

**OT 410-1 History, Religion, and Culture in the Land of the Bible**  
Louisville Presbyterian Theological Seminary  
Fall 2013

Tyler Mayfield  
[tmayfield@lpts.edu](mailto:tmayfield@lpts.edu)  
502-992-9375

Patricia Tull  
[ptull@lpts.edu](mailto:ptull@lpts.edu)  
812-288-4668

***Course Description***

This one-credit course, which serves as a preparatory course for the OT 410-2 J-term Travel Seminar to Israel/Palestine, introduces students to the history of Jerusalem including the major events in the religious traditions of Judaism, Christianity, and Islam as they relate to the city. Additionally, the course introduces students to the worshipping life of Judaism, Islam, and Orthodox Christianity by means of readings and visits to a synagogue, mosque, and church in Louisville.

***Course Objectives***

Students completing this course will be able to:

1. Identify and describe major events, influential groups, and changes during Jerusalem's long history from 1000 BCE through the present.
2. Discuss with initial clarity the major religious beliefs and worship practices in Judaism, Eastern Orthodox Christianity, and Islam.
3. Discern the importance of religious and ideological viewpoints in the naming and describing of places, groups, and events in Israel and Palestine.

***Required Readings***

Please purchase the following book:

Karen Armstrong, *Jerusalem: One City, Three Faiths* (New York: Ballantine, 1996).

Other readings available on CAMS:

Wayne Dosick, *Living Judaism: The Complete Guide to Jewish Belief, Tradition, and Practice* (New York: HarperCollins, 1995).

Daniel B. Clendenin, *Eastern Orthodox Christianity: A Western Perspective* (Grand Rapids: Baker, 2003).

John L. Esposito, *What Everyone Needs to Know about Islam* (Oxford: Oxford University Press, 2002).

## *Assignments & Evaluation*

### 1) Attendance and Class Participation (10% of final grade)

According to the Seminary catalog, students are expected to attend “all scheduled meetings of the courses” excepting illness or “other valid reasons.” In case of illness or emergency, students are asked to notify us of their planned absence from class preferably prior to the session.

Tardiness also affects classroom dynamics; please make every effort to be ready to start class on time.

The three site visits are considered “scheduled meetings of the course.” They are not optional; in fact, some of your assignments are directly related to the visits. If you are not able to participate in one of the scheduled visits, you must contact us and set up an alternative time to visit. It is your responsibility to find an alternative and complete the assignments necessary before the end of the semester. Again, these visits are important components of the course.

Students should come to class eagerly ready to discuss the assigned readings. Active participation includes, but is not limited to, activities such as listening carefully to others’ presentations and thoughts, taking notes, asking relevant questions, responding to others’ comments, and inviting others into the conversation.

### 2) Timeline (45% of final grade)

Students will develop a timeline of the major historical, religious, and cultural events/persons/movements in the history of Jerusalem (and by extension, Israel/Palestine) from 1000 BCE to the present. Using roughly 1 page of paper for each century (with some centuries needing to be combined on one page and other centuries needing two or more pages), students will chart out the history, religion, and culture of Jerusalem including major figures, political events, religious events, etc. Students are encouraged to create this timeline in such a way that it is readily accessible on our travels. For example, the timeline might form the opening pages of a journal designated for the travel seminar.

Students will complete the timeline in sections as we read through Armstrong’s Jerusalem book. Students should bring to each class session their developing timeline in order to participate in discussions. The final, complete timeline is due December 13.

### 3) Reflection Papers on Religious Services (45% of final grade; 15% each paper)

Students will write a 1-page single spaced reflection paper after each visit to a religious service (Jewish, Greek Orthodox, and Muslim). This paper will bring together the assigned readings and the experience of the visit. Papers are due approximately one week after the scheduled visits. See the schedule below. Please email them to both professors.

### **Course Policies:**

**Academic Honesty:** All work turned in is expected to be the work of the student whose name appears on the assignment. Any borrowing of the ideas or the words of others must be acknowledged by quotation marks and by citation of author and source. Use of another's language or ideas from online resources is included in this policy, and must be attributed to author and source of the work being cited. Failure to do so constitutes plagiarism, and may result in failure of the course. Students unfamiliar with issues relating to academic honesty can find help from the staff in the Academic Support Center and should make use of the available resources at an *early* date, since violations of seminary policy on academic honesty can lead to a failing grade for the course.

### **Citation Policy:**

Citations in your papers should follow the Seminary standard, which is based on these guides: Kate Turabian, *A Manual for Writers of Term Papers, Theses, and Dissertations*, 7<sup>th</sup> ed. Chicago: University of Chicago Press, 2007.  
*The Chicago Manual of Style*, 15<sup>th</sup> ed. Chicago, IL: University of Chicago Press, 2003.

**Accessibility and Accommodation:** Students requiring accommodation for a physical or learning disability should be in contact with the Director of the Academic Support Center (kmapes@lpts.edu) within the first few days of the course and should speak with me as soon as possible to arrange appropriate adjustments.

**Inclusive Language:** Our use of language, personally and as a community, is a powerful tool of both healing and oppression. In order to establish a more egalitarian environment and in accordance with seminary policy, students are to use inclusive language in class discussions and in written and oral communication by using language representative of the whole human community in respect to gender, sexual orientation, ethnicity, age, and physical and intellectual capacities. Direct quotations from theological texts and translations of the Bible do not have to be altered to conform to this policy. Avoid language for people that excludes part of the population or perpetuates stereotypes. Do not assume masculine gender when the gender of the person is unknown. See [http://www.lpts.edu/Academic\\_Resources/ASC/avoidinggenderbiasinlanguage.asp](http://www.lpts.edu/Academic_Resources/ASC/avoidinggenderbiasinlanguage.asp).

When referring to God, students are encouraged to use a variety of images and metaphors. The God of the Hebrew Bible is envisioned in both personal and non-personal ways, as well as masculine and feminine terms. Naming God exclusively as "He" does not capture this splendid diversity.

**Policy on late work:** All written assignments are due on the date given in the syllabus. Assignments submitted late will be penalized in the grading by one letter grade increment for every day (a B+ paper becomes a B if one day late, a B- if two days, a C+ if three days, etc.). Assignments submitted more than ten days after the due date will not be accepted.

**Use of electronic devices in class:** I ask that we create a time and space in the classroom to set aside such distractions as email, Facebook, and texting in order to engage our minds and hearts. Do not send or read text messages during class. In the event that you have a legitimate need to be accessible during class, you may ask me for an exception to this rule. Laptops should not be used if you cannot trust yourself to restrict your use to note-taking. You may not access the Internet during class time. Any misuse of electronic devices during class time, including checking of email or social networking sites, will be grounds for dismissal from the session and will negatively affect the course grade.

### ***Course Schedule***

**NOTE:** Regular class sessions are Thursdays from 4:30-6pm. However, three visits to religious services require participation on one Friday afternoon, one Saturday morning, and one Sunday morning.

#### Thursday, September 12

Introduction to course, syllabus

#### Thursday, September 26

Old Testament history of Jerusalem

Readings:

Armstrong, chapters 1-5

#### Friday, October 4 afternoon

Friday afternoon prayer service at Louisville Islamic Center & River Road Mosque, 4007 River Road. Meet in seminary's main parking lot by Schlegel at 1:30 p.m.

Readings prior to visit:

Esposito, 4-12, 17-21, 24-27, 31-38, 45-49

#### Thursday, October 10

Christian Jerusalem

Readings:

Armstrong, chs. 6-10

#### Friday, October 11

First Reflection Paper Due

#### Thursday, October 24

Islamic Jerusalem & Crusades

Readings:

Armstrong, chs. 11-13

#### Sunday, November 3 morning

Worship at Assumption Greek Orthodox Church, 930 Ormsby Lane

Divine Liturgy at 10 AM; meet in seminary's main parking lot by Schlegel at 9:15

Readings prior to visit:

Clendenin, 29-45, 71-93

#### Monday, November 11

Second Reflection Paper Due

Thursday, Nov 14

Islamic (Ottoman) Jerusalem & the rise of the Modern State

Readings:

Armstrong, chs. 14-18

Saturday, November 16, morning

Shabbat service at Keneseth Israel Congregation (Conservative synagogue), 2531 Taylorsville Rd. Meet at the seminary's main parking lot by Schlegel at 9:45.

Readings prior to visit:

Dosick, 7-19, 55-64, 201-245, 323-41.

Monday, November 25

Third Reflection Paper Due

Thursday, Nov 21

Recent developments in Israel and Palestine

Wrap-Up

Introduction to readings for Travel Seminar

Readings: TBA