

**History, Religion, and Culture in the Land of the Bible**  
Louisville Presbyterian Theological Seminary (Fall and January, 2010-11)  
Preparatory Meetings: Room 121 Schlegel Hall

**Instructors**

Dr. Patricia Tull (ptull@lpts.edu)

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**Academic Credit**

3 hours (for LPTS students enrolled in the course)

**Description**

Through visits to archaeological sites and holy places in Israel and Palestine, and visits with a variety of people living in the land today, students will learn about the complex history of the region: the growth of Judaism, Christianity, and Islam side by side, and the impact of religious groups upon the culture. We will contemplate not only the past but the interreligious and intercultural situation today, the sources of conflict, and the strategies by which a wide variety of people seek to live day by day.

Students taking the course for academic credit will read selections from a bibliography and participate in preparatory classes before the trip. After returning home each will plan a presentation on a topic that they choose in consultation with the professors.

Each trip participant will also fill out a legal trip release form and a covenant concerning intentions for the quality of their participation in the group. These are appended to the syllabus, and must be received by the second class period in October.

**Preparatory Seminar Schedule and Assignments**

**Friday, September 17** (3:15-4:00): Organizational meeting

If possible, register for the trip before this meeting. You may bring a copy of your registration form to class if you have not already turned it in. If you do not have a passport that is valid till July 2011, begin the process.

**Friday, Oct 8** (3:30-5:30): Historical overview and framework

Preparation: Read Karen Armstrong, *Jerusalem: One City, Three Faiths*. Peruse the whole book but concentrate on the Introduction and chapters 15-18. Pay attention to the question: What roles have religions played in shaping Jerusalem's geography and population? Consider the power of "place" in your own life—specific places, homes, landscapes, etc.

Be ready to define terms and recognize key dates given out in September's class.

**Friday, Oct 8, 5:45 p.m.** Field Trip to Adath Jeshurun Synagogue, 2401 Woodbourne Ave., for Kabbalat Shabbat Service (tentative date). We will leave from the seminary to go to the synagogue. Wear what you would wear to church on a Sunday. Men, if you happen to have a yarmulke (kippa), please wear it.

**Friday, Nov 12** (3:30-5:30): Religious diversity

Preparation: Class will be divided into thirds for the reading. Everyone will read one of the following assignments closely, and skim the other two. There will be group presentations on the readings. John Esposito, *What Everyone Needs to Know about Islam* 1-68; Wayne Dosick, *Living Judaism*, 1-71, 323-355; Daniel B. Clendenin, *Eastern Orthodox Christianity*, 11-70.

**Sunday, Nov 14, 10:00 (tentative date):** Field Trip to worship at Assumption Greek Orthodox Church, 930 Ormsby Lane. Dress as for church. We will arrange carpools for those who wish to go together.

**Friday, Dec 3, 1:45:** Field trip to the Louisville Islamic Center, 4007 River Road.

**Friday, Dec 3, 3:30:** We will return after the Islamic Center for class. Jewish and Arab experience. Guest speaker: Bashar Masri, from the city of Nablus, Palestine.

Preparation: read Elie Wiesel, *Night*; Mitri Raheb, *Bethlehem Besieged*. Recommended reading: essays from Amira Haas, *Reporting from Ramallah: An Israeli Journalist in an Occupied Land*. There will be a reflection assignment.

**Monday, Jan 3 (1:00-4:00):** Christian theologies of Israel and Palestine. Guest speaker: Rabbi David Ariel-Joel, from the city of Jerusalem.

Preparation: Read Eugene March, *God's Land on Loan*. Watch the video "God and Politics in the Holy Land" on PBS's Now with Bill Moyers ([http://www.pbs.org/now/thisweek/index\\_022004.html#](http://www.pbs.org/now/thisweek/index_022004.html#)). You may have to download Realplayer manually in order to watch it.

### **Trip Dates: January 8 – 25, 2011**

For details, please see the itinerary and the handout "Preparation for the Trip."

### **Post-Trip gathering for presentations (TBA in February)**

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### **Final Project: Attending to Details (due February 10)**

*Students taking the course for academic credit will create a presentation project, accompanied by a 7-10 page research and reflection paper.*

These projects will focus on a particular religious, social, or theological issue you saw emerging as you got to know people and places along the way, but will do so through something very specific such as an object or gesture, sounds or smells. For example, a student could be struck by the role of head-covering (hats, skull caps, scarves, miters etc.) and the way it reveals differences and similarities between cultural or religious groups. Or consider "water" (from rivers and seas to baptismal fonts and drinking water), or "bread," "cries," "roads," "doors," or "greetings."

Students are strongly encouraged to keep a notebook (and/or photo/audio record) of your observations. The assumption is that large theological, religious, socio-political issues are embedded in the details.

Students will prepare 15 minute presentations (either individually or in pairs, depending upon group size). These could incorporate slide shows, journal readings, sketches, poetry or music you wrote in light of the detail, or some other expression of what you noticed (with or without words).

The 7-10 page paper (with words!) will provide theological and personal context to the presentation. Course readings and/or other research should be incorporated to provide intellectual depth, while your personal observations and notebook entries will describe why the detail and the issues behind them matter, and got your attention in the first place.

### **Grading**

1/3 Preparation (reading and discussions)

1/3 Trip (see covenants)

1/3 Final Project

## Reading List

- Armstrong, Karen. *Jerusalem: One City, Three Faiths*. New York: Ballantine, 1997.
- Clendenin, Daniel B. *Eastern Orthodox Christianity: A Western Perspective*. Baker Academic Books, 2003.
- Dosick, Wayne. *Living Judaism: The Complete Guide to Jewish Belief, Tradition, and Practice*. Harper One, 1998.
- Esposito, John. *What Everyone Needs to Know about Islam*. 2<sup>nd</sup> ed., Oxford University Press, 2002.
- Haas, Amira. *Reporting from Ramallah: An Israeli Journalist in an Occupied Land*. Los Angeles: Semiotext(e), 2003. (recommended)
- March, Eugene. *God's Land on Loan*. Louisville: Westminster John Knox Press, 2007.
- Moyers, Bill, PBS's Now [http://www.pbs.org/now/thisweek/index\\_022004.html#](http://www.pbs.org/now/thisweek/index_022004.html#)  
Watch the video (Feb, 2004) "God and Politics in the Holy Land."
- Raheb, Mitri. *Bethlehem Besieged*. Fortress Press, 2004.
- Wiesel, Elie. *Night*. Bantam, 1982.

## Other works that may be of interest

- Boys, Mary. *Has God Only One Blessing?: Judaism as a Source of Christian Self-Understanding*. Paulist Press, 2000.  
A Roman Catholic nun examines historical Christian anti-Judaism and its effects on both Christians and Jews. She reexamines some of the Christian myths concerning our origins and demonstrates that Christians will gain depth of self-understanding through positive reappraisal of Judaism.
- Chacour, Elias. *We Belong to the Land*. HarperCollins, 1992.  
Autobiography by an Arabic Melkite priest, now Bishop, in northern Israel. We have visited with him at the school he founded.
- Gordis, Daniel. *Home to Stay: One American Family's Chronicle of Miracles and Struggles in Contemporary Israel*. New York: Three Rivers Press, 2003.  
A riveting report of daily events of 1998-2002. The years from 2000-2002 were especially dangerous for Israelis and help explain some of the reasoning behind the "Security Fence."
- Gershon Gorenberg. *The End of Days: Fundamentalism and the Struggle for the Temple Mount*. New York: Oxford University Press, 2000.  
A fascinating and well-written examination of Christian, Jewish, and Muslim fundamentalisms centered on the Temple Mount. Gorenberg is a journalist and member of the Orthodox synagogue we will visit in Jerusalem.
- Levine, Lee I., ed. *Jerusalem: Its Sanctity and Centrality to Judaism, Christianity, and Islam*. New York: Continuum, 1999.  
33 scholars consider the significance of Jerusalem for Jews, Christians, and Muslims.
- Murphy-O'Connor, Jerome. *The Holy Land: An Archaeological Guide from Earliest Times to 1700*, 3<sup>rd</sup> ed. Oxford University Press, 1992  
Arranged geographically, including site drawings, archaeological descriptions of primary sites in Israel. Describes many of the archeological and historical sites we will visit. A helpful guide to bring along.
- Murata, Sachiko, and William C. Chittick. *The Vision of Islam*. New York: Paragon House, 1994.  
A comprehensive introduction to Islam, recommended by Dr. Mustafa Abu Sway.
- Oz, Amos. "Fresh Air" interview, Dec 1, 2004  
<http://www.npr.org/templates/story/story.php?storyId=4195061>  
In this interview, award-winning author Amos Oz describes life in Jerusalem as young child of European Jewish refugees. A co-founder of the Israeli human rights group Peace Now

which advocates for withdrawal from the West Bank, Oz offers an insightful portrait of the Jewish ethos in Jerusalem during and after the Holocaust and the 1948 war between Jews and Arabs that led to the founding of Israel, a time period that set the course of much of subsequent history in the middle east.

Pappe, Ilan. *A History of Modern Palestine: One Land, Two Peoples*. Cambridge: Cambridge University Press, 2004.

Controversial professor of politics at Haifa University, historian and political commentator, Pappe tells the story of Jews and Arabs in the land from the early 1800s: “a story of coexistence and cooperation, as well as oppression, occupation, and exile.”

Said, Edward. *The Question of Palestine*. New York: Vintage Books, 1992 (orig. publ. 1979).

Said, who died in 2003, was by birth a Palestinian who taught at Columbia University, Harvard, Johns Hopkins, and Yale. A well-known cultural critic as well as literary critic, he has been an important spokesperson for and to Palestinians.

Shipler, David. *Arab and Jew: Wounded Spirits in a Promised Land*. Penguin Books, 2001.

A fascinating topical essay, from a journalist’s standpoint, describing the images that Jews and Arabs in Israel have of one another and the roots of these images in history and cultural myth.

Tull, Patricia. “When Symbols Collide: The Jewish Temple, the Christian Sepulcher, and the Islamic Shrine in Jerusalem.”

I wrote this short paper in response to my first visit to Jerusalem in 1990. It concerns the history of the making of the central symbols of Judaism, Christianity, and Islam in Jerusalem—not only their physical construction, but more importantly the growth of their meaning as religious symbols.

Weber, Timothy P. *On the Road to Armageddon: How Evangelicals Became Israel's Best Friend*. Grand Rapids: Baker Academic, 2004.

Western dispensationalists, seeing the formation of the State of Israel and the regaining of Jerusalem as the fulfillment of biblical endtimes prophecy, are helping fund Jewish settlements in the hope of hastening the end of history.

## Websites of Interest

**Churches and the Holocaust:** An educational website sponsored by the U. S. Holocaust Memorial Museum (entrance is by invitation—we will get you the information for it).

## PBS’s Now with Bill Moyers

[http://www.pbs.org/now/transcript/transcript\\_settlers.html](http://www.pbs.org/now/transcript/transcript_settlers.html)

Interview with Israeli settlers in the West Bank and their supporters and opponents.

[http://www.pbs.org/now/transcript/transcript223\\_full.html](http://www.pbs.org/now/transcript/transcript223_full.html)

Transcript of a Bill Moyers program on Israeli settlements on the West Bank.

**Ha’aretz**, an independent daily Israeli newsletter. English edition. <http://www.haaretz.com/>

## Peace Organizations (see also sites listed on the itinerary):

Amnesty International on Israel and Palestine: <http://www.amnesty.org/results/is/eng>

B’tselem, an Israeli information center for human rights: <http://www.btselem.org/>

Christian Peacemaker Teams trains nonviolent skills in conflict situations. Here is their Hebron website <http://www.cpt.org/hebron/hebron.php>

Churches for Middle East Peace, based in Washington, D.C., which maintains dialogue with the U.S. government on Mideast concerns <http://www.cmep.org/>

Israeli Committee Against House Demolitions, an Israeli human rights group resisting the government’s demolition of Palestinian homes in the West Bank <http://www.icahd.org/eng/>

Jerusalem Center for Social and Economic Rights, a Palestinian human rights organization that provides legal assistance and representation to Arab residents of Jerusalem

<http://www.jcser.org/main.html>

Peace Now, a large Israeli grassroots peace movement <http://www.peacenow.org/>

The Jerusalem Center for Women <http://www.j-c-w.org/>, a Palestinian women's organization working for peace.

Women in Black <http://www.womeninblack.org/>, a worldwide network of women opposed to war, injustice, militarism, and other forms of violence. In Israel, the Women in Black hold vigils every Friday in nine locations, including Jerusalem.

Machsom (Checkpoint) Watch <http://www.machsomwatch.org/> a group of Jewish women who station themselves at checkpoints in the West Bank to monitor the behavior of Israeli soldiers toward Palestinians, and to report human rights abuses.

Rabbis for Human Rights <http://www.rhr.israel.net/> an organization of Reform, Conservative, Orthodox, and Reconstructionist Jewish Rabbis dedicated to human rights in Israel and Palestine.

## **School Policies**

### **Inclusive Language**

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. In your own writing, however, when referring to God, you are encouraged to use a variety of images and metaphors, reflecting the richness of the Bible's images for God. See for further assistance,

[http://www.lpts.edu/Academic\\_Resources/ASC/avoidinggenderbiasinlanguage.asp](http://www.lpts.edu/Academic_Resources/ASC/avoidinggenderbiasinlanguage.asp).

### **Academic Honesty**

All work turned in to the instructors 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 (where appropriate) 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. Multiple occurrences of plagiarism may result in dismissal from the Seminary. Students unfamiliar with issues relating to academic honesty can find help from the staff in the Academic Support Center. For the Seminary policy, see The Code of Student Conduct, 6.11; the Student Handbook, p. 19.

### **Citation Policy**

Citations in your papers should follow the Seminary standard, 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.

Copies of these guides are available at the library and in the Academic Support Center.

### **Special Accommodations**

Students requiring accommodations for a documented physical or learning disability should be in contact with the Director of the Academic Support Center ([kmapes@lpts.edu](mailto:kmapes@lpts.edu)) during the first two weeks of a semester and should speak with the instructor as soon as possible

to arrange appropriate adjustments. Students with environmental or other sensitivities that may affect their learning are also encouraged to speak with the instructor.

#### **Attendance Policy**

According to the Seminary catalog, students are expected to attend class meetings regularly. In case of illness or emergency, students are asked to notify the instructor of their planned absence from class, either prior to the session or within 24 hours of the class session.

Missing 1/4 of the course or more may result in a low or failing grade in the course.

#### **From the Dean's Office:**

##### *Plagiarism and Documentation Policy*

“According to the MLA Handbook for Writers of Research Papers, plagiarism is defined as using ‘another person’s ideas or expressions in your writing without acknowledging the source’ (Gibaldi, MLA Handbook, Fourth ed., p. 26). Students in this course are required to abide by the Seminary’s academic honesty policy and are directed to observe the guidelines cited in the above-mentioned MLA Handbook which include matters of proper documentation and citation, use of work from a previous course, and collaborative work (pp. 26-29).” ... “where citations are required, they shall follow the form of the latest edition of **Turabian/Chicago Manual of Style**, except in Pastoral Care and Counseling courses, for which students may use APA form.”

**COVENANT for Students**  
**January 2011 Middle East Travel Seminar**

In agreeing to participate in the Middle East Travel Seminar as an LPTS student, I covenant to (please check each item):

- \_\_\_\_\_ Attend the pre-trip classes and events in their entirety to the best of my ability, fulfilling the reading assignments and seeking to understand the land I will be visiting.
- \_\_\_\_\_ Participate fully and actively in the travel seminar.
- \_\_\_\_\_ Comport myself during the trip with cheerful maturity and dignity, representing Louisville Seminary in a way that I will be proud to look back upon.
- \_\_\_\_\_ Listen carefully to instructions and information given by trip leaders and guides.
- \_\_\_\_\_ Inform trip leaders of any problems requiring their assistance or intervention.
- \_\_\_\_\_ Make a point of getting to know and interact with other trip participants, both other students and the non-students who will accompany us, whose presence helps make my trip possible.
- \_\_\_\_\_ To the best of my ability, appear on time for departures, meetings, worship opportunities, and meals.
- \_\_\_\_\_ Participate thoughtfully, honestly, and open-mindedly in group discussions.
- \_\_\_\_\_ Treat guides, hotel staff, and others whose land we are visiting with courtesy and respect.
- \_\_\_\_\_ Be kind and considerate to my roommate.
- \_\_\_\_\_ Cooperate with fellow travelers in use of the travel computers.
- \_\_\_\_\_ Complete the coursework and attend any debriefing sessions following the trip.
- \_\_\_\_\_ Seek out and respond to opportunities to share my experiences with other students, with my home church, or with other groups.
- \_\_\_\_\_ Keep track of all personal belongings and be responsible for all personal expenses incurred during the trip.

\_\_\_\_\_  
Signature

\_\_\_\_\_  
Date

\_\_\_\_\_  
Print Name

**COVENANT for Non-Student Travelers**  
**January 2011 Middle East Travel Seminar**

In agreeing to participate in the Middle East Travel Seminar as friend of LPTS, I covenant to (please check each item):

- \_\_\_\_\_ Attend the pre-trip classes and events as much as I am able, reading as I have time, and seeking to understand the land I will be visiting.
- \_\_\_\_\_ Participate fully and actively in the travel seminar to the best of my ability.
- \_\_\_\_\_ Comport myself during the trip with cheerful maturity and dignity.
- \_\_\_\_\_ Listen carefully to instructions and information given by trip leaders and guides.
- \_\_\_\_\_ Inform trip leaders of any problems requiring their assistance or intervention.
- \_\_\_\_\_ Make a point of getting to know and interact with other trip participants of all ages.
- \_\_\_\_\_ To the best of my ability, appear on time for departures, meetings, worship opportunities, and meals.
- \_\_\_\_\_ Participate thoughtfully, honestly, and open-mindedly in group discussions.
- \_\_\_\_\_ Treat guides, hotel staff, and others whose land we are visiting with courtesy and respect.
- \_\_\_\_\_ Be kind and considerate to my roommate.
- \_\_\_\_\_ Cooperate with fellow travelers in use of the travel computers.
- \_\_\_\_\_ If possible, attend any debriefing sessions following the trip.
- \_\_\_\_\_ Seek out and respond to opportunities to share my experiences with my home church, with friends and family, or with other groups.
- \_\_\_\_\_ Keep track of all personal belongings and be responsible for all personal expenses incurred during the trip.

\_\_\_\_\_  
Signature

\_\_\_\_\_  
Date

\_\_\_\_\_  
Print Name



## **LOUISVILLE PRESBYTERIAN THEOLOGICAL SEMINARY**

### **RELEASE, HOLD HARMLESS AGREEMENT, AND COVENANT NOT TO SUE FOR PARTICIPATION IN ACTIVITIES ABROAD**

I hereby acknowledge that Louisville Presbyterian Theological Seminary ("LPTS") has made arrangements that will permit me to engage in a trip to Israel to occur on or about January 8 through January 25, 2011 ("the Trip"). I realize that the Trip and related activities involve a level of risk that is greater than an average off-campus trip and activities. I am aware that during the Trip and activities that I am participating in under the arrangements of LPTS and its agents, employees, officers, faculty, and volunteers, certain risks and dangers may occur, including, but not limited to the hazards of traveling, accident or illness in remote places, the forces of nature, travel by air, train, automobile, or other conveyance, and the exposure to acts of terrorism or war.

I acknowledge that the country of Israel and adjacent territories may have health and safety conditions substantially different from or below those enjoyed in the United States and that I may be subjected to potential risks, illnesses, injuries, and even death. I acknowledge the inherent hazardous and dangerous nature of the Trip and voluntarily participate therein and assume all risk of illness, injury, or death from my participation therein. I understand and specifically acknowledge that I have been apprised of these risks of travel and further acknowledge that I am aware of the specific Travel Warnings and Consular Information Sheets issued by the U.S. Department of State (<http://travel.state.gov/travel/warnings.html>), including, but not limited to, the recent Travel Warning relative to Israel, the West Bank and Gaza issued August 29, 2006. Further, I acknowledge that I have made my own investigation into the potential hazards associated with the Trip and I assume all risks associated with it.

I understand that LPTS does not warrant or guarantee in any respect the competency or mental or physical condition of any person associated with the Trip, the physical condition of any facility or equipment used in connection with the Trip, or the suitability of the Trip for my participation. I understand that LPTS does not provide me with any insurance, whether health, accident, or otherwise, in connection with the Trip; through my payment to Academy International Travel Services, I have purchased certain insurance, which I have determined to be adequate for my purposes.

Knowing the conditions, hazards and risks of my participation in the Trip, and in consideration of being permitted to participate in same, I, on behalf of myself and my family, heirs and personal representatives (collectively, the "Releasors"), agree to assume all the risks and responsibilities surrounding my participation in the Trip, and, in advance, release, waive, forever discharge and covenant not to sue LPTS, its governing board, officers, agents, employees, students and volunteers (collectively, the "Releasees"), from and against any and all liability for any harm, injury, damage, claims, demands, actions, causes of action, costs and expenses of any nature whatsoever, which I may have or which may hereafter accrue, arising out of or related to any loss, damage, or injury, including but not limited to suffering and death, that may be sustained by me or by any property belonging to me in connection with the Trip, even if such claim or right of action is caused by the negligence of the Releasees. It is my express intent that this Release and Hold Harmless Agreement shall be deemed a release, waiver, discharge and covenant not to sue the Releasees. I further agree to save and hold harmless, indemnify, and defend Releasees from any claim by me or my family arising out of my participation in the Trip.

I hereby state that I am in good health and have all medications necessary to treat any allergic or chronic conditions, and I am able to administer such medications without assistance. If at any time during the Trip I need emergency medical care and am not able to give consent because of my physical or mental condition, I authorize emergency medical care decisions to be made on my behalf, and I specifically release the Releasees, in making those emergency medical decisions, from any and all liability associated with such decisions, even if injury or death is the result of the Releasees' negligence.

It is understood and agreed that if any provision of this Release or the application thereof is held invalid, the invalidity shall not affect other provisions or applications of this Release which can be given effect without the invalid provisions or applications, and to this end the provisions of this Release are declared severable. This Release shall be construed in accordance with, and governed by, the laws of the Commonwealth of Kentucky. The language of all parts of this Release shall in all cases be construed as a whole, according to its fair meaning, and not strictly for or against any party. This Release is the only, sole, entire and complete agreement of the parties relating in any way to the subject matter hereof. No statements, promises or representations have been made by any party to any other, or relied upon, and no consideration has been offered, promised other than as may be expressly provided herein. This Release supersedes any earlier written or oral understandings or agreements between the parties.

**BY SIGNING THIS DOCUMENT, I HEREBY ACKNOWLEDGE THAT I HAVE READ THE ABOVE CAREFULLY BEFORE SIGNING, AND AGREE TO BE BOUND BY ALL THE ABOVE AS OF THE DATE OF MY SIGNATURE BELOW.**

\_\_\_\_\_  
(Print Name)

\_\_\_\_\_  
(Signature)

Date: \_\_\_\_\_

**SIGNATURE OF SPOUSE REQUIRED FOR MARRIED PARTICIPANTS**

I have read the above Release, Assumption of Risk and Covenant Not to Sue signed by my spouse, and in consideration of the premises stated above, I hereby release, covenant not to sue, and discharge Louisville Presbyterian Theological Seminary, its trustees, officers, agents, employees and students of and from all claims, liabilities, damages or loss arising out of, or in any way relating to, participation by my spouse in such activities.

\_\_\_\_\_  
(Print Name)

\_\_\_\_\_  
(Signature)

Date: \_\_\_\_\_