

“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, 2026
Course Title	THEOLOGY OF THE HUMAN PERSON
Course Code	THEO 0646 1A
Date	From January 12, 2026 to April 10, 2026 Lectures appear each Monday and remain accessible for the duration of the course.
Delivery Format	ASYNCHRONOUS ONLINE
Class information	The course is web-based asynchronous with no fixed class time.
Instructor	PATRICK S. FRANKLIN, Ph.D.
Contact Information	Email: pfranklin@tyndale.ca Tyndale Phone Number: (416) 226-6620 Ext. 2172
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

Acquaints students with the theology of the human person. It focuses on biblical and doctrinal issues that bear upon such questions as, “What does it mean to be a human being?”, “What is meant by the ‘image of God’?” and, “How is the Person of God related to the personhood of human being?” *Prerequisite: THEO 0531.*

II. LEARNING OUTCOMES

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

1. Recognize the wonder, dignity, and mystery of every human person (Psalm 8)
2. Explain the relationship between Christology and Trinity to anthropology
3. Analyze presuppositions about human personhood in various theologies, philosophies, ideologies, approaches to community/sociality, and in culture and media
4. Identify and discuss contemporary issues in understanding the human person in the humanities, sciences, and social sciences and assess them theologically

5. Articulate the implications one's view of personhood for theology, spirituality, ethics, and ministry
6. Apply insights gained from the course to understand and frame theologically their own lives, their own journey of being and becoming human
7. Extend implications of theological anthropology to one's discipline of study and vocation

III. COURSE REQUIREMENTS

A. REQUIRED READING

All of the Following Three are Required:

Hinsdale, Mary Ann and Stephen Okey, eds. [*T&T Clark Handbook of Theological Anthropology*](#). London: Bloomsbury T & T Clark, 2023. [This book is available as an e-book for free via Tyndale library; the subscription is unlimited.]

Kärkkäinen, Veli-Matti. [*Creation and Humanity*](#). Volume 3 of *Constructive Christian Theology for the Pluralistic World*. Grand Rapids: Eerdmans, 2015. [This book is available as an e-book for free via Tyndale library; the subscription is unlimited.]

Smith, James K. A. [*On the Road with Saint Augustine: A Real-World Spirituality for Restless Hearts*](#). Grand Rapids: Brazos, 2019. [This book is available as an e-book for free via Tyndale library; the subscription is unlimited for the duration of the course.]

One of the Following Two are Required (**Choose 1**)

Do Vale, Felipe M. [*Gender as Love: A Theological Account of Human Identity, Embodied Desire, and Our Social Worlds*](#). Grand Rapids: Baker Academic, 2023. [Available as an e-book for free via Tyndale library.]

Favale, Abigail. [*The Genesis of Gender: A Christian Theory*](#). San Francisco: Ignatius, 2022. [Available as an e-book for free via Tyndale library.]

Other assigned readings will be available via the course page, as per the schedule below ([Section IV](#)).

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

NOTE: All assignments are due at 11:59 p.m. on the date listed. Please submit your assignments via the course page in Moodle.

1. Forum Discussions (25%; 4 X 5% for individual posts + 5% for group conclusion)

This assignment is related to Outcomes #1 and #5.

Educational research reveals that maximum benefits in online instructional formats result when students take personal responsibilities to complete readings, engage actively (e.g. forums), and consciously contribute to a virtual learning community through a spirit of collaboration, openness, and encouragement.

NOTE: Forum groups will be created after the first 'day' of class (i.e., after Monday, January 12), at which point students will have chosen either OPTION 1 or OPTION 2 below. Students must email the professor on Monday, January 12 with their choice, as this will impact the sorting of groups and their placement therein.

OPTION 1: Written Posts to the Online Moodle Forum

This option means that the student has chosen to complete all Forums in the form of written, online posts.

Individual Posts & Responses (5% each forum; 5 forums in total, 25% of course grade):

During the first week of class, there will be a non-graded introductory Forum, in which students will introduce themselves to their fellow group members.

There will be 4 graded forums in total (on **weeks 4, 6, 10, 11**; see the course schedule in [Section IV](#)), each answering a question (or set of questions) posted by the Professor. Students will post their responses to the question(s) by 11:59 PM on Thursdays, and comment on the posts of 2 other students in their group by 11:59 PM of the next day (Fridays). Each initial post is worth 3% and each of the two response comments is worth 1%.

Your initial (Thursday) post should be about 25-35 lines (250-350 words; can exceed by 10%, but marks deducted thereafter). Each post should be concise, addressing the issues in the question with reference to course readings and lectures, and demonstrate critical thinking (e.g., addressing key concepts, arguments, and ideas, identifying further questions or issues raised, or application to your context). Your comments to fellow students should be briefer (approx. 100-150 words), with both an affirmation or connection point and perhaps one thoughtful question for further reflection. (The question is not always necessary; it is one option for engaging. If you do pose a question, it is helpful to provide your own provisional answer to it, then ask, e.g., "What do you think?" or "What else comes to mind for you?")

You are not required to respond to a "late post" of any member.

Group Conclusion (5% of course grade; Due by 11:59 on Saturdays)

After the individual posts and responses, one member of the group will write a group conclusion. What key issues were discussed? Where do you identify consensus and disagreement? How should the conversation move forward toward resolution of issues, deeper understanding, or practical applications? The conclusion should not merely repeat what contributors to the conversation said earlier; it should draw out implications and reflect on their significance. This conclusion is due by 11:59 PM on Saturday evening of the week in question. The conclusion should be about 30-35 lines (300-350 words; marks deducted if you exceed limit). Your group is responsible for establishing a schedule for conclusion writers. Each student will only write one conclusion during the course. You do not need to include late posts of any member.

If you prefer, you may post a video response (rather than a written response) for your conclusion. To do this, upload your video to You Tube (or another accessible platform) and provide a link in the discussion in Moodle in place of your written conclusion. The video should be no longer than 5 minutes in length (3-5 minutes is sufficient).

Penalty for late work:

“Late posts” will be noted by the instructor, and the penalty is a reduction of 1/3 of a grade per every 3 hours late (e.g., from A to A minus or B to B minus).

If there is “no post” after 11:59 pm on Fridays, the student will receive a “zero” for that forum. If there are specific reasons for late posts (as stated in “Late Papers and Extension Policy,” Seminary Academic Calendar), the student is to email the instructor directly.

OPTION 2: Live Group Discussions on Zoom

Students who wish to meet with other students for live discussion of the Forum questions on Zoom may choose this option. The live discussion and written conclusion take the place of the online, written posts in Moodle.

Students are required to self-organize and attend an introductory meeting with their group members during the first week of class (January 12-17). During that meeting, they will assign a group discussion facilitator/leader for each of the four (4) weeks on which Forums take place (weeks 4, 6, 10, 11). Each group member MUST take a turn facilitating/leading the discussion. The task of the discussion facilitator/ leader is threefold:

- a) Keep the discussion focused on the Forum question(s) and move the discussion forward in way that is both timely and adequate to addressing the question(s) in depth.
- b) Encourage involvement from every participant in the group, making sure each person has opportunity to speak and share their ideas and perspectives.

- c) Assign a participation mark (out of 10) to each member of the group (other than oneself), based on the Rubric provided below. The group leader must email the participation marks to the Professor at the end of the week (i.e., by the Saturday evening at 11:59 p.m.).

Group participants will also assign a discussion facilitation mark to the week's group facilitator/leader (out of 10), based on how well that person led the discussion (see Rubric below). The group leader's mark will be the average of the marks submitted by group participants.

Preparation: All group members are expected to put adequate time into preparing for the group discussion. Good preparation includes things like: completing the readings in advance and taking notes on key points related to the discussion topic and/or question(s); viewing the lectures in advance and taking notes on key related points; spending time in reflection on the material in relation to the week's discussion topic and question(s). Contributions to the discussion can be spontaneous and natural, but they should not be 'off the cuff,' i.e., offered in a way that has not involved prior reflection. The goal is to deepen each student's grasp and integration of the subject matter through engaged conversation (not simply to share gut reactions).

Length of Meeting: Each Forum group discussion meeting is to be 45 minutes in length. Spend at least 30 minutes discussing the Forum question(s); in addition, allot 5 minutes at the beginning of the meeting to a time of welcoming each other and catching up (if the group leader wishes, she/he may open in prayer), and the remaining time at the end of the meeting to summarize points of agreement, disagreement, and any conclusions or implications the group discusses.

Submission of Report: At the end of the Forum week (by Saturday night, 11:59 p.m.), the group leader is required to submit via Moodle a 2-3 paged (1.5 or double spaced) summary of the group's discussion. You have limited space, so be concise and focus on the key points of the conversation. Include reporting points of agreement and points of disagreement; also, be sure to report how the group related key concepts in theological anthropology (i.e., theology of the human person) to the discussion question(s), i.e., which key concepts, ideas, biblical texts, theologians, and historical events (from the readings and lectures) did group members mention and discuss? In your final paragraph (3-4 sentences), conclude by offering a suggestion concerning how the conversation might move forward. For example, were there any ideas or concepts (from readings and lectures) not discussed that could be relevant and helpful? Do you see any ways to move toward agreement on any points of disagreement? Can you identify any important implications of the discussion for Christian belief, life, and/or vocational practice?

Grading of each Forum Discussion:

- a) Discussion Facilitator/Leader: The group's facilitator/leader for the week will receive a mark for: (i) their written report, submitted via Moodle; and (ii) their facilitation of the discussion, assessed via peer review. Each participant will submit a peer review form to the Professor to assess the performance of the facilitator/leader (the assessment form follows the assessment criteria set forth in the Rubric).
- b) Discussion Participants: Each participant will receive a participation mark, assigned by the group leader. The group leader will submit a participation grading form for each participating student to the professor (the form will use the Rubric for assessment, thus providing justification for the marks given to group members).

NOTE: All peer-review marks – whether participation or facilitation – will be submitted as a mark out of 10. (The professor will convert the grades to their proper final weight.)

Summary of Grading for OPTION 2:

- Report submitted by Group Facilitator: 10% of final grade
- Group Facilitation (leadership): 5% of final grade
- Group participation: totaling 10% of final grade (marked via peer-review)
- **TOTAL: 25%** of final grade (in lieu of written, online Forum posts)

General Guidelines for Peer-Review Grading

In general, peer review should reflect the standards set forth by Tyndale Seminary for grading (see pages 170-71 of [the Academic Calendar](#)). An **A-level** grade (8–10 / 10) should be awarded to work that is 'excellent' in every respect (i.e., it stands out and above the 'average' contribution in all rubric criteria). A **B-level** grade (7–7.9 / 10) should be awarded to work that is 'good' in every respect (this grade fully meets rubric criterion expectations in every respect and at the high end exceeds them in some respects, reflecting an average to slightly above-average contribution). A **C-level** grade (6–6.9 / 10) should be awarded to work that is 'acceptable' in meeting assignment expectations set forth in the rubric (such work falls short of the average contribution in some respects). A **D-level** grade (5–5.9 / 10) should be awarded to work that is 'poor' and thus represents a contribution that is below required expectations (such work falls short in many or most respects, according to the rubric criteria).

NOTE on Failure to Show Up at Group Discussion Meetings:

Students who fail to show up at a Group Discussion Forum Meeting will receive zero (0) for the week for their participation grade and lose 1 mark out of 5 for their facilitation/leadership grade (because good leadership requires engaged participation in the group). If the student has a legitimate reason for missing a particular meeting/forum, they may (with permission from the Professor) submit a 3-4 paged paper to the Professor to make up their grade. This paper will address the discussion question(s) for that week, citing relevant key ideas, concepts, and theologians from the readings and lectures to enrich the student's argument and reflections.

2. Personal Reflection Paper (15%; Due Friday, Feb. 20 by 11:59 p.m.)

This assignment is related to Outcomes #5 and #6.

Write a personal reflection paper (maximum 5 pages) interacting with James K. A. Smith's book *On the Road with St. Augustine*. Share 2-3 insights emerging from your reading of Smith about your own journey of *being* and *becoming human*. It is best to reflect on your journey in light of key ideas, concepts, and reflections discussed by Smith. You may also draw on ideas and insights gained from class materials - lectures and readings - that are relevant and applicable to the 2-3 themes/insights you discuss.

3. Theological Reflection Paper (20%; Due Friday, March 13 by 11:59 p.m.)

This assignment is related to Outcomes #3, #4, and #5.

Write a theological reflection paper (6 pages) on either Abigail Favale's book, *The Genesis of Gender* or Fillipe do Vale's book, *Gender as Love* (**choose 1**).

- a) In three (3) pages, describe the book's central argument (thesis) and explicate two themes that you found particularly striking and important. You do not have much space, so be concise and explain key concepts and ideas precisely (this is not a book review).
- b) In the next two and a half (2.5) pages of your paper, write a theological reflection on one of the two themes discussed above. It will be important here to relate your discussion to key concepts and themes addressed by theological anthropology (theology of the human person).
Drawing on course content (lectures, readings) as you engage the book will enrich your discussion.
- c) On the final half (1/2) page of your paper, provide a personal reflection on the significance of your discussion (in b) to your own identity and/or vocation.

4. Short Research Paper (40%; Due Monday, April 13 at 11:59 p.m.)

This assignment is related to Outcomes #2, #3, and #4. To understand how this assignment will be evaluated, please consult the Research Paper Grading Rubric uploaded to Moodle.

Write a concise research paper (10-12 pp., excluding title page and bibliography) on one of the themes treated by theological anthropology. Discuss your conclusions on the topic based on your engagement with the subject matter and in dialogue with a theologian who has written a book on that topic.

This assignment assumes and builds upon basic competencies for theological research and writing developed in the course Systematic Theology (THEO 0531), in particular the preliminary research assignment and research paper.

- a) Begin by selecting a research topic relevant to theological anthropology
Examples might include:
 - Human origins (argue for a perspective, e.g., YEC; ID; evolutionary creation, etc.)
 - The nature and effects of human sin
 - The nature and limits of human freedom
 - Theological anthropology in relation to race (or racism)

- Theological anthropology in relation to human sexuality and/or gender
- Theological anthropology and the ethics of ending life (e.g., abortion, MAiD, war)
- Theological anthropology and technology
- The constitution of the human being (trichotomy, dualism, monism, nonreductive physicalism, emergent dualism, etc.)
- The relationship between theological anthropology (TA) and another area of Christian doctrine (e.g., TA and eschatology; TA and soteriology; TA and Christology; TA and ecclesiology; TA and missiology; etc.)

Note 1: many of these topics will have to be narrowed down so as to be manageable in scope. As you think about and conduct your research about your topic 'x', keep asking yourself the question "what theological question am I trying to answer about 'x'?" You might need to continue refining your question as you progress, so that your research question and your answer (your thesis) become more focused and specific. For example, the question "is MAiD a potentially ethical option for a Christian?" is a very broad ethical question. You'll want to identify key theological ideas, commitments, and presuppositions, for further research, which shape how you approach the question and thus how theological anthropology has implications that shape and impact your answer.

Note 2: If you wish, you may propose an alternate topic to the professor. Just be sure that the topic concerns a question that brings the focus of the issue to theological anthropology.

- b) Select a **substantial theological work** that addresses your chosen topic **written by a theologian** (preferably a monograph, but it might be a selection of essays).

Use this text as your primarily dialogue partner for engaging the research question theologically. You don't have to agree with the author, either in whole or in part. You might agree, you might disagree, or you might agree with some qualifications and/or suggested correctives.

Choosing a single theologian as your primary dialogue partner helps to focus your own thinking, place your project within a context of ongoing theological discussion, and reduce your scope to something manageable.

Use your secondary sources (books, journal articles, and other academic research material from secondary sources) to inform you more broadly about the topic, help you identify possible objections and counter-proposals to those offered by your primary theologian, and stimulate your own thinking toward a creative critical and constructive theological response (your own thesis).

Question: How does one go about selecting a theologian? I have two recommendations for this. First, consult Tyndale's Webpage: [Theology: Getting Started](#). The page includes many good resources for getting started on a theological research project. I'd recommend consulting some theological dictionaries first. These are encyclopedic-like works that list topics in alphabetical order. Entries typically provide a brief introduction to the topic, list some of the major theological voices (theologians) contributing to the discussion, and provide a selected bibliography. Second, consult the course bibliographies provided in Moodle (there are two: a general bibliography covering a broad range of subjects and a selected bibliography on sex and gender).

- c) Articulate for yourself an initial hypothesis about the topic. When you first begin the research for your paper, your hypothesis will be tentative and preliminary, to be tested by your ongoing research. When you write up the final draft of your paper, **you should be able to articulate a clear thesis statement** on the first page (at the end of your introduction). A thesis statement is a concise description (1-2 sentences) of a position you are taking, an argument in summary form which you will go on to demonstrate in the body of your paper.

Thus, the paper should aim to articulate and defend a clear thesis, not simply provide a report of various approaches to the issue, or an interesting historical overview, or a series of personal reflections.

NOTE: Your thesis/argument is not considered to be your final position or view of the matter (that's way too much pressure!). It's simply your own provisional position on the topic according to your present knowledge and understanding.

- d) Research the topic in depth. An 'A'-range paper will consult **at least** 10 sources beyond the course texts, including at least one theological monograph (a book on your topic written by a recognized theologian), and 5 peer-reviewed journal articles (the ATLA database accessed via our library is the best source for full text, peer reviewed theological journal articles).

Blog posts, web sites, student papers, and online videos are not appropriate academic sources unless they have official academic or professional credentials (e.g., an online peer-reviewed journal, official government sources, reputable scientific sources such as *Science*, AAAS, the ASA (American Scientific Affiliation), CSCA (Canadian Scientific and Christian Affiliation), NASA, and so forth). You can use popular sources too, for illustrative or interest purposes, but they do not count as academic sources.

NOTE: Keep in mind that you don't need to read every chapter of every book, or every paragraph of every article; but you do want to read thoroughly the sections that are most relevant and be sure to understand their logic and argument. You should also

grasp the book's / article's overall thesis and how it contributes to the theological discussion of the topic at hand. Sprinkling a paper with references from sources is not enough to demonstrate a thorough understanding and synthesis of those sources.

Write up a concise paper (10-12 pages, excluding title page and bibliography) in support of your thesis, demonstrating how your research informed your answer to the question you posed. **Your answer to your question (concerning the theological issue to be resolved) is your thesis.** You should state your thesis succinctly and clearly in your paper's introduction.

Your paper should begin with an introductory paragraph that alerts the reader to the importance of your topic (why it matters) and identifies the specific question the paper seeks to answer. Briefly state your answer to that question (**your thesis**) in 1-2 sentences.

Use the body of your paper to make your case theologically. Mention and address briefly 1-3 other serious options (other, alternative answers to the question) that you discovered while doing research. State briefly why you are convinced of the answer you give in your paper, rather than these alternatives.

Conclude the paper with a paragraph restating your own tentative thesis on the topic. In a nutshell, where do you currently stand on the question you researched and why? Your conclusion is not meant to state your final view on the matter, but your provisional view which you have come to at least tentatively given your study and reflection at this point in time. So, it might be appropriate to briefly state what further questions remain for you (if any?) that need to be addressed in future research.

D. SUMMARY OF ASSIGNMENTS AND GRADING

Evaluation is based upon the completion of the following assignments:

Assignment	Due	Weight
Online Forum contributions	see Section IV	25%
Personal Reflection Paper (on Smith)	Friday, Feb. 20	15%
Theological Reflection Paper (on Favale)	Friday, Mar. 13	20%
Short Research Paper	Monday, April 13	40%
Total Grade		100 %

IV. COURSE SCHEDULE, CONTENT AND REQUIRED READINGS

Please complete all readings in preparation for the lectures. NOTE: All readings not found in Kärkkäinen or in the *T&T Clark Handbook (TTCH)* are posted in Moodle (classes.tyndale.ca).

Week 1 (Jan. 12)	Introduction to the Course Sources & Methods for Theological Anthropology, Part I Read: Kärkkäinen, chapter 9 TTCH, chapter 1 Complete: Introduce Yourself to Your Forum Group (post not graded)
Week 2 (Jan. 19)	Sources and Methods for Theological Anthropology, Part II Read: TTCH, chapters 2-3 Franklin, "The Human Person in Contemporary Science and Theology"
Week 3 (Jan. 26)	Image of God, Part I <u>Read:</u> Kärkkäinen, chapter 11 TTCH, chapter 5, chapter 27 (just pp. 338-40) Franklin handout, 'Image' Passages in the Bible (Optional: TTCH, chapters 6 and 27)
Week 4 (Feb. 2)	Image of God, Part II <u>Read:</u> Grenz, "The Social God and the Relational Self" Resch, "Christ and Contemplation" DUE: Online Forum Discussion #1 (in Moodle)
Week 5 (Feb. 9)	Human Dignity and the Sacredness of Human Life <u>Read:</u> UN Declaration on Human Rights (preamble) Moltmann on Human Dignity (Optional: Gushee, "The Sacredness of Life")
Feb. 16-20 (Feb. 20)	Family Day & Reading Days; No Class DUE: Personal Reflection Paper on Smith
Week 6 (Feb. 23)	SIN & the Tragic, Part I <u>Read:</u> Kärkkäinen, chapter 15; TTCH, chapter 8 (pp. 99-105a) St. Augustine, <i>Confessions</i> (excerpt) DUE: Online Forum Discussion #2 (in Moodle)

- Week 7**
(Mar. 2) **SIN & the Tragic, Part II**
Read:
Kärkkäinen, chapter 16; TTCH, chapter 8 (pp. 105b-110)
Gutiérrez on liberation theology (excerpt)
(Optional: *TTCH*, chapter 28)
- Week 8**
(Mar. 9) **Human Ontology**
Read:
Kärkkäinen, chapter 12 (optional: chapter 14)
Croasmun, "Emergence"
Farris, "What am I" (chapter excerpt)
(Mar. 13) DUE: Theological Reflection on Favale
- Week 9**
(Mar. 16) **Human Origins, Part I: Beyond 'Creation' versus 'Evolution'**
View before class lecture: Lamoureux lecture (link provided in Moodle)
Read:
Kärkkäinen, chapter 10
Brooks, "What is a human?" (humans as evolved yet unique)
Lamoureux, *The Bible and Ancient Science* (excerpts)
(Optional: Kärkkäinen, chapter 6)
- Week 10**
(Mar. 23) **Human Origins, Part II: Reflecting Theologically on Evolution**
Read:
Smith, "What Stands on the Fall? A Philosophical Explanation"
Franklin, "Understanding the Beginning in Light of the End"
DUE: Online Forum Discussion #3 (in Moodle)
- Week 11**
(Mar. 30) **Gender and Sexuality #1**
Read:
Review: Grenz from week 4 ("Social God, Relational Self, pp. 50-57 only)
Pierce, "Biblical Equality and Same-Sex Marriage"
Smith on 'cultural liturgies'
DUE: Online Forum Discussion #4 (in Moodle)
- Week 12**
(Apr. 6) **Gender and Sexuality #2**
Read:
Jelsma, "On Gender, Gender Incongruence, and Gender-Affirming Care"
Eddy and Rhodes, "Understanding Transgender Experiences & Identities"
Smith, "Gender Incongruence and the Question of Medicalization"

(Optional: Stock, "A Brief History of Gender Identity")

(Optional: Cheng, “Contributions from Queer Theory”)

(Optional: Sax on intersex conditions and whether sex is a binary or a spectrum)

(Mon. Apr. 13) DUE: Research Paper

V. SELECTED BIBLIOGRAPHY

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[See also the Selected Bibliography on Sex & Gender posted in Moodle]

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Countryman, L. William. *Dirt, Greed, and Sex: Sexual Ethics in the New Testament and their Implications for Today*. Revised edition. Minneapolis: Fortress, 2007. (Non-traditional viewpoint)

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- Harper, Brad and Drew Harper. *Space at the Table: Conversations Between an Evangelical Theologian and His Gay Son*. Portland: Zeal, 2016. (compassionate, honest, and beautiful approach from a traditional, yet open evangelical perspective)
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- Keen, Karen R. *Scripture, Ethics, and the Possibility of Same-Sex Relationships*. Grand Rapids: Eerdmans, 2018. [Moderate view engaging both traditionalists and progressives]
- Lee, Justin. *Torn: Rescuing the Gospel from the Gays-Vs.-Christians Debate*. New York: Jericho Books, 2012. (Affirms committed, covenantal same sex unions)
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- Rogers, Jack. *Jesus, the Bible, and Homosexuality: Explode the Myths, Heal the Church*. Louisville: Westminster John Knox, 2010. (Affirms homosexuality)
- Sax, Leonard. *Why Gender Matters: What Parents and Teachers Need to Know About the Emerging Science of Sex Differences*. New York: Harmony, 2017.

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- Shaw, Ed. *Same-Sex Attraction and the Church: The Surprising Plausibility of the Celibate Life*. Downers Grove: InterVarsity Press, 2015.
- Sprinkle, Preston M. *People to Be Loved: Why Homosexuality Is Not Just an Issue*. Grand Rapids: Zondervan, 2015. (traditional view, approached lovingly and in light of the author's friendships with gay people and expertise as a New Testament scholar)
- Sullivan, Nikki, and J. R. Cadwallader. *A Critical Introduction to Queer Theory*. Edinburgh: Edinburgh University Press, 2014.
- Trueman, Carl R. *The Rise and Triumph of the Modern Self: Cultural Amnesia, Expressive Individualism, and the Road to Sexual Revolution*. Wheaton: Crossway, 2020.
- VanderWal-Gritter, Wendy. *Generous Spaciousness: Responding to Gay Christians in the Church*. Grand Rapids: Brazos, 2014. (advocates for a 'third way')
- West, Christopher. *Our Bodies Tell God's Story: Discovering the Divine Plan for Love, Sex, and Gender*. Brazos Press, 2020.
- Via, Dan O. and Robert A. J. Gagnon. *Homosexuality and the Bible: Two Views*. Minneapolis: Fortress, 2002.
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Posthumanism and Theological Anthropology in Relation to Technology

- Bialecki, Jon. [*Machines for Making Gods: Mormonism, Transhumanism, and Worlds without End*](#). New York: Fordham University Press, 2022.
- Cole-Turner, Ronald. [*Transhumanism and Transcendence: Christian Hope in an Age of Technological Enhancement*](#). Washington, DC: Georgetown University Press, 2011.
- Corjescu, Dan, and David Doat. [*Prometheus Unbound: The Perils and Promises of Transhumanism*](#). [Germany]: Ibidem-Verlag Haunschild, 2022.
- Godde, Sandra J. [*Reaching for Immortality: Can Science Cheat Death? A Christian Response to Transhumanism*](#). Eugene, OR: Wipf & Stock, 2022.
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- Rana, Fazale R. with Kenneth R. Samples. *Humans 2.0: Scientific, Philosophical, and Theological Perspectives on Transhumanism*. Covina, CA: Reasons to Believe Press, 2019.
- Schuurman, Derek C. [*Shaping a Digital World: Faith, Culture and Computer Technology*](#). Downers Grove: IVP Academic, 2013.

- Shatzer, Jacob. [*Transhumanism and the Image of God: Today's Technology and the Future of Christian Discipleship*](#). Downers Grove: IVP Academic, 2019.
- Singler, Beth, and Fraser N. Watts, eds. [*The Cambridge Companion to Religion and Artificial Intelligence*](#). Cambridge, UK: Cambridge University Press, 2024.
- Sutherland, Dawn Lewis. [*From Babel to AI: Idolatry, Transhumanism, and the Crisis of Imago Dei*](#). Eugene, Oregon: Wipf & Stock, 2025.
- Winyard, Sr., David. "[Transhumanism: Christian Destiny or Distraction?](#)" *Perspectives on Science and Christian Faith* 72, no. 2 (June, 2020): 67-81.

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](#).