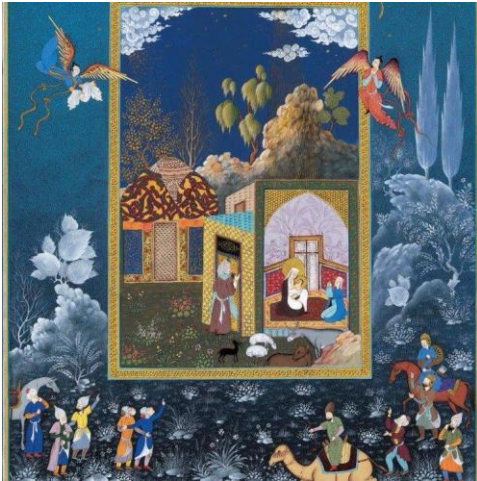


# Hartford International University for Religion and Peace



## **DI-636** ***Images of Jesus*** ***in*** ***Christian and Muslim*** ***Sacred Writings*** **SYLLABUS** **Spring 2026**

### **Mode: Synchronous online**

(with weekly Zoom session Thursdays, 5:00 – 6:50 PM Eastern)

### **Instructor: Professor Lucinda Mosher, Th.D.**

Email: [lmosher@hartfordinternational.edu](mailto:lmosher@hartfordinternational.edu) | Mobile: (646) 335-2951

### **Office Hours:**

Professor Mosher's office is in Penney Farms, Florida. She may be "visited" there via Zoom or phone and is available at some point almost every day. Please use email or text-messaging to request a phone or Zoom conversation. Typically, such requests are granted within 24 hours.

### **Course Description:**

Employing the notion of "images" both literally and metaphorically, this synchronous online seminar considers—from Christian and Muslim perspectives—the birth, mission, death, and eschatological role of Jesus; the closely related matter of the life and status of Jesus's mother Mary; the role of Jesus and Mary in personal and communal piety; and other concerns commonly considered in the arena of "Jesus Studies". Methodologically, it draws upon the principles and methods of interreligious studies, dialogue, close reading, and comparative theology in the critical investigation of canonical scriptures (the Bible and the Qur'ān) in conversation with other primary and secondary sources. Substantial reading and writing will be expected in preparation for weekly discussions via Zoom. Auditors are welcome.

### **Learning Outcomes**

By the end of this course, students who participate fully will be able to:

1. Articulate the major themes, concerns, and methodologies commonly encountered in the arena of "Jesus Studies".
2. Make respectful and accurate comparisons between Christian and Muslim perspectives on a number of "Jesus Studies" topics.

3. Identify and differentiate between textual sources for various Christian and Muslim “images” of Jesus.
4. Identify and employ analytical/critical methods for studying sacred writings and other texts.

With regard to *MAIRS Program Outcomes*, students who complete this course will be able to:

- Provide evidence of engagement in critical investigation of relations between people who orient around religion differently that has fostered deep understanding of a worldview different from their own.
- Express their ideas and perspectives clearly in oral and written communication.
- Conduct master’s-level research in the field of Interreligious Studies.

Deeper engagement of the material is expected of doctoral students.

### **Course Format and Structure:**

As is the standard for a semester-long, three-credit course, DI-636 requires participation in a weekly two-hour Zoom meeting (Thursdays 5:00 – 6:50 pm Eastern), complemented by a third hour of asynchronous online (or some other sort of experiential) learning each week. As an enrollee in this course, you are to be in a secure location that has adequate microphone, camera, and sound capabilities each Thursday at 5:00 PM (Eastern). You can expect to spend approximately six hours in preparation (through reading and writing) for each Zoom session.

You will use Canvas to access the syllabus, reading materials, videos, instructions, assignment descriptions and portals, grades, and discussions. The Canvas website provides the most accurate and up-to-date instructions for all aspects of the course. If you have difficulty accessing or navigating the site, call the Canvas Support Hotline: (877) 249-4494. If you have questions about course content, contact your professor.

### **Reading Material:**

**You will need a Bible and a Qur’an.** Please use the Bible translation known as the New Revised Standard Version (NRSV) or its updated edition (NRSVue). Both Oxford University Press and HarperCollins publish this translation as a “study Bible” edition with thorough annotations.

For a Qur’an with thorough annotations, use Nasr, S. H. et. al. *The Study Quran: A New Translation and Commentary*. New York; HarperCollins, 2015. ISBN 978-0-06-112586. The translation by M. A. S. Abdel Haleem is also excellent.

**You can expect to read most of the following five books; please have easy access to:**

Gaventa, Beverly Roberts & Richard B. Hays, editors. *Seeking the Identity of Jesus: A Pilgrimage*. Grand Rapids, Michigan: Wm. B. Eerdmans, 2008. ISBN: 0802824714.

Khalidi, Tarif, editor and translator. *The Muslim Jesus: Sayings and Stories in Islamic Literature*. Cambridge, MA: Harvard University Press, 2001. ISBN: 74011155

Khorchide, Mouhanad and Klaus von Stosch. *The Other Prophet: Jesus in the Qur’an*, tr. Simon Pare. London: Gingko, 2019. ISBN: 9781909942363.

Powell, Mark Allan. *Jesus as a Figure in History: How Modern Historians View the Man from Galilee*, second edition. Westminster John Knox, 2013. ISBN 9780664234478

**Portions of the following books (and perhaps others) may also be assigned:**

Akyol, Mustafa. *The Islamic Jesus: How the King of the Jews Became a Prophet of the Muslims*. New York: St Martin's Press, 2017. ISBN: 978-1-250-08869-7

Barker, Gregory, ed. *Jesus in the World's Faiths: Leading Thinkers from Five Religions Reflect on His Meaning*. Maryknoll, NY: Orbis, 2005. ISBN: 1570755736

Corley, Jeremy, ed. *New Perspectives on the Nativity*. T & T Clark, 2009. ISBN 9780567629043

George-Tvrtković, Rita. *Christians, Muslims, and Mary: A History*. Paulist Press, 2018. ISBN: 9780809153282

Küster, Volker. *The Many Faces of Jesus Christ: Intercultural Christology*, revised edition. Orbis, 2023. ISBN 9781626985148

Lawson, Todd. *The Crucifixion and the Qur'an: A Study in the History of Muslim Thought*. Oxford: Oneworld, 2009. ISBN: 9781851686353

Leirvik, Oddbjørn. *Images of Jesus Christ in Islam*, 2nd Edition. New York: Continuum, 2010. ISBN: 1441181601

Qaim, Mahdi Muntazir, ed. *Jesus Through Shiite Narratives*, tr. Muhammad Legenhausen. Ahlul bayt, www.shia.es.

Saritoprak, Zeki. *Islam's Jesus*. Gainesville: University Press of Florida, 2014. ISBN: 9780813049403.

Taylor, Joan E. *What Did Jesus Look Like?* T&T Clark, 2018.

Zahniser, A. H. Mathias. *The Mission & Death of Jesus in Islam and Christianity*. Maryknoll, NY: Orbis, 2008.

**Course Plan:**

The course is structured as twelve modules. Each contains items such as audio or AV files, reading assignments, and guidance for processing what you read. Woven into those modules are topics such as:

- “Jesus Studies” as an academic discipline: its themes, concerns, methods, practitioners
- The very notion of “images” of Jesus; Jesus’ appearance: what can we know?
- Portrayals of Jesus’ mother, his birth, his childhood
- Portrayals of the adult Jesus
- Perspectives on the conclusion of Jesus’ earthly life and his eschatological role
- Images of Jesus and Mary in personal and communal piety and asceticism
- Jesus and Mary as gulf/bridge between Christians and Muslims

This course opens with a Zoom session on Thursday, January 22<sup>nd</sup>—the focus of which is orientation to “Jesus Studies” itself and to this course’s textbooks, philosophy, and methodology. Thereafter, the course outline unfolds:

<b><u>Module</u></b>	<b><u>Theme</u></b>	<b><u>Interval</u></b>	<b><u>Zoom</u></b>
Module 1:	Christian sacred sources	1/23–1/29	January 29
Module 2:	Muslim sacred sources	1/31–2/5	February 5
Module 3:	Images of infant and child Jesus and his mother	2/6–2/13	February 13
Module 4:	Portrayals of the adult Jesus	2/14–2/19	February 19

Module 5:	Christology	2/20–2/26	February 26
Module 6:	Snapshots of Jesus (modern Christology)	2/27–3/5	March 5
Module 7:	Prophetological images of Jesus	3/6–3/12	March 12
Module 8:	Soteriology	3/13–3/26	March 26
Module 9:	Eschatology	3/27–4/9	April 9
Module 10:	“Jesus Studies” themes (inc. physical appearance	4/10–4/16	April 16
Module 11:	Recapitulation: Jesus’s identity and function	4/17–4/23	April 23
Module 12:	Summary & synthesis	4/24–4/30	April 30 last class meeting]

The details of each module are provided on the course’s Canvas website.

## Assessment:

**Preparation and Participation:** Journaling about weekly reading assignments; presence on Canvas and Zoom; written or oral responses to occasional instructor prompts. (30%)

**Written Reflection:** Short essays expressing insights drawn from two or more modules. Occasionally, students will be asked to read and comment on a classmate's essay. (30%)

**Oral Reflection:** Occasional evaluation of understanding of key vocabulary and concepts by means of an interview. (10%)

**Lecture-watching:** Commenting on prerecorded lectures watched independently. (15%)

**Summary Essay:** A major composition, submitted in proper academic form, employing principles and practices of comparative theology and interreligious studies as it explores some aspect of images of Jesus. It is an opportunity to demonstrate one’s depth of understanding of both Christian and Muslim sacred texts and scholarly sources, and the range of points of view within each religion-community. In length, this essay should be 3500–4000 words. (15%)

## Hartford International University Grading Scale

- A (95-100) Demonstrates excellent mastery of subject matter and superior ability to articulate this; provides helpful connections to daily life or contemporary issues. Exceeds expectations.
- A- (90-94) Demonstrates mastery of the subject matter, ability to articulate this well, and makes connections to daily life or contemporary issues. Exceeds expectations of the course.
- B+ (87-89) Demonstrates a very good understanding of the subject matter, able to articulate lessons learned in the assignment well. Meets course expectations.
- B (83-86) Demonstrates an understanding of the subject matter and the ability to articulate lessons learned. Meets expectations of the course.
- B- (80-82) Demonstrates an understanding of the material at hand, has some difficulty articulating this, and basic connection of the material to daily life or contemporary issues/life. Meets basic expectations for the course.
- C+ (77-79) Demonstrates a basic comprehension of the subject matter, weak articulation and connections. Does not meet expectations for the course.
- C (70-76) Demonstrates a minimal comprehension of the subject matter and has difficulty making connections. Does not meet expectations of the course.
- F (below 70) Unable to meet the basic requirements of the course.

## **Plagiarism and Academic Integrity**

Academic honesty and integrity are expected of all students. Plagiarism exists when:

- a. the work was done, in whole or in part, by anyone other than the one submitting the work,
- b. parts of the work, whether direct quotations, ideas, or data, are taken from another source without acknowledgement,
- c. the whole work is copied from another source [web-based or print],
- d. the work submitted contains significant portions of one's own previous work used in another course.

Use of Artificial Intelligence, while not plagiarism exactly, can be a form of academic dishonesty. If you use Grammarly, a translation program, or any other form of AI, you must note that in work you submit. Please be aware that, in footnotes and endnotes, AI has an egregious tendency to invent or embellish titles of books or articles; more often, it fabricates co-authors or co-editors for scholarly works (which is a serious affront to the legitimate author or editor of that opus). Take particular care to verify that the publication citation information you convey in footnotes or endnotes is accurate. To do otherwise is tantamount to collaboration in deceit or fraud and can call your entire essay into question.

## **Inclusive Language**

Hartford International University for Religion and Peace is committed to a policy of inclusion in its academic life and mission. All members of the community are expected to communicate in language that reflects the equality of genders, openness to diverse cultural and theological perspectives, and sensitivity to one another's images of God.

## **Accommodations**

The Americans with Disabilities Act ensures equal access to qualified individuals with disabilities, and prevents discrimination on the basis of a disability. It is the policy of Hartford International University for Religion and Peace to provide reasonable accommodations on a case-by-case basis, which may mean working with outside social and governmental agencies to provide the necessary range of services for student success. Students with disabilities who wish to receive accommodations must contact the Student Services Coordinator. Students with disabilities are eligible for disability support services when they are enrolled in courses and they have disclosed their disability and requested related accommodations during enrollment and/or before the start of each semester. All students seeking accommodation must fill out HIU's *Request for Disability Accommodations* form.

## **Policies and Procedures**

For all other questions you might have regarding policies or procedures, please check the HIU website for the student handbook and various official statements.

## **Canvas Concerns**

The Canvas website is your primary roadmap for this course. If you have difficulty navigating or operating any aspect of the site, do take advantage of the "Help" button. The "live chat" feature

works well. You can expect prompt and clear responses to your questions. You may also phone the Canvas Support Hotline.

If you have questions about course content (or you tried Canvas Help but are still mystified), please do email or text-message your professor right away. If the situation is better addressed voice-to-voice, request a specific time for a phone or Zoom conversation.

If you fall behind, move on to the next module so that you can participate in written and oral conversations with your classmates; but, at the same time, check with your professor about strategies for catching up.

Your professor reserves the right to adjust the schedule, topics, and assignments of this course in order to accommodate the needs and interests of the students enrolled in it.