

*“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>	FALL, 2025
<b>Course Title</b>	<b>THEOLOGY OF THE HUMAN PERSON</b>
<b>Course Code</b>	<b>THEO 0646 1P / 1S</b>
<b>Date</b>	<b>FIVE Saturdays: Sept 13, Sept 27, Oct 11, Nov 1, Nov 15</b>
<b>Time</b>	From 9 AM to 4 PM
<b>Delivery Format</b>	IN-PERSON WITH SYNCHRONOUS ONLINE OPTION
<b>Class information</b>	The classes will be IN-PERSON on Saturdays from 9 AM to 4 PM.
<b>Instructor Contact Information</b>	<b>E. JANET WARREN, MD, PhD</b> Email: jwarren@tyndale.ca
<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 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. Learn what theological anthropology is, including its various aspects, and why it is important for Christians to comprehend at both cognitive and affective levels.

2. Recognize presuppositions about human personhood, or alternative anthropologies, in contemporary culture, philosophies, ideologies, psychologies and psychotherapies.
3. Identify contemporary issues in understanding the human person in the humanities, sciences, and social sciences and assess them theologically, noting areas of convergence and divergence.
4. Analyze the relationship of theological topics (e.g., creation, sin, eschatology) to the human person, appreciating the need for nuanced approaches.
5. Apply insights gained from the course to better understand their own journey of being and becoming human, and their own beliefs, ethics, vocation, and ministries.

### III. COURSE REQUIREMENTS

#### A. REQUIRED READING

Cortez, Marc. [\*Theological Anthropology: A Guide for the Perplexed\*](#). New York: T & T Clark, 2010.

Farris, Joshua R. [\*An Introduction to Theological Anthropology: Humans, Both Creaturely and Divine\*](#). Grand Rapids: Baker Academic, 2020.

Harrison, Nonna Verna. [\*God's Many-Splendored Image: Theological Anthropology for Christian Formation\*](#). Grand Rapids: Baker Academic, 2010.

*Articles posted to course website.*

#### B. SUPPLEMENTARY / RECOMMENDED READING AND TOOLS

Tyndale recommends [STEPBible](#) – a free and reputable online resource developed by Tyndale House (Cambridge, England) – for word searches of original-language texts, as well as for topical searches, interlinear texts, dictionaries, etc. Refer to the library for other [online resources for Biblical Studies](#).

#### C. ASSIGNMENTS AND GRADING

##### 1. Personal reflection paper (weight: 20%; length: 1250 words; due date: Nov 22; related learning outcomes: 1, 5)

Consider what you have learned on a personal/spiritual level from this course: Has it challenged any of your beliefs? Made you more aware of your beliefs and behaviours? Challenged your roles and/or behaviour in relationship with others? Informed your counseling skills? Evoked any strong emotions? Given your vocational direction?

Address at least three issues (areas of growth), related to different course topics, and interact with class materials. Also reflect on your participation in the class and how it helped you on a personal level (note: class engagement will be encouraged in the form of role plays and acting as a spokesperson for small group discussions).

Evaluation will be based on evidence of knowledge of theological anthropology, depth of reflection, integration of cognitive and affective domains of learning, and overall cohesion.

**2. Theological analysis paper (weight: 35%; length: 2500 words; due date: Oct 25; related learning outcomes: 1, 2, 3)**

Consider a contemporary (published within the last 50 years) notable/award-winning novel or film - not explicitly Christian – and examine its views on the nature of the human person. Contrast this with a Christian perspective on anthropology, interacting with course materials. What kind of “anthropology” or understanding of the human is assumed or explored in this work? How does it reflect understandings of “the human” at our current socio-historical moment (e.g., what worldview does it endorse, implicitly or explicitly)? Does it critique an aspect of contemporary culture or Christianity? How does it relate to some of the theological concepts discussed in class? Does it contain assumptions about broader theological issues that have implications for our understanding of the human person? Support your conclusions with quotes (between 3 and 6) from the text, properly referenced. Interact with relevant class resources, and/or additional materials. You need to cite at least 3 sources, 2 of which must be your required textbooks. Conclude with a recommendation as to whether this novel or film contributes to or detracts from a Christian understanding of the human person.

Evaluation will be based on depth of interaction, critical thinking, originality, clarity, and ability to apply knowledge of course concepts.

Chosen text must be approved by the instructor. Examples of relevant themes include sickness and suffering, trauma and abuse, disability, evil, social stigma/prejudice/hate crimes, dystopia, and artificial intelligence.

**3. Major research paper (weight: 45%; length: 4000 words; due date: Dec 6; related learning outcomes: 1, 2, 3, 4)**

From the themes treated by theological anthropology, research a topic (different from one you discussed in your theological analysis paper) that is of interest to you, and present your findings in an academic, thesis-paper format. Focus on a particular aspect, or a question/problem that you want to address, and logically argue for one position. Consider the context of the issue, scientific and theological information, alternate viewpoints, and implications for Christian living and ministry. Be sure that the focal issue of the paper is theological in nature, as opposed to biblical or scientific (although these may inform your theology).

Begin with an introductory paragraph, explaining the importance of your topic (why it matters) and identifying the specific question the paper seeks to answer. Briefly state your provisional answer to that question. Use the body of your paper to make your case theologically, being sure to support each claim with an appropriate reference. Mention 1-3 other serious options

that you discovered while doing research. Explain why you are convinced of your position rather than these alternatives. Conclude the paper with a paragraph restating your own tentative thesis on the topic, why it is important for Christianity, and any remaining questions that may need to be addressed in future research.

You should consult 10 -12 scholarly sources, including 2-3 academic theological books in addition to course texts, and 7-8 peer reviewed journal articles (or 3-4 articles and another 2-3 books). Your paper should have approximately 30 unique footnotes. Evaluation will be based on cohesive and convincing argumentation, clear understanding and presentation of the issues, original and critical thinking, and adequate research.

Possible topics and examples of related questions (or propose an alternate topic):

- The *imago Dei* (Is it different in our contemporary world compared with the ancient one? How does it relate to disability? How does it relate to sex and gender? How might it relate to an aspect of ministry?)
- Human identity (How do Christian and secular views differ? How does it relate to human nature? Is it “given” or self-determined? Is it determined biologically, psychologically, socially, or spiritually?)
- The constitution of the human being (What is the self? Are we comprised of one, two or three parts? How do theological conceptions relate to contemporary biological views?)
- Human origins (What does the Bible say about the creation of humans? How does this relate to current scientific conceptions of human origins? How do our views on origins relate to the *imago Dei*?)
- The nature of human freedom and responsibility (What theological interpretation of freedom do you prefer and why? How is choice limited at biological, psychological and/or theological levels? How do Christian views differ from secular ones? How does free will impact Christian counseling practice?)
- The nature and effects of human sin (What interpretation of sin do you prefer and why? Are we “born bad?” Does sin affect our identity? How is sin perceived in a counseling context?)
- Human sexuality and/or gender (How do Christian and secular views differ? Are there more than two genders? Is sexual expression uniform or diverse?)
- Theological anthropology and other Christian doctrines (How do our views on the human person interact with eschatology, soteriology, Christology, ecclesiology, or missiology?)
- The nature of suffering, disability and/or illness (Is it a result of sin? Is it part of creational diversity? How can theological anthropology inform a Christian response?)
- Theological anthropology and Christian counseling (How can the two disciplines inform one another? What aspect of theological anthropology is most important for counseling? Is ‘unconditional positive regard’ compatible with a Christian view of the person? Is the Christian view of a person different from a secular one in the therapist’s office? How do we conceive of sin and grace in a counseling setting?)

- The nature of healing and spiritual transformation (How do we balance our sinful status with our striving to be better? How does spiritual transformation relate to creation and the *imago Dei*?)

**Penalty for late work: The instructions for the Late Papers and Extensions Policy from the Academic Calendar can be found in the final section (Part VI).**

*Assignments are to be uploaded to the assignment submission section of the course page in Microsoft Word format by 11:59 PM (Eastern Time) on the assigned due date. Papers submitted after 11:59 PM on the due date will receive a 1% grade deduction per day (or part thereof) following the due date. This late policy will apply to all assignments for which no extension has been granted.*

*Extensions will be considered only in cases such as a death in the family, the hospitalization of yourself or a member of your immediate family, or an illness for which you require treatment by a physician. Reference to heavy workload, other assignments, professional or ministry obligations, or holidays do not constitute legitimate grounds for an extension.*

*Requests for extensions must be submitted in writing to the instructor explaining the reason why the extension is needed. Such requests need to be submitted at least 72 hours prior to the due date.*

*All assignments must be handed in by 11:59 PM (Eastern Time) December 6, 2025. No assignments will be accepted after that date, unless the student has a valid reason for an extension. In that case, the student must apply for an extension to the Registrar and not to the professor.*

#### **D. SUMMARY OF ASSIGNMENTS AND GRADING**

<b>Assignments</b>	<b>Due</b>	<b>%</b>
1. Personal Reflection Paper	Nov 22	20 %
2. Theological Reflection Paper	Oct 25	35 %
3. Research Essay	Dec 6	45 %
<b>Total Grade</b>		<b>100 %</b>

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

##### **Sept 13**

**Read:** Cortez Chs 1, 2, 6; Farris Introduction, Ch 3; Harrison Introduction, Chs 2, 7

**Am:** Introduction and contextual issues

**Pm:** Creation and the *Imago Dei*

**Sept 27**

**Read:** Cortez Chs 3, 4; Farris Chs 1, 2, 8; Harrison, Ch 6; Middleton blog “Evolution and Christian Faith”

**Am:** Human identity and sexuality

**Pm:** Human constitution and origins

**Oct 11**

**Read:** Cortez Ch 5; Farris Chs 4, 5; Harrison Ch 1; Warren articles “Commonalities in Sin and Addiction,” “Sin, submission”

**Am:** Human limits, freedom, and responsibility

**Pm:** Sin

**Nov 1**

**Read:** Farris Chs 7; Harrison Ch 5; Clifton article “Dark side”; Jelsma article “Biology of Gender”

**Am:** Suffering and disability

**Pm:** Gender issues

**Nov 15**

**Read:** Farris Ch 6, 9, 10; Harrison Chs 3, 4, 9; Warren article “Pneuma and pneumonia”

**Am:** Healing, hope, human destiny

**Pm:** Flourishing, spiritual formation, review and assignment discussion

**V. SELECTED BIBLIOGRAPHY****General/Overview**

Anderson, Ray S. *On Being Human: Essays in Theological Anthropology*. Pasadena: Fuller Seminary Press, 1982. Reprint, Eugene, OR: Wipf & Stock, 2010.

Cortez, Marc and Michael P. Jensen, eds. *T&T Clark Reader in Theological Anthropology*. London: Bloomsbury T&T Clark, 2018.

Eastman, Susan Grove. *Paul and the Person: Reframing Paul's Anthropology*. Grand Rapids: Eerdmans, 2017.

Franklin, Patrick S. *Being Human, Being Church: The Significance of Theological Anthropology for Ecclesiology*. Milton Keynes: Paternoster, 2016.

Hinsdale, MaryAnn and Stephen Okey. *T&T Clark Handbook of Theological Anthropology*, Edinburgh: T & T Clark 2021.

Pannenberg, Wolfhart. *Anthropology in Theological Perspective*. Translated by Matthew J. O'Connell. Edinburgh: T & T Clark, 1999.

Provan, Iain. *Cuckoos in Our Nest: Truth and Lies About Being Human*. Eugene: Cascade, 2023.

Schwarz, Hans. *The Human Being. A Theological Anthropology*. Grand Rapids: Eerdmans, 2013.

Shepherd, Victor A. *The Committed Self: An Introduction to Existentialism for Christians*. Toronto: BPS, 2015.

Toth, Beata. *The Heart Has its Reasons: Towards a Theological Anthropology of the Heart*. Eugene, OR: Wipf & Stock, 2015.

Welker, Michael (ed.) *The Depth of the Human Person*. Grand Rapids: Eerdmans, 2014.

Williams, Rowan. *Being Human: Bodies, Minds, Persons*. London: SPCK, 2018.

### **Context/Christianity and Culture**

Anderson, Tawa J., W. Michael Clark, and David K. Naugle. *An Introduction to Christian Worldview: Pursuing God's Perspective in a Pluralistic World*. Downers Grove: IVP, 2017.

Niebuhr, H. Richard. *Christ and Culture*. San Francisco: Harper & Brothers, 1951.

Stump, J. B. *Science and Christianity: An Introduction to the Issues*. Hoboken, NJ: Wiley-Blackwell, 2016.

Walsh, Brian and Middleton, Richard. *The Transforming Vision*. Downers Grove: IVP, 1984.

Zimmermann, Jens. *Incarnational Humanism: A Philosophy of Culture for the Church in the World*. Downers Grove: IVP Academic, 2012.

### **Human Origins/Nature/Constitution/Identity**

Balch, David (ed.). *Homosexuality, Science and the "Plain Sense" of Scripture*. Grand Rapids: Eerdmans, 2000.

Beilby, James K. and Paul Rhodes Eddy (eds.). *Understanding Transgender Identities: Four Views*. Grand Rapids: Baker, 2019.

Branch, J. Alan. *Affirming God's Image: Addressing the Transgender Question with Science and Scripture*. Bellingham, WA: Lexham Press, 2019.

Brown, Warren S., Nancey Murphey and H. Newton Maloney (eds.). *Whatever Happened to the Soul? Scientific and Theological Portraits of Human Nature*. Minneapolis: Fortress, 1998.

Coakley, Sarah. *God, Sexuality, and the Self*. New York: Cambridge University Press, 2013.

Dalferth, Ingolf U. *Creatures of Possibility. The Theological Basis of Human Freedom*. Illinois: IVP, 2016.

Dickerson, Matthew. *The Mind and the Machine: What it Means to be Human and why it Matters*. Grand Rapids: Brazos, 2011.

Green, Joel B. *Body, Soul, and Human Life: The Nature of Humanity in the Bible*. Grand Rapids: Baker Academic, 2008.

Grenz, Stanley. *The Social God and the Relational Self: A Trinitarian Theology of the Imago Dei*. Louisville: Westminster John Knox Press, 2001.

Gushee, David P. *The Sacredness of Human Life: Why an Ancient Biblical Vision is Key to the World's Future*. Grand Rapids: Eerdmans, 2013.

Harrison, Glynn. *A Better Story: God, Sex and Human Flourishing*. Downers Grove: IVP, 2017.

Imes, Carmen Joy. *Being God's Image: Why Creation Still Matters*. Melton: IVP, 2023.

Jeeves, Malcolm (ed.). *Rethinking Human Nature: A Multidisciplinary Approach*. Grand Rapids: Eerdmans, 2011.



- Jones, Beth Felker and Jeffrey W. Barbeau. *The Image of God in an Image-Driven Age. An Exploration in Theological Anthropology*. Downers Grove: IVP, 2016.
- Kilner, John F. *Dignity and Destiny: Humanity in the Image of God*. Grand Rapids: Eerdmans, 2015.
- Lamoureux, Denis O. *Evolution: Scripture and Nature say Yes!* Grand Rapids: Zondervan, 2016.
- Lints, Richard. *Identity and Idolatry*. Downers Grove: IVP, 2015.
- Murphy, Nancey and Christopher Knight (eds.) *Human Identity at the Intersection of Science, Technology and Religion*. Burlington, VT: Ashgate, 2010.
- Picirilli, Robert E. *Free Will Revisited: A Respectful Response to Calvin, Luther, and Edwards*. Eugene, OR: Wipf and Stock, 2017.
- Radner, Ephraim. *A Time to Keep: Theology, Mortality, and the Shape of a Human Life*. Waco: Baylor University Press, 2018.
- Smith, Christian. *What is a Person? Rethinking Humanity, Social Life, and the Moral Good from the Person Up*. Chicago: University of Chicago Press, 2010.
- Sprinkle, Preston and Stephen Holmes. *Two Views on Homosexuality, the Bible, and the Church*. Grand Rapids: Zondervan, 2016.
- Stump, James (ed). *Four Views on Creation, Evolution, and Intelligent Design*. Grand Rapids: Zondervan, 2017.
- Taylor, Charles. *Sources of the Self: The Making of the Modern Identity*. Cambridge: Harvard University Press, 2012.
- Trueman, Carl R. *The Rise and Triumph of the Modern Self: Cultural Amnesia, Expressive Individualism, and the Road to Sexual Revolution*. Wheaton: Crossway, 2020.
- Do Vale, Felipe. *Gender as Love: A Theological Account of Human Identity, Embodied Desire, and Our Social Worlds*. Grand Rapids: Baker Academic, 2023.
- Vicens, Leigh C and Simon Kittle. *God and Human Freedom*. Cambridge: Cambridge University Press, 2019.
- Yarhouse, Mark. *Understanding Gender Dysphoria: Navigating Transgender Issues in a Changing Culture*. Downers Grove: IVP, 2015.

### **Human Sin/Suffering/Disability**

- Beale, G. K. *We Become What We Worship. A Biblical Theology of Idolatry*. Downers Grove: IVP, 2008.
- Biddle, Mark E. *Missing the Mark: Sin and its Consequences in Biblical Theology*. Nashville: Abingdon, 2005.
- Blocher, Henri. *Original Sin: Illuminating the Riddle*. Downers Grove: IVP, 2006.
- Cooper Terry D., *Sin, Pride and Self-Acceptance: The Problem of Identity in Psychology and Theology*. Downers Grove: IVP Academic, 2003.
- Cox, Jennifer A. *Autism, Humanity and Personhood: A Christ-Centered Theological Anthropology*. Newcastle upon Tyne: Cambridge Scholars Publishing, 2017.
- Fernandez, Eleazar S. *Reimagining the Human: Theological Anthropology in Response to Systemic Evil*. St. Louis: Chalice Press, 2004.



- Gandolfo, Elizabeth O'Donnell. *The Power and Vulnerability of Love: A Theological Anthropology*. Minneapolis: Fortress, 2015.
- Gaventa, William. *Disability and Spirituality: Recovering Wholeness*. Waco: Baylor University Press, 2018.
- Rice, Richard. *Suffering and the Search for Meaning: Contemporary Responses to the Problem of Pain*. Downers Grove: IVP Academic, 2014.
- Weaver, Natalie Kertes. *The Theology of Suffering and Death: An Introduction for Caregivers*. New York: Routledge, 2013.
- Yong, Amos. *The Bible, Disability, and the Church: A New Vision of the People of God*. Grand Rapids: Eerdmans, 2011.

### **Human Destiny/Flourishing/Healing**

- Benner, David G. *Spirituality and the Awakening Self: The Sacred Journey of Transformation*. Grand Rapids: Brazos, 2012.
- Evans, Abigail. *Is God still at the Bedside?* Grand Rapids: Eerdmans, 2011.
- Fowers, Blaine J., Frank C. Richardson, and Brent D. Slife. *Frailty, Suffering, and Vice: Flourishing in the Face of Human Limitations*. Washington DC: APA, 2017.
- Gaiser, Frederick J. *Healing in the Bible: Theological Insight for Christian Ministry*. Grand Rapids: Baker Academic, 2010.
- Holeman, Virginia Todd. *Theology for Better Counseling: Trinitarian Reflections for Healing and Formation*. Downers Grove: IVP, 2012.
- Joubert, Nicolene. *Psychology and Psychotherapy in the Perspective of Christian Anthropology*. Newcastle upon Tyne: Cambridge Scholars Publishing, 2018.
- May, Gerald G. *Addiction and Grace: Love and Spirituality in the Healing of Addictions*. San Francisco: HarperCollins, 1988.
- McMinn, Mark. *Sin and Grace in Christian Counseling*. Grand Rapids: IVP, 2008.
- Williamson, Paul R. *Death and the Afterlife: Biblical Perspectives on Ultimate Questions*. Downers Grove: IVP, 2018.
- Wright, N. T. *Surprised by Hope: Rethinking Heaven, the Resurrection, and the Mission of the Church*. New York: HarperOne, 2008.

## **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 ([aau@tyndale.ca](mailto:aau@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](https://classes.tyndale.ca). For general grading guidelines, refer to Seminary [Grading System & Scale](#).