

NOTRE DAME SEMINARY

GRADUATE SCHOOL OF THEOLOGY



Style Guide for Research Papers

Edited for Notre Dame Seminary by Dr James Jacobs

Notre Dame Seminary Style Guide

(Revised Spring, 2014)

Adapted from Kate Turabian's *A Manual for Writers of Research Papers, Theses, and Dissertations*, 8th ed., 2013, with specific styles for use in all Notre Dame Seminary classes. Turabian's text should be consulted for more detailed examples, or for alternate methods of citation (such as parenthetical citation employed in the social sciences). Many of the headings below will indicate in parentheses the appropriate sections of Turabian to be consulted.

In addition to presenting methods for citation, Part I of Turabian's book has a great deal of useful advice about how to research, outline, compose, and revise academic papers. This includes advice about how to **avoid plagiarism** (section 7.9-10) and other instances of **academic dishonesty**, especially with respect to the use of material quoted in support of one's own argument (25.1-3). It is highly recommend that the student consult this section if there is any question about the appropriateness of the work being presented.

I. Title Page (See Turabian Appendix 2.1.2)

For **research papers** (i.e., papers longer than 8 pages for which consultation of secondary sources is a requirement) a title page should be included. Place the title of the paper one-third of the way down the page and center it. If the paper has a main title and subtitle, put the main title on a single line, followed by a colon and begin the subtitle on the next line.

Several lines below it (roughly in the bottom third), place on consecutive lines: your name, the name of the course for which the paper is written, the name of the instructor of the course, and the date on which it is due. This information is also to be centered. (There is an example in Turabian, p. 377)

No title page is required for **shorter papers**, that is, reflection or argumentative papers in which no secondary literature (apart from that used as class texts) was consulted.

For the formatting of **Master's theses**, which is significantly more complex, please consult Turabian.

II. Text Formatting (Appendix 1)

A. Margins: The margins should be one inch at the top, bottom, and on both sides. Left justify the entire text, including section headings.

B. Font and Spacing:

1. The **body** of the text should be in Times New Roman, double-spaced, in 12 point type, with the exceptions of block quotations (that is, quotations of five or more lines), which should be single-spaced and indented .5 inches (e.g., highlight paragraph and indent one tab length) from the rest of the text.

2. Footnotes should be single-spaced and the font should be 10 point type. (NB: endnotes are not to be used, under pain of everlasting damnation.)

3. Bibliography should be single spaced, with **hanging indents** of .5 inch on subsequent lines, and a line skipped between entries. The entries should be ordered alphabetically by author, and alphabetically by work under each author's name.

C. Page Numbering (Appendix A.1.4):

Do not number the title page. Place all page numbers centered on the bottom of the page.

D. Syntactical and Grammatical Considerations:

1. Put close quotation marks outside of periods and commas. However, do not put close quotation marks outside of semi-colons or colons. Double quotation marks should be used in all instances except (1) for quotes within quotes and (2) when denoting the physical word rather than the term signified by the physical word.

2. Use ellipsis points to indicate the omission of words only if there is no other way for the reader to know that words have been omitted. Normally, there is no need to use ellipses in introducing or closing a quote, even if you are not quoting an entire sentence.

3. In order to avoid ambiguity, use the Oxford comma where necessary: that is, use a comma before the word ‘and’ at the end of a list: “I thank my parents, the Blessed Virgin and Jesus” is not a pious sentiment, but rather implies something quite heretical.

4. Spell out all numbers less than one-hundred (and hyphenate numbers that are compound words), and all number at the beginning of a sentence. You should also spell out round numbers ending *hundred, thousand, million*, etc. (Ch. 23)

III. Turabian Citation Style (Chapters 16-17)

For **footnotes**, list authors’ names in the same order as they are listed on the work you are citing. This is followed by the title *in italics*, the publication information in parentheses, and the page number(s) being cited. There is no need to use “p.” before the listing the page number(s).

Give complete bibliographic information the first time the work is cited in your paper.

Use an abbreviated form for subsequent citations.:

You may use *Ibid.* to show you are citing from the same source as the previous reference. If you are citing from a different page in the same source, add a page number: *Ibid.*, 68. (Since the process of revision can seriously change the order of material cited, it is acceptable to simply use the abbreviated citation form in place of *ibid.*)

NB: All references should be contained in footnotes, with the exception of references to the Bible and the *Catechism of the Catholic Church*, which should be referenced parenthetically according to the format specified in section IV.A and IV.B, below.

For **bibliography** entries, authors are listed alphabetically with the last name first. If a work does not have an author, start the citation with the work’s title. This is followed by the title *in italics*, the publication information *without* parentheses; cite page number only if you are citing a specific article or chapter. Please note other punctuation differences between footnote and bibliography citations as illustrated below.

Below are the most common types of sources; following this list will be some references that are more common to Notre Dame Seminary students. For other types of material not listed below, please consult Turabian.

- The **first entry** is an example of the initial footnote.
- The **second entry** is an example of a subsequent, or abbreviated, footnote.
- The **third entry** is an example of a bibliographic entry.

A. Citing Books

One author

1. Malcolm Gladwell, *The Tipping Point: How Little Things Can Make a Big Difference* (Boston: Little, Brown, 2000), 64–65.
 2. Gladwell, *Tipping Point*, 71.
- Gladwell, Malcolm. *The Tipping Point: How Little Things Can Make a Big Difference*. Boston: Little, Brown, 2000.

Two or more authors

1. Peter Morey and Amina Yaqin, *Framing Muslims: Stereotyping and Representation after 9/11* (Cambridge, MA: Harvard University Press, 2011), 52.
 2. Morey and Yaqin, *Framing Muslims*, 60–61.
- Morey, Peter, and Amina Yaqin. *Framing Muslims: Stereotyping and Representation after 9/11*. Cambridge, MA: Harvard University Press, 2011.

For four or more authors, list all of the authors in the bibliography; in the note, list only the first author, followed by “et al.” (“and others”):

1. Jay M. Bernstein et al., *Art and Aesthetics after Adorno* (Berkeley: University of California Press, 2010), 276.
 2. Bernstein et al., *Art and Aesthetics*, 18.
- Bernstein, Jay M., Claudia Brodsky, Anthony J. Cascardi, Thierry de Duve, Aleš Erjavec, Robert Kaufman, and Fred Rush. *Art and Aesthetics after Adorno*. Berkeley: University of California Press, 2010.

Editor or translator instead of author (if the translator or editor is given billing ahead of author on the title page)

1. Richmond Lattimore, trans., *The Iliad of Homer* (Chicago: University of Chicago Press, 1951), 91–92.
 2. Lattimore, *Iliad*, 24.
- Lattimore, Richmond, trans. *The Iliad of Homer*. Chicago: University of Chicago Press, 1951.

Editor or translator in addition to author

1. Jane Austen, *Persuasion: An Annotated Edition*, ed. Robert Morrison (Cambridge, MA: Belknap Press of Harvard University Press, 2011), 311–12.

2. Austen, *Persuasion*, 315.

Austen, Jane. *Persuasion: An Annotated Edition*. Edited by Robert Morrison. Cambridge, MA: Belknap Press of Harvard University Press, 2011.

Revised Editions

1. Etienne Gilson, *God and Philosophy*, 2nd ed. (New Haven: Yale University Press, 2002), 57.

2. Gilson, *God and Philosophy*, 59.

Gilson, Etienne. *God and Philosophy*. 2nd ed. New Haven: Yale University Press, 2002.

Reprint Editions

1. Thomas Aquinas. *Summa Theologica* I.2.3., tr. by the Fathers of the English Dominican Province (1948; reprint, Allen, TX: Christian Classics, 1981).

2. *ST* I.2.3. ad 1.

Thomas Aquinas. *Summa Theologica*. Tr. by the Fathers of the English Dominican Province. 1948. Reprint, Allen, TX: Christian Classics, 1981.

Specific Volume in a Multivolume work

If volumes have **individual titles**:

1. Hamid Naficy, *A Social History of Iranian Cinema*, vol.2, *The Industrializing Years* (Durham, NC: Duke University Press, 2011), 16.

Naficy, Hamid. *A Social History of Iranian Cinema*. Vol.2, *The Industrializing Years*. Durham, NC: Duke University Press, 2011.

If volumes are **not individually titled**, list volume and page number you cite:

1. Muriel Byrne, ed. *The Lisle Letters* (Chicago: University of Chicago Press, 1981), 4:243.

Byrne, Muriel, ed. *The Lisle Letters*. Vol 4. Chicago: University of Chicago Press, 1981.

To cite the **entire multivolume work** in a bibliography:

Aristotle. *The Complete Works of Aristotle: The Revised Oxford Translation*. Edited by Jonathan Barnes. 2 vols. Princeton, NJ: Princeton University Press, 1983.

A title or monograph in a series

1. John F. Wippel, *The Metaphysical Thought of Thomas Aquinas: From Finite Being to Uncreated Being*, Monographs of the Society for Medieval and Renaissance Philosophy, vol. 1 (Washington, D.C.: The Catholic University of America, 2000), 154-56.

2. Wippel, 159.

Wippel, John F. *The Metaphysical Thought of Thomas Aquinas: From Finite Being to Uncreated Being*. Monographs of the Society for Medieval and Renaissance Philosophy, vol. 1. Washington, D.C.: The Catholic University of America, 2000.

Chapter or other part of a book

1. Ángeles Ramírez, “Muslim Women in the Spanish Press: The Persistence of Subaltern Images,” in *Muslim Women in War and Crisis: Representation and Reality*, ed. Faegheh Shirazi (Austin: University of Texas Press, 2010), 231.

2. Ramírez, “Muslim Women,” 239–40.

Ramírez, Ángeles. “Muslim Women in the Spanish Press: The Persistence of Subaltern Images.” In *Muslim Women in War and Crisis: Representation and Reality*, edited by Faegheh Shirazi, 227–44. Austin: University of Texas Press, 2010.

Preface, foreword, introduction, or similar part of a book

1. William Cronon, foreword to *The Republic of Nature*, by Mark Fiege (Seattle: University of Washington Press, 2012), ix.

2. Cronon, foreword, x–xi.

Cronon, William. Foreword to *The Republic of Nature*, by Mark Fiege, ix–xii. Seattle: University of Washington Press, 2012.

Essay in an Edited Collection

Cite author, essay title, book title, then editor:

1. Benedict Ashley, O.P., “The Anthropological Foundations of the Natural Law: A Thomistic Engagement with Modern Science,” in *St. Thomas Aquinas and the Natural*

Law Tradition: Contemporary Perspectives, ed. John Goyette, Mark S. Latkovic, and Richard S. Myers (Washington: The Catholic University of America Press, 2002), 16.

2. Ashley, "Anthropological Foundations," 12.

Ashley, Benedict, O.P. "The Anthropological Foundations of the Natural Law: A Thomistic Engagement with Modern Science." In *St. Thomas Aquinas and the Natural Law Tradition: Contemporary Perspectives*, edited by John Goyette, Mark S. Latkovic, and Richard S. Myers, 3-16. Washington: The Catholic University of America Press, 2002.

B. Citing Articles

Journal article

NB: In a note, list the specific page numbers consulted, if any. In the bibliography, list the page range for the whole article. The Journal title is followed by the volume number, then number (if any).

Article in a print journal

1. George Nedungatt, S.J., "The Apocryphal 'Acts of Thomas' and Christian Origins in India," *Gregorianum* 92, no.3 (2011): 533.

2. Nedungatt, "The Apocryphal 'Acts of Thomas' and Christian Origins in India," 538.

Nedungatt, George, S.J. "The Apocryphal 'Acts of Thomas' and Christian Origins in India." *Gregorianum* 92, no.3 (2011): 526-544.

Article in an online journal

For online journals, follow the guidelines for articles in print journals. In addition, include the URL and the date you accessed the material. A URL alone is NOT sufficient; you must provide the full facts of publication as far as they can be ascertained, so that the reader can search for it if the URL should change.

First note: 7. Craig Satterlee. "Learning to Picture God from Those Who Cannot See," *Homiletic* 36, no. 1 (13 June 2011), available at <http://www.homiletic.net/viewarticle.php?id=157> (accessed by author May 22, 2014).

Subsequent note, as with journal.

Bibliography:

Satterlee, Craig. "Learning to Picture God from Those Who Cannot See." *Homiletic* 36, no. 1 (13 June 2011) <http://www.homiletic.net/viewarticle.php?id=157>.

NB: Hyperlinks should be removed from the text in all cases where they appear as links (blue and underlined). Do this by right-clicking and selecting “remove link.”

Magazine article

1. Jill Lepore, “Dickens in Eden,” *New Yorker*, August 29, 2011, 52.
2. Lepore, “Dickens in Eden,” 54–55.

Lepore, Jill. “Dickens in Eden.” *New Yorker*, August 29, 2011.

Newspaper article

Newspaper articles may be cited in running text (“As Elisabeth Bumiller and Thom Shanker noted in a New York Times article on January 23, 2013, . . .”) instead of in a note, and they are commonly omitted from a bibliography. The following examples show the more formal versions of the citations.

1. Elisabeth Bumiller and Thom Shanker, “Pentagon Lifts Ban on Women in Combat,” *New York Times*, January 23, 2013, accessed January 24, 2013, <http://www.nytimes.com/2013/01/24/us/pentagon-says-it-is-lifting-ban-on-women-in-combat.html>.

2. Bumiller and Shanker, “Pentagon Lifts Ban.”

Bumiller, Elisabeth, and Thom Shanker. “Pentagon Lifts Ban on Women in Combat.” *New York Times*, January 23, 2013. Accessed January 24, 2013. <http://www.nytimes.com/2013/01/24/us/pentagon-says-it-is-lifting-ban-on-women-in-combat.html>.

Book review

1. Joel Mokyr, review of *Natural Experiments of History*, ed. Jared Diamond and James A. Robinson, *American Historical Review* 116, no. 3 (June 2011): 754.

2. Mokyr, review of *Natural Experiments of History*, 752.

Mokyr, Joel. Review of *Natural Experiments of History*, edited by Jared Diamond and James A. Robinson. *American Historical Review* 116, no. 3 (June 2011): 752–55.

Reference Works

1. John Smith, “Internet,” *Encyclopaedia Britannica*, 8th ed., (Chicago: Encyclopaedia Britannica, 2009), 7:323.

NB: Well-known reference books are generally not listed in Bibliographies, but if required:

Smith, John. "Internet." *Encyclopaedia Britannica*, 8th ed. Chicago: Encyclopaedia Britannica, 2009.

C. Citing Electronic Resources

Book published electronically

If a book is available in more than one format, cite the version you consulted. For books consulted online, include an access date and a URL. If you consulted the book in a library or commercial database, you may give the name of the database instead of a URL. If no fixed page numbers are available, you can include a section title or a chapter or other number.

1. Isabel Wilkerson, *The Warmth of Other Suns: The Epic Story of America's Great Migration* (New York: Vintage, 2010), 183–84, Kindle.
2. Philip B. Kurland and Ralph Lerner, eds., *The Founders' Constitution* (Chicago: University of Chicago Press, 1987), chap. 10, doc. 19, available at <http://press-pubs.uchicago.edu/founders/> (accessed by author October 15, 2011).
3. Joseph P. Quinlan, *The Last Economic Superpower: The Retreat of Globalization, the End of American Dominance, and What We Can Do about It* (New York: McGraw-Hill, 2010), 211, accessed December 8, 2012, ProQuest Ebrary.
4. Wilkerson, *Warmth of Other Suns*, 401.
5. Kurland and Lerner, *Founders' Constitution*.
6. Quinlan, *Last Economic Superpower*, 88.

Wilkerson, Isabel. *The Warmth of Other Suns: The Epic Story of America's Great Migration*. New York: Vintage, 2010. Kindle.

Kurland, Philip B., and Ralph Lerner, eds. *The Founders' Constitution*. Chicago: University of Chicago Press, 1987. Available at <http://press-pubs.uchicago.edu/founders/> (accessed October 15, 2011).

Quinlan, Joseph P. *The Last Economic Superpower: The Retreat of Globalization, the End of American Dominance, and What We Can Do about It*. New York: McGraw-Hill, 2010. Accessed December 8, 2012. ProQuest Ebrary.

Blog entry or comment

Blog entries or comments may be cited in running text ("In a comment posted to The Becker-Posner Blog on February 16, 2012, . . .") instead of in a note, and they are

commonly omitted from a bibliography. The following examples show the more formal versions of the citations.

1. Gary Becker, "Is Capitalism in Crisis?," *The Becker-Posner Blog*, February 12, 2012, accessed February 16, 2012, <http://www.becker-posner-blog.com/2012/02/is-capitalism-in-crisis-becker.html>.

2. Becker, "Is Capitalism in Crisis?"

Becker, Gary. "Is Capitalism in Crisis?" *The Becker-Posner Blog*, February 12, 2012. Accessed February 16, 2012. <http://www.becker-posner-blog.com/2012/02/is-capitalism-in-crisis-becker.html>.

IV. Common Citations for Notre Dame Seminary Students

A. Theology

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1. Sacred Scripture

a. The preferred translation for use at Notre Dame Seminary is either the *RSV-Catholic Edition*, the *NRSV*, or the *NAB*. (Specify which translation is being used in the first parenthetical citation: e.g., John 3:16 *NAB*.) You must note when you use any other translation. As the most basic source in theology, you need not list the Bible in the Bibliography.

b. The citation for Biblical passages is to be done **parenthetically** (not as footnotes) according to the method of the Society of Biblical Literature:

Standard Biblical Reference Forms: Normally a colon divides chapter from verse, a semi-colon divides chapter from chapter, and a comma divides verse from verse.

Mark 7:11-21 means chapter 7 verses 11 through 21

Mark 7:11-21:1 means chapter 7, verse 11 through to chapter 21, verse 1.

Mark 7:11, 21 means chapter 7 verses 11 and 21

Mark 7:11; 21 means chapter 7 verse 11 and chapter 21

Abbreviations for books of the Bible:**Old Testament:**

Gen – Genesis
Exod – Exodus
Lev – Leviticus
Num – Numbers
Deut – Deuteronomy
Josh – Joshua
Judg – Judges
Ruth – Ruth
1Sam – 1Samuel
2Sam – 2Samuel
1Kgs – 1Kings
2Kgs – 2Kings
1Chron – 1Chronicles
2Chron – 2Chronicles
Ezra – Ezra
Neh – Nehemiah
Tob – Tobit
Jdt – Judith
Esth – Esther
1Macc – Maccabees
2 Macc
Job – Job
Ps – Psalms
Prov – Proverbs
Eccl – Ecclesiastes
Song – Song of Solomon
Wis – Wisdom
Sir – Sirach
Is – Isaiah
Jer – Jeremiah
Lam – Lamentations
Bar – Baruch
Ezek – Ezekiel
Dan – Daniel
Hos – Hosea
Joel – Joel
Amos – Amos
Obad – Obadiah
Jon – Jonah
Mic – Micah
Nah – Nahum
Hab – Habakkuk
Zeph – Zephaniah
Hag – Haggai
Zech – Zechariah
Mal – Malachi

New Testament:

Matt – Matthew
Mark – Mark
Luke – Luke
John – John
Acts – Acts
Rom – Romans
1Cor – 1Corinthians
2Cor – 2Corinthians
Gal – Galatians
Eph – Ephesians
Phil – Philippians
Col – Colossians
1Thess – 1Thessalonians
2Thess – 2Thessalonians
1Tim – 1Timothy
2Tim – 2Timothy
Titus – Titus
Phlm – Philemon
Heb – Hebrews
Jam – James
1Pet – 1Peter
2Pet – 2Peter
1Jn – 1John
2Jn – 2John
3Jn – 3John
Jude – Jude
Rev – Revelation

2. Magisterial Documents

The basic template for citing teaching documents of the Catholic Magisterium is: author, comma, type of document (Encyclical, Apostolic Exhortation, Decree, etc.), title of document in Latin (for the bibliography include the English title also), date of promulgation of document in parentheses, comma, the section or paragraph number of the document (*not* the page number). Then follows the publication information of the source from which the document has been cited.

a. The Catechism of the Catholic Church: The *Catechism* is to be cited **parenthetically** by paragraph number. It does not need to be listed in the bibliography. The first footnote reference to the Catechism should give the whole name – *Catechism of the Catholic Church* – followed by the following parenthetical comment: (hereafter referred to as CCC). Then you may use the abbreviation for all subsequent references, e.g., CCC, 1251.

Note: Unless you are comparing the first unofficial edition of the CCC to the 1997 official version (*editio typica*), only the *editio typica* should be used.

b. Conciliar Documents: A work issued by the overall Church (like the Catechism, or any Vatican II document) is cited **ONLY** by its title from the publication information. No need to precede the cite with Catholic Church as author.

Footnote:

41. *Gaudium et Spes* (December 7, 1965), 22.

Subsequent footnotes the documents can be referred to by the two letter abbreviation system including the paragraph or section number as indicated above; e.g., *GS*, 24.

Bibliography:

Gaudium et Spes (Pastoral Constitution on the Church in the Modern World). December 7, 1965. *The Sixteen Documents of Vatican II*. Edited by Marianne Lorraine Trouve. Boston: Pauline Books, 1999. 627-719.

c. 1. Papal Encyclicals

55. John Paul II, *Evangelium Vitae* (March 25, 1995), 6, in *The Encyclicals of John Paul II*, ed. J. Michael Miller (Huntington, IN: Our Sunday Visitor, 1996), 800.

Or:

55. John Paul II, Encyclical Letter, *Evangelium Vitae*, (Washington: United States Catholic Conference, 1995), 13 (hereafter, *EV*).

58. *EV*, 14.

John Paul II. *Evangelium Vitae* (Encyclical Letter on the Value and Inviolability of Human Life). In *The Encyclicals of John Paul II*, edited by J. Michael Miller, 792-894. Huntington, IN: Our Sunday Visitor, 1996.

For electronic versions:

55. John Paul II, *Evangelium Vitae* (The Gospel of Life), Vatican Web site, March 25, 1995, http://www.vatican.va/edocs/ENG0141/_INDEX.HTM, 38 (accessed July 12, 2011).

Subsequent notes can refer to a short title and section number:

62. *EV*, 40.

John Paul II. *Evangelium Vitae* (The Gospel of Life). Vatican Web site. March 25, 1995. http://www.vatican.va/edocs/ENG0141/_INDEX.HTM (accessed July 12, 2011).

c. 2. Other Papal Writings

1. John Paul II, Apostolic Exhortation on the Formation of Priests in the Circumstances of the Present Day *Pastores Dabo Vobis* (25 March 1992), §43 (Boston: Saint Paul Books and Media, 1992), 30 (hereafter, *PDV*).

4. *PDV*, 43.

John Paul II. Apostolic Exhortation on the Formation of Priests in the Circumstances of the Present Day *Pastores Dabo Vobis* (25 March 1992). Boston: Saint Paul Books and Media, 1992.

c. 3. Documents published in the *Acta Apostolica Sedis* or other journals

7. Pope Pius XII, Encyclical on Promoting Biblical Studies *Divino Afflante Spiritu* (30 September 1943), 26, *Acta Apostolicae Sedis* 35 (1943), 311 (hereafter, *DAS*).

Abbreviated subsequent reference:

8. *DAS*, 26.

Pope Pius XII. Encyclical on Promoting Biblical Studies *Divino afflante Spiritu* (30 September 1943). *Acta Apostolicae Sedis* 35 (1943): 290-345.

c. 4. Papal addresses accessed online

FN:

17. Pope Benedict XVI, General Audience on St Augustine of Hippo, part 2 (16 January 2008), at The Holy See, www.vatican.va.

Abbreviated subsequent reference:

18. Benedict XVI, General Audience on St Augustine of Hippo, part 2.

d. Bishops Conferences

NB: Before 2001, the bishops of the U.S. acting jointly were known as the National Conference of Catholic Bishops and their documents were published by the United States Catholic Conference. Thus these titles should be used respectively for author and publisher of the bishops' documents before 2001, as the documents themselves should make clear.

5. United States Conference of Catholic Bishops, *Program of Priestly Formation*, 5th ed., (Washington, DC: United States Conference of Catholic Bishops, 2006), 74 (hereafter, *PPF*).

6. *PPF*, 76.

United States Conference of Catholic Bishops. *Program of Priestly Formation*. 5th ed. Washington, DC: United States Conference of Catholic Bishops, 2006.

e. Canon Law

When citing the *Code of Canon Law*, the abbreviation c. indicates one canon, cc. indicates two or more canons. The section symbol § indicates two or more sections within a single canon.

1. *Code of Canon Law*, c. 312, §1, in *Code of Canon Law: Latin-English Edition* (Washington, DC: Canon Law Society of America, 1999), 99 (hereafter, *CIC*).

22. *CIC*, c. 312, §1.

Code of Canon Law: Latin-English Edition. Washington, DC: Canon Law Society of America, 1999.

3. Theological Tradition

a. Patristics

Many patristic writers, and in particular St. Augustine, should be cited not by page number, but by: Book (in Roman). Chapter. Paragraph. For example,

12. Augustine, *On Christian Doctrine*, trans. D. W. Robertson, Jr. (Upper Saddle River, NJ: Prentice Hall, 1997), II.40.60.

14. Augustine, *On Christian Doctrine*, III.15.23.

Augustine. *On Christian Doctrine*. Translated by D. W. Robertson, Jr. Upper Saddle River, NJ: Prentice Hall, 1997.

b. Scholastics

Scholastic treatises are often divided into large sections called Parts, the chapters of which are called Questions, and each question is divided into Articles.

Articles, in turn, begin with objections, that is, opposing opinions to be considered by the author, then an “on the contrary” in which an authority is cited. This is followed by a longer “I answer that . . .” in which the main argument is presented. The last part is replies to each of the objections.

Thus, in citing Scholastic works, you should cite the part of the work, and not the page number. The Part is cited in upper case Roman Numeral, then the question and the article are specified in Arabic numbers. So, for example:

“Thomas Aquinas, *Summa Theologica* I.2.3” is Part I, question 2, article 3.

“*ST* I.2.3. ad 1” is Part I, question 2, article 3, reply to objection 1.

“*ST* I-II.94.2” is First Part of the Second Part, ques. 94, article 2.

In the initial footnote, be sure to note the translation being used:

1. Thomas Aquinas, *Summa Theologica* III.72.11, tr. Fathers of the English Dominican Province (1948; reprint, Allen, TX: Christian Classics, 1981). Subsequent references can simply cite the abbreviated title and article:

2. *ST* II-II.21.1.

NB: Conventions for citing these vary somewhat; for further direction, and for more abbreviations for Thomas’s works, see Therese Bonin’s “Abbreviations explained for non-Latinists” at

<http://www.home.duq.edu/~bonin/thomasbibliography.html#nonlatinists>.

c. Course Readers

For **textbook anthologies**, be sure to cite the work you are referring to in the anthology, as well as the anthology itself. Note that if the anthologized work is a book (as opposed to an article), the title should be italicized (an article title should be in quotes).

1. David Hume, *An Enquiry Concerning Human Understanding*, sec. VII, pt. I, in *From Plato to Derrida*, 5th ed., ed. by Forrest E. Baird and Walter Kaufmann, (Upper Saddle River, NJ: Prentice Hall, 2007), 715.

2. Hume, *An Enquiry*, 718.

Hume, David. *An Enquiry Concerning Human Understanding*. In *From Plato to Derrida*, 5th ed., ed. by Forrest E. Baird and Walter Kaufmann, 688-764. Upper Saddle River, NJ: Prentice Hall, 2007.

For **unpublished readers** prepared by the course instructor:

1. Augustine, *De Trinitate*, 1.5.8, in *DT 506: A Christology and Mariology Reader*, ed. by David Liberto (New Orleans, LA: Notre Dame Seminary, 2012), 74.

2. Cyril of Alexandria, *Third Epistle*, in *A Christology and Mariology Reader*, 84.

Augustine, *De Trinitate*. *DT 506: A Christology and Mariology Reader*, ed. by David Liberto, 70-83. New Orleans, LA: Notre Dame Seminary, 2012.

d. Class Lecture Notes

22. James Jacobs, lecture on *Philosophical Ethics* (New Orleans, LA: Notre Dame Seminary, 10 November 2012).

23. Jacobs, lecture (12 November 2012).

Jacobs, James. Lectures on *Philosophical Ethics*. New Orleans, LA: Notre Dame Seminary, Fall 2012.

B. Philosophy

For philosophers, be sure to note the translation in the initial footnote. Also, in those instances where there is a standard critical edition, the appropriate page references from that work should be cited as they are common to all translations.

1. Plato – Cite the dialogue and the Stephanus numbers, then the publication information:

1. Plato, *Apology* 28b4-8, tr. by Hugh Tredennick, in *The Collected Dialogues of Plato*, ed. by Edith Hamilton and Huntington Cairns, Bollingen Series LXXI (Princeton: Princeton University Press, 1989).

2. *Apology* 29a1.

Plato, *Apology*. Translated by Hugh Tredennick. In *The Collected Dialogues of Plato*, ed. by Edith Hamilton and Huntington Cairns. Bollingen Series LXXI. Princeton: Princeton University Press, 1989.

2. Aristotle – Please provide the name of the work, and both book (in Roman numerals) and chapter number(s) (in Arabic numerals) as well as the complete Bekker number range for any quotation or reference.

1. Aristotle, *Metaphysics* IV.2, 1004b27-30, tr. W.D. Ross, in *The Basic Works of Aristotle*, ed. Richard McKeon (New York: Random House, 1941).

2. *Metaph.* V.1, 1013a10-14.

3. Aquinas – See Above.

4. Other Philosophers – If there is a standard pagination from a critical edition – normally these are indicated in the margins to the text – these ought to be cited.

ADDENDUM

When to Quote, Paraphrase, or Summarize

You can present information from a source in the source's words or in your own. Which you choose depends on how you plan to use the information in your argument, but also on the kind of paper you are writing, since different fields use quotation, paraphrase, and summary in different proportions.

Summarize when details are irrelevant or a source isn't important enough to warrant the space.

Paraphrase when you can state what a source says more clearly or concisely than the source does, or when your argument depends on the details in a source but not on its specific words.

Quote for these purposes:

1. The quoted words themselves are your evidence, and you need to deal with them exactly as they appeared in the original.
2. The quoted words are highly original, well expressed, odd, or otherwise too useful to lose in paraphrase.
3. The passage states a view that you disagree with, and to be fair you want to state it exactly.
4. The passage is from an authority who backs up your view.
5. The passage expresses your key concepts so clearly that the quotation can frame the rest of your discussion.

Three Principles for Citing Sources

When you use any source in any way, readers expect you to follow three principles. You risk a charge of plagiarism if you ignore any one of them.

1. **You must cite the source for any words, ideas, or methods that are not your own.**

Writers can avoid paraphrasing too closely if they focus on remembering what they understand from the original, not its actual words. One way to do this is to put the original aside as you write the paraphrase (Colomb and Williams, 92). But a better way is to imagine you are explaining the idea to someone who hasn't read the original.

2. **When you quote the exact words of a source, you must put those words in quotation marks or a block quotation, even if you cite the source in your own text.**

For example, this would be plagiarism:

According to Colomb and Williams, when you quote the exact words of a source, you must put those words in quotation marks or a block quotation, even if you cite the source in your own text (100).

3. **When you paraphrase the words of a source, you must use your own sentences, not sentences so similar to the original that they are almost a quotation.**

For example, this would be considered plagiarism by many teachers:

According to Colomb and Williams, you risk being charged with plagiarism when you paraphrase a passage from a source not in your own words but in sentences so similar to it that you almost quote them regardless of whether your own text cites the source (100).

Some students think they don't have to cite material available for free online. Not so. These principles apply to sources of any kind—printed, recorded, oral, and online. You risk a charge of plagiarism if you fail to cite *anything* you get from a source, *especially* if it's from a website, a database, a podcast, or another online source. A source is a source, and you must cite them all.

