

Course Outline: Fall 2021

Introduction to the Bible as Scripture/
Interpret Christian Scripture
BS5110a/RS 2330f

Location: Online

Days & Time: Tuesdays 7:00-8:30pm

Instructor: Dr. N. Meyer

Contact info: nmeyer5@uwo.ca

Office hours: TBD



An introduction to the reception and interpretation of the biblical writings as Scripture in historical and theological perspective.

Recording of Classes

All of the remote learning sessions for this course will be recorded. The data captured during these recordings may include your image, voice recordings, chat logs and personal identifiers (name displayed on the screen). The recordings will be used for educational purposes related to this course, including evaluations. The recordings may be disclosed to other individuals participating in the course for their private or group study purposes. Please contact the instructor if you have any concerns related to session recordings. Participants in this course are not permitted to record the sessions, except where recording is an approved accommodation, or the participant has the prior written permission of the instructor.

Course Description

What is the Bible? Where did it come from? How have people read it? Indeed, how *should* it be read it, and according to whom? Moreover, what is the effect of context—the original, the literary, the reader’s—on its interpretation? Such are the questions that guide this course. In answering them, we will compare two very different practices of reading the Bible. These practices may be called the Confessional and Critical approaches to the Bible, although a great variety within each exists. After an introduction to the crisis of interpretation that emerged in the wake of modern historical criticism, we explore such Critical approaches, surveying the state of knowledge about the Bible in the academy—examining questions about the Bible’s origins, contents, and the cultures which brought it to birth. In the next part, we look back to so-called “Pre-critical” (or Confessional) exegesis, seeking to understand its very different presuppositions and lasting contributions. Finally, we take a second look at modern biblical scholarship, focusing on its rise, character, and reception in communities of faith. Along the way, the interpretation of a wide variety of biblical texts shall be introduced, with a focus on the generative role of context(s) in the interpretation of text.

This course will be delivered online, using both synchronous and asynchronous methods of delivery. It will meet live once a week, while students will view pre-recorded lectures, work through readings on their own, and participate in the class discussion board, at the pace set in the course schedule.

Course Objectives

To introduce students to the methods, conclusions, and major debates characteristic of modern biblical scholarship

To introduce students to practices of reading the Bible as scripture throughout history

To invite students to think critically about the presuppositions that underlie different practices of reading the Bible

To invite students to form their own thoughts about how the Bible should be read and where its meaning lies for communities of faith

Course Outcomes

Students will be able to outline the major periods and some of the major figures in the history of the interpretation of the Bible.

Students will have a basic grasp of the state of scholarship on some of the major questions of, and approaches to, biblical interpretation today, both in the academy and in the church.

Students will be able to make wise and critical use of secondary sources on the Bible.

Students will be able to articulate the fundamental importance of varying contexts in the interpretation of the Bible.

Course Requirements and Evaluation

Live Participation: 15%

Students are asked to participate actively in the weekly live sessions. Some preassigned questions are included in the syllabus, and students should come to class ready to discuss them and ready to raise their own points and questions from the course material.

Weekly Quizzes: 25%

On most weeks, students will complete quizzes on the assigned readings. Ten quizzes will be completed. The intent of these quizzes is to reward students for having paid reasonably close attention to the readings; they are not meant to be overly technical. Quizzes will be hosted on OWL at the beginning of classes.

Discussion Board: 20% (10% original post and 10% responses)

Students will be scheduled to write at least one discussion board post, about 300 words in length (give or take 50 words) in response to a question posed by the instructor. Posts must be made by 5pm on the Friday prior to the Tuesday live meeting.

Moreover, by 12pm Tuesday every student should respond to that post with a minimum 50 word comment. Students should expect to do this weekly.

All posts will be graded for grammar, spelling, and clarity; pertinence to the question raised; originality and sophistication of thought; and for demonstrated ability to engage respectfully and constructively in dialogue with others.

Research Essay: 25% = 20% (essay) + 5% (preliminary statement & bibliography)

Students will choose any text from the Bible and conduct a study of the history of its interpretation, being sure to choose representative figures from a variety of historical periods. They should discuss how these figures go about the task of interpreting their text, paying close attention to the assumptions they make, the methods they employ, the questions they (implicitly or explicitly) ask, and the contexts they privilege. They should, finally, reflect on how the text can be heard as Scripture in the present life of the church, drawing upon insights they may have gleaned from their research, addressing any challenges that present themselves, and reflecting on the contexts that illuminate the text.

The text chosen may be significant for any possible reason: perhaps it involves a thorny question of historicity, of scientific accuracy, of morality, or of continuing authority/normativity; perhaps the text has been the focal point of a lively history of interpretation; perhaps the text has some special relevance to your situation, etc.

Students will submit a *preliminary bibliography* and brief paragraph, defining their text and developing their research question. The bibliography will be sectioned according to the period in which the author wrote. Worth 5% of the total.

Preliminary Bibliography: Due Nov 9th
Essay: Due Dec 7th

Length: 10-12 pages double-spaced, 1-inch margins, 12-pt font
Plus bibliography

Citations: Chicago Style, Notes/Bibliography Method
<https://www.lib.uwo.ca/files/styleguides/ChicagoNotesBibliography.pdf>

Take Home Final Assignment: 15%

Students will complete a cumulative, essay-based, take-home assignment, in which they will be asked to summarize, synthesize, and apply the knowledge they have gained in this course.

Due: December 13th at 10am

Books to Procure

John Barton, *The Bible – The Basics* (London: Routledge, 2010). The e-book is available through the Library Website, [here](#).

Course Schedule

Notes: 1) This class meets once a week, on Tuesdays. Each Tuesday meeting brings a *conclusion* to a module and any work assigned for that module. The First Class/Module 1 will involve a longer live

meeting than usual in order to cover the sort of extra material that students will normally have completed ahead of time. 2) Items marked by an asterisk are uploaded as PDF files in their respective Module Tabs on OWL. 3) “Supplemental” is a potentially growing list of optional readings or other types of sources which the instructor may draw upon and which students may peruse and use for their research and/or as the basis of a post on the discussion board. 4) Remember that at the beginning of most live meetings there will be a quiz on the readings.

Introduce yourself: In “Discussion Board 2/Introductions” you will find a video where I tell you a bit about myself. Please introduce yourself with either a video or a combination of text and picture. Let us know a bit about your background, some random information about your interests (music, movies, books, causes?) and what questions you bring to this class which you hope to be able to explore.

Part 1: The Bible and the Crisis of Interpretation

First Class/Module 1

Introduction: The Crisis of Biblical Interpretation

Join: Sept 14th Live Meeting: 2 hrs.

Lecture: “The Bible in the Modern World & the Crisis of Scriptural Interpretation”

(In this first live meeting, which will be longer than normal, we will conduct general introductions and walk through the course website, including the syllabus; I will also deliver a lecture which will cover in part the material from Barton, ch. 1, “The Bible in the Modern World”—not otherwise assigned in the course schedule. Hereafter, the majority of formal lecture material will be delivered asynchronously.)

Part 2: The Bible in the Academy

Module 2

The Bible as a Book

Read: Barton, “The Nature of the Bible,” pp. 21-47

Bible: Genesis 1-3

**Jubilees* 1-3 (skim chapter 1; ignore footnotes; 3 pgs)

Watch: Recorded Lecture: The Bible as a Book

Ponder: What are some of the interpretive challenges raised by the nature of the Bible as a book? What are some of the theological challenges?

Can you think of specific examples for each?

Discuss: Jubilees, Genesis, and Context (see OWL Forums)

Join: Sept 21st, Live Meeting: 1.5 hrs.

Module 3

Major Genres & Religious Themes

Read: Barton, “Major Genres,” pp. 48-78

Barton, “Religious Themes,” pp. 79-108

*Philo, *On the Creation*, Selections (about 14 pgs)

Watch: Recorded Lecture(s): Genre and Themes

Ponder: What examples can you think of where genre has a major impact on interpretation? What evidence is there, if any, that ancient readers paid any attention to genre? What significance should be attached to this? How would you characterize the development of Israel’s belief in God and the nature of deity?

Discuss: Philo and Genesis 1-3: religion and philosophy (see OWL Forums)

Join: Sept 28th Live Meeting: 1.5 hrs

Module 4 **History and the Social World of the Bible**

- Read: Barton, "The Bible and History," pp. 109-133
 Barton, "The Social World of the Bible," pp. 134-155
 **Apocalypse of Moses*, aka, *Greek Life of Adam and Eve* (7 pgs)
 Carol Meyers, "Eve", n.p. (750 words). Online:
 <http://www.bibleodyssey.org/people/main-articles/eve>
- Watch: [Recorded Lecture: History and Social World of the Bible](#)
- Ponder: How closely is the theology of the Bible tied to historical claims, and how much/many of those claims must be grounded in real events for the theology to work? What do you see as some of the key differences in the social world of the Bible compared to your own? What are some of the key historical and social developments within the world of the Bible, whether explicit or implicit within the text?
- Discuss: Apoc. Moses and the Fate Eve (see OWL Forums)
- Join: [Oct 5th Live Meeting: 1 hrs.](#)

Part 3: The Bible in the History of Interpretation

Module 5 **The Beginnings of Christian Biblical Interpretation**

- Read: *Oskar Skarsaune, "Biblical Interpretation," pp. 647-659
 *Irenaeus, *Demonstration of Apostolic Preaching* (10 pgs)
 *Irenaeus, *Against Heresies*, Excerpts (about 7 pgs)
 Bible: Luke 24:1-53; 1 Cor 15:1-11; Matthew chs. 1-2; 1 Corinthians chs. 9-10; 2 Corinthians ch. 3
- Watch: [Recorded Lecture: Where We've Been, Where We're Goin](#)
 [Recorded Lecture: Earliest Christian Interpretation](#)
- Ponder: What are the presuppositions that make early Christian interpretation "tick", as it were? How is early Christian interpretation both like and unlike the sort of interpretation we see going on in the Bible itself?
- Discuss: The Nature of Interpretation in Irenaeus (see OWL Forums)
- Join: [Oct 12th Live Meeting: 1.5 hrs.](#)
- Supplemental: Robin M. Jensen, "Early Christian Visual Art as Biblical Interpretation": <https://www-oxfordhandbooks-com.proxy1.lib.uwo.ca/view/10.1093/oxfordhb/9780198718390.001.0001/oxfordhb-9780198718390-e-21?rskey=54behI&result=4>

Module 6 **Ancient Readers, More Early Exemplars**

- Read: *Oskar Skarsaune, "Biblical Interpretation," pp. 658-663
 *Origen, *Philocalia*, Selections (about 22 pgs)
 *Diodore, *Commentary on the Psalms*, Selections 1 & 2 (11 pgs)
 Bible: Galatians ch. 4
- Watch: [Recorded Lecture: Alexandria and Antioch](#)
- Ponder: In Galatians Paul is trying to prevent his Gentile (i.e., non-Jewish) converts from being circumcised. Having read the "allegory" in Galatians 4:21-31, do you think Paul is merely drawing an illustration or do you think he finds some warrant within the text for his surprising interpretation, in which he claims that those who receive the Spirit apart from circumcision are the true offspring of Sarah (matriarch of ethnic Israel!), what he calls the "children of promise"? Or, more straightforwardly, how important is it for interpretation to

be grounded in the plain sense of a text, as determined by historical context?

Discuss: Alexandria and Antioch: Schools of Interpretation (see OWL Forums)

Join: Oct 19th, Live Meeting: 1.5 hrs.

Supplemental: *Origin, "Homily on Genesis 1," Selections (20 pgs)

*Theodoret, *Questions*, Selections on Gen 1-3 (15 pgs)

Module 7

Ancient Readers, Augustine to Aquinas/Medieval Developments

Read: *Oskar Skarsaune, "Biblical Interpretation," pp. 663-666

*Augustine, *On Christian Teaching*, Excerpts (9 pgs)

*Aquinas, *Summa*, "Senses of Scripture" (2 pgs)

*Nicholas of Lyra, Yarchin Selections (12 pgs)

Bible: Song of Songs chapter 1

Watch: Recorded Lecture: Medieval Period Developments

Ponder: What do you make of Augustine's prioritization of "love" as an interpretive principle? Try to state in your own words Aquinas's argument in favour of the possibility that a text may have multiple meanings. What is gained and what might be lost if the Song of Songs is subjected to a "spiritualizing" or allegorical interpretation, e.g., one in which it is understood to depict the love shared between God/Christ and the Church?

Discuss: The Signs and Senses of Scripture: Augustine to Aquinas (and Nicholas) (see OWL Forums)

Join: Oct 26th, Live Meeting: 1.5 hrs.

Supplemental: *Augustine, *City of God*, Selections on Gen 1-3 (10 pgs)

*Teresa of Avila, *Meditations on the Song of Songs* (7 pgs)

John Harkins, "Medieval Latin Reception" (14pgs): [https://www-oxfordhandbooks-](https://www-oxfordhandbooks-com.proxy1.lib.uwo.ca/view/10.1093/oxfordhb/9780198718390.001.0001/oxfordhb-9780198718390-e-43?rskey=KaUyJS&result=1)

[com.proxy1.lib.uwo.ca/view/10.1093/oxfordhb/9780198718390.001.0001/oxfordhb-9780198718390-e-43?rskey=KaUyJS&result=1](https://www-oxfordhandbooks-com.proxy1.lib.uwo.ca/view/10.1093/oxfordhb/9780198718390.001.0001/oxfordhb-9780198718390-e-43?rskey=KaUyJS&result=1)

[com.proxy1.lib.uwo.ca/view/10.1093/oxfordhb/9780198718390.001.0001/oxfordhb-9780198718390-e-43?rskey=KaUyJS&result=1](https://www-oxfordhandbooks-com.proxy1.lib.uwo.ca/view/10.1093/oxfordhb/9780198718390.001.0001/oxfordhb-9780198718390-e-43?rskey=KaUyJS&result=1)

Mary Cunningham, "Byzantine Reception" (14pgs): [https://www-](https://www-oxfordhandbooks-com.proxy1.lib.uwo.ca/view/10.1093/oxfordhb/9780198718390.001.0001/oxfordhb-9780198718390-e-44?rskey=XUhcHN&result=1)

[oxfordhandbooks-](https://www-oxfordhandbooks-com.proxy1.lib.uwo.ca/view/10.1093/oxfordhb/9780198718390.001.0001/oxfordhb-9780198718390-e-44?rskey=XUhcHN&result=1)

[com.proxy1.lib.uwo.ca/view/10.1093/oxfordhb/9780198718390.001.0001/oxfordhb-9780198718390-e-44?rskey=XUhcHN&result=1](https://www-oxfordhandbooks-com.proxy1.lib.uwo.ca/view/10.1093/oxfordhb/9780198718390.001.0001/oxfordhb-9780198718390-e-44?rskey=XUhcHN&result=1)

Part 4: The Rise and Reception of Historical Criticism

Week 8

Reading Week

Module 8

Scripture in the Reformation and Scientific Revolution

Read: *Luther, Prefaces (12 pgs)

*Luther, *Commentary on Genesis*, Selections (26 pgs – not on quiz)

*Galileo, "Letter to the Grand Duchess of Tuscany"

(read lines 210-587, 9 pgs)

Watch: Recorded Lecture: The Stresses of the Literal Sense

Ponder: Luther encounters apparent "scientific" errors in Genesis as he is writing his commentary, but he says, in effect, "if Moses says it, I

believe it!” How would Galileo respond? How do *you* respond? Can you see any weaknesses in Galileo’s very compelling arguments?
Discuss: Sea Changes and the Interpretation of the Bible: Luther and Galileo (see OWL Forums)
Join: Nov 9th, Live Meeting 1.5 hrs.

Supplemental: *Teresa of Avila, *Meditations on the Song of Songs* (7 pgs)
Esther Chung-Kim, “Reception in the Renaissance and Reformation” (14 pgs): <https://www-oxfordhandbooks-com.proxy1.lib.uwo.ca/view/10.1093/oxfordhb/9780198718390.001.0001/oxfordhb-9780198718390-e-45?rskey=DGQO5P&result=1>

Module 9

The Rise and Techniques of Historical Criticism

Read: Barton, “Biblical Interpretation Today,” pp. 156-164
*Baruch Spinoza, “Of the Interpretation of Scripture” & “Of the Authorship of the Pentateuch” (30 pgs)
Shawna Dolansky, “A Goddess in the Garden?” n.p. 500 words.
Online:

<http://www.bibleodyssey.org/en/people/related-articles/goddess-in-the-garden>

Watch: Recorded Lecture: The Rise and Mode Historical Criticism

Ponder: For Spinoza, Scripture has a divine origin: but when he uses this description, of what specifically is he speaking? What do you see as key developments and breaks with the past in Spinoza’s treatment of biblical interpretation? The approaches to interpretation Barton summarizes are in many ways the fruit of the changes spearheaded by Spinoza: can you describe how this might be so?

Discuss: An Enlightened Reader? Spinoza and the Bible

Join: Nov 16th, Live Meeting, 1.5 hrs.

Supplemental: *W. H. Bennet, *Genesis*, New Century Bible, Selections
*Ernst Troeltsch, On the Historical and Dogmatic Methods (pgs. 1-7)

Module 10

Biblical Interpretation Today: Theological Exegesis

Read: Barton, “Biblical Interpretation Today,” pp. 164-177
*Rudolf Bultmann, “Demythologizing,” Part 1 (14 pgs; Part 2 is not on quiz)
*Karl Barth, “Questions, Insights, and Vistas” (17 pgs)

Watch: Recorded Lecture: Beyond Historical Criticism?

Ponder: Not only Bultmann, but also Barth accepts many of the current conclusions of historical criticism: what specific examples of this can you detect in Barth? What weakness do you detect in the viewpoints of each? What lasting contributions for theological exegesis do you glean from these thinkers?

Discuss: Historical Criticism and Theological Reading in Barth and Bultmann (see OWL Forums)

Join: Nov 23rd, Live Meeting, 1.5 hrs.

Supplemental: *John Goldindgay, *Daniel*, WBC excerpt: When Prophecy Fails

*Ben Meyer, *Aims of Jesus*, excerpt, When Prophecy Fails
 The 39 Articles of Religion. Online:
http://anglicansonline.org/basics/thirty-nine_articles.html
 Pontifical Biblical Commission, “The Interpretation of the Bible in
 the Church.” Online:
http://www.catholic-resources.org/ChurchDocs/PBC_Interp-FullText.htm

Module 11

Biblical Interpretation Today: Socially Oriented Readings

Read: *Carol Newsom, et al. ed., *Women’s Bible Commentary*, Selections (19 pgs)
 *Love Sechrest, “African American Biblical Interpretation” (17 pgs)
 Bible: Luke 9:51-10:24, The Good Samaritan
 Watch: Recorded Lecture: Socially Oriented Readings
 Ponder: Perspective matters: explain. What happens when a reading of the Bible seems to legitimate what is commonly regarded as socially problematic? Do we need to look for a better interpretation of the Bible in such cases? How is theology and right-living related to biblical exegesis?
 Discuss: The Challenges of Socially Oriented Readings
 Join: Nov 30th, Live Meeting, 1.5 hrs.

Module 12

Wrapping Up

Read: *Gary Anderson, “Was Adam Jewish? Was Eve Mary?” (20 pgs)
 Ponder: If historical criticism and the methods which assume its validity and which arose in its wake have contributed enormously to the elucidation of the Bible (and most would say so), where does that leave the interpretive modes and insights of antiquity and the middle-ages? Are they any more than an historical curiosity?
 Discuss: The Impasse Once More: A Continuing Place for Traditional Readings? (see OWL Forums)
 Join: Dec 7th, Live Meeting

Additional Statements:

1. Statement on Use of Electronic Devices during Class and in Tests and Exams

It is particularly important in an online setting that students respect the classroom environment and refrain from inappropriate or distracting use of technology. It is also important that students exercise the highest levels of integrity during tests and exams, completing these within the limits established by the instructor.

2. Statement on Academic Offences: Scholastic offences are taken seriously and students are directed to read the appropriate policy, specifically, the definition of what constitutes a Scholastic Offence, at the following web site:

https://westerncalendar.uwo.ca/PolicyPages.cfm?Command=showCategory&PolicyCategoryID=1&SelectedCalendar=Live&ArchiveID=#Page_20.

3. Plagiarism-detecting Software/Computer Marking:

A) All required papers may be subject to submission for textual similarity review to the commercial plagiarism detection software under license to the University for the detection

of plagiarism. All papers submitted for such checking will be included as source documents in the reference database for the purpose of detecting plagiarism of papers subsequently submitted to the system. Use of the service is subject to the licensing agreement, currently between The University of Western Ontario and Turnitin.com (<http://www.turnitin.com>).

B) Computer-marked multiple-choice tests and/or exams may be subject to submission for similarity review by software that will check for unusual coincidences in answer patterns that may indicate cheating.

4. Support Services:

- Huron's Faculty of Theology, Office of the Dean: <http://www.huronuc.on.ca> > Theology
- Faculty of Theology office: srice@uwo.ca
- Bachelor's Academic Advising at Huron: <https://huronatwestern.ca/student-life/student-services/academic-advising/>
- Huron's Writing Skills Centre: <https://huronatwestern.ca/library/writing-services/>
- Mental Health@Western: <http://www.uwo.ca/uwocom/mentalhealth/> Students who are in emotional/mental distress should refer to this website for a complete list of options about how to obtain help.
- **Student Accessibility Services:**
http://academicsupport.uwo.ca/accessible_education/index.html
Western is committed to achieving barrier-free accessibility for all its members, including graduate students. As part of this commitment, Western provides a variety of services devoted to promoting, advocating, and accommodating persons with disabilities in their respective graduate program.

Students with disabilities (for example, chronic illnesses, mental health conditions, mobility impairments) are encouraged to register with Student Accessibility Services, a confidential service designed to support graduate and undergraduate students through their academic program. With the appropriate documentation, the student will work with both SAS and their faculty (normally their Dean and/or Course instructor) to ensure that appropriate academic accommodations to program requirements are arranged.

- Services provided by Western University Student Council: <http://westernusc.ca/your-services/>

5. Academic Accommodation for Absences:

Types of Accommodation and how to use them:

https://registrar.uwo.ca/academics/academic_considerations/index.html

Student Medical Certificate can be found here, if required:

https://www.uwo.ca/univsec/pdf/academic_policies/appeals/medicalform.pdf

Students who experience an extenuating circumstance (illness, injury, or other extenuating circumstance) sufficiently significant to temporarily render them unable to meet academic requirements may submit a request for academic consideration through the following routes:

- i. **Submitting a Self-Reported Absence form** provided that the conditions for submission are Met (see below);
- ii. **For medical absences, submitting a Student Medical Certificate (SMC)**, signed by a licensed medical or mental health practitioner in order to be eligible for Academic Consideration (for instance, when a Self-Report is not possible: any assignment worth more than 30%, final exams, or December mid-terms during exam schedule); or
- iii. **For non-medical absences**, submitting appropriate documentation (e.g., obituary, police report, accident report, court order, etc.) to Academic Counselling in their Faculty of registration in order to be eligible for academic consideration. Students are encouraged to contact their Academic Counselling unit to clarify what documentation is appropriate.

Any documentation required must be submitted by the student directly to your Faculty's Dean's office (or academic counselor), and not to the instructor. For students of the Faculty of Theology, all such documentation must be submitted to theology@huron.uwo.ca. It will be the Dean's office that will determine if accommodation is warranted.

Further Details about Requests for Academic Consideration Self-Reported Absence Form

Report through student.uwo.ca.

The full Policy on Academic Consideration for student absences is available at:
https://www.uwo.ca/univsec/pdf/academic_policies/appeals/Academic_Consideration_for_absences.pdf.

Students who experience an unexpected illness or injury or an extenuating circumstance (48 hours or less) that is sufficiently severe to temporarily render them unable to meet academic requirements (e.g., attending lectures or labs, writing tests or midterm exams, completing and submitting assignments, participating in presentations) should self-declare using the online Self-Reported Absence portal. This option should be used in situations where the student expects to resume academic responsibilities within 48 hours or less.

The following conditions are in place for self-reporting of medical or extenuating circumstances:

- a. students will be allowed a maximum of two self-reported absences between September and April and one self-reported absence between May and August
- b. any absences in excess of the number designated in clause a above, regardless of duration, will require students to present a Student Medical Certificate (SMC), signed by a licensed medical or mental health practitioner, detailing the duration and severity of illness, or appropriate documentation supporting extenuating circumstances to the Academic

Counselling unit in their Faculty of registration no later than two business days after the date specified for resuming responsibilities.

- c. The duration of the excused absence will be for a maximum of 48 hours from the time the Self-Reported Absence form is completed through the online portal, or from 8:30 am the following morning if the form is submitted after 4:30 pm;
- d. The duration of the excused absence will terminate prior to the end of the 48-hour period should the student undertake significant academic responsibilities (write a test, submit a paper) during that time;
- e. The duration of an excused absence will terminate at 8:30 am on the day following the last day of classes each semester regardless of how many days of absence have elapsed;
- f. Self-reported absences will not be allowed for scheduled final examinations; for midterm examinations scheduled during the December examination period; or for final lab examinations scheduled during the final week of term;
- g. Self-reporting may not be used for assessments (e.g. midterm exams, tests, reports, presentations, or essays) worth more than 30% of any given course.
- h. students must be in touch with their instructors no later than 24 hours after the end of the period covered by the Self-Reported Absence form, to clarify how they will be expected to fulfil the academic expectations they may have missed during the absence