

WYB 3670/6670 H • WOMEN AS INTERPRETERS OF THE BIBLE



Instructor Information

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Course Identification

Course Number: WYB 3670/6670
 Course Format: In-class and Limited Remote Access
 Course Name: Women as Interpreters of the Bible
 Course Location: West Lecture Room
 Class Times: Thursday 9:00 am – 11:00 am beginning September 14, 2023
 Prerequisites: Introductory courses in Bible or permission of instructor

Course Description

This course will examine how the Bible has been read, interpreted, and proclaimed by women beginning with the period of the early church and including the writings of medieval visionaries, renaissance exegetes and continuing into the modern and post-modern periods. Women's interpretations of the Bible will be examined with a view to recovering women's readings and counter-readings of biblical texts and raising relevant

methodological and hermeneutical questions for modern readers. We will particularly focus particularly on women's interpretations of Genesis 1-3 and Pauline texts.

Course Resources

Required Course Texts/Bibliography BD level.

Joy Schroeder and Marion Ann Taylor, *Voices Long Silenced; Women Biblical Interpreters through the Centuries* (Louisville: Westminster John Knox, 2022).

Amanda W. Benckhuysen, *The Gospel According to Eve: A History of Women's Interpretation* (Downers Grove: IVP, 2019). [If you have read this previously, another option is Beth Allison Barr, *The Making of Biblical Womanhood* (Grand Rapids: Brazos, 2021)]

Highly Recommended BD level

Marion Ann Taylor, ed. *Handbook of Women Biblical Interpreters: A Historical and Biographical Guide* (Grand Rapids: Baker, 2012).

Required Course Texts AD level.

Joy Schroeder and Marion Ann Taylor, *Voices Long Silenced; Women Biblical Interpreters through the Centuries* (Louisville: Westminster John Knox, 2022).

Amanda W. Benckhuysen, *The Gospel According to Eve: A History of Women's Interpretation* (Downers Grove: IVP, 2019). [If you have read this previously, another option is Beth Allison Barr, *The Making of Biblical Womanhood* (Grand Rapids: Brazos, 2021)]

Marion Ann Taylor, ed. *Handbook of Women Biblical Interpreters: A Historical and Biographical Guide* (Grand Rapids: Baker, 2012).

Additional resources

*Beth Allison Barr, *The Making of Biblical Womanhood* (Grand Rapids: Brazos, 2021)

*Joy A. Schroeder, *Deborah's Daughters: Gender Politics and Biblical Interpretation*, (Oxford: Oxford University Press, 2014).

*John L Thompson, *Reading the Bible with the Dead. What you can learn from the history of exegesis that you can't learn from exegesis alone.* Grand Rapids: Eerdmans, 2007.

*Gerald Bray, *Biblical Interpretation Past and Present.* Downers Grove: InterVarsity Press, 1996.

* Timothy Larsen, *A People of One Book: The Bible and the Victorians* (Oxford: Oxford University Press, 2011).

*Curtis W. Freeman, *A Company of Women Preachers: Baptist Prophetesses in Seventeenth Century England; A Reader* (Waco, TX: Baylor University Press, 2011).

*Marion Ann Taylor and Heather E. Weir, *Let Her Speak for Herself: Nineteenth-Century Women Writing on Women in Genesis* (Waco, TX: Baylor University Press, 2006).

*Marion Ann Taylor and Heather E. Weir, *Women in the Story of Jesus: The Gospels through the Eyes of nineteenth-century Female Biblical Interpreters* (Grand Rapids: Eerdmans, 2016).

*Christiana DeGroot and Marion Ann Taylor, *Women of War Women of Woe: Joshua and Judges through the Eyes of Nineteenth-Century Female Biblical Interpreters* (Grand Rapids: Eerdmans, 2016).

*Christiana DeGroot and Marion Ann Taylor, eds., *Recovering Nineteenth-Century Women Interpreters of the Bible*. (SBL Symposium Series 38. Atlanta: Society of Biblical Literature, 2007).

*Patricia Demers, *Women as Interpreters of the Bible* (New York: Paulist press 1992).

*Natasha Duquette, *Veiled Intent: Dissenting Women's Aesthetic Approach to Biblical Interpretation*. 2016.

*Gerda Lerner, *The Creation of Feminist Consciousness: From the Middle Ages to Eighteen-Seventy* (New York: Oxford University Press, 1993).

*Beverly Mayne Kienzle, and Pamela J. Walker, *Women Preachers and Prophets Through Two Millennia of Christianity* (Berkeley: University of California Press, 1998).

*Marla J. Selvidge, *Notorious Voices: Feminist Biblical Interpretation, 1500-1920* (New York: Continuum, 1996).

*Marion Ann Taylor, "Celebrating 125 Years of Women in Society of Biblical Literature (1894-2019)," in *Women and the Society of Biblical Literature*, Biblical Scholarship in North America, Vol. 29. Edited by Nicole L. Tilford (Atlanta, GA: Society of Biblical Literature, 2019): 1-44.

* Additional readings will be posted on Blackboard on Quercus

Course Website

- Quercus: <https://q.utoronto.ca/>

This course uses Quercus for its course website. To access it, go to the UofT Quercus login page at <https://q.utoronto.ca/> and login using your UTORid and password. Once you have logged in to Quercus using your UTORid and password, look for the **My Courses** module, where you'll find the link to the website for all your Quercus-based courses. (Your course registration with ACORN gives you access to the course website in Quercus.) Information for students about using Quercus can be found at: <https://community.canvaslms.com/docs/DOC-10701> . Students who have trouble accessing Quercus should ask [insert college contact] for further help.

Course Outcomes

COURSE OUTCOMES	COURSE ELEMENT	PROGRAM OUTCOMES
By the end of this course, students will	This outcome will be achieved through these course elements:	This course outcome corresponds to these aspects of Wycliffe's statements of outcomes (MTS, MDiv)

Demonstrate the ability to place individual interpreters within their historical context	Class discussions; class paper.	MTS: 1.2, 1.4, 1.5 MDiv: 1.2, 1.4, 1.5
Identify and explain methodological, exegetical and hermeneutical issues raised by interpreters as they engage Scripture;	Class discussions; class paper.	MTS: 1.2, 1.4, 1.5 MDiv: 1.2, 1.4, 1.5
Demonstrate how culture, social setting and gender, culture, class, ethnicity, and age influences interpretation	Class discussions; class paper.	MTS: 2.2, 2.3, 3.1 MDiv: 2.2
Use primary and secondary research tools and resources.	Class paper.	MTS: 2.1, 2.2, 2.3; 3.1 MDiv: 2.1, 2.2

AD Outcomes:

COURSE OUTCOMES	COURSE ELEMENT	PROGRAM OUTCOMES
By the end of this course, students	This outcome will be achieved through these course elements:	This course outcome corresponds to these aspects of Wycliffe's statements of outcomes (MTS, MDiv)
Demonstrate the ability to place individual interpreters within their historical context	Participating in discussions of primary and secondary texts on Interpreters from each period; reflection paper	PhD: 1.1, 1.2 MA: 1.1 ThM: 1.1 DMin: 1.1, 1.2
Identify and explain methodological, exegetical, and hermeneutical issues raised by interpreters as they engage Scripture;	Class discussions; oral presentation; class paper.	PhD: 2.3–2.5 MA: 2.3–2.5 ThM: 2.3–2.5 DMin: 2.1–2.3
Demonstrate how culture, social setting and gender, culture, class, ethnicity,	Class discussions; reflection paper, class paper.	PhD: 1.1 MA: 1.1

and age influences interpretation		ThM: 1.1 DMin: 1.1
Use secondary research tools and resources.	Class paper	PhD: 2.5 MA: 2.5 ThM: 2.5 DMin: 2.5

Evaluation

Requirements

Basic Degree Students:

The final grade for the course will be based on evaluations in three areas:

(1) **Participation (20%)** *In addition to participating in the regular activity of the class, including the reading of the required texts, students will do a short presentation (10 minutes) that engages the biblical interpretation of one of the women who will be discussed in class.*

(2) **Reflection Paper (30%). Due September 28.** Write a reflection paper on Amanda Benckhuysen's *The Gospel According to Eve*. If you have read this book previously, please write a reflection paper on Beth Allison Barr, *The Making of Biblical Womanhood* (Grand Rapids: Brazos, 2021).

Your reflection paper should **demonstrate that you have engaged with the contents of the book**. It should include questions that the book raises for you. It should be 4 pages, double-spaced, and use size 12 font.

(3) **Final Paper (50%). Due December 14th.** *The paper should be 10-12 pages and is due. Please check out your specific topic with the professor.*

Your paper can 1) focus on a women interpreter of the Bible. Remember the focus of the paper must be the selected woman's work as an interpreter of the Bible and **NOT BIOGRAPHY**. The paper should examine a major work(s) of the interpreter and examine the interpretive issues addressed in the work(s). Include in your paper **brief and relevant details** about the writer's birth, family, education, and formative influences that provide the context out of which her interpretive work was done. The larger question at stake is "does the writing say anything about the "place" (social, textual, economic, sexual, etc.) of the author and how that context affected her writing? When analyzing her writing, try to answer the following questions: *What is the purpose of the writing? *Who is the intended audience? * What are the major themes in her work? *What approaches and methods of biblical interpretation are being used? *To what extent does the author re-write, re-fashion or re-interpret Scripture and/or traditional readings of Scripture in light of her context? *Are there key issues relating to women? *Does she deal with difficult passages like Genesis 1-3, Paul, and female figures in the Bible. If so, how? Finally, consider the question of legacy. If it is relevant, include a reflection on the question of gendered exegesis. Does it make a difference to imagine that the author was a woman?

2). Your paper could look at a larger issue- women's interpretations of a particular figure (Eve, Sarah, Hagar etc.) or women's writings on the apostle Paul. Please consult with the professor for further guidelines.

Graduate Students:

The final grade for the course will be based on evaluations in four areas:

1) Participation (20%) Students are expected to attend every class and to involve themselves fully through preparatory reading and active participation in discussion. In addition, students are expected to do a short presentation (15 minutes) that engages the biblical interpretation of one of the women who will be discussed in class.

2) Reflection Paper (10%). Due September 28. Write a reflection paper on Amanda Benckhuysen's *The Gospel According to Eve* or an agreed upon substitute if you have read this book. Your paper should **demonstrate that you have engaged with the contents of the book** and include questions that the book raises for you. It should be 4 pages, double-spaced, and use size 12 font.

3) Write a publishable book review on Joy Schroeder and Marion Taylor's *Voices Long Silenced: Women Biblical Interpreters through the Centuries*. Write a Wikipedia article on female interpreter of the Bible who is not currently featured on or change one that does not do justice to a woman's interpretive work.

Wikipediahttps://en.wikipedia.org/wiki/Help:Your_first_article

4) Final Paper (40%) Due December 14th. See topics above for ideas and consult with the professor.

Grading System - Basic Degree Students

1000, 2000 and 3000 level courses use the following numerical grading scale (see section 11.2 of the BD Handbook):

90-100 (A+)	Exceptional
85-89 (A)	Outstanding
80-84 (A-)	Excellent
77-79 (B+)	Very Good
73-76 (B)	Good
70-72 (B-)	Acceptable
0-69 (FZ)	Failure

Grading System - Graduate Degree Students

5000, 6000 and 7000 level courses use the following alpha grading scale;

A+	(90-100)	Profound & creative
A	(85-89)	Outstanding
A-	(80-84)	Excellent
B+	(77-79)	Very Good
B	(73-76)	Good
B-	(70-72)	Satisfactory at a post-baccalaureate level
FZ	(0-69)	Failure

Please see the appropriate handbook for more details about the grading scale and non-numerical grades (e.g. SDF, INC, etc).

Late work (BD). Basic Degree students are expected to hand in assignments by the date given in the course outline. [The instructor should stipulate the penalty for late work.] The absolute deadline for the course is the examination day scheduled for the course or the last day of exam week for the semester in which the course is taught, whichever is sooner.

This penalty is not applied to students with documented medical or compassionate difficulties or exceptional reasons (e.g., a death in the family or a serious illness); students facing such difficulties are kindly requested to consult with their faculty adviser or basic degree director, who should make a recommendation on the matter to the instructor and request an SDF. The absolute deadline for obtaining an SDF for the course is the examination day scheduled for the course or the last day of examination week, whichever is sooner. An SDF must be requested from the registrar's office in the student's college of registration no later than the last day of exam week in which the course is taken. The SDF, when approved, will have a mutually agreed upon deadline that does not extend beyond the conclusion of the following term. If a student has not completed work but has not been granted an SDF, a final mark will be submitted calculating a zero for work not submitted.

Late work (Graduate). The prima facie deadline for the completion of work in a course is the last day of the examination week for the trimester in which the course is taken. Students are expected to meet the course deadlines of the instructor offering the course and are advised to plan their research projects accordingly. Students who find themselves unable to meet deadlines for completing coursework can, under certain conditions, receive extensions for completing the work after the dates set by the college in which the course is offered.

The authority to grant an extension for the completion of work in a course beyond the original TST or college deadline (whichever is earlier) for that course rests with the student's college Graduate Director, not the instructor of the course. Nevertheless, the instructor's signature is required for course extension requests to be processed. Students will petition their college Graduate Director for extensions, using a standard form provided by TST on its website. See Section 7.11 of the Conjoint Graduate Degree Handbook.

Course grades. Consistently with the policy of the University of Toronto, course grades submitted by an instructor are reviewed by a committee of the instructor's college before being posted to ACORN. Grades are not official until they are posted to ACORN. Course grades may be adjusted where they do not comply with University Assessment and Grading Practices Policy found at <https://governingcouncil.utoronto.ca/secretariat/policies/grading-practices-policy-university-assessment-and-january-26-2012>, policies found in the TST conjoint program handbooks, or college grading policy.

Policies

Accessibility. Students with a disability or health consideration, whether temporary or permanent, are entitled to accommodation. Students in conjoint degree programs must register at the University of Toronto's Accessibility Services offices; information is available at <http://www.studentlife.utoronto.ca/as>. The sooner a student seeks accommodation, the quicker we can assist.

Plagiarism. Students submitting written material in courses are expected to provide full documentation for sources of both words and ideas in footnotes or endnotes. Direct quotations should be placed within quotation marks. (If small changes are made in the quotation, they should be indicated by appropriate punctuation such as brackets and ellipses, but the quotation still counts as a direct quotation.) Failure to document borrowed material constitutes plagiarism, which is a serious breach of academic, professional, and Christian ethics. An instructor who discovers evidence of student plagiarism is not permitted to deal with the situation individually but is required to report it to his or her head of college or delegate according to the TST *Basic Degree Handbook* and the Graduate program Handbooks linked from <http://www.tst.edu/academic/resources-forms/handbooks> and the University of Toronto *Code of Behaviour on Academic Matters* <https://governingcouncil.utoronto.ca/secretariat/policies/code-behaviour-academic-matters-july-1-2019>. A student who plagiarizes in this course will be assumed to have read the document “Avoidance of plagiarism in theological writing” published by the Graham Library of Trinity and Wycliffe Colleges: <https://www.trinity.utoronto.ca/library/research/theology/avoiding-plagiarism-in-theological-writing/>

Other academic offences. TST students come under the jurisdiction of the University of Toronto *Code of Behaviour on Academic Matters* <https://governingcouncil.utoronto.ca/secretariat/policies/code-behaviour-academic-matters-july-1-2019>.

Back-up copies. Please make back-up copies of essays before handing them in.

Obligation to check email. At times, the course instructor may decide to send out important course information by email. To that end, all students in conjoint programs are required to have a valid utoronto email address. Students must have set up their utoronto email address which is entered in the ACORN system. Information is available at www.utorid.utoronto.ca. The course instructor will not be able to help you with this. 416-978-HELP and the Help Desk at the Information Commons can answer questions you may have about your UTORid and password. Students should check utoronto email regularly for messages about the course. **Forwarding** your utoronto.ca email to a Hotmail, Gmail, Yahoo or other type of email account is not advisable. In some cases, messages from utoronto.ca addresses sent to Hotmail, Gmail or Yahoo accounts are filtered as junk mail, which means that emails from your course instructor may end up in your spam or junk mail folder. Students in non-conjoint programs should contact the Registrar of their college of registration.

Email communication with the course instructor. The instructor aims to respond to email communications from students in a timely manner. *All email communications from students in conjoint programs must be sent from a utoronto email address.* Email communications from other email addresses are not secure, and also the instructor cannot readily identify them as being legitimate emails from students. The instructor is not obliged to respond to email from non-utoronto addresses for students in conjoint programs. Students in non-conjoint programs should only use the email address they have provided to their college of registration.

Course Schedule

1. Thursday September 14: Introduction: Voices Long Silenced

***Read** “Introduction: Restore me that am Lost” in *Voices Long Silenced* xi-xiv.

***Read** Sharon Ringe, “When Women Interpret the Bible,” and Carol Newsom, “Women as biblical Interpreters before the Twentieth Century,” in *Women’s Bible Commentary* Third Edition (2012) 1-24. Individual articles are posted under the modules tab on Quercus.

2. Thursday September 21: Women Writers of the Early Church

Read “Melania’s Lost Notebooks,” in Joy Schroeder and Marion Ann Taylor, *Voices Long Silenced; Women Biblical Interpreters through the Centuries* (Louisville: Westminster John Knox, 2022), 1-28.

Read posted excerpts from the works of Proba’s Cento. Egeria’s Pilgrimage, and Eudocia’s Cento.

AD Students read the *Handbook* entries on Proba, Marcella, Macrina the Younger, Paula, Egeria, and Eudocia.

AD students also read Gregory’s lively dialogue with Macrina in “On the Soul and the Resurrection”.

3. Thursday September 28: Medieval Women: Review on Gospel According to Eve Due

Read “A Small Sound of the Trumpet: Female Interpreters in the Middle Ages,” in *Voices Long Silenced; Women Biblical Interpreters through the Centuries*, 29-37.

Read Dhuoda’s posted letter.

Read Hildegard’s two posted sermons (homilies) on the Eve of the Lord’s birth. What methods of interpretation is she using in each?

Read Hildegard’s commentary on the Gospel of John, pages 16-22. Also **check out** her answers to the questions men asked her.

Read excerpts from Christine de Pizan

***Leroy Huizenga**, “St Hildegard of Bingen’s Premodern and Postmodern Paul”. Read examples from p. 17-31, though the early part of the paper is foundational for his argument.

AD Read the *Handbook* entries Christine de Pizan, Dhuoda, Hildegard, Gertrude the Great, and Birgitta of Sweden.

4. Thursday October 5: More Medieval Women

Read “A Small Sound of the Trumpet: Female Interpreters in the Middle Ages,” in *Voices Long Silenced; Women Biblical Interpreters through the Centuries*, 37-67.

Read posted selections from the writings of Julian of Norwich, Lucrezia Tornabuoni and. Tornabuoni’s entire poem on Esther which begins on 167. Focus on her portrayal of

female characters. For more on Tornabuoni see **Sacred narratives [electronic resource]** Lucrezia Tornabuoni de' Medici; edited and translated by Jane Tylus at the University of Toronto library website

<https://search.library.utoronto.ca/details?11564843&uuid=22b4a4e0-d007-4a87-bbaa-f487ecc9f1e8>

Read excerpts on Beatrice and Clare of Assisi

AD Read the *Handbook* entries on Julian of Norwich, Tornabuoni, Hadewijch, Marguerite Porete, Catherine of Siena, Hrotsvit, Elisabeth of Schonau, Claire of Assisi, Beatrice of Nazareth, Margery Kempe, Mechthild of Magdeburg, Mechthild of Hackeborn, and Angela of Foligno.

5. Thursday October 12: Women of the Reformation

Read “No Women’s Chitchat But the Word of God: Women in the Reformation,” in *Voices Long Silenced; Women Biblical Interpreters through the Centuries*, 68-99.

Read Argula von Grumbach, “Letter to the University of Ingolstadt”

Read Katharina Zell, “Letter to the Suffering Women of the Community of Kentzingen”; and “Apologia for Master Matthew Zell.”

Read posted material on **Pulci**, “The Prodigal Son.” See also the Destruction of Saul and the Lament of David. You can access all Pulci’s works in *Lives and Bible Stories for the Stage*, Ed Elissa Wave, 2010. See U of T library

<http://www.itergateway.org.myaccess.library.utoronto.ca/resources/saints-lives>

See also excerpts from the writings of Queen Marguerite de Navarre

AD Read the *Handbook* entries on Teresa of Avila, Argula von Grumbach, Marie Denti re, Katharina Zell, Beutler, Nogarola, Berta Jacobs, Beaufort, Pulci, Narducci, Marguerite de Navarre.

6. Thursday October 19: Early Modern Women

Read “Defending Eve and Her Worthy Daughters in the Early Modern Period,” in *Voices Long Silenced; Women Biblical Interpreters through the Centuries*, 100-129.

Read excerpts from Lanyer’s *Salve Deus Rex Judaeorum*

Read Hilary Elder, “Opposing Paul with Paul: Aemilia Lanyer’s Feminine Theology,” in *Strangely Familiar: Protofeminist Interpretations of Patriarchal Biblical Texts*, ed Nancy Calvert-Koyzis and Heather Weir, (Atlanta: SBL, 2009) 209-226. Check out Lanyer’s poems from lines 312 of “Salve Deus Rex Judaeorum, 1611.

<http://www.ic.arizona.edu/ic/mcbride/lanyer/lanyer.htm>

Read selections from Mary Astell’s writings

AD Read the *Handbook* entries on Makin, Lanyer, Esther Sowerham, Speght, Astell, Sor Juana de la Cruz, Fonte, van Shurman, Roper, Parr, Morata, Elizabeth 1, Lock, Herbert, Lanyer, Sengers, Anger, Davies, Anne Hutchinson, Speght, Guyard or Marie of the Incarnation.

7. October 26: Reading week

8. Thursday November 2: Seventeenth and Eighteenth-Century Women

Read “Defending Eve and Her Worthy Daughters in the Early Modern Period,” in *Voices Long Silenced; Women Biblical Interpreters through the Centuries*, 129-150.

Read posted selections from Fell, Hutchinson, Biddle, Webb, Wesley, and Mary Fletcher.

AD Read the *Handbook* entries on Margaret Askew Fell, Tarabotti, Jane Leade, Hands, Gertrude More, Bradstreet, Chidley, Evans, Hutchinson, Mary Cary, Docwra, Hopton, Biddle, Petersen, Guyon, Juana Ines de la Cruz, An Collins, Wharton, Bathurst.

9. Thursday November 9: Nineteenth-Century Women

Read “A Fire Shut Up in my Bones Female Interpreters of the Long Nineteenth Century,” in *Voices Long Silenced; Women Biblical Interpreters through the Centuries*, 151-176.

Read posted selections from Harriet Livermore, *Scriptural Evidence in Favor of Female Testimony* (1824) Link to her book

https://archive.org/stream/scripturaleviden00live/scripturaleviden00live_djvu.txt**Read**

Read posted excerpts of Maria Stewart’s writings

Watch the short biography of Elizabeth Cady Stanton: Wife, Mother, Revolutionary Thinker

https://www.youtube.com/watch?v=7h_9B3q2Y-E

Read short excerpts from Stanton

Read Mitzi J. Smith, “Unbossed and Unbought”: **Zilpha Elaw** and **Old Elizabeth** and a Political Discourse of Origins,” *Black Theology (BT)* 9.3 (2011) 287-311.

AD Read a selection of the *Handbook* entries from this period: such as Hume, Bowdler, Carter, Roberts, Francis, Trimmer, Barbauld, More, Hands, Gott, Southcott, Scott, Murray, Adams, Cornwallis, Wollstonecraft, Hall, Deverall, Elizabeth Smith, McAuley, Schimmelpenninck, Lee, Copley, Livermore, Hale, Tonna, Elaw, Truth, Grimke, Julia Smith, Hemans, Dawbarn, Jameson, Jackson.

Peruse Frances Willard, *Women in the Pulpit* (1880)

<https://archive.org/details/womaninpulpit02willgoog>

10. Thursday November 16: Nineteenth Century Continued

Read “A Fire Shut Up in my Bones Female Interpreters of the Long Nineteenth Century,” in *Voices Long Silenced; Women Biblical Interpreters through the Centuries*, 176-207.

Read examples of Scripture biography in posted selections on Deborah.

Read examples of women’s readings of Hagar on the handout, The Story of Hagar Handout on 19th American women and Paul

Handout on women and criticism

Check out and peruse Sarah Trimmer's commentary on the entire Bible on googlebooks, *A Help to the Unlearned* (1805)

https://books.google.ca/books?id=Mt5VAAAAcAAJ&printsec=frontcover&source=gbs_ge_summary_r&cad=0#v=onepage&q&f=false

Then check out her earlier famous work *Sacred History: selected from the scriptures with annotations*.

https://books.google.ca/books?id=bVQHAAAAQAAJ&printsec=frontcover&source=gbs_ge_summary_r&cad=0#v=onepage&q&f=false

Read the posted article of Antoinette Brown Blackwell "'Exegesis of 1 Corinthians XIV., 34, 35; and I Timothy, II., 11, 12.'" 1849 in the *Oberlin Quarterly Review*.

Peruse Frances Willard, *Women in the Pulpit* (1880). See her discussion of Paul's silencing texts including her chart on pp. 27-28.

<https://archive.org/details/womaninpulpit02willgoog>

AD Read more entries on nineteenth-century women interpreters listed on p. 560 of the *Handbook of Women Interpreters*, from Warner to Stoddart.

11. Thursday November 23: Twentieth-Century Interpreters:

Read "Persistent Barriers: Gender, Religion, Race, Class, and Tradition, 1918-1970," in *Voices Long Silenced*, 208-247.

Read Methodist New Testament scholar Morna Hooker, "On Trust" and then **listen** to an interview with her during COIVD. https://www.youtube.com/watch?v=a_BGD3-f6rQ

Read posted selections of **Bushnell** on Paul from Kristin Kobes Du Mez, *A New Gospel for Women: Katharine Bushnell and the Challenge of Christian Feminism* (Oxford: Oxford University Press, 2015).

Read Rebecca G. S. Idestrom, "Elizabeth Mary MacDonald: An Early Canadian Contribution to the Study of Women in the Ancient Near East," in *Breaking Boundaries: Female Biblical Interpreters Who Challenged the Status Quo*, edited by Nancy Calvert Koyzis and Heather Weir (New York: T@ T Clark, 2010) 169-189.

Read M. E. Thrall, "On the Ordination of Women to the Priesthood," *Theology* 37 (1954) 330- 335.

12. Thursday November 30: Twentieth-Century Interpreters

Read "A Company of Women Embracing Diversity, 1970s-2020," in *Voices Long Silenced; Women Biblical Interpreters through the Centuries*, 248-267.

Listen to Old Testament feminist scholar Phyllis Trible's sermon on Ruth, "A Story of Radical Faith" (April 16, 1978)

<https://repository.duke.edu/dc/dukechapel/dcrau001831>

Read Phyllis Trible, “Hagar: Desolation of Rejection,” in *Texts of Terror: Literary-feminist Readings of Biblical Narratives* (Philadelphia: Fortress Press, 1984) 8-35.

Listen to New Testament feminist scholar Elisabeth Schüssler Fiorenza’s lecture. How does she approach the task of interpreting the Bible? What are her presuppositions?

<https://www.youtube.com/watch?v=dUDIV8B1aHw>

AD Read “Schüssler Fiorenza, Elisabeth” in *Historical Handbook of Major Biblical Interpreters*. Ed. Donald McKim, 606-610.

Read article on Trible, Phyllis (b 1932) from *Historical Handbook of Major Biblical Interpreters*. Ed. Donald McKim, 989-992.

13. Thursday December 7: Women Interpreters in the Twenty-First Century

Read “Conclusions,” in *Voices Long Silenced; Women Biblical Interpreters through the Centuries*, 279-281.

Read Suzanne Scholz, “Convert, Prostitute, or Traitor? Rahab as the Anti-Matriarch in Contemporary Biblical Interpretation.” Pages 145-178 in *In The Arms of Biblical Women* (2013) who includes source critical, Christian-conservative, gynocentric-feminist, postcolonial, queer, and ethnic readings of Rahab.

For Global Voices read Madipoane Masenya, “Limping Yet able to Climb Mountains, Rereading the Vashti Character in the HIV and AIDS South African context” in Yvonne Sherwood, *The Bible and Feminism Remapping the Field*, 534-44.

Read Anna May Say Pa, “Reading Ruth 3:1–15 from an Asian Woman’s Perspective,” in Linda Day and Carolyn Pressler, eds., *Engaging the Bible in a Gendered World: An Introduction to Feminist Biblical Interpretation in Honor of Katharine Doob Sakenfeld* (Louisville: Westminster John Knox Press, 2006), 47–59.

See also articles in *Reading Ruth in Asia*, ed., Jione Havea and Peter H. W. Lau (2015) at https://www.sbl-site.org/assets/pdfs/pubs/9780884141006_OA.pdf

Laura E. Donaldson, “The Sign of Orpah: Reading Ruth through Native Eyes,” in *The Postcolonial Biblical Reader* (Oxford, UK: Blackwell Publishing, 2006) 159-170.

AD For a history of women involved in the academic study of the Bible in North America read Marion Ann Taylor, “Celebrating 125 Years of Women in Society of Biblical Literature (1894-2019),” in *Women and the Society of Biblical Literature, Biblical Scholarship in North America*, Vol. 29. Edited by Nicole L. Tilford (Atlanta, GA: Society of Biblical Literature, 2019): 1-44.