

*“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.”*

<b>Semester, Year</b>	<b>FALL, 2025</b>
<b>Course Title</b>	<b>MEDICAL ETHICS AT THE END OF LIFE</b>
<b>Course Code</b>	<b>PAST TH61 1S</b>
<b>Date</b>	From September 8, 2025 to December 5, 2025 <b>Every Thursday</b>
<b>Time</b>	From 11:15 AM to 2:05 PM
<b>Delivery Format</b>	SYNCHRONOUS ONLINE
<b>Class information</b>	The classes will be LIVESTREAMED on Thursdays from 11:15 AM to 2:05 PM.
<b>Instructor Contact Information</b>	<b>AIMEE PATTERSON, PhD</b> Email: <a href="mailto:apatterson@tyndale.ca">apatterson@tyndale.ca</a>
<b>Office Hours</b>	By appointment only.
<b>Course Materials</b>	Access course material at <a href="https://classes.tyndale.ca">classes.tyndale.ca</a> or other services at <a href="#">Tyndale One</a> . Course emails will be sent to your @MyTyndale.ca e-mail account only.

## I. COURSE DESCRIPTION

This course reviews ethical values, principles, and issues in end-of-life care. We do so from perspectives informed by the Christian faith and biblical principles, drawing on a breadth of theological voices. We also consider similarities and differences between Christian perspectives and those outside the Christian faith. As we apply Christian values and principles to issues of ethical concern, we explore problems—whether novel or enduring—that plague end-of-life care, particularly in the Canadian context. This equips students for ethical application in local situations.

## II. LEARNING OUTCOMES

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

1. Describe ethical issues faced in professional medicine, in the church, and by individual persons and their loved ones when it comes to end-of-life care.
2. Apply Christian values and principles that are important for analyzing ethical issues in end-of-life care and compare and contrast them with values and principles outside Christian perspectives.
3. Assess the similarities and differences of various practical ethical analyses of end-of-life care issues.
4. As ministry practitioners, construct rich and robust ways to respond to persons facing ethical issues at the end of life using Christian ethics.
5. Demonstrate the ability to build learning relationships with others, engaging in conversations and teamwork in a respectful, attentive manner.

### III. COURSE REQUIREMENTS

#### A. REQUIRED READING

##### For purchase:

Bible. New Revised Standard Version (NRSV) or New Revised Standard Version Updated Edition (NRSVUE).

Edson, Margaret. *Wit: A Play*. New York: Nick Hern Books, 2008. ISBN-13: 978-1854594587

Patterson, Aimee. *Suffering Well and Suffering With: Reclaiming Marks of Christian Identity*. Eugene, OR: Wipf and Stock, 2023. ISBN-13: 978-1666765458 [Note: This book is not required for graded assignments.]

##### Available on the course website:

Banner, Michael. "Scripts for Modern Dying: The Death before Death We Have Invented, the Death before Death We Fear and Some Take Too Literally, and the Death before Death Christians Believe In." *Studies in Christian Ethics* 29, no. 3 (2016): 249–255.

Bauer, J. Ladd. "Slow Medicine." *Journal of Alternative and Complementary Medicine* 14, no. 8 (2008): 891–892.

Baylis, Françoise. "A Face is Not Just Like a Hand: pace Barker." *American Journal of Bioethics* 4, no. 3 (Summer 2004): 30–32.

Beauchamp, Tom L. "The Four Principles Approach to Health Care Ethics." In *Standing on Principles: Collected Essays*, 36–49. New York: Oxford University Press, 2010.

Brueggemann, Walter. "Necessary Conditions of a Good Loud Lament." *Horizons in Biblical Theology* 25 (2003): 19–49.

- Callahan, Daniel. "The First Illusion: Mastering Our Medical Choices." In *The Troubled Dream of Life: In Search of a Peaceful Death*, 23–56. New York: Simon & Schuster, 1996.
- Campbell, Courtney S. "Harvesting the Living? Separating 'Brain Death' and Organ Transplantation." *Kennedy Institute of Ethics Journal* 14, no. 3 (2004): 301–18.
- Cherny, Nathan I. "The Use of Sedation to Relieve Cancer Patients' Suffering at the End of Life: Addressing Critical Issues." *Annals of Oncology* 20, no. 7 (2009): 1153–1155.
- Chochinov, Harvey Max. "Dignity and the Eye of the Beholder." *Journal of Clinical Oncology* 22, no. 7 (2004): 1336–1340.
- . "The Platinum Rule: A New Standard for Person-Centered Care." *Journal of Palliative Medicine* 25, no. 6 (2022): 854–856.
- Evans, Abigail Rian. "Death is Conquered: How Christian Faith Informs Funerals." In *Is God Still at the Bedside? The Medical, Ethical, and Pastoral Issues of Death and Dying*, 387–424. Grand Rapids: Eerdmans, 2011.
- Hauerwas, Stanley. "Must a Patient Be a Person to Be a Patient? Or, My Uncle Charlie Is Not Much of a Person But He Is Still My Uncle Charlie." In *Critical Reflections on Stanley Hauerwas' Theology of Disability: Disabling Society, Enabling Theology*, edited by John Swinton, 113–119. Binghamton: Routledge, 2004.
- Hauerwas, Stanley and Charles Pinches. "Practicing Patience: How Christians Should Be Sick." In *On Moral Medicine*, 3rd ed., edited by M. Therese Lysaught, 475–483. Grand Rapids: W.B. Eerdmans Pub. Co., 2012.
- Health Canada. *Fifth Annual Report on Medical Assistance in Dying in Canada, 2023*. Ottawa: Health Canada, December 2024.
- Heilman, Mary Kathleen Deutscher and Tracy J. Trothen. "Conscientious Objection and Moral Distress: A Relational Ethics Case Study of MAiD in Canada." *Journal of Medical Ethics* 46, no. 2 (2020): 123–27.
- Hurley, Thomas. "The Meaning of Gift in Organ Transplantation." In *The Ethics of Organ Transplantation*, edited by Steven J. Jensen, 217–231. Washington, D.C.: Catholic University of America Press, 2011.
- Hunsinger, Deborah van Deusen. "Trauma, Gospel, and Pastoral Care." In *Bearing the Unbearable: Trauma, Gospel, and Pastoral Care*, 1–20. Grand Rapids: Eerdmans, 2015.
- Institute of Medicine (U.S.), James F. Childress, and Catharyn T. Liverman, eds. "Presumed Consent." In *Organ Donation: Opportunities for Action*, 205–228. Washington, D.C.: National Academies Press, 2006.

“Job in Three Acts – Selected Texts” (NRSVUE).

Johnston, Grace. “Jesus Practiced Advance Care Planning: Biblical Basis and Possible Applications.” *Palliative Medicine Reports* 1, no. 1 (2020): 242–245.

Kenny, Nuala. “Rituals and the Ministry of Consolation.” In *Rediscovering the Art of Dying*, 144–156. New London: Novalis, 2017.

Malone, Stormy and Rhonda K. Lewis. “Compassion Fatigue and Spiritual Leaders: A Pilot Study.” *Journal of Pastoral Care and Counselling* 77, no. 1 (2023): 64–72.

Meilaender, Gilbert. “How Shall We Think about Aging?” In *Should We Live Forever? The Ethical Ambiguities of Aging*, 1–19. Grand Rapids: Eerdmans, 2019.

-----, “I Want to Be a Burden to My Loved Ones.” *First Things* 16 (October 1991): 12–14.

Mount, Balfour and Michael Kearney. “Healing and Palliative Care: Charting Our Way Forward.” *Palliative Medicine* 17, no. 8 (2003): 657–658.

[“Older Adults and Population Aging Statistics.”](#) Statistics Canada. Last modified April 25, 2024.

O’Rourke, Kevin D. “The Catholic Tradition on Forgoing Life Support.” In *On Moral Medicine*, 3rd edition, edited by M. Therese Lysaught, 1118–1127. Grand Rapids: W.B. Eerdmans Pub. Co., 2012.

Pennings, Ray. *Death is Natural: Reframing the End-of-Life Conversation in Canada*. Ottawa: Cardus, 2015.

Rosenbaum, Lisa. “Altruism in Extremis — The Evolving Ethics of Organ Donation.” *New England Journal of Medicine* 382, no. 6 (February 6, 2020): 493–496.

Schüklenk, Udo, Johannes J. M. Van Delden, Jocelyn Downie, et al. “End-of-Life Decision-Making in Canada: The Report by the Royal Society of Canada Expert Panel on End-of-Life Decision-Making.” *Bioethics* 25, S1 (2011): 14–16 and 67.

Scruton, Roger. “Timely Death.” *Philosophical Papers* 41, no. 3 (November 2012): 421–434.

Sinclair, Shane, et al. “Sympathy, Empathy, and Compassion: A Grounded Theory Study of Palliative Care Patients’ Understandings, Experiences, and Preferences.” *Palliative Medicine* 31, no. 5 (2017): 437–447.

Sulmasy, Daniel P. “Dignity, Vulnerability, and the Personhood of the Patient.” In *The Rebirth of the Clinic: An Introduction to Spirituality in Health Care*, 24–43. Washington, D.C.: Georgetown University Press: 2006.

Verhey, Allen. “From ‘Tame Death’ to ‘Medicalized Death.’” In *The Christian Art of Dying: Learning from Jesus*, 11–23. Grand Rapids: Eerdmans, 2011.

Wachholz, Patrick Alexander and José Carlos Aquino de Campos Velho. "Slow Medicine: A Philosophical Conception for a Humanized Geriatric Practice." *Geriatrics, Gerontology and Aging* 15 (2021): 1–4.

Woodland, Gloria. "Ministry among Competing Values: Pastoral Care and Medical Assistance in Dying." *Direction* 47, no. 2 (2018): 142–153.

## 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

### Grace Days

- You are permitted **a total of three grace days** when it comes to the submission of two assignments: 2. Critical Book Review and 4. Case Study – Written Analysis.
- To access grace days, indicate the number of grace days you are claiming on the assignment title page. For instance, if your Critical Book Review is submitted one day late, your title page should include "Grace Days: one day." This leaves you with only two more grace days for your Case Study – Written Analysis.
- Grace days include both weekdays and weekends. For instance, if an assignment is due on a Thursday and you submit it on the following Saturday, this counts as two grace days.
- If either of these assignments is late and the title page has no indication of grace days, it will be penalized according to the assignment evaluation guidelines.

### **1. Livestream Class Participation – throughout (12% of final grade)**

This assignment contributes to all Learning Outcomes and particularly #5. It encourages you to practice attentive listening and thoughtful dialogue to enhance your learning.

#### *Description:*

Class Participation includes the following components.

- 1) Attendance: You are expected to attend each class session and actively participate. Any necessary absences, late arrivals, or early departures must be cleared with the instructor in advance. In the case of an unanticipated absence, you are required to offer a timely explanation that is satisfactory to the instructor. The instructor's slides will be made available on the course site following each session. However, the instructor does not share copies of lecture notes. It is especially important to attend the October 30 session when we engage in an in-class assignment.

- 2) Preparation: Come to class having completed the assigned readings. Prepare questions about the readings and/or session topic ahead of time for the purpose of constructive conversation. It is also helpful to have the Bible on hand.
- 3) Respectful Engagement: Each student is expected to actively participate in each session. Asking questions and offering constructive ideas contribute to an open and collaborative virtual learning community. As this course engages sensitive matters, we are all responsible to ensure that everyone feels safe enough to contribute. Show others respect through your choice of words, tone of voice, and body language.

*Grading:*

You begin with the full 12%. A penalty of 1% of 12% is given whenever one of the above requirements goes unmet.

**2. Critical Book Review: Due October 9 (15% of final grade)**

This assignment contributes to Learning Outcomes 1, 2, and 3. It requires you to personally reflect on a fictional account of a complex clinical experience of a vulnerable, dying patient.

*Description:*

Read Margaret Edson's *Wit: A Play*. In addition to a brief introduction and conclusion, structure the review by answering each of the following questions:

- 1) How does Dr. Vivian Bearing's course of treatment change her day-to-day life? How does she cope with these changes?
- 2) How do Dr. Kelekian, Dr. Posner, and Susie treat Vivian? What effects do they have on Vivian's self-understanding?
- 3) Throughout the play, Dr. Vivian Bearing directly addresses you, her audience. Why does the playwright choose this format? What effect does it have on you?
- 4) How has Edson's play informed your understanding of suffering and compassion at the end of life?

*Clarity and Style:*

- Indicate the question to which you are responding using the question number. Do not repeat the question.
- Quotations are to be used for only two purposes: first, when the original wording is particularly powerful or memorable and you cannot say it better yourself, and second, when you are analyzing the quote. Quotes used for the first purpose must be brief (one phrase or sentence), while quotes used for the second purpose can be longer (no more than 50 words).
- Your review must be between 1,800 and 2,000 words in length and may be written in the first-person point of view. Otherwise, writing style must be formal with clearly expressed ideas, and virtually free of stylistic and grammatical errors.
- Format the assignment as a Microsoft Word document using a standard 12 pt font, standard margins, double spacing, and page numbers. Your title page should list the course number, a title, your name, the submission date, the word count, and, if applicable, any

grace days accessed. You are welcome but not required to draw on additional sources. If you choose to do so, include footnotes and a bibliography formatted according to the *Chicago Manual of Style*.

- Include your last name at the beginning of the file name.

*Submission and Grading:*

- Submit the assignment through the course site.
- The following applies apart from grace days. If you submit your book review on October 10, you will receive a deduction of 5% of 25%. Submissions after October 10 will not be accepted.

Reflection	<ul style="list-style-type: none"> <li>• Each question is fully addressed.</li> <li>• Each answer provides evidence that reflection has been informed by the book, course content, and original, critical thinking.</li> </ul>	20%
Clarity and Style	<ul style="list-style-type: none"> <li>• Stylistic requirements are met.</li> <li>• Ideas are expressed clearly.</li> </ul>	5%

**3. Case Study – In-class Analysis: Due October 30 (10% of final grade)**

This assignment contributes to each of the Learning Outcomes and particularly #4 and 5. Its purpose is, first, to apply Christian ethics to a practical end-of-life care issue and, second, to learn from student colleagues through collaborative analysis.

*Description:*

- On October 30, you will be provided with an ethics case and an analysis resource. Using this resource, you and your student colleagues will analyze the case together with the aim of arriving at a course of action. It is not necessary for everyone to share this course of action. Instead, you are responsible for exploring why any disagreement exists. You are strongly encouraged to take notes, as they will contribute to the Written Analysis component of the Case Study (see assignment 4).
- This assignment will take up the entirety of the class session. The use of personal computers and other electronic devices is permissible for the sole purpose of gaining information to inform your analysis. The instructor will be present throughout and able to offer clarification about the assignment. However, the instructor will not offer further guidance or opinions on the case.
- Additional details about the assignment and the analysis resource will be discussed prior to October 30.

*Grading*

You will receive full marks provided you arrive at a course of action (whether shared or not) using the analysis resource, listen respectfully and attentively to others, and contribute on a

regular basis. No marks will be deducted for disagreement as long as there is evidence that you have explored why it exists.

Decision	<ul style="list-style-type: none"><li>• A course of action is chosen.</li><li>• The analysis resource is used.</li></ul>	4%
Contribution	<ul style="list-style-type: none"><li>• Respectful listening to others is evident.</li><li>• Regular contributions to the conversation are made.</li></ul>	6%

#### **4. Case Study – Written Analysis: Due November 13 (20% of final grade)**

This assignment contributes to each of the Learning Outcomes and particularly #4 and 5. It reflects how learning relationships can affect your perspective on an ethical matter.

##### *Description:*

- Structure your review in this way. Where applicable, indicate the question to which you are responding by using the question number. Do not repeat the question.

##### *Reflection (approx. 100 words)*

- Describe the course of action that resulted from the In-class Analysis. If no shared course of action was arrived at, or if the course of action was agreed upon but for different reasons, briefly explain this. (Do not include a description of the case.)

##### *Analysis (750-900 words)*

Answer each of the following questions.

- a) During the group conversation, when did you disagree with another student colleague, and why? Was your disagreement resolved? If so, how? If not, why? Pay attention to all disagreements, major and minor. Remember to include disagreements that were expressed aloud and those that went unexpressed.
- b) During the group conversation, how was your own analysis of the case enhanced or changed by the perspectives of other student colleagues? Include any comments or questions that challenged you or revealed something you had not considered.
- c) Since the conversation, describe how your thoughts about the In-class Analysis have changed.
  - a. Over this period, have you changed your mind about your chosen course of action? If so, why?
  - b. If you had the chance to go back in time, what would you add to or change about your contribution to the conversation?

##### *Clarity and Style:*

- The written analysis must be between 850 and 1000 words in length and may be written in the first-person point of view. Otherwise, writing style must be formal with clearly expressed ideas, and virtually free of stylistic and grammatical errors.
- Format the assignment as a Microsoft Word document using a standard 12 pt font, standard margins, double spacing, and page numbers. Your title page should list the course number,



a title, your name, the submission date, the word count, and, if applicable, any grace days accessed.

- Include your last name at the beginning of the file name.

#### *Submission and Grading:*

Submit the assignment through the course site.

The following applies apart from grace days. If you submit your case study on November 14, you will receive a deduction of 5% of 20%. Submissions after November 14 will not be accepted.

Reflection and Analysis	<ul style="list-style-type: none"><li>• The decision is described briefly, originally, and accurately.</li><li>• The analysis includes evidence of a thorough understanding of</li><li>• any disagreements,</li><li>• the influence of others on critical thinking and decision-making, and</li><li>• how reflection over time can contribute to ethical decision-making.</li></ul>	15%
Clarity and Style	<ul style="list-style-type: none"><li>• Stylistic requirements are met.</li><li>• Ideas are expressed clearly.</li></ul>	5%

### **5. Major Ethics Analysis Proposal: Due November 20 (8% of final grade)**

This assignment contributes to each of the Learning Outcomes and particularly #4. It allows you to choose between two options for your Major Ethics Analysis: Option 1 – Analysis Paper or Option 2 – Analysis Conversation. Choose the mode with which you are most comfortable. Both modes require the same amount of research, analysis, and clarity of thought and expression. The difference is in the delivery. For more information about the Major Ethics Analysis, see the description for assignment 6.

Instructor feedback will be provided as soon as possible following submission.

- **Note:** If you choose Option 2, the instructor will work with you to make an appointment between Monday, December 8 and Friday, December 12.

#### *Description*

Your proposal prepares you to analyze a topic related to the end of life from a perspective informed by Christian ethics. Completing this assignment makes it likely that your Major Ethics Analysis will receive a higher grade. The instructor will be able to alert you to any concerns about the topic, the amount of research required, and available resources.

Structure your proposal in this way:

- Option:** Option 1 – Analysis Paper or Option 2 – Analysis Conversation
- Topic:** (the matter you intend to address)
- Thesis:** (the primary claim you make about your topic)
- Analysis:** (a basic outline of an argument that underpins your thesis, including primary points and awareness of counterarguments)
- Brief bibliography:** (three scholarly sources that support the argument)
- Note:** You may include non-scholarly resources in addition to the three scholarly sources.

### *Clarity and Style:*

- Your proposal must be between 600 and 700 words in length and may be written in the first-person point of view. Otherwise, writing style must be formal with clearly expressed ideas, and virtually free of stylistic and grammatical errors.
- Format the assignment as a Microsoft Word document using a standard 12 pt font, standard margins, double spacing, and page numbers. Your title page should list the course number, a title, your name, the submission date and the word count. Format footnotes and a bibliography according to the Chicago Manual of Style.
- Include your last name at the beginning of the file name.

### *Submission and Grading:*

Submit this assignment via the course website.

Should you fail to submit the assignment on time, there are two consequences. First, your proposal will not be graded, amounting to a loss of 8%. Second, you will receive a deduction on your Major Ethics Analysis of 5% out of 25%.

Proposal Content	<ul style="list-style-type: none"><li>• The topic, thesis, and analysis outline are feasible.</li><li>• The bibliography includes three scholarly resources that support the analysis.</li></ul>	5%
Clarity and Style	<ul style="list-style-type: none"><li>• Stylistic requirements are met.</li><li>• Ideas are expressed clearly.</li></ul>	3%

## **6. Major Ethics Analysis: Option 1 – Analysis Paper due December 12; Option 2 – Analysis Conversation due between December 8 and December 11 (35% of final grade)**

This assignment contributes to each of the Learning Outcomes and particularly #4. It allows you to use your personal experience and your course learning to address an ethical matter related to the end of life.

### **Option 1 – Analysis Paper**

#### *Description:*

Your Analysis Paper will address a topic related to the end of life from a perspective informed by Christian ethics. Your analysis must include an identifiable thesis statement along with a clearly structured supporting argument. In justifying your ethical conclusion, your analysis must be accurate, original, thoughtful, organized, intelligible, and robust. When crafting your analysis, consider the following:

- A full understanding of the complexity of an issue requires engaging with various ethical perspectives and/or conclusions, especially those with which you disagree.
- After arriving at a conclusion, you may be left with unanswered questions and/or areas of further exploration. If so, identify them.
- Not all ethical issues can be resolved in a fully satisfying manner. If this is the case for you, offer robust justification as to why the issue remains problematic.

- Writing an original paper means offering reflections in your own words. Be judicious in the space you give to quotations.
- Good papers do not merely show close familiarity with the facts, ideas, and sources that support the argument. They are persuasive to the reader.

The analysis paper must draw on at least one required reading and no fewer than five additional scholarly resources.

#### *Clarity and Style:*

- The analysis paper must be between 4500 and 5000 words in length and may be written in the first-person point of view. Otherwise, writing style must be formal with clearly expressed ideas, and virtually free of stylistic and grammatical errors.
- Quotations are to be used for only two purposes: first, when the original wording is particularly powerful or memorable and you cannot say it better yourself, and second, when you are analyzing the quote. Quotes used for the first purpose must be brief (one phrase or sentence), while quotes used for the second purpose can be longer (no more than 80 words).
- Format the assignment as a Microsoft Word document using a standard 12 pt font, standard margins, double spacing, and page numbers. Your title page should list the course number, a title, your name, the submission date, the word count, and, if applicable, any grace days taken. Format footnotes and a bibliography according to the *Chicago Manual of Style*.
- Include your last name at the beginning of the file name.

#### *Submission and Grading*

Submit the assignment through the course site.

If you submit your analysis paper on December 13, you will receive a deduction of 5% of 25%.

Submissions after December 13 will not be accepted.

Analysis	<ul style="list-style-type: none"> <li>• The thesis statement is identifiable and clearly stated.</li> <li>• The supporting argumentation</li> <li>• is accurate, original, thoughtful, organized, intelligible, and robust,</li> <li>• outlines and responds to any alternative ethical perspectives and/or conclusions, and</li> <li>• identifies any unanswered questions and/or areas of further exploration.</li> </ul>	15%
Research	<ul style="list-style-type: none"> <li>• Citations and quotations make substantive contributions to the argument.</li> <li>• References are made</li> <li>• to one or more required reading, and</li> <li>• five or more additional scholarly sources.</li> </ul>	5%
Clarity and Style	<ul style="list-style-type: none"> <li>• Stylistic requirements are met.</li> <li>• Ideas are expressed clearly.</li> </ul>	5%

## Option 2 – Analysis Conversation

### *Description:*

Your Analysis Conversation will address a topic related to the end of life from a perspective informed by Christian ethics. In conversation with the instructor, you will be asked to support your thesis with a clearly structured supporting argument. In justifying your ethical conclusion, your analysis must be accurate, original, thoughtful, organized, intelligible, and robust. When crafting your analysis, be prepared to speak to the following:

- As full understanding of the complexity of an issue requires engaging with various ethical perspectives and/or conclusions, you will be asked to explain those with which you disagree.
- When outlining your thesis and argument, you will be asked to identify unanswered questions and/or areas of further exploration.
- Not all ethical issues can be resolved in a fully satisfying manner. If this is the case, you will be asked to offer robust justification as to why the issue remains problematic.
- The conversation will require close familiarity with the facts, ideas, and sources that support your argument. Your own interpretation of them should be persuasive to the instructor.

Prepare for the analysis conversation using at least one required reading and no fewer than five additional scholarly resources. You are required to provide the instructor with a full bibliography at least 24 hours before the scheduled conversation.

### *Clarity and Style*

- Format the bibliography according to the Chicago Manual of Style.
- Your camera must be on for the entire conversation.

### *Submission and Grading:*

The conversation will take place virtually through Zoom or Teams on December 8, 9, 10, 11, or 12. The conversation will run between 20 and 25 minutes. Your bibliography is due 24 hours before the conversation.

The conversation must happen at its scheduled time. Only in the case of an emergency will the instructor consider changing the date.

Analysis	<ul style="list-style-type: none"><li>• The thesis statement is identifiable and clearly stated.</li></ul> The supporting argumentation <ul style="list-style-type: none"><li>• is accurate, original, thoughtful, organized, intelligible, and robust,</li><li>• outlines and responds to any alternative ethical perspectives and/or conclusions, and</li><li>• identifies any unanswered questions and/or areas of further exploration.</li></ul>	15%
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Research	<ul style="list-style-type: none"> <li>The conversation engages sources that make substantive contributions to the argument.</li> </ul> <p>The conversation and bibliography make reference to:</p> <ul style="list-style-type: none"> <li>one or more required readings, and</li> <li>five or more additional scholarly sources.</li> </ul>	5%
Clarity and Style	<ul style="list-style-type: none"> <li>Stylistic requirements for the bibliography are met.</li> <li>Ideas are expressed clearly in the conversation.</li> </ul>	5%

#### D. SUMMARY OF ASSIGNMENTS AND GRADING

Evaluation is based upon the completion of the following assignments:

Assignments		Due	%
1	Livestream Class Participation		12 %
2	Critical Book Review	Oct 9	15 %
3	Case Study – In-class Analysis	Oct 30	10 %
4	Case Study – Written Analysis	Nov 13	20 %
5	Major Ethics Analysis Proposal	Nov 20	8 %
6	Major Ethics Analysis	Dec 12 or Dec 8-11	35 %
Total Grade			100 %

#### IV. COURSE SCHEDULE, CONTENT AND REQUIRED READINGS

Date	Topic	Readings	Assignment Due
<b>Wk 1</b> <b>Sept 11</b>	<b>Introduction I:</b> <b>Intro to Christian Medical Ethics</b>	<p>Beauchamp, Tom L. "The Four Principles Approach to Health Care Ethics." In <i>Standing on Principles: Collected Essays</i>, 36–49. New York: Oxford University Press, 2010.</p> <p>Patterson, Aimee. "Introduction." In <i>Suffering Well and Suffering With</i>, 1–9.</p> <p>Sulmasy, Daniel P. "Dignity, Vulnerability, and the Personhood of the Patient." In <i>The Rebirth of the Clinic: An Introduction to Spirituality in Health Care</i>, 24–43. Washington, D.C.: Georgetown University Press: 2006.</p>	
<b>Wk 2</b> <b>Sept 18</b>	<b>Introduction II:</b>	Patterson, Aimee. "Reclaiming Our Identity." In <i>Suffering Well and Suffering With</i> , 13–26.	

	<b>What is Death?</b>	<p>Pennings, Ray. <i>Death is Natural: Reframing the End-of-Life Conversation in Canada</i>. Ottawa: Cardus, 2015.</p> <p>Verhey, Allen. "From 'Tame Death' to 'Medicalized Death.'" In <i>The Christian Art of Dying: Learning from Jesus</i>, 11–23. Grand Rapids: Eerdmans, 2011.</p>	
<b>Wk 3 Sept 25</b>	<b>Medical Options at the End of Life I:</b>  <b>Life Sustaining Treatment and Palliative Care</b>	<p>Callahan, Daniel. "The First Illusion: Mastering Our Medical Choices." In <i>The Troubled Dream of Life: In Search of a Peaceful Death</i>, 23–56. New York: Simon &amp; Schuster, 1996.</p> <p>Cherny, Nathan I. "The Use of Sedation to Relieve Cancer Patients' Suffering at the End of Life: Addressing Critical Issues." <i>Annals of Oncology</i> 20, no. 7 (2009): 1153–1155.</p> <p>Chochinov, Harvey Max. "Dignity and the Eye of the Beholder." <i>Journal of Clinical Oncology</i> 22, no. 7 (2004): 1336–1340.</p> <p>-----, "The Platinum Rule: A New Standard for Person-Centered Care." <i>Journal of Palliative Medicine</i> 25, no. 6 (2022): 854–856.</p> <p>O'Rourke, Kevin D. "The Catholic Tradition on Forgoing Life Support." In <i>On Moral Medicine</i>. 3rd ed., edited by M. Therese Lysaught, 1118–1127. Grand Rapids: W.B. Eerdmans Pub. Co., 2012.</p>	
<b>Wk 4 Oct 2</b>	<b>Medical Options at the End of Life II:</b>  <b>Medical Assistance in Dying</b>	<p>Health Canada. <i>Fifth Annual Report on Medical Assistance in Dying in Canada, 2023</i>. Ottawa: Health Canada, December 2024.</p> <p>Heilman, Mary Kathleen Deutscher and Tracy J. Trothen. "Conscientious Objection and Moral Distress: A Relational Ethics Case Study of MAiD in Canada." <i>Journal of Medical Ethics</i> 46, no. 2 (2020): 123–27.</p> <p>Patterson, Aimee. "Between Two Extremes." In <i>Suffering Well and Suffering With</i>, 27–38.</p>	

		Woodland, Gloria. "Ministry among Competing Values: Pastoral Care and Medical Assistance in Dying." <i>Direction</i> 47, no. 2 (2018): 142–153.	
<b>Wk 5 Oct 9</b>	<b>Suffering I: "Suffering Well" – A Christian Ethic of Suffering</b>	<p>"Job in Three Acts" (NRSVUE).</p> <p>Hauerwas, Stanley and Charles Pinches. "Practicing Patience: How Christians Should Be Sick." In <i>On Moral Medicine</i>. 3<sup>rd</sup> ed., 475–483.</p> <p>Patterson, Aimee. "Suffering without Answers" and "Our Suffering God." In <i>Suffering Well and Suffering With</i>, 39–50 and 51–62.</p>	Book Review
<b>Wk 6 Oct 16</b>	<b>Suffering II: "Suffering With" – A Christian Ethic of Compassion</b>	<p>Hunsinger, Deborah van Deusen. "Trauma, Gospel, and Pastoral Care." In <i>Bearing the Unbearable: Trauma, Gospel, and Pastoral Care</i>, 1–20. Grand Rapids: Eerdmans, 2015.</p> <p>Malone, Stormy and Rhonda K. Lewis. "Compassion Fatigue and Spiritual Leaders: A Pilot Study." <i>Journal of Pastoral Care and Counselling</i> 77, no. 1 (2023): 64–72.</p> <p>Mount, Balfour and Michael Kearney. "Healing and Palliative Care: Charting Our Way Forward." <i>Palliative Medicine</i> 17, no. 8 (2003): 657–658.</p> <p>Patterson, Aimee. "A Communion of Compassion." In <i>Suffering Well and Suffering With</i>, 65–82.</p> <p>Sinclair, Shane, et al. "Sympathy, Empathy, and Compassion: A Grounded Theory Study of Palliative Care Patients' Understandings, Experiences, and Preferences." <i>Palliative Medicine</i> 31, no. 5 (2017): 437–447.</p>	
<b>Oct 23</b>	<b>Reading Days – No Classes</b>		
<b>Wk 7 Oct 30</b>	<b>Case Study: Small Group Work</b>	<i>Students will be provided with materials for in-class analysis. No reading is required.</i>	Case Study – In-class Analysis
<b>Wk 8 Nov 6</b>	<b>Suffering III: Suffering in Grief –</b>	Brueggemann, Walter. "Necessary Conditions of a Good Loud Lament." <i>Horizons in Biblical Theology</i> 25 (2003): 19–49.	

	<b>Lament; A Christian Ethic of Grief</b>	<p>Evans, Abigail Rian. "Death is Conquered: How Christian Faith Informs Funerals." In <i>Is God Still at the Bedside? The Medical, Ethical, and Pastoral Issues of Death and Dying</i>, 387–424. Grand Rapids: Eerdmans, 2011.</p> <p>Kenny, Nuala. "Rituals and the Ministry of Consolation." In <i>Rediscovering the Art of Dying</i>, 144–156. New London: Novalis, 2017.</p> <p>Patterson, Aimee. "Lament." In <i>Suffering Well and Suffering With</i>, 83–95.</p>	
<b>Wk 9 Nov 13</b>	<b>Practical Issues I: Organ and Tissue Donation</b>	<p>Baylis, Françoise. "A Face is Not Just Like a Hand: <i>pace</i> Barker." <i>American Journal of Bioethics</i> 4, no. 3 (Summer 2004): 30–32.</p> <p>Campbell, Courtney S. "Harvesting the Living? Separating 'Brain Death' and Organ Transplantation." <i>Kennedy Institute of Ethics Journal</i> 14, no. 3 (2004): 301–18.</p> <p>Hurley, Thomas. "The Meaning of Gift in Organ Transplantation." In <i>The Ethics of Organ Transplantation</i>, ed. Steven J. Jensen, 217–231. Washington, D.C.: Catholic University of America Press, 2011.</p> <p>Institute of Medicine (U.S.), James F. Childress, and Catharyn T. Liverman, eds. "Presumed Consent." In <i>Organ Donation: Opportunities for Action</i>, 205–228. Washington, D.C.: National Academies Press, 2006.</p> <p>Rosenbaum, Lisa. "Altruism in Extremis — The Evolving Ethics of Organ Donation." <i>New England Journal of Medicine</i> 382, no. 6 (February 6, 2020): 493–496.</p>	Case Study – Written Analysis
<b>Wk 10 Nov 20</b>	<b>Practical Issues II: Aging, Decline, and Dementia</b>	<p>Banner, Michael. "Scripts for Modern Dying." <i>Studies in Christian Ethics</i> 29, no. 3 (2016): 249–255.</p> <p>Hauerwas, Stanley. "Must a Patient Be a Person to Be a Patient? Or, My Uncle Charlie Is Not Much of a Person But He Is Still My Uncle Charlie." In <i>Critical Reflections on Stanley</i></p>	Analysis Paper Proposal



		<p><i>Hauerwas' Theology of Disability: Disabling Society, Enabling Theology</i>, ed. John Swinton, 113–119. Binghamton: Routledge, 2004.</p> <p>Meilaender, Gilbert. "How Shall We Think about Aging?" In <i>Should We Live Forever? The Ethical Ambiguities of Aging</i>, 1–19. Grand Rapids: Eerdmans, 2019.</p> <p>"Older Adults and Population Aging Statistics." Statistics Canada. Last modified April 25, 2024. <a href="https://www.statcan.gc.ca/en/subjects-start/older-adults-and-population-aging/">https://www.statcan.gc.ca/en/subjects-start/older-adults-and-population-aging/</a>.</p> <p>Scruton, Roger. "Timely Death." <i>Philosophical Papers</i> 41, no. 3 (November 2012): 421–434.</p>	
<b>Wk 11 Nov 27</b>	<b>Practical Issues III: Making Decisions for the End of Life</b>	<p>Johnston, Grace. "Jesus Practiced Advance Care Planning: Biblical Basis and Possible Applications." <i>Palliative Medicine Reports</i> 1, no. 1 (2020): 242–245.</p> <p>Meilaender, Gilbert. "I Want to Be a Burden to My Loved Ones." <i>First Things</i> 16 (October 1991): 12–14.</p> <p>Patterson, Aimee. "Communities in Solidarity." In <i>Suffering Well and Suffering With</i>, 110–126.</p> <p>Schüklenk, Udo, Johannes J. M. Van Delden, Jocelyn Downie, et al. "End-of-Life Decision-Making in Canada: The Report by the Royal Society of Canada Expert Panel on End-of-Life Decision-Making." <i>Bioethics</i> 25, S1 (2011): 14–16 and 67.</p>	
<b>Wk 12 Dec 4</b>	<b>Practical Issues IV: Slow Medicine; Conclusions</b>	<p>Bauer, J. Ladd. "Slow Medicine." <i>Journal of Alternative and Complementary Medicine</i> 14, no. 8 (2008): 891–892.</p> <p>Patterson, Aimee. "Hosts and Guests." In <i>Suffering Well and Suffering With</i>, 96–109.</p> <p>Wachholz, Patrick Alexander and José Carlos Aquino de Campos Velho. "Slow Medicine: A Philosophical Conception for a Humanized</p>	

		Geriatric Practice.” <i>Geriatrics, Gerontology and Aging</i> 15 (2021): 1–4.	
<b>Dec 5 - 12</b>	---	---	Major Ethics Analysis Option 1 – Analysis Paper due December 12 Option 2 – Analysis Conversation due between December 8 and 11

## V. SELECTED BIBLIOGRAPHY

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Betherton, Luke. “Hospitality, Hospice Care and Euthanasia: A Case Study in Negotiating Moral Diversity.” In *Hospitality and Holiness: Christian Witness amid Moral Diversity*, 160–95. Aldershot: Ashgate, 2006.

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Brady, Christian M. M. *Beautiful and Terrible Things: A Christian Struggle with Suffering, Grief, and Hope*. Louisville, KY: Westminster John Knox Press, 2020.

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- Eklund, Rebekah. *Jesus Wept: The Significance of Jesus' Laments in the New Testament*. London and New York: Bloomsbury T&T Clark, 2015.
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## **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](https://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](https://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.

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 academic policies on 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](https://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](https://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](#) 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**

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## **G. GRADING SYSTEM & SCALE**

For each course's grading rubric, please refer to your course syllabus or [classes.tyndale.ca](https://classes.tyndale.ca). For general grading guidelines, refer to Seminary [Grading System & Scale](#).