

## **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, 2010  
1<sup>st</sup> March – 4<sup>th</sup> July 2010**

# RELI 250

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

### TRIMESTER 1 2010

1<sup>st</sup> March – 4<sup>th</sup> June 2010

**Course Co-ordinator:**

**Assoc. Professor Chris Marshall**

St John's Associate Professor in Christian Studies  
HU 115 Tel. 463 7421

**Tutor:**

**to be advised**

**Where and when:**

**Lectures:** HM LT 001

**Monday 3:10 – 5.00 pm**

**Tutorials:** to be advised

**Trimester dates**

Teaching dates for this course: 1<sup>st</sup> March – 4<sup>th</sup> June 2010

Mid-trimester break: 5<sup>th</sup> April – 18<sup>th</sup> April 2010

Examination/Assessment period: 11<sup>th</sup> June – 4<sup>th</sup> July 2010

Withdrawal dates: Information on withdrawals and refunds may be found at

<http://www.victoria.ac.nz/home/admisenrol/payments/withdrawalsrefunds.aspx>

**Religious Studies** is located in the Hunter Building. The programme administrator, Alik Kalliabetsos, is in HU 318 (463 5299), [aliki.kalliabetsos@vuw.ac.nz](mailto:aliki.kalliabetsos@vuw.ac.nz). **Notices regarding the course or any information on changes will be posted on the notice board outside her office. Notices will also be communicated to students via emails sent from Blackboard. Students who do not use their assigned student.vuw.ac.nz email addresses should ensure that ITS has an up-to-date email address, and that they check this address regularly.**

Office Hours: The main office is open Monday - Friday, 9.30 – 12:00 noon and 2:30 - 3.30 pm. You can arrange to meet with Chris Marshall by appointment, and he will also answer all emails promptly.

## *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 learning 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 requirements:** The course is internally assessed by two essays, and a class test.

- one 1600 word essay (20%): due April 1
- one 2700 word essay (30%): due May 14
- tutorial quizzes (10%): six quizzes on tutorial topics and readings
- a class test (40%): sat on May 31

5. **Rationale for assessment:** The assessment of this course relates directly to these objectives.

**The essays** allow students to apply their analytical skills to information retrieved through library research on a set topic. Essays demonstrate the students' level of proficiency in finding, understanding, and using sources. They develop the skills of critical reading, analysis and organizing material necessary for continued study. The process also gives the opportunity to develop more in-depth knowledge of an area covered in the lectures and weekly readings.

**The quizzes** test comprehension of the major ideas covered in weekly lectures and in class reader and Stanton's book.

**The test** allows students to demonstrate their knowledge and understanding of the material presented in the course and provides the opportunity to reflect on their learning process throughout the term.

Students who do not understand the grades they have been assigned or are concerned about their progress are encouraged to meet with their tutors for a discussion.

6. **This course is delivered** through a combination of lectures and tutorials.

The **lecture programme** follows. Lectures may be varied from time to time. As much notice as possible will be given when changes occur and, if necessary, a revised programme will be issued at lectures.

**Lectures are an essential part of the course**, and your attendance is encouraged in the strongest possible terms. **Lectures do not merely repeat the content of the readings**; rather, the course is designed as an integrated combination of lectures, readings and tutorials, and *all* components are necessary for students to do well.

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. **Mandatory course requirements: To gain a pass in this course students must**

a) Submit the written work specified for this course, on or by the specified dates (subject to such provisions as are stated for late submission of work) attaining 50% or more for course assessment;

b) Attend 80% of tutorials.

9. **Set texts:** The recommended text is:

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

For a more “theological” perspective, see 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 class 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/)

10. **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* 4 vols. (New York: Doubleday, 1994, 2000, 2001, 2008).

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

Alister E. McGrath, *Christian Theology – An Introduction* (London: Blackwell, 2007)

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.

- 11. Workload (recommendation of the Faculty of Humanities and Social Sciences):** For 200-level 20 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	20 points	15 hours
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- 12. Academic Integrity and Plagiarism** Academic integrity means that university staff and students, in their teaching and learning are expected to treat others honestly, fairly and with respect at all times. It is not acceptable to mistreat academic, intellectual or creative work that has been done by other people by representing it as your own original work.

Academic integrity is important because it is the core value on which the University's learning, teaching and research activities are based. Victoria University's reputation for academic integrity adds value to your qualification. The University defines plagiarism as 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, you must acknowledge your sources fully and appropriately. This includes:

- Material from books, journals or any other printed source
- The work of other students or staff
- Information from the internet
- Software programs and other electronic material
- Designs and ideas
- The organisation or structuring of any such material

Find out more about plagiarism, how to avoid it and penalties, on the University's website:

<http://www.victoria.ac.nz/home/study/plagiarism.aspx>

**Use of Turnitin:** Student work provided for assessment in this course will be checked for academic integrity by the electronic search engine <http://www.turnitin.com>. Turnitin is an online plagiarism prevention tool which compares submitted work with a very large database of existing material. At the discretion of the Head of School, handwritten work may be copy-typed by the School and subject to checking by Turnitin. Turnitin will retain a copy of submitted material on behalf of the University for detection of future plagiarism, but access to the full text of submissions is not made available to any other party.

13. **Aegrotat regulations apply** to internally assessed courses. Students who cannot submit or complete the course requirements due to illness or some other impairment may apply for an aegrotat pass. Applications may be submitted concerning tests or for other assessment items which are due at most three weeks before the day on which lectures cease for the course, and for which no alternative item of assessment could reasonably be substituted or extension time granted. (refer to aegrotat provisions in section 4.5 of the Assessment statute.
  
14. **General University policies and statutes** 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* or go to the Academic Policy and Student Policy sections on:  
<http://www.victoria.ac.nz/home/about/policy>  
  
The AVC (Academic) website also provides information for students in a number of areas including Academic Grievances, Student and Staff conduct, Meeting the needs of students with impairments, and student support/VUWSA student advocates. This website can be accessed at: <http://www.victoria.ac.nz/home/about/avcacademic/Publications.aspx>
  
15. **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.
  
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. **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](mailto:scs-help@vuw.ac.nz)
  
18. **Evaluation:** This course will be evaluated by UTDC.

## *Lecture Programme*

### **TOPIC 1:           SETTING THE SCENE**

1 March	The historical and religious context of the Jesus story
8 March	The emergence and final shape of the Jesus tradition
15 March	Methods for investigating the tradition

### **TOPIC 2:           JESUS AND THE COMING OF THE KINGDOM**

22 March	The Kingdom of God in Jesus' proclamation
29 March	Miracles and their meaning

### **Mid-trimester break 5 April – 18 April 2010**

19 April	Jesus the poet: the role of parables
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### **TOPIC 3:           JESUS AND THE ORIGINS OF CHRISTOLOGY**

26 April	Discipleship and ethics
3 May	“Who do you say that I am?”

### **TOPIC 4:           JESUS, POWER AND POLITICS**

10 May	Jesus, justice and the Temple incident
17 May	Jesus' death and the doctrine of atonement

### **TOPIC 5:           JESUS AND THE RESURRECTION**

24 May	Jesus' resurrection and its meaning
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### **CLASS TEST:**

31 May	Final class test.
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## **TUTORIAL TOPICS & READINGS**

**WEEK 1 (1- 5 MAR):**

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

**WEEK 2 (8 - 12MAR):**                      **TUTORIAL 1**

**Topic:**                      *From Jesus to the Gospels*

**WEEK 3 (15 - 19 MAR):**                      **TUTORIAL 2**

**Topic:**                      *Jesus as an historical figure*

**WEEK 4 (22 - 26 MAR):**                      **TUTORIAL 3**

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

**WEEK 5 (29 MAR – 2 APRIL):**

*No tutorials.*

### **Mid-trimester break 5 April – 18 April 2010**

**WEEK 6 (19 - 23 APRIL):**                      **TUTORIAL 4**

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

**WEEK 7 (26 - 30 APR):**                      **TUTORIAL 5**

**Topic:**                      *Jesus' ethical teaching*

**WEEK 8 (3 – 7 MAY):**

*No tutorials*

**WEEK 9 (10 – 14 MAY):**                      **TUTORIAL 6**

**Topic:**                      *Jesus' last days*

**WEEK 10 (17 - 21 MAY):**                      **TUTORIAL 7**

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

**WEEK 11 (24 – 28 MAY):**

*No tutorials.*

**WEEK 12 (31MAY – 4 JUNE):**

*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. **For guidance in essay writing** and presentation of bibliographies, please refer to Religious Studies "How to Cite" guidelines for essays.
4. **ESSAY TOPICS:** (*Learning objectives 1-4*)

**Essay 1:** (1600 words max.). Due April 1

**Essay 2:** (2600 words max.). Due May 14

5. **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.

## **6. 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

### What and when to cite

In order to avoid plagiarism (which is serious even when inadvertent), you **MUST** cite your sources in **ALL** cases. This means you should basically do two things:

- (1) In all cases where you use the exact words of a source, however few (including short phrases, rather than whole sentences), you must use **quote marks** around all words that are not yours; and
- (2) You should **footnote** your source for all **direct quotes** (see (1)), **facts, ideas, ways of approaching your problem, sources of inspiration**, etc. – in other words, you should **acknowledge your source in absolutely ALL cases** where your source is anything other than your own mind. Err on the side of fastidiousness. Where necessary, you can use the footnote to explain more exactly what you owe to the source in question ("My approach to this question is modelled on that found in . . . "; "The order of treatment in the following is derived from . . ." etc.).

In addition, it is good practice to **phrase your writing** in the body of your essay so that your **debts to your sources are clear**, where possible. Use phrases such as, "According to Smith," "Following Scrimgeour, we might say that . . ." "Worple informs us that . . ." "Lockhart contends that . . ." "Bagshot remarks insightfully that . . ." "Binns has shown that . . ." etc.

### How to cite

It is mandatory to use a correct citation style in academic writing. The Programme standard in Religious Studies at VUW is the version of Chicago Style for the Humanities. The only exceptions to this Programme standard will be the correct and consistent use of an alternative, standard style **when expressly permitted by your course coordinator**.

Chicago Humanities style is 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 at Call No. Z253 C532 15ed (ask at the Reference desk). However, the following information should be sufficient for most of your basic needs.

Note that the **citation style differs for a footnote and for the bibliography** at the end of your essay. For each type of source, we have listed each example in both forms. Each example footnote contains a sample page number so you can be sure how to include the number of the page cited in your footnote.

Note also that as with all academic citation style conventions, every detail of the formatting for Chicago style is fixed. You must thus ensure you **follow the examples below in every detail**: order, punctuation, formatting (especially italics), spacing and so on.

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 more 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.

### **Chapter or article in edited multi-author volume**

#### **Footnote:**

James P. McDermott, "Karma and Rebirth in Early Buddhism," in *Karma and Rebirth in Indian Classical Traditions*, ed. Wendy Doniger O'Flaherty (Berkeley: University of California Press, 1980), 171.

#### **Bibliography:**

McDermott, James P. "Karma and Rebirth in Early Buddhism." In *Karma and Rebirth in Indian Classical Traditions*, ed. Wendy Doniger O'Flaherty, 165-192. Berkeley: University of California Press, 1980.

### **Translated book**

#### **Footnote**

Sigmund Freud, *The Future of an Illusion*, trans. by W. D. Robson-Scott (New York: H. Liveright, 1928), 28.

#### **Bibliography**

Freud, Sigmund. *The Future of an Illusion*. Translated by W. D. Robson-Scott. New York: H. Liveright, 1928.

### **Journal article – single author**

#### **Footnote:**

Richard King, "Is 'Buddha-Nature' Buddhist? Doctrinal Tensions in the *Śrīmālā Sūtra* – An Early Tathāgatagarbha Text," *Numen* 42 (1995): 12.

#### **Bibliography:**

King, Richard. "Is 'Buddha-Nature' Buddhist? Doctrinal Tensions in the *Śrīmālā Sūtra* – An Early Tathāgatagarbha Text." *Numen* 42 (1995): 1-20.

### **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, no. 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, no. 1 (1978): 5-27.

### **Web site**

#### **Footnote:**

Paul Kingsbury, "Inducing a Chronology of the Pali Canon," <http://www.ling.upenn.edu/~kingsbur/inducing.pdf> (accessed March 28, 2008).

#### **Bibliography:**

Kingsbury, Paul. "Inducing a Chronology of the Pali Canon." <http://www.ling.upenn.edu/~kingsbur/inducing.pdf> (accessed March 28, 2008).

**Reference work (e.g. encyclopaedia or dictionary)****Footnote:**

*Encyclopaedia Britannica*, 15th ed., s.v. "Sufism."

**Footnote:**

*Oxford English Dictionary*, 2nd ed., s.v. "Apophatic."

The abbreviation "s.v." is for the Latin *sub verbo* ("under the word").

Reference works are usually not included in the bibliography.

**Sacred texts**

Standard citation convention is set for the sacred texts of each major tradition. You must be sure to cite sacred texts in the correct format. Unless your lecturer for a specific course states otherwise (e.g. if conformity to a more complex standard is required for courses specialising in a particular tradition), the following conventions will apply.

**The Bible**

In quoting the Bible, you should use in-text citation (i.e. give your source in brackets in the body of your text, rather than using a footnote). NOTE that the Bible and the Qur'an are the only exceptions to the general rule AGAINST in-text citation in this Chicago Humanities style. (You should otherwise ALWAYS use footnotes, not in-text citation.)

The Bible is cited by book, chapter and verse. For example:

. . . as it says in the Bible (1 Kgs 2:7).

Note that books of the Bible are abbreviated according to standard abbreviations. A list of abbreviations should usually be available in the edition of the Bible you are using.

Note also that the punctuation mark comes *after* the close of the parentheses. This is also the case for the full stop in a direct quote:

". . . Absalom thy brother" (1 Kgs 2:7).

When citing multiple passages, list the abbreviated title of each *new* biblical book followed by the chapter number and colon, with all verses in that chapter separated by a comma and space. A semicolon should separate references to subsequent chapters or books. Do not include the conjunction "and" or an ampersand ("&") before the last citation. List passages in canonical and numerical order. For example:

. . . as it says in the Bible (Matt 2:3; 3:4–6; 4:3, 7; Luke 3:6, 8; 12:2, 5).

It is preferable, unless you are discussing differences of translation and interpretation, to use a single version of the Bible throughout a piece of work. In this case, you can indicate that fact by a note with your first citation, and thereafter omit mention of the version:

**Footnote:**

Matt. 20:4-9. In this essay, all biblical quotations are from the *New Revised Standard Version* (London: HarperCollins Publishers, 1989).

Where you have to refer to more than one version of the Bible, you can indicate the different versions in footnotes, or by a set of abbreviations that you establish in a footnote early in the essay.

List the versions of the Bible you use in your bibliography. They should appear alphabetically according to title. For example:

*The New Oxford Annotated Bible: The Holy Bible*. Edited by Herbert G. May and Bruce M. Metzger. New York: Oxford University Press, 1973.

This item would be listed alphabetically under "New".

### **The Qur'an**

The name of the text is best written, "Qur'an."

In quoting the Qur'an, you should use in-text citation (i.e. give your source in brackets in the body of your text, rather than using a footnote). NOTE that the Qur'an and the Bible are the only exceptions to the general rule AGAINST in-text citation in this Chicago Humanities style. (You should otherwise ALWAYS use footnotes, not in-text citation.)

When quoting the Qur'an, give the abbreviation "Q.", then cite the number of the *sura* (chapter), then the number(s) of the *ayat* (verse). For example:

"Allah is the Light of the heavens and the earth...." (Q. 24:35).

"Praise be to Allah, Lord of the Worlds; The Compassionate, the Merciful; Master of the Day of Judgment" (Q. 1:2-4).

State in the first footnote what "translation" edition is being used for the entire document. For example:

### **Footnote:**

In this essay, all citations from the Qur'an will be taken from *An Interpretation of the Qur'an: English Translations of the Meaning (Bilingual Edition)*, trans. Majid Fakhry (New York: New York University Press, 2000).

If you use more than one source for Qur'anic text in your essay, then you need to provide a separate, footnoted reference to each citation, specifying which version that citation is from.

In your bibliography, list each "translation" edition of the Qur'an you use alphabetically under its title. For example:

### **Bibliography:**

*An Interpretation of the Qur'an: English Translations of the Meaning (Bilingual Edition)*. Translated by Majid Fakhry. New York: New York University Press, 2000.

This item would be listed alphabetically under "Interpretation".

### **Buddhist and Indian texts**

For undergraduate purposes, simply cite the English translation you are using as if it is an ordinary translated book. However, note that many Indian or Buddhist texts you will cite are compilations of multiple texts into a single volume. In such cases, you must also include the name of the text in your footnote citation.

The name given to the text in English by the translator will suffice; but include the name in the original language also if it is easily accessible. For example:

**Footnote:**

"The Buddha's Last Days" (*Mahāparinibbāna Sutta*), in *The Long Discourses of the Buddha: A Translation of the Dīgha Nikāya*, trans. Maurice Walshe (Boston: Wisdom Publications, 1995), 232.

In your bibliography, list only the whole translated works to which you refer in your essay, according to the usual format. In other words, if you cite more than one *sutta* etc. from a single volume, you need not list every individual text, but just the volume. For example:

**Bibliography:**

Walshe, Maurice, trans. *The Long Discourses of the Buddha: A Translation of the Dīgha Nikāya*. Boston: Wisdom Publications, 1995.

**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** (with the sole exceptions of passages from the Bible or the Qur'an), 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,<sup>1</sup> but wrong to write it like this<sup>2</sup>. One of the advantages of superscript numbered footnoting is that it allows you to make tangential comments, as in this example.<sup>3</sup>

When you refer to the same source several times in a row, you can use "Ibid." and the page number for all subsequent notes after the first.<sup>4</sup> If you are referring to the same page number in several successive notes, then "Ibid." alone is sufficient.<sup>5</sup>

If you cite source A, then cite one or more other sources,<sup>6</sup> and then return to source A,<sup>7</sup> it is best to repeat only the author's name,<sup>8</sup> a shortened title, and the page number cited,<sup>9</sup> rather than to repeat the full citation. See the footnotes attached to this paragraph (notes 6-9) for examples.

<sup>1</sup> Random correct placed footnote.

<sup>2</sup> Random incorrectly placed footnote.

<sup>3</sup> 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.

<sup>4</sup> Ibid., 36. [This means the reference is to the same source, but with a different page number.]

<sup>5</sup> Ibid. [This means page 36, exactly like the preceding footnote.]

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

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

<sup>8</sup> Madan, *Non-Renunciation*, 38-40.

<sup>9</sup> Robinson and Johnson, *The Buddhist Religion*, 115.