



## Values of the Kingdom vs. Values of the World: The Sermon on the Mount

NT 3P1330 & NT 5P1310 || Programs: MDiv, MTSM, Cert CS, DPT || Specializations: BS, PS  
Online (Asynchronous) | Spring Term (May 4–June 28, 2026)

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*The mission of McMaster Divinity College is to develop effective evangelical Christian leaders for the Church, academy, and society through graduate-level education, spiritual development, and vocational formation.*

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### I. Faculty Information



**Name:** Hojoon J. Ahn  
(you can address me as "Hojoon" or "Dr. A") **Office hours:** via Zoom by appointment

**Email:** [ahnh@mcmaster.ca](mailto:ahnh@mcmaster.ca)

### II. Dr. Ahn's Christian Worldview and Teaching Philosophy

#### *Christian Worldview*

In the beginning, God brought the whole of creation into existence and made humanity in His own likeness. When He breathed into Adam, Adam became a living soul—formed with a sacred calling: to cultivate (*abad*) and guard (*shamar*) the earth (Gen 2:15). Yet humanity grew dissatisfied with the role of serving God and desired instead to become like Him. This pride led to disobedience, fracturing the bond with the Creator. As a result, people were cast out of Eden and left to wrestle with the pervasive power of sin. To restore what was lost, God sent His only Son, Jesus Christ, who—though fully divine—entered into His creation with humility. Jesus announced the coming of God's kingdom and, through His sacrificial death and victorious resurrection, made salvation available to all who belong to that kingdom. By faith and by grace, we receive this salvation and are invited to live lives that reflect our redeemed identity. God calls each of us to join in His ongoing work of renewing life. No act of service is too small in this redemptive story. In this light, the true follower of God becomes a vessel of hope for a broken world.

#### *Teaching Philosophy*

As mentioned, humans are a reflection of God's most precious image. Our thoughts, feelings, and experiences can be seen as divine expressions because we are, in a sense, divine beings. Thus, when we deeply contemplate and express things under the guidance of the Holy Spirit, we may unveil aspects of God's truth, although these might not always be perfect.

The approach of global Christianity should begin with a proper acknowledgment of our human existence. With this recognition, it becomes clear that all our research, reflections, and experiences deserve respect. Regardless of cultural background or social status, there is always something valuable to learn from one another. By embracing a mindset of continuous learning and maintaining an open mind, our daily lives can evolve into rich environments of education. This forms the core of my teaching and

learning philosophy: "Always honor and derive wisdom from every individual!"

### **III. Course Description**

This course aims to provide an in-depth study of this famous compilation of Jesus' teachings. Emphasis will be placed upon understanding, as best we can, "the Sermon on the Mount" as its teachings would have been heard by its original, primarily Judean (οἱ λουδαῖοι), audience living in a Greco-Roman context. Special emphasis will be placed on reading the text for the key core values promoted by Jesus by which one ought to live as members of "the kingdom of God."

Special attention is given to the continuity and transformation between the Old Testament and the teaching of Jesus. In particular, Matthew 5:17–20 functions as a hermeneutical center for the course: Jesus does not abolish the Law and the Prophets but brings them to fulfillment. From this vantage point, students will be introduced to an *OT-in-NT* approach, examining how Israel's Scriptures are presupposed, intensified, reconfigured, and embodied in Jesus' teaching. The Sermon on the Mount thus becomes a privileged site for reflecting on how the New Testament reads, uses, and lives out the Old Testament.

The course further emphasizes the Sermon's formative purpose. Jesus' words are not abstract ideals but are intended to shape the identity, imagination, and concrete practices of those who belong to the kingdom of God. Students will therefore be encouraged to read the text attentively, critically, and self-involvingly—asking not only what the text meant and means, but how it calls its hearers into a distinct way of life.

The course is offered primarily to students in the MDiv, MATM, Cert CS, and DPT. It may be used toward specializations in Biblical Studies and Pastoral Studies. It is possible (though not probable) that a MA, DPT, or even PhD student could take the course, which would require you to create a syllabus supplement that outlines activities and assignments that are appropriate to those levels (the Registrar would contact you in the event that such is needed).

### **IV. Course Delivery Mode**

This course is conducted fully online in an asynchronous format. As such, there are no real-time class meetings. Each week's learning activities—including readings, lectures, and assignments—will be released at the beginning of the week and are to be completed by the end of that week. For the purposes of this course, a "week" runs from 12:00 a.m. on Monday through 11:59 p.m. on Sunday.

Course content will be delivered through a range of media, primarily video lectures, with occasional use of other instructional formats as appropriate. All assignments and course-related materials must be submitted through A2L. Please do not submit assignments by email unless explicitly instructed to do so. If you encounter any technical difficulties with A2L or other course tools, notify the instructor as soon as possible.

### **V. Course Objectives**

#### ***Knowing***

- Demonstrate a coherent understanding of the structure, themes, and theological aims of the

### Sermon on the Mount

- Explain the role of the Old Testament in Matthew 5–7, especially in light of Jesus' claim to fulfill the Law and the Prophets
- Identify major scholarly approaches to the Sermon on the Mount and evaluate their strengths and limitations

### ***Being***

- Develop theological sensitivity to the formative and ethical demands of Jesus' teaching
- Cultivate habits of careful reading that integrate historical awareness with theological reflection
- Grow in self-awareness regarding how Scripture challenges and reshapes one's assumptions, values, and practices

### ***Doing***

- Produce exegetical and interpretive work on a selected passage from the Sermon on the Mount
- Communicate biblical insight clearly and responsibly in written and oral forms
- Articulate how the Sermon on the Mount may speak meaningfully within contemporary ecclesial and cultural contexts

## **VI. Course Resource Requirements and Recommendations**

### *Important Note:*

From time to time, additional readings not listed in the syllabus (such as journal articles or book chapters) may be assigned. When this occurs, the materials will be made available through the A2L course site. Whenever possible, the instructor will indicate whether these resources are accessible electronically via Mills Library or other online platforms.

All required textbooks for this course are available through the Hurlburt Family Bookstore, located near the entrance to the MDC chapel. Students who wish to purchase books in advance may also contact READ On Bookstore (International Blvd, Etobicoke, ON M9A 3C3; phone: 416-620-2934; mobile: 416-668-3434; email: [books@readon.ca](mailto:books@readon.ca)). Additional book retailers may also carry the required texts.

### *Required Technology (see the [MDC Educational Technology Help Page](#))*

- an up-to-date, working laptop or desktop computer
- Google Chrome or Firefox browser – these work the best with some of the tech I will be using; perhaps MS Edge since it is built on Chromium, same tech that Google Chrome is built on—actually, it's probably best to have multiple browsers installed in case you run into any issues with any one of them
- a reliable high speed internet connection
- an app to record screen + webcam videos (with audio, of course) for presentations (if you don't have one, check out [Screencast-o-matic](#) or [OBS](#) for those of you who are more tech savvy)
- Good quality microphone—in most cases, especially with PCs (MacBook mics are generally ok), it's better to use an external USB mic than the built-in mic on your laptop
- High resolution Webcam if one is not already built into your laptop

### *Required Texts*

The Bible (preferably the RSV or NASV; students with training in biblical Greek are expected to consult the Greek text).

McKnight, Scott. *Sermon on the Mount*. SGBC. Grand Rapids: Zondervan, 2013.

*Recommended Texts (not required but probably worth having in your library)*

**Select Commentaries**

Betz, Hans D. *The Sermon on the Mount*. Hermeneia. Minneapolis: Fortress, 1995.

Carson, D.A. *The Sermon on the Mount: An Evangelical Exposition of Matthew 5–7*. Grand Rapids: Baker, 1978.

Davies, W.D., and Dale C. Allison. *A Critical and Exegetical Commentary on the Gospel according to Saint Matthew 1–7*. Vol. 1. ICC. Edinburgh: T. & T. Clark, 1988.

France, R. T. *The Gospel of Matthew*. NICNT. Grand Rapids: Eerdmans, 2007.  
\_\_\_\_\_. *Matthew*. TNTC. Leicester: InterVarsity, 1985.

Greenman, J. P., T. Larsen, and S. R. Spencer, eds. *The Sermon on the Mount through the Centuries: From the Early Church to John Paul II*. Grand Rapids: Brazos, 2007.

Guelich, Robert A. *The Sermon on the Mount: A Foundation for Understanding*. Waco, TX: Word Books, 1982.

Keener, Craig S. *A Commentary on the Gospel of Matthew*. Grand Rapids: Eerdmans, 1999.

Kissinger, Warren S. *The Sermon on the Mount: A History of Interpretation and Bibliography*. Metuchen: Scarecrow, 1975.

Luz, Ulrich. *Matthew 1–7: A Commentary*. Translated by Wilhelm C. Linss. Edinburgh: T. & T. Clark, 1989.

Nolland, John. *The Gospel of Matthew*. NIGTC. Grand Rapids: Eerdmans, 2005.

Turner, David L. *Matthew*. BECNT. Grand Rapids: Baker, 2008.

Yang, Yong-Eui. *Matthew*. KBC 1. Goyang: Irie Seowon, 2022(this commentary is currently available only in Korean).

**Select Resources on Introduction and Methodology**

Ahn, Hojoon J. *Finding the Synoptic Gospels' Construction Process: A Comparative-Linguistic Analysis of the Eucharist and Its Co-texts*. LBS 26. Leiden: Brill, 2024.

Allison, D. C. J. *The Sermon on the Mount: Inspiring the Moral Imagination*. New York: Herder, 1999.

Beale, G. K., and D. A. Carson, eds. *Commentary on the New Testament Use of the Old Testament*. Grand Rapids: Baker Academic, 2007.

Blomberg, Craig L. *Jesus and the Gospels: An Introduction and Survey*. 2nd ed. Nashville: B & H Academic, 2009.

Bonhoeffer, D. *Discipleship*. Dietrich Bonhoeffer Works 4. Minneapolis: Fortress, 1996.

Branch-Trevathan, George. *The Sermon on the Mount and Spiritual Exercises*. NTS 178. Leiden: Brill, 2020.

Court, J.M. ed. *New Testament Writers and the Old Testament: An Introduction*. London: SPCK, 2002.

Davies, W.D. *The Sermon on the Mount*. Cambridge: Cambridge University Press, 1966.

\_\_\_\_\_. *The Setting of the Sermon on the Mount*. Cambridge: Cambridge University Press, 1964.

France, R.T. *Jesus and the Old Testament*. London: Tyndale, 1971.

Green, Joel B., et al. eds. *Dictionary of Jesus and the Gospels*. 2nd ed. Downers Grove: InterVarsity, 2013.

Gundry, Robert H. *The Use of the Old Testament in St. Matthew's Gospel: With Special Reference to the Messianic Hope*. Leiden: Brill, 1967.

Hays, Richard B. *Echoes of Scripture in the Gospels*. Waco: Baylor University Press, 2016.

Jeremias, Joachim. *The Sermon on the Mount*. Translated by Norman Perrin. Philadelphia: Fortress, 1963.

Kodjak, Andreij. *A Structural Analysis of the Sermon on the Mount*. RR 34. Berlin: de Gruyter, 1986.

Levine, Amy-Jill. *Sermon on the Mount: A Beginner's Guide to the Kingdom of Heaven*.

Nashville: Abingdon, 2020.

Lloyd-Jones, D. Martyn. *Studies in the Sermon on the Mount*. One-Volume ed. Grand Rapids: Eerdmans, 1971.

Malina, Bruce J., and Jerome H. Neyrey. *Calling Jesus Names: The Social Value of Labels in Matthew*. Sonoma, CA: Polebridge, 1998.

Malina, Bruce J., and Richard L. Rohrbaugh. *Social Science Commentary on the Synoptic Gospels*. 2nd ed. Minneapolis: Fortress Press, 2003.

Mattison, William C., III. *The Sermon on the Mount and Moral Theology: A Virtue Perspective*. Cambridge: Cambridge University Press, 2017.

Neyrey, Jerome. *Honor and Shame in the Gospel of Matthew*. Louisville: WJK, 1998.

Oropeza, B. J., and Steve Moyise. *Exploring Intertextuality: Diverse Strategies for New Testament Interpretation of Texts*. Eugene, OR: Wipf & Stock, 2016.

Pennington, Jonathan T. *The Sermon on the Mount and Human Flourishing: A Theological Commentary*. Grand Rapids: Baker Academic, 2017.

Porter, Stanley E. ed. *Hearing the Old Testament in the New Testament*. MNTS. Grand Rapids: Eerdmans, 2006.

Porter, Stanley E. ed. *Reading the Gospels Today*. McMaster New Testament Studies. Grand Rapids: Eerdmans, 2004.

Powell, Mark A. *Methods for Matthew*. Cambridge: Cambridge University Press, 2009.

Ridlehoover, Charles N. *The Lord's Prayer and the Sermon on the Mount in Matthew's Gospel*. LNTS 616. London: T. & T. Clark, 2020.

Stott, John R.W. *The Message of the Sermon on the Mount (Matthew 5–7)*. BST. Leicestershire: InterVarsity, 1978.

Talbert, C. H. *Reading the Sermon on the Mount: Character Formation and Decision Making in Matthew 5–7*. Grand Rapids: Baker Academic, 2004.

## VII. Course Grading Scale and Assignment Weights

Percent Grade	Letter Grade	Grade Point (12pt scale)	Grade Point (4pt scale)	Grading Guidelines
90–100	A+	12	4.0	for work displaying mastery of the subject matter, creativity, and individualized integration of insights and their relationship(s)
85–89	A	11	4.0	
80–84	A-	10	3.7	
77–79	B+	9	3.3	for work displaying a good level of competence and comprehension
73–76	B	8	3.0	
70–72	B-	7	2.7	
67–69	C+	6	2.3	for work which meets basic course requirements but demonstrates a low level of comprehension
63–66	C	5	2.0	
60–62	C-	4	1.7	
57–59	D+	3	1.3	for work that falls below minimum standards
53–56	D	2	1.0	
50–52	D-	1	0.7	
0–49	F	0	0	unsatisfactory work and/or failure to meet course requirements

### Important Notes Regarding the Grading Scale:

- Letter grades are given for all courses. Plus and minus signs indicate work of higher or lower quality within the guidelines for each letter grade. Some courses, such as Ministry Formation, may be evaluated on a Pass/Fail basis.

- In the M.Div., M.T.S., Dip. Min. and Cert. C.S., and Occasional programs, any course below C- does not count for credit and must be repeated if it is a required course.
- Students who repeat a course and fail a second time will not be permitted to register in that course again, even in the case of a required course. If the failed course is an elective course, a substitute course may be permitted with the approval of the Academic Dean or designate.
- The absolute deadline for all course assignments is the last day of the examination schedule. Any missing assignments will receive a grade of "0".
- Once the final grade sheet has been submitted, the course instructor may not change a grade without consultation with the Academic Dean or designate.

## **VIII. Course Requirements/Activities**

*Expectations and Requirements for ALL STUDENTS Regardless of Program*

*– Presence and Meaningful Participation (20% of Final Grade)*

Presence and participation in this course are expected. Faculty know from many years of experience that a student's level of presence and participation in the course will impact how well she or he will score in the course. Although there are exceptions to this rule of thumb, low levels of presence and participation tend to translate to low grades; mediocre presence and participation tend to translate to mediocre grades; and high levels of presence and participation tend to translate to higher grades.

A word needs to be said about what constitutes "presence" (attendance) and "participation" in an asynchronous course. Students must establish a record of participation in academically related activities to meet the expected level of attendance and meaningful participation. Be aware that merely logging into the online class is not, by itself, sufficient as a demonstration of attendance and participation by the student. "Academically related activities" certainly includes participation in and completion of the course requirements that are described below. Additionally, just as students are expected to engage with the course content/materials throughout the week outside of the learning management system (A2L), so also students are expected to engage one another in formative dialogue "outside of class." This is an important part of belonging to and maintaining a community of learning and is a staple ingredient in what constitutes "presence."

*– 20 Minute Sermon (40% of Final Grade)*

Students are required to write and deliver a 20-minute expository sermon or homily based on a text from the SOM of their choosing. The selected text must be communicated to Dr. Ahn through an online form available on A2L during the first week. The sermon should reflect the approaches and perspectives covered in this course. Evaluation of this assignment will focus on the quality of these elements. The sermon should articulate its main message from the chosen text. The sermon must be video recorded and uploaded to Dr. Ahn via A2L; it is due on Friday, June 12, 2026. The recorded sermons will be made available on A2L during Week 7, and students will be required to participate in discussion of these sermons via A2L.

Along with a link to your recorded sermon, please also submit the following items:

1. A brief description of your intended audience, which could be a real group such as a congregation you regularly address, or a hypothetical one based on a church you have been a part of.
2. Your exegetical or interpretive notes, accompanied by a bibliography of referenced works. This document should show that you have conducted adequate research for

this assignment.

3. A detailed sermon outline or full manuscript. This will ensure that, in case of any technical issues with the video such as poor audio, Dr. Ahn will still be able to assess your work.

These items should also be submitted via A2L. Dr. Ahn will provide additional instructions on the submission process in a video that will be posted to A2L.

– *5000-word Interpretive Essay (40%)*

Students are required to write a 5000-word interpretive essay on a text from the SOM. During Week 2, students must notify Dr. Ahn of their chosen text via an online form available in A2L. Students are expected to submit a paper, dealing with a target text in the SOM via an interpretive approach, tailored to each student's methodology and perspective. The recorded paper presentation will be made available on A2L during Week 8, and students will be required to participate in discussion of these sermons via A2L.

Students are required to produce a *10-minute* presentation. The presentation is to be video recorded and submitted to Dr. Ahn via A2L. It is due on Friday, June 19, 2026. You should create slides and, using an app such as Screencast-o-matic, record a video of yourself presenting the presentation with the slides. Please be sure that you use a quality microphone when recording, since a video—even if in brilliant 4K resolution—is only as good as the quality of its audio. The revised form of this essay is due June 25, 2026 via the A2L. 40% of final grade.

*Requirements for All*

1. For papers, you must follow the MDC style guide (<https://mcmasterdivinity.ca/resources-forms/mdc-style-guide>), as part of your score will depend on adherence to these guidelines. Once completed, submit the assignment to Dr. Ahn via A2L.
2. For presentations, while it is not mandatory to use slides, you have the option to enhance your presentation with them. You can record your sermon using an application like Screencast-o-matic, capturing both yourself and any slides you choose to include. It is crucial to use a high-quality microphone for the recording, as the audio quality significantly impacts the overall effectiveness of the video, regardless of the video's resolution.

## **IX. Tentative Course Schedule**

<b>(Week) Date</b>	<b>Topic</b> (see the <a href="#">A2L course site</a> for activity/assignment details and due dates)
(1) May 4, 2026	Introduction to course
(2) May 11, 2026	Methodology (OT in NT) and Kingdom theology
(3) May 18, 2026	Matt 5:1–12; 5:13–16
(4) May 25, 2026	Matt 5:17–48; 6:1–4; 6:5–8; 6:9–15
(5) June 1, 2026	Matt 6:16–18; 6:19–24; 6:25–34
(6) June 8, 2026	Matt 7:1–6; 7:7–12; 7:13–29
(7) June 15, 2026	Sermon Presentation and Discussion
(8) June 22, 2026	Paper Presentation and Discussion

## X. Course Policies

### **Academic Honesty**

Academic dishonesty is not qualitatively different from other types of dishonesty. It consists of misrepresenting the ownership of written work by deception or by other fraudulent means. In an academic setting this may include any number of forms such as: copying or using unauthorized aids in tests, examinations; plagiarism, i.e., submitting work that is not one's own (regardless of the means of its production, including Generative AI) but passing it off as if it is; submitting work for credit in a course for which credit is being or has already been given, unless the previously submitted work was presented as such to the instructor of the second course and has been deemed acceptable for credit by the instructor of that course; aiding and abetting another student's dishonesty; giving false information for the purposes of gaining admission or credit; giving false information for the purposes of obtaining deferred examinations or extension of deadlines; forging or falsifying McMaster University or McMaster Divinity College documents.

**A special note about Generative AI:** You are expected to do your own thinking and to write your own papers, etc. Generative AI is not to be used to do this work for you. Using AI to produce content for you and then submitting that content as if you produced it is considered plagiarism (i.e., submitting work that is not one's own as if it is one's own) and is a violation of the academic honesty policy. Additionally, although there may be value in using an AI tool to correct mistakes in English grammar, usage, and mechanics, Generative AI is not to be used for translating from your native language to English. All degree programs at MDC are taught in English language. Students are expected to be sufficiently proficient in English to engage fully in academic discourse in these programs.

### **AODA**

In accordance with the Accessibility for Ontarians with Disabilities Act (AODA), McMaster Divinity College (MDC) is committed to supporting a learning environment that is inclusive and accessible to all students, including those with disabilities. Students who require academic accommodations to participate fully in this course must register with Student Accessibility Services (SAS) (<https://sas.mcmaster.ca/>) of McMaster University. SAS will work directly with the MDC Registrar to ensure reasonably appropriate accommodations are in place. Students with accommodations must use the SAS portal to activate the accommodations relevant to each course at the start of each term they are enrolled in. This will generate a notification to course instructors outlining the activated accommodations for the student in their course. Please note that accommodations must be requested in advance to allow sufficient time for implementation. Accommodations will be implemented once the faculty member has been notified. Accommodations are not retroactive and will not be applied to coursework or activities that have already concluded.

### Contact Information:

- **Student Accessibility Services General Inquiries:** [sas@mcmaster.ca](mailto:sas@mcmaster.ca)
- **Roksana Sobota (SAS Representative for MDC):** [sobotar@mcmaster.ca](mailto:sobotar@mcmaster.ca)
- **MDC Registrar:** [mdcreg@mcmaster.ca](mailto:mdcreg@mcmaster.ca)

### **Gender Inclusive Language**

McMaster Divinity College uses inclusive language for human beings in worship services, student written materials, and all its publications. It is expected that inclusive language will be used in chapel 8 services and all MDC assignments. In reference to biblical texts, the integrity of the original expressions and the names of God should be respected, but you will need to use gender-inclusive

language for humans, and you will need to quote from a gender-inclusive version such as, for example, the following: NRSVue (2022), TEV/GNB/GNT (1976), CEV (1995), NLT (1996), NIV (2011), and the CEB (2011).

### ***Bookstore***

All required and recommended books for this class are available from the Hurlburt Family Bookstore located beside the entrance to the Nathaniel H. Parker Memorial Chapel of McMaster Divinity College. To purchase in advance, you may contact the bookstore manager, Bernice Quek, by phone at 416.620.2934 or 416.668.3434 (mobile); or by email at [books@readon.ca](mailto:books@readon.ca). The Hurlburt Family Bookstore also carries other books and merchandise and is open throughout the academic year during posted hours.

### ***Highly Recommended for Online (Asynchronous) Courses***

#### ***Online Etiquette***

It is critical in any MDC class that students show respect for classmates and the instructor. This is even truer in the online environment because many of the non-verbal cues that we use to interpret what a person is communicating to us are not present online (except, perhaps in video posts). Therefore, it is especially critical that we be mindful of how our words will be interpreted by those who are reading them. As the instructor of the course, it is my responsibility to monitor communications to ensure that all students feel comfortable expressing their views in a respectful manner. Most, if not all, courses at MDC are devoted to the interpretation of Scripture. Invariably there will be disagreements; these disagreements must be discussed and negotiated in a respectful manner. This applies to individual and group communications involving the instructor and the others enrolled in the course. The instructor will expect that you will give some thought to your postings. Excessive postings are also frowned upon because these amount to dominating the discussion. Please limit your posts to 200 words or less. If an instructor believes that an individual is dominating the discussion, they may ask that the individual take a step back to allow others to participate more fully in the discussion. In your responses, please try to be clear which point your response refers to. Students who violate these guidelines may be dismissed from class.

#### ***Online Synchronous Course Policy***

##### **Attendance & Participation**

- This course meets live online at the scheduled times. Attendance and active participation are required.
- Join the session on time; late arrivals disrupt the class and may affect your participation grade.
- Sessions may be recorded for review, but recordings do not replace live attendance.

##### **Technology Requirements**

- Ensure you have a reliable internet connection, a device with audio and video capability, and the course platform installed (e.g., Zoom, Teams).
- Test your connection before class.
- Keep your microphone muted unless speaking to reduce background noise.
- Use headphones when possible for better audio quality.

##### **Webcam & Environment**

- Unless otherwise instructed, enable your webcam for the duration of the class session.
- Dress in casual but appropriate attire.
- Minimize distractions in your background. Virtual backgrounds are acceptable if professional.

##### **Netiquette**

- Be respectful and courteous in all interactions.
- Use the “Raise Hand” feature before speaking; avoid interrupting others.

- Keep chat messages on-topic; avoid ALL CAPS, sarcasm, or humor that could be misinterpreted.
- Stay focused—do not multitask during class.

#### Communication

- Check your email and the LMS regularly for updates, schedule changes, and supplementary materials.
- Monitor any additional communication channels used for the course.

#### Accessibility

- This course is committed to providing an inclusive learning environment. If you require accommodations, please follow the instructions in the Student Handbook.
- Live captions and accessible materials are available upon request.

#### Privacy

- Class sessions may be recorded for educational purposes and shared only with enrolled students. Recordings must not be distributed outside the course.
- Respect the privacy of peers: do not share images, voices, or contributions outside the class environment.

#### Academic Integrity & AI Usage

- All work submitted must be your own. Use of generative AI tools (e.g., ChatGPT, Copilot, etc.) is prohibited for all assignments, discussions, and assessments unless explicitly authorized by the instructor.
- Violations of this policy will be treated as academic misconduct under institutional guidelines.

#### ***Absence Due to Illness***

If you must miss class due to an illness, you must contact me as soon as possible to let me know. Likewise, if I should become ill, I will communicate with you via A2L about how we will make up class sessions. Even if much of the course content will be made available via A2L, it would still be a good idea to have a friend take notes for you, if possible.

#### ***Inclement Weather***

If on a class meeting day MDC closes due to inclement weather, I reserve the right to move the lessons and, where possible, class activities for the week to A2L (asynchronous format). This will help to ensure that we stay on target in the course.