

Style guide for essays presented in the School of Theology

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 2.5cm
- 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://my.acu.edu.au/22033>.

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 National School of Theology.

Within each system of referencing, there are many different styles. The style used by theology is the N–B style specified in *the Chicago Manual of Style*, 15th ed. (Chicago: University of Chicago Press, 2007). [This style is substantially the same as that found in Kate L. Turabian, *A Manual for Writers of Research Papers, Theses, and Dissertations*, 7th ed. rev. Wayne C. Booth, Gregory G. Colomb, Joseph M. Williams *et al.* (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” from the list of possible styles.

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 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. 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. The source is set out in Turabian 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 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.

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.

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 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. 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.

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, whereas the family name appears first in a bibliography. However, other differences are trickier to spot at first glance. This is particularly so with differences in punctuation.

Some examples of the Chicago style

Book, one author

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

<p><i>Book, two or three authors</i></p>
<p>First reference in footnote or endnote</p> <p>2. Gerald O'Collins and Mario Farrugia, <i>Catholicism: The Story of Catholic Christianity</i> (Oxford: Oxford University Press, 2004), 72.</p>
<p>Subsequent reference</p> <p>12. O'Collins and Farrugia, <i>Catholicism</i>, 118.</p>
<p>Bibliography</p> <p>O'Collins, Gerald, and Mario Farrugia. <i>Catholicism: The Story of Catholic Christianity</i>. Oxford: Oxford University Press, 2004.</p>

<p><i>Book, edition</i></p>
<p>First reference in footnote or endnote</p> <p>3. Gerald O'Collins, <i>Interpreting Jesus</i>, 2nd ed. rev. (London: Mowbray, 2004), 104–05.</p>
<p>Subsequent reference</p> <p>13. O'Collins, <i>Interpreting Jesus</i>, 98.</p>
<p>Bibliography</p> <p>O'Collins, Gerald. <i>Interpreting Jesus</i>. 2nd ed. rev. London: Mowbray, 2004.</p>

<p><i>Journal article (print)</i></p>
<p>First reference in footnote or endnote</p> <p>4. Joeri Schrijvers, "On Doing Theology 'After' Ontotheology: Notes on a French Debate," <i>New Blackfriars</i> 87, no. 1009 (2006): 302–314.</p>
<p>Subsequent reference</p> <p>14. Schrijvers, "On Doing Theology," 312.</p>

Bibliography

Schrijvers, Joeri. "On Doing Theology 'After' Ontotheology: Notes on a French Debate." *New Blackfriars* 87, no. 1009 (2006): 302–314.

Journal article (online)**First reference in footnote or endnote**

5. Brian Robinette, "A Gift to Theology? Jean-Luc Marion's 'Saturated Phenomenon' in Christological Perspective," *The Heythrop Journal* XLVIII (2007): 86–108,
<http://www.blackwellsynergy.com.ezproxy1.acu.edu.au/doi/full/10.1111/j.1468-2265.2007.00307.x?prevSearch=authorsfield%3A%28ROBINETTE%2CBRIAN%29>
(accessed April 26, 2007).

Subsequent reference

15. Robinette, "A Gift to Theology?" 100.

Bibliography

Robinette, Brian. "A Gift to Theology? Jean-Luc Marion's 'Saturated Phenomenon' in Christological Perspective." *The Heythrop Journal* XLVIII (2007): 86–108.
<http://www.blackwellsynergy.com.ezproxy1.acu.edu.au/doi/full/10.1111/j.14682265.2007.00307.x?prevSearch=authorsfield%3A%28ROBINETTE%2CBRIAN%29> (accessed April 26, 2007).

Book chapter in an edited book**First reference in footnote or endnote**

6. Kristine A. Culp, " 'A World Split Open'? Experience and Feminist Theologies," in *The Experience of God: A Postmodern Response*, ed. Kevin Hart and Barbara Wall (New York: Fordham University Press, 2005), 48.

Subsequent reference

16. Culp, " 'A World Split Open'?" 60.

Bibliography

Culp, Kristine A. " 'A World Split Open'? Experience and Feminist Theologies." In *The Experience of God: A Postmodern Response*, edited by Kevin Hart and Barbara Wall, 47–64. New York: Fordham University Press, 2005.

Reference works[#]**First reference in footnote or endnote**

7. *The New Dictionary of Theology*, ed. Joseph A. Komonchak, Mary Collins, and Dermot A. Lane (Dublin: Gill and Macmillan, 1987), 1027–1035, 1028, s.v. "Theology, History of" (by Wayne Fehr).

Subsequent reference
17. <i>The New Dictionary of Theology</i> , s.v. "Theology, History of," 1030.
Bibliography
<i>The New Dictionary of Theology</i> , edited by Joseph A. Komonchak, Mary Collins, and Dermot A. Lane. Dublin: Gill and Macmillan, 1987.

#Well-known references, such as *Encyclopaedia Britannica*, need be cited by name and edition (and URL) only in notes, and need not be listed in the bibliography.

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

Vatican documents
First reference in footnote or endnote
9. Vatican II Council, <i>Dei Verbum</i> (hereafter DV), <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.
Subsequent reference
19. DV, 5.
Bibliography
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.

Please note: The Documents of Vatican II (1962–1965) have standard abbreviations (from the Latin):

- 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* (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). Abbreviations for biblical books are given below.

Bibliography

There is no need to list the Bible in the bibliography (but please note: the word "Bible" is a proper noun and must be capitalised).

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 guide. 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.

Hebrew Bible/Old Testament

Gen	Genesis
Exod	Exodus
Lev	Leviticus
Num	Numbers
Deut	Deuteronomy
Josh	Joshua

Judg
Ruth
1-2 Sam
1-2 Kgs
1-2 Kgdms
3-4 Kgdms
1-2 Chr
Ezra
Neh
Esth
Job
Ps/Pss
Prov
Eccl (or Qoh)
Song or (Cant)
Isa
Jer
Lam
Ezek
Dan
Hos
Joel
Amos
Obad
Jonah
Mic
Nah
Hab
Zeph
Hag
Zech
Mal

Judges
Ruth
1-2 Samuel
1-2 Kings
1-2 Kings (LXX)
3-4 Kings (LXX)
1-2 Chronicles
Ezra
Nehemiah
Esther
Job
Psalms
Proverbs
Ecclesiastes (or Qoheleth)
Song of Songs (Song of Solomon or Canticles)
Isaiah
Jeremiah
Lamentations
Ezekiel
Daniel
Hosea
Joel
Amos
Obadiah
Jonah
Micah
Nahum
Habakkuk
Zephaniah
Haggai
Zechariah
Malachi

New Testament

Matt
Mark
Luke
John
Acts
Rom
1-2 Cor
Gal
Eph
Phil
Col
Thess 1-2
1-2 Tim
Titus
Phlm
Heb
Jas

Matthew
Mark
Luke
John
Acts
Romans
1-2 Corinthians
Galatians
Ephesians
Philippians
Colossians
1-2 Thessalonians
1-2 Timothy
Titus
Philemon
Hebrews
James

1-2 Pet
John 1-2-3
Jude
Rev

1-2 Peter
1-2-3 John
Jude
Revelation

Apocrypha and Septuagint

Bar	Baruch
Add Dan	Additions to Daniel
Pr Azar	Prayer of Azariah
Bel	Bel and the Dragon
Sg Three	Song of the Three Young Men
Sus	Susanna
1-2 Esd	1-2 Esdras
Add Esth	Additions to Esther
Ep Jer	Epistle of Jeremiah
Jdt	Judith
1-2 Macc	1-2 Maccabees
3-4 Macc	3-4 Maccabees
Pr Man	Prayer of Mannasseh
Ps 151	Psalms 151
Sir	Sirach/Ecclesiasticus
Tob	Tobit
Wis	Wisdom

This guide has been prepared for the School of Theology by Associate Professor M. Coloe and Dr. R. Horner, January 2008.