

**LEE UNIVERSITY**

**School of Religion**

**Manual of Style for Papers  
Based on Turabian's Sixth Edition**

**Adopted Fall 2000 and Spring 2005  
by the Department of Christian Ministries  
and the Department of Theology  
Second Revised Edition**

**Prepared by  
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Dean, School of Religion  
Professor of Theology**

SAMPLE TITLE PAGE

This is the title page. It is required on all papers in the School of Religion.

Centered

7 spaces

LEE UNIVERSITY

7 spaces

Place your title here.

A MANUAL OF STYLE FOR PAPERS  
OR THESES

2 spaces

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PRESENTED TO R. JEROME BOONE, D.Min.

IN PARTIAL FULFILLMENT OF THE REQUIREMENTS

FOR THE 337: OLD TESTAMENT THEOLOGY

THE SCHOOL OF RELIGION

4 spaces

BY

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JANE SMITH

5 spaces

CLEVELAND, TN

Put the appropriate degree or title here.

NOTICE:

All words are in FULL UPPER CASE LETTERS and every line is centered.

Place your professor's name, degree or title and the precise name of the course along with section letter (e.g. BIB 203 C)

The precise name of the course

Remember to use the international style of dating.

[ 15 OCTOBER 2005 ]

This is the date on which the paper is due.

## CONTENTS

*Most of your papers should be too brief for a table of contents. However, theses or especially long papers (over 25 pages) should place their CONTENTS page after the title page.*

*Turabian (or the University of Chicago Manual of Style) does not require an outline and a thesis statement (as the MLA style does).*

*For a pattern of how to prepare a CONTENTS page, see Kate L. Turabian, *A Manual for Writers of Term Papers, Theses, and Dissertations*, sixth ed. revised by John Grossman and Alice Bennett (Chicago: The University of Chicago Press, 1996), 257.*

### Other Notes of Interest

Some professors may wish to have an outline included with their papers. If so, they may request one in their syllabus or instruction sheet. In addition, some professors prefer not to have headings within the text of the paper itself. This should also be made clear by an appropriate instruction guide from the professor as a deviation from Turabian and the School of Religion's general rules for papers.

The two departments of the School of Religion (the Department of Christian Ministries and the Department of Theology) have agreed to use this pamphlet as a guide that *enhances* and *explains* Turabian's 6<sup>th</sup> edition cited above. When a student is in doubt about a proper citation or format question, she/he should consult Turabian or *The Chicago Manual of Style: The Essential Guide for Writers, Editors, and Publishers*, 14<sup>th</sup> edition (The University of Chicago Press: 1993), upon which Turabian based her smaller book. In addition, courses in Biblical Studies may wish to consult the *Society of Biblical Literature Handbook of Style* (mentioned in Appendix B) and its accompanying "Student Supplement to the SBL Handbook of Style" as an appendix in the most recent edition. The latter may also be consulted online at the SBL website: <<http://www.sbl-site.org>> under publications and also resources. Since the *SBL Handbook of Style* is based on the University of Chicago's manual, it should not conflict in any major way with Turabian but may enhance the citation of certain types of biblical literature or related sources.

**As noted above, some professors may vary from the direction in this pamphlet in small details, but these will be made clear to students well in advance of the paper deadline. The goal of this pamphlet is to clarify and illustrate Turabian's form of citation.**

Finally, please examine the appendices at the end of this pamphlet for further policies of the SOR (School of Religion) regarding inclusive language, footnoting hints, citation of books of the Bible, etc.

All margins are 1 inch "in" on all sides.

Your computer or program set up will help you here.

Text is in 12 pt. font

SUBHEADINGS  
Optional, but very helpful for the reader. See next page for info.

No page number here (suppress it). However, this is counted as page 1 — NOT the title page or anything prior.

Title of paper in ALL CAPITALS and centered.

A MANUAL OF STYLE FOR PAPERS OR THESES

10 spaces

3 spaces

Introduction

2 spaces

Papers or theses presented to the Department of Christian Ministries and the Department of Theology in the School of Religion (SOR) must follow the formatting style of *The University of Chicago Manual of Style*. Fortunately, this large and expensive text has been truncated into a smaller, more useable text by Kate Turabian.<sup>1</sup> Unlike other schools on the Lee University campus, the SOR has chosen to follow a more traditional use of footnoting and bibliographic citation.<sup>2</sup> While most departments use a popular style called MLA (Modern Language Association), or some variation of it, our school has chosen to use Turabian for various reasons.<sup>3</sup> Foremost among these reasons is the presentation of research in the disciplines of the academic field of religion. Graduate schools and seminaries whose main purpose is religious or theological studies require Turabian formatting. Therefore, it is important for our students to know this style in addition to the MLA style learned in the university's English classes.

Do not "justify" the right margin.

Notice: footnotes are in 10 pt. font

Footnotes are indented, numbered, and begin with the first name of the author (if one is listed).

<sup>1</sup>Kate L. Turabian, *A Manual for Writers of Term Papers, Theses, and Dissertations*, 6th ed. revised by John Grossman and Alice Bennett (Chicago: The University of Chicago Press, 1996), ix.

<sup>2</sup>The exception to this statement is the history sector within the College of Arts and Sciences. They, too, require Turabian formatting.

<sup>3</sup>Joseph Gibaldi and Walter S. Achtert, *MLA Handbook for Writers of Research Papers*, 3d. ed. (New York: The Modern Language Association of America, 1988), 10.

Notice: cite the exact page of the reference

Italicize book titles.

Page numbering is on the top right corner and begins on the second page of text. (2)

A second reason for using Turabian formatting is the ease with which one may expand thoughts in footnotes at the bottom of the page.<sup>4</sup> With this style of research writing, students may expand thoughts or argue an interpretation or line of thought without placing these statements in the primary reading page. Footnotes offer an opportunity for the reader to see the writer's research sources *immediately*, while also providing extended discussion on a point that may be important to consider, but not necessary for the flow of the writing in the text itself. This approach to research writing is perfectly suited for studies in religion.

Levels of Headings

- 1ST: BOLD, centered (as below)
  - 2ND: centered
  - 3RD: italicized and flush with left margin.
- Footnoting Citation of Classical or Biblical Sources**

FIRST LEVEL HEADING

In the following pages, several examples of footnoting citation will be offered from the pattern of Turabian's manual. One of the most important items to notice is that there is no bibliographic citation within the text itself (as with the MLA parenthetical style). All citations are found in footnotes numbered consecutively at the bottom of the page. The only exception to this is the citation of any accepted classics, such as Homer's *Odyssey* or Shakespeare's plays or the Bible. These may be cited within parenthetical notes in the text itself. For example, a writer might wish to quote from the Scripture a suitable passage for consideration: "The Lord is my shepherd, I shall not want," (Ps 23:1). If a different version or translation is used, the citation would appear in this manner: "The Lord is my shepherd, I shall lack nothing," (Ps 23:1 NIV). Notice that in the first example, the biblical citation did not include the version's name. It is the King James Version and therefore could have been cited in this manner: (Ps 23:1 KJV).

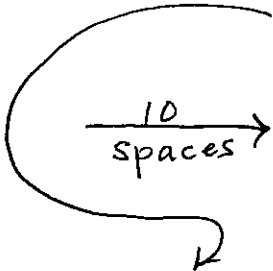
See Appendix B for correct citation of the Bible.

<sup>4</sup>While it is true that Turabian formatting allows for endnotes (i.e., bibliographic citations listed at the end of the paper, but before the Bibliography page), our departments prefer footnotes.

i.e. = that is

However, the second version is from the New International Version of the Bible and therefore is listed after the numbered chapter and verse reference without punctuation. It is offered in abbreviated form with all capital letters (see Appendices A and B for more examples). Other examples of versions might include these: RSV = Revised Standard Version; NASV = New American Standard Version; NEB = The New English Bible. This list could be quite long; the main point is that the biblical citation occurs in a parenthetical note, not in a footnote. There is no need for full bibliographic citation in a footnote of the Scripture or other classics (e.g., no listing of editors, place published, publisher, and date published). Each "classic" text has its own way of citing lines, so the student should refer to Turabian or other sources for the best way to abbreviate and cite classic texts.<sup>5</sup> Included in this manual is an appendix that lists the Society of Biblical Literature's abbreviation of biblical books (Appendix A). For example, I may wish to cite Plato's dialogues and hear afresh Socrates' words,

e.g. = for example



And so some clever fellow, a Sicilian perhaps or Italian, writing in allegory, by a slight perversion of language named this part of the soul [desire] a jar, because it can be swayed and easily persuaded, and the foolish he called the uninitiate, and that part of the soul in foolish people where the desires reside—the uncontrolled and nonretentive part—he likened to a leaky jar, because it can never be filled (*Gorgias* 493b).

Notice that quotations over 8 lines of typed text must be blocked, single-spaced, without quotation marks. about 10 spaces

NOTE: Classical texts are cited parenthetically and according to customary format.

-----> FIRST LEVEL  
 Contemporary Clergy Burn-out

Is Theology at Fault?

-----> SECOND LEVEL

However, rather than waxing philosophical, let us continue with more common examples of footnote citation. We may wish to support our hunches in research by using newspaper

-----> Citation of page numbers over 100 are done in this manner.

<sup>5</sup>Turabian, *A Manual for Writers*, 150-51.

articles. Did you know that a shortage of Roman Catholic priests may have led to a shift in power from ministry to laity?<sup>6</sup> The situation is not just rampant in Catholic churches, however; Protestant churches are feeling the effects of clergy burn-out and pastoral shortages.<sup>7</sup> Citations from newspapers and magazines may make a convincing practical point, but academic journals are frequently necessary in theological research. Perhaps the problem with ministerial burn-out is related to the morass in theological studies today. Robert Osborn laments, "In my world, it is no longer clear what theology is, where it can or should be done, or how."<sup>8</sup> If theology is in such disarray, how can we expect ministers to be in good condition?

Is Culture at Fault?

SECOND LEVEL

THIRD LEVEL  
SUBHEADING

Postmodernism

Yet it may not be theology that is at fault; it may be the culture. In searching for a good definition of postmodernism, the best example surfaced in a review of a book within a journal article. James Kay describes postmodernism in this manner: "There is no neutral place where competing claims as to what is real can be adjudicated to the satisfaction of some universally sanctioned framework. Knowledge is constructed, and knowing is a culturally shaped activity."<sup>9</sup> However, this definition may place too much emphasis on the epistemological aspects of postmodernity and therefore other sources may need to be cited, especially sources from reliable

newspaper footnote

<sup>6</sup>Laurie Goodstein, "The Ordination Situation: Shortage of Catholic Priests Leads to Shift in Church Power from Ministry to Laity," *The Washington Post*, 3 October 1995, A1.

magazine

<sup>7</sup>Gordon MacDonald, "Dear Church, I Quit!" *Christianity Today*, 11 February 1991, 14.

volume 55

number 2

journal

<sup>8</sup>Robert Osborn, "The Possibility of Theology Today," *Theology Today* 55, no. 2 (January 1999): 213.

page number

book review in a journal

<sup>9</sup>James F. Kay, review of *Compelling Knowledge: A Feminist Proposal for an Epistemology of the Cross*, by Mary M. Solberg, *The Princeton Seminary Bulletin* 20:1 (1999): 97.

vol.      number

books.<sup>10</sup>

*Pastors are Overworked*

→ Third level subheading

A student researching the trend toward clergy burn-out might want to interview several ministers. According to Terry Cross, a pastor for 12 years, ministers work on the average seventy to eighty hours per week.<sup>11</sup> Perhaps an article in an encyclopedia might offer statistics of clergy burn-out.<sup>12</sup> A source of increasing information for research is the Internet. However, students must be very careful in discriminating the better sources from the mediocre sources. Our departments request that no paper have more than twenty-five per cent of its sources cited from the Internet. Undoubtedly, there may be many pastors complaining on chat rooms or their own web pages about the overload. These may be useful for anecdotal documentation, but may not be very substantial in statistical research.<sup>13</sup> In fact, students may want to cite a source previously footnoted in their essays in order to counter such evidence. In so doing, they do not need to repeat the full bibliographic reference as they did in the first citation, but can use a "shortened form" of the citation.<sup>14</sup> The key is that the reader is easily able to remember the

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<sup>10</sup>Richard Rorty, *Philosophy and the Mirror of Nature* (Princeton: Princeton University Press, 1979). Other texts on postmodernism might be consulted: Stanley J. Grenz, *A Primer for Postmodernism* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1996); Gianni Vattimo, *The End of Modernity: Nihilism and Hermeneutics in Postmodern Culture*, trans. Jon R. Snyder (Baltimore, MD: The Johns Hopkins University Press, 1988); or Steven Best and Douglas Kellner, *Postmodern Theory: Critical Interrogations* (New York: The Guilford Press, 1991).

→ Interview citation  
<sup>11</sup>Terry Cross, interview by Jane Smith, 7 October 2000, Cleveland, TN.

→ Encyclopedia citation  
<sup>12</sup>Walter P. Mudd, "Clergy Burn-out," in *Encyclopaedia Britannica*, 11<sup>th</sup> ed. Also, see *Columbia Encyclopedia*, 5<sup>th</sup> ed., s.v. "Clergy Burn-out."

→ online Internet citation format for footnote. If there is no author, begin with the title of the site.  
<sup>13</sup>The Reverend Freddy Wannabee, "Pastors Should Quit!" Online.  
 <<http://www.pastorsinrebellion.com/letters/info/htm>> Cited 5 October 2000.

<sup>14</sup>MacDonald, "Dear Church," 15.



previous citation by the shortened version a student may offer.<sup>15</sup> In addition to the shortened form of citation, the older form of "Ibid." may still be used when the exact page number and reference is referred to in a footnote directly below the source just cited.<sup>16</sup> Other forms of media may be cited, for example, videotapes or TV programs.<sup>17</sup>

### Biblical Solutions to Clergy Burn-out

FIRST  
LEVEL

The real solution to the clergy problem may lie in the Bible. Citation from biblical references have been described above. However, frequently students desire to cite commentaries or multi-volume works. The researcher might remind potential pastors of the words from the writer to the Hebrews: "We must pay more careful attention, therefore, to what we have heard, so that we do not drift away," (Heb. 2:1 NIV). William Lane enhances our understanding of this verse by noting the phrase, "drift away," is derived from nautical terminology. Instead of holding a ship in port, the opposite tendency is described—drifting away from a course planned.<sup>18</sup> Clergy should remind themselves of their original course and not drift from it as if without an anchor.

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<sup>15</sup>MacDonald, "Dear Church, I Quit!" 15. [This shortened citation is also appropriate, according to Turabian].

<sup>16</sup>Ibid. [Please note that "Ibid" is a shortened Latin word, "*ibidem*" which means "in the same place." It is an older style of telling readers in a short fashion that the previous footnote (number 15 in this example) is *exactly* the same source and page for this note. Another frequently used Latin term is *op. cit.*, which is shortened Latin for *opere citato* ("in the work cited"). However, *op. cit.* is no longer used (or as Turabian says, "is now discouraged"). See Turabian, *A Manual for Writers*, 138. Whether one uses a consistent shortened form or the *ibid.* form is a matter of style.]

→ video citation  
<sup>17</sup>*Ethics in America: Anatomy of a Corporate Takeover*, The Annenberg CPB Collection. Videocassette, 1988. Consider also, *CBS' Sixty Minutes*, aired 1 February 1998.

→ TV show citation  
<sup>18</sup>William L. Lane, *Hebrews 1-8*, Word Biblical Commentary, ed. Ralph P. Martin, vol. 47a (Dallas, TX: Word Books, Publishers, 1991), 35.

→ Commentary citation

**Conclusion**

First Level

7

Let us return, as we conclude, to the beginning. It may be theology's fault or it may be the culture's fault. Some research will suggest it is theology's problem; occasionally, this research will appear in a chapter within a book that is edited by others.<sup>19</sup> Other research may be found only in a second-hand source, that is, quoted by another individual than the original author. Perhaps these will argue that our culture needs to return to a safe place that lies "somewhere between the modern and postmodern . . . where reason rules but does not tyrannize, where we enjoy the temperate gains of the postmodern without suffering its extremes."<sup>20</sup>

In conclusion, it is difficult to determine why so many ministers leave their callings and do not return. Is it theological chaos, biblical misunderstanding, or cultural influences? Who knows? One thing is certain. If the student in the Department of Christian Ministries or in the Department of Theology will follow Turabian's guidelines as outlined here, he or she will begin the path toward ministerial duties with greater ease—at least within the hallowed halls of Lee University's School of Religion!

→ citation of chapter in a book

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<sup>19</sup>Robert H. King, "The Task of Systematic Theology," *Christian Theology: An Introduction to its Traditions and Tasks*, ed. Peter C. Hodgson and Robert H. King (Philadelphia: Fortress Press, 1982), 1. Also see Jerald Daffe, "Integrity: A Foundational Principle for Ministry," *The Spirit and the Mind: Essays in Informed Pentecostalism to honor Dr. Donald N. Bowdle*, ed. Terry L. Cross and Emerson B. Powery (Lanham, MD: University Press of America, 2000), 267-276.

→ Citation of someone who is quoted or cited in another author's text.  
<sup>20</sup>Joseph Bottum, as cited in J. Wentzel van Huyssteen, "Tradition and the Task of Theology," *Theology Today* 55 (July 1998): 213.

Notice the last names are first.

The SOR prefers that students cite only those sources actually used and cited in the paper.

This page is not numbered, but counted.

#### BIBLIOGRAPHY

All CAPS.  
Centered.

Best, Steven, and Douglas Kellner. *Postmodern Theory: Critical Interrogations*. New York: The Guildford Press, 1991.

Bottum, Joseph. As cited in J. Wentzel van Huyssteen. "Tradition and the Task of Theology." *Theology Today* 55 (July 1998): 213.

*Columbia Encyclopedia*. 5<sup>th</sup> edition. S.v. "Clergy Burn-out."

Cross, Terry, Dean, School of Religion, Lee University. Interview by author, 7 October 2005, Cleveland, TN.

Daffe, Jerald. "Integrity: A Foundational Principle for Ministry." In *The Spirit and the Mind: Essays in Informed Pentecostalism to honor Dr. Donald N. Bowdle*. Edited by Terry L. Cross and Emerson B. Powery. Lanham, MD: University Press of America, 2000.

*Ethics in America: Anatomy of a Corporate Takeover*. The Annenberg CPB Collection. Videocassette, 1988.

Gibaldi, Joseph, and Walter S. Achtert. *MLA handbook for Writers of Research Papers*. 3d. edition. New York: The Modern Language Association of America, 1988.

Goodstein, Laurie. "The Ordination Situation: Shortage of Catholic Priests Leads to Shift in Church Power from Ministry to Laity." *The Washington Post*. 3 October 1995. A1.

Grenz, Stanley. *A Primer for Postmodernism*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1996.

Kay, James F. Review of *Compelling Knowledge: A Feminist Proposal for an Epistemology of the Cross*, by Mary M. Solberg. *The Princeton Seminary Bulletin* 20:1 (1999): 96-98.

King, Robert H. "The Task of Systematic Theology." In *Christian Theology: An Introduction to its Traditions and Tasks*. Edited by Peter C. Hodgson and Robert H. King. Philadelphia: Fortress Press, 1982.

Lane, William L. *Hebrews 1-8*. Word Biblical Commentary. Edited by Ralph P. Martin. Vol. 47a. Dallas, TX: Word Books, Publishers, 1991.

MacDonald, Gordon. "Dear Church, I Quit!" *Christianity Today*, 11 February 1991, 14.

Mudd, Walter P. "Clergy Burn-out." *Encyclopaedia Britannica*, 11<sup>th</sup> edition.

Notice: all lines begin on the left margin. The second line (if needed) is indented.

In the bibliography, total pages are cited.

This page  
is numbered -  
9

Osborn, Robert. "The Possibility of Theology Today." *Theology Today* 55:2 (January 1999): 213-28.

Rorty, Richard. *Philosophy and the Mirror of Nature*. Princeton: Princeton University Press, 1979.

Turabian, Kate L. *A Manual for Writers of Term Papers, Theses, and Dissertations*. 6<sup>th</sup> edition. Revised by John Grossman and Alice Bennett. Chicago: The University of Chicago Press, 1996.

Vattimo, Gianni. *The End of Modernity: Nihilism and Hermeneutics in Postmodern Culture*. Translated by John R. Snyder. Baltimore, MD: The Johns Hopkins University Press, 1988.

Wannabee, Freddy. "Pastors Should Quit!" Online.  
<<http://www.pastorsinrebellion.com/letters/info/htm>> Cited 5 October 2000.

Please note: footnotes are set up different from Bibliographic entries. Follow the examples here from footnote to bibliographic entry in order to see the difference.

This manual was originally prepared by Terry L. Cross, Ph.D., Dean of the School of Religion, Lee University, with the assistance of Crip Stephenson, Researcher for the School of Religion, October 2000. It was revised and updated in January 2005 by Terry Cross with assistance from faculty members of the SOR. The Department of Christian Ministries and the Department of Theology have approved this pamphlet for assistance of their students.

**APPENDIX A**  
**Proper Citation of Biblical Sources**  
**from the Society of Biblical Literature**

*These are abbreviations of the names of biblical books with the apocryphal or deuterocanonical books as well.*

Gen	Nah	1-2-3-4- Kgdms	John
Exod	Hab	Add Esth	Acts
Lev	Zeph	Bar	Rom
Num	Hag	Bel	1-2 Cor
Deut	Zech	1-2 Esdr	Gal
Josh	Mal	4 Ezra	Eph
Judg	Ps (pl: Pss)	Jdt	Phil
1 Sam	Job	Ep Jer	Col
2 Sam	Prov	1-2-3-4 Macc	1-2 Thess
1 Kgs	Ruth	Pr Azar	1-2 Tim
2 Kgs	Cant	Pr Man	Titus
Isa	Eccl (or Qoh)	Sir	Phlm
Jer	Lam	Sus	Heb
Ezek	Esth	Tob	Jas
Hos	Dan	Wis	1-2 Pet
Joel	Ezra	Matt	1-2-3 John
Amos	Neh	Mark	Jude
Obad	1-2 Chr	Luke	Rev
Jonah			
Mic			

*Notice that there are no periods after these abbreviations.*

**APPENDIX B:**  
**Examples from the Student Supplement to**  
**the *SBL Handbook of Style*<sup>1</sup>**

**Biblical Citations**

When students cite from the Bible, they do not need to provide publisher information in the footnotes or bibliography page. Instead they should use parenthetical citation within the text of their papers, offering the most common abbreviation for the version of the Bible that they are using. Some common examples of Bible versions are as follows: NRSV; RSV; NIV; NASB, etc. If students use the *same version* throughout the paper, they should cite which version is used only on the first instance of the quote or citation. For example,

“Now Ahab had seventy sons in Samaria” (2 Kgs 10:1 NRSV).

Please note that the parenthetical information should be followed precisely as this example offers it. Consult the Student Supplement for further examples.

However, if one is using a study Bible, such as *The HarperCollins Study Bible* or the *Life Application Bible*, the study notes that are not a part of the biblical text *must be footnoted just like a referenced source*. One may examine the front material of the study Bible in order to gain the appropriate names of the authors or editors who wrote the particular section involved. Here is an example of a footnote for a study Bible notation from the Student Supplement:

<sup>3</sup> Sophie Laws, “The Letter of James” in *The HarperCollins Study Bible: New Revised Standard Version, with the Apocryphal/Deuterocanonical Books* (eds. Wayne A. Meeks, et al.; New York: HarperCollins, 1993), 2269-70.

**Citation of Biblical Commentaries**

Commentaries are “tricky” to cite since an individual book may be a part of a larger series of commentaries or it may be authored by a variety of individuals or edited by others. Students should take care to gather all the necessary information from the bibliographic and title pages of each volume used. Again, the Student Supplement offers various examples of each type of commentary citation. A few are provided below for illustration.

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<sup>1</sup>The “Student Supplement to the SBL Handbook of Style” may be found online at <http://www.sbl-site.org>. Also, in the revised second edition of the *SBL Handbook of Style* (2005), the student supplement is an appendix. Some examples listed below are also from *The SBL Handbook of Style for Ancient Near Eastern, Biblical, and Early Christian Studies*, ed. Patrick Alexander, John Kutsko, James Ernest, Shirley Decker-Lucke, et al., (Peabody, MA: Hendrickson Publishers, 1999). “SBL” stands for the Society of Biblical Literature.

### Part of a Commentary Series

*This is an example from the SBL Handbook (7.2.22) for a footnote:*

<sup>5</sup> Otfried Hofius, *Paulusstudien* (WUNT 51; Tübingen: J. C. B. Mohr, 1989), 122.

*This is an example of the same bibliographic material, but in the bibliography format:*

Hofius, Otfried. *Paulusstudien*. Wissenschaftliche Untersuchungen zum Neuen Testament 51. Tübingen: J. C. B. Mohr, 1989.

*Another footnote example is as follows:*

<sup>10</sup> William L. Lane, *Hebrews 1-8* (WBC 47a; Dallas, TX: Word Books, Publisher), 141.

Note that in this footnote, “WBC” is an accepted abbreviation for “Word Biblical Commentary” or in other words, the series in which this volume occurs. It is volume 47a because *Hebrews 9-13* constitutes volume 47b. Abbreviations for the most common biblical commentary series are found in the *SBL Handbook of Style*, 8.4.1-2. The bibliography page, however, does not allow for abbreviations; one must spell out the name of the series entirely, as in the example above.

*Another footnote example:*

<sup>35</sup> Mitchell Dahood, *Psalms I, 1-50* (AB 16; Garden City, NY: Doubleday, 1965), 44.

*The bibliographic citation for the same work:*

Dahood, Mitchell. *Psalms I, 1-50*. Anchor Bible 16. Garden City, NY: Doubleday, 1965.

### Citation of Bible Dictionaries and Encyclopedias

When citing an article from a Bible dictionary or encyclopedia, cite the author of the article, not the editor of the whole work. The author or her initials should occur at the end of the article.

*Footnote example:*

<sup>11</sup> K. Stendahl, “Biblical Theology, Contemporary,” *IDB* 1:418-32.

Notice that *The Interpreter's Dictionary of the Bible* is abbreviated (but if you don't know or can't find the abbreviation, type it out entirely even in the footnote), and that the volume number is followed by a colon, then the entire pages of the article are listed. Notice, too, that the editor/s are not listed here in the footnote.

*Bibliography example:*

Stendahl, K. "Biblical Theology, Contemporary." Pages 418-32 in vol. 1 of *The Interpreter's Dictionary of the Bible*. Edited by G. A. Buttrick. 4 vols. Nashville: Abingdon, 1962.

**Citation of Electronic Sources**

Students should exercise care in using electronic sources since frequently these are not monitored or "refereed" by a committee of scholars. Questions concerning this should be directed to your professors. However, citing electronic sources should comply with this pattern:

*Footnote example:*

<sup>34</sup> Joel Green, "Bible, Theology and Theological Interpretation," *SBL Forum*, n.p. [cited 16 Sept. 2004]. Online: <http://www.sbl-site.org/Article.aspx?ArticleId=308>.

*Bibliography example:*

Green, Joel. "Bible, Theology and Theological Interpretation." *SBL Forum*. No pages. Cited 16 September 2004. Online: <http://www.sbl-site.org/Article.aspx?ArticleId=308>.



## APPENDIX C

### Examples of Gender Inclusive Language

by T. Cross

#### Statement for syllabi in the SOR:

“The School of Religion strongly supports and expects the use of gender-inclusive language in written and oral communication.” [Approved 7 January 2005 by SOR Faculty]

#### Rationale

Language is a powerful tool in the hands of communicators of religious ideas. Whether spoken or written, the use of language conveys how we view God, the world, and humanity; it may also convey blatant or subtle implications of the nature of who we are as sinners before God. Human language is affected by sin and may reflect the sinful nature of a culture or individual. It also is affected by the finitude of human existence. Therefore, humans who attempt to speak on behalf of God must be especially careful in the way they use their own speech and writing.

The faculty of the SOR offers the guidelines in this appendix to students who are training for various careers in ministry or in the academic disciplines of religion. Reflecting the nature of the inclusive God who is no “respector of persons,” the SOR intends to communicate in ways that respect all people, regardless of gender, race, religious background, or cultural identity. Deep within the heritage of Lee University’s Pentecostal roots lies a special respect for the gender differences among us as humans. Early Pentecostals saw themselves as those upon whom the Spirit was poured out, as prophesied in Joel 2 where God says, “I will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions. Even on my servants, both men and women, I will pour out my Spirit in those days” (Joel 2:28-29 NIV). Men *and* women were recipients of God’s Spirit and had ministry tasks to perform without lording it over one another. In addition, the “good news” of Jesus was heralded as an inclusive call for men, women, Jews and Gentiles.

However, the way we use language in the church and the academy today frequently reflects a domination motif of male over female—a motif that is not biblically or theologically sound. Our culture in North America (and perhaps in other parts of the world) has become increasingly interested in promoting gender equity. If Christians communicate in a way that sounds more reflective of the older way of speaking (i.e., predominantly male), then they will risk being marginalized in the cultural marketplace of ideas. They may also end up unintentionally communicating things about the faith that are harmful to the witness of Christianity. Therefore, in the church, world, and academy, faculty and students need to exercise care with their communication, especially in a culture so charged with gender inequities. One of the most important ways that this can be done in the academy and church is through the use of inclusive language in our writing and speaking.

The English language provides some difficulties for writers who wish to express a general concept or refer to someone through the use of a pronoun without coloring one’s language with one *gender* over another. For example, when English speakers or writers use “man,” are they referring to a male or to all human beings? While the context should make this clear, frequently

it may not. Beyond the question of “political correctness,” and even beyond the question of how language may be used to privilege some people over others, the heart of using inclusive language is theological. God has created humans, male and female, in God’s own image. In Christ there is neither male nor female—and in heaven this gender distinction will be irrelevant since we shall be like the angels. Our language as Christians needs to reflect this theological understanding of human equity between males and females. It also needs to reflect the gospel message of Jesus, who brought good news to all people.

Therefore, when referring to human beings, the School of Religion strongly recommends and expects students and faculty to use inclusive language in writing or speaking. Some examples of what this looks like are offered below.

### **General Instructions Regarding Inclusive Language**

1. Instead of using “man” or “mankind,” use “humans” or “human beings” or “humankind.”
2. Instead of using “he” exclusively, use “he/she” or “s/he” or “him/her.” For example, if the writer uses a singular noun, *he/she* should refer back to that noun with a pronoun. [In this last sentence, the noun used was “writer” and the common pronoun used to refer back to the writer after the comma would be “he.” However, did you notice that he/she was used instead? That is an example of inclusive language].

**Improper:** “In every instance where this word occurs in Romans, *one* finds it referring *him* back to the Old Testament usage.”

**Proper:** “In every instance where this word occurs in Romans, *one* finds it referring *him/her* back to the Old Testament usage.”

### **Specific Examples and Alternatives for Inclusive Language**

#### **Alternative 1: Use the plural**

Note how changing the subject (“one”) from singular to plural solves the awkwardness of the pronoun “him/her.”

“In every instance where this word occurs in Romans, *interpreters* find it referring *them* back to the Old Testament usage.”

The plural subject is very helpful since the plural pronoun (they or them) is not gender specific in English.

### Alternative 2: Use he or she interchangeably

In a lengthy paper or essay (5 pages or more), one may use the pronoun (he or she) interchangeably, if she likes. So for one paragraph, “she” can be used exclusively, but in the next paragraph, one should use “he” exclusively so that he may show some variety in how he writes. In addition, one could offer the interchange from one sentence to the next as in the previous two sentences. Here, however, the key for the writer is to help readers follow along as easily and smoothly as they can (notice the plural: “readers” and “they”?)

### Alternative 3: “man” in compound words

There are numerous words in the English language that use the word “man” within a compound word. The list below offers possible alternatives:

#### Instead of:

- a. man-hours
- b. man-made
- c. businessman
- d. chairman
- e. postman
- f. fireman

#### Consider using:

- a. labor hours, work hours
- b. artificial, constructed
- c. business executive, manager, proprietor
- d. the chair, chairperson
- e. mail carrier
- f. firefighter<sup>1</sup>

### Quoting texts with exclusivist language

Because inclusive language is a relatively recent change in how we use the English language, some current writers and most past writers will use exclusivistic language. How should students quote or use this material? Some possible examples are cited below.

#### Example 1:

When quoting from a text, students should use the language that the author used if they are quoting *verbatim*. Readers may be assumed to recognize the older style of language within

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<sup>1</sup> Some of the examples in this section and in what follows comes from a website from the University of Queensland, Australia. See [www.uq.edu.au/equity](http://www.uq.edu.au/equity) . Retrieved December 2004.

the quote. Here is an example of this style of quotation with the exclusivistic language remaining in tact:

Within Karl Barth's theological anthropology, he notes that our real humanity lies with our being with God. He states, "We spoke of the man whose being is a being with God. Yet it is only as we fill out this concept with that of divine election of grace that we reach solid ground. For man cannot now appeal to his defenselessness... He cannot bewail and justify himself as a sinner on the ground that he is inevitably delivered up to the forces of evil."

Example 2:

However, it is also proper to remove the exclusivist language by replacing it with brackets and adding inclusivist language within the brackets. Thus, the above statement and quotation would be changed to look like this (with changes marked in bold for clarification of this point; these should not be emboldened in student papers):

Within Karl Barth's theological anthropology, he notes that our real humanity lies with our being with God. He states, "We spoke of the **[human]** whose being is a being with God. Yet it is only as we fill out this concept with that of divine election of grace that we reach solid ground. For **[humans]** cannot now appeal to **[their]** defenselessness...**[They]** cannot bewail and justify **[themselves]** as **[sinners]** on the ground that **[they are]** inevitably delivered up to the forces of evil."

Example 3:

Students may paraphrase the quote in order to avoid exclusivist language. Here is how the above statement may look as paraphrased, with the changes in bold:

Within Karl Barth's theological anthropology, he notes that our real humanity lies with our being with God. He states **that humans have their being in God. Only by the election of grace can humans stand on solid ground. Humanity cannot excuse themselves merely because they live with the constant forces of evil.**

#### Example 4:

After the exclusivist phrase or words in the quotation, students may enter the Latin word, “*sic*” in italics within brackets. The word *sic* means “thus.” It is a formal way of showing the reader that the writer is aware of a mistake in grammar, spelling, or in this case, sexist language. The above statement may look like this:

Within Karl Barth’s theological anthropology, he notes that our real humanity lies with our being with God. He states, “We spoke of the man [*sic*] whose being is a being with God. Yet it is only as we fill out this concept with that of divine election of grace that we reach solid ground. For man cannot now appeal to his defenselessness... He cannot bewail and justify himself as a sinner on the ground that he is inevitably delivered up to the forces of evil.”

#### Example 5

An increasingly popular way to handle older references and quotations is to state in a preface statement or within the first footnote where applicable that the writer will automatically change the gender exclusive language in quotations to gender inclusive language. However, this is a matter of personal choice and style since some writers feel that such changes are inappropriate for current writers to perform.

## APPENDIX D

### General Comments on Footnoting

1. Footnotes begin with #1 and continue consequentially throughout the paper. In other words, do not start with the number 1 on a new page, but continue with consequential numbers (2, 3, 4, etc.) throughout until the end of the paper. Also, please remember that footnotes are indented one tab distance, then numbered, then written. Examples are plentiful throughout this manual.
2. Content footnotes are allowable and can be very useful. Content footnotes offer more than mere bibliographic information. They offer the reader consideration of the content in the main text that may not be as germane to the flow of the text, but important enough to place within the paper as a whole. If there are other ways of translating a passage of Scripture or other commentaries that disagree with the point of the main text or even debates on theological issues, content footnotes become very appropriate in this setting.
3. After any quotation (marked off by quotation marks), there *must be a footnote citation*. One may have what is known as a “paragraph footnote,” that is, a citation note at the end of a paragraph that summarizes the ideas or general concepts of a writer. If the student places a sole footnote at the end of a paragraph (without any *direct* citation or quotation marks), then the reader can assume that the entire paragraph is a summarization of the thought of the reference cited.
4. Footnotes should be in 10"point font, while the main text of one's paper should be in 12"point font. The Times New Roman font is most appropriate for SOR papers.
5. One mistake that is frequently made is the citation of a source within a footnote *without* giving the specific page reference. If you are taking an idea from a source, you cannot and should not cite the *entire book* as a source, but rather narrow down the potential work of the reader to the specific pages from which the pertinent information was drawn.
6. A good rule of thumb to remember is this: “when you quote, footnote!” In other words, if there are quotation marks and a source that gives you the words within it, students *must* cite the source *at that point* when the quotation or sentence ends. It is not useful to cite a source at the end of a paragraph, when the quote occurred earlier in the paragraph. However, if you have not quoted a source but have used general ideas from the source for your own paragraph, it is reasonable that you will footnote the source that you used at the end of your paragraph. In this way, the reader will understand that the ideas in the paragraph were assisted by or perhaps originated with someone else. However, if there are quotation marks, *you must footnote the source of the verbatim quote*.