

RELI 210
Special Topic:
GLOBAL CHRISTIANITY
Rebellion, Orthodoxy and Liberation



SCHOOL OF ART HISTORY, CLASSICS & RELIGIOUS STUDIES

VICTORIA UNIVERSITY OF WELLINGTON

Trimester 2, 2012

16 July – 17 November

RELI 210

Special Topic: GLOBAL CHRISTIANITY

Rebellion, Orthodoxy and Liberation

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| Course co-ordinator: | Dr Geoffrey Troughton (geoff.troughton@vuw.ac.nz) HU 319, tel: 463 5590 |
| Where and when: | Lectures: HM 001 Tuesday 10:00 –11:50 am |
| Tutorials: | Times and Seminar Room TBA |
| Teaching dates: | 16 July to 19 October 2012 |
| Mid-trimester break: | 27 August to 9 September 2012 |
| Study week: | 22 to 26 October 2012 |
| Exam/Assessment period: | 26 October to 17 November 2012 |

Information on withdrawals and refunds may be found at <http://www.victoria.ac.nz/home/admisenrol/payments/withdrawlsrefunds.aspx>

Religious Studies is located in the Hunter Building. The programme administrator, Alik Kalliabetsos, is in HU 318 (ext 5299), 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 may also be communicated electronically, via email. 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; 2:30 - 3.30 pm. You can meet with Geoff Troughton by appointment, and he will also answer emails promptly.

Course outline

1 **Course prescription:**

This course surveys key doctrines, practices and processes that have shaped the Christian tradition, exploring the diversity of global Christianity, and the expansion of Christianities through colonialism, missionary activity and other movements of revitalisation. Case studies highlight broader issues of religion and culture, and the role of religion in political and social activity.

2 **The course and its learning objectives:**

- To learn about foundational doctrines and institutions of Christian systems in social and historical context
- To appreciate the diversity of global Christianities worldwide, in the past and the present
- To explore in-depth case studies to learn about Christianity in human lifeworlds such as art, politics and practice

Academic skills objectives:

To foster the ability to:

- Work **critically** (for example, assessing claims and approaches about global Christianities)
- Work **creatively** (for example, in identifying contrasts, comparisons and connections between aspects of Christian tradition; through developing essay writing assignments)
- **Communicate** findings and perspectives effectively and develop excellent **writing skills**

Discipline-focused objectives:

- To work comparatively, considering the diversity of global Christian experience
- To approach global Christian materials and contextualise them thematically and historically
- To recognise how the methods and tools of the academic study of religion illuminate understanding of world religious traditions in preparation for further course work in Religious Studies

3 Assessment requirements

RELI 210 is internally assessed by means of written assignments, quizzes and a test, weighted as follows:

- **Essay one:** 2000 words, due **Friday 17 August**, worth **25%** of the final grade.
- **Essay two:** 2000 words, due **Wednesday 10 October**, worth **25%** of the final grade.
- **A final test on Tuesday 16 October** worth **34%** of the final grade.
- The final **16%** of the total course grade will be on the basis of **8 short quizzes** based on the required reading for each week.

4 The assessment exercises in this course relate directly to course objectives:

The quizzes ensure that students read and think about the required readings prior to lectures and tutorial discussion. They also allow for continuous feedback on levels of understanding and development of the analytical skills required in other assignments.

The essays develop skills of critical reading, critical analysis, and effective communication – particularly through the way that students organise and express their ideas. Essays also allow students to demonstrate their proficiency in finding, understanding, and using sources. The process of essay-writing provides an opportunity to develop more in-depth knowledge of an area covered in the lectures and weekly readings. Students are also encouraged to pursue their own interests in the subject, for example, through the opportunity to formulate their own research question.

The test allows students to demonstrate their knowledge and understanding of the themes and material presented in the course; it provides students with an opportunity to review and reflect on what they have learned in the course as a whole.

5 Teaching Learning Summary

This course is delivered through a combination of lectures and tutorials:

The **lecture programme** introduces new material that incorporates and complements the reading assigned. The lecture programme does not cover the entire course content; lectures are complementary to the students' reading and to tutorial discussions.

Tutorials are an opportunity for discussion and fuller participation in their learning experience. Students are expected to attend each tutorial. In cases of justified absence, satisfactorily written assignments (500 words per tutorial) or other alternative projects related to the material will substitute for attendance.

6 **The mandatory requirements** for this course are 1) submission of two essays and taking the final test and 2) attendance at 80% of the tutorials. Attendance at tutorials will be recorded.

7 **Required texts:** There is no course reader. All readings will be available on the course Blackboard site.

8 **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.

9 **Work-load: (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 13hours per week. An average student should spend 10 hours per week for preparation, reading and writing in addition to attendance at lectures and tutorials.

[200 – level 1 trimester 20 points 13 hours]

10 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 <http://www.victoria.ac.nz/home/study/academic-progress.aspx>. 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 Academic Office website, at www.victoria.ac.nz/home/about_victoria/avcacademic.

11 **Class representatives:** Class representatives are elected in the first week or two of 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.

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 staff
- The work of other students or staff
- Information from the Internet
- Software programs and other electronic material
- Designs and ideas
- The organization or structuring of any such material

Find out more about plagiarism, and how to avoid it, on the University's website:
<http://www.victoria.ac.nz/home/study/plagiarism.aspx>

13 **Religious Studies uses the software "Turnitin" to check work for plagiarism:**

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 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 will not be made available to any other party.

14 **Supplementary Materials:** A website of materials related to RELI 210 is being maintained in Blackboard. You can find it by visiting <http://blackboard@vuw.ac.nz>.

15 **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.

16 **Guidance in essay writing and presentation of bibliographies** Please refer to Religious Studies guidelines for essays, attached.

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

Lecture Programme

The Lecture Programme and required readings follow. Note that the required readings are essential background for the lectures/tutorials and should be completed before each lecture. An asterisk below (*) denotes a week where you will have an in-class quiz to complete.

17 July L1: Introduction to Global Christianities

Required Reading:

Walls, Andrew F. "Converts or Proselytes? The Crisis over Conversion in the Early Church." *International Bulletin of Missionary Research* 28, no. 1 (2004): 2-6.

Irvin, Dale T. "World Christianity: An Introduction." *Journal of World Christianity* 1, no. 1 (2008): 1-26.

24 July L2: Christian Origins and Expansion*

Required Reading:

Irvin, Dale T., and Scott W. Sunquist, *History of the World Christian Movement, Volume 1: Earliest Christianity to 1453*. Maryknoll: Orbis, 2001, pp. 3-46.

31 July L3: Unity and Diversity: Orthodoxy and Heresy in Early Christianity*

Required Reading:

"Didache." In *Readings in World Christian History, Volume 1: Earliest Christianity to 1453*, ed. John W. Coakley and Andrea Sterk, 12-16. Maryknoll: Orbis, 2004.

Pagels, Elaine. *The Gnostic Gospels*. New York: Random, 1979, pp. 3-27, 102-118.

Additional Reading:

McGrath, Alister. *Christian Theology: A Reader*. Oxford: Blackwell, 1995, pp. 136-49.

7 August L4: How to be Good: Formations of Piety*

Required Reading:

MacCulloch, Diarmaid. *Christianity: The First Three Thousand Years*. London: Penguin, 2010, pp. 200-210.

Freedberg, David. *The Power of Images: Studies in the History and Theory of Response*, Chicago: University of Chicago Press, 1989, pp. 99-135.

14 August L5: Eastern Orthodoxy (DT)

Required Reading:

Ware, Kallistos. "Eastern Christendom." In *The Oxford History of Christianity*, ed. John McManners, 131-66. Oxford: Oxford University Press, 1993.

John of Damascus. "On the Divine Images." In *Readings in World Christian History, Volume 1: Earliest Christianity to 1453*, ed. John W. Coakley and Andrea Sterk, 289-297. Maryknoll: Orbis, 2004.

Additional Reading:

Ware, Timothy. *The Orthodox Church*. Harmondsworth: Penguin, 1980, pp. 243-268.

Runciman, Steven. *The Great Church in Captivity*. Cambridge: Cambridge University Press, 1968, pp. 128-158.

21 August L6: New Worlds, New Spiritualities: Catholic Expansion, Protestant Reformation *

Required Reading:

González, Ondina E., and Justo L. González. *Christianity in Latin America: A History*. Cambridge: Cambridge University Press, 2008, pp. 40-63.

Peterson, Jeanette Favrot. "The Virgin of Guadalupe: Symbol of Conquest or Liberation." *Art Journal* 51, no. 4 (1992): 39-47.

Lovelace, Richard F. "Evangelical Spirituality: A Church Historian's Perspective." *Journal of the Evangelical Theological Society* 31, no. 1 (1988): 25-35.

Mid Trimester break (27 August – 9 September 2012)

11 September L7: Missions, Empires and Global Christianity*

Required Reading:

Porter, Andrew. "Missions and Empire, c.1873-1914." In *The Cambridge History of Christianity, Volume 8: World Christianities, c.1815-c.1914*, ed. Sheridan Gilley and Brian Stanley, 560-575. Cambridge: Cambridge University Press, 2006.

Cox, Jeffrey. "Were Victorian Nonconformists the Worst Imperialists of All?" *Victorian Studies* 46, no. 2 (2004): 243-55.

18 September L8: Christianity in India (TN)*

Required Reading:

Missick, Stephen A. "Mar Thoma: The Apostolic Foundation of the Assyrian Church and the Christians of St. Thomas in India." *Journal of Assyrian Academic Studies* 14, no. 2 (2000): 33-61.

Raj, Selva J. "Transgressing Boundaries, Transcending Turner: The Pilgrimage Tradition at the Shrine of St. John de Britto." In *Popular Christianity in India: Riting between the Lines*, ed. Selva J. Raj and Corinne G. Dempsey, 85-111. Albany, New York: State University Press, 2002.

25 September L9: The Pentecostal Century?*

Required Reading:

Morris, Jeremy. *The Church in the Modern Age*. London: IB Tauris, 2007, pp.185-97.

Anderson, Allan H. "Pentecostalism in East Asia: Indigenous Oriental Christianity?" *Pneuma* 22, no. 1 (2000): 115-32.

Kay, William K., and Anne E. Dyer, eds. *Pentecostal and Charismatic Studies: A Reader*. London: SCM Press, 2004, pp. 280-285.

2 October **L10: Post-colonial Transformations***

Required Reading:

Ward, Kevin. "Africa." In *A World History of Christianity*, ed. Adrian Hastings, 192-237 (esp. 216-237). Grand Rapids: Eerdmans, 1999.

Karagiannis, Evangelos, and Nina Glick Schiller. "... the land which the LORD your God giveth you": Two Churches Founded by African Migrants in Oststadt, Germany." In *Christianity in Africa and the African Diaspora*, ed. Afe Adogame, Roswith Gerloff and Klaus Hock, 265-278. London: Continuum, 2008.

9 October **L11: Contemporary Patterns and Issues, Conclusions and Revision**

Required Reading:

Noll, Mark A. *The New Shape of World Christianity*. Downers Grove: IVP, 2009, pp. 109-125.

Cox, Harvey. *The Future of Faith*. New York: HarperOne, 2009, pp. 1-20.

16 October **L12: TEST**

Tutorial Programme

Tutorials are an integral part of RELI 210. The required readings are essential background for the lectures and tutorials and should be completed before each lecture.

The readings are all available on Blackboard, and will be further discussed in the tutorials.

Students should come to tutorials with responses to the following, in relation to each reading:

- What important idea/s is being espoused?
- What is one question or problem I have about the content (or argument) of the reading?

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|------------------------|---|
| Week 1: 16 July-- | NO TUTORIAL |
| Week 2: 23 July-- | Christian Origins and Expansion |
| Week 3: 30 July-- | Unity and Diversity in Early Christianity |
| Week 4: 6 August-- | How to be Good |
| Week 5: 13 August-- | Eastern Orthodoxy |
| Week 6: 20 August-- | NO TUTORIAL |
| MID-TRIMESTER BREAK | |
| Week 7: 10 September-- | Missions, Empires and Global Christianity |
| Week 8: 17 September-- | NO TUTORIAL |
| Week 9: 24 September-- | The Pentecostal Century |
| Week 10: 1 October-- | NO TUTORIAL |
| Week 11: 8 October-- | Contemporary Patterns and Issues |
| Week 12: 15 October-- | NO TUTORIAL |

Essays

Essay writing is one of the most important components of your entire education. **It develops key skills like:**

- Critical thinking** (in analysing your materials);
- Creative thinking** (in conceiving of an original argument);
- Communication** (in organising and articulating your ideas).

Please note that considerable time will be given during tutorials to explaining how to write successful essays. Your tutors will carefully explain what we are looking for, and how to do it. Look out for tips during lectures too.

Expectations of reading and research:

The required readings may be used as sources for the essays. However, your essay bibliography must include other sources, and contain **not less than six items**. Additional reading suggestions may also be given in lectures.

Encyclopedias such as *The Encyclopedia of Religion* (New York: Macmillan, 1987) in the Reference Reading Room in the library can be helpful as each article also contains a bibliography, but the research for the essay must extend beyond such sources.

Assessment criteria:

Essays will be marked on the basis of the following areas. The questions give you a sense of the issues that markers consider when evaluating your work:

- **Focus:** Is the main point of the essay clear and pertinent to the topic? Are all discussions related to the main point of the essay?
- **Organisation and structure:** Is the essay structured so that the arguments and ideas are developed in an orderly way? Does the essay flow logically from the introduction, through the main body, to the conclusion?
- **Argumentation:** Does the essay offer a plausible, well supported and logically consistent argument, and not a mere description? Are the conclusions of the essay clearly derived from the arguments?
- **Research and comprehension:** Do the sources used in the essay adequately support its main point? Do the selected sources and the ways in which they are used demonstrate a satisfactory understanding of the topic?
- **Referencing:** Are all ideas, facts, paraphrases, and quotations taken from sources cited accurately and adequately? Can the reader refer from the essay back to the sources used?
- **Style:** Is the essay free of excessive grammatical, spelling, or punctuation errors? Are all discussions concise, to the point, and relevant? Does the style allow the clear communication of ideas?

ESSAY ONE:

Due: Friday 17 August 2012
Value: 25% of final course grade
Length: 2000 words

The essay should be a thoughtful treatment of a well-defined topic, based on your own thinking and research.

Select a question from one of the following:

1. What factors contributed to the spread and appeal of Christianity in the ancient world?
2. What was Gnosticism? Was it Christian?
3. What impact did the conversion of Constantine have on the shape of Christianity in the ancient world, and on its subsequent development?
4. How was authority exercised within early Christian traditions? Discuss with respect to one or several forms.
5. How different is Orthodoxy from other forms of Christianity?
6. Examine one older (pre-1500) Christian community, practice or tradition, highlighting its central features and important factors that have helped shape it.

ESSAY TWO:

Due: Wednesday 10 October 2012
Value: 25% of final course grade
Length: 2000 words

The essay will be a thoughtful treatment of a well-defined topic, based on your own thinking and research.

Select a question from one of the following:

1. Explain the relationship between nineteenth century Protestant missionary activity and colonialism.
2. Can Christianity be considered an Indian religion?
3. Account for the global success of Pentecostalism since the twentieth century.
4. Why did Christianity grow in the post-colonial era? Discuss with respect to at least one example.
5. Write a case study of a Christian community living as a minority tradition. What ideas, practices, and strategies have they adopted in response to their situation?
6. Compare and contrast two Christologies derived from different historical or cultural perspectives. Account for the differences and similarities in their images of Jesus.

7. Examine one modern (post-1500) Christian community, practice or tradition, highlighting its central features and important factors that have helped shape it.

OR:

8. Formulate an essay topic addressing an aspect of Christianity that particularly interests you. The essay should broadly reflect the themes of this course. **The topic must be discussed first with the lecturer.**

GENERAL POLICIES ON SUBMISSION OF ASSIGNMENTS

Penalties for late essays / assignments:

The standard Religious Studies Programme penalty of 2% per 24 hours may be deducted for essays and assignments that are submitted late, without a prior arrangement for extension. After 14 days, essays may still be accepted, but students should not expect to receive comments on their work from the marker.

Essays submitted late due to medical or personal reasons must be given to the programme administrator accompanied by a certificate from a doctor or other professional.

Submission of electronic and paper copies:

Remember that essays and assignments must be placed in the locked assignment box located near the programme administrator's office, Hunter 318, and students must date and sign the essay register to indicate an essay has been submitted. **No responsibility will be taken for assignments for which there is no record.** Students should keep a copy of all their work until it is returned.

Essays **must also be submitted electronically** via the Blackboard site. Essays not submitted by 5 pm on the due date will be treated as late, and penalised accordingly, just as essays not received in paper copy by the due date.

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 Tathāgatarbha Text," *Numen* 42 (1995): 12.

Bibliography:

King, Richard. "Is 'Buddha-Nature' Buddhist? Doctrinal Tensions in the *Śrīmālā Sūtra* – An Early Tathāgatarbha 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,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.