

## On the Topic

“Who was Jesus?” “What did he say and do?” “Did he even exist?” For more than 200 years, the so-called “Quest for the historical Jesus” has been regarded as a productive and indispensable area of modern, critical research into the beginnings of Christianity. The “Quest” is established as an integral part of university curricula and the subject of widely-read textbooks. It even has a canonical biography of its own, consisting of at least four widely-known phases (First Quest, No Quest, New Quest, Third Quest). Yet times have changed and currently a paradigmatic shift shatters the discourse about the historical Jesus.

At the turn of the new millennium, the field of research experienced, among other changes, the invasion of numerous “remembered Jesuses” and a remapping through previously unknown or marginalized perspectives. Even the crown jewels of the “Quest,” the criteria for distinguishing between authentic and non-authentic words and deeds of Jesus, faced questions about their lasting value.

In this situation, the explorative search for a “Next Quest” is beginning to establish itself, being already outlined in a 10-point program and presented in its diversity in a first comprehensive volume.\* From the plurality of pressing next questions, the Münster conference focuses on one of the “most obvious instances of potential for innovation in historical Jesus studies” (Crossley), namely the contextualization of Jesus research within a (post-)modern history of ideas.

International experts from various fields connected to the “Quest” will discuss the following aspects: In which cultural, economic and social contexts was and is the “Quest” pursued? Which (not so) hidden agendas and blind(ed) spots characterize historical Jesus studies? Which forgotten pasts of Jesus research are waiting to inspire the futures of the “Next Quest”?

\*Cf. James Crossley, “The Next Quest for the Historical Jesus,” *JSH* 19 (2021): 262–264; id. and Chris Keith, eds., *The Next Quest for the Historical Jesus* (Grand Rapids, MI: Eerdmanns, 2024).

## Organization & Registration

Prof. Dr. Wolfgang Grünstäudl &  
Dr. Brandon Massey

Chair for Theology of the New Testament and  
Biblical Didactics  
Institute for Biblical Exegesis and Theology (IBET)

Registration (until 13<sup>th</sup> September 2024) and information: [innovation@uni-muenster.de](mailto:innovation@uni-muenster.de)

## Location

Faculty of Catholic Theology, University of Münster  
Johannisstraße 8-10 (KTh I), 48143 Münster

# Rewriting Jesus Forgotten Pasts and Possible Futures

26–28 September 2024

## Thursday, 26<sup>th</sup> September

### / Welcome & Coffee 13:30

### / Opening 14:00–14:30

NORBERT KÖSTER (Münster), Greeting Address

BRANDON MASSEY (Chicago/Münster)/  
WOLFGANG GRÜNSTÄUDL (Münster), Introduction

### / First Session 14:30–16:00

JAMES CROSSLEY (Norway), “Meeting Old Quests Again for the First Time: The Historical Jesus in Archives and Pamphlets—and Hidden in Plain Sight”

EVE-MARIE BECKER (Münster): “Jesus of Nazareth: On the *Historik* of Writing a Biography”

### / Coffee Break

### / Second Session 16:30–18:00

TOBIAS NICKLAS (Regensburg), “Paraphrasing Jesus: Understanding the Design of Early Christian Literary Sources”

SANDRA HUEBENTHAL (Passau), “Next Generation, Next Quest”

### / Dinner

### / Cultural Program

## Friday, 27<sup>th</sup> September

### / Third Session 9:00–10:30

BRANDON MASSEY (Chicago/Münster), “Intellectual History, History of Ideas, Social History and the History of Jesus Research”

EVA PUSCHAUTZ (Vienna), “From ‘Objective’ Illusions to Contextual Perspectives: Rethinking Historical Jesus Studies Scholarship through a Feminist Lens”

### / Coffee Break

### / Fourth Session, 11:00–12:30

ROBYN FAITH WALSH (Miami), “Pseudangelion: Social Authorship and Romantic Invention in Jesus Literature”

MATTHIAS BECKER (Heidelberg), “Jesus Remembered Through the Lens of Hagiographical Discourse: Reading the Gospels as Spiritual Biographies”

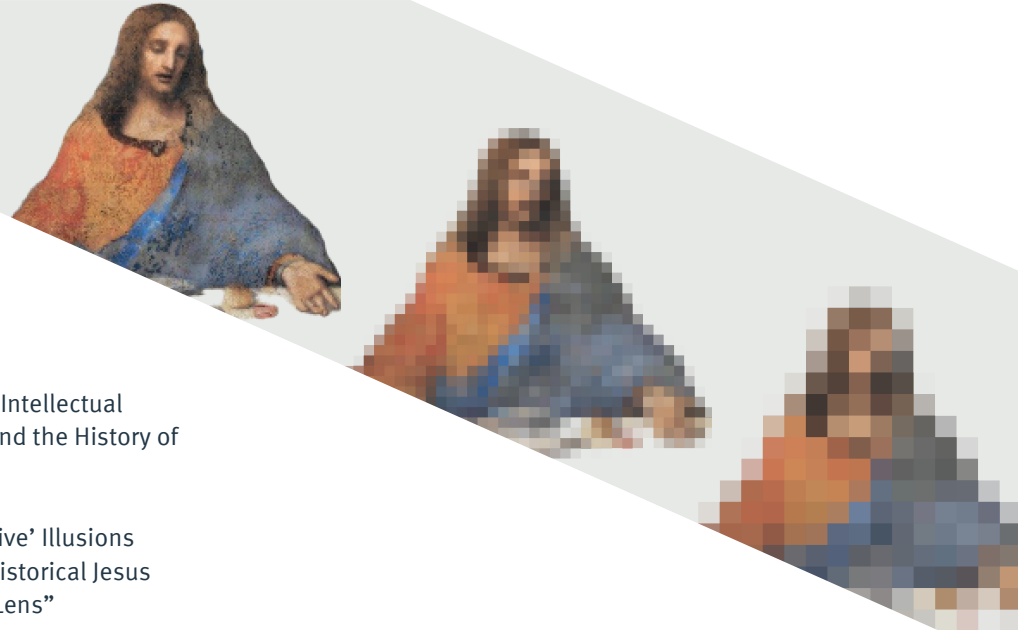
### / Lunch

### / Fifth Session, 14:30–16:00

JOHN VAN MAAREN (Vienna) “Mapping First Century Judaism and Recent Historical Jesus Research”

OLIVER DYMA (Münster), “Reconsidering Jesus in Light of Changing Concepts of Divine Kingdom, Time, and Agency”

### / Coffee Break



### / Sixth Session, 16:30–18:00

CHANCE BONAR (Medford), “Redescribing Slavery Studies within Jesus Scholarship”

REINHOLD ZWICK (Münster): “The Scholar’s Cinema: Historical Jesus Studies and Contemporary Film”

### / Dinner

## Saturday, 28<sup>th</sup> September

### / Seventh Session, 09:00–10:30

THERON CLAY MOCK III (Munich), “The Christology Industry: An Analysis of B. Ehrman’s *How Jesus Became God*, M. Bird, et al. *How God Became Jesus*, and B. Ehrman and M. Bird, *When Did Jesus Become God*”

WOLFGANG GRÜNSTÄUDL (Münster), “Is There a ‘Catholic’ Quest for the Historical Jesus?”

### / Coffee Break

### / Reflection and Outlook, 11:00–12:00

BRANDON MASSEY (Chicago/Münster)/  
WOLFGANG GRÜNSTÄUDL (Münster), Closing Remarks

### / Lunch / Münsterland Tour / Departure