

Course Syllabus
WYB 3231/6231 Jeremiah: Sorrow Beyond Healing
Wycliffe College
Toronto School of Theology
Summer 2022

Instructor Information

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Course Identification

Course Number: WYB 3231/6231
Course Format: In-class and Remote Access
Course Name: Jeremiah: Sorrow Beyond Healing
Course Location: TBA
Class Times: May 16-20; 9-12 AM, 1-3:00 PM
Prerequisites: Introductory courses in Bible or permission of instructor

Course Description

This course on the Book of Jeremiah will examine the book's content and themes, giving particular attention to reading through the lens of trauma studies with a wide variety of voices past and present, including global voices. We will focus on select passages with a view to using the text in the life of the Church. Lectures and seminar format. Reflection papers, class participation, and final paper.

Course Resources

Required Course Texts/Bibliography

- Kathleen M. O'Connor, *Jeremiah: Pain and Promise*, Minneapolis: Fortress Press, 2011.
- Several modern translations of the Bible to facilitate comparative studies of the text.
- You will also want to purchase several commentaries on Jeremiah for reference and study purposes. Of the many great commentaries, I suggest J. Andrew Dearman, *Jeremiah & Lamentations*. (NIV Application Commentary); Christopher J. H. Wright, *The Message of Jeremiah*; Derek Kidner, *The Message of Jeremiah*; Tremper Longman III, *Jeremiah, Lamentations* (NIBC); and Walter Brueggemann, *A Commentary on Jeremiah: Exile and Homecoming* as they are fine books and reasonable in terms of price. If you have a more generous book budget you might consider buying Terence E. Fretheim or the 2 volume Hermeneia Commentary from William L. Holladay. Elizabeth Achtemeier's *Jeremiah* is also worthwhile.
- I encourage you to download the audio Bible app <http://www.bible.is/apps>. You can download chapters or whole books to listen to when you're not connected to Wi-Fi.

- <https://thebibleproject.com/> This is a fabulous crowd-funded project that has very helpful summaries of each biblical book as well as many other helpful topics. I recommend you watch the videos “Jeremiah” and “Poetry.”
- Check out this great resource www.bibleodyssey.org . Also listen to Walter Brueggemann’s YouTube lectures, Jeremiah: Walking Into and Out of the Abyss

The textbook for this course is available through the U of T Bookstore’s website, which offers shipping or in-store pickup for physical texts. Enter your UTORid into the Bookstore’s textbook tool at https://uoftbookstore.com/buy_textbooks.asp to get a personalized list of all the textbooks for the courses you’re enrolled in.

Course Texts AD level

- Kathleen M. O’Connor, *Jeremiah: Pain and Promise*, Minneapolis: Fortress Press, 2011.
- 2 commentaries on Jeremiah.
- A book on the trauma approach to reading Scripture: see additional bibliography below.
- A book that explores other ideological approaches including global readings, premodern readings, such as Joy A. Schroeder, *The Book of Jeremiah. The Bible in the Medieval Tradition*. Grand Rapids: Eerdmans, 2017; or Bungishabaku Katho, *Reading Jeremiah in Africa: Biblical Essays in Sociopolitical Imagination* or another global or feminist reading of the book of Jeremiah. See additional bibliography below.

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 the assistant registrar (jeffrey.hocking@wycliffe.utoronto.ca) for further help.

Course Learning Objectives/Outcomes

Wycliffe College Basic Degree

Students successfully completing this course will be able to demonstrate the following learning outcomes.

- (A) Through listening to and reading the book of Jeremiah and through the readings, students will acquire a general familiarity with the book of Jeremiah and will be able to identify and apply variety of traditional and innovative interpretive techniques and strategies (including reading within the context of the Ancient Near East, theological exegesis, disaster and trauma studies, and narrative criticism). They will be able to employ these techniques during class discussion in constructing their final assignment. Through the readings and lectures, students will be able to appraise how knowledge of the biblical world influences one’s reading of the Old Testament.

- (B) Through the commentaries and articles as well as the class discussions and presentations, students will be able to recognize and discuss the various ways Old Testament texts have been interpreted throughout history, including current issues in Old Testament scholarship.
- (C) Students will be able to read and analyze a biblical book and formulate ideas for its application for the church today through preparing the pre-class assignment and participating in the class discussions

Advanced Degree

GRADUATE “DEGREE LEVEL EXPECTATIONS”	CORRESPONDING COURSE GOALS AND OUTCOMES	CORRESPONDING COURSE ELEMENTS / ASSIGNMENTS
<p>EXPECTATIONS: <i>In this course students are expected to demonstrate the following:</i></p>		
<p>1. Depth and Breadth of Knowledge is defined as a set of increasing levels of understanding within a student’s area of specialization, methodologies, primary & secondary sources, historical developments and inter-disciplinarity.</p>	<p>a general familiarity with the book of Jeremiah and will be able to identify and apply a variety of traditional and innovative interpretive techniques and strategies (including reading within the context of the Ancient Near East, theological exegesis, disaster and trauma studies, and narrative criticism).</p>	<p>course requirements as a whole</p>
<p>2. Research and Scholarship is defined as the ability to identify a new or unresolved question, to locate that question within a corpus of scholarly research & assess critically the relevant literature, to adopt a methodology(-ies), and to then formulate a thesis and reasoned argument(s) on the basis of the evidence.</p>	<p>an ability to organize and construct a research project and to present the results in a clear and cogently argued manner</p>	<p>final paper</p>
<p>3. Level of Application of Knowledge is defined as the ability to engage in self-directed or assisted research, and the ability to produce innovative or original analysis within the context of graduate seminars and courses. In some cases this includes the application of a research language.</p>	<p>an ability to do self-guided research in the book of Jeremiah and the ability to construct innovative and original analysis which uses one or more of the methodologies presented in the class</p>	<p>final paper</p>

GRADUATE “DEGREE LEVEL EXPECTATIONS”	CORRESPONDING COURSE GOALS AND OUTCOMES	CORRESPONDING COURSE ELEMENTS / ASSIGNMENTS
<p>4. Professional Capacity or Autonomy is defined as the ability to translate the knowledge gained in other research or professional settings, e.g., to undertake further studies in their area of concentration; or to enter or return to other professional vocations for which an advanced understanding of Theological Studies is necessary or beneficial.</p>	<p>demonstrate a proficient level of understanding of at least two passages in Jeremiah</p>	<p>class presentation, final paper</p>
<p>5. Level of Communication Skills is defined as clear and effective communication in both oral and written forms; the construction of logical arguments; the making of informed judgments on complex issues; and facility with standard conventions of style for scholarly writing. Cohort formation is a component of all graduate programs.</p>	<p>an ability to construct an oral presentation in a clear and effective manner</p>	<p>class presentation, two page reading log</p>
<p>6. Awareness of the Limits of Knowledge is defined as the recognition that Theological Studies is a complex discipline, comprising: a broad array of subject areas; methods and sources; various ecclesiastical traditions and social contexts; and, insights from other disciplines.</p>		

Evaluation

Requirements

The final grade for the course will be based on evaluations in **four** areas for Basic Degree Students and **five** areas for Advanced Degree Students:

Basic Degree Students:

1) Pre-Class Assignment: Reading and Reflection Paper (20% BD) (10% AD)

In preparation for the class, each student will read and/or listen to the book of Jeremiah- a total of 51 chapters. You might choose a dramatic reading. The estimated reading time for Jeremiah is 3 hours 50 minutes. As you read or listen, ponder the following questions that will become the basis for your short reflection paper: What version did you read or listen to? How would you describe the book's content and message to someone who has never read Jeremiah before? How would you describe the character of Jeremiah? What questions do you have about the book? Which 3 passages or chapters would you want to know more about? How do you respond to the book personally? How would you preach and or teach this book in a church setting? This paper should be no longer than 3 pages double spaced 12 font. **If you need an extension to complete the reflection paper, which is due at the beginning of the first class, please email the professor: m.taylor@utoronto.ca**

2) Four Short Reflection Papers (4x5 = 20%)

Before days 2-5, read or listen again to the chapters being discussed during the AM and PM classes. Then write a reflection paper of between 200 and 250 words focused on the reading of Jeremiah or the commentaries or assigned articles. Include the word count. These are due at class time each day.

3) Final Paper (40%) Due August 6th

The final paper can be exegetical or topical in nature. It may take the form of a traditional essay (10-12 pages BD; 15 pages+ AD) on a particular text or problem or method—including trauma and disaster studies—or on the history of the interpretation of a character or particular text in Jeremiah. Please consult with the professor about your final paper.

4) Class Participation (20%) Students are expected to attend every class and to involve themselves fully through preparatory reading and active participation in discussions. At the first class, each student will sign up to present on one of the class readings or a commentary on the portion of text under discussion. The student should summarize the key issues and pose a few leading questions for discussion. The presentation should be no more than **10 minutes**.

5) AD students need to hand in a one to two page reading log (10%) that lists and comments on the book they read on trauma, and a global reading of Jeremiah. AD students specializing in OT may work through 10 chapters of Jeremiah in Hebrew in preparation for your Hebrew exam instead of reading one of these books. Similarly, those specializing in Greek can read 10 chapters of Jeremiah in the LXX.

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. Under exceptional circumstances a student may request a short extension to be negotiated with the instructor. Instructors are not obliged to accept assignments that are late. If the instructor chooses to accept an assignment, where an extension has not been requested and approved before the due date, then **one percentage point per day will be deducted**. The absolute deadline for the submission of assignments 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.

Students with documented medical or compassionate difficulties or exceptional reasons (e.g., a death in the family or a serious illness) who are unable to submit their work by the end of the term are requested to consult with their instructor and request an SDF. The form is available on our website at this link <https://www.wycliffecollege.ca/sites/default/files/Basic%20Degree%20Request%20For%20Extension.pdf> or can be collected from the registrar's office. An SDF request must be submitted, with instructor approval and with an agreed deadline, to the registrar's office no later than the last day of the exam week or the last day of class in which the course is taken. The SDF, when approved, will have a mutually agreed upon deadline that does not extend beyond one year. If a student has not completed work and has not been granted an SDF, a final mark will be calculated that reckons a grade of zero for that component of work that was 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. Monday AM: Introduction to Jeremiah and to Trauma and Moral Injury Readings

Kathleen O'Connor, *Jeremiah, Pain and Promise*, 29-34.

Kathleen O'Connor, "Lamenting Back to Life." *Journal of Bible and Theology* 62.1 (2008): 34-47.

Christopher G. Frechette, "The Old Testament as Controlled Substance: How Insights from Trauma Studies Reveal Healing Capacities in Potentially Harmful Texts." *Interpretation* 69.1 (2015): 20-34.

A. Groenewald, "Trauma is Suffering that Remains: the Contribution of Trauma Studies to Prophetic Studies." *Acta Theol.* 38 suppl 26 (2018): 88-102.

2. Monday PM: Jeremiah ch. 1

a) A Consideration of the Whole; b) The Call (1:4-10); c) Prophetic Visions (1:11-19).

Read the chapter carefully consulting one or more commentaries.

Read W. Brueggemann, "The Word Through Jeremiah (1:1-19)" and be prepared to talk about the three approaches to the call narrative. Which do you find most helpful? What are the central ideas in the chapter? What ideas for teaching/preaching come out of your study?

Read O'Connor, *Jeremiah: Pain and Promise*, 1-27. What new information does O'Connor add to the discussion?

D. Kidner, "Prologue: Jeremiah 1," *The Message of Jeremiah*, 23-8.

3. Day 2 Tuesday AM: Jeremiah 2-4:4, The Family Comes Undone. Trigger warning: Sexual Imagery

Assignment:

Listen or Read Jeremiah 2:1-4:4 giving specific attention to images related to family breakdown. Note especially the sexual imagery.

Read O'Connor, *Jeremiah: Pain and Promise*, 35-45.

Athalya Brenner, "On Prophetic Propaganda and the Politics of 'Love': the Case of Jeremiah," In *Feminist Companion to the Latter Prophets*, 256-274.

K. O'Connor, "Jeremiah," *The Women's Bible Commentary*, ed. C. Newsom and S. Ringe London: Westminster/Knox, 1992), 169-177.

C. Meyers, "Everyday Life: Women in the Period of the Hebrew Bible," *The Women's Bible Commentary*, 244-51.

Bungishabaku Katho, "Idolatry and the Peril of the Nation, Reading Jeremiah 2 in an African Context," *Anglican Theological Review* 99.4 (2017): 713–728.

4. Day 2 Tuesday PM: Jeremiah 4:5-6:30, Fragmented Memories of Trauma: the War Poems

Assignment:

Listen or Read Jeremiah 4:5-6:30

Read O'Connor, *Jeremiah: Pain and Promise*, 35-47.

Brueggemann, "Terror on Every Side," in his commentary on Jeremiah and consider the question of the message and meaning of chapters 4:5-6:30 for today.

Brad E. Kelle, *The Bible and Moral Injury: Reading Scripture Alongside War's Unseen Wounds*, "Moral Injury, and Forgiveness," 99-137, especially 110ff.

Julianna Claassens, "The Hidden Wounds of Structural Violence: exploring an intersectional understanding of violence in Jeremiah 4-6," *Old Testament Essays* 31.3 (2018): 613–629.

Day 3 Wednesday AM: Survive by Praying: The Confessions of Jeremiah (Chapters 11:18-12:6; 15:1-21; 17:14-18; 18:18-23; 20:7-18).

Assignment:

Listen to Jeremiah 11-20 in a dramatized version or in a different version than usual, perhaps in your mother tongue.

The confessions within these chapters have occasioned much debate in discussions about Jeremiah the person and the book. What are they saying, to whom, and why? Do they appear to be private utterances, public oracles, poems, or cultic prayers or poems of lament? How are they related to the individual psalms of lament which make up about one third of the Psalms (i.e., Pss. 3, 4, 5, 6, 7, 9-10, 17; 22; 25; 26). Note that Psalms of lament deal with essentially the same subject matter and exhibit the following main components: introduction: invocation to the deity; lament; petition; assurance of being heard; vow, and often a thanksgiving. Do you find these parts in Jeremiah's laments? Re-read Jeremiah's laments within their immediate contexts (the prose framework in chs. 11-20). Does the larger setting change how you read the laments? How do these poems now function in their wider setting? What ideas come to mind for preaching and teaching in the context of the church?

Read O'Connor, *Jeremiah: Pain and Promise*. 81-92.

W. J. Harrell Jr. "A Call to Political and Social Activism: The Jeremiadic Discourse of Maria Miller Stewart, 1831-1833," *Journal of International Women's Studies* 9.3 (2008): 300–319.

Madipoaye Masenya, "Jeremiah's Confessions," *OTE* 31.3 (2018): 705-718.

Elizabeth Achtemeier, "Confessions."

How do trauma studies and African American and global readings open up the confessions in new ways?

Day 3 Wednesday PM: Encoding catastrophe: The Sermons: Chapters 7:1 - 8:3, 11:1-14, 17:19-27

Assignment:

Listen or Read Jeremiah's sermons in Jer. 7:1 - 8:3, 11:1-14, 17:19-27

Focus on Jeremiah 7:1-8:3. What ideas for preaching/teaching come out of this passage?

Read T. Freitheim, "Temple Sermon" and another commentary on this section.

Day 4 Thursday AM: The Weeping Poems: Jeremiah 8:22-9:11 and Biographical Stories Jeremiah 1, 16:1-9; 20:1-6; 26; 32; 37:11-38:13; 40-43.

Assignment:

Read or Listen again to Jeremiah 8:22-9:11; 16:1-9; 20:1-6; 26; 32; 37:11-38:13; 40-43.

Read O'Connor, *Jeremiah: Pain and Promise*, 59-80. How does O'Connor's approach open up these texts for you?

Volunteer to present on highlights from a commentator on Jeremiah 8:22-9:11.

Volunteer to present on highlights from a commentator on one of the biographical stories.

Day 4 Thursday PM: Jeremiah 36, 7 and 26.

Assignment:

Listen to Jeremiah 7, 26, and 36 in a dramatized version. Outline chapter 36. How is it related to chapters 26 and 7? How would you preach from this chapter? Find a sermon online that you think is a good or bad example of preaching Jeremiah 36 (it does not have to be contemporary).

Readings:

W. Brueggemann, "Jeremiah's Scroll," *A Commentary on Jeremiah: Exile and Homecoming*. D. Kidner, *The Message of Jeremiah*, 119-121.

T. Freitheim, *The Scrolls of Jeremiah*, 499-510.

Day 5 Friday AM: The Oracles of Promise: Chapters 30-33

Assignment:

Read these chapters and try to get a sense of the whole. Concentrate on 31:31-34. Use a concordance to explore the key phrases "new covenant," and "I will put the law in their minds and write it on their hearts." What is the New Covenant? Compare Brueggemann's position regarding the traditional Christian interpretation of the new covenant with that of Achtemeier and Kidner.

Readings:

O'Connor: "Rekindling Hope: The Little Book of Consolation," *Jeremiah: Pain and Promise*, 103-113.

L. Juliana M. Claassens, "The Rhetorical Function of the Woman in Labor Metaphor in Jeremiah 30-31: Trauma, Gender and Postcolonial Perspectives." *Journal of Theology for Southern Africa* 150 (2014): 67-84.

Ndikho Mtshiselwa, "Reading Jeremiah 31:31-34 in Light of Deuteronomy 29:21-30:10 and of Inqolobane Yesizwe: Some Remarks on Prophecy and the Torah," *OTE* 30.2 (2017): 403-420.

Monica Jyotsna Melanchthon, "Internalizing Faith: The Politics of Jeremiah 31:27-34," *The Politics of Scripture*. October 14, 2013. Political Theology Network. Politicaltheology.com/

Christy Randazzo, "Living Hopefully in a Time of Despair—Jeremiah 32:1-3a, 6-15" *The Politics of Scripture*. September 23, 2019. Political Theology Network. Politicaltheology.com/

Williamson, Robert Jr. "The Relentless Fidelity of God—Jeremiah 31:31-34" *The Politics of Scripture*. March 12, 2018. Political Theology Network. Politicaltheology.com/

10. Friday PM Endings - Jeremiah 45, 50-51, 52 and a consideration of the whole

Assignment:

Read or Listen to Jeremiah 45, 50-51, 52

O'Connor, "Running out of Strength: Endings," 115-123 and "Confusion as Meaning-Making," 125-34 and "Epilogue," 135-137.

Hugh S. Pyper, "Postcolonialism and Propaganda in Jeremiah's Oracles Against the Nations." In *Concerning the Nations: Essays on the Oracles against the Nations in Isaiah, Jeremiah and Ezekiel*, edited by Else K. Holt, Hyun Chul Paul Kim and Andrew Mein, 145-158. The Library of Hebrew Bible/Old Testament Studies. London: Bloomsbury T&T Clark, 2014.

Marion Taylor, "Jeremiah 45: The Problem of Placement," *Journal for the Study of the Old Testament* 37 (1987): 79-98. [Lamentations] Bier, Miriam J. "Perhaps There is Hope": *Reading Lamentations as a Polyphony of Pain, Penitence, and Protest*. London: Bloomsbury, 2016.

Additional Bibliography

Boase, Elizabeth, and Christopher G. Frechette, eds. *Bible Through the Lens of Trauma*. Atlanta: Society of Biblical Literature, 2016.

Carlson, Nathaniel A. "Lament: The Biblical Language of Trauma." *Cultural Encounters* 11.1 (2015): 50-68.

Carr, David McLain. *Holy Resilience: The Bible's Traumatic Origins*. New Haven: Yale University Press, 2014.

Cottrill, Amy C., "The Articulate Body: The Language of Suffering in the Laments of the Individual." In *Lamentations in Ancient and Contemporary Cultural Contexts*, 103-112. Atlanta: Society of Biblical Literature, 2008.

Dochhorn, Jan, Else Kragelund Holt, and Eve-Marie Becker, eds. *Trauma and Traumatization in Individual and Collective Dimensions: Insights from Biblical Studies and Beyond*. Studia Aarhusiana Neotestamentica volume 2. Göttingen: Vandenhoeck & Ruprecht, 2014.

Garber, David G. "Trauma Theory and Biblical Studies." *Currents in Biblical Research* 14.1 (2015): 24-44.

- Hays, Rebecca W. Poe. "Trauma, Remembrance, and Healing: The Meeting of Wisdom and History in Psalm 78." *Journal for the Study of the Old Testament* 41.2 (2016): 183–204.
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- Houck-Loomis, Tiffany. *History through Trauma: History and Counter-History in the Hebrew Bible*. Eugene, Oregon: Pickwick Publications, 2018.
- Janzen, David. *The Violent Gift: Trauma's Subversion of the Deuteronomistic History's Narrative*. Library of Hebrew Bible/Old Testament Studies, 561. New York: Bloomsbury T & T Clark, 2013.
- . "Claimed and Unclaimed Experience: Problematic Readings of Trauma in the Hebrew Bible." *Biblical Interpretation* 27.2 (2019): 163–85.
- . *Trauma and the Failure of History: Kings, Lamentations, and the Destruction of Jerusalem*. Semeia Studies Number 94. Atlanta: SBL Press, 2019.
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- Linafelt, Tod. *Surviving Lamentations: Catastrophe, Lament, and Protest in the Afterlife of a Biblical Book*. Chicago: University of Chicago Press, 2000.
- Mills, Mary E. *Alterity, Pain, and Suffering in Isaiah, Jeremiah, and Ezekiel*. LHBOTS 479. London: T&T Clark, 2007.
- Morrow, William. "Deuteronomy 7 in Postcolonial Perspective: Cultural Fragmentation and Renewal." In *Interpreting Exile: Displacement and Deportation in Biblical and Modern Contexts*, edited by Brad E. Kelle, Frank Ritzel Ames, and Jacob L. Wright, 275-293. Atlanta: Society of Biblical Literature, 2011.
- . "Post-Traumatic Stress Disorder and Vicarious Atonement in the Second Isaiah." In *Psychology and the Bible: A New Way to Read the Scriptures*, edited by J. Harold Ellens and Wayne G. Rollins, 167-183. Vol. 1 of *Psychology, Religion, and Spirituality*. Westport, CT: Praeger, 2004.
- O'Connor, Kathleen M. "How Trauma Studies Can Contribute to Old Testament Studies." *Trauma and Traumatization in Individual and Collective Dimensions: Insights from Biblical Studies and Beyond*. Edited by Jan Dochhorn, Else Kragelund Holt, and Eve-Marie Becker. Studia Aarhusiana Neotestamentica volume 2. Göttingen: Vandenhoeck & Ruprecht, 2014.
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