"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	SPRING/SUMMER, 2026
Course Title	**PENTECOSTAL ISSUES: AFTER THIRTY YEARS, WHAT WE LEARNED**
Course Code	PENT 0701 1P & 1S
Date	JUNE 8 – JUNE 12, 2026 **MONDAY to FRIDAY**
Time	9 AM – 4 PM
Delivery Format	IN-PERSON WITH SYNCHRONOUS ONLINE OPTION
Class information	Monday-Thursday: 9:00 am to 4:00 pm Monday evening at 7 pm with Amos Yong (In the chapel) Friday: 9:00 am to 1:00 pm All sessions will be held in-person with livestreaming options available.
Instructor	**DR. VAN JOHNSON**, **ThD** Email: VJohnson@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

An intensive examination through discussion, research and writing of one current theological issue within Pentecostalism.

For Summer 2026, the topic is Canadian Pentecostalism and how our understanding of it has advanced in the thirty years since Master's Pentecostal Seminary (formerly Canadian Pentecostal Seminary) was launched in partnership with Tyndale Seminary in 1996. The founding of the seminary coincided with a new phase of scholarship on Pentecostalism in Canada. The course will have the feel of an academic conference, featuring multiple sessions from a variety of disciplines. Additionally, befitting an anniversary course, all the lecturers have a history with MPS, either as lecturers or students.

II. LEARNING OUTCOMES

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

1. Articulate areas of recent advancement in our understanding of Canadian Pentecostalism through written reports on required readings.
2. Demonstrate through participation in discussion the ability to think constructively about a Canadian Pentecostal past, present and future.
3. Describe early Canadian Pentecostal identity after critical engagement with early Canadian Pentecostal newsletters.
4. Advance the discourse among Canadian Pentecostals about the significance of their tradition for the formation of spirituality, both for individuals and churches, by preparing a teaching outline.

III. COURSE REQUIREMENTS

A. REQUIRED READING

Ambrose, Linda. *Pentecostal Preacher Woman: The Faith and Feminism of Bernice Gerard*. Vancouver: University of British Columbia Press, 2025.

Mittelstadt, M., and C. Courtney. *Canadian Pentecostal Reader: The First Generation of Pentecostal Voices in Canada (1907-1925)*. Cleveland, TN: CPT Press, 2021. (Print or as a searchable Kindle version)

Wilkinson, Michael, and Linda Ambrose. *After the Revival: Pentecostalism and the Making of a Canadian Church.* Montreal & Kingston: McGill-Queen's University Press, 2020.

_____, eds. *The Canadian Pentecostal Experience*. Leiden: Brill, 2024.

B. SUPPLEMENTARY / RECOMMENDED READING AND TOOLS

Archival Materials for Pentecostalism:
Canadian Pentecostal Library: https://canadianpentecostal.com/
The Archives of the Pentecostal Assemblies of Canada: PAOC Archives
The Consortium of Pentecostal Archives: https://pentecostalarchives.org/
The Flower Pentecostal Heritage Center: https://ifphc.org/

Pentecostal Journals – Print:
Asian Journal of Pentecostal Studies (1998-)
Journal of Pentecostal Theology (1992-)
Paraclete: A Journal Concerning the Work of the Holy Spirit (1967-95)

Pneuma: *The Journal of the Society for Pentecostal Studies* (1979-)
Spirit, A Journal of Issues Incident to Black Pentecostalism (1997-)

Pentecostal Journals – Online:
[Australasian Pentecostal Studies](#) (1998-)
Canadian Journal of Pentecostal-Charismatic Christianity (2010-2019)
[Cyberjournal for Pentecostal-Charismatic Research](#) (1997-)
PentecoStudies: [The Online Journal for the European Research Network on Global Pentecostalism](#) (2002-)
[Encounter: Journal for Pentecostal Ministry](#) (2004-)
[Journal of Pentecostal and Charismatic Christianity](#) (2022-); journal of the European Pentecostal Theological Association.

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

Instructor's Notes
- **AI Policy: Please note for this class the following resources <u>are not to be used</u> for any assignments:** ChatGPT, AI Book Summaries or AI Overviews, AI Writing or AI Grammer tools, Wikipedia, CoPilot tools or other AI tools. Grammer checkers that rewrite sentences are not to be used.
- **Upload all assignments** to the course page. If you need help submitting assignments on the class page please contact Samantha at sjagan@mpseminary.com
- **Late Submission Penalties** follow Tyndale policy (see IV.D)

1. **Daily reflections**
By midnight of each class day, submit a 2-sentence reflection for each teaching session (3-4 sessions per day) — one idea considered notable (1 sentence), and an explanation about its significance (1 sentence). To be posted by midnight on the course page. (**10%**=2% x 5 days, Jun 8-12, 2026).
This assignment is related to Outcome #2.

2. **Book Reports**
   2.1. *The Canadian Pentecostal Experience*. The 10-12 page report is to be written in three parts: Part 1: a summary of the whole book, Part 2: a one-paragraph summary of the main ideas in 12 of the 18 chapters (student will choose the 12 chapters for summary); and Part 3: a reflection on 6 ideas that are particularly relevant for your perception of

the Canadian Pentecostal experience. (10-12 pages; **20%**). **Due Friday June 26 by 11:59pm.**

2.2. Choose **one** of the following and write a five-page report:

Linda Ambrose, *Pentecostal Preacher Woman*

Or

Michael Wilkinson and Linda Ambrose, *After the Revival: Pentecostalism and the Making of a Canadian Church*.**

[**After the Revival* should not be chosen if the student has completed this as a book report in a previous course.]

Write a two-part report to demonstrate you have read thoughtfully.

In part 1, summarize the content in 1.5-2 pages (including a 1-2 sentence biography of the author/editors). Include the purpose of the book and the methodology used to accomplish it. The description should be written with someone unfamiliar with the book in mind.

In part 2 (2-3 pages), describe some aspects of the work you find particularly engaging, and whether you find the arguments and evidence convincing, and/or how the reading is applicable to your present/future ministry. (5 pages, **10%**). **Due Friday July 17 by 11:59pm.**

This assignment is related to Outcome #1.

3. Newsletter Analysis of *The Good Report*, Numbers 1 (1911) and 3 (1912)

Answer the question: "Who were the early Canadian Pentecostals?" by identifying their beliefs, behaviors and affections (i.e., passions/desires/emotions) as exemplified in two early Pentecostal newsletters.

Write a 4-page report, in point form, *single-spaced:*
- Page 1: summary of beliefs
- Page 2: summary of behaviors
- Page 3: summary of affections
- Page 4: comparison of early and contemporary Pentecostal Identity

Evaluation based on a) clarity of content, b) amount of detail given (properly cited by page and column number) and c) the organization of the content. (4 pages**, 20%**). **Due Friday July 3 by 11:59pm.**

This assignment is related to Outcome #3.

4. Teaching Outline

Craft a teaching outline in point form, with all significant terminology defined. The assignment is to research an area of Canadian Pentecostalism using early newsletters and/or archival material from the PAOC. More details and a list of topics will be given during class week. (7-10 pages, point form, **40%**). **Due Monday August 10 by 11:59pm.**
This assignment is related to Outcomes #1, # 3, 4.

D. SUMMARY OF ASSIGNMENTS AND GRADING

Evaluation is based upon the completion of the following assignments:

Assignment	Due	%
1. Daily responses		10%
2. Book reviews (20% + 10%)	June 26 & July 17	30%
3. Newsletter Analysis	July 3	20%
4. Teaching notes	August 10	40%
Total Grade		**100%**

IV. COURSE SCHEDULE, CONTENT AND REQUIRED READINGS

Lecture/Session outline: To be distributed on the first day of class.

V. SELECTED BIBLIOGRAPHY

Monographs:

Anderson, A. *An Introduction to Pentecostalism: Global Charismatic Christianity*. Cambridge, UK: Cambridge University Press, 2004.

Charette, Blaine. *Restoring Presence: The Spirit in Matthew's Gospel*. Sheffield: Sheffield Academic Press, 2000.

Constantineanu, Corneliu, ed. *Pentecostals in the 21st Century: Identity, Beliefs, Praxis*. Eugene, OR: Cascade Books, 2018.

Courtney, Caleb Howard, and Bethel Pentecostal Church (Sarnia, ON). *A History of Bethel Pentecostal Church in Sarnia, Ontario*. Sarnia, ON: Bethel Pentecostal Church, 2016.

Delgado, Dara. "A Faith Best Sung: The Apostolic Hymnody of the Pentecostal Assemblies of the World (1909-1926)," MTS Thesis, Tyndale, 2012.

_____. "Bossed and Bothered: Authority and Gender in the Pentecostal Assemblies of the World." In Lloyd Barba, Andrea Johnson, Daniel Ramirez, eds. *Oneness Pentecostalism: Race, Gender, and Culture*. Penn State University Press, 2023, p. 160–183.

Johnson, Van, Andrew Gabriel, and David Wells, eds. "Essential Truths: The PAOC Statement of Essential Truths Commentary." Mississauga, ON: Pentecostal Assemblies of Canada, 2023.

Mittelstadt, M. "Scripture in the Pentecostal Tradition: A Contemporary View of Luke Acts." In Wilkinson, M., ed. *Canadian Pentecostalism: Transition and Transformation*. Montreal: McGill-Queen's University Press, 2009, p. 123-141.

———. *Reading Luke-Acts in the Pentecostal Tradition*. Cleveland, TN: CPT Press, 2010.

———. *The Evolution of a Pentecostal Scholar: Twenty Years in Luke-Acts*. Leiden: Brill, 2024.

Ross, Aaron A. M. *The Holy Spirit and the Eagle Feather: The Struggle for Indigenous Pentecostalism in Canada*. Montreal: McGill-Queen's University Press, 2023.

Thomas, John Christopher. *The Devil, Disease and Deliverance: Origins of Illness in New Testament Thought*. Sheffield: Sheffield Academic Press, 1998.

———, and Frank D. Macchia. *Revelation*. Grand Rapids, MI: William B. Eerdmans, 2016.

Wacker, Grant. *Heaven Below: Early Pentecostals and American Culture.* Cambridge, MA: Harvard University Press, 2003.

Warrington, Keith. *Pentecostal Theology: A Theology of Encounter*. London: T&T Clark, 2008.

Wilkinson, M., ed. *Canadian Pentecostalism: Transition and Transformation*. Montreal: McGill-Queen's University Press, 2009.

———, and P. Althouse, eds. *Winds from the North: Canadian Contributions to the Pentecostal Movement.* Leiden: Brill Academic Publishers, 2010.

———, and P. Althouse. *Catch The Fire: Soaking Prayer and Charismatic Renewal*. DeKalb, IL: Northern Illinois University Press, 2014. 9780875807058 (available only on Kindle as e-book)

———, and L. Ambrose. *After the Revival: Pentecostalism and the Making of a Canadian Church*. Montreal: McGill-Queen's University Press, 2020.

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.

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.