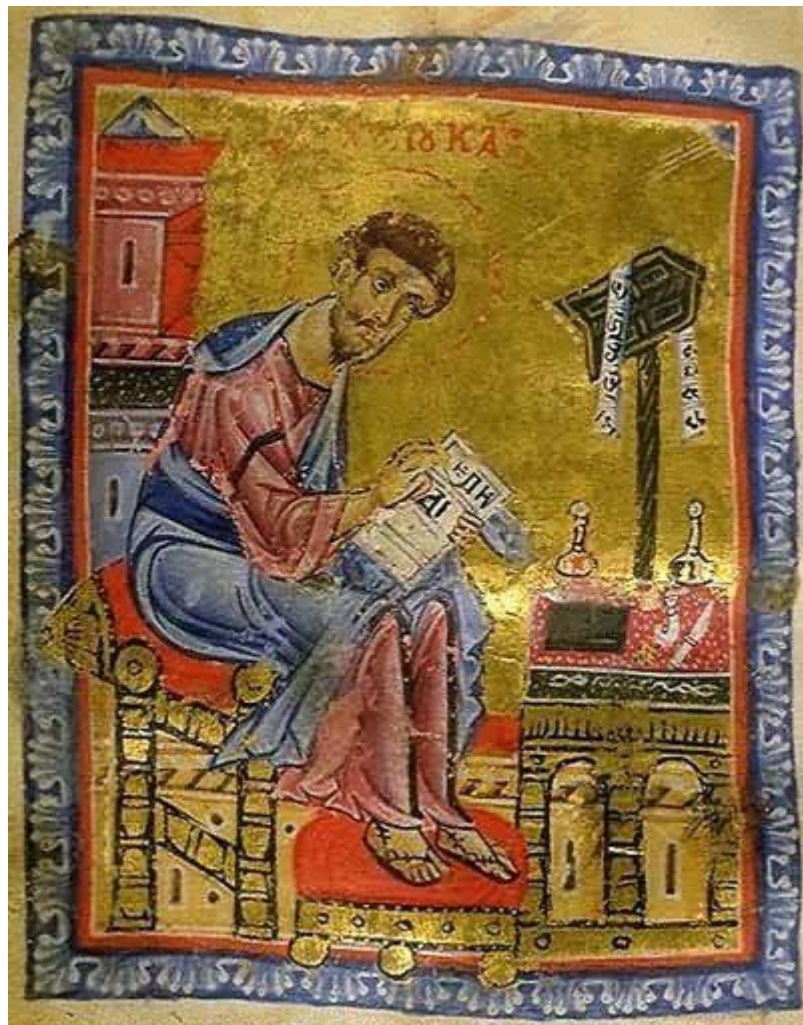


RELI 327

Special Topic: Gospel of Luke and Acts of the Apostles



Religious Studies

School of Art History Classics and Religious Studies

Trimester 2, 2011

11th July – 12th November 2011

RELI 327

Special Topic: Gospel of Luke and Acts of the Apostles

Course Co-ordinator	Sarah Harris tparris@slingshot.co.nz Telephone: 09-524-9911
Tutors	tba
Lecture: when and where	Tuesday 9:00 – 10:50am. Hugh Mackenzie HM LT001
Tutorials	tba
Teaching Dates:	11 July to 14 October 2011
Mid-trimester break:	22 August to 4 September 2011
Study Week:	17 to 21 October 2011
Exam/assessment period:	21 October to 12 November 2011
Withdrawal dates:	Information on withdrawals and refunds may be found at http://www.victoria.ac.nz/home/admisenrol/payments/withdrawalsrefunds.aspx

Additional information Religious Studies is in the Hunter Building. The programme administrator, Aliko Kalliabetos, is in HU 318 (ph: 463 5299). **Notices regarding the course or any information on changes will be posted on the notice board outside her office. Tutorial times shall be posted on the notice board in the first week of the trimester**

Office hours

The main office is open Monday - Friday, 9.30am – 12:00 noon and 2:30 – 3:30. You can arrange to meet with Sarah Harris by appointment (via email) on Monday afternoons or Tuesday after class.

Course Outline

Course delivery

This course shall be taught by means of one two hour lecture per week and 7 tutorial sessions scheduled throughout the trimester

Course prescription

The focus of this paper is the writings of the biblical author Luke, whose two volume work constitutes a quarter of the New Testament. Particular attention will be given to history in the exploration of critical questions in the study and reception of Luke-Acts.

Course description

Luke-Acts is the largest body of writing in the New Testament from a single author. It contains both the story of Jesus of Nazareth and the beginnings of the early Christian church. This course examines the cultural background of the text, the way it has been constructed to convey meaning and the key interests of the writer. The course will engage throughout with key debates in contemporary Lukan studies.

Course content: The course consists of 12 two-lectures, seven tutorials, two essays, 5 tutorial assignments and one in class test in the final week's timetabled class. Students are required to complete background reading and to get to know the primary texts. The following topics will be addressed in the lectures:

1. The book and its author: The unity, genre, structure and historicity of Luke-Acts. The Prologue: what does Luke say of his writing?
2. Theme of Luke-Acts: Salvation and Gentile inclusion, the role of women and the marginalised; prayer, discipleship, the Holy Spirit and the cosmic realm.
3. The beginnings of the Gospel: Augustus and the Graeco-Roman background.
4. Jesus' Galilean ministry.
5. The transition section and the Travel Narrative.
6. Eating and Drinking in the Gospel: Rereading of the lost parables.
7. The Rich Ruler and Zacchaeus: how do we live with wealth?
8. The Passion Narrative: Did Jesus have to die in Luke's view?
9. Acts of the Apostles: the Ascension (Lk 24 and Acts 1), Pentecost, and the coming of the Spirit.
10. Speeches in Acts: evangelistic, apologetic and pastoral.
11. Universal salvation – the gospel to 'the ends of the earth.'
12. Women in Luke-Acts

The tutorial topics are:

1. Infancy narratives.
2. Reaching to the Margins: How did the Lukan Jesus reach the margins of society?
3. Methods for Reading Luke.
4. Luke's Sources: A practical tutorial exploring a Markan and Q text to understand how Luke has shaped his narrative.
5. The Lukan Wealth Ethic: How much are hearers expected to give away?
6. Table Fellowship: Who can eat with whom?
7. Luke and Empire (and National Elections): Did Luke critique the empire, and how should Christians live today?

Course learning objectives

By the end of the course students passing this course should be able to:

- explain how Luke narrated the story of Jesus and his message to his Graeco-Roman audience
- identify the characteristic features of Lukan theology
- explain the key phases of the Jesus ministry and the movement and growth of the early church
- understand major topics in recent Lukan research
- reflect critically on the relevance of Jesus' message as told by Luke for religious life and interfaith engagement today.

Mandatory course requirements

To gain a pass in this course each student must:

- Attend a minimum of 5 tutorials,
- Submit two written essays, 5 tutorial assessments,
- Sit the class test

Rationale for assessment

The assessment of this course relates directly to these objectives.

- **The tutorial assessments** will take the form of class exercises, based on the prescribed reading for the session and on key themes explored in lectures. The aim is to encourage students to complete the set reading and to identify the key issues and facts covered in the material. Tutorial discussions will focus on the material in the Reader and on biblical texts that illustrate the themes discussed in lectures. It is a requirement of this course that students attend at least 5 of the 7 tutorials.
- **The essays** allow students to research a topic of particular interest to them. Essays should demonstrate the students' level of proficiency with regard to finding, understanding and using sources. In so doing students will develop the skills of critical reading, analysis and organizing material necessary for continued study. There is an emphasis on evidence gained through the primary texts of the Third Gospel and Acts. 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.
- **The class test** allows students to demonstrate their grasp of the material covered in the course and their understanding of the themes addressed, and creates an opportunity to review and reflect on what they have learned in the course as a whole.

Work-load (Recommendation of the Faculty of Humanities and Social Sciences)

For 300-level 20 points one trimester courses, 13 hours per week are recommended. An average student should spend 10 hours per week for preparation, reading and writing in addition to attendance at lectures and tutorials. It is suggested that getting to know the primary texts is the most effective way of engaging with the course content. [300 – level 2 trimester 20 points 13 hours]

Assessment requirements

The course is internally assessed by means of two written assignments, five tutorial exercises and a class test, weighted as follows:

- One 2000 word assignment on Lukan theology (**20%**): Due **August 9**
- One 2800 word assignment on the Lukan narrative (**30%**): Due **September 13**
- 5 Tutorial assessments (**10%**): **in tutorial time**
- Final class test (**40%**), held in class time on **October 11**

Required texts

Tutorial discussions will be based on material supplied in the course reader and the following two short books:

Joel B. Green, ed. *Methods for Reading Luke* (New York: Cambridge University Press, 2010).

Joel B. Green, *The Theology of the Gospel of Luke* (Cambridge: Cambridge University Press, 1995).

All undergraduate textbooks and student notes will be sold from the Memorial Theatre foyer from 4 to 22 July 2011, while postgraduate textbooks and student notes will be available from the top floor of vicbooks in the Student Union Building, Kelburn Campus. After week two of the trimester all undergraduate textbooks and student notes will be sold from vicbooks on Level 4 of the Student Union Building.

The Reli 327 Course Reader should be obtained from the Student Notes at a cost of approximately \$40.00

Students should have access to a copy of the New Testament, preferably the NRSV or TNIV translation (available online at [www. http://bible.oremus.org/](http://bible.oremus.org/)).

Additional Bibliography

Additional references for assignments and background reading are attached at the end of the course guide. One extremely useful reference work is:

J.B. Green, S. McKnight and I. H. Marshall (eds), *Dictionary of Jesus and the Gospels* (Leicester: IVP, 1992).

There are many fine theologies of Luke available. A simple introductory theology is:

Mark Allan Powell, *What Are They Saying About Luke?* (Mahwah, NJ: Paulist Press, 1989). Also an older but clear theology is, I. Howard Marshall, *Luke: Historian and Theologian*. 2nd ed. Exeter: Paternoster/Grand Rapids: Michigan, 1989.

For a feminist reading of Luke, see:

Amy-Jill Levine with Marianne Blickenstaff, ed. *A Feminist Companion to Luke* (London: Sheffield Academic, 2002). Also Ivoni Richter Reimer, *Women in the Acts of the Apostles: A Feminist Liberation Perspective* (Minneapolis: Fortress Press, 1995).

Students should check out the Trinity Newman Collection in the Religious Studies library, HU 320, the university library and the library in Ramsey House, 8 Kelburn Parade.

Where to find more detailed information

Find key dates, explanations of grades and other useful information at www.victoria.ac.nz/home/study. Find out how academic progress is monitored and how enrolment can be restricted at www.victoria.ac.nz/home/study/academic-progress. Most statutes and policies are available at www.victoria.ac.nz/home/about/policy, except qualification statutes, which are available via the *Calendar* webpage at www.victoria.ac.nz/home/study/calendar.aspx (See Section C).

Other useful information for students may be found at the website of the Assistant Vice-Chancellor (Academic), at www.victoria.ac.nz/home/about_victoria/avcacademic.

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.

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.

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 Level 0, Kirk wing, Hunter courtyard, tel: 463 5999

Guidance in essay writing and presentation of bibliographies

Please refer to Religious Studies guidelines for essays, attached.

Evaluation

This course will be evaluated by **UTDC**.

The lecture programme 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.

Lecture Timetable

Week 1: July 12	The author, when he wrote and his purposes. The unity of Luke-Acts. The genre of Luke-Acts: ancient biography or historiography. The Gospel Prologue: what Luke tells us of how and why he writes.
Week 2: July 19	The structure of the Gospel and Acts. The historicity of Luke - a case study on the census in Lk 2:1.
Week 3: July 26	Theme of Luke-Acts; salvation and Gentile inclusion, women, the marginalised, prayer, discipleship, the Holy Spirit and the cosmic realm.
Week 4: August 2	The role of the infancy narrative for Luke-Acts. Luke's use of Scripture. Augustus and the Graeco-Roman background.
Week 5: August 9	The Galilean ministry.
Week 6: August 16	The transition section and the Travel Narrative. Eating and Drinking in the Gospel: Rereading of the lost parables.

Mid-trimester break: August 22 – September 4, 2011

Week 7: September 6	The Rich Ruler and Zacchaeus: how do we live with wealth? The Passion Narrative: Did Jesus have to die?
Week 8: September 13	The Ascension (Lk 24 and Acts 1) and an introduction to Acts. Pentecost and the coming of the Spirit.
Week 9: September 20	Speeches in Acts. The early church and the Miletus Speech. Luke's view of Paul.
Week 10: September 27	The gospel to 'the ends of the earth.' Gentile inclusion, the Cornelius story and the Jerusalem Council.
Week 11 October 4	Women in Luke-Acts. The ending of Acts: Did Luke make a mistake?
Week 12 October 11	In class test!

Tutorial Programme

Week 1, July 11 - 15

No tutorials are held this week. Sign up for tutorial groups

Week 2: July 18 – 22

No tutorials this week.

Week 3, July 25-29

TUTORIAL 1

Topic: *The Infancy Narratives*

Reading: Luke 1-2
Mathew 1-2
'Infancy Gospel of James,' in *The Complete Gospels: Annotated Scholars Version*, 380-396.

Focus: This tutorial requires the students to be familiar with the various texts and to engage with questions of canonicity, sources, and content. What are the differences in content between the two canonical narratives? What special interests do each evangelists present? Why then do you suggest that the Infancy Gospel of James was not included in the canon? Who used whom as a source? What picture of Mary and Jesus does the Infancy Gospel of James present?

Week 4 , August 1-5

TUTORIAL 2

Topic: *Reaching to the Margins*

Reading: Green, "'To proclaim Good News to the Poor': Mission and Salvation,' in *The Theology of the Gospel of Luke*, 76-101.
Tannehill, 'Jesus' Ministry to the Oppressed and the Excluded,' 103-139.

Focus: The Lukan Jesus has a focus on ministry to the poor and marginalised. We will examine the various marginalised groups that Luke highlights and ask what this may mean for 21st century priorities.

Week 5, August 8 - 12

TUTORIAL 3

Topic: *Methods for Reading Luke*

Reading: Any 2 chapters out of the set text, *Methods for Reading Luke*.

Focus: There are many methods for reading Luke's Gospel. What value do the various methods have and when are they relevant and useful for reading the text? Choose at least two of the methods (historical-grammatical, narrative, feminist and Latino) and come prepared to discuss how each method adds to the biblical interpretive argument. It is highly recommended that all students participate fully in this tutorial as it will help with the assignment and course work greatly. It is also not as hard as it sounds!

Week 6, August 15 - 19 *TUTORIAL 4*

Topic: *Luke's Sources*

Reading: Luke 5:1-11; Mark 1:16-20; Matt 4:18-22 (The calling of Simon)
Luke 15:1-7; Matt 18:12-14 (The parable of the lost sheep)
'The Synoptic Problem and its Significance for Interpretation,' 92-100.

Focus: The call narrative is common to the Synoptic Gospels, yet each records the account differently. What are those differences, what questions does this raise, and how has each evangelist shaped their account? The parable is common only to Matthew and Luke. How then can we compare the accounts and how do we assess each writer's interest? This tutorial will provide the skills needed for the second assignment and the tools it provides are foundational for reading the biblical text.

Mid Trimester Break August 22 – September 4

Week 7, September 5-9

No tutorial this week.

Week 8, September 12-16 *TUTORIAL 5*

Topic: *The Lukan Wealth Ethic: Do we have to give it all away?*

Reading: Green, 'Let them take up their cross daily- the way of discipleship,' in *The Theology of the Gospel of Luke*, 102-121.
Nolland, 'The Role of Money and Possessions in the Parable of the Prodigal Son (Luke 15:11-32),' 178-209.
Walton, 'Primitive Communism in Acts? Does Acts present the community of goods (Acts 2:44-45; 4:32-35) as mistaken?'

Focus: Luke was a man of some rank and privilege writing to a man of rank and status. How does Luke explain handling wealth? Is there one model for handling wealth? Did Jesus or the early church recommend a form of Christian communism? What would Luke say to a 21st C church?

Week 9, September 19-23 *TUTORIAL 6*

Topic: *Table Fellowship: Who Can Eat with Whom?*

Reading: Borg 'Opposition,' in *Conflict, Holiness and Politics in the Teachings of Jesus*, 88-134, especially pp 93-109.
Esler, 'Table Fellowship,' 71-109 (especially 93-109).

Focus: Scholars often comment that the Lukan Jesus is frequently heading to a meal, is at a meal or is moving away from a meal. How is the issue of table fellowship so important to Luke? What does it mean for the mission mandate in Luke 10, the household mission in Acts and the Jerusalem Council? How important was eating together then, and how important is it now?

Topic: *Luke and Empire (and National Elections)*

Reading: Walton, 'The State They Were In: Luke's View of the Roman Empire.' In *Rome in the Bible and the Early Church*, ed. P. Oakes, 1-41. Carlisle: Paternoster/Grand Rapids: Baker, 2002.

Focus: How interested was Luke in critiquing the Roman Empire? Scholars disagree on this, as is summarised in Walton's article. Working from the narrative of the Gospel, argue a position on whether (and how) Luke critiqued Roman rule. In this election year, what would Luke say if he were writing to Theophilus now?

Week 11, October 3-7 *No tutorial this week.*

Week 12, October 10-14 *No tutorial this week.*

ASSIGNMENT TOPICS (*Learning objectives 1-5*)

Essays:

Essay 1: An aspect of Lukan theology (2000 words) **20% Due Date: August 9th**

You may choose any aspect of Lukan theology that has been covered in class or tutorials, or any other thematic area that interests you. These might include salvation, discipleship, the Holy Spirit, the cosmic realm, prayer and worship, women, the poor, or money and wealth.

The essay requires you to summarise Luke's theological perspective on the chosen topic and to demonstrate it from the narrative of Luke-Acts itself. Your treatment must be well referenced and supported from secondary literature. The emphasis, however, is on the content of Luke's own writing. This will form the majority of your essay. Your essay should also mention possible ways Luke's perspective may be relevant to religious life and interfaith engagement today.

Essay 2: An Episode in the Lukan Narrative (2800 words) **30%
Due Date: September 13th**

You may choose either the temptation story (Lk 4:1-13), the Nazareth manifesto (Lk 4:16-30), the story of Philip and the Ethiopian Eunuch (Acts 8:26-40) or the story of Ananias and Sapphira (Acts 5:1-11).

- Describe how Luke has structured the account. Identify and discuss particular words that are relevant to Luke's thematic interests. For example, does the text mention the Holy Spirit, Jerusalem, words related to salvation etc.?
- Explain how this story fits into the overall Lukan narrative. This requires you to consider the immediately context, and to explain how the episode contributes to Luke's larger narrative.
- Evaluate the contribution the pericope makes to Lukan theology.
- Explain how this episode presents the significance of Jesus and his message, and how these may be relevant today.

A note on due dates: These are fixed and should be noted well at the beginning of the semester. Only in exceptional circumstances will extensions be given. Plan ahead, start getting to know the text and begin reading now ☺. Have fun – Luke is a great writer!

Final Class Test: (*Learning objectives 1-5*) **October 11**

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.

Submission of essays and assignments

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

Penalties for late essays / assignments

- 1 percent point per 24 hours will be deducted for late essays, up to 2 weeks from due date.
- To avoid these deductions, an extension may be sought with an explanation in writing. The reason for the extension does not need to be medical; in the event that it is, a medical certificate must be submitted.
- Requests for extensions may be made to the tutor or the course co-ordinator
- If an essay is handed in 2 weeks after the due date and an extension has not been sought, the matter will be referred to the course co-ordinator who will make the final decision as to whether the essay shall be accepted for assessment or not.

Criteria for Assessment of Essay Work

Your essays will be evaluated on the following criteria (in descending order of importance)

- ***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.
- ***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.
- ***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 Rowe said” or “Borg 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., “Green’s perspective is helpful and illuminating because...”, or “Wright’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.
- ***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.
- ***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.**
- ***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.

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>

Statement on the use of Turnitin *(For reference see s.3.1 of the 2009 Assessment Handbook.)*

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. It 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 Head of 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 is not made available to any other party.

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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.

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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.

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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).

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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.'

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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,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, you can use "Ibid." and the page number for all subsequent notes after the first.⁴ If you are referring to the same page number in several successive notes, then "Ibid." alone is sufficient.⁵

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. See the footnotes attached to this paragraph (notes 6-9) for examples.

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 correct placed footnote.

² Random incorrectly placed 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.*, 36. [This means the reference is to the same source, but with a different page number.]

⁵ *Ibid.* [This means page 36, exactly like the preceding footnote.]

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 Madan, *Non-Renunciation*, 38-40.

⁹ Robinson and Johnson, *The Buddhist Religion*, 115.