

# ***THEO2221 Early and Medieval Church***

*(for students of BD, MTheol, and DTheol only)*

*First Term 2023/2024*

*(Tuesday 10:30 am–1:15 pm)*

## **Course Instructor**

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Venue: TBD

Language of Instruction: Cantonese 粵語授課

## **A. COURSE DESCRIPTION**

**If you are curious about the essence of Christianity and seeking a course that covers its fundamentals, this is the perfect choice for you.** This course delves into the cultural, social, political, and spiritual facets of Christianity, spanning its inception through to the dawn of the Reformation. The primary objective is to provide a historical overview of the early church's evolution, followed by an examination of the Roman church's development. Simultaneously, students are encouraged to explore the lived experiences of early and medieval Christians, as well as investigate other Christian traditions. While Latin Christianity serves as a central focus, the course emphasizes Christianity as a diverse and global religion that manifests in various contextual forms. By engaging with this rich tapestry of perspectives, students will gain a deeper understanding of the multifaceted nature of early and medieval Christianity.

如果你希望認識基督教的本質並正尋找一個涵蓋其基礎知識的課程，那你找對地方了！本課程深入剖析基督教自其誕生至宗教改革前夕，在文化、社會、政治及靈性層面的發展。課程主要目的在於概述早期教會的演變過程，並進一步探討以羅馬為中心的西方中世紀基督教。同時，本課程亦鼓勵學生探索早期及中世紀基督徒的生活經驗，並了解其他基督教傳統。雖然拉丁基督教是本課程中的焦點，但亦同時強調基督教的多元性和全球性，並涵蓋不同文化傳統下的基督教形式。透過接觸這些豐富而多元的觀點，學生將深入地理解早期和中世紀基督教的豐富面向。

## **B. LEARNING OUTCOMES**

Upon successful completion of this course, students will be able to:

- Exhibit an overall understanding of the history of the early and medieval church.
- Recognize the historical dimension of Christianity.
- Appreciate the diversity and richness of Christianity as a global religion encompassing various forms and traditions.

- Cultivate critical thinking and analytical skills within the context of historical studies of Christianity.
- Attain a nuanced understanding of a specific aspect of early and medieval Christian life or a particular cultural expression of Christian tradition.

成功完成本課程的學生將能夠：

- 理解早期和中世紀教會的整體歷史發展
- 認知基督教的歷史維度
- 欣賞基督教是形式多樣的全球性宗教
- 培養從批判史學的視角分析教會歷史的能力
- 深入理解早期和中世紀基督徒生活經驗的某一特定面向或某一特定的基督教傳統

### C. COURSE SCHEDULE

**Notes: All background readings and assigned texts (except *Christianity* by Küng) will be uploaded to Blackboard. However, students are NOT REQUIRED to read all of them (see Section D for reading requirement).**

#### **Week 1 (Sept 5): Course Orientation + The Setting of the Church's Emergence**

第一周 ( 9 月 5 日 ) : 課程簡介 + 基督教誕生的場景

##### Background Reading

- MacCulloch, *History of Christianity*, 19–75. (BR01)

##### Assigned Texts

- Tessa Rajak, "The Jewish Diaspora," in Mitchell and Young, *Cambridge History*, 53–68. (AT01a)
- Hans-Josef Klauck, "The Roman Empire," in Mitchell and Young, *Cambridge History*, 69–83. (AT01b)
- Sean Freyne, "Galilee and Judea in the First Century," in Mitchell and Young, *Cambridge History*, 37–52. (AT01c)

Alternatively,

- James K. Aitken, "Jewish Tradition and Culture," in Esler, *The Early Christian World*, 73–89. (AT01d)
- Jill Harries, "Army, Emperors and Bureaucrats," in Esler, *The Early Christian World*, 27–46. (AT01e)
- Luther H. Martin, "Graeco–Roman Philosophy and Religion," in Esler, *The Early Christian World*, 48–70. (AT01f)
- Philip E. Esler, "The Mediterranean Context of Early Christianity," in Esler, *The Early Christian World*, 3–23. (AT01g)

- Douglas E. Oakman, “The Galilean World of Jesus,” in Esler, *The Early Christian World*, 97–115. (AT01h)

## **Week 2 (Sept 12): The Beginnings of the Church**

第二周 ( 9 月 12 日 ) : 基督教的伊始

### Background Reading

- MacCulloch, *History of Christianity*, 77–96. (BR02)
- Küng, *Christianity*, 65–82.

### Assigned Texts

- Freeman, *New History*, 19–119. (AT02a)
- Margaret M. Mitchell, “Gentile Christianity,” in Mitchell and Young, *Cambridge History*, 103–24. (AT02b)
- Harold W. Attridge, “Johannine Christianity,” in Mitchell and Young, *Cambridge History*, 125–44. (AT02c)

Alternatively,

- Todd Klutz, “From the Hellenists to Marcion: Early Gentile Christianity,” in Esler, *The Early Christian World*, 142–66. (AT02d)

Supplementarily,

- Karen L. King, “Which Early Christianity?,” in Harvey and Hunter, *Oxford Handbook*, 66–84. (AT03e)

## **Week 3 (Sept 19): The Rupture between the Church and Its Jewish Roots**

第三周 ( 9 月 19 日 ) : 教會與其猶太根源的破裂

### Background Reading

- MacCulloch, *History of Christianity*, 97–111. (BR03)
- Küng, *Christianity*, 83–115.

### Assigned Texts

- Dunn, *Partings of the Ways*, 301–38. (AT03a)
- Joel Marcus, “Jewish Christianity,” in Mitchell and Young, *Cambridge History*, 87–102. (AT03b)
- Judith Lieu, “Self-Definition vis-à-vis the Jewish Matrix,” in Mitchell and Young, *Cambridge History*, 214–29. (AT03c)

Alternatively,

- Edwin K. Broadhead, “Early Jewish Christianity,” in Esler, *The Early Christian World*, 121–40. (AT03d)
- Anders Runesson, “Jewish and Christian Interaction from the First to the Fifth Centuries,” in Esler, *The Early Christian World*, 244–62. (AT03e)

Supplementarily,

- Andrew S. Jacobs, “Jews and Christians,” in Harvey and Hunter, *Oxford Handbook*, 169–85. (AT03f)

#### **Week 4 (Sept 26): The Internal Conflicts and External Struggles**

#### **第四周 ( 9 月 26 日 ) : 內爭與外鬥**

##### Background Reading

- MacCulloch, *History of Christianity*, 112–88. (BR04)
- Küng, *Christianity*, 131–75.

##### Assigned Texts

- Harry Y. Gamble, “Marcion and the ‘Canon’,” in Mitchell and Young, *Cambridge History*, 195–213. (AT04a)
- David Brakke, “Self-Differentiation among Christian Groups: the Gnostics and their Opponents,” in Mitchell and Young, *Cambridge History*, 245–60. (AT04b)
- Denis Minns, “Truth and Tradition: Irenaeus,” in Mitchell and Young, *Cambridge History*, 261–73. (AT04c)
- A. J. Droge, “Self-Definition vis-à-vis the Graeco-Roman World,” in Mitchell and Young, *Cambridge History*, 230–44. (AT04d)

##### Alternatively,

- Jeffrey S. Siker, “The Second and Third Century,” in Esler, *The Early Christian World*, 197–219. (AT04e)
- Sheila E. McGinn, “Internal Renewal and Dissent in the Early Christian World,” in Esler, *The Early Christian World*, 837–49. (AT04f)
- Alastair H. B. Logan, “Gnosticism,” in Esler, *The Early Christian World*, 850–66. (AT04g)
- Christine Trevett, “Montanism,” in Esler, *The Early Christian World*, 867–84. (AT04h)
- Michael Blend Simmons, “Graeco–Roman Philosophical Opposition,” in Esler, *The Early Christian World*, 796–816. (AT04i)
- Craig de Vos, “Popular Graeco–Roman Responses to Christianity,” in Esler, *The Early Christian World*, 817–34. (AT04j)
- Candida R. Moss, “Political Oppression and Martyrdom,” in Esler, *The Early Christian World*, 783–95. (AT04k)

##### Supplementarily,

- Michele R. Salzman, “Pagans and Christians,” in Harvey and Hunter, *Oxford Handbook*, 186–202. (AT04l)
- Antti Marjanen, “Gnosticism,” in Harvey and Hunter, *Oxford Handbook*, 203–20. (AT04m)
- Michael W. Homes, “The Biblical Canon,” in Harvey and Hunter, *Oxford Handbook*, 406–27. (AT04n)

## Week 5 (Oct 3): From Underground to Imperial + the Making of the Latin Church

第五周 ( 10 月 3 日 ) : 從地下組織到帝國宗教 + 拉丁教會的形成

### Background Reading

- MacCulloch, *History of Christianity*, 189–229, 289–318. (BR05)
- Küng, *Christianity*, 176–95, 288–307.

### Assigned Texts

- Averil Cameron, “Constantine and the ‘Peace of the Church,’” in Mitchell and Young, *Cambridge History*, 538–51. (AT05a)
- Mark Edwards, “The First Council of Nicaea,” in Mitchell and Young, *Cambridge History*, 552–67. (AT05b)
- Winrich Löhr, “Western Christianities,” in Casiday and Norris, *Cambridge History*, 9–51. (AT05c)
- Raymond van Dam, “Bishops and Societies,” in Casiday and Norris, *Cambridge History*, 343–66. (AT05d)
- Mark Edwards, “Synod and Councils,” in Casiday and Norris, *Cambridge History*, 367–85. (AT05e)
- H. A. Drake, “The Church, Society, and Political Power,” in Casiday and Norris, *Cambridge History*, 403–28. (AT05f)
- Marilyn Dunn, “Asceticism and Monasticism, II: Western,” in Casiday and Norris, *Cambridge History*, 691–725. (AT05g)

Alternatively,

- Bill Leadbetter, “From Constantine to Theodosius (and beyond),” in Esler, *The Early Christian World*, 220–43. (AT05h)
- Mark Edwards, “The Development of Office in the Early Church,” in Esler, *The Early Christian World*, 284–94. (AT05j)
- Columba Stewart, “Monasticism,” in Esler, *The Early Christian World*, 307–26. (AT05k)
- Carol Harrison, “Augustine,” in Esler, *The Early Christian World*, 1126–44. (AT05m)

Supplementarily,

- J. Rebecca Lyman, “Arius and Arians,” in Harvey and Hunter, *Oxford Handbook*, 237–57. (AT05n)
- Mathijs Lamberigts, “Pelagius and Pelagians,” in Harvey and Hunter, *Oxford Handbook*, 258–81. (AT05p)
- Everett Ferguson, “Creeds, Councils, and Canons,” in Harvey and Hunter, *Oxford Handbook*, 427–45. (AT05q)
- J. William Harmless, “Monasticism,” in Harvey and Hunter, *Oxford Handbook*, 493–520. (AT05r)

**Week 6 (Oct 10): Early Christian Art and Architecture (Student Presentations) + The Consolidation of the Latin Church**

第六周 ( 10 月 10 日 ) : 早期基督教的藝術與建築 ( 學生報告 ) + 拉丁教會的鞏固

Background Readings

- Madigan, *Medieval Christianity*, 33–54, 69–94. (BR06a)
- MacCulloch, *History of Christianity*, 319–62. (BR06b)
- Küng, *Christianity*, 348–414.

Assigned Texts

- Philip Rousseau, “Late Roman Christianities,” in Noble and Smith, *Cambridge History*, 21–45. (AT06a)
- Lesley Abrams, “Germanic Christianities,” in Noble and Smith, *Cambridge History*, 107–29. (AT06b)
- Jonathan Shepard, “Slav Christianities, 800–1100,” in Noble and Smith, *Cambridge History*, 130–56. (AT06c)
- Tia M. Kolbaba, “Latin and Greek Christians in Noble and Smith, *Cambridge History*,” 213–29. (AT06d)

Supplementarily,

- Paul Fouracre, “Space, Culture and Kingdoms in Early Medieval Europe,” in Linehan, *Medieval World*, 441–55. (AT06e)
- Sverre Bagge, “Christianizing Kingdoms,” in Arnold, *Oxford Handbook*, 114–31. (AT06f)
- Mark Humphries, “The West (1): Italy, Gaul, and Spain,” in Harvey and Hunter, *Oxford Handbook*, 283–302. (AT06g)
- Éric Rebillard, “The West (2): North Africa,” in Harvey and Hunter, *Oxford Handbook*, 303–22. (AT06h)
- Harold A. Drake, “Church and Empire,” in Harvey and Hunter, *Oxford Handbook*, 446–64. (AT06j)
- Geoffrey Koziolin, “Christianizing Political Discourses,” in Arnold, *Oxford Handbook*, 473–89. (AT06k)

**Week 7 (Oct 17): Music and Liturgy in Early Christianity (Student Presentations) + The Rise of Papacy**

第七周 ( 10 月 17 日 ) : 早期基督教的音樂與禮儀 ( 學生報告 ) + 羅馬教宗的興起

Background Readings

- Madigan, *Medieval Christianity*, 55–68, 287–98. (BR07a)
- MacCulloch, *History of Christianity*, 371–80. (BR07b)
- Küng, *Christianity*, 308–39.

Assigned Texts

- Thomas F. X. Noble, “The Christian Church as an Institution,” in Noble and Smith,

*Cambridge History*, 247–74. (AT07a)

- Julia Barrow, “Ideas and Applications of Reforms,” in Noble and Smith, *Cambridge History*, 345–62. (AT07b)
- Anthony Perron, “The Bishops of Rome, 1100–1300,” in Rubin and Simons, *Cambridge History*, 22–38. (AT07c)

Supplementarily,

- Maureen C. Miller, “Reform, Clerical Culture, and Politics,” in Arnold, *Oxford Handbook*, 305–22. (AT07d)

### **Week 8 (Oct 24): Persecution and Martyrdom in Early Christianity (Student Presentations) + Monastic Reforms and Heresies**

第八周 ( 10 月 24 日 ) : 迫害與殉道 ( 學生報告 ) + 修會改革及異端

#### Background Readings

- Madigan, *Medieval Christianity*, 119–97. (BR08a)
- MacCulloch, *History of Christianity*, 363–70, 389–95. (BR08b)

#### Assigned Texts

- Anne-Marie Helvétius and Michel Kaplan, “Asceticism and Its Institutions,” in Noble and Smith, *Cambridge History*, 275–98. (AT08a)
- Beverly Mayne Kienzle, “Religious Poverty and the Search for Perfection,” in Rubin and Simons, *Cambridge History*, 39–53. (AT08b)
- Janet Burton, “Material Support II: Religious Orders,” in Rubin and Simons, *Cambridge History*, 107–13. (AT08c)
- Walter Simons, “On the Margins of Religious Life: Hermits and Recluses, Penitents and Tertiaries, Beguines and Beghards,” in Rubin and Simons, *Cambridge History*, 311–23. (AT08d)

Alternatively,

- Janet L. Nelson, “Medieval Monasticism,” in Linehan, *Medieval World*, 674–704. (AT08e)
- Peter Biller, “Through a Glass Darkly: Seeing Medieval Heresy,” in Linehan, *Medieval World*, 345–67. (AT08f)

Supplementarily,

- Wendy Davies, “Monastic Landscapes and Society,” in Arnold, *Oxford Handbook*, 132–47. (AT08g)
- Grado Giovanni Merlo, “Christian Experiences of Religious Non-conformism,” in Arnold, *Oxford Handbook*, 436–54. (AT09h)

### **Week 9 (Oct 31): Women in the Early Christian Church (Student Presentations) + Mendicant Orders**

第九周 ( 10 月 31 日 ) : 早期教會的女性 ( 學生報告 ) + 托鉢修會

### Background Reading

- Madigan, *Medieval Christianity*, 211–56. (BR09)

### Assigned Texts

- Brian Patrick McGuire, “Monastic and Religious Orders, c. 1100–c. 1350,” in Rubin and Simons, *Cambridge History*, 54–72. (AT09a)
- Bert Roest, “Observant Reform in Religious Orders,” in Rubin and Simons, *Cambridge History*, 446–57. (AT09b)

Supplementarily,

- Peter Biller, “Intellectuals and the Masses: Oxen and She-asses in the Medieval Church,” in Arnold, *Oxford Handbook*, 323–39. (AT09c)
- Constance H. Berman, “Medieval Monasticisms,” in Arnold, *Oxford Handbook*, 377–95. (AT09d)

## **Week 10 (Nov 7): Byzantine Christianity (Student Presentations) + Scholasticism and Mysticism**

第十周 ( 11 月 7 日 ) : 拜占庭基督教 ( 學生報告 ) + 經院哲學及密契主義

### Background Readings

- Madigan, *Medieval Christianity*, 257–86. (BR10a)
- MacCulloch, *History of Christianity*, 396–425. (BR10b)
- Küng, *Christianity*, 415–33.

### Assigned Texts

- Lesley Smith, “The Theological Framework,” in Rubin and Simons, *Cambridge History*, 75–88. (AT10a)
- Amy Hollywood, “Mysticism and Transcendence,” in Rubin and Simons, *Cambridge History*, 297–307. (AT10b)
- Joseph Ziegler, “Faith and the Intellectuals I,” in Rubin and Simons, *Cambridge History*, 372–93. (AT10c)
- Michael Stolz, “Faith and the Intellectuals II,” in Rubin and Simons, *Cambridge History*, 394–419. (AT10d)

Supplementarily,

- Roberto Lambertini, “À la Recherche de L’*esprit* Laïque in the Late Middle ages,” in Linehan, *Medieval World*, 368–84. (AT10e)
- Rosalynn Voaden, “Mysticism and the Body,” in Arnold, *Oxford Handbook*, 396–412. (AT10f)

## **Week 11 (Nov 14): Syriac Christianity and Coptic Christianity (Student Presentations) + Medieval Beliefs and Spirituality**



第十一周 ( 11 月 14 日 ) : 敘利亞基督教、科普特基督教 ( 學生報告 ) + 中世紀的信仰和靈性

Background Readings

- Madigan, *Medieval Christianity*, 299–319, 418–35. (BR11a)
- MacCulloch, *History of Christianity*, 551–57. (BR11b)
- Küng, *Christianity*, 434–57.

Assigned Texts

- Mari Rubin, “Sacramental Life,” in Rubin and Simons, *Cambridge History*, 219–37. (AT11a)
- Sara Lipton, “Images and Their Uses,” in Rubin and Simons, *Cambridge History*, 254–82. (AT11b)
- Rachel Fulton, “Mary,” in Rubin and Simons, *Cambridge History*, 283–96. (AT11c)

Alternatively,

- Sarah Hamilton, “The Unique Favour of Penance: The Church and the People c.800–c.1100,” in Linehan, *Medieval World*, 264–80. (AT11d)
- David d’Avray, “Symbolism and Medieval Religious Thought,” in Linehan, *Medieval World*, 301–12. (AT11e)
- Carl Watkins, “Saints and Martyrs in Late Medieval Religious Culture,” in Linehan, *Medieval World*, 385–402. (AT11f)

Supplementarily,

- Eric Palazzo, “*Missarum Sollemnia*: Eucharistic Rituals in the Middle Ages,” in Arnold, *Oxford Handbook*, 238–53. (AT11g)
- Rob Meens, “Penitential Varieties,” in Arnold, *Oxford Handbook*, 254–70. (AT11h)
- Robert L. A. Clark, “Spiritual Exercises: The Making of Interior Faith,” in Arnold, *Oxford Handbook*, 271–86. (AT11j)
- Laura A. Smoller, “‘Popular’ Religious Culture(s),” in Arnold, *Oxford Handbook*, 340–56. (AT11k)

**Week 12 (Nov 21): Christian Experience of Death and Afterlife in the Middle Ages (Student Presentations) + Chaos, Corruption, and Renewal**

第十二周 ( 11 月 21 日 ) : 中世紀基督徒的死亡與來生觀 ( 學生報告 ) + 亂象、腐敗與更新

Background Readings

- Madigan, *Medieval Christianity*, 103–14, 198–210, 369–86, 403–17. (BR12a)
- MacCulloch, *History of Christianity*, 558–63. (BR12b)
- Küng, *Christianity*, 458–76.

Assigned Texts

- Marcus Bull, “Crusade and Conquest,” in Rubin and Simons, *Cambridge History*, 340–52. (AT12a)

- Bert Roest, “Observant Reform in Religious Order,” in Rubin and Simons, *Cambridge History*, 446–57. (AT12b)
- Roberto Rusconi, “Public Purity and Discipline: States and Religious Renewal,” in Rubin and Simons, *Cambridge History*, 458–71. (AT12c)
- Eire, *Early Modern World*, 3–63. (AT12d)

### **Week 13 (Nov 28): Medieval Cult of Relics and Pilgrimage (Student Presentations) + Before the Storm: The Eve of the European Reformations**

第十三周 ( 11 月 28 日 ) : 中世紀的聖物膜拜及朝聖文化 ( 學生報告 ) + 風暴前夕 : 宗教改革的端倪

#### Background Readings

- Madigan, *Medieval Christianity*, 387–402. (BR13a)
- MacCulloch, *History of Christianity*, 564–93. (BR13b)

#### Assigned Texts

- Kantik Ghosh, “Wycliffism and Lollardy,” in Rubin and Simons, *Cambridge History*, 433–45. (AT13a)
- Christopher Ocker, “The Bible in the Fifteenth Century,” in Rubin and Simons, *Cambridge History*, 472–93. (AT13b)
- Eire, *Early Modern World*, 64–130. (AT13c)

## **D. ASSIGNMENTS AND ASSESSMENT SCHEME**

### **1. Reading Challenge 閱讀挑戰 (20% of final grade)**

Throughout this course, you are expected to **engage with the assigned and suggested readings from the course outline**. It is important to note that you are **not required to read all assigned texts**; instead, by reading on a weekly basis, you will accumulate experience points (XP) that will contribute to your overall course grade. You will earn **4 XP (for students of BD Year 1 and 2) or 3 XP (for others) for each page of English literature** and **2.5 XP (for students of BD Year 1 and 2) or 2 XP (for others) for each page of Chinese literature** within the scope of this course. **For every 50 XP accumulated, you will receive 1 mark.**

To monitor your progress and engagement with the course material, you are required to maintain a **weekly reading log**. Please **submit this log to the instructor at the beginning of each class session**. The scope of your weekly reading is entirely up to you, but it should be relevant to the course content and drawn from the readings listed in the course outline or the ‘Reading Lists for Special Topic Presentation and Term Paper’. During class, the instructor may **randomly select students to share insights from their weekly readings** and participate in a brief, informal discussion. To receive XP, you **must attend the class and have your reading**

**confirmed by the instructor.** While these discussions are an important aspect of your learning experience, they will not be graded.

You can earn **a maximum of 150 XP per week**, and **the maximum mark allocation for this assignment is 20 marks**, which is equivalent to 1,000 XP.

在整個課程中，你需要閱讀課程大綱指定及建議的閱讀材料。請注意，你不須閱讀所有指定文本；相反，透過每星期的閱讀，你將累積相應的經驗值 (XP)，並計算在課程成績之中。閱讀每頁與本課程內容相關的英文文獻，你將獲得 4 點 XP (BD1 和 2 之同學) 或 3 點 XP (其他同學)；閱讀每頁中文文獻，則將獲得 2.5 點 XP (BD1 和 2 之同學) 或 2 點 XP (其他同學)。累計每 50 點 XP，你將獲得 1 分。

請每周記錄你的閱讀日誌，並在每周課堂開始前提交給老師。你可自行選擇閱讀的範圍，只要是列寫在課程大綱或「專題報告與學期論文指引」中、並與本課程範圍相關的文本便可。在課堂上，老師將隨機挑選學生分享他們每周閱讀的內容，並開展簡短的非正式討論。要獲得 XP，你必須出席該周課堂，並經教師確認你已完成閱讀。然而，討論本身將不計分。

您每周最多可以獲得 150 點 XP。此項功課的最高分數為 20 分，相當於 1,000 點 XP。

## **2. Special Topic Presentation 專題報告 (40% of final grade for Students of BD 1 and 2; 30% of final grade for others)**

Choose **one** of the following broad topics for in-depth study (number of slots subject to change according to the final class size):

- I. Early Christian Art and Architecture (2 slots; presentation on Oct 10)
- II. Music and Liturgy in Early Christianity (2 slots; presentation on Oct 17)
- III. Martyrdom in Early Christianity (2 slots; presentation on Oct 24)
- IV. Women in the Early Christian Church (2 slots; presentation on Oct 31)
- V. Byzantine Christianity (2 slots; presentation on Nov 7)
- VI. Syriac Christianity (1 slot; presentation on Nov 14)
- VII. Coptic Christianity (1 slot; presentation on Nov 14)
- VIII. Christian Experience of Death and Afterlife in the Middle Ages (2 slots; presentation on Nov 21)
- IX. Medieval Cult of Relics and Pilgrimage (2 slots; presentation on Nov 28)

You are expected to **refine and narrow your chosen topic** by adjusting the title or incorporating a subheading. You will have **25 minutes to present their findings**, followed by a **5-minute Q&A session**. During your presentation, you should adopt the role of a teacher, introducing and elaborating on the **key aspects of the topic**. Draw upon **relevant and significant academic research** to support your points and provide valuable insights. The 'Reading Lists for Special Topic Presentation and Term Paper', which includes suggested

readings for each topic, can be found on Blackboard. See Appendix I for the grading rubric for oral presentation.

請從以下主題中選擇一個進行深入研究（名額將按課程的最終修讀人數修訂）：

- I. 早期基督教藝術與建築（2 個名額；10 月 10 日進行報告）
- II. 早期基督教音樂與禮儀（2 個名額；10 月 17 日進行報告）
- III. 早期基督徒的殉道（2 個名額；10 月 24 日進行報告）
- IV. 早期教會中的女性（2 個名額；10 月 31 日進行報告）
- V. 拜占庭基督教（2 個名額；11 月 7 日進行報告）
- VI. 敘利亞基督教（1 個名額；11 月 14 日進行報告）
- VII. 科普特基督教（1 個名額；11 月 14 日進行報告）
- VIII. 中世紀基督教對死亡與來生觀（2 個名額；11 月 21 日進行報告）
- IX. 中世紀聖物膜拜及朝聖文化（2 個名額；11 月 28 日進行報告）

你需要通過調整題目或添加副標題來縮小所選取的範疇。你將有 **25 分鐘的時間進行報告**，隨後將有 **5 分鐘的問答環節**。在你的報告中，你應該扮演老師的角色，介紹和闡釋該主題的重要面向，並參考相關的重要學術研究成果，以支持你的報告內容。包含各主題之建議閱讀資料的「專題報告與學期論文指引」可在 Blackboard 上找到。有關口頭報告的評分說明，請參附件一。

### **3. Term Paper 學期論文 (40% of final grade for Students of BD 1 and 2; 50% of final grade for others)**

Expanding on the research and findings from your presentation, compose an academic paper centered around a research question or thesis statement (central argument). **Provide an appropriate title** for your paper, which should differ from the research question or thesis statement. **For students of BD 1 and 2**, the paper should be **3,000–4,500 words (for Chinese)** or **2,000–3,000 words (for English)** in length; **for others**, the paper should be **4,500–6,000 words (for Chinese)** or **3,000–4,000 words (for English)** in length. Footnotes and bibliography are not included in the word count. **Footnotes should primarily be used for citation purposes**, with content explanations kept to a minimum. Ensure that **the bibliography contains all the cited literature and nothing beyond that**. The submission deadline is **December 19, 2023**. See Appendix II for the grading rubric for the term paper.

在你的專題報告的研究工作和成果的基礎上，撰寫一篇以研究問題或論題（中心論點）為中心的學術論文。請為你的論文設定一個適切的標題（該標題應與研究問題或論題有所區別）。對於 BD1 和 2 的同學，文章的篇幅應為 **3,000–4,500 字（中文）** 或 **2,000–3,000 字（英文）**；對於其他同學，文章的篇幅應為 **4,500–6,000 字（中文）** 或 **3,000–4,000 字（英文）**。字數不包括註腳和參考書目。註腳主要用於標明引用，應盡量避免

以註腳作補充說明。參考書目需列出所有曾引用的文獻，但不可列出沒有引用之文獻。論文提交截止日期為 2023 年 12 月 19 日。有關學期論文的評分說明，請參附件二。

**\*\* The term paper shall be submitted in MS Word format (either .docx or .doc) via VeriGuide. Email or hardcopy is not accepted. Duly signed VeriGuide Receipt shall be uploaded to Blackboard.**

**\*\* 學期論文應以 MS Word 格式 (.docx 或.doc) 提交至「維誠」系統 (VeriGuide)，恕不接受電郵提交或紙本功課。請將妥為簽署的維誠收條上載至 Blackboard。**

### Citation Style

All citations in the term paper must adhere to the **notes and bibliography system (footnote format)** as outlined in the ***Chicago Manual of Style, 17th ed.*** (refer to Chapter 14 of the Manual). Use shortened citations for all subsequent citations of sources already provided in full (see sections 14.29–36 of the Manual). **The use of untraceable materials, including but not limited to Wikipedia and AI chatbot responses, as a source is strictly prohibited.** *The Chicago Manual of Style, 17th ed.* can be accessed on the CUHK Library's databases. **Students are encouraged to use reference management software, such as Zotero.**

學期論文中的所有引用必須遵照第 17 版 *Chicago Manual of Style* 所概述的註釋和參考書目系統 (註腳格式) (參見手冊第 14 章)。對於在首次引用時已提供完整資源的所有後續引用，請使用簡略的引用格式 (見手冊第 14.29–36 節)。中文資料的引用格式，也以 *Chicago Manual of Style* 為基準，唯每次引用都必須記錄華人作者的全名 (而非只是姓氏)。**嚴禁使用無法追溯的資料 (包括但不限於維基百科和 AI 聊天機械的回應) 作為資料來源。**第 17 版 *Chicago Manual of Style* 可以在大學圖書館的資料庫上找到。**你可善用 Zotero 等參考文獻管理軟件。**

### Deadline

You must strictly observe the established deadline. Late submissions will result in a **2%-mark deduction from the term paper's total score** for each day past the deadline.

請嚴格按照所定的期限呈交學期論文；每遲交一天，**論文的成績將被扣減 2%**。

## **E. REQUIRED AND SUGGESTED READINGS**

### General History 通史

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- MacCulloch, Diarmaid. *A History of Christianity: The First Three Thousand Years*. London: Allen Lane, 2009.
- McManners, John, ed. *The Oxford History of Christianity*. edited by John. Oxford: Oxford University Press, 1993.
- McGrath, Alister E. *Christian History: An Introduction*. West Sussex, UK: Wiley-Blackwell 2013.
- Noll, Mark A., David Komline, and Han-luen Kantzer Komline. *Turning Points: Decisive Moments in the History of Christianity*. 4th ed. Grand Rapids, MI: Baker Academic, 2022. = 樂馬可。《轉捩點：基督教會歷史里程碑》。邱清萍譯。加州佩塔盧馬：美國中信，2002。

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#### History of Early Christianity 早期基督教史

吳國傑。《奠基立柱：初期教會縱橫談》。香港：基道，2006。

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- Stark, Rodney. *The Rise of Christianity: A Sociologist Reconsiders History*. Princeton, NJ: Princeton University Press, 1996.

### History of Medieval Christianity 中世紀基督教史

- 吳國傑。《築樓蓋頂：中世紀教會縱橫談》。香港：基道，2011。
- 雷兢業。《追尋基督王國：中世紀教會政治、學術和靈命的演變》。香港：福音證主協會，2017。
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#### Relevant Journals

*Church History; Journal of Early Christian Studies; Journal of Roman Studies; Journal of Theological Studies*

#### Online Resources

Christian Classics Ethereal Library (CCEL), <https://www.ccel.org>

Religion Online, <https://www.religion-online.org>

Tobias Brandner, A Concise History of Western Christianity: The Early and Medieval Period, <http://www4.crs.cuhk.edu.hk/~tobias/>

#### **F. AI CHATBOT POLICY**

As we enter an era where collaboration between humans and AI is becoming an integral part of our lives, it is expected that you will frequently collaborate with or utilize AI tools. Therefore, the use of AI chatbots, including but not limited to ChatGPT, for learning and completing assignments is permitted without the need for acknowledgment. However, it is essential to understand the limitations of these tools and use them judiciously. Additionally, the principles of academic honesty and plagiarism rules continue to apply as usual. For instance, copying content generated by an AI chatbot without proper acknowledgment is prohibited. Any assignment should be your original work, potentially enhanced by AI chatbots but not generated solely by them. For more information, please refer to the document, “Use of Artificial Intelligence Tools in Teaching, Learning, and Assessments: A Guide for Students,” issued by the University.

Students should be aware that AI chatbots cannot replace thorough research and writing. For instance, at its current development stage, ChatGPT may not consistently provide reliable information, particularly when it comes to details. However, when used judiciously, it can serve as an excellent consultant and companion. Specifically, ChatGPT can be helpful in brainstorming research questions, constructing arguments, analyzing and contextualizing primary sources, translating documents, and assisting with copy-editing tasks.

## G. ACADEMIC HONESTY AND PLAGIARISM

- Attention is drawn to University policy and regulations on honesty in academic work, and to the disciplinary guidelines and procedures applicable to breaches of such policy and regulations. Details may be found at <http://www.cuhk.edu.hk/policy/academichonesty/>.
- With each assignment, students will be required to submit a signed [declaration](#) that they are aware of these policies, regulations, guidelines and procedures. For group projects, all students of the same group should be asked to sign the declaration.
- For assignments in the form of a computer-generated document that is principally text-based and submitted via VeriGuide, the statement, in the form of a receipt, will be issued by the system upon students' uploading of the soft copy of the assignment. Assignments without the receipt will not be graded by teachers. Only the final version of the assignment should be submitted via VeriGuide.
- Please upload a scanned copy of the signed receipt to Blackboard Learn. (**Do not send it through email.**)

## H. GENERAL GRADING POLICY

The grading follows the general grading policy of the CUHK outlined below:

- A / Excellent: Outstanding performance on ALL learning outcomes.  
Demonstrates the ability to synthesize and apply the principles or skills learned in the course in a manner that would surpass the normal expectations at this level and typical of standards that may be common at higher levels of study.
- A- / Very Good: Generally outstanding performance on all or almost all learning outcomes.  
Demonstrates the ability to synthesize and apply the principles or skills learned in the course in a manner that would fully fulfill the normal expectations at this level and occasionally reaches standards that may be common at higher levels of study.
- B / Good: Substantial performance on all learning outcomes, OR high performance on some learning outcomes which compensates for slightly less satisfactory performance on others, resulting in overall substantial performance.  
Demonstrates the ability to apply the principles or skills learned in the course in a comprehensive manner that would sufficiently fulfill the normal expectations at this level.
- C / Fair: Satisfactory performance on the majority of learning outcomes.  
Demonstrates the ability to partially apply the principles or skills learned in the course in a manner that would meet the basic requirement at this level.

- D / Pass: Barely satisfactory performance on a number of learning outcomes. Addresses the task inadequately by meeting the basic requirement at this level only in some areas while responding minimally with possibly tangential content in others.
- F / Failure: Unsatisfactory performance on a number of learning outcomes, OR failure to meet specified assessment requirements. Fails to address the task and likely does not understand what the task requires. In other words, the work completely misses the point.

### Appendix I: Grading Rubric for Oral Presentation

	<b>Excellent / Very Good</b>	<b>Good</b>	<b>Fair</b>	<b>Poor/Inadequate</b>
<b>Response to Assignment</b>	The presentation responds to the assignment and addresses the topic and all requirements, at an appropriate technical level for the intended audience	The presentation responds to the assignment and addresses the topic, but has minor weaknesses with respect to some of the requirements and/or appropriate technical level	The presentation responds to the assignment and addresses the topic, but has significant weaknesses with respect to some of the requirements and/or appropriate technical level	The presentation does not respond to many of the requirements of the assignment, and/or is poorly tailored for the intended audience
<b>Analysis and Discussion</b>	Presented material is completely analyzed and evaluated, providing support for main points with reasons, discussion of alternatives, explanations, and examples as appropriate	Presented material is analyzed and evaluated and appropriate reasons, discussion of alternatives, explanations, and examples are given for most of the main points	Presented material is analyzed and evaluated at a reasonable level but is not used effectively to support many of the main points	The depth of analysis and evaluation of the presented material is not sufficient, and discussion contains unnecessary or trivial material
<b>Organization</b>	The presentation is well-structured; its organization contributes to its purpose. The problem is clearly stated and technical content is well ordered for clarity	The presentation is generally well-structured, with only a few flaws in overall organization	The presentation has a defined structure, but the organization is not optimal for supporting the presentation's content	The presentation is poorly structured; organizational flaws undermine its effectiveness and clarity

<b>Style and Format</b>	The visual aids (e.g. PowerPoint slides) are informative, well designed, easy to read, and complement the speaker's content. The number of slides is consistent with the time limit of the presentation	The visual aids are informative and generally supportive of the presentation, but could be improved to more effectively complement the speaker's content	The visual aids are generally supportive of the presentation, but some of them are difficult to read, too busy, and/or not necessary for the intent of the talk	Visual aids are not designed to effectively convey the information intended by the speaker
<b>Speaking Skills</b>	Speaker is well prepared, establishes effective eye contact with the audience, speaks clearly and audibly, stays on topic and finishes the presentation on time	Speaker is prepared and familiar with the content of the visual aids, but may occasionally stray from topic and/or have other deficiencies in speaking style	Speaker is reasonably prepared but tends to look at visual aids for prompting, and is not able to communicate all of the intended content	Speaker is not prepared and has to read from visual aids or cue cards, does not use voice or body language effectively to engage audience in topic
<b>Conclusions</b>	Key points are clearly restated at the end of the talk so that the audience clearly understands the purpose of the technical work	The presentation has a conclusion, but some of the key points are not highlighted effectively	The presentation has a brief conclusion but is not substantial in content	The presentation seems to end abruptly without any summation for the audience

## Appendix II: Grading Rubric for Term Paper

	<b>Excellent / Very Good</b>	<b>Good</b>	<b>Fair</b>	<b>Poor/Inadequate</b>
<b>Thesis</b>	A clear statement of what is being proposed or argued in the paper	The thesis is easily detectable after reading the paper, but it is not presented in a single and clear statement	The thesis is present, but a reader must work hard to reconstruct from the entire paper	There is no thesis or central argument/proposal to tie the paper together, or the thesis is unclear
<b>Arguments</b>	Each reason, support, or argument to follow the thesis is made clear, thorough, relevant and convincing. Proper references are consistently made to the text in question (biblical and/or a textbook) to show why the proposed thesis is valid	Arguments made to support the thesis are clear, but less thorough, relevant, and/or convincing. References are often made to the text in question (biblical and/or a textbook) to show why the proposed thesis is valid, but this is done not as consistently	Arguments made to support the thesis are acceptable but sketchy or their relevance unclear. Some references are made to the text in question (biblical and/or a textbook) to show why the proposed thesis is valid	Arguments to support the thesis are missing, irrelevant, or not convincing. The paper makes lots of claims or assertions that are not substantiated. There are few or no references to the text in question (biblical and/or a textbook) to show why the proposed thesis is valid
<b>Counter-arguments</b>	The paper acknowledges, anticipates, and accounts for conflicting evidence, counter-examples, counter-arguments, and/or opposing positions, even ones that are not obvious or not yet been made in writings of others	The paper acknowledges and accounts for obvious conflicting evidence, counter-examples, counter-arguments, and/or opposing positions	The paper acknowledges and accounts for a few obvious conflicting evidence, counter-examples, and counter-arguments, but miss other obvious opposing positions; or the paper acknowledges counter-arguments without accounting for them	No awareness or acknowledgment of conflicting evidence, counter-examples, counter-arguments, or opposing positions

<b>Organization</b>	The paper's flow, from one paragraph to another, is consistently sensible, logical, and always with clear transitions; the movement from introduction to the body and then the conclusion is easy to follow and coherent	The paper's flow, from one paragraph to another, is largely sensible and logical. Transitions are mostly appropriate; the movement from introduction to the body and then the conclusion is distinguishable if not easy to follow	There are signs of sensible and logical organization, but these are mixed with abrupt or illogical shifts and ineffective flow of ideas; the movement from introduction to the body and then the conclusion is not clearly distinguishable	The paper does not flow well in terms of organization or for the argument of the thesis; transitions from paragraph to paragraph or from one idea to the next are missing; the movement from introduction to the body and then the conclusion is non-existent.
<b>Style</b>	The paper is written in complete and grammatically correct sentences. Word choice is precise; definitions are provided if and when needed; paper has been spell-checked, proofread, and contains no errors	The paper is written in complete sentence and grammatically correct sentences; word choice is understandable, definitions are generally (though not always) provided if and when needed; paper has been spell-checked, proofread, and contains only a few errors	The paper contains some incomplete or grammatically incorrect sentences; word choice is imprecise, at times not understandable, and/or not defined when needed; not clear if the paper has been spell-checked and proofread because of the number of errors present	The paper is written with many incomplete or grammatically incorrect sentences; word choice is not understandable and definition of particular terms or words is not given even when needed; the paper has clearly not been spell-checked or proofread, and hence contains an excessive number of errors
<b>Documentation</b>	Notes to indicate sources of information are given whenever they are needed; both notes and bibliography use consistent and academically acceptable format	Notes to indicate sources of information are generally given when they are needed; notes and bibliography are generally but not always consistent or conform to academic standard	Sources of information are not consistently documented; if they are, format is inconsistent or does not conform to academic standard	Source materials are used without documentation