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Preface

The USML Writer’s Style Manual describes the style for academic research papers determined acceptable by the faculty of the University of Saint Mary of the Lake / Mundelein Seminary. It is in turn based on the official manual of style used at Mundelein: Kate Turabian, A Manual for Writers of Term Papers, Theses, and Dissertations, 8th ed. Turabian is the authority for situations that are not addressed in this Manual.

I. Style

If you came through an American university, you are probably no stranger to writing research papers. Students from other countries may have had less experience doing research and reporting on it. What you have before you is a review of some basics for writing papers, and some rules and examples for citing sources. Use it well.

A. Topic Sentence

Each paragraph begins with a topic sentence. The topic sentence contains a strong subject and a clearly-stated idea. The topic sentence is the link that forges the paragraph to the preceding one, helping the reader to follow the flow of ideas.

E.g., Hezekiah’s precautions seemed to be of little avail in the year 701.

Subject: Hezekiah’s precautions.

Governing idea—verb and everything that follows: seemed to be of little avail in the year 701.

The topic sentence informs the reader about the idea you are focusing on and how you will expand on the idea. Like a road sign, the topic sentence tells the readers where they are going. It sets up their expectations. The supporting sentences are the landmarks along the way. They develop the topic by providing a coherent body of evidence. Thus, in the above example, we suppose that the writer will tell us why Hezekiah’s planning was useless. How did Hezekiah get into this mess? What are the reasons his planning came to nothing? We expect the author to answer these questions, through illustrations and examples, or through an explanation of causality. All the rest of the sentences in the paragraph should develop the opening idea logically and clearly.

B. Paragraph

In an essay, chapter, or book, the paragraph is the basic logical unit, the basic unit of thought. A paragraph groups sentences together. A topic sentence, almost always at the

---

beginning of the paragraph, states the matter to which all the subsequent sentences relate. Every following sentence should clearly develop the subject of the paragraph in a logical and compelling way.

Each sentence of the paragraph should further develop the paragraph’s topic. To accomplish this:

- Write paragraphs with at least three sentences: a topic sentence, a sentence that expands the topic, and a final sentence that summarizes the topic and points toward the next paragraph.

- Streamline your sentences and paragraphs. Omit or remove words and ideas that are not on the topic, or that are unnecessary. All sentences, especially the topic sentence, should be precise expressions of ideas.

- Close the paragraph with a sentence that concludes its topic and creates a transition to the next paragraph.

C. Transitional clauses

The first sentence of each paragraph should make some connection with the previous paragraph. Usually this means beginning the topic sentence with a transitional clause, word, or expression that explains the relationship between the paragraph and the one that follows. For example:

*This highly imaginative and marvelous view, this unified vision gleaned from both scientific and theological sources, still stands as a challenge to us, and as a masterpiece of ingenuity and foresight for our times.*

*The two methods we have examined so far, “literary” and form criticism, arose from the observation that the Old Testament text is puzzling in various ways.*

*The same principle extends to the meaning of words and of whole sentences.*

The italicized phrase serves as a transition and tells the reader what the previous paragraph stressed, namely, the vision unified from scientific and theological sources, two methods examined so far, and a principle. The second part of the sentence tells the reader what to expect in the paragraph. A few examples of types of transitional words are: first,

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4 Ibid., 110.
second, next, last; but, however, on the other hand, conversely, nevertheless, otherwise; that is, in fact, in other words.\(^5\)

**D. Content Development**

The research paper develops an argument that you express in a thesis statement. The thesis statement tells the reader the claim that you intend to prove through your argument in the paper. The thesis statement usually appears in the introduction of the paper. The paragraphs in the introduction:

- Give the purpose and scope of the study (what’s the whole idea? How are we going to get there? Where will we be when we’re finished? Who cares?)
- Summarize the body of the paper (like a movie trailer, it briefly skims the best parts of your content)
- States your thesis (your position, your claim about the topic or issue or question you have chosen to expound)

As you develop your research paper:

- Use deductive structure, i.e., move from the general to the particular.
- Make sure the argument progresses logically and rationally. Likewise, every step you take in the development of your paper must have a good explanation. In short, pay attention to detail as you think and write.
- Carefully explain the progress of your thought. Show logical interconnections. Help the reader follow your argument every step of the way. Never assume the reader can think along with you. When in doubt, err on the side of over-explaining. As Aldous Huxley said, “Most human beings have an almost infinite capacity for taking things for granted.”\(^6\)
- Show evidence of personal effort throughout the paper. This includes:
  1. Your ongoing personal reaction, especially at the end of each major section of the paper. This will be evidence that you are reading your primary and secondary sources critically and developing the ability to make your own theological arguments and take positions.
  2. Comparing secondary sources (the views of others who have reviewed the primary source you are using)
  3. Contemporary applications such as pastoral ramifications, historical issues, etc.

---


• Include evidence, concrete examples, etc., whenever appropriate (these can go in either the text itself or footnotes).

• Always be aware of the importance of language. Avoid sloppiness in the use of theological terminology. Accurate and appropriate use of terminology is evidence of more precise theological thinking.

In flying and in writing, landings, like takeoffs, are very important. In your conclusion:

• Briefly restate the purpose of the study.

• Summarize the main points.

• Recast your thesis statement as the result of your synthesis of material.

• Suggest applications.

• Suggest the next step(s). Where could further study be of benefit? Do this in either the text or a footnote.

You may find it best to finalize your introduction and your conclusion after you have written the body of your essay. In any event, make sure that your beginning and ending accurately and clearly reflect what you have actually done. Ask yourself:

• Does the paper make sense and hold together? If not, there is a lack of clarity or a break in your argument. Go back to the text; often a transitional sentence or a stronger conclusion will make all the difference. Another suggestion might be to have another person read your paper for coherency and also to catch any grammar, spelling, or formatting errors you may have made.

• Distinguish type of development as either illustrative or argumentative. Illustrative development shows how a theme functions, e.g., how Luke develops the theme of “universal mission” in the gospel and Acts. Argumentative writing starts with a position about a subject on which opinion is divided. Various pieces of evidence are offered in support of the author's position and in refutation of an opinion with which the writer disagrees.

• Read your finished work carefully. As you do so, you are looking for two types of errors:

  1. Slips in grammar, syntax, or spelling

  2. Infelicities or outright gaffes in writing style.
Searching for and correcting Type 1 errors we call proofreading. Finding and improving Type 2 blunders we call rewriting. These are not the same things, but they may occur during the same rereading.

E. Use of Sources

When using quotations from a book, remember you are writing the paper and your prose must be coherent and continuous. This means any words quoted in the form of a phrase, sentence, or number of sentences must be integrated into the text of your paragraph. Avoid beginning or ending a paragraph with a quote; since the topic and transitional sentence of the paragraph demonstrate how you think about the topic they should be your own original thoughts.

Remember that whenever you use the precise words or even the ideas of another, you must create a footnote citation for the text you are using.

II. Form

A. Academic Paper

1. All papers should be prepared using word processing software and printed one sided and cleanly.

2. All papers must have a separate title page, listing the title of the paper, the student's name, course, and date submitted. See example in the Appendix.

3. Page margins: 1 1/2" for left margin, 1" at right, top, and bottom of paper. Use left justification only.

4. Use 12 point font size; Times New Roman font is preferred. Double-space the text of the paper. Single-space block quotes and bibliography entries. (Be aware that your professor may require a word count instead of number of pages; in that case, extra-wide margins and large fonts will not help you.)

5. Indent the first line of each paragraph 5 spaces.

6. Number all pages of the paper, with the exception of the title page. Place page numbers either at the right corner of the header or at the center of the footer.

7. Have one blank piece of paper at the end of the paper, for the professor’s comments and grade.

8. Format quotations correctly. Whenever two or more sentences are quoted, running to four or more lines, use the block quotation style: indent the left margin of the quote 5 spaces, type the text single space, and do not use quotation marks.  

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7Turabian., 25.2.2.
9. When deleting words or phrases from a quote, use the ellipsis. For example, "Rituals are part and parcel of daily life . . . ." The ellipsis indicates that the last words of the sentence are omitted. In this case 4 periods are used with a single space between each. “Rituals . . . connect us with past generation.” The ellipsis indicates that several words have been omitted. In this case 3 periods are used with a single space between each. 8

10. Place footnotes at the bottom of the appropriate pages. (Microsoft Word does this automatically.) Type footnotes in 10 point font. Use the same font for footnote numbers as the one used in the text. Indent the first line of each footnote. (Note that Microsoft Word does not automatically indent footnotes.) Double-space between footnotes.

11. Compile the list of works consulted for the paper into a bibliography. Begin a new page with the heading Bibliography. Format bibliography entries with hanging indent (found in the Paragraph section of Microsoft Word).

See Appendix A for a sample academic paper.

B. Reflection Paper

1. No title page is necessary. Put your name, date the paper is due, and the course title in three separate single-spaced lines in the upper left-hand corner of the first page.

2. Leave three blank lines.

3. Center the title.

4. Leave three blank lines before the body of the paper.

5. Double space the body. Include page numbers as described in II.A.6. above.

6. If using direct or indirect quotes, you must use footnotes or endnotes in the style prescribed in this Manual. The exception is if you are writing the reflection paper on a specific text assigned by the professor. In this case, you may attribute both direct and indirect quotes by including the author’s last name followed by a comma and then the page number within parentheses at the end of the quotation. If the assigned text is a church document, you may use a shortened title instead of the author’s last name and paragraph numbers instead of page numbers.

Examples:
   (O’Connor, 47)
   (Catechism, 389)

8Turabian., 5.18-25.
III. Footnotes, Endnotes, and Bibliography

Here we give you examples for the first citation of a source in a footnote or endnote. N.B.: In the second and subsequent citations of the source, use a shortened form of the citation. To learn how to do this, see below, “Second and Subsequent References.”

Obviously the difference between footnotes and endnotes is where you find them. Footnotes are at the bottom or “foot” of the page. Endnotes are notes simply listed at the end of your paper, before the bibliography. Thanks to word processors, putting notes at the bottom of the page is easy. Endnotes, nevertheless, are certainly acceptable. Choose one way or the other as you begin typing your paper.

Your bibliography (the list of all the resources you have cited and consulted) goes at the end of your paper. The information in each bibliography entry is the same as in the first citation of a source: author, title, city, publisher, date. Items in the bibliography are listed in the alphabetical order of the authors’ last names. For that reason, there are differences from the notes in punctuation and the use of parentheses.

Single-space the text of a footnote and bibliography entry. Indent the first line of a footnote 5 spaces. Use the hanging indent paragraph style for bibliography entries. Double-space between each footnote and each bibliography entry. Many online catalogs and databases, such as the ATLA Catholic Periodical and Literature Index, as well as citation software such as Zotero and RefWorks, offer automatic formatting for footnotes and bibliography entries. The formatting does not always comply with the standards in this Manual. You will need to proofread and correct content and style in the automatically-generated citations.

Below are examples for the categories of citations you will use most often. In this list, “F” refers to “Footnote,” “B” to Bibliography. For sources not covered here, consult Turabian.

A. Print Resources

1. Books

*Book with one author:*


*Book with one author in a series:*


If the book has a series number, include it after the series name, using arabic numerals. Example: Salt and Light 8.

**Multivolume work with one author:**

**Numbered volumes**


**Volumes with individual titles, editors, translators**


**Book with two authors:**


**Book with three authors:**


**Translated work:**


**Book with named author of introduction, preface, or foreword:**


**Contribution to an anthology, festschrift, or other edited work:**

Single volume work


Multivolume work with separately titled volumes


**2. Articles in Journals**


If you used a full-text copy of an article from an online database, cite it as you would a print article. Do not include the URL for the location of the electronic copy.
3. Articles in Encyclopedia/Dictionary

Signed Article:


If an encyclopedia is well known, such as *Encyclopedia Britannica*, it is not included in the bibliography. However, articles from more specialized encyclopedias like *The Encyclopedia of American Catholic History* should be included in the bibliography. 9

Unsigned Article:


4. Magisterial Documents

The category of magisterial documents includes: ecumenical council documents; encyclicals; apostolic decrees, exhortations, letters; decretal letters; and motu proprio. Many documents produced by other groups, e.g., congregations of the Roman Curia and synods, may also be have magisterial authority. 10

When studying and citing magisterial documents, it is preferred that you use one of these sources, as appropriate:

*Acta Apostolicae Sedis; commentarium officiale*. Vatican City: Typis Polyglottis Vaticani, 1916-


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9 Turabian, 16.2.3

NB: If you are writing for the S.T.B., S.T.L., or S.T.D degree, your professor or director may require you to use these document versions, all of which include the original text with an English or other modern language translation.

If the document is not included in one of these sources, it is preferred that you cite a print edition, rather than an online edition or translation. In all cases, the footnotes and bibliography entry should refer to the source you actually used.

If the title page, or the title, of the source you are citing includes the Latin title of the document, then record it as you would any element of the title. If the title page or title of your source does not include the Latin title of the document, you must provide it. Consult the Denzinger, Tanner, the *Acta Apostolicae Sedis* or, for more recent documents, the Vatican website. Add the Latin title of the document in brackets after the title in the first footnote and in the bibliographic entry.

For subsequent references to a Church document or standard reference work, you may use a standard abbreviation, such as CCC for *Catechism of the Catholic Church*, LG for *Lumen Gentium*, or DH for Denzinger. If you use abbreviations, you should provide a list on a preliminary page of your paper. There are lists of standard abbreviations in Tanner and the *Catechism*.

**Documents of the Second Vatican Council:**

F  

B  

If text of the Constitution is published in a booklet:

F  

B  

Second reference to above text, from either source:

F  
^{18}Constitution on the Sacred Liturgy, no. 5.

Or
Documents written by a Pope:


Second note:


Or

F 25 DH 4696.

Catechism:


Second note:

F 31 *Catechism of the Catholic Church*, par. 2441.

Or

F 31 CCC 2441.
Citing Documents written before and after election to the papacy:

Most modern popes have produced significant bodies of published works before and after their election. It is important to differentiate between works before and after election, since papal writings are magisterial. However, it is also important in the bibliography of a scholarly work to list together the writings of one individual. The citation process to use when citing a pope’s writings from before and after his election is modeled on the Chicago Manual of Style practice for pseudonymous authors.

Footnotes

The footnote entry uses the name as it appears on the title page of the work being cited. Example:


Bibliography

All publications are gathered under the current name (omitting the title “pope”), arranged alphabetically by title. The bibliography also includes a See reference from the former name to the current name. Example:


Bergoglio, Jorge Mario. See Francis.


Ratzinger, Joseph. See Benedict XVI.

5. Other Church Documents

Compendiums:

F  


Second note:

F  
25“Music in Catholic Worship,” art. 35.

Same document published in separate booklet:

F  


Liturgical books:

F  


F  


F  

Documents written by United States Conference of Catholic Bishops:


Second note:

F 32 *Welcoming the Stranger Among Us*, 37.

B. Electronic Resources

1. E-Book


2. E-Journal

Use this citation format for articles you consulted on the journal’s website, rather than the print issue.


3. Web Pages

“Normally, you can limit citations of website content to the notes. Include a specific item in your bibliography only if it is critical to your argument or frequently cited or both.”

Home page


Article on web page


Blog entry


C. Second and Subsequent References

Every time you refer to a work after the first citation, use the author's last name followed by a comma and the page number of the reference.

Lodge, 47.

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11Turabian., 17.7.1.
If two or more works by the same author have been cited, include the work’s title so there won’t be confusion.


If the title has five or more words, use a shortened form.


D. Ibid.

You may also use the abbreviation “Ibid.” which is short for the Latin term *ibidem* meaning “in the same place.” Use this when all the information is the same as in the previous citation, or when it is the same except for the page number.


35 Ibid.

36 Ibid., 56.

When “Ibid.” is the first footnote appearing on a page, use the second or subsequent footnote format instead. This spares the reader the trouble of paging back to see the citation information. You will need to review your footnote formatting to correct footnotes from Ibid. to the shortened form after you are completely finished with writing and editing your paper.

IV. Punctuation

“*Its*” and “*It’s*”

When you want to say that something belongs to something else, you use “*its.*” This seems odd, since usually possession is shown by an apostrophe followed by an “*s.*” “*Its*” is an exception.

The spectacular show of the Northern Lights was at *its* height.

*Its* name is Charlie, and it’s going to be a memorable hurricane.

“*It’s*” is a contraction for “*it is.*”

*It’s* time we went to work.

I’ve worked all night, and, believe me, *it’s* hopeless.
Test your usage by asking: “Do I want to say ‘it is’ in this situation?” If you were writing the second example for “its” above, you would realize that you do not want to say “It is name was Charlie.”

**Comma [,]**

When you have a series of three or more items (words, phrases, or clauses), separate them with commas. Place a comma before the coordinating conjunction (usually “and” or “or”). Example:

Any mathematical corpus of knowledge is organized in a way which reflects its purposes, the ways of thought involved, and the underlying cognitive style.\(^{12}\)

**Semicolon [;]**

When you have two clauses, both of which have a subject and a verb (so-called “independent” clauses), and you want to put them together because they are closely related, use a semicolon.

I have never met Father Robert Barron; I have only watched his videos.

If the relationship you see between the clauses is not obvious, add *however, therefore, otherwise*, etc. (called “conjunctive adverbs”) after the semicolon or later in the second clause.

For I bear them witness that they possess a zeal for God; however, it is not fully enlightened (Rom 10:2-3).

**V. Inclusive Language**

In recent years many in the Church have become aware of the pastoral problems caused by language that some perceive as excluding women. Formerly this type of discrimination was called "sexist" language; lately it is called "exclusive" language.\(^{13}\) At the same time, there is a lively theological debate going on about the place of inclusive language in biblical translations, the liturgy, and theology. Mindful that this is a contentious area, we offer the following, limited guidelines.

---


A. In Quotations

When you are quoting an author or source, always retain the language of the original, including usages which some today would regard as exclusive.

B. Language Referring to God

We all know that God transcends gender distinctions. Therefore, when quoting biblical, liturgical, or theological texts that refer to God in male terms, retain the original.

C. Language Addressing and Referring to the Community

Many people today understand terms such as men, sons, brothers, brother, fraternity, and brotherhood to refer exclusively to males, although from the perspective of the history of language usage, these words can have a broader meaning. Likewise, while terms such as man, mankind, forefathers, and family of man are considered to be generic by many, others consider them to exclude women.

Thus, in your own writing you may want to use expressions such as the following when you are designating individuals or groups: humanity, community, all creation, human race, family, whole world, humankind, the faithful, forerunners, people(s), friends, forebears, Church, all/we/us, ancestors.

VI. Biblical Citations

For citations of books of the Bible, Apocrypha of the Old and New Testaments, the Dead Sea Scrolls, early Patristic writings, targumic and rabbinical works, and the Nag Hammadi literature, use the abbreviations found in The New Jerome Biblical Commentary14.

The following abbreviations are for the proto- and Deuterocanonical books of the Old Testament and of the New Testament. Note that there is no period used after the abbreviation. Biblical citations may be included in the text and not as footnotes.

It is recorded that Jesus spoke in parables. One of those parables is The Widow’s Mite (Mk 12:41-44).

Citations from Church documents and rites also may be incorporated into the text.

### Old Testament

<table>
<thead>
<tr>
<th>Book</th>
<th>Title</th>
<th>Tr-Isa</th>
<th>Trito-Isaiah</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen</td>
<td>Genesis</td>
<td>Tr-Isa</td>
<td>Trito-Isaiah</td>
</tr>
<tr>
<td>Exod</td>
<td>Exodus</td>
<td>Jer</td>
<td>Jeremiah</td>
</tr>
<tr>
<td>Lev</td>
<td>Leviticus</td>
<td>Lam</td>
<td>Lamentations</td>
</tr>
<tr>
<td>Num</td>
<td>Numbers</td>
<td>Ep Jer</td>
<td>Epistle of Jeremiah</td>
</tr>
<tr>
<td>Deut</td>
<td>Deuteronomy</td>
<td>Ezek</td>
<td>EzekielIsa</td>
</tr>
<tr>
<td>Josh</td>
<td>Joshua</td>
<td>Dan</td>
<td>Daniel</td>
</tr>
<tr>
<td>Judg</td>
<td>Judges</td>
<td>Pr Azar</td>
<td>Prayer of Azariah</td>
</tr>
<tr>
<td>1-2 Sam</td>
<td>1-2 Samuel</td>
<td>Sus</td>
<td>Susanna</td>
</tr>
<tr>
<td>1-2 Kgs</td>
<td>1-2 Kings</td>
<td>Bel</td>
<td>Bel and the Dragon</td>
</tr>
<tr>
<td>1-2 Chr</td>
<td>1-2 Chronicles</td>
<td></td>
<td>(= Dan 13:1-64)</td>
</tr>
<tr>
<td>Ezra</td>
<td>Ezra</td>
<td></td>
<td>(= Dan 14:1-42)</td>
</tr>
<tr>
<td>Neh</td>
<td>Nehemiah</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tob</td>
<td>Tobit</td>
<td>Joel</td>
<td>Joel</td>
</tr>
<tr>
<td>Esth</td>
<td>Esther</td>
<td>Amos</td>
<td>Amos</td>
</tr>
<tr>
<td>Add</td>
<td>Additions to Esther</td>
<td>Obad</td>
<td>Obadiah</td>
</tr>
<tr>
<td></td>
<td>(107 vv in the LXX)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1-2 Macc</td>
<td>1-2 Maccabees</td>
<td>Jonah</td>
<td>Jonah</td>
</tr>
<tr>
<td>Job</td>
<td>Job</td>
<td>Mic</td>
<td>Micah</td>
</tr>
<tr>
<td>Ps(s)</td>
<td>Psalm(s)</td>
<td>Nah</td>
<td>Nahum</td>
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<tr>
<td>Prov</td>
<td>Proverbs</td>
<td>Hab</td>
<td>Habakkuk</td>
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<td>Eccl</td>
<td>Ecclesiastes (Qoheleth)</td>
<td>Zeph</td>
<td>Zephaniah</td>
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<tr>
<td>Cant</td>
<td>Canticle of Canticles (Song of Songs)</td>
<td>Zech</td>
<td>Zechariah</td>
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<tr>
<td>Wis</td>
<td>Wisdom</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sir</td>
<td>Sirach (Ecclesiasticus)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bar</td>
<td>Baruch</td>
<td></td>
<td></td>
</tr>
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<td>Isaiah</td>
<td>Isa</td>
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<tr>
<td>Dt-Isa</td>
<td>Deutero-Isaiah</td>
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</table>

### New Testament

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<th>Title</th>
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<th>1-2 Thessalonians</th>
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</thead>
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<td>Matthew</td>
<td>1-2 Thess</td>
<td>1-2 Thessalonians</td>
</tr>
<tr>
<td>Mark</td>
<td>Mark</td>
<td>1-2 Tim</td>
<td>1-2 Timothy</td>
</tr>
<tr>
<td>John</td>
<td>John</td>
<td>Phlm</td>
<td>Philemon</td>
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<tr>
<td>Rom</td>
<td>Romans</td>
<td>Jas</td>
<td>James</td>
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<td>1-2 Cor</td>
<td>1-2 Corinthians</td>
<td>1-2 Pet</td>
<td>1-2 Peter</td>
</tr>
<tr>
<td>Gal</td>
<td>Galatians</td>
<td>1-2-3 John</td>
<td>1-2-3 John</td>
</tr>
<tr>
<td>Eph</td>
<td>Ephesians</td>
<td>Jude</td>
<td>Jude</td>
</tr>
<tr>
<td>Phil</td>
<td>Philippians</td>
<td>Rev</td>
<td>Revelation (Apocalypse)</td>
</tr>
</tbody>
</table>
VII. Plagiarism

The word “plagiarism” comes from the Latin, *plagiarius*, kidnapper. To plagiarize means to use someone else’s words, thoughts, concepts, or designs in your own work without acknowledgement that the material is really the product of another person’s imagination. The kind of citation apparatus represented by Turabian is in large part an organized way to give credit where it is due. When we present an idea we found in someone else’s writing and use a footnote, we are avoiding the illicit (and possibly illegal) embezzlement of another’s intellectual property. The acknowledgement of use returns the thought to its rightful owner.

Although research papers require that we look into what others have said about the topic at hand, all the material we gather is supposed to help us to build our own argument, to defend our own point. Summarizing other positions is certainly part of writing a research paper or thesis.

Summarizing, though, is an art. The summary needs to be in your own words. When it is important for your argument to have the words of the original, quote the source. Where you quote the words of the source, you must indicate that by quotation marks and cite the location of the quotation in a footnote.

To be avoided is the tendency to paraphrase in tandem with the original, even when you acknowledge the derivation with a footnote citation. That’s right. Even where you intend to indicate where you got the ideas behind the words you are using, if your sentence or sentences are practically a phrase by phrase recasting of the original in other words, that is still plagiarizing. If lining up your writing and the original in two side-by-side columns would reveal parallel series of notions in different words, even acknowledging the source is not enough. It is still plagiarism.

Plagiarism, if discovered, will mean an automatic failure. If serious enough, it may be grounds for dismissal from the academic program and, so, from the Seminary.

VIII. Recommended Books


This is a complete how-to book for “all student researchers, from the newest beginners to graduate and professional students” (ix). Booth & Co. do two things at once. First, they lay out, in order, all the stages of research writing from initial spark to final galleys. As they proceed, secondly, they show how you may be working at various stages at the same time and how earlier stages relate to later ones. You will find here, also, the best treatment of plagiarism we have found (191-5). They call it: “The pitfall to avoid at all costs.”

Written by a professional copy editor, this book clarifies the sticky elements of grammar and usage that trip up even native English speakers. It has definitive instructions on the use of punctuation, as well as guidance for good grammar and clear writing.


This little classic, first written in 1935, contains chapters on elementary rules of usage, principles of composition, formation of style, matters of form, and words and expressions commonly misused in writing. White is the author of that great tale of friendship, *Charlotte’s Web*.


This book, first published in 1937, contains all the information on the mechanics of a term paper: capitalization, footnotes, spelling, punctuation, bibliographies, typing, etc. It is the basic reference work on the subject, and we follow it as our guide for all research papers and essays. Beginning with the 7th edition, Turabian incorporates an abridgement of *The Craft of Research*.


Compiled for authors writing about the Church, the guide includes instruction for citing Church documents, liturgical works, and Scripture.

**Other Resources**

The **Writing Center** is a resource for students who need help at any stage during the research and writing process. Contact the Library Director lolley@usml.edu for an appointment, or drop in between 7-9 pm Tuesday evenings. Most of the books listed above are available in the Writing Center reserve collection.

Visit the [Theological Research and Composition course](http://moodle.usml.edu/course/view.php?id=10) on Moodle for helpful information and links to other writing resources and aids.
Appendix A—Sample Research Paper

The following paper is an example of the formatting to use for the elements of a research paper submitted for a course at the University.

The Master’s degree and STL thesis, DMin project paper, and STD dissertation require special formatting for some elements, such as the title page; as well as adding elements, such as the certification page. Please see the appropriate manual for supplemental instructions.
Benedict Biscop
Benedictine, Builder, Bibliophile

Lorraine Olley
DMIN 512
April 9, 2012
INTRODUCTION

On January 12, 690, in St. Peter’s Monastery in Monkwearmouth in Northumbria, Abbot Benedict Biscop lay dying. His final admonitions to his community were recorded by the great chronicler and member of the Wearmouth-Jarrow community, Bede.

He gave orders that the fine and extensive library of books which he had brought back from Rome and which were so necessary for improving the standard of education in this church should be carefully preserved as a single collection and not allow to decay through neglect or be split up piecemeal. Over and over again he insisted that in electing an abbot upright life and soundness of doctrine were to be the prime considerations, not rank or family influence. “I tell you in all sincerity,” he said, “that as a choice of evils I would far rather have this whole place where I have built the monastery revert forever, should God so decide, to the wilderness it once was, rather than have my brother in the flesh, who has not entered upon the way of truth, succeed me as abbot.”  

These final words encompass the three most important legacies of Benedict Biscop: the monastic rule of St. Benedict and its preservation, the preservation of Biscop’s foundation from outside influence from family and secular power, and the preservation of his library. Although he is little known today, it can be argued that Biscop, in establishing the Benedictine monastic way of life in a Northumbrian monastery he founded and furnished with artistic and intellectual treasure, made possible the intellectual achievements of the Venerable Bede. To better appreciate his place in history and his role as inspiration for theological librarians, it is helpful to understand his life and its context.

BIOGRAPHY

Biscop was born c. 628 into a Northumbrian noble family; his given name was Biscop Baducing. He came of age during the reign of King Oswald (reigned 633-642) and his son Oswiu (reigned 642-670). As a son of nobility, Biscop served as a thane, ready to support the king in military campaigns. In 653, at the age of 25, Biscop renounced his warrior role and departed on a

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pilgrimage to Rome to visit the tombs of the apostles. It is not known what prompted this departure from a life of relative privilege, but Biscop was not unique in his choice.

Like a number of early Anglo-Saxon kings and nobles, Biscop left the precarious secular life of the warrior-class to become a religious pilgrim and then a monk:...Monks, abbots and inmates such as Bede, though subject to contagious diseases within their enclosed communities, lived relatively long. By comparison, kings and athelings...rarely survived middle age.  

On his journey, Biscop stopped in Canterbury, where he met the nineteen year-old Wilfrid, who was to become a figure of great accomplishment and controversy in the story of the conversion of Britain. Wilfrid, also a Northumbrian nobleman, was waiting for a companion to accompany him to Rome. Wilfrid decided to remain at Lyon, leaving Biscop to complete the journey south. When he arrived in Rome in 654, Biscop "may have been the first Englishman, certainly the first Northumbrian, to visit Rome since the end of the Pax Romana."

Very little is known about Biscop’s movements during the next eleven years, including when he returned to Britain. However, scholars assume that it was during this period that he visited Benedictine monasteries, probably including monasteries at Vienne, Lyons, Arles, Marseilles, Paris and St. Denis.

Biscop had returned to Northumbria by 654, because he embarked from there for a second trip to Rome accompanying King Oswiu’s son Alcfirth. In 665, Biscop left Rome to enter

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4Ibid., 4.

5Ibid., 3.
the novitiate at the Benedictine monastery at Lerins, on an island off the coast of southern France. It is there that he became a monk, taking the name Benedict.⁶

Biscop returned to Rome in 667. In 668, Pope Vitilian requested that he accompany Theodore, the newly-appointed bishop of Canterbury, and Hadrian, to England; the entourage arrived in Canterbury in 669. After two years, Biscop returned to Rome "with no ostensible purpose other than the academic interest of collecting books on sacred literature and visiting friends in Vienne to collect more books. At that time, Benedict Biscop had no prospect of founding monasteries in the north, or of being permanently attached to Canterbury."⁷

The various trajectories and experiences of Biscop’s life converged in 674, when he received a grant of land from the Northumbrian King Ecgfrith, a son of King Oswiu, whom Biscop had served as thane. On this land, located at the mouth of the Wear River, Biscop established St. Peter’s monastery (Wearmouth). In founding his monastery, Biscop undoubtedly drew on his experience as temporary abbot in Canterbury. He most likely had learned a great deal during his journey with Theodore and Hadrian about collecting educational resources for a school or monastery. He drew on his novitiate at Lerins and his knowledge of best practices from spending time in sixteen other Benedictine monasteries to create a Benedictine rule of life for his foundation.

In 679, Biscop journeyed again to Rome, returning with not just books and artwork, but also with John, the archcantor of St. Peter’s, to teach the monks proper chanting.⁸ Biscop


⁷ Fletcher, 6-7.

founded a second monastery, dedicated to St. Paul, at Jarrow, about 28 miles from Wearmouth, in 682. He appointed co-abbots: Coelfrith at Jarrow, and his cousin Eosterwine at Wearmouth. In 687, he made what would be his final journey to Rome, returning in 689. After his return in 689, Biscop appointed Ceolfrith as abbot over both monasteries because “Benedict thought it best from every point of view that both houses should be under the guidance of one father and rector so in that way they would be kept together in harmony, unity and peace.” Sigfrid died in the fall of 689, and Benedict, suffering from paralysis, followed four months later, in January 690. Bede movingly summarized Biscop’s life and commitment to his abbey and his community: “He refused to bring forth children in the flesh, being predestined by Christ to raise up for Him sons nurtured in spiritual doctrine who would live forever in the world to come.”

BISCOP AS BUILDER

The twin monasteries of SS Peter and Paul at Monkwearmouth and Jarrow were the embodiment of Benedictine life. At their peak they are estimated to have supported 600 monks, in an era when the average village was about 300 people.

Bede noted several remarkable aspects of the construction of SS Peter and Paul.

Only a year after work had begun on the monastery, Benedict crossed the sea to France to look for masons to build him a stone church in the Roman style he had always loved so much....When the building was nearing completion he sent his agents across to France to bring over glaziers--craftsmen as yet unknown in Britain--to glaze the windows in the body of the church and in the chapels and clerestory....they helped the English to understand and to learn for themselves the art of glass-making....

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10Ibid., 200.
11Ibid., 187.
Remnants of innovative construction of Wearmouth-Jarrow can still be seen at the site.

Excavations "reveal buildings made by Continental techniques of construction, but with a layout adapted to existing insular custom."14 Jarrow was built with stone quarried from existing Roman buildings.

Once the buildings were completed, Biscop installed paintings and sculpture he brought back from Rome. It is likely that the paintings were the inspiration for the illuminations that were incorporated into manuscripts. At the zenith of its history

…we can visualize Monkwearmouth-Jarrow as substantial well-built stone monasteries equipped with comfortable and perhaps sumptuous quarters, plastered inside and out, including a library and scriptorium and available for a large number of inmates with facilities for writing and study, as well as for devotional purposes.15

BISCOP THE BIBLIOPHILE

Biscop loved books and learning, and he made sure that “Wisdom built a home” (Wis 9:1) at Wearmouth. “Although Benedict Biscop provided fine decoration for his abbey churches, the heart of his enterprise was the library he had assembled on his journeys.”16 He traveled to Rome six times to purchase or receive donations of books17; these trips total over 15,000 miles. The estimated 250 titles contained in Biscop’s library included scripture, classical, and secular works. “As far as evidence permits us to say, the library used by Bede at Monkwearmouth-Jarrow was the largest library ever assembled in Anglo-Saxon England.”18

Immersed in this

14Stacpole, 97.

15Fletcher, 13–14.

16Brown, 5.


rich repository from the age of seven, Bede never had to leave home to gather material for his voluminous writings.

BISCOP AS MODEL FOR THEOLOGICAL LIBRARIANS

Biscop’s life work was the creation of a place where order, beauty, learning and worship would be able to flourish over time. In keeping with the norms of Benedictine monasteries, Bede would have had a daily routine of fourteen hours of communal praying of the Divine Office and other worship; and, depending on the season, two to four hours of labor and three to four hours for reading or private meditation. Apart from a plague epidemic that decimated the monastery presumably while Bede was still a boy there appear to have been no other disruptions to monastic life. The stability, prosperity, and stimulating environment in which Bede flourished were the result of the personality, labors, and lifelong devotion of Benedict Biscop.

For theological librarians, Biscop exemplifies several essential aspects of their vocation. First, it is important to administer the library with the goal of maximizing the available resources to organize and provide access to research materials while managing a stable yet growth-oriented organization. Second, it is essential to build and preserve collections with the intent of capturing the best of the past and present, while anticipating future trends. Third, it is desirable to create an orderly and ascetically pleasing physical space for study and contemplation. Finally, patience is required, to wait for those nourished by the library’s richness to flourish intellectually and spiritually, even if the librarian is no longer there to see.

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BIBLIOGRAPHY


