

# Notre Dame Seminary Style Guide

(Revised, Summer 2024)

## Contents

### General Contents

(Detailed contents are presented at the start of each section)

I. Title Page.....	1
II. Text Formatting .....	2
A. Margins	
B. Font and Spacing	
C. Page Numbering	
D. Grammatical Considerations	
E. Writing Assistance	
III. Citation Style.....	5
A. Citing Books.....	6
B. Citing Articles.....	10
C. Citing Electronic Resources.....	13
IV. Common Citations for Notre Dame Seminary Students.....	15
A. Theology.....	15
1. Sacred Scripture	
2. Magisterial Documents	
3. Theological Tradition	
B. Philosophy.....	24
V. Appendices.....	26
I. Sample Title Page	
II. Sample Footnotes	
III. Sample Bibliography	
IV. Avoiding Plagiarism	

# Notre Dame Seminary Style Guide

(Revised, Spring 2023)

This style guide is *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. There are instances in which we depart from Turabian's paradigm to better reflect the exigencies of research at NDS. Please consult Turabian's text for more detailed examples or for alternate methods of citation.

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**. A brief summary of these conditions is presented in **Appendix IV** at the end of this Style Guide.

## Contents of this Section

### I. Title Page

### II. Text Formatting

#### A. Margins

#### B. Font and Spacing

#### C. Page Numbering

#### D. Grammatical Considerations:

##### 1. Capitals

##### 2. Foreign words

##### 3. Quotation marks

##### 4. Quote within a quote

##### 5. Ellipsis

##### 6. Comma

##### 7. Contractions

##### 8. Numbers

##### 9. Dashes

#### E. Writing Assistance

## I. Title Page

For **research papers** (i.e., papers approximately 8 pages or longer 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
  - the date on which it is due.
- This information is also to be centered.
- **See Appendix I** for a sample.

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 these papers, give your name, the

name of the course, professor's name and the paper due date on consecutive lines on the top (left or right) of the first page.

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

## II. Text Formatting

**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
- 12-point type
- The exception to this is **block quotations** (that is, quotations of **five or more lines**)
  - These should be single-spaced;
  - and indented .5 inch (e.g., select the paragraph and indent one tab length) from the rest of the text.
  - Quotation marks are not needed for block quotes.

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.) See **Appendix II** for a sample.

3. **Bibliography** should be

- Single spaced, but skipping lines between entries.
- With **hanging indents** of .5 inch on subsequent lines.
- The entries should be ordered alphabetically by author, and alphabetically by work under each author's name. If more than one work from a single author is cited, subsequent entries should begin with eight dashes followed by a period (-----.) in place of the author's name.
- See **Appendix III** for a sample.
- Note that you do not need a heading for the page since it is obvious that it is the bibliography.

### C. Page Numbering

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

### D. Syntactical and Grammatical Considerations:

1. Current custom minimizes the **use of capitals**, especially in academic writing (as opposed to devotional writing, where capitals may be used more freely). However, if something can properly be construed a title or proper name (in contradistinction to a more generic usage), then it should be capitalized.

a. Capitalize God and Christ. Similarly, capitalize other words referring to God, such as Trinity and Savior. However, do not capitalize divine attributes: divine ideas, providence, etc.

b. Contemporary academic usage does not capitalize pronominal references to God: thus "he" and "him." Since a pronoun logical functions only as referring to the antecedent noun and is not a substantive term in itself, this is acceptable. However, long usage within the Church has established the norm of capitalizing those pronouns: thus, "He"

and “Him.” Given this diversity of usage, *it is up to the instructor to determine the preferred usage in a particular class; alternately, the preference may be left to the student so long as that usage is consistently observed.*

- c. Capitalize “Church” when referring to the universal Church or particular ecclesial entities, but not otherwise.
- d. Capitalize Tradition and Scripture, and other specific theological elements, only when referring to the revealed bodies of knowledge as a whole.
- e. The seven sacraments should be capitalized in order to indicate that they are specific rites within the Church.

2. **Foreign language words** or words transliterated from non-Latin alphabets should be *italicized*.

3. **Quotation marks:**

- a. Put close quotation marks **outside of** periods and commas.
- b. However, do not put close quotation marks outside of semicolons or colons.
- c. Double quotation marks should be used in all instances except (1) for quotes within quotes and (2) when denoting the spoken or written word rather than the object signified by the word (i.e., material supposition).

4. If you have a **quote within a quote**—that is, your source is quoting another text, including translations and citations from Scripture—put the interior quote in single quote marks; however, if your text is a block quote, put the interior quote in double quote marks.

Also, **do not footnote the interior quote**; rather, in the footnote to the whole, after giving the proper citation, indicate the source *the author* is citing, giving the author (if it is not obvious from context), the work, and page number (or equivalent). For example, a shortened note would read: “Wippel, *Metaphysical Thought*, 265; the citation is to *ST I.19.4*.” No further bibliographic information to the second work is needed since it is in your source and you are not directly using it.

If you are quoting a **passage that includes a Scriptural citation**, retain the translation used in the original—that is, do not substitute a different translation than the one the author uses—and give the citation for the passage in the footnote as above.

5. Use **ellipsis** points to indicate the omission of words, observing these conditions:

- a. First, *never* use ellipses at the beginning of a passage, even if you are not quoting the entirety of the sentence.
- b. Second, use them at the end of a quotation *only* for rhetorical effect, as if you are purposely leaving a thought incomplete.
- c. Third, if you eliminate words from the middle of one sentence, you use three dots, with no space between them and the letters: “Hail Mary...the Lord is with thee.”
- d. Fourth, if you eliminate words that include the ending of one (or more) sentences, you need a fourth dot to signify the period of the sentence(s) you are omitting. Because it is a period, there is a space between the fourth dot and the beginning of the next sentence: “Hail Mary.... Holy Mary, Mother of God.”
- e. Never use less than three or more than four dots.

6. 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.

7. **Do not** use **contractions**; spell out both words. However, if you are quoting a text, retain the original unaltered.

8. Spell out all **numbers** less than one-hundred (and hyphenate numbers that are compound words), and all numbers at the beginning of a sentence. You should also spell out round numbers ending *hundred, thousand, million*, etc. Similarly, spell out all **ordinals**: first, second, third, etc.

9. **Dashes**: Use a single dash (n-dash) to relate two words to one another (self-sufficient; three-hour layover; eight-ten people); use two dashes (m-dash) as a punctuation mark connecting parts of a sentence in place of a comma, colon, semi-colon, or parentheses. (Word will automatically create a single m-dash when you type the next word without an intervening space.)

#### E. Writing Assistance

If you received any assistance in the composition or revision of an assignment, you must acknowledge this in the first footnote of the paper. This footnote should be placed at the end of the opening sentence and indicate the source and nature of the help given. This encompasses:

- any help received from OASIS, a classmate, or any other tutor;
- any use of AI writing tools;
- any help in the creation of theses, topic sentences, or outlines;
- any assistance given in the correction of grammar, syntax, and reasoning;
- and, if the paper was translated from an original in another language, that should be adequately noted.

NB: Some instructors may specifically prohibit the use of AI writing tools. In those classes, any use of those tools would constitute a violation of academic integrity.

## Contents of this Section

### III. Citation Style—page 5

Introduction

Samples

#### A. Citing Books—page 6

One author

Two or more authors

For four or more authors

Editor or translator with author

Editor *and* Translator

Revised Editions

Reprint Editions

Specific Volume in a Multivolume

A Single Title from within a Series

Chapter or other part of a book

Preface, foreword, or introduction

Essay in an Edited Collection

Textbook Anthologies

Unpublished Course Readers

Class Lecture Notes

#### B. Citing Articles—page 10

Journal article

Article in a print journal

Article in an online journal

Magazine article—Print version

Magazine Article—Online version

Newspaper article

Book review

Article from Reference Works

#### C. Citing Electronic Resources-p. 13

Book published electronically

Blog entry or comment

Online Video

## III. Turabian Citation Style

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 listing the page number(s).

Give complete bibliographic information the first time the work is cited in your paper. For subsequent citations, you should use an *abbreviated form* that includes the author's last name, a shortened form of the title, and the page number. If you repeatedly cite the same work because it is the topic of the paper, the author's

name can be omitted: e.g., instead of repeating “Augustine, *Confessions*” you can merely cite “*Confessions*” or even an abbreviated form (“*Conf.*”) as long as it is clear what the reference is.

While not preferred, you may also use *Ibid.* to show you are citing from the same source as the previous reference. This is not preferred because in the process of editing, a reference might be moved, leading to a misattribution. If you do use it, be sure to check the reference. If you are citing from a different page in the same source, add a page number: *Ibid.*, 68. (Note: it is capitalized but not italicized).

If you want to direct the reader **to sources beyond those you are directly referencing**, do so by using “see also” or “cf.” (for *confer*) at the end of your note. Keep in mind the distinction between them: *see also* directs the reader to further discussions along the same lines as your position, while *cf.* is used only to mean “compare” in that that text will have a different context and point than the one you are citing, so that your discussion can be compared with the alternate argument. Neither term is italicized in the note.

**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 given a complete citation in a footnote on the **first reference**, but thereafter referenced parenthetically in the text according to the format specified in section IV.A.

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 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, which normally consists of the author’s name, a short form of the title, and page number.
- The **third entry** is an example of a bibliographic entry.

## **A. Citing Books**

### **One author**

1. John Rist, *What Is a Person? Realities, Constructs, Illusions* (Cambridge: Cambridge University Press, 2020), 65.

2. Rist, *Person*, 71.

Rist, John. *What Is a Person? Realities, Constructs, Illusions*. Cambridge: Cambridge University Press, 2020.

### **Two or more authors**

1. Patrick Lee and Robert P. George, *Body-Self Dualism in Contemporary Ethics and Politics* (Cambridge: Cambridge University Press, 2008), 52.

2. Lee and George, *Body-Self Dualism*, 60–61.

Lee, Patrick, and Robert P. George. *Body-Self Dualism in Contemporary Ethics and Politics*. Cambridge: Cambridge University Press, 2008.

**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 in addition to author**

NB: In the first footnote, use the abbreviation “ed.” for “edited by” and “trans.” for “translated by,” but in the bibliography spell out “Edited by” or “Translated by.”

1. Josef Pieper, *In Defense of Philosophy: The Power of the Mind for Good or Evil, Consists in Argumentation*, trans. Lothar Krauth (San Francisco: Ignatius Press, 1992), 45–51.

2. Pieper, *In Defense of Philosophy*, 53.

Pieper, Josef. *In Defense of Philosophy: The Power of the Mind for Good or Evil, Consists in Argumentation*. Translated by Lothar Krauth. San Francisco: Ignatius Press, 1992.

NB 2: For **Editor and Translator**: If the same person both edited and translated the work, be sure to note that. If different people acted as editor and translator, name the editor first and the translator second.

### **Revised Editions**

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

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

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

### **Reprint Editions**

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



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

Thomas Aquinas. *Summa Theologica*. Translated 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. Terence Irwin, *The Development of Ethics: A Historical and Critical Study*, vol. 2, *From Suarez to Rousseau* (Oxford: Oxford University Press, 2008), 16.

2. Irwin, *Development of Ethics*, 2:125. [volume 2, page 125].

Irwin, Terence. *The Development of Ethics: A Historical and Critical Study*. Vol. 2, *From Suarez to Rousseau*. Oxford: Oxford University Press, 2008.

#### 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 Single Book Title from within 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, *Metaphysical Thought*, 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.

NB: If the **entire series has an editor**, insert him/them after the name of the series, separated by a comma in both the note and bibliography:

James, William. *The Principles of Psychology*. *Great Books of the Western World*, edited by Robert Maynard, vol. 53. Chicago and London: Encyclopaedia Britannica, 1952.

## 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, D.C.: 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, D.C.: The Catholic University of America Press, 2002.

## Textbook Anthologies

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, *Enquiry*, 718.

Hume, David. *An Enquiry Concerning Human Understanding*. In *From Plato to Derrida*, 5<sup>th</sup> ed., edited 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.

### **Class Lecture Notes**

NB: For the most part, class lectures do not need to be cited, since they can be assumed to be “common knowledge” in the context of the class.

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. Citing Articles**

### **Journal article**

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

NB 2: Turabian states that the citation should include both the volume and the number. Most journals are quarterly, so this citation would be “*Gregorianum* 92, no. 3”; however, **it is also acceptable** to cite this with a point (*Gregorianum* 92.3) or, since pagination through the year is continuous, simply cite the volume alone (*Gregorianum* 92).

### **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. [Or, *Gregorianum* 92 (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 electronic versions of print journals which are delivered as PDFs of the print journal—such as is available through JSTOR or online access at many journal homepages—cite as if you are using the paper copy since pagination will be identical.

For journals which exist solely online, 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. (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.”)

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

8. Satterlee, “Learning to Picture God.”

Satterlee, Craig. "Learning to Picture God from Those Who Cannot See." *Homiletic* 36, no. 1. June 13, 2011. Accessed May 24, 2014. <http://www.homiletic.net/viewarticle.php?id=157>.

### **Magazine article—Print version**

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.

### **Magazine Article—Online version**

1. John Seabrook, “America’s Favorite Pickup Truck Goes Electric,” *The New Yorker*, January 24, 2022, accessed May 10, 2022, <https://www.newyorker.com/magazine/2022/01/31/americas-favorite-pickup-truck-goes-electric>.

2. Seabrook, “America’s Favorite Pickup.”

Seabrook, John. “America’s Favorite Pickup Truck Goes Electric.” *The New Yorker*, January 24, 2022. Accessed May 10, 2022. <https://www.newyorker.com/magazine/2022/01/31/americas-favorite-pickup-truck-goes-electric>.

## 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.

## Article from Reference Works

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

OR

1. Richard Kraut, "Aristotle's Ethics," *The Stanford Encyclopedia of Philosophy*, ed. Edward N. Zalta and Uri Nodelman, revised July 2, 2022, accessed October 21, 2022, <https://plato.stanford.edu/archives/fall2022/entries/aristotle-ethics/>.

**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.

OR

Kraut, Richard. "Aristotle's Ethics." *The Stanford Encyclopedia of Philosophy*. Edited by Edward N. Zalta and Uri Nodelman. Revised July 2, 2022. Accessed October 21, 2022. <https://plato.stanford.edu/archives/fall2022/entries/aristotle-ethics/>.

## **C. Citing Electronic Resources**

**NB: For Online Journal or Magazine, see above.**

### **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, accessed October 15, 2011, <http://press-pubs.uchicago.edu/founders/>.
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. Accessed October 15, 2011. <http://press-pubs.uchicago.edu/founders/>.

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>.

## Online Video

1. Alasdair MacIntyre, "Human Dignity: A Puzzling and Possibly Dangerous Idea?" November 10, 2021, accessed March 1, 2022, <https://www.youtube.com/watch?v=V727AcOoogQ>.

If pertinent, you may include the time stamp for when the relevant discussion begins after the URL, e.g., "at 5:52."

2. MacIntyre, "Human Dignity".

MacIntyre, Alasdair. "Human Dignity: A Puzzling and Possibly Dangerous Idea?" November 10, 2021. Accessed March 1, 2022. <https://www.youtube.com/watch?v=V727AcOoogQ>.

## IV. Common Citations for Notre Dame Seminary Students

### Contents of this Section

#### IV. Common Citations for Notre Dame Seminary Students

##### A. Theology—page 15

1. Sacred Scripture
  - Abbreviations for books
2. Bible Commentary
3. Magisterial Documents
  - a. The Catechism
  - b. 1. Conciliar Documents:
    - b. 2. Council of Trent
  - c. Denzinger
  - d. 1. Papal Encyclicals
    - d. 2. Other Papal
    - d. 3. *AAS*
    - d. 4. Papal addresses
  - e. Bishops Conferences
  - f. Canon Law and CL with Commentary
  - g. Roman Missal
4. Theological Tradition
  - a. Patristics
  - b. Scholastics
    - Summa Theologiae*
    - Popular Editions

##### B. Philosophy—page 24

1. Plato
2. Aristotle
3. Aquinas
4. Other Philosophers

### A. Theology

#### 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 footnote citation: e.g., John 3:16 *NAB*; thereafter cite parenthetically with no reference to edition. However, if you do make use of another translation, that must be noted in a footnote. As the most basic source in theology, you need not list the Bible in the Bibliography.

b. The citation for Biblical passages (after the first footnote citation) is to be done **parenthetically** 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  
1 Sam – 1 Samuel  
2 Sam – 2 Samuel  
1 Kgs – 1 Kings  
2 Kgs – 2 Kings  
1 Chron – 1 Chronicles  
2 Chron – 2 Chronicles  
Ezra – Ezra  
Neh – Nehemiah  
Tob – Tobit  
Jdt – Judith  
Esth – Esther  
1 Macc – 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  
1 Cor – 1 Corinthians  
2 Cor – 2 Corinthians  
Gal – Galatians  
Eph – Ephesians  
Phil – Philippians  
Col – Colossians  
1 Thess – 1 Thessalonian  
2 Thess – 2 Thessalonian  
1 Tim – 1 Timothy  
2 Tim – 2 Timothy  
Titus – Titus  
Phlm – Philemon  
Heb – Hebrews  
Jam – James  
1 Pet – 1 Peter  
2 Pet – 2 Peter  
1 Jn – 1 John  
2 Jn – 2 John  
3 Jn – 3 John  
Jude – Jude  
Rev – Revelation

## 2. Bible Commentary

### If the commentary is a single volume:

If the commentary is part of a series, it should be cited according to the rules of a title or monograph in a series. In contrast to other series, the **series editor does not need to be listed.**

1. Joseph A. Fitzmyer, *Romans: A New Translation with Introduction and Commentary*, The Anchor Bible 33 (New York: Doubleday, 1993), 100–56.
2. Fitzmyer, *Romans*, 177.

Fitzmyer, Joseph A. *Romans: A New Translation with Introduction and Commentary*. The Anchor Bible 33. New York: Doubleday, 1993.

### If the commentary is in multiple volumes:

Follow the instructions for a specific volume in a multivolume work. In general, you should cite the volumes individually.

1. James D. G. Dunn, *Romans 9–16*, World Biblical Commentary 38b (Thomas Nelson, 1988), 600–650.
2. Dunn, *Romans 9–16*, 700.

Dunn, James D. G. *Romans 9–16*. World Biblical Commentary 38b. Thomas Nelson, 1988.

### 3. Magisterial Documents

The basic template for citing teaching documents of the Catholic Magisterium is: author, type of document (Encyclical, Apostolic Exhortation, Decree, etc.), title of document (normally in Latin), date of promulgation of document in parentheses, and 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, whether hard copy or electronic.

**a. The Catechism of the Catholic Church:** The *Catechism* is to be cited **parenthetically** by paragraph number, except for the initial complete citation in a footnote. 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 as parenthetical references in the text. (NB: Be sure to italicize *CCC* as it the title of the book.)

NB: 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. 1. 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 citation 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*. December 7, 1965. *The Sixteen Documents of Vatican II*. Edited by Marianne Lorraine Trouve. Boston: Pauline Books, 1999. 627-719.

## **b. 2. Council of Trent**

NB: The Council of Trent can be cited using Denzinger—see the following entry for that method.

1. *The Roman Catechism*, translated and annotated in accord with the Vatican II and Post-Conciliar Documents and the New Code of Canon Law by Robert Bradley and Eugene Keane (Boston, Mass.: St. Paul Editions, 1985), 1.7.

2. *The Roman Catechism*, 4.2.3. (NB, that only Part IV has two sections, so a third number is needed for Part IV that designates the part, the section, and the paragraph.)

OR

6. Council of Trent, Session 6, “Canons Concerning Justification, 13 January, 1547,” in *Decrees of the Ecumenical Councils: Trent to Vatican II*, ed. Norman P. Tanner, vol. 2 (London: Sheed & Ward, 1990), chapter 12.

7. Council of Trent, Session 6, Chapter, chapter 12.

Council of Trent. Session 6, “Canons Concerning Justification, 13 January, 1547.” In *Decrees of the Ecumenical Councils: Trent to Vatican II*. Vol. 2, edited by Norman P. Tanner, 12-19. London: Sheed & Ward, 1990.

## **c. Denzinger**

NB: In citing Denzinger, be sure to specify the edition used. The original edition edited by Denzinger appeared in 1854 and was revised many times resulting in inconsistent numberings. For this, use D ###. In 1963 Schönmetzer did a new revision which resulted in very different numberings; to cite this edition, use DS ###.

The initial citation should give the full bibliographic information. Examples using an old edition and a new one are below, with a subsequent sample citation from the cited version.

Older editions:

1. Heinrich Joseph Denzinger, ed., *The Sources of Catholic Dogma*, 30th ed., trans. Roy J. Deferrari (St. Louis: Herder, 1957), D 123 (hereafter D).

2. D 300.

Denzinger, Heinrich Joseph, ed. *The Sources of Catholic Dogma*. 30th ed. Trans. Roy J. Deferrari. St. Louis: Herder, 1957.

New Edition:

1. Heinrich Denzinger, *Enchiridion symbolorum, definitionum et declarationum de rebus fidei et morum. Compendium of Creeds, Definitions, and Declarations on Matters of Faith and Morals*, revised, enlarged, and, in collaboration with Helmut Hoping, edited by Peter Hünemann for the original bilingual edition, edited by Robert Fastiggi and Anne Englund Nash for the English edition, 43rd ed. (San Francisco : Ignatius Press, 2012), DS 2568 (hereafter DS) .

2. DS 533.

Denzinger, Heinrich. *Enchiridion symbolorum, definitionum et declarationum de rebus fidei et morum. Compendium of Creeds, Definitions, and Declarations on Matters of Faith and Morals*. Revised, enlarged, and, in collaboration with Helmut Hoping. Edited by Peter Hünemann, Robert Fastiggi, and Anne Englund Nash, 43rd ed. San Francisco: Ignatius Press, 2012.

**d. 1. Papal Encyclicals (collection, book, or website)**

55. John Paul II, Encyclical Letter *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* (March 25, 1995), 6 (Washington, D.C.: United States Catholic Conference, 1995).

Or:

55. John Paul II, Encyclical Letter *Evangelium Vitae* (March 25, 1995), 6, accessed July 12, 2011, 011[http://www.vatican.va/edocs/ENG0141/\\_INDEX.HTM](http://www.vatican.va/edocs/ENG0141/_INDEX.HTM).

For all formats, the short form is the same:

58. *EV*, 14.

John Paul II. *Evangelium Vitae*. Encyclical Letter. March 25, 1995. In *The Encyclicals of John Paul II*. Edited by J. Michael Miller. Huntington, IN: Our Sunday Visitor, 1996.

John Paul II, Encyclical Letter *Evangelium Vitae*. March 25, 1995. Washington, D.C.: United States Catholic Conference, 1995.

John Paul II. *Evangelium Vitae*. March 25, 1995.  
[http://www.vatican.va/edocs/ENG0141/\\_INDEX.HTM](http://www.vatican.va/edocs/ENG0141/_INDEX.HTM) (accessed July 12, 2011).

#### **d. 2. Other Papal Writings**

1. John Paul II, *Pastores Dabo Vobis* (March 25, 1992), 43 (Boston: Saint Paul Books and Media, 1992).

4. *PDV*, 43.

John Paul II. *Pastores Dabo Vobis*. March 25, 1992. Boston: Saint Paul Books and Media, 1992.

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

7. Pius XII, Encyclical Letter *Divino Afflante Spiritu* (September 30, 1943), 26, in *Acta Apostolicae Sedis* 35 (1943), 311.

Abbreviated subsequent reference:

8 *DAS*, 26.

Pius XII. Encyclical Letter *Divino afflante Spiritu*. September 30, 1943. *Acta Apostolicae Sedis* 35 (1943): 290-345.

#### **d. 4. Papal addresses accessed online**

17. Francis, *Meeting with the Members of the General Assembly of the United Nations Organization: Address of the Holy Father* (September 25, 2015), [http://w2.vatican.va/content/francesco/en/speeches/2015/september/documents/papa-francesco\\_20150925\\_onu-visita.html](http://w2.vatican.va/content/francesco/en/speeches/2015/september/documents/papa-francesco_20150925_onu-visita.html).

18. Francis, *Address to United Nations*.

Francis, *Meeting with the Members of the General Assembly of the United Nations Organization: Address of the Holy Father*. September 25, 2015. [http://w2.vatican.va/content/francesco/en/speeches/2015/september/documents/papa-francesco\\_20150925\\_onu-visita.html](http://w2.vatican.va/content/francesco/en/speeches/2015/september/documents/papa-francesco_20150925_onu-visita.html).

## e. 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, D.C.: United States Conference of Catholic Bishops, 2006), 74.

6. *PPF*, 76.

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

## f. 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 sections within a single canon. In addition, you should **specify which printing** is being cited (this is important since a new printing is currently in preparation to accommodate recent revisions made by Pope Francis).

1. *Code of Canon Law: Latin-English Edition*, New English Translation, Third Printing (Washington, D.C.: Canon Law Society of America, 2020).

2. *CIC*, c. 312, §1.

*Code of Canon Law: Latin-English Edition*. New English Translation. Third Printing. Washington, D.C.: Canon Law Society of America, 2020.

### **For the Canon Law printed together with Commentary:**

1. Sharon Holland, "Norms Common to All Institutes of Consecrated Life," in *The Code of Canon Law: A Text and Commentary*, ed. James A. Coriden et al. (New York/Mahwah, NJ: Paulist Press, 1985), 453.

2. Holland, *Text and Commentary*, 379.

Holland, Sharon. "Title II: "Norms Common to All Institutes of Consecrated Life (cc. 573 – 606)." In *The Code of Canon Law: A Text and Commentary*, ed. James A. Coriden et al., 453 – 469. New York/Mahwah, NJ: Paulist Press, 1985.

Or, if you cite many essays:

Coriden, James et al., eds. *The Code of Canon Law: A Text and Commentary*. New York/Mahwah, NJ: Paulist Press, 1985.

### **To cite New Commentary on the Code of Canon Law**

1. Barbara Anne Cusack, “The Diocesan Synod,” in *New Commentary on the Code of Canon Law*, ed. John P. Beal et al. (New York/Mahwah, NJ: Paulist Press, 2000), 610.

2. Cusack, *New Commentary*, 610.

Cusack, Barbara Anne. “The Diocesan Synod (cc. 460-468).” In *New Commentary on the Code of Canon Law*, ed. John P. Beal et al., 610-622. New York/Mahwah, NJ: Paulist Press, 2000.

### **g. Roman Missal and GIRM**

References are to the paragraph number, not page number.

1. *Roman Missal*, Third Typical Edition (Washington, D.C.: United States Conference of Catholic Bishops, 2011), 32.

AND

1. *General Instruction of the Roman Missal*, Third Typical Edition (Washington, D.C.: United States Conference of Catholic Bishops, 2011), 6.

2. *Rom. Mis.*, 34.

2. GIRM, 8.

*Roman Missal*. Third Typical Edition. Washington, D.C.: United States Conference of Catholic Bishops, 2011.

## **4. 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.

Since Part III was unfinished at his death, Thomas’s secretary Reginald of Piperno “completed” it by using texts from earlier works. These questions are referred to as a Supplement to the *tertia pars*, and should be cited in this fashion: “ST Suppl. III.42.1.”

NB: Conventions vary, and for that reason we stipulate this particular method. For example, if you are citing the corpus (“I answer that...”), you need not use the “c.” that is often used in citations. However, 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>.

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

1. Thomas Aquinas, *The Summa Theologica of St. Thomas Aquinas*, trans. Fathers of the English Dominican Province (1948; reprint, Allen, TX: Christian Classics, 1981) III.72.11.

Subsequent references can simply cite the abbreviated title and article:

2. *ST* II-II.21.1.



Thomas Aquinas. *The Summa Theologica of St. Thomas Aquinas*. Translated by the Fathers of the English Dominican Province. 1948. Reprint, Allen, Tex.: Christian Classics, 1981.

NB: Medieval authors should be alphabetized according to their first name: thus Thomas, not Aquinas; William, not Ockham.

### c. Popular Editions

Many important works have come out in popular edited editions; for these, be sure to indicate the appropriate author and editor.

1. Thomas Aquinas, *Summa Theologiae*, I.2.3, in *A Summa of the Summa*, ed. Peter Kreeft (San Francisco: Ignatius Press, 1990).

2. *ST* I.4.1.

Thomas Aquinas, *Summa Theologiae*. In *A Summa of the Summa*, ed. Peter Kreeft. San Francisco: Ignatius Press, 1990.

## **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, trans. 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, trans. 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, as is common with Descartes (the Adam-Tannery edition) and Kant (the Akademie edition)—these ought to be cited.

## **V. Appendices: Sample Title Pages, Footnotes, Bibliography, Plagiarism**

### **Contents of this Section**

- V. Appendices—page 26
  - I. Sample Title Page
  - II. Sample Footnotes
  - III. Sample Bibliography
  - IV. Avoiding Plagiarism

## **I. Sample Title Page**

[Remember that for shorter papers not involving research, simply give your name, course, professor, and due date on consecutive lines at the top (either right or left side) of the first page]

“Nones” in Their Habits:

Vice as the Foundation for Atheism

John Smith

PHI 599: Modernity and Secularism

Dr. Samuel Johnson

October 21, 2022

## II. Sample Footnotes

The question of the relation between traditional natural law and the modern notion of rights is a perennial source of debate because there is no agreement among natural law thinkers. Two eminent examples are John Finnis, who thinks natural law underwrites a full catalogue of modern rights, and Alasdair MacIntyre, who dismisses rights as fictions on par with witches and unicorns.<sup>1</sup> Nor can we settle the issue by going back to their common source: although Thomas Aquinas articulated a theory of natural law,<sup>2</sup> the question of rights in the modern sense simply did not arise for him.<sup>3</sup>

To resolve this impasse, it is helpful to consider the contribution of Jacques Maritain. A primary characteristic of Maritain's intellectual project was to bring the principles of Thomism into dialogue with the developments of the modern world.<sup>4</sup> Given the political trials of the mid-twentieth century, the most urgent dialogue that Maritain undertook was the attempt to update Thomistic political thought so as to incorporate the developments of modern democracy and the idea of human rights.<sup>5</sup>

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<sup>1</sup> John Finnis, *Natural Law and Natural Rights* (Oxford: Clarendon Press, 1980), 198-230; and, Alasdair MacIntyre, *After Virtue*, 2<sup>nd</sup> ed. (Notre Dame, IN: University of Notre Dame Press, 1984), 69. For an overview of the problem of rights in Catholic philosophy, see Julie Clague, "'A Dubious Idiom and Rhetoric': How Problematic is the Language of Human Rights in Catholic Social Thought?" in *Catholic Social Thought: Twilight or Renaissance?* ed. J.S. Boswell, F.P. McHugh, and J. Verstraeten (Leuven: Leuven University Press, 2000), 125-140.

<sup>2</sup> *Summa Theologiae* I-II.94, trans. the Fathers of the English Dominican Province (1948; repr., Allen, TX: Christian Classics, 1981).

<sup>3</sup> See Riccardo Saccenti, *Debating Medieval Natural Law: A Survey* (Notre Dame, IN.: University of Notre Dame Press, 2016). That the idea of subjective rights did not arise until well after Aquinas's era is argued in John Lamont, "In Defense of Villey on Objective Right" in *Truth and Faith in Ethics*, ed. by Hayden Ramsay (Charlottesville, VA: Imprint Academic, 2011), 177-198.

<sup>4</sup> For example, he shows how modern art can be best understood in terms of Thomistic categories. See Jacques Maritain, *Art and Scholasticism*, trans. J. F. Scanlan (New York: Charles Scribner's Sons, 1930); and, *Creative Intuition in Art and Poetry* (New York: Meridian Books, 1954).

<sup>5</sup> Sarah Shortall, "Theology and the Politics of Christian Human Rights" *Journal of the History of Ideas* 79.3 (2018): 445-460.

### III. Sample Bibliography (of same references from footnotes)

Clague, Julie. “‘A Dubious Idiom and Rhetoric’: How Problematic is the Language of Human Rights in Catholic Social Thought?” In *Catholic Social Thought: Twilight or Renaissance?* edited by J.S. Boswell, F.P. McHugh, and J. Verstraeten, 125-140. Leuven: Leuven University Press, 2000.

Finnis, John. *Natural Law and Natural Rights*. Oxford: Clarendon Press, 1980.

Lamont, John. “In Defense of Villey on Objective Right.” In *Truth and Faith in Ethics*, edited by Hayden Ramsay, 177-198. Charlottesville, VA: Imprint Academic, 2011.

MacIntyre, Alasdair. *After Virtue*, 2<sup>nd</sup> ed. Notre Dame, IN: University of Notre Dame Press, 1984.

Maritain, Jacques. *Art and Scholasticism*. Translated by J. F. Scanlan. New York: Charles Scribner’s Sons, 1930.

----- . *Creative Intuition in Art and Poetry*. New York: Meridian Books, 1954.

Saccenti, Riccardo. *Debating Medieval Natural Law: A Survey*. Notre Dame, IN: University of Notre Dame Press, 2016.

Shortall, Sarah. “Theology and the Politics of Christian Human Rights.” *Journal of the History of Ideas* 79, no. 3 (2018): 445-460.

Thomas Aquinas. *Summa Theologiae* I-II.94. Translated by the Fathers of the English Dominican Province. 1948. Reprint, Allen, TX: Christian Classics, 1981.

## IV. Avoiding Plagiarism (Adapted from Turabian)

### 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.