

Style guide for essays presented in the Faculty of Theology and Philosophy

General information on presentation

Cover sheets

For face-to-face units, essays are normally submitted personally in printed form. All essays presented in these units require a completed cover sheet. Cover sheets can be downloaded from the library (check e-reserve for your campus).

For *fully online units*, essays may be submitted through the electronic assignment dropbox. Students in these units are required to complete an electronic “declaration of originality” prior to submitting any work for assessment. This declaration is valid for that unit for the entire semester, and no cover sheet is required.

Presentation

Please present essays:

- typed
- with the question to which you are responding written out in full at the top of the first page
- using a minimum of 12 point font for text and 10 point font for footnotes or endnotes
- double spaced (except for offset quotes—see below)
- with each page numbered consecutively
- with every margin of at least 2.5 cm
- with your name and ID number in the header.

Please write essays:

- entirely in your own words, except where quotes are indicated by quotation marks or offsetting, and where an accurate reference is given in a footnote or endnote
- using *inclusive* language (language which excludes or stereotypes human beings and/or human communities on the basis of their race, colour, class, religion or gender must not be used)
- using complete sentences, and in paragraphs, with each paragraph separated by a double return.

If you would like to improve your writing skills, please visit the Academic Skills Unit on your campus. For more information, see

http://www.acu.edu.au/student_resources/office_of_student_success/service_areas/academic_skills/

General information on referencing

Methods of referencing

There are two main methods of referencing used in academic discourse:

- **author-date** (A-D, Harvard System), which is used in the social sciences
- **footnote/endnote and bibliography, or note-bibliography** (N-B, Oxford system), which is the system used for essays presented in the Faculty of Theology and Philosophy (FTP).

Within each system of referencing, there are many different styles. The style used by FTP is the N-B style specified in *The Chicago Manual of Style*, 16th ed. (Chicago: University of Chicago Press, 2010). [This style is substantially the same as that found in Kate L. Turabian, *A Manual for Writers of Research Papers, Theses, and Dissertations*, eds., Wayne C. Booth, Gregory G. Colomb, Joseph M. Williams *et al.*, 7th rev. ed. (Chicago: University of Chicago Press, 2007)]. If you are completing your referencing manually, you will need to learn the specific details of the Chicago style (a small range of examples is given below). For students undertaking a degree or a major in theology, it may be worth considering the purchase of this book. If you are using an automatic referencing tool, such as the software, “**Endnote**,” then you should select “Chicago 16” from the list of possible styles. This Endnote program is freely available for all ACU students. The Library also conducts classes to teach you how to use this program. Some suggestions for integrating Endnote with Chicago 16 can be found at the end of this document.

For details on this notes-bibliographic style that are not included in this summary please consult chapter 14 of the online publication of the Chicago Manual of Style (CMS).

http://www.chicagomanualofstyle.org/16/ch14/ch14_toc.htmlhttp://www.chicagomanualofstyle.org/16/ch14/ch14_toc.html

Please note: referencing styles are not optional, but pertain to the needs of the subject discipline. You may have to learn to use two or more styles for different Faculties in the course of obtaining your tertiary qualification.

Purpose of referencing

References are used primarily to indicate the source of specific words or ideas. To avoid plagiarism (which is an extremely serious offence that can ultimately lead to exclusion from the University), *all words and ideas that are not original must be referenced*. The only exception is ideas that are easily identified as being part of common knowledge (for example, the idea that the sun rises in the morning and sets in the evening). In theology, an idea that could be held to be part of common knowledge is that Christians understand Jesus to be the Son of God. However, just how that idea is to be understood and explained will probably require you to read a number of references, which you must cite in your own explanation.

How to do it

To make reference to specific words or ideas, you need to insert a footnote (or endnote) reference marker—preferably at the end of the sentence, **after** the full stop, like this.¹ Most word-processing programs will do this for you. In the note that then appears at the bottom of the page (or at the end of the document), you give the exact source of the idea, including the page number. Since research is a major skill at University level, each page of your essay will have footnotes as evidence of your research and supporting your ideas. The source is set out in the Chicago style, and details such as punctuation and capitalisation must be followed precisely. If you refer to more than one idea in the course of the sentence, and these ideas require referencing, you may list those references in the one note (avoid placing reference markers through a sentence, and never place more than one reference marker at the end of the sentence).

Quotations

If you use an exact quote from a text, you must use quotation marks. Where you are paraphrasing an idea, quotation marks are not required, but you must still give the reference in the footnote (or endnote).

Warning: if your paraphrase too closely follows the text, it is no longer a paraphrase, but plagiarism. Either rewrite the paraphrase to ensure that it is in your own words, or quote the text exactly, using quotation marks. All ideas you got from a book, even if written in your own words, need a footnote.

Quotations that are long (that is, over four lines in length) should be *single spaced* and *offset from the margin*. No quotation marks are used for offset quotes. Shorter quotations are integrated into the text, using quotation marks.

Other purposes of notes

Notes are not only used for referencing specific words and ideas. They can also be used for the insertion of supplementary ideas, where these might otherwise interrupt the flow of the main text, or for the provision of cross-references. Books and Journals will give you examples of this.

Footnotes or endnotes?

Whether you use footnotes or endnotes is up to you, unless specified by your lecturer. Both footnotes and endnotes are numbered continuously. Footnotes appear at the **bottom** of the relevant page; endnotes appear together at the end of the document, prior to the bibliography. In Microsoft Word you can use the 'Insert' heading to automatically insert a footnote at the bottom of the page. If you are not familiar with this contact the study skills officer for assistance with your computing skills.

In either form of notes, once a work has been mentioned, subsequent references to it are in an **abbreviated form** (usually the surname of the author, followed by up to four words of the title, with the page number, and each item separated by a comma). It is no longer standard academic practice to use the abbreviation *op. cit.*, and while *ibid.* is permissible in a note immediately following one using the identical source, it is preferable to use the abbreviated form of the reference.

Bibliography

A bibliography is a complete, alphabetically ordered list of works consulted in the preparation of the essay. The bibliography is the final page of your assignment. It will include works to which you have referred in footnotes, but it may also include other, seminal works to which you have not specifically referred. Obviously, where a bibliography contains a large number of works, only a few of which have been referred to in the essay, a marker may suspect that these works have not actually been utilised and will discount their value.

¹ This is a sample of a footnote inserted automatically using MS Word.

Items in a bibliography **are not numbered**, and appear only once, no matter how many times you have referred to them. You will notice in the examples given below that if a bibliographic reference runs for more than one line, subsequent lines are indented. If you have used more than one work by the same author (or editor), the name is not repeated in second and further entries. Instead, a “3-em dash” is used, followed by a full stop (———.) in the case of an author, or a comma and ed. (———, ed.) in the case of an editor.

Note well: the formatting of items in a bibliography is quite different to that of notes. The most obvious difference is that the author’s first name appears first in a note, e.g. Robert Smith, whereas the family name appears first in a bibliography e.g. Smith, Robert. However, other differences are trickier to spot at first glance. This is particularly so with differences in punctuation.

In footnotes the elements are separated by commas and parentheses and terms such as editor, translator, volume are abbreviated – ed. trans. In the bibliography the elements are separated by a full-stop, the publishing details are not in parentheses and the authors are listed in alphabetical order with the surname of the first author listed before the given name. Verbs such as ‘Edited by’ and ‘Translated by’ are given in full.

Some examples of the Chicago style (Explanatory comments are placed in brackets.)

Book, one author Book titles are in Italics
First reference in footnote or endnote 1. Elizabeth A. Johnson, <i>She Who Is: The Mystery of God in Feminist Theological Discourse</i> (New York: Crossroad, 1992), 25.
Subsequent reference 11. Johnson, <i>She Who Is</i> , 37-38.
Bibliography Johnson, Elizabeth A. <i>She Who Is: The Mystery of God in Feminist Theological Discourse</i> . New York: Crossroad, 1992.

Book, two or three authors
First reference in footnote or endnote 3. Gerald G. O’Collins and Mario Farrugia, <i>Catholicism: The Story of Catholic Christianity</i> (Oxford: Oxford University Press, 2004), 72.
Subsequent reference 12. O’Collins and Farrugia, <i>Catholicism</i> , 118.
Bibliography O’Collins, Gerald G., and Mario Farrugia. <i>Catholicism: The Story of Catholic Christianity</i> . Oxford: Oxford University Press, 2004. (The name is reversed only for the 1 st author).

Multivolume works and series
* First reference in footnote or endnote 5. Rudolph Schnackenburg, <i>The Gospel According to St John</i> , trans. by K. Smyth et al. HTCNT. (London: Burns & Oates, 1968-1982), 2:76. (Volume 2, page 76 - Note that the Series, HTCNT, comes before the publishing details and it is not italicised since the series is not part of the title).
Subsequent reference 13. Schnackenburg, <i>Gospel</i> , 1:59. (Volume 1, page 59).

Bibliography

Schnackenburg, Rudolph. *The Gospel According to St John*. Translated by K. Smyth et al. 3 vols. HTCNT. London: Burns & Oates, 1968-1982.

Book, edition

First reference in footnote or endnote

3. Gerald G. O'Collins, *Interpreting Jesus*, 2nd rev. ed. (London: Mowbray, 2004), 104-05.

Subsequent reference

13. O'Collins, *Interpreting Jesus*, 98.

Bibliography

O'Collins, Gerald G. *Interpreting Jesus*. 2nd rev. ed. London: Mowbray, 2004.

***Online Books**

First reference in footnote or endnote

3. Francis Watson, "The Fourfold Gospel," in *The Cambridge Companion to The Gospels*, ed. Stephen C. Barton (Cambridge University Press, 2006). Cambridge Collections Online, accessed 23 November 2010, doi:10.1017/CCOL0521807662.003 (Note the reference to the section in lieu of page numbers in online books).

Subsequent reference

13. Watson, "The Fourfold Gospel."

Bibliography

Watson, Francis. "The Fourfold Gospel." In *The Cambridge Companion to The Gospels*. Edited by Stephen C. Barton. Cambridge University Press, 2006. Cambridge Collections Online. Accessed 23 November 2010. doi:10.1017/CCOL0521807662.003

Journal article (print)

The title of the article is in " ". The **Journal title** is in *italics*.

First reference in footnote or endnote

4. Joeri Schrijvers, "On Doing Theology 'After' Ontotheology: Notes on a French Debate," *New Blackfriars* 87 (2006): 302-303.

Subsequent reference

14. Schrijvers, "On Doing Theology," 312.

Bibliography

Schrijvers, Joeri. "On Doing Theology 'After' Ontotheology: Notes on a French Debate." *New Blackfriars* 87 (2006): 302-314. (note the first and last pages of the article are given in the bibliography)

Journal article (online)

*DOIs (Digital Object Identifiers) are now being given in online databases as a standard. To locate an article where the DOI is given type <http://dx.doi.org/> then the DOI number. If the DOI is not given use the URL.

<p>First reference in footnote or endnote. (Following the usual journal entry, access date, URL or DOI.)</p> <p>*15. Francis J. Moloney, "The Gospel of John: The 'End' of Scripture," <i>Interpretation</i> (2009): 360, accessed July 4, 2009, http://proquest.umi.com/pqdweb?did=1879127321&sid=1&Fmt=3&clientId=18921&RQT=309&VName=PQD</p> <p>Where a DOI (digital object identifier) is given, this follows the normal journal entry and access date.</p> <p>*15. Brian Robinette, "A Gift to Theology? Jean-Luc Marion's 'Saturated Phenomenon' in Christological Perspective," <i>The Heythrop Journal</i> XLVIII (2007): 86-108, accessed April 26, 2007, doi:10.1111/j.1468-2265.2007.00307.x</p>
<p>Subsequent reference</p> <p>15. Moloney, "The Gospel of John," 358. 15. Robinette, "A Gift to Theology?," 100. (Note the comma following the ?)</p>
<p>Bibliography</p> <p>*Moloney, Francis J. "The Gospel of John: The 'End' of Scripture," <i>Interpretation</i> (2009): 356-66. Accessed July 4, 2009. http://proquest.umi.com/pqdweb?did=1879127321&sid=1&Fmt=3&clientId=18921&RQT=309&VName=PQD</p> <p>Where a DOI (digital object identifier) is given</p> <p>*Robinette, Brian. "A Gift to Theology? Jean-Luc Marion's 'Saturated Phenomenon' in Christological Perspective." <i>The Heythrop Journal</i> XLVIII (2007): 86-108. Accessed April 26, 2007. doi: 10.1111/j.1468-2265.2007.00307.x</p>

<p>Book chapter in an edited book</p>	
<p>First reference in footnote or endnote</p> <p>6. Kristine A. Culp, "A World Split Open? Experience and Feminist Theologies," in <i>The Experience of God: A Postmodern Response</i>, ed. Kevin Hart and Barbara Wall (New York: Fordham University Press, 2005), 48. (Note: The title of the chapter is in " ". The book title is in italics).</p>	
<p>Subsequent reference</p> <p>16. Culp, "A World Split Open?" 60.</p>	
<p>Bibliography</p> <p>Culp, Kristine A. "A World Split Open? Experience and Feminist Theologies." In <i>The Experience of God: A Postmodern Response</i>. Edited by Kevin Hart and Barbara Wall, 47-64. New York: Fordham University Press, 2005. (Note that the first and last pages of the chapter are given before the publisher).</p>	

<p>Reference works[#] (CMS 14.247-48)</p>	
<p>*For many theological/biblical dictionaries it is appropriate to cite individual entries by their author, much like a chapter in an edited book above.</p>	
<p>First reference in footnote or endnote</p> <p>*7. Wayne Fehr, "Theology, History of," in <i>The New Dictionary of Theology</i>, eds., Joseph A. Komonchak, Mary Collins, and Dermot A. Lane (Dublin: Gill and Macmillan, 1987), 1027-1028.</p>	
<p>Subsequent reference</p> <p>17. Fehr, "Theology, History of," 1030.</p>	
<p>Bibliography</p> <p>*Fehr, Wayne. "Theology, History of." In <i>The New Dictionary of Theology</i>. Edited by Joseph A. Komonchak, Mary Collins, and Dermot A. Lane, 1025-130. Dublin: Gill and Macmillan, 1987.</p>	

* #Well-known references, such as *Encyclopaedia Britannica*, *Oxford Dictionary*, need be cited by name and edition (and URL) only in notes, and need not be listed in the bibliography. References cite the specific item preceded by s.v. (sub verbo, “under the word”).

1. *Oxford English Dictionary*, 2nd ed. (CD-ROM version 3.0) s.v. “apocalypse.”

Web sites
<p>First reference in footnote or endnote</p> <p>8. Jeffrey Bloechl, “The Difficulty of Being,” Seattle University, Psychology for the Other: A Seminar on Emmanuel Lévinas, accessed April 5, 2007, http://www.seattleu.edu/artsci/psychology/conference/2004/archive2004.html.doc.</p>
<p>Subsequent reference</p> <p>18. Bloechl, “The Difficulty of Being.”</p>
<p>Bibliography</p> <p>Bloechl, Jeffrey. “The Difficulty of Being.” Seattle University. Psychology for the Other: A Seminar on Emmanuel Lévinas. Accessed April 5, 2007. http://www.seattleu.edu/artsci/psychology/conference/2004/archive2004.html.doc.</p>

Vatican documents
<p>First reference in footnote or endnote</p> <p>9. Vatican II Council, <i>Dei Verbum</i> (hereafter <i>DV</i>), <i>Dogmatic Constitution on Divine Revelation</i>, par. 1, in <i>Vatican Council II: The Conciliar Documents</i>, ed. A. Flannery (Collegeville, MN: The Liturgical Press, 1975), 24.</p>
<p>Subsequent reference</p> <p>19. <i>DV</i>, 5.</p>
<p>Bibliography</p> <p>Vatican II Council. <i>Dei Verbum, Dogmatic Constitution on Divine Revelation</i>. In <i>Vatican Council II: The Conciliar Documents</i>, ed. A. Flannery, 750-765. Collegeville, MN: The Liturgical Press, 1975.</p>

Please note: The Documents of Vatican II (1962-1965) have standard abbreviations (from the Latin); foreign words are usually in italics:

- AA *Apostolicam actuositatem* (Decree on the Apostolate of the Laity)
- AGD *Ad gentes divinitus* (Decree on the Church's Missionary Activity)
- CD *Christus Dominus* (Decree on the Pastoral Office of Bishops in the Church)
- DH *Dignitatis humanae* (Declaration on Religious Liberty)
- DV *Dei verbum* (Dogmatic Constitution on Divine Revelation)
- GE *Gravissimum educationis* (Decree on Christian Education)
- GS *Gaudium et spes* (Pastoral Constitution on the Church in the Modern World)
- IM *Inter mirifica* (Decree on the Means of Social Communication)
- LG *Lumen gentium* (Dogmatic Constitution on the Church)
- NA *Nostra aetate* (Declaration on the Church's Relations with non-Christian Religions)
- OE *Orientalium ecclesiarum* (Decree on the Catholic Oriental Churches)
- OT *Optatam totius* (Decree on the Training of Priests)
- PC *Perfectae caritatis* (Decree on the Up-to-date Renewal of Religious Life)
- PO *Presbyterorum ordinis* (Decree on the Ministry and Life of Priests)
- SC *Sacrosanctum concilium* (Constitution on the Sacred Liturgy)
- UR *Unitatis redintegratio* (Decree on Ecumenism)

The Bible

References to the Bible are made in the text.

When reference is made to a biblical idea, the book, chapter, verse, and version are abbreviated and cited *in the main text not in footnotes* and the first citation includes what version of the Bible being used e.g. (John 14:17, NRSV). For subsequent references, the version need not be cited unless different to the first. If a biblical passage is cited in full, the reference is placed **outside** the quotation marks but **inside** the full stop following the quotation: "Render to Caesar the things that are Caesar's and to God the things that are God's" (Matt 22:21, NRSV).

Abbreviations for biblical books are given below.

*** Bibliography (CMS 14.256)**

Bible. This need not be cited in the notes but in the bibliography provide the usual publishing details. e.g. *The Holy Bible*. RSV. Catholic Edition. London: Thomas Nelson, 1966.

Aland, K., M. Black, C. M. Martinia, B. M. Metzger, and A. Wikgren, eds. *The Greek New Testament*. 3rd ed. Stuttgart: United Bible Societies, 1983.

Abbreviations for biblical books.

These come from Patrick H. Alexander, John F. Kutslo, James D. Ernest, Shirley A. Decker-Lucke, and David L. Petersen, eds., *The SBL Handbook of Style: For Ancient Near Eastern, Biblical, and Early Christian Studies* (Peabody, MA: Hendrickson, 1999), 73-74, to which you are referred by the Chicago Manual of Style. Consult this handbook also for information on abbreviations used for other ancient texts. Depending on the context, either traditional or shorter abbreviations for the names of books of the Bible may be used. Note that abbreviations for the Hebrew Bible/Old Testament, New Testament, Apocrypha, and Septuagint titles *do not* require a period and *are not* italicized. Abbreviations are as follows.

Old Testament

Gen	Genesis	Song	Song of Songs (Song of Solomon)
Exod	Exodus	or (Cant)	or Canticles)
Lev	Leviticus	Isa	Isaiah
Num	Numbers	Jer	Jeremiah
Deut	Deuteronomy	Lam	Lamentations
Josh	Joshua	Ezek	Ezekiel
Judg	Judges	Dan	Daniel
Ruth	Ruth	Hos	Hosea
1-2 Sam	1-2 Samuel	Joel	Joel
1-4 Kgs	1-4 Kings	Amos	Amos
1-2 Chr	1-2 Chronicles	Obad	Obadiah
Ezra	Ezra	Jonah	Jonah
Neh	Nehemiah	Mic	Micah
Esth	Esther	Nah	Nahum
Job	Job	Hab	Habakkuk
Ps/Pss	Psalms	Zeph	Zephaniah
Prov	Proverbs	Hag	Haggai
Eccl (or Qoh)	Ecclesiastes (or Qoheleth)	Zech	Zechariah
		Mal	Malachi

Apocrypha and Septuagint

(These books, written in Greek, were not included in the Protestant Canon but are included in the Catholic Canon.)

Bar	Baruch	Jdt	Judith
Add Dan	Additions to Daniel	1-4 Macc	1-2 Maccabees
Pr Azar	Prayer of Azariah	Pr Man	Prayer of Mannasseh
Bel	Bel and the Dragon	Sir	Sirach/Ecclesiasticus
Sg Three	Song of the Three Young Men	Tob	Tobit
Sus	Susanna	Wis	Wisdom
1-2 Esd	1-2 Esdras	Ep Jer	Epistle of Jeremiah
Add Esth	Additions to Esther		

New Testament

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

This Style Guide has been prepared for the Faculty of Theology and Philosophy by Drs. Orm Rush and Mary Coloe, December 2010. If you have any comments on these details please email orm.rush@acu.edu.au or mary.coloe@acu.edu.au

Students doing advanced research degrees are advised to consult the full edition of the *Chicago Manual of Style* 16th ed. and the *SBL Handbook of Style* for more specific details. Research students should also install the free Endnote program and attend a class offered by the library so that you can use this electronic program to format consistently and accurately your footnotes and bibliography.

CHART SHOWING SAMPLES OF THE CHICAGO MANUAL OF STYLE

	First reference:	Subsequent references:	Bibliography entry: No () for publishing details.
Book With One Author	Robert Alter, <i>The Art of Biblical Narrative</i> (New York: Basic Books, 1981), 121-26.	Alter, <i>The Art of Biblical Narrative</i> , 42.	Alter, Robert. <i>The Art of Biblical Narrative</i> . New York: Basic Books, 1981.
Book In A Series	Joseph Blenkinsopp, <i>Wisdom and Law in the Old Testament</i> , Oxford Bible Series (Oxford: OUP, 1983), 45.	Blenkinsopp, <i>Wisdom and Law</i> , 96.	Blenkinsopp, Joseph. <i>Wisdom and Law in the Old Testament</i> . Oxford Bible Series. Oxford: OUP, 1983.
Series title abbreviated and more than one band.	Martin Asiedu-Peprah, <i>Johannine Sabbath Conflicts as Juridical Controversy</i> , WUNT 2 nd ser. vol. 132 (Tubingen: Mohr Siebeck, 2001), 68-71.	Asiedu-Peprah, <i>Sabbath Conflicts</i> , 124.	Asiedu-Peprah, Martin. <i>Johannine Sabbath Conflicts as Juridical Controversy</i> . WUNT 2 nd ser. vol. 132. Tubingen: Mohr Siebeck, 2001.
Book with 2 authors.	H. L. Strack and G. Stemberger, <i>Introduction to the Talmud and Midrash</i> (Minneapolis: Fortress, 1992), 120-25.	Strack and Stemberger, <i>Talmud and Midrash</i> , 61.	Strack, H. L., and G. Stemberger. <i>Introduction to the Talmud and Midrash</i> . Minneapolis: Fortress, 1992.
Book reference to a revised edition.	F. J. Moloney, <i>The Johannine Son of Man</i> , 2nd rev. ed., Biblioteca di Scienze Religiose 14 (Rome: LAS, 1978), 89.	Moloney, <i>The Johannine Son of Man</i> , 145-52.	Moloney, F. J. <i>The Johannine Son of Man</i> . 2nd rev. ed. Biblioteca Di Scienze Religiose 14. Rome: LAS, 1978.
Editor in place of author. Use ed. or eds.	J. Charlesworth, ed., <i>The Old Testament Pseudepigrapha</i> , (London: Darton, Longman & Todd, 1985), 2:145-49.	Charlesworth, <i>Pseudepigrapha</i> , 1:98.	Charlesworth, J., ed. <i>The Old Testament Pseudepigrapha</i> . 2 vols. London: Darton, Longman & Todd, 1985.
Book Chapter or Essay from an edited volume.	Sandra M. Schneiders, "History and Symbolism in the Fourth Gospel," in <i>L'Évangile de Jean: Sources, rédaction, théologie</i> , ed. M. de Jonge, BETL 44 (Gembloux: Duculot, 1977), 374.	Schneiders, "History and symbolism," 376.	Schneiders, Sandra M. "History and Symbolism in the Fourth Gospel." In <i>L'Évangile De Jean: Sources, Rédaction, Théologie</i> . Edited by M. de Jonge, 371- 376. BETL 44 Gembloux: Duculot, 1977.
Article from a Journal.	Dorothy A. Lee, "Abiding in the Fourth Gospel: A Case-study in Feminist Biblical Theology," <i>Pacifica</i> 10 (1997): 125.	Lee, "Abiding," 123.	Lee, Dorothy A. "Abiding in the Fourth Gospel: A Case-Study in Feminist Biblical Theology." <i>Pacifica</i> 10 (1997): 123-36.
Entry in a dictionary or other reference work	James Strange, "Nazareth," in <i>Anchor Bible Dictionary</i> , ed. D. N. Freedman (New York: Doubleday, 1992) 4:1050.	Strange, "Nazareth," 4:1050.	Strange, James. "Nazareth." In <i>Anchor Bible Dictionary</i> . Edited by D. N. Freedman, 4:1050-55. New York: Doubleday, 1992.
Multivolume work	Raymond E. Brown, <i>The Death of the Messiah: From Gethsemane to the Grave</i> (New York: Doubleday, 1994) 1:45.	Brown, <i>Death of the Messiah</i> , 1:86.	Brown, Raymond E. <i>The Death of the Messiah: From Gethsemane to the Grave</i> . 2 vols. New York: Doubleday, 1994.
Electronic Document from the internet	Mary L. Coloe, "Was there another vine? Questions on John 15:1a," <i>Australian E-Journal of Theology</i> 4 (2005), accessed March 30 th , 2006, http://dlibrary.acu.edu.au/research/theology/ejournal/aejt_4/coloe.htm .	Coloe, "Was There another Vine."	Coloe, Mary L. "Was There Another Vine? Questions on John 15:1a," <i>Australian E-Journal of Theology</i> 4 (2005). Accessed March 30th, 2006. http://dlibrary.acu.edu.au/research/theology/ejournal/aejt_4/coloe.htm .

<p>Online Database</p>	<p>Francis J. Moloney, "The Gospel of John: The 'End' of Scripture," <i>Interpretation</i> (2009): 360, accessed July 4, 2009, http://proquest.umi.com/pqdweb?did=1879127321&sid=1&Fmt=3&clientId=18921&RQT=309&VName=PQD</p> <p>Where a DOI (digital object identifier) is given, this follows the normal journal entry and access date.</p> <p>*15. Brian Robinette, "A Gift to Theology? Jean-Luc Marion's 'Saturated Phenomenon' in Christological Perspective," <i>The Heythrop Journal</i> XLVIII (2007): 86-108, accessed April 26, 2007, doi:10.1111/j.1468-2265.2007.00307.x</p>	<p>Moloney, "The Gospel of John," 358.</p> <p>Robinette, "A Gift to Theology?," 92.</p>	<p>*Moloney, Francis J. "The Gospel of John: The 'End' of Scripture," <i>Interpretation</i> (2009): 356-66. Accessed July 4, 2009. http://proquest.umi.com/pqdweb?did=1879127321&sid=1&Fmt=3&clientId=18921&RQT=309&VName=PQD</p> <p>Where a DOI (digital object identifier) is given</p> <p>*Robinette, Brian. "A Gift to Theology? Jean-Luc Marion's 'Saturated Phenomenon' in Christological Perspective." <i>The Heythrop Journal</i> XLVIII (2007): 86-108. Accessed April 26, 2007. doi: 10.1111/j.1468-2265.2007.00307.x</p>
<p>Unpublished Thesis</p>	<p>Marianne Dacy, "Sukkot: Origins to 500 C.E." (unpublished M. Phil. Thesis; Dept. of Semitic Studies, University of Sydney, 1992) 135.</p>	<p>Dacy, "Sukkot," 86.</p>	<p>Dacy, Marianne. "Sukkot: Origins to 500 C.E." Unpublished M. Phil. Thesis; Dept. of Semitic Studies, University of Sydney, 1992.</p>
<p>Unknown Author</p>	<p><i>New Life Options: The Working Women's Resource Book</i> (New York: McGraw-Hill, 1976), 42.</p>	<p><i>New Life Options</i>, 31.</p>	<p><i>New Life Options: The Working Women's Resource Book</i>. New York: McGraw-Hill, 1976.</p>
<p>Institution as Author</p>	<p>Uniting Church in Australia. Commission on Doctrine. <i>The Church's Understanding of Baptism</i> (Melbourne: Commission on Doctrine, 1988), 5.</p>	<p><i>The Church's Understanding of Baptism</i>, 10.</p>	<p>Uniting Church in Australia. Commission on Doctrine. <i>The Church's Understanding of Baptism</i>. Melbourne: Commission on Doctrine, 1988</p>
<p>* CD ROM</p>	<p>Rodney J. Hicks, <i>Nuclear Medicine: From the Center of Our Universe</i> (Melbourne: ICET Multimedia, 1996), CD-ROM, 1.4</p>	<p>Hicks, <i>Nuclear Medicine</i>, 2.6.</p>	<p>Hicks, Rodney J., <i>Nuclear Medicine: From the Center of Our Universe</i>. Melbourne: ICET Multimedia, 1996. CD-ROM.</p>
<p>* Classic texts CMS 265, 266.</p>	<p>Josephus, <i>Antiquities</i>, trans. H. St. J. Thackeray et al., Loeb Classical Library (Cambridge. Mass.: Harvard University Press, 1926-1965), 2.233-235</p>	<p>Josephus, <i>Ant.</i> 2.233-235</p>	<p><i>Josephus</i>. Translated by H. St. J. Thackeray et al. 10 vols. Loeb Classical Library. Cambridge. Mass.: Harvard University Press, 1926-1965.</p>

Sample Bibliography:

On a new page, not numbered, alphabetically listed by surname.

Alter, Robert. *The Art of Biblical Narrative*. New York: Basic Books, 1981.

Asiedu-Peprah, Martin. *Johannine Sabbath Conflicts as Juridical Controversy*. WUNT 2nd ser. vol. 132. Tübingen: Mohr Siebeck, 2001.

Blenkinsopp, Joseph. *Wisdom and Law in the Old Testament*. Oxford Bible Series. Oxford: OUP, 1983.

Brown, Raymond E. *The Death of the Messiah: From Gethsemane to the Grave*. 2 vols. New York: Doubleday, 1994.

Calvin, John. *Institutes of the Christian Religion*. Edited by J. T. McNeil. Translated by F. L. Battles. Philadelphia: Westminster, 1960.

Charlesworth, J., ed. *The Old Testament Pseudepigrapha*. London: Darton, Longman & Todd, 1985.

Coloe, Mary L. "Was There Another Vine? Questions on John 15:1a," *Australian E-Journal of Theology* 4 (2005). Accessed March 30th, 2006. http://dlibrary.acu.edu.au/research/theology/ejournal/aejt_4/coloe.htm.

Dacy, Marianne. "Sukkot: Origins to 500 C.E." Unpublished M. Phil. Thesis; Dept. of Semitic Studies, University of Sydney, 1992.

Hicks, Rodney J., *Nuclear Medicine: From the Center of Our Universe*. Melbourne: ICET Multimedia, 1996. CD-ROM.

Josephus. Translated by H. St. J. Thackeray et al. 10 vols. Loeb Classical Library. Cambridge, Mass.: Harvard University Press, 1926-1965.

Lee, Dorothy A. "Abiding in the Fourth Gospel: A Case-Study in Feminist Biblical Theology." *Pacifica* 10 (1997): 123-36.

*Moloney, Francis J. "The Gospel of John: The 'End' of Scripture," *Interpretation* (2009): 356-66. Accessed July 4, 2009.

<http://proquest.umi.com/pqdweb?did=1879127321&sid=1&Fmt=3&clientId=18921&RQT=309&VName=PQD>

———. *The Johannine Son of Man*. 2nd rev. ed. Biblioteca Di Scienze Religiose 14. Rome: LAS, 1978.

New Life Options: The Working Women's Resource Book. New York: McGraw-Hill, 1976.

Robinette, Brian. "A Gift to Theology? Jean-Luc Marion's 'Saturated Phenomenon' in Christological Perspective." *The Heythrop Journal* XLVIII (2007): 86-108. Accessed April 26, 2007. doi: 10.1111/j.1468-2265.2007.00307.x
Schneiders, Sandra. "History and Symbolism in the Fourth Gospel." In *L'Évangile De Jean: Sources, Rédaction, Théologie*, edited by M. de Jonge, 371- 376. Gembloux: Duculot, 1977.

Strack, H. L., and G. Stemberger. *Introduction to the Talmud and Midrash*. Minneapolis: Fortress, 1992.

Strange, James. "Nazareth." In *Anchor Bible Dictionary*. Edited by D. N. Freedman, 4:1050-55. New York: Doubleday, 1992.

Uniting Church in Australia. Commission on Doctrine. *The Church's Understanding of Baptism*. Melbourne: Commission on Doctrine, 1988.

Integrating Endnote with Chicago 16th Edition.

If you install the Bibliographic Program Endnote it comes with a wide range of styles. You can also add to the styles the latest version of the Chicago Style Manual 16. This can be downloaded from the Web.

1. Within Endnote, under EDIT, scroll down to OUTPUT STYLES – then OPEN STYLE MANAGER.

Click on the button “Get More on the Web.” This connects you to Endnote.

2. In the Style Finder. Under Publication name type in **Chicago**. Then click **Find Style**.

Select the Chicago Manual of Style 16th Edition (not 16B as this does not have footnotes yet).

Click on **Download**.

Select **Save**. And go to you Program Folder on your computer. Open Endnote X3 folder. Open the Styles folder and save in this folder.

3. To bring Chicago 16 into your working styles, after you have used Endnote to create some footnotes, select FORMAT or UPDATE BIBLIOGRAPHY with the OUTPUT STYLE - click the browse button and select CHICAGO 16A.

Please note – this has been created by Endnote and this first edition is not 100% perfect in following the Chicago 16 style. This will be corrected in the next version. In the meantime if you use this version you will be consistent in your footnotes and bibliography.

It is important when using Endnote that you enter into your library **all** the relevant information when you first enter information about a book or journal etc., so that the Style can then locate all this information and provide it correctly e.g. short title, DOI, URL, Date Accessed, translator ...

The Library holds classes on using Endnote and it is strongly recommended that you attend one of these when you first begin to use this electronic bibliographic tool.