



**NT 610 *The Acts of the Apostles* (3)**  
**Winter 2011**  
**Instructor: R. R. Remin**

**Contacting the Instructor**

**Office: L2081**

**Class Times: Tu 2:30 – 5:15**

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**Class Location: L2100**

**Course Description**

A thematic and expositional analysis of the *Acts of the Apostles* considering and correlating two key variables: *Acts* in its own day, as a witness to the emerging gospel-shaped church and its impact upon the wider Greco-Roman environment, and *Acts* in our own day, as its witness is given expression in the life and of the church in today's world. *Pre-requisite: NT 501 or equivalent.*

**Course Objectives**

In this course the professor assumes the role of mentor and guide on your journey of learning what is contained in *The Acts of the Apostles*. Each student will be challenged repeatedly to exegete accurately and to exercise a responsible hermeneutic when applying the text in the church today. To be specific it is desired that each student:

1. Learn the content of *Acts* in terms of
  - a. An outline based on *Acts* 1.8,
  - b. The chapters in which the major stories reported in *Acts* occur,
  - c. The cities and places, their geographical location, their "claim to fame" in the ancient world, their part in the gospel story, and their destiny subsequent to the *Acts of the Apostles*,
  - d. The details of genre of *Acts* and its sub-genres,
  - e. The essential elements of the *kerygma* of the gospel as seen in Peter's sermons,
  - f. The role of the Holy Spirit in the church as described in the book of *Acts*;
2. Learn what we can know of Luke's purpose for writing the *Acts of the Apostles*;
3. Learn the details of *Acts* which reflect the social, economic, political, religious and military realities of the first century of the Greco-Roman world which are in

- evidence in the *Acts of the Apostles*; the degree to which *Acts* shows Christianity at this point of time as consistent with these realities and the degree to which Christianity is counter to the world into which it was born;
4. Learn something of the critical issues raised by scholars, biblical exegetes and theologians in their studies of *Acts*;
  5. Learn something of the hermeneutics (principles of interpretation) by which *Acts* has been interpreted historically by various traditions for the purpose of developing the student's own sense of hermeneutic for *Acts*;

### **Course Requirements**

The student who wishes to complete this course successfully must complete all of the following requirements.

### **Summary of Course Requirements**

1. Attend, listen, take notes and engage oneself in the topic(s) at hand!
  - a. All class sessions
  - b. Dr. David Fitch lectures on February 15 and 16
2. Read!
  - a. *The Acts of the Apostles* in English at least three times
  - b. As directed from class to class
  - c. A thousand (1,500) pages of secondary literature on *Acts* as directed and submit a list of the items read
3. Research and write!
  - a. Three concisely written ten page research papers as directed
  - b. One page concisely written reflection on Dr. Fitch's lecture as directed
  - c. Mid-term examination as directed
  - d. Concise report of the reading in secondary sources
  - e. One page concisely written statement of the hermeneutic by which you will read and teach *The Acts of the Apostles*.

### **Details of Course Requirements**

1. Attend, listen, take notes and engage oneself in the topic(s) at hand!
  - a. Attendance at all sessions of this class are considered mandatory. The class sessions are not "data dumps" which can be found in any particular book or internet resources. The class sessions are designed to challenge your thinking and give you direction in how to reflect on the contents and application of *Acts*. This course assumes that you can learn from

observing and participating in discussions with your class mates and the professor.

Please remember that each session of this course is a double block and is the equivalent of two classes or a week of classes in typical courses. Persistent absences will result in the professor adjusting your grade accordingly.

- b. Attend the two evening lectures by Dr. Fitch who will present two separate public lectures on ***“The Future of Evangelicalism: Forging a New Faithfulness in a Post Christendom North America.”*** These will take place at 7:00 p.m. Wednesday and Thursday, February 16 & 17 in the Ambrose University College Gymnasium. These lectures are particularly relevant to the matter of how evangelical Christians have used the Bible to develop their theology in response to their society. Dr. Fitch will critique evangelical theologies in terms of their relevance and discuss the failure of these theologies to be relevant. His discussion will be particularly relevant to how *Acts* may be used in attempts to make evangelical theology (and biblical exegesis) relevant in a post Christendom North America. See the specific writing assignment below.

## 2. Read!

- a. Read *The Acts of the Apostles* in English at least three times before the end of this course. If you know Greek, read select portions of Acts in Greek. File a confirmation that this reading has been completed.
- b. Read as directed from time to time in preparation for the next class. Read handouts as distributed.
- c. A thousand (1,500) pages of secondary literature on *Acts* in the major critical commentaries, monographs, *festschriften*, multi-volume Bible dictionaries, and **submit a list completed items read in proper bibliographic format and the number of pages read**. No commentary is necessary.

Please remember there is no text book for this course. A reasonable portion of articles from electronic sources is acceptable. This reading is in addition to the reading for your research projects as described below.

Demonstrate some initiative in the selection of your reading materials.

### Very Select Bibliography

Any of the relevant articles in *The Anchor Bible Dictionary*, *The Interpreter's Bible Dictionary*, *The Dictionary of Biblical Imagery*, *The Theological Dictionary of the New Testament* and other reference works of this caliber.

\*Everett Ferguson, *Backgrounds of Early Christianity* (3<sup>rd</sup> ed., Eerdmans 2003).

\*Keith Hopkins, *A World Full of Gods, The Strange Triumph of Christianity* (The Free Press, 1999).

*Rome*, (Seasons one and two, HBO). For similar content as Keith Hopkins' watch the A&E "Rome" series of videos! Easy "reading" and it will put Acts into the ancient context. Switch the commentary on.

\*F.F. Bruce, *Peter, Stephen, James & John, Studies in Non-Pauline Christianity* (Eerdmans, 1979). Diversity of the earliest church.

\*Bruce Malina, John Pilch, *Social Science Commentary on the Book of Acts* (2008). Everyone needs to read the first 11 pages.

M. Eugene Boring, Klaus Berger, Carsten Colpe, *Hellenistic Commentary to the New Testament* (Abingdon Press, 1995).

\*Brian Rapske, *The Book of Acts and Paul in Roman Custody (The Book of Acts in its First-Century Setting*, Eerdmans, 2004). 520 pages

\*Ben Witherington III, *The Acts of the Apostles: A Socio-Rhetorical Commentary* (Eerdmans, 1997). 923 pages.

\*David W. Kling, "Filled with the Holy Spirit": The Roots of Pentecostalism," *The Bible in History, How the Texts Have Shaped the Times* (Oxford,

Howard Clark Kee, *To Every Nations, The Acts of the Apostles* (The New Testament in Context, Trinity Press International, 1997).

Leander E. Keck, J. Louis Martyn, *Studies in Luke Acts* (Fortress Press, 1966, 1980).

F.F Bruce, *The Acts of the Apostles, Greek Text with Introduction and Commentary* (3<sup>rd</sup> and enlarged ed., Eerdmans, 1990). Good on the Greek text and the historical and geographical details.

F.F. Bruce, *New Testament History* (Doubleday, Anchor, 1969, 1972).

Joseph A. Fitzmyer, *The Acts of the Apostles* (Anchor Books, 1998).

Luke Timothy Johnson, *The Acts of the Apostles* (Liturgical Press 1992).

Ben Witherington III, *The Acts of the Apostles* (Eerdmans 1997).

Howard Marshall and David Peterson (eds.), *Witness to the Gospel: The Theology of Acts* (Eerdmans, 1998). 626 pages.

Reta Halteman Finger, *Of Widows and Meals: Communal Meals in the Book of Acts* (Eerdmans, 2007). 336 pages.

Bruce W. Winter and Andrew D. Clarke (eds.), *The Book of Acts in Its Ancient Literary Setting (The Book of Acts in its First-Century Setting, Eerdmans, 1993). 491 pages*

Irina Levinskaya, *The Book of Acts in Its Diaspora Setting (The Book of Acts in its First-Century Setting, Eerdmans, 1996). 299 pages*

David W.J. Gill, *The Book of Acts in Its Graeco-Roman Setting (The Book of Acts in its First-Century Setting, Eerdmans, 1994). 641 pages*

Richard Bauckham (ed.), *The Book of Acts in Its Palestinian Setting (The Book of Acts in its First-Century Setting, Eerdmans, 1995). 540 pages*

If you know Greek (or not), read

- the relevant entries in Bauer-Arndt-Gingrich-Danker's *NT Greek-English Lexicon*
- Greek grammars' relevant sections. Students should take the initiative to identify the relevant sections in grammars by using the biblical reference indices of the grammars and Robert Hanna's *A Grammatical Aid to the Greek New Testament* (1983)
- *TDNT (Theological Dictionary of NT)*, in particular the entry on tongue (*glōssalalia*)

[www.agts.edu/faculty/faculty\\_publications/articles/aker\\_Acts2.pdf](http://www.agts.edu/faculty/faculty_publications/articles/aker_Acts2.pdf)

### 3. Research, reflect and write!

- a. Write a one or two page concisely written reflection on Dr. Fitch's lecture in which you direct your thoughts to these questions.  
*How are the strengths and weaknesses which Fitch identifies in evangelical theology, reflected in evangelical interpretation of the Acts of*

*the Apostles? According to Fitch, evangelicals can learn from emergent/missional thinkers who have reacted to the weaknesses of evangelical theology. How can what we learn from emergent/missional thinkers help us better understand and apply the Acts of the Apostles?*

- b. Write a mid-term examination in class. In preparation for this examination, learn the location of every city identified in by name in *Acts*, as well as the locations of the seven churches in the *Book of Revelation*, and all cities which have a New Testament book named after their citizens. You need to know where these places for the trip you take with Dr. Nienkirchen in your middle age.

The examination will consist of

- a map on which you will identify a select number of these cities,
- a matching question in which you match a major event in *Acts* with the chapter in which it is contained. *E.g.* day of Pentecost, Peter's vision of a sheet, Stephen's martyrdom, Luke's telling of Paul's conversion, Paul's two tellings of his own conversion, conversion of the Ethiopian eunuch, the council of Jerusalem, the story of Paul's shipwreck, *etc.*, and
- Short identifications of the significant characteristics (history, economics, religion, *etc.*) of the major cities identified in *Acts*.

All of the information for this test is available on maps, on Wikipedia or from class sessions.

- c. Write a one page concisely expressed statement of the hermeneutic by which you will read and teach *The Acts of the Apostles* and your reasons why. Include a description of what you rejected and the reasons why.
- d. Write three concisely written research papers of approximately ten pages, but not more than twenty, in the standard format of academic papers. (For example, white paper, black ink, one staple, 12 point standard fonts, no colour, no right justification of margins, proper consistent format for footnotes and bibliography, *etc.* You will be provided with further guidelines for these papers and the standard against which they will be evaluated.) The following are some possible topics with some detail explanation. If you have another idea for a topic please consult with the professor for pre-approval and advice.

### **Suggested Topics for Research**

- Recreating the NT (*Acts*) in the twenty-first century. Describe and evaluate the hermeneutic behind this use of *Acts*. In other words is *Acts* descriptive or

prescriptive. Here is the most recent example of this hermeneutic as its author develops his apologetic for house churches and a response to it:

- Frank Viola and George Barna, *Pagan Christianity* (2008).
- The internet sites advocating this approach are beyond number.
- Bruce Malina, John Pilch, *Social Science Commentary on the Book of Acts* (2008) 9-11.

Here are some aspects of the topic.

- Compare *salafism* in Islam (which also advocates inerrancy) and Christian *fundamentalism* with this interpretation of *Acts*. For *salafism* and *fundamentalism*, see some discussions such as Norman Cohen (ed.), *The Fundamentalist Phenomenon* (1990) and especially chapter one by Jaroslav Pelikan.
- This approach to *Acts* as a characteristic of fundamentalism (salafism also holds a literalistic interpretation of an inerrant *Koran*).
- Does this interpretation of *Acts* work for the same reasons in Christianity as in Islam, especially among European Muslims?
  - the younger generation
  - rejecting their parents abuses
  - frustration with their lot in life both socially, religiously, economically
  - feeling of righteousness
- In as much as this movement among conservative Christians in North America is a reaction to the diversity and lack of unity among the same, always remember this – an abundant and immanent presence of the Holy Spirit does not guarantee absence of disagreement or controversy!
- Develop the details of the hermeneutic:
  - Arguments from silence, e.g. non-use of musical instruments.
  - Implication that there is a canon within the canon. (*Acts* absence of musical instruments trumps any other references to instruments.)
  - Accept no more and no less than the explicit (cf. *salafism*).
- The irony of course is that among North American Christian *salafists* they want it all from *Acts* but not common property nor the speaking in tongues, etc. VERY SELECTIVE!

- See some of the published reflections on the use of *Acts* to justify the charismatic/ Pentecostal phenomena of the twentieth century.
  - Whereas *salafism* looks back to the first three generations, the practitioners of this hermeneutic for *Acts* only look back to the first generation.
    - However the revival of interest in early church worship is more an interest in those first three generations; the revival of interest in the Church Fathers, e.g. Thomas Oden (Ask yourself what pushed Oden to this interest!).
- The nature of the sermons (speeches) in *Acts*. Are the speeches *verbatim*, summaries or Luke's creations? Start with Ward Gasque's "The Book of *Acts* and History," *Unity and Diversity in New Testament Theology* (Robert Guelich, ed., Eerdmans, 1978).
- What is actual content of Peter's *kērygma* (the proclamation, preaching) in the book of *Acts*? See C.H. Dodd, *The Apostolic Preaching and its Developments* (1936) in which he makes distinction between *kērygma* and *didaxē* (teaching), and E.G. Selwyn's comparison of Peter's sermons in *Acts* and 1 Peter in his *The First Epistle of St. Peter* (1969). For a discussion of this material see William Barclay's commentary on the epistles of Peter. Evaluate: What was the purpose of Peter's preaching? Who were his audience? Will this sort of proclamation and argumentation be effective in our context of the twenty-first century? Why?
- In what sense is *Acts* "history?" Is this history descriptive or prescriptive? How then does one use this history to edify the church? Start again with Gasque as cited in 6.2 above. See some of the published reflections on the use of *Acts* to justify the charismatic/ Pentecostal phenomena of the twentieth century.
- Change in *Acts*. *Change* is a theme in *Acts* but the word itself is never used. What are the examples of change? Investigate the role of the divine agent in change. To prompt your thinking, here are some examples of change in *Acts*:
- Outpouring of HS
  - Paul's conversion reflects a change in values
  - Stephen's theology of the temple, may not be new, but certainly a change with which even some Christians felt uncertain
  - Peter and the sheet from heaven (kosher as a symbol of traditional Jewish and early Christian *sharia'*)
  - Council of Jerusalem





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 ◆■), etc. What is the role of women in Acts? Consult works such as Kathleen E. Corley, *Private Women, Public Meals, Social Conflict in the Synoptic Tradition* (Hendrickson, 1993).

- Textual criticism and Acts Why are there more textual variants for this book than any other in the NT? In Bruce Metzger’s *Textual Commentary on the Greek New Testament* (2<sup>nd</sup> edition, 1994) two hundred and twenty-four of six hundred and ninety-two pages are devoted to Acts. Why are there so many and such diverse variants?
- A lot of people do a lot of traveling in Acts. What is the literary and theological significance of Lukan travel narratives. See David P. Moessner, *LORD of the BANQUET, The Literary and Theological Significance of the Lukan Travel Narrative* (Fortress, 1989). Moessner has a large section on Acts. Be sure to share your understanding of the implications of the subject for interpreting Acts. Compare the travel motif in Hebrews (Jewett, Robert. *Letter to Pilgrims: a Commentary on the Epistle to the Hebrews* (New York: Pilgrim Press, 1981). BS2775.3 .J48)
- Describe the changes in the nature and tone of the narrative of Acts at the point at which Luke adopts the first person.
- What was the mission strategy of the early church as recorded in Acts? If Acts were the record of a missions society’s activities, how would that mission have articulated its strategy? Just make it good!
- “What does Jerusalem have to do with Athens?” This is an example of metonymy as is the expression “The pen is mightier than the sword.” In the case of the juxtaposition of Jerusalem and Athens, the source is often thought to be Acts. Is this accurate? What does the metonymy mean? How is it being used? For what purpose? By whom?
- Among the non-cannonical books of the New Testament there are numerous *Acts of Apostles* (individual, pairs, groups). Read and investigate these non-cannonical Acts and compare and contrast them with the canonical equivalent. Deal specifically with differences and similarities in events, theologies, apparent purposes, etc. Though you may have to learn something about how the history of the development of the canon which we accept, DO NOT WRITE A PAPER ON THE HISTORY OF THE CANON!
- If you know some Greek, consider this. The optative mood of the Greek verb occurs only 69 times in the Greek New Testament of 28 of these are in Luke (11)

and Acts (17). Write a description of the optative mood and its uses in Greek and in the books of Luke-Acts. Check out Goetchius lesson 50.

- If you know some Greek, consider the Greek style of Acts. Write a paper describing the Greek style of Luke-Acts. A basic knowledge of Hebrew is essential for this paper. Hint: previous generations of NT Greek professors described Luke's style as "Attic Greek." See F.F. Bruce's commentaries on Greek Acts on this point. However more recently Nigel Turner has become skeptical of the very existence of anything Attic in Luke's writing and has spent much time pointing out the abundant Semitisms in Luke-Acts.

Nigel Turner, *The Grammar of NT Greek, Vol. IV Style* (1976). Chapter 4 is all about Lucan style. Compare with chapter 8 which is on the book of Hebrews. F.F. Bruce, *The Acts of the Apostles, The Greek Text with Introduction and Commentary*<sup>3</sup> (1990) 66-69. Bruce "finds more truly classical Greek in Luke's writings than anywhere else in the NT."

### Required Texts

There are no specifically required texts for this course. Students are to use the materials available in the Ambrose library.

### Course Schedule

This class meets Tuesday from 2:30 to 5:15 p.m. except for the following day:

- Feb 22 – Winterim Modular Courses

The last class is:

- April 12 – The last day of classes is April 14

There is no final examination!

The last day to hand in late assignments is:

- April 26 – The last day of semester which is the last day of the examination period. Extensions beyond this date must be applied for at the registrar's office before **Monday, April 4.**

### Due dates for assignments and mid-term

Reflection on Dr. Fitch's lecture and Acts	March 1
Research Paper 1st	March 8
Mid-term examination	March 29
Research Paper 2nd	April 5
Research Paper 3rd	April 5
Reading report	April 14
Statement of your hermeneutic of Acts	April 14

### **Course Grade**

The following table is only intended to show the relative weight assigned each of the course requirements.

Reading, class participation	15%
Mid-term examination	15%
Research Paper	20%
Research Paper	20%
Research Paper	20%
Reflection on Dr. Fitch's lecture and Acts	5%
One page statement of hermeneutic of Acts	5%

Failure to attend class and participate in an engaged manner will result in a reduced grade.

### **Very Important Notes**

1. All hand written tests, examinations, or any other hand written thing you hand to your professor must be written in ink! Your professor cannot and will not read anything written in pencil.
2. All other assignments must be submitted in hard copy. (Do not submit electronic copies and expect me to print them.) Follow these guidelines!
  - All printing is in black ink and on white paper. Twelve point font. There are no other colors or shading. No borders around pages.
  - The cover page will have this information in this order, centered on the page, and nothing else at all.
    - The name of the assignment at the top of the page.

- Student's name two thirds of the way down the page. Student number is optional, but if included should be on the next line immediately below the name.
- At least three quarters of the way down the page the words "Ambrose University College" must appear and on the next line the date on which the assignment was handed in.
- The fonts used must be twelve point standard fonts. The basic fonts such as Times New Roman, Arial, etc.
- Any Greek and/or Hebrew in the assignment must be in a Greek or Hebrew font.

Do not put quotation marks around nor italicize any Greek or Hebrew words in Greek or Hebrew fonts. Transliteration is not acceptable except in a direct quotation or a title of a published work. Students will be provided with fonts upon request. However, it is the student's responsibility to ensure that the fonts are correctly printed before the paper is handed in. (Not all printers will correctly print all fonts.) This is the student's responsibility. Papers with incorrectly printed fonts will not be read. In the effect of "font printing failure" the Greek or Hebrew words may be hand printed in black ink. (This was how it was done from the time of the invention of the type writer until the passing of the same when the personal computer was invented.)

- Footnotes and bibliography must be consistent and in an acceptable format which identifies who wrote what, when and where it was published.
- One (and only one) staple in the upper left corner. Do not use plastic covers, rings, binders, etc. Think "Adam's ale!"

3. You may **contact your professor** by various means.

- a. Office Hours. These Office Hours on campus are subject to meetings called by higher authorities (president, dean, registrar), previously scheduled meetings with other students, the instructor's health (doctors' appointments, medical emergencies), snow storms, ice storms, highway closures, automobile failure, and/or "the crick don't raise." Book an appointment via email to ensure that I'm here, that you will receive notification of cancelation or you will not be preempted by another appointment (the above notwithstanding) .
  - i. Monday            Afternoons
  - ii. Tuesday           Mornings and early afternoon by appointment only
  - iii. Wednesday      Between the first and second class period; after lunch.
  - iv. Thursday        By appointment only

v. Friday                      Between the first and second class period; after lunch.

- b. Email in the office:    rremin@ambrose.edu
- c. Voice in the office:    410-2000 ext 7906

4. **Absences** are intolerable because of the nature of the subject being learned and the manner in which this course is taught, namely the inductive method. If you must miss a class, please work through the lesson(s) missed and then come to class ready for the next lesson. Come to the instructor with any specific problems or questions. In the event you cannot be prepared, you are better being in class unprepared than not in class at all. Too many absences will affect your final grade either by virtue of a poor assignments or an adjustment of your final grade by the instructor.

5. **Classroom Etiquette.** The following activities are considered poor classroom etiquette:

- Coming in late,
- Talking while someone else is talking,
- Consumption of meals as opposed to minor snacks,
- Consumption of snacks in a noisy, smelly and/or disruptive manner,
- Use of electronic devices such as cell phones, *i-pods, etc.*,
- Use of laptops for purposes (*e.g.* watching videos, playing solitaire) not directly connected to the class, and
- The practice of any behaviours considered impolite in adult company.

Depending on the degree and/or frequency of the breach of etiquette, the professor may display his displeasure in any one or more of the following manners:

- Frown, scowl, rolling eye balls (his not yours),
- Utterance of sounds of disgust,
- Sarcastic comments,
- Utterance of specific prohibitions,
- Dismissal of a student from the class,
- Ending the class prematurely, or
- In extreme cases the professor's immediate departure from the classroom.

6. **Grades for the course.** The available letters for course grades are as follows:

<u>Letter Grade</u>	<u>Description</u>
A+	
A	Excellent

A-	
B+	
B	Good
B-	
C+	
C	Satisfactory
C-	
D+	
D	Minimal Pass
F	Failure

Please note that final grades will be available on your student portal. Printed grade sheets are no longer mailed out.

An **appeal for change of grade** on any course work must be made to the course instructor within one week of receiving notification of the grade. An appeal for change of final grade must be submitted to the Office of the Registrar in writing within 30 days of receiving notification of the final grade, providing the basis for appeal. A review fee of \$50.00 must accompany the appeal to review final grades. If the appeal is sustained, the fee will be refunded.

7. **Some more very important dates.**

The **last day to enter** a course without permission and /or **voluntary withdrawal** from a course without financial penalty (**drop**) – **Friday, January 21, 2011** (Winter Semester). These courses will not appear on the student’s transcript.

*Students may change the designation of any class from credit to audit, or drop out of the “audit” up to the “drop” date indicated above. After that date, the original status remains and the student is responsible for related fees. Please note that this is a **new policy**, beginning in the 2010-2011 academic year.*

Withdrawal from courses after the Registration Revision period will not be eligible for tuition refund. The last day to **voluntarily withdraw from a course without academic penalty (withdraw)** – **Friday, March 18, 2011** (Winter Semester). A grade of “W” will appear on the student’s transcript.

Students wishing to withdraw from a course, but who fail to do so by the applicable date, will receive the grade earned in accordance with the course syllabus. A student obliged to withdraw from a course after the Withdrawal Deadline because of health or other reasons may apply to the Registrar for special consideration.

8. It is **the responsibility of all students to become familiar with and adhere to academic policies as stated in the Student Handbook and Academic Calendar.**

Personal information, that is information about an individual that may be used to identify that individual, may be collected as a requirement as part of taking this class. Any information collected will only be used and disclosed for the purpose for which the collection was intended. For further information contact the Privacy Compliance Officer at [privacy@ambrose.edu](mailto:privacy@ambrose.edu).

9. **Extensions and Alternative Examination Dates.** Although extensions to coursework in the semester are at the discretion of the instructor, students may not turn in coursework for evaluation after the last day of the scheduled final examination period **unless they have received permission for a “Course Extension” from the Registrar’s Office.** Requests for course extensions or alternative examination time must be submitted to the Registrar’s Office by the appropriate deadline as listed in the Academic Calendar (<http://www.ambrose.edu/publications/academiccalendar>). Course extensions are only granted for serious issues that arise “due to circumstances beyond the student’s control.” The deadline this semester is **Monday, April 4, 2011.**
  
10. **Plagiarism and Cheating.** We at Ambrose are committed to fostering personal integrity and will not overlook breaches of integrity such as plagiarism and cheating. Academic dishonesty is taken seriously at Ambrose University College as it undermines our academic standards and affects the integrity of each member of our learning community. Any attempt to obtain credit for academic work through fraudulent, deceptive, or dishonest means is academic dishonesty. Plagiarism involves presenting someone else’s ideas, words, or work as one’s own. Plagiarism is fraud and theft, but plagiarism can also occur by accident when a student fails or forgets to give credit to another person’s ideas or words. Plagiarism and cheating can result in a failing grade for an assignment, for the course, or immediate dismissal from the university college. Students are expected to be familiar with the policies in the current Academic Calendar and the Student Handbook that deal with plagiarism, cheating, and the penalties and procedures for dealing with these matters. All cases of academic dishonesty are reported to the Academic Dean and become part of the student’s permanent record.
  
11. Students are advised to retain this syllabus for their records.