

THE COMMON AWARDS  
IN THEOLOGY, MINISTRY AND MISSION

ACADEMIC CONVENTIONS

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## Introduction

These academic conventions are used by the Durham University Department of Theology and Religion. It is advisable – but not obligatory – for TEIs to adopt these conventions in order to promote parity across the Common Awards.

The following guidelines follow the MHRA style. The MHRA *Style Guide* can be downloaded for free:

[The MHRA Style Guide](#)

The following table offers a series of examples for quick reference. For further definitions or further queries tutors and students should consult the MHRA *Style Guide* in full.

## Quotations

The relation between quotations, paraphrases and allusions is illustrated in the following three examples:

Quotations	<p>These new approaches to the recovery of the eschatological character of Christian thought were often explicitly critical of Barth's work, but the urgency with which they were developed owed something to Barth's insistence (in his commentary on Romans) that 'if Christianity be not altogether thoroughgoing eschatology, there remains in it no relation whatever with Christ.'<sup>41</sup></p> <p><sup>41</sup> Karl Barth, <i>The Epistle to the Romans</i>, trans. Edwyn C. Hoskyns (London: Oxford University Press, 1933), p. 314.</p>
Paraphrase	<p>It might seem reasonable, because of its subject matter, to restrict eschatology to a supplementary role, making it an appendix to the main body of systematic theology. On the other hand, it might be argued, with Barth, that if Christianity is not entirely eschatological then it is entirely unrelated to Christ.<sup>41</sup></p> <p><sup>41</sup> Barth, <i>The Epistle to the Romans</i>, p. 314.</p>
Allusion	<p>Some scholars have reacted to the concept of 'thoroughgoing eschatology' by proposing alternative readings of the earliest tradition less threatening to the project of systematic theology and, conceivably, to Christianity itself. However, even if such concepts as 'realised' and 'inaugurated' eschatology are more responsible (exegetically speaking) than Schweitzer's, some, including Barth, have suggested that the term 'thoroughgoing eschatology' bears witness to an essential theological truth.<sup>41</sup></p> <p><sup>41</sup> Barth, <i>The Epistle to the Romans</i>, p. 314.</p>

The following conventions provide further detail relating to quotations.

<p>Short quotations and Long quotations</p>	<p>To suggest the causal link of hereditary sinfulness as the condition for the first sin of the race is to invent a myth ‘which denies the leap and explains the circle as a straight line, and now everything proceeds quite naturally’.<sup>45</sup></p> <p>Therefore like all other consequences of the Fall, Balthasar sees anxiety as contingent to human nature and ‘removed’ in Christ’s work of redemption:</p> <p style="padding-left: 40px;">When sin-anxiety in all its forms (which comprises everything that throws a person back upon himself, closes himself off, constricts him, and makes him unproductive and unfit) has been fundamentally removed from a man and hence has been forbidden him, then from the Cross opens up something completely different: grace.<sup>45</sup></p> <p>Since Balthasar sees anxiety as something sinful and external to human nature, he was troubled by the fact that Kierkegaard—or more precisely Vigilius Haufniensis—locates anxiety in Adam before the Fall.</p>	<p>Quotations of no more than forty words in a single paragraph or verse are considered short quotations, all other quotations are treated as long quotations.</p> <p>As a general rule, the longer a quotation is, the more justification you need for using it, and the more effort you should make to summarise the content yourself</p> <p>In quoted passages follow the original for spelling - except very obvious typographical errors - capitalization, italics, and punctuation.</p>
<p>Short Quotations</p>	<p>We should not be afraid to embrace Nietzsche’s ‘eternal recurrence of the same’.<sup>56</sup></p>	<p>Short quotes may be placed in quotation marks, in the body of your text.</p>
<p>Short Quotations and full stops</p>	<p>See above (Short Quotations).</p>	<p>If a short quotation is used at the end of a sentence, the final full point should be outside the closing quotation mark. This also applies when the quotation ends with a full point in the original.</p>
<p>Long quotations Format</p>	<p>For Haufniensis, the implication of the positive answer is that</p> <p style="padding-left: 40px;">Through the first sin, sin came into the world. Precisely in the same way it is true of every subsequent man’s first sin, that through it sin comes into the world. That it was not in the world before Adam’s first sin is, in relation to sin itself, something entirely accidental and irrelevant.<sup>45</sup></p> <p>Haufniensis’s point is that the sin of Adam’s offspring does not presuppose hereditary sinfulness but rather that ‘sin presupposes itself, that sin comes into the world in such a way that by the fact that it is, it is presupposed’<sup>46</sup></p>	<p>Longer quotations are placed separate from the main body of the text, in an indented paragraph, and should not be enclosed within quotation marks. A reference after a long quotation should always be placed outside the closing full point, and without a full point of its own. Long quotes may also be single-spaced and also use a smaller font-size:</p>
<p>Long quotations and full stops</p>	<p>[T]hey are no less the universal that withdraws itself from this connection, that remains unrestricted in its own specific character, and through the invincible elasticity of its unity effaces the atomistic singleness of the doer and his constructions, preserves itself in its purity and dissolves everything individual in its fluid nature.<sup>46</sup></p> <p><sup>46</sup> Hegel, <i>Phenomenology of Spirit</i>, trans. by A. Miller, (Oxford: OUP, 1977), p. 443.</p>	<p>Long quotations should normally end with a full point; even though the original may use other punctuation.</p>

<p>Quotations with omitted text.</p>	<p>Despite the work of anthropological critics on folk culture, and Bakhtin on medieval folk humour in general, through the twentieth century the typical new theory of comedy continued neglecting medieval comic texts. The critics' continuum of literary history [...] erased the Middle Ages with a nod.<sup>47</sup></p>	<p>Where you may wish to omit text from a quote an ellipsis (three points within square brackets) should be used. Interpolation is to be avoided, but where necessary should be inserted within square brackets</p>
<p>Capitalizing words when the beginning of sentences is missing.</p>	<p>Original: As Milbank says: 'Nevertheless, the ground of the possibility of incarnation is the eternal descent of God into the Creation'.<sup>40</sup></p> <p>With omission of beginning of sentence: As Milbank says: 'The ground of the possibility of incarnation is the eternal descent of God into the Creation'.<sup>40</sup></p> <p>or As Milbank says '[T]he ground of the possibility of incarnation is the eternal descent of God into the Creation'.<sup>40</sup></p>	<p>When the beginning of a sentence is omitted, the first word following the ellipsis can be capitalized even if it does not have a capital in the original. One may also indicate a change of case in square brackets:</p>
<p>Highlighted phrase within a quotation</p>	<p>'In this condition, one enriches everything out of <i>one's own abundance</i>'.<sup>39</sup></p> <p><sup>39</sup> Nietzsche, <i>Twilight of the Idols</i>, (Middlesex: Penguin, 1972), p. 83. (emphasis mine)</p>	<p>If students wish to highlight a phrase or a sentence in a quotation, they should italicize it, but must add the words '(emphasis mine)' to the reference in the footnote immediately after the page number(s) from which the quotation is taken.</p>

## Footnotes

**Footnotes** are used to contain material which is relevant to the text, but which would interrupt the flow of a sentence or argument if it was left in the body of the text. **References to cited works are the most important example of such material**, but footnotes may also contain other additional information and remarks, perhaps drawing attention to comparable viewpoints or to facts which are important but irrelevant to the current point of discussion. You should exercise self-restraint here, though, and avoid turning your footnotes into mini-essays. If something is worth saying, it is worth saying in the text, and if it is not worth saying in the text, you should ask yourself if it is worth saying at all.

**The key to formatting references is CONSISTENCY.**

FORMAT	EXAMPLE	NOTE
Single author	<sup>1</sup> Marcus Pound, <i>Theology, Psychoanalysis and Trauma</i> (London: Veritas, 2007), p. 1.	The title should be given as it appears on the title page (although very long titles may be suitably abbreviated). Titles are italicised.
Double author	<sup>2</sup> Norman A. Geisler and Paul D. Feinberg, <i>Introduction to Philosophy</i> (Grand Rapids, MI: Baker Book House, 1980), p. 63.	The author's name should normally be given as it appears on the title page; forenames should precede surnames and should not be reduced to initials.
Triple author	<sup>3</sup> John Milbank, Slavoj Žižek, and Creston Davis, <i>Paul's New Movement: Continental Philosophy and the Future of Christian Theology</i> (Grand Rapid, MI: Brazos Press, 2010), pp. i-xi.	For books in English, capitalize the initial letter of the first word after the colon and of all principal words throughout the title.
More than three authors	<sup>4</sup> David Hogan and others, <i>The Holocaust Chronicle: A History in Words and Pictures</i> (Lincolnwood, IL: Publications International, Ltd., 2000), p. 201.	The two-letter abbreviated forms of names of American states should be included if there is danger of confusion.
Edited collection	<sup>5</sup> P. D. LeFevre, ed., <i>The Prayers of Kierkegaard</i> (Chicago: University of Chicago Press, 1956).	Accepted abbreviated forms 'ed. by', 'trans. by', 'rev. by'.
Translator	<sup>6</sup> Henri de Lubac, <i>The Discovery of God</i> , trans. by Alexander Dru (Edinburgh: T&T Clark), p. 2.	
Editor and translator	<sup>7</sup> J. Lacan, <i>The Seminar of Jacques Lacan</i> , bk xx: <i>Encore, 1972-1973</i> , ed. by Jacques-Alain Miller, trans. by Bruce Fink (New York and London: W. W. Norton & Company, 1999), p. 45.	For books published by the same publisher in more than one place, it is normally sufficient to refer only to the first.
Edited volumes	<sup>8</sup> <i>The Philosophical Works of Descartes</i> , ed. and trans by E. Haldane and G.R.T. Ross, 2 vols (Cambridge: Cambridge University Press, 1974) II, p. 9. <sup>7</sup> <i>The Seminar of Jacques Lacan</i> , bk xx: <i>Encore, 1972-1973</i> , ed. by Jacques-Alain Miller, trans. by Bruce Fink (New York and London: W. W. Norton & Company, 1999), p. 45.	The number of volumes should be given in the form '2 vols'. In a multi-volume work the number of the volume referred to should be given in small capital roman numerals.
Edited volumes and author's name	<sup>9</sup> <i>The Standard Edition of the Complete Psychological Works of Sigmund Freud</i> , ed. by James Strachey, 24 vols (London: Hogarth Press, 1959), XX.	If the author's name is more conveniently included within the title (e.g. in 'Works'), or if the book is an edited collection or anthology, the title will appear first.
Classical authors	<sup>10</sup> Sophocles, <i>The Theban Plays</i> , trans. E. F. Watling (Middlesex: Penguin Books, 1972), p. 2.	Classical names should be given in the nominative form even if the genitive is used on the title page.

2 <sup>nd</sup> and 3 <sup>rd</sup> editions	<sup>11</sup> John Milbank, <i>Theology and Social Theory: Beyond Secular Reason</i> , 2 <sup>nd</sup> edn (Oxford: Blackwell, 2006), p. 26.	
Articles or chapters in books	<sup>12</sup> William Bogard, 'Baudrillard, Time, and the End' in <i>Baudrillard: A Critical Reader</i> , ed. by Douglas Kellner (Oxford: Blackwell, 1995), pp. 313-333 (p. 314).	First and last page numbers of item cited, preceded by 'pp.'  If a particular page within a chapter or article is to be indicated, the full page span should nevertheless be given in the first full citation.
Articles or chapters in books	<sup>13</sup> Andrew Burgess, 'Kierkegaard's Discourses on "Every Perfect Gift" as love letters to Regine' in <i>International Kierkegaard Commentary: Eighteen Upbuilding Discourses 5</i> , ed. by Robert L. Perkins (Georgia: Mercer University Press, 2003), pp. 15-30 (p. 17).	Titles of other works occurring within the title should be enclosed in quotation marks.
Ebook	<sup>14</sup> Laurie Green, <i>Blessed are the Poor?</i> (London: SCM, 2015), ch. 4 section Our Father: Belonging Together. Moodle ebook.	Include the place of publication, the publisher, the year and an indication of the kind of ebook. Give page numbers or section details only if these are fixed and stable.
Journal	<sup>15</sup> Amy Laura-Hall, 'Self-Deception, Confusion, and Salvation in <i>Fear and Trembling</i> with 'Works of Love', <i>The Journal of Religious Ethics</i> , 1, 28 (2000), 37-61 (p. 17).  <sup>16</sup> John Elrod, 'Feuerbach and Kierkegaard on the Self', <i>The Journal of Religion</i> , 56 (1976), 348-365.	First and last page numbers of article cited, not preceded by 'pp.'
Online articles	<sup>17</sup> Daniel R Boscaljon, 'Žižek's Atheist Theology' 4. 4 (2010) < <a href="http://Žižekstudies.org/index.php/ijzs/issue/view/19">http://Žižekstudies.org/index.php/ijzs/issue/view/19</a> > [accessed 20 December 2012] (para 3 of 35).  <sup>18</sup> Adam Kotsco 'Christian Experience Continues: On Žižek's Work Since <i>The Parallax View</i> ' 4. 4 (2010), < <a href="http://Žižekstudies.org/index.php/ijzs/issue/view/19">http://Žižekstudies.org/index.php/ijzs/issue/view/19</a> > [accessed 20 December 2012] p. 12.	Giving the date ensure that the accuracy of your reference will not be undermined by any subsequent changes to the resource. Where page numbers or numbered paragraphs appear in the original document, they can be used to give the location of a citation.
Newspaper articles	<sup>19</sup> Rupert Cornwell, 'Mass Invasion of the Alien Swamp-monsters', <i>The Independent on Sunday</i> , 5 February 2012, p. 40.	
Newspaper articles from paper sections	<sup>20</sup> Jonathan Friedland, 'Across the Divide', <i>Guardian</i> , 15 January 2002, section G2, pp. 10–11.	
Website	<sup>21</sup> <a href="http://www.centreforcatholicstudies.co.uk">www.centreforcatholicstudies.co.uk</a> (last accessed 20 January 2012).	
Film	<sup>22</sup> <i>Psycho</i> , dir. Alfred Hitchcock, (Paramount, 1960).	Reference should include, as a minimum, title, director, distributor, and date.
Dictionary	<sup>23</sup> <i>Dictionary of the Middle Ages</i> , ed. by Joseph R. Strayer and others, 13 vols (New York: Scribner, 1982–89), VI (1985), 26.	
Thesis	<sup>24</sup> Christina A. Baxter, 'The Movement from Exegesis to Dogmatics in the Theology of Karl Barth, With Special Reference to <i>Romans</i> , <i>Philippians</i> and the <i>Church Dogmatics</i> ' (unpublished Ph.D. thesis, University of Durham, 1981), p. 105.	

Dissertation	<sup>25</sup> Marcus Pound, 'On Being a Bastard: Derrida, Ontology, and Theology' (unpublished MA thesis, Bristol University, 1999).	
Biblical References	<p>Otherwise it would not be revelation (John 1:14). But the flesh is not revelation; the Word that became flesh is.</p> <p>Multiple references:</p> <p>There had been numerous prophets in the history of Israel, all of whom had claimed divine authority, and some of whom, like Elijah and Elisha, had performed, miracles of healing (I Kings 17:17-24; II Kings 4:8-37).</p>	<p>For biblical references, the book, chapter and verse can follow in brackets the citation immediately within the main text.</p> <p>Roman numerals are used for the numbers of books, Arabic numerals for chapters and verses.</p>
Multiple references in the footnote.	<p>If we accept the arguments of Bloggs, and date this event to the early Iron Age, then the evidence adduced by Smith becomes a real problem.<sup>25</sup></p> <p><sup>26</sup> See E. Bloggs, <i>It Happened Earlier than Smith Says</i> (Oxford: OUP, 1997) and J. Smith, <i>It Happened Really Late</i> (Cambridge: CUP, 1996), esp. pp. 230-45. Bloggs has apparently relied on the conclusions reached by Simon Pettyman in his article 'Post-Aegean Pottery and its Relevance for Palestinian Chronology', <i>Journal of Broken Pots</i> 54 (1967), 235-300. These were shown to be false by J. Dunnymaster, 'Post-Aegean Pottery and the "Palestinian Issue"', in D. von Gelding and L. Hasselmann, eds., <i>Lux in Foricas</i> (Pot Studies, 53; Berlin: BURP, 1973), pp. 46-78.</p>	
Abbreviated citation (Book)	<p><sup>27</sup> John Milbank, <i>Theology and Social Theory: Beyond Secular Reason</i>, 2<sup>nd</sup> edn (Oxford: Blackwell, 2006), p. 26.</p> <p>Becomes:</p> <p><sup>27</sup> Milbank, <i>Theology and Social Theory</i>, p. 27</p>	When the references are scattered use an abbreviated form of citation in the second and subsequent occurrences: this will normally consist of the author, title, possibly shortened, and the page numbers, but without publication details.
Abbreviated citation (Thesis)	<p><sup>28</sup> Christina A. Baxter, 'The Movement from Exegesis to Dogmatics in the Theology of Karl Barth, With Special Reference to <i>Romans</i>, <i>Philippians</i> and the <i>Church Dogmatics</i>' (Ph.D. thesis, University of Durham, 1981), p. 105.</p> <p>Becomes</p> <p><sup>28</sup> Baxter, 'The Movement from Exegesis to Dogmatics', p. 147.</p>	
Abbreviated citation (Volumes)	<p><sup>29</sup> Karl Barth, <i>Church Dogmatics</i>, Vol. IV, Part 1, eds. G. W. Bromiley and T. F. Torrance, trans. by G. W. Bromiley (Edinburgh: T. &amp; T. Clark, 1956), pp. 157-210.</p> <p>Becomes</p> <p><sup>29</sup> Barth, <i>Church Dogmatics</i> IV/1, p. 166.</p> <p>In the case of a much repeated citation it is legitimate to shorten the entries still further. For example:</p> <p><sup>29</sup> <i>Church Dogmatics</i> IV/1, p. 168.</p>	
Groups of sources (e.g. collected works)	<p><sup>30</sup> Karl Barth, <i>Church Dogmatics</i>, Vol. IV, Part 1, eds. G. W. Bromiley and T. F. Torrance, trans. by G. W. Bromiley (Edinburgh: T. &amp; T. Clark, 1956), pp. 157-210.</p> <p>Becomes</p>	If the essay or dissertation as a whole focuses on a particular source, or group of sources, it is legitimate to use abbreviations in referring to them: This should be restricted to major primary sources and must be introduced at the first

	<sup>30</sup> CD IV/1, pp. 174-75.	mention of the source(s) in either the text or footnotes. In dissertations it may be introduced in a prefatory note preceding the text as a whole.
Abbreviated citation (Journal)	<sup>31</sup> Mark I. Wallace, 'Karl Barth's Hermeneutic: A Way Beyond the Impasse', <i>Journal of Religion</i> 68 (1988), 397-412. <sup>31</sup> Wallace, 'Barth's Hermeneutic', p. 399.	
Titles in other languages	All German nouns have initial capitals, but other German words do not, unless they begin the title. <sup>32</sup> James Trainer, 'Sophie an Ludwig Tieck: neu identifizierte Briefe', <i>Jahrbuch der deutschen Schillergesellschaft</i> , 24 (1980), 162–81 (p. 179). Note also that French titles use lower-case letters for all except the first word, unless that word is a definite article or an adjective, and then all words are capitalised up to and including the noun to which the first word refers. <sup>33</sup> Michel Henry, <i>L'essence de la manifestation</i> (Paris: PUF, 1963), p. 69. <sup>34</sup> Jean Wahl, <i>Le Malheur de la conscience dans la philosophie de Hegel</i> (Paris: PUF, 1951).	For titles in other languages, follow the capitalization rules for the language in question
Footnote (numbering)	<sup>1</sup> David Bjerklie. 'Finding (Or Keeping) The Faith' in <i>Time Magazine</i> (February 12, 2009). <sup>2</sup> Slavoj Žižek. <i>How to Read Lacan</i> (New York: Norton, 2007), 94. <sup>3</sup> Ibid. <sup>4</sup> Slavoj Žižek. <i>For They Know Not What They Do: Enjoyment as a Political Factor</i> (New York: Verso, 2002), pp. lxx-lxxi.	Notes should be numbered in sequence; i.e. not returning to 1 on each page. Only one number should appear after any single sentence, so if you need to attach more than one footnote, you should attempt either to break the sentence in two or to combine the footnotes.
Titles and footnotes		Do not attach a note number to a heading or subheading; an asterisk may, however, be used to indicate a general note to an entire chapter. Nor should a note number (or, indeed, an asterisk) be attached to the title of an article.
'op. cit.'		'op. cit.' - 'the work (by this author) which has already been cited'  'op. cit.' Can be confusing and should not be used. The term 'ibid.' should be used very sparingly and limited to those situations where there is no possibility of confusion.
'Ibid.'	<sup>35</sup> William Bogard, 'Baudrillard, Time, and the End' in <i>Baudrillard: A Critical Reader</i> , ed. by Douglas Kellner, (Oxford: Blackwell, 1995), pp. 313-333 (p. 314). <sup>36</sup> Ibid., p. 315 or <sup>37</sup> For Baudrillard and 'space' see also <i>ibid.</i> , p. 330.	'Ibid.' - 'in the same place.'
Page numbers in references	Students should always give closing as well as opening page numbers in a reference to a source, and avoid the imprecise (and often misunderstood) 'f.', 'ff.' and 'et seq.'	



## Bibliography

The Bibliography is an alphabetic list of all the sources which you have used in the essay, each of which is cited in full. You must divide the list into primary and secondary sources, and also list dictionaries or other reference works separately. You should not include any works which you have not read, or exclude any which you have.

<p>From Footnote to bibliography</p>	<p><b>Footnote:</b></p> <p><i>Canons and Decrees of the Council of Trent</i>, ed. by H. J. Schroeder (Saint Louis and London: Tan, 1941), Sess. VI, ch. I, 47-8.</p> <p>Pseudo-Dionysius the Areopagite, <i>De divinis nominibus</i>, ed. by J. P. Migne, <i>Patrologia Graeca</i> (Paris: Lutet., 1857), III, 942C.</p> <p>Thomas Aquinas, <i>Summa Theologiae</i> I-II, 2, ad 2, ed. J. P. Bird, vol. XXI (London: Eyre and Spottiswoode, 1963), 76. [Which means: first part of the second part of the <i>Summa Theologiae</i>, question 45, article 2, response to the second objection, to be found in vol. XXI of the New Dominican translation, edited by J. P. Bird, on page 76.]</p> <p><b>Bibliographical Entry:</b></p> <p><i>Canons and Decrees of the Council of Trent</i>, ed. by H. J. Schroeder (Saint Louis and London: Tan, 1941)</p> <p>Pseudo-Dionysius the Areopagite, <i>De divinis nominibus</i>, ed. J. P. Migne, <i>Patrologia Graeca</i> (Paris: Lutet., 1857), vol. III</p> <p>Thomas Aquinas, <i>Summa Theologiae</i>, ed. J. P. Bird, vol. XXI (London: Eyre and Spottiswoode, 1963)</p>	
<p>Bibliography (Order)</p>	<p>Barnet, S. J., <i>The Enlightenment and Religion: The Myths of Modernity</i> (Manchester: Manchester University Press, 2003)</p> <p>Baum, G. (ed.), <i>The Twentieth Century: A Theological Overview</i> (New York: Orbis, 1999)</p> <p>Brown, S., Tackett, T., <i>The Cambridge History of Christianity: Enlightenment, Reawakening, and Revolution 1660-1815</i> (Cambridge: CUP, 2006)</p>	<p>In an alphabetical bibliography the surname of the author or editor whose surname governs the alphabetical position will precede the forename(s) or initial(s). Do not reverse the normal order for collaborating authors or editors other than is given in the text.</p>
<p>More than one work by the same author</p>	<p>Žižek, S., <i>On Belief</i> (London and New York: Routledge, 2001)</p> <p>———. <i>Enjoy Your Symptom: Jacques Lacan in Hollywood and Out</i>, 2<sup>nd</sup> edn (London and New York: Routledge, 2001)</p> <p>———. <i>The Fragile Absolute: or Why is the Christian Legacy Worth Fighting For?</i> (London and New York: Verso, 2000)</p> <p>———. <i>The Sublime Object of Ideology</i> (London and New York: Verso, 1989)</p> <p>———. <i>The Ticklish Subject: The Absent Centre of Political Ontology</i> (London and New York: Verso, 1999)</p>	<p>If the list includes more than one work by the same author, a long dash should be substituted for the name after the first appearance and the works should be arranged in alphabetical order of title, disregarding initial definite or indefinite articles.</p>

## General Points of Grammar and Punctuation

Gender	Given that humanity consists of men and women, students are urged to use gender-inclusive language in their own work. A gender-specific noun such as 'mankind' or 'man' (if it is intended to cover men <i>and</i> women) can easily be replaced by 'humanity', but there is no common approach to the problem of gender-specific pronouns. The generic 'he', 'him' and 'his' (as in, 'the scholar who reads the text in this way is likely to find his initial scepticism confirmed') should be replaced by something else, such as 'he or she', 'him or her' and 'his or her', or 's/he'. But these can seem clumsy and there are few problems that cannot be resolved by switching to a plural (as in, 'scholars who read the text in this way are likely to find their initial scepticism confirmed'). <i>It is not legitimate to use 'their' as a singular pronoun.</i>													
Comma	The subject of a sentence and its verb should not be separated by a comma, but they may be separated by two commas enclosing a relative clause: 'Kant, in the second <i>Critique</i> , argued ...', but never 'Kant, argued ...'.													
Commas in a series of three or more.	Whether or not there should be a comma before the 'and' introducing the final item in a series of three or more cannot be decided for all cases in advance. In British punctuation there is a general tendency to omit it ('Locke, Berkeley and Hume ...'), but this should be overridden if there is any possibility of ambiguity, or if the items are unequal in length, or if the rhythm of the sentence seems to make a small pause desirable.													
The colon (:)	The colon introduces a clause that explicates or elaborates the preceding clause.													
The semicolon (;)	The semicolon introduces an independent clause, which is closely enough related to the preceding clause to justify the inclusion of both in a single sentence, but without being subordinated to it. A semicolon, therefore, is used if a simple comma would not create sufficient logical 'space' between two clauses, and a full stop would create too much.													
Capitalization	<table border="0"> <tr> <td>Bible</td> <td>biblical</td> </tr> <tr> <td>Scripture</td> <td>scriptural</td> </tr> <tr> <td>Eucharist</td> <td>eucharsitic</td> </tr> <tr> <td>Psalm (specific: 'the Psalms')</td> <td>psalm (generic: 'a psalm')</td> </tr> <tr> <td>Gospel (the specific texts)</td> <td>gospel (the generic message)</td> </tr> <tr> <td>Messiah (proper name)</td> <td>messiah (common noun)</td> </tr> </table>	Bible	biblical	Scripture	scriptural	Eucharist	eucharsitic	Psalm (specific: 'the Psalms')	psalm (generic: 'a psalm')	Gospel (the specific texts)	gospel (the generic message)	Messiah (proper name)	messiah (common noun)	<p>Students should distinguish between capitalized and non-capitalized forms of the same word, or of related words, both in the text and in sentences in footnotes.</p> <p>It is likely that students will have to make a decision about capitalization, therefore, be prepared to account for them and to apply them consistently.</p>
Bible	biblical													
Scripture	scriptural													
Eucharist	eucharsitic													
Psalm (specific: 'the Psalms')	psalm (generic: 'a psalm')													
Gospel (the specific texts)	gospel (the generic message)													
Messiah (proper name)	messiah (common noun)													
'e.g.'	He is the One to whom we respond with love, prayers worship and adoration. We also worship the Son and the Holy Spirit, but because even the Son and the Spirit give glory to the Father and share in his glory (e.g., John 16:14-15; 17:4-5), we worship the Three-in-One with an understanding that the Father is the ultimate object of all.	'For example' should only be used in the text to introduce a list (e.g. of biblical references) in brackets, and in footnotes.												
'i.e.'	Sometimes it is difficult to judge if a word or phrase belongs with 'etc.' and other routine markers (i.e., 'e.g.', 'per se', 'vis-à-vis').	'That is'. Should be confined to introducing explications in brackets.												

Use of brackets (i.e. square brackets)	'She [i.e. Fiorenza] criticises the handling of the text.' <sup>38</sup>	Square brackets should be used for the enclosure of phrases or words which have been added to the original text or for editorial and similar comments.
[sic] ('thus')	'He swore to tell the truth, the old [sic] truth, and nothing but the truth.' 37	If students wish to signal your awareness of an error or something strange in material that they are quoting, they should insert [sic] immediately after the word(s) in question. The word is italicized, and nothing else should appear in the square brackets.
Possessives	If an 's' or other sibilant at the end of a proper name is pronounced, the possessive should end in   's  , e.g., 'Childs's', 'Williams's', etc.; if not, the possessive should end in   '  , e.g., 'Descartes', 'Barthes'.  Exceptions should be made for ancient names ending in an 's' if this is generally pronounced as a 'z': e.g., 'Moses', 'Jesus', etc. (but 'Josephus's').	
'I', 'me', 'my'	The first person pronoun is perfectly acceptable in all its forms ('I', 'me', 'my'), although it should be used sparingly. Never use 'we', 'the present writer', convoluted passives or any other circumlocution in a misguided attempt to avoid it.	
'etc' and 'et al'	etc. ( <i>et cetera</i> ) = 'and other things', while <i>inter alia</i> = 'among other things'  but  <i>et al.</i> ( <i>et alii</i> ) = 'and other persons', while <i>inter alios</i> = 'among other persons'	With Latin markers, it is important to distinguish between things and persons:
Non-English words	<i>Sitz im Leben</i>  but not  etc.	Should appear in italics unless they have become thoroughly naturalized.  Students must use their own judgement, but, as always, must be consistent.

## Dates

Dates: BCE and CE	BCE and CE, that is 'Before the Common Era' and 'Common Era' (though who the era is common to is not at all clear), rather than BC and AD ('Before Christ' and 'Anno Domini', i.e., 'In the year of the Lord') are increasingly common in scholarly literature, and may for that reason be used unless you feel particularly strongly about the traditional forms. Consistency, as ever, is essential.	
Dates (Apostrophes)	Apostrophes should not be used in the short forms for decades (1990s, not 1990's).	
Dates (Hyphens)	Hyphens should not be used in referring to particular centuries, unless they are functioning as adjectives ('twentieth-century theology', but 'theology in the twentieth century'). Short forms (e.g. 'C20') are unacceptable.	

Students might want to consider buying one or more reference books to support their work.

A good dictionary, such as the latest edition of *The Concise Oxford English Dictionary* or *The Chambers Dictionary* is an essential investment for the writer.

The following works are also useful for writers:

Ritter, Robert (ed.), *The Oxford Dictionary for Writers and Editors* (Oxford: Oxford University Press, 2<sup>nd</sup> ed. 2000)

Allen, Robert (ed.), *The Oxford Spelling Dictionary* (Oxford: Oxford University Press, 3<sup>rd</sup> ed. 2003)