

SCRIPTURE AND TRADITION 26: GENDER IN EARLY CHRISTIANITY
FALL 2015

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Required Books

	New/RentN/RentU/E-Book
Robert J. Miller (and Robert W. Funk), ed. <i>The Complete Gospels</i> , 4th ed. Salem, Oregon: Polebridge Press, 2010; original 1992, 1994. [ISBN 978-1-59815-018-6]	[\$35/\$28/\$7/—]
Ross Shepard Kraemer and Mary Rose D'Angelo, eds. <i>Women and Christian Origins</i> . New York: Oxford University Press, 1999. [ISBN 978-0195103960]	[\$36.95/\$29.55/\$16.65/\$24.69]
Teresa M. Shaw. <i>The Burden of the Flesh: Fasting and Sexuality in Early Christianity</i> . Minneapolis: Fortress, 1998. [ISBN 978-0800627652]	[\$29/\$23.20/\$5.80/\$15.66]
Readings on Camino	[All readings on Camino: roughly \$15 if printed]

Recommended Book

The Bible, NRSV. New York: Oxford University Press, 1989. [978-0195283808] [\$30/\$19.50/\$13.50/free]
You do not NEED to have a Bible for this class, as many of our primary texts are in The Complete Gospels, and others will be provided online (www.biblia.com/books/nrsv) or on Camino. If you use a Bible, this version is recommended but not required.

Course Description

Christianity has been a major shaping force in western history and in the history of the United States. Its sacred scriptures, and the way these scriptures were interpreted in the foundational centuries of late antiquity, have played a major role in constructing social values and norms today. This course takes one social construct, the notion of gender, and examines how it was understood and practiced in the worlds in which Christianity was born. How “manly” was Jesus? What did he have to say about men, women, the body, and sexuality? Was his teaching on this topic revolutionary or commonplace in the Jewish world? How did Greek and Roman ideas and practices influence and change this early Christian teaching? How could a tradition that extolled celibacy become the foundation today for the pro-marriage camp? Why were the early Christian texts that extolled virginity so patently erotic? How did early Christian men and women view and manage the desires of the flesh? As we pose these questions to our texts, we will also address the impact of these issues on gender debates today, both in the Christian church and in society.

Purpose of the Core Course in Religious Studies

At Santa Clara University, the study of religious belief and practice in various cultural contexts (including your own) is one of the central features of the Core Curriculum. This has always been important in Jesuit Catholic education, which is why you’ll end up taking three Religious Studies courses with us. But the purpose of these Core courses isn’t to make you believe certain teachings or to limit your inquiry to one tradition. Religious Studies at Santa Clara is broader, deeper, and more analytical than you might expect. In this second course, we want you to think deeply and critically about complex religious phenomena, like the interplay of gender, social status and evolving religious beliefs, using different disciplinary approaches (such as history, archaeology, literary analysis, theology, and feminist and gender theory). You’ll have the chance to think deeply about how religious beliefs today impact and are themselves shaped by cultural constructions of gender. We hope that this approach will help you to negotiate a world in which religious beliefs are one of many factors in the diverse ways that people frame their lives.

Core-lations: Core Requirement, Pathway, & WGST

This course fulfills the **RTC 2** requirement in the Core. It is also associated with **Gender, Sexuality & the Body** pathway. If you declare this pathway, you may use a representative piece of work from this course in the Pathway Portfolio you will complete during your senior year. It is recommended that you keep electronic copies of your work. This course counts toward the major or minor in **Women’s & Gender Studies** as well.

RTC 2 Prerequisites

If you are seeking RTC 2 credit for this course, you must have completed an RTC 1 course before this quarter. The only exception is transfer students entering SCU with 44 or more units completed, who may take any two RTC classes (1, 2 or 3) in any order at any point in their career. We also recommend this course not be taken by first-year students with fewer than 44 units, given the nature of its learning objectives.

RTC 2 Learning Objectives

By the end of this course, you will be able to:

- a. Analyze religious texts to discern the assumptions they make about gender, using feminist and gender perspectives;
- b. Integrate and compare different disciplinary approaches to the study of gender in both antiquity and the contemporary world; and
- c. Clarify and express your own beliefs in dialogue with the critical analysis of early Christian notions of gender, sexuality and the body.

How to Prepare for Class

Reading and Study Prior to Class

The readings listed under each day's topics should be read before that class. They will provide the basis for our class discussion. Readings listed as "primary" are those from the past (e.g., the New Testament, the Jewish and Roman sources), while those listed as "secondary" are from modern scholars. If time is tight, prioritize the primary readings and always bring them to class. There is a class prep page on the course website for each day's class (the link is in the left column on every page). You can reach it from the calendar on the course website or from the links each day on our Camino syllabus. The class prep page introduces you to the readings, offers questions to help you focus on the most important issues, and provides access to the PowerPoint slides for that day's lecture. Take a look at these before you do the reading so you know what to pay attention to; this will help you participate in class and prepare effectively for quizzes and exams. Occasionally, you will be asked to collect data from the readings or to reflect on your own beliefs in light of the readings, ahead of or during class, in order to probe the material more deeply. (*learning objectives a, c*)

Where to Find the Readings

Most of our primary readings are in the Bible and the extra-canonical Christian material, which you'll find in *The Complete Gospels*, one of our major texts (it's in the bookstore and on reserve in the library—just go to the Circulation Desk, and ask for the resource you need for SCTR 26, Prof. Murphy). Most of the secondary readings will be in our other two course textbooks, *Women and Christian Origins* and *The Burden of the Flesh*. Occasionally, though, the primary or secondary reading won't be in one of those three books, but on our course Camino page. All of the Camino essays are from books, and those books are on hard-copy reserve at the Circulation Desk. You'll also find the primary texts linked to our Camino syllabus, when they are available online (however, *The Complete Gospels* provides a better translation).

Questions, Lecture and Discussion

Each class will begin with questions about the readings, yours for the professor and the professor's for you (there will be occasional, unannounced quizzes). There will be some lecture each day on the core material from the reading, step-by-step practice at analyzing the source material, and plenty of opportunities for you to seek clarification from the professor and each other. (*learning objectives a, b, c*)

Assessment and Grading

Grade Components and Scale

Class Participation (oral and written participation 25%, attendance 5%)	30%
Quizzes & Exams (quiz #1 5%, midterm 15%, quiz #2 10%)	30%
Research Paper (includes a Dig Team Project [15%] and other stages; see below)	40%

Scale

93.5–100	A	86.7–89.9	B+	76.7–79.9	C+	66.7–69.9	D+
90.0–93.4	A-	83.3–86.6	B	73.3–76.6	C	63.3–66.6	D
		80.0–83.2	B-	70.0–73.2	C-	60.0–63.2	D-

Oral Participation & Attendance

Class participation is a critical part of this course. It includes your informed oral remarks in class – during formal lectures, open discussion periods, small-group break-outs, and class discussion. In order to participate, you’ve got to come to class (see the attendance policy below) and bring the readings, your questions and required assignments with you. Your informed oral comments and questions, based on your reading, reflection and written preparation, are a substantial contribution to your classmates, so they count for 25% of your entire grade. Attendance counts for 5% of your grade (30% of your grade total). (*learning objectives a, c*)

Please note: Use of computers or smartphones during in this class is allowed as long as you are using the computer to do course-related work. The privilege will be revoked if it becomes clear that you’re checking email, updating your Facebook page, etc., instead of concentrating on learning and helping your classmates learn.

Critical Inquiry

There is one major creative research project required for this course that will allow you the opportunity to explore a gender debate in early Christianity or today through an interdisciplinary lens. The topic you pick will determine the relevant research site among the various sites we cover on the syllabus. This 15-page paper will have four parts:

1. Four pages will discuss the archaeological, epigraphic and literary evidence for your site (you will find a bibliography of sources and copies of many of the articles on our course Camino page, in the “Dig Teams” folder). You’ll draft these four pages before class on your Dig Team day, and use your draft to lead a small-group discussion of your findings. You’ll submit the paper electronically to the assignment drop box on Camino before class on your presentation day. (*learning objectives a and b*)
2. Eight pages of your paper will address the early Christian or contemporary debate you’ve chosen using feminist analysis and tying your topic to the archaeological, epigraphic and literary evidence from Christian antiquity. (*learning objective b*)
3. Two pages of your paper will be a reflection on the archaeological, literary and feminist *methods* you’ve used in the paper. (*learning objective b*)
4. Your paper will conclude with one page of reflection on how the study of your topic has reinforced, expanded, challenged, or otherwise affected your own beliefs (religious or secular) about your topic. (*learning objective c*)

You’ll find complete directions for each part of the paper at the “Assignments” tab on the course web site, along with the grading rubric. Some possible topics and the early Christian sites to which they map are posted on the “Research” tab on the course web site. The online Style Sheet indicates formatting guidelines for all written work. 40% of grade.

The research paper is due in stages to help you manage the workload and receive feedback to strengthen the final project:

Choose Dig Team <i>in-class</i>	2 nd week	Wednesday, September 30
Topic statement & working bibliography <i>1-page paper to Camino drop box</i>	4th week	Monday, October 12
Dig Team paper and presentation <i>in-class and 4-page paper to Camino drop box</i>	4 th -9 th weeks	Mon Oct 12 – Mon Nov 16
Outline of entire paper <i>2-3 page paper to Camino drop box by 5 pm</i>	9th week	Wednesday, November 18
Final research paper <i>e-copy due by 9:30 p.m. to Camino drop box</i>	11th week	Monday, December 7

All papers are due in electronic form and in the Microsoft Word format before class (for the paper outline, by 5 pm; for the final paper, before the end of our exam period). There is a Camino drop box for each assignment. The professor will use Track Changes in Microsoft Word to provide feedback.

Exams & Quizzes

Two reading quizzes are scheduled during the quarter. These quizzes will be brief (roughly 30 minutes), and are intended to help you keep up with the readings; they will total 15% of your grade. One midterm exam is scheduled. It is cumulative of material covered up to that point in the course, and you will have the full class period to complete it. It counts for 15% of your grade. (*learning objectives a, b*)

Extra Credit

Extra credit opportunities will be posted online at “Extra Credit Events” periodically throughout the quarter. To receive extra credit, attend the event, write a 2-3 page summary and evaluation, and turn it in within one week of the event (papers on events attended during the 10th week of class have to be submitted by Friday of that week). Points can only be counted if all regular assignments have been completed. Directions for the paper can be found online at “Extra Credit Events.” 3% of grade max (students usually do two papers to reach the max). (*learning objective c*)

Assessment of Course

The course will be assessed at mid-quarter with a short evaluation and at the end of the quarter with an online numerical evaluation and, in class, with an SALG and a narrative evaluation.

Policies & Protections for You

Attendance

If you’re sick or something comes up, please notify the professor in advance or within a week of the missed class. *Remember: You’re not doing yourself or anyone else any favors if you come to class sick—you can always make up the work.* Notifying the professor means that the absence is excused; it’s unexcused and counts more against your grade if you don’t let the professor know. After the first excused absence, and for all unexcused absences, your attendance and class participation grades will be affected. At two or more unexcused absences (10+% of the course) your entire grade for the course begins to drop. Five unexcused absences (25% of course) will result in a failing grade. Daily roll will be taken. 5% of grade +.

Academic Integrity

You are expected to collaborate to share ideas, resources, and questions, particularly in small-group work and exam preparation. This sharing becomes cheating or plagiarism when you present as original the insights or work of another. It thus includes copying someone else’s work without attribution, whether the source is a friend, a book, or the Web. Work on extra credit, exams and your research paper is expected to be original to you. That does not mean that every idea and insight you write about will be your own. What it does mean is that your assignments should be guided by your insights and, when you do rely on an authority other than yourself, you note that reliance through standard footnotes and bibliography (see the online “Research Tips” and “Style Sheet” at the course Web site). If you are caught cheating or plagiarizing on a required assignment, you will receive an “F” on the assignment and in the course, and the matter will be forwarded for further action to the Office of Student Life.

Disability Accommodation Policy

If you have a disability for which accommodations may be required in this class, please contact Disabilities Resources, Benson 216, www.scu.edu/disabilities, as soon as possible to discuss your needs and register for accommodations with the University. If you have already arranged accommodations through Disabilities Resources, please discuss them with the professor during her office hours within the first two weeks of class. Students who have medical needs related to pregnancy or parenting may be eligible for accommodations.

While the professor is happy to assist you, she is unable to provide accommodations until she has received verification from Disabilities Resources. The Disabilities Resources office will work with students and faculty to arrange proctored exams for students whose accommodations include double time for exams and/or assisted technology. Disabilities Resources must be contacted in advance to schedule proctored examinations or to arrange other accommodations; contact them two weeks in advance of your exam. For more information you may contact Disabilities Resources at 408.554.4109.

Title IX Protections

Santa Clara University upholds a zero tolerance policy for discrimination, harassment and sexual misconduct. If you (or someone you know) have experienced discrimination or harassment, including sexual assault, domestic and dating violence or stalking, we encourage you to tell someone promptly. For more information, please go to www.scu.edu/studentlife and click on the link for the University's Gender-Based Discrimination and Sexual Misconduct Policy or contact the University's EEO and Title IX Coordinator, Belinda Guthrie at 408.554.3043 or by email at bguthrie@scu.edu. Reports may be submitted online through www.scu.edu/osl/report or anonymously through Ethicspoint: www.ethicspoint.com.

Reporting Practices

While I want you to feel comfortable coming to me with issues you may be struggling with or concerns you may be having, please be aware that there are some reporting requirements that are part of my job at Santa Clara University.

For example, if you inform me of an issue of harassment, sexual violence, or discrimination, I will keep the information as private as I can, but I am required to bring it to the attention of the institution's EEO and Title IX Coordinator. If you inform me that you are struggling with an issue that may be resulting in, or caused by, traumatic or unusual stress, I will likely inform the campus Student Care Team (SCU CARE).

If you would like to reach out directly to the Student Care Team for assistance, you can contact them at www.scu.edu/osl/report. If you would like to talk to the Office of EEO and Title IX directly, they can be reached at 408-554-3043 or by email at bguthrie@scu.edu. Reports may be submitted online through www.scu.edu/osl/report or anonymously through Ethicspoint: www.ethicspoint.com. Additionally, you can report incidents or complaints to the Office of Student Life (OSL), Campus Safety Services, and local law enforcement. For confidential support, contact the Counseling and Psychological Services office (CAPS), the YWCA, or a member of the clergy (for example, a priest or minister).

Finally, please be aware that if, for some reason, our interaction involves a disruptive behavior, a concern about your safety or the safety of others, or potential violation of University policy, I will inform the Office of Student Life. The purpose of this is to keep OSL apprised of incidents of concern, and to ensure that students can receive or stay connected to the academic support and student wellness services they need.

Wk	Date	Pages of Reading	Topic of Lecture & Discussion
			UNIT 1. JESUS & WOMEN
1	9/21		INTRODUCTIONS & DEFINITIONS
	9/23	[16]	WERE JEWISH WOMEN OPPRESSED? THE BABATHA ARCHIVE <u>Primary Reading:</u> Excerpts from the Babatha archive (online at class prep; please print and bring to class) <u>Secondary Reading:</u> WCO 50-79; online class prep
2	9/28	[33]	WAS JESUS A FEMINIST? THE GOSPELS AS EVIDENCE <u>Primary:</u> Gospel of Mark (CG) <u>Secondary:</u> Gleason, "By Whose Gender Standards (If Anybody's) Was Jesus a Real Man?" in <i>New Testament Masculinities</i> , 325-7 (Camino); online class prep <u>Prepare for class discussion:</u> (1) A list of the women mentioned in Mark's gospel, by chapter:verse, name, and action they perform. (2) A discussion of how Mark's Jesus fits and/or does not fit the three features of the Roman masculine ideal presented in the last class (include ch:vs references to back-up claims). This will not be turned in, so it doesn't need to be typed; but it will be checked.

Wk	Date	Pages of Reading	Topic of Lecture & Discussion
2	9/30	[32]	<p>WOMEN IN JESUS' TEACHINGS: DID HE LIBERATE THEM? <u>Primary:</u> Q 13:18-21; 17:34-35; 7:35; 10:21-22; 14:26-27 + 17:33; 18:14 (Note: Q designations follow Lukan chapter and verse; you'll find Q in CG, or you can use the online synopsis of all six Q passages you'll find at online class prep) <u>Secondary:</u> WCO 150-70; online class prep</p> <p>✳ <i>Choose Dig Team (in-class)</i></p>
<p>UNIT 2. WOMEN IN THE PAULINE COMMUNITIES AND TRADITIONS</p>			
3	10/5	[30]	<p>A WOMAN'S POSITION: WOMEN IN THE CLASSICAL & ROMAN PERIODS <u>Primary:</u> Excerpts from Xenophon, <i>Oeconomicus</i> (Camino) <u>Secondary:</u> WCO 199-218; online class prep</p>
	10/7	[20]	<p>ANXIETIES OVER MEN'S POSITION: THE SAME-SEX TEXTS <u>Primary:</u> Genesis 19; Judges 19; Leviticus 18; 20:10-16; Romans 1:18-32; 1 Corinthians 6:9-10; 1 Timothy 1:9-10 (online at syllabus and class prep; or use your own Bible) <u>Secondary:</u> Martin, "Arsenokoites and Malakos: Meanings and Consequences," from <i>Sex and the Single Savior</i> (Camino); online class prep</p> <p>➔ <i>Quiz #1</i></p>
4	10/12	[23]	<p>PAUL'S VIEWS OF WOMEN'S ROLES <u>Primary:</u> Genesis 1-3; Romans 16; 1 Corinthians 1; 7; 11; Galatians 3:28 (online at syllabus and class prep; or use your own Bible) <u>Secondary:</u> WCO 221-35 (see WCO p. 207 for women's names in Romans 16); online class prep</p> <p>➔ <i>Topic statement and bibliography of 10 professional sources for research paper due (Camino)</i></p> <p>✳ <i>Dig Team 1: Women & Prophecy in the Cults of Corinth</i></p>
	10/14	[42]	<p>THE LEGACY OF PAUL: THE IDEAL WIFE <u>Primary:</u> Ephesians; 1 Timothy 2 (online at syllabus and class prep; or use your own Bible) <u>Secondary:</u> WCO 236-49; Osiek & MacDonald, "Ephesians 5 and the Politics of Marriage," pp. 118-43 in <i>A Woman's Place</i> (Camino); online class prep</p> <p>✳ <i>Dig Team 2: Roman Culture in a Near Eastern City (Ephesus)</i></p>
5	10/19	[18]	<p>THE OTHER LEGACY OF PAUL: THE UNMARRIED WOMAN <u>Primary:</u> <i>Acts of Paul and Thecla</i> (Camino, from Kraemer, <i>Women's Religions in the Greco-Roman World: A Sourcebook</i>) <u>Secondary:</u> WCO 249-53; online class prep</p> <p>✳ <i>Dig Team 3: The Cult of St. Thecla in Asia Minor</i></p>
	10/21		<p>➔ <i>Midterm Exam</i></p>

Wk	Date	Pages of Reading	Topic of Lecture & Discussion
UNIT 3. THE REORIENTATION OF DESIRE IN EARLY CHRISTIANITY			
6	10/26	[50]	<p><i>THE DAVINCI CODE & THE HISTORICAL MAGDALENE</i> <u>Primary:</u> <i>Gospel of Thomas</i> Logion 114, <i>Gospel of Mary</i> 10 (CG); Gospel synopses (ministry, burial, empty tomb), Luke 6:12-16 + 7:36-50 + 8:1-3; Luke 10:38-42 + John 11:1-12:8 (online at class prep) <u>Secondary:</u> Brown, excerpt from <i>The Da Vinci Code</i>, and Bock, "Was Jesus Married," pp. 31-45 in <i>Breaking The Da Vinci Code</i> (both on Camino); WCO 105-128 (Mary Magdalene); 273-82 (Gnosticism); online class prep ✳ Dig Team 4: Gnostic Groups in Egypt</p>
	10/28	[35]	<p>JESUS IN FEMALE FORM: THE MONTANIST PROPHETS OF MOUNT PEPUZA <u>Primary:</u> Excerpts about the Montanist Prophets Maximilla and Priscilla, pp. 259-68 in Kraemer, ed., <i>Women's Religions in the Greco-Roman World: A Sourcebook</i> (Camino) <u>Secondary:</u> Trevett, "Gender, Authority and Church History: A Case Study of Montanism," <i>Feminist Theology</i> 6 (1998) 9-24 (Camino); online class prep ✳ Dig Team 5: The Montanist Shrine at Mount Pepuza, Phrygia</p>
7	11/2	[35]	<p>DISCIPLINING DRESS: TELLING WOMEN WHAT TO WEAR <u>Primary:</u> Tertullian, "On the Apparel of Women" (Camino) <u>Secondary:</u> Schüssler Fiorenza, excerpt from <i>Sharing Her Word: Feminist Biblical Interpretation in Context</i> (pp. 143-52) and Olson, "Matrona and Whore: Clothing and Definition in Roman Antiquity," pp. 186-204 in <i>Prostitutes and Courtesans in the Ancient World</i> (Camino); online class prep ✳ Dig Team 6: Clothing & Dress in Rome</p>
	11/4	[40]	<p>DYING FOR A LIFE: MARTYRDOM & GENDER <u>Primary:</u> Martyrdom accounts of Perpetua and Felicitas and Agnes (Camino) <u>Secondary:</u> Frilingos, "As If Slain," pp. 64-88 in <i>Spectacles of Empire</i> (Camino); WCO 345-54; online class prep <u>Optional:</u> Revelation 4-6; 17-19; 21:9-22:7 ✳ Dig Team 7: Gender & Martyrdom in North Africa</p>
8	11/9	[44]	<p>REAL (CHRISTIAN) MEN: AN OXYMORON? <u>Primary:</u> Excerpts from Augustine's <i>The City of God</i> and <i>On the Trinity</i>, and from Athanasius of Alexandria, <i>Life of Antony</i> (Camino) <u>Secondary:</u> Kuefler, "The Manliness of Faith: Sexual Difference and Gender Ambiguity in Latin Christian Ideology," pp. 206-244 in <i>The Manly Eunuch</i> (Camino); online class prep ✳ Dig Teams 8-9: Manly Values in Rome, and/or Desert Warfare: Hermits & Their Foes (Wadi Natrun, Egypt)</p>
	11/11	[25]	<p>HOLY HYMEN: VOWING VIRGINITY WITHIN MARRIAGE <u>Primary:</u> Matthew 1-2; <i>Infancy Gospel of James</i> (CG); excerpts from John Chrysostom and Tertullian advocating virginity and recommending against remarriage, pp. 122-6 and 144-55 in <i>Women in the Early Church</i> (Camino) <u>Secondary:</u> Castelli, "Virginity and Its Meaning for Women's Sexuality in Early Christianity," <i>Journal of Feminist Studies in Religion</i> 2:1 (1986) 61-88 (Camino); online class prep ✳ Dig Teams 10-11: Artemis & the Virgin Mary in 4th-Century Ephesus and/or Spiritual Marriages in 4th-Century Antioch</p>

Wk	Date	Pages of Reading	Topic of Lecture & Discussion
UNIT 4. THE BODY AS LOCUS OF SALVATION			
9	11/16	[20]	<p>HOLY HARLOTS</p> <p><u>Primary</u>: Excerpts from Sophronius, <i>Life of St. Mary of Egypt</i>, Deacon James, <i>Life of Pelagia the Harlot</i>, and Ambrose, <i>Concerning Virgins</i> 2.3-4 (all on Camino)</p> <p><u>Secondary</u>: Garber, "Religious Habits" (read only pp. 213-17), in <i>Vested Interests: Cross Dressing and Cultural Anxiety</i> (Camino); online class prep</p> <p>✳ <i>Dig Teams 12-13: Prostitution in the Roman Empire, and/or Gender Constructs in the Christian East (Edessa & Nisibis)</i></p> <p>➔ Quiz #2</p>
	11/18	[78]	<p>ASCETIC FASTING: NOTIONS OF THE BODY</p> <p><u>Secondary</u>: BF 1-78; begin reading excerpt from Lelwica, <i>Starving for Salvation</i> (Camino); online class prep</p> <p>➔ Outline for research paper due on Camino by 5:00 p.m. tonight</p>
	11/23-27		<p><i>Have a restful and safe Thanksgiving break!</i></p>
10	11/30	[45]	<p>ASCETIC FASTING: ANOREXIA AS A PATH TO POWER</p> <p><u>Secondary</u>: BF 79-112; finish reading excerpt from Lelwica, <i>Starving for Salvation</i> (Camino); online class prep</p>
	12/2	[27]	<p>THE GENDER OF JESUS; COURSE EVALUATIONS</p> <p><u>Secondary</u>: Mathews, "Christ Chameleon," in <i>The Clash of the Gods</i> (Camino); online class prep</p>
11	12/7		<p>➔ Research paper due by the end of our final exam period (9:30 p.m.). Submit your paper to the assignment drop box on Camino; you don't need to submit a hard copy to the professor.</p>