

BI 652

# African American Biblical Interpretation (English Exegesis)

Semester

Spring 2024

Instructor

Professor: Matthew Schlimm, Ph.D.

Preferred Title: Dr. Matt

Email: [mschlimm@dbq.edu](mailto:mschlimm@dbq.edu)

Website: [www.MatthewSchlimm.com](http://www.MatthewSchlimm.com)

Office: Van Vliet 316

Office Hours: Zoom or phone appointments available upon request. Email to confirm.

Phone: 563/589-3101

Course Description

This course analyzes the interplay between the Bible and race with particular attention to the experiences of African Americans. Topics are biblical, historical, and theological in nature. Biblically, the course will examine not only the Bible's explicit teachings on race, but also ways that the biblical narrative (such as the exodus story) has informed black identity. Historically, the class will focus on slavery, its abolition, the civil rights movement, the Pan-African movement, as well as more contemporary issues. Theologically, students will gain exposure to ideas from liberationist, postcolonial, and black theologians. Successful completion of the class provides a solid understanding of biblical exegesis, biblical theology, and the Black experience in America. This course satisfies requirements for an English Exegesis class.

Text(s), Readings, and Materials

## Required Textbooks:

1. Callahan, Allen Dwight. *The Talking Book: African Americans and the Bible*. New Haven: Yale University Press, 2006. ISBN: 9780300136166.
2. One of the following volumes:
  - For those wanting an OT commentary: Page, Jr., Hugh R., et al., eds. *The Africana Bible: Reading Israel's Scriptures from Africa and the African Diaspora*. Minneapolis: Fortress, 2010. ISBN: 978-0800621254.

- For those wanting a discussion of OT women: Gafney, Wilda. *Womanist Midrash: A Reintroduction to the Women of the Torah and the Throne*. Louisville, Kentucky: Westminster John Knox Press, 2017. ISBN: 978-0664239039.
  - For those wanting a NT commentary: Blount, Brian K., et al., eds. *True to Our Native Land: An African American New Testament Commentary*. Minneapolis: Fortress, 2007. ISBN: 978-0800634216.
3. One of the books from the bibliography at the end of this document (for book review and presentation).
  4. Other resources available through the web or our library.

### Recommended Textbook:

The following book has many points of continuity with Callahan’s book, and it is accessible enough to be used in local churches.

McCaulley, Esau. *Reading While Black: African American Biblical Interpretation as an Exercise in Hope*. Downers Grove: IVP Academic, 2020. ISBN: 978-0830854868.

### Learning Outcomes

Students who successfully complete this course will:

1. Explain how the Bible has been used as an instrument of both oppression and liberation.
2. Describe key issues facing Black communities today.
3. Articulate how the Bible addresses situations faced by Black communities.
4. Demonstrate how African American interpretation of the Bible tends to differ from white and Eurocentric interpretation.

In keeping with the stated purpose of the M.Div. degree (“to serve the one God – Father, Son, and Holy Spirit – and prepare women and men for faithful, compassionate, and effective pastoral ministry”), this course helps meet the following M.Div. curricular objectives:

- Be formed by, live in, and minister out of Scripture and the historical and theological tradition of the church.
- Interpret the Christian Scriptures through faithful exegesis and in light of the Christian tradition.
- Preach the Word of God with faithfulness and clarity.

Additionally, this course helps meet the following MAMD curricular objective:

- Articulate and reflect critically and constructively on the biblical and theological foundations of God’s mission to the world.

Additionally, this course helps meet the following MAM curricular objective:

- The student will be able to identify and interpret key themes from the Christian scriptures.

### Performance Expectations:

1. Attend all class sessions and other required activities.
2. Have and use all textbooks and required materials

3. Meet all deadlines.
4. Prepare adequately for each class session using appropriate study strategies.
5. Do your own work.
6. Listen actively and carefully in class, including following all directions.
7. Participate in class activities and discussions.
8. Write and speak effectively and appropriately.

## Technology Requirements:

1. **Electronic Communication:** Students are expected to check their UD e-mail accounts regularly for course updates and University announcements. Instructions for forwarding e-mail from a dbq.edu account can be found at the Technology Services link on the UD Web Page.
2. Students are expected to login on a regular basis to the class **Moodle page** to access course resources, such as the syllabus and readings.
3. Students are required to have a working **webcam and microphone** because they will give video presentations during the semester.

## Student Evaluation & Grading:

### 1. COURSE REQUIREMENTS

- A. **Quizzes (30%):** Students are expected to take quizzes on a weekly basis covering lecture and reading material. Quizzes are **due every Monday at 11 pm CST**.
- B. **Book Review and Presentation (20%):** Prepare a 10- to 12-minute video presentation of a book from the bibliography below. Your presentation should review the book, [1] paraphrasing its thesis in your own words (one sentence), [2] summarizing its organization (one sentence per chapter), [3] explaining the most insightful part(s) of the book (one paragraph), [4] describing why anyone should read the book (one paragraph), and [5] making any critiques (one optional paragraph). **Due Mon Feb 26 at 11 pm CST.**
- C. **Commentary Comparison (20%):** Examine how a biblical passage (10-30 verses) is treated in either *True to Our Native Land*, *Womanist Midrash*, or *The Africana Bible*. Then examine how the same text is treated by a Caucasian scholar in the Anchor Bible Commentary, Word Biblical Commentary, Interpretation, the New Interpreter's Bible, or *Women's Bible Commentary* (3<sup>rd</sup> ed.; Westminster John Knox). Write a paper 800 words or less explaining the similarities and differences in each treatment. If one treatment is substantially longer or shorter than the other, note that early on, but do not dwell on that point. Students may need to compare several passages to decide on the best one to use for this assignment. **Due Mon Mar 25 at 11 pm CST.**
- D. **Final Project (30%):**  
Choose one of the following. Due April 24 at noon CST. Length: 1500 words.
  - a. **Biblical Resources & Social Problem Paper (25%):** Identify a social problem impacting African American communities. Using solid research, explain the issue. Describe relevant biblical texts. Point to possible solutions.
  - b. **Tackling Racism in Churches with the Bible (25%):** Explain how racism can best be tackled in your church or a white church in your area. Describe common assumptions people make, what moves them to change, and how the Bible can make them better

people. Provide an action plan that includes the outline of Bible study, sermon, and/or small group discussion questions.

E. **Robust Participation** in all facets of the course is assumed. Failure to participate can result in the loss of one's final grade by a letter grade or more.

## 2. GRADING SCALE

93 – 100%	A
90 – 92%	A-
87 – 89%	B+
83 – 86%	B
80 – 82%	B-
77 – 79%	C+
73 – 76%	C
70 – 72%	C-
67 – 69%	D+
63 – 66%	D
0 – 62%	F

## 3. REQUIREMENTS & OBJECTIVES

Course requirements are designed to help students fulfill objectives, as the following table explains:

Learning Goal:	Quizzes	McCaulley Assignment	Book Review	Commentary Comparison	Social Problem Paper	Tackling Racism Paper
1. Explain the Bible as Tool of Oppression and Liberation	X	X		X	X	X
2. Gain an understanding of key issues facing black communities today.		X		X	X	X
3. Articulate how the Bible addresses situations faced by black communities.	X	X	X		X	X
4. Demonstrate how African	X	X		X		

American interpretation of the Bible tends to differ from white and Eurocentric interpretation.						
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Tentative Schedule:

See next page.

<b>Tuesday</b>	<b>Monday</b>	<b>Week</b>	<b>Topic</b>	<b>Student Requirements</b>	<b>Reading from Callahan</b>
16-Jan	to 22-Jan	Week 1	Introduction to course and key concepts. Exile Part 1.	Watch Lecture(s). Take Lecture Quiz 1 due 11 pm CST on Monday	xi-xiv, 1-48
23-Jan	to 29-Jan	Week 2	Exile Part 2.	Watch Lecture(s). Take Lecture Quiz 2 due 11 pm CST on Monday	49-82
30-Jan	to 5-Feb	Week 3	Exile Part 3.	Watch Lecture(s). Take Lecture Quiz 3 due 11 pm CST on Monday	
6-Feb	to 12-Feb	Week 4	Exodus Part 1.	Watch Lecture(s). Take Lecture Quiz 4 due 11 pm CST on Monday	
13-Feb	to 19-Feb	Week 5	Exodus Part 2.	Watch Lecture(s). Take Lecture Quiz 6 due 11 pm CST on Monday	83-137
20-Feb	to 26-Feb	Seminary Study Days		Assignment due Monday at 11 pm CST: share a 10 min presentation on the book of your choice. See instructions.	
27-Feb	to 4-Mar	Week 6	Surveying the field: Book Reviews.	Watch Each Others' Book Reviews. Take Lecture Quiz 5 due 11 pm CST on Monday	
5-Mar	to 11-Mar	Week 7	Exodus Part 3.	Watch Lecture(s). Take Lecture Quiz 7 due 11 pm CST on Monday	83-137 (continued)
12-Mar	to 18-Mar	Week 8	Exodus Part 4.	Watch Lecture(s). Take Lecture Quiz 8 due 11 pm CST on Monday	
19-Mar	to 25-Mar	Research & Easter Break		Commentary Comparison Due 11 pm CST on Monday	
26-Mar	to 1-Apr	Week 9	Ethiopia Part 1.	Watch Lecture(s). Take Lecture Quiz 9 due 11 pm CST on Monday	138-184
2-Apr	to 8-Apr	Week 10	Ethiopia Part 2. Emmanuel Part 1.	Watch Lecture(s). Take Lecture Quiz 10 due 11 pm CST on Monday	
9-Apr	to 15-Apr	Week 11	Emmanuel Part 2.	Watch Lecture(s). Take Lecture Quiz 11 due 11 pm CST on Monday	
16-Apr	to 22-Apr	Week 12	Emmanuel Part 3.	Watch Lecture(s). Take Lecture Quiz 12 due 11 pm CST on Monday	185-246
23-Apr	to 27-Apr	Exam Week: No Exams in This Class, but Final Project Due 4/24.		Final Project due Wednesday at noon CST: either the "Social Problem" or "Tackling Racism" project.	

## Bibliography:

Students are required to choose a book from the list below and give a class presentation on it. For any book over 250 pages, students are welcome to work with the professor to choose appropriate chapters. Students will receive additional instructions so they do not choose the same book as someone else.

Bailey, Randall C., editor. *Yet with A Steady Beat: Contemporary U.S. Afrocentric Biblical Interpretation*. Semeia Studies 42. Atlanta: SBL, 2003.

Barber, II, William J., with Jonathan Wilson-Hartgrove. *The Third Reconstruction: How a Moral Movement Is Overcoming the Politics of Division and Fear*. Boston: Beacon, 2016.

Bowens, Lisa M. *African American Readings of Paul: Reception, Resistance, and Transformation*. Grand Rapids: Eerdmans, 2020.

Brooks, Gennifer Benjamin, editor. *Black United Methodists Preach!* Nashville: Abingdon Press, 2012.

Brown, Teresa Fry. *Weary Throats and New Songs: Black Women Proclaiming God's Word*. Nashville: Abingdon, 2003.

Butler, Jr., Lee H. *A Loving Home: Spirituality, Sexuality, and Healing Black Life*. Minneapolis: Fortress Press, 2000.

Chappell, David L. *A Stone of Hope: Prophetic Religion and the Death of Jim Crow*. Chapel Hill: University of North Carolina Press, 2004.

Collier-Thomas, Bettye. *Daughters of Thunder: Black Women Preachers and Their Sermons, 1850–1979*. San Francisco: Jossey-Bass, 1998.

Cone, James. *The Cross and the Lynching Tree*. Maryknoll, NY: Orbis, 2013.

\_\_\_\_\_. *Black Theology and Black Power*. Maryknoll, NY: Orbis, 2018.

Crawford, Evans E. Crawford. *The Hum: Call and Response in African American Preaching*. Nashville: Abingdon Press, 1995.

Crowder, Stephanie Buckhanon. *When Momma Speaks: The Bible and Motherhood from a Womanist Perspective*. Louisville: Westminster John Knox, 2016.

Davis, Stacy. *This Strange Story: Jewish and Christian Interpretation of the Curse of Canaan from Antiquity to 1865*. Lanham, MD: University Press of America, 2008.

DiAngelo, Robin and Michael Eric Dyson. *White Fragility: Why It's So Hard for White People to Talk About Racism*. Boston: Beacon, 2018.

- Douglas, Kelly Brown. *Stand Your Ground: Black Bodies and the Justice of God*. Maryknoll, NY: Orbis, 2015.
- Douglass, Frederick. *Autobiographies: Narrative of the Life of Frederick Douglass, an American Slave; My Bondage and My Freedom; Life and Times of Frederick Douglass*. Edited by Henry Louis Gates. The Library of America 68. New York: Literary Classics of the United States, 1994.
- Douglas, Kelly Brown. *Sexuality and the Black Church: A Womanist Perspective*. Maryknoll, NY: Orbis Books, 1999.
- Dyson, Michael Eric. *I May Not Get There with You: The True Martin Luther King Jr.* New York: The Free Press, 2000.
- Felder, Cain Hope, editor. *Stony the Road We Trod: African American Biblical Interpretation*. Minneapolis: Fortress Press, 1991.
- Garvey, Marcus. *Selected Writings and Speeches of Marcus Garvey*. Edited by Thomas Crawford. Dover Thrift Edition. Dover, 2012.
- Gilbert, Kenyatta. *The Journey and Promise of African American Preaching*. Minneapolis: Fortress, 2011.
- Hayes, Diane L and Cyprian Davis, eds. *Taking Down Our Harps: Black Catholics in the United States*. Maryknoll, NY: Orbis Books, 1998.
- Haynes, Stephen R. *Noah's Curse: The Biblical Justification of American Slavery*. Oxford: Oxford University Press, 2002.
- Hood, Robert E. *Begrimed and Black: Christian Traditions on Blacks and Blackness*. Minneapolis: Fortress, 1994.
- Jennings, William James. *After Whiteness: An Education in Belonging*. Theological Education between the Times. Grand Rapids: Eerdmans, 2020.
- Junior, Nyasha. *An Introduction to Womanist Biblical Interpretation*. Louisville: Westminster John Knox, 2015.
- Junior, Nyasha, and Jeremy Schipper. *Black Samson: The Untold Story of an American Icon*. New York: Oxford University Press, 2020.
- Kendi, Ibram X. *How to Be an Antiracist*. New York: One World, 2019.
- King, Jr., Martin Luther. *A Testament of Hope: The Essential Writing and Speeches of Martin Luther King, Jr.* Edited by James M. Washington. New York: HarperOne, 2003.



- Kirk-Duggan, Cheryl A, and Tina Pippin. *Mother Goose, Mother Jones, Mommie Dearest: Biblical Mothers and Their Children*. Society of Biblical Literature Semeia Studies. Atlanta: Society of Biblical Literature, 2009.
- LaRue, Cleophus. *The Heart of Black Preaching*. Louisville: Westminster, 2000.
- \_\_\_\_\_. *I Believe I'll Testify: The Art of African American Preaching*. Louisville: Westminster John Knox Press, 2011.
- Marsh, Charles. *God's Long Summer: Stories of Faith and Civil Rights*. Princeton: Princeton University Press, 1999.
- McCaulley, Esau. *How Far to the Promised Land: One Black Family's Story of Hope and Survival in the American South*. New York: Convergent, 2023. 978-0593241080.
- McMickle, Marvin A. *A Time to Speak: How Black Pastors Can Respond to the HIV/AIDS Pandemic*. Cleveland: Pilgrim, 2008.
- \_\_\_\_\_. *Where Have All the Prophets Gone? Reclaiming Prophetic Preaching in America*. Cleveland, Ohio: The Pilgrim Press, 2006.
- \_\_\_\_\_. *Preaching to the Black Middle Class: Words of Challenge and Hope*. Valley Forge: Judson Press, 2000.
- Menakem, Resmaa. *My Grandmother's Hands: Racialized Trauma and the Pathway to Mending Our Hearts and Bodies*. Las Vegas: Central Recovery Press, 2017.
- Mitchell, Henry H. *Black Preaching: The Recovery of a Powerful Art*. Nashville: Abingdon Press, 1990.
- Mitchem, Stephanie Y. *Introducing Womanist Theology*. Maryknoll, New York: Orbis Books, 2002.
- Page, Jr., Hugh R. *Israel's Poetry of Resistance: Africana Perspectives on Early Hebrew Verse*. Minneapolis: Fortress, 2013.
- Patterson, Sheron C. *New Faith: A Black Christian Woman's Guide to Reformation, Re- Creation, Rediscovery, Renaissance, Resurrection, and Revival*. Minneapolis: Fortress Press, 2000.
- Phillips, Nichole. *Patriotism Black and White; the Color of American Exceptionalism*. Waco: Baylor University Press, 2019.
- Powery, Luke. *Dem Dry Bones: Preaching Death and Hope*. Minneapolis: Fortress, 2012.
- Powery, Emerson B. and Rodney S. Sadler, Jr. *The Genesis of Liberation: Biblical Interpretation in the Antebellum Narratives of the Enslaved*. Louisville: Westminster John Knox, 2016.

- Raboteau, Albert. *Slave Religion: The "Invisible Institution" in the Antebellum South*. New York: Oxford University Press, 2004.
- Ross, Rosetta. *Witnessing and Testifying: Black Women, Religion and Civil Rights*. Minneapolis: Fortress Press, 2003.
- Simmons, Martha and Frank A. Thomas. *Preaching with Sacred Fire: An Anthology of African American Sermons, 1750 to the Present*. New York: W.W. Norton & Co., 2010.
- Smith, Mitzi J. *Womanist Sass and Talk Back: Social (In)Justice, Intersectionality, and Biblical Interpretation*. Eugene, OR: Cascade, 2018.
- \_\_\_\_\_. *Insights from African American Interpretation. Reading the Bible in the 21<sup>st</sup> Century*. Minneapolis: Fortress, 2017.
- Stevenson, Brian. *Just Mercy: A Story of Justice and Redemption*. New York: Spiegel & Grau, 2014.
- Thandeka. *Learning to Be White: Money, Race, and God in America*. New York: Continuum, 1999.
- Thomas, Frank. *They Like to Never Quit Praisin' God: The Role of Celebration in Preaching*. Cleveland, OH: Pilgrim Press, 2013.
- Thompson, Lisa. *Ingenuity: Preaching as an Outsider*. Nashville: Abingdon, 2018.
- Tisby, Jemar. *The Color of Compromise: The Truth about the American Church's Complicity in Racism*. Grand Rapids: Zondervan, 2019.
- Turner, Nat. *The Confessions of Nat Turner*. (Available through various publishers; try to use an unabridged edition.)
- Tyson, Timothy B. *Blood Done Sign My Name: A True Story*. New York: Three Rivers, 2004.
- Wilson-Hartgrove. *Reconstructing the Gospel: Finding Freedom from Slaveholder Religion*. Downers Grove: IVP, 2018.
- Wimbush, Vincent L., and Rosamond C. Rodman, editors. *African Americans and the Bible: Sacred Texts and Social Textures*. Eugene, Oregon: Wipf & Stock, 2012.
- Woodson, Carter G. *The Mis-education of the Negro*. (Available through various publishers; try to use an unabridged edition.)
- More works of black biblical scholars can be found here: <https://ibr-bbr.org/bibliography-of-black-old-testament-scholars>. If a student would like to select a work from that bibliography instead of one of the works above, they should request instructor approval. A final option: students can treat issue 75.1 of *Interpretation: A Journal of Bible and Theology* as a book they review. Its table of contents is available here: <https://journals.sagepub.com/toc/intc/75/1>.

## Administrative Information:

### **Attendance and Make-up Policies:**

Students are required to watch all lectures. Residential students are expected to attend all classes. If students would like to request an excuse from doing something at the designated time, they should make their request via email to [mschlimm@dbq.edu](mailto:mschlimm@dbq.edu). Excused absences will be given for medical and professional reasons (such as meeting with an ordination board), as well as circumstances such as severe weather and family emergencies. Excused absences of this nature will not negatively affect grades, but the student bears full responsibility for submitting a request via email to be excused. If appropriate arrangements are not made ahead of time, then the relevant grade will be reduced by 5 percentage points for each twenty-four hour period it is late.

### **Plagiarism:**

As stated in the UDTS Student Handbook, "The Seminary defines plagiarism as the copying or use of another person's work in any form without acknowledgment. Students shall not represent the work of another as their own or in any way misrepresent their own work, or the work of another. The use of any outside source, whether of idea or of paraphrase, shall be properly acknowledged. Any quotation, even of phrase, shall be marked by quotation marks. Misrepresentation shall be avoided. The first offense of plagiarism definitively established will be penalized by an 'F' on the assignment. Second offense, definitively established, will be penalized with an 'F' for the course. Third offense, definitively established, results in the student being subject to dismissal from the Seminary."

### **Inclusive Language Policy:**

As stated in the UDTS Catalog, "The University of Dubuque Theological Seminary affirms the equality of women and men in ministry and in the theological seminary, and affirms that language used in reference to humanity and to the people of God shall be gender inclusive. Papers and assignments done in the theological seminary shall conform to this guideline. Papers having gender biased language are unacceptable and shall be returned to the student for correction and, if applicable, a late penalty will apply. The seminary encourages all members of the community to be patient and encouraging with one another, as we all work toward the goal of language that reflects the unity and diversity of God's people." Furthermore, while students are not required to avoid the use of masculine pronouns when referring to God, they are encouraged to avoid excessive masculine language when describing God in commentary (translations should match the Hebrew text). As Scripture teaches (Luke 15), God is both the shepherd who searches for his lost sheep and the woman who searches for her lost coin.

### **Academic Success Center:**

As stated online ([www.dbq.edu/asc](http://www.dbq.edu/asc)), "The Academic Success Center at the University of Dubuque is located on the second floor in the Charles C. Myers Library. The goal of the Academic Success Center is to empower students and to connect them with the resources necessary to achieve both academic and personal goals. Services provided by the Academic Success Center include:

- Individual Tutoring
- Writing Center
- Disability Accommodations
- Testing Services
- Academic Probation Support Services
- Opportunity Program Tutoring Services

For more information, you can reach the Academic Support Center at extension 3262 or you can contact the Academic Success Center Director at (563) 589-3570."

**Subject to Change:**

This syllabus, course calendar and other attending documents are subject to change during the semester.

**Americans with Disability Act (ADA) Statement:**

Reasonable accommodations are available for students who have a documented disability. Please notify the instructor during the first week of class of any accommodations needed for the course. Late notification may cause the requested accommodations to be unavailable. Confidentiality of all requests will be maintained. All requested accommodations must be approved through the Academic Success Center, 2nd floor Myers Library (589-3262 or ASC@dbq.edu ).

**Title IX:**

The University of Dubuque is committed to providing a learning, working, and living environment that promotes personal integrity, civility, and mutual respect in an environment free of discrimination on the basis of sex; which includes all forms of sexual misconduct. More information may be found at <https://www.dbq.edu/AboutUD/TitleIX/>

**Jeanne Clery Act:**

The Jeanne Clery Disclosure of Campus Security Policy and Campus Crime Statistics Act requires the distribution of an Annual Security Report and Annual Fire Safety Report to all current faculty, staff, and students and notice of its availability to prospective students, faculty, and staff no later than October 1st of each year. More information may be found at <https://www.dbq.edu/SafetySecurity/JeanneCleryAct/>

Netiquette: A Summary

All posts should reflect Christian character:

- Do solid work, "as unto the Lord."

- Do your own work; "Thou shalt not steal."
- Be kind; "Speak the truth in love."

Posts that do not do the assigned tasks will not receive credit. Inflammatory or insulting posts will be deleted, and can result in discipline, per institutional policy.

## Netiquette: The Details

- **Do solid work, "as unto the Lord."**
  - Carefully **proofread**, ensuring everything is clear and easy to understand.
  - **Follow the instructions** given for the discussion. Give particular attention to show long posts should be.
  - **Directly relate** your post to the forum. If you would like to chat about issues unrelated to the questions posted, please use the "Coffee House" link found near the top of our website.
- **Do your own work; "Thou shalt not steal."**
  - As stated in the UDTs Student Handbook, "The Seminary defines **plagiarism** as the copying or use of another person's work in any form without acknowledgment. Students shall not represent the work of another as their own or in any way misrepresent their own work, or the work of another. The use of any outside source, whether of idea or of paraphrase, shall be properly acknowledged. Any quotation, even of phrase, shall be marked by quotation marks. Misrepresentation shall be avoided. The first offense of plagiarism definitively established will be penalized by an 'F' on the assignment. Second offense, definitively established, will be penalized with an 'F' for the course. Third offense, definitively established, results in the student being subject to dismissal from the Seminary."
  - Students may **not convey information about other students**, or use the work of other students, without receiving their permission
  - **Copying and pasting** material from other websites constitutes plagiarism (unless such material is properly quoted and cited).
- **Be kind; "Speak the truth in love."**
  - Be **respectful** of each member of the classroom, including peers and instructor. You are encouraged to write as if you were talking to the person face to face. If you would hesitate to say out loud and in company what you're preparing to post or email, it is probably wise not to press the "send" or "post" button.

- **Avoid cynical or humorous comments**, as they can be misinterpreted.
  - **Concisely** give readers something **substantive** to read.
  - **Avoid dominating** class discussions.
  - Use **gender-inclusive language**. As stated in the UDTS Catalog, "The University of Dubuque Theological Seminary affirms the equality of women and men in ministry and in the theological seminary, and affirms that language used in reference to humanity and to the people of God shall be gender inclusive."
  - **Evaluate** the course (teaching materials, instruction strategies, work load, and classroom administration) in an appropriate context which will be made available at the end of the term. If there are specific questions or concerns, please address them directly to your instructor.
- If another student makes a post that you believe does not abide by this etiquette, please **email** the professor as soon as possible.