

St. Patrick's Seminary and University Style Guide

March 2021

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All written work at St. Patrick’s Seminary and University should follow these guidelines. For questions not addressed by this guide, please consult the most recent edition of the *Chicago Manual of Style*. Kate Turabian’s *A Manual for Writers of Research Papers, Theses and Dissertations*, 9th ed. is a useful reference for the *Chicago Manual*. For issues particular to the Catholic Church, consult the *USCCB Style Guide*, which is also based on the *Chicago Manual*.

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I. Basic Format

A. Title Page

1. A separate title page is not required for class papers. Instead, place your name, the date, the name of the professor, and the course number in the upper right corner of the first page, right justified. Do not put this information in a header because the requirements for subsequent pages differs (see I.B.1). For formatting of a Masters' Thesis title page see Appendix A, which follows the guidelines in Turabian Appendix 2.1.

B. Pagination

1. No number should be placed on the first page (including the title page of a Masters' thesis). All subsequent pages should have the student's last name and sequential numbers, beginning with the number 2, right justified in the header. Thus, the first page of text on a thesis would be page 2.

C. Margins and Spacing

1. Class papers and theses should be double spaced with a one-inch margin on all sides. Use single spacing within footnotes. Use single spacing for itemized lists and indented block quotations with a line space before and after the list or quote. Entries in the notes and bibliography should be single spaced with a line space between entries.

D. Text Formatting

1. Font

Use Times New Roman 12-point in the body of the text; use 10-point for footnotes.

2. Justification

Justify the left margin only.

3. Headings/Subheadings

Headings and subheadings are generally not necessary in a paper less than five pages and cannot substitute for providing adequate transitions between ideas and topics. They may, however, be helpful to include in draft versions of a paper. If used in a final version, subheadings should be in bold, left justified, and in the same font and font size as the body of the paper. They should have an extra double line space before and a normal single double line space following.

4. Indentation

The standard indentation for paragraphs and footnotes is 0.5 inches.

E. Capitalization

1. Refer to Turabian, *Manual*, chapter 22 for general rules on capitalization of names, titles, and special terms.

2. Rules for capitalization of religious words can be found in detail in the USCCB *Style Guide*, p. 35-37. This includes a complete listing of such words both by uppercase/lowercase and by category.
3. In general, the following rules may be applied:
 - a. Titles of God and persons of the Trinity are always capitalized.
 - b. Following the USCCB guidelines, pronouns referring to God and persons of the Trinity are lowercased in academic writing. It is appropriate, if desired, to capitalize these pronouns in liturgical materials or devotional writing. Consistency of practice within a document is essential.
 - c. Titles given to Jesus and Mary are always capitalized.
 - d. Titles of prayers, parts of the Mass, and mysteries in the lives of Jesus and Mary are capitalized.
 - e. Nouns relating to the Bible and names of sacraments are capitalized. When used as adjectives or other parts of speech, they remain lowercase (e.g., Bible, Baptism, but biblical, baptismal, baptize).
 - f. References to the Church are capitalized, including "People of God" or "Body of Christ."
 - g. The word "Church" is capitalized when used as a noun referring to the Roman, Catholic, and Universal Church. "Church" is lowercased when used as an adjective and when referring in general to churches and in ecumenical references. The pronouns "she" and "her" are acceptable when referring to the Catholic Church.
 - h. The term "Tradition" is capitalized when referring to the specifically inspired and formal establishment of church teaching and practice, oral and written. It is lowercased when referring to general practices not apostolic nor inspired.

F. Abbreviations

1. Use abbreviations sparingly in text because they can give your writing an informal or overly technical tone. Consult *Turabian* chapter 24 for acceptable abbreviations for titles, place names, addresses, dates, and units of measure.
2. Contractions of verbs and prepositions should be avoided. For example, "doesn't" should be written out as "does not."
3. Do not use periods in abbreviations for religious orders. Use the abbreviated form (St., Fr., Sr., Br.) when preceding the name, spell out (saint, Father, Sister, Brother) if referring to the person without a name. These titles take the last name, not first, in formal writing. Do not abbreviate Mother, Abbot, or Abbess. "Cardinal," "Bishop," and "Archbishop" precede the name in U.S. usage. Only use "His Eminence" or "His Excellency" in direct quotes or a letter salutation.
4. Books of the Bible should be spelled out in full in text when you are referring to the entire book. For verse citations, use the shorter form of the abbreviations listed below. Note that no period follows the abbreviated form.

Genesis	Gn	Proverbs	Prv
Exodus	Ex	Ecclesiastes	Eccl
Leviticus	Lv	Song of Songs	Sg (Song)
Numbers	Nm	Wisdom	Wis
Deuteronomy	Dt	Sirach	Sir
Joshua	Jos	Isaiah	Is
Judges	Jgs	Jeremiah	Jer
Ruth	Ru	Lamentations	Lam
1 Samuel	1 Sm	Baruch	Bar
2 Samuel	2 Sm	Ezekiel	Ez
1 Kings	1 Kgs	Daniel	Dn
2 Kings	2 Kgs	Hosea	Hos
1 Chronicles	1 Chr	Joel	Jl
2 Chronicles	2 Chr	Amos	Am
Ezra	Ezr	Obadiah	Ob
Nehemiah	Neh	Jonah	Jon
Tobit	Tb	Micah	Mi
Judith	Jdt	Nahum	Na
Esther	Est	Habakkuk	Hb
1 Maccabees	1 Mc	Zephaniah	Zep
2 Maccabees	2 Mc	Haggai	Hg
Job	Jb	Zechariah	Zec
Psalms	Ps	Malachi	Mal

Matthew	Mt	1 Timothy	1 Tm
Mark	Mk	2 Timothy	2 Tm
Luke	Lk	Titus	Ti
John	Jn	Philemon	Phlm
Acts of the Apostles	Acts	Hebrews	Heb
Romans	Rom	James	Jas
1 Corinthians	1 Cor	1 Peter	1 Pt
2 Corinthians	2 Cor	2 Peter	2 Pt
Galatians	Gal	1 John	1 Jn
Ephesians	Eph	2 John	2 Jn
Philippians	Phil	3 John	3 Jn
Colossians	Col	Jude	Jude
1 Thessalonians	1 Thes	Revelation	Rev
2 Thessalonians	2 Thes		

5. The following abbreviations are also commonly used in biblical citations:
- f. and following verse
 - ff. and following verses
 - cf. confer, compare, contrast with
 - see for additional information

6. Common sources from the Church's Magisterium may be abbreviated if the full name is spelled out upon first reference, with the abbreviation noted in parentheses.

CCC Catechism of the Catholic Church

CIC Code of Canon Law

CCEO Code of Canons of the Eastern Churches

Major documents of the Second Vatican Council are abbreviated with the first letters of the Latin titles, without periods, e.g. LG for *Lumen Gentium*.

7. Other scholarly Latin abbreviations (see list below) are generally only used in citations or in parenthetical statements in the text of a paper and without italics. In the text of a paper, use words instead.

e.g. *exempli gratia* for example

et. al. *et alii or et alia* and others

etc. *et cetera* and so forth

i.e. *id est* that is

n.b. *nota bene* take careful note

op. cit. *opera citato* in the work cited

viz. *videlicet* namely

G. Numbers

1. Numbers and ordinals (e.g., first, second) follow the same rules. Spell out whole numbers less than one hundred, round numbers (a hundred, a million, etc.), and numbers at the beginning of a sentence.
2. Use numerals for numbers over one hundred, decimals, percents, dates, addresses, phone numbers, and money.
3. For consistency, if a sentence or a paragraph contains a group of numbers including at least one that should be written as a numeral, use numerals for all the related numbers or ordinals.
4. AD and BC are preferred over BCE/CE for historical dates.

H. Punctuation

1. For questions on spelling and punctuation, refer to *Turabian, Manual*, chapters 20-21.
2. Use the serial comma in lists of three or more items (e.g., red, white, and blue).

I. Quotations

1. See *Turabian, Manual*, chapter 25 for the formatting of quotations.
2. Quotations of five lines or more should be presented as a block quotation, single spaced with a blank line before and after, and with the whole quotation indented as far as you indent the first line of a paragraph. If the quote is introduced with a complete sentence, then the ending punctuation for that sentence should be a colon. If the quote is essentially functioning as the direct object of the sentence (as in the example "Canon 897 says...") then the correct punctuation after the verb is a comma. A comma

is also used with something like "According to Canon 897," but if the quote is woven into the syntax, no punctuation is needed.

3. Quotations should be recorded exactly as found in the original source, even if the source does not follow the guidelines of this manual. Any changes or omissions need to be indicated appropriately in the quotation using brackets or ellipses. If an error or non-standard spelling is present in the original source, indicate this by placing [sic] in brackets after the error.

J. Gender and Language

1. This remains a controversial topic, and walking the fine line between satisfying the grammatically orthodox and alienating contemporary listeners/readers can be difficult. The following guidelines should be helpful:
 - a. Pronouns for God, Jesus Christ, and the Holy Spirit should be male. Consequently, the appropriate reflexive pronoun is "himself," not "Godself," despite the increasing contemporary usage of that term.
 - b. It is appropriate to use female pronouns for the Church. When writing for a predominantly secular audience, the neutral "it" is also acceptable in reference to the Church.
 - c. When referring to a person of a known gender, the corresponding singular pronoun should be used. *They*, *their*, and *them* are not ever correct in this context: e.g., *Each seminarian is responsible for his own conduct*.
 - d. When referring to a person whose gender is unknown, slashed forms, *s/he*, and *he or she* are cumbersome. The plural pronouns *they*, *them*, and *their* are commonly used as non-gender-specific singular pronouns in speech, but are not fully accepted in this context in writing. The situation can most often be easily rectified by rewriting the sentence into the plural or otherwise re-wording: e.g., *Each person is responsible for his own conduct* can be easily changed to *All people are responsible for their own conduct* or *Proper conduct is the responsibility of each individual*.
 - e. For the sake of clarity, STPSU recommends against habitually using the terms man/men and the accompanying singular male pronouns in *original* writing when referring to all people, since studies have shown that this is not how most people currently hear and understand those terms. Suggested substitutions include individuals, people, human beings, humanity, humankind, Catholics, the faithful, etc.
 - f. Note that original sources that use man/mankind and he/him in the universal sense do not need to be "corrected" or reworded in direct quotes. If students do their own translations, phrasing should be chosen to reflect the original language as closely as possible (e.g., "fratelli" should be translated as "brothers", not "brothers and sisters").

K. Links

1. No hyperlinks (in blue and underlines) should be present in the text or bibliography. Remove them by right clicking and selecting “remove link.”

II. Citations

St. Patrick's requires page-by-page footnotes (rather than endnotes or parenthetical citations) within the work and a bibliography at the end of the work.

A. Footnote Formatting (general)

1. Footnotes should be indented on the first line of each citation, with subsequent lines flushed to the left margin.
2. Use single spaced, 10-point Times New Roman font and double spacing between notes.
3. For consecutive footnotes from the same source the use of the abbreviation *ibid.* is not recommended because it can easily be separated from its reference in the editing process. Use the abbreviated subsequent footnote form shown below in the sample citations instead.
4. Religious titles such as Saint or Pope and suffixes such as OP, SJ, and PhD are not commonly included in footnote citations.

B. Bibliography Formatting (general)

1. Each entry should begin flush with the left margin, with subsequent lines indented as far as you indent a paragraph ("hanging" indentation).
2. Single space entries and double space between entries.
3. Sources are listed in alphabetical order by author or editor's last name unless none is given, in which case the entry begins with and is alphabetized by the title.
4. Religious titles such as Saint or Pope and suffixes such as OP, SJ, and PhD do not need to be included in bibliographic citations. If titles are included, they should follow the proper name to facilitate alphabetization: e.g., John Paul II, Pope Saint.
5. The words editor and translator are spelled out when they introduce the name, as in most bibliographic citations, "Edited by," and are abbreviated when they follow the name or another part of the citation, as in most notes, "ed."

C. Sample Citations (General)

1. Book with One Author

Footnote:

Uwe Michael Lang, *Turning Towards the Lord: Orientation in Liturgical Prayer* (San Francisco: Ignatius Press, 2004), 81.

Abbreviated subsequent footnote reference:

Lang, *Turning Towards the Lord*, 81.

Bibliography:

Lang, Uwe Michael. *Turning Towards the Lord: Orientation in Liturgical Prayer*. San Francisco: Ignatius Press, 2004.

2. Book with Two Authors

Footnote:

Russell R. Conners and Patrick T. McCormick, *Character, Choices and Community* (New York: Paulist Press, 1998), 135.

Abbreviated subsequent footnote reference:

Conners and McCormick, *Character*, 135.

Bibliography:

Conners, Russell R., and Patrick T. McCormick. *Character, Choices and Community*. New York: Paulist Press, 1998.

3. Book with Three or More Authors

Footnote:

William V. D'Antonio, James D. Davidson, Dean R. Hoge, and Mary L. Gautier, *Catholic Laity: Their Faith and Their Church* (Lanham, MD: Rowman and Littlefield, 2007), 122.

Abbreviated subsequent footnote reference:

D'Antonio et al., *Catholic Laity*, 122.

Bibliography:

D'Antonio, William V., James D. Davidson, Dean R. Hoge, and Mary L. Gautier. *Catholic Laity: Their Faith and Their Church*. Lanham, MD: Rowman and Littlefield, 2007.

4. Book with an Editor and/or Translator in Addition to an Author

Footnote:

Theodor W. Adorno and Walter Benjamin, *The Complete Correspondence, 1928-1940*, ed. Henri Lonitz, trans. Nicholas Walker (Cambridge, MA: Harvard University Press, 1999), 212.

Abbreviated subsequent footnote reference:

Adorno and Benjamin, *Correspondence*, 212.

Bibliography:

Adorno, Theodor W., and Walter Benjamin. *The Complete Correspondence, 1928-1940*. Edited by Henri Lonitz. Translated by Nicholas Walker. Cambridge, MA: Harvard University Press, 1999.

5. Multi-Volume Works

Citing a specific volume with a different title from the work as a whole

Footnote:

Jaroslav Pelikan, *Christian Doctrine and Modern Culture (Since 1700)*, vol. 5, *The Christian Tradition: A History of the Development of Doctrine* (Chicago: University of Chicago Press, 1989), 16.

Abbreviated subsequent footnote reference:

Pelikan, *Christian Doctrine and Modern Culture*, 16.

Bibliography:

Pelikan, Jaroslav. *Christian Doctrine and Modern Culture (Since 1700)*. Vol. 5, *The Christian Tradition: A History of the Development of Doctrine*. Chicago: University of Chicago Press, 1989.

Citing a specific volume with the same title as the work as a whole

Footnote:

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

Abbreviated subsequent footnote reference:

Byrne, *Lisle Letters*, 4:243.

Bibliography:

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

Citing the multi-volume work as a whole (if multiple volumes of the work are cited individually in the notes)

Bibliography:

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

6. Book Published Electronically (Kindle, Nook, or Other E-readers)

Please note that E-readers can lack accurate pagination. Use a chapter number (and a section title, if available) in place of page numbers for footnotes, regardless of whether page numbers are included on the E-reader.

Footnote:

Isabel Wilkerson, *The Warmth of Other Suns: The Epic Story of America's Great Migration* (New York: Vintage, 2010), chapter 4, The Beatitudes, Kindle edition.

Abbreviated subsequent footnote reference:

Wilkerson, *Warmth of Other Suns*, chapter 4, The Beatitudes.

Bibliography:

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

7. Essay (or Chapter) in Edited Volume

Footnote:

Marina Herrera, "The Context and Development of Ecclesial Leadership," in *Hispanic Catholic Culture in the U.S.: Issues and Concerns*, ed. Jay P. Dolan and Allan Figueroa Deck (Notre Dame, IN: University of Notre Dame Press, 1994), 180.

Abbreviated subsequent footnote reference:

Herrera, "Context and Development of Leadership," 180.

Bibliography:

Herrera, Marina. "The Context and Development of Ecclesial Leadership." In *Hispanic Catholic Culture in the U.S.: Issues and Concerns*, edited by Jay P. Dolan and Allan Figueroa Deck, 166-205. Notre Dame, IN: University of Notre Dame Press, 1994.

8. Series

Series titles may be included to help readers locate or judge the credibility of the source. If the volumes are numbered, include the number following the series title, which should be in Roman type. The series editor is often omitted, but if included, it follows the series title, and the volume number is preceded by "vol."

Footnote (no volume number):

Blake M. Hausman, *Riding the Trail of Tears*, Native Stories: A Series of American Narratives (Lincoln: University of Nebraska Press, 2011), 25.

Bibliography(with and without series editor included):

Stein, Gertrude. *Selections*. Edited by Joan Retallack. Poets for the New Millennium, edited by Pierre Joris and Jerome Rothenberg, vol. 6. Berkeley: University of California Press, 2008.

Lunning, Frenchy, ed. *Fanthropologies*. Mechademia 5. Minneapolis: University of Minneapolis Press, 2010.

9. Journal Article (Print Volume/Issue)

Footnote:

Raymond F. Person, “The Ancient Israelite Scribe as Performer,” *Journal of Biblical Literature* 117, no. 4 (1998): 603.

Abbreviated subsequent footnote reference:

Person, “Ancient Israelite Scribe,” 603.

Bibliography:

Person, Raymond F. “The Ancient Israelite Scribe as Performer.” *Journal of Biblical Literature* 117, no. 4 (1998): 601-609.

10. Journal Article from Online Database

Since many journal articles are PDF versions from print journals with identical pagination, these articles may be cited the same as print journal articles (see II.8 above).

If the journal is online-only or lacks pagination (non-PDF), cite the database and/or URL the article came from. If unsure of the existence of a print version, err on the side of noting the database name and/or URL.

Many journal articles list a DOI (Digital Object Identifier). A DOI forms a permanent URL that begins <https://doi.org/>. This URL is preferable to the URL that appears in your browser’s address bar.

Footnote:

1. Mason Stokes, “Someone’s in the Garden with Eve: Race, Religion, and the American Fall,” *American Quarterly* 50, no. 4 (1998): 724, Project MUSE.

2. Ashley Hope Pérez, “Material Morality and the Logic of Degrees in Diderot’s *Le neveu de Rameau*,” *Modern Philology* 114, no. 4 (May 2017): 874, <https://doi.org/10.1086/689836>.

Abbreviated subsequent footnote reference:

Stokes, ‘Someone’s in the Garden,’ 724.

Bibliography:

Pérez, Ashley Hope. "Material Morality and the Logic of Degrees in Diderot's *Le neveu de Rameau*." *Modern Philology* 114, no. 4 (May 2017): 872–98. <https://doi.org/10.1086/689836>.

Stokes, Mason. "Someone's in the Garden with Eve: Race, Religion, and the American Fall." *American Quarterly* 50, no. 4 (1998): 718–744. Project MUSE.

11. Notes or Recordings Taken from a Professor's Lecture

Footnote:

Cynthia Toolin-Wilson, lecture on *Social Ethics* (Cromwell, CT: Holy Apostles College & Seminary, recorded February 3, 2010).

Abbreviated subsequent footnote reference:

Toolin-Wilson, lecture (February 3, 2010).

Bibliography:

Toolin-Wilson, Cynthia. Lecture on *Social Ethics*. Cromwell, CT: Holy Apostles College & Seminary, recorded February 3, 2010.

12. Encyclopedia Article

For a work arranged by key terms, cite the item preceded by *s.v.* (*sub verbo*, "under the word").

Footnote:

Rene Carpentier, *s.v.* "Evangelical Counsels," in *Sacramentum mundi: An Encyclopedia of Theology*, vol. 2, ed. Karl Rahner et al. (New York: Herder and Herder, 1968), 277.

Abbreviated subsequent footnote reference:

Carpentier, "Evangelical Counsels," 277.

Bibliography:

Carpentier, Rene. *s.v.* "Evangelical Counsels." In *Sacramentum mundi: An Encyclopedia of Theology*, vol. 2, edited by Karl Rahner et al., 276-279. New York: Herder and Herder, 1968.

13. DVD citation (if VHS, substitute VHS for DVD)

Footnote:

Monty Python and the Holy Grail, special ed. DVD, directed by Terry Gilliam and Terry Jones (Culver City, CA: Columbia Tristar Home Entertainment, 2001).

Abbreviated subsequent footnote reference:

Monty Python and the Holy Grail.

Bibliography:

Monty Python and the Holy Grail. Special ed. DVD. Directed by Terry Gilliam and Terry Jones. Culver City, CA: Columbia Tristar Home Entertainment, 2001.

14. Website

Use the author's name if available. If the content is not attributed, as is most often the case, begin the note entry with the title. Use the publication, posting, or most recent revision date if provided. If and only if none of those dates is available, use the date accessed. Do not include hyperlinks.

Footnote:

1. Gregory DiPippo, "Compendium of the Reforms of the Roman Breviary, 1568 -1961: Part 10.2 -The Matins Lessons in the Reform of 1960," New Liturgical Movement, last modified November 9, 2010, www.newliturgicalmovement.org.

2. "History," Columbia University, accessed May 15, 2017, <http://www.columbia.edu/content/history.html>.

Abbreviated subsequent footnote reference:

3. DiPippo, "Compendium of Reforms.

4. Columbia University, "History."

Bibliography:

Columbia University. "History." Accessed May 15, 2017. <http://www.columbia.edu/content/history.html>.

DiPippo, Gregory. "Compendium of the Reforms of the Roman Breviary, 1568 -1961: Part 10.2 -The Matins Lessons in the Reform of 1960." New Liturgical Movement. Last modified November 9, 2010. <http://www.newliturgicalmovement.org>.

15. Twitter

Footnote:

Scott Hahn, Twitter, May 5, 2012, <https://twitter.com/i/events/133>.

Abbreviated subsequent footnote reference:

Hahn, Twitter, March 5, 2012.

Bibliography:

Hahn, Scott. Twitter. May 5, 2012. <https://twitter.com/i/events/133>.

16. YouTube

Footnote:

Robert Barron, “Fr. Robert Barron on the Meaning of Vatican II,” YouTube video, 10:15. June 27, 2012, <https://www.youtube.com/watch?v=m8j24FBRgrA>.

Abbreviated subsequent footnote reference:

Barron, “Meaning of Vatican II.”

Bibliography:

Barron, Robert. “Fr. Robert Barron on the Meaning of Vatican II.” YouTube video, 10:15. June 27, 2012. <https://www.youtube.com/watch?v=m8j24FBRgrA>.

17. Blog posts, Podcasts, and Webinars

Footnote:

Joseph Atkinson, “Family: Key to the Covenant,” *Theology of the Family* (blog), March 12, 2014, <http://www.theologyofthefamily.com/2014/03/12/family-key-to-the-covenant/>.

Abbreviated subsequent footnote reference:

Atkinson, “Key to the Covenant.”

Bibliography:

Atkinson, Joseph. “Family: Key to the Covenant.” *Theology of the Family* (blog). March 12, 2014. <http://www.theologyofthefamily.com/2014/03/12/family-key-to-the-covenant/>.

18. Comments on Blog Posts

Footnote:

Albert Leibold, 8 February 2016, comment on Tim Staples, “Is there a Queen in the Kingdom of Heaven? Pt. II,” *Catholic Answers* (blog), January 1, 2016, <https://www.catholic.com/magazine/online-edition/is-there-a-queen-in-the-kingdom-of-heaven-pt-ii>.

Abbreviated subsequent footnote reference:

Leibold, comment on Staples, “Queen in the Kingdom.”

Bibliography:

Leibold, Albert. 8 February 2016. Comment on Tim Staples, “Is there a Queen in the Kingdom of Heaven? Pt. II.” *Catholic Answers* (blog). January 1, 2016. <https://www.catholic.com/magazine/online-edition/is-there-a-queen-in-the-kingdom-of-heaven-pt-ii>.

19. One Source Quoted in Another

Quotes should always be verified in the original source to ensure that they are accurate and fairly represent the author's thought. If the original source is unavailable, as in the case of an unpublished manuscript, use the format below.

Footnote:

Louis Zukofsky, "Sincerity and Objectification," *Poetry* 37 (February 1931): 269, quoted in Bonnie Costello, *Marianne Moore: Imaginary Possessions* (Cambridge, MA: Harvard University Press, 1981), 78.

Abbreviated subsequent footnote reference:

Zukofsky, quoted in Costello, *Marianne Moore*, 78,

Bibliography:

Zukofsky, Louis. "Sincerity and Objectification." *Poetry* 37 (February 1931): 269. Quoted in Bonnie Costello, *Marianne Moore: Imaginary Possessions*. Cambridge, MA: Harvard University Press, 1981.

D. Sample Citations (Sources particular to Philosophy and Religion)

1. Biblical Citations

Footnote:

The Holy Bible: Revised Standard Version (New York: Collins, 1973).

Abbreviated subsequent footnote reference:

In general, biblical references are not footnoted, but placed in parentheses after the quote as an in-text citation. In your in-text citation, the edition of the Bible must be shown by its italicized abbreviation following the biblical book as well as the chapter number and verse number. For example, “Let deacons be the husband of one wife, and let them manage their children and their households well” (1 Tim 3:12 *RSV*). A footnote citation is only necessary the first time the Bible is cited if the same edition is used throughout the text. If you use the same Bible edition throughout your paper, you can take out the edition, in this case *RSV*, after the first citation. Also notice that the period for the sentence in the quote follows the citation in parentheses and does not come before the end quotes. See section I.F.4 above, for the list of abbreviations for the titles of biblical books.

Bibliography:

The Holy Bible: Revised Standard Version. New York: Collins, 1973.

2. Ancient Christian Commentary on Scripture

Footnote:

¹Clement of Alexandria, “Who is the Rich Man that Shall be Saved?,” 39, as cited in Thomas C. Oden, general ed., and Alberto Ferreiro, ed., *Ancient Christian Commentary of Scripture: OT volume XIV, the Twelve Prophets* (Downer’s Grove, IL: InterVarsity Press, 2003), 28.

Subsequent footnote:

²Clement of Alexandria, “Who is the Rich Man that Shall be Saved?,” 39, ed. Oden, 28.

Bibliography:

Oden, Thomas C., general editor, and Ferreiro, Alberto, editor. *Ancient Christian Commentary of Scripture: OT volume XIV, the Twelve Prophets*. Downer’s Grove, IL: InterVarsity Press, 2003.

3. Contemporary Commentaries on Scripture

Be sure to cite the author of the section of the commentary being used. It is not sufficient to cite only the editor of the compilation.

Footnote:

¹Gordon J. Wenham, *Genesis 1-15*, Word Biblical Commentary, vol. 1, edited by David A Hubbard and Glenn W. Baker (Waco, TX: Word Books, 1987), 69.

Subsequent footnote:

²Gordon J. Wenham, *Genesis 1-15*, 69.

Bibliography:

Wenham, Gordon J. *Genesis 1-15*. Word Biblical Commentary, vol. 1. Edited by David A. Hubbard and Glenn W. Barker. Waco, TX: Word Books, 1987.

4. Catechism of the Catholic Church

References to the Catechism of the Catholic Church always cite by section numbers (without including the symbol §), and never page numbers.

Footnote:

Catechism of the Catholic Church, 2nd ed. (Washington, DC: United States Catholic Conference, 2000), 863.

Abbreviated subsequent footnote reference:

CCC, 863.

Bibliography:

Catechism of the Catholic Church. 2nd ed. Washington, DC: United States Catholic Conference, 2000.

5. Magisterial Document Accessed in Print (Papal, Roman Curia, etc.)

Magisterial documents are to be cited by section number and should include the symbol §

Footnote:

John Paul II, *Pastores dabo vobis* [Apostolic Exhortation on the Formation of Priests in the Circumstances of the Present Day] (March 25, 1992), §43 (Boston: Saint Paul Books and Media, 1992), 30.

Abbreviated subsequent footnote reference:

Pastores dabo vobis, §43.

Bibliography:

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

6. Magisterial Document Accessed Online (Papal, Roman Curia, etc.)

If magisterial documents are accessed on the Vatican's website (www.vatican.va), no website should be included at the end of the citation. If the document was accessed on a website other than the Vatican website, include the website at the end of the citation.

Footnote:

Benedict XVI, *Caritas in veritate* [Encyclical on Integral Human Development in Charity and Truth] (June 29, 2009), §16.

Abbreviated subsequent footnote reference:

Caritas in veritate, §16.

Bibliography:

Benedict XVI. *Caritas in veritate* [Encyclical on Integral Human Development in Charity and Truth] (June 29, 2009).

7. U.S. Bishops' Document Accessed In Print (USCCB or NCBC)

Footnote:

United States Conference of Catholic Bishops, *Program of Priestly Formation*, 5th ed., §74 (Washington, DC: United States Conference of Catholic Bishops, 2006), 29.

Abbreviated subsequent footnote reference:

Program of Priestly Formation, §74.

Bibliography:

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

8. The Code of Canon Law

When citing the *Code of Canon Law*, the abbreviation c. indicates one canon, and cc. indicates two or more canons. The section symbol § indicates a section within a single canon, and a double section symbol §§ indicates more two or more sections. Certain canons also are subdivided by Latin ordinal number indicators °, which always follow a number.

The 1983 Code (Latin-English Edition)

In academic writing, when citing to the *Code of Canon Law*, one properly ought to cite the officially promulgated version in the *Acta Apostolicæ Sedis* (AAS). However, for academic writing at St. Patrick Seminary, it is sufficient to cite the Latin-English versions published by the Canon Law Society of America (CLSA). To date *four* versions have been published by the CLSA. The original (green cover) version from 1983 is no longer in print and should generally not be used as there are issues with the translation. The most popular version is the maroon-covered version. The first printing of that version was in 1999. A second, updated version (also with a maroon cover) was printed in 2012. A third revised edition (with a blue color) was printed in 2020. Please make sure you check which version you are using. Please cite only one of these three versions.

Footnote:

If using the 2009 CLSA printing with the maroon cover:

Code of Canon Law, c. 6 §1, 1° in *Code of Canon Law: Latin-English Edition* (Washington, DC: Canon Law Society of America, 1999).

If using the 2012 maroon second printing:

Code of Canon Law, c. 6 §1, 1°, in *Code of Canon Law: Latin-English Edition*. 2nd Printing (Washington, DC: Canon Law Society of America, 2012).

If using the 2020 blue third printing:

Code of Canon Law, c. 6 §1, 1°, in *Code of Canon Law: Latin-English Edition*. 3rd Printing (Washington, DC: Canon Law Society of America, 2020).

Abbreviated subsequent footnote reference:

CIC, c. 6 §1, 1°.

Bibliography:

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

or: *Code of Canon Law: Latin-English Edition*. 2nd Printing. Washington, DC: Canon Law Society of America, 2012.

or: *Code of Canon Law: Latin-English Edition*. 3rd Printing. Washington, DC: Canon Law Society of America, 2020.

The Code of Canons of the Eastern Church

As with the 1983 *Code* for the Latin Church, the 1995 *Code* for the Eastern Churches is best cited by reference to its promulgation in AAS. However, citation to the English-Latin translation provided by the CLSA is sufficient. Only one edition has been published. In the abbreviated references, the Latin abbreviation for that *Code* is used (*CCEO*).

Footnote:

Code of Canons of the Eastern Churches, c. 350 §§1-4, in *Code of Canons of the Eastern Churches: Latin-English Edition* (Washington, DC: Canon Law Society of America, 2001).

Abbreviated subsequent footnote reference:

CCEO, c. 350 §§1-4.

Bibliography:

Code of Canons of the Eastern Churches: Latin-English Edition. Washington, DC: Canon Law Society of America, 2001.

The 1917 Code

As with the 1983 *Code of Canon Law*, the 1917 *Code of Canon Law* is best cited to the original promulgation in AAS. However, many different publishers issued versions of the Latin text. The most popular in the U.S. was the officially sanctioned version printed by Newman Press, as noted below. Translations of the 1917 *Code* were prohibited, so that there were no English-Latin editions printed at the time. However, a comprehensive version was translated and printed in English in 2001. If using the English text, one may cite to that translation, as below.

Footnote:

Code of Canon Law/1917, cc. 2186-2187, in *Codex iuris canonici Pii X Pontifici Maximi iussu digestus, Benedicti Papae XV auctoritate promulgatus*, ed. Petro Gasparri (Westminster, MD: Newman, 1963).

If citing to a canon in the English translation prepared by Edward Peters:

Code of Canon Law/1917, cc. 2186-2187, in *The 1917 Pio-Benedictine Code of Canon Law: In English Translation with Extensive Scholarly Apparatus*, ed. Edward N. Peters (San Francisco: Ignatius Press, 2001)

Abbreviated subsequent footnote reference:

CIC/17, cc. 2186-2187.

Bibliography:

Codex iuris canonici Pii X Pontificis Maximi iussu digestus, Benedicti Papae XV auctoritate promulgatus. Ed. Petro Gasparri. Westminster, MD: Newman, 1963.

The 1917 Pio-Benedictine Code of Canon Law: In English Translation with Extensive Scholarly Apparatus. Ed. Edward N. Peters. San Francisco: Ignatius Press, 2001.

9. Compendia – Denzinger

Note that Denzinger is cited according to section number, never page number. Do not include the § symbol. D refers to the original Denzinger edition. D-H refers to the Denzinger Hünerman edition and D-S refers to the Denzinger Schönmetzer edition. D, D-H, and D-S are not italicized.

Footnote:

¹Cyril of Alexandria, Second Letter to Nestorius, in Heinrich Denzinger, *Enchiridion symbolorum definitionum et declarationum de rebus fidei et morum: Compendium of Creeds, Definitions and Declarations on Matters of Faith and Morals*, eds. Peter Hünermann, Robert Fastiggi, Anne Englund Nash, 43rd edition (San Francisco: Ignatius Press, 2012), 250.

Subsequent footnote reference:

²D-H, 250.

Bibliography:

Hünermann, Robert L. Fastiggi, Anne Englund Nash, and Heinrich Denzinger. *Enchiridion symbolorum definitionum et declarationum de rebus fidei et morum: Compendium of Creeds, Definitions and*

Declarations on Matters of Faith and Morals. Edited by Peter Hünermann. 43rd edition. San Francisco: Ignatius Press, 2012.

10. St. Thomas Aquinas’s *Summa theologiae* and *Summa contra gentiles*

The *Summa theologiae* of St. Thomas Aquinas is cited by part (I, I-II, II-II, III), question, and article. For example, *ST* II-II, q. 23, a. 3, ad 1 means, the second part (half) of the second part, question twenty-three, article three, reply to the first objection. “Obj.” refers to an objection within an article. To cite more than one article at a time, use the abbreviation “a.” for articles, as in the following example: *ST*, I, q. 13, a. 5-6.

Note that the title of this work is sometimes spelled *Summa theologica* in older literature; this spelling should be avoided wherever possible.

Use the following abbreviations when citing the *Summa theologiae*:

- q: Use “q” to indicate the question you are citing.
- a: Use “a” to indicate the article you are citing.
- ad: Use “ad” to indicate which of Aquinas’s replies to an objection you are citing.
- obj: Use “obj.” to indicate which of Aquinas’s objections you are citing.

- respondeo: Use “respondeo” to indicate which of Aquinas’s “I answer that” sections you are citing.
- sed contra: Use “sed contra” to indicate that you are citing Aquinas’s “On the contrary” section.

***Summa theologiae* accessed in print**

Footnote:

Thomas Aquinas, *Summa theologiae*, III, q. 72, a. 11, in *Summa theologica: Complete English Edition in Five Volumes*, vol. 4, trans. Fathers of the English Dominican Province (Notre Dame, IN: Christian Classics, 1981), 2426-2427.

Abbreviated subsequent footnote reference:

ST, III, q. 72, a. 11, trans. English Dominican Province, 2426-2427.

Bibliography:

Thomas Aquinas. *Summa theologica: Complete English Edition in Five Volumes*. Vol. 4. Translated by Fathers of the English Dominican Province. Notre Dame, IN: Christian Classics, 1981.

***Summa theologiae* accessed online**

Footnote:

Thomas Aquinas, *Summa theologiae*, III, q. 72, a. 11, New Advent, <http://www.newadvent.org/summa/4072.htm>.

Abbreviated subsequent footnote reference:

ST, III, q. 72, a. 11.

Bibliography:

Thomas Aquinas. *Summa theologiae*. 2nd ed. Translated by Fathers of the English Dominican Province. New Advent. <http://www.newadvent.org/summa/>.

***Summa contra gentiles* accessed in print**

Footnote:

Thomas Aquinas, *Summa contra gentiles*, III, 23, in *Summa contra gentiles: Book 3; Providence Part I*, trans. Vernon J. Bourke (Notre Dame, IN: University of Notre Dame Press, 1975), 19.

Abbreviated subsequent footnote reference:

SCG, III, 23, trans. Bourke, 19.

Bibliography:

Thomas Aquinas. *Summa contra gentiles: Book 3; Providence Part I*. Translated by Vernon J. Bourke. Notre Dame, IN: University of Notre Dame Press, 1975.

***Summa contra gentiles* accessed online**

Footnote:

Thomas Aquinas, *Summa contra gentiles*, III, 23, trans. Joseph Rickaby, Jacques Maritain Center, <https://maritain.nd.edu/jmc/etext/gc.htm>.

Abbreviated subsequent footnote reference:

SCG, III, 23.

Bibliography:

Thomas Aquinas. *Summa contra gentiles*. Translated by Joseph Rickaby. Jacques Maritain Center. <https://maritain.nd.edu/jmc/etext/gc.htm>.

11. Primary Sources: Ancient, Patristic, and Medieval Works

When citing this type of primary source, book numbers should always be cited in Roman numerals, followed by chapter numbers, section numbers, and line numbers, all in Arabic numerals. Following the work's internal references, footnotes provide bibliographical information for the publication from which the text has been cited.

Aristotle

Footnote:

Aristotle, *Physics*, IV, 2, 209b14-15, trans. and ed. Johathan Barnes, in *The Complete Works of Aristotle* (Princeton, NJ: Princeton University Press, 1984), 446.

Abbreviated subsequent footnote reference:

Aristotle, *Physics*, IV, 2, 209b14-15, trans. Barnes, 446.

Bibliography:

Aristotle. *Physics*, trans. and ed. Johathan Barnes, in *The Complete Works of Aristotle*, 315-446. Princeton, NJ: Princeton University Press, 1984.

Plato

Footnote:

Plato, *Timaeus*, 28b, in *Plato: Complete Works*, ed. John M. Cooper, trans. Donald J. Zeyl, (Indianapolis, IN: Hackett, 1997), 1235.

Abbreviated subsequent footnote reference:

Plato, *Timaeus*, 28b, trans. Zeyl, 1235.

Bibliography:

Plato. *Timaeus*. In *Plato: Complete Works*, ed. John M. Cooper, trans. Donald J. Zeyl, 1224-1291. Indianapolis, IN: Hackett, 1997.

Church Fathers

Footnote:

Ambrose, *On the Duties of the Clergy*, trans. H. De Romestin, ed. Philip Schaff and Henry Wace, The Nicene and Post-Nicene Fathers X, Second Series (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1969), I, IV, 14.

Subsequent footnote:

Ambrose, *On the Duties of the Clergy*, I, IV, 14.

Bibliography:

Ambrose. *On the Duties of the Clergy*. Translated by H. De Romestin.
Edited by Philip Schaff and Henry Wace. The Nicene and Post-
Nicene Fathers X, Second Series. Grand Rapids, MI: Wm. B.
Eerdmans Publishing Company, 1969.

III. Sample Paper and Bibliography

... He commented first that celebrating the Mass *ad orientem* is an action “by which the people of God along with the priest would stand facing the Altar, and the tabernacle, and the crucifix while together offering worship and prayer to God.”¹ Through this statement he emphasized the importance of the sacred signs: the altar, the tabernacle and the crucifix. Second, he explained how “the priest will not be facing away from the people as some may wrongly interpret, but rather the priest will be with them on the same side of the Altar, among them, and leading them in prayer while facing Christ, and waiting for his return.”² Through this statement, the parish priest was able to clarify that celebrating *ad orientem* is not a celebration to the wall, nor is it a rude “turning the back on the people.” Rather, it is a common gesture by which all face the same Lord and the priest truly acts as head of the people.

The priest’s role *in persona Christi capitis* really shows through in this liturgical orientation. A practical example I have used when explaining this liturgical orientation to people is to express how the Mass is an extension of the Heavenly Banquet, where we await the return of our Lord and King. No one would approach the King with his back to him. Rather, all would have a common direction facing the King. We should treat the Mass the same way. Especially during the Eucharistic Prayer, “A common turning toward the east ...remains essential. This is not a case of something accidental, but of what is essential. Looking at the priest has no importance. What matters is looking at the Lord.”³ By honestly spelling out the reason for *ad*

¹ Kenneth Nobrega, Letter to St. Joseph the Worker Parish (Berkeley, CA: November 2016)

² Norbrega, Letter.

³ Joseph Ratzinger, *The Spirit of the Liturgy* (San Francisco: Ignatius Press, 2000), 81.

orientem worship and by clearly being a priest who believes in the Holy Sacrifice of the Mass and the real presence in the Eucharist, the Father was able to guide his parish to a stance of understanding, obedience, and respect. The liturgical posture toward the East has been one of the central points in the rebuilding of this parish over the course of the last year. It is proof that the expression “live the Mass; love the Mass; the Mass is everything” is true. This expression really is another way of stating *Sacrosanctum Concilium*’s point about the Mass as the “source and summit” of the faith.

A renewal of the Sacred Liturgy is necessary if we are to undertake the work of the New Evangelization. As we undergo the work of evangelization, we cannot forget our roots. The center of our faith is the eucharistic sacrifice. The centrality of the Mass is so important that it receives its own canon in the Code of Canon Law (CIC). Canon 897 says,

The eucharistic sacrifice, the memorial of the death and resurrection of the Lord, in which the sacrifice of the cross is perpetuated through the ages is the summit and source of all worship and Christian life which signifies and effects the unity of the People of God and brings about the rebuilding up of the body of Christ. Indeed, the other sacraments and all ecclesiastical works of the apostolate are closely connected with the Most Holy Eucharist and ordered to it.⁴

We can say that in a sense “all ecclesial roads lead to the Eucharist.” If they do not, it is a sure indication that we are doing something wrong. The secret to the ongoing revitalization of St. Joseph the Worker Parish has been a renewed sacramental focus that culminates in the Holy Mass being celebrated *ad orientem*. The parish is not coming to life through fancy programs or expensive consultants. Rather, the revitalization is a recognition of the expression, “If the Lord does not build the house, in vain do its builders labor.”

⁴ *Code of Canon Law*, c. 897, in *Code of Canon Law: Latin-English Edition* (Washington, DC: Canon Law Society of America, 1999), 293.

(Sample)

Bibliography

Code of Canon Law: Latin-English Edition. Washington, DC: Canon Law Society of America, 2017.

Gamber, Klaus. *The Reform of the Roman Liturgy: Its Problems and Background.* San Juan Capistrano, CA: Una Voce Press and Harrison, NY: Foundation for Catholic Reform, 1993.

Lang, Uwe Michael. *Turning Towards the Lord: Orientation in Liturgical Prayer.* San Francisco: Ignatius Press, 2004.

The Liturgy of the Hours: According to the Roman Rite, Volume I. New York: Catholic Book Publishing CO, 1975.

Nobrega, Kenneth. Letter to Parishioners of St. Joseph the Worker Parish, Berkeley, CA, November 2016.

Ratzinger, Joseph. *The Spirit of the Liturgy.* San Francisco: Ignatius Press, 2000.

Appendix A: Sample Master's Thesis Title Page

SAINT PATRICK'S SEMINARY AND UNIVERSITY

The Title of the Thesis Should Appear Here (not in all caps)

A THESIS

Submitted to the Faculty

In Partial Fulfillment of the Requirements
For the Degree
Master of Arts in Theology

Author's Name
Menlo Park, CA
Year

This thesis by (author's name) fulfills the thesis requirement for the Master of Arts degree in Theology approved by (name of thesis advisor, degree), as Thesis Advisor, and by (name of reader, degree), as Reader.

(Name, degree of advisor), Thesis Advisor

(Name, degree of reader), Reader

Sources Consulted

Guidelines of Papers, Projects, and Theses. Holy Apostles College and Seminary (May 2013).

SJV Style Guide. St. John Vianney Theological Seminary (January 2018).

Student Supplement to the SBL Handbook of Style. Accessed at sbl-site.org.

Style Guide for Papers and Theses. St. Paul Seminary, School of Divinity (revised 9/28/2017)

Turabian, Kate L. *A Manual for Writers of Research Papers, Theses, and Dissertations*. 8th ed.
Revised by Wayne C. Booth et al. Chicago: University of Chicago Press, 2013.

United States Conference of Catholic Bishops. *Style Guide*. United States Conference of Catholic Bishops, Washington, DC: 2008.