

# *Writing Handbook*

2015-2016



*ATS Academic Support Services*

***For Writing Assistance:***

*Ashland Students – [atswc@ashland.edu](mailto:atswc@ashland.edu)*

*Phone: 419-289-5162*

*Cleveland Students – [atswccle@ashland.edu](mailto:atswccle@ashland.edu)*

*Phone: 216-264-4622*

*Columbus Students – [atswc-col@ashland.edu](mailto:atswc-col@ashland.edu)*

*Phone: 614-396-9130*

*Detroit Students – [atsdetwc@ashland.edu](mailto:atsdetwc@ashland.edu)*

*Phone: 248-559-1400 x24*

# TABLE OF CONTENTS

Introduction to the Writing Handbook	2
Ashland Theological Seminary Academic Integrity Policy	3
Inclusive Language Policy	7
Grammar and Punctuation	8
Seminary Paper Types	12
Evaluating and Citing Sources	15
Turabian Style Guide	18
Quoting from the Bible	24
Turabian Documentation Samples	26
Sample Turabian Paper Using EndNotes and Bibliography (N/B)	34
Sample Turabian Paper Using FootNotes and Bibliography (N/B)	40
Sample Turabian Paper Using Parenthetical Citation and References (P/R)	45
APA Style Guide	50
APA Documentation Samples	54
Sample APA Paper	60
More about APA	66
General Information about All Papers	68
Writing Guide for an M.A. Thesis	70
ATS Writing Center: Instructions and Policies for Consultations	74

# Introduction to the Writing Handbook

## Introduction

The purpose of this handbook is to establish standards for academic writing at Ashland Theological Seminary (ATS). The handbook also provides a quick reference for answers to some of the most frequently asked questions about writing projects at ATS.

Suggestions for revisions or additions to the content of this manual are welcome. Please address any feedback to any associate of the ATS Writing Center or contact the Coordinator of Academic Support Services (Ashland) at [mohara1@ashland.edu](mailto:mohara1@ashland.edu) or 419.289.5217.

**NOTE:** This Writing Handbook is only a guide and is NOT intended to replace the Turabian Manual or the American Psychological Association Manual. Only selected information and citations have been included. For other examples, see the printed manuals. Use this handbook only as a guide.

## Writing Standards at Ashland Theological Seminary

The format shown in the publications listed below, along with this manual, present the minimum accepted standard for written work at the seminary. A student who is not in compliance with these standards may be asked to retype a paper or suffer grade loss.

Counseling students are required to use the *Publication Manual of the American Psychological Association* (APA) as the standard for written work in counseling classes. Students who are not in a counseling program are required to use Turabian's *A Manual for Writers of Research Papers, Theses, and Dissertations* for all written work. Counseling students may be required to use Turabian style for work in their non-counseling classes.

The Turabian and APA writing manuals contain the accepted format for documentation of sources, along with information regarding accepted general format and forms of English usage. The **most recent editions** of these two publications are to be used for all written work. These two sources should be consulted for acceptable use in any academic writing presented for credit at ATS. Copies of these publications can be found online. More thorough information about English usage is given in *The Little, Brown Handbook* and *The Chicago Manual of Style*. (Please note: The following references are in Turabian bibliographic format except for the *APA Publication Manual*, which is in APA format. ISBN codes have been added to the references for students' convenience, but do not normally appear in a cited reference.)

Aaron, Jane E. *The Little, Brown Handbook*. 9th ed. New York: Longman, 2003. [ISBN: 0-321-10350-5]

Staff of the University of Chicago Press, eds. *The Chicago Manual of Style*. 15th ed. Chicago: The University of Chicago Press, 2003. [ISBN: 0-226-10403-6]

Turabian, Kate L. *A Manual for Writers of Research Papers, Theses, and Dissertations*. 8th ed. Chicago: The University of Chicago Press, 2013. [ISBN: 0-226-81638-9 or 978-0-226-81638-8]

American Psychological Association. (2010). *Publication manual of the American Psychological Association* 6th ed. Washington, DC: Author. [ISBN: 1-4338-0561-8 or 978-1-4338-0561-5]

# Ashland Theological Seminary

## Academic Integrity Policy

Ashland Theological Seminary seeks to model servant leadership derived from biblical standards of honesty and integrity. We desire to encourage, develop, and sustain men and women of character who will exemplify these biblical qualities in their ministry to the church and the world. As members of the seminary community, students are expected to hold themselves to the highest standards of academic, personal and social integrity. All students, therefore, are expected to abide by the academic integrity standards outlined in this policy.

### **Section 1. Purpose**

Academic integrity is an essential aspect of every believer's identity in Christ. As people who are called to speak the truth and live the truth (Eph. 4:15, 25; 2 John 1-2, 4), who are to follow the One who is the way, the truth and the life (John 14:6), and who are to be blameless and above reproach (Phil. 1:10; 2:15; 2 Pet. 3:14), we in Ashland Theological Seminary ought to regard academic integrity as a necessary part of our personal and intellectual development. For these reasons student infractions related to academic integrity must be considered very serious, since they damage the educational process and undermine the biblical and spiritual foundations of our community.

### **Section 2. Conduct which Violates Academic Integrity**

Ashland Theological Seminary expects each student to uphold the seminary's core value of academic excellence by contributing to an environment that is both challenging and supportive. In such an environment, a student will neither seek nor offer improper assistance. All students have an obligation to be forthright in their academic endeavors and to respect ethical standards. The work that one submits for academic evaluation must be his/her own, unless an instructor expressly permits certain types of collaboration. Academic integrity requires that each student will use his/her own capabilities to achieve his/her fullest potential and will neither offer nor accept aid that is not in keeping with regularly accepted standards of academic integrity. Failure to conform to this conduct shall constitute academic dishonesty.

### **Section 3. Forms of Academic Dishonesty**

Proper acknowledgment of ideas and sources is central to academic honesty. To ensure academic honesty, it is important to examine that which constitutes academic dishonesty. Academic dishonesty includes:

#### **Plagiarism**

Plagiarism is the intentional or unintentional presentation of someone else's words, ideas or data as one's own work. In the event the faculty member deems the plagiarism to be unintentional, he/she shall typically require the student to rewrite the assignment. In the event the faculty member believes the plagiarism is willful, the sanctions in this document will apply. If the work of another is used, acknowledgment of the original source must be made through a recognized reference practice and, if verbatim statements are included, through the use of quotation marks. To assure proper crediting, a student will acknowledge the work of others in the following situations:

1. Whenever one quotes another person's actual words.
2. Whenever one uses another person's idea, opinion or theory, even if it is completely paraphrased in one's own words.
3. Whenever one borrows facts, statistics, or other illustrative materials, unless such information is of such common knowledge so as not to be questioned.

### **Fabrication**

Fabrication is the intentional falsification or invention of research, data, citations, or other information. Examples of fabrication include:

1. Citing information not taken from the source indicated.
2. Including, in a list of references, those sources which have not been consulted.
3. Inventing or altering data or source information for research or other academic exercise.
4. Submitting as one's own work any academic assignment (e.g., written work, sermons, sermon outlines, etc.) prepared totally or in part by another.
5. Using a portion of a piece of work previously submitted for another course or program to meet the requirement of the present course or program without the approval of the instructor involved.
6. Permitting one's work to be submitted by another person as if it were his or hers.
7. Taking a test (or other evaluation) for someone else or permitting someone else to take a test for oneself.
8. Other offenses of this form which incorporate dishonesty for academic gain.

### **Cheating**

Cheating is an act of deception in which a student represents mastery of information that he/she has not mastered. Cheating may be suspected if an assignment that calls for independent work results in two or more solutions, sequences, or verbal expressions so similar as to merit the charge. Cheating may be suspected if there is a statistical inconsistency in the student's performance and the student cannot explain or reproduce both the intricacies of the solution and the techniques used to generate the solution; or in the case of an essay examination, if the student cannot explain or reproduce the thought-processes used to generate the writing. Examples include:

1. Copying from another student's test paper.
2. Allowing another student to copy from a test paper.
3. Sharing previous copies of exams with other students.

4. Using notes, textbooks or other information in homework, examinations, tests or quizzes, except as expressly permitted.
5. Securing, giving or exchanging information during examinations without permission to do so.
6. Having someone else do your work for an online course.
7. Other offenses of this form which incorporate dishonesty for academic gain.

### **Other Forms of Academic Misconduct**

Examples include:

1. Obtaining confidential information about examinations, tests or quizzes other than that released by the instructor.
2. Stealing, buying, or otherwise obtaining all or part of an un-administered test in which the origins of the materials are suspect.
3. Selling or giving away all or part of an un-administered test including answers to an un-administered test.
4. Inducing any other person to obtain an un-administered test or any information about the test.
5. Changing, altering, or being an accessory to the changing and/or altering of a grade in a grade book, computer file, on a test, a "change of grade" form, or other official academic record of Ashland Theological Seminary that relates to grades.
6. Cooperating with another person in academic dishonesty, either directly or knowingly, as an accessory.
7. Using computing resources in a manner that violates the seminary's academic integrity policies.
8. Copying sermons or papers in part or whole from the Internet without proper documentation.
9. Buying materials from an Internet online paper service.
10. Other offenses of this form which incorporate dishonesty for academic gain.

These examples are not meant to be exhaustive. Be aware that the above policies also apply to all online courses.

#### **Section 4. Procedures Following an Allegation of Academic Dishonesty at Ashland Theological Seminary**

- A. If a faculty member suspects a student of academic dishonesty, whether by direct observation or inference, he/she will meet with the student to ascertain whether a violation has occurred and whether formal action ought to be taken.
- B. If the faculty member feels that formal action should be taken and has actually observed a student violating any of the policies stated herein, he/she will meet informally with the Academic Dean to process the nature and willfulness of the violation.
- C. If a faculty member has not directly observed a student violating any of the policies stated herein, but has a firm conviction of academic dishonesty, based on probative evidence, the faculty member shall likewise meet with the Academic Dean informally. If both agree that the situation warrants formal action, the faculty member shall file an allegation of academic dishonesty, with supporting documentation, with the Academic Dean.
- D. Within two weeks of notifying the student of the allegation, the faculty member and Academic Dean will meet with the student and determine the nature and severity of the academic dishonesty. The Academic Dean and faculty member will meet privately after conferring with the student and determine the penalty for the infraction. The penalty will be noted on the “Academic Integrity Incident Report” form.
- E. The faculty member will notify the student of the penalty in writing.
- F. All paperwork will be filed in the student’s academic file in the Registrar’s office.

#### **Section 5. Penalties**

- A. If there is a violation of the academic integrity policy, the faculty member has the discretion to assign a grade of zero for the assignment or test involved and/or to assign an F for the course. If it is discovered that this is a second violation of the academic integrity policy, the student will face dismissal from the seminary. This action will be taken by the Academic Dean. Note: Any grade appeal(s) in process will be suspended until any integrity violation is resolved.
- B. In determining the penalty for a violation, the faculty member and Academic Dean will take into consideration the seriousness of the offense, including:
  - 1. the willfulness of the incident; e.g., an incomplete citation is less serious than no attempt to credit the work of another
  - 2. the extent to which the student had been previously instructed or warned about the academic integrity policy
  - 3. previous violations of academic integrity

#### **Section 6. Student Appeal Procedure**

- A. The student shall have an opportunity to appeal the decision of the faculty member and the Academic Dean to the Academic Affairs Committee.
- B. The Academic Affairs Committee shall consider the appeal at its next meeting following reception of the appeal.
- C. The decision of the Academic Affairs Committee will be final in all cases.
- D. If the Academic Affairs Committee determines that no academic dishonesty has occurred, all paperwork relating to the case will be removed from the student’s file.

# Inclusive Language Policy

Ashland Theological Seminary endeavors to affirm both men and women as created in the image of God, called and gifted for various forms of ministry. The faculty, therefore, requests that a good faith effort be made to use inclusive language in class, as well as in any and all papers, theses, research projects, or projects submitted to this institution.

Seminary policy requires all students to use inclusive language when referring to people. Inclusive language is language that does not speak solely in terms of the masculine or feminine gender when one intends to talk about both men and women.

Some acceptable alternatives are as follows:

- Humanity, humankind, people, or human beings instead of mankind
- Men and women instead of men
- Person instead of man
- Use of pronouns (“he or she”) throughout the text (“s/he” is not acceptable)
- Chairperson or chair instead of chairman
- Supervisor, police officer, or flight attendant instead of foreman, policeman, or stewardess, respectively
- Homemaker instead of housewife

Unacceptable alternatives are:

- s/he
- he and/or she
- she and/or he

Obviously, these examples are to be used when one does not intend to speak of a gender-specific individual or group of people. An author should make clear that both genders are under discussion when they are and should indicate gender only when one specific and known gender is discussed. With some rephrasing and careful attention to meaning, even the generic *he* can be avoided most of the time. For more examples, see *Publication Manual of the American Psychological Association*, 6<sup>th</sup> ed.

The faculty urges students to use a variety of biblical images, both male and female (cf. Is. 49:14-15), when describing God's activities and character. The Bible itself does so, and students should follow that model. The first person of the Trinity, even though called the Father, transcends gender and is neither male nor female. The traditional language of calling God Abba-Father is to be affirmed as important, biblical and taught by Jesus. Students should consider the use of a variety of biblical names or functional terms for God, such as *Yahweh*, *El Shaddai*, Creator, Redeemer or Lord in order to avoid conveying the impression that the first person of the Trinity is a male or that using masculine language is the only appropriate way to address the one true God.



# Grammar and Punctuation

## Basic Grammar

**Noun:** names a person, place, thing, or concept

**Pronoun:** substitutes for a noun

**Verb:** expresses action (jump, think) or being (is, become)

**Adjectives:** modify a noun or pronoun, usually answering one of these questions: Which one? What kind? How many? The articles *a*, *an*, and *the* are also adjectives.

**Adverb:** modifies or qualifies a verb, an adjective, or another adverb, usually answering one of these questions: When? Where? How? or Why?

**Preposition:** placed before a noun or pronoun to form a phrase modifying another word in the sentence

**Conjunction:** joins words, phrases, or clauses, and indicates the relation between the elements joined

- A **coordinating conjunction** is used to connect (grammatically) equal elements. The coordinating conjunctions are *and*, *but*, *or*, *nor*, *for*, *so*, and *yet*.
- **Correlative conjunctions** come in pairs: *either...or*, *neither...nor*, *not only...but also*, *whether...or*, *both...and*.

**Avoid run-on sentences:** When a writer puts no mark of punctuation and no coordinating conjunction between independent clauses, the result is called a *fused sentence*. A far more common type of run-on sentence is the comma splice – two or more independent clauses joined with a comma but without a coordinating conjunction.

**Make subjects and verbs agree:** Make the verb agree with its subject, not with a word that comes between. Treat most subjects joined with *and* as plural. Make the verb agree with its subject even when the subject follows the verb.

**Make pronoun references clear:** Avoid ambiguous or remote pronoun references. Generally, avoid broad reference of *this*, *that*, *which*, and *it*.

**Use active verbs:** Active verbs express meaning more emphatically and vigorously than their weaker counterparts – forms of the verb *be* or verbs in the passive voice. If using a *be* verb makes a sentence needlessly dull and wordy, consider replacing it. The forms of be: be, am, is, are, was, were, being, been.

**Balance parallel ideas:** Readers expect items in a series to appear in parallel grammatical form. When one or more of the items violate readers' expectations, a sentence will be needlessly awkward. Coordinating conjunctions link ideas of equal importance. When those ideas are closely parallel in content, they should be expressed in parallel grammatical form. Correlative

conjunctions come in pairs. Make sure that the grammatical structure following the second half of the pair is the same as that following the first half.

**Maintain consistent verb tenses:** When a passage begins in one tense and then shifts to another without warning and for no reason, readers are distracted and confused.

## Punctuation

### *Commas*

- Use a comma before a coordinating conjunction joining independent clauses.
- Use a comma after an introductory clause or phrase.
- Use a comma between all items in a series.
- Use a comma between **coordinate** adjectives not joined with *and*.
- Do not use a comma between **cumulative** adjectives.
- Use commas to set off **nonrestrictive** elements.
- Do not use commas to set off **restrictive** elements.
- Use commas to set off **nonrestrictive** adjective clauses.
- Do not use commas to set off **restrictive** adjective clauses.
- Use commas to set off **transitional** expressions. Transitional expressions include conjunctive adverbs *however, therefore, and moreover*.
- Use commas to set off **parenthetical** expressions.
- Use commas to set off **absolute** phrases.
- Use commas to set off **contrasted** elements. Sharp contrast beginning with words such as *not, never, and unlike* are set off with commas.
- Use commas with expressions such as *he said* to set off direct quotes.
- Use a comma to prevent confusion.

### *Unnecessary Commas*

- Do not use a comma between compound elements that are not independent clauses.
- Do not use a comma to set off a concluding adverb clause that is essential to the meaning of the sentence.
- Use a comma to set off a concluding adverb clause that is nonessential to the meaning of the sentence.
- Do not use a comma to separate a verb from its subject or object.

### *Semicolons*

- Use a semicolon between closely related independent clauses not joined with a coordinating conjunction.
- Use a semicolon between independent clauses linked with a transitional expression.
- Use a semicolon between items in a series containing internal punctuation.

### ***Colons***

- Use a colon after an independent clause to direct attention to a list.
- Use a colon after an independent clause to direct attention to an appositive. An appositive is a noun or noun phrase that renames or adds identifying information to a noun it immediately follows.
- Use a colon between two independent clauses if the second summarizes or explains the first.

### ***Apostrophes***

- Use an apostrophe to indicate that a noun is possessive.
- Do not use an apostrophe with nouns that are plural but not possessive.
- Do not use the apostrophe in the possessive pronouns *its*, *whose*, *his*, *hers*, *ours*, *yours*, and *theirs*.

### ***Quotation Marks***

- Place periods and commas inside quotation marks.
- Place colons and semicolons outside quotation marks.
- Do not use quotation marks to draw attention to familiar slang, to disown trite expressions, or to justify an attempt at humor.

**Glossary of Usage:** This glossary includes a short list of words commonly confused or misused. For a more detailed list, consult Dana Hacker's *Rules for Writers*, 6<sup>th</sup> ed, Boston, MA, Bedford/St. Martin's, 2008.

- **Accept, except:** *Accept* is a verb meaning "to receive." *Except* is usually a preposition meaning "excluding."
- **Adverse, averse:** *Adverse* means "unfavorable." *Averse* means "opposed" or "reluctant."
- **Affect, effect:** *Affect* is usually a verb meaning "to influence." *Effect* is usually a noun meaning "result."
- **Amoral, immoral:** *Amoral* means "neither moral nor immoral." *Immoral* means "not caring about moral judgments."
- **Bedside, besides:** *Beside* is a preposition meaning "at the side of" or "next to." *Besides* is a preposition meaning "except" or "in addition to."
- **Cite, site:** *Cite* means "to quote as an authority or example." *Site* is usually a noun meaning "a particular place."
- **Elicit, illicit:** *Elicit* is a verb meaning "to bring out" or "to evoke." *Illicit* is an adjective meaning "unlawful."
- **Eminent, imminent:** *Eminent* means "outstanding" or "distinguished." *Imminent* means "about to happen."
- **Explicit, implicit:** *Explicit* means "expressed directly" or "clearly defined." *Implicit* means "implied, unstated."
- **Farther, further:** *Farther* usually describes distances. *Further* usually suggest quantity or degree.

- **In, into:** *In* indicates location or condition. *Into* indicates movement or a change in condition.
- **Its, it's:** *Its* is a possessive pronoun. *It's* is a contraction for it is.
- **Maybe, may be:** *Maybe* is an adverb meaning "possibly." *May be* is a verb phrase.
- **Precede, proceed:** *Precede* means "to come before." *Proceed* means "to go forward."
- **Than, then:** *Than* is a conjunction used in comparisons. *Then* is an adverb denoting time.
- **There, their, they're:** *There* is an adverb specifying place. *Their* is a possessive pronoun. *They're* is a contraction for they are.
- **To, too, two:** *To* is a preposition. *Too* is an adverb. *Two* is a number.

# Seminary Paper Types

The following list represents the types of writing assignments used at the seminary:

- Research papers
- Exegetical papers (English and Original Language)
- Reflection or Reaction Papers and Journals
- Review (of an author's work)
- Essay (particularly on exams)
- Case Study
- Sermon
- Interview
- Literature Review
- Annotated Bibliography

**Note:** Professors are encouraged to provide a sample of a model paper for students to peruse.

**A general note about documentation for all paper types:** Unless otherwise specified, students are expected to cite all sources used in their writing by following the guidelines which are listed in the Turabian and APA manuals. Instructors must provide clear guidelines if there is to be any exception to or variation in these guidelines.

## **Research Paper**

Students usually have the freedom to choose their own topics for their research papers within certain parameters that have been set by the instructor. Once a topic has been chosen, the student can start to ask intelligent questions that invite the drawing of conclusions about it. These questions will set the course for the paper, as they will help the student to determine the thesis statement, the type of research that is needed, and what the conclusions will be.

A research paper is the result of a compilation of data. This data is obtained from a number of sources: textbooks, other books, class notes, journal or magazine or newspaper articles, critical commentaries, websites, databases, government documents, newsletters, unpublished papers, audio or video recordings, and so on. A student should check with the instructor if there is a question regarding the appropriateness of a source.

A research paper should go beyond a basic survey of the topic to include the student's reflection on the information presented in the paper, as well as some synthesis and integration. Writing a research paper requires critical analysis. More than simply a report, a research paper also presents an informed point of view. The sources should invite the student to draw his or her own conclusions about the information and apply those conclusions to the paper. A research paper should represent the student's analysis and interpretation of the information, and argue its meaning. Beyond reporting the facts of a topic, the student must spend adequate time discussing the importance and relevance of those facts.

## **Exegetical Paper**

An exegetical paper focuses analysis on a passage of Scripture (often called a pericope), using either English only or original language resources to draw out the meaning of the passage. An exegetical paper follows a specified method of analyzing the text in order to inform proper interpretation. It is important in an exegetical paper not to rely too heavily upon the work of

commentaries. Students should first concentrate on their own understanding of the passage, based on the pertinent data that was uncovered in the research. Toward the end of the period of research, students may compare and contrast their own findings with those of others by consulting commentaries

### **Reflection or Reaction Papers and Journals**

Reaction or reaction papers and journals are based upon a reading or a classroom experience. The student must determine what that experience or reading means, and how to apply these new ideas in the future. Although they are usually based upon the student's subjective experience, the student should also be sure to read carefully and think analytically about that experience. These types of assignments may be either free form or structured, based upon a set of questions posed by the instructor. A journal typically contains entries by date.

### **Review**

Reviews rely on the student's ability to analyze one article, one chapter, one work from one author, or the body of work by one author. They involve more than just a summary of the information presented – papers of this type rely on an in-depth analysis of the material. The student must use critical thinking skills and sometimes his or her subjective opinion, giving a complete picture of the reviewed material to the reader. A review tells the reader what the work is about, whether the reviewer thinks it has value or merit, and why the reviewer has a particular judgment about it.

### **Essay**

In seminary, an essay is typically reserved for exams and consists of a response to a question or scenario posed by the instructor. If the exam is taken in class, the essay will most likely be handwritten, in which case it is important for the student to write neatly (this will have the dual benefit of making it easier for the instructor to read and it will also suggest a carefully crafted response by the student).

An essay is generally shorter than a paper; therefore it will not follow specific formatting guidelines. However, content becomes all the more critical in this case, as do using analytical skills and synthesis in crafting a response. Although time constraints will often not allow for a careful outline, the student may find it is helpful to think through the stages of a response before beginning to write. The student's thought development and a thesis statement can and should also be indicated in the introductory paragraph.

Citation of sources may also be required for take-home essays. The student should follow the instructor's guidelines for the essay.

### **Case Study**

Using a story format, a case study presents a lifelike (sometimes even real life) situation with certain problems, and sometimes, resolutions. A case study analysis is a measure of a student's ability to synthesize and apply the theories or principles learned in class (or from the textbook or outside reading) to the problems presented in the story. The data used to complete this exercise will depend on how well the student learned the theories or principles. This writing may be freeform or based on a set of questions posed by the instructor. The instructor may also ask that the paper follow a specific method of analysis.

### **Sermon**

A sermon is a paper which is based on a passage of Scripture, a topic, or an issue, that is intended to be presented before a live audience. Accordingly, the student should use language that speaks intelligibly and profoundly yet understandably and simply to a diverse group.

A sermon involves a great deal of research and exegetical work that surfaces sometimes only subtly and sometimes not at all in the writing of the assignment. The point is to understand the biblical material and to use the skills of observation, analysis, and synthesis. An instructor will often ask students to keep track of and submit the exegetical work with the sermon in order to demonstrate that the background work has been done.

### **Interview**

An interview is a question and answer dialogue within a particular subject area between an interviewer and someone who is considered an expert or at least knowledgeable about the topic at hand. It usually progresses with the interviewer asking a set of predetermined questions (often suggested beforehand by the instructor) and then recording the answers of the interviewee with as much information as desired. Probing questions can often help clarify or redirect an interview to get the desired information.

Using care in presenting the interviewee's answers in a contextual and unbiased way when writing is important. It is also helpful to quote the interviewee exactly on any issues that may be considered surprising, contradictory, or contentious. In order to accomplish this, an audio recording of the conversation may be necessary. If doing so, be sure to have the interviewee's permission beforehand.

An interview does not always have to be presented word for word, but should follow the general progression of the dialogue and fairly present the opinions of the interviewee. Students should also be prepared to analyze the discussion and offer their opinions regarding the information received. It is best practice to get the interviewee's permission on the final presentation of the interview, especially if submitting for publication.

### **Literature Review**

The purpose of a literature review is to examine and summarize published sources in one particular subject area (perhaps restricted to a specified time period). Depending on the circumstances, the summary of the literature may include an analysis to provide connections with the focus of a project (e.g., see the details of a literature review as it applies to the D.Min. in that program's writing handbook). The summary may also inform the reader of the source's history of interpretation, offer new insights, contextualize the source, or evaluate its relevance.

### **Annotated Bibliography**

An annotated bibliography is a list of scholarly textual resources relevant to a particular subject area (or a particular Scripture passage) that provides a two or three sentence descriptive or evaluative summary of each source. A descriptive summary informs the reader of the main argument and main point(s) used to support it, while an evaluative summary analyzes the strength of the main argument and supporting point to estimate the source's perceived value to the given subject. An assignment of this type will usually spell out the number and types of textual sources to be included. Examples of the format for an annotated bibliography may be found in chapter 11 of Michael J. Gorman's *Elements of Biblical Exegesis* (Hendrickson, 2001).

# Evaluating and Citing Sources

## Evaluating Sources

We live in an age when there is more information available than ever before. Unfortunately, it is not all good, accurate, or reliable. The Internet, especially, has provided a venue for individuals with any or no credentials, education, or experience to become informally published, making their views available literally across the world. Consequently, it is more important than ever for students doing research to properly evaluate the resources that are available.

One source to which students may be tempted to refer is the website *Wikipedia*, which is an online encyclopedia where any anonymous contributor can edit articles, providing an interesting mix of insightful but sometimes misguided or plainly false commentary. The Turabian manual appropriately expresses the seminary's policy on the use of *Wikipedia* and other such sources:

Well-edited general encyclopedias offer a quick overview of many topics. Beware, however, of online encyclopedias, such as *Wikipedia*, that rely on anonymous contributions rather than on carefully edited entries written by established researchers...Overall [*Wikipedia*] is uneven and sometimes wrong. *Never cite it as an authoritative source.* [Turabian, p. 27, § 3.1.3; emphasis added]

Please consult with the ATS Library personnel and/or Writing Center for answers to questions regarding the appropriateness of using a particular source. The seminary maintains high standards for graduate level academic writing and evaluating one's sources is an important part of achieving this standard.

## Citing Sources

Students are often confused when trying to determine whether it is appropriate to give credit in their writing for outside inspiration or influence. Although some gray areas certainly exist regarding when to cite sources, many guidelines are available that can provide writers with an adequate understanding of proper documentation. Some of those guidelines are presented in this handbook; they can be found, as well, in the resources listed on the first page of this handbook.

## General Guidelines and Exceptions

As a general rule, a student writer should cite anything or anyone who has provided inspiration or knowledge in the process of researching for and/or writing a paper. Unfortunately, it is often difficult to sort out what is truly a unique idea generated from one's own thought processes and what has been garnered from another source. If there is adequate doubt in the student's mind about whether an idea is his or her own independent thought, it is safer for the student and fairer to the source to acknowledge any indebtedness. As one of the few exceptions to this guideline, no citation is needed for any information that is generally accepted as common knowledge. For instance, the fact that Beijing is the capital of China is general knowledge and does not require citation; likewise, a publication that is simply named and not quoted, paraphrased, or summarized does not require citation.

## Knowledge Already Held By The Student

The above guideline does not speak to situations in which a student's own knowledge extends beyond general knowledge, or where a student comes across a source indicating that the student's preconceived ideas are shared by another.



- In the event a student's knowledge on a subject extends beyond general knowledge, his or her writing will be better supported and more believable if the sources are cited, even though documentation may not be required. When in doubt, **cite!**
- In the event another source agrees with what the student already knows or believes, giving due credit for that source's contribution is still necessary. However, a student may comment on the aspects of the information that are in line with his or her own thoughts.

### Direct Quotations

One requirement for referencing is crystal clear: direct quotations.

- A direct quotation is the specific repetition of another's material, whether in part or whole, even down to a single, unique word.
- Direct quotations must be enclosed in quotation marks and cited at the end of the quotation. For proper format for citing a quote within a quote, see the paragraphs following "Quotes within Quotes" on page 32 (Turabian) and/or "Quoted Material within Quotations" on page 57 (APA) of this handbook.
- Direct quotations should be used sparingly. A paper that strings together several direct quotations without interacting critically with them is NOT academic research.

### Paraphrasing

As an alternative to using a direct quotation, many writers will choose to paraphrase an author by putting the material into their own words. Great care must be taken when this is done in order to guard against coming too close to the original writer's wording and/or structure. In order to be a true paraphrase, the new material must be adequately unique so as to be unmistakably considered one's own words. The following are some paraphrasing hints:

- The student should carefully read and mentally process the source material, then put it out of sight while rewriting what he or she now understands.
- The student should explain the material to someone else out loud and in their own words. The student should then have the other person read the original source to see if the student's thoughts are adequately unique and convey the proper meaning. **Note:** If unable to explain the material to someone else, the student may be relying too heavily on the author.
- Paraphrasing the source into research notes, and then paraphrasing that paraphrase when writing the paper puts at least two steps between the student writer and the author's original material.
- In all cases, the student writer must cite his or her sources when paraphrasing, since the material being used is a reiteration of another's work.

### **Examples of Paraphrasing**

- **Original text:** *The Psalms are uniquely beneficial for devotional life because they express an extensive range of emotions which others may draw upon in sharing their own feelings with God.*
  - **Bad paraphrase:** *One's devotions can be benefited in a special way by the Psalms because they convey many emotions that one can also use in communicating with the Lord.*
  - **Better paraphrase:** *Many people find their own spiritual lives and communion with God enriched by drawing upon the vast emotional expressions of the psalmists.*

### **Cautions Against Unintentional Plagiarism**

Most students would not intentionally plagiarize by taking credit for work that is not their own. However, it is all too easy and too common for students to dismiss or overlook proper referencing when writing.

- When researching, it is important to keep good and accurate notes to make citation easier.
- If the final draft of a paper is so full of quotes, paraphrases, and/or summaries that it appears to be largely the product of others' ideas, it may be wise to consider rewriting major portions by digesting, thinking about, and rewriting the material under consideration.

### **Helpful information about plagiarism can also be found on the Web:**

- <http://owl.english.purdue.edu/owl/resource/589/01/>
- <http://www.indiana.edu/~wts/pamphlets/plagiarism.shtml>

# **TURABIAN STYLE GUIDE**

# Turabian Format Guide

This is a brief summary of significant issues considered in the Turabian guide. **It does not replace the guide** but is offered as a way to help the student understand and produce written material in proper academic form.

1. **Font style** – Times New Roman **is the preferred font**. Do not use flamboyant type such as “**Britannic Bold**” or “**Elephant**.” [Turabian §A.1.2]
2. **Font size** – Use 12 point. Turabian allows 10 point font, but 12 point is preferred by most professors. [Turabian §A.1.2]
3. **Line spacing** – Unless instructed otherwise, always double-space a paper, except for block quotations, table titles, and figure captions. **Notes, bibliographies, and list of References should be single-spaced with a blank line between items.** [Turabian §A.1.3]
4. **Paper weight** – Paper must be 20-pound white bond.
5. **Margins** – Margins should be set as follows:

	<u>Class papers</u>	<u>Bound papers (thesis)</u>
Left	1”	1.5”
Right	1”	1”
Bottom	1”	1”
Top	1”	1”

[Turabian §A.1.1]
6. **Justifying/Aligning text** – All text pages should be left-justified. Do not use “full” or “right” justification anywhere in the paper, including block quotes.
7. **Paragraph indentation** – The first line of a paragraph should be indented .5” from the left.
8. **Major elements of a Turabian paper** – Most Turabian-style papers at ATS will have the following elements. An instructor may choose to omit any of these elements or may add to them. The student should then follow the instructor’s directions.
  - title page
  - paper text
  - footnotes/endnotes (unless using parenthetical citations)
  - bibliography **or** references
9. **Major element titles in a Turabian paper** – The following titles would apply to the appropriate major elements of a paper. The format for these titles is **all capitals, no bold, no underline, and no italics (see below)**. In addition, a **triple-space** (two blank lines) must be placed **between the element title and the first line** of an entry:
  - BIBLIOGRAPHY
  - REFERENCES
  - ILLUSTRATIONS
  - APPENDICES
  - NOTES

[Turabian §A.2.3, “Bibliography or Reference List”]

10. **Dash** – One dash should be used when hyphenating words. When using a dash for any other reason, two dashes should be used, without spaces. For example:

"The Masoretes were anxious that not one jot or tittle--not the smallest letter (*yod*) or one tiny part of a letter--of the Law should pass away."

11. **Inclusive language** – It is a standard of the seminary that all papers are written with inclusive language. [See “Inclusive Language” in this handbook]
12. **Proofreading** – Never hand in an un-proofed paper. The student is always responsible for proofreading the document.
13. **Format and placement of page numbers** – Hyphens, parentheses, etc. are not to be used with page numbers. For general seminary papers, pages should be numbered as follows:\*

Title page: No page number

Main text pages: **Bottom center** (.75” from bottom edge) OR **top right** (.75” from top edge; even with the right margin) using consecutive Arabic numerals starting at 1 on the first page of the body of the paper. The student should be consistent throughout the paper.

In order to keep the page number off the title page and also to get the page number to start at 1 on the first page of the body of the paper, the student should use the Microsoft Word option of <Insert> <Page Numbers>. In the dialogue box, the student should choose where to have the page numbers appear and then check the box which says, “Different First Page.” Next, click the <Insert> tab, choose <Page Numbers> again, click on <Format Page Numbers> and set the “Page Numbering” to start at 0.

\***Note:** Theses and dissertations should follow the page numbering rules as described in the Turabian manual since these documents include chapter numbers and headings.

14. **Block quotes** – Quotes of five or more lines of text should be placed in a block. The block should be **indented .5”** from the left margin and **single-spaced**. The lines above and below the block should be double-spaced. The right side of the block should not be indented, and quotation marks should not be used at the beginning and end of the block. All punctuation and quotation marks from the original must be preserved. [Turabian §25.2.2]
15. **Punctuation with run-in and block quotations** – The correct placement of the period at the **end** of **run-in quotes** is shown below: [Turabian §25.2.1; 25.2.2]

**Terminal punctuation with a quotation that is “run-in” to your text must be placed as shown:**

Most linguists function on the belief that "the ability to read is usually construed...to involve something more than the ability to parrot...and is more than phonetics and memory" (Rabinowitz 1987, 15). Thus, reading is more than a sum of the parts.

However, when using **block quotations**, the period goes **before** the citation:

**Terminal punctuation with a block quotation must be placed as shown:**

Many studies show that most linguists function on the basis of Rabinowitz's theory:

Xxxxx xxxx xx xxx xxxxx xx xxxxx xxx xxxx xxx xxxxx xxx xxxxx xx  
xxxxx xxx xx. Xxxx xxxxxxxxxxxx xx xxxxx xxxx xxxxxxxx xxxx xx xxx.

Regardless, the ability to read is usually construed . . . to involve something more than the ability to parrot . . . and is more than phonetics and memory.  
(Rabinowitz 1987, 15)

**16. Citing Scripture:**

**If Scripture is directly quoted**, the student must include an in-text parenthetical reference with Bible book abbreviation(s), chapter(s), and verse(s) AND the Bible version initials in all capital letters (ex., "Jesus wept" (John 11:35 NIV) or (Jn 11:35 NIV)).\*

**If the student is only paraphrasing or summarizing Scripture**, then the version initials may be omitted, but the student must still include an in-text parenthetical reference, including the Bible book abbreviation(s), chapter(s), and verse(s) after the Scripture usage.\*

**Whether quoting Scripture directly or paraphrasing**, the student does not need to include the Bible in the bibliography or list of references.

\*Note: See "Quoting from the Bible" on p. 59 for standardized Bible book and version abbreviations.

**17. Citing notes from a study Bible** – When quoting or summarizing from any Study Bible's notes (for example, from the study notes of an *Open Bible*), the student must list that Bible in all citations, just as if it were any other book.

**18. Sections and subsections (aka Headings and subheadings)** – Turabian provides for up to five levels of headings and subheadings. Headings and subheadings usually correspond with the paper's outline. Most student papers will use no more than two or three levels, but a longer paper (such as a thesis) may require up to five levels. For fewer than five levels, students may select the format for headings and subheadings that best suits their needs. However, the format should be more prominent at higher levels, with decreasing prominence as the level decreases. In addition, the format should be consistently maintained throughout the paper. **Triple space above headings and subheadings.** Please note: Turabian does not address whether headings and subheadings should be single or double-spaced if longer than one line. [Turabian §A.1.3; §A.2.2]

*First level (under chapter heading and chapter title, if used\*): centered heading in boldface or italicized, and capitalized headline style:*

**Traditional Controversy between Medieval Church and State**

*Second level: centered heading in text type, capitalized headline style:*

Reappearance of Religious Legalism

*Third level: left justified in boldface or italics, capitalized headline style:*

**Legalism and the Poets**

*Fourth level: left justified in text type, capitalized sentence style:*

The gospel as it is related to Jesus

*Fifth level: run-in heading at the beginning of paragraph in boldface or italics, capitalized sentence style with a period at the end:*

**The gospel legalized in the church.** The gospel that the early Christians preached within the pagan sects was also a product of their experience.

**\*Note:** Chapter headings and chapter titles (if used) should be centered, typed in all capitals, with no bolding and no italics. Also, if chapter headings take up more than one line, then double-space between lines. Turabian suggests the following format:

CHAPTER 1	(chapter heading)
SALVATION AS DISCIPLESHIP IN THE GOSPEL OF MARK	(chapter title)

[Turabian §A.2.2]

19. **Spacing following punctuation** – Because word processor programs automatically set the correct spacing in a document (“kerning”), the student should type only **one** space after terminal punctuation such as periods, question marks, and exclamation points. (Additional rules for spacing following punctuation can be found in the Turabian manual §21.1, §21.5, §21.6 and §A.1.3.)

# Using Turabian's Note and Bibliography (N/B) System vs. Parenthetical Citation and References (P/R) System

Students at Ashland Theological Seminary may be asked to use the Turabian **Note and Bibliography System (N/B)** or the **Parenthetical Citation and References System (P/R)**. The one used depends upon two factors: faculty requirement and personal preference. A student should always ask the faculty member teaching the class which one is the method he or she requires or prefers for class writing.

The Turabian manual demonstrates both systems for documenting sources. The first system uses endnotes or footnotes (**N**) and a Bibliography (**B**) and is specified in Turabian chapters 16 and 17. The second system uses a shortened form of documentation in which an in-text parenthetical citation (**P**) is keyed to, or serves as, a cross-reference to a list of references (**R**). These are examined in Turabian chapters 18 and 19.

**Note:** Counseling students are required to use the American Psychological Association (APA) style for papers in counseling courses. These students may refer to the APA guidelines in this handbook for basic information, but **must** use the latest edition of the *Publication Manual of the American Psychological Association* as the final word on the proper use of APA references.

## Helpful Turabian Links

Because the 8th edition of Turabian's *A Manual for Writers of Research Papers, Theses, and Dissertations* is a recent publication, few websites are yet available that give short notes on Turabian style. Therefore, ATS students (non-Counseling) should rely on the printed Turabian style manual for proper guidance when writing papers. Please be aware that websites of other institutions may present their own interpretation of, or preferences for, the way Turabian is used, which do not reflect the writing standards at ATS.

The publisher's website may give further useful information on the 8th edition. The address is [http://www.press.uchicago.edu/books/turabian/turabian\\_whats\\_new.html](http://www.press.uchicago.edu/books/turabian/turabian_whats_new.html).

Please contact the ATS Writing Center for up-to-date information or answers to questions at any of the following:

<b>Ashland Campus:</b>	<b>Email: <a href="mailto:atswc@ashland.edu">atswc@ashland.edu</a></b>	<b>Phone: 419-289-5162</b>
<b>Cleveland Campus:</b>	<b>Email: <a href="mailto:atswccl@ashland.edu">atswccl@ashland.edu</a></b>	<b>Phone: 216-264-4622</b>
<b>Columbus Campus:</b>	<b>Email: <a href="mailto:atswc-col@ashland.edu">atswc-col@ashland.edu</a></b>	<b>Phone: 614-396-9130</b>
<b>Detroit Campus:</b>	<b>Email: <a href="mailto:atsdetwc@ashland.edu">atsdetwc@ashland.edu</a></b>	<b>Phone: 248-559-1400 x24</b>



## Quoting from the Bible

Instructions on how to quote from the Bible are taken from Turabian §24.6.

**When not to abbreviate:** In running text, books of the Bible are spelled out:

The opening chapters of Ephesians constitute a sermon on love.  
 Jeremiah, chapters 42-44, records the flight of the Jews to Egypt.  
 According to Genesis 1:27, God created human beings in his own image.

**When to abbreviate:** In parenthetical references, abbreviate Bible book names:

Jesus shares our grief over the loss of a loved one (Jn 11:35).  
 The Lord indicates that Abram will be a blessing to others (Gen 12:1, 2).

### Standard Bible Abbreviations

Old Testament (OT)					
Book Name	Method #1	Method #2	Book Name	Method #1	Method #2
<b>Amos</b>	Amos	Am	<b>Judges</b>	Judg.	Jgs
<b>1 Chronicles</b>	1 Chron.	1 Chr	<b>1 Kings</b>	1 Kings	1 Kgs
<b>2 Chronicles</b>	2 Chron.	2 Chr	<b>2 Kings</b>	2 Kings	2 Kgs
<b>Daniel</b>	Dan.	Dn	<b>Lamentations</b>	Lam.	Lam
<b>Deuteronomy</b>	Deut.	Dt	<b>Leviticus</b>	Lev.	Lv
<b>Ecclesiastes</b>	Eccles.	Eccl	<b>Malachi</b>	Mal.	Mal
<b>Esther</b>	Esther	Est	<b>Micah</b>	Mic.	Mi
<b>Exodus</b>	Exod.	Ex	<b>Nahum</b>	Nah.	Na
<b>Ezekiel</b>	Ezek.	Ez	<b>Nehemiah</b>	Neh.	Neh
<b>Ezra</b>	Ezra	Ezr	<b>Numbers</b>	Num.	Nm
<b>Genesis</b>	Gen.	Gn	<b>Obadiah</b>	Obad.	Ob
<b>Habakkuk</b>	Hab.	Hb	<b>Proverbs</b>	Prov.	Prv
<b>Haggai</b>	Hag.	Hg	<b>Psalms</b>	Ps. (plural=Pss.)	Ps (plural=Pss)
<b>Hosea</b>	Hosea	Hos	<b>Ruth</b>	Ruth	Ru
<b>Isaiah</b>	Isa.	Is	<b>1 Samuel</b>	1 Sam.	1 Sm
<b>Jeremiah</b>	Jer.	Jer	<b>2 Samuel</b>	2 Sam.	2 Sm
<b>Job</b>	Job	Jb	<b>Song of Solomon</b>	Song of Sol.	Sg
<b>Joel</b>	Joel	Jl	<b>Zechariah</b>	Zech.	Zec
<b>Jonah</b>	Jon.	Jon	<b>Zephaniah</b>	Zeph.	Zep
<b>Joshua</b>	Josh.	Jo			

## Standard Bible Abbreviations - continued

New Testament (NT)					
Book Name	Method #1	Method #2	Book Name	Method #1	Method #2
<b>Acts</b>	Acts	Acts	<b>Mark</b>	Mark	Mk
<b>Colossians</b>	Col.	Col	<b>Matthew</b>	Matt.	Mt
<b>1 Corinthians</b>	1 Cor.	1 Cor	<b>1 Peter</b>	1 Pet.	1 Pt
<b>2 Corinthians</b>	2 Cor.	2 Cor	<b>2 Peter</b>	2 Pet.	2 Pt
<b>Ephesians</b>	Eph.	Eph	<b>Philemon</b>	Philem.	Phlm
<b>Galatians</b>	Gal.	Gal	<b>Philippians</b>	Phil.	Phil
<b>Hebrews</b>	Heb.	Heb	<b>Revelation</b>	Rev.	Rv
<b>James</b>	James	Jas	<b>Romans</b>	Rom.	Rom
<b>John (Gospel)</b>	John	Jn	<b>1 Thessalonians</b>	1 Thess.	1 Thes
<b>1 John</b>	1 John	1 Jn	<b>2 Thessalonians</b>	2 Thess.	2 Thes
<b>2 John</b>	2 John	2 Jn	<b>1 Timothy</b>	1 Tim.	1 Tm
<b>3 John</b>	3 John	3 Jn	<b>2 Timothy</b>	2 Tim.	2 Tm
<b>Jude</b>	Jude	Jude	<b>Titus</b>	Titus	Ti
<b>Luke</b>	Luke	Lk			

Bible Version/Section Initials	Abbreviation
American Revised Version	ARV
American Standard Version	ASV
American Translation	AT
Apocrypha	Apoc.
Authorized Version (see also King James Version)	AV
Contemporary English Version	CEV
Douay Version	DV
English Revised Version	ERV
English Version(s)	EV
☐ Hebrew Bible	HB
Jerusalem Bible	JB
☐ King James Version	KJV
☐ Masoretic Text	MT
New American Bible	NAB
New English Bible	NEB
☐ New International Version	NIV
☐ New King James Version	NKJV
☐ New Living Translation	NLT
New Revised Standard Version	NRSV
New Testament	NT
Old Testament	OT
Revised Standard Version	RSV
Revised Version	RV
☐ Septuagint	LXX
☐ Syriac	Syr.
Vulgate	Vulg.

☐ These versions are not listed in the Turabian manual. They have been composed to be in keeping with Turabian/Chicago conventions and are included in the ATS standard.

# **TURABIAN DOCUMENTATION SAMPLES**

# Samples of Turabian Documentation

Turabian allows for two different citation methods: 1.) Notes with Bibliography (N/B) [Turabian, chapters 16-17], or 2.) Parenthetical Citation with a list of references (P/R) [Turabian, chapters 18-19]. The student may choose either one (at the discretion of the class instructor) but consistency must be maintained throughout the paper. **The seminary requires the use of author-title when using shortened notes (i.e., subsequent references).**

**IMPORTANT NOTE:** Lines below beginning with “N\*” indicate the format for a subsequent reference to the same work. For information on subsequent references, see Turabian §16.4.1.

Also please note that a note number is superscript when it is placed in the text, but is normal script when used in the note. [Turabian §16.3.2 and 16.3.4.]

**Book with One Author** [see Turabian §17.1.1 and 19.1.1, “Author’s Name”]

<b>N</b>	1. Kenneth A. Kitchen, <i>On the Reliability of the Old Testament</i> (Grand Rapids, MI: Eerdmans, 2003), 75.
<b>N*</b>	1. Kitchen, <i>Reliability</i> , 46.
<b>B</b>	Kitchen, Kenneth A. <i>On the Reliability of the Old Testament</i> . Grand Rapids, MI: Eerdmans, 2003.

<b>P</b>	(Kitchen 2003, 75)
<b>R</b>	Kitchen, Kenneth A. 2003. <i>On the reliability of the Old Testament</i> . Grand Rapids, MI: Eerdmans.

**Book with Two Authors** [see Turabian §17.1.1 and 19.1.1, “Author’s Name”]

<b>N</b>	17. Roger T. Forster and V. Paul Marsten, <i>God’s Strategy in Human History</i> (Minneapolis: Bethany House, 1973), 56.
<b>N*</b>	17. Forster and Marsten, <i>Strategy</i> , 67.
<b>B</b>	Forster, Roger T., and V. Paul Marsten. <i>God’s Strategy in Human History</i> . Minneapolis: Bethany House, 1973.

<b>P</b>	(Forster and Marsten 1973, 56)
<b>R</b>	Forster, Roger T., and V. Paul Marsten. 1973. <i>God’s strategy in human history</i> . Minneapolis: Bethany House.

**Translated Book** [see Turabian §17.1.1.1 and 19.1.1.1 “Editor or Translator in Addition to an Author”]

<b>N</b>	29. W.C. van Unnik, <i>Tarsus or Jerusalem: The City of Paul’s Youth</i> , trans. George Ogg (London: Epworth, 1962), 45.
<b>N*</b>	29. van Unnik, <i>Tarsus</i> , 235-242.
<b>B</b>	van Unnik, W. C. <i>Tarsus or Jerusalem: The City of Paul’s Youth</i> . Translated by George Ogg. London: Epworth, 1962.

<b>P</b>	(van Unnik 1962, 45)
<b>R</b>	van Unnik, W. C. 1962. <i>Tarsus or Jerusalem: The city of Paul’s youth</i> . Translated by George Ogg. London: Epworth.

**Book or Commentary in a Series** [see Turabian §17.1.5 and 19.1.6 “Series”]

<b>N</b>	14. Brevard S. Childs, <i>Isaiah</i> , Old Testament Library (Louisville: Westminster John Knox, 2001), 93. (Include the series editor, if known, after the series name.)
<b>N*</b>	14. Childs, <i>Isaiah</i> , 106-110.

<b>B</b>	Childs, Brevard S. <i>Isaiah</i> . Old Testament Library. Louisville: Westminster John Knox, 2001.
----------	--

<b>P</b>	(Childs 2001, 93)
----------	-------------------

<b>R</b>	Childs, Brevard S. 2001. <i>Isaiah</i> . Old Testament Library. Louisville: Westminster John Knox.
----------	--

#### Multi-volume Works – Same Author and Title for All Volumes

<b>N</b>	7. Charles Hodge, <i>Systematic Theology</i> (Grand Rapids, MI: Eerdmans, 1993), 3:148.
----------	---

<b>N*</b>	7. Hodge, <i>Systematic Theology</i> , 3:160-162.
-----------	---

<b>B</b>	Hodge, Charles. <i>Systematic Theology</i> . Vol. 3. Grand Rapids, MI: Eerdmans, 1993.
----------	--

<b>P</b>	(Hodge 1993, 3:148)
----------	---------------------

<b>R</b>	Hodge, Charles. 1993. <i>Systematic theology</i> . Vol. 3. Grand Rapids, MI: Eerdmans.
----------	--

#### Multi-volume Works – Same Author but Different Title for Each Volume

<b>N</b>	103. N. T. Wright, <i>The New Testament and the People of God</i> , vol. 1 <i>Christian Origins and the Question of God</i> of (Minneapolis, MN: Fortress Press, 1992), 252-253.
----------	--

<b>N*</b>	103. Wright, <i>People of God</i> , 267. (Include the volume # if more than one volume is included in the bibliography; e.g., 1:267.)
-----------	---

<b>B</b>	Wright, N. T. <i>The New Testament and the People of God</i> . Vol. 1 <i>Christian Origins and the Question of God</i> . of Minneapolis, MN: Fortress Press, 1992.
----------	--

<b>P</b>	(Wright 1992, 252-253) (Include the volume # if more than one volume is included in the bibliography – e.g., 1:252-253.)
----------	--

<b>R</b>	Wright, N. T. 1992. <i>The New Testament and the people of God</i> . Vol. 1 of <i>Christian origins and the question of God</i> . Minneapolis, MN: Fortress Press.
----------	--

#### Multi-volume Works – Different Authors and Titles for Each Volume

<b>N</b>	22. Richard Bauckham, ed., <i>The Book of Acts in Its Palestinian Setting</i> , vol. 4 of <i>The Book of Acts in Its First Century Setting</i> , ed. Bruce W. Winter (Grand Rapids, MI: Eerdmans, 1995), 60-61.
----------	---

<b>N*</b>	22. Bauckham, <i>Book of Acts</i> , 79.
-----------	---

<b>B</b>	Bauckham, Richard, ed. <i>The Book of Acts in Its Palestinian Setting</i> . Vol. 4 of <i>The Book of Acts in Its First Century Setting</i> , edited by Bruce W. Winter. Grand Rapids, MI: Eerdmans, 1995.
----------	---

<b>P</b>	(Bauckham 1995, 60-61)
----------	------------------------

<b>R</b>	Bauckham, Richard, ed. 1995. <i>The book of Acts in its Palestinian setting</i> . Vol. 4 of <i>The book of Acts in its first century setting</i> , ed. Bruce W. Winter. Grand Rapids, MI: Eerdmans.
----------	---

#### Article or Component Part by One Author in a Book by Another Author or Editor

<b>N</b>	1. Grant R. Osborne, "Soteriology in the Epistle to the Hebrews," in <i>Grace Unlimited</i> , ed. Clark H. Pinnock (Minneapolis: Bethany House, 1975), 145.
----------	---

<b>N*</b>	1. Osborne, "Soteriology," 160.
-----------	---------------------------------

<b>B</b>	Osborne, Grant R. "Soteriology in the Epistle to the Hebrews." In <i>Grace Unlimited</i> , edited by Clark H. Pinnock, 144-166. Minneapolis: Bethany House, 1975.
----------	---

<b>P</b>	(Osborne 1975, 145)
----------	---------------------

<b>R</b>	Osborne, Grant R. 1975. Soteriology in the epistle to the Hebrews. In <i>Grace unlimited</i> , ed. Clark H. Pinnock, 144-166. Minneapolis: Bethany House.
----------	---

Example of a bibliographic entry which combines two formats (Component Part AND Multi-volume Work):

Grogan, Geoffrey W. "Isaiah." In *Isaiah, Jeremiah, Lamentations, Ezekiel*. Vol. 6 of *The Expositor's Bible Commentary*, edited by Frank Gaebelin, 2-354. Grand Rapids, MI: Zondervan, 1986.

### Early Church Fathers and Classical Works

These sources are generally not included in a bibliography or list of references.

[see Turabian §17.5.1.1 and 19.5.1.1]

<b>N</b>	12. Eusebius, <i>The Ecclesiastical History</i> 6.21.1.
<b>N*</b>	12. Eusebius <i>Eccl. History</i> 6.21.1.

<b>P</b>	(Eusebius, <i>The ecclesiastical history</i> 6.21.1)
----------	--

### Article in a Bible Dictionary or Bible Encyclopedia

According to Turabian (§17.5.3 and 19.5.3), well-known general reference works (e.g., *Webster's Dictionary* or *Encyclopedia Britannica*) are only included in a note or parenthetical and facts of publication are omitted. However, using specialized reference works with signed articles requires a full citation and should be treated as "Article or Component Part."

### General Reference Works (Note: These are typically unsigned.)

<b>N</b>	1. <i>American Heritage Dictionary</i> , 3rd ed., s.v. "grace."
----------	---

<b>P</b>	( <i>American Heritage Dictionary</i> , 3rd ed., s.v. "grace.")
----------	---

### Specialized Reference Works (with Signed Articles); Theological Wordbooks

<b>N</b>	6. B. D. Napier, "Prophet, Prophetism," in <i>The Interpreter's Dictionary of the Bible</i> , ed. G. A. Buttrick (Nashville: Abingdon, 1962), 3:896.
----------	--

<b>N*</b>	6. Napier, "Prophet, Prophetism," 3:905-906.
-----------	--

<b>B</b>	Napier, B. D. "Prophet, Prophetism." In <i>The Interpreter's Dictionary of the Bible</i> , edited by George Arthur Buttrick, 902-913. Nashville: Abingdon, 1962.
----------	--

<b>P</b>	(Napier 1962, 896)
----------	--------------------

<b>R</b>	Napier, B. D. 1962. Prophet, prophetism. In <i>The interpreter's dictionary of the Bible</i> , ed. George Arthur Buttrick, 902-913. Nashville: Abingdon.
----------	--

### Articles in Periodicals

Turabian (§ 17.2) says, "Magazines are usually not scholarly publications; they are more accessible to readers than journals, in both their content and their availability outside academic settings. The distinction is important because journal articles and magazine articles are cited differently. If unsure whether a periodical is a journal or magazine, the student should see whether its articles include citations; if so, then it should be treated as a journal."

### Journal Article [see Turabian §17.2.2 and 19.2.2, "Article Title" and "Date of Publication"]

<b>N</b>	55. William L. Holladay, "Reading Zephaniah with a Concordance: Suggestions for a Redaction History," <i>Journal of Biblical Literature</i> 120 (2001): 673-674.
----------	--

<b>N*</b>	55. Holladay, "Reading Zephaniah," 676.
-----------	---

<b>B</b>	Holladay, William L. "Reading Zephaniah with a Concordance: Suggestions for a Redaction History." <i>Journal of Biblical Literature</i> 120 (2001): 671-684.
----------	--

<b>P</b>	(Holladay 2001, 673-674)
<b>R</b>	Holladay, William L. 2001. Reading Zephaniah with a concordance: Suggestions for a Redaction History. <i>Journal of Biblical Literature</i> 120: 671-684.

**Magazine Article** (see note above on how to distinguish between journals and magazines)

[see Turabian §17.3 and 19.3, “Magazine Articles”]

<b>N</b>	75. James B. Smith, “The Jogging Monk and the Exegesis of the Heart,” <i>Christianity Today</i> , July 5, 1991, 30.
<b>N*</b>	75. Smith, “Jogging Monk,” 26.
<b>B</b>	Smith, James B. “The Jogging Monk and the Exegesis of the Heart.” <i>Christianity Today</i> , July 5, 1991.

<b>P</b>	(Smith 1991, 30)
<b>R</b>	Smith, James B. 1991. “The Jogging Monk and the Exegesis of the Heart.” <i>Christianity Today</i> , July 5.

**Online Journal Article** [see Turabian §17.2.2 and 19.2.2, “Article Title” and “Date of Publication”]

<b>N</b>	1. David L. Turner, “Matthew 23 as Prophetic Critique,” <i>Journal of Biblical Studies</i> 4 (January 2004): 25, accessed March 29, 2005, <a href="http://www.journalofbiblicalstudies.org/issue9.html">http://www.journalofbiblicalstudies.org/issue9.html</a>
<b>N*</b>	1. Turner, “Matthew,” 40.
<b>B</b>	Turner, David L. “Matthew 23 as Prophetic Critique.” <i>Journal of Biblical Studies</i> 4 (January 2004): 23-42. Accessed March 29, 2005. <a href="http://www.journalofbiblicalstudies.org/issue9.html">http://www.journalofbiblicalstudies.org/issue9.html</a> .

<b>P</b>	(Turner 2004, 25)
<b>R</b>	Turner, David L. 2004. “Matthew 23 as Prophetic Critique.” <i>Journal of Biblical Studies</i> 4 (January): 23-42. Accessed March 29, 2005. <a href="http://www.journalofbiblicalstudies.org/issue9.html">http://www.journalofbiblicalstudies.org/issue9.html</a> .

**Journal Article from an Online Database** (If page numbers are included, follow above format; for other types of records from online databases, see Turabian §17.5.9 and 19.5.9.)

<b>N</b>	1. Lake Lambert, “Active Learning for the Kingdom of God,” <i>Teaching Theology and Religion</i> 3, no. 2 (June 2000), <a href="http://web.ebscohost.com/ehost/detail?vid=3&amp;hid=9&amp;sid=b2c5bf98-61b5-4265-8fb5-2b79dd20c219%40sessionmgr7">http://web.ebscohost.com/ehost/detail?vid=3&amp;hid=9&amp;sid=b2c5bf98-61b5-4265-8fb5-2b79dd20c219%40sessionmgr7</a> (accessed May 12, 2004).
<b>N*</b>	1. Lambert, “Active Learning.”
<b>B</b>	Lambert, Lake. “Active Learning for the Kingdom of God.” <i>Teaching Theology and Religion</i> 3, no. 2 (June, 2000). <a href="http://web.ebscohost.com/ehost/detail?vid=3&amp;hid=9&amp;sid=b2c5bf98-61b5-4265-8fb5-2b79dd20c219%40sessionmgr7">http://web.ebscohost.com/ehost/detail?vid=3&amp;hid=9&amp;sid=b2c5bf98-61b5-4265-8fb5-2b79dd20c219%40sessionmgr7</a> (accessed May 12, 2004).

<b>P</b>	(Lambert 2000)
<b>R</b>	Lambert, Lake. 2000. Active learning for the kingdom of God. <i>Teaching Theology and Religion</i> 3, no. 2 (June). <a href="http://web.ebscohost.com/ehost/detail?vid=3&amp;hid=9&amp;sid=b2c5bf98-61b5-4265-8fb5-2b79dd20c219%40sessionmgr7">http://web.ebscohost.com/ehost/detail?vid=3&amp;hid=9&amp;sid=b2c5bf98-61b5-4265-8fb5-2b79dd20c219%40sessionmgr7</a> (accessed May 12, 2004).

**Web Page**

[see Turabian §17.7.1 and 19.7.1, “Websites”]

<b>N</b>	1. Patricia Watson, “Shabbat Table Talk: Parashat Shemot,” Bat Kol Institute, accessed January 31, 2006, <a href="http://www.batkol.info/Parashat_Archives_2005-6/Shemot/Shemot_Ex_1-1_6-1.htm">http://www.batkol.info/Parashat_Archives_2005-6/Shemot/Shemot_Ex_1-1_6-1.htm</a> .
<b>N*</b>	1. Watson, “Shabbat.”
<b>B</b>	Watson, Patricia. “Shabbat Table Talk: Parashat Shemot.” Bat Kol Institute. Accessed January 31, 2006. <a href="http://www.batkol.info/Parashat_Archives_2005-6/Shemot/Shemot_Ex_1-1_6-1.htm">http://www.batkol.info/Parashat_Archives_2005-6/Shemot/Shemot_Ex_1-1_6-1.htm</a> .

<b>P</b>	(Watson, Bat Kol Institute)
<b>R</b>	Watson, Patricia. “Shabbat Table Talk: Parashat Shemot.” Bat Kol Institute. Accessed January 31, 2006. <a href="http://www.batkol.info/Parashat_Archives_2005-6/Shemot/Shemot_Ex_1-1_6-1.htm">http://www.batkol.info/Parashat_Archives_2005-6/Shemot/Shemot_Ex_1-1_6-1.htm</a> .

**Government Documents**

- **U.S. Constitution**

<b>N/B</b>	See Turabian §17.9-17.9.1 and §17.9.5, “US Constitution”
------------	--

<b>P/R</b>	See Turabian §19.9-19.9.1 and §19.9.5, “US Constitution”
------------	--

- **Reference to a Statute in a State Code**

<b>N/B</b>	See Turabian §17.9-17.9.1; and §17.9.8, “State and Local Government Documents”
------------	--

<b>P/R</b>	See Turabian §19.9-19.9.1 and §19.9.8, “State and Local Government Documents”
------------	---

**Class Materials: Audio/Visual**

- **Audio/Visual**

<b>N/B</b>	See Turabian §17.8, “Sources in the Visual and Performing Arts”
------------	---

<b>P/R</b>	See Turabian §19.8, “Sources in the Visual and Performing Arts”
------------	---

**Class Materials: Handouts and Lecture Notes**

- **Paper Handouts with Citations**

Class handouts that have a source reference printed on them should be cited as if they were a paper or electronic source. Use one of the examples above or an example from the Turabian manual for the citations.

- **Paper Handouts without Citations and Lecture notes**

If the handout does not bear a citation, students should ask the instructor for a statement about the source. If the handout was created by the instructor but has never been published, then students should follow the Turabian manual:

<b>N/B</b>	See Turabian §17.6, “Unpublished Sources,” §17.6.2 “Lectures and Papers Presented at Meetings,” and 17.6.3 “Interviews and Personal Communications”
------------	---

<b>P/R</b>	See Turabian §19.6, “Unpublished Sources,” §19.6.2, “Lectures and Papers Presented at Meetings,” and §19.6.3, “Interviews and Personal Communications”
------------	--



## Quotes within Quotes

Sometimes a student will come across a source that quotes another earlier source. Turabian prefers that a student look up and quote from the earlier source. Sometimes, however, the original source may not be available; the student must use the material presented by the later source. In this event, the student’s source becomes known as the “secondary source” of the quote, and the earlier material (quoted by the secondary source) becomes known as the “primary source.” If the student includes a direct quotation from the primary (original/earlier) source in his or her paper, then both the primary source as well as the secondary source must be given credit.

**Example** – A book by Marvin McMickle contains a quote from Haddon Robinson. If the student quotes Robinson’s words within the text of a paper, the citation would appear as follows:

<b>N</b>	1. Haddon Robinson, <i>Biblical Preaching</i> (Grand Rapids, MI: Baker Books, 1980), 77, quoted in Marvin McMickle, <i>Living Water for Thirsty Souls: Unleashing the Power of Exegetical Preaching</i> (Valley Forge, PA: Judson Press, 2001), xvii.
<b>B</b>	Robinson, Haddon. <i>Biblical Preaching</i> . Grand Rapids, MI: Baker Books, 1980, 77. Quoted in Marvin McMickle, <i>Living Water for Thirsty Souls: Unleashing the Power of Exegetical Preaching</i> . Valley Forge, PA: Judson Press, 2001.

[Turabian §17.10]

<b>P</b>	(Robinson 1980, 77)
<b>R</b>	Robinson, Haddon. 1980. <i>Biblical preaching</i> . Grand Rapids, MI: Baker Books, 77. Quoted in Marvin McMickle, <i>Living water for thirsty souls: Unleashing the power of exegetical preaching</i> (Valley Forge, PA: Judson Press, 2001).

[Turabian §19.10]

## Structure and Punctuation for Quotes within Quotes (P/R)

### ***Block Quotation:***

Block quotes do not require quotation marks. If the source quotes another source, which is being included in the quote, then double quotation marks must be used around the primary source. The entire paragraph within a block would look like this example:

<p>Marvin McMickle states his idea about the preacher’s awareness of current events:</p> <p style="padding-left: 40px;">Haddon Robinson points to this need for the preacher to pay attention to what is going on in the world around him or her. He says: “The expositor must also be aware of the currents swirling across his own times, for each generation...[quote continues]...because they ignore the life-wrenching problems and questions of the hearers.” Paying attention to the ideas...heard throughout society greatly assists the preacher in tapping into those “life-wrenching problems and questions” that are gathered in the pews on any given Sunday morning. (Robinson 1980, 77)</p>
---

The block quote begins with material from the secondary source. The whole block is indented ½ inch on the left only, and **no double quotation marks are used at the beginning and end of the block**. It is single-spaced. When appropriate, the source’s quoted material (the primary source) is placed in double quotation marks (“ ”) within the block, just as shown above. Then the block is completed with the rest of the secondary source’s material. The entire block ends with a period followed by the parenthetical citation.

### ***Run-in Quotations***

If the quote is run directly into the text, the quote should look like the following:

Marvin McMickle states his idea about the preacher's awareness of current events: "Haddon Robinson points to this need for the preacher to pay attention to what is going on in the world around him or her. He says: 'The expositor must also be aware of the currents swirling across his own times, for each generation'" (Robinson 1980, 77).

Double quotes are placed at the beginning of McMickle's material. Single quotes are placed at the beginning and end of Robinson's material. The entire quote ends with double quotation marks, then the parenthetical citation, followed by a period. The paragraph is then completed with the student's expository material interpreting the relevance of the quote.

[See Turabian, §17.10, 19.10, 25.2.1]

**SAMPLE TURABIAN DOCUMENT**  
**USING ENDNOTES**  
**AND BIBLIOGRAPHY (N/B)**

## Sample Turabian Document: Note/Bibliography (N/B) Style

The document title is placed in all capital letters. If it takes up more than one line, then it must be single spaced.



DOCUMENT TITLE

Use 12 pt. Times New Roman font everywhere.  
Place 1.0" margin on left, right, and bottom of all pages.  
There should be no page number on the title page.

The identification block should be in upper and lower case letters and single spaced.



Student Name  
Course Name and Number  
Month day, year

[This document was written by Dr. Brenda B. Colijn. Modifications were made in order to conform to the handbook format. Only a portion of the document is included here.]

Scholars have often said that the Gospel of Mark has no real soteriology.<sup>1</sup> They commonly identify Christology as Mark's central concern.<sup>2</sup> Although the Evangelist certainly does focus on Christology, as befits his heading in 1:1 ("the good news of Jesus Christ, the Son of God"), he presents Christology as inseparable from soteriology. In Mark's Gospel, understanding who Jesus is and what he has done for us is inseparable from understanding the claim upon one's life. Mark's characteristic model of salvation is discipleship.

**Use superscript Arabic numerals for note numbers**

Ernest Best notes that every reference to discipleship in Mark, whether to the meaning of Christ or to discipleship. He declares, "Understanding of discipleship and

**When quoting, use square brackets around words that you added to assist clarity or brevity.**

**Use 3 ellipsis points to show that source material was omitted from a quote**

and . . . [All] understanding of discipleship is inseparable from understanding of Christ or to discipleship. He declares, "Understanding of discipleship and . . . other point of orientation."<sup>3</sup> As Robert A. Guelich has observed, by placing discipleship pericopes at pivotal points in Jesus' ministry, "the evangelist . . . indicates the integral relationship for him of Christology and discipleship. This interplay of Christology and discipleship offers one of the central themes in Mark's Gospel."<sup>4</sup> Thus, while the Gospel contains very little direct teaching about salvation, it shows salvation in action as Jesus calls human beings into a relationship of discipleship to him. In what follows, after discussing the coming of salvation, I will

**Correct order of punctuation when using note numbers**

for human beings.<sup>5</sup> This is preparatory to salvation in its full theological sense. Through most of the Gospel, salvation has not yet been accomplished; it awaits Jesus' death on the cross and his vindication through the resurrection. The Gospel concerns itself more with the coming of the day of salvation and the presence of the bearer of salvation than with how individuals participate in that salvation. Nevertheless, it has significant soteriological content.

The Greek word group for salvation (*sozo*) is not the main term used by the Evangelist to express salvation. The noun form, *soteria*, is absent from both Mark and Matthew. It is rare in Luke and John, occurring in passages that have an OT context, such as the song

**Page number bottom center OR top right, .75" from bottom or top edge. Be consistent throughout!**

1" top margin

of Zechariah in Luke 1. In its noun form, salvation is largely a Pauline term. In Mark's Gospel, literally and figuratively, salvation is a verb.

The word *sozo* as used in the Gospel does not mean "to save" in the sense of "to bring to a state of well-being."<sup>6</sup> Sometimes it means to preserve life or rescue from physical death. In a soteriological sense, it is used in passages such as "Those who lose their life for my sake, and for the sake of the Father, will save it" (Mk 8:35 NRSV); "Then who can be saved?" (Mk 10:26 NRSV); and "The one who endures to the end will be saved" (Mk 13:13 NRSV).

These verses (and possibly 13:20) seem to refer to eschatological salvation. *Sozo* is most often used in the healing stories in the sense of "restored to health" (for example, Mk 5:34; 6:56; 10:52). Its use here is somewhat ambiguous, however. Its frequent connection with faith leaves open the possibility that the reference is to more than physical life.<sup>7</sup> More central in the Gospel's presentation of salvation are such concepts as the kingdom of God (Mk 1:15), eternal life (Mk 10:17) or the life of the age to come (Mk 10:30), and discipleship (Mk 8:34).

Mark presents the coming of salvation in the context of the two ages, this age (Mk 4:19) and the age to come (Mk 10:30). Jesus' distinctive message is that the age to come has been inaugurated: "The time is fulfilled, and the kingdom of God has come near" (Mk 1:15 NIV).<sup>8</sup> This is the content of his "good news" or gospel (Mk 1:1, 14). In the background of this use of "gospel" (*euangelion*) are numerous passages in the LXX which use *euangelizo* in the sense of bringing good news about the inbreaking of God's kingly rule, the advent of his salvation, vengeance, vindication."<sup>9</sup>

Non-English words represented in italics

Use version initials when quoting scripture

**Note numbers must be in line with text, not superscript**

**1" top margin**

NOTES

1. Grant R. Osborne, "Mark, Theology of," in *Evangelical Dictionary of Theology*, ed. Walter A. Elwell (Grand Rapids, MI: Baker, 1984). Osborne disagrees, citing such verses as Mark 10:45.

2. R. T. France, "Matthew, Mark, and Luke," in *A Theology of the New Testament*, rev. ed., ed. Donald A. Hagner (Grand Rapids, MI: Eerdmans, 1993), 233; Ernest Best, *The Temptation and the Passion: The Markan Soteriology*, 2nd ed., Society for New Testament

**Indent first line of note .5" from the left margin**

Studies, ed. I. Stanton (Cambridge: Cambridge University Press, 1985), 115. Stanton identifies three popular approaches to Mark's thought: discipleship and paraenesis." *Mark 1-8:26*, Word Biblical Commentary Series (Dallas: Word Books, 1989), xxxviii.

3. Ernest Best, *Discipleship to Mark* (Edinburgh: T. & T. Clark, 1984), 115.

**This is a substantive or comment note (i.e., not a source citation). See Turabian, p. 75, § 7.6.**

4. I will not give attention to the atonement itself. In brief, Jesus presents his death as an atonement to benefit others. Jesus views his death as a divine necessity prophesied by the scriptures (8:31; 14:21). He gives his life as "a ransom for many" (10:45), and in death his blood is to be "poured out for many" (14:24).

5. Colin Brown makes this observation of all the Synoptic gospels. Colin Brown, s.v. "σωζω," in *The New International Dictionary of New Testament Theology*, ed. Colin Brown (Grand Rapids, MI: Zondervan, 1986), 3:212.

6. Werner Foerster and Georg Fohrer, s.v. "σωζω κτλ," in *Theological Dictionary of the New Testament*, ed. Gerhard Kittel and Gerhard Friedrich, trans. Geoffrey W. Bromiley (Grand Rapids, MI: Eerdmans, 1971), 7:990. Mark 16:16 ("The one who believes and is baptized will be saved" (NRSV)) is textually suspect. Furthermore, its connection of baptism with salvation, its formulaic character, and its use of *sozo* in a strictly theological sense are at odds with the rest of the Gospel.

## BIBLIOGRAPHY

Best, Ernest. *Disciples and Discipleship: Studies in the Gospel According to Mark*.  
Edinburgh: T. & T. Clark, 1986.

\_\_\_\_\_. *Mark: The Gospel*. \_\_\_\_\_ & T.  
Clark, 1983.

**Use 8 underscores to indicate the same author as the one above.**

\_\_\_\_\_. *The Temptation and the Passion: The Markan Soteriology*. 2nd ed.  
Society for New Testament Studies Monograph Series, ed. G. N. Stanton.  
Cambridge: Cambridge University Press, 1990.

Brown, Colin. "σοζο." In *The New International Dictionary of New Testament Theology*,  
edited by Colin Brown, 210-215. Grand Rapids, MI: Zondervan, 1986.

Bultmann, Rudolf. *Theology of the New Testament*. Translated by Kendrick Grobel.  
New York: Charles Scribner's Sons, 1951-1955.

Cranfield, C. E. B. *The Gospel According To Saint Mark*. Cambridge Greek Testament  
Commentary Series, edited by C. F. D. Moule. Cambridge: Cambridge  
University Press, 1959.

**Use hanging indent form**

Foerster, Werner, and Fohrer, Georg. "σοζο κτλ." In *Theological Dictionary of the New  
Testament*, ed. Gerhard Kittel and Gerhard Friedrich. Translated by Geoffrey W.  
Bromiley. 990-998. Grand Rapids, MI: Eerdmans, 1971.

France, R. T. "Matthew, Mark, and Luke." In *A Theology of the New Testament*.  
Rev. ed. Edited by Donald A. Hagner. Grand Rapids, MI: Eerdmans, 1993.

George, Timothy. "What I'd Like to Tell the Pope About the Church." *Christianity  
Today*, June 15, 1998, 41-44.

Guelich, Robert A. *Mark 1-8:26*. Word Biblical Commentary Series. Dallas: Word  
Books, 1989.

Osborne, Grant R. "Mark, Theology of." In *Evangelical Dictionary of Theology*, edited  
by Walter A. Elwell. Grand Rapids, MI: Baker, 1984.



**SAMPLE TURABIAN DOCUMENT**  
**USING FOOTNOTES**  
**AND BIBLIOGRAPHY (N/B)**

## Sample Turabian Document: Footnote/Bibliography (N/B) Style

The document title is placed in all capital letters. If it takes up more than one line, then it must be single spaced.



DOCUMENT TITLE

Use 12 pt. Times New Roman font everywhere.

Place 1.0" margin on left, right, and bottom of all pages.

There should be no page number on the title page.

The identification block should be in upper and lower case letters and single spaced.



Student Name  
Course Name and Number  
Month day, year

[This document was written by Dr. Brenda B. Colijn. Modifications were made in order to conform to the handbook format. Only a portion of the document is included here.]

Scholars have often said that the Gospel of Mark has no real soteriology.<sup>1</sup> They commonly identify Christology as Mark's central concern.<sup>2</sup> Although the Evangelist certainly does focus on Christology, as befits his heading in 1:1 ("the good news of Jesus Christ, the Son of God"), he presents Christology as inseparable from soteriology. In Mark's Gospel, understanding who Jesus is and what he has done for us is inseparable from understanding how to claim upon one's life. Mark's characteristic model of salvation is discipleship.

**Use superscript Arabic numerals for note numbers**

Ernest Renan notes that every word of Mark, from the beginning to the end, is to the meaning of Christ or to discipleship. He declares, "Understanding of discipleship and

**When quoting, use square brackets around words that you added to assist clarity or brevity.**

**Use 3 ellipsis points to show that source material was omitted from a quote**

and. . . [All] understanding of discipleship is other point of orientation."<sup>3</sup> As Robert A. Guelich has observed, by placing discipleship pericopes at pivotal points in Jesus' ministry, "the evangelist . . . indicates the integral relationship for him of Christology and discipleship. This interplay of Christology and discipleship offers one of the central themes in Mark's Gospel."<sup>4</sup> Thus, while the Gospel contains very little direct teaching about salvation, it shows salvation in action as Jesus calls human beings into a relationship of discipleship to him. In what follows, after discussing the coming of salvation, I will

**Correct order of punctuation when using note numbers**

for human beings.<sup>5</sup> This is preparatory to salvation in its full theological sense. Through most of the Gospel, salvation has not yet been accomplished; it awaits Jesus' death on the cross and his vindication through the resurrection. The Gospel concerns itself more with the coming of the day of salvation and the presence of the bearer of salvation than with how individuals participate in that salvation. Nevertheless, it has significant soteriological content.

**Page number bottom center OR top right, .75" from bottom or top edge. Be consistent throughout!**

1. Grant R. Osborne, "Mark, Theology of," in *Evangelical Dictionary of Theology*, ed. Walter A. Elwell (Grand Rapids, MI: Baker, 1984). Osborne disagrees, citing such verses as Mark 10:45.  
2. Not all footnotes are shown in this sample paper.

1" top margin

The Greek word group for salvation (*sozo*) is not the main term used by the Evangelist to express salvation. The noun form, *soteria*, is absent from both Mark and Matthew. It is rare in Luke and John, occurring in passages that have an OT context, such as the song of Zechariah in Luke 1. In its noun form, salvation is largely a Pauline term. In Mark's Gospel, literally and figuratively, salvation is a verb.

The word *sozo* as used in the Gospel does not mean "to save" in the modern sense of "to rescue from danger." Sometimes it means to preserve life or rescue from physical danger. **Use version initials when quoting scripture** <sup>6</sup>  
passages such as Mk 8:35: "Those who lose their life for my sake, and all will save it" (Mk 8:35 **NRSV**); "Then who can be saved?" (Mk 10:26 **NRSV**); and "The one who endures to the end will be saved" (Mk 13:13 **NRSV**). **Non-English words represented in italics**  
These verses (and possibly 13:20) seem to refer to eschatological salvation. *Sozo* is most often used in the healing stories in the sense of "restored to health" (for example, Mk 5:34; 6:56; 10:52). Its use here is somewhat ambiguous, however. Its frequent connection with faith leaves open the possibility that the reference is to more than physical life.<sup>7</sup> More central in the Gospel's presentation of salvation are such concepts as the kingdom of God (Mk 1:15), eternal life (Mk 10:17) or the life of the age to come (Mk 10:30), and discipleship (Mk 8:34).

Mark presents the coming of salvation in the context of the two ages, this age (Mk 4:19) and the age to come (Mk 10:30). Jesus' distinctive message is that the age to come has been inaugurated: "The time is fulfilled, and the kingdom of God has come near" (Mk 1:15 NIV).<sup>8</sup> This is the content of his "good news" or gospel (Mk 1:1, 14). In the background of this use of "gospel" (*euangelion*) are numerous passages in the LXX which use *euangelizo* in the sense of bringing good news about the inbreaking of God's kingly rule, the advent of his salvation, vengeance, vindication."<sup>9</sup>

6. Werner Foerster and Georg Fohrer, s.v. "σωζω κτλ.," in *Theological Dictionary of the New Testament*, ed. Gerhard Kittel and Gerhard Friedrich, trans. Geoffrey W. Bromiley (Grand Rapids, MI: Eerdmans, 1971), 7:990. Mark 16:16 ("The one who believes and is baptized will be saved" (NRSV)) is textually suspect. Furthermore, its connection of baptism with salvation, its formulaic character, and its use of *sozo* in a strictly theological sense are at odds with the rest of the Gospel.

7. Not all footnotes are shown in this sample paper.

## BIBLIOGRAPHY

Best, Ernest. *Disciples and Discipleship: Studies in the Gospel According to Mark*.  
Edinburgh: T. & T. Clark, 1986.

\_\_\_\_\_. *Mark: The Gospel*. T. & T. Clark, 1983.

**Use 8 underscores to indicate the same author as the one above.**

\_\_\_\_\_. *The Temptation and the Passion: The Markan Soteriology*. 2nd ed.  
Society for New Testament Studies Monograph Series, ed. G. N. Stanton.  
Cambridge: Cambridge University Press, 1990.

Brown, Colin. "σοζο." In *The New International Dictionary of New Testament Theology*,  
edited by Colin Brown, 210-215. Grand Rapids, MI: Zondervan, 1986.

Bultmann, Rudolf. *Theology of the New Testament*. Translated by Kendrick Grobel.  
New York: Charles Scribner's Sons, 1951-1955.

Cranfield, C. E. B. *The Gospel According To Saint Mark*. Cambridge Greek Testament  
Series, edited by C. F. D. Moule. Cambridge: Cambridge  
University Press, 1959.

**Use hanging indent form**

Foerster, Werner, and Fohrer, Georg. "σοζο κτλ." In *Theological Dictionary of the New  
Testament*, ed. Gerhard Kittel and Gerhard Friedrich. Translated by Geoffrey W.  
Bromiley. 990-998. Grand Rapids, MI: Eerdmans, 1971.

France, R. T. "Matthew, Mark, and Luke." In *A Theology of the New Testament*.  
Rev. ed. Edited by Donald A. Hagner. Grand Rapids, MI: Eerdmans, 1993.

George, Timothy. "What I'd Like to Tell the Pope About the Church." *Christianity  
Today*, June 15, 1998, 41-44.

Guelich, Robert A. *Mark 1-8:26*. Word Biblical Commentary Series. Dallas: Word  
Books, 1989.

Osborne, Grant R. "Mark, Theology of." In *Evangelical Dictionary of Theology*, edited  
by Walter A. Elwell. Grand Rapids, MI: Baker, 1984.

**SAMPLE TURABIAN DOCUMENT**  
**USING PARENTHETICAL CITATION**  
**AND A LIST OF REFERENCES**  
**(P/R)**

## Sample Turabian Document: Parenthetical Citation/References (P/R)

The document title is placed in all capital letters. If it takes up more than one line, then it must be single spaced.

↓  
DOCUMENT TITLE

Use 12 pt. Times New Roman font everywhere (see p. 16).

Place 1.0" margin on left, right, and bottom, all pages.

No page number on title page.

The identification block should be in upper and lower case letters and single spaced.

↓  
Student Name  
Course Name and Number  
Month day, year

[This document was written by Dr. Brenda B. Colijn. Modifications were made in order to conform to the handbook format. Only a portion of the document is included here.]

**.5" paragraph indent**

Scholars have often said that the Gospel of Mark has no real soteriology (Elwell 1984, 99). They commonly identify Christology as Mark's central concern (France 1993, 233). Although the Evangelist certainly does focus on Christology, as befits his heading in 1:1 ("the good news of Jesus Christ, the Son of God" (NRSV)), he presents Christology as inseparable from soteriology. In Mark's Gospel, understanding who Jesus is and why he came entails acknowledging his claim upon one's life. Mark's characteristic model of salvation is discipleship.

Ernest Best, who has written a great deal about discipleship in the Gospel of Mark, notes that everything in the Gospel is related to the meaning of Christ or to discipleship. He declares, "Understanding of discipleship and understanding of the death of Jesus go hand in hand. . . . [All] understanding of discipleship begins with the cross and it never moves to any other point of orientation"

**Use 3 ellipsis points to show that source material was omitted from quote**

(Best 1986, 2). As Robert

**When quoting, use square brackets around words that you added to assist clarity or brevity.**

pivotal points in Jesus' teaching for him of Christology and discipleship. This interplay of Christology and discipleship offers one of the most distinctive features of the Gospel (Best 1986, 49). Thus, while the Gospel concerns itself more with the coming of the day of salvation and the presence of the bearer of salvation than with how individuals participate in that salvation. Nevertheless, it has significant soteriological content. In what follows, after discussing the coming of salvation, I will focus on what that salvation means for human beings (Best 1986, iii-iv).

**Author's last name, year of publication, and page number are required for parenthetical citations in text**

Much in the Gospel of Mark is preparatory to salvation in its full theological sense. Through most of the Gospel, salvation has not yet been accomplished; it awaits Jesus' death on the cross and his vindication through the resurrection. The Gospel concerns itself more with the coming of the day of salvation and the presence of the bearer of salvation than with how individuals participate in that salvation. Nevertheless, it has significant soteriological content.

The Greek word group for salvation (*sozo*) is not the main term used by the Evangelist to express salvation. The noun form, *soteria*, is absent from both Mark and

**Page number bottom center OR top right, .75" from bottom or top edge. Be consistent throughout!**



Matthew. It is rare in Luke and John, occurring in passages that have an OT context, such as the song of Zechariah in Luke 1. In its noun form, salvation is largely a Pauline term. In Mark's Gospel, literally and figuratively, salvation is a verb.

The word *sozo* as used in the Gospel does not have a physical meaning (Brown 1986, 212). Sometimes it means physical danger (3:4; 15:30). In three passages, the word seems to be used in a soteriological sense: "Those who lose their life for my sake, and for the sake of the gospel, will save it" (8:35 NRSV); "Then who can be saved?" (10:26 NRSV); and "The one who endures to the end will be saved" (13:13 NRSV). In these verses (and possibly 13:20), it seems to refer to eschatological salvation. *Sozo* is most often used in the healing stories in the sense of "restored to health" (for example, 5:34; 6:56; 10:52). Its use here is somewhat ambiguous, however. Its frequent connection with faith leaves open the possibility that it refers to physical life (Kittel and Friedrich 1965-76, 990). More central in the Gospel's presentation of salvation are such concepts as the kingdom of God (1:15), eternal life (10:17) or the life of the age to come (10:30), and discipleship (8:34).

Mark presents the coming of salvation in the context of the two ages, this age (4:19) and the age to come (10:30). Jesus' distinctive message is that the age to come has been inaugurated: "The time is fulfilled, and the kingdom of God has come near" (1:15 NRSV) (Lane 1974, 64). This is the content of his "good news" or gospel (1:1, 14). In the background of this use of "gospel" (*euangelion*) are numerous passages in the Septuagint that use *euangelizo* in the sense of bringing good news about "the in-breaking of God's kingly rule, the advent of his salvation, vengeance, vindication" (Cranfield 1959, 35).

**Use version initials  
when quoting Scripture**

**Non-English words  
represented in italics**

1" top margin

45

REFERENCES

Section heading in all capitals;  
must be called "References"

Best, Ernest. 1986. *Disciples and discipleship: Studies in the Gospel according to Mark*. Edinburgh: T. & T. Clark.

\_\_\_\_\_. 1983. *Mark: The Gospel as story*. Ed. John Riches. Edinburgh: T. & T. Clark.

Use 8 underscores to indicate the same author as the one above.

\_\_\_\_\_. 1990. *The temptation and the passion: The Markan soteriology*. 2nd ed. Society for New Testament Studies Monograph Series, ed. G. N. Stanton. Cambridge: Cambridge University Press.

Brown, Colin. 1986. "σωζω." In *The new international dictionary of New Testament theology*, ed. Colin Brown, 210-215. Grand Rapids, MI: Zondervan.

Bultmann, Rudolf. 1951-1955. *Theology of the New Testament*. Trans. Kendrick Grobel. New York: Charles Scribner's Sons.

Cranfield, C. E. B. 1959. *The Gospel according to Saint Mark*. Cambridge Greek Testament Commentary Series. Cambridge: Cambridge University Press.

Use hanging indent form

Foerster, Werner, and Fohrer, Georg. 1971. "σωζω κτλ." In *Theological Dictionary of the New Testament*, ed. Gerhard Kittel and Gerhard Friedrich, trans. Geoffrey W. Bromiley, 990-998. Grand Rapids, MI: Eerdmans.

France, R. T. 1993. "Matthew, Mark, and Luke." In *A theology of the New Testament*. Rev. ed., ed. Donald A. Hagner. Grand Rapids, MI: Eerdmans.

George, Timothy. 1998. "What I'd like to tell the pope about the church." *Christianity Today*, June 15, 41-44.

Guelich, Robert A. 1989. *Mark 1-8:26*. Word Biblical Commentary Series. Dallas: Word Books.

Osborne, Grant R. 1984. "Mark, Theology of." In *Evangelical dictionary of theology*, ed. Walter A. Elwell. Grand Rapids, MI: Baker.

# **APA STYLE GUIDE**

# APA Style Guide

## *IMPORTANT NOTE FOR CMHC STUDENTS*

Per the CMHC faculty, please rely solely on the current APA manual when producing written material for that program. While the effort has been made to keep the contents of the guide below in line with the current APA manual, it should not be taken as the final word on current APA guidelines.

1. **Font style** – Times New Roman **is the preferred font**. Do not use flamboyant type such as “**Britannic Bold**” or “**Elephant**.”
2. **Font size** – Use 12 point.
3. **Line spacing** – Always double-space the entire paper, including the list of references, unless otherwise instructed by your professor.
4. **Paper weight** – Paper must be white 20-pound bond.
5. **Margins** – Margins should be set as follows:

Left	1”
Right	1”
Bottom	1”
Top	1”
6. **Justifying/Aligning text** – All text pages should be left-justified. Do not use “full” or “right” justification anywhere in the paper, including block quotes.
7. **Paragraph indentation** – The first line of a paragraph should be indented 5-7 spaces (use tab key) from the left.
8. **Major parts of an APA paper** – Most APA papers at ATS will have the following: **title page**, **abstract**, **body** of paper, and “**References**.” However, the professor may choose to omit any of these parts or add to them. The student should then follow those directions.
9. **Titles of major parts of an APA paper** – The following titles would apply to the appropriate major parts of an APA paper. The format for these titles is **title case, no bold, no underline, and no italics**. In general, double space before and after major part titles. Titles of major parts would appear as follows:
  - Abstract
  - References
  - Illustrations
  - Appendix
10. **Dash** – When hyphenating a word, use one dash and do not break a word at the end of a line. When using a dash anywhere else, use two dashes together, no spaces (or the symbol em dash). For example:

**"The Masoretes were anxious that not one jot or tittle--not the smallest letter (*yod*) or one tiny part of a letter--of the Law should pass away."**

11. **Inclusive language** – It is a standard of the seminary that all papers are written with inclusive language [see the section on “Inclusive Language” in this handbook]. See APA “Reducing Bias in Language.”
12. **Proofreading** – Never hand in an un-proofed paper. The student is always responsible for proofreading the document.
13. **Format and placement of page numbers** – Do not use any hyphens, parentheses, etc. with page numbers. All pages (including the title page) should have Arabic numerals placed by using the header function of the word processing program. Page number should be right-justified.
14. **Block quotes** – Quotations of forty (40) or more words should be placed in a block. The block should be indented .5” from the left margin and double-spaced. Do not indent the right side of the block. Make sure that the lines above and below the block are double-spaced.
15. **Punctuation with incorporated quotations** – The correct placement of the period at the end of an incorporated quote is shown below:

**Terminal punctuation with a quotation that is incorporated into your text must be placed as shown:**

Most linguists function on the belief that "the ability to read is usually construed...to involve something more than the ability to parrot...and is more than phonetics and memory" (Rabinowitz, 1987, p. 15). Thus, reading is more than a sum of

However, when using **block quotations**, the period goes **before** the citation:

**Terminal punctuation with a block quotation must be placed as shown:**

Many studies show that most linguists function on the basis of Rabinowitz’s theory:

XXXXX XXXX XX XXX XXXXX XX XXXXX XXX XXXX XXX XXXXX XXX XXXXX XX  
 XXXXX XXX XX. XXXX XXXXXXXXXXXX XX XXXXX XXXX XXXXXXXX XXXX XX XXX.

Regardless, the ability to read is usually construed . . . to involve something more  
 Than the ability to parrot . . . and is more than phonetics and memory.

(Rabinowitz, 1987, p. 15)

16. **Citing Scripture:**

**If Scripture is directly quoted**, the student must include an in-text parenthetical reference with Bible book abbreviation(s), chapter(s), and verse(s) AND the Bible version initials in all capital letters (ex., “Jesus wept” (John 11:35 NIV) or (Jn 11:35 NIV)).\*

**If the student is only paraphrasing or summarizing Scripture**, then the version initials may be omitted, but the student must still include an in-text parenthetical reference, including the Bible book abbreviation(s), chapter(s), and verse(s) after the Scripture usage.\*

**Whether quoting Scripture directly or paraphrasing**, the student does not need to include the Bible in a list of references.

\*Note: See “Quoting from the Bible” for standardized Bible book and version abbreviations.

17. **Citing notes from a study Bible** – When quoting notes from a study Bible, the source material must be given an in-text citation **and** an entry in “References,” just as if it were any other book.
18. **Levels of heading** – APA provides for up to five levels of headings and subheadings. Headings and subheadings usually correspond with the paper’s outline. Most student papers will use no more than two or three levels, but longer papers may require up to five levels. For fewer than five levels, students may select the format for headings and subheadings that best suits their needs; however the format should be more prominent at higher levels, with decreasing prominence as the level decreases. In addition, the format should be consistently maintained throughout the paper. Double-space before, within (if more than one line) and after headings or subheadings. The five levels of headings and subheadings are as follows:

**First level: Centered, Boldface, Uppercase and Lowercase Heading\***

**Traditional Controversy between Medieval Church and State**

**Second level: Flush left, Boldface, Uppercase and Lowercase Heading:**

**Reappearance of Religious Legalism**

**Third level: Indented, boldface, lowercase paragraph heading ending with a period:**

**Legalism and the poets.**

**Fourth level: Indented, boldface, italicized, lowercase paragraph heading ending with a period:**

*The gospel as it is related to Jesus.*

**Fifth level: Indented, italicized, lowercase paragraph heading ending with a period:**

*Jesus in the gospel of Matthew.*

\*This type of capitalization is also referred to as *title case*.

19. **Spacing following punctuation** – Because word processor programs automatically set the correct spacing in a document, the student should type **only one space** after commas, colons, semicolons and should have **two spaces** at the end of a sentence. Additional rules for punctuation can be found in the APA manual.

# **APA DOCUMENTATION SAMPLES**

## Samples of Documentation Forms for Papers (A Supplement to APA)

**In-Text Citation:** The use of in-text references is required following each use of a source within the body of the paper. The in-text citation must be given for every source used, which contains author name(s), year of publication, and page number. For example: (Wright, 1992, p. 58).

[See APA Publication Manual §6.19]

Sometimes the elements to be placed in the in-text citation may vary. The exceptions are as follows:

1. If the context of a paragraph gives the author’s name(s), then the name(s) can be immediately followed in the text (in parentheses) by the year of publication; otherwise it/they can be placed in parentheses at the end of the sentence. [See APA Publication Manual §6.11]

2. The page number of the source material can be omitted if the student’s representation of the source material is either a paraphrase or a summary of the source, or is an electronic source without page numbering. Page numbers of the source are only required in an APA in-text citation when a direct quotation is used but are now encouraged to be used if paraphrasing so that the reader may more easily obtain the relevant passage. [See APA Publication Manual §6.04]

**References:** APA also requires a list of sources used, called “References.” This section is to be placed on a separate page of the document and should be headed by the word “References.” This section lists the student’s sources in the formats shown below. All sources used in the preparation of the paper must be listed on the References page and also cited within the body of text.

**Please note:** A student’s sources may not exactly match these examples and this is only a partial list of potential source types. The APA manual should be consulted for definitive formatting.

### Book with One Author

<b>In-Text Citation</b>	(Kitchen, 2003, p. 22)
<b>References</b>	Kitchen, K. A. (2003). <i>On the reliability of the Old Testament</i> . Grand Rapids, MI: Eerdmans.

[See APA Publication Manual §6.11, 6.19, 7.02]

### Book with Two Authors

<b>In-Text Citation</b>	(Forster & Marsten, 1973, p. 31)
<b>References</b>	Forster, R. T., & Marsten, V. P. (1973). <i>God’s strategy in human history</i> . Minneapolis, MN: Bethany House.

[See APA Publication Manual §6.12, 6.19, 7.02]



### Translated Book

<b>In-Text Citation</b>	(Kaiser, 1972/1983)
<b>References</b>	Kaiser, O. (1983). <i>Isaiah 1-12: A commentary</i> (2nd ed., J. Bowden, Trans.). Philadelphia: Westminster Press. (Original work published 1972)

[See APA Publication Manual §7.02]

### Multi-volume Works – Same Author and Title for All Volumes

(This example refers to an individual volume, not an entire set. If referencing the entire set, note inclusive dates if the set was published over a period of years and include the total volumes [e.g., Vols. 1-3].)

<b>In-Text Citation</b>	(Hodge, 1993)
<b>References</b>	Hodge, C. (1993). <i>Systematic theology</i> (Vol. 2). Grand Rapids, MI: Eerdmans.

[See APA Publication Manual §7.02]

### Multi-volume Works – Same Author but Different Title for Each Volume

(List only the individual title, rather than the overall title.)

<b>In-Text Citation</b>	(Wright, 1992)
<b>References</b>	Wright, N. T. (1992). <i>The New Testament and the people of God</i> . Minneapolis, MN: Fortress Press.

### Multi-volume Works – Different Authors and Titles for Each Volume

(List only the individual title. Do not include the overall volume or series title.)

<b>In-Text Citation</b>	(Propp, 1999)
<b>References</b>	Propp, W. H. C. (1999). <i>Exodus 1-18</i> . New York: Doubleday.

### Article by One Author in a Book by Another Author or Editor

<b>In-Text Citation</b>	(Osborne, 1975)
<b>References</b>	Osborne, G. R. (1975). Soteriology in the epistle to the Hebrews. In C. H. Pinnock (Ed.), <i>Grace unlimited</i> (pp. 144-66). Minneapolis, MN: Bethany House.

### Article in a Bible Dictionary or Bible Encyclopedia

- **Unsigned Article**

<b>In-Text Citation</b>	(American Heritage Dictionary, 1992)
<b>References</b>	<i>American heritage dictionary</i> (3rd ed.). (1992). Boston: Houghton Mifflin.

- **Signed Article**

<b>In-Text Citation</b>	(Napier, 1962)
-------------------------	----------------

<b>References</b>	Napier, B.D. (1962). Prophet, prophetism. In G. A. Buttrick (Ed.), <i>The interpreter's dictionary of the Bible</i> (Vol. 3, pp. 213-215). Nashville, TN: Abingdon.
-------------------	---

### Journal Article

<b>In-Text Citation</b>	(Holladay, 2001)
<b>References</b>	Holladay, W. L. (2001). Reading Zephaniah with a concordance: Suggestions for a redaction history. <i>Journal of Biblical Literature</i> , 120, 671-84.

[See APA Publication Manual §7.01]

### Online Journal Article (based on a print source or Electronic Database) with DOI

<b>In-Text Citation</b>	(Turner, 2004)
<b>References</b>	Turner, D. L. (2004). Matthew 23 as prophetic critique. <i>Journal of Biblical Studies</i> , 4, 23-42. doi:10.1037/0278-6133.24.2.25

[See APA Publication Manual §7.01]

### Online Journal Article (based on a print source or Electronic Database) without DOI

<b>In-Text Citation</b>	(Turner, 2004)
<b>References</b>	Turner, D. L. (2004). Matthew 23 as prophetic critique. <i>Journal of Biblical Studies</i> , 4, 23-42. Retrieved from <a href="http://journalofbiblicalstudies.org/issue9.html">http://journalofbiblicalstudies.org/issue9.html</a>

[See APA Publication Manual §7.01]

### Web Page

<b>In-Text Citation</b>	(Watson, 2006)
<b>References</b>	Watson, P. (2006). Shabbat table talk: Parashat shemot. Retrieved from Bat Kol Institute Web site: <a href="http://www.batkol.info/Parashat_Archives_2005-6/Shemot/Shemot_Ex_1-1_6-1.htm">http://www.batkol.info/Parashat_Archives_2005-6/Shemot/Shemot_Ex_1-1_6-1.htm</a> .

### Diagnostic and Statistical Manual of Mental Disorders (DSM)\*

<b>In-Text Citation</b>	(American Psychiatric Association DSM-IV-TR, 2000)
<b>References</b>	American Psychiatric Association. (2000). <i>Diagnostic and statistical manual of mental disorders</i> (4 <sup>th</sup> ed., text rev.). Washington, DC: Author.  <i>For the online version of the DSM, provide DOI in the publisher position of the reference.</i>  American Psychiatric Association. (2000). <i>Diagnostic and statistical manual of mental disorders</i> (4 <sup>th</sup> e., text rev.). doi:10.1253/appi/books.9780123456789

\*For more information on DSM citations, visit [www.apastyle.org](http://www.apastyle.org) and search DSM-IV-TR.

### Class Materials: Audio/Visual, Handouts, and Lecture Notes

First determine whether there is a citation of a source shown on the classroom material.

- **Audio/Visual**  
Cite audio or visual material according to the APA manual examples.
- **Paper Handouts with Citations**  
Class handouts that have a source reference printed on them should be cited as if they were a paper or electronic source. Use one of the samples above or a sample from the APA manual for the in-text citation as well as the References page.
- **Paper Handouts without Citations**  
If the handout does not bear a citation, students should ask the instructor for a statement about the source. If the handout was created by the instructor, but has never been published, then students should use the following for in-text citations (no References citation is necessary):

<b>In-Text Citation</b>	(J. F. Watson, class handout, May 1, 2007)
-------------------------	--

- **Lecture Notes**

<b>In-Text Citation</b>	(J. F. Watson, lecture notes, May 8, 2007)
-------------------------	--

### Quoted Material within Quotations

Sometimes a student will come across a source that quotes another, earlier source. If the student includes a direct quotation from the earlier source in his or her paper, then both sources must be given credit.

**APA EXAMPLE:** A book by Marvin McMickle contains a quote from Haddon Robinson. The student quotes Robinson’s words within the text of his or her paper. The citations would appear as follows:

<b>In-Text Citation</b>	Robinson’s study (1980) (as cited in McMickle, 2001) indicates that . . . .
<b>References</b>	McMickle, M. (1980/2001). <i>Living water for thirsty souls</i> . Valley Forge, PA: Judson Press.

**NOTE:** APA prefers that the earlier source be read and cited whenever possible. Therefore, the student should make every attempt to locate and cite from the earlier source, which, in this case, is the work by Robinson.

### Structure and Punctuation for Quoted Material within Quotations

The block quote begins with material from the secondary source. The whole block is indented ½ inch on the left only, and **no double quotation marks are used at the beginning and end of the block**. It is single-spaced. When appropriate, the source’s quoted material (the primary source) is placed in double quotation marks (“ ”) within the block, just as shown above. Then the block is completed with the rest of the secondary source’s material. The entire block ends with a period followed by the parenthetical citation.

**Block Quote:**

Block quotes do not require quotation marks. If the source quotes another source that is being included in the quote, double quotation marks must be used around the primary source. The entire paragraph within a block would look like this example:

Marvin McMickle states his idea about the preacher's awareness of current events:

Haddon Robinson points to this need for the preacher to pay attention to what is going on in the world around him or her. He says: "The expositor must also be aware of the currents swirling across his own times, for each generation...[quote continues]...because they ignore the life-wrenching problems and questions of the hearers." Paying attention to the ideas...heard throughout society greatly assists the preacher in tapping into those "life-wrenching problems and questions" that are gathered in the pews on any given Sunday morning. (Robinson, 1980, p. 77)

**Quote Incorporated into Text:**

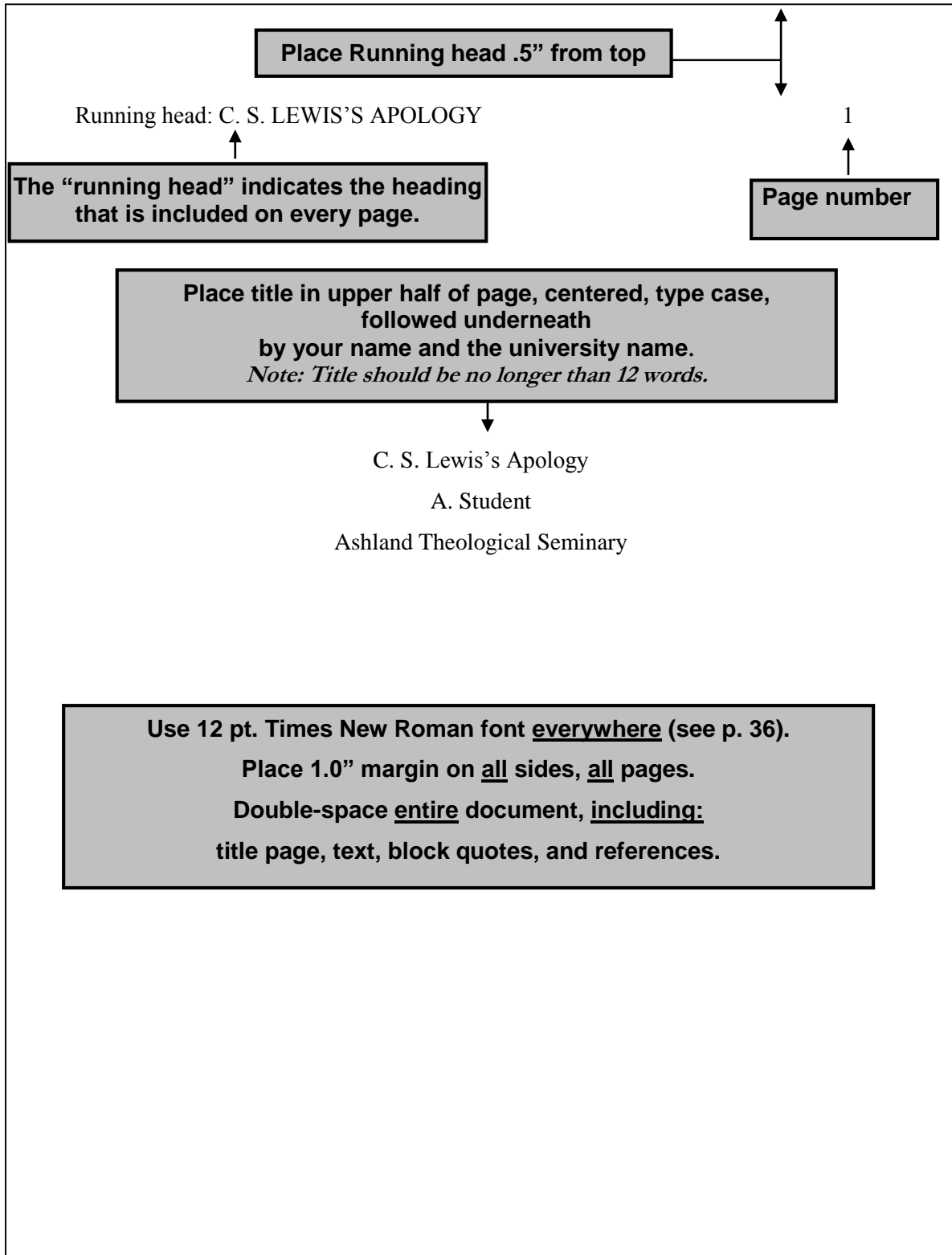
If the quote is incorporated into the text, the quote should look like the following:

McMickle states his idea about the preacher's awareness of current events: "Haddon Robinson points to this need for the preacher to pay attention to what is going on in the world around him or her. He says: 'The expositor must also be aware of the currents swirling across his own times, for each generation'" (Robinson, 1980, p. 77).

Double quotes are placed at the beginning of McMickle's material. Single quotes are placed at the beginning and end of Robinson's material. The entire quote ends with double quotation marks, the parenthetical citation, followed by a period. The paragraph is then completed with the student's expository material interpreting the relevance of the quote.

# **SAMPLE APA PAPER**

## Sample APA Paper



[The following document was written by Janet Aguiar.  
Modifications were made in order to conform to the handbook format.  
Only a portion of the document is included here.]

**No paragraph indentation on abstract**

Abstract

Clive Staples Lewis brought a lifetime of personal and philosophical thought to his own writings. His writings point to him, not as a systematic theologian, but as a Christian apologist. His profound literary gifts form the basis for the presentation of his apology. Throughout his fiction he interweaves his philosophy regarding imagination, myth, reality, allegory, joy, and intense longing, and places these within a Christian context. Although not his intent, Lewis uses these fictional works as vehicles for presentation of his apology. Lewis's fiction displays the Christian message in a superbly creative fashion. This document will explore the confluence of upbringing, learning, and giftedness in Lewis's life, which led to his expression of faith in literature.

**Justify Left, Ragged Right**

**The abstract should be no more than 120 words in length.**

**Paragraph indentation must be .5"**

Clive Staples Lewis was a brilliantly educated man who, as a scholar of literature, brought a lifetime of study, and personal and philosophical thought to his own writings. Following his conversion to Christianity, Lewis wrote apologetic nature, myth, allegory, and fiction.

**Do not label the beginning of text as the "Introduction."**

**Author's last name and year of publication required for all in-text citations**

S. Lewis (1956) was born in Ireland in 1898, near Belfast. He was the second son of a professional man who held public office. In his autobiography, Lewis (1956) described a fairly benign early childhood. He wrote:

**My childhood, at all events, was not in the least other-worldly. . . . it was not even imaginative; it lives in my memory mainly as a prosaic happiness and awakes none of the possibilities of a dream.**

**Page numbers are required for direct quotes only.**

I look back on my much less happy boyhood. (p. 8)

**Block quotes that contain 40 or more words**

When he was seven years old, his family moved to the country into what was forever called "New House." This "New House" held many delights for a child, much different from the "Old House," which Lewis described nostalgically. **It provided "long corridors, empty sunlit rooms, upstairs indoor silences, attics explored in solitude, distant noises of gurgling cisterns and pipes, and the noise of wind under the tiles"** (Lewis, 1956, p. 10). He described his parents' collection of books. The books were everywhere, as apparently his parents bought all the books they ever read, and did not dispose of them. There were books in every nook and cranny: "in the study, books in the drawing room, books in the cloakroom, books (two deep) in the great bookcase on the wall, books as high as my shoulder in the cistern attic" (Lewis, 1956, p. 10). Upon his reading: he was allowed any book, whether well-written or poorly written, whether suitable for a child or not.

**Incorporate quotes of less than 40 words into text**

**More than one work by same author, same year, add suffix a, b, c, etc.**

His scant religious upbringing. He said he was eventually taken to church. But his attitude toward religion was one of indifference. His aesthetic experiences were rare, and religious experiences were rarer, still (Lewis, 1952**b**).



Lewis's mother died of cancer when he was ten years old, an event which foreshadowed his outlook on life and his spiritual journey. He described the gradually increasing sense of loss that he felt during her illness; the loss he felt included estrangement from his father, since understanding of the boy's concerns was not one of his father's strengths. At that

**Use two dashes with no spaces to indicate a long pause (not a hyphen)**

be healed if he prayed in faith. He later

out awe, even without fear. He was,

in my mental picture of this miracle, to appear neither as Savior nor as Judge, but merely as a magician; and when He had done what was required of Him I supposed He should simply—well, go away. (Lewis, 1956, p. 21)

Lewis believed that with his mother's passing, all stability, happiness, and security passed from his life.

**Use "p" or "pp" to indicate the page number(s) of the source material.**

created his first fiction, a land of dressed  
hout his boyhood he continued to work on this

story, interweaving his own fantasies of this "Animal-Land" with those of his brother, Warnie, who dreamed of India and ships and wars. Lewis later called this fantasy *Boxen* (Lewis, 1956).

He a  
The pessimist  
He wrote:

**Use 3 ellipsis points separated by spaces to indicate material from the original that was left out of your quote;  
Use 4 when the omitted material includes the end of a sentence.**

Ridiculous as it may sound, I believe that the clumsiness of my hands was at the root of the [pessimism] . . . . What [it] really bred in me was a deep (and, of course, inarticulate) sense of resistance or opposition on the part of inanimate things . . . a settled expectation that everything would do what you did not want it to do.  
(Lewis, 1956, pp. 63-64)

**When quoting, use square brackets around words that you added to assist clarity or brevity.**

References

Carpenter, H. (1978). *The Inklings*. Boston: H

**Italicize book titles; capitalize using sentence case**

Como, J. T. (Ed.). (1992). *C. S. Lewis at the breakfast table and other reminiscences*. New York: Harcourt Br

**Use only first and middle initials, in the References and in text**

Cunningham, R. B. (1967). *C. S. Lewis: Defender of the faith*. Philadelphia: Westminster Press.

**Where city is well known, do not use state abbreviation**

Hooper, W. (Ed.). (1985). *Boxen: The imaginary world of the young C. S. Lewis*. New York: Harcourt Brace Jo

**Capitalize only first letters of first words and proper nouns**

Hooper, W. (Ed.). (1991). *All my road before me: The diary of C. S. Lewis, 1922-1927*. New York: Harcourt Brace Jovanovich.

**When the same author is repeated, do not use 8 underscores for second and subsequent entries.**

Lewis, C. S. (1947). *The abo*

Lewis, C. S. (1951). *Prince Caspian*. New York: Macmillan.

Lewis, C. S. (1952a). *The voyage of the Dawntr*

**Same author, same year: assign subscript a, b, c, etc., according to the alpha order of the title**

Lewis, C. S. (1952b). *The world's last night*. Ne

Lewis, C. S. (1953). *The silver chair*. New York: Macmillan.

Lewis, C. S. (1956). *Surprised by joy: The shape of my early life*. New York: Harcourt Brace

**Remove hypertext underline and color**

**Titles of periodicals are italicized and capitalized using headline case**

Markos, L. A. (2001, April 23). Myth matters. *Christianity Today*, 45, 32. Retrieved

from <http://www.christianitytoday.com/ct/2001/006/1.32.html>

**If you have to "cut" a link to make it break at the end of a line, enter a space before a period or after a slash.**

## **MORE ABOUT APA**

# Order of Authority for APA

The Internet provides access to valuable and helpful information about plagiarism, writing paraphrases and summaries, and APA format. However, certain requirements of APA must be followed for class work.

The APA Manual is the standard for writing in ATS Counseling programs. The Internet can give some suggestions about how to use APA format, but websites other than the APA website are subject to errors of format or changes of interpretation. The best source is the actual *Publication Manual of the American Psychological Association* (6<sup>th</sup> ed.).

The seminary determines the format that will be used by all students. If any modifications are made to basic APA requirements, the program administrators will make them widely known.

Faculty members in counseling programs will probably choose APA format, but they may modify their expectations (for example, not requiring an “abstract”). If students have any questions about any professor’s requirements, they should ask for this information **at the time the assignment is given.**

## Helpful APA Links

<http://www.apastyle.org/apa-style-help.aspx>

<http://www.psywww.com/resource/apacrib.htm>

# **GENERAL INFORMATION ABOUT ALL PAPERS**

# How to Change the Normal Template (normal.dot)

**Microsoft Word uses a “template” on which all user settings are stored.** The “Normal” template opens whenever Word is opened, and it contains a list of default styles, including AutoText, macros, toolbars, and other customizations that determine the basic look of a document. If the template indicates that margins are to be set at 1.25” (the default settings) for right and/or left, then every new document will use that template and will be set up to have margins of 1.25” on the left and right. If the template is set this way, then the student will have to change the page setup at the beginning of each paper so that the margins comply with the requirements of APA or Turabian. The following procedure will eliminate this problem and can be used to reset the template so that the correct 1” margins are automatically assigned to every new paper:

1. On the **File** menu, click **Open**, and then navigate to C:\Documents and settings\*username*\Application Data\Microsoft\Templates. If no templates are listed in the **Open** dialog box, click the arrow next to the **Files of type** box, and then click **Document Templates**.
2. Double-click the **Normal.dot** file to open it. To be certain that you're working in the default template, check to see that **Normal.dot** appears in the Word title bar.
3. Make any changes you want, using the menus and dialog boxes just as you would to change default settings for a document, but remember that any changes you make to Normal.dot will be applied to documents that you create in the future.
4. When you have finished, on the **Standard** toolbar (toolbar: A bar with buttons and options that you use to carry out commands. To display a toolbar, click **Customize** on the **Tools** menu, and then click the **Toolbars** tab.), click **Save**.

**Note:** If Normal.dot is renamed, damaged, or moved, Word automatically creates a new version (which uses the original default settings) the next time that you start Word. The new version will not include any customizations you made to the version that you renamed or moved.

*This information was quoted directly from “Change the Normal template” on Microsoft Word “Help.”*

# **WRITING GUIDE FOR THE M.A. THESIS**

# Writing Guide for the M.A. Thesis

## Thesis Calendar

- April 15      Deadline for submitting thesis proposal to the chairperson of the appropriate department for graduation the following year
- February 15      Deadline for submission of complete rough draft of the M.A. thesis to the thesis advisor
- March 15      Deadline for thesis advisor to read completed rough draft
- April 30      Deadline for final draft for M.A. thesis due in Academic Dean's office

Failure to meet any of these deadlines will result in an automatic postponement of the student's graduation for at least one semester/term following spring commencement.

It should be understood that no one will be on the graduation list or participate in commencement unless this schedule is followed.

Faculty members are not responsible for reading and correcting theses during the summer, as they are not under contract during that time.

## Instructions for Thesis

For the specific instructions for the M.A. Thesis, please see the chairperson of the appropriate department.

The M.A. Thesis must be printed on 20 lb paper with 25% cotton (rag content) in order to be bound for publication in the ATS Library.



## Example of a Title Page for a Thesis

**Everything on this page is to be centered,  
double-spaced, and typed in uppercase.**

ASHLAND THEOLOGICAL SEMINARY

TITLE (and SUBTITLE, if any)

A THESIS PRESENTED TO  
THE FACULTY OF <LIST DEPARTMENT>  
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR  
THE DEGREE OF <LIST DEGREE>

BY  
<YOUR NAME>

ASHLAND, OHIO  
<MONTH YEAR>

↑  
**No comma**

## Example of an Acceptance Page for a Thesis

**Everything on this page is to be centered, single-spaced, and typed in sentence case.**

[Line 12] Accepted by the faculty of Ashland Theological Seminary  
Ashland, Ohio  
In partial fulfillment of the requirements for the degree of  
(list degree)

[Line 26] \_\_\_\_\_  
Director of Thesis

[Line 30] \_\_\_\_\_  
Academic Dean

# **ATS WRITING CENTER**

# ATS Writing Center

## Instructions and Policies for Consultations

Ashland Campus:	Email: <a href="mailto:atswc@ashland.edu">atswc@ashland.edu</a>	Phone: 419-289-5162
Cleveland Campus:	Email: <a href="mailto:atswccle@ashland.edu">atswccle@ashland.edu</a>	Phone: 216-264-4622
Columbus Campus:	Email: <a href="mailto:atswc-col@ashland.edu">atswc-col@ashland.edu</a>	Phone: 614-396-9130
Detroit Campus:	Email: <a href="mailto:atsdetwc@ashland.edu">atsdetwc@ashland.edu</a>	Phone: 248-559-1400 x24

Thank you for giving us the opportunity to work with you on your assignment. A “consultation” can take place either face-to-face, by phone or by e-mail. Please choose the method that is easiest for you and fits your schedule and the way that you work.

**PLEASE NOTE: We will need 3 business days to review papers submitted to the Writing Center. We can review the same paper up to 2 times maximum.**

**Instructions for Consultations:** Below are easy steps you can follow:

1. When you get your course syllabi, take note of when each paper is due.
2. Contact the ATS Writing Center by phone or e-mail as soon as possible to set up a date for a future consultation.
3. For face-to face consultations, bring a typed, spell-checked and proofread draft of your paper with you.\*
4. For e-mail consultations, have your paper typed (double-spaced) and proofread in **Microsoft Word** before sending it to the ATS Writing Center. Send your paper to the e-mail address above that corresponds to your **primary** campus (where you primarily take classes). If you are pursuing your program entirely online, you may send your paper to the Ashland Campus Writing Center address. If you are unsure where to send your paper, please contact the Coordinator of Academic Support Services (Ashland) at 419-289-5217 for assistance.

An ATS Writing Center staff member will read your paper, make comments in the text, and return your paper to you. General comments may be listed at the end of the paper, so be sure to read the entire paper before starting your revisions.

\*Tip: If you have any questions about APA or Turabian and the presentation of your sources, please bring your references or copies of them to your appointment.

**Policies for Consultations:** We want to help you become a better thinker and writer. Toward that end, the following policies apply:

We **will** help you focus on and understand matters of importance:

- APA or Turabian guidelines
- Adherence to the assignment
- Organization and structure
- Statement and development of position
- Flow, readability, and style

We **will** help you find and understand patterns of grammatical and mechanical errors by reading and commenting on a section of your paper. We will assist you in learning how to correct these errors.

We **will not** do the following:

- Write your paper for you
- Correct every instance of an error in your paper
- Guarantee receipt of a particular grade
- Speak on behalf of your instructor
- Communicate with anyone on your end (e.g. your spouse) other than you about items submitted to the Writing Center

**Please Note:**

If there are so many mechanical errors that we cannot effectively work with the paper, then we reserve the right to decline your paper until these writing skills and errors are otherwise addressed. We also reserve the right to decline any paper about which we are first contacted less than three business days **BEFORE** your requested return date.