

BI 401-3: Queer Biblical Interpretation

Louisville Presbyterian Theological Seminary
Spring 2024

Course Information

Day: Tuesdays & Thursdays
Time: 4:30-5:50pm
Location: Schlegel 121

Instructor: Anna Bowden

Email: abowden@lpts.edu
Office: Schlegel 300

Course Description

What is Queer Biblical Interpretation and why does it matter? What is its import for the 21st century church? This course introduces students to some of the questions and challenges posed by queer biblical interpretation. It aims to help students articulate and find validation for their own voice and perspective, enhance their capacity for critical analysis and self-reflection, and cultivate a commitment to and skills for asking difficult questions as they relate to issues of gender, sexuality and the church. The intense writing and discussion components of this course provide students with opportunities to practice critical analysis and self-reflection, both individually and in dialogue with one another.

Two important notes for those considering this course:

1. This course assumes the total affirmation of all lesbian, gay, bisexual, transgender and/or gender expansive, queer and/or questioning, intersex, asexual, and two-spirit persons. It neither addresses nor debates the acceptability of persons for participation and ministry in the life of the Church. Instead, students will focus on how Queer Biblical Interpretation both challenges dangerous binaries and norms and supports LGBTQIA2S+ persons and communities.
2. This course includes discussions involving explicit references to sexual activities, physical and psychological violence, and profanity. Students are reminded that being in community with one another means being careful that we don't engage in acts of victim blaming, minimize people's experiences, or transfer our own issues, trauma, and stressors onto our colleagues. Students will be asked to agree to a course covenant at the beginning of the semester.¹

Course Outcomes

At the conclusion of the course a student will be able to:

1. Identify and evaluate factors that contribute to constructions of gender, sexuality, and other biblical and cultural norms
2. Define and articulate the particularities of Queer Biblical Interpretation and what it means to read the Bible queerly
3. Analyze and reflect on various interpretive paradigms within Queer biblical scholarship
4. Read and interpret a biblical text from the student's own social location

¹ Many thanks to Tyler Mayfield for generously sharing a draft syllabus of a similar course with me.

5. Articulate the hermeneutical, theological, cultural, and/or political implications of reading the Bible queerly.

Relationship to Student Learning Outcomes (SLO)

The primary SLOs for this course are:

1. SLO 1 for the MDiv and MAR degree programs: Students will gain knowledge and understanding of the Bible and the ability to use critical skills and educated imagination to interpret it in contemporary social and cultural contexts.
2. SLO 4 for the MAMFT degree program: Graduating students will be able to use a multi-contextual approach to Marriage and Family therapy that attends appropriately to religious, cultural, racial, economic, gender, and sexual orientation diversity in client, client-therapist, supervisory, and broader social systems.
3. QEP/SLO: Describe strategies, grounded in their practice, for working toward racial justice appropriate to their particular vocational setting. Students can demonstrate competence with this SLO in many ways including, but not limited to, the following:
 - a. Defining and using key terms in way informed by an understanding systemic racism
 - b. Identifying racism in its many manifestations (structural, personal, communal, etc.)
 - c. Critical reflection on the history and current contexts regarding race, racism, and antiracism
 - d. Critical reflection on racist and antiracist practices and theologies
 - e. Developing and implementing antiracist policies, practices, and theologies

Required Books

- Robert E. Goss and Mona West, eds. *Take Bake the Word: A Queer Reading of the Bible*. Cleveland: Pilgrim Press, 2000.
- Kearns, Shannon T. L. *In the Margins: A Transgender Man's Journey with Scripture*. Grand Rapids, William B. Eerdmans, 2022.
- Link to textbooks as eBooks at LPTS library: [Course Details for Queer Biblical Interpretation \(worldcat.org\)](#)
- Other required readings available on Canvas or on reserve in the library

Course Requirements

Attendance and Participation

The success of this class is dependent on your attendance, preparation, and participation. Please come to every class and come prepared. Preparation includes reading the assigned readings (see course schedule) before coming to class and bringing either a digital or print copy of the readings with you to class. Participation looks different for different people, but may include things like active listening, taking notes, asking questions, sharing answers/mistakes with classmates, and engaging in classroom exercises.

Life Report (10%) – CO 1

A life report is the story of your life in pictures. These will be presented in class on February 15. Presentations will be done in Pecha Kucha style – 20 slides, 20 seconds per slide. The slides should be pictures primarily, although it's okay to use a few words. No more than two pictures per slide. Presentations are due by the beginning of class on February 15. Please upload your slides to Canvas and email a copy to me at abowden@lpts.edu.

For your life report, you will identify and reflect on constructed gender roles and norms and/or constructed sexuality roles and norms in the areas of your life listed below. Life Reports will be graded using the following rubric.

Criteria	Points
In your family unit	
In the location/s where you've lived	
In your schooling – preschool, elementary, middle, high school, college, and graduate studies	
In your religious life (or not)	
In your experiences at Louisville Seminary	
Grade:	

4–Exceeding Outcomes; 3–Meeting Outcomes; 2–Approaching Outcomes; 1–Not Yet Met Outcomes

New to Pecha Kucha? Here is one how-to video, but this isn't the only example. There are lots of videos online to help. https://youtu.be/hC86_sVwkhE?si=mGFh0qnonJdXzuU7

Reading Journal (20%) – CO 2, 3

For this assignment students will write short reflections (1-2 pages, double-spaced) on the assigned readings. Think of the reflections as an academic diary. This is an opportunity for you to write whatever is on your mind. Maybe the reading reminds you of something in your life or maybe it brought up a lot of questions you want to explore. Maybe you loved the reading and want to think about other ways it might impact your studies or maybe you disliked the reading and want to complain. Whatever is on your mind is okay – just write! Because the point of the assignment is to get you thinking ahead of time about the readings we will discuss in class, journals are due at the beginning of class in hardcopy. There are 20 dates/opportunities to submit a journal. You will not submit a journal on your assigned Letter Day (see below). Grades will be assigned as followed:

Criteria	Grade
Submits at least 16 journals and submits all journals on time.	4
Submits at least 14 journals, mostly on time.	3

Submits at least 10 journals	2
Submits at least 5 journals	1

Letter (20%) – CO 5

For this assignment you will write a letter to someone that somehow connects to something you've learned from the assigned reading material. You can choose to write a letter to anyone you want (family member, friend, celebrity, fictional character, alive or otherwise, etc.) as long as the body of your letter remains relevant to the material. The directions for this assignment are intentionally open ended to foster creativity and authenticity in your work. There are no restrictions. Your letter will be graded for depth of understanding, level of critical reflection, relevance to course material, and quality of writing. On your assigned day, you will read your letter aloud to the class. Please bring a visual aid (a hard copy of your letter) to distribute to your classmates so they may follow along. The assignment is worth four points and will be graded using the grading rubric on Canvas. Please use the link on Canvas to sign up for your Letter Day by February 12.

Interpretation Paper (30%) – CO 1, 2, 3, 4, 5

Each student, in consultation with peers and the instructor, will produce an interpretation paper (7-10 pages) that engages in queer biblical interpretation from their own social location. The paper is worth 30% of your final grade. A grading rubric for the final draft of the assignment is available on Canvas.

The paper will include:

- a description and overview of the passage you are interpreting (Introduction)
- a description of what it means to read the Bible queerly (Queer Biblical Interpretation)
- a description of your social location, questions, and interpretive approach in this paper (My Method)
- analysis of three scholarly interpretations of your passage (Exegetical Research)
 - Summarize and discuss the three interpretations you read individually. Make sure to include critical analysis. For help with analysis, consider the following questions: What do you find convincing? What do you find less convincing? How do the interpretations differ from one another? How are they similar? Do the interpretations contradict each other, or do they generally produce the same meaning? Etc.
- your unique interpretation of the text (My Interpretation)
 - Now that you've researched the passage/topic, what is your informed interpretation. Be sure to support your interpretation with evidence from the biblical text.
- an explanation of how your exegetical work might inform your work/life or an explanation of why your reading matters (Conclusion).

Helpful Tip: To ensure you address each bullet point in an exegetical paper, you might choose to use the parenthetical words as headings in your paper.

The paper will be composed in stages, and the deadlines are as follows:

- **March 7** – Topic and/or Bible Passage
- **April 11** – Draft of Queer Biblical Interpretation and My Method for Peer Editing
- **May 2** – Full Draft for Peer Editing
- **May 9** – Final Paper Due

I'm open to ideas other than a traditional paper for the interpretation part of the assignment. If a student would like to pitch another idea for their interpretation, send me an email so we can find a time to talk.

Final Reflection Paper (20%) – CO 5

In lieu of a final, students will write a reflection paper (3-4 pages) answering the following question: “What did you learn this semester and why does it matter?” Important: this is *not a summary* of what you have learned, but *a reflection on* what you have learned. This assignment is due on **May 16**. Papers must be uploaded to Canvas by the end of the day. A grading rubric is available on Canvas.

Some questions you might address in your reflection include:

- Compare and contrast the interpretations presented this semester: What interpretations did you find most valuable; what did you find the least valuable; and why?
- What did you appreciate; what did you dislike? What do you take away from these likes and dislikes?
- What from this course do you imagine yourself using in the future? Why and how?
- How does what you've learned this semester square with what you've learned in other classes or from your own general experience and knowledge?
- What surprised you; what disturbed you; and how do you learn from your own surprises and disturbances?
- How did this course inform and shape your understanding of Queer Biblical Interpretation?

Grading

In an attempt to make grading more transparent and equitable, this course adopts a 4-point grading scale and utilizes grading rubrics and assignments linked to course outcomes.

Why not use a traditional, 100-pt scale?

The 100-pt scale is a vestige of the early 20th century, in which the goal of education was to sort and compare students (decidedly not the goal of this class!). That alone makes me question the traditional practice. But there's more! According to the research cited in *Grading for Equity* by Joe Feldman (Corwin 2019), the 100-pt scale is prone to error and excessive variance. Perhaps the most compelling reason to use an alternative scale is that the 100-pt scale is also oriented toward failure: the scale has over sixty points dedicated to failure (0-59), while only twenty points dedicated to proficiency (B or above)! These divisions make it almost impossible for students to overcome a low grade.

Grading Scale

4 – Exceeding Outcomes

- 3 – Meeting Outcomes
- 2 – Approaching Outcomes
- 1 – Not Yet Met Outcomes
- IE – Insufficient Evidence

(Note: I may occasionally determine a student is between two categories and score accordingly. In these instances, it is possible to earn a 2.5 or a 3.5).

Final Course Grade

The final grade for this course will be calculated as follows:

- Life Report (10%)
- Reading Journal (20%)
- Letter (20%)
- Interpretation Paper (30%)
- Final Reflection Paper (20%)

Translation to Letter Grade

- 3.8-4.0 = A
- 3.4-3.7 = A-
- 3.1-3.3 = B+
- 2.8-3.0 = B
- 2.4-2.7 = B-
- 2.1-2.3 = C+
- 1.8-2.0 = C
- 1.4-1.7 = C-
- 1.1-1.3 = D+
- 0.8-1.0 = D

Course Policies

Contacting the Professor

If you have a question, concern, or just want to connect, let's talk. I am available by email, phone, or by appointment (virtual or in-person). If you'd like to meet with me, please send me an email so we can set up a time that works for both of us. I check email frequently and generally respond within 24 hours.

Late Policy & Re-dos

I understand that you have lives that are at times outside of your control and I understand that you have other classes with due dates that at times might compete with our class schedule. For this reason, I will always accept late work and allow unlimited re-dos of previous assignments. If you wish to resubmit an assignment, send me an email so we can make the necessary arrangements. There will be final deadlines for re-dos, though. While I care about students and I am happy to be flexible, I still need boundaries to keep my own personal and professional life healthy. I will give plenty of notice ahead of time when a re-do deadline is approaching.

Important: Please be aware that the class will be moving on should you miss an assignment. If you don't follow the suggested course schedule and complete your work on time, you're just piling it up for yourself for later.

Written Assignments

All written assignments must be typed, double-spaced in 12-point Times New Roman font, have 1-inch margins, and numbered pages. Your name, the course name/number, the assignment title, and date should be in the upper left-hand corner of the first page.

Expectations for Students

In addition to the obvious - reading chapters before they are discussed in class, completing assignments thoroughly and on time, and contributing to classroom activities - I appreciate straightforward feedback from you regarding how well the class is meeting your needs. Let me know if the material is not clear or when its relevance to the student learning outcomes for the course is not apparent (or when you're bored out of your mind!). It is also expected that you will treat your classmates with respect, abide by the course covenant, avoid gratuitous arguments, and observe rules of confidentiality regarding personal information shared in class.

Expectations for the Instructor

I will follow the course outline as closely as possible and will notify you of modifications in the outline if they happen. I will attempt to create and maintain a class atmosphere in which you feel free to both listen to others and express your views and ask questions to increase your learning. Please make an appointment to talk with me if there is anything you want to discuss or about which you are unclear. I want to be supportive of your learning and growth throughout the semester.

School Policies

Use of Inclusive Language

In accordance with seminary policy, in class discussions and in written and oral communication please use language representative of the whole human community in respect to gender, sexual orientation, ethnicity, age, and physical and intellectual capacities. Direct quotations from theological texts and translations of the Bible do not have to be altered to conform to this policy, but when referring to God please use a variety of images and metaphors, reflecting the richness of the Bible's images for God. More discussion about inclusive language can be accessed from the Academic Support Center and from the section of the LPTS web site on "Inclusive and Expansive Language" (available [here](#)).

Special Accommodations

Students requiring accommodations for a documented physical or learning disability should be in contact with the Director of the Academic Support Center during the first two weeks of a semester (or before the semester begins) and should speak with the instructor as soon as possible to arrange appropriate adjustments. Students with environmental or other sensitivities that may affect their learning are also encouraged to speak with the instructor.

Resources for Instruction, Learning, and Technology at LPTS

- To access the Library and its resources, visit: <https://lpts.libguides.com/Research/eBooks>
- To request a library laptop loan, contact the Online Help Desk – library@lpts.edu
- For general help with campus network access, Outlook (email), contact support@lpts.edu
- For assistance with Canvas, contact Carolyn Cardwell, ccardwell@lpts.edu
- For Academic Support for any of your studies, contact the ASC: Beth Herrinton-Hodge at bherrintonhodge@lpts.edu or Sherry Arconti at sarconti@lpts.edu

Academic Honesty

All work turned in to the instructor is expected to be the work of the student whose name appears on the assignment. Any borrowing of the ideas or the words of others must be acknowledged by quotation marks (where appropriate) and by citation of author and source. Use of another's language (including A.I. chatbots) or ideas from online resources is included in this policy and must be attributed to author and source of the work being cited. Failure to do so constitutes plagiarism and may result in failure of the course. Two occurrences of plagiarism may result in dismissal from the Seminary. Students unfamiliar with issues related to academic honesty can find help from the staff in the Academic Support Center. For the Seminary policy, see the Policy for Academic Honesty in the Student Handbook.

Most courses at LPTS will require that you write papers. Some will be “journal type” writing, offering theological reflecting, and some will be research papers in which you incorporate the research and ideas of others to help support your points. Some of you will actually publish some of your papers in various theological journals. In all cases, your papers should be of professional academic quality.

In your research papers, you must document any information that is not “universally known” or that you did not know before your investigation of the subject. In academic papers and professional journals, you can make some assumptions about your readers since you know that you have some level of shared expertise. However, any use of information without proper documentation is considered plagiarism.

Sometimes students inadvertently use the works of others without correctly citing the source of the information. Remember, when you use someone's ideas you must give credit to that source. If you are using the author's exact words use quotation marks around the passage and then, using the appropriate documentation style, give the full citation information. These mistakes are usually unintentional but are nonetheless plagiarism.

Another problem occasionally arises when summarizing material. Even when you put the author's ideas in your own words, it is necessary to give the citation information. Sometimes, writers summarize and correctly document their sources, but the summaries are too similar to the original. Phrases and groups of words from the original text might not be rewritten in the writer's “language” but retain too much of the original author's style. This is often tricky but is still considered plagiarism.

A special form of plagiarism is self-plagiarism or “double-dipping”: reusing an assignment written for another course (whether at LPTS or elsewhere) or incorporating a substantial portion of work submitted for another course in an assignment submission. Assignments are course-specific and related to the distinctive pedagogical aims of a class. When a student attempts to recycle previous work, whether they intend to deceive or not, they frustrate the aims of teaching and learning in their course as well as the expectation that their submissions represent their fresh, original, and current understanding. In certain exceptional cases (for example, the MAR course Research Methods and Practices) “double-dipping” may be allowed when it serves the aims of two courses, ordinarily taken in the same term, but only with the understanding and express permission of the instructors of both courses. In most other cases, self-plagiarism (or “double-dipping”) is academically dishonest practice and should be understood as a variety of plagiarism as defined in this policy. If you are uncertain about what “substantial” re-use of previous work means or whether an exception to this policy applies to your work for a course, you should speak to your instructor for clarification.

Plagiarism is not only unethical but also illegal. Ignorance is not an excuse.

When a professor judges a student’s work to have been plagiarized, or to be subject to academic dishonesty, the following steps will be taken:

1. The instructor and the student shall have a consultation in which the assignment in question and the issue of plagiarism or academic dishonesty will be discussed.
2. If, in the instructor’s judgment, it is unequivocal that a student has plagiarized or used dishonest academic methods in preparing an exercise, the grade for that particular piece shall be judged an “F” or a numerical grade of zero. Any opportunity to redo the exercise is left to the discretion of the instructor.
3. The instructor shall promptly notify the Dean about the incident of plagiarism or academic dishonesty.
4. Such notification will be confidential written communication among the instructor, the Dean, and the student.
5. Two incidents of plagiarism or academic dishonesty by the same student shall be grounds for dismissal from the Seminary.
6. A student wishing to appeal the judgment of plagiarism or academic dishonesty may use the established procedures for appealing grades.

Citation Policy

Citations in your papers should follow Seminary standards, which are based on these guides:

American Psychological Association. *Publication Manual of the American Psychological Association*. 7th ed. Washington, DC: American Psychological Association, 2020.

Turabian, Kate L., Wayne C. Booth, Gregory G. Colomb, and Joseph M. Williams. *A Manual for Writers of Research Papers, Theses, and Dissertations: Chicago Style for Students and Researchers*. 9th ed. Chicago: University of Chicago Press, 2018.

The Chicago Manual of Style. 17th ed. Chicago: University of Chicago Press, 2017.

Copies of these guides are available at the library and in the Academic Support Center. See also the library's citation help center: <https://lpts.libguides.com/digitalresources/citingsources>.

Course Schedule

Bi 401 Queer Biblical Interpretation

Tuesdays & Thursdays, 4:30-5:50pm

INTRODUCTION TO THE COURSE

Thursday, February 8

Topic: Syllabus & Introduction

Required Reading:

- Review Syllabus

Tuesday, February 13

Topic: History of Queer Biblical Interpretation

Required Reading:

- Guest, Deryn. "Que(e)rying the Agenda: The Impact of Queer Biblical Perspectives for Feminist Scholarship." In *Beyond Feminist Biblical Studies*. Sheffield: Sheffield Phoenix, 2012: 42-76. [on reserve in library]

Suggested Reading:

- Stewart, David Tabb. "LGBT/Queer Hermeneutics and the Hebrew Bible." *Currents in Biblical Research* 15.3 (2017): 289-314. [Canvas]
- Apostolacus, Katherine. "The Bible and the Transgender Christian: Mapping Transgender Hermeneutics in the 21st century." *Journal of the Bible and its Reception* 5.1 (2018): 1-29. [Canvas]
- Dunning, Benjamin H. "The New Testament and Early Christian Literature in the History of Gender and Sexuality." In *The Oxford Handbook of New Testament, Gender, and Sexuality*. Edited by Benjamin H. Dunning. Oxford: Oxford University Press, 2019: 1-15. [Canvas]

Thursday, February 15

Topic: Life Reports Presentations

Due: Life Report

INTRODUCTION TO QUEER BIBLICAL INTERPRETATION: METHODS, APPROACHES, AND HERMENEUTICS

Tuesday, February 20

Topic: Queer Reading Strategies, Part 1

Required Reading:

- *Take Back the Word*, Chapters 1 through 4

Thursday, February 22

Topic: Queer Reading Strategies, Part 2

Required Reading:

- West, Mona. "Coming Out and the Bible." *Interpretation* 74.3 (2020): 265-274. [Canvas]
- "Foreword" and "Introduction." In *Torah Queeries: Weekly Commentaries on the Hebrew Bible*. Edited by Gregg Drinkwater, Joshua Lesser, and David Shneer. New York: New York University Press, 2009. xi-xii; 1-8. [Canvas]
- Long, Ronald E. "Disarming Biblically Based Gay-bashing." In *The Queer Bible Commentary*. Edited by Guest, et. al. SCM. (Introduction in Vol 1; check page numbers for Vol 2). [Canvas]

Tuesday, February 27

Topic: Queer Reading Strategies, Part 3

Required Reading:

- Marchal, Joseph A. "Who Are You Calling a Eunuch?! Staging Conversations and Connections between Feminist and Queer Biblical Studies." In *Interex, Theology, and the Bible: Troubling Bodies*. Edited by Susannah Cornwall. Palgrave Macmillan, 2015. 29-54. [Canvas]
- *In the Margins*, Introduction

QUEER BIBLICAL INTERPRETATION AND THE HEBREW BIBLE

Thursday, February 29

Topic: Genesis, Part 1

Required Reading:

- *Take Back the Word*, Chapter 5
- Wenig, Margaret Moers. "Male and Female God Created Them: Parashat Bereshit (Genesis 1:1-6:8)." In *Torah Queeries: Weekly Commentaries on the Hebrew Bible*. Edited by Gregg Drinkwater, Joshua Lesser, and David Shneer. New York: New York University Press, 2009. [Canvas]

Suggested Reading:

- Tribble, Phyllis. "Depatriarchalizing in Biblical Interpretation" *Journal of the American Academy of Religion* 41.1 (1973): 30-48. [Canvas]

Tuesday, March 5

Topic: Genesis, Part 2

Required Reading:

- Guest, Deryn. "Troubling the Waters: Tehom, Transgender, and Reading Genesis Backwards. In *Transgender, Intersex, and Biblical Interpretation*. Atlanta: SBL, 2016. 21-44. [Canvas]

Thursday, March 7

Topic: Exodus

Due: Interpretation Paper Passage or Topic

Required Reading:

- *Take Back the Word*, Chapters 6 & 7

Tuesday, March 12

Topic: Former Prophets, Jezebel & Sampson

Required Reading:

- *Take Back the Word*, Chapter 5
- Derks, Marco. "If I be shaven, then my strength will go from me: a queer reading of the Sampson narrative." *Biblical Interpretation* 23.4 (2015): 553-573. [Canvas]

Thursday, March 14

Topic: Former Prophets, Joseph & Jacob

Required Reading:

- *In the Margins*, Chapters 2 & 3
- Tipton, Brian. "A Backward Glance for a Queer Utopian Future: Genesis, Climate Change, and Hope as a Hermeneutic." *Biblical Interpretation* 28.4 (2020): 466-494. [Canvas]
- Cornwall, Susannah. "Wild Rice and queer dissent: wrestling with God in Gen 32:22-32." *Journal of the European Society of Women in Theological Research* 18 (2010): 61-74. [Canvas]

Tuesday, March 26

Topic: Latter Prophets, Elisha & Nehemiah

Required Reading:

- *Take Back the Word*, Chapter 10
- Graybill, Rhiannon. "Elisha's Body and the Queer Touch of Prophecy." *Biblical Theology Bulletin*. 49.1 (2019): 32-40. [Canvas]

Tuesday, April 2

Topic: Latter Prophets, Micah, Jonah & Ezekiel

Required Reading:

- *Take Back the Word*, Chapters 10, 15, & 16
- *In the Margins*, Chapter 5

Thursday, April 4

Topic: Writings, Ruth & Song of Songs

Required Reading:

- *Take Back the Word*, Chapters 8 & 12

QUEER BIBLICAL INTERPRETATION AND THE GREEK NEW TESTAMENT

Tuesday, April 9

Topic: Jesus

Required Reading:

- *In the Margins*, Chapters 6 & 7
- Goh, Joseph Nicholas Geok Lin. "Reclaiming Vision and Voice: A Queer-Feminist-Liberation Reading of Mark 10:46-52 in relation to Non-Heteronormative Malaysians." *in God's Image* 33.1 (2014): 40-51. [Canvas]

Thursday, April 11

Topic: Parables

Due: Draft of Queer Biblical Interpretation and My Method from Final Interpretation Paper for Peer Editing

Required Reading:

- Rolf R. Nolsacco, Jr. *Hearts Ablaze: Parables for the Queer Soul*. New York: Morehouse, 2022. Chapters, 8 & 10 [on reserve in library]

Tuesday, April 16

Topic: Lazarus & Beloved Disciple

Required Reading:

- *Take Back the Word*, Chapters 18 & 19

Thursday, April 18

Topic: Easter

Required Reading:

- *Take Back the World*, Chapter 20
- *In the Margins*, Chapters 8, 9, & 10

Tuesday, April 23

Topic: Paul

Required Reading:

- *Take Back the Word*, Chapter 21
- Marchal, Joseph A. "Uncut Galatians: Intersex/Eunuch." In *Appalling Bodies: Queer Figures Before and After Paul's Letters*. Oxford: Oxford University Press, 2020. 68-112. [Canvas]
- Punt, Jeremy. "Power, and liminality, sex and gender, and Gal 3:28: a postcolonial, queer reading of an influential text." *Neotestamentica* 44.1 (2010): 140-166. [Canvas]

Thursday, April 25

Topic: Paul

Required Reading:

- Moore, Stephen D. "Sex and the Single Apostle." In *God's Beauty Parlor: And Other Queer Spaces in and around the Bible*. Stanford: Stanford University Press, 2001. 133-172. [Canvas]

Tuesday, April 30

Topic: 1 Corinthians

Required Reading:

- Marchal, Joseph. "Female Masculinity in Corinth?: Bodily Citations and the Drag of History." *Neotestamentica* 48.1 (2014): 93-113. [Canvas]

QUEER BIBLICAL INTERPRETATION: SPECIAL TOPIC & CONCLUSIONS

Thursday, May 2

Topic: Peer Editing

Due: Full Draft of Interpretation Paper for Peer Editing

Tuesday, May 7

Topic: Sex Work & Sexual Violence

Required Reading:

- *Take Back the Word*, Chapter 13 & 17
- *In the Margins*, Chapter 4
- "Prostitution" by Carly Daniel-Hughes. In *The Oxford Handbook of New Testament, Gender, and Sexuality*. Edited by Benjamin H. Dunning. Oxford: Oxford University Press, 2019. [Canvas]

Thursday, May 9

Topic: Concluding Reflections

Due: Final Interpretation Paper

****Final Reflection Paper due May 16****