Minneapolis: Fortress Press, 1996. Originally published New York: Crossroad Publishing Company, 1990.
Song, C. S. *Tell Us Our Names*. Maryknoll, NY: Orbis Books, 1984.
Song, C. S. *Third-Eye Theology*. Rev. ed. Maryknoll, NY: Orbis Books, 1991. Originally published by Orbis Books, 1979.
Sugirtharajah, R. S., ed. *Frontiers in Asian Christian Theology*. Maryknoll, NY: Orbis Books, 1994.

## 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 (aau@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.