Quærens

Manual on Style

3rd Edition

Contents

PREFACE TO THE THIRD EDITION

This third edition of *Quærens Manual on Style* is basically and fundamentally a carryover of the first and original edition. The first edition was copyrighted 1998 and edited by Ferdinand Hernando, OAR. The cover design and lay-out artists were Jaazael Jakosalem, OAR and Yvonn Tonogbanua, OAR. It is registered with ISBN 971-91943-1-6.

This third edition adopts the Mission Statement and the Statement of Policies of the first edition which read,

> *Quærens* is committed to the noble mission of (a) deepening the modern-day Christian's understanding and praxis of the faith, (b) fostering an atmosphere of dialogue with cultures and religions throughout the world in general and throughout Asia in particular, and (c) promoting a sustained scholarly theological discourse that addresses the specific pastoral needs and questions of our time.
>
> -- Mission Statement

> *Quærens* is not responsible for the opinions presented by contributors. It is further to be noted that upon approval of an article for publication the editorial board does not necessarily imply selective or total endorsement of the views held by authors. The journal serves only as a tool for wide readership and updating in research and academic activities related to theology and the pastoral life.

> Manuscripts must be submitted with a written notice that the article has not been previously sent to other publications. Manuscripts and diskettes of solicited materials are considered property of the publication and are not returnable. Unsolicited materials, whether published or not in this journal, will not be returned.
>
> ---Statement of Policy

The second and third edition were published with the intention of aligning *Quærens Manual on Style* with the whole research agenda, processes and procedures of Recoletos School of Theology. It, therefore, became the official *Manual on Style* used for student research works whether for term papers—as course requirements, thesis—as qualification for the MAT graduate degree, and for articles—to be submitted for publication with *Quærens.*

The second edition was in use from School Year 2017-2019, edited and layouted by Fray Ifeanyichukwu Maximillian Omem, OAR. This third edition is prepared by the Reasearch, Publication and Planning and Development office of RST to serve as a research guide beginning the academic year 2020-2021.

RST: Research Director (2020)

THEOLOGICAL RESEARCH FORMAT

Theological researches submitted for purposes of course requirements, thesis, and publication for *Quaerens* are generally made up of three important parts—the Introduction, Body and Conclusion. In the final format of these research studies, researchers are advised to avoid titling these major sections as "Introduction", "Body" and "Conclusion" as such. It is best advised that research paper headings and sub-headings are to be titled according to their content and thought development. In so doing, it gives readers an intial thought, a panorabmic idea or a birds-eye view of the whole reseach work at hand.

Preliminaries

This is the first major part of the research paper. By its nature it introduces the whole paper in a nutshell. Depending on the style of the researcher, the introduction is made up of parts mandated by CHEd requirements, but not necessarily in the order that is presented below. The judgment and approach of the researcher will determine the arrangement of the following parts: (a) rationale of the paper i.e. what is or are the circumstances that led the researcher to deal with the theme; (b) research question and the sub-questions that break down the major question into smaller and developmental parts; (c) methodology that will be used in the research work; (d) research outline and design to give a general and holistic view of the research; and (e)

contribution of the research work to the development of the theme understudy.

Development

This is the second major part of the research work and the main part at that. The body of the research work or the discussion part is to take a lion share in terms of page allocations of the whole research paper. It is the section that resolves the sub-problems raised, which when taken together, sufficiently discuss the main problem. Thus the main sub-heading in the body are the sub-problems of the study. Again, the body need not be titled as "the Body". The majority use of resources is to be expected in the discussion and resolution of the thesis question.

Final Words

The conclusion of the research work may take various forms. It may be in a form of a summary of the important discoveries, a recommendation for further researches, a corollary idea, a poem, or a resumption of the ideas stated in the introductory part of the research work; or a combination of these stated above. Whatever serves best for the paper or what gives more impact, the researcher has to consider.

The researcher is highly encouraged to read and master this Manual on Style. This booklet is the official document for research publications of RST. The manual gives instruction on the details of the research format and the use of citations. Likewise, this Manual is the guide to all research endeavors of theology students working their term papers for subject requirements and thesis for the degree of MAT and researchers desiring to submit articles for publication at *Quaerens,* the official publication of Recoletos School of Theology.

HEADING STYLES

In the conduct of research works, RST advises students and other researchers to use the "Heading Styles" presented inthis section of the manual to indicate various sections or sub-sections of their study.

For purposes of consistency, RST researches do not use numerical or alphabetical indicators to sequence sections and subsection. Rather, the section-divisions are indicated by particular heading styles determined by particular font, size, indentions, placements and their combinations.

To have an organized research output along the standards of RST, students and researchers have to master the following heading styles indicated in this section.

Heading Style One

Description: Main Title
Type: Bold
Font: Preferably Times New Roman PS/Cambria
Size: 20 (title); 12 (author's name)
Position: Centered
Other Characteristics:

Written or printed with an initial capital letter followed by a line separator below the full title. The author's full name is italicized and set below the line separator.

> *e.g.:*
>
> ## The Transforming Character
> ## of Divine Beauty in Saint Augustine
> ───────────────
> *Regino Z. Bancaya, OAR*

Heading Style Two

Description:	Sub-title (Major Section of the Research work)
Type:	Bold
Font:	Preferably Times New Roman PS/Cambria
Size:	12
Position:	Centered

Other Characteristics:

This is the major section of the research work. It is used to indicate the Introduction, Body and Conclusion.

---

e.g.:

AUGUSTINIAN CONCEPT OF DIVINE BEAUTY

Heading Style Three

Description:	Sub-section (first level sub-section)
Type:	Bold
Font:	Preferably Times New Roman PS/Cambria
Size:	12
Position:	Flush left

Other Characteristics:

Printed in lower case.   Only the initial letter function words (i.e., words that bear concepts or meaning) are capitalized. Prepositions and articles are not set in upper case unless these are written at beginning of the sub-title.

---

e.g.:

Influences on Augustine

To   adequately   understand   Augustine's thought, it is necessary to know the tradition of ...

Heading Style Four

Description: Sub-section (second level sub-section)
Type: Bold
Font: Preferably Times New Roman PS/Cambria
Size: 12
Position: Indented
Other Characteristics:

        Printed in lower case. The initial letters of function words are capitalized.

> *e.g.:*
>
> **Stoicism**
>
>   The History of aesthetics includes a period called the Hellenistic epoch characterized by groups of thinkers following a school of thought.

Heading Style Five

Description: Sub-section (third level subsection)
Type: Bold & italicized
Font: Preferably Times New Roman PS/Cambria
Size: 12
Position: Indented
Other Characteristics:

        This sub-title is set in small letters except the initial letter of the first word. No punctuation at the end of the italicized sub-title. The actual paragraph immediately begins below the sub-title.

> *e.g.:*
>
> ***First moment of conversion***
>
>   Initially, the path for Augustine is uncertain, even dramatic as he wonders through temporal beauties. He holds on to the ambiguous and seducing attraction of unchangeable and material beauty.[108]

Heading Style Six

Description: Sub-section (fourth level sub-section)
Type: Regular (not bold, not italicized)
Font: Preferably Times New Roman PS/Cambria
Size: 12
Position: Indented
Other Characteristics:

      This sub-title is printed in small letters except initial letter of the first word. No punctuation after the title. The actual paragraph begins under the sub-title.

> *e.g.:*
>
>   Scripture clarifies philosophy
>   In analysing nature of charity as friendship. Thomas presents Aristotle's statement that not all love has a character of friendship: only love that is benevolent...

Heading Style Seven

Feature: Sub-section for enumeration, smaller items
Type: Regular/Normal Text
Font: Preferably Times New Roman PS/Cambria
Size: 12
Position: In the paragraph itself
Other Characteristics:

      Heading Style Seven-Type A
      Except for the initial letter of the first, everything in this sub-titles is set in small letter, the enumerated items function as sub-titles must be followed by a period and enclosed quotation marks. The enumeration procedure follows the alphabetical

order and each letter (of the alphabetical enumeration) is enclosed in parenthesis.

---

e.g.:

(Enumerated items sub-titles)

Let us now evaluate Augustine's use of his sources: (a) "Augustine's use of Philosophy." In his *De Trinitate,* one can note a linguistic pattern that suggests his way of appropriating philosophical language.... (b) "Augustine's use of tradition." While Augustine leaned so much on Scripture in most of his works, still we can observe how.... (c) "Augustine's use of Scriptures." There is indeed a marked significance in the way Augustine weaves scriptural passages into his pastoral and theological framework.

Heading Style Seven -Type B

If the enumerated units do not stand as subtitles, they are not enclosed in quotation marks, nor are they followed by a period at the end. Enumerations are normally indicated by a comma. The semi-colon may be used in an enumeration that involves clauses. Each item is preceded by a letter enclosed in parentheses, following the alphabetical order of enumeration.

---

e.g.:

(Enumerated Items in a Paragraph)

Several indeed are the foundational elements of a culture. But for our limited purpose, let us just mention three: (a) the dynamic interplay between language and symbols, (b) the traditions and the worldviews peculiar to a culture and (c) the contact of one culture with another culture or sub-culture.

Heading for Abstracts

Description: Sub-section
Type: Italicized
Format: Times New Roman PS
Size: 12
Position: Flush to the right
Other Characteristics:

       The abstract introduces and gives a bird's eye view of the research work. It is not to exceed one hundred and fifty word.

Writing the Ouline or Table of Contents

       A regular font (not bold or italiced) is used for the table of contents or outline of the research study. Heading Styles (two to six) are distinguished not by fonts styles but by indentions. A half-inch indention separates all heading styles forming as though an inverted ladder.

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e.g.:

Table of Contents

   AUGUSTINIAN CONCEPT OF DIVINE BEAUTY
Influences on Augustine
   Stoicism
      First moment of conversion
         Scripture clarifies philosophy

USAGE

Abbreviations of Scriptural Books

Biblical citations are to be enclosed in parentheses (1 Jn 1:1-5, Mt 6:5-10) and integrated into the text, i.e., they should not be included in the footnote reference.

Hebrew, Greek, Arabic, Chinese, Japanese and other Characters

The use of the words in various original characters must be done sparingly, and if analysis requires long quotations, these must be accompanied by transliterated or equivalent words. Transliterations must be italicized and enclosed in parentheses.

> *e.g.:*
>
> The early Christians were said to have difficulty finding the right place for the word flesh so that θεός (*theós*) was distinguished from ὁ θεός (*ho theós*). But on the basis of this distinction, we cannot simply ....

Italicization

The Following are to be italicized:

Titles of general reference materials such as an Encyclopedia, Dictionary, Compendium, Concordance, Lexicon, Opera Omnia, Enchiridion, Bibliography, Index, Acta, Report, Directory and the like:

e.g.:

> *Webster's Third New International Dictionary*
> *Wörterbach zur biblischen Botschaft*
> *Annuario Pontificio*
> *Opera Omnia de Sant'Ambrogio*

Titles of Books and Monographs:

e.g.:

> *The Trinity as History*
> *Tres Pioneros del Futuro*
> *Un Tesoro in Vasi d' Argilla*
> *L'Exegèse de Saint Augustin Predicateur*
> *Der Glaube Kommt vom Hören*

Titles of serial publications or periodicals such as a Journal, Newsletter, Review, Quarterly, Bulletin, etc.:

e.g.:

> *The Heythrop Journal*
> *Gregorianum*
> *Revue Biblique*
> *Scriptura e Civiltà*
> *Theologische Literaturzeitung*

Foreign Words

Foreign words found in the body text are italicized. If clarity of language is to be supplied and required, a translation is to be supplied and enclosed in parentheses.

> *e.g.:*
>
> It is to be noted that his *disponibilité* (availability) takes the fullest expression in the heart of Mary as a disciple.

When understanding some terms or in making distinctions the use of a foreign word is necessary, the foreign term is to be supplied, italicized, and enclosed in parentheses.

> *e.g.:*
>
> Yet later in his expostion of the difference between the two forms of love, Thomas Aquinas seems to restrict the distiction between love of desire and love of friendship, saying that love of friendship is based on a person (*amare aliquem*) while love of desire as founded on a thing (*amare aliquid*).

As a journal that accepts contributions from all the five official languages of the university level—English, Spanish, Italian, French, German—referring to a word or phrase as foreign is relative to the language used by an author.

Foreign words may include Latin, Greek or Hebrew. Specialized studies of anthropological and cultural nature may include words or terms as portrayed in their original characters or symbols.

As general rule, however, transliterations are preferred. The use of linguistic symbols or characters is therefore to be minimized.

Emphasized words

Words are at times italicized for purposes of emphasis or distinction:

> *e.g.:*
>
> Such a practice, whether in worship or in governance is *delegated* and can never be an object of *right*.

The Quotation Marks

Double Quotation Mark

The double-stroke quotation marks ("...") are employed for the following:

For titles of essays, articles, plays, films, poems, movies, allocutions, speeches, lectures, symposia, colloquia, and the like. It should be noted that quotation marks go inside semicolons and colons and outside commas and periods and question marks

> *e.g.:*
>
> Onofre Corpuz, "How Literate were the Pre-Spanish Filipinos?" *Historical Bulletin* 27 (1983) 57-76.
>
> Miller objected to the boss's reference to "nonessential personnel"; it made him feel unnecessary.
>
> The professors co-authored "Effects of Ultraviolet Rays on Planet life," published in the May 1986 issue of *Science Today*.

Direct Quotation (which consists of three lines or less)

e.g.:

"Language us a product of the social natuire of human beings, so that language is both a root and a product of their communty life."

– Corpuz, "How Literate," 63.

In case of doubt or skepticism

e.g.:

In point of fact, the much-publicized "economic benefits" of a globalized economy have not as yet been enjoyed by the poor masses.

To suggest another meaning (i.e. operative, functional or technical) to a word or phrase

e.g.:

The term, "religious conversion," is distinct from the concept of "moral conversion" in the mind of Bernard Lonergan.

To designate a new word or compound words usually found in standard usage

e.g.:

Any reference to this sense of "we-ness" by Filipinos of a certain tribe is seen by most anthropologists as used either inclusively ir exclusively. The use of the inclusive first person plural indicates that the speaker and the addresses are united in a given activity; while the exclusive usage alienates a person or a group from a particular activity. This is reflected in their difficulty in using the "we" equivalent in other languages Spanish or English.

To imply in rare cases that a certain word or phrase is specifically and contextually used—as enumeration, distinction or appositive description to avoid confused language

> *e.g.:*
>
> The Concept of "World" in some Filipino sub-cultures has the equivalent meaning of "worldview."

To suggest another meaning (i.e. operative, functional or technical) to a word or phrase

> e.g.
>
> The term, "religious conversion" is distinct from the concept of "moral conversion" in the mind of Bernard Lonergan.

Single -stroke Quotation Mark

The single-stroke quotation marks ('...') are used only when there is an existing citation within a direct quotation.

The editorial board respects the use of other forms of quotation marks (<...>) peculiar to the research styles of other languages.

Note: For long quotations (consisting of more than three lines) standard research rules require that they are set in a separate paragraph, indented, single-spaced, not italicized (except for foreign words), and are not enclosed in quotation marks. Footnote numbers should be placed after the period of the last sentence of the quoted material. Quoted material must be of a similar font.

> *e.g.:*
>
> To conclude this section on community life, we agree to the idea of community as a special support structure for individual vocations. in fact, the document *Congregavit nos* affirms:
>
>> The quality of fraternal life has a significant impact on the perseverance of individual religious. Just as the poor quality of fraternal life has been mentioned frequently by many as the reason for leaving religious life, so fraternity lived fully has often been and still is a valuable support to the perseverance of many.[93]
>
> What is underlined in this context is the "quality of fraternal life" which admittedly affects individual religious. But we may ask in passing, what about the quality of "individual life?" Do not individual personalities affect community living?

The Ellipsis

The ellipsis is characterized by three dots (…) indicating a deletion of a word or phrase. It is used for purposes of condensing quotes, texts and other materials.

> *e.g.:*
> "It is note worthy that the movement … now assumes various tasks necessary for its growth."[95]

If the deleted word or phrase continues up to the end of a sentence, then the researcher should so indicate by the use of the ellipsis and one more period in referece to the end of a sentence,

> *e.g.:*
> "It is note worthy that the movement … now assumes various tasks …."[100]

NOTE: Ellipsis points are normally not used (1) before the first word of a quotation, even if the beginning of the original sentence has been omitted; or (2) after the last word of a quotation, even if the end of the original sentence has been omitted.

The Em-Dash, En-Dash and Hyphen

The em-dash (—) is used to indicate a break in the development of ideas in a sentence. Phrases within the em-dash may sometimes be of rhetorical or technical importance. However, the use of many modifiers and side comments within the em-dash is discouraged. They should therefore be used sparingly. Hyphen is used for compound words while the En-dash is used between numbers.

> *e.g.:*
>
> The Process of communication—whether it is a communication by word or by gesture—always involves an external level of objective words or gestures and an interior level of significance or meaning.

Other Punctuation Marks

The Research Department of RST respects and maintains the different punctuation marks of the other official languages (i.e., French, Italian, German, Spanish) especially those concerning accents.

CITATION STYLE

Verifiability is one of the hallmarks of a scientific work. Citations are therefore essential to any scholarly work. As for the editorial policy, footnotes are preferred to end-notes.

The entries below are arranged according to the following use;

[1]Footnote

[2]Shorter form or succeeding use of footnote

[3]Bibliographical entry

Catholic Primary Sources

The Bible

Biblical references are not footnoted but placed in parentheses after the quotation. The edition of the Bible must be indicated by its italicized abbreviation following the reference to the Biblical book, chapter number, and verse number(s). If the same edition is used throughout the paper, you need to give the edition only in the first citation. If more than one edition is used, give the edition with each reference. Sample: (1 Tim 3:12 NAB). When citing specific books of the Bible, use the abbreviations recommended by the latest edition of the *The SBL Handbook of Style*. These abbreviations are:

Old Testament

Gen, Ex, Lev, Num, Deut . Josh, Judg, Ruth, 1-2 Sam, 1-2 Kgs, 1-2, Chr, Ezra, Neh, Esth, Job, 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

New Testament

Matt, Mark, Luke, John, Acts, Rom, 1-2 Cor, Gal, Eph, Phil, Col, 1-2Thess, 1-2 Tim, Titus, Phlm, Heb, Jas, 1-2 Pet, 1-2-3 John, Jude, Rev

Apocrypha

Bar, 1-2 Esd, Jdt, 1-2 Macc, 3-4 Macc, Sir, Ecc, Tob, Wis

Bibliography for the Bible

e.g.*:*

[3]*The Holy Bible: Revised Standard Version*. New York: Collins, 1973.

[3]*The New American Bible*. Nashville: Thomas Nelson Publishers, 1987.

The Vulgate

e.g.:

[1]*Biblia sacra iuxta Vulgatam versionem*, ed. Bonifatius Fischer, Robert Weber et al., 3rd ed. (Stuttgart: Deutsche Bibelgesellschaft, 1969).

[2](Jn 1:12 *Vulgata*).

[3]*Biblia sacra iuxta Vulgatam versionem*. Ed. Bonifatius Fischer, Robert Weber et al. 3rd ed. Stuttgart: Deutsche Bibelgesellschaft, 1969.

Catechism of the Catholic Church

e.g.:

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

       [2]*CCC*, 863.

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

Code of Canon Law

1983 Code

e.g.:

       [1]*Code of Canon Law**, c. 312, §1, in *Code of Canon Law: Latin-English Edition* (Washington, DC: Canon Law Society of America, 1999), 99.

       [2]*CIC*, c. 312, §1.

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

1917 Code

e.g.:

> [1]*Code of Canon Law/1917*, cc. 2186-2187, in *Codex iuris canonici Pii X Pontificis Maximi iussu digestus, Benedicti Papae XV auctoritate promulgatus*, ed. Petro Gasparri (Westminster, MD: Newman Press, 1963), 678-679.
>
> [2]*CIC*/1917, cc. 2186-2187.
>
> [3]*Codex iuris canonici Pii X Pontificis Maximi iussu digestus, Benedicti Papae XV auctoritate promulgatus*. Ed. Petro Gasparri. Westminster, MD: Newman Press, 1963.

Magisterial Documents

Papal Encyclicals in a Print Monograph

e.g.:

> [1]John Paul II, Apostolic Exhortation on the Formation of Priests in Circumstances of the Present Day *Pastore dabo vobis,* (March 25, 1992), §43 (Boston: St. Paul Books and Media, 1992), 30.
>
> [2] *Pastores dabo vobis,*§43.
>
> [3]John Paul II, Apostolic Exhortation on the Formation of Priests in Circumstances of the present Day *Pastore dabo vobis.* Boston: St. Paul Books and Media, 1992.

Papal Encyclicals in a Periodical

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e.g.:

[1]Pope John Paul II, Encyclical on the Eucharist in Its Relationship to the Church *Ecclesia de Eucharistia* (17 April 2003), §26, *Origins* 32, no. §46 (2003), 760.

[2]*Ecclesia de Eucharistia*, §26.

[3]Pope John Paul II. Encyclical on the Eucharist in Its Relationship to the Church *Ecclesia de Eucharistia* (17 April 2003). *Origins* 32, no. 46 (2003): 753, 755-768.

Papal Documents Accessed Online

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e.g.:

[1]Francis, Encyclical on the Light of Faith *Lumen Fidei* (29 June 2013) §18, at the Holy See, http://w2.vatican.va/francescp/en/encyclicals/documents/papa-francesco_20130629_enciclica-lumen-fidei.html

[2]*Lumen Fidei*, §43.

[3]Francis, Encyclical on the Light of Faith Lumen Fidei (29 June 2013). At The Holy See, http://w2.vatican.va/francescp/en/encyclicals/documents/papa-francesco_20130629_enciclica-lumen-fidei.html

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Papal Addresses in Edited Collections

e.g.:

[1]Pope John Paul II, General Audience (17 September 1980), in *Man and Woman He Created Them: A Theology of the Body*, trans. Michael Waldstein (Boston: Pauline Books & Media, 2006), 40:2, p. 287.

[2]John Paul II, General Audience (17 September 1980), trans. Waldstein, 40:2, p. 287.

[3]Pope John Paul II. *Man and Woman He Created Them: A Theology of the Body*. Trans. Michael Waldstein. Boston: Pauline Books & Media, 2006.

Papal Addresses in Compendiums such as Denzinger

e.g.:

[1]John XXIII, Encyclical on the Social Doctrine of the Church *Mater et Magistra* (15 May 1961) §3935 in *Compendium of Creeds, Definitions and Declarations on Matters of Faith and Morals* ed. Peter Hunermann, Robert Fastiggi, and Anne Englund Nash (San Francisco: Ignatius Press, 2012), 819.

[2]*Mater et Magistra* §43

[3]John XXIII, Encyclical on the Social Doctrine of the Church *Mater et Magistra* (15 May 1961) In *Compendium of Creeds, Definitions and Declarations on Matters of Faith and Morals.* Edited by Peter Hunermann, Robert Fastiggi, and Anne Englund Nash. San Francisco: Ignatius Press, 2012.

Papal Addresses Accessed Online

e.g.:

[1]Benedict XVI, General Audience on St Augustine of Hippo, part 2 (16 January 2008), at The Holy See, http://w2.vaatican.va/contents/francesco/en/encyclicals/documents/papa-francesco_20130629_enciclica-lumen-fidei.html.

[2]Benedict XVI, General Audience on St Augustine of Hippo, part 2.

[3]Benedict XVI. General Audience on St Augustine of Hippo, part 2 (16 January 2008). At The Holy See, http://w2.vaatican.va/contents/francesco/en/encyclicals/documents/papa-francesco_20130629_enciclica-lumen-fidei.html.

Acta Apostolica Sedis

e.g.:

[1]Pope Pius XII, Encyclical on Promoting Biblical Studies *Divino afflante Spiritu* (30 September 1943), §26, *Acta Apostolicae Sedis* 35 (1943), 311.

[2]*Divino afflante Spiritu*, §26.

[3]Pope Pius XII. Encyclical on Promoting Biblical Studies *Divino afflante Spiritu.* 30 September 1943. *Acta Apostolicae Sedis* 35 (1943).

Ecumenical Councils of the Church

Magisterial Document in Print

e.g.:

[1]Vatican Council II, Dogmatic Constitution on Divine Revelation*, Dei Verbum,* (18 November 1965) §. 5, in *Vatican Council II: The Conciliar and Post Conciliar Documents*, ed. A Flannery (Collegeville: The Liturgical Press, 1980), 24.

[2]Vatican Council II, *Dei Verbum*, 24

[3]Vatican Council II, Dogmatic Constitution on Divine Revelation*, Dei Verbum.* 18 November 1965. In *Vatican Council II: The Conciliar and Post Conciliar Documents.* Edited by A Flannery. Collegeville: The Liturgical Press, 1980.

Documents Published in Edited Volumes in Translation

e.g.:

[1]Second Vatican Council, Constitution on the Sacred Liturgy *Sacrosanctum concilium* (4 December 1963), §21, in *The Sixteen Documents of Vatican II*, ed. Marianne L. Trouvé (Boston: Pauline Books, 1999), 55.

[2]*Sacrosanctum concilium*, §21.

[3]Second Vatican Council. Constitution on the Sacred Liturgy *Sacrosanctum concilium.* 4 December 1963. In *The Sixteen Documents of Vatican II*. Edited by Marianne L. Trouvé. Boston: Pauline Books, 1999.

Document Published in Edited Volumes in Latin

e.g.:

[1]Council of Trent, Session 7, *Canones de sacramento confirmationis*, 1-3 (3 March 1547), in *Decrees of the Ecumenical Councils*, vol. 2, *Trent to Vatican II*, ed. and trans. Norman P. Tanner (Washington, DC: Georgetown University Press, 1990), 686.

[2]*Council of Trent, Canones de sacramento confirmationis*, 1-3, ed. Tanner, 686.

[3]Council of Trent. Session 7 *Canones de sacramento confirmationis*, 1-3. 3 March 1547. In *Decrees of the Ecumenical Councils*, vol. 2. *Trent to Vatican II*. Edited and and Translated by Norman P. Tanner. Washington, DC: Georgetown University Press, 1990.

Documents Accessed Online

e.g.:

[1]Vatican Council II, Dogmatic Constitution on Divine Revelation, *Dei Verbum,* (18 November, 1965) §3 at The Holy See, www.vatican.va

[2]Vatican Council II, *Dei Verbum*

[3]Vatican Council II, Dogmatic Constitution on Divine Revelation, *Dei Verbum.* 18 November, 1965. At The Holy See, www.vatican.va

NB: Documents Accessed in Compendiums are cited with the format of Papal Address in Compendium.

Documents from the CBCP

e.g.:

[1]Catholic Bishops' Conference of the Philippines: Episcopal Commission on Seminaries, *The Updated Philippine Program of Priestly Formation*, (2006), 74.

[2]*The Updated Philippine Program of Priestly Formation*, 74.

[3]Catholic Bishops' Conference of the Philippines: Episcopal Commission on Seminaries. *The Updated Philippine Program of Priestly Formation*, 2006.

Liturgical Books

The Missale Romanum

e.g.:

[1]"Post communionem, Dominica VII per annum," *Missale Romanum*, editio typica tertia (Vatican City: Vatican Press, 2002), p. 457.

[2]"Post communionem, Dominica VII per annum," *Missale Romanum* (2002), p.458.

[3]*Missale Romanum*. Editio typica tertia. Vatican City: Vatican Press, 2002.

Published as Monographs

> *e.g.:*
>
> [1]*Rite of Baptism for Children Approved for Use in the Diocese of the United States of America* (Totowa, NJ: Catholic Book Publishing, 2001), §91, 65-66.
>
> [2]*Rite of Baptism for Children*, §91.
>
> [3]*Rite of Baptism for Children Approved for Use in the Diocese of the United States of America.* Totowa, NJ: Catholic Book Publishing, 2001.

Published in Collected Volumes

> *e.g.:*
>
> [1]"Order for the Blessing and Conferral of a Scapular," in *Book of Blessings* (Collegeville, MN: Liturgical Press, 1989), §1488, 561-67.
>
> [2]Blessing and Conferring of a Scapular," §1488.
>
> [3]"Order for the Blessing and Conferral of a Scapular," in *Book of Blessings.* Collegeville, MN: Liturgical Press, 1989.

Ancient Primary Sources (Patristic, Medieval, e.t.c.)

Original Language Editions of Ancient Texts

e.g.:

[1]Tertullian, *Apologeticum*, 23, 15-16, in *Quinti Septimi Florentis Tertulliani Opera*, pars 1, *Opera Catholica, Adversus Marcionem*, ed. Elegius Dekkers, Corpus Christianorum Series Latina 1 (Turnholt: Brepols, 1954), 132-133.

[2]Tertullian, *Apologeticum*, 23, 15-16, ed. Dekkers, 132-133.

[3]Tertullian, *Apologeticum*, 23, 15-16. In *Quinti Septimi Florentis Tertulliani Opera*, pars 1, *Opera Catholica, Adversus Marcionem*, ed. Elegius Dekkers, 85-171. Corpus Christianorum Series Latina 1. Turnholt: Brepols, 1954.

Ancient Primary Sources in Translation

Ancient Texts Cited from Collections

e.g.:

[1]Ignatius of Antioch, *Epistle to the Smyrnaeans*, 8, in *Early Christian Writings: The Apostolic Fathers*, trans. Maxwell Staniforth (London: Penguin Books, 1987), 103.

[2]Ignatius of Antioch, *Epistle to the Smyrnaeans*.

[3]Ignatius of Antioch. *Epistle to the Smyrnaeans*. In *Early Christian Writings: The Apostolic Fathers*. Translated by Maxwell Staniforth. London: Penguin Books, 1987.

Ancient texts found in the Ancient Christian Commentary on Scripture

e.g.:

[1]Ephrem the Syrian, *Homily on Admonition and Repentance*, 15, in *Proverbs, Ecclesiastes, Song of Solomon*, ed. J. Robert Wright and Thomas C. Oden, Ancient Christian Commentary on Scripture, Old Testament 9 (Downers Grove, IL: InterVarsity, 2005), 277-278.

[2]Ephrem the Syrian, *Homily on Admonition*, 15, ed. Wright, 277.

[3]Wright, Robert J. and Thomas C. Oden (eds). *Proverbs, Ecclesiastes, Song of Solomon*. Ancient Christian Commentary on Scripture, Old Testament 9. Downers Grove, IL: InterVarsity, 2005.

Ancient texts found in the Ancient Christian Commentary on Scripture

e.g.:

[1]Ephrem the Syrian, *Homily on Admonition and Repentance*, 15, in *Proverbs, Ecclesiastes, Song of Solomon*, ed. J. Robert Wright and Thomas C. Oden, Ancient Christian Commentary on Scripture, Old Testament 9 (Downers Grove, IL: InterVarsity, 2005), 277-278.

[2]Ephrem the Syrian, *Homily on Admonition*, 15, ed. Wright, 277.

[3]Wright, Robert J. and Thomas C. Oden (eds). *Proverbs, Ecclesiastes, Song of Solomon*. Ancient Christian Commentary on Scripture, Old Testament 9. Downers Grove, IL: InterVarsity, 2005.

St. Thomas Aquinas' Summa Theologiae

e.g.:

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

[2]*ST*, III, q. 72, a. 13. trans. English Dominican Province, 2426-2427.

[3]Thomas Aquinas. *Summa theologiae: Complete English Edition in Five Volmues.* Vol. 4. Translated by Fathers of the English Dominican Province. Notre Dame, IN: Christian Classics, 1981.

Nota Bene:

Thomas Aquinas is cited by part (I, I-II, II-II, III), Question and article. For Example. ST II-II, q. 23, a. 3.

To cite more than one article at a time, use the abbreviation "arts" for articles, as in the following example: ST, I, q. 13, arts 5-6.

Ancient Philosophical Primary Sources

e.g.:

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

[2]Plato, *Timaeus*, 28b, trans. Zeyl, 1236.

[3]Plato. *Timaeus*. In *Plato: Complete Works*. Translated by Donald J. Zeyl, Edited by John M. Cooper. Indianapolis, IN: Hackett, 1997.

Secondary Sources

Monographs

Books with One Author

> *e.g.:*
>
> [1]Andrew J. Gerakas, *The Origin and Development of the Holy Eucharist, East and West* (New York: Alba House, 2006), 118.
>
> [2]Gerakas, *The Origin and Development,* 281.
>
> [3]Gerakas, Andrew J. *The Origin and Development of the Holy Eucharist, East and West.* New York: Alba House, 2006.

Books With Two or Three Authors

> *e.g.:*
>
> **[1]**Russel R. Conners and Patrick T. McComick, *Character, Choice and Community* (New York: Paulist Press, 1998), 135.
>
> [2]Conners and McComick, *Character,* 135.
>
> [3]Conners, Russel R. and Patrick T. McComick. *Character, Choice and Community.* New York: Paulist Press, 1998.

Books with Four or More Authors

e.g.:

[1]William V. D'Antonio et al., *Catholic Laity: Their Faith and Their Church* (Lanham, MD: Rowman and Littlefield, 2007), 122.

[2]D'Antonio et al., *Catholic Laity,* 122.

[3]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.

Books with Editors

Books with Editor(s) in addition to Author(s)

e.g.:

[1]Flannery O'Connor, *The Habit of Being: Letters of Flannery O' Conner*, ed. Sally Fitzgerald (New York: Farrar, Straus, Giroux, 1979), 348.

[2]O'Connor, *The Habit of Being*, 350.

[3]O'Connor, Flannery. *The Habit of Being: Letters of Flannery O' Conner*. Edited by Sally Fitzgerald. New York: Farrar, Straus, Giroux, 1979.

Contribution to Multiauthor Work

> *e.g.:*
>
> [1]Ann Carr and Douglas J. Schuurman, "Religion and Feminism: A Reformist Christian Analysis," in *Religion, Feminism, and the Family,* ed. Anne Carr and Mary Stewart Van Leeuwen (Louisville, KY: Westminster John Knox Press, 1996), 14.
>
> [2]Carr and Schuurman, "Religion and Feminism," 14.
>
> [3]Carr, Ann and Douglas J. Schuurman. "Religion and Feminism: A Reformist Christian Analysis," in *Religion, Feminism, and the Family.* Edited by Anne Carr and Mary Stewart Van Leeuwen. Louisville, KY: Westminster John Knox Press, 1996.

Books with Editor(s) in place of an Author

> *e.g.:*
>
> [1]Glenn Young, ed., *The Best American Short Plays, 2002-2003* (New York: Applause, 2007), 94.
>
> [2]Young, *Best American Short Plays*, 97-98
>
> [3]Young, Glenn, ed. *The Best American Short Plays, 2002-2003*. New York: Applause, 2007.

Authors and Editors of Multivolume Works

e.g.:

[1]Herbert Barrows, *Reading the Short Story*, vol. 1 in *An Introduction to Literature*, ed. Gordon N. Ray (Boston: Houghton Mifflin, 1959), 35.

[2] Barrows, *Reading the Short Story*, 39.

Barrows, Herbert. *Reading the Short Story.* Vol. 1. In *An Introduction to Literature.* Edited by Gordon N. Ray. Boston: Houghton Miflin, 1959.

Book with Tanslator and Editor in addition to Author

e.g.:

[1]Dietrich Bonhoeffer, *Letters and Papers from Prison*, ed., Eberhard Bethge, trans., Reginald H. Fuller (New York: Macmillan, 1953), 76.

[2]Bonhoeffer, *Letters and Papers from Prison*, 76.

[3]Bonhoeffer, Dietrich. *Letters and Papers from Prison.* Edited by Eberhard Bethge, Transanslated by Reginald H. Fuller. NewYork: Macmillan, 1953.

Chapters/Essays within an Edited Book

e.g.:

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

[2]Herrera, "The Context and Development of Ecclesial Leadership," 180.

[3]Herrera, Marina. "The Context and Development of Ecclesial Leadership." In *HIspanic Catholic Culture in the U.S.: Issues Concerns,*ed. Edited by Jay P. Dolan and Allan Figueroa Deck. Notre Dame, IN: University of Notre Dame, 1994.

Books with Translator(s) in place of Author

e.g.:

[1]Theodore Silverstein, trans., *Sir Gawain and the Green Knight* (Chicago: University of Chicago Press, 1974), 34.

[2]Silverstein, trans., *Sir Gawain*, 65.

[3]Silverstein, Theodore, trans. *Sir Gawain and the Green Knight.* Chicago: University of Chicago Press, 1974.

Books with no Author or Editor Given

e.g.:

[1]*Train Journeys of the World* (Bismarck, ND: Automobile Association, 1993), 40.

[2]*Train Journeys*, 42.

[3]*Train Journeys of the World*.   Bismarck, ND: Automobile Association, 1993.

Book with Edition

e.g.:

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

[2]O'Collins, Interpreting Jesus, 105.

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

Introductions /Prefaces/Forwards/Afterwards

e.g.:

[1]Alister Stewart-Sykes, Introduction to *Tertullian, Cyprian, Origen, On The Lord's Prayer* (Crestwood, NY: St Vladimar's Seminary Press, 2004), 15.

[2]Stewart-Sykes, introduction, 15.

[3]Stewart-Sykes, Alister. Introduction to *Tertullian, Cyprian, Origen, On The Lord's Prayer*. Crestwood, NY: St Vladimar's Seminary Press, 2004.

Electronic Books (e-books)

Electronic books are cited like their print counterparts, but you will need to add additional information. If you read the book online, include both a URL and an access date. If you downloaded the book to an e-reader, do not include an access date; do include the format.

Read Online

e.g.:

[1]George Pattison, *God and Being: An Inquiry* (Oxford: Oxford University Press, 2011), 99-100, accessed 14 October, 2012, Http://dx.doi.org/10.1093/acprof:oso9780199588.

[2]Pattison, *God and Being,* 99.

[3]Pattison, George. *God and Being: An Inquiry* (Oxford: Oxford University Press, 2011), accessed 14 Ocber, 2012. Http://dx.doi.org/10.1093/acprof:oso9780199588.

Downloaded to an E-reader

e.g.:

[1]Thomas M. Osborne Jr., *Human Action in Thomas Aquinas, John Duns Scotus and William of Ockham* (Washington DC: The Catholic University of America Press, 2014), PDF eBook, chap. 4.

[2]Osborne Jr., *Human Action,* chap. 5*.*

[3]Osborne Jr., Thomas M. *Human Action in Thomas Aquinas, John Duns Scotus and William of Ockham.* Washington D.C: The Catholic University of America Press, 2014. PDF eBook.

Dictionary and Encyclopedia Entries

Dictionary Entries

e.g.:

[1]Daniel G. Van Slyke, "Healing, Religious," in *The New Westminster Dictionary of Church History,* vol. 1, ed. Robert Benedetto et al. (Louisville, KY: Westminster John Knox Press, 2008), 295.

[2]Van Slyke, "Healing, Religious," 296.

[3]Van Slyke, Daniel G. "Healing, Religious" in *The New Westminster Dictionary of Church History,* vol. 1. Edited by Robert Benedetto et al. Louisville, KY: Westminster John Knox Press, 2008.

Encyclopedia Entries

e.g.:

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

[2]Carpentier, "Evangelical Counsels," 277.

[3]Carpentier, René. "Evangelical Counsels." In *Sacramentum mundi: An Encyclopedia of Theology*, vol. 2. Edited by Karl Rahner et al. New York: Herder and Herder, 1968.

Biblical Commentaries

Biblical Commentaries in a Series (multi-volume commentaries)

> *e.g.:*
>
> [1]Jerome H. Neyrey, *The Gospel of John*, New Cambridge Bible Commentary (New York: Cambridge University Press, 2007), 53.
>
> [2]Neyrey, *Gospel of John*, 54.
>
> [3]Neyrey, Jerome H. *The Gospel of John*. New Cambridge Bible Commentary. New York: Cambridge University Press, 2007.

Biblical Dictionaries or Single-Volume Commentaries by Various Authors

In general, biblical dictionaries are cited like other dictionaries; and single-volume commentaries by various authors are cited like essays in edited volumes.

Article from Single-Volume Commentary

> *e.g.:*
>
> [1]Donald S. Deer, "How the Bible Came to Us," in *The International Bible Commentary: A Catholic and Ecumencial Commentary for the Twenty-First Century*, ed. William Farmer et al. (Collegeville, MN: Liturgical Press, 1998), 173.
>
> [2]Deer, "How the Bible," 175.
>
> [3]Deer, Donald S. "How the Bible Came to Us." In *The International Bible Commentary: A Catholic and Ecumenical Commentary for the Twenty-First Century*. Edited by William R. Farmer et al. Collegeville, MN: Liturgical Press, 1998.

Article from the New Jerome Biblical Commentary

> *e.g.:*
>
> [1]Joseph A. Fitzmyer, "Pauline Theology," in *The New Jerome Biblical Commentary,* ed. Raymond Brown et al. (Englewood Cliffs, NJ: Prentice Hall, 1990), 82:61, p. 1383.
>
> [2]Fitzmyer, "Pauline Theology," 82:61, p. 1383.
>
> [3]Fitzmyer, Joseph A. "Pauline Theology." In *The New Jerome Biblical Commentary.* Edited by Raymond Brown et al. Englewood Cliffs, NJ: Prentice Hall, 1990.

Article in Periodical (printed and online)

Article in a Print Journal

> *e.g.:*
>
> [1]Raymond F. Person, "The Ancient Israelite Scribe as Performer," *Journal of Biblical Literature* 117, no. 4 (1998), 603.
>
> [2]Person, "The Ancient Israelite Scribe as Performer," 604.
>
> [3]Person, Raymond F. "The Ancient Israelite Scribe as Performer." *Journal of Biblical Literature* 117, no. 4 (1998).

Article in Print Journals Published Online

e.g.:

   [1]Michael Naughton, "Interating Work and Leisure: The Complementary Relationship between John Paul II's 'Laborem Exercens' and Dies Domini," *Journal of Catholic Social Thought*, 6, no1 (2009): 33-62.

   [2]Naughton, "Interating Work and Leisure," 39.

[3]Naughton, Michael. "Interating Work and Leisure: The Complementary Relationship between John Paul II's 'Laborem Exercens' and Dies Domini." *Journal of Catholic Social Thought*,

Article in Journals Published only Online

e.g.:

   [1]Tessa Bartholomeusz, "In Defense of Dharma: Just War Ideology in Buddhist Sri Lanka," *Journal of Buddhist Ethics,* 6, (1999), at http://jbe.la.psu.edu/.

   [2]Bartholomeusz, "In Defense of Dharma"

[3]Bartholomeusz, Tessa. "In Defense of Dharma: Just War Ideology in Buddhist Sri Lanka." *Journal of Buddhist Ethics*, 6, (1999): http://jbe.la.psu.edu/.

Journal Article (Online with URL)

e.g.:

[1]Heleen H.L. Murre-Van den Berg, "The Patriarchs of the Church of the East from the Fifteenth to Eighteenth Centuries," *Hugoye: Journal of Syriac Studies* 2, no. 2 (2000): http://syrcom.cua.edu/Hugoye/Vol2No2/HV2N2Murre.html.

[2]Van den Berg, "The Patriarchs of the Church"

[3]Heleen H.L. Murre-Van den Berg, "The Patriarchs of the Church of the East from the Fifteenth to Eighteenth Centuries." *Hugoye: Journal of Syriac Studies* 2, no. 2 (2000): http://syrcom.cua.edu/Hugoye/Vol2No2/HV2N2Murre.html.

Journal Article (Online with DOI)

e.g.:

[1]Brian Robinette, "A Gift to Theology? Jean-Luc Marion's 'Saturated Phenomenon' in Christological Perspective," *Heythrop Journal XLVIII* (2007): 86-108, accessed 26, 2007, doi:10.1111/j.1468-2265.2007.00307.x

[2]Brian Robinette, "A Gift to Theology?"

[3]Robinette, Brian. "A Gift to Theology? Jean-Luc Marion's 'Saturated Phenomenon' in Christological Perspective.**"** *Heythrop Journal XLVIII* (2007): Accessed 26, 2007, doi:10.1111/j.1468-2265.2007.00307.x

Articles from Online Journal Databases

e.g.:

      [1]Eugene C. Brugger, "Rejecting the Death Penalty: Continuity and Change in the Tradition," *Heythrop Journal* 49, no. 3 (May 2008): 3888-4004 at Ebsco database http://web.b.ebscohost.com/

      [2]Brugger, "Rejecting the Death Penalty," 399.

[3]Brugger, Eugene C. "Rejecting the Death Penalty: Continuity and Change in the Tradition." *Heythrop Journal*, 49, no. 3 (May 2008): 3888-4004 at Ebsco database http://web.b.ebscohost.com/

Correspondence (Including E-mails)

e.g.:

      [1]Dan Scholz to David Stosur, "Theological Competence," personal email (1 October, 2002).

      [2] Scholz to Stosur.

[3]Scholz, Dan to David Stosur. "Theological Competence." Personal e-mail of 1 October, 2002.

Film and Audio Recordings

> *e.g.:*
>
> [1]*Monty Python and the Holy Grail*, special ed. DVD, directed by Terry Gilliam and Terry Jones (Culver City, CA: Columbia Tristar Home Entertainment, 2001).
>
> [2]*Monty Python and the Holy Grail.*
>
> [3]*Monty Python and the Holy Grail.* Special ed. DVD. Directed by Terry Gilliam and Terry Jones. Culver City, CA: Columbia Tristar Home Entertainment, 2001.

Web Sites and Blogs

In general, these sites should be used sparingly and with discretion since they often change or are reflective of opinion based on emotion, not on fact. Web sites with .org are often the best sources. Follow the basic form of author, title, source, etc.

Unpublished Theses or Dissertations

> *e.g.:*
>
> [1]John S. Grabowski, "Theological Anthropology and Gender Since Vatican II: A Critical Appraisal of Recent Trends in Catholic Theology" (PhD. diss., Marquette University, 1991), 350.
>
> [2]Grabowski, "Theological Anthropology," 350.
>
> [3]Grabowski, John S. "Theological Anthropology and Gender Since Vatican II: A Critical Appraisal of Recent Trends in Catholic Theology." PhD. diss., Marquette University, 1991.

One Source Cited in Another

In general, if an author cites another source, you should find and use the original source of the quotation. This helps to verify the accuracy of the quote and that its meaning is not altered by the context of a secondary source. However, when the original is not available, cite it as "quoted in" the secondary source. For example: "Because of human blindness and rigidity, 'suffering is the deepest of the mysteries,' according to Teilhard de Chardin, whom O'Connor read with some agreement late in her life (qtd. in Kilcourse).

---

e.g.:

[1]George A. Kilcourse, *Flannery O'Conner's Religious Imagination* (New York: Paulist Press, 2001), 269, Quoted in David J. Leigh, "Suffering and the Sacred in Flannery O' Connor's Short Stories" *Renascence* no.4 (2013): 365-379*.*

Archival Materials

Manuscript material comes in many forms, and information about individual items is not always complete. Within those limits, the information needed for readers to find the source you used should be provided. Usually, the following should be included: author; type of document, title, and/or recipient; date; folder number; box number; collection name; archive name; and geographic location. When in doubt about what to include, follow the archivist's recommendation. They May be cited as found below.

---

e.g.:

[1]Joseph Adkinson, letter to Irvin Adkinson, 10 Feb. 1863, folder 11, box 1, Adkinson Family Civil War Letters, Duggan Library, Hanover College (Hanover, Ind.).

[1]Edward M. House diary, 6 Nov. 1918, Edward M. House Papers, Yale University Library (New Haven, Conn.)

Citing Cross References-use of See and *cf.*

See is used when referring the reader to another source different from the one just cited by the researcher.

cf. stands for the Latin word confer which means "compare." It is primarily used in footnotes to point the reader to works that offer an argument which contradicts or is otherwise different from the author's argument.

Indicating the same Author in the Bibliography

When indicating the same author in the bibliogragy, 3 em-dashes are used.

e.g.:

[3]Woznicki, Andrew. *A Christian Humanism: Karol Wojtla's Existential Personalism*. New Britain CT: Mariel Publications, 1980.

[3]———. *Dignity of man as a Person: Essays on the Christian Humanism of His Holiness John Paul II.* San Francisco: Society of Christ Publications, 1987.

SOURCES

University of Chicago Press. *The Chicago Manual of Style*.
16th ed. Chicago: University of Chicago Press, 2010.

The SBL Press. *The SBL Hand Book of Style*. 2nd ed. Atlanta
Georgia: The SBL Press, 2014.

Quærens Editions. *Quærens Manual on Style*. Quezon City,
Philippines: Quærens Editions, 1998.

Kenrick-Glennon Seminary. *Guidelines for Papers, Comprehensive
Exams and Theses*. 2011.