

RELI 250

**STUDIES IN CHRISTIAN THEOLOGY:
JESUS, THE GOSPELS & THE COMING OF GOD**



Image: Prodigal Son, by Gwen Raverat (c. 1910-11), Broughton House Gallery, UK

**SCHOOL OF ART HISTORY, CLASSICS & RELIGIOUS
STUDIES
VICTORIA UNIVERSITY OF WELLINGTON**

Trimester 1 2008

RELI 250

Studies in Christian Theology: Jesus, the Gospels and the Coming of God

Course Co-ordinator:

Assoc. Professor Chris Marshall

St John's Associate Professor in Christian
Studies

HU 115

Tel. 463 7421

Tutor:

Dr Tim McKenzie

Where and when:

Lectures: HU 220

Wednesdays 2:10 – 4.00 pm

Tutorials: to be advised

The programme administrator for Religious Studies, Aliko Kalliabetsos, is in HU 318 (Ph: 463 5299, aliki.kalliabetsos@vuw.ac.nz). **Notices regarding the course, or any information on changes, will be posted on the department notice board outside her office.**

Office Hours: the main office is open Monday-Thursday 9.30 am 12:00 noon and 2:00 – 3.30 pm. You can arrange to meet with Dr Marshall by appointment.

Course Outline

1. ***Course Description:*** This course examines the life and mission of Jesus of Nazareth, as presented in the New Testament gospel narratives. It aims to set the story of Jesus in its appropriate first century context and to identify some of the major themes and concerns that emerge in the Jesus tradition.

It also probes how the life, teaching, death and resurrection of Jesus shaped and changed the early Christian theological understanding of God and of God's involvement in the world.

2. **Course Content:** The course consists of five units, which will be covered in lectures, tutorials, assignments, and in your own reading.

The five units are as follows:

1. *Setting the Scene of the Jesus Story*
 - The first-century historical, political and religious setting
 - The emergence and final forms of the gospel tradition
 - Methods for studying Jesus in history
 - Introduction to the Markan narrative
2. *Jesus and the Coming of God's Kingdom* (cf. Mark 1-8, 13)
 - The concept of the Kingdom of God
 - Kingdom come in power (miracles and exorcisms)
 - Kingdom come in word (parables)
 - Kingdom come in praxis (ethics)
 - Kingdom come in hope (eschatology)
3. *Jesus and the Origins of Christology* (cf. Mark 8-10)
 - Jesus and available eschatological categories
 - Jesus and Messiahship
 - Jesus and divine sonship
 - Subsequent christological developments
4. *Jesus, Politics and Power* (cf. Mark 11-15)
 - Jesus as a prophet of God's justice
 - Jesus' confrontation with the Temple authorities
 - What killed Jesus?
 - The meaning of Jesus' death in subsequent theological reflection
5. *Jesus and the Resurrection* (cf. Mark 16)
 - The meaning of "resurrection" in Jewish and pagan thought
 - The resurrection accounts in the New Testament
 - Resurrection as a historical problem
 - The theological significance of Jesus' resurrection for Christian faith and theology

3. **Course objectives:** At the end of the course, students should be able to:
- locate the ministry of Jesus in its proper historical context, and to explain those features of first-century Palestinian Judaism that emerge in the text of the gospels;
 - explain the distinctive character and structure of Mark's narrative, and the historical and theological significance of the fourfold gospel witness;
 - summarise and critically evaluate the fruits of modern gospel scholarship, with reference to a range of contemporary publications;
 - appreciate the significance of the "Christ-event" for shaping the Christian concept of God.
4. **Assessment:** The course is internally assessed by two essays, five tutorial assignments, and a class test.
- one 1500 word essay (20%): due Wednesday, April 9.
 - one 2500 word essay (30%): due Wednesday, May 14.
 - five one page tutorial reflections (10%)
 - a class test (40%): Wednesday, May 28.

The mandatory course requirements are attendance at 80% of tutorials, the submission of 2 essays, 5 tutorial assignments, sitting the class test.

5. **Set texts:** There are two set texts, which will form the basis of several tutorial discussions.

Graham Stanton, *The Gospels and Jesus* Second edition (Oxford University Press, rev ed. 2002).

William C. Placher, *Jesus the Savior: The Meaning of Jesus Christ for Christian Faith* (Louisville: Westminster John Knox Press, 2001).

Additional readings will be supplied in a short reader, which students should purchase. Students are also expected to read through the Gospel of Mark (preferably the NRSV translation), as well as the Gospel of Matthew chapters 5-7, the Gospel of Luke chapters 22-23, and the Gospel of John chapter 1.

New Testaments can be purchased cheaply at the Bible Society, 144 Tory Street. The NRSV is also available online at [www.http//bible.oremus.org/](http://bible.oremus.org/)

6. **Additional Bibliography:** Additional references for assignments and background reading are attached at the end of this course guide. One especially useful reference work is:

Joel B.Green *et al.* (eds) *Dictionary of Jesus and the Gospels* (Leicester: IVP, 1992).

Two massive recent studies on the historical Jesus provide a useful orientation to current scholarship:

James Dunn, *Jesus Remembered* Christianity in the Making Volume 1 (Grand Rapids: Eerdmans, 2003)

John P. Meier, *A Marginal Jew: Rethinking the Historical Jesus* 3 vols. (New York: Doubleday, 1994, 2000, 2001).

For an excellent survey of Christian theology in general, see:

Alister E. McGrath, *Christian Theology – An Introduction* (London: Blackwell, 2001)

For extra resources, students should check out the Trinity Newman Collection in the Religious Studies library, HU 320, and the library in Ramsey House, 8 Kelburn Parade.

7. **Tutorials:** Attendance at 80% of tutorials is mandatory. Tutorials deal with material complementary to the lecture programme, and provide an opportunity to discuss critical issues with others in the class.
8. **Workload (recommendation of the Faculty of Humanities and Social Sciences):** For 200-level 22 points one trimester courses, the working party on workloads and assessments recommends 15 hours per week. An average student should spend 12 hours per week for preparation, reading and writing in addition to attendance at lectures and tutorials.

200 – level	1 trimester	22 points	15 hours
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9. *General University statutes and policies*

Students should familiarise themselves with the University's policies and statutes, particularly the Assessment Statute, the Personal Courses of Study Statute, the Statute on Student Conduct and any statutes relating to the particular qualifications being studied; see the Victoria University Calendar available in hardcopy or under "about Victoria" on the VUW homepage at:

http://www.vuw.ac.nz/home/about_victoria/calendar_intro.html

Information on the following topics is available electronically at:

http://www.vuw.ac.nz/home/studying/downloads/course_outlines_general_information.pdf

- Academic Grievances
- Student and Staff Conduct
- Meeting the Needs of Students with Impairments
- Student Support

10. *Academic grievances*

If you have any academic problems with your course you should talk to the tutor or lecturer concerned; class representatives may be able to help you in this. If you are not satisfied with the result of that meeting, see the Head of School or the relevant Associate Dean; VUWSA Education Coordinators are available to assist in this process. If, after trying the above channels, you are still unsatisfied, formal grievance procedures can be invoked. These are set out in the Academic Grievance Policy which is published on the VUW website at:

www.victoria.ac.nz/policy/academicgrievances

11. *Student and staff conduct*

The Statute on Student Conduct together with the Policy on Staff Conduct ensure that members of the University community are able to work, learn, study and participate in the academic and social aspects of the University's life in an atmosphere of safety and respect. The Statute on Student Conduct contains information on what conduct is prohibited and what steps are to be taken if there is a complaint. For information about complaint procedures under the Statute on Student Conduct, contact the Facilitator and Disputes Advisor or refer to the statute on the VUW policy website at:

www.victoria.ac.nz/policy/studentconduct

The Policy on Staff Conduct can be found on the VUW website at:

www.victoria.ac.nz/policy/staffconduct

- 12. *Students with Impairments*** (see Appendix 3 of the Assessment Handbook) The University has a policy of reasonable accommodation of the needs of students with disabilities. The policy aims to give students with disabilities the same opportunity as other students to demonstrate their abilities. If you have a disability, impairment or chronic medical condition (temporary, permanent or recurring) that may impact on your

ability to participate, learn and/or achieve in lectures and tutorials or in meeting the course requirements, please contact the course coordinator as early in the course as possible. Alternatively, you may wish to approach a Student Adviser from Disability Support Services (DSS) to discuss your individual needs and the available options and support on a confidential basis. DSS are located on Level 1, Robert Stout Building:

telephone: 463-6070 email: disability@vuw.ac.nz

The name of your School's Disability Liaison Person is in the relevant prospectus or can be obtained from the School Office or DSS.

13. *Student Support*

Staff at Victoria want students to have positive learning experiences at the University. Each faculty has a designated staff member who can either help you directly if your academic progress is causing you concern, or quickly put you in contact with someone who can. In the Faculty of Humanities and Social Sciences the support contacts are **Dr Allison Kirkman, Murphy Building, room 407** and **Dr Stuart Brock, Murphy Building, room 312**. Assistance for specific groups is also available from the Kaiwawao Māori, Manaaki Pihipihinga or Victoria International.

Manaaki Pihipihinga Programme

This programme offers:

- Academic mentoring for all Māori & Pacific students at all levels of undergraduate study for the faculties of Commerce & Administration and Humanities & Social Sciences. Contact Manaaki-Pihipihinga-Programme@vuw.ac.nz or phone 463 6015 to register for Humanities & Social Science mentoring and 463 8977 to register for mentoring for Commerce and Administration courses
- Postgraduate support network for the above faculties, which links students into all of the post grad activities and workshops on campus and networking opportunities
- Pacific Support Coordinator who can assist Pacific students with transitional issues, disseminate useful information and provide any assistance needed to help students achieve. Contact; Pacific-Support-Coord@vuw.ac.nz or phone 463 5842.

Manaaki Pihipihinga is located at: 14 Kelburn Parade, back court yard, Room 109 D (for Humanities mentoring & some first year Commerce mentoring) or Room 210 level 2 west wing railway station Pipitea (commerce mentoring space). Māori Studies mentoring is done at the marae.

Student Services

In addition, the Student Services Group (email: student-services@vuw.ac.nz) is available to provide a variety of support and services. Find out more at:

www.victoria.ac.nz/st_services/

VUWSA employs Education Coordinators who deal with academic problems and provide support, advice and advocacy services, as well as organising class representatives and faculty delegates. The Education

Office (tel. 463-6983 or 463-6984, email at education@vuwsa.org.nz) is located on the ground floor, Student Union Building.

14. ***Taping of Lectures:*** All students in the School of Art History, Classics and Religious Studies are welcome to use audio-tapes to record lectures. If you want to do this, please see your lecturer, tutor or the relevant programme administrator and complete a disclaimer form which advises of copy right and other relevant issues.

15. ***Use of Turnitin:*** Student work provided for assessment in this course *may be* checked for academic integrity by the electronic search engine <<http://www.turnitin.com>>. Turnitin is an online plagiarism prevention tool which identifies material that may have been copied from other sources including the Internet, books, journals, periodicals or the work of other students. Turnitin is used to assist academic staff in detecting misreferencing, misquotation, and the inclusion of unattributed material, which may be forms of cheating or plagiarism. ***At the discretion of the School, handwritten work may be copy typed by the School and subject to checking by Turnitin.*** You are strongly advised to check with your tutor or the course coordinator if you are uncertain about how to use and cite material from other sources. Turnitin will retain a copy of submitted materials on behalf of the University for detection of future plagiarism, but access to the full text of submissions will not be made available to any other party.

16. ***Class representatives:*** Class representatives are elected in the first week or two of the term. They are supported by the VUW Students' Association, and have a variety of roles, including assistance with grievances and student feedback to staff and VUWSA. Contact details for your class rep will be listed on the Religious Studies notice board.

17. ***Aegrotat regulations*** apply to internally assessed courses. Students who are ill, or who have difficult personal circumstances may be having problems completing assessment. The aegrotat provisions apply to all courses and apply to assessment which falls within the last three weeks of teaching or the final examination period, including preparation time for final tests and examinations. Aegrotat provisions are detailed in section 4.5 of the Assessment Statute (*2008 Calendar*, p. 101) and also on p. 23 of the *2006 Assessment Handbook*. Students can refer to the University's website for further information:
<http://www.vuw.ac.nz/timetables/aegrotat.aspx>.
 Application forms and information pamphlets should be obtained from the Faculty Student and Academic Services Office (MY 411) or the Manager, Student & Academic Services (MY 410).

18. ***Student Learning Support Services:*** A range of workshops, drop-ins and other assistance is provided by SLSS, covering such things as study techniques, essay writing, exam preparation and note taking skills. They are at 14 Kelburn Parade, tel: 463 5999

19. ***Supplementary Materials:*** A website of materials related to RELI 250 is being maintained in Blackboard. You can find it by visiting <http://blackboard@vuw.ac.nz>. Your user name is the one issued to you by Student Computing Services. Your password is your Student ID Number.

If in doubt, please contact the Student Computing Services Help Desk, 463-6666 (extension 6666 from VUW phones) or by email scs-help@vuw.ac.nz

20. *Evaluation*: This course will be evaluated by **UTDC**.

Lecture Programme

TOPIC 1: SETTING THE SCENE

27 Feb	The historical and religious context of the Jesus story
5 March	The emergence and final shape of the Jesus tradition
12 March	Methods for investigating the tradition

TOPIC 2: JESUS AND THE COMING OF THE KINGDOM

19 March	The Kingdom of God in Jesus' proclamation
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EASTER (21-25 MARCH)

26 March	Miracles and their meaning
2 April	Jesus the poet: the role of parables
9 April	Discipleship and ethics

MID-SEMESTER BREAK: 12 - 27 APRIL

TOPIC 3: JESUS AND THE ORIGINS OF CHRISTOLOGY

30 April	“Who do you say that I am?”
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TOPIC 4: JESUS, POWER AND POLITICS

7 May	Jesus, justice and the Temple incident
14 May	Jesus' death and the doctrine of atonement

TOPIC 5: JESUS AND THE RESURRECTION

21 May	Jesus' resurrection and its meaning
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CLASS TEST:

28 May	Final class test.
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TUTORIAL TOPICS & READINGS

WEEK 1 (25 -29 FEB):

No tutorials this week. Please sign up for tutorial groups, opposite Hu 318

WEEK 2 (3- 7 MAR): **TUTORIAL 1**

Topic: *From Jesus to the Gospels*

WEEK 3 (10- 14 MAR): **TUTORIAL 2**

Topic: *Jesus as an historical figure*

WEEK 4 (17-20 MAR): **TUTORIAL 3**

Topic: *Structure and message of Mark's Gospel*

EASTER BREAK (21-25 MARCH)

WEEK 5 (26-28 MAR):

No tutorials.

WEEK 6 (31 MAR-3 APR): **TUTORIAL 4**

Topic: *The kingdom of God in word and deed*

WEEK 7 (7-11 APR): **TUTORIAL 5**

Topic: *Jesus' ethical teaching*

MID-TRIMESTER BREAK: 12 - 27 APRIL

WEEK 8 (28 APR-3 MAY):

No tutorials

WEEK 9 (5-9 MAY): **TUTORIAL 6**

Topic: *Jesus' last days*

WEEK 10 (12-16 MAY): **TUTORIAL 7**

Topic: *Jesus' death and the theology of atonement*

WEEK 11 (19-23 MAY):

No tutorials.

WEEK 12 (26-30 MAY):

No tutorials

Essays and Assessments

1. **Essays** must be placed in the locked essay box located near the programme administrator's office (HU 318) and students must date and sign the essay register when submitting an essay. **No responsibility will be taken for work pushed under doors, or for which there is no record.** Students should keep a copy of all their work until it is returned.

2. **Penalties for late essays / assignments:**
 - 2 percent per 24 hours will be deducted for late essays.
 - essays submitted more than two weeks late will not be accepted for assessment

Essays submitted late due to medical reasons must be given to the programme administrator accompanied by a doctor's certificate.

3. **Academic Integrity and Plagiarism:** Academic integrity is about honesty – put simply it means **no cheating**. All members of the University community are responsible for upholding academic integrity, which means staff and students are expected to behave honestly, fairly and with respect for others at all times. Plagiarism is a form of cheating which undermines academic integrity. Plagiarism is **prohibited** at Victoria.

The University defines plagiarism as follows:

Plagiarism is presenting someone else's work as if it were your own, whether you mean to or not.

Someone else's work' means anything that is not your own idea, even if it is presented in your own style. It includes material from books, journals or any other printed source, the work of other students or staff, information from the Internet, software programmes and other electronic material, designs and ideas. It also includes the organization or structuring of any such material.

Note: It is however, perfectly acceptable to include the work of others as long as that is acknowledged by appropriate referencing.

Plagiarism is prohibited at Victoria and is not worth the risk. Any enrolled student found guilty of plagiarism will be subject to disciplinary procedures under the Statute on Student Conduct and may be penalized severely. Consequences of being found guilty of plagiarism can include:

- an oral or written warning
- cancellation of your mark for an assessment or a fail grade for the course
- suspension from the course or the University.

To find out more about plagiarism and how to avoid it, on the University's website at: www.vuw.ac.nz/home/studying/plagiarism.html.

4. **For guidance in essay writing** and presentation of bibliographies, please refer to Religious Studies guidelines for essays.
5. **Tutorial assignments** (*Learning objectives 1, 3*): Students must hand in five short one-page personal reflections on the prescribed reading for tutorial sessions 2-10. The assignment must be handed in on the same week as the relevant topic is discussed in class. Late work will only be accepted with a medical certificate.

The purpose of these reflections is to demonstrate that you have completed the assigned reading and to offer you the chance to reflect critically on anything in the reading that struck you as important, interesting or new. In the context of academic study, the term “critical” does not necessarily mean finding fault or only noting points of disagreement. The essence of critical thinking is the ability to evaluate, in a reasoned and thoughtful manner, the assumptions, perspectives and arguments of others.

Tutors will mark the reflections out of 10 as follows:

- 0 = work not handed in
- 2.5 = unsatisfactory (task completed, but little comprehension apparent)
- 5 = satisfactory (task completed, with limited critical insight)
- 7.5 = good (task completed competently, but written expression needs work)
- 10 = excellent (clear, well expressed, insightful)

The marks for all five assignments will be averaged out to calculate the overall 10% grade for this component of the course assessment.

6. **Essay Topics:** (*Learning objectives 1-4*)

Essay 1: (1500 words max.). Due Wednesday, April 9.

“The Gospels are nothing less than Christology in narrative form, the story of Jesus”. Choose any one story in Mark’s Gospel about an event in the life of Jesus (excluding stories told *by* Jesus or *teaching* given by him), and explain how that story serves Mark’s purpose of illuminating the significance of Jesus and his mission to his readers (cf. Mark 1:1, 14-15).

You should consult recent commentaries on Mark and books about Jesus, but you are not required to do a detailed exegesis of the text. Instead you should briefly outline the story, then explain how the figure of Jesus functions in the account, why the gospel writer thought the incident was worth reporting, and what we learn from it of how the gospel writer understood Jesus and his significance. Avoid reading your own pre-conceptions into the text. Try to view the story through the eyes of a first-century reader or hearer. Your treatment of the episode will show how much effort you have made to understand the original setting and theological intention of the text.

Essay 2: (2500 words max.). Due Wednesday, May 14.

Choose one of the following topics (or an alternative approved by the instructor):

1. *Why do some scholars claim that the gospels are anti-Jewish? Is this criticism justified?*
2. *What did Jesus mean by the phrase “the kingdom of God”? How did his understanding agree with and differ from prevailing Jewish expectations?*
3. *Write an essay on Jesus the exorcist. Why does exorcism loom so large in the gospel traditions, and what does this material tell us about how the early Christians understood the role and significance of Jesus?*
4. *What do the Gospel narratives reveal about the place of women in the activity and teaching of Jesus? What implications does this material have for Christian practice today?*
5. *Why is John’s Gospel so different from the other gospels? How are these differences best explained?*
6. *Was Jesus a pacifist? How has Jesus’ teaching on non-violence been assessed in Christian interpretation?*
7. *Thousands of young men were crucified by the Romans. Why does Christian theology see the death of Jesus as so special? Why is it viewed as a saving event?*

7. **Criteria for Assessment of Essay Work:** Your essays will be evaluated on the following criteria (in descending order of importance):
- i. ***Coverage of Relevant Content:*** your essay should cover the essential content thoroughly, and reflect awareness of the range of key issues relevant to the subject being discussed. The issues most pertinent to answering the essay question must receive adequate depth of treatment.
 - ii. ***Integration of Ideas and Development of Main Line of Argument:*** an essay should have a beginning, a middle and an end, and sustain a main line of argument throughout. This will require you to assimilate your reading, synthesise the key points, and develop an overall argument that addresses the question asked in a logical and persuasive manner. The essay structure should reflect the particular questions asked in the essay topic.
 - iii. ***Critical Reflection:*** an essay is essentially an exercise in independent, critical thinking. The essence of critical reflection is the ability to evaluate, in a reasoned and thoughtful manner, the assumptions, perspectives and arguments of others. It entails moving beyond an immediate subjective reaction to something (e.g., “I really like what Stanton said” or “Jones is too liberal”) to giving objective reasons for why a particular line of argument is to be accepted, rejected or qualified at certain points (e.g., “Stanton’s perspective is helpful and illuminating because...”, or “Stanton’s argument is open to criticism at the following points...”, or “Jones’s approach is stimulating and helpful, but his underlying assumptions are questionable, for the following reasons”). In short, critical reflection is a matter of having sound reasons for the position you adopt or the evaluation you offer.
 - iv. ***Extent and Quality of Reading and Research:*** a 200 level essay should be based on thorough research; the sources used should, where possible, reflect a variety of perspectives on the topic under discussion. The bibliography should include at least 7-10 items.
 - v. ***Style and Presentation:*** your essay should be clearly written, grammatically sound, and well presented. Clarity and accuracy enhance the appeal of any essay. IT IS ESSENTIAL THAT YOU FOLLOW CONSISTENT FOOTNOTING AND BIBLIOGRAPHICAL CONVENTIONS.
 - vi. ***Effective Footnoting:*** in essays, subsidiary material should be printed in footnotes (or endnotes). Footnotes should be used (i) to cite the sources from which you have derived key facts, opinions or quotations; (ii) to add comments, explanations, examples, or references that are relevant to your argument but which would interrupt its flow if included in the main text; and (iii) to document the differing views of other authors on the point being made and the sources where these can be followed up.

10. Final Class Test (*Learning objectives 1-4*)

The final test will be held on the last session of the lecture programme. It will consist of both short answer questions and essay questions. The short answer questions will cover the “facts” and terminology covered in the course, and the essay questions will allow the opportunity for in-depth reflection on selected themes and topics.

How to cite books, articles and internet resources for essays in Religious Studies

It is mandatory to use a correct citation style in academic writing. The departmental standard in Religious Studies at VUW is the version of Chicago Style most usually found in the humanities, as defined in *The Chicago Manual of Style 15th ed. rev.* (University of Chicago Press, 2003). The full guide (a hefty volume) is available in the VUW library (ask at the Reference desk), at Call No. Z253 C532 15ed. However, the following information will be sufficient for most of your basic needs.

NOTE that the citation style differs for a footnote and the bibliography at the end of your essay. For each type of source, we have listed each example in both forms.

NOTE ALSO that this format is (confusingly) often NOT followed exactly in your Course Outline! This problem will be rectified in future years; for the present, please do not use the Course Outline citations as your model. Aiki – by now this should not be an issue Right?

Some of the details used in these examples have been modified, and some sources therefore do not really exist in the form given below.

Book – single author

Footnote:

T. N. Madan, *Non-Renunciation: Themes and Interpretations of Hindu Culture* (Oxford: Oxford University Press, 1987), 38.

Bibliography:

Madan, T. N. *Non-Renunciation: Themes and Interpretations of Hindu Culture*. Oxford: Oxford University Press, 1987.

Book – two or three authors

Footnote:

Richard H. Robinson and Willard L. Johnson, *The Buddhist Religion: An Historical Introduction* (Belmont, California: Wadsworth, 1997), 113.

Bibliography:

Robinson, Richard H., and Willard L. Johnson. *The Buddhist Religion: An Historical Introduction*. Belmont, California: Wadsworth, 1997.

Journal article – single author

Footnote:

Abe Masao, trans., “Shobogenzo Genjokoan,” *The Eastern Buddhist* 5:2 (October 1972): 132.

Bibliography:

Abe, Masao, trans. “Shobogenzo Genjokoan.” *The Eastern Buddhist* 5:2 (October 1972): 129-140.

Journal article – two or three authors

Footnote:

Helen Hardacre and Abe Yoshiya, “Some Observations on the Sociology of Religion in Japan: trends and methods,” *Japanese Journal of Religious Studies* 5:1 (1978): 18.

Bibliography:

Hardacre, Helen, and Abe Yoshiya. "Some Observations on the Sociology of Religion in Japan: trends and methods." *Japanese Journal of Religious Studies* 5:1 (1978): 5-27.

Web site

Footnote:

Bhikkhu Thanissaro, trans., "Bhikkhu Patimokkha: The Bhikkhus' Code of Discipline," <http://www.accesstoinsight.org/tipitaka/vin/sv/bhikkhu-pati.html> (accessed July 26 2006).

Bibliography:

Bhikkhu, Thanissaro, trans. "Bhikkhu Patimokkha: The Bhikkhus' Code of Discipline." <http://www.accesstoinsight.org/tipitaka/vin/sv/bhikkhu-pati.html> (accessed July 26 2006).

How to cite in the body of your essay

When you refer to one of your sources in the course of your argument, you should always give your source in a footnote, which is indicated by a superscript number attached to the appropriate part of the sentence. Note that some other stylistic conventions use what is called "in-text citation", where references are given in parentheses at the end of the sentence; you will see this method of citation often as you read. **HOWEVER, IN-TEXT CITATION IS NOT PART OF THE CHICAGO STYLE INTRODUCED HERE**, and you should consistently use footnotes indicated by superscript numbers ONLY.

Footnote style has been given above. Note that footnote numbers should always come *after* any punctuation mark at the end of the word they attach to; thus, it is correct to write a footnote like this,¹ but wrong to write it like this². One of the advantages of superscript numbered footnoting is that it allows you to make tangential comments, as in this example.³ When you refer to the same source several times in a row,⁴ you can use *Ibid* and the page number.⁵ If it is the same page number, then *Ibid.* is sufficient. If you cite source A, then cite one or more other sources,⁶ and then return to source A,⁷ it is best to repeat only the author's name,⁸ a shortened title, and the page number cited,⁹ rather than to repeat the full citation.

In other words, only use abbreviated citations where you are citing the same source more than one time. Avoid old abbreviations like *loc. cit.*, *op. cit.*, and so on, which can require the reader to keep track of sources over a number of references and pages, and are thus confusing.

¹ Random footnote.

² Random footnote.

³ Constance Prevarication, *The Book of Tangential Comments* (Dargaville: Primrose Path Publications, 2004), 27. It is interesting to note that in this recent work, Prevarication reverses her previous hard-line stance on the literary sidetrack, and not only countenances it in principle, but herself indulges in it extensively in practice.

⁴ *Ibid.* [this means it is page 27 exactly like the preceding footnote]

⁵ *Ibid.*, 36. [This means it is the same source with a different page number]

⁶ T. N. Madan, *Non-Renunciation: Themes and Interpretations of Hindu Culture* (Oxford: Oxford University Press, 1987), 38.

⁷ Richard H. Robinson and Willard L. Johnson, *The Buddhist Religion: An Historical Introduction* (Belmont, California: Wadsworth, 1997), 113.

⁸ T. N. Madan, *Non-Renunciation*, 38-40

⁹ Richard H. Robinson and Willard L. Johnson, *The Buddhist Religion*, p. 113.