

**OT 410-1 Israel/Palestine: Past and Present**

Louisville Presbyterian Theological Seminary

Fall 2019

Tuesdays, 12:30-1:20PM

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***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 topics related to Israel and Palestine including geography, Old Testament archaeological sites, sites related to Jesus, the history of Jerusalem including the major events in the religious traditions of Judaism, Christianity, and Islam as they relate to the city, and to the contemporary Israeli-Palestinian conflict.

***Course Objectives***

Students completing this course will be able to:

1. Identify and describe major events, influential groups, and changes during Israel and Palestine's long history from 1000 BCE through the present.
2. Articulate important elements of at least one religious tradition other than Christianity [Judaism and Islam].
3. Articulate own theological perspective, mindful of the global, multicultural, multi-religious context of contemporary ministry.
4. Demonstrate a capacity for ecumenical and interreligious relations.

***Required Readings***

Please purchase the following book:

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

## *Assignments & Evaluation*

### 1) Attendance and Class Participation (20% 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.

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

### 2) Pilgrimage Journal (40% of final grade) **Summary Due Friday, December 13<sup>th</sup>.**

Students are asked to purchase a physical journal and make weekly entries into it during the fall semester. These journals will also be used during the pilgrimage in January. For the fall semester component of the course, the journal will contain 3 types of entries (organized as you wish).

First, 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 journal paper for each 2-3 centuries in time, students will chart out the history, religion, and culture of Jerusalem (and Israel/Palestine) including major figures, political events, religious events, etc. Students should bring to each class session their developing timeline in order to participate in discussions.

Second, students will take **notes on assigned readings** in order to increase retention of material and to use later during the pilgrimage. These notes can be in any format or style. The journal will be a place to jot down interesting tidbits or important points each week as you read.

Finally, students will write **pilgrimage reflections** related to the course content. These are spiritual reflections on the material discussed in class.

Professors will check-in on completion of this assignment as the course develops; however, students will not ever submit their entire journals. Students will write a final 2-page summary of their “learnings” based on their journal entries and photocopy some sample pages from the journal to submit to professors.

3) Biblical/Religious Place Paper (40% of final grade) **Due Friday, December 6<sup>th</sup>**

Students will write a 3 page paper on a selected site in Israel or Palestine. Students will become our traveling group's "resident expert" on this site by researching its history and development, its archaeological history, its importance and relationship to the Bible/Christianity and/or other religious traditions, its contemporary import, etc. Although we will not distribute the papers to fellow pilgrims, as resident experts, students will be called upon to give 1 minute "previews" of the site to the traveling group (probably while literally riding on the bus to the site).

Students may choose from the following sites:

Caesarea Maritima  
Megiddo  
Zippori/Sepphoris  
Nazareth  
Capernaum  
Magdala  
Safed  
Tabgha  
Nablus/Shechem  
Jericho  
Qumran  
Masada  
Bethlehem-Church of the Nativity  
Mount of Olives churches  
Church of the Holy Sepulchre  
Dome of the Rock/Al-Aqsa Mosque  
Silwan/City of David controversy  
Mount Zion churches  
Jerusalem Archaeological Park  
Western Wall

### ***Course Policies:***

**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. Two occurrences of plagiarism may result in dismissal from the Seminary. Students unfamiliar with issues related to academic honesty can find help from the staff in the Academic Support Center. For more information, see the Policy for Academic Honesty in the Student Handbook.

### **Citation Policy:**

Citations in your papers should follow Seminary standards, which are based on these guides:  
American Psychological Association. *Publication Manual of the American Psychological Association*. 6th ed. Washington, DC: American Psychological Association, 2010.  
Turabian, Kate L., Wayne C. Booth, Gregory G. Colomb, and Joseph M. Williams. *A Manual for Writers of Research Papers, Theses, and Dissertations: Chicago Style for Students and Researchers*. 8th ed. Chicago: University of Chicago Press, 2013.  
The Chicago Manual of Style. 16th ed. Chicago: University of Chicago Press, 2010.  
Copies of these guides are available at the library and in the Academic Support Center.

**Accessibility and Accommodation:** Students requiring accommodations for a documented physical or learning disability should be in contact with the Director of the Academic Support Center during the first two weeks of a semester (or before the semester begins) 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.

**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. More discussion about inclusive language can be accessed from the Academic Support Center and from the section of the LPTS web site with information for current students.

**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*

Tuesday, September 10 (meet at Labyrinth)

Introduction to course & syllabus

Pilgrimage

*Recommended, Optional Reading:*

Kujawa-Holbrook, Sheryl A. *Pilgrimage-The Sacred Act: Journey to the Center of the Heart* (Woodstock, Vermont: Skylight Paths, 2013): 106-133. [CAMS]

Tuesday, September 17

Pilgrimage, *homo viator*

*Required Readings:*

Reader, Ian. *Pilgrimage: A Very Short Introduction* (Oxford: Oxford University Press, 2015), 20-30. [CAMS]

Kujawa-Holbrook, Sheryl A. *Pilgrimage-The Sacred Act: Journey to the Center of the Heart* (Woodstock, Vermont: Skylight Paths, 2013): 18-27, 196-198. [CAMS]

Journal Due Today: 1) No timeline information yet. 2) notes on pilgrimage readings. 3) Why are you going on this pilgrimage? What do you want to experience, see, hear, touch while on your journey? What do you want to learn before you go? What does pilgrimage mean to you?

Tuesday, September 24

Geography/Topography

Biblical Places, Modern Lines

Terminology: Palestine, Israel, West Bank, Gaza

*Required Readings:* None

Journal Due Today: 1) No timeline information yet. 2) no notes on readings. 3) What do you imagine the land of Israel looks like? What images do you have from your (childhood or adult) church experiences? Do you often think about Israel as a land of the past (i.e., Jesus or ancient Israelites) or a contemporary land (Israelis and Palestinians) or both?

Tuesday, October 1

Archaeology/ Old Testament Places: Megiddo, Shechem, Jericho

Old Testament history of Jerusalem

*Required Readings:*

Armstrong, Karen, *Jerusalem: One City, Three Faiths*, chapters 2-5 (skim the Introduction and Chapter 1)

Cargill, Robert R. *The Cities That Built the Bible* (New York: HarperOne, 2016), 99-109. [CAMS]

“Jericho,” in Laughlin, John C. H. *Fifty Major Cities of the Bible* (London: Routledge, 2006), 156-162. [CAMS]

“Megiddo,” in Laughlin, John C. H. *Fifty Major Cities of the Bible* (London: Routledge, 2006), 182-187. [CAMS]

“Shechem,” in Laughlin, John C. H. *Fifty Major Cities of the Bible* (London: Routledge, 2006), 203-209. [CAMS]

Galor, Katharina and Hanswulf Bloedhorn, *The Archaeology of Jerusalem: From the Origins to the Ottomans* (New Haven: Yale University Press, 2013), 29, 36. [CAMS]

For further information on “biblical archaeology,” see Eric H. Cline, *Biblical Archaeology: A Very Short Introduction* (Oxford: Oxford University Press, 2009).

Journal Due Today: 1) timeline started using Armstrong book mostly. 2) notes on readings about 4 major OT cities. 3)

Tuesday, October 8

Jesus Sites: Galilee

*Required Readings:*

Reed, Jonathan L. *The HarperCollins Visual Guide to the New Testament* (New York: HarperOne, 2007), 54-64, 74-77. [CAMS]

Crossan, John Dominic & Jonathan L. Reed. *Excavating Jesus: Beneath the Stones, Behind the Texts* (New York: HarperOne: 2001), 57-60, 65-70. [CAMS]

Magness, Jodi. *The Archaeology of the Holy Land: From the Destruction of Solomon's Temple to the Muslim Conquest* (Cambridge: Cambridge University Press, 2012), 194-198, 201-203. [CAMS]

Journal Due Today: 1) some timeline work if necessary. 2) notes on readings. 3) What do you most want to see in the Galilee and why? How do the readings for this week provide a different/fuller picture of Jesus' ministry in Galilee?

Tuesday, October 22

Jesus Sites: Jerusalem

*Required Readings:*

Armstrong, Karen, *Jerusalem: One City, Three Faiths*, 129, 134-135.

Reed, Jonathan L. *The HarperCollins Visual Guide to the New Testament* (New York: HarperOne, 2007), 78-99. [CAMS]

Magness, Jodi. *The Archaeology of the Holy Land: From the Destruction of Solomon's Temple to the Muslim Conquest* (Cambridge: Cambridge University Press, 2012), 140-156. [CAMS]

Galor, Katharina and Hanswulf Bloedhorn, *The Archaeology of Jerusalem: From the Origins to the Ottomans* (New Haven: Yale University Press, 2013), 79-80. [CAMS]

One great resource for the Jesus sites, combining archaeological information with exegetical reflections, is Crossan, John Dominic & Jonathan L. Reed. *Excavating Jesus: Beneath the Stones, Behind the Texts* (New York: HarperOne: 2001).

Journal Due Today: 1) timeline work. 2) notes on Jerusalem. 3) Reflection some on Jerusalem as sacred space for Christianity but NOT Jesus' main area of ministry or hometown. Perhaps he only visited Jerusalem once. Why is Jerusalem important to you as a Christian?

### Tuesday, October 29

Jewish Revolt, Aelia Capitolina, Byzantine Jerusalem

#### *Required Readings:*

Armstrong, chs. 8-10

Magness, Jodi. *The Archaeology of the Holy Land: From the Destruction of Solomon's Temple to the Muslim Conquest* (Cambridge: Cambridge University Press, 2012), 271-284. Optional reading: pp. 333-348. [CAMS]

Galor, Katharina and Hanswulf Bloedhorn, *The Archaeology of Jerusalem: From the Origins to the Ottomans* (New Haven: Yale University Press, 2013), 130 [CAMS]

Journal Due Today: 1) timeline work based on Armstrong. 2) notes on this large section of time. 3) Reflect some on Jerusalem after the time of Jesus. Did you know about this portion of history? How is Jerusalem changing? What interests you about this time period?

### Tuesday, November 5

Islamic Jerusalem, Crusades, and Ottomans

#### *Required Readings:*

Armstrong, chs. 11-13

Galor, Katharina and Hanswulf Bloedhorn, *The Archaeology of Jerusalem: From the Origins to the Ottomans* (New Haven: Yale University Press, 2013), 155, 159, 161. [CAMS]

Journal Due Today: 1) timeline work based on Armstrong. 2) notes on Islamic period. 3) Reflect some on Christianity's violent history. Is Christianity a violent religion? Have we always been violent? How might this history affect our relationships with Muslims today?

### Tuesday, November 12

Three Sacred Sites, Three Religions, One City: Church of the Holy Sepulchre, Western Wall, Dome of the Rock

#### *Required Readings:*

Magness, Jodi. *The Archaeology of the Holy Land: From the Destruction of Solomon's Temple to the Muslim Conquest* (Cambridge: Cambridge University Press, 2012), 323-328, 350-356. [CAMS]

Visit this website: [http://english.thekotel.org/kotel/about/what\\_is\\_western\\_wall/](http://english.thekotel.org/kotel/about/what_is_western_wall/)

Journal Due Today: 1) no new timeline information needed. 2) notes on these three sacred sites. 3) Write some reflections on “sharing.” Three major world religions share the city of Jerusalem. They all see it as sacred space; they all worship daily in the Old City of Jerusalem. What are the potential benefits and/or conflicts to this situation?

Tuesday, November 19

Israeli-Palestinian Conflict

*Required Readings:*

Armstrong, ch 17

March, Eugene. *God's Land on Loan* (Louisville: Westminster John Knox Press, 2007), 30-61. [CAMS]

Journal Due Today: 1) timeline information based on Armstrong. 2) notes on March's reading. 3) Reflect some on how and what you know about the Israeli-Palestinian Conflict. Where have you heard about it? What feelings and understandings do you bring about Israelis and Palestinians on this trip?

Tuesday, November 26

No class. AAR/SBL Conference

Tuesday, December 3

Recent developments in Israel and Palestine

Wrap-Up

Introduction to readings for Travel Seminar

*Required Readings:* None

Journal Due Today: 1) perhaps some final updating of timeline information. 2) no notes. 3) Reflect on the journey ahead. What excites you about our upcoming journey in light of our readings this semester? What makes you nervous? Are you ready to go?