

## History 288, Fall 2013

[www.sfu.ca/~pabel/288.HTM](http://www.sfu.ca/~pabel/288.HTM)

**Lectures:** Tuesdays, 12:30-14:20 (AQ 5016)

**Tutorials:** Thursdays, 13:30-14:20 (AQ 4115), 14:30-15:20 (AQ 4115)

**Office Hours:** Tuesdays, 9:30-11:30

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### The History of Christianity until 1500

#### Content and Learning Outcomes

This course traces the fundamental developments in Christian belief, institutions, and culture from the origins of the Christian religion to the end of the Middle Ages. Students begin with a survey of early Christianity—its Jewish legacy, Jesus and the Apostles, the shaping of Christian doctrine, and the Christianization of the West. The course continues with an overview of the basic structures of Christian authority and with an exploration of Christian culture and ritual.

The lectures, tutorials, and work requirements of Hist. 288 will help you achieve the following learning outcomes:

- to identify the principal historical developments of Christianity before 1500
- to recognize and assess aspects of these developments in primary sources
- to analyze primary sources relevant to the history of Christianity in accordance with historical criteria

#### Assignments and Grading

Participation	15%
Three Quizzes (17 September, 1 October, 15 October)	15% = 3 x 5%
Essay #1 (1500 words, due 22 October)	25%
Final Test (26 November)	15%
Essay #2 (2000 words, due 28 November)	30%

#### Required Texts

1. *Lives of Roman Christian Women*, trans. and ed. Caroline White (Penguin, 2010), for purchase at SFU Bookstore.
2. *RB 1980: The Rule of St. Benedict*, trans. Timothy Fry (Liturgical Press, 1982), for purchase at SFU Bookstore.
3. *The Book of Margery Kempe*, trans. B. A. Windeatt (Penguin, 1994), for purchase at SFU Bookstore.
4. The Holy Bible (Old and New Testaments, unabridged, any English translation, except for the Good News Bible and paraphrases of the Bible). Copies of the Bible are available in the Bennett Library and on the internet and for purchase through various outlets.
5. Primary sources available for free on the internet.

**SCHEDULE OF CLASSES AND WEEKLY READINGS**  
**Part 1: Origins and Beliefs**

**Week 1: Tuesday, 3 September**

**Lecture Topics:**

- (1) Navigating the Bible, Historical Analysis of Religious Sources: read [sample analysis](#).
- (2) Ancient Religions

**Readings to be discussed in Thursday's tutorials:**

Bible: Acts 8: 1-8, 26-40; 10: 1-48; 17: 16-32; 19: 1-40.

**Week 2: Tuesday, 10 September**

**Lecture Topics:**

- (1) The Jewish Legacy
- (2) Who was Jesus?

**Readings to be discussed in Thursday's tutorials:**

- Bible: Deuteronomy 6; Mark 4: 1-34, 12: 13-34; Luke 1:1-10:41, 19:1-24:53; John 1: 1-18, 7:1-8:59; Romans 9:1-11:36; 1 Thessalonians 2: 14-16.
- *Lives of Roman Christian Women*, 167-77.

**Week 3: Tuesday, 17 September**

**Quiz #1** on material covered in lectures and tutorials in Weeks 1 and 2

**Lecture Topic:** Early Christians: Apostles, Martyrs, and Others

**Readings to be discussed in Thursday's tutorials:**

- Bible: Acts 1:1-8:1, 9:1-31, 11:1-14:28, 21:17-28:30.
- *Lives of Roman Christian Women*, 5-17, 20-56, 180-230.
- Online source: [The Martyrdom of St. Polycarp](#).

**Week 4: Tuesday, 24 September**

**Lecture Topics:**

- (1) The Formation of the New Testament
- (2) The Development of Christian Doctrine

**Readings to be discussed in Thursday's tutorials:**

- Bible: Acts 15: 1-35; Galatians (complete).
- *Lives of Roman Christian Women*, 60-108.

**Week 5: Tuesday, 1 October**

**Quiz #2** on material covered in lectures and tutorials in Weeks 3 and 4

**Lecture Topic:** The Development of Christian Doctrine

**Readings to be discussed in Thursday's tutorials:**

- Online sources: (1) [Nicene Creed](#) (325), (2) [Niceno-Constantinopolitan Creed](#) (381), (3) [Comparison of these creeds](#), (4) [Vincentian Canon](#) (434), (5) [Chalcedonian Definition](#) (451).

**Week 6: Tuesday, 8 October****Lecture Topics:**

- (1) Tensions between Eastern and Western Christianity
- (2) The Christianization of the West

**Readings to be discussed in Thursday's tutorials:**

Online sources: (1) [The Conversion of Clovis](#); (2) Willibald, [The Life of St. Boniface](#) (ca. 765).

**Part 2: The Regulation and Expression of Christian Life****Week 7: Tuesday, 15 October**

**Quiz #3** on material covered in lectures and tutorials in Weeks 5 and 6

**Lecture Topic:** Church Ministry and Government: Officials and Institutions

**Readings to be discussed in Thursday's tutorials:**

- Bible: Titus (complete)
- Online source: Fourth Lateran Council (1215), Canons [1, 11, 15, 19, 21, 22, 23, 27, 29, 44, 46, 62, 66](#).

**Week 8: Tuesday, 22 October**

**Essay #1 due at the beginning of class.**

**Lecture Topic:** The Papacy

**Readings to be discussed in Thursday's tutorials:**

- Bible: Matthew 16: 13-20, John 20: 19-23.
- Online sources: (1) Gelasius I, [On Spiritual and Temporal Power](#) (494), (2) Gregory VII, [Dictatus Papae](#), (3) Boniface VIII, [Unam Sanctam](#) (1302).

**Week 9: Tuesday, 29 October**

**Lecture Topic:** Monasticism and Mendicancy

**Readings to be discussed in Thursday's tutorials:**

- *Lives of Roman Christian Women*, 60-70.
- *The Rule of Saint Benedict*.

**Week 10: Tuesday, 5 November**

**Lecture Topic:** Western Christendom: The Militia of Christ or A Persecuting Society?

**Readings to be discussed in Thursday's tutorials:**

- Online sources: (1) Urban II, [Speech at the Council of Clermont](#) (1095); (2) Reinarius Saccho, [On the Sects of Modern Heretics](#) (1254); (3) Fourth Lateran Council (1215), [Canons 3, 67, 68, 69, 70](#).
- *Book of Margery Kempe*, 33-135.

**Week 11: Tuesday, 12 November****Lecture Topic:** Christian Worship**In preparation for the lecture on Tuesday, read**

- Bible: 1 Corinthians 11: 17-34.
- Online source: Justin Martyr, *First Apology*, [Chapter 66](#), [Chapter 67](#).

**Readings to be discussed in Thursday's tutorials:**

- Online source: [Didache](#).
- *Book of Margery Kempe*, 135-227.

**Week 12: Tuesday, 19 November****Lecture Topic:** Christian Art**Reading to be discussed in Thursday's tutorials:**

- *Book of Margery Kempe*, 228-97.

**Week 13: Tuesday, 26 November****Final Test** in class on Tuesday, 12:30-14:00, on material covered in class and tutorial between Weeks 7 and 12 inclusive.**Essay #2 due on Thursday, 28 November**, AQ 6018, 9:30.**USEFUL REFERENCE BOOKS**

I encourage you to own or borrow **your own copy of the Bible** that you can bring to lectures and tutorials. Several copies of the Bible are on Reserve and in the Reference section of the Bennett Library. Electronic access to the Bible is available through the course website. But **limited library or electronic access cannot replace the value of having a Bible in your own hands during class.**

**Encyclopedias**John Bowden, ed., *Christianity: The Complete Guide*. BR 148 C49 2005Daniel Patte, ed. *The Cambridge Dictionary of Christianity*. BR 95 C24 2010 and online.*Encyclopedia of Christianity*. BR 95 E8913 1999.*Encyclopedia of Early Christianity*. BR 162.2 E53 1990.*The Oxford Dictionary of the Christian Church*. BR 95 O8 1997.*New Catholic Encyclopedia*. BX 841 N44 1967 and online.*The New Schaff-Herzog Encyclopedia of Religious Knowledge*. BR 95 S435 and online.**The New Testament (on reserve in the Bennett Library).**Raymond E. Brown, *An Introduction to the New Testament*.**Histories of Christianity (on reserve in the Bennett Library).**Catherine A. Cory and Michael J. Hollerich, eds., *The Christian Theological Tradition*.John McManners, ed. *Oxford Illustrated History of Christianity*.

Alister E. McGrath, *Christianity: An Introduction*.  
 Henry Chadwick, *The Early Church*.  
 R. W. Southern, *Western Society and the Church in the Middle Ages*.

### **Modern explanations of Christianity (on reserve in the Bennett Library).**

Except for Ware's book, these books are not historical. You are not required to read them. They are at your disposal if you wish to see how a famous modern thinker has interpreted Christianity. The faith tradition to which the author belongs appears in parentheses after the title.

Timothy Ware, *The Orthodox Church*. (Orthodox)  
 Joseph Ratzinger (Benedict XVI), *An Introduction to Christianity*. (Catholic)  
 C. S. Lewis, *Mere Christianity*. (Anglican)  
 Dietrich Bonhoeffer, *The Cost of Discipleship*. (Lutheran)  
 Karl Barth, *Evangelical Theology: An Introduction*. (Reformed)

### **Guides to Writing**

*Chicago Manual of Style*, 16<sup>th</sup> ed. Z 253 U69 2010 and online.  
 Mary Lynn Rampolla, *A Pocket Guide to Writing in History*, 5<sup>th</sup> ed. (**on reserve**)  
 William Strunk, Jr. and E.B. White, *The Elements of Style*, 5<sup>th</sup> ed. (**on reserve**)  
 J. Williams and I. Nadel, *Style: Ten Lessons in Clarity and Grace* (**on reserve**)  
 Gordon Harvey, *Writing with Sources*  
<http://www.fas.harvard.edu/~expos/index.cgi?section=resources> (zip files)  
 Emily O'Brien, Jane Rosenzweig and Nancy Sommers, *Making the Most of College Writing*  
<http://www.fas.harvard.edu/~expos/> (pdf file)  
 SFU Library Writing and Style Guides <http://www.lib.sfu.ca/researchhelp/writing/>  
 SFU Library History Information Resources  
<http://www.lib.sfu.ca/researchhelp/subjectguides/hist/hist.htm#Guides%20to%20library>

## **COURSE REQUIREMENTS AND POLICIES**

### **Attendance and Participation = 15%**

You are expected to attend all lectures and to arrive **on time**. The quizzes and final test will evaluate in part how well you have understood the material covered in lecture and tutorial.

You are **required** to attend the weekly tutorial to which you have been assigned and to complete the required reading before class. The tutorial will follow a seminar format, so it is essential that you prepare the readings and contribute to class discussion. Preparation and active participation in class discussion will make up the bulk of your tutorial grade (in other words, attendance alone is not enough!). **Your grade will suffer if you are absent from class without a documented excuse.**

For most tutorials, study questions will be available in advance in electronic format via [www.sfu.ca/~pabel/288S.HTM](http://www.sfu.ca/~pabel/288S.HTM). You must review these questions before class and bring with you the text(s) assigned for discussion.

**Sometimes you will prepare an answer to a specific question by writing a paragraph (ca. 250 words) before your tutorial and for submission in tutorial.** This exercise will help you analyze primary sources in the two essays. The first sentence of the paragraph will provide a succinct answer to the assigned question. The body of the paragraph will consist of evidence for your answer. This evidence will come from an analysis in your own words of a primary source. You should not

summarize the source. Quote sources sparingly and keep quotations brief. The last sentence (or last two sentences) of the paragraph will point out the significance of your answer without restating it.

If you arrive late to lecture or tutorial, or if you are absent from any class, it is your responsibility to make up for the material you have missed. I will not repeat lectures, and they will **not** be on reserve in the library.

### **Quizzes and Final Test = 30%**

The **three quizzes** will take place in class on **17 September, 1 October, and 15 October** and will consist of a few short-answer questions based on material covered in lectures and tutorials. Each quiz will be worth 5% of the final grade for the course. You will have no more than fifteen minutes to complete a quiz. **If for any reason** you are late for or absent from class and do not write a quiz, you will receive a mark of 0 for that quiz. There will be no exceptions to this rule and no opportunities to rewrite a missed quiz

The **final test** will take place in class on **26 November** from 12:30 to 14:00. Worth 15% of the final grade for the course, it will be based on material covered in lectures and tutorials from Weeks 7 to 12 inclusive and will consist of a variety of questions that require short answers.

### **Essays**

You will write two essays in this course. The first, worth 25% of the final grade, is due **in class at 12:30 on Tuesday, 22 October**. The second, worth 30% of the final grade, is due **at 9:30 in AQ 6018 on Thursday, 28 November**. **You must follow the Criteria and Structural Requirements pp. 6-7) and Instructions for Written Assignments (pp. 8-11). Use it as a check-list before submitting your essays.**

#### *Criteria and Structural Requirements*

- The criteria for evaluation are (a) clear communication of ideas, (b) sound structure and organization, (c) a well-defined thesis statement, (d) appropriate evidence for the thesis, (e) appropriate sources, (f) proper style for footnotes and bibliography.
- Devise your own informative title, a title that indicates the topic and / or purpose of your essay. (Do not blandly entitle your paper “Essay 1” or “Final Paper.”)
- The introduction (one paragraph in the First Essay or up to two paragraphs in the Second Essay) must set the stage for your topic by indicating the topic’s significance and by ending with a well-defined thesis statement, i.e. an argument. The thesis will be your answer to the research question that you have chosen.
- You will devote the body of your essay to proving the thesis with compelling evidence based on your analysis of relevant sources. Make sure that the demonstration of the thesis is always logically consistent. Do not contradict yourself. You will document the evidence with **footnotes** (not endnotes). Avoid long quotations from your sources. The priority is your own analysis of the sources. Do **not** substitute many quotations from your sources for your analysis. You must do the thinking. Your sources cannot think for you.
- In the conclusion (one paragraph in the First Essay or up to two paragraphs in the Second Essay), you will recapitulate the thesis by emphasizing its significance through a summary that reflects on the evidence. The conclusion will **not** simply replicate the introduction.

- Append a bibliography at the end of the essay.
- **Follow the Instructions for Written Assignments on pp. 8-11.**

*First Essay* (1500 words)

You will write an historical analysis of primary sources based on the texts that we will discuss in Weeks 1 to 6 in answer to **one** of the five questions below. The aim of this assignment is for you to develop **your own argument** about your chosen sources in answer to a question and to support that idea with evidence. No outside research is allowed.

- 1. To what extent was early Christianity continuous with Judaism?** Take into account assigned sources within and outside the New Testament.
- 2. Why were Christians ready to die for their faith in the period that we are studying up to the end of Week 6?** Concentrate on sources that explicitly address the topic of martyrdom and portray martyrs. Remember: this topic, as with the other three, is an historical one. Do **not** write a religious or theological reflection, applicable to any period of Christianity, that shows, for example, why, according to the teaching of Jesus, Christians should always be ready to suffer and / or die for their faith. Essays that are not history essays, i.e. that do not analyze sources relevant to the essay question, will not receive a passing mark.
- 3. Did Christian identity remain fundamentally the same between first and fifth centuries? Base your answer on an analysis of the Acts of the Apostles and either Jerome's life of Paula or Gerontius' life of Melania the Younger.** To answer this question you must articulate what it meant to be a Christian at two different times. If you believe that Christian identity remained the same, your thesis must point this out as well as indicate why this is the case. You must persuasively construct a Christian identity that is consistent with Acts and one of the lives. If you believe that Christian identity changed significantly, you must demonstrate this in your analysis.
- 4. What are the chief aspects of Christian identity in Jerome's life of Paula and Gerontius' life of Melania the Younger?** Your essay should not list all the aspects, but the most important aspects of Christian identity. Look for characteristics that predominate over others. Concentrate on only one characteristic if you think that makes sense. Consider whether Paula manifests aspects of Christian identity that are the same as or different from Melania. This consideration should work its way into your thesis.
- 5. To what extent do the assigned readings produce a consistent portrait of Jesus?** Many of the assigned readings can help us investigate how early Christianity constructed the identity of Jesus. While taking account of the comparison and / or contrast among the various representations of Jesus within the assigned New Testament readings, concentrate on the comparison and / or contrast between the Jesus of the New Testament and other Christian writings.

*Second Essay* (2000 words)

Your second essay is due **at 9:30 in AQ 6018 on Thursday, 28 November**. It should be 2000 words long. You will write an historical analysis of primary sources to answer a specific question about the history of Christianity. Choose **one** of the four questions below. No outside research is allowed.

**1. “The Bible was an indispensable resource for the development of Christianity.” Do you agree with this statement?** If so, formulate an argument that says how and why the statement is true. If you disagree, show why the statement is not true. Base your answer on an analysis of sources assigned for reading from Weeks 1 to 12 in Hist. 288. *The Book of Margery Kempe* should figure significantly in your analysis. Do not devote the entire essay to analyzing this book, but do not content yourself with a hasty quotation or two.

**2. “We should not speak of a single, uniform Christianity but of competing Christianities throughout the first fifteen centuries of the Common Era. At issue is not simply the contest between orthodoxy and heresy, but also the different experiences and conceptions of Christianity on the part of the various members of the Church.” Do you agree with this statement?** Why or why not? Base your answer on an analysis of sources assigned for reading from Weeks 1 to 12 in Hist. 288. *The Book of Margery Kempe* should figure significantly in your analysis. Do not devote the entire essay to analyzing this book, but do not content yourself with a hasty quotation or two.

**3. Did Christian identity from the New Testament to *The Book of Margery Kempe* remain essentially the same or did it change?** Base your answer on an analysis of sources assigned for reading from Weeks 1 to 12 in Hist. 288. *The Book of Margery Kempe* should figure significantly in your analysis. Do not devote the entire essay to analyzing this book, but do not content yourself with a hasty quotation or two.

**4. Do you find more continuity or discontinuity in the way in which Christian women were portrayed from early Christianity to the fifteenth century?** Base your answer on an analysis of sources assigned for reading from Weeks 1 to 12 in Hist. 288. *The Book of Margery Kempe* should figure significantly in your analysis. Do not devote the entire essay to analyzing this book, but do not content yourself with a hasty quotation or two.

### INSTRUCTIONS FOR WRITTEN ASSIGNMENTS

- Submit all assignments directly to me. Do **not** hand in any essays to the staff of the History Department, and do **not** ask staff to stamp your essays with the time or date of submission. It is not their job to receive assignments from students. You may, if necessary, submit essays into my Departmental mailbox from the corridor between AQ 6020 and AQ 6023; in that case, notify me by e-mail and keep a copy of the essay.
- **Essays sent by electronic attachment will not be accepted.**
- All essays must be typed, **paginated**, and double-spaced with all margins set at one inch.
- **Use a twelve-point font for the entire essay, including footnotes / endnotes.**
- Provide a title page with your own title and **include your e-mail address on the title page** in case I need to contact you.
- **Staple** your essay together. No paper clips please!



- Do not exceed the word limit assigned to each essay assignment. I will not read beyond what you are required to write.
- **Do not hand in assignments late.** The first essay will be late if not submitted in class by 12:30 a.m. on Tuesday, 22 October and will receive a penalty of 3% per day late. I reserve the right simply to provide grades without comments on late essays. You may **not** hand in the second essay (due 28 November at 9:30 in AQ 6018) late. Students who do so will receive an “N” for the course. An “N” signifies that you have not completed the requirements for the course and is equivalent to a GPA of an “F.”
- On the title page or at the end of your essay, **provide the precise word count of the essay, not including footnotes/endnotes and bibliography.** For MS Word, select the entire text of the essay, click on Tools, then Word Count. Provide the figure given.
- Superior essays will be written with **correct grammar** and **good academic style.** Above all, they will directly address the relevant question and will be based on a clear, well-defined thesis statement sustained with logical consistency and by compelling evidence taken from the relevant source(s) in the form of quotations and/or specific references.
- **Avoid the most common stylistic problems of undergraduate essays:** Aim to express your ideas clearly and concisely. Write in complete, grammatically correct sentences. Do not use colloquial language or contractions. Avoid convoluted, run-on sentences. Wherever possible use the active voice, not the passive voice. (If you do not know what these terms mean, find out!) Know what words mean before you use them. Consult a dictionary regularly to help you use and spell words correctly. Use authoritative dictionaries, e.g. the various Oxford dictionaries. Avoid internet dictionaries. Do not rely on spell-check programs.
- Your written work should be the organized and intelligible record of **your own thinking** about a particular problem. Avoid stringing together the ideas of others, and especially avoid **plagiarism**, the unacknowledged use of the words or ideas of another author. For more information on plagiarism visit <http://www.lib.sfu.ca/help/tutorials/plagiarism-tutorial>. This site links to the SFU Library plagiarism tutorial. **Plagiarism is a serious offence that carries serious consequences.** Any written assignment marred by plagiarism will automatically receive a failing grade; more severe penalties may be handed down at the discretion of the Department Chair. I am an expert at detecting plagiarism. I have detected plagiarism in essays submitted in courses that I regularly teach and even in documents published centuries ago. **Do not plagiarize!** You are responsible for being familiar with SFU’s policies on academic honesty and student conduct. These are policies S 10.01, 10.02, 10.03, 10.04. You can find them online at <http://www.sfu.ca/policies/Students/index.html>.
- For all matters of **style**, please consult the most recent editions of either *The Chicago Manual of Style* or of Kate L. Turabian’s *Manual for Writers of Term Papers, Theses, and Dissertations*. For help with style, see also *Merriam-Webster’s Dictionary of English Usage* (SFU Library: PE 1460 W425 1994) and William Strunk, Jr. *Elements of Style* (SFU Library: PE 1408 S772 2000). An early edition of Strunk’s *Elements of Style* is available on the World Wide Web at <http://www.bartleby.com/141/>.
- All students who wish to write clearly and effectively should read George Orwell’s essay, “Politics and the English Language.” They can find this essay in collections of Orwell’s essays or online at [http://www.orwell.ru/library/essays/politics/english/e\\_polit](http://www.orwell.ru/library/essays/politics/english/e_polit).

- Keep all the notes that you take and all other preparatory work (e.g. outlines) for your essays until I have returned them. Return all books to the library before submitting your second essay so that I can check your references.
- Use your sources correctly and honestly. All page references must be accurate. **Quote accurately and do not misrepresent your sources.** Adapt your prose to quotations from your sources, not vice versa. Do not quote fragments that make no grammatical sense. **Do not alter the text of your source when quoting from it by replacing words in or adding words to the text.** Provide a context for your quotations so that they make sense to your readers. Do not expect your readers to guess the connection between a quotation and an argument you wish to make. **Essays that violate academic honesty will be penalized.**
- I will gladly allow for extensions for the term essay without penalty but **only if you have a significant and urgent reason for not handing in the paper on time** (e.g. illness, family tragedy) and if you speak with me **before** the deadline for submission. **As a rule, e-mail requests for extensions will not be considered.**
- **Documentation:** When citing your sources, supply **footnotes**. Do not use endnotes. Do not forget to cite your source precisely! **Failure to do so constitutes plagiarism.** Supply a bibliography at the end of all written assignments. You must provide accurate references to your sources both as notes in your essays and in a bibliography at the end of the essay. Adhere to the rules below. Assignments with imperfect footnote or bibliographic form will lose marks.

1. When citing the Bible in a parenthetical reference within your text, provide only the name of the book, the chapter, and verse(s), e.g. Matthew 16: 18. Do **not** supply page numbers. In the bibliography, give the edition of the Bible that you used, e.g.

*Holy Bible*. Revised Standard Version. New York: Collins, 1973.

2. When citing internet sources in a footnote, indicate: Author, title of document, institution that published the document on the internet, date accessed, URL, e.g.

<sup>1</sup> Boniface VIII, *Unam sanctam*, Fordham University Internet Medieval Sourcebook, accessed 26 October, 2013, <http://www.fordham.edu/halsall/source/b8-unam.html>.

Note the hanging indent, different punctuation, and lack of access date in the bibliography:

Boniface VIII. *Unam sanctam*. Fordham University Internet Medieval Sourcebook.  
<http://www.fordham.edu/halsall/source/b8-unam.html>.

For more details, consult *The Chicago Manual of Style*, 16<sup>th</sup> edition, 14.245.

3. For printed sources with only one author:

Footnotes:

<sup>2</sup> Timothy Fry, ed., *The Rule of St. Benedict in English* (Collegeville, MN: Liturgical Press, 1982), 38.

<sup>3</sup> Margery Kempe, *The Book of Margery Kempe*, trans. B. A. Windeatt (London: Penguin Books, 2004), 193.

Bibliography:

Fry, Timothy, ed. *The Rule of St. Benedict in English*. Collegeville, MN: Liturgical Press, 1982.  
Kempe, Margery. *The Book of Margery Kempe*. Translated by B. A. Windeatt. London: Penguin Books, 2004.

4. For compilations of documents by various authors use this format for notes:

<sup>4</sup> Jerome, "The Life of Marcella," in *Lives of Roman Christian Women*, trans. and ed. Caroline White (London: Penguin, 2010), 65.

<sup>5</sup> *The Martyrdom of Perpetua and Felicitas*, in *Lives of Roman Christian Women*, trans. and ed. Caroline White (London: Penguin, 2010), 9.

In the bibliography, you can list each individual document with the complete span of page numbers:

Jerome, "The Life of Marcella." In *Lives of Roman Christian Women*, translated and edited by Caroline White, 60-70. London: Penguin, 2010.

or you can supply only the compilation:

White, Caroline, trans. and ed. *Lives of Roman Christian Women*. London: Penguin, 2010.

5. In footnotes, use abbreviated titles or Ibid. for subsequent references to the same source. Ibid. means "in the same place." Use Ibid. only when you are referring to the same source in the previous footnote. Do not use Ibid. when you list more than one source in the previous footnote.

<sup>1</sup> Boniface VIII, *Unam sanctam*, Fordham University Internet Medieval Sourcebook, accessed 26 October, 2013, <http://www.fordham.edu/halsall/source/b8-unam.html>.

<sup>2</sup> Timothy Fry, ed., *The Rule of St. Benedict in English* (Collegeville, MN: Liturgical Press, 1982), 38.

<sup>3</sup> Margery Kempe, *The Book of Margery Kempe*, trans. B. A. Windeatt (London: Penguin Books, 2004), 193.

<sup>4</sup> Fry, *Rule of St. Benedict*, 46.

<sup>5</sup> Ibid., 65.

<sup>6</sup> Kempe, *Book*, 164.

<sup>7</sup> Fry, *Rule of St. Benedict*, 68; Kempe, *Book*, 189.

<sup>8</sup> Kempe, *Book*, 199.

<sup>9</sup> Ibid., 202.

<sup>10</sup> Jerome, "The Life of Marcella," in *Lives of Roman Christian Women*, trans. and ed. Caroline White (London: Penguin, 2010), 65.

<sup>11</sup> Ibid., 67.

<sup>12</sup> Boniface VIII, *Unam sanctam*.

6. Arrange the bibliography at the end of your essay according to author in alphabetical order. Every entry should have a hanging indent.

### Bibliography

Boniface VIII. *Unam sanctam*. Fordham University Internet Medieval Sourcebook.  
<http://www.fordham.edu/halsall/source/b8-unam.html>.

Fry, Timothy, ed. *The Rule of St. Benedict in English*. Collegeville, MN: Liturgical Press, 1982.  
*Holy Bible*. Revised Standard Version. New York: Collins, 1973.

Kempe, Margery. *The Book of Margery Kempe*. Translated by B. A. Windeatt. London: Penguin Books, 2004.

White, Caroline, trans. and ed. *Lives of Roman Christian Women*. London: Penguin, 2010.

### **KEEPING IN CONTACT OUTSIDE OF CLASS**

These are my office hours: Tuesdays, 9:30-11:30, except for 24 September, 15 October, and 19 November, when I have administrative meetings scheduled by the university. I shall announce different office hours for Weeks 4, 7, and 12.

If you have any questions about the course, especially about the course requirements, I strongly encourage you to see me during my office hours. No appointment is necessary. Person-to-person discussions are much more productive than e-mail exchanges. If you are looking for advice on your final essay, for example, do **not** send me what you have written by e-mail and ask for my comments. Come to my office; we will go over your questions on the spot. Avoid leaving important questions about course assignments to the last minute, which could turn out to be too late.

You are welcome to contact me by e-mail, but please limit your communications to brief notices or questions that require only a short reply. If you send me an e-mail, please put **Hist. 288** in the subject line. I will reply as soon as I can. Check for an answer. I respond to course-related e-mail on weekdays only.

If an extraordinary situation develops that prevents you from completing the course requirements on time, **contact me immediately. Do not wait until the end of the semester.**