

RELI 350

Studies in Christian Theology: Paul, The First Christian Theologian



Religious Studies

School of Art History Classics and Religious Studies

Trimester 2, 2012

16th July – 17th November

RELI 350

Studies in Christian Theology: Paul, The First Christian Theologian

Course Co-ordinator	Assoc. Professor Chris Marshall HU 115 chris.marshall@vuw.ac.nz Telephone: 463 7421
Tutors	Sam Fernando
Lecture: when and where	Friday 9:00 – 10:50am. HM LT 104
Tutorials	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
Examination/Assessment Period	26 October to 17 November 2012
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 Kalliabetsos, 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 Dr Marshall by appointment.

Course Prescription

An examination of the contribution of the apostle Paul to the character, content and concerns of Christian theology, including a survey of the main themes and concepts in the Pauline literature in the New Testament.

Teaching Learning Summary

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

Course description

An introduction to the life, thought and writings of Paul, early Christianity's most formative theological thinker. The course will examine Paul's conversion and its impact on his Jewish world view, the hermeneutical challenges associated with making sense of Paul's writings, and key themes in Paul's theological thought. The course will include case studies on Paul's interactions with the church at Rome and, to a lesser extent, the church at Corinth. The course will engage throughout with key debates in contemporary Pauline studies.

Course content: The course consists of six units, which will be covered in lectures, tutorials, assignments, and in your own background reading:

1. *Paul: Convert and Apostle*

- Paul's pre-Christian background and career
- Paul's encounter with Christ
- Paul's missionary career
- Paul's legacy in Christian theology

2. *Reading Paul: The Hermeneutical Challenge*

- Letter-writing and morality in antiquity
- Guidelines for reading Paul's letters
- The sources, shape and character of Paul's theology
- The centre of Paul's theology
- Paul's use of scripture

3. *Case Study: Paul's Interactions with the Roman Church*

- The towering importance of Romans for Christian theology
- Difficulties in reading Romans
- Old and new perspectives on Paul
- Paul and the human condition

4. *Paul's Message of Salvation in Christ*

- The Saving Event: Christ-crucified and risen
- Justice, justification and faith
- New life in the Spirit, and "the Corinthian problem"
- The shape of Pauline spirituality

5. *Paul in Practice*

- Paul: Patron saint of women?
- Eschatological ethics
- The task of Christian moral discernment
- Paul, social radical or social conservative?

6. *Paul and the Future*

- Paul and Israel
- The resurrection of the dead
- New creation
- Universalism in Paul?

Course learning objectives

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

- explain the nature of Paul's relationship to contemporary Jewish, Hellenistic and Christian contexts
- identify the characteristic features of Paul's theology
- appreciate the special complexities entailed in reading and interpreting Pauline literature
- understand major currents in current Pauline research
- reflect critically on the relevance of Paul's life and thought 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 assignments,
- Sit the class test

Rationale for assessment

The assessment of this course relates directly to these objectives.

- **The tutorial assignments** 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. 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.

[300 – level 2 trimester 20 points 13 hours]

Assessment requirements

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

- One 2000 word essay (**20%**): Due **August 10**
- One 2800 word essay (**30%**): Due **September 14**
- 5 Tutorial assignments (**10%**): **in tutorial time**
- Final class test (**40%**), held in class time on **October 19**

Required texts

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

N.T. Wright, *Paul: In Fresh Perspective* (Minneapolis: Fortress Press, 2005)

N.T. Wright, *What Saint Paul Really Said* (Oxford: Lion, 1997)

The first book above is available at Manna Books, 185 Willis Street. The second should be available at the university bookshop. Another recent book by the same author that covers similar ground is:

N.T. Wright, *Justification: God's Plan and Paul's Vision* (Downers Grove: IVP, 2009)

Reli 350 Course Reader

This should be obtained from vicbooks at a cost of approximately \$40.00 For the first two weeks of the trimester all undergraduate textbooks and student notes will be sold from the Memorial Theatre foyer from 9–27 July 2012, 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.

Customers can order textbooks and student notes online at www.vicbooks.co.nz or can email an order or enquiry to enquiries@vicbooks.co.nz. Books can be couriered to customers or they can be picked up from nominated collection points at each campus. Customers will be contacted when they are available.

Opening hours are 8.00 am – 6.00 pm, Monday – Friday during term time (closing at 5.00 pm in the holidays). Phone: 463 5515.

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

G.F. Hawthorne, R.P. Martin and D.C. Reid (eds), *Dictionary of Paul and his Letters* (Leicester: IVP, 1993).

There are many fine theologies of Paul available. Especially recommended is:

James D.G. Dunn, *The Theology of Paul the Apostle* (Grand Rapids: Eerdmans, 1998). Also useful is James D.G. Dunn, *Beginning from Jerusalem* (Grand Rapids: Eerdmans, 2009), 497-1057.

A very much shorter and clear summary of Paul's thought is:

J. Ziesler, *Pauline Christianity* (Oxford; OUP, 1990).

For a feminist reading of Paul, see:

S. Hack Polaski, *A Feminist Introduction to Paul* (St Louis, Mis: Chalice Press, 2005).

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

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

Students should check out the Trinity Newman Collection in the Religious Studies library, HU 320, 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 <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.

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 Programme

TOPIC 1: Paul's Background, Life And Legacy

Week 1, July 20 *Paul: convert and apostle*

Week 2, July 27 *Sources of Paul's theology*

Week 3, August 3 *Paul the letter writer: interpreting Paul's letters*

TOPIC 2: Reading Paul: The Hermeneutical Challenge

Week 4, August 10 *Paul the theological thinker: synthesising Paul's theology*

TOPIC 3: Paul's Interactions with the Church in Rome: A Case Study

Week 5, August 17 *Romans: Paul's magnum opus*

Week 6, August 24 *Paul and the human condition*

Mid Trimester Break August 27 – September 9

TOPIC 4: Paul's Message of Salvation in Christ

Week 7, Sept 14 *Christ-crucified and the response of faith*

Week 8, Sept 21 *New life in the Spirit*

TOPIC 5: Paul in Practice

Week 9, Sept 28 *Paul and the Body: What is "The Body of Christ?"*

Week 10, Oct 5 *Paul: Patron saint of women?*

TOPIC 6: Paul and the Future

Week 11, Oct 12 *Paul's ethics: living in the overlap*

CLASS TEST:

Week 12, Oct 19 *Final test*

Tutorial Programme

Week 1, July 16 - 20

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

Week 2: July 23 - 27

TUTORIAL 1

To be announced

Week 3, July 30 – Aug 3

TUTORIAL 2

Topic: *Paul and Jesus*

Reading: Dunn, “Who Did Paul Think He Was”?
Marshall, “Paul and Jesus: Continuity or Discontinuity?”
Wright, *Saint Paul*, 25-37, 167-83 OR Wright *Paul* 154-74.

Focus: Paul’s new sense of identity after his conversion. Paul’s knowledge of, and dependence on, the historical Jesus and his teaching.

Week 4, August 6 - 10

TUTORIAL 3

Topic: *Interpreting Paul’s letters*

Reading: Schreiner, “Interpreting the Pauline Epistles”
Green, “Hermeneutical Approaches to NT Tradition”
Wright, *Saint Paul*, 11-23

Focus: Considerations to bear in mind in interpreting Paul’s letters. Methods for exploring the letters.

Week 5, August 13 - 17

TUTORIAL 4

Topic: *Interpreting Paul’s theology*

Reading: Dunn “Prolegomena to the Theology of Paul”
Gorman, “Paul’s Theology”
Wright, *Saint Paul*, 39-94 OR Wright, *Paul: Fresh Perspective* 21-58

Focus: In what sense is Paul a theological thinker? What are the central tenets of his thought?

Week 6, August 20 - 24

TUTORIAL 5

Topic: *Introduction to Romans*

Reading: Wright, “Romans and the Theology of Paul”
Das, “The Situation at Rome”

Focus: Why did Paul write to the Romans? How does his argument unfold?

Mid Trimester Break August 27 – September 9

Week 7, September 10 – 14

TUTORIAL 6

Topic: *Paul's View of the Human Person*

Reading: Marshall, "Pauline Anthropology"
Ziesler, "Old Life and New"

Focus: Paul's understanding of the various faculties of the human person, and the "plight" of humanity for which a "solution" is needed,

Week 8, September 17 - 21

TUTORIAL 7

Topic: *Righteousness by faith*

Reading: Gorman, "Paul's Gospel"
Marshall, "Arena of Saving Justice"
Wiles, "Righteousness" and "Law"
Wright, *Saint Paul*, 95-165 OR Wright, *Paul: Fresh Perspective* 83-28

Focus: Paul's understanding of how salvation is achieved by Christ and appropriated by believers. The meaning of God's righteousness and justification by faith.

Week 9, September 24 - 28

No tutorials

Week 10, October 1 - 5

TUTORIAL 8

Topic: *Paul and women*

Reading: Hays, "Paul and the Relation of Men and Women"
Marshall, "Was Paul a Sexist?", 19-25.
Marshall, "What Did You Say Paul?"

Focus: Gender equity and inequity in Paul.

Week 11 October 8 – 12

No tutorials

Week 12 October 15 – 19

No tutorials

Essays

Due dates:

- Essay 1: due August **10** (20% of total grade)
- Essay 2: due Sept **14** (30% of total grade)

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.
- 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
- An essay which is handed in more than 2 weeks late will not be given any feedback.

ASSIGNMENT TOPICS (Learning objectives 1-5)

ESSAY 1 (2000 words max): Due August 10

Choose ONE of the following questions: *Note: You are not expected to do a detailed exegesis of the texts mentioned. Instead try to identify broad themes or principles in the texts that are relevant to answering the question. Always bear in mind the "occasional" or situated nature of Paul's letters: his comments must be viewed in the context of the specific context he is addressing. Also, if you do question 1 or 3, remember that there may be differences between the way Luke views Paul and the way Paul views himself.*

- (1) *Paul's attitude to other religions:* What do we learn from Luke's account of Paul's preaching in Athens (Acts 17:16-34) and Paul's argument in Romans 1:18-32 about his attitude to other religions? Does his perspective have any relevance to interfaith engagement today?
- (2) *Paul, sex and marriage:* What is Paul's teaching on sex, marriage, singleness and divorce in 1 Corinthians 7? To what extent is this chapter an adequate, helpful or relevant guide for relationship counselling today?
- (3) *Paul and politics:* What do we learn from Luke's account of Paul's imprisonment in Philippi (Acts 16:16-40) and Paul's teaching in Romans 13:1-7 about his understanding of Christian political responsibility?

- (4) *Paul and church discipline*: What do we learn from the Corinthian correspondence (1 Cor 5-6; 2 Cor 2, 7) about Paul's attitude to congregational discipline and dispute resolution?
- (5) *Paul and possessions*: What do we learn from Acts 20:17-38 and 2 Cor 8-9 about Paul's attitudes towards material possessions?

ESSAY 2 (2800 words max): Due **Sept 14**. Choose ONE of the following topics (OR an approved alternative):

1. "Romans is thoroughly determined by a concrete historical situation" (N. Elliott). What do we know about the origins, recent history, and character of the Christian community in Rome to which Paul writes? How does this knowledge help us read Romans appropriately?
2. Write an essay on the meaning and role of the "principalities and powers" in Paul's writings.
3. "When Paul looks at Christ he sees both an obedient man and a gracious God. What sort of unity these two can form is a further question that has troubled theologians from the beginning" (C.K. Barrett). In what ways does Paul affirm both the humanity and the deity of Christ, and what role do each play in his theology?
4. "The clearest witness to the lordship of Jesus Christ consists in human life in which his image is reproduced" (C.K. Barrett). What role does the example, spirit and teaching of Jesus play in the ethics of Paul?
5. Write an essay on the intention behind and significance of Paul's collection for the poor saints in Jerusalem.
6. Why do several modern scholars construe Paul's theology as counter-imperial? To what extent is this a departure from traditional ways of understanding Paul's political orientation?

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 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., “Wright’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.

Final Class Test (*Learning objectives 1-5*) October 19

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.

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 may 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.

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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.

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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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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:

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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."

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.