



Kenrick School of Theology

Our Mission: Under the guidance of the Holy Spirit and to the glory of God the Father, we seek each seminarian's configuration to the Heart of Jesus Christ, High Priest and Shepherd, so that he can shepherd wholeheartedly with Christ's pastoral charity.

Note: This entire syllabus is new. It is an entirely new course.

BBL 577– Biblical Archaeology

Instructor's Name: Rev. Charles K. Samson, SSL	Semester – Year: Spring, 2020
Office/Room #: A34	# credits: Three (3)
Office Hours: Tuesdays 1pm-2pm	Classroom: Ancient Israel
Email: charlessamson@kenrick.edu	Days and Time: 12/28/2019 – 1/17/2020

COURSE DESCRIPTION

An expansive, thorough, and *experienced* introduction into the historical world of the Bible, with a view towards explaining—in both a classroom setting and, especially, *in situ*—the Sacred Scriptures in the light of important archaeological discoveries and considerations that provide a uniquely fruitful context for the word of God's robust interpretation and incorporation into the seminarians' lives of study, prayer, and future priestly ministry.

TEXTBOOKS

Students will be required to follow the course by reading selected excerpts from the following books. The first two serve as excellent introductions to the vast topic of biblical archaeology, whereas the third offers a (hopefully!) exemplary synthesis of Scriptural, archaeological, theological, and spiritual/pastoral considerations and data. The books can be purchased in hard copy or digital form (which might be more convenient for travel). Moreover, from these sources will come the material for the professor's lecturing (the first two) and touring (the third).

+Hoffmeier, James K. *The Archaeology of the Bible*. Oxford: Lion Hudson, 2008.

+Price, Randal and Wayne House. *Zondervan Handbook of Biblical Archaeology*. Grand Rapids, MI: Zondervan, 2017.

+Samson, Charles K. *Come and See: A Catholic Guide to the Holy Land*. Steubenville, OH: Emmaus Road, 2017.

Further resources will be provided by the professor as needed in the form of handouts, and will be principally derived from the following volumes:

+Finkelstein, Israel. *The Bible Unearthed: Archaeology's New Vision of Ancient Israel and the Origin of Its Sacred Texts*. New York: The Free Press, 2001.

+Murphy-O'Connor, Jerome. *The Holy Land: An Oxford Archaeological Guide from Earliest Times to 1700*. 5th ed. Oxford: Oxford University Press, 2008.

+Pixner, Bargil. *The Paths of the Messiah and Sites of the Early Church from Galilee to Jerusalem: Jesus and Jewish Christianity in Light of Archaeological Discoveries*. Edited by Rainer Riesner. Translated by Keith Myrick and Sam and Miriam Randall. San Francisco: Ignatius Press 2010.

COURSE OBJECTIVES

- 1) To introduce the seminarians to the study of archaeology, and to demonstrate—by reference to a plethora of ancient artifacts—the relevance of this scientific field to authentic biblical interpretation, especially in (though not limited to) the sacred text’s literal sense.
- 2) To foster in the seminarians critical thinking regarding archaeological data that are at times difficult to reconcile with the data—historical and otherwise—of the Bible.
- 3) To facilitate the seminarians’ personal integration of the facts, perplexities, and conclusions of archaeology-proper into their lives of prayer, preaching, and priestly ministry.

PROGRAM GOALS & OUTCOMES

Goal: This course will challenge and encourage the students to understand the interaction between reason and faith as a fruitful encounter and uplifting cooperation (per *Fides et Ratio* #1) rather than a contentious confrontation and mutual exclusion. That is to say, this course seeks to inculcate, within the seminarians and in light of the science of archaeology, the development of a *habit* of biblical interpretation along the balanced lines of our Lord’s command to his disciples to be both “meek as doves” and “cunning as serpents” (Mt 10:16), ultimately giving due respect and carefully articulated value—buttressed by the helpful, though finally limited, perspective of archaeology—to the integrity and utility for teaching, reproving, correcting, and training in righteousness (2 Tim 3:16) of the biblical witness.

Outcomes:

- 1) The students will foster a love for truth as it is discovered by faith and reason, particularly as this dialogue occurs between archaeology and biblical interpretation.
- 2) The students will be able to build and shape a robust biblical interpretation, in its four-fold sense, by recourse to the relevant data of archaeology.
- 3) The students’ prayer with and preaching on the Scriptures will be transformed as it becomes informed by properly understood archaeological data and hypotheses, recourse to the consideration of which will render the seminarians’ prayer and preaching much more edifying and effective.

ASSIGNMENTS & GRADING

1) Reading Quizzes

Every day, the seminarians will be required to read about ten (10) pages from the parts of the required textbooks that the professor will assign. There will be offered *about* four (4) intermittent reading quizzes, the goal of which being the facilitation of intentional interaction, on the part of each seminarian, with the archaeological data presented by bonafide archaeologists. The quizzes will be straightforward, objective, and brief. Only a *few* of the quizzes will be counted towards the student’s final grade. The cumulative average of the quiz scores will contribute 20% towards the student’s overall grade.

2) Theological-Archaeological Reflection

Each student will offer, over the course of our Galilee portion of the trip (week 1), a five to ten (5-10) minute theological reflection on something that moved them during the professor’s tours of the archaeological sites. This exercise is designed to help the

seminarians integrate that which they have learned into their lives of prayer and pastoral ministry. The reflection could take the shape and structure of a homily, or it could take the shape of an informal, sit-down sharing and discussion led by the seminarian. Because the goal of this exercise is to apply the insights and fruits of *study* to one's present life and future priestly life, the presenter will need to present one or more precise pieces of archaeological and historical data and to interpret them in such a way as to incorporate the data's significance into the student's own biblical interpretation. In this vein, a sample format could be the following: 1) Name a given archaeological site; 2) Explain what happened there in the Old and/or New Testament; 3) Present a given piece of archaeological data that is either from that particular site or is directly relevant to that particular site's history and significance; 4) Explain how those data illuminate, or otherwise bring a helpful interpretative context to, the biblical text; 5) Reflect on how this insight speaks to you as a priest, or how you could use this insight to shape your future priestly ministry (i.e. how and when during the liturgical year you could preach on and with it; how you could use its interpretative significance to help you answer particular inquiries or situations of counseling; how you could pray with it; etc.).

The reflection questions in the professor's book (*Come and See: A Catholic Guide to the Holy Land*) would serve as good starting points for the seminarian's consideration of what he would like to present—and indeed, as well, for his preaching at Mass on site.

This exercise will contribute 40% towards the student's overall grade.

3) Final Exam

The course will conclude with a ten (10) minute oral exam, to be taken individually with the professor. Indications of its potential content will be provided in advance; in this way, proactive students will be able to prepare their own study-guides sufficiently ahead of time. The questions will be objective and measurable, and they will progress in difficulty as the exam proceeds. The exam will consist of two moments: in a first section, the professor will ask the student technical questions about course content that has been presented in class or on site; in a second section, the student will offer an abbreviated theological-archaeological reflection, such as he will have offered in the first week of our trip (#2 above), and which he will have prepared ahead of time. The final exam will account for 40% of the final grade.

COURSE OUTLINE & SCHEDULE

The course will follow a fixed schedule that alternates between classroom sittings and touring of the various archaeological sites. A precise chronology of said sequence has already been drafted, and it will be revised and finalized in consultation with the Kenrick-Glennon faculty and the team of collaborators whose expert perspective the Templeton grant has solicited. See the attached page for the drafted schedule of visits. Ideally, all of a given day's visits will occur in either the morning or the afternoon, so as to give the students the other part of the day for study, prayer, and leisure; evenings will be free for recreation, as seems fit. When possible, the group will celebrate Holy Mass at one of sites to be visited on a given day; in this way, the students will already be disposed towards thinking of how to integrate what they have learned into their relationship with God and into their soon-to-be priestly ministry.

BIBLIOGRAPHY

See above, at Textbooks

Kenrick School of Theology Grade Scale

- A Work of highest-quality achievement combined with a display of special aptitudes and interests. 4.00 quality points.
- A- 3.67 quality points.
- B+ Superior work indicating high level of achievement. 3.33 quality points.
- B Average performance at the graduate level. 3.00 quality points.
- B- 2.67 quality points.
- C+ Acceptable but somewhat below average. 2.33 quality points
- C Minimum passing grade; work of marginal acceptability. 2.00 quality points
- C- Any grade below a “C” is considered unsatisfactory. In the case of a required course, the course must be repeated. (Elective courses may be compensated for by substitutions of other elective courses.) This is a permanent grade. 1.67 quality points.
- D 1.00 quality points.
- F Failure. 0.00 quality points.
- I Incomplete work. This temporary notation indicates that the work for a course has not been completed by the end of the semester. A delay in completing the work for a course is granted only with explicit approval of the professor. A detailed plan of action must be submitted within 10 days of the end of the semester to remove the “I” and the work should be completed within 6 weeks of the end of the semester, otherwise the course grade automatically becomes an “F”. Any further extension must be made by petitioning the Academic Dean.
- P Pass. Certain subjects are on a “Pass/Fail” basis only: Supervised Ministry programs and some Liturgical Formation Practica. Neither “P” nor “F” affects the grade point average.
- WP Withdrawal while passing.
- WF Withdrawal while failing.

Any student who falls below a 2.75 grade point average is automatically placed on academic probation.

In each semester of work a student must maintain a grade point average of 2.75. A first failure to do so constitutes grounds for academic probation; a second failure constitutes grounds for dismissal from the program.

Intellectual Integrity

The students of Kenrick School of Theology are to maintain at all times an intellectual integrity. Such integrity entails both a commitment to the truth and a refusal to be false or misleading, even when this course of action may involve inconvenience or embarrassment. Plagiarism, defined as the use of another’s words or ideas without acknowledgment, is a failure in both of these dimensions. Plagiarism may involve the word-for-word use of another’s phrases, sentences, paragraphs, or longer passages, always without acknowledgment; it may involve the construction of a mosaic or tissue of such passages; it may involve a paraphrase or summary of such passages; it may involve failure to identify use of another author’s exact words by quotation marks or block quotes. When students make use of ideas or writings that are not their own, they are expected to acknowledge the source from which they are borrowing, either through an acknowledgment in the text or through the use of a footnote.

Plagiarism is a serious failure of integrity, and the faculty and administration of Kenrick view it with grave prejudice. Penalties for plagiarism include a failure in the course, a case review by the Academic Dean and the Dean of Seminarians, and possible suspension from the seminary program.

Students with Disabilities

Any student with a certified disability (physical, learning, or otherwise) may contact the Academic Dean to request accommodations. The request should include certification of the disability. The Academic Dean will consult with the student, the Vocation Director, the faculty, and a relevant specialist (e.g. physician, psychologist, learning disability specialist) to fashion a reasonable plan of accommodation. A student who is not satisfied with the plan of action has the right of appeal to the Rector.