

Conrad Grebel University College  
University of Waterloo

**TS 600 – THINKING THEOLOGICALLY**

Fall 2022

Class time: Thursdays, 9:00 a.m.–11:50 a.m.  
Location: Room 2201

Instructor: Dr. Jeremy Bergen (he/him)

Email: [jbergen@uwaterloo.ca](mailto:jbergen@uwaterloo.ca) (preferred) or phone: 519-885-0220 ext. 24234

Office: Room 2122

Office hours: Thursdays, 2:30-3:30 p.m. and by appointment for an in-person or Zoom meeting. I expect to be on campus on during regular business hours Tuesday-Friday and am available to meet in-person on those days. If my door is open or ajar, feel free to see me without an appointment. However, if you need more than a few minutes, it is best to make an appointment.

**Land acknowledgement**

*We acknowledge that we are living and working on the traditional territory of the Attawandaron (also known as Neutral), Anishinaabe and Haudenosaunee peoples. The University of Waterloo is situated on the Haldimand Tract, the land promised to the Six Nations that includes six miles on each side of the Grand River.*

This acknowledgement calls for an understanding of the history of this particular place, the dispossession of land, and policies that sought to destroy Indigenous cultures and communities. The Indigenous perspectives with which we will engage in this course, primarily through readings, are just one place to engage with this ongoing work.

**Course Description**

This course is an advanced introduction to the main themes in theology, with attention to the nature of theological argumentation. Topics may include Trinity, creation, theological anthropology, Jesus Christ, ecclesiology, other religions, eschatology, Anabaptist-Mennonite theology, political theology, modernity/postmodernity, and the vocation of the theologian.

**Overview**

Theology is not simply the sum of what Christians believe, but the dynamic interactions among actual beliefs, the foundational sources of Christian faith, and ever-changing contemporary circumstances. As an advanced introduction, this course therefore attends to theology as both content and practice. Regarding content, we will survey the traditional themes of systematic theology such as God, creation, Jesus Christ, sin, salvation, church, eschatology, etc., and read several brief works of constructive theology. As a practice, theology entails learning a language and participating in various ongoing conversations about the normative character and content of the faith. Theology engages with biblical studies, church history, philosophy, practical theology, experiences in ministry, “ordinary theologians,” and other disciplines of knowledge.

In our study of additional books and articles, we give particular attention to how theological arguments are made, especially the sources, norms and methods employed, as well as the contexts from which the arguments have arisen and to which they are addressed. Assignments are designed to develop a variety of skills necessary for “thinking theologically.”

## Course Objectives

- to survey the traditional themes of Christian theology and to engage in the historical and contemporary debates that have occupied theologians and critics (relates to [MTS Program Objectives](#) 2, 3, 4)
- to read theological texts carefully and critically (3, 4)
- to situate theological arguments in concrete communities of interpretation, attentive to persons thereby included or excluded (4, 5, 6)
- to become self-aware of one's own contexts and commitments as a theologian (6, 7)
- to make connections between theology as a specialized discourse of church and academy, and the faith lives of ordinary Christians (Applied Studies objective 3)
- to develop various modes of written theological communication, including those of personal reflection, integration, exposition, argumentation, research, and group discussion (1, 3)
- to develop skills in theological research (3, 8)

## Course format, access, and culture

In this course, we want to make the most of the fact that we will be together in person. Class time will be used primarily for large and small group discussions of the readings and other interactive activities. I will do very little lecturing. Rather, I plan to record short video lectures every week which you can watch (and rewatch) when convenient. I will use LEARN to outline the order of activities before and after each class meeting. It will typically be: watch a short video, do the required readings, attend class to discuss the readings and lecture.

I recognize that the Covid-19 pandemic remains an unpredictable reality. We will need to adjust to any guidelines or regulations [determined by the university](#). It is possible that there will be more absences from class for illness than would have been the case pre-pandemic. And of course there is a chance that we may need to switch to an online format in which case we will have weekly zoom meetings. There may well be diverse views and practices about masking, for example, which the university is not requiring but [strongly encouraging](#) (as of late August). We will all need to be generous and flexible with one another, and I commit to this myself. Please find the help and support you need, and let me know if there are ways I can assist.

The perspectives that each person brings because of their race, ethnic identity, class, age, gender, sex, religious commitments, ability, culture, and origins (and other dimensions) all contribute to the rich theological dialogue we seek to foster. We are committed to examining issues of power, privilege, oppression, and abuse in our program, and to seek the peace and justice within the classroom and beyond. Since the church has long discriminated against LGBTQ+ people, I seek to the advance the public, intentional and explicit welcoming of people with diverse genders and sexual orientations. The MTS program strives to create leaders who will advocate for justice and inclusion of all God's people in the church and our world. This is difficult work to which I invite your commitment.

## Required Texts

- William C. Placher, ed., *Essentials of Christian Theology* (Louisville: Westminster John Knox Press, 2003). This is also available as an ebook from the UW library. However, those who prefer to read a hard copy and/or wish to have such a book for reference in the future are advised to purchase it.
- R. Kendall Soulen, *The God of Israel and Christian Theology* (Minneapolis: Fortress Press, 1996).

- TS 600 Courseware Reader. This is only available from the UW Bookstore. It may be purchased online and shipped directly to you.

These books have also been ordered through the UW Bookstore. Students may also purchase the Placher and Soulen books through local or online booksellers.

You may wish to purchase a theological dictionary. There are many options out there, including

- Justo L. González, *Essential Theological Terms* (Louisville: Westminster John Knox Press, 2005).
- Stanley Grenz et al., *Pocket Dictionary of Theological Terms* (Downers Grove, IL: InterVarsity Press, 2006).

The following book is strongly recommended (and not very expensive.) It will be of use throughout your study in the TS program:

- Kate L. Turabian, et al., *A Manual for Writers of Research Papers, Theses, and Dissertations, Ninth Edition: Chicago Style for Students and Researchers* (Chicago: University of Chicago Press, 2018).

### **Course Requirements** (summary):

1. Engaged participation (value: 7%)
2. Contexts and commitments paper, due 9 a.m., September 22 (value: 10%)
3. Article summary and critical reflection paper, due 9 a.m., October 6 or earlier (value: 10%)
4. Chicago style notes/bibliography exercise, due 9 a.m., October 20 (value: 3%)
5. Research exercise, due 9 a.m., October 27 (value: 15%)
6. Ordinary theology assignment, due 9 a.m., November 10 (value: 20%)
7. Research paper, due 9 a.m., December 12 (value: 35%)

### **Course requirements** (descriptions):

*1. Engaged participation in class.* All students are expected to attend every class session, complete all required readings on schedule and engage in informed, critical, balanced (in the sense of not speaking too little or too much) and sensitive ways with the instructor and other students. If you must be absent, please let me know in advance. Students who miss two or more classes, for whatever reason, may be expected to do additional writing.

*2. Context and commitment paper,* around 5-6 pages, double-spaced, due 9 a.m. September 22. Write a personal paper in which you reflect on your own place in the religious/Christian landscape. Include a discussion of your basic spiritual questions, convictions, and doubts; your economic, social, racial/ethnic, and gendered location; any life-events, experiences or influences which may shape your approach to doing theology. You do not need to disclose any personal information which you are not comfortable sharing, but anything you do disclose will be held in confidence. Some examples of “context and commitment” statements, by prominent theologians, are available under “Content” and then “Assignments.” The mark for the assignment will be based on critical engagement and quality of writing.

*3. Article summary and critical reflection paper on one article,* 6 pages, double-spaced. Two-thirds of the paper should be a summary of the article. Focus on the big picture—the thesis and the argument that supports and develops the thesis. One-third should be critical reflection. (I recommend structuring your paper this way—first summary and then reflection—and make the distinction clear.) Critical reflection is not primarily a report on whether or not you “like” the paper or agree or disagree with it. Central to the task of criticism is the capacity to consider an argument from different perspectives—in the first instance, from the author’s perspective. If you do disagree with some aspect of the article, it is important that you first demonstrate a genuine

understanding of the argument and author's intentions, and that you not respond to a "straw man." Critical engagement also imagines how an article might be read by individuals with very different experiences and perspectives. Criticism might involve analysis of what is distinctive or important in the argument, or of possible implications of the argument. It might involve explaining that the author makes a problematic claim, fails to consider relevant evidence, or fails to anticipate important objections. If you are in substantial agreement with an article, critical engagement might entail extending the argument in some way, perhaps developing implications the author did not discuss or by responding to potential objections. While I want to know what you think, and you should be mindful of your own contexts and commitments, this is not primarily an exercise of "personal" response. You are practicing the skill of entering into a scholarly conversation. Finally, it is usually better to develop one or two critical observations rather than itemize and deal superficially with many points.

The following articles may be selected: Cobb, Cunningham, McFague, Jones, Williamson, Jenson, Van Dyk, Kwok ("Searching for Wisdom"; "Engendering Christ"), Cheng, Guth, De La Torre, Cone. Note that the chapters by Cheng, De La Torre, and Cone are from books by these authors and were not designed to stand fully on their own. *The paper is due by the class meeting in which the article is being discussed*, and by 9 a.m., October 6 at the latest.

4. *Chicago style notes/bibliography exercise*, due at 9 a.m., October 20.

Provide full and correct information for footnotes *and* bibliography (list of works cited) of the following. You may choose any *theological* sources. The [UW Library TS Subject Guide](#), under "Citing and Writing," has links to quick guides for Chicago Style. Consult the Research Paper Guidelines for this course for discussion about citing sources you find online.

In your submission, you should include:

- Two different single author books.
- Two different academic journal articles.
- Two different chapters in edited books.
- One article from a popular magazine (such as *Sojourners*, *Christianity Today*, or *The Canadian Mennonite*)
- One article from an open access online journal (such as *The Other Journal* or *Anabaptist Witness*)

Do not use a book, article, or chapter, that is required reading in this or another course. Rather, search out books, articles, and chapters on your own. Here is the basic form to follow:

Notes [these can be in any order, and you can select a random page that you are making reference to, though it should be to an actual page or pages in the source]:

Andrew Sung Park, *Triune Atonement: Christ's Healing for Sinners, Victims and the Whole Creation* (Louisville, KY: Westminster John Knox Press, 2009), 47.

Oliver D. Crisp, "Moral Exemplarism and Atonement," *Scottish Journal of Theology* 73, no. 2 (2020): 141-142.

List of Works Cited [alphabetical order]:

Crisp, Oliver D. "Moral Exemplarism and Atonement." *Scottish Journal of Theology* 73, no. 2 (2020): 137-149.

Park, Andrew Sung. *Triune Atonement: Christ's Healing for Sinners, Victims and the Whole Creation*. Louisville, KY: Westminster John Knox Press, 2009.

This exercise is worth only 3%, but after the 3rd mistake, 1/2% will be deducted for each subsequent error.

5. *Research exercise*, due at 9 a.m., October 27. Generate a bibliography of 10 to 12 entries, most of which will be scholarly books and articles (one or two may be “popular” works, but should be indicated as such). You may need to find and briefly scan twice as many or more resources in order to determine which are the most important. You do not need to read the sources you list, but you will need to scan them in order to assess their value. The key to this exercise is getting to the *core* of the scholarly debate on a particular topic. Explain in a sentence or two after each entry what the text is about and why it is important to include. You do not need to summarize the content of the sources. Your sources must be listed in proper Chicago style.

In addition to the bibliography, write 2-3 pages in which you 1) briefly describe how you went about locating resources, 2) reflect on your process of research including what you may have decided to exclude, any barriers or problems you encountered, etc., 3) identify what you take to be the core, or “state of the question,” of your topic, and 4) identify several possible directions that a research paper on this topic might take. You will see in the “Assignments and resources” section of LEARN an example of this assignment.

The following are possible topics of this assignment (others are possible but you must check with me):

- Reinhold Niebuhr’s understanding of sin
- The doctrine of the communion of saints
- God in Black theology
- Marcella Althaus-Reid on queer theology
- Atonement and violence
- Apostolicity as a mark of the church
- The “state” in Mennonite peace theology
- Gendered language for God
- The Catholic-Lutheran agreement on “The Joint Declaration on the Doctrine of Justification”
- The Holy Spirit within the science and theology debate
- Climate change and theology
- Collective forgiveness
- Original sin and evolution
- Jürgen Moltmann on the suffering of God
- Gustavo Gutierrez on method in liberation theology
- Believers baptism
- Theology and cognitive disability
- Theologies of social/political reconciliation
- Womanist critique of feminist theology
- Creation *ex nihilo*
- Shelly Rambo on theology and trauma
- Jesus as theme in Muslim-Christian dialogue
- Theology and mental illness
- Christus victor model of atonement
- Jesus Christ as judge
- A theology of migration

- A theology of the Sabbath
- Amos Yong on Pentecostal hermeneutics
- William Cavanaugh on religious violence
- Theological critique of empire
- Theology and the visual arts
- Dalit liberation theology
- Gavin D’Costa on Christianity and other religions
- Open theism
- *Missio dei* as mission paradigm
- Theological anthropology in queer theology
- N.T. Wright on the relationship of heaven and resurrection
- A theology of animals
- Theology and digital culture
- Theology of joy
- Messianic Jews
- Robert Jenson on God as story

6. *Ordinary theology assignment*, 6-7 pages, due at 9 a.m., November 10.

The purpose of this assignment is to engage in an intentional conversation or “interview” with someone who does not have formal academic training in theology. The conversation could be with someone you know well, or with an acquaintance. Be sure to explain the nature of the assignment and obtain the consent to the interviewee. Neither the conversation nor the written reflection on the conversation should be critical of the faith of the interviewee. Listening attentively is much more important than responding, let alone “correcting.” The conversation should aim to uncover a point of “ordinary” theological dissonance as a potential constructive resource for renewed theological thinking. I strongly encourage you to select someone who identifies with Christianity, at least broadly speaking. I would also encourage you to focus on one topic (i.e. one area of dissonance) even if that person may identify several.

The primary prompt for the conversation or interview (about which you may want to alert your interviewee in advance) is this: Identify a point of dissonance between what you (the interviewee) believe and what you take to be the primary or dominant theological position on the issue. It is assumed here that the interviewee is *aware* of the dissonance or has a *perception* that dissonance may be present.

(It might be around the divinity of Jesus Christ, the “mechanics” of atonement, the theological significance of non-Christian religions, what does or does not happen at the Lord’s Supper, the belief in heaven, or hell, or a particular practice of worship. It may be a disconnect between theology/theory and practice. It may also be around an ethical issue. While a strong distinction between theology and ethics is problematic, it is the case that this course does not have a primary focus on ethics, and as *you* reflect on a conversation about ethics, make explicit connections to themes in theology. The essays by Williamson and McFague are two examples of how this might be done).

In your conversation, probe the dynamics of this dissonance. You may wish to ask the interviewee some of the following questions:

- Did it emerge at a particular point in time? Under what circumstances? Was there a precipitating event or experience?
- What do you (the interviewee) take to be the implications of the dissonance?

- How would you describe the “source” of the dissonance (a truth of experience, inconsistency with an understanding of the witness of Scripture, etc. There might be an expectation that the answer simply be “the Bible” – but press for specifics – the Bible as so-and-so preached it, the way my mother used to tell certain stories about Jesus, etc.)
- Does this dissonance affect other beliefs?
- Is this particular dissonance troubling for you? Why? How?
- How do you make sense of it in your own life of faith?
- What about the dominant theological position—what do you understand that to be? How have you experienced its dominant character? Why is that dominant position held in your faith community?

Don’t be too concerned about covering a series of questions. Rather, focus on having a wide-ranging conversation that probes the dissonance from a variety of perspectives.

The paper you will write will be primarily (perhaps 2/3) a description of this conversation. There should also be a more reflective part (around 1/3) of the paper in which you add your own perspective. For this part, consider the some of the following:

- What do *you* think is at stake in the theological dissonance identified?
- How does the fact that an “ordinary theologian” expresses this dissonance present a challenge and an opportunity for theology? Again, the point is not to criticize the theological position of your interviewee, or seek to correct it, nor is it necessarily to simply laud it or accept it at face value. Rather, wrestle with how the very fact that this position exists is an occasion for creative theologizing.
- What is the value of this exercise? What are the dangers or drawbacks?

You are welcome to draw on the readings you have already done for this course—Healy and chapters from Placher book, including those not assigned, may be especially helpful—but this is not a research paper and no additional reading is required.

*7. Research paper on a theme arising from the course*, around 12-13 pages in length, double-spaced (see separate handout in “Assignments” section for further details and advice), due at 9 a.m., Monday, December 12. Key features of this assignment are: additional reading, development and defense of a particular thesis, critical engagement, effective writing. You may select the topic that you developed for the research exercise, or a different topic. A provisional statement of the thesis, how you intend to argue for the thesis, and a working bibliography is due Friday November 18, but you are welcome to submit it much earlier than that (*submit by email, which is how I will respond to it*).

Further notes about all assignments:

- All written assignments will be submitted online, through the “Dropbox” in LEARN.
- Assignment should be in PDF or MS Word formats, and *not* a link to Google Doc. Assignments will be returned in the same format as they were received, with comments added.
- Assignment length is important—papers shouldn’t be too short or too long. It’s fine if it is +/- 15% of the page length guidelines. Check with me before submitting a paper that is longer than this.
- Citation of sources *must* be Chicago Style (Turabian), footnote/bibliography format. See the [Theological Studies subject guide](#) on UW library website for more details.
- Use inclusive language (e.g. humankind rather than mankind) when referring to people. This is a requirement, not a suggestion.
- Add page numbers.
- Proofread your papers.

- Late submission of any assignment will be penalized 3% per calendar day if other arrangements have not been made.

### **Weekly outline and required readings**

**Week 1 – Sept 8** – Introduction to the course and to theology

Nicholas M. Healy, “What is Systematic Theology?” *International Journal of Systematic Theology* 11 (2009): 24-39.

**Week 2 – Sept 15** – Modernity; God, Trinity

Placher, “What Do We Mean by ‘God’? The Doctrine of God”

Introduction, John B. Cobb, Jr., David S. Cunningham, 51-92.

Stanley J. Grenz and Roger E. Olson, “Enlightenment” in *20<sup>th</sup> Century Theology* (Downers Grove, IL: IVP Academic, 1992), 15-23.

**Week 3 – Sept 22** – Creation and providence; Theological anthropology and sin

Placher, “Is God in Charge? Creation and Providence”

Introduction, Sallie McFague, Kathryn Tanner, 93-131.

Placher, “What’s Wrong with Us? Human Nature and Human Sin”

Introduction, Serene Jones, Clark M. Williamson, 133-181.

*Context and commitment paper due*

**Week 4 – Sept 29** – Research and writing seminar; new voices in theology;

Kwok, Pui-lan, “Searching for Wisdom: Sources of Postcolonial Feminist Theologies,” in *Postcolonial Imagination & Feminist Theology* (Louisville: Westminster John Knox Press, 2005), 52-76.

Luis Rivera-Pagán, “God the Liberator: Theology, History, and Politics,” in *Our Own Voices: Latino/a Renditions of Theology*, ed. Benjamín Valentín (Maryknoll, NY: Orbis Books, 2010), 1-20.

Susannah Cornwall, “Constructive Theological Perspectives: What is Queer Theology?” in *Queer Theologies: Becoming the Queer Body of Christ*, ed. Stefanie Knauss and Carlos Mendoza-Álvarez (London: SCM Press, 2019), 22-32.

Patrick S. Cheng, “An Alternative: The Christ-Centred Model of Sin and Grace,” in *From Sin to Amazing Grace: Discovering the Queer Christ* (New York: Seabury, 2012), 53-65.

Karen V. Guth, “Moral Injury and the Ethics of Teaching Tainted Legacies,” *Teaching Theology & Religion* 21 (2018): 197-209.

**Week 5 – Oct 6** – Jesus Christ

Placher, “How Does Jesus Make a Difference? The Person and Work of Jesus Christ”

Introduction, Robert W. Jenson, Leanne Van Dyk, 183-220.

Karl Barth, “Jesus Christ,” in *Dogmatics in Outline* (New York: Harper, 1959), 65-71.

Miguel De La Torre, “Introduction: Jesus or Jesús,” in *The Politics of Jesús: A Hispanic Political Theology* (Lanham, MD: Rowman & Littlefield, 2015), 1-19, notes 179-181.

Kwok, Pui-lan, “Engendering Christ,” in *Toward a New Heaven and a New Earth*, ed. Fernando Segovia (Maryknoll, NY: Orbis Books, 2003), 300-313.

James H. Cone, “Legacies of the Cross and the Lynching Trees,” in *The Cross and the Lynching Tree* (Maryknoll, NY: Orbis Books, 2011), 152-166, notes 195-196.

*Article summary and critical reflection paper due (or earlier)*

[Reading week – no meeting October 13]

**Week 6 – Oct 20** – Religious pluralism; Eschatology

Placher, “What About *Them*? Christians and Non-Christians”

Introduction, Paul F. Knitter, J.A. DiNoia, 297-328.

Placher, “Where Are We Going? Eschatology”

Introduction, Richard J. Mouw, Ted Peters, 329-365.

*Chicago style notes/bibliography exercise due*

**Week 7 – Oct 27** – Church and churches

World Council of Churches, *The Church: Towards a Common Vision* (Geneva: Faith and Order Commission/World Council of Churches, 2012).

Jeremy M. Bergen, “The Ecumenical Vocation of Anabaptist Theology,” in *Recovering from the Anabaptist Vision: New Essays in Anabaptist Identity and Theological Method*, ed.

Laura Schmidt Roberts, Paul Martens, and Myron Penner (New York: Bloomsbury T&T Clark, 2020), 103-126.

Jerry Pillay, “COVID-19 Shows the Need to Make Church More Flexible,” *Transformation* 37, no. 4 (2020): 266-275.

*Research exercise due*

**Week 8 – Nov 3** – Engaging contexts

William T. Cavanaugh, “The Myth of the State as Savior,” in *Theopolitical Imagination: Discovering the Liturgy as a Political Act in an Age of Global Consumerism* (London:

T&T Clark, 2002), 9-52.

Jonathan Tran, “The New Black Theology: Retrieving Ancient Sources to Challenge Racism,” *The Christian Century*, February 8, 2012, 24-27. [not in reader – link provided in LEARN]

Karen Teel, “What Jesus Wouldn’t Do: A White Theologian Engages Whiteness,” in *Christology and Whiteness*, ed. George Yancy (Abingdon, UK: Routledge, 2012), 19-35.

Willie James Jennings, “Can White People be Saved? Reflections on the Relationship of Missions and Whiteness,” in *Can “White” People be Saved? Triangulating Race, Theology, and Mission*, ed. Love L. Sechrest, Johnny Ramirez-Johnson, Amos Yong

(Downers Grove, IL: IVP Academic, 2018), 29-43.

**Week 9 – Nov 10** – Engaging decolonization

George Tinker, “Decolonizing the Language of Lutheran Theology: Confessions, Mission, Indians and the Globalization of Hybridity,” *Dialog: A Journal of Theology* 50 (2011): 193-205.

Ray Aldred, “The Land, Treaty, and Spirituality: Communal Identity Inclusive of Land,” *Journal of NAIITS* 17 (2019): 1-17.

Medi Ann Volpe, “Irresponsible Love: Rethinking Intellectual Disability, Humanity, and the Church,” *Modern Theology* 25 (2009): 491-501.

Susannah Cornwall, “Transformative Creatures: Theology, Gender Diversity, and Human Identity,” *Zygon* (2022): 1-17, online prior to print publication.

*Ordinary theology assignment due*

**Week 10 – Nov 17** – Supersessionism: the problem

Soulen, Part One, ix-106.

*A provisional statement of the thesis, how you intend to argue for the thesis, and a working bibliography for final research paper is due Friday November 18, by email.*

**Week 11 – Nov 24** – Supersessionism: one solution  
Soulen, Part Two, 109-177.

**Week 12 – Dec 1** – Futures of theology; theology in the life of the church

Forrest Clingerman, “Theologies of the Climate [review essay],” *Religious Studies Review* 42,  
no. 2 (June 2016): 71-76.

Mary McClintock Fulkerson, “Introduction” in *Places of Redemption: Theology for a Worldly  
Church* (Oxford: Oxford University Press, 2007), 3-23.

*Research paper due December 12*

## **UWaterloo Policies:**

### **Academic Integrity**

In order to maintain a culture of academic integrity, members of the University of Waterloo are expected to promote honesty, trust, fairness, respect and responsibility. See the [Office of Academic Integrity webpage](#) for more information.

### **Discipline**

A student is expected to know what constitutes academic integrity to avoid committing an academic offence and to take responsibility for his/her actions. Check [the Office of Academic Integrity](#) for more information. A student who is unsure whether an action constitutes an offence, or who needs help in learning how to avoid offences (e.g., plagiarism, cheating) or about “rules” for group work/collaboration should seek guidance from the course professor, academic advisor, or the undergraduate associate dean. When misconduct has been found to have occurred, disciplinary penalties will be imposed under Policy 71 – Student Discipline. For information on categories of offenses and types of penalties, students should refer to [Policy 71 - Student Discipline](#). For typical penalties check [Guidelines for the Assessment of Penalties](#).

### **Grievance**

A student who believes that a decision affecting some aspect of their university life has been unfair or unreasonable may have grounds for initiating a grievance. Read [Policy 70 - Student Petitions and Grievances](#), Section 4. When in doubt, please be certain to contact the department’s administrative assistant who will provide further assistance.

### **Appeals**

A decision made or penalty imposed under Policy 70 - Student Petitions and Grievances (other than a petition) or Policy 71 - Student Discipline may be appealed if there is a ground. A student who believes he/she has a ground for an appeal should refer to [Policy 72 - Student Appeals](#).

### **Note for Students with Disabilities**

[AccessAbility Services](#), located in Needles Hall, Room 1401, collaborates with all academic departments to arrange appropriate accommodations for students with disabilities without compromising the academic integrity of the curriculum. If you require academic accommodations to lessen the impact of your disability, please register with AccessAbility Services at the beginning of each academic term.

### **Other information**

#### **Counselling Services**

[Counselling Services](#) provides free confidential counselling, in both individual and group sessions, with qualified professionals to help registered students, faculty and staff with personal concerns, educational career decisions, and strategies to studies and exams.

#### **Writing and Communication Centre**

Writing and Communication Centre staff offer one-on-one support in planning assignments and presentations, using and documenting research, organizing and structuring papers, and revising for clarity and coherence. Make an appointment or drop in at the Library for quick questions or feedback. To book a 50-minute appointment and to see drop-in hours, visit the [Writing and Communication Centre website](#).