

“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	HISTORY OF CHRISTIANITY II
Course Code	HIST 0562 1A
Date	From September 14, 2026 to December 11, 2026
Delivery Format	ASYNCHRONOUS ONLINE
Class information	The course is web-based asynchronous with no fixed class time.
Instructor	JAMES TYLER ROBERTSON, Ph.D.
Contact Information	Email: jtrobertson@tyndale.ca Tyndale Phone Number: (416) 226-6620 Ext. 2274
Office Hours	Tuesdays at 6pm EST. 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

The excitement and the trauma of the reformation period in Europe extended over two hundred years. Events changed the face of the continent. However, as the period came to an end, Christians emerged with another focus, and it was once again global. Migrations and missions saw them establish their faith around the world. However, intercontinental conditions, coupled with emerging attitudes in Europe and the Americas, stimulated surprising changes. By the middle of the 20th century, the centre of Christian life was shifting from the northern hemisphere to the south. Tracks with these developments and the thought underlying them. Writings from the participants lead students into the fervor of the times.

II. LEARNING OUTCOMES

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

1. Understand major chronological events that have taken place in Christianity from A.D. 1500 up to the present day
2. Identify some of the major people and ideas that have defined the last 500 years of Christian history.

3. Understand the developments that have shaped Protestantism specifically but also link these ideas to the larger global context, including Roman Catholicism and the various Orthodox Churches.
4. Consider some of the contemporary issues that he/she might be facing in his/her own spiritual walk by bringing their increased historical knowledge into the conversation.
5. Articulate the theological developments that are unique to the modern age of Christianity.
6. Reflect and critique some of the more prevalent theological trends in present-day North America.

III. COURSE REQUIREMENTS

A. REQUIRED READING

Gonzalez, Justo L. [*The Story of Christianity: Vol. 2: The Reformation to the Present Day*](#). San Francisco: Harper Collins, 2010. (ISBN-10: 0-06- 185589-8)

Primary Source Readings (**Available on 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. Group Activity Forums. DUE: Every three weeks over the course. Worth 30%.

Students will be divided into groups of 8-10 fellow classmates at the beginning of the semester. For three weeks, each group will complete a task designed to increase cooperation and create a learning community.

During the three weeks, the group will select a captain who will submit the project on behalf of the group (1 submission/group). After the three weeks, the group captain will submit the project on the designated course page at the designated time (which will be listed) and the group will be awarded a grade out of a possible 5 or 10 marks (the weight of each forum is listed beside it) . If one or more members of the group do not participate, it is up to the captain to email the professor to let them know who did not participate so that the student will not receive group marks for work that he/she did not do.

Every third Monday, students will be put into new groups for another three weeks to complete another project. This will happen automatically and students do not have to do anything to join

a new group. **NOTE: You can only see/interact with other team/group members. You do not need to worry that you have been moved into another group; if you are interacting with other classmates, those are your fellow group members.**

The projects are designed to be creative, fun, help students engage with the class material, and—most importantly—help everyone get to know each other better to create online learning communities. The three projects are as follows:

Weeks 1-3: *Getting to know you.* (Worth 5 Marks) Each student will take a turn (the group can organize who goes when) uploading a picture, song, or item from his/her house and then offer a one-paragraph explanation what the item means to them, or how it applies to his/her personality. Each group member responds in two or three sentences affirming their classmate and offering positive feedback. Each student must submit a “personality item” during the two weeks. **NOTE: This is the only group forum that does NOT require a captain as your marks are based on submitting a personal item and corresponding to the items of other classmates.**

Weeks 4-6: *Create a Mission Society.* (Worth 10 Marks) During this point of the semester, each student will have learned about the Reformation and the subsequent creation of Protestant mission societies. The group will use what they have learned to create their own mission society. These societies can either be about overseas missions (like the Lammermuir Party) or home missions (like the Salvation Army); the society can be theologically motivated (like the Jesuits) or focused more on social actions (like the YMCA or YWCA). Each group must present a document at the end of the two weeks that explains the following:

- The society’s name
- Explain who they want to serve and how
- Explain what societal need their group seeks to address
- When their society was formed (is the fictional society addressing an issue from the past or the present day?).
- The Society needs to explain their history/origins story
- What an annual budget for such a society could look like
- What are the hopes/goals of this society as well as potential concerns
- Who can join this society.

The more creative and clear you are about this, the better you will do. The Group Captain will submit this document (WORD or PDF) on the designated assignment portal. Remember: One submission/group.

Weeks 7-9: *Encultured Faith* (Worth 10 Marks) At this point in the course, we have been learning about global expressions of the faith. Due to missionary endeavours, the Western World has been a dominant voice in Christian ecclesiology and theology. Problematically, due to the immigrant nature of Canada and America, there is a tendency to be blind to the ways in which history and culture have influenced understandings of the Bible popular here. For this forum, the members of the group are invited into conversations about different elements of

their culture that have impacted their understandings of the faith. Group members will have positive discussions about the ways in which they have understood Christianity from their cultural lens. There will be people from all around the world in your group, so take the time to learn from each other and be blessed by the perspectives of other believers. Some cultural traits to focus on can include (but are not limited to): the significance of food/dining together, music, relationships to time, story-telling, art, relationships to elders, or family dynamics. The group will focus on three elements discussed and present a brief (200 word) defense in support of intercultural appreciation within Christianity.

NOTE: We will be discussing cultural differences in the hopes of learning more about the world and how other people understand their faith. Any disparaging remarks or racist comments (whether or not the person who wrote/said them believes they are racist); or dismissive/abusive comments directed towards members of the group or their culture will be dealt with strictly in accordance with Tyndale/s policy on abusive language.

Weeks 10-12: *The Amazing Race*. (Worth 5 Marks) The final project will involve the group exploring the internet to find clues and solve a historical riddle. Websites—and even a couple of museums—will be consulted for the group to discover a hidden artifact, located somewhere in the vast digital world. The group will submit their answer when they believe they have it and—here’s the fun part—the first group done gets a bonus prize!

Finally, because group work can be frustrating if certain members do not contribute, it is the responsibility of the group captain to email the professor and let him know. This is about integrity and communal responsibility because we all do better when we work together. So...stay involved as much as possible!

IMPORTANT: For every assignment handed in the student is required to attach a cover page. No exceptions and grades will be deducted if there is no cover page

2. There YOU Stand: Construct 5 Theological Theses that you would use to Inspire Reformation and Conversation in your own church. WORTH: 20%. DUE: Oct 12 by midnight (Monday of Week 5)

In this assignment, the student is invited to share in the struggles of Martin Luther—and other Reformers—as they communicated their concerns to their churches. This is not an assignment in which you “dump” your complaints on your chosen community; it is an assignment that requires you assess your community through a thoughtful, critical, and faithful series of issues you have witnessed. Theses can include concerns over practice, theology, leadership, and/or ethos/culture. You can bring up issues that you believe need greater clarification, issues around your community’s understanding or implementation of scriptural mandates, or simply issues you believe are incorrect, oppressive, or unbiblical. Like Luther, posit your theses as challenges, but also invite future and mutually beneficial conversations around the issues you have raised. You **must** write to **one** of the following three groups:

- a) **Your specific Christian community/church.** Not “the church” in general, a former church of which you were a member, or your denomination (NOTE: if you want to critique your denomination, it must come from the perspective of your local faith community. For example: “our denomination follows open communion and I think we should have more restrictions based on the belief that only confessed members of the church should be allowed to take communion”)
- b) **A Christian Organization of which you are an active participant** (for example: a food bank, Bible study group, Sunday School, or some form of recognized para-church organization)
- c) **Tyndale University**

In the assignment you must answer the following in this order:

- **Intended Audience:** To whom are you writing? Be very specific by explaining the identity of the group (from the list above), including—but not limited to—the name of the group, age range, ethos, cultural composition, and your role in the community. This should be relatively short but should let me know exactly who your audience is so that I can grade the effectiveness with which you are communicating.
- **The Wittenburg Door:** What format will best get your message across? Luther nailed his theses on the castle door of Wittenburg because that was how people in his age informed the intended audience. Therefore, you need to identify how best to get your theses into the hands of your intended audience. Are you going to send out an email? Compose a letter to be read on Sunday or to the leadership in a meeting? Produce a podcast or some form of audio file to be shared? A PowerPoint presentation? Each of these are acceptable as long as you clearly defend why you believe this format is the “Wittenburg Door” for your intended audience.
- **Theses:** You will compose 5 (five) theses detailing the issue you are raising, why you believe it is important to the integrity of your audience/designated community, offer an alternate way of viewing the issue and/or a potential solution based on scripture and/or established tradition. If written, each thesis should be no longer than one (1) paragraph; if spoken, each thesis should be no longer than sixty (60) seconds; if sung, each thesis should be no longer than one (1) verse. You can rank them in importance or simply in the order that makes sense to you. Each one should be able to stand on its own, but forming connections between theses is permitted as well.

An example of a thesis:

Our church teaches that salvation comes only once the sinner’s prayer has been recited and is evidenced by the baptism of the Holy Spirit, specifically manifested in the gift of tongues. I propose that we need to examine our definition of the term “salvation” based on the biblical accounts of Cornelius and the thief on the cross, both of whom provide contrary evidence to our specific definition of salvation. I believe that salvation is a gift offered by God alone and our church is called to act only as stewards to the spiritual needs of its adherents but is not called to be the gatekeepers who determine what proper salvation looks like.

- **Conclusion:** Summarize your hopes and intended goal for your theses. Do not introduce any new ideas as the goal of a summary is to simply reiterate the themes present in the body of your work.

3. Using, and Abusing, History. WORTH 20%. DUE November 9 by midnight (the Monday of Week 9).

This assignment is designed to help students utilize the discipline of history in their lives. The student will write a 800-1000 word blog or essay explaining to a chosen audience the importance of knowing history. The blog will state the student's argument for non-historians to gain historical knowledge within his/her own sphere (either professionally or personally). Some examples: What is the benefit of a counsellor having historical knowledge? Should a pastor know the history of Christianity? How can a social media influencer use historical knowledge in responsible ways?

It can be helpful for the student to provide an example of history being misused to advance a particular agenda of the present day, or a personal anecdote that demonstrates the ways in which historical knowledge can help people on a micro level.

Citations are required, grades will also be assessed for proper spelling, syntax, grammar, clarity of writing, and argumentation. Illustrations are not required but are welcome. The tone of the blog can be casual and creative, but the quality of the work must be maintained.

4. Primary Reading Research Paper OR Historical Sermon. WORTH 30%. DUE: Saturday, December 19 by midnight (the last day for exam/papers so no extensions granted)

The student will pick one of the Primary Readings located at the top of the Moodle Course page. Using that document, the student will compose a 2500-word research paper on a person, event, or idea contained within that primary reading. This paper should include an explanation of the topic, it should include research with both primary and secondary sources and should summarize why the topic is important to the development of Christianity. Ask yourself what is the historical context of this document? How does that inform the content of the reading? Who is writing this and why? Is there a specific incident the reading is discussing? If so, what is it? Finally, does this document inform any of the perceived issues being faced in the present age?

The paper **MUST** include secondary research to support the student's thesis. Other primary sources from the person or time period being explored should also be contained within the paper. As it pertains to amount of sources, a **minimum** of 15 sources need to be included (this includes both primary and secondary sources which include newspaper articles from the time period, other writings from the author of your primary source, academic journal articles, reputable websites, book chapters, books, etc.). A bibliography is to be included at the end. This assignment is designed to give you experience interacting with historical documents and hearing historical voices with attention paid to the research element that is normally involved in such a task.

The style of bibliography will follow the Chicago/Turabian style as follows:

- Book: Last name, First name. *Title of book: This should be in italics*. City: Publisher, year of publication.
- Chapter: Last name, First name. "Title of Article: Not in Italics But in Quotation Marks." In *Title of Book: In Italics*, edited by Name of Editor, page numbers of article. City Published in: Publisher, Year of Publication.

NOTE: **Do not go over the word count.** Many people think this impresses the professor but one of the most important aspects of writing is the ability to self-edit. Make sure your writing only includes aspects central to your main argument and avoid repetition or going down "rabbit trails" that, while interesting, have little to do with the point you are making.

OR

Historical Sermon

The student will pick one of the Primary Readings located at the top of the Moodle Course page. Using that document, the student will provide a 20 minute sermon explaining the person, event, or idea contained within that primary reading to a contemporary audience. The sermon needs to include an explanation of the topic, evidence of research with both primary and secondary sources, and should summarize why this topic is important to the development of Christianity.

The sermon needs to connect the person/event/idea chosen with a contemporary audience and explain how this person/event/idea displays an element of Christianity (for good or ill) that present-day Christians should know. The sermon needs to be recorded in advance and submitted (the professor can assist with this) so the student must ensure that both video and audio are satisfactory and that he/she is capable of recording the sermon. Including visual aids (like PowerPoint slides) is encouraged but not required.

The student must also submit a written document to the course page that includes the following: 1) An introduction that explains the intended audience for this sermon and why the student believes this is an important sermon for this particular audience; 2) an outline of the sermon so the professor can follow along and make comments; and 3) an annotated bibliography of **no less than 15 sources** with a one to two sentence description of how each source informed the sermon. Each of these written components **MUST** be submitted with the sermon in order to pass the assignment. Ideally, the student will upload the sermon to a YouTube or his/her OneDrive account and place the URL as the first line of the written document for the professor to access (make sure to remove all blocks).

Do not go over the 20 minute time limit and make sure that you have technological

understanding (or that you have access to someone who does) sufficient enough to record and upload the video for this option. **Remember: you must submit the video AND the written document noted above in order to receive full marks for this assignment.**

D. SUMMARY OF ASSIGNMENTS AND GRADING

Evaluation is based upon the completion of the following assignments:

FORUMS	30%
THERE <i>YOU</i> STAND ASSIGNMENT	20%
USING, AND ABUSING HISTORY	20%
RESEARCH PAPER OR HISTORICAL SERMON	30%
TOTAL	100%

IV. COURSE SCHEDULE, CONTENT AND REQUIRED READINGS

Reformation Church

Class 1 (September 14 -20):

An Obstinate Monk: Luther, Afonso, & Changing the West

Gonzalez: 1, 2, and 4.

Class 2 (September 21-27):

Calvin, Zwingli & Politics: The Reformation Goes International Tyndale Seminary

Gonzalez: 3, 5, 7, and 12

Class 3: (September 28- October 4):

The English “Reformation”: Are they Protestants?

Gonzalez: 6, 8-10

“Getting to Know You” Forum done by Midnight on Oct. 3

Missional Church

Class 4 (October 5 – 11):

1618-War!: Protestants & Catholics Fight...Again

Gonzalez: 13, 15-16

Class 5 (October 12 - 18):

Personal Jesus: The Birth & Development of Evangelicalism

Gonzalez: 18, 21-24

There YOU Stand Assignment Due by Midnight on Monday, October 12

Class 6 (October 19 - 25):

Ziegenbalg’s India: Protestant Missions Change the World

Gonzalez: 30 and 33

“Create a Mission Society” Forum Submitted by Midnight Oct. 24

READING BREAK (Oct 26 – Nov 21)

No Class

Modern Church

Class 7 (November 2 - 8):

Age of Empires and Unrest: The New World is Found/Born

Gonzalez: 22, 25 and 27

Class 8 (November 9 - 15):

Global Christianity: Non-Western Expressions of Jesus

Gonzalez: 29-30

Using, and Abusing, History Assignment Due by Midnight on Nov. 9

Class 9 (November 16 - 22):

The Long Twentieth Century Part I: The Bible, Creation, & Fundamentalism

Gonzalez: 32 & 35

“Encultured Faith” Forum submitted by Midnight on Nov. 21

Class 10 (November 23 - 29): The Long Twentieth Century Part II: World Wars, Bonhoeffer & Marketing the Modern Age

Gonzalez: 36-38

Post-Modern Church

Class 11 (November 30 – 6 December):

The Long Twentieth Century Part III: Televangelism, Psychology, & Social Upheavals

The Canadian Church

Class 12 (December 7 – 13):

“Eh” & “Meh”: The Religious Landscape of Canada

Primary: Pierre Berton. *The Comfortable Pew*. (excerpt)

“The Amazing Race” Forum Due by Midnight Dec. 12

Research Paper OR Historical Sermon Due by Midnight on Saturday, December 19

V. SELECTED BIBLIOGRAPHY

Available on classes.tyndale.ca.

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.

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.

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](#).