I. Course Details
Instructor: Marion Taylor
Phone: (cell) 647-222-2546, (office) 416-946-3542
E-Mail: m.taylor@utoronto.ca
Class: April 16 -20: 9-12:00, 1:00-3:00
First assignment is due the first day of class – extensions until April 31 if necessary and the final assignment is due July 15.
Office Hours: By appointment: Wycliffe College, Room 227.

II. Course Description and Learning Outcomes
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 Prerequisites
Previous course work in Bible highly recommended. Email professor if you have questions.

Course Outcomes

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<th>COURSE OUTCOMES</th>
<th>COURSE ELEMENT</th>
<th>PROGRAM OUTCOMES</th>
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<td>By the end of this course, students will</td>
<td>This outcome will be achieved through these course elements:</td>
<td>This course outcome corresponds to these aspects of Wycliffe’s statements of outcomes (MTS, MDiv)</td>
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<td>Demonstrate the ability to place individual interpreters within their historical context</td>
<td>Class discussions; oral presentation; class paper.</td>
<td>MTS: 1.2, 1.4, 1.5 &lt;br&gt; MDiv: 1.2, 1.4, 1.5</td>
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<td>AD Outcomes:</td>
<td>COURSE OUTCOMES</td>
<td>COURSE ELEMENT</td>
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| Demonstrate the ability to place individual interpreters within their historical context | Participating in discussions of primary and secondary texts about male and female from each period; presenting on one figure and writing on another; 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 discussions; oral presentation; reflection paper, class paper. | PhD: 1.1  
MA: 1.1 |
III.1 Requirements and Evaluation: BD students
1) **Class Participation** (20%) Students are expected to attend every class and to involve themselves fully through preparatory reading and active participation in discussion.

2) **Reflection Paper** (30%). In preparation for the class, each student will read and write a reflection paper on Amanda Benckhuysen’s manuscript, *The Legacy of Eve*, which will be on the portal. Your 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. This assignment is due the first class, April 16. If you need an extension to **finish** the book and the reflection paper, you may have until May 1st.

3) **Final Paper** (50%). The paper should be 10-12 pages and is due July 15. Please check out your topic with the professor.
   1) Your paper can 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 the 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 and 1 Timothy 2 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 see professor for further guidelines.

III.2. Requirements and Evaluation: AD students

1) Class Participation (20%) Students are expected to attend every class and to involve themselves fully through preparatory reading and active participation in discussion.

2) Reflection Paper (10%). In preparation for the class, each student will read and write a reflection paper on Amanda Benckhuysen’s manuscript, *The Legacy of Eve*, that will be on the portal. 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. This assignment is due the first class, April 16. If you need an extension to **finish** the reflection paper, you may have until May 1st.

3) Report/Reflection Paper (30%) on 3 agreed upon 3 books (30%) 7-10 pages due July 1.

*The Handbook, Deborah’s Daughters* and one other. If you want to choose other books, please consult professor.


*Strangely Familiar: Protofeminist Interpretations of Patriarchal Biblical Texts.*


Anthologies of 19th writings by women:


4) Final Paper (40%) see topics above. Due July 15
IV. Policy on Plagiarism
All written work submitted must be your own. Plagiarism is a serious offense. Plagiarism is using the ideas and writings of others and representing them as your own. Even if you do not copy another source word-for-word, but rather rephrase the source without attributing it to the original author by including a footnote, you are guilty of plagiarism. The minimum penalty for a Plagiarized paper is the grade of zero. For a useful tutorial on plagiarism see https://www.indiana.edu/~istd/plagiarism_test.html
See also The U of T Libraries: http://guides.library.utoronto.ca/plagiarism

V. Policy on Assignment Extensions
Basic Degree students are expected to complete all course work by the end of the term in which they are registered. Under exceptional circumstances, with the written permission of the instructor, students may request an extension (SDF = “standing deferred”) beyond the term. An extension, when offered, will have a mutually agreed upon deadline that does not extend beyond the conclusion of the following term. An SDF must be requested no later than two weeks before the completion of the term in which the course is taken. The request form is available on the college website or from the Registrar’s office.
One percentage point per day will be deducted on the course grade if an extension has not been requested by the stated deadline.

VI. Required Texts
Amanda Benckhuysen, The Legacy of Eve, available in manuscript form on the portal.
Handbook of Women Biblical Interpreters Edited by Marion Ann Taylor; associate editor Agnes Choi (Grand Rapids: Baker, 2012). You may purchase this book from Marion Taylor or online.
* Additional readings will be posted on Blackboard.

1. Introduction: Women Writers of the Early Church
Guest: Catherine Sider Hamilton on Early Christian women engaging Paul
Lecture: Hidden Voices: Toward a More Inclusive History of the Interpretation of the Bible
*Read the Handbook entries on Proba, Marcella, Macrina the Younger, Paula, Egeria, Eudocia, and Dhuoda.
*Read Joy Schroeder, “Melania’s Lost Notebooks: Retrieving the Voices of Jewish and Christian Women in Late Antiquity” see Blackboard.
We will discuss Proba’s and Eudocia’s Centos, Egeria’s Journeys and Macrina “On the Soul and the Resurrection”.
2. Medieval and Early Modern Women Interpreters

Read the Handbook entries on Hrotsvit, Hildegard, Elisabeth of Schonau, Mechthild of Magdeburg, Mechthild of Hackeborn, Hadewijch, Gertrude the Great, Birgitta of Sweden, Julian of Norwich, Catherine of Siena, Tornabuoni, Beaufort, Pulci

*Read Hildegard, see portal
Read Tornabuoni “Esther” on portal. For more on her 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

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


*Read the Handbook entries on Aemilia Lanyer, Christine de Pizan, Margery Kempe, Beutler. Nogarola, Berta Jacobs, Tornabuoni. Beaufort, Pulchi, Narducci, Marguerite de Navarre, Argula von Grumbach, Marie Dentiere, Zell. Rachel Speght (fl 1617), van Shurman, Juans Ines de la Cruz
*Read Argula von Grumbach, 119-121.
*Read Katherine Zell,

PM Focus on Lanyer and Fell on the apostle Paul.


4. Early Modern and Modern Period (1700-1900)

*Read the Handbook entries on Morata, Lock, Herbert, Lanyer, Davies, Hutchinson, Guyart or Marie of the Incarnation, Tarabotti, Hopton, Petersen,
Guyon, Mary Astell, Susanna Wesley, Rowe, Dutton, Bowdler, Carter, Francis, Trimmer, Barbauld,

PM focus on Paul with Mary Astell, *Some Reflections on Marriage* (1706) and Antoinette Brown Blackwell
Discussion of Benckhuysen’s chapter 5 “Women as Preachers, Teachers and Religious Teachers in the 17th -19th centuries.”
Peruse -Astell, Mary, “Some Reflections on marriage.”
http://digital.library.upenn.edu/women/astell/marriage/marriage.html
*Read Margaret Olofson Thickstun, “”This was a Woman that taught”: Feminist Scriptural Exegesis in the Seventeenth century,” Studies in Eighteenth-Century Culture, Volume 21, (1992) 149-158.
*Read Antoinette Brown Blackwell ““Exegesis of 1 Corinthians XIV.,34, 35; and I Timothy, II., 11,12.” 1849 in the Oberlin Quarterly Review“

5. Women of the Modern and Post-Modern Periods
Discussion of Benckhuysen’s chapter 8, “The ongoing Journey toward the Inclusion of Women”
*Read “Trible, Phyllis (b 1932),

PM focus on Focus on Paul with Harriet Livermore, Zilpha Elaw and Old Elizabeth and Katharine Bushnell and the contemporary debate on Paul
Harriette Livermore, *Scriptural Evidence in Favor of Female Testimony* (1824)
https://archive.org/stream/scripturaleviden00live/scripturaleviden00live_djvu.txt
Francis Willard, *Women in the Pulpit* (1880)
https://archive.org/details/womaninpulpit02willgoog