

Class Information		Instructor Information		First day of classes:	Wed., Sept. 9, 2015
Days	Wednesday	Instructor:	Jo-Ann Badley, Ph.D.	Last day to add/drop, or change to audit:	Sun, Sept 20, 2015
Time:	1:00 – 3:45	Email:	jbadley@ambrose.edu	Last day to request revised exam:	Mon., Oct. 26, 2015
Room:		Phone:	403-410-3994	Last day to withdraw from course:	Thu, Nov. 12, 2015
Final Exam day		Office:	L2063	Last day to apply for time extension for coursework:	Mon, Nov 23, 2015
No final exam in this course		Office Hrs:	by appointment	Last day of classes:	Mon, Dec 14, 2015

Textbooks:

Driggers, Ira Brent. *Following God Through Mark: Theological Tension in the Second Gospel*. Louisville, London: Westminster/ John Knox Press, 2007.

Malbon, Elizabeth Struthers. *In the Company of Jesus: Characters in Mark's Gospel*. Louisville: Westminster John Knox, 2000.

Course Description: The Gospel of Mark bears witness to a God who has invaded the cosmos, but in an enigmatic way. This course will use narrative critical approaches to study Mark's gospel as a particularly apt witness for Christian faith in a post-modern world.

Expected Learning Outcomes: Upon the successful completion of this course, students will have

- Nurtured theological depth and breadth by being able to recognize the distinctive witness of Mark's gospel, distinguishing it from other New Testament gospels.
- Cultivated a heart after God by summarizing Mark's witness with respect to the character of God.
- Fostered vocational effectiveness by developing skills for the interpretation of scripture.
- Inspired redemptive action by evaluating the characteristics of Mark's witness in light of characteristics of our post-modern world.

Course Schedule:

Date	Topics/ Assignments/ Reading
Sept. 9	<p>Introduction</p> <p>Required Reading: Malbon, E.S. "Narrative Criticism: How Does the Story Mean?" In <i>In the Company of Jesus</i> (pages 1-40).</p> <p>Recommended Reading: Awad, Najeeb G. "How the Church Fathers Read the Gospel of Mark as a Reliable Theological Text: A Comparison between Early and Modern Scholarship." <i>Theological Review</i> 29 (2008): 83-114. Kealy, Seán P. "Recent Reflections on the Gospel According to Mark." <i>Biblical Theology Bulletin</i> 35 (2005): 82-88. Kealy, Seán P. <i>Mark's Gospel: A History of Its Interpretation from the Beginning until 1979</i>. New York/Ramsey: Paulist Press, 1982. Powell, Mark Allan. <i>What is Narrative Criticism?</i> Guides to Biblical Scholarship, edited by D.O. Via. Minneapolis: Fortress, 1990. Rhoads, David, and Donald Michie. Chapters 1 and 2. In <i>Mark as Story: An Introduction to the Narrative of a Gospel</i>. Philadelphia: Fortress, 1982.</p>
Sept. 16	<p>Hearing Mark: The Gospel Whole</p> <p>Required Watching: McLean, Max. The Gospel according to Mark (chapters 1-3 NIV) Available: https://www.youtube.com/watch?v=td3FKGN1AsM (about 15 minutes)</p> <p>Assignment: <u>Option #1:</u> Prepare an outline of the Gospel of Mark taking into consideration the outline of Joel Marcus (The Anchor Bible) and at least one other commentator.</p> <p>Recommended Reading: Malbon, Elizabeth Struthers. <i>Hearing Mark: A Listener's Guide</i>. Harrisburg: Trinity Press International, 2002. Boomershine, Thomas E. <i>The Messiah of Peace: A Performance Criticism Commentary on Mark's Passion-Resurrection Narrative</i>. Biblical Performance Criticism. Eugene, OR: Cascade Books, 2015. Boomershine, Thomas E. <i>Story Journey: An Invitation to the Gospel as Storytelling</i>. Nashville, TN: Abingdon Press, 1988. http://www.biblicalperformancecriticism.org/</p>
Sept. 23	<p>Mark's Prologue (Mark 1:1-15)</p> <p>Required Reading: Mark 1:1-15 in two translations, or in Greek. Matera, Frank J. "The Prologue as the Interpretive Key to Mark's Gospel." <i>Journal for the Study of the New Testament</i> 34 (1988): 3-20. EBSCO ATLA database</p> <p>Assignment: <u>Option #2:</u> Prepare a chart based on a close reading of the Prologue of Mark (1:1-15) in comparison with the beginnings of the Gospels of Matthew, Luke and John. This online synopsis may be helpful: http://www.utoronto.ca/religion/synopsis/</p> <p>Recommended Reading: Heil, John Paul. "Jesus with the Wild Animals in Mark 1:13." <i>Catholic Biblical Quarterly</i> 68 (2006): 63-78. Keck, Leander E. "Introduction to Mark's Gospel." <i>New Testament Studies</i> 12 (1966): 352-70.</p>
Sept. 30	<p>Spiritual Emphasis Days: no class</p>
Oct. 7	<p>Jesus Ministry in Galilee (Mark 1:16-8:21)</p> <p>Required Reading: Mark 1:16-8:21 in two translations, or in Greek. Malbon, E.S. "Fallible Followers: Women and Men in the Gospel of Mark" in <i>In the Company of Jesus</i> (pages 41-69).</p> <p>Assignment:</p>

	<p>Option #3: Review of the sermon "Riddles" by Rev. Anthony A. Hutchinson, Episcopal priest in Ashland, Oregon: http://ellipticalglory.blogspot.ca/2015/06/riddles-proper-5b-gospel.html</p> <p>Answer two questions: Is the sermon attentive to the gospel passage? Is the sermon good news?</p> <p>Recommended Reading:</p> <p>Edwards, J.R. "Markan Sandwiches: The Significance of Interpolations in Markan Narratives." <i>Novum Testamentum</i> 31 (1989): 193-216.</p> <p>Malbon, E.S. "Texts and Contexts: Interpreting the Disciples in Mark." In <i>In the Company of Jesus</i> (pages 100-30).</p> <p>Parsons, Mikeal C. "Mark 2:23-28." <i>Interpretation</i> 59 (2005): 57-60.</p>
Oct. 14	<p>Jesus Ministry in Galilee continued (Mark 1:16-8:21)</p> <p>Required Reading:</p> <p>Malbon, E.S. "Disciples/Crowds/Whoever" in <i>In the Company of Jesus</i> (pages 70-99).</p> <p>Assignment:</p> <p>Option #4: Perform Mark 6:30-44.</p> <p>Scripture performance is not acting; it is memorizing and reciting the actual words of the biblical text in such a way that you communicate orally the meaning of the biblical text to your audience. It begins from the assumption that most 'hearers of the word' in the ancient world would have been actual hearers. It uses the ancient practices to aide new learning about the meaning of the text. The goal of memorizing and performing scripture for an audience's response is insight into the biblical text. A one-page reflection paper documents one important insight you gained and the process by which this insight came to you.</p> <p>Useful tips http://www.biblicalperformancecriticism.org/</p> <p>Recommended Reading:</p> <p>Bailey, Kenneth E. "A Banquet of Death and A Banquet of Life: A Contextualized Study of Mark 6:1-52." <i>Theological Review</i> 29 (2008): 67-82.</p> <p>Beavis, Mary Ann. "Women as Models of Faith in Mark." <i>Biblical Theology Bulletin</i>, no. 18 (1988): 3-8.</p> <p>Bonneau, Normand. "Jesus and Human Contingency in Mark: A Narrative Critical Reading of Three Healing Stories." <i>Theoforum</i> 32 (2001): 321-40. (The library does not have this but the instructor does.)</p> <p>Dube, Musa W. "Fifty Years of Bleeding: A Storytelling Feminist Reading of Mark 5:24-43." <i>Ecumenical Review</i> 51 (1999): 11-17.</p>
Oct. 21	<p>Parables (Mark 4)</p> <p>Required Reading:</p> <p>Juel, D.H. "Encountering the Sower: Mark 4:1-20." <i>Interpretation</i> 56 (2002): 273-83. EBSCO ATLA database</p> <p>Assignment:</p> <p>Option #5: Prepare a chart identifying the parables in Mark 4 with their parallels in Matthew, Luke and the Gospel of Thomas. This online synopsis will be helpful: http://www.utoronto.ca/religion/synopsis/</p> <p>Recommended Reading:</p> <p>Hooker, Morna D. "Mark's Parables of the Kingdom (Mark 4:1-34)." In <i>The Challenge of Jesus' Parables</i>, edited by R.N. Longenecker, 79-101. Grand Rapids: Eerdmans, 2000.</p> <p>Marcus, Joel. "Mark 4:10-12 and Marcan Epistemology." <i>Journal of Biblical Literature</i> 103 (1984): 557-74.</p> <p>Marcus, Joel. "Blanks and Gaps in the Parable of the Sower." <i>Biblical Interpretation</i> 5 (1997): 1-16.</p> <p>McLaughlin, John L. "Their Hearts Were Hardened: The Use of Isaiah 6,9-10 in the Book of Isaiah." <i>Biblica</i> 75 (1994): 1-25.</p> <p>Marcus, Joel. "Mark and Isaiah." In <i>Fortunate the Eyes That See: David Noel Freedman Festschrift</i>, edited by A.H. Bartelt, 449-66. Grand Rapids: Eerdmans, 1995.</p>
Oct. 28	<p>The Centre of the Gospel (Mark 8:22-10:52)</p> <p>Required Reading:</p> <p>Mark 8:22-10:52 in two translations, or in Greek.</p> <p>Swartley, Willard M. "The Structural Function of the Term 'Way' (Hodos) in Mark's Gospel." In <i>The New Way of Jesus: Essays Presented to Howard Charles</i>, edited by Wm. Klassen, 73-86. Newton, KA: Faith and Life</p>

	<p>Press, 1980. Reserve</p> <p>Assignment: <u>Option #6:</u> Performance of Mark 9:14-29. Scripture performance is not acting; it is memorizing and reciting the actual words of the biblical text in such a way that you communicate orally the meaning of the biblical text to your audience. It begins from the assumption that most 'hearers of the word' in the ancient world would have been actual hearers. It uses the ancient practices to aide new learning about the meaning of the text. The goal of memorizing and performing scripture for an audience's response is insight into the biblical text. A one-page reflection paper documents one important insight you gained and the process by which this insight came to you. Useful tips http://www.biblicalperformancecriticism.org/</p> <p>Recommended Reading: Dewey, Joanna. "'Let Them Renounce Themselves and Take up Their Cross': A Feminist Reading of Mark 8:34 in Mark's Social and Narrative World." <i>Biblical Theology Bulletin</i> 34 (2004): 98-104. Anderson, Gary A. "A Treasure in Heaven." Chapter 11 in <i>Sin: A History</i>. New Haven & London: Yale University Press, 2009.</p>
Nov. 4	<p>Jesus' Ministry in Jerusalem (Mark 11-12) The Eschatological Discourse (Mark 13)</p> <p>Required Reading: Mark 11-13 in two translations, or in Greek. Malbon, E.S. "The Poor Widow in Mark and her Poor Rich Readers" in <i>In the Company of Jesus</i> (pages 166-88).</p> <p>Assignment: Book Review of Driggers due.</p> <p><u>Option # 7:</u> Prepare a chart based on a close reading of the eschatological discourse (Mk.13:1-37) in comparison with the parallel discourse in the Gospels of Matthew (24-25) and Luke (21:1-28) identifying the similarities and differences in Jesus' teaching.</p> <p>Recommended Reading: Collins, Adela Yarbro. "The Apocalyptic Rhetoric of Mark 13 in Historical Context." <i>Biblical Research</i> 41 (1996): 5-36. Malbon, Elizabeth Struthers. "Literary Contexts of Mark 13." In <i>Biblical and Humane: A Festschrift for John F. Priest</i>, edited by Linda Bennett Elder, David L. Barr and Elizabeth Struthers Malbon, 105-24. Atlanta: Scholars Press, 1996. Malina, Bruce J. "Exegetical Eschatology, the Peasant Present, and the Final Discourse Genre: The Case of Mark 13." <i>Biblical Theology Bulletin</i> 32 (2002): 49-59. Malina, Bruce J., and R.L. Rohrbaugh. "Final Discourse," and "Altered States of Consciousness." In <i>Social-Science Commentary on the Synoptic Gospels</i>, 2d ed., 361-63 and 327-29. Minneapolis: Fortress, 1992.</p>
Nov. 11	Remembrance Day: no class
Nov. 18	<p>Who is Mark's God?</p> <p>Required Reading: Donahue, J.R. "A Neglected Factor in the Theology of Mark." <i>Journal of Biblical Literature</i> 101 (1982): 563-94. EBSCO ATLA database</p> <p>Assignment: <u>Option # 8:</u> Review of the sermon "Following Jesus in the Real World" by Rev. Timothy Peck, preached at Life Bible Church, Upland, California (Peck is now Director of the Chapel at Azusa Pacific University): http://www.sermoncentral.com/sermons/living-in-the-now-timothy-peck-sermon-on-jesus-ministry-60760.asp Answer two questions: Is the sermon attentive to the gospel passage? Is the sermon good news?</p> <p>Recommended Reading: Boring, M. Eugene. "Markan Christology: God-Language for Jesus?" <i>New Testament Studies</i> 45 (1999): 451-</p>

	<p>71. Malbon, Elizabeth Struthers. <i>Mark's Jesus: Characterization as Narrative Christology</i>. Waco: Baylor University Press, 2009.</p>
Nov. 25	<p>Passion Narrative (Mark 14-15)</p> <ul style="list-style-type: none"> • Crucifixion in the ancient world <p>Required Reading: Mark 14-15 in two translations, or in Greek. Malbon, E.S. "The Jewish Leaders in the Gospel of Mark" in <i>In the Company of Jesus</i> (pages 131-65). Marcus, Joel. "Crucifixion as Parodic Exaltation." <i>Journal of Biblical Literature</i> 125 (2006): 73-87. EBSCO ATLA database</p> <p>Assignment: <u>Option #9:</u> Prepare a chart based on a close reading of the passion narrative (Mark 14-15) in comparison with the parallel sections of the Gospels of Matthew (26:1-27:61) and Luke (22:1-23:56) identifying the similarities and differences in the narratives.</p> <p>Recommended Reading: Hengel, Martin. <i>Crucifixion in the Ancient World and the Folly of the Message of the Cross</i>. Translated by John Bowden. Philadelphia: Fortress, 1977.</p>
Dec. 2	<p>Passion Narrative continued (Mark 14-15)</p> <ul style="list-style-type: none"> • Meaning of the crucifixion <p>Required Reading: Williams, Rowan D. "Mark: Voices at Midnight." In <i>Christ on Trial: How the Gospel Unsettles our Judgement</i>, 1-22. Grand Rapids: Eerdmans, 2000. Reserve</p> <p>Assignment: <u>Quiz on the Gospel of Mark:</u> The quiz will consist of 20 quotations from canonical gospel sources (NRSV); students will be required to identify the quotation as non-Markan or locate it in an outline of Mark (to be distributed beforehand). <u>Option #10:</u> Using a Study Bible or the chart from Joel Marcus' Commentary, II: 984, prepare a chart that distinguishes the Psalms of the Righteous sufferer cited by Mark and those Psalms which provide motifs Mark uses in his narrative of Jesus' passion.</p> <p>Recommended Reading: Boulton, Matthew. "Forsaking God: A Theological Argument for Christian Lamentation." <i>Scottish Journal of Theology</i> 55 (2002): 58-78. Collins, Adela Yarbro. "The Appropriation of the Psalms of Individual Lament by Mark." In <i>The Scriptures in the Gospels</i>, edited by C.M. Tuckett, 223-41. Leuven: University Press, 1997. Ricoeur, Paul. "Lamentation as Prayer." In <i>Thinking Biblically: Exegetical and Hermeneutical Studies</i>, 211-32. Chicago: University of Chicago Press, 1998.</p>
Dec. 9	<p>The Ending of the Gospel (Mark 16:1-8)</p> <p>Required Reading: Mark 16 in two translations, or in Greek. Malbon, E.S. "The Major Importance of the Minor Characters in Mark" in <i>In the Company of Jesus</i> (pages 189-225). Placher, William C. Mark. "Introduction: Why Mark? Why Now?" In <i>Mark, Belief: A Theological Commentary on the Bible</i>, edited by Amy Plantinga Pauw and William C. Placher. Louisville: Westminster John Knox Press, 2010. Reserve</p> <p>Assignment: Personal Synthesis due</p> <p>Recommended Reading: Charry, Ellen T. "Following an Unfollowable God." In <i>The Ending of Mark and the Ends of God: Essays in Memory of Donald Harrisville Juel</i>, edited by Beverly Roberts Gaventa and Patrick D. Miller, 155-63. Louisville: Westminster John Knox, 2005.</p>

	<p>Ehrman, Bart D. "The Text of Mark in the Hands of the Orthodox." In <i>Biblical Hermeneutics in Historical Perspective: Studies in Honor of Karlfried Froehlich on His Sixtieth Birthday</i>, edited by Mark S. Burrows and Paul Rorem, 19-31. Grand Rapids: Eerdmans, 1991.</p> <p>Juel, Donald H. "A Disquieting Silence: The Matter of the Ending." In <i>The Ending of Mark and the Ends of God: Essays in Memory of Donald Harrisville Juel</i>, edited by Beverly Roberts Gaventa and Patrick D. Miller, 1-13. Louisville: Westminster John Knox, 2005.</p> <p>Lincoln, Andrew T. "The Promise and the Failure: Mark 16:7, 8." <i>Journal of Biblical Literature</i> 108 (1989): 283-300.</p> <p>Victorino, Maria Gemma. "Mark's Open Ending and Following Jesus on the Way: An Autobiographical Interpretation of the Gospel of Mark." In <i>The Personal Voice in Biblical Interpretation</i>, edited by I.R. Kitzberger, 53-64. London: Routledge, 1999.</p> <p>Ward, Graham. "Introduction, or, A Guide to Theological Thinking in Cyberspace." In <i>The Postmodern God: A Theological Reader</i>, edited by Graham Ward, xv-xlvii. Blackwell Readings in Modern Theology, eds. G.L. Jones and J.J. Buckley. Oxford: Blackwell, 1997.</p>
	No final exam

Requirements:

1. **Participation:** reading, attendance and conversation
 Reading in preparation for class is important; all required readings are available in the textbook, in the EBSCO ATLA database, or on Reserve in the library. Recommended readings are available through the Ambrose library. Please advise the instructor if you are going to be absent.
 Conversation about the required readings and Driggers' book is expected.
 Participation is worth 10% of the final grade.
2. **Optional Assignments** are due at the beginning of the class. Every student is required to do 3 of the 10 optional assignments listed; if you do more than 3, the top three grades will be considered. Instructions for each assignment are listed on the course schedule; submit paper copy in class. No late submissions will be accepted. Optional Assignments are worth 5% each; 3 x 5% = 15% of the final grade.
3. **Book Review** of I.B. Driggers, *Following God through Mark: Theological Tension in the Second Gospel* (Louisville, London: Westminster/ John Knox Press, 2007). A book review should both discuss the main idea(s) of the book and interact constructively/critically with it/them. The primary purpose of the review is to demonstrate that the reader has understood the argument. It is necessary to use the published reviews of the book to assist your reflections and the ones used should be listed in the bibliography (available on the EBSCO ATLA database). The review should be 8-10 pages (about 2500 words); please put a word count at the end of the review. Submit a paper copy in class. The review is **due Nov.4** and we will have a discussion of Driggers' book in class on Nov.18. No late reviews will be accepted except for serious illness or family problems.
 The book review is worth 35% of the final grade.
4. **Quiz on Mark's Gospel:** the quiz will consist of 20 quotations from canonical gospel sources (NRSV); students will be required to identify the quotation as non-Markan or locate it in an outline of Mark (to be distributed beforehand).
 The quiz will be given in class on **Dec. 2**.
 The quiz is worth 20% of the final grade.
5. **Personal Synthesis:** Identify one or two texts from the Gospel of Mark that demonstrate most clearly your understanding of Mark's presentation of the character of God. Is this characterization helpful in our current social context? You can write this paper in the first person (i.e. give your opinion), but you should also give evidence of having read the opinions of others.
 The synthesis should not be longer than 4 pages (about 1200 words); please put a word count at the end of the paper.
 The synthesis is due at the start of the last class (**Dec.9**). Please submit the synthesis on paper in class. No late submissions will be accepted except for serious illness or family problems.

The synthesis is worth 20% of the final grade.

Grade Summary:

Participation	10%
Optional Assignments (3@10%)	15%
Book Review of Driggers	35%
Quiz	20%
Synthesis:	20%

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

Because of the nature of the Alpha 4.00 system, there can be no uniform College-wide conversion scale. The relationship between raw scores (e.g. percentages) and the resultant letter grade will depend on the nature of the course and the instructor's assessment of the level of each class, compared to similar classes taught previously.

Please note that final grades will be available on student registration system. Printed grade sheets are not mailed out.

Recommended Reading: many recommended readings are included on the course schedule in addition to the textbooks; these authors have been important for my understanding of the Gospel of Mark.

Juel, Donald H. *The Gospel of Mark*. Interpreting Biblical Texts, edited by C.B. Cousar. Nashville: Abingdon Press, 1999.

Juel, Donald H. *A Master of Surprise: Mark Interpreted*. Minneapolis: Fortress, 1994.

Marcus, Joel. *Mark 1-8: A New Translation with Introduction and Commentary*. The Anchor Bible, Vol. 27, edited by W.F. Albright and D.N. Freedman. New York: Doubleday, 2000.

Marcus, Joel. *Mark 8-16: A New Translation with Introduction and Commentary*. The Anchor Bible, Vol. 27A, edited by W.F. Albright and D.N. Freedman. New York: Doubleday, 2009.

Placher, W. C. *Mark*. Belief: A Theological Commentary on the Bible, edited by Amy Plantinga Pauw and William C. Placher. Louisville: Westminster John Knox Press, 2010.

Policies:

Communication

All students have received an Ambrose e-mail account upon registration. It is the student's responsibility to check this account regularly as the Ambrose email system will be the professor's instrument for notifying students of important matters (cancelled class sessions, extensions, requested appointments, etc.) between class sessions. If students do not wish to use their Ambrose accounts, they will need to forward all messages from the Ambrose account to another personal account.

Registration

During the **Registration Revision Period** students may enter a course without permission, change the designation of any class from credit to audit and /or voluntary withdraw from a course without financial or academic penalty or record. Courses should be added or dropped on the student portal by the deadline date; please consult the List of Important Dates. After that date, the original status remains and the student is responsible for related fees.

Students intending to withdraw from a course after the Registration Revision Period must apply to the Office of the Registrar by submitting a "Request to Withdraw from a Course" form or by sending an email to the Registrar's Office by the **Withdrawal Deadline**; please consult the List of Important Dates on the my.ambrose.edu website. Students will not receive a tuition refund for courses from which they withdraw after the Registration Revision period. A grade of "W" will appear on their transcript.

Exam Scheduling

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.

Students, who find a conflict in their exam schedule must submit a Revised Examination Request form to the Registrar's Office by the deadline date; please consult the List of Important Dates. Requests will be considered for the following reasons only: 1) the scheduled final examination slot conflicts with another exam; 2) the student has three final exams within three consecutive exam time blocks; 3) the scheduled final exam slot conflicts with an exam at another institution; 4) extenuating circumstances. Travel is not considered a valid excuse for re-scheduling or missing a final exam.

Electronic Etiquette

Students are expected to treat their instructor, guest speakers, and fellow students with respect. It is disruptive to the learning goals of a course or seminar and disrespectful to fellow students and the instructor to use electronics for purposes unrelated to the course during a class session. Turn off all cell phones and other electronic devices during class. Laptops should be used for class-related purposes only. Do not use iPods, MP3 players, or headphones. Do not text, read, or send personal emails, go on Facebook or other social networks, search the internet, or play computer games during class. Some professors will not allow the use of any electronic devices in class. The professor has the right to disallow the student to use a laptop in future lectures and/or to ask a student to withdraw from the session if s/he does not comply with this policy. Repeat offenders will be directed to the Dean. If you are expecting communication due to an emergency, please speak with the professor before the class begins.

Academic Policies

It is the responsibility of all students to become familiar with and adhere to academic policies as stated in the Academic Calendar. Personal information (information about an individual that may be used to identify that individual) may be required 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.

Extensions

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 deadline date; please consult the List of Important Dates. Course extensions are only granted for serious issues that arise "due to circumstances beyond the student's control."

Appeal of Grade

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 Registrar's Office

in writing and providing the basis for appeal 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. If the appeal is sustained, the fee will be refunded.

Academic Integrity

We 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 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 acknowledge 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 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.

Note: Students are strongly advised to retain this syllabus for their records.