

## 2022 MidWinter Lectures Bibliography

### **W.C. Westervelt Lectures Dr. Evelyn L. Parker**

Cannon, Kate Geneva, *Black Womanist Ethics*  
Flemming, Cynthia, *Soon We Will Not Cry*  
DiAngelo, Robin, *White Fragility*  
Khan-Cullors, Patrisse, *When They Call You a Terrorist*  
Butler, Octavia E., *The Parable of the Sower*

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### **Robert F. Jones Lectures Rev. Matthew Gaventa**

Jerusha Neal, *The Overshadowed Preacher*  
Gordon Lathrop's *The Pastor*

Also used philosopher Daniel Abrahams on Comedy and  
Trust — <https://academic.oup.com/jaac/article/78/4/491/6049427>

Comedy:

Tig Notaro at the Largo, distributed on her album Live  
(<https://www.youtube.com/watch?v=oXk1DSbXsZk>)

Hannah Gadsby, *Nanette* (Netflix)

Lil Rey Howard, *Live in Crenshaw* (HBO Max)

Gary Gulman, *The Great Depresh* (HBO Max)

Jokes Seth Can't Tell, from the Late Show with Seth Myers — multiple clips available  
on Youtube

Back in Back with Lewis Black, from the Daily Show with Jon Stewart — multiple clips  
available at the Comedy Central website

Jimmy Kimmel's monologue about his sick child — multiple clips available on Youtube

Hannibal Buress stand-up on jaywalking as a fantasy crime — on Youtube

In Q&A, I referenced the stand-up of Mike Birbiglia, which is largely available in Netflix,  
including his special *Thank God for Jokes*

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**Currie Lectures: Readings**  
**Dr. Anthony B. Pinn**

**Lecture One (in the order mention):**

- John R. Coats, *Original Sinners: A New Interpretation of Genesis* (New York: Free Press, 2009).
- Carol A. Newsom, *The Book of Job: A Contest of Moral Imagination* (New York: Oxford University Press, 2003).
- Elisabeth Schussler Fiorenza, "The Ethics of Biblical Interpretation: Decentering Biblical Scholarship", *Journal of Biblical Literature*, Volume 107, No. 1 (March 1988): 3-17. Richard Kearney, *Poetics of Imagining: Modern to Post-modern* (New York: Fordham University Press, 1998).
- James Cone, *Cross and the Lynching Tree* (Maryknoll, NY: Orbis Books, 2011).
- James Cone, *Said I Wasn't Gonna Tell Nobody* (Maryknoll, NY: Orbis Books, 2018).
- James Cone, *Black Theology and Black Power* (Maryknoll, NY: Orbis Books, 1989).
- La Marr Jurelle Bruce, *How to Go Mad Without Losing Your Mind: Madness and Black Radical Creativity* (Durham: Duke University Press, 2021).
- Albert Camus, *The Rebel* (New York: Vintage, 1991).
- Anthony Pinn and Dwight Hopkins, editors. *Loving the Body* (New York: Palgrave Macmillan, 2009).
- Delores Williams, *Sisters in the Wilderness: The Challenge of Womanist God-Talk* (Maryknoll, NY: Orbis Books, 1993).
- Fernando F. Segovia, editor. *'What Is John?': Volume II—Literary and Social Readings of the Fourth Gospel* (Atlanta: Scholars Press, 1998).

**Lecture Two (in the order mention):**

- Ronald Hendel, *The Book of Genesis: A Biography* (Princeton: Princeton University Press, 2013).
- Adele Reinhartz, "Why Ask My Name?" *Anonymity and Identity in Biblical Narrative* (New York: Oxford University Press, 1998).
- John R. Coats, *Original Sinners: A New Interpretation of Genesis* (New York: Free Press, 2009).
- David Bohm, *On Dialogue* (New York: Routledge, 1996), 30.
- Beth Kissileff, editor. *Reading Genesis: Beginnings* (New York: Bloomsbury/T&T Clark, 2016).
- Mariam Fraser and Monica Greco, editors. *The Body: A Reader* (New York: Routledge, 2005). Lowell Gallagher, *Sodomscapes: Hospitality in the Flesh* (New York: Fordham University Press, 2017).
- Martin Harries, *Forgetting Lot's Wife: On Destructive Spectatorship* (New York: Fordham University Press, 2007).
- Ellen Frankel, *The Five Books of Miriam: A Woman's Commentary on the Torah* (New York: G. P. Putnam's Sons, 1996).
- Clare Amos, *The Book of Genesis* (Peterborough, UK: Epworth Press, 2004).
- Stefano Harney & Fred Moten, *The Undercommons: Fugitive Planning & Black Study* (New York: Minor Compositions, 2013).
- Valerie Miels-Tribble, "Mrs. Lot: Vilified or Victim? Sinner or Salt? Review and Expositor, Volume 15, No. 4 (2018): 467-482.
- Sharon Pace Jeanson, *The Women of Genesis: From Sarah to Potphar's Wife* (Minneapolis: Fortress press, 1990).
- Katherine B. Low, "The Sexual Abuse of Lot's Daughters: Reconceptualizing Kinship for the Sake of Our Daughters", *Journal of Feminist Studies in Religion*, Volume 26, Number 2 (Fall 2021): 37-54.

Ralph Ellison, "Harlem is Nowhere", in *Shadow and Act* (New York: Vintage International, 1995).

Miri Rozmarin, "Staying Alive: Matricide and the Ethical-Political Aspect of Mother-Daughter Relations", *Studies in Gender and Sexuality*, Volume 17, No. 4 (2016): 242-253.

Robert M. Polhemus, *Lot's Daughters: Sex, Redemption, and Women's Quest for Authority* (Stanford: Stanford University Press, 2005).

Renita Weems, *Just a Sister Away* (1988), kindle version (chapter 9).

Lauren Berlant, *Cruel Optimism* (Durham: Duke University Press, 2011).

Stephen V. Sprinkle, "'A God at the Margins?' Marcella Althaus-Reid and the Marginality of LGBT People", *Journal of Religious Leadership*, Volume 8, No. 2 (Fall 2009): 57-83.

### **Lecture Three (in the order mention):**

Dennis Sylva, *Thomas—Love as Strong as Death: Faith and Commitment in the Fourth Gospel* (New York: Bloomsbury, 2013).

William Bonney, *Caused to Believe: The Doubting Thomas Story at the climax of John's Christological Narrative* (Boston: Brill, 2002).

Elaine Pagels, *Beyond Belief: The Secret Gospel of Thomas* (New York: Random House, 2003).

James H. Cone, *A Black Theology of Liberation*, 20<sup>th</sup> Anniversary Edition (Maryknoll, NY: Orbis Books, 1990).

Musa W. Dube, Andrew M. Mbuvi, and Dora Mbuwayesango, editors. *Postcolonial Perspectives in African Biblical Interpretations* (Atlanta: Society of Biblical Literature, 2012).

Johnson Thomaskutty, *Saint Thomas the Apostle: New Testament, Apocrypha, and Historical Traditions* (New York: Bloomsbury T&T Clark, 2018).

Ismo Dunderberg, *The Beloved Disciple in Conflict? Revisiting the Gospels of John and Thomas* (New York: Oxford University Press, 2006).

Dorothy A. Lee, "Partnership in Easter Faith: The Role of Mary Magdalene and Thomas in John 20", *JSNT* 58 (1995): 37-49.

Vincent L. W, editor. *Theorizing Scriptures: New Critical Orientations to a Cultural Phenomenon* (New Brunswick, NJ: Rutgers University Press, 2008).

Brian K. Blount, editor. *True to Our Native Land: An African American New Testament Commentary* (Minneapolis: Fortress Press, 2007).

Allen Dwight Callahan, *A Love Supreme: A History of the Johannine Tradition* (Minneapolis: Fortress Press, 2005).

Glenn W. Most, *Doubting Thomas* (Cambridge, MA: Harvard University Press, 2005).

R. Alan Culpepper, "The Quest for the Church in the Gospel of John", *Interpretations* (October 2009): 341-354. Erin E. Benay and Lisa M. Rafanelli, *Faith, Gender and the Senses in Italian Renaissance and Baroque Art: Interpreting the Noli me tangere and Doubting Thomas* (Burlington, VT: Ashgate Publishing Company, 2015).

Shelly Rambo, *Resurrecting Wounds: Living in the Afterlife of Trauma* (Waco: Baylor University Press, 2017).

David Bohm, *On Dialogue* (New York: Routledge, 1996).

Mayra Rivera, *Poetics of the Flesh* (Durham: Duke University Press, 2015), 38-41.

Mitzi J. Smith, *Womanist Sass and Talk Back: Social (In)Justice, Intersectionality, and Biblical Interpretation* (Eugene, OR: Cascade Books, 2018).

Jean K. Kim, *Woman and Nation: An Intercontextual Reading of the Gospel of John from a Postcolonial Feminist Perspective* (Boston: Brill Academic Publishers, Inc., 2004).

Nyasha Junior, *Reimagining Hagar: Blackness and Bible* (New York: Oxford University Press, 2019).

Jean Ward, "Wounded Faith: R. S. Thomas, Tomas Halik, and Doubting Thomas", *Literature and Theology*, Vol. 27, No. 4 *Cultures of Transition: Presence, Absence, Memory* (December 2013): 439-451.