

QUEER BIBLE HERMENEUTICS (OT 8317)

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 Division I: The Biblical Witness
 Perkins School of Theology
 Southern Methodist University
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Course Description from Perkins Course Catalog

Study of the historical, political, cultural, and religious-theological discourses about gender and sexuality in the context of the interpretation of the Hebrew Bible. Grounded in an interdisciplinary approach, the course develops self-critical perspectives about the influence of biblical meanings on hermeneutically dynamic, politically and religiously charged conversations over socio-cultural practices related to LGBTQ communities. Three term hours. Prerequisites: OT 6301 or OT 6302.

Class Meetings

W 6:30-8:50pm in 207 Prothro Hall

Office phone 214.768.2460

Email sscholz@smu.edu

Office Hours: By appointment



To learn more about your instructor, please visit <http://www.smu.edu/theology/people/scholz.html>

Please note that this course is eligible for credit toward the **Graduate Certificate in Women's and Gender Studies**. If you are interested in having this course count toward this certificate, please speak with Dr. Evelyn Parker, Associate Dean of Academic Affairs at Perkins School of Theology (eparker@smu.edu; PH 214.768.2349). Also visit the Graduate Certificate website at: <http://www.smu.edu/Dedman/Academics/Programs/WomGenStudies/AreasofStudy/GraduateCertificate>

Goals and Learning Objectives

- Students come to understand the hermeneutical, theological, and cultural-political implications of reading the Bible as a queer text and its effects upon church, religion, and society at large.
- Students gain in-depth knowledge of an increasingly important research area in the academic field of biblical studies.
- Students develop biblical knowledge and understanding about exegetical methods “for proper and effective use of Scripture” (from Perkins’ Course Catalog) in light of the academic discourse of queer studies as well as in light of past and present debates on constructions of gender and sexuality.
- Students become “effective biblical interpreters” (from Perkins’ Course Catalog) in religious organizations in which LGBTQ issues are often referenced with biblical texts.
- Students come to understand references to Bible content, the range of exegetical methods, and the various genres of knowledge distribution produced in the field of biblical studies as significant contributions to socio-cultural practices and the debates on LGBTQ inclusion or exclusion.

- Students become experts in the critical understanding and appreciation of so-called diversity issues, especially as they relate to gender and sexuality, but also race, ethnicity, and class.
- Students become equipped to make positive contributions to the Protestant denomination to which our School and most of our students belong.
- Students learn to critically reflect on the hermeneutical and theological assumptions pertaining to the relationship of queer identities and biblical interpretation.
- Students learn to relate their notions about Christian ministry to the social contexts of today's world and to engage the social, political, cultural, and theological implications of reading the Bible as part of contemporary debates on marriage-equality and the general mainstreaming of LGBTQ issues in Western societies, including churches.

Assignments

1. Regular and active class attendance and participation (15%).
2. Two reflection papers (3 full pages each) on the two films we are watching in the first couple of class meetings. They are "The New Black" (paper due on February 3) and "Outcast" (paper due on February 10) (each 10%)
3. One reflection paper (3 full pages) on one of our class meetings, the readings, and our class work (10%; no overlap with any other assignment) [see sign-up sheet]
4. One book review on a book that deals with our class topic of queer bible studies. The choice of book must be approved by the professor and the review is due on February 24 (15%).
5. One research paper (40%). More information on March 2. The due date of this paper will be on the day of our final exam scheduled by the Registrar's Office (May 6-11, 2016). As soon as this date is communicated, you will be informed about it. No extensions available under any circumstances.

Required Books

1. Judith Butler, *Gender Trouble: Feminism and the Subversion of Identity* (London: Routledge, 2006; or any earlier or later edition)
2. Deryn Guest, Robert E. Goss, Mona West, and Thomas Bohache (eds.), *Queer Bible Commentary* (London: SCM, 2006).
3. Deryn Guest, *Beyond Feminist Biblical Studies* (Sheffield: Sheffield Academic Press, 2012).
4. Susanne Scholz, *Introducing the Women's Hebrew Bible* (London/New York: T&T Clark, 2007).
5. Any Bible translation, preferably based on the standards of the NRSV. If you own only one other translation, consider buying the NRSV in any edition published by Oxford University Press or a similar publisher.
6. Several articles and book chapters in pdf-format that are uploaded onto this course's Blackboard folder called "Document folder." Please make sure you know how to access your BB account. Articles and book chapters available on Blackboard are marked with this abbreviated comment: "[on BB]".
7. *Chicago Manual of Style*; available online for free here: http://www.chicagomanualofstyle.org/tools_citationguide.html (You are asked to use "Notes and Bibliography" for the research paper assigned in this course!)

Recommended Books

1. Teresa Hornsby and Ken Stone (eds.), *Bible Trouble: Queer Reading at the Boundaries of Biblical Scholarship* (Atlanta: Society of Biblical Literature, 2011).
2. Ken Stone (ed.), *Queer Commentary and the Hebrew Bible* (Cleveland: Pilgrim Press, 2001).

Academic Integrity

The University places high importance on academic honesty. A website explains the details: <http://smu.edu/catalogs/graduate/regulations.asp>. The statement begins with this paragraph:

Intellectual integrity and academic honesty are concepts fundamental to the processes of learning and evaluating academic performance; without them, the process of inquiry is dismantled at its base and

further positive educational progress is almost certainly prevented. The maintenance of the highest level of academic integrity is the responsibility of all members of an educational institution. The inculcation of personal standards of honesty and integrity is a goal of education in all disciplines of the University.

In addition, Perkins School of Theology has its own "Academic Regulations" which include a statement on "Academic Responsibility." For the entire statement, please visit http://smu.edu/theology/registrar/academic_regs.pdf.

SMU Disability Accommodations

Southern Methodist University provides reasonable accommodations for students with disabilities. If you need academic accommodations for a disability, you must first contact Ms. Rebecca Marin, Coordinator, Services for Students with Disabilities (214-768-4557) to verify the disability and to establish eligibility for accommodations. They should then schedule an appointment with the professor to make appropriate arrangements. (See University Policy No. 2.4.)

Minority Concerns and the Perkins Curriculum

In 1975 the Perkins Senate passed resolutions which bear on the relation of the Perkins curriculum to this school's common concern for the status of ethnic minority groups and of women both in education for ministry and in the ministry itself. The following statement summarizes these resolutions with respect to all courses except those in the area of Ministry.

1. Instructors and students alike are urged to use inclusive language, images and metaphors that will give full and positive value to both the past contributions and the future prospects of ethnic minorities and women in the church and in society at large.
2. Instructors and students alike are urged to give sensitive consideration to the role of images from a predominantly white and male culture in shaping both the language and concepts of Christian theology and the models and methods of Christian ministry that are widely current today.
3. Instructors are urged to make every effort to provide--in the syllabi, assignments and formats of their courses--opportunities for women students and students from ethnic minority groups (1) to study the functions of ministry with particular reference to their own status or tradition in the life of the church, (2) to practice the functions of ministry (when practice is an element in a course) in settings which reflect or, if possible, arise from their own status or tradition in the life of the church, (3) to receive evaluation of their practice of the functions of ministry from persons who are not only knowledgeable about and skilled in those functions, but also share their special status or tradition in the life of the church, and (4) to observe the practice of persons who, as women or as members of ethnic minority groups, provide models of effective ministry which are immediately relevant to the special status or tradition of women or members of ethnic minority groups in the church.

Perkins regulations regarding Incompletes

The grade of Incomplete is granted only in rare cases when a student is prevented by extraordinary circumstances of illness or other severe hardship, from completing some major portion of the required course work before the deadline for submission of grades for the term. Requests for a grade of Incomplete must be submitted in writing to the Associate Dean for Academic Affairs no later than *[insert date for submission of all written work from the academic calendar]*. For more information, see the Perkins *Catalog*, p. [46].

Writing Center

Good writing and clear communication are important for graduate school and for ministry. If you would like help with your writing, contact the writing center at 214-768-4253, visit them on the web at <http://www.smu.edu/alec/wc.html>, or drop by their office (Suite 202) in The Paul B. Loyd Center which is "attached to the northwest corner of Ford Stadium" which is across the street from Highland Park United Methodist Church.

Religious Observance

Religiously observant students wishing to be absent on holidays that require missing class should notify their professors in writing at the beginning of the semester, and should discuss with them, in advance, acceptable ways of making up any work missed because of the absence. (See University Policy No. 1.9.)

Excused Absences for University Extracurricular Activities

Students participating in an officially sanctioned, scheduled University extracurricular activity should be given the opportunity to make up class assignments or other graded assignments missed as a result of their participation. It is the responsibility of the student to make arrangements with the instructor prior to any missed scheduled examination or other missed assignment for making up the work. (University Undergraduate Catalogue)

Grade Computation System

93-100 = A	= 4.0 (no "A+")
90-92 = A-	= 3.7
87-89 = B+	= 3.3
83-86 = B	= 3.0
80-82 = B-	= 2.7
77-79 = C+	= 2.3
73-76 = C	= 2.0
70-72 = C-	= 1.7
67-69 = D+	= 1.3
63-66 = D	= 1.0
60-62 = D-	= 0.7
50-59 = F	= 0.0

Valuable online resources on the Hebrew Bible:

<http://sacred-texts.com/index.htm>
<http://www.codex-sinaiticus.net/en/>
<http://www.sbl-site.org/publications/SBLForum.aspx>
<http://www.sbl-site.org/educational/bibleandcommentary.aspx>
<http://www.devotions.net/bible/00bible.htm>
<http://www.lectio.unibe.ch/e/infos.htm>
http://www.mhs.no/article_204.shtml and http://www.mhs.no/article_533.shtml
<http://www.theologyin africa.com/articles/catagories/bible.php>
<http://unbound.biola.edu/>

Valuable online resources for "Queer Theory" and related terminologies:

<http://internationalspectrum.umich.edu/life/definitions>

Please note: If you find other links that you think might fit into our course, please let me know so that we can plan on sharing them with the class.



TENTATIVE COURSE OUTLINE

1. WHY QUEER STUDIES? ON THE HISTORY AND POLITICS OF A FIELD

(1) W/January 27 **Introduction to the Course and Introduction of Class Members**
Terminology, History, and Issues of Queer Bible Hermeneutics

Readings

1. Teresa de Lauretis, "Queer Theory: Lesbian and Gay Sexualities (Introduction)," *differences* 3, 2 (1991): iii-xviii. [on BB]
2. Laurel C. Schneider, "Queer Theory," in *Handbook of Postmodern Biblical Interpretation*, ed. A.K.M. Adam (St. Louis: Chalice Press, 2000), 206-212. [on BB]

Recommended:

3. Sally O'Driscoll, "Outlaw Readings: Beyond Queer Readings," *SIGNS* 22, 1 (Autumn 1996): 30-51. [journal available electronically in Bridwell Catalog]
4. Jay Michaelson, "On the Religious Significance of Homosexuality; or Queering God, Torah, and Israel," in *The Passionate Torah: Sex and Judaism*, ed. Danya Ruttenberg (New York: New York University Press, 2009), 212-224. [on BB]
5. James Penney, "Introduction After Queer Theory," chap. in *After Queer Theory: The Limits of Sexual Politics* (London: Pluto Press, 2014). [ebook in Bridwell Catalog]

Film

"The New Black" directed by Yoruba Richen (<http://video.pbs.org/video/2365253465/>) (See also <http://www.newblackfilm.com/the-film/>; available on netflix.com)

(2) W/February 3 **Queer Theories: Introduction**
Understanding and Discussing the Various Positions

Readings

1. Butler, *Gender Trouble*, vii-46
2. Mimi Marinucci, *Feminism is Queer: The Intimate Connection between Queer and Feminist Theory* (London: Zed Books, 2010), 29-38.

Recommended:

3. Cathy Cohen, "Death and Rebirth of a Movement: Queering Critical Ethnic Studies." *Social Justice* 37, 4 (2011/12): 126-132. [on BB]
4. Jonathan Kemp, "A Queer Age: Or, Discourse Has a History." *Graduate Journal of Social Science* 6 (Special Issue), 1 (2009): 3-23. [on BB]
5. Robert McRuer (ed.), "Introduction," chap. in *Crip Theory: Cultural Signs of Queerness and Disability* (New York: New York University Press, 2006), 1-32. [on BB]
6. Erich De Wald, "Theorizing the 'Under-Theorized'", in *Postcolonial and Queer Theories: Intersections and Essays*, ed. John C. Hawley (Westport, CT/London: Greenwood Press, 2001), pp. 173-196 (on BB)

→Your reflection paper on "The New Black" is due today!

Film

"Outcast," Episode 17 of Season 5 of "Star Trek: The Next Generation" [available on www.Netflix.com].



(3) W/February 10 More on Queer TheoriesReadings

1. Butler, *Gender Trouble*, 47-106, [107-193,] 194-203
2. Eve Kosofsky Sedgwick, *Epistemology of the Closet*. (Berkeley, CA: University of California Press, 2008), xiii-xviii, 67-90. [on BB]

Recommended:

3. David L. Eng, Judith Halberstam, and Jose Estaban Munoz, "What's Queer About Queer Studies Now? Introduction," *Social Text* 23, no. 3-4 (Fall-Winter 2005): 1-17.
4. Annamarie Jagose, *Queer Theory: An Introduction* (Melbourne: Melbourne University Press, 1996), 72-100. [on BB]

→Your reflection paper on "Outcast" is due today!



**2. FROM "WOMAN" TO "LGBTQ":
INVESTIGATIONS ON THE TURN FROM FEMINIST TO QUEER BIBLICAL STUDIES**

(4) W/February 17 Gender and Sexuality in Religious Studies and Theological StudiesReadings

1. Marcella Althaus-Reid, "From Liberation Theology to Indecent Theology: The Trouble with Normality in Theology," in *Latin American Liberation Theology: The Next Generation*, ed. Ivan Petrella (Maryknoll, NY: Orbis Books), 20-38.
2. Marcella Althaus-Reid, "On Queer Theology and Liberation Theology: The Irruption of the Sexual Subject in Theology," in *Homosexualities*, ed. Marcella Althaus-Reid, et al (London: SCM Press, 2008).
3. Teresa J. Hornsby and Ken Stone, "Already Queer: A Preface," in *Bible Trouble: Queer Reading at the Boundaries of Biblical Scholarship*, ed. Teresa J. Hornsby and Ken Stone (Atlanta, Ga.: Society of Biblical Literature Atlanta, 2011), ix-xx.

Recommended:

4. Benjamin Grimwood, "To Be [Queer] or Not to Be [Queer]: The Paradox of 'Constant Revision and the 'Paraphilia' as a Case Study," *Transverse* 11 (2011): 38-47.
5. Mark D. Jordan, "God's Body," in *Queer Theology: Rethinking the Western Body*, ed. Gerard Loughlin (Malden, MA: Blackwell, 2007), 281-292.
6. S. Tamar Kamionkowski, "Queer Theory and Historical-Critical Exegesis: Queering Biblicalists—A Response," in *Bible Trouble: Queer Reading at the Boundaries of Biblical Scholarship*, ed. Teresa J. Hornsby and Ken Stone (Atlanta, Ga.: Society of Biblical Literature Atlanta, 2011), 131-136.
7. Teresa J. Hornsby, "Capitalism, Masochism and Biblical Interpretation," in *Bible Trouble: Queer Reading at the Boundaries of Biblical Scholarship*, ed. Teresa J. Hornsby and Ken Stone (Atlanta, Ga.: Society of Biblical Literature Atlanta, 2011), 137-156.



(5) W/February 24**From Women's to Feminist Bible Studies?**Readings

1. Esther Fuchs, "Biblical Feminisms: Knowledge, Theory and Politics in the Study of Women in the Hebrew Bible," *Biblical Interpretation* 16, no. 3 (2008): 205-226. [Available on ATLA]
2. Dora R. Mbuwayesango and Susanne Scholz, "Dialogical Beginnings: A Conversation on the Future of Feminist Biblical Studies," *Journal of Feminist Studies in Religion* 25, no. 2 (Fall 2009): 93-143. (Includes 9 responses) [on BB]
3. Pamela J. Milne, "Toward Feminist Companionship: The Future of Feminist Biblical Studies and Feminism," in *Feminist Companion To Reading the Bible*, ed. Athalya Brenner (Sheffield: Sheffield Academic Press, 1997), 39-60. [pdf-file on BB]
4. Susanne Scholz, "Feminism: Second-Wave Feminism and the Bible." In *Oxford Encyclopedia of the Bible and Gender Studies (OEBGS)*, ed. Julia O'Brien (New York: Oxford University Press, November 2014). [on BB]

Recommended:

5. Susanne Scholz, *Introducing the Women's Hebrew Bible* (London/New York: T&T Clark, 2007).
 6. Susanne Scholz, "'Stirring Up Vital Energies': Feminist Biblical Studies in North America," in *The Bible and Women. An Encyclopedia of Exegesis and Cultural History: The Twentieth Century (Volume 10)*, ed. Elisabeth Schüssler Fiorenza (Atlanta, GA: SBL, November 2014), 53-70. [on BB]
- ➔ Your book review is due today!

**(6) W/March 2****From Feminist Bible Studies To Queer Bible Studies?**Readings

1. Coblenz, Jessica. "Queer Biblical Scholarship in Christian Activism." *Journal of Theta Alpha Kappa* 34, 2 (Fall 2010): 1-17. [on BB]
2. Ellen T. Armour, "Queer Bible, Queer Scriptures? An Introductory Response," in *Bible Trouble: Queer Reading at the Boundaries of Biblical Scholarship*, ed. Teresa J. Hornsby and Ken Stone (Atlanta, Ga.: Society of Biblical Literature Atlanta, 2011), 1-8.
3. Deryn Guest, *Beyond Feminist Biblical Studies* (Sheffield: Sheffield Academic Press, 2012).

Recommended:

4. Guest, Deryn. "Encountering Beasts: Lesbian Biblical Hermeneutics on the Road," in *Homosexualities*, ed. Althaus-Reid, Marcella et al. (London: SCM Press, 2008), 97-108.
5. Teresa J. Hornsby, "Capitalism, Masochism, and Biblical Interpretations," in *Bible Trouble: Queer Reading at the Boundaries of Biblical Scholarship*, ed. Teresa J. Hornsby and Ken Stone (Atlanta, Ga.: Society of Biblical Literature Atlanta, 2011), 137-155.
6. Claudia Schippert, "Implications of Queer Theory for the Study of Religion and Gender: Entering the Third Decade," *Religion and Gender* 1, 1 (2011): 66-84. [on BB]

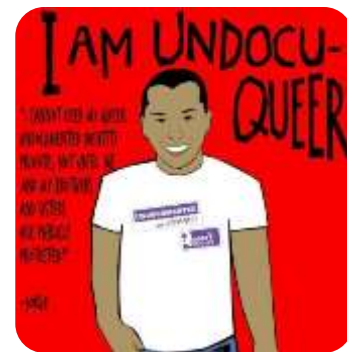
**(7) W/March 9 NO CLASS – SPRING BREAK**
3. GOING BEYOND A QUEER BIBLE HERMENEUTICS: INTERSECTIONAL ISSUES OF RACE, CLASS, AND GEOPOLITICS IN BIBLICAL INTERPRETATION
(8) W/March 16**Theoretical Considerations**Readings

1. Ibrahim Abraham, "On the Doorstep of the Work: Ricoeurian Hermeneutics, Queer Hermeneutics, and Scripture," *The Bible and Critical Theory* 3, 1 (2007): 4.1-4.12. [Journal access available via ATLA]

- E. L. Kornegay "Queering black homophobia: black theology as a sexual discourse of Transformation," *Theology & Sexuality* 11, 1 (September 2004): 29-51. [Journal access available via ATLA]
- Jeremy Punt, "Queer Theory, Postcolonial Theory, and Biblical Interpretation: A Preliminary Exploration of Some Intersections," in *Bible Trouble: Queer Reading at the Boundaries of Biblical Scholarship*, ed. Teresa Hornsby and Ken Stone (Atlanta: Society of Biblical Literature, 2011), 321-341.

Recommended:

- Jeremy Punt, "Intersections in Queer Theory and Postcolonial Theory and Hermeneutical Spin-Offs," *The Bible and Critical Theory* 4, no. 2 (2008): 24:1-24:16. [Journal access via Bridwell's library catalog]
- Jeremy Punt, "Using the Bible in Post-Apartheid South Africa: Its Influence and Impact amidst the Gay Debate." *HTS Teologiese Studies/Theological Studies* 62, 3 (2006): 885-907. [on BB]



(9) W/March 23 *Queer-Postcolonial Perspectives about Rahab in Joshua 2*

Readings

- Marcella Althaus-Reid, "Searching for a Queer Sophia-Wisdom: The Post-Colonial Rahab," in *Patriarchs, Prophets and Other Villains*, ed. Lisa Isherwood (London/Oakville, CT: Equinox, 2007), 128-140. [on BB]
- Susanne Scholz, "Convert, Prostitute, or Traitor? Rahab as the Anti-Matriarch in Biblical Interpretations;" in *In the Arms of Biblical Women*, ed. Mishael Caspi and John Greene (Biblical Intersections 13; Piscataway, NJ: Gorgias Press, 2013), 153-184. [on BB]
- Erin Runions, "From Disgust to Humor: Rahab's Queer Effect," in *Bible Trouble*, 45-74.

(10) W/March 30 *Intersectional Perspectives on Judges 19*

Readings

- Patrick S. Cheng "Multiplicity and Judges 19: Constructing a Queer Asian Pacific American Biblical Hermeneutics." *Semeia* 90-91 (2002): 119-133. [on BB]
- Koala Jones-Warsaw, "Toward a Womanist Hermeneutic: A Reading of Judges 19-21," in *Feminist Companion to Judges*, ed. Athalya Brenner (Sheffield, England: JSOT Press, 1993), 172-186. [on BB]
- Gur-Klein, Thalia, "Sexual Hospitality in the Hebrew Bible: Patriarchal Lineage or Matriarchal Rebellion?" in *Patriarchs, Prophets and Other Villains*, ed. Lisa Isherwood (Gender, Theology, and Spirituality; London/Oakville, CT: Equinox, 2007), 157-182. [on BB]
- Ken Stone, "Gender and Homosexuality in Judges 19: Subject—Honor, Object—Shame?" *Journal for the Study of the Old Testament* 67 (Summer 1995): 87-107. [on BB]



4. READING A QUEER BIBLE: THREE CASE STUDIES

(11) W/April 6 *Case One: Leviticus 18:22; 20:13*

Readings

- Choose two Leviticus commentaries on the two passages and prepare to talk about them in class regarding their hermeneutical, methodological, epistemological, cultural, political, and theological assumptions



2. Stewart, David Tabb, "Leviticus," in *Queer Bible Commentary*, ed. Deryn Guest, Robert E. Shore-Goss, Mona West, Thomas Bohache (London: SCM, 2006), 77-104.
3. K. Renato Lings, "The 'Lyings' of a Woman: Male-Male Incest in Leviticus 18:22?" *Theology & Sexuality* 15, 2 (May 2009): 231-250. [available on ATLA]

(12) W/April 13 Case Two: Judges 3

6:30-7:30 pm

7:45-8:50 pm

Readings

1. Deryn Guest, "Judges," in *Queer Bible Commentary*, ed. Deryn Guest, Robert E. Shore-Goss, Mona West, Thomas Bohache (London: SCM, 2006).
2. Timothy R. Koch, "A Homoerotic Approach to Scripture," *Theology & Sexuality* 14 (March 2001): 10-22. [Journal access in Bridwell catalog]
3. Johnny Miles, "'Who are you calling 'stupid'? Ethnocentric Humour and Identity Construct in the Colonial Discourse of Judges 3:12-30," *Bible & Critical Theory* 4, 1 (Fall 2008). [Journal access available via Bridwell catalog]



(13) W/April 20 Case Three: "Marriage" in Ancient Israel

Readings

1. Lesleigh Cushing Stahlberg, "Modern Day Moabites: The Bible and the Debate about Same-Sex Marriage," *Biblical Interpretation* 16, 5 (2008): 442-475. [available on ATLA]
2. Bernard Jackson, "The 'Institutions' of Marriage and Divorce in the Hebrew Bible," *Journal of Semitic Studies* 56, 2 (Autumn 2011): 221-251. [available on ATLA]
3. Wilma Ann Bailey, "Baby Becky, Menarche and Prepubescent Marriage in Ancient Israel," *Journal of the Interdenominational Theological Center* 37, 1-2 (2011): 113-137. [available on ATLA]



(14) W/April 27 Toward a Future of Queer Bible Hermeneutics

Readings

1. West, Mona. "Reading the Bible as Queer Americans: Social Location and the Hebrew Scriptures." *Theology & Sexuality* 10 (March 1999): 28-42. [on BB]
2. Ken Stone, "Biblical Interpretation as a Technology of the Self: Gay Men and the Ethics of Reading," in *Men and Masculinities in Christianity and Judaism*, ed. Björn Krondorfer (London: SCM Press, 2009), 201-215. [on BB]
3. Annika Thiem, "No Gendered Bodies without Queer Desires: Judith Butler and Biblical Gender Justice," *Old Testament Essays* 20, 2 (2007): 456-470. [on BB]
4. Jay Twomey, "The Pastor and His Fops: Gender Indeterminacy in the Pastor and His Readers," in *Bible Trouble: Queer Reading at the Boundaries of Biblical Scholarship*, ed. Teresa J. Hornsby and Ken Stone (Atlanta, Ga.: Society of Biblical Literature Atlanta, 2011), 283-300.
5. Michael Joseph Brown, "What Happens When Closets Open Up? A Response," in *Bible Trouble: Queer Reading at the Boundaries of Biblical Scholarship*, ed. Teresa J. Hornsby and Ken Stone (Atlanta, Ga.: Society of Biblical Literature Atlanta, 2011), 343-352.



READING AND EXAM SCHEDULE

- May 2-5: Reading and Writing Period
- May 6-11: Final Examination Week

Your research paper will be due on the day and time of the final exam scheduled for our course by the Registrar's Office. Please plan accordingly. No make-up or date change will be available.