



# **Guidelines for Academic Papers and Citations**

February 2017

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# I. Effective Academic Writing

The following characteristics of academic writing determine how well a writer's ideas are communicated to the reader. A writer who expresses his views clearly, concisely, and precisely helps the reader understand the purpose and ideas of the paper or other assignment without ambiguity or confusion.

## Unity

An effective writer clearly expresses the main idea of the piece. There is usually a thesis statement for the paper, a topic sentence or a clearly discernible topic in each paragraph, and a conclusion that restates the thesis. Within each paragraph, the information provided is clearly related to the main idea of that portion of text. All the parts relate to the thesis of the entire paper.

## Support

Academic writing requires adequate and appropriate facts, examples, reasons, and arguments to develop and support the main idea.

## Coherence

Good writers organize all the material in a logical order so that it is easy for the reader to follow. They place details in order of importance from least to most, according to chronology or spatial arrangement, in sequence from general to specific or specific to general, or according to some other criterion. They use transitional words and phrases to cue the reader about the relationship of one idea to another.

## Style

Academic writing is usually moderately formal:

- Focus: A clear premise; everything in the paper contributes to developing this premise
- Vitality: Action verbs, avoidance of redundancy, use of active voice, avoidance of clichés and tired phrases, variety of sentence patterns
- Parallelism: Words, phrases, or clauses in pairs or series should be in similar form. For example: Following Jesus' crucifixion, the disciples were grief-stricken, confused, and they were afraid. A series of three parallel items *appears* to begin after the verb "were": "grief-stricken" (an adjective), "confused" (another adjective), and then another subject and verb ("they were") before the adjective "afraid," rather than the adjective by itself. Eliminating "they were" keeps the parallel structure intact: Following Jesus' crucifixion, the disciples were grief-stricken, confused, and afraid.

## **Scholarship**

The student's writing is reasonable and the tone is persuasive, not inflammatory. He uses sources that are chosen for their credibility within the academic community. Multiple sides of a position are acknowledged, and claims made in the paper are supported with evidence and careful argument. The paper contains no plagiarism or inaccuracy in quoting or paraphrasing sources; citations and bibliographies are correctly constructed.

## **Correctness**

Academic writing requires careful proofreading to eliminate errors such as inaccurate or incomplete details, incorrect spelling, poor word choice, faulty punctuation, capitalization errors, lack of grammatical agreement, and incorrect or awkward sentence structure.

## **II. General Guidelines for Research Writing**

The steps in research writing are to choose a topic, formulate a question to answer, collect information from various sources, and present the answer to the question in written form.

The format of most research papers is as follows:

The **organization** of the paper is clear. The paper contains an introduction, an extended body, and a conclusion. For papers of more than a few pages, the use of subheadings throughout the paper can assist the writer to stay focused and the reader to follow the paper's structure.

The **thesis is clearly articulated**; it should be a worthwhile question to answer.

The paper shows evidence of **original thinking and analysis**. Sources are used to support the thinking that the writer has developed.

All information that is paraphrased or quoted is correctly identified. Quotations are accurate and use correct form. See IV. I.

Documentation of sources follows Turabian footnotes style unless the teacher specifies a different style. In addition to footnotes, all sources are identified in the Bibliography or Works Cited. See IV. J and K.

The writer uses standard American-English grammar, punctuation, capitalization, and spelling; he evidences careful drafting, revising, editing, and proofreading.

The writer consults a **variety of scholarly sources**-periodicals, books, databases, relevant websites as appropriate.

The paper has **sufficient sources** to support the paper's thesis and development.

The paper is **balanced** between the writer's analysis and quoted or paraphrased material. A paper containing a high percentage of strung together quotations and paraphrases is not a valid research paper.

### III. Academic Integrity and Plagiarism

#### A. Plagiarism

Students are responsible for the honesty and truthfulness of all of their academic work. Academic dishonesty in *any* form is *absolutely unacceptable*. Written work must be the student's own, and each student must take care to give full documentation for all material quoted or paraphrased from other sources, including the Internet.

**Plagiarism** is perhaps the most common form of academic dishonesty. Plagiarism is the use of another person's words or ideas without appropriately indicating them as such so that the writer claims them as his own. Examples of plagiarism include:

direct use of another's words without properly indicating such use, without attributing the words accurately and exactly, and / or without properly documenting the source

use of another's words by changing a word(s) or phrase(s) without appropriately indicating and documenting the source

indirect use (e.g., by paraphrasing or summarizing) of another's ideas, arguments, thesis, or words without attributing and documenting those ideas or structures

buying, downloading, or copying another's work and passing it off as one's own

For further information on plagiarism, see the Student Handbook.

#### B. Using Quotations Correctly to Avoid Plagiarism

When using direct quotations from a source, the writer must be careful to quote accurately or paraphrase quotations. Below are examples of these concerns.

*Original text:*

In story after story we see characters broken open by the hard fist of the writer, acts of brutality O'Connor deemed necessary for the eruption of living grace into the stubborn, recalcitrant lives of both the nonbelieving and the self-professedly devout. In O'Connor's fiction, the worldly trappings of the individual must be removed by force, not because her God is an angry God, but



because most of us— when the ugly truth is told—would prefer to go to the grave with our vices intact, damnation be damned.

For O'Connor, those vices were sometimes physical in nature, such as the anodyne comforts of middle-class existence, but most often they were spiritual. They could be the political complacency of the mainline Protestant denominations, ever resistant to the social gospel, or the intellectual arrogance provided by a fancy degree, or the hubris bolstered by a belief in racial superiority.

Her favorite target, of course, was pride, and if it reoccurs in her stories almost as often as the word ugly, perhaps it's because this particular sin—or spiritual misstep--is as ubiquitous to human life as breath itself. If separation from God is the taproot sin—the original sin and the definition of brokenness itself—then pride is certainly one of its most vigorous offshoots.

(C.E. Morgan, "Grace Hurts." *Christian Century*. August 21, 2013)

#### Sample One: Direct plagiarism

Flannery O'Connor is brutal in breaking her characters open for them to receive living grace. Her God is not angry but her characters do not want to change. Most of their vices are spiritual; some are physical. Pride is her favorite target because this sin is universal and goes back to original sin.

This is direct plagiarism because there is no citation given or reference to Morgan. The writer attempts to pass off the ideas and words as his own by paraphrasing the source. Whether or not this was intentional plagiarism, the instructor has only the writing and must assume the student has made a conscious choice to use the article in such a way as to indicate it is his own. Any material or usage that is from a source other than the student must be given proper attribution and a footnote and bibliographic entry given.

#### Sample Two: Insufficient information

C.E. Morgan states that Flannery O'Connor uses brutality to allow the grace of God to enter into both the devout and the unbeliever. Her favorite target is pride, and it reoccurs in her writing because the sin of pride is universal.

This paragraph qualifies as plagiarism because, although the student refers to Morgan in the first sentence, the author's language and sentence structure are not cited. The student has changed and omitted some of Morgan's statements, but they are still Morgan's. Citation and clear attribution must be given.

There are two ways to address the problem and avoid plagiarism:

One is to give the direct quotation within the paper and indicate that it is a direct quotation (in this case by use of block quotations) and give the footnote.

In story after story we see characters broken open by the hard fist of the writer, acts of brutality O'Connor deemed necessary for the eruption of living grace into the stubborn, recalcitrant lives of both the nonbelieving and the self-professedly devout. In O'Connor's fiction, the worldly trappings of the individual must be removed by force, not because her God is an angry God, but because most of us— when the ugly truth is told—would prefer to go to the grave with our vices intact, damnation be damned.<sup>1</sup>

The other is to paraphrase what Morgan has written, giving credit to the author.

C.E. Morgan states that Flannery O'Connor uses brutality to allow the grace of God to enter into both the devout and the unbeliever. Her favorite target is pride, and it reoccurs in her writing because the sin of pride is universal.<sup>2</sup>

Using the above example, it is easy to see that a paraphrase is a restatement in different words of someone else's ideas. Paraphrase is the easiest way to inadvertently plagiarize. However, it does allow the writer to demonstrate that he has understood what he has read, and can explain it clearly to the reader. You must still give credit to your source because the ideas are not yours; you have taken another person's work and ideas putting them in your own words. Notice that quotation marks are not used in a paraphrase.

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<sup>1</sup> C.E. Morgan, "Grace Hurts." *Christian Century*. August 21, 2013, 33.

<sup>2</sup> C.E. Morgan, "Grace Hurts." 33.



## **IV. Basic Format of an Academic Paper**

### **A. Title Page**

Three inches from top margin type the title of the paper. Do NOT put quotation marks around the title or bold it. Capitalize all words except prepositions, conjunctions and articles. Then about two inches down write the word “by.” Make sure the “b” is not capitalized. Next, another two inches down type your full name. Finally, another two inches down write the name of the instructor, the class title and the date. See the sample papers for an example.

### **B. Pagination**

Number pages in the center of the bottom of the page, beginning with the first page of the text. Do not number the title page.

### **C. Margins**

One inch margins at top, bottom, and sides. For the master’s thesis, the left margin of the final version should be 1 ½ inches; all other margins remain 1 inch.

### **D. Text Formatting**

Format text in Times New Roman, 12 point font, justified left.

### **E. Spacing**

Double-space the main text.

Single-space footnotes, itemized lists, and indented block quotations.

Skip a line between entries in the bibliography.

### **F. Abbreviations**

In general, do not use abbreviations. (See III N. for accepted SBL abbreviations)

### **G. Spelling and Punctuation**

See Turabian, *Manual*, 8<sup>th</sup> ed. chapters 20 and 21, pp. 281-306.

### **H. Capitalizations**

See Turabian, *Manual*, 8<sup>th</sup> ed. chapter 22, pp. 312-314. If your reference is to the Roman Catholic Church, capitalize Church.

### **I. Quotations**

See Turabian, *Manual*, 8<sup>th</sup> ed. chapter 25, pp. 346-357.

Use block quotations whenever a quoted text runs longer than five lines of the body of the paper. Do NOT enclose block quotations in quotation marks.

### **J. Footnotes**

See II.A below

### **K. Bibliography**

See II.B below

## V. References in Footnotes and Bibliographies

Kenrick-Glennon Seminary requires both footnotes and a bibliography at the end of the work.

### A. Footnote Formatting

Indent footnotes one tab space on the first line of each citation; subsequent lines should be aligned with the left margin. Use 10 point Times New Roman font and single space.

When citing a work for the first time, provide a full citation containing all the bibliographical information. In subsequent notes from the same source, use an abbreviated form. This form includes the author's last name, a shortened title, and page number(s), separated by commas and ending with a period. Do not use the term *Ibid*.

### B. Bibliography Formatting

A bibliography is required at the end of each paper. Begin the bibliography on a separate sheet of paper.

Begin each entry flush with the left margin and indent any following lines one tab space. Single space within entries and double space between entries.

Sources are listed by **alphabetical order** by last name of the author/editor. If no author/editor is given, begin the entry with the title.

Information in the bibliography contains almost the same information as in the footnote. However, bibliographical entries do **not** include page numbers for books; periodical articles **do** include complete page numbers. Parentheses are used only in footnotes.

## VI. Sample Citations

### A. 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. If the same edition is used throughout the paper, you need 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 Society of Biblical Literature, **not** Turabian. These abbreviations are:

#### Old Testament

Gen	Neh	Hos
Ex	Esth	Joel
Lev	Job	Amos
Num	Pss	Obad
Deut	Prov	Jonah
Josh	Eccl (or Qoh)	Mic
Judg	Song (or Cant)	Nah
Ruth	Isa	Hab
1-2 Sam	Jer	Zeph
1-2 Kgs	Lam	Hag
1-2 Chr	Ezek	Zech
Ezra	Dan	Mal

#### New Testament

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

#### Apocrypha

Bar	Baruch	3-4 Macc	Maccabees
1-2 Esd	Esdras	Sir	Sirach/Ecclesiasticus
Jdt	Judith	Tob	Tobit
1-2 Macc	Maccabees	Wis	Wisdom

Note: In the parenthetical reference, use the correct abbreviations. In the text of the paper, write out the full name. Cite chapter and verse numbers using Arabic numerals separated by a colon.

Sample: A theme of Habakkuk is that of patient waiting. “For still the vision awaits its time; it hasten to the end—it will not lie” (Hab 2:3).

## **B. Catholic Primary Sources in English**

When citing the following sources, do not use the page numbers; rather, use the **paragraph or section numbers** found on the side. The preferred sign for section is § which can be found in Microsoft Word under “Insert” then “Symbol” to the far right of the ribbon, then “More symbols” at the bottom of the drop down. Click on “Special characters” and choose Insert §. If your keyboard has a number pad, you can press Alt 21 to get the §.

### **B.1 *Catechism of the Catholic Church***

Be sure to use the most recent edition.

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

**Abbreviated subsequent reference:** *CCC*, 863.

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

### **B.2 *Code of Canon Law***

When citing the Code of Canon Law, the abbreviation c. indicates one canon, cc indicates two or more canons. The section symbol § indicates two or more sections within a single canon.

#### **1983 Code**

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

**Abbreviated subsequent reference:** *CIC*, c. 312, §1. Note that the Latin abbreviation for *Codex Iuris Canonici* is used.

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

For the 1917 Code, see Catholic Sources in Latin.

### **B.3 Magisterial Documents**

The basic template for these is: author, comma, type of document (encyclical, apostolic exhortation, decree, etc.), title of document in English, title of document in Latin, date of promulgation in parentheses, comma, section or paragraph number of the document, publishing information.

Promulgation dates must be given in the first reference and in the bibliography. In all footnotes, section number(s) must be provided where available and indicated by the section symbol § for one section or §§ for two or more sections.

There are a number of correct ways to cite these documents. For example, some sources use First Vatican Council and others Vatican Council I; Pope Benedict XVI or Benedict XVI. What is important is that you BE CONSISTENT.

Many of the documents can be found in a variety of resources: as a part of a monograph, a periodical, a pamphlet, an edited collection or an online source. Thus, you may need to modify your footnote(s) and bibliography to reflect the source used.

Both print and electronic sources are acceptable. If you use web sites, the Vatican's web site should be used.

### **B.3.a Papal Encyclicals in a print monograph**

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

**Abbreviated subsequent reference:** *Pastores dabo vobis*, §43.

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

### **B.3.b Papal Encyclicals in a periodical**

**FN:** John Paul II, Encyclical on the Eucharist in Its Relationship to the Church *Ecclesia de Eucharistia* (17 April 2003), §26, *Origins* 32, §46 (2003), 760.

**Abbreviated subsequent reference:** Eucharist in Its Relation §26.

**Bib.:** 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.

### **B.3.c Papal Documents accessed online**

**FN:** Francis, Encyclical on the Light of Faith *Lumen Fidei* (29 June 2013) §18, at The Holy See, [http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco\\_20130629\\_enciclica-lumen-fidei.html](http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20130629_enciclica-lumen-fidei.html)

**Subsequent reference:** *Lumen Fidei*, §§37-38.



**Bib.:** Francis. Encyclical on the Light of Faith *Lumen Fidei* (29 June 2013) §18, at The Holy See, [http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco\\_20130629\\_enciclica-lumen-fidei.html](http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20130629_enciclica-lumen-fidei.html)

### **B.3.d Papal addresses accessed online**

**FN:** Benedict XVI, General Audience on St Augustine of Hippo, part 2 (16 January 2008), at The Holy See, [http://w2.vatican.va/content/benedict-xvi/en/audiences/2008/documents/hf\\_ben-xvi\\_aud\\_20080116.html](http://w2.vatican.va/content/benedict-xvi/en/audiences/2008/documents/hf_ben-xvi_aud_20080116.html).

**Abbreviated subsequent reference:** Benedict XVI, General Audience on St Augustine of Hippo, part 2.

**Bib.:** Benedict XVI. General Audience on St Augustine of Hippo, part 2 (16 January 2008). At The Holy See, [http://w2.vatican.va/content/benedict-xvi/en/audiences/2008/documents/hf\\_ben-xvi\\_aud\\_20080116.html](http://w2.vatican.va/content/benedict-xvi/en/audiences/2008/documents/hf_ben-xvi_aud_20080116.html).

### **B.3.e Papal addresses in compendiums such as Denzinger**

**FN:** 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.

**Subsequent reference:** *Mater et Magistra* §23

**Bib.:** 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*. Edited by Peter Hunermann, Robert Fastiggi, and Anne Englund Nash. San Francisco: Ignatius Press, 2012.

## **B.4 Ecumenical Councils of the Church**

### **B.4.a Documents accessed in print**

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

**Subsequent reference:** Vatican Council II, *Dei verbum*, §5.

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

### **B.4. b accessed in compendiums**

See B.3.e and B.4.a above

### **B.4.c Documents accessed online**

**FN:** Vatican Council II. Dogmatic Constitution on Divine Revelation *Dei Verbum*, (18 November 1965) §5. At The Holy See. [www.vatican.va /archive/hist\\_councils /ii\\_vatican\\_council/documents/vat-ii\\_const\\_19651118\\_dei-verbum\\_en.html](http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651118_dei-verbum_en.html)

**Subsequent reference:** Vatican Council II, *Dei Verbum*

**Bib:** Vatican Council II. Dogmatic Constitution on Divine Revelation *Dei Verbum*. 18 November 1965 §5. At The Holy See. [www.vatican.va/archive/hist\\_councils/ ii\\_vatican\\_council/documents/vat-ii\\_const\\_19651118\\_dei-verbum\\_en.html](http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651118_dei-verbum_en.html)

### **B.5 Documents from the USCCB**

Before 2001, the bishops of the U.S. acting jointly were known as the National Conference of Catholic Bishops and their documents were published by the United States Catholic Conference. Thus, these titles should be used respectively for author and publisher of the bishops' documents before 2001.

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

Abbreviated subsequent reference: *Program of Priestly Formation*, §74.

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

### **B.6 Liturgical Books**

#### **B.6.a Liturgical Books published as monographs**

**FN:** *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.

**Subsequent reference:** *Rite of Baptism for Children*, §91.

**Bib.:** *Rite of Baptism for Children Approved for Use in the Diocese of the United States of America*. Totowa, NJ: Catholic Book Publishing, 2001.

#### **B.6.b Liturgical books published in collected volumes**

**FN:** "Order for the Blessing and Conferral of a Scapular," in *Book of Blessings* (Collegeville, MN: Liturgical Press, 1989), §1488, 561-67.

**Subsequent reference:** "Blessing and Conferral of a Scapular," §1488

**Bib.:** “Order for the Blessing and Conferral of a Scapular, in *Book of Blessings*. Collegeville, MN: Liturgical Press, 1989.

## C. Catholic sources in Latin

### C.1 The Vulgate

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

**Abbreviated subsequent references** appear in parentheses **in the text**. E.g. (Jn 1:12 *Vulgata*).

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

### C.2 Code of Canon Law

#### The 1917 Code

**FN:** *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.

**Abbreviated subsequent reference:** *CIC/1917*, cc. 2186-2187.

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

### C.3 Magisterial Documents

#### C.3.a Acta Apostolica Sedis

The section or paragraph number following the date of promulgation.

**FN:** Pius XII, *Divino afflante Spiritu* (30 September 1943), §26, *Acta Apostolicae Sedis* 35 (1943), 311.

**Abbreviated subsequent reference:** *Divino afflante Spiritu*, §26.

**Bib.:** Pius XII. *Divino afflante Spiritu* (30 September 1943). *Acta Apostolicae Sedis* 35 (1943): 290-345.

#### C.3.b Ecumenical Councils

Documents are cited by identifying the council, the session, the date of the public session, the decree, and if applicable, the specific chapter or canon being cited.

**FN:** Council of Trent, Session 6, January 13, 1547, *Decretum de Justificatione*, cap. 2: *Conciliorum Oecumenicorum Decreta*, ed. Giuseppe Alberigo (Turnhout: Brepols, 2006) 671.

**Bib:** Council of Trent. *Decretum de Justificatione*. Session 6, January 13, 1547. In *Conciliorum Oecumenicorum Decreta*, ed. Giuseppe Alberigo, Turnhout: Brepols, 2006.

#### **C.4 The *Missale Romanum***

**FN:** Post communionem, Dominica VII per annum, *Missale Romanum*, editio typica tertia (Vatican City: Vatican Press, 2002), p. 457. 13

**Subsequent reference:** Post communionem, Dominica VII per annum, *Missale Romanum* (2002), p. 457.

**Bib.:** *Missale Romanum*. Editio typica tertia. Vatican City: Vatican Press, 2002.

#### **C.5 Original language editions of ancient texts**

**FN:** 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.

**Subsequent reference:** Tertullian, *Apologeticum*, 23, 15-16, ed. Dekkers, 132-133.

**Bib.:** 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.

### **D Ancient Primary Sources Translated into English**

#### **D.1. Ancient texts cited from collections**

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

**Subsequent reference:** Ignatius of Antioch, *Epistle to the Smyrnaeans*, 8.

**Bib.:** Ignatius of Antioch. *Epistle to the Smyrnaeans*. In *Early Christian Writings: The Apostolic Fathers*, trans. Maxwell Staniforth, London: Penguin Books, 1987.

#### **Note: Ancient texts found in the *Ancient Christian Commentary on Scripture***

This text should be used as a reference rather than as a primary source. All translations in it are taken from other sources that are indicated in the footnotes. These sources, rather than the commentary volume, should be used and cited.

## **D.2. Ancient texts published as monographs in translation**

**FN:** Augustine, *Against Julian*, I, 4, 12, trans. Matthew A. Schumacher, Fathers of the Church 35 (New York: Fathers of the Church, 1957), 13.

**Subsequent reference:** Augustine, *Against Julian*, I, 4, 12.

**Bib.:** Augustine. *Against Julian*. Translated by Matthew A. Schumacher. Fathers of the Church 35. New York: Fathers of the Church, 1957.

## **D.3 Ancient texts from internet sources**

**FN:** Basil the Great, *On the Holy Spirit*, 4, 6, at New Advent, [www.newadvent.org](http://www.newadvent.org).

**Subsequent reference:** Basil the Great, *On the Holy Spirit*, 4, 6.

**Bib.:** Basil the Great. *On the Holy Spirit*. At New Advent, [www.newadvent.org](http://www.newadvent.org).

## **D.4 St Thomas Aquinas' *Summa theologiae***

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

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

**Subsequent reference:** *ST*, III, q. 72, a. 11, trans. English Dominican Province, 2426-2427.

**Bib.:** Thomas Aquinas. *Summa theologiae: Complete English Edition in Five Volumes*. Vol. 4. Trans. Fathers of the English Dominican Province. Westminster, MD: Christian Classics, 1981.

## **D.5 Ancient Philosophical Primary Sources**

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

**Subsequent reference:** Plato, *Timaeus*, 28b, trans. Zeyl, 1235.

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

## Secondary Sources

### E. Monographs

#### E.1 Books with one author

**FN:** Andrew J. Gerakas, *The Origin and Development of the Holy Eucharist, East and West* (New York: Alba House, 2006), 118.

**Abbreviated Subsequent reference:** Gerakas, 281.

**Bib:** Gerakas, Andrew J. *The Origin and Development of the Holy Eucharist, East and West*. New York: Alba House, 2006.

#### E.2 Books with two authors

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

**Subsequent reference:** Conners and McCormick, *Character*, 135.

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

#### E.3 Books with multiple authors

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

**Subsequent reference:** D'Antonio et al., *Catholic Laity*, 122.

**Bib.:** 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.

#### E.4 Books with editors

##### E.4.a Books with editor(s) in addition to author(s)

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

**Subsequent reference:** O'Connor, *Habit of Being*, 414.

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

#### **E.4.b Books with editor(s) in place of an author**

**FN:** Wes Howard-Brook and Sharon Ringe, eds., *The New Testament: Introducing the Way of Discipleship*, (Maryknoll, NY: Orbis, 2002), 142.

**Subsequent reference:** Howard-Brook and Ringe, eds., *New Testament Discipleship*, 142.

**Bib.:** Howard-Brook, Wes, and Sharon Ringe. *The New Testament: Introducing the Way of Discipleship*. Maryknoll, NY: Orbis, 2002.

#### **E.5 Books with translators**

**FN:** Karl Rahner, *Encounters with Silence*, trans. James M. Demske (Westminster, MD: Newman Press, 1960), 43.

**Subsequent reference:** Rahner, *Encounters*, 54.

**Bib.:** Rahner, Karl. *Encounters with Silence*. Translated by James M. Demske. Westminster, MD: Newman Press, 1960.

#### **E.6 Books with no author or editor given**

If an author or editor is unknown, begin the entry with the title.

**FN:** *Train Journeys of the World*, Bismarck, ND: Automobile Association, 1993.

**Subsequent reference:** *Train Journeys*, 42.

**Bib.:** *Train Journeys of the World*. Bismarck, ND: Automobile Association, 1993.

#### **E.7 Chapters/essays within a book**

**FN:** 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.

**Subsequent reference:** Herrera, "Context and Development of Leadership," 180.

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

#### **E.8 Introductions /Prefaces/Forwards/Afterwards**

**FN:** Alistair Stewart-Sykes, introduction to *Tertullian, Cyprian, Origen, On the Lord's Prayer* (Crestwood, NY: St Vladimir's Seminary Press, 2004), 15.

**Subsequent reference:** Stewart-Sykes, introduction, 15.

**Bib.:** Stewart-Sykes, Alistair. Introduction to *Tertullian, Cyprian, Origen, On the Lord's Prayer*. Crestwood, NY: St Vladimir's Seminary Press, 2004.

### **E.9 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.

#### **E.9. a Read online**

**FN:** George Pattison, *God and Being: an Inquiry* (Oxford: Oxford University Press, 2011) 99-100, accessed October 14, 2012. <http://dx.doi.org/10.1093/acprof:oso/9780199588>.

**Subsequent reference:** Pattison, *God and Being*

**Bib.:** Pattison, George. *God and Being: an Inquiry* (Oxford: Oxford University Press, 2011) 99-100, accessed October 14, 2012. <http://dx.doi.org/10.1093/acprof:oso/9780199588>.

#### **E.9. b Downloaded to an e-reader**

**FN.:** Thomas M. Osborne, *Human Action in Thomas Aquinas, John Duns Scotus, & William of Ockham*. (Washington, D.C.: Catholic University of America Press, 2014), Adobe PDF eBook.

**Subsequent Reference:** Osborne, *Human Action*

**Bib.:** Osborne, Thomas M., *Human Action in Thomas Aquinas, John Duns Scotus, & William of Ockham*. Washington, D.C.: Catholic University of America Press, 2014. Adobe PDF eBook.

## **F. Dictionary and Encyclopedia Entries**

### **F.1 Dictionary entries**

**FN:** Judith Pauli, "Dorotheus of Gaza" in *Dictionary of Early Christian Literature*, ed. Siegmar Döpp and Wilhelm Geerlings. Trans. Matthew O'Connell (New York: Crossroads Publishing Company, 1998), 185.

**Abbreviated Subsequent reference:** Pauli, "Dorortheus of Gaza," 186.

**Bib:** Pauli, Judith. "Dorotheus of Gaza" in *Dictionary of Early Christian Literature*. Edited by Siegmar Döpp and Wilhelm Geerlings. Translated by Matthew O'Connell. New York: Crossroads Publishing Company, 1998.



## **F.2. Encyclopedia entries**

**FN:** 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.

**Subsequent reference:** Carpentier, “Evangelical Counsels,” 277.

**BIB.:** Carpentier, René. “Evangelical Counsels.” In *Sacramentum mundi: An Encyclopedia of Theology*, vol. 2. Edited by Karl Rahner et al. 276-279. New York: Herder and Herder, 1968.

## **G. Biblical Commentaries**

### **G.1. Biblical commentaries in a series (multi-volume commentaries)**

**FN:** Jerome H. Neyrey, *The Gospel of John*, New Cambridge Bible Commentary (New York: Cambridge University Press, 2007), 53.

**Abbreviated Subsequent reference:** Neyrey, *Gospel of John*, 53.

**Bib.:** Neyrey, Jerome H. *The Gospel of John*. New Cambridge Bible Commentary. New York: Cambridge University Press, 2007.

### **G.2. 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.

#### **G.2.a. Article from single-volume commentary**

**FN:** Donald S. Deer, “How the Bible Came to Us,” in *The International Bible Commentary: A Catholic and Ecumenical Commentary for the Twenty-First Century*, ed. William Farmer et al. (Collegeville, MN: Liturgical Press, 1998), 173.

**Subsequent reference:** Deer, “How the Bible Came,” 173.

**Bib.:** 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., 169-178. Collegeville, MN: Liturgical Press, 1998.

#### **G.2.b. Article from the New Jerome Biblical Commentary**

**FN:** Joseph A. Fitzmyer, “Pauline Theology,” in *The New Jerome Biblical Commentary*, ed. Raymond E. Brown et al. (Englewood Cliffs, NJ: Prentice Hall, 1990), 82:61, p. 1383.

**Subsequent reference:** Fitzmyer, “Pauline Theology,” 82:61, p. 1383.

**Bib.:** Fitzmyer, Joseph A. “Pauline Theology.” In *The New Jerome Biblical Commentary*. Edited by Raymond E. Brown, et. al. Englewood Cliffs, NJ: Prentice Hall, 1990, 82:61, p. 1383.

## **H. Articles in Periodicals (printed and online)**

### **H.1. Article in a Journal**

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

**Subsequent reference:** Person, "Ancient Israelite Scribe," 603.

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

### **H.2. Article in print journals published online**

**FN:** Michael Naughton. "Integrating Work and Leisure: the Complementary Relationship between John Paul II's 'Laborem Exercens' and 'Dies Domini.'" *Journal of Catholic Social Thought*, 6, no.1 (2009): 33-62.

**Subsequent reference:** Naughton, "Integrating Work and Leisure," 39.

**Bib.:** Naughton, Michael. "Integrating Work and Leisure: the Complementary Relationship between John Paul II's 'Laborem Exercens' and 'Dies Domini.'" *Journal of Catholic Social Thought*, 6, no.1 (2009): 33-62.

### **H.3. Article in journals published only online**

**FN:** 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/>.

**Subsequent reference:** Bartholomeusz, "Defense of Dharma,"

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

### **H.4. Articles from online journal databases**

**FN:** Eugene C. Brugger, "Rejecting the Death Penalty: Continuity and Change in the Tradition," *Heythrop Journal* 49, no.3 (May 2008): 388-404 at Ebsco database <http://web.b.ebscohost.com/>

**Subsequent reference:** Brugger, "Rejecting the Death Penalty," 399.

**Bib.:** Brugger, Eugene C. "Rejecting the Death Penalty: Continuity and Change in the Tradition." *Heythrop Journal*. 49, no.3 (May 2008): 388-404 at Ebsco database <http://web.b.ebscohost.com/>

## **I. Correspondence (including emails)**

**FN:** Dan Scholz to David Stosur, "Theological Competence," personal e-mail (1 October 2002).

**Subsequent reference:** Scholz to Stosur.

**Bib.:** Scholz, Dan, to David Stosur. "Theological Competence." Personal e-mail of 1 October 2002.

### **J. Film and Audio Recordings**

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

**Subsequent reference:** *Monty Python and the Holy Grail*.

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

### **K. 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 fact. Web sites with .org are often the best sources.

Follow the basic form of author, title, source, etc.

### **L. Unpublished Theses or Dissertations**

**FN:** John S. Grabowski, "Theological Anthropology and Gender since Vatican II: A Critical Appraisal of Recent Trends in Catholic Theology" (Ph.D. diss., Marquette University, 1991), 350.

**Subsequent reference:** Grabowski, "Theological Anthropology," 350.

**Bib.:** Grabowski, John S. "Theological Anthropology and Gender since Vatican II: A Critical Appraisal of Recent Trends in Catholic Theology." Ph.D. diss., Marquette University, 1991.

### **M. 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).

**FN:** George A. Kilcourse, *Flannery O'Connor'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* 65.5: 365-379 (Fall 2013).

**Subsequent reference:** Kilcourse, 370

**Bib.:** Kilcourse, George A., *Flannery O'Connor'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* 65.5: 365-379 (Fall 2013).

**N. *The SBL Handbook of Style***

Unlike Turabian, The Society of Biblical Literature has very specific abbreviations for secondary sources: journals, periodicals, major reference works, and serials. If a professor wants you to use these abbreviations instead of those found in the above samples, there are copies of *The SBL Handbook of Style* in the reference area of the library. The call number is Ref 808.027 S276a. See pages 89-152.



## **VI. Sample Papers**

Christ the Door

by

Matthew M. Metaphor

CHR 203 Christology

Dr. Systematic Theology

December 21, 1899

Christological titles, especially those found in the New Testament, provide a deeper understanding of the purpose and mission of our Lord, Jesus Christ. In chapter ten of *The Gospel according to Saint John*, Jesus reveals Himself as the good shepherd, “who lays down his life for the sheep” (John 10:11, NAB). In the same chapter, Jesus also describes Himself as “the door of the sheep” (John 10:7). This situation is curious, as Jesus presents Himself as the one who tends to his flock, and also the door through which the flock passes. Both titles provide a unique insight into the nature of Jesus; however, they also are intricately linked in order to show a more profound cognizance of the mission of Jesus. The title of the “good shepherd” is a beloved and familiar designation, while door is a more “unexpected and difficult reading.”<sup>1</sup> For this reason, I have chosen to focus primarily on this unusual title, to illustrate how the title “door” enhances the Christian understanding of the person of Jesus and His Church.

This title very clearly exemplifies Jesus’s salvific power. Indeed, Jesus is the shepherd who shows the way to the Kingdom of Heaven; however, He is also the door through which one enters. “I am the door; if anyone enters by me, he will be saved, and will go in and out and find pasture” (John 10:9). Since Christ is the only door, He thus “rules out all other claimants to being saviors of humankind.”<sup>2</sup> By using the term door, Jesus further validates His role as the true savior of mankind, and those who enter the door and become part of the fold (i.e. the Church) “will find safety, freedom and sustenance.”<sup>3</sup>

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<sup>1</sup> Raymond E. Brown, *The Gospel According to John*, The Anchor Bible (Garden City, NY: Doubleday & Company, Inc. 1969), 386.

<sup>2</sup> George R. Beasley, John Murray, *World Biblical Commentary* (Waco, TX: Word Press 2005), 170.

<sup>3</sup> A.M. Hunter, *The Gospel According to John*, The Cambridge Bible Commentary (London: Cambridge University Press 1965), 102.

The Greek word for door, Θύρα (*thura*), also divulges an important insight into why Jesus, after calling Himself the good shepherd, also chooses to call Himself the door of the sheep. In ancient times, shepherding farms had different types of doors to various places. There were doors to stone hovels, to caves in the shepherd's fields, and to fields surrounded by stones and hedges. The latter is most likely the area which the Lord was referencing, which is an extremely significant point, as many of these types of fields did not have doors. Instead, the shepherd himself would sleep "across the entrance to the fold and thus serve as both shepherd and gate."<sup>4</sup> Dr. William M. Miller, of the "American Presbyterian Mission," was traveling through Persia when he came upon a pasture such as this. Noticing there was no door built into the enclosure, he asked the shepherd why there was no door on the entrance to the field. The Shepherd replied, "You do not understand. That is where the shepherd sleeps, the shepherd is the door."<sup>5</sup> Clearly, it is not accidental as to why Jesus chose to call Himself both shepherd and door in the same passage. For, in the world of sheep, both the shepherd and door provide two separate functions, but, at the same time, they are identical. Therefore, Jesus acts as the entrance to the flock and their caretaker, showing that these two separate Christological titles are meant to be united.

In a very simple way a door can be defined as "an opening...used to gain entrance into various buildings or cities."<sup>6</sup> In modern times, cities are not surrounded by walls; however, in the ancient world, enormous walls often enveloped entire cities. Doors, or gates, played a significant role in the preservation of cities and communities as "the city gate provided the

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<sup>4</sup> Brown, *The Gospel According to John*, 386.

<sup>5</sup> Eric F. Bishop, "The Door of the Sheep," *The Expository Times* .71, no. 10 (1960), 307.

<sup>6</sup> Michael G. Hassal, "Door," in *Eerdmans Dictionary of the Bible*, ed. David Noel Freedman et al. (Grand Rapids, MI: Wm. B Eerdmans Publishing Co., 2000), 353.



passageway between the protection of life inside the city and the dangers lurking outside.”<sup>7</sup>

Furthermore, many cities had only *one door*, and so “it was the most heavily fortified part of their defenses.”<sup>8</sup> By understanding this concept, one can easily see why Jesus uses this illustration. The Kingdom of Heaven, or the Heavenly City, is the place to which Jesus is guiding all mankind. This city is guarded from every evil and is the abode of the Father Himself. While the Father wishes all people to enter, He has given His people only one entrance, His Son.

In the Old Testament, it is clear that doors played a pivotal role in cities, but also in individual houses as well. At the Passover during the persecution of the slaves in Egypt, “the Israelites [marked] the lintels with Blood, the sign of life, and those inside remain unharmed.”<sup>9</sup> Similarly, in the New Testament, Jesus was murdered and covered with His own blood. Just as the lamb’s blood on the doors of the Israelite homes saved their lives, so does the blood of Christ the door, save us. It is a fundamental Christian axiom that the Lord shed his blood for our sake, so that the door to the Kingdom of Heaven would open for humanity. Jesus himself says, “Knock and the door will open to you” (Matt 7:7), thus giving all who seek His name worthily an opportunity for entrance into Heaven. Thus, the Christian sees an eschatological dimension to this title, as “doors form the eschatological vision which draws a sharp line between the inside and outside, between the just and unjust, between belonging and abandonment.”<sup>10</sup>

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<sup>7</sup> Harry Hagan, “Gate,” in *The Collegeville Pastoral Dictionary of Biblical Theology*, ed. Carroll Stuhlmueller et al. (Collegeville, MN: Liturgical Press, 1996), 368.

<sup>8</sup> Scott W. Hahn, “Gate,” in the *Catholic Bible Dictionary*, ed. Scott W. Hahn (New York: Doubleday, 2009), 303.

<sup>9</sup> Hagan, “Gate,” 369.

<sup>10</sup> Hagan, “Gate,” 369.

*Lumen gentium* promotes this title of Christ as an ecclesial reference. The Dogmatic Constitution states that “The Church is a sheepfold whose one and indispensable door is Christ.”<sup>11</sup> Christ is the entrance to His Church, as the Shepherd is the entrance to his flock. One can enter through the Door, but one can also, as Scripture asserts in a cryptic fashion, exit if he wishes. St. Augustine writes, “To enter into the Church by Christ the Door is a very good thing, but to go out of the Church is not. Going inward must refer to inward cognition; going out to outward action.”<sup>12</sup> Therefore, being a part of the Church requires exterior actions which have manifested from the inward recognition of Jesus as the door to the Church.

As I read from the various commentaries, dictionaries, and documents, I began to understand the depth of this simple, but often overlooked, Christological title. I have always pictured the gates of Heaven to be gold and emblazoned with a pearly glow. Now, having become familiar with the unity of the symbols of shepherds and doors, it fascinates me to think that the door to Heaven is Jesus Himself, stained with blood from His agonizing and selfless death.

Additionally, I have a better understanding the mission of St. Peter, the first Pope, whom the Lord charged to tend to His flock, thus bestowing on Him the title of shepherd. Jesus also gave Peter the keys to the Kingdom of Heaven, and keys themselves signify a type of door. Clearly the door to which these keys belong is Jesus Christ, who proclaimed himself as this very door. Using these titles of shepherd and door clearly indicates the Lord’s brilliance; He does not choose analogies and metaphors at random, but instead knows the intricacies of language, and how to express complex truths with a simple approach.

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<sup>11</sup> Paul VI, Dogmatic Constitution on the Church *Lumen gentium* (21, November 1964) § 25, at The Holy See, [vatican.va /archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_const\\_19641121\\_lumen-gentium\\_en.html](http://vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19641121_lumen-gentium_en.html). accessed 12/25/2011.

<sup>12</sup> Augustine of Hippo, *Tractates of the Gospel of St. John*, 45, 15.

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- Augustine of Hippo. *Tractates of the Gospel of St. John*, 45, 15. Translated by John Rettig. Washington, D. C.: Catholic University of America Press, 1988.
- Beasley, George R. *World Biblical Commentary* Waco, TX: Word Press 2005, 170.
- Bishop, Eric F. "The Door of the Sheep," *The Expository Times* .71, no. 10 (1960), 307.
- Brown, Raymond E. *The Gospel According to John*, The Anchor Bible. Garden City, NY: Doubleday & Company, Inc. 1969.
- Hagan, Harry. "Gate," in *The Collegeville Pastoral Dictionary of Biblical Theology*, ed. Carroll Stuhlmueller et al. Collegeville, MN: Liturgical Press, 1996.
- Hahn, Scott W. "Gate," in the *Catholic Bible Dictionary*, ed. Scott W. Hahn New York: Doubleday, 2009.
- Hassal, Michael G. "Door," in *Eerdmans Dictionary of the Bible*, ed. David Noel Freedman et al. Grand Rapids, MI: Wm. B Eerdmans Publishing Co., 2000.
- Hunter, A. M. *The Gospel According to John*, The Cambridge Bible Commentary London: Cambridge University Press 1965.
- Paul VI. Dogmatic Constitution on the Church *Lumen gentium* (21, November 1964) § 25, at The Holy See, [vatican.va. /archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_const\\_19641121\\_lumen-gentium\\_en.html](http://vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19641121_lumen-gentium_en.html). accessed 12/25/2011.

Psalm 17: “The Very Imprint of his Being”

by

A. Exceptional Student

BBL 50000 Psalms  
Fr. Scripture Scholar  
July 4, 2099

\*\* Note that the footnotes for this second paper continue from the first sample. Obviously, with a paper you write, the footnotes will begin with 1 and go forward in numbering.

## Introduction: A Liturgical Context

Psalm 17 is an individual lament in which the psalmist seeks a just judgment from God in the face of false accusations from his enemies. Its placement in the Old Testament psalter, as well as the imagery and structure of the psalm itself, is interesting for how it shows that this lament actually takes part within and enriches a larger liturgical action in which the psalmist is sustained in hope throughout the darkness of persecution.<sup>13</sup>

The context of Psalm 17 is at least two-fold. It is a part of what scholars generally consider to be the first of five books of the Psalter, consisting of psalms 1 through 41. Each book is delimited by a verse of praise; for instance Psalm 41 ends with “Blest be the Lord, the God of Israel, / from age to age. Amen. Amen (Ps 41:14)”<sup>14</sup> This, in itself, lends a liturgical feel to the entire Psalter. Psalm 17, however, falls within a subsection of Book I with a heightened liturgical emphasis. This subsection begins with Psalm 15 and ends with Psalm 24. Psalm 15 marks a change in the tone of the psalms; by asking God who may abide in the tent (Ps 15:1), in God’s temple, it is the first liturgical psalm. Stuhlmüller notes that Psalm 15 is probably an examination of conscience at the start of the liturgy similar to the Catholic penitential rite.<sup>15</sup> The next liturgical psalm is Psalm 24, forming an inclusion with Psalm 15. Psalm 24 was likely used for liturgical processions,<sup>16</sup> such as those for approaching the temple, as is described in Jeremiah: “Shouting, they shall mount the heights of Zion, they shall come streaming to the Lord’s blessings” (Jer 31:12 NAB).

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<sup>13</sup> Konrad Schaefer, *Psalms* (Berit Olam), (Collegeville, MN: Liturgical Press, 2001), xx.

<sup>14</sup> *Revised Grail Psalms* (Conception Abbey: GIA Publications, Inc., 2010), at GIA Music, [www.giamusic.com](http://www.giamusic.com). All future citations from the *Revised Grail Psalms* are in parentheses within the text.

<sup>15</sup> Carroll Stuhlmüller, *Psalms I* (Wilmington, DE: M. Glazier, 1983), 112.

<sup>16</sup> Stuhlmüller, *Psalms I*, 154.

The remainder of the subsection consists of two individual laments (17, 22), two psalms of individual trust (16, 23), one individual thanksgiving psalm (18), another split between a hymn on nature (19A) and a praise of the Law (19B), and two royal psalms (20, 21).

By hearing the laments immediately surrounded by affirmations of trust in the Lord, the audience perceives the importance of lifting up prayers of sorrow and petition from a place of trust in God. Thus, the heart of the psalmist, as indicated by the psalms at the “heart” of the section, remains aware, even in trial, of God’s presence as revealed in nature (19A) and in the Law (19B) and further cemented in the blessings the king receives for the benefit of the nation (18, 20, 21).

Establishing this context for Psalm 17 is important. The overall framing of the subsection—from interior preparation for entrance into the temple, the dwelling place of the Lord, to an exterior preparation to enter the temple—would suggest an earthly liturgical setting for the section. Yet, when one considers that the psalmist is already in the temple in Psalm 17, the liturgical movement, as well as the hope of the psalmist, is from earthly to eschatological. We will also see how the king is a type of Jesus Christ, who provides the ultimate basis for eschatological hope, a hope not held by the psalmist in isolation but in union with the entire People of God on procession through this life.

#### Psalm 17: A Structural Analysis

Psalm 17 may be variously divided into sections. *The Revised Grail Psalter* seems to divide it into six sections: Verses 1 and 2 present an introductory petition to Yahweh for justice (קִדְּוָה), a word that provides a frame for the psalm as it occurs in some form or another in verses 1 (just), 2 (justice), and 15 (justice). The second section of the psalm is comprised of

verses 3 through 5 in which the psalmist presents his case of innocence before the Lord. Verses 6 and 7 return to the plea of verse 1, this time made to God ( אֱלֹהִים ; v. 6), praising and placing trust in his merciful love ( רַחֲמֵיךָ ; v. 7). Verse 9 provides the dividing point between the fourth and fifth sections of the psalm, with 9a completing the beautiful petition for protection in verse 8, and with 9b introducing the lament proper with a description of the wicked foes seeking to destroy him (v. 10-12). This leads to the sixth and final section in which the psalmist pleads for Yahweh to take action against his enemy (vv. 13-14) and then expresses confidence that he will be brought out of his darkness into the light of God's face (v. 15).

Schaefer combines some of these sections and sees a three-fold structure. Verses 1 through 5 are a request for just judgment in the light of the psalmist's innocence. Verses 6 through 12 are an earnest cry for liberation from the foes, who obviously behave wickedly. Finally, verses 13 through 15 express confidence that God will hear and punish the adversary.<sup>17</sup> Although some subdivision beyond this proposed structure is necessary to distinguish between the moods and claims of the psalmist, Schaefer's subdivision is interestingly made plausible and useful by noting that each verse beginning one of the three sections contains with a specific reference to God: the first and third sections express the divine name Yahweh (1, 13), while the second section calls on 'el (6), which is not common in the First Book of the Psalms, a decidedly Yahwist section.<sup>18</sup> This draws a link with Psalm 16:1, where the psalmist also calls on 'el, which Stuhlmüller says indicates common authorship of psalms 16 and 17. Seeing the commonality between these psalms supports the theory that the psalmist is looking more toward an eschatological fulfillment of his hopes rather than an earthly one. Some scholars, however, maintain a sharp distinction between the Old Testament and New Testament in the

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<sup>17</sup> Schaefer, *Psalms*, 39.

<sup>18</sup> Stuhlmüller, *Psalms I*, 121

arena of God's saving justice; nowhere in the Old Testament does one see a purely eschatological justice.<sup>19</sup>

#### Psalm 17:1 – 5: Verse by Verse

The psalm begins with the common theme of a cry for Yahweh to hear the prayer and answer (v. 1). In fact, the psalmist gives a reason for his prayer to be heard: “No deceit is on my lips” (v. 1). He is a true Israelite and a lover of the law (see Jn 1: 47-48). It is credible then that Schaefer envisions this psalm as a lament taking place in the divine court of law.<sup>20</sup>

Because of his lack of deceit, the psalmist can trustingly place himself under the gaze of God: “Your eyes discern what is upright” (v. 2b). But instead of seeking self-justification or even justification from his enemies, the psalmist knows that God is the only source of true justice: “From you my justice comes forth (v. 2a).” The root of the word used for “discern” in verse 2 is the same as that used in verse 15 for “behold.” A link exists also between “from you” (v. 2) and “your face” (v. 15) since they both contain the same root: *p̄ ā•ne•k̄ā* (“your face”),<sup>21</sup> thus showing from whom the psalmist expects to receive not only justice, but ultimately the palpable vision of God himself (v. 15).

Following acknowledgment that God is a just judge, the psalmist demonstrates in verses 3 through 5 that he has been righteous in thought, word and deed.<sup>22</sup> His heart, the seat of deepest thoughts and decisions, contains no error (v. 3). Verse 4 shows the reverence that the psalmist has for the Law, for the Law guides his every word: “My mouth does not transgress . . . on account of the words of your lips.” There are echoes here of Psalm 1 in which God's law guides the way of the righteous. The end of verse 4 leads into verse 5; by being observant of the ways of

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<sup>19</sup> Hans-Joachim Kraus, *Psalms: A Commentary*, Vol. I, (Minneapolis: Augsburg, 1988), 249.

<sup>20</sup> Schaefer, *Psalms*, 39.

<sup>21</sup> Schaefer, *Psalms*, 39.

<sup>22</sup> Schaefer, *Psalms*, 39.



the wicked as well as the just (v. 4), the psalmist has gained the wisdom necessary to keep the commandments in all of his deeds: “My feet have never faltered” (v. 5).

We also find that the lament takes place in the night. In the Psalms, the night is the time for close scrutiny. In Psalm 16:7, the Lord gives counsel to the psalmist during the night, and in Psalm 139:11-12, the psalmist admits that there is no darkness that can obscure his guilt from the Lord.<sup>23</sup> Psalm 17 gives this sense of darkness not only in verse 3 but also in its later imagery of the foes’ deviousness and in the lack of consistency in line length and meter, and in the difficulty that textual corruption has made in interpreting some of the verses.<sup>24</sup> At the end of the psalm, however, the psalmist anticipates the coming of morning which is a time for deliverance. In Psalm 30:6, the anxieties of the night’s trial are wiped away in the joy of the early morning’s light.<sup>25</sup> In these later psalms, the night’s tears manifest a contrition that brings cleansing with the morning sun. Yet in Psalm 17, neither contrition nor anxiety is due to the darkness itself; the psalmist seeks the mysteriousness of God’s presence (“visit me by night”; v. 3a) and the dazzling and purifying scrutiny of God’s presence (“Test me by fire”; v. 3b).

#### Psalm 17:6 – 12: Verse by Verse

In verse 6, the psalmist renews his plea for God to hear his call for help, perhaps revealing a new level of desperation on the part of the psalmist.<sup>26</sup> Yet, it is more likely that an intense trust (“you will surely heed me”) and concomitant devotion has been stirred in the psalmist. For God’s merciful or covenant love (v. 7) is recalled, just as it had been in Psalm 5:8:

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<sup>23</sup> Schaefer, *Psalms*, 39.

<sup>24</sup> Schaefer, *Psalms*, 40.

<sup>25</sup> Laurence Kriegshauser, *Praying the Psalms in Christ*, (Notre Dame, IN: University of Notre Dame Press, 2009), 42.

<sup>26</sup> Schaefer, *Psalms*, 40.

“Yet through the greatness of your merciful love, I enter your house.” Once in the temple, the psalmist shows his great filial fear of the Lord (Ps. 5:8). Here in Psalm 17, there must be similar devotion, expressed partly by the implicit trust he places in the power of God to save (i.e., in his “right hand”; v. 7), but more by the beautiful images in the following verse.

Verse 8 is a chiasmus in Hebrew with the Lord’s actions of guarding and hiding framing the images of the apple of the eye and the shadow of your wings: “Guard me as the apple of your eye; in the shadow of your wings hide me.” The verse thus gives a structural linguistic image to support the image of the delicate pupil of the eye that contains the precious image of the beloved psalmist within, and of the secure and warm darkness of the wings, whether it be of an eagle, a hen, or of the Cherubim on the Ark of the Covenant.<sup>27</sup> This latter image can also indicate that the psalmist sees the Lord as his true king. As Kraus notes, “He who lives in the ‘shadow of the king’ enjoys his power to protect him.”<sup>28</sup> Whereas in the last verses of the first section, the psalmist leaves himself open to God’s gaze to show that he has “kept” God’s word (v. 4), he now asks for God to “keep” him hidden (v. 8).<sup>29</sup> Because the psalmist keeps God’s law precious, God keeps the psalmist precious in his own eyes. God delights in his own wisdom reflected in the psalmist’s behavior and cares for him like a good king taking care of a loyal and poor subject.

Again we see that the night is welcomed as a respite from the attack of the foes. Kraus notes that rather than a true individual lament, this and other features of Psalm 17 indicate that it is a prayer of “incubation,” or “lying in”.<sup>30</sup> While the psalm still shows strong features of an

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<sup>27</sup> Stuhlmueller, *Psalms I*, 122.

<sup>28</sup> Kraus, *Psalms*, 248.

<sup>29</sup> Schaefer, *Psalms*, 40.

<sup>30</sup> Kraus, *Psalms*, 247.

individual lament, Kraus' insight gives an image of the psalmist's condition. He is in no hurry to leave the safety of the temple, although his foes still lie in wait to separate him from his God.<sup>31</sup>

Verses 9b through 12, however, show the psalmist describing for God (as if God doesn't already know!) through antithetical parallelism how his foes are not righteous as he is. While the psalmist's heart is pure (v. 3), the hearts of his foes are tight shut, literally, "fat" (v. 10).<sup>32</sup> The psalmist's steps are in the way of peace (vv. 4b-5), but the foes seek only to harm him (v. 11). The foes, just like God, look intently upon the psalmist, yet instead of lifting him up (v. 7), they look for opportunities to "strike [him] to the ground" (v. 11). Schaefer suggests that combining all of these images in the image of a lion ready to claw its prey (v. 12) indicates that the foes may be enemy kings. But again, the psalmist has no king but the Lord, and waits for him to go out to meet his foes with justice.<sup>33</sup>

Kraus' insight also draws us into the Old Testament tradition of covenant and of judgment. Kraus cites the covenant ceremony between God and Abraham in Genesis 15:7-21, in which Abraham is placed in a stupor during the night while God enacts the covenant for both parties.<sup>34</sup> Similarly, the psalmist of Psalm 17 has surrendered to God and waits in the darkness for God to show his merciful love.

Psalm 17:13 – 15: Verse by Verse

Verse 13 begins with the request for God to "arise," which will echo again in Psalm 21:14, in which the nation promises praise in return for the Lord's victory by sword. This request uses language similar to many of the psalms in that it seems to ask for the total destruction of the foe, for the prosperity they enjoy is fleeting (v. 14). Yet, there is a shift in the mood, at least

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<sup>31</sup> Kraus, *Psalms*, 245.

<sup>32</sup> Kraus, *Psalms*, 247.

<sup>33</sup> Schaefer, *Psalms*, xxiii

<sup>34</sup> Kraus, *Psalms*, 246.

according to *The Revised Grail Psalms*, in the second half of verse 14: “May you give them their fill of your treasures; may their offspring rejoice in plenty, and leave their wealth to their children.” Such a shift from apparent cursing to apparent blessing could signal that the psalmist has come to an internal resolution.<sup>35</sup> However, because of the textual problems with verse 14, many translations maintain the theme of cursing throughout. *The New American Bible* translates verse 14a as “Their bellies are being filled with your friends,” which returns to the descriptive lines of verses 9 through 12. Schaefer is somewhat obscure in his own interpretation: “The psalmist prays that the present and future generations get more than they deserve.”<sup>36</sup> Wonderfully ambivalent, this “more than they deserve” can be either a more total destruction or a display of undue mercy. It would not be as unusual as some might think that the psalmist would seek mercy for his foes. Blessings and cursings were often made with “elegant exaggeration,”<sup>37</sup> and the main point is that God will deliver his chosen and give them life,<sup>38</sup> not so much that the enemy will be destroyed.

As noted earlier, Kraus would not accept that the psalmist would be seeking mercy for his foes, since justice in the Jewish worldview would be demanded even in this life.<sup>39</sup> Yet if we look at the portion of verse 14 just before the disputed section, we can see that the Psalmist is praying from a firm spot from which he “shall not be moved” (Ps. 16:8) and from which he “shall never be shaken” (Ps. 15:5). The psalmist knows, as was established immediately in Psalm 1, that righteousness leads to eternal praise of God.<sup>40</sup> Though his fate in this life may be in doubt, there

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<sup>35</sup> Schaefer, *Psalms*, 40.

<sup>36</sup> Schaefer, *Psalms*, 40.

<sup>37</sup> Schaefer, *Psalms*, xxxix.

<sup>38</sup> Schaefer, *Psalms*, xl.

<sup>39</sup> Kraus, *Psalms*, 249.

<sup>40</sup> Schaefer, *Psalms*, xix.

remains firm hope that “when I awake I shall be filled with the vision of your presence” (v. 15). There are strong hints here of a belief in the resurrection of the dead, which certainly was fulfilled in Jesus’ own unjust suffering and resurrection. And just as Jesus’ death was for the forgiveness of sins, it would make sense that the psalmist with this faith in God’s merciful love, would also pray for his enemies. Perhaps if they receive enough of God’s blessings, even if they be material and fleeting, only to be left “to their children” (v. 14), they might repent of their error and be saved themselves from the crouching lion.

### Psalm 17 as Christian Prayer

Jesus Christ is the image of the Father (see Heb 1:3), held precious as the apple of his eye. Jesus Christ is also the one who yearns to gather us under his wings, if only we would heed him and his new law. By praying with the psalmist to be guarded as the apple of God’s eye (v. 8), we can meditate on ourselves being transformed more and more by grace, the grace of the sacraments, into the perfect image of the Son. The more conformed we are to the Jesus’ New Commandment of Love, the greater the delight the Lord takes in us.

In a sense, Jesus is the one in the psalm praying for us. According to StuhlmueLLer, the psalm allows us to “enter the heart of Jesus, falsely accused (Jn 8:46), innocently ‘made sin for our sake though he knew no sin’ (2 Cor 5:21), and executed as a curse for us (Gal 3:13).”<sup>41</sup> Because of Christ, the psalms’ use in Roman Catholic liturgy is very powerful. In the liturgy we worship Jesus Christ, and we pray to the Father in the words of Jesus Christ. Similarly the liturgy affirms what our life experiences often deny: entrance into the immediate presence of God. In our daily occupations and trials, we feel cut off from God’s presence. His presence is in a sense shrouded in darkness for us while on earth. Yet in the liturgy, through the symbols, physical

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<sup>41</sup> StuhlmueLLer, *Psalms I*, 123.

signs and gestures, especially in the sacraments, we are placed in God's presence: "The psalmist's religion is grounded in bodily experience, and he boldly employs bodily terms for God to make real his sense of intimacy with him."<sup>42</sup> The fatness of our hearts is progressively purified, so that in some sense, even here, we can see the invisible God shrouded in darkness. While we wait to be definitively delivered from the power of sin and death, from Satan, the lion crouched and waiting to devour us (1 Peter 5:8), we participate in and are saved by the heavenly liturgy, the great liturgy of Revelation 22 at the throne of God and of the Lamb.<sup>43</sup> Not by sight but by faith, we commemorate Jesus' suffering in the Garden of Gethsemane (Psalm 17) and death as a mere criminal at the hands of the Romans (Psalm 22), as well as his resultant exaltation by the Father as King of glory (Psalm 24).

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<sup>42</sup> Kriegshauser, *Praying the Psalms*, 44.

<sup>43</sup> See Kriegshauser, *Praying the Psalms*, 44.

# Appendix

# KENRICK-GLENNON SEMINARY

## OFFICIAL ABBREVIATIONS OF BIBLICAL BOOKS AND CHURCH DOCUMENTS<sup>1</sup>

### I BIBLICAL ABBREVIATIONS

#### Old Testament

Gen: Genesis

Ex: Exodus

Lev: Leviticus

Num: Numbers

Deut: Deuteronomy

Josh: Joshua

Judg: Judges

Ruth: Ruth

1Sam: 1 Samuel

2Sam: 2 Samuel

1Kings: 1 Kings

2Kings: 2 Kings

1Chron: 1 Chronicles

2Chron: 2 Chronicles

Ezra: Ezra

Neh: Nehemiah

Tob: Tobit

Jud: Judith

Esther: Esther

Job: Job

Ps: Psalms

Prov: Proverbs

Eccles: Ecclesiastes

Song: Song of Solomon

Wis: Wisdom

Sir: Sirach (Ecclesiasticus)

Is: Isaiah

Jer: Jeremiah

Lam: Lamentations

Bar: Baruch

Ezek: Ezekiel

Dan: Daniel

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<sup>1</sup> Congregation for the Clergy, *General Directory for Catechesis*, (Libreria Editrice Vaticana: Vatican City, 1997).



Hos: Hosea  
Joel: Joel  
Amos: Amos  
Obad: Obadiah  
Jon: Jonah  
Mic: Micah  
Nahum: Nahum  
Hab: Habakkuk  
Zeph: Zephaniah  
Hag: Haggai  
Zech: Zechariah  
Mal: Malachi  
1Mac: 1 Maccabees  
2Mac: 2 Maccabees

### **New Testament**

Mt: Matthew  
Mk: Mark  
Lk: Luke  
Jn: John  
Acts: Acts of the Apostles  
Rom: Romans  
1Cor: 1 Corinthians  
2Cor: 2 Corinthians  
Gal: Galatians  
Eph: Ephesians  
Phil: Philippians  
Col: Colossians  
1Thess: 1 Thessalonians  
2Thess: 2 Thessalonians  
1Tim: 1 Timothy  
2Tim: 2 Timothy  
Tit: Titus  
Philem: Philemon  
Heb: Hebrews  
Jas: James  
1Pet: 1 Peter  
2Pet: 2 Peter  
1Jn: 1 John  
2Jn: 2 John

3Jn: 3 John

Jude: Jude

Rev: Revelation (Apocalypse)

## II DOCUMENTS OF THE MAGISTERIUM

AA: Second Vatican Council, Decree on the Apostolate of the Laity, *Apostolicam Actuositatem* (18 November, 1965)

AAS: Acta Apostolicae Sedis (Acts of the Apostolic See)

AD: Ad Diem Illum (Jubilee of definition of the Immaculate Conception, Pope St. Pius X, 1904)

AG: Second Vatican Council, Decree on missionary activity in the Church *Ad Gentes* (7 December 1965)

AN: Acerbo Nimis (The teaching of christian doctrine, Pope St. Pius X, 1905)

CA: John Paul II, Encyclical Letter *Centesimus Annus* (1 May 1991): AAS 83 (1991) pp. 793-867

CCC: *Catechism of the Catholic Church* (11 October 1992)

CCL: *Corpus Christianorum*, Latin series (Turnholt 1953 ff.)

CD: Second Vatican Council, Decree on the pastoral office of Bishops in the Church *Christus Dominus* (28 October 1965)

ChL: John Paul II, Post-synodal Apostolic Exhortation, *Christifideles Laici* (30 December 1988): AAS 81 (1989) pp. 393-521

CIC Codex Iuris Canonici (The Code of Canon Law: Vatican City 1987)

COINCATI: International Council for Catechesis, *Adult Catechesis in the Christian Community*, Libreria Editrice Vaticana, 1990

CSEL: *Corpus Scriptorum Ecclesiasticorum Latinorum* (Wn 1866 ff.)

EI Enchiridion Indulgentiarum (Official list of Indulgences and the laws governing them - The Sacred Penitentiary, 1968)

CT: John Paul II, Apostolic Exhortation *Catechesi Tradendae* (16 October 1979): AAS 71 (1979), pp. 1277-1340.

DCG (1971): Sacred Congregation for the Clergy, General Catechetical Directory, *Ad normam decreti* (11 April 1971): AAS 64 (1972). pp. 97-176

DH: Second Vatican Council, Declaration on Religious Liberty, *Dignitatis Humanae* (7 December 1965)

- DM: John Paul II, Encyclical Letter, *Dives in Misericordia* (30 November 1980): AAS 72 (1980) pp. 1177-1232
- DS: H. Denzinger-A Schönmetzer, *Enchiridion Symbolorum Definitionum et Declarationum de Rebus Fidei et Morum*, Editio XXXV, Rome 1973
- DV: Second Vatican Council, Dogmatic Constitution on Divine Revelation *Dei Verbum* (18 November 1965)
- EA: John Paul II, Post-synodal Apostolic Exhortation *Ecclesia in Africa* (14 September 1995): AAS 88 (1996) pp. 5-82
- EN: Paul VI, Apostolic Exhortation *Evangelii Nuntiandi* (8 December 1975): AAS 58 (1976) pp. 5-76
- EV: John Paul II, Encyclical Letter, *Evangelium Vitae* (25 March 1995): AAS 87 (1995) pp. 401-522
- FC: John Paul II, Post-synodal Apostolic Exhortation *Familiaris Consortio* (22 November 1981): AAS 73 (1981) pp. 81-191
- FD: John Paul II, Apostolic Constitution *Fidei Depositum* (11 October 1992) AAS 86 (1994) pp. 113-118
- GCM: Congregation for the Evangelization of Peoples, *Guide for Catechists*. Document of vocational, formative and promotional orientation of Catechists in the territories dependent on the Congregation for the Evangelization of Peoples (3 December, 1993), Vatican City 1993
- GE: Second Vatican Council, Declaration on Education, *Gravissimum Educationis* (28 October 1965)
- GS: Second Vatican Council, Pastoral Constitution The Church in the Modern World. *Gaudium et Spes* (7 December 1965)
- JSE Jucunda Semper (The Rosary, Pope Leo XIII, 1894)
- LC: Congregation for the Doctrine of the Faith, Instruction *Libertatis Conscientia* (22 March 1986): AAS 79 (1987) pp. 554-599
- LE: John Paul II, Encyclical letter *Laborem Exercens* (14 September 1981), AAS 73 (1981), pp. 577-647
- LG: Second Vatican Council, Dogmatic Constitution on the Church *Lumen Gentium* (21 November 1964)
- MC: *Mystici Corporis* (The Mystical Body of Christ, Pope Pius XII, 1943)
- Mcul: *Marialis Cultus* (The right ordering and development of devotion to the Blessed Virgin Mary, Pope Paul VI, 1974)

- MD: Mediator Dei (The Sacred Liturgy, Pope Pius XII, 1947) MF Mysterium Fidei (The mystery of faith - on the mystery of the Eucharist, Pope Paul VI, 1965)
- MM: John XXIII, Encyclical Letter, *Mater et Magistra* (15 May 1961): AAS 53 (1961) pp. 401-464
- MN: Mens Nostra (Retreats, Pope Pius XI, 1929).
- MPD: Synod of Bishops, Message to the People of God, *Cum iam ad exitum* on catechesis in our times (28 October 1977) Typis Polyglottis Vaticanis 1977
- NA: Second Vatican Council, Decree on the relationship of the Church with non-Christian Religions, *Nostra Aetate* (28 October 1965)
- PB: John Paul II, Apostolic Constitution *Pastor Bonus* (28 June 1988) AAS 80 (1988), pp. 841-930
- PDV Pastores Dabo Vobis (The formation of priests in circumstances of the present day, Pope John Paul II, 1992)
- PG: *Patrologiae Cursus completus, Series Graeca* ed Jacques P. Migne, Paris 1857 ff.
- PL: *Patrologiae Cursus completus, Series Latina*, ed. Jacques P. Migne, Paris 1844 ff.
- PO: Second Vatican Council, Decree on Priestly Life and Ministry *Presbyterorum Ordinis* (7 December 1965)
- PP: Paul VI, Encyclical Letter *Populorum Progressio* (26 March 1967) AAS 59 (1967), pp. 257-299.
- RCIA: *Ordo Initiationis Christianae Adulorum, Rite of Christian Initiation of Adults (R.C.I.A.)* Editio Typica, Typis Polyglottis Vaticanis 1972
- RH: John Paul II, Encyclical Letter *Redemptor Hominis* (4 March 1979): AAS 71 (1979), pp. 257-324
- RM: John Paul II, Encyclical Letter *Redemptoris Missio* (7 December 1990): AAS 83 (1991), pp. 249-340
- RMat Redemptoris Mater (Mary, Mother of the Redeemer, Pope John Paul II, 1987)
- SC: Second Vatican Council, Constitution on the Sacred Liturgy *Sacrosanctum Concilium* (4 December 1963)
- SCh: *Sources Chrétiennes*, Collectio, Paris 1946 ff.
- SM Signum Magnum (Consecration to Our Lady, Pope Paul VI, 1967)
- SRS: John Paul II, Encyclical letter *Sollicitudo Rei Socialis* (30 December 1987) AAS 80 (1988), pp. 513-586

- SYNOD 1985: Synod of Bishops (extraordinary meeting of 1985) Final Report *Ecclesia sub verbo Dei mysteria Christi celebrans pro salute mundi* (7 December 1985), Vatican City 1985
- TMA: John Paul II, Apostolic Exhortation, *Tertio Millennio Adveniente* (10 November 1994): AAS 87 (1995) pp. 5-41
- UAD Ubi Arcano Dei (On the peace of Christ in the reign of Christ, Pope Pius XI, 1922)
- UR: Second Vatican Council, Decree on Ecumenism *Unitatis Redintegratio* (21 November 1964)
- UUS: John Paul II, Encyclical Letter *Ut Unum Sint* (25 May 1995): AAS 87 (1995) pp. 921-982.
- VS: John Paul II, Encyclical Letter *Veritatis Splendor* (6 August 1993): AAS 85 (1993). pp. 1133-1228.