

# Styles and Referencing

Theology, like any other academic discipline, involves researching ideas. We don't live in a vacuum, and when trying to present ideas it is not only helpful, but often essential, to refer to sources. Sources can be described as 'primary' or 'secondary'. Primary sources are those texts which are the object of our study. Secondary sources are texts about the object of our study. What is a primary source in one context may be secondary in another – so for example a commentary by St Augustine on a psalm would be a primary source for the theology of St Augustine, but a secondary source for the study of the psalm.

When sources are used they must be acknowledged. Not to do so in an essay or elaboratum is to pass the ideas off as ones own - plagiarism. Plagiarism is the highest academic sin. It has been said that to copy from one author is plagiarism, to copy from several is scholarship, but the scholar acknowledges when the ideas are other than his or her own. According to the *Ordo* plagiarism constitutes one of the “infrazioni molto gravi” on a par with “la violazione esterne della morale catolica” or even the “asportazione... di libri... della biblioteca”<sup>1</sup>

By looking at how we would acknowledge sources we can also discover how we can 'decode' other people's references.

## NOTES AND BIBLIOGRAPHIES

Two basic methods of referencing are via notes and bibliographies. Notes are used for specific reference within the text of an essay, indicating either a source you are using or directions for further information. Bibliographies give a more general indication of where your material has come from or areas of further reading.

### Notes

Notes can go in three possible places. Either in the text itself (as in John B. Cobb, Jr. & David Ray Griffin, *Process Theology*, Christian Journals Limited, Belfast, 1977, see for example p.46), or at the foot of the page<sup>2</sup>, or at the end of the chapter or book.<sup>3</sup> The so-called 'Harvard System' of notation adopts the first of these conventions but lists just authors surname, date of publication, and page number. The reader then uses the bibliography to identify the particular work. So the above reference would become (Cobb & Griffin, 1977, 26). If the bibliography contains more than one work in a particular year by a given author the dates are given an alphabetic suffix both in the note and in the bibliography. Generally it is best to stick to one style of referencing, though notes in the text can be mixed with footnotes or end notes. In that case brief references (such as

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<sup>1</sup> PUG *Ordo Anni Academici 2007-2008* p. 52.

<sup>2</sup>The CCC does this all the way through.

<sup>3</sup>e.g. Jurgen MOLTSMANN, *God in Creation* (SCM, London, 1985). The notes start on p. 321. This particular note is, of course, a footnote, not an end note. It is not good practice to mix footnotes and end notes.

scripture references or simple book references in the Harvard form) remain in the text, whereas longer, explanatory references are saved for footnotes or end notes.<sup>4</sup>

There is no fixed standard for footnotes and end notes, but good practice for a **book** is to put the name of the author in capitals, preceded by his Christian name or initials. Then after the name put the title of the book in italics (or underlined if this is not possible), followed by publisher, place of publication and date of publication. If it is a direct quote or an allusion to a particular passage or chapter then the exact page numbers should be given. If the reference is for further information it is usual to make brief comments concerning the reference so that the reader can decide whether it is worth looking it up. See note 2 below.

For an **article in a journal** it is usual to give the title of the article in quotes, followed by the journal title in italics or underlined, followed by the volume and year (in parentheses) of the journal, and the pages in the journal being referred to<sup>5</sup> Journal titles generally are abbreviated. A pretty comprehensive list can be found in *The New Jerome Biblical Commentary*<sup>6</sup> Strictly speaking, if you use abbreviations you should include a list of abbreviations at the beginning or end of the essay, but for well known abbreviations this is not really necessary unless you are writing something like a formal dissertation.

When referring to an **article in a book** or collection of essays it is a cross between the two. Author (if known), title of article in quotes, editors of the book, title of the book in italics (or underlined), publisher, place and date of publication in parentheses, and page number(s)<sup>7</sup>

If you refer to the same work more than once it is only necessary to give the full reference the first time, after either simply the authors name and the abbreviation *op. cit.* (assuming you are only referring to one work by a given author) or the date of publication.<sup>8</sup> or a recognisable abbreviation could be used.<sup>9</sup> Some authors, especially those who put all their notes in the text, introduce their own very brief abbreviations which are then explained in the bibliography.<sup>10</sup> I don't recommend this.

## BIBLIOGRAPHY

A bibliography for an essay should contain all the works consulted to during the course of preparing the essay which have had an influence on what has been written, even if they have not been directly used. It should normally be in alphabetical order of author, and the convention is slightly different in that the Surname precedes the Christian name, and

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<sup>4</sup> So e.g. Wayne C. Booth *The Company we Keep* (The University of California Press, Loss Angeles, 1988)

<sup>5</sup>For example: Philip R. DAVIES "Method and Madness: some remarks on doing history with the Bible" in *JBL* 114(1995) pp. 699-705

<sup>6</sup>R.E BROWN, J.A. FITZMYER & R. E. MURPHY (eds.) (Geoffrey Chapman, London, 1990) pp. xxxi-xlvi. Note that if part of the reference occurs in the main text, (in this case the title) it is not necessary to repeat it in the notes.

<sup>7</sup>For example: David A. PALIN, "Revelation" in A. RICHARDSON & J. BOWDEN (eds.) *A New Dictionary of Christian Theology* (SCM, London, 1983) pp. 503-506

<sup>8</sup>John POLKINGHORNE does this with his end notes in *Science and Creation* (SPCK, London, 1988)

<sup>9</sup>for example after note 4 I could refer simply to *New Jerome* and get away with it.

<sup>10</sup>for example COBB & GRIFFIN, *op. cit.*

the Surname is not normally capitalised. Sometimes primary sources are listed before secondary sources. References in the bibliography should not be abbreviated.

## **STYLE AND PRESENTATION**

Remember you are writing an essay, not a personal testimony, so while I don't advocate complete impersonality in style, a certain formality is expected. Anecdotes are generally not appropriate unless they are used as metaphors that genuinely illuminate the argument.

Essays ideally should be typed (or word-processed) double-spaced on one side of A4 (European) or letter (American) paper, and with a margin of one inch (2.5cm all round (more on the left if the essay is to be bound). Font size should be 12 point and typeface should be a conventional formal font such as Times New Roman or Garamond (this font is actually Baskerville – similar to Garamond)

The text should be divided into paragraphs that are not overly long (or short) – and there should be a space between each paragraph.

Quotations of up to a line should be included in the text and marked out with quotation marks. Quotations of more than one line should be given their own paragraph and indented by about ½ inch (1.2 cm). It is permissible to use 1.5 line pitch for quotations.

References should be clear, precise and unambiguous and should stick to a recognised convention.

Items in the bibliography should be single spaced, with a blank line between each item.

Footnotes should be single spaced, and of a smaller font – 10 pitch would be normal.

Pages should be numbered, with a header giving your name and the title of the paper – abbreviated if necessary. The elaboratum should also have a cover page.

If you are submitting electronically in Word, then make sure that you embed any unusual fonts in the document so that it prints properly – especially Biblical fonts. Alternatively send essay as a PDF file

Attention will be paid to spelling and grammar, especially when these make the script difficult to comprehend.

## **ABBREVIATIONS AND SOURCES**

### **Scripture references**

These should be familiar to you. A full list of abbreviations of the Scriptural books can be found in any bible. A couple variants to note:

Qo=Eccl (Qoheleth = Ecclesiastes)

Sir=Ecclus (ben Sirach = Ecclesiasticus)

In footnotes or endnotes it is probably better to use the full name of the biblical book. If references are made directly in the text, the abbreviation suffices. There are a number of variations of format, the convention I use is:

Mt 5:3-12

Gen 2:4a,5:1,10:1,11:10.27

### **Ecclesiastical Documents**

I used 'CCC' above to refer to the *Catechism of the Catholic Church*. There are two or three letter abbreviations for most recent official ecclesiastical documents. Encyclicals and Vatican documents tend to be referred to by their first two (or three) Latin words, for example *Dei Verbum* or *Redemptor Hominis*. These are then abbreviated to the initial letters of these normally in italics, so *DV* and *RH*. A list of these abbreviations can be found at the beginning of the Catechism<sup>11</sup> Other documents tend to be listed by the initials of their title, usually in Latin. The catechism is an exception because the original document was not in Latin. The Code of Canon Law is sometimes referred to by its Latin title (CIC) rather than the English title (CCL).

Older ecclesiastical documents are found in a variety of places. The full record of Vatican proceedings (in their original languages, mainly Latin) since about the middle of the last century is contained in the *Acta Apostolicae Sedis* (AAS). The decrees of the Ecumenical Councils can be found in *Conciliorum Oecumenicorum Decreta* (COD), conveniently translated into *Decrees of the Ecumenical Councils*. However, the most commonly referred to work is the mystical DS, 'Denzinger' as it is affectionately(?) known. Its full title is:

H. Denzinger (ed.) *Enchiridion symbolorum, definitionum et declarationum de rebus fidei et morum*; 32nd edition, revised by A. Schönmetzer (Herder, Freiburg im Breisgau, 1963)

This is a 'handbook of symbols, definitions and declarations on matters of faith and morals' arranged in chronological order and (of course) in Latin. However, help is at hand for there is also ND

J. Neuner and J. Dupuis (eds.) *The Christian Faith in the Doctrinal Documents of the Catholic Church*. (Collins, London, 1983)

You should get a copy of this if you have not already got one. It contains most of the more important documents of DS, and has the added advantage of including Vatican II. It is also arranged more conveniently (by subject) and has cross-references to and from DS.

### **The Fathers**

The fathers are divided into three main groupings. The Apostolic Fathers (such as Clement) who had a fairly direct link to the Apostles (i.e. 1st-2nd century CE<sup>12</sup>), the

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<sup>11</sup>p. xvii. Not inconsiderable thought must have gone into finding appropriate first words with unique initials. A lapse seems to have taken place with *Redemptoris mater* and *Redemptoris missio* however!

<sup>12</sup> I will take the opportunity here to mention date conventions. In place of the convention of BC (before Christ) and AD (*Anno Domini* – year of (Our) Lord) many books now use BCE (Before the Common Era) and CE (Common Era) in order, mainly, to be 'politically correct' but also perhaps because Christ was almost certainly not born in the year 0.

Greek fathers (such as John Chrysostom) who wrote in Greek or other oriental/Asian languages and the Latin Fathers (such as Augustine) who wrote in Latin

There are various collections of their works such as Minge's *Patrologia Latina* (PL) and *Patrologia Graeca* (PG) which is hardly a critical edition.<sup>13</sup> The standard work (though not as comprehensive as Minge) is the *Corpus Christianorum* which comes in two parts - not surprisingly called *Graecorum* (CCG) and *Latinorum* (CCL). There are also various versions in English, of which perhaps the most comprehensive is the Catholic University of America set (CUA). There is also a 38 volume set from the end of the 19<sup>th</sup> century (The Early Church Fathers), the text of which is in the 'public domain' and is available on the Internet in electronic form.<sup>14</sup> Of course the better known works (For example Augustine's *City of God*) are published as individual books and/or as parts of smaller collections.

### **Internet References**

Any references to internet articles should include the author (where known – if no individual author is cited it may be appropriate to give the name of the institution or organisation which has published the page), the web page title, the full web address, and also the date on which the web page was accessed<sup>15</sup>

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<sup>13</sup> J. P. Minge, in his publishing house in Paris, between 1844 and 1864, published 217 volumes of the *Patrologia Latina* and 161 of the *Patrologia Graeca*.

<sup>14</sup> [www.ccel.org/fathers.html](http://www.ccel.org/fathers.html) accessed 22/10/2007

<sup>15</sup> e.g. Newman College *Academic conventions and bibliographic referencing*, [www.newman.ac.uk/Library/referencing.htm](http://www.newman.ac.uk/Library/referencing.htm) accessed 22/10/2007. This is a useful guide also, though in some cases it departs from my recommendations