

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	Evangelism And Discipleship
Course Code	CHED / PAST / YMIN 0693 1P & 1S
Date	From September 14, 2026 to December 11, 2026 Every Monday
Time	From 11:15 AM to 2:05 PM
Delivery Format	IN-PERSON ONLY
Class information	The classes will be IN-PERSON on Monday
Instructor	JOSE PHILIP, PhD (cand.) Email: jphilip@tyndale.ca
Office Hours	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

Examines the theological principles and practical ministry strategies involved in evangelism and discipleship. Several models of evangelism and discipleship will be explored, including both the content and the methods. Valuable for anyone in ministry who has the final goals of evangelism and discipleship. Same as CHED 0693 and PAST 0693.

II. LEARNING OUTCOMES

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

1. **Formulate and articulate** a cohesive biblical theology of evangelism and discipleship that integrates the Kingdom of God, conversion as an ongoing cultural “turning,” and discipleship as an active “apprenticeship” to Jesus. (*Measurable by: Integrative Final Project – Part 1: Theology*)
2. **Analyze** the missiological challenges of secularization, religious pluralism, and historical injustices within the Canadian context to identify interculturally sensitive and effective

postures for Christian witness. (*Measurable by: Weekly Participation & Learning Journals*)

3. **Translate** personal faith narratives and the gospel message into accessible, non-jargon language tailored to engage an intercultural, non-believing audience. (*Measurable by: Personal Testimony / Salvation Story and Table Sharing*)
4. **Design** and **facilitate** a low-threshold gatherings and conversations that employs biblical hospitality to create a safe, relational space for spiritual seekers to engage with the teachings of Jesus. (*Measurable by: Bible Study Project + Open Table Lab Practicum*)
5. **Develop** a comprehensive, context-specific ministry proposal (such as a Covenant Table network) that practically applies the *missio Dei* and course frameworks to a real-world urban neighborhood or local church setting. (*Measurable by: Integrative Final Project – Part 2: Praxis/Table Implementation Plan*)

III. COURSE REQUIREMENTS

A. REQUIRED READING

Chilcote, Paul and Lacey Warner. [*The Study of Evangelism: Exploring a Missional Practice of the Church*](#). Grand Rapids: Eerdmans, 2008. **Selected chapters**. (ISBN 978-0802803917)

Everts, Don, Doug Schaupp & Val Gordon. [*Breaking the Huddle: How Your Community Can Grow Its Witness*](#). Downers Grove: IVP, 2016. (ISBN 978-0830844913)

Fitch, David. [*Faithful Presence: Seven Disciplines that Shape the Church for Mission*](#). Downers Grove: IVP, 2016. (ISBN 978-0830841271)

Walls, Andrew F. *Christian Conversion and Mission: A Brief Cultural History*. Maryknoll, NY: Orbis Books, 2025. **Selected chapters**. (ISBN: 978-1626986176).

Wright, N.T. *Simply Good News: Why the Gospel Is News and What Makes It Good*. New York, NY: HarperOne, 2015. **Selected chapters**. (ISBN: 978-0062334343).

B. SUPPLEMENTARY / RECOMMENDED READING AND TOOLS

Choung, James. [*True Story: A Christianity Worth Believing In*](#). Downers Grove: IVP, 2008.

Green, Joel B. [*Conversion in Luke-Acts: Divine Action, Human Cognition, and the People of God*](#). Grand Rapids: Baker Academic, 2015.

Newbigin, Lesslie. [*The Gospel in a Pluralist Society*](#). Grand Rapids, MI: Eerdmans, 1989.

Richardson, Rick. [*Reimagining Evangelism: Inviting Friends on a Spiritual Journey*](#). Downers Grove, IL: InterVarsity Press, 2006.

Shin, Sarah. *Beyond Colourblind: Redeeming Our Ethnic Journey*. Downers Grove: IVP, 2017.

EXAMPLE OF CONVERSION STORY:

Lewis, C.S. [*Surprised by Joy: The Shape of My Early Life*](#). New York: HarperCollins, 1955.

OR

Spufford, Francis. *Unapologetic*. New York: Harper Collins, 2012.

OR

Ordway, Holly. *Not God's Type*. San Francisco: Ignatius Press, 2014.

OR

Stott, John. [*Why I Am a Christian*](#). Downers Grove: InterVarsity, 2003.

OR

Miles, Sara. *Take This Bread*. New York: Random House, 2007.

OR

Qureshi, Nabeel. *Seeking Allah, Finding Jesus: A Devout Muslim Encounters Christianity*. Grand Rapids: Zondervan, 2018.

OR

Salaberrios, Dimas. [*Street God: The Explosive True Story of a Former Drug Boss on the Run from the Hood—And the Courageous Mission that Drove Him Back*](#). Carol Stream, IL: Tyndale House, 2015.

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 Participation and Learning Journals: 20% of final grade.

Length: ½ - 1 page. **Due on:** Friday every week of class

This assignment is related to learning outcomes 1-4.

Purpose and approach: This assignment supports all course outcomes by cultivating careful reading of Scripture and core texts, reflective practice, and active engagement in a learning community. It also begins to form “the logic of The Table”: paying attention to how the gospel takes shape in relationships, community life, and Canadian contexts.

What you do:

- **Preparation for class**
 - Read, before class, the biblical passage to be explored that day and the assigned chapters (for example Luke–Acts, *The Study of Evangelism*, *Faithful Presence*, *Breaking the Huddle*).
 - Be prepared to share the thesis of the reading, 2–3 key ideas, your response, and possible applications to your context.

- **In-class participation**
 - Contribute to discussion in a way that is thoughtful, respectful, and connected to the readings.
 - Participation grade follows the 1–4 descriptors (D–A) suggested in the Tyndale sample rubric: from “present, minimally engaged” to “excellent preparation, offering analysis, synthesis, and evaluation of material.”
 - Every absence and lateness lowers this grade; more than three unexcused absences is grounds for course failure (see Academic Calendar for excused absence policy).
- **Weekly learning journals**
 - Maintain a weekly learning journal (150–200 words) reflecting on key learning points from each week’s class.
 - Submit by Friday of each week after class (posted on the course site).
 - Prompts will be provided each week. Some will be standard (for example, “What did you learn about evangelism from Luke 4?”), and 3–4 times in the term the prompt will explicitly invite you to read the week through “the logic of the Table” (for example, “How might this week’s text shape a small gathering in your city where people can come, learn, and begin to become disciples?”).

Evaluation criteria

- Evidence of preparation (accurate reference to readings/texts).
- Depth of reflection (interpretation, questions, application, not just summary).
- Emerging awareness of “Table logic” when prompts invite it (hospitality, small-scale community, Come–Learn–Become).
- Clarity, coherence, and basic academic writing standards (including citation when needed).
- Attendance and quality of in-class contributions.

Participation: Every absence and lateness will lower this grade, and more than 3 unexcused absences are grounds for course failure. *Late journals* normally receive a 5% deduction per week late (of this assignment grade), unless excused on reasonable grounds and permission for extension granted. See the [Academic Calendar](#) for policy.

2. Personal Testimony/Salvation Story: 20% of final grade.

This assignment is related to learning outcomes 1-5.

Purpose and approach: This assignment fosters outcomes related to articulating the gospel narratively, discerning God’s work in your own life, and communicating to a non-Christian audience in a Canadian setting. It also begins to connect your story to the emerging logic of The Table: a story that could be shared in a small, hospitable space with friends who are on a journey.

Task

- **Length:** 5–6 pages, double-spaced.
- **Due date:** October 21 (see syllabus schedule).
- Write your own salvation story for a non-believing reader or audience.
 - Use the “understanding our neighbours” and “understanding our collective witness” templates and one of the recommended conversion narratives (or a similar story) as a guide to shape your own.
 - Choose a theme (for example, fear to trust, isolation to belonging, success to surrender) that helps you explore how your story interacts with the story of Jesus and the story of the person you hope to engage.
- **New element – “logic of the Table” (within the same 5–6 pages)**
 - Briefly comment (in ½–1 page) on how you might share this story in a small, low-threshold setting (for example, around a table with a few friends).
 - What would you emphasize? What would you shorten? How would awareness of plausibility, missio Dei, and witnessing communities shape how you tell it?

Evaluation criteria

- Theological and biblical clarity: the gospel is recognisable and connected to Jesus’ story.
- Audience-appropriate language: accessible to a non-Christian friend, avoiding insider jargon.
- Use of templates and course concepts (for example, themes from *Evangelism Renewed* or *Breaking the Huddle*).
- Reflection on “Table logic”: evidence that you have considered how this story might be shared in a small, hospitable setting.
- Organization, style, and correct use of the chosen citation format.

Late and extension policies follow Seminary guidelines.

3. Bible Study Project: 25% of final grade.

This assignment is related to learning outcomes 1-5.

Length: 7-8 pages

Date due: November 11th

Purpose and approach

This assignment deepens skills in reading gospel encounters, listening to non-Christian friends, and reflecting on evangelism and discipleship as a process. It also serves as a first experience of “Open Table logic”: creating a small, hospitable space where people can **come, learn** around Scripture, and begin to **become** disciples through honest conversation rather than one-way instruction.

Students will design and host a simple gospel-centred gathering with a friend, using the same posture of invitation, conversation, and mutual learning that undergirds Open Tables in The Table resources.

Step 1 – Choose and plan

- Select **two or three** encounters Jesus has with people in the Gospels (for example, Luke 5; Luke 7; Mark 2; etc.).
- For each passage, design a **30–45 minute** conversation that:
 - Begins with welcome and a simple “check-in” question (for example, “How has your week been?”).
 - Reads the passage aloud (or silently together).
 - Includes 3–5 open questions that invite curiosity (for example, “What do you notice about Jesus here?” “Where do you see yourself in this story?”).
 - Avoids insider language and assumes your friend has little background in church.
- As you plan, ask: “If this were a small Open Table-type gathering, how could this feel safe, honest, and curious rather than like a quiz or lecture?”

Step 2 – Meet and listen

- Invite **one person you know, who is not a Christian** (or is unsure) to read and talk about these encounters with you.
- Meet **twice** (once for each passage), ideally in a relaxed, neutral setting (home, café, campus space) with something to drink or snack on, to reflect the hospitality logic of Open Tables.
- During each meeting:
 - Begin with welcome; set expectations (“This is just a chance to read a story about Jesus and talk about what we notice”).
 - Use your questions, but give plenty of space for your friend’s questions, doubts, and stories.
 - Practice **listening more than speaking**, resisting the urge to “fix” or correct immediately (as in *Breaking the Huddle*’s emphasis on trust and thresholds).
- After each meeting, update your “**understanding our neighbours**” and “**understanding our collective witness**” templates, noting what you learned about your friend’s story, assumptions, and experience of Christians.

Step 3 – Write the paper

Structure your 7–8-page paper as follows:

Part A – Design description (about 1½–2 pages)

- Which two passages did you choose and why?
- How did you design each conversation to feel more like a small Open Table (welcome, shared reading, open questions, hospitality) than a classroom Bible study?

Part B – Conversation narratives and reflection (about 3–4 pages)

For **each** meeting:

- Describe briefly what happened (without breaking confidentiality):
 - How did the session feel for you (nervous, joyful, awkward, surprising)?
 - How did your friend respond to the passage and to you?

- What questions, resistances, or moments of openness did you notice?
- Reflect:
 - Where did you see the **three movements** (Come–Learn–Become) in seed form? For example, what helped them “come”? What did they “learn” or wrestle with? Did anything hint at “becoming” (small shifts in trust, curiosity, or prayer)?

Part C – Theological and “Table logic” reflection (about 2–3 pages)

- Reflect on these conversations in light of course material:
 - How do ideas like **thresholds and plausibility**, **missio Dei**, and **witnessing communities** help you interpret what happened?
 - What did you learn about evangelism and discipleship as **ongoing process** rather than one-time event?
 - How did adopting an Open Table posture (hospitality, shared Scripture, listening) differ from a typical church Bible study or evangelistic presentation?
 - What might this suggest about how your church, campus group, or future ministry could use small table-like spaces as part of its witness?

Evaluation criteria

Markers will use a rubric that assesses:

1. **Passage choice and design (Open Table sensitivity)**
 - Clear, reasonable choice of passages and questions.
 - Demonstrated effort to design conversations that are hospitable, non-pressuring, and appropriate for a non-Christian friend.
2. **Narrative and reflective depth**
 - Honest, specific description of each interaction (not vague or generic).
 - Thoughtful self-reflection (emotions, assumptions, growth).
3. **Integration of course concepts**
 - Explicit engagement with thresholds, plausibility structures, missio Dei, witnessing communities, and related readings.
4. **Insight into process, not just outcomes**
 - Recognition that evangelism and discipleship unfold over time; attention to small shifts (trust, curiosity, questions) rather than only “decisions.”
5. **Writing quality and academic standards**
 - Clear organization (Part A–C), correct length, coherent paragraphs.
 - Appropriate citation of Scripture and sources in the required style.

Appendix – Templates

- Attach your completed “understanding our neighbours” and “understanding our collective witness” templates as an appendix (these do not count toward the page total).

Late and extension policies follow Seminary guidelines.

Reports will be discussed in class on November 16th.

4. Integrative Project: 35% of final grade.

This assignment is related to learning outcomes 4-5.

Length: 12 pages (theological reflection + practical piece), double-spaced.

Date due: December 18th

Purpose and approach

This capstone assignment draws together your theological understanding of evangelism, conversion, and discipleship, and asks you to express that theology in a concrete ministry practice. For this cohort, “the logic of The Table” functions as a key lens: how evangelism, discipleship, community, and hospitality fit together in real Canadian contexts, even if the full language of “Open” and “Covenant” Tables is introduced gradually.

Task

Part 1 – Theological Reflection (7–8 pages)

- Using Luke–Acts, course material, and class discussions, write an 8-page reflection on the theological implications of evangelism and discipleship.
- Address at least:
 - Your current understanding of evangelism, conversion, and discipleship.
 - What is God’s role and what is ours?
 - How evangelism relates to community, hospitality, justice, and formation.
 - How Canadian pluralism and secularism shape the way you think about witness.

Part 2 – Practical Expression (4–5 pages)

Part 2 asks you to translate your theological reflection (Part 1) into a concrete ministry expression **and** to design a small-scale pattern of gathering that reflects the logic of The Table: a recurring space where people can come, learn, and begin to become disciples of Jesus over time.

OPTION A: Funeral sermon (youth/young adult)

- Write a 4-page sermon manuscript for the funeral of a twenty-something member of your church, attended by many non-Christian friends.
- Show how your theological convictions about evangelism and discipleship shape tone, content, and invitation (for example, honesty, hope, hospitality to grief).
- Design a simple follow-up pattern of gathering arising from this funeral (for example, a monthly “Grief and Hope” meal for a small group of friends, or a short series of evening conversations around Luke–Acts).
- Briefly describe:

- **Context:** Who is this for (age, background, Canadian setting)?
- **Purpose:** How will it help people *come, learn*, and begin to *become* disciples over time?

- **Structure:** How often, where, what happens (meal/snacks, Scripture, questions, prayer)?
- **Connection to the wider church:** How does this gathering remain within and for the local church (oversight, sacraments, pastoral care)?

OPTION B: **Youth evangelism training sessions**

- Plan three evening sessions (2 pages per session) for youth in your church who want to learn how to share faith.
- For each: describe learning goals, pedagogical approach (lecture, Bible study, discussion, role-play, etc.), tools (stories, A/V, programmes), key texts, and exercises.
- Integrate and describe a recurring gathering where youth regularly host a small, hospitable space (for example, a monthly “pizza + gospel story” night with friends, or a rotating home-based gathering).

Clarify:

- How this pattern helps youth practise invitation, conversation, and mutual learning (Open-Table logic).
- How it remains connected to the church’s wider life (leaders present or coaching, reporting back, integration with youth worship).

OPTION C: **Grade 11 comparative religions lesson**

- Prepare a 4-page lesson plan for a two-hour class presenting central aspects of Christian faith to predominantly unchurched Grade 11 students.
- Include learning goals, methods, tools, key points, biblical texts, and exercises; show sensitivity to their context and prior assumptions.
- Propose a voluntary, small-scale pattern of gathering that could grow out of this class but remain appropriate to a public-school or youth-ministry context (for example, an after-school discussion group, or a church-based “questions night” with food and open Q&A).

COMMON ELEMENTS:

No matter which practical format you choose, your Part 2 must:

- **Name a concrete pattern of gathering** (beyond a one-off event) where a small group can meet regularly around hospitality, Scripture, and conversation.
- Show how this pattern embodies the **three movements** (Come–Learn–Become) and at least some of the **seven dynamics** described in *The Table in Our City* (for example, hospitality, shared practices, mutuality).
- Explain **how it remains connected to the wider church**, in line with the guardrails in *What the Table Is* (“within and for the wider church,” accountable to existing leadership).
- Reflect your theological convictions from Part 1 (missio Dei, kingdom, thresholds, witnessing communities) in the way you design and describe the gathering.

Evaluation criteria

- Theological depth and coherence: accurate use of Scripture and readings; clear articulation of God's role and ours.
- Engagement with context: realistic awareness of Canadian cultural, historical, and pastoral factors.
- Consistency between theology (Part 1) and practice (Part 2).
- Creativity and pastoral wisdom in the chosen practical piece.
- Academic quality: structure, argument, style, citation, and bibliography.

Late and extension policies follow Seminary guidelines.

D. SUMMARY OF ASSIGNMENTS AND GRADING

Evaluation is based upon the completion of the following assignments:

Assignment	%
Class participation and Learning Journals	20%
Personal Testimony	20%
Bible Study Project	25%
Integration Paper	35%
Total Grade	100%

IV. COURSE SCHEDULE, CONTENT AND REQUIRED READINGS

Date	Topic	Reading	Assignment Due
Wk 1 – Sep 14	Kingdom, Witness, and Tapestry	TSE Ch 2 (Abraham). Luke 4:14–30; Luke 1:46–55	Learning Journal 01 (Due on the Friday of the week)
Wk 2 – Sep 21	The Gospel	SGN , chs. 1–2 (Wright). Luke 2:8–14; Acts 1:6–8.	Learning Journal 02
Wk 3 – Sep 28	Conversion	TSE Ch 1 (Bosch) CCM Ch 1, 5 (Walls) The Table Notes Luke 3:1–14.	Learning Journal 03
Wk 4 – Oct 05	The Church	TSE Ch 12 (Guder) FP Intro, Chs 1, 3 (Fitch) Luke 5:1–11; Acts 2:42–47.	Learning Journal 04
Oct 12: THANKSGIVING – NO CLASS			

Wk 5 – Oct 19	Why Evangelism?	TSE Ch 3 (Costas) FP Chs 5, 9 (Fitch) CCM Chs 2, Luke 8	Learning Journal 05
Wk 6 – Oct 26	Witnessing Communities	BTH Part 2 (Everts) FP Ch 2, 4, 7 (Fitch) Luke 10:1–12, 17–24; Acts 2:42–47	Learning Journal 06
Wk 7 – Nov 02	Agency: Who does what.	TSE Ch 04 (Newbigin) Luke 15	Bible Study Project due Wed Nov 11 Learning Journal 07
Wk 8 – Nov 09	Models of Evangelism for Our Context	RE Chs 1-3 (Richardson) Acts 2 Discuss BSP	Learning Journal 08
Wk 9 – Nov 16	Witnessing Communities	CCM Chs 3, 4 (Walls) BTH Part 3 (Everts) Acts 8:26–40	Personal Testimony Due Nov 16 Learning Journal 09
Wk 10 – Nov 23	Telling Our Stories	FP Chs 6, 7, 8 (Fitch) RE Chs 4, 5 (Richardson) Acts 9; Acts 22; Acts 26	Learning Journal 09
Wk 11 – Nov 30	Hospitality, Justice, and Deep Discipleship	TSE Ch 28 (Turner); Ch 30 (Arias) Acts 10	Learning Journal 10
Wk 12 – Dec 07	Weaving the Tapestry	Acts 16:11–40	Integration Paper Due Dec 18

V. SELECTED BIBLIOGRAPHY

- Bates, Matthew W. *Salvation by Allegiance Alone: Rethinking Faith, Works, and the Gospel of Jesus the King*. Grand Rapids, MI: Baker Academic, 2017.
- Bosch, David J. *Transforming Mission: Paradigm Shifts in Theology of Mission*. Maryknoll, NY: Orbis Books, 1991.
- Costas, Orlando E. *Christ Outside the Gate: Mission Beyond Christendom*. Maryknoll, NY: Orbis Books, 1982.
- Goheen, Michael W. "Gospel, Culture, and Cultures: Lesslie Newbigin's Missionary Contribution." *Philosophia Reformata* 66, no. 2 (2001): 178–193.
- Guinness, Os. *Fool's Talk: Recovering the Art of Christian Persuasion*. Downers Grove, IL: InterVarsity Press, 2015.
- Hunter, George G., III. *The Celtic Way of Evangelism: How Christianity Can Reach the West ... Again*. Revised and expanded ed. Nashville, TN: Abingdon, 2010.

- Jones, Scott J. *Evangelism: The Evangelistic Love of God and Neighbor*. Nashville, TN: Abingdon, 2003.
- Packer, J. I. *Evangelism and the Sovereignty of God*. Downers Grove, IL: InterVarsity Press, 1961.
- Rah, Soong-Chan. *The Next Evangelicalism: Freeing the Church from Western Cultural Captivity*. Downers Grove, IL: InterVarsity Press, 2009.
- Rawson, Katie J. *Crossing Cultures with Jesus: Sharing Good News with Sensitivity and Grace*. Downers Grove, IL: InterVarsity Press, 2015.
- Samuel, Vinay, and Chris Sugden, eds. *The Church in Response to Human Need*. Grand Rapids, MI: Eerdmans, 1987.
- Silvoso, Ed. *Prayer Evangelism: How to Change the Spiritual Climate over Your Home, Neighborhood and City*. Rev. and expanded ed. Grand Rapids, MI: Chosen Books, 2018.
- Smither, Edward L. *Mission in the Early Church: Themes and Reflections*. Eugene, OR: Wipf and Stock, 2014.
- Stone, Bryan P. *Evangelism after Pluralism: The Ethics of Christian Witness*. Grand Rapids, MI: Baker Academic, 2018.
- Synan, Vinson. *The Century of the Holy Spirit: 100 Years of Pentecostal and Charismatic Renewal*. Nashville, TN: Thomas Nelson, 2001.
- Wimber, John, and Kevin Springer. *Power Evangelism*. Rev. ed. Ventura, CA: Regal, 2009.
- Willard, Dallas. *The Allure of Gentleness: Defending the Faith in the Manner of Jesus*. Edited by Gary W. Moon. New York, NY: HarperOne, 2015.
- Wright, Christopher J. H. *The Mission of God: Unlocking the Bible's Grand Narrative*. Downers Grove, IL: InterVarsity Press, 2006.

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. Students must review the policies and procedures regarding **Artificial Intelligence (AI)** outlined in [Academic Calendar](#) and consult guidance from their course instructors.

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

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](#).