

RgSt 24: Teachings of Jesus in Comparative Perspective Winter Quarter 2010

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[website: www.religion.ucsb.edu/faculty/thomas/classes/RS24.html](http://www.religion.ucsb.edu/faculty/thomas/classes/RS24.html)

BOOKS

Marcus J. Borg, *Meeting Jesus Again for the First Time* (San Francisco: Harper, 1995).
Robert J. Miller, ed., *The Complete Gospels* (3d ed.; San Francisco: Polebridge, 1995).
Jaroslav Pelikan, *Jesus Through the Centuries* (New Haven: Yale University, 1999).
Stephen Prothero, *American Jesus: How the Son of God Became a National Icon* (Farrar, Straus and Giroux, 2003).
E. P. Sanders, *The Historical Figure of Jesus* (London and New York: Penguin, 1993).
Thich Nhat Hanh, *Living Buddha, Living Christ* (New York: Riverhead, 2007).

Other materials are posted on Electronic Reserves (e-reserves). They can be found under the course reserves heading on the library website (www.library.ucsb.edu > library services > course reserves > [electronic reservations](#)). You need a password to access it, which will be distributed in class. You can access the site outside of UCSB webspace by setting up a proxy server on your home browser. See <http://www.library.ucsb.edu/help/proxy/index.html>

SCHEDULE OF READINGS

ER= Electronic Reserves, with author indicated in SMALL CAPITAL LETTERS.

Week 1: Lecture: Gospel Sources

Sections: No section meetings this week

📖 Gospel of John, entire, in *Gospels*. Sanders chaps. 1-3, 5, 6. Gospel of Mark, chaps. 1-7, in *Gospels*.

4 January: Course goals and issues; guide to readings

6 January: Jesus in the Gospel of John

8 January: The Synoptic Gospels: Matthew, Mark, Luke

Week 2: Lecture: Two Modern Views of Jesus

Sections: First section meetings

📖 Borg, chaps. 1-3; Sanders, chaps. 4, 11.

11 January: Marcus Borg and the Gospel of John

13 January: Ritual Purity in Borg and Sanders

15 January: no class

Week 3: Lecture: Jesus and Judaism

Sections: First Analysis Paper prompts distributed

📖 Sanders chap. 14; Gospel of Matthew, chaps. 1-7, 23-35 in *Gospels*; Gospel of Mark, chaps. 8-16, in *Gospels*.

18 January: HOLIDAY

20 January: Jesus and the Torah
 22 January: Jesus and Apocalypticism

Week 4: Lecture: Canon and Apocrypha

Sections: Midterm Study Sheet distributed

📖 Gospel of Thomas in *Gospels*; Infancy Gospel of James in *Gospels*; Borg, chap. 4.

25 January: Gospel of Mark

27 January: Apocrypha and Canon

29 January: Jesus in the Gospel of Thomas; **First Analysis Paper Due**

Week 5: Lecture: Jesus as Divine Wisdom

Sections: Midterm Study

📖 ER: THE GOSPEL OF JUDAS; Borg, chap. 5; Sanders, chaps. 8-9.

1 February: The Gnostic Jesus and the Gospel of Judas

3 February: The Wisdom Jesus

5 February: Midterm

Week 6: Lecture: The Quest of the Historical Jesus I

Sections: Discussion of Midterm

📖 ER: QUEST; Pelikan, chap. 15; Sanders, chaps. 10, 15-17.

8 February: The Enlightenment and Modern Quests for the Historical Jesus

10 February: The Problem of Miracles

12 February: The Passion of the Christ

Week 7: Lecture: The Quest of the Historical Jesus II

Sections: Second Analysis Paper prompts distributed

📖 Prothero, chaps. 7, 4, 5.

15 February: HOLIDAY

17 February: In Search of a Prodigal Son: The Modern Jewish Jesus

19 February: American Jesus

Week 8: Lecture: Jesus and Eastern Religions

Sections: Analysis paper

📖 Prothero, chap. 8 ; ER: GANDHI, "TALK ON BOARD S. S. PILSNA"; *WHAT JESUS MEANS TO ME*; Thich, entire book. Pelikan, chaps. 9,11.

22 February: The Oriental Jesus in America

24 February: Jesus and Religions; Thich and Religious Language

26 February: Monasticism; **Second Analysis Paper Due**

Week 9: Lecture: The Sermon on the Mount

Sections: Final Exam Questions distributed

📖 Sanders, chaps. 12, 13; Pelikan, chap. 14; ER: "LETTER TO GANDHI"; "A LETTER TO A HINDU"; "NON-VIOLENCE"; "MY PILGRIMAGE TO NON-VIOLENCE."

1 March: Celluloid Jesus 1

3 March: The Teachings of Jesus: The Kingdom of G-d

5 March: The Sermon through History

Week 10: Conclusions

📖 Pelikan, chap. 17; ER: ROMERO, "OPTION FOR THE POOR."

8 March: Celluloid Jesus 2

10 March: The Sermon on the Mount in Action: Three Cases

12 March: Course review

Final Exam on Thursday, March 18, 4-7 pm.

COURSE REQUIREMENTS

If you are a student with a disability, and would like to discuss special academic accommodations, please contact me during my office hours, by phone or e-mail, or before or after class.

1. **Section attendance and participation: 20%.** The sections are essential to this course and are not duplications of the lectures. Minimal preparation represented by either asking questions or making comments of value to your section in comprehending the course content will be recorded and evaluated. Section attendance and participation will constitute 20% of the final grade. **Please note that sections will not meet during the first week of classes.**
2. **Two short analysis papers: 30%.** Each of these will be an exploration of the argument(s) in one of the readings assigned for that week; questions will be distributed in section. Each analysis will be 1.5 pages, double-spaced in 12 pt. Times Roman font, and should be evenly divided between a summary and clarification of the author's position; and a critique or assessment of this position. You are expected to hand them to your section leader during the lecture period on the following dates: **29 January and 26 February.**
3. **A midterm exam: 20%.** This will consist of essays and short identifications and will take place on **5 February.** A study guide will be circulated one week before the exam. Please bring blue books to the exam.
4. **A final exam: 30%.** This will consist of essays and short identifications. The study guide will be handed out on the Monday of the final week of the course. The exam will take place in the lecture hall at 4:00 pm on **Thursday 18 March.** The exam should take about 1.5 hours to complete. Please bring blue books to the exam.

MAKEUP POLICY, LATE ASSIGNMENTS, INCOMPLETES

In the interest of fairness to the majority of students who complete their work adequately and on time, despite the numerous hindrances that all of us face in our daily lives, the instructors of this class wish to make the conditions under which work is produced and evaluated as equal as possible for everyone in the class.

Consequently, there will be **no makeup exams** for the objective mid-term and final examinations. Students needing to miss class on those days will need to acquire advance approval from the professor in order to miss the exam without losing credit. Students who are ill during the exam will similarly need a doctor's note. In each case, students will be given alternate writing assignments to earn the lost credit.

Late assignments will not be accepted at full value. Exceptions will be given only for serious illness or accident at the discretion of the professor. Timely

submission of student work assures fair conditions of evaluation, since an essential condition is that all students have a comparable amount of time to complete their assignments. Late submissions will lose a grade increment (e.g. A+ to A) for each two days of tardiness.

Incompletes are generally not granted for this class, because the graduate student instructors are not contracted to continue correcting work for this class beyond winter quarter. In the case of ongoing illness or catastrophic family situations, the best course of action is to withdraw from the class and retake it later.

POLICY ON ACADEMIC HONESTY

The Student Code of Conduct clearly sets out a standard of academic honesty and responsibility by which a student's work must be his or her own work. The faculty in Religious Studies believes that plagiarism is one of the most serious infractions of student conduct and of the intellectual environment of the university. All faculty members have agreed that we will pursue disciplinary actions in all cases of plagiarism and that we will ask the Dean of Students and the Dean of Undergraduate Studies not only to suspend the offending student from the university but also prohibit the student from taking any further courses in Religious Studies. Make certain in your research paper that you attribute to the proper source all materials cited directly or indirectly, whether verbatim or paraphrased.