"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	**ESCHATOLOGY: DISCIPLESHIP IN LIGHT OF THE END TIMES**
Course Code	**THEO 0631 1S**
Date **Time** **Delivery Format**	From Jan 11 to April 12, 2026 **Every Wednesday** From 2:15pm to 5:05pm SYNCHRONOUS ONLINE
Class information	Classes will be livestreamed on Wednesdays from 2:15 to 5:05pm.
Instructor	**ALEX TREW, PhD** Email: atrew@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 email account only.

I. COURSE DESCRIPTION

This course acquaints students with the doctrine of eschatology, the 'last things'. It focusses on scriptural and doctrinal issues that bear on such questions as "What does Scripture teach about the end, or *telos*, of all things?", "Does the church teach one thing?", and "Is eschatology fundamental to understanding the gospel?" By exploring patristic formulations of eschatology – especially from Gregory of Nyssa and Augustine of Hippo – students will become familiar with foundational developments of the doctrine and its most enduring interpretations.

II. LEARNING OUTCOMES

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

1. Identify and analyze critically the most important scriptural texts relevant to a doctrine of eschatology
2. Consider in close detail representative patristic teachings on eschatology and articulate their likeness/unlikeness to 21st-century teachings

3. Articulate and reflect clearly upon the implications of one's view of eschatology for theology, spirituality, ethics, and ministry
4. Apply transformational implications of a doctrine of eschatology to one's lived disciplines of study and vocation

III. COURSE REQUIREMENTS

A. REQUIRED READING

Augustine of Hippo. *The City of God, Books VIII–XVI*. Translated by Gerald G. Walsh and Grace Monahan. Catholic University of America Press, 2008.

Augustine of Hippo. *The City of God, Books XVII–XXII.* Translated by Gerald G. Walsh and Daniel J. Honan. Catholic University of America Press, 2008.

Daley, Brian E. *The Hope of the Early Church: A Handbook of Patristic Eschatology.* Baker Academic, 2002.

Gregory of Nyssa. *Ascetical Works.* Translated by Virginia Woods Callahan. Catholic University of America Press, 1999.

Other assigned readings will be available via the course page, as per the schedule below.

B. SUPPLEMENTARY / RECOMMENDED READING AND TOOLS

Gregory of Nyssa. *On the Soul and the Resurrection.* Translated by Catharine P. Roth. Popular Patristics Series. St. Vladimir's Seminary Press, 1993

NB: As noted in III.A. above, our text, "On the Soul and the Resurrection", is freely available as an eBook through Tyndale's library in *Ascetical Works* (CUAP, 1999); this is the version referred to in this syllabus. Other older translations are also widely available online. However, Roth's translation feels more 'modern' and probably is the most readable.

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

NOTE: Marking rubrics for all assignments will be posted on our course page on Moodle.

Assignments are to be uploaded to the assignment submission section of the course page in pdf or Microsoft Word format by 11:59 PM (Eastern Time) on the assigned due date. **Papers submitted after 11:59 PM on the due date will 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+").** This late policy will apply to all assignments for which no extension has been granted. Extensions will be granted only for serious personal, family, or health situations.

1. **Discussion Leadership (2 x 15% = 30% total).**

Each student will sign up to assist the instructor in facilitating discussion for two weeks of the course. This will entail the creation of five discussion-starter questions for each of the two assigned weeks. The questions will be submitted on the course page by 11:59 PM on the day prior to the class in question. Sample questions and a marking rubric will be provided on the course page. This assignment is related to outcomes 1, 2, and 4.

2. **Reflection and Research Proposal Assignment (30%; 5-6 pages, double spaced; due 11:59 PM on February 26).**

This assignment has two components: a) a reflection on the first half of the course and b) a proposed topic and bibliography for the integrative research paper (below). First, students will write a 3-4 page reflection on what they have learned in the first half of the course, identifying three insights they have gained regarding eschatology. The reflection should interact with the assigned readings and should include some application to the contemporary context. Out of these reflections, students will identify the topic for their final paper, providing a one paragraph statement of the topic, concluding with a research question which they will attempt to answer. The topic should involve theological research in the service of integrative reflection on eschatology. The assignment will conclude with a preliminary bibliography for the final paper. A marking rubric will be provided on the course page. This assignment is related to learning outcomes 2, 3, and 4.

3. **Integrative Research Paper (40%; 8-10 pages, double-spaced; due 11:59 PM on April 11).**

Students will integrate research and reflection in addressing a theme, issue, question, or author relevant to the topic of eschatology. All papers should demonstrate substantive, independent theological research as well as integrative personal reflection on eschatology and the concrete consequences of the doctrine for one's studies and vocation. A list of potential research topics will be provided in class. A marking rubric will be provided on the course page. This assignment is related to outcomes 3 and 4.

The paper should be double-spaced, in 12 pt Times New Roman font, with 1" margins. The standard citation method for theological papers is **full footnotes with a complete bibliography** in the **Chicago style.** For proper citation style, consult the tip sheet, "Documenting Chicago Style" (Tyndale e-resource) or the full edition of the *Chicago Manual of Style* Online, especially

ch. 14. For citing scripture texts, refer to sections 10.44 to 10.48 and 14.238 to 14.241 from the *Chicago Manual of Style* or reference the tip sheet, "How to Cite Sources in Theology".

D. SUMMARY OF ASSIGNMENTS AND GRADING

Evaluation is based upon the completion of the following assignments:

Assignment	**Due**	**%**
1. Discussion Leadership (x2)	Various dates	30 %
2. Reflection and Research Proposal Assignment	Feb 26	30 %
3. Integrative Research Paper	Apr 11	40 %
Total Grade		**100 %**

IV. COURSE SCHEDULE, CONTENT AND REQUIRED READINGS

Week 1 (Jan 11-17): INTRODUCTION AND CONTEXTS: 'He is not here; for he has been raised'

Richard Bauckham, "Eschatology", in *Oxford Handbook of Systematic Theology*, 306-322

Alexander Chow, "Eschatology and World Christianity", *Studies in World Christianity* 22, no. 3 (2016): 201-215

Anthony C. Thiselton, *Systematic Theology* (Eerdmans, 2015), 337-364

Week 2 (Jan 18-24): SYNTAX: 'Behold! I tell you a mystery'

Jamie Davies, "Introduction: 'Stumped by Apocalyptic?', in *The Apocalyptic Paul: Retrospect and Prospect.* Cascade, 2022.

Ry O. Siggelkow, "Ernst Käsemann and the Specter of Apocalyptic", *Theology Today* 75, no. 1 (2018): 37-50

Philip G. Ziegler, "An Eschatological Dogmatics of the Gospel of Grace", *Militant Grace: The Apocalyptic Turn and the Future of Christian Theology* (Baker Academic, 2018), 3-16

Week 3 (Jan 25-31): AN 'APOCALYPTIC' GOSPEL: 'I saw a new heaven and a new earth'

John Behr, *John the Theologian and his Paschal Gospel.* Oxford University Press, 2019. 99-122

Brian E. Daley, "'Faithful and True': Early Christian Apocalyptic and the Person of Christ", in *Christology in Early Christianity: Collected Essays*, ed. Andrew Hofer (Eerdmans, 2025), 213-226

Daley, *Hope of the Early Church*, 1-43

Week 4 (Feb 1-7): PATMOS: 'He made it known by sending his angel to his servant John'

Richard Bauckham, *The Theology of the Book of Revelation* (Cambridge University Press, 1993), 144-164

Joseph Mangina, *Revelation,* Brazos Theological Commentary on the Bible (Brazos Press, 2010), 224-236

Amos Yong, *Revelation, Belief: A Theological Commentary on the Bible* (Westminster John Knox Press, 2021), 23-45

Daley, 44-68

Week 5 (Feb 8-14): DISPENSATIONALISM: 'But about that day or hour no-one knows'

Darrell L. Bock. "Dispensationalism', St. Andrews Encyclopaedia of Theology. Edited by Brendan N. Wolfe et al. 2023. https://www.saet.ac.uk/Christianity/Dispensationalism

Daniel G. Hummel. "Introduction". *The Rise and Fall of Dispensationalism: How the Evangelical Battle over the End Times Shaped a Nation.* Eerdmans, 2023.

Daley, 93-104 (*NB the jump ahead to chapter 8*)

READING DAYS (Feb 15-21) – No class

Week 6 (Feb 22-28): GREGORY OF NYSSA, part I: 'So also we shall bear the likeness of the Heavenly Man'

Gregory of Nyssa, "On the Soul and the Resurrection", *Ascetical Works,* trans. Virginia Woods Callahan, *The Fathers of the Church*, vol. 58 (Catholic University of America Press, 1999), 195-215

Anthony Meredith, *Gregory of Nyssa* (Routledge, 1999), 1-26

Daley, 69-92 (*NB the jump back to chapter 7*)

Week 7 (Mar 1-7): GREGORY OF NYSSA, part II

Gregory of Nyssa, "On the Soul and the Resurrection", 215-235

Rowan A. Greer, with J. Warren Smith. *One Path for All: Gregory of Nyssa on the Christian Life and Human Destiny* (Cascade Books, 2015), 202-225.

Daley, 105-123

Week 8 (Mar 8-14): GREGORY OF NYSSA, part III

Gregory of Nyssa, "On the Soul and the Resurrection", 235-272

Amy Brown Hughes, *Gregory of Nyssa on the Resurrected Life* (Cambridge University Press, 2026), 30-41

Ilaria L.E. Ramelli, "Why Was St. Gregory of Nyssa Never Condemned for His Doctrine of *Apokatastasis?*" *Studia UBB. Philosophia* 66, no. 2 (2022): 135-157

Week 9 (Mar 15-21): AUGUSTINE OF HIPPO, part I: 'And all flesh shall see God's salvation'

Augustine of Hippo, *City of God* 13.1-8, 12-13; 14.1-15, 28

Matthew Levering, "Linear and Participatory History: Augustine's *City of God*", *Journal of Theological Interpretation* 5, no. 2 (2011): 175-196

Week 10 (Mar 22-28; Good Friday, Mar 26): AUGUSTINE OF HIPPO, part II

Augustine of Hippo, *City of God* 20.6-7, 13-18; 21.1-10, 26-27

Morwenna Ludlow, "Augustine on the Last Things", in *The T&T Clark Companion to Augustine and Modern Theology*, eds. C.C. Pecknold and Tarmo Toom (T&T Clark, 2013), 91-109

Daley, 124-167

Week 11 (Mar 29-Apr 4): AUGUSTINE OF HIPPO, part III

Augustine of Hippo, *City of* God 22.6-7, 20-24, 29-30

Gerald P. Boersma, "Augustine on the Beatific Vision as *Ubique Totus*", *Scottish Journal of Theology* 71, no. 1 (2018): 16-32

Daley, 168-204

Week 12 (Apr 5-11): LEGACIES: 'Come, Lord Jesus!'

Steven R. Harmon, "The Subjection of All Things in Christ: The Christocentric Universalism of Gregory of Nyssa (331/340–c. 395)", in *All Shall be Well: Explorations in Universal Salvation and Christian Theology, from Origen to Moltmann*, ed., Gregory MacDonald (James & Clarke, 2011), 47-65.

Michael Lamb, "Hope for the Commonwealth: Eschatology, Ecclesiology, and Politics", *A Commonwealth of Hope: Augustine's Political Thought* (Princeton University Press, 2022), 167-201

Aldrin Peñamora, "Asia and God's Cruciform Eschatological Reign", *Majority World Theology: Christian Doctrine in Global Context*, eds. Gene L. Green, Stephen T. Pardue, and K.K. Yeo (IVP Academic, 2020)

Daley, 205-224

V. SELECTED BIBLIOGRAPHY

Augustine of Hippo. *City of God*. Translated by Henry Bettenson. London: Penguin Classics, 2003.

Balthasar, Hans Urs von. *Dare We Hope "That All Men Be Saved"? with A Short Discourse on Hell*. Translated by David Kipp and Lothar Krauth. San Francisco: Ignatius Press, 1988.

Barth, Karl. *Church Dogmatics*. Edited by G. W. Bromiley and T. F. Torrance. Vol. 4, The Doctrine of Reconciliation. Edinburgh: T&T Clark, 1961.

Bauckham, Richard, and Trevor Hart. *Hope against Hope: Christian Eschatology in Contemporary Context*. Grand Rapids: Eerdmans, 1999.

Blaising, Craig A., and Darrell L. Bock. *Progressive Dispensationalism*. Wheaton: BridgePoint, 1993.
Boff, Leonardo. *Life beyond Death: The Priest, the Rebel, and the Poet*. Translated by Sarah Berleant Kelly. Maryknoll, NY: Orbis Books, 1998.
Bultmann, Rudolf. *History and Eschatology: The Presence of Eternity*. Edinburgh: Edinburgh University Press, 1957.
Cone, James H. *A Black Theology of Liberation*. Maryknoll, NY: Orbis Books, 1970.
Congar, Yves. *The Mystery of the Church*. Baltimore: Helicon Press, 1960.
Cullmann, Oscar. *Christ and Time: The Primitive Christian Conception of Time and History*. Translated by Floyd V. Filson. Philadelphia: Westminster Press, 1950.
Cullmann, Oscar. *Salvation in History.* Translated by Sidney G. Sowers. New York: Harper & Row, 1967.
Dodd, C. H. *The Parables of the Kingdom.* Rev. ed. New York: Charles Scribner's Sons, 1961.
Erickson, Millard J. *A Basic Guide to Eschatology: Making Sense of the Millennium*. Grand Rapids: Baker Academic, 1998.
Fergusson, David, and Marcel Sarot, eds. *The Future as God's Gift: Explorations in Christian Eschatology*. Edinburgh: T&T Clark, 2000.
Gutiérrez, Gustavo. *A Theology of Liberation: History, Politics, and Salvation*. Translated by Caridad Inda and John Eagleson. Maryknoll, NY: Orbis Books, 1973.
Hoekema, Anthony A. *The Bible and the Future*. Grand Rapids: Eerdmans, 1979.
Irenaeus of Lyons. *Against Heresies, Book V*. In The Ante-Nicene Fathers, vol. 1, edited by Alexander Roberts and James Donaldson. Grand Rapids: Eerdmans, 1885.
Ladd, George Eldon. *The Blessed Hope: A Biblical Study of the Second Advent and the Rapture*. Grand Rapids: Eerdmans, 1956.
Ladd, George Eldon. *The Presence of the Future: The Eschatology of Biblical Realism*. Grand Rapids: Eerdmans, 1974.
McDannell, Colleen, and Bernhard Lang. *Heaven: A History*. 2nd ed. New Haven: Yale University Press, 2001.
Metz, Johann Baptist. *Theology of the World*. Translated by William Glen-Doepel. New York: Herder and Herder, 1969.
Moltmann, Jürgen. *The Coming of God: Christian Eschatology*. Translated by Margaret Kohl. Minneapolis: Fortress Press, 1996.
Moltmann, Jürgen. *The Crucified God: The Cross of Christ as the Foundation and Criticism of Christian Theology*. Translated by R. A. Wilson and John Bowden. New York: Harper & Row, 1974.
Moltmann, Jürgen. *Theology of Hope: On the Ground and the Implications of a Christian Eschatology*. Translated by James W. Leitch. London: SCM Press, 1967.
Pannenberg, Wolfhart. *Jesus—God and Man*. Translated by Lewis L. Wilkins and Duane A. Priebe. 2nd ed. Philadelphia: Westminster Press, 1977.

Pannenberg, Wolfhart. *Systematic Theology*. Translated by Geoffrey W. Bromiley. Vol. 3. Grand Rapids: Eerdmans, 1998.
Polkinghorne, John. *The God of Hope and the End of the World*. New Haven: Yale University Press, 2002.
Rahner, Karl. *Foundations of Christian Faith: An Introduction to the Idea of Christianity*. Translated by William V. Dych. New York: Crossroad, 1982.
Ratzinger, Joseph. *Eschatology: Death and Eternal Life*. Translated by Michael Waldstein. Washington, DC: Catholic University of America Press, 1988.
Schmemann, Alexander. *The Liturgy of Death*. Crestwood, NY: St. Vladimir's Seminary Press, 2016.
Schweitzer, Albert. *The Mystery of the Kingdom of God*. Translated by Walter Lowrie. New York: Dodd, Mead, 1950.
Schweitzer, Albert. *The Quest of the Historical Jesus*. Translated by W. Montgomery. New York: Macmillan, 1968.
Volf, Miroslav. *Exclusion and Embrace: A Theological Exploration of Identity, Otherness, and Reconciliation*. Nashville: Abingdon Press, 1996.
Walls, Jerry L. *Heaven: The Logic of Eternal Joy*. New York: Oxford University Press, 2002.
Weiss, Johannes. *Jesus' Proclamation of the Kingdom of God*. Translated by Richard H. Hiers and David Larrimore Holland. Philadelphia: Fortress Press, 1971.
Wright, N. T. *The Resurrection of the Son of God*. Minneapolis: Fortress Press, 2003.
Wright, N. T. *Surprised by Hope: Rethinking Heaven, the Resurrection, and the Mission of the Church*. New York: HarperOne, 2008.
Zizioulas, John D. *Being as Communion: Studies in Personhood and the Church*. Crestwood, NY: St. Vladimir's Seminary Press, 1985.

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 polices 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.

Artificial Intelligence (AI)

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

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

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

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

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

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

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

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

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

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

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

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

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

Faculty may not grant an extension beyond the last day of exams for the semester. Requests

for extensions beyond this date must be addressed in writing to the Registrar by filling out the Extension Request Form. The application will be considered only in cases such as a death in the family, medical emergency, hospitalization of oneself or immediate family member or prolonged illness requiring treatment by a physician. Factors such as assignments for other courses, holidays, and technology-related difficulties are insufficient grounds for requesting an extension.

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

E. COURSE EVALUATION

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

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

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

F. LIBRARY RESOURCES

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

G. GRADING SYSTEM & SCALE

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