Introduction to the Pentateuch

This course provides a general introduction to the Bible and three of the books of Pentateuch (Exodus, Leviticus, and Numbers), which give context to the origin and foundation of the People of God. Through the lens of the critical historical method, students will analyze the formation of the traditions that make up the Pentateuch and its structure in order to identify key themes that give unity and cohesion to these books. This course will focus on the Book of Exodus.

PRIOR REQUIREMENT FOR TAKING THE COURSE
Have access to a computer with internet access, have a personal email address, and purchase the student workbook. Purchase of suggested reference books is highly recommended.

REGISTER BEFORE THE FIRST DAY OF CLASS
WWW.LUC.EDU/IPS/CCSS

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Dr. Dorothy Jonaitis has taught Scripture to adults since her graduation from Catholic Theological Union Chicago in 1988. She has worked in two Biblical Schools, for the Diocese of Denver as well as for the University of Dallas. Because she was in Denver, she helped test the original biblical school workbooks while they were being published by Paulist Press. While she was at the University of Dallas, she was on the committee that revised the materials currently used by Biblical Schools in many different locations, including here in Chicago. In addition, Dr. Jonaitis is a specialist in apocalyptic literature and she wrote the article in the second year workbook on that topic. She authored the book, *Unmasking Apocalyptic Texts*, and also recorded two audio series, one of which is on apocalyptic literature and the other on the Deuterocanonical books of the Bible.

**Course Objectives**

**Unit 1: The Exodus Experience**

- Work with the biblical text, alone and in a group, using footnotes, cross-references, and various translations.

- Explain the biblical concepts of liberation, covenant, the people of God, and the law.

- Identify Moses and Miriam as ancestors in faith.

- Explain the process by which the Book of Exodus (and other biblical books) took shape, and begin to distinguish the non-Priestly sources from the Priestly sources.