

# Write On!

*A guide for the presentation of assignments at  
Australian Lutheran College (ALC)*

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A guide for the presentation of assignments at Australian Lutheran College (ALC).

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Prepared by members of the ALC faculty

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While every effort has been made to ensure that the content of this guide is as accurate as possible at the time of publication, ALC reserves the right to update and amend as necessary.

# Table of Contents

1.	Notes-bibliography (N-B) citation method .....	4
1.1	Notes style method.....	4
1.2	Basic format .....	4
1.3	How ALC’s style guide varies from Turabian.....	5
2.	Sample citations.....	5
2.1	Citing specific types of sources .....	5
2.2	Further information .....	16
3.	Additional style guidelines.....	16
3.1	Footnotes .....	16
3.2	Quotations .....	16
4.	Biblical references.....	18
4.1	Abbreviations.....	18
4.2	Citing biblical references.....	20
5.	Capitalisation .....	20
6.	Inclusive language guidelines .....	21
7.	Research skills and thesis writing: resources.....	22
8.	Assignment format .....	23
8.1	Layout.....	23
8.2	Declaration of independent work.....	23
8.3	Assessment details.....	23
8.4	Page numbers .....	23
8.5	Your name.....	23
8.6	Higher degree by research students.....	23
9.	Steps towards writing an essay .....	23
9.1	Choosing the topic .....	23
9.2	Analysing the question.....	24
9.3	Preparing the references .....	24
9.4	Taking notes.....	24
9.5	Theme statement.....	25
9.6	Outline of essay.....	25
9.7	Linkages.....	25
9.8	Three main parts.....	25
9.9	Final draft.....	26
10.	Wit and wisdom for writers .....	26
	Reference list.....	27

# 1. Notes-bibliography (N-B) citation method

*Write On!*, Australian Lutheran College’s (ALC) official style guide, is based on the style manual of Kate L. Turabian. In addition to the basic style guidelines to be followed when writing assignments, *Write On!* provides in-house guidance for such items as the citation of Bible references and of specifically Lutheran reference works. There is also a section on how to write an essay. Except for a few minor differences, the Turabian style is very similar to *The Chicago manual of style (CMOS)*.

## 1.1 Notes style method

The notes-bibliography style (or notes style) provides reference source information in **footnotes**. Where the source is referred to in the text, it is identified by a numeral, in superscript, placed at the end of the sentence—after the concluding punctuation—unless it refers only to part of the sentence, when it is placed after the relevant word or part of sentence. The correspondingly numbered footnote is placed at the bottom of the page and provides the details of the source from which the information has been acquired. Subsequent references to the same source can be provided in a shortened form.

All the bibliographic information is listed in a **bibliography** at the end of the paper, in alphabetical order of the author’s last name.

## 1.2 Basic format

The same details of the source are provided in the footnote and the bibliographic entry, but the format and punctuation differ. In the next section, many examples of source material and the required formats are provided. Below is a summary of two main types—a book and a journal entry.

#. = footnote number

xx = page number

xx–yy = page range

### Book

<b>FOOTNOTE</b> (first reference)	#. Author’s First and Last Names, <i>Book Title: Sub-title of Book</i> (Publisher, Year of publication), xx.
<b>SHORTENED FOOTNOTE</b> (subsequent references)	#. Author’s Last Name, <i>Short Title</i> , xx.
<b>BIBLIOGRAPHY</b>	Author’s Last Name, Author’s First Name. <i>Book Title: Sub-title of Book</i> . Publisher, Year of publication.

Note that the “Place of Publication” is not required for books published after 1900, however, it may be helpful to include for books older than this.

### Journal article

<b>FOOTNOTE</b> (first reference)	#. Author’s First and Last Names, ‘Article Title: Sub-title.’ <i>Journal Title</i> Volume number, Issue number (Date of publication): xx.
<b>SHORTENED FOOTNOTE</b> (subsequent references)	#. Author’s Last Name, ‘Short Article Title,’ xx–yy.
<b>BIBLIOGRAPHY</b>	Author’s Last Name, Author’s First Name. ‘Article Title: Sub-title.’ <i>Journal Title</i> Volume number, Issue number (Date of publication): xx–yy.

### 1.3 How ALC’s style guide varies from Turabian

ALC uses a number of reference style elements more common in Australia:

- Australian date format
- Single quotation marks initially, double quotation marks for quotes within quotes

Note also that ALC’s style has been updated for the changes to CMOS 18 (2024) which have not yet been reflected in Turabian.

If your course or unit of study requires strict adherence to the latest Turabian style, please refer to:

Turabian, Kate L. *A Manual for Writers of Research Papers, Theses, and Dissertations: Chicago style for students and researchers*. 9th ed. The University of Chicago Press, 2018.

See <https://www.chicagomanualofstyle.org/turabian/citation-guide.html> for a quick guide to Kate L. Turabian’s *Manual for Writers of Research Papers, Theses, and Dissertations*, For an outline of the two styles, click on the URL; to see sample citations for a variety of common sources select [notes and bibliography](#).

For CMOS, see [https://www.chicagomanualofstyle.org/tools\\_citationguide](https://www.chicagomanualofstyle.org/tools_citationguide) for a quick guide to *Chicago Manual of Style: The Essential Guide for Writers, Editors, and Publishers*, 18<sup>th</sup> ed. which also includes an outline of the two styles and sample citations.

## 2. Sample citations

### 2.1 Citing specific types of sources

#### One author

Notes read much like running text, with the author’s name in standard order (first name first) and elements separated mostly by commas or parentheses. Reverse the order of the author’s first and last names in the bibliography.

<b>FOOTNOTE</b>	1. Terence E. Fretheim, <i>Creation Untamed: The Bible, God, and Natural Disasters</i> (Baker Academic, 2010), 71. 2. Malcolm I. Bartsch, <i>Why a Lutheran School? Education and Theology in Dialogue</i> (Board for Lutheran Schools, 2001), 15.
<b>SHORTENED FOOTNOTE</b>	#. Fretheim, <i>Creation Untamed</i> , 75. #. Bartsch, <i>Why a Lutheran School?</i> 111
<b>BIBLIOGRAPHY</b>	Bartsch, Malcolm I. <i>Why a Lutheran School? Education and Theology in Dialogue</i> . Board for Lutheran Schools, 2001. Fretheim, Terence E. <i>Creation Untamed: The Bible, God, and Natural Disasters</i> . Baker Academic, 2010.

#### Two or more books by one author

In the bibliography, books by the same author are listed in alphabetical order of the book title. Ignore an initial “A”, “An”, or “The” in the title when alphabetising.

<b>FOOTNOTE</b>	1. Carl E. Braaten, <i>Justification: The Article by which the Church Stands or Falls</i> (Fortress, 1990), 169–72. 2. Carl E. Braaten, <i>Principles of Lutheran Theology</i> . 2nd ed. (Fortress, 2007), 99. 3. Carl E. Braaten, <i>The Apostolic Imperative: Nature and Aim of the Church’s Mission and Ministry</i> (Wipf & Stock Publishers, 2016), 59
<b>SHORTENED FOOTNOTE</b>	#. Braaten, <i>Justification</i> , 152. #. Braaten, <i>Principles of Lutheran Theology</i> , 135–43. #. Braaten, <i>The Apostolic Imperative</i> , 101.

<b>BIBLIOGRAPHY</b>	<p>Braaten, Carl E. <i>The Apostolic Imperative: Nature and Aim of the Church's Mission and Ministry</i>. Wipf &amp; Stock Publishers, 2016.</p> <p>Braaten, Carl E. <i>Justification: The Article by which the Church Stands or Falls</i>. Fortress, 1990.</p> <p>Braaten, Carl E. <i>Principles of Lutheran Theology</i>. 2nd ed. Fortress, 2007.</p>
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### Two or more works by one author in one year

<b>FOOTNOTE</b>	<p>1. Walter Brueggemann, <i>The Bible and Postmodern Imagination: Texts under Investigation</i> (SCM, 1993a), 35–39.</p> <p>2. Walter Brueggemann, <i>Biblical Perspectives on Evangelism: Living in a Three-storied Universe</i> (Abingdon, 1993b), 13.</p>
<b>SHORTENED FOOTNOTE</b>	<p>#. Brueggemann, <i>The Bible and Postmodern Imagination</i>, 56.</p> <p>#. Brueggemann, <i>Biblical Perspectives on Evangelism</i>, 24–29.</p>
<b>BIBLIOGRAPHY</b>	<p>Brueggemann, Walter. <i>The Bible and Postmodern Imagination: Texts under Investigation</i>. SCM, 1993a.</p> <p>Brueggemann, Walter. <i>Biblical Perspectives on Evangelism: Living in a Three-storied Universe</i>. Abingdon, 1993b.</p>

### One book with two authors or editors

Both authors/editors are included in the footnote. In the bibliography, the first author or editor is listed in reverse name order.

<b>FOOTNOTE</b>	<p>1. Robert Kolb and Carl R. Trueman, <i>Between Wittenberg and Geneva: Lutheran and Reformed Theology in Conversation</i> (Baker Academic, 2017), 16.</p> <p>2. Carl E. Braaten and Robert W. Jenson. <i>Union with Christ: The New Finnish Interpretation of Luther</i>. (WB Eerdmans, 2002), 101.</p> <p>3. Karen L. Bloomquist and John R. Stumme, eds. <i>The Promise of Lutheran Ethics</i> (Fortress, 1998), 135.</p>
<b>SHORTENED FOOTNOTE</b>	<p>#. Kolb and Trueman, <i>Between Wittenberg and Geneva</i>, 77.</p> <p>#. Braaten and Jenson, <i>Union with Christ</i>, 101</p> <p>#. Bloomquist and Stumme, <i>The Promise of Lutheran Ethics</i>, 288</p>
<b>BIBLIOGRAPHY</b>	<p>Bloomquist, Karen L., and John R. Stumme, eds. <i>The Promise of Lutheran Ethics</i>. Fortress, 1998.</p> <p>Braaten, Carl E., and Robert W. Jenson. <i>Union with Christ: The New Finnish Interpretation of Luther</i>. WB Eerdmans, 2002</p> <p>Kolb, Robert and Carl R. Trueman. <i>Between Wittenberg and Geneva: Lutheran and Reformed Theology in Conversation</i>. Baker Academic, 2017.</p>

### One book with three or more authors or editors

In the note, list only the first author or editor, followed by “et al.” (Latin for “and others”). In the bibliography, list up to six authors; if there are more than six, list only the first three, followed by “et al.”.

<b>FOOTNOTE</b>	<p>1. Bruce C. Birch et al., <i>A Theological Introduction to the Old Testament</i>, 2nd ed. (Abingdon Press, 2005), 27.</p> <p>2. Richard J. Edlin et al., eds. <i>Pointing the Way: Directions for a Christian Education in a New Millennium</i>. (National Institute for Christian Education, 2004), 75-76.</p>
<b>SHORTENED FOOTNOTE</b>	<p>#. Birch et al., <i>A Theological Introduction to the Old Testament</i>, 276–82.</p> <p>#. Edlin et al., <i>Pointing the Way</i>, 101.</p>

<b>BIBLIOGRAPHY</b>	Birch, Bruce C., Walter Brueggemann, Terence E. Fretheim, and David L. Petersen. <i>A Theological Introduction to the Old Testament</i> . 2nd ed. Abingdon Press, 2005. Edlin, Richard J., Ken Dickens, and Jill Ireland, eds. <i>Pointing the Way: Directions for a Christian Education in a New Millennium</i> . Institute for Christian Education, 2004.
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### Edition other than first

<b>FOOTNOTE</b>	1. Friedemann Hebart, <i>One in the Gospel: The Formula of Concord for Our Day</i> , 3rd ed. (Australian Church Resources, 2015), 16.
<b>SHORTENED FOOTNOTE</b>	#. Hebart, <i>One in the Gospel</i> , 124–27.
<b>BIBLIOGRAPHY</b>	Hebart, Friedemann. <i>One in the Gospel: The Formula of Concord for Our Day</i> . 3rd ed. Australian Church Resources, 2015.

### Translated book

In notes use the abbreviation ‘trans.’ prior to the translator’s name, but write the full text ‘Translated by’ in the bibliography.

<b>FOOTNOTE</b>	1. Oswald Bayer, <i>Martin Luther’s Theology: A Contemporary Interpretation</i> , trans. Thomas H. Trapp (Eerdmans, 2008), 64.
<b>SHORTENED FOOTNOTE</b>	#. Bayer, <i>Martin Luther’s Theology</i> , 54.
<b>BIBLIOGRAPHY</b>	Bayer, Oswald. <i>Martin Luther’s Theology: A Contemporary Interpretation</i> . Translated by Thomas H. Trapp. Eerdmans, 2008.

### Book in a series

<b>FOOTNOTE</b>	1. Robert W. Jenson, <i>Song of Songs, Interpretation: A Bible Commentary for Teaching and Preaching</i> (John Knox Press, 2005), 349.
<b>SHORTENED FOOTNOTE</b>	#. Jenson, <i>Song of Songs</i> , 213–17.
<b>BIBLIOGRAPHY</b>	Jenson, Robert W. <i>Song of Songs. Interpretation: A Bible Commentary for Teaching and Preaching</i> . John Knox Press, 2005.

### Book published before 1900

Include city of publication.

<b>FOOTNOTE</b>	1. Jean Calvin and Henry Beveridge, <i>Institutes of the Christian Religion</i> (T&T Clark, 1875), 40.
<b>SHORTENED FOOTNOTE</b>	#. Calvin, <i>Institutes of the Christian Religion</i> , 97-98.
<b>BIBLIOGRAPHY</b>	Calvin, Jean and Henry Beveridge. <i>Institutes of the Christian Religion</i> , T&T Clark, 1875.

### Essay in a volume of essays

<b>FOOTNOTE</b>	1. Judith Gardam, ‘The Australian Landmines Campaign: A View from the Academy,’ in <i>A Path is Made by Walking It: Reflections on the Australian Network to Ban Landmines, 1991-2006</i> , ed. Patricia Pak Poy RSM, (David Lovell Publishing, 2006), 41.
<b>SHORTENED FOOTNOTE</b>	#. Gardam, ‘The Australian Landmines Campaign,’ 46.

<b>BIBLIOGRAPHY</b>	Gardam, Judith. 'The Australian Landmines Campaign: A View from the Academy.' In <i>A Path is Made by Walking It: Reflections on the Australian Network to Ban Landmines, 1991-2006</i> , edited by Patricia Pak Poy RSM, 41-48. David Lovell Publishing, 2006.
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### Festschrift

A festschrift is a collection of essays, usually a book, written in honour of an academic colleague. Referencing follows the same principles as an essay in a volume of essays.

<b>FOOTNOTE</b>	1. Phyllis Tribble, 'Divine Incongruities in the Book of Jonah,' in <i>God in the Fray: A Tribute to Walter Brueggemann</i> , ed. Tod Linafelt and Timothy K. Beal (Augsburg Fortress, 1998), 204.
<b>SHORTENED FOOTNOTE</b>	#. Tribble, 'Divine incongruities,' 208.
<b>BIBLIOGRAPHY</b>	Tribble, Phyllis. 'Divine Incongruities in the Book of Jonah.' In <i>God in the Fray: A Tribute to Walter Brueggemann</i> , edited by Tod Linafelt and Timothy K. Beal, 198-208. Augsburg Fortress, 1998.

### Commentary in a volume to which several commentators have contributed

<b>FOOTNOTE</b>	1. Richard B. Hays, 'Galatians,' in <i>The New Interpreter's Bible: A Commentary in Twelve Volumes</i> , vol. XI, ed. Leander E. Keck et al. (Abingdon, 2000), 181-348.
<b>SHORTENED FOOTNOTE</b>	#. Hays, 'Galatians,' 348.
<b>BIBLIOGRAPHY</b>	Hays, Richard B. 'Galatians.' In <i>The New Interpreter's Bible: A Commentary in Twelve Volumes</i> . Vol. XI, edited by Leander E. Keck et al., 181-348. Abingdon, 2000.

### Journal article (print)

In a note, cite specific page numbers. In the bibliography, include the page range for the whole article.

<b>FOOTNOTE</b>	1. Jane Fryar, 'Jesus as Leader in Mark's Gospel: Reflecting on the Place of Transformational Leadership in Developing Leaders of Leaders in the Church Today,' <i>Lutheran Theological Journal</i> 41, no. 3 (Dec 2007): 157. 2. Stephen J. Pietsch, 'Luther's "Rhetoric of the Heart" for Lutheran Preaching.' <i>Lutheran Forum</i> 42, no. 3 (Fall 2013): 26-41.
<b>SHORTENED FOOTNOTE</b>	#. Fryar, 'Jesus as Leader,' 159-61. #. Pietsch, 'Luther's "Rhetoric of the Heart",' 29.
<b>BIBLIOGRAPHY</b>	Fryar, Jane. 'Jesus as Leader in Mark's Gospel: Reflecting on the Place of Transformational Leadership in Developing Leaders of Leaders in the Church Today.' <i>Lutheran Theological Journal</i> 41, no. 3 (Dec 2007): 157-66. Pietsch, Stephen J. 'Luther's "Rhetoric of the Heart" for Lutheran Preaching.' <i>Lutheran Forum</i> 42, no. 3 (Fall 2013): 26-41.

### Journal article (online)

For articles consulted online, include a URL or the name of the database. Many journal articles list a DOI (Digital Object Identifier). A DOI forms a permanent URL that begins <https://doi.org/>. This URL is preferable to the URL that appears in your browser's address bar.

<b>FOOTNOTE</b>	1. Campbell Brown, 'Consequentialize This,' <i>Ethics</i> 121, no. 4 (July 2011): 752, accessed 15 February 2019, <a href="http://dx.doi.org/10.1086/660696">http://dx.doi.org/10.1086/660696</a> . 2. Alice Trupe, 'Academic Literacy in a Wired World: Redefining Genres for College Writing Courses,' <i>Kairos: Rhetoric, Technology, Pedagogy</i> 7, no.2 (Summer 2002), Accessed 7 June 2006, <a href="http://english.ttu.edu/kairos/">http://english.ttu.edu/kairos/</a> .
<b>SHORTENED FOOTNOTE</b>	#. Brown, 'Consequentialize This,' 761. #. Trupe, 'Academic Literacy in a Wired World.'
<b>BIBLIOGRAPHY</b>	Brown, Campbell. 'Consequentialize This.' <i>Ethics</i> 121, no. 4 (July 2011): 749–71. Accessed 15 February 2019. <a href="http://dx.doi.org/10.1086/660696">http://dx.doi.org/10.1086/660696</a> . Trupe, Alice. 'Academic Literacy in a Wired World: Redefining Genres for College Writing Courses.' <i>Kairos: Rhetoric, Technology, Pedagogy</i> 7, no.2 (Summer 2002). Accessed 7 June 2006. <a href="http://english.ttu.edu/kairos/">http://english.ttu.edu/kairos/</a> .

### Book review in journal

In the case of book reviews in journals, the bibliographical details are supplied only for the book review. As for the book under review, only its title and author are given. The titles of the reviewed book and the journal in which the review appears are in italics.

<b>FOOTNOTE</b>	1. Meryl Jennings, review of <i>The Suicidal Church: Can the Anglican Church be Saved?</i> by Caroline Miley, in <i>Lutheran Theological Journal</i> 37, no. 3 (Dec 2003): 141–43.
<b>SHORTENED FOOTNOTE</b>	#. Jennings, review of <i>The Suicidal Church</i> , 142.
<b>BIBLIOGRAPHY</b>	Jennings, Meryl. Review of <i>The Suicidal Church: Can the Anglican Church be Saved?</i> by Caroline Miley. <i>Lutheran Theological Journal</i> 37, no. 3 (Dec 2003): 141–43.

### Book review (online)

<b>FOOTNOTE</b>	1. Joel Mokyr, review of <i>Natural Experiments of History</i> , ed. Jared Diamond and James A. Robinson, <i>American Historical Review</i> 116, no. 3 (June 2011): 754, accessed 9 December, 2011, <a href="http://dx.doi.org/10.1086/ahr.116.3.752">http://dx.doi.org/10.1086/ahr.116.3.752</a> .
<b>SHORTENED FOOTNOTE</b>	#. Mokyr, review of <i>Natural Experiments of History</i> , 752.
<b>BIBLIOGRAPHY</b>	Mokyr, Joel. Review of <i>Natural Experiments of History</i> , edited by Jared Diamond and James A. Robinson. <i>American Historical Review</i> 116, no. 3 (June 2011): 752–55. Accessed 9 December, 2011. <a href="http://dx.doi.org/10.1086/ahr.116.3.752">http://dx.doi.org/10.1086/ahr.116.3.752</a> .

### News or magazine article

Articles from newspapers or news sites, magazines, blogs, and the like are cited similarly. Page numbers, if any, can be cited in a footnote but are omitted from a bibliography entry. If you consulted the article online, include a URL or the name of the database. As online articles are often updated, include a timestamp.

<b>FOOTNOTES</b>	<p>1. Farhad Manjoo, 'Snap Makes a Bet on the Cultural Supremacy of the Camera,' <i>New York Times</i>, 8 March, 2017, <a href="https://www.nytimes.com/2017/03/08/technology/snap-makes-a-bet-on-the-cultural-supremacy-of-the-camera.html">https://www.nytimes.com/2017/03/08/technology/snap-makes-a-bet-on-the-cultural-supremacy-of-the-camera.html</a>.</p> <p>2. Rob Pegoraro, 'Apple's iPhone is Sleek, Smart and Simple,' <i>Washington Post</i>, 5 July, 2007, LexisNexis Academic.</p> <p>3. Dara Lind, 'Moving to Canada, Explained,' <i>Vox</i>, 15 September, 2016, <a href="http://www.vox.com/2016/5/9/11608830/move-to-canada-how">http://www.vox.com/2016/5/9/11608830/move-to-canada-how</a>.</p>
<b>SHORTENED FOOTNOTES</b>	<p>#. Manjoo, 'Snap.'</p> <p>#. Pegoraro, 'Apple's iPhone.'</p> <p>#. Lind, 'Moving to Canada.'</p>
<b>BIBLIOGRAPHY</b>	<p>Lind, Dara. 'Moving to Canada, Explained.' <i>Vox</i>, 15 September, 2016. <a href="http://www.vox.com/2016/5/9/11608830/move-to-canada-how">http://www.vox.com/2016/5/9/11608830/move-to-canada-how</a>.</p> <p>Manjoo, Farhad. 'Snap Makes a Bet on the Cultural Supremacy of the Camera.' <i>New York Times</i>, 8 March, 2017. <a href="https://www.nytimes.com/2017/03/08/technology/snap-makes-a-bet-on-the-cultural-supremacy-of-the-camera.html">https://www.nytimes.com/2017/03/08/technology/snap-makes-a-bet-on-the-cultural-supremacy-of-the-camera.html</a>.</p> <p>Pegoraro, Rob. 'Apple's iPhone is Sleek, Smart and Simple.' <i>Washington Post</i>, 5 July, 2007. LexisNexis Academic.</p>

**Readers' comments cited in a footnote, but omitted from bibliography.**

<b>FOOTNOTE</b>	1. Eduardo B (Los Angeles), 9 March, 2017, comment on Manjoo, 'Snap.'
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**eBook**

For books consulted online, include a URL or the name of the database. For other types of ebooks, name the format. If no fixed page numbers are available, cite a section title or a chapter or other number in the footnotes or, if possible, track down a version with fixed page numbers.

<b>FOOTNOTE</b>	<p>1. Fyodor Dostoevsky, <i>Crime and Punishment</i>, trans. Constance Garnett, ed. William Allan Neilson (P. F. Collier &amp; Son, 1917), 444, <a href="https://archive.org/details/crimepunishment00dostuoft">https://archive.org/details/crimepunishment00dostuoft</a>.</p> <p>2. Eric Schlosser, <i>Fast Food Nation: The Dark Side of the American Meal</i> (Houghton Mifflin, 2001), 88, ProQuest Ebrary.</p> <p>3. Jane Austen, <i>Pride and Prejudice</i> (New York: Penguin Classics, 2007), chap. 3, Kindle.</p>
<b>SHORTENED FOOTNOTE</b>	<p>#. Dostoevsky, <i>Crime and Punishment</i>, 504–5.</p> <p>#. Schlosser, <i>Fast Food Nation</i>, 100.</p> <p>#. Austen, <i>Pride and Prejudice</i>, chap. 14.</p>
<b>BIBLIOGRAPHY</b>	<p>Austen, Jane. <i>Pride and Prejudice</i>. Penguin Classics, 2007. Kindle.</p> <p>Dostoevsky, Fyodor. <i>Crime and Punishment</i>. Translated by Constance Garnett, edited by William Allan Neilson. P. F. Collier &amp; Son, 1917. <a href="https://archive.org/details/crimepunishment00dostuoft">https://archive.org/details/crimepunishment00dostuoft</a>.</p> <p>Schlosser, Eric. <i>Fast Food Nation: The Dark Side of the American Meal</i>. Houghton Mifflin, 2001. ProQuest Ebrary.</p>

**Web page**

<b>FOOTNOTE</b>	<p>1. Philip Davies, 'Do We Need Biblical Scholars?' Accessed 12 October 2005, <a href="http://www.bibleinterp.com/articles/Davies_Biblical_Scholars.htm">http://www.bibleinterp.com/articles/Davies_Biblical_Scholars.htm</a>.</p> <p>2. Matthew Thomas Farrell, 'Didymus: History and Conspiracy,' <i>The Gnostic Society Library: The Gospel of Thomas Collection</i>, n.d. Accessed 4 December 2007, <a href="http://users.misericordia.edu/davies/thomas/farrell.htm">http://users.misericordia.edu/davies/thomas/farrell.htm</a>.</p>
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<b>SHORTENED FOOTNOTE</b>	#. Davies, 'Do We Need Biblical Scholars?' #. Farrell, 'Didymus: History and Conspiracy.'
<b>BIBLIOGRAPHY</b>	Davies, Philip. 'Do We Need Biblical Scholars?' Accessed 12 October 2005. <a href="http://www.bibleinterp.com/articles/Davies_Biblical_Scholars.htm">http://www.bibleinterp.com/articles/Davies_Biblical_Scholars.htm</a> Farrell, Matthew Thomas. 'Didymus: History and Conspiracy.' <i>The Gnostic Society Library: The Gospel of Thomas Collection</i> , n.d. Accessed 4 December 2007. <a href="http://users.misericordia.edu/davies/thomas/farrell.htm">http://users.misericordia.edu/davies/thomas/farrell.htm</a> .

### Online database

<b>FOOTNOTE</b>	1. Andrew Jaensch, 'Full Immersion: A Valid Approach to Worship in Christian Schools?' <i>Lutheran Theological Journal</i> 42, no. 2 (August 2008): 92–93, accessed 30 October 2009, ProQuest Religion Database.
<b>SHORTENED FOOTNOTE</b>	#. Jaensch, 'Full Immersion,' 97.
<b>BIBLIOGRAPHY</b>	Jaensch, Andrew. 'Full Immersion: A Valid Approach to Worship in Christian Schools?' <i>Lutheran Theological Journal</i> 42, no. 2 (August 2008): 92–99. Accessed 30 October 2009. ProQuest Religion Database.

### Encyclopaedia entry

<b>FOOTNOTE</b>	1. J. P. Dolan, 'Luther, Martin,' <i>New Catholic Encyclopedia</i> , vol. 8, 1085–91 (McGraw Hill Book Company, 1967).
<b>SHORTENED FOOTNOTE</b>	#. Dolan, 'Luther, Martin,' 1090.
<b>BIBLIOGRAPHY</b>	Dolan, J. P. 'Luther, Martin.' In <i>New Catholic Encyclopedia</i> , vol. 8: 1085–91. McGraw Hill Book Company, 1967.

### Luther's Works

<b>FOOTNOTE</b>	1. Martin Luther, 'The Sacrament of Penance,' trans. E. Theodore Bachman, <i>Luther's Works: Word and Sacrament 1</i> , vol. 35, ed. E. Theodore Bachman and Helmut T. Lehmann (Muhlenberg Press, 1960), 3–15.
<b>SHORTENED FOOTNOTE</b>	#. Martin Luther, 'The Sacrament of Penance,' 17.
<b>BIBLIOGRAPHY</b>	Luther, Martin. 'The Sacrament of Penance.' Translated by E. Theodore Bachman. In <i>Luther's Works: Word and Sacrament 1</i> , vol. 35, 1960, edited by E. Theodore Bachman and Helmut T. Lehmann: 3–22. Muhlenberg Press.

### Book of Concord

<b>FOOTNOTE</b>	1. Robert Kolb and Timothy J. Wengert, eds., <i>The Book of Concord: The Confessions of the Evangelical Lutheran Church</i> (Fortress Press, 2000), 15. 2. Theodore G. Tappert, trans. and ed., <i>The Book of Concord: The Confessions of the Evangelical Lutheran Church</i> (Fortress Press, 1959), 42.
<b>SHORTENED FOOTNOTE</b>	#. Kolb and Wengert, <i>The Book of Concord</i> , 75. #. Tappert, <i>The Book of Concord</i> , 175.
<b>BIBLIOGRAPHY</b>	Kolb, Robert, and Timothy J. Wengert, eds. <i>The Book of Concord: The Confessions of the Evangelical Lutheran Church</i> . Fortress Press, 2000. Tappert, Theodore G., translator and editor. <i>The Book of Concord: The Confessions of the Evangelical Lutheran Church</i> . Fortress Press, 1959.

## Church Fathers

### Book

<b>FOOTNOTE</b>	1. Augustine, <i>Confessions</i> , trans. Henry Chadwick (Oxford University Press, 1991).
<b>SHORTENED FOOTNOTE</b>	2. Augustine, <i>Confessions</i> , 1.14.23.
<b>BIBLIOGRAPHY</b>	Augustine, <i>Confessions</i> . Translated by Henry Chadwick. Oxford University Press, 1991.

### Document in a book

<b>FOOTNOTE</b>	1. Leo the Great, 'Letter XXVIII to Flavian,' trans. Charles Lett Feltoe, <i>Nicene and Post-Nicene Fathers, Second Series, Vol. 12</i> , ed. Philip Schaff and Henry Wace (T&T Clark and Eerdmans, 1997), 38–43.
<b>SHORTENED FOOTNOTE</b>	#. Leo, 'Letter XXVIII,' iv.
<b>BIBLIOGRAPHY</b>	Leo the Great. 'Letter XXVII to Flavian.' Translated by Charles Lett Feltoe. In <i>Nicene and Post-Nicene Fathers, Second Series, Vol. 12</i> , 1997, edited by Philip Schaff and Henry Wace, 38–43. T&T Clark and Eerdmans.

## Unpublished thesis or dissertation

<b>FOOTNOTE</b>	1. Banjob Kusawadee, 'Suffering and the Cross: The Meaning of the Theology of the Cross for a Thai Understanding of Suffering' (DTh thesis, Australian Lutheran College, 2005), 10.
<b>SHORTENED FOOTNOTE</b>	#. Kusawadee, 'Suffering and the Cross,' 23.
<b>BIBLIOGRAPHY</b>	Kusawadee, Banjob. 'Suffering and the Cross: The Meaning of the Theology of the Cross for a Thai Understanding of Suffering.' DTh thesis, Australian Lutheran College, Adelaide, SA, 2005.

## Unpublished documents

<b>FOOTNOTE</b>	1. Lutheran Church of Australia, 'Letter of Call,' rev. (Adelaide, SA: Lutheran Church of Australia, 2002). (Available from LCA National Office.) 2. Lutheran Church of Australia. College of Presidents. 2000. 'Profile of Graduate Outcomes.' LCA College of Presidents, Adelaide SA (available from LCA National Office).
<b>SHORTENED FOOTNOTE</b>	#. LCA, 'Letter of Call.' #. LCA, 'Profile of Graduate Outcomes.'
<b>BIBLIOGRAPHY</b>	Lutheran Church of Australia. 'Letter of Call,' rev. (Adelaide, SA: Lutheran Church of Australia, 2002). (Available from LCA National Office). Lutheran Church of Australia. College of Presidents. 'Profile of Graduate Outcomes.' LCA College of Presidents, Adelaide SA 2000. (Available from LCA National Office).

### CD-ROM

<b>FOOTNOTE</b>	1. Philip J. Hughes, ed., <i>Australia's Religious Communities: A Multimedia Exploration</i> , 3rd ed. CD-ROM (Christian Research Association, 2010).
<b>SHORTENED FOOTNOTE</b>	#. Hughes, <i>Australia's Religious Communities</i> .
<b>BIBLIOGRAPHY</b>	Hughes, Philip J., ed. <i>Australia's Religious Communities: A Multimedia Exploration</i> . 3rd ed. CD-ROM. Christian Research Association, 2010.

### Video recording

<b>FOOTNOTE</b>	1. David J. Ludwig, 'The Power of We: God's Gift to Marriage,' Video recording (Family Films, 2009).
<b>SHORTENED FOOTNOTE</b>	#. Ludwig, 'The Power of We.'
<b>BIBLIOGRAPHY</b>	David J. Ludwig. 'The Power of We: God's Gift to Marriage.' Video recording. Family Films, 2009.

### Classroom or public lecture

Include location (if applicable).

<b>FOOTNOTE</b>	1. Mark W. Worthing, 'The Legacy of Thomas Aquinas,' lecture notes given in the unit <i>History of Christian Thought</i> , Luther Seminary, Adelaide SA, 19 March 1998.
<b>SHORTENED FOOTNOTE</b>	#. Worthing, 'Thomas Aquinas.'
<b>BIBLIOGRAPHY</b>	Worthing, Mark W. 'The Legacy of Thomas Aquinas.' Lecture notes given in the unit <i>History of Christian Thought</i> , Luther Seminary, Adelaide SA, 19 March 1998.

### Personal interview

Include location (if applicable).

<b>FOOTNOTE</b>	1. Adrienne Jericho, interview by author regarding Christian outreach in Lutheran schools, Adelaide, 5 September 1998.
<b>SHORTENED FOOTNOTE</b>	#. Jericho, interview.
<b>BIBLIOGRAPHY</b>	Jericho, Adrienne. Interview by author regarding Christian outreach in Lutheran schools, Adelaide. 5 September 1998.

### Sermon

Include location (if applicable).

<b>FOOTNOTE</b>	1. Timothy I. Muller, 'The Spirit's Fiery Gifts,' Pentecost sermon on Acts 2:1–21 preached at St Stephen's Lutheran Church, Adelaide, 31 May 1998.
<b>SHORTENED FOOTNOTE</b>	#. Muller, 'The Spirit's Fiery Gifts.'
<b>BIBLIOGRAPHY</b>	Muller, Timothy I. 'The Spirit's Fiery Gifts.' Pentecost sermon on Acts 2:1–21 preached at St Stephen's Lutheran Church, Adelaide, 31 May 1998.

### Newspaper feature article

<b>FOOTNOTE</b>	1. Dean Jaensch, 'Howard Reforms Abandon the Democratic Spirit,' <i>The Advertiser</i> , 12 October 2005.
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<b>SHORTENED FOOTNOTE</b>	#. Jaensch, 'Howard Reforms.'
<b>BIBLIOGRAPHY</b>	Jaensch, Dean. 'Howard Reforms Abandon the Democratic Spirit.' <i>The Advertiser</i> , 12 October 2005.

### Graphics, audio, or video files

It is just as important to cite any graphics, audio, or video files, including podcasts or other multimedia files, which are used or referenced as it is to cite text files. However, it may be even more difficult to locate the necessary information, such as the name of the artist, the date of creation, or the file's URL. The form of your citation will depend on what information about the file you are able to determine and whether your reference is to the file itself or to the page on which the file is published.

If your reference is to the file in the context of the web page on which it is published, then provide information about the file as well as about the web page or site on which it resides. Notice that the titles of works of art are italicised; the titles of other types of graphics, such as maps and photographs, are enclosed in quotation marks.

### Personal communications

Cite emails, text messages, and direct or private messages shared through social media only in notes.

<b>FOOTNOTE</b>	1. Stephen Haar, 'Quest for the Historical Jesus.' Personal email to author, 25 January 2007. 2. Cadillac-Monkey. 'Bible Today.' Personal email, 20 January 2008.
<b>SHORTENED FOOTNOTE</b>	#. Haar, 'Quest for the Historical Jesus.' #. Cadillac-Monkey. 'Bible Today.'

### Blogs and wikis

To cite material from an online forum, include the name of the correspondent, the title of the subject or thread (in quotation marks), the name of the forum, and the date and time of the post.

<b>FOOTNOTE</b>	1. Dale Gosden, reply to 'Mission,' <i>Parish Administration</i> (blog) 4 December 2002, <a href="http://stevehaar.pbwiki.com/discussion.php?page=Mission">http://stevehaar.pbwiki.com/discussion.php?page=Mission</a> .
<b>SHORTENED FOOTNOTE</b>	#. Gosden, 'Mission,' (blog).
<b>BIBLIOGRAPHY</b>	Gosden, Dale. Reply to 'Mission.' <i>Parish Administration</i> (blog). 4 December 2002, <a href="http://stevehaar.pbwiki.com/discussion.php?page=Mission">http://stevehaar.pbwiki.com/discussion.php?page=Mission</a> .

### Bible versions

Do not supply full references for Bible versions. The first time you quote from the Bible in the essay, indicate what translation, as opposed to version, you are using (e.g. Luke 15:1,2, NRSV; I Cor 5:1–8, ESV). The version you are using, such as *The Harper Collins Study Bible*, needs to be indicated only in your bibliography, if at all.

### Archival material

If citing digitised copies of records, the physical record should be cited as the original sources, as well as that date that a digitised copy was accessed.

<b>FOOTNOTE</b>	#. Lutheran Archives, <box no. if available>, <Synod + Board/Committee>, <File title>, <date>, <page no. if available>.
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## Citations from Lutheran references: The Book of Concord, Luther’s Works, DSTO and Theses of Agreement

### *The Book of Concord*

In citations the following abbreviations are used for the Lutheran confessional writings:

AC	Augsburg Confession
Ap	Apology of the Augsburg Confession
SA	Smalcald Articles
Tractate	Treatise on the Power and Primacy of the Pope
LC	Large Catechism
SC	Small Catechism
FC	Formula of Concord
Epit	Epitome of the Formula of Concord
SD	Solid Declaration of the Formula of Concord

When quoting from the Confessions, the source of the quotation must be given:

Speaking of church unity the confessors are adamant that ‘it is enough for the true unity of the church to agree concerning the teaching of the gospel and the administration of the sacraments’.<sup>1</sup>

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1. Kolb and Wengert, AC 7,2: 43.

#### Notes:

1. The first part of the citation refers to Article 7 of the Augsburg Confession, paragraph 2. The second part indicates that the quotation is found on page 43 of the Kolb and Wengert edition of *The Book of Concord*.
2. When quoting from *The Book of Concord* be careful not to say, ‘Kolb and Wengert say’, or ‘Tappert says’. The writers are either ‘the confessors’ (The Augsburg Confession, The Apology of the Augsburg Confession, The Treatise on the Power and Primacy of the Pope, and the Formula of Concord) or ‘Luther’ (the catechisms and The Smalcald Articles).

### Grammarly (and similar products)

Where a lecturer has indicated that students are allowed to use tools such as Grammarly, you must ascertain the limits. Grammarly and similar products have two main modes, one involves correcting spelling, grammar, and punctuation. This mode does not use generative AI but needs to be referenced in an initial footnote.

<b>FOOTNOTE</b>	1. Grammarly used to check text for spelling, grammar, and punctuation.
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The second main mode of these products is generative. This means it does not correct your text, but writes it for you. Be careful that you do not use this mode unless the lecturer has indicated this is appropriate.

### Artificial intelligence (AI) generated text

Where a lecturer has indicated that use of gen-AI in some form is allowed, you **must acknowledge** whenever you use the AI-generated text in your own work.

<b>FOOTNOTE</b>	1. Text generated by ChatGPT, OpenAI, March 7, 2023
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In this note ChatGPT stands in as “author” of the content, and OpenAI (the company that developed ChatGPT) is the publisher or sponsor, followed by the date the text was generated.

If you’ve edited the AI-generated text, you should say so in the text or at the end of the note (e.g., “edited for style and content”).

Don't cite ChatGPT in a bibliography or reference list unless you can provide a publicly available link (e.g., via a browser extension like ShareGPT or A.I. Archives). Though OpenAI assigns unique URLs to conversations generated from your prompts, those can't be used by others to access the same content (they require your login credentials), making a ChatGPT conversation like an email, phone, or text conversation—or any other type of personal communication.

## 2.2 Further information

The University of Divinity is committed to the use of one basic referencing style for theology courses, which is based on the latest version of the Chicago Manual of Style (18th ed. 2024). The online version of the latest volume, *The Chicago Manual of Style Online*, is available to access by all members of the University of Divinity. See <https://divinity.libguides.com/styleguide>.

## 3. Additional style guidelines

### 3.1 Footnotes

Footnotes may also be used for additional information that would otherwise disturb the flow of the essay you are writing. Additional information may consist of further supporting evidence for a point that you are making. Or you may like to include in a footnote an argument or a position that runs counter to the point you are making in your essay, in which case you would also include in the footnote your reasons for disagreeing with the counter argument. Some use footnotes to make comments, such as that you would like to explore the issue more extensively at another time. Also, additional resources may be referred to in a footnote.

### 3.2 Quotations

#### Incorporating quotations into an essay

Two sentences from an imaginary essay on the Lord's Supper follow. They include a direct quotation from Robert Kolb's book, *The Christian faith*. The quotation is not long enough to be isolated from the body of the text and indented. Note also that the quotation marks are single, not double.

Speaking of the practice in some churches of calling the Lord's Supper the Eucharist, which means the thanksgiving, Robert Kolb says that 'the Supper itself cannot be called the Eucharist. Only the response of God's people in the liturgy, which surrounds the Supper, is thanksgiving.'<sup>1</sup>.

#### Quotations within quotations

Single marks are used for quotations, and double marks for quotations within quotations.

Elsewhere Kolb says: 'The Supper unites the whole congregation and should not be used to "do something special" for a group within it.'<sup>5</sup>

#### Longer quotations

When a quotation is longer than about 3 lines or more it should be isolated from the essay by indentation without using inverted commas. The following is an excerpt from an imaginary essay.

We can gain an inkling of the speed at which ideas are changing when we read the sentiments of a social commentator writing about 20 years ago:

What men expect mostly from women is service—sexual service, household service, teaching service in the upbringing of their children, or aesthetic services for their social life, and the services of a conscientious secretary. What they hardly look for at all is initiative, ideas, much less advice. 'My husband', a woman says to me, 'has just made a wise decision at the suggestion of one of his friends. I gave him the same advice a long time ago, but he never listened. But as soon as his friend said it to him, he agreed!'<sup>23</sup>

In this example it does in fact end with an inverted comma, simply because the section ends with a quotation within the larger quotation. Note that the author’s name, this time, appears in the citation because it did not appear in the words that introduced the quotation. Also, notice the punctuation at the end of the quotation. All punctuation marks precede the citation.

**Employing [sic] in quotations**

If a word in a section you are quoting is misspelt or archaic or fails the test of inclusive language, you may indicate that you are aware of this by adding the italicised word sic, Latin for ‘thus,’ and placing it in square brackets [sic] after the problematical word.

**Providing emphasis within quotations**

For special emphasis you may italicise a word or phrase from the section you are quoting, followed by (my emphasis).

**Student translation from another language**

If you provide your own translation from another language, indicate this by concluding the quotation with (my translation).

Where you use a tool to translate words (such as Google Translate) from a different language into English, you must put the text generated by the tool in quote marks and add a footnote reference. The footnote must give the text in the original language as well as a reference to the tool used.

<b>FOOTNOTE</b>	1. Unser Vater im Himmel, geheiligt werde dein Name, dein Reich komme, dein Wille geschehe wie im Himmel, auch auf Erden (Google translator)
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**The use of an ellipsis**

An ellipsis (...) is used when you omit words from quotations.

Speaking of Paul’s appeal to the Corinthians that they discern Christ’s body in the Lord’s Supper (1 Cor 11:27–34), Hays says that ‘Paul’s call to self-scrutiny (v 28) must therefore be understood ... as a straightforward call to consider how their actions at the supper are affecting brothers and sisters in the church, the body of Christ.’<sup>7</sup>

The omitted words are: ‘not as an invitation for the Corinthians to probe the inner recesses of their consciences but’. These words don’t disturb the flow of the sentence when omitted.

**Shortened citations vs “*ibid.*”**

The abbreviation “*ibid.*” (from *ibidem*, “in the same place”) usually refers to a single work cited in the note immediately preceding. However, because *ibid.* can obscure the identity of a source, it is preferable to use a shortened footnote instead. To avoid repetition, an author or title alone may be used in successive citations.

<b>FOOTNOTE</b>	1. Pfitzner, V C. <i>Led by the Spirit</i> . (LPH, 1976), 55.
<b>SHORTENED FOOTNOTE</b>	#. Pfitzner, <i>Led by the Spirit</i> , 109. or #. Pfitzner, 109. or #. <i>Led by the Spirit</i> , 109.
<b>BIBLIOGRAPHY</b>	Pfitzner, V C. <i>Led by the Spirit</i> . LPH, 1976.

## 4. Biblical references

Consult *Journal of Biblical Literature* 107 (1988), 583–96 for pseudepigrapha and patristic works, Dead Sea Scrolls and related materials, Targums, Mishnaic literature and other rabbinic works.

Postgraduate students and contributors to LTJ are referred to the following:

- Turabian, Kate L. *A Manual for Writers of Research Papers, Theses, and Dissertations: Chicago Style for Students and Researchers*. 9th ed. The University of Chicago Press, 2018.

### 4.1 Abbreviations

#### General

Abbreviation	Full name	Abbreviation	Full name
OT	Old Testament	Q	Qumran
NT	New Testament	LXX	Septuagint
HB	Hebrew	Tg	Targum
Gk	Greek	VL	Vetus Latina
OG	Old Greek	Vulg.	Vulgate
OL	Old Latin		

The following sections list both traditional and shorter abbreviations for the books of the Bible. Be consistent; use all traditional, or all shorter, but not a mixture of both.

#### Old Testament

Abbreviation	Full name	Abbreviation	Full name
Gen. or Gn	Genesis	Eccles. or Eccl [Qoh]	Ecclesiastes [Qohelet]
Exod. or Ex	Exodus	Song of Sol. or Sg [Cant]	Song of Songs [Canticles]
Lev. or Lv	Leviticus	Isa. or Is	Isaiah
Num. or Nm	Numbers	Jer. or Jer	Jeremiah
Deut. or Dt	Deuteronomy	Lam. or Lam	Lamentations
Josh. or Jo	Joshua	Ezek. or Ez	Ezekiel
Judg. or Jgs	Judges	Dan. or Dn	Daniel
Ruth or Ru	Ruth	Hosea or Hos	Hosea
1 Sam. or 1 Sm	1 Samuel	Joel or Jl	Joel
2 Sam. or 2 Sm	2 Samuel	Amos or Am	Amos
1 Kings or 1 Kgs	1 Kings	Obad. or Ob	Obadiah
2 Kings or 2 Kgs	2 Kings	Jon. or Jon	Jonah
1 Chron. or 1 Chr	1 Chronicles	Mic. or Mi	Micah
2 Chron. or 2 Chr	2 Chronicles	Nah. or Na	Nahum
Ezra or Ezz	Ezra	Hab. or Hb	Habakkuk
Neh. or Neh	Nehemiah	Zeph. or Zep	Zephaniah
Esther or Est	Esther or Est	Hag. or Hg	Haggai
Job or Jb	Job	Zech. or Zec	Zechariah
Ps. or Ps (plural Pss)	Psalms	Mal. or Mal	Malachi
Prov. or Prv	Proverbs		

## Apocryphal/Deuterocanonical books

Abbreviation	Full name	Abbreviation	Full name
Tob. <i>or</i> Tb	Tobit	Ep Jer	Epistle of Jeremiah
Jth. <i>or</i> Jdt	Judith	Pr Azar [Song of Thr]	Prayer of Azariah [Song of the Three Jews]
Add Esther	Additions to Esther (Gk)	Sus.	Susanna
Ws (=Wisd. of Sol.)	Wisdom (= Wisdom of Solomon)	Bel	Bel and the Dragon
Sir. <i>or</i> Sir (=Ecclus.)	Sirach (=Ecclesiasticus)	1 Macc. <i>or</i> 1Mc	1 Maccabees
Bar. <i>or</i> Bar	Baruch	2 Macc. <i>or</i> 2Mc	2 Maccabees
1 Esd.	1 Esdras	3 Macc. <i>or</i> 3Mc	3 Maccabees
2 2 Esd.	2 Esdras	4 Macc. <i>or</i> 4Mc	4 Maccabees
Pr. of Man.	Prayer of Manasses (=Manasseh)		

## New Testament

Abbreviation	Full name	Abbreviation	Full name
Matt. <i>or</i> Mt	Matthew	1 Tim. <i>or</i> 1Tim	1 Timothy
Mark <i>or</i> Mk	Mark	2 Tim. <i>or</i> 2Tim	2 Timothy
Luke <i>or</i> Lk	Luke	Titus <i>or</i> Ti	Titus
John <i>or</i> Jn	John	Phlem. <i>or</i> Philm	Philemon
Acts	Acts of the Apostles	Heb. <i>or</i> Heb	Hebrews
Rom. <i>or</i> Rom	Romans	James <i>or</i> Jas	James
1 Cor. <i>or</i> 1Cor	1 Corinthians	1 Pet. <i>or</i> 1Pt	1 Peter
2 Cor. <i>or</i> 2Cor	2 Corinthians	2 Pet. <i>or</i> 2Pt	2 Peter
Gal. <i>or</i> Gal	Galatians	1 John <i>or</i> 1 Jn	1 John
Eph. <i>or</i> Eph	Ephesians	2 John <i>or</i> 2 Jn	2 John
Phil. <i>or</i> Phil	Philippians	3 John <i>or</i> 3 Jn	3 John
Col. <i>or</i> Col	Colossians	Jude	Jude
1 Thess. <i>or</i> 1Thes	1 Thessalonians	Rev. <i>or</i> Rv (=Apoc.)	Revelation (=Apocalypse)
2 Thess. <i>or</i> 2Thes	2 Thessalonians		

## Bible translations

Abbreviation	Full name
CEV	Contemporary English Version
GNB	Good News Bible (also TEV, Today's English Version)
JB	Jerusalem Bible
KJV	King James Version
NAB	New American Bible
NEB	New English Bible
NIV	New International Version
NJB	New Jerusalem Bible
NKJV	New King James Version
NRSV	New Revised Standard Version
REB	Revised English Bible
RSV	Revised Standard Version

## 4.2 Citing biblical references

Chapters and verses are typed as follows:

Examples	Commentary
Luke 15:1,2 (or: Lk 15:1,2)	Not Luke 15:1f, or Luke 15:1–2
Luke 10:38–42; 15:3–10	Use an en dash, with no spaces either side, for a range of verses.
John 11:1–53 (or: Jn 11:1–53)	Not John 11:1ff
Luke 1:5–25,57–66 (or: Lk:5–25,57–66)	
Luke 16–19	This means chapters 16 to 19. There are no spaces either side of the en dash.
Luke 15:25 – 16:13	Not Luke 15:25–16:13. Add spaces either side of the en dash where both chapters and verses are included.

If Bible references appear in the body of the essay the name of the biblical book appears in full. For example:

Jesus’ parable of the Good Samaritan at Luke 10:25–37 speaks of the neighbourliness required of Jesus’ followers.

But if the reference is bracketed, the book’s abbreviation is used:

Jesus’ parable of the Good Samaritan (Lk 10:25–37) speaks of the neighbourliness required of Jesus’ followers.

## 5. Capitalisation

In keeping with the growing trend within publishing houses and tertiary institutions, Australian Lutheran College has the policy of minimal capitalisation.

Capitals are used for the first word of a sentence, for proper names, for the title of a specific person, and for the names of organisations, churches, commissions, committees, boards, and the like, when the full name of the body is used.

It is good to remember two simple rules of thumb.

1. The upper case is used for the proper names of specialised words associated with the Bible and the Christian faith:

Bible, Baptism, Eucharist, the Lord’s Supper, and Holy Communion,

whereas the related adjectives take the lower case:

biblical, baptismal, and eucharistic.

2. When titles of organisations, churches, commissions, and the like, are used in subsequent references, the practice is to abbreviate the reference and use the lower case, except for words normally capitalised.

The Lutheran Church of Australia will appear as the Lutheran church in subsequent references.

The Commission on Theology and Inter-Church Relationship will subsequently be referred to as the CTICR, the commission, or the theology commission. We would speak of Pastor John Smith, or Pastor Smith, but if the name is not used he would become the pastor. Similarly, President Paul Jones becomes the president in subsequent references. The Lutheran Church of Australia, Queensland District would become the Queensland district, or the district. And King Charles would be down-sized to the king after his title and name had been given.

With the exception of the personal pronoun ‘he,’ references to God are usually capitalised if they are titles. The *Style manual* is of great assistance here.

The Creator, the Almighty, the heavenly Father, the Saviour, the Word (as a name for Christ), the Messiah, the King of kings, the Lord of lords, the Son of Man, the Passover Lamb, the Prince of Peace, the Comforter. But: God is our creator and king; the Spirit is our comforter in times of need. The Good Shepherd protects his sheep; but: Christ is our good shepherd; he is our door, our gate. God Almighty; but usually: almighty God. The Triune God, as a name, but triune when used more as an adjective than as a title.<sup>1</sup>

While it is not unusual for English speakers to interchange 'Jesus' and 'Christ' in general discussions, 'Jesus' should not be replaced with 'Christ' when quoting a biblical text which has 'Jesus', or if the topic is Jesus as a historical figure and apart from confession of him as messiah.

With pronouns, do not use capitals if referring to Jesus as a human (as opposed to his divine nature). In the Gospels, using capitalised pronouns when someone speaks about or to Jesus can misrepresent the intended meaning. For instance, when the scribes and Pharisees say to Jesus, 'We want a sign from You' (Matt 12:38 NASB), the capitalised 'You' implies that the Pharisees acknowledge Jesus as divine, which they do not.

## 6. Inclusive language guidelines

Formerly it was common to use words such as 'man,' 'mankind,' and 'brother,' and the pronouns 'he,' 'his' and 'him,' when referring to humanity in general. But greater sensitivity to the discrimination inherent in this generic usage has led to the widespread adoption of gender inclusive terminology throughout the English-speaking world, both in speaking and in writing.

Some people struggle to come to terms with the adjustments that are called for, and they justify their reluctance to adopt gender inclusive terms by saying that everyone knows that the context always makes it perfectly clear whether humans in general are meant, or the male of the species, when words like 'man' or 'mankind' are used. They often go on to say that the church has succumbed to feminism or political correctness.

But subtle shifts in the meaning of words invariably take place with the passage of time, and so it is with the words in question. Besides, using 'man' and 'brother' generically implies the privileging of the male as the normative gender. In fact, whenever such words are used, women always have to pause for a moment and ask whether they are included. Is the speaker or writer referring to people in general or to men in particular? Am I included or am I not included? The question doesn't arise for men. They are included by the word, whatever is meant. Another important consideration, especially for people who serve in the church, is that nobody is offended when care is taken to employ gender inclusive language, whereas the number both of men and women who are offended by exclusive usage continues to grow. It is not good enough to say that it is their problem, not mine.

Openbook Publishers gave ALC permission to include in *Write On!* the following useful guidelines.

'Man' in its generic sense can often be appropriately replaced by such words as human being(s), humanity, humankind, human race, individual(s), man and woman, people. Sometimes it is possible to rephrase the sentence so that the word is avoided altogether.

To avoid the generic use of 'he,' one of the following alternatives can be adopted.

- Use the plural: *A writer has his pen* becomes *Writers have their pens.*
- Use the passive: *The applicant's name should be filled in* rather than *The applicant should fill in his name.*
- Use a construction with 'we,' 'you,' or 'one.'
- Omit the pronoun: *Someone with ideas he has picked up from others* becomes *Someone with ideas picked up from others.*
- Repeat the noun.

<sup>1</sup> *The Style manual* (Adelaide, SA: Lutheran Publishing House, 1989), 5.

- Use *he or she*, *she or he*, *he/she*, or *s/he*.

The use of *they* in a singular sense ('I am never angry with anyone unless they deserve it' – Ruskin) has a long history and is now favoured extensively by the media, although many still regard it as grammatically incorrect, particularly in formal prose. It can often be used with words like 'anyone.'

Below is an alphabetical list of some exclusive terms, together with possible inclusive alternatives. Alternative words and expressions should be chosen with care and discretion. The context and the sensitivities of the readers should always be considered. Note that in some cases forms which accurately refer to one gender or the other may be used when the gender is known.

authoress, hostess, etc.	author, host, etc.
brethren, brothers	brothers and sisters, members of the congregation or community
businessman/men	business executive, business manager, business owner, financier, businessman/businesswoman, business community, business people
chairman	chair, chairperson, chairman/chairwoman
churchman	churchgoer, church member, church worker
cleaning lady	cleaner, house or office cleaner
countryman	citizen
faith of our fathers	faith of our ancestors, faith of our parents
forefathers	ancestors
founding fathers	founders, pioneers
housewife	homemaker, home manager, housewife/househusband
jurymen	juror, member of the jury
layman	layperson, layman/laywoman, non-specialist
man-hours	labour hours, work hours, working hours
man in the street	average person, ordinary people
man-made	artificial, constructed, hand-made, manufactured, synthetic
man on the land	farmer, farming community, grazier, landowner, rural community, country people
manpower	human resources, labour, staff, personnel
man the desk	staff the desk
man the phone	answer the phone, be in charge of the phone
master the art	become skilled, competent, proficient, expert
salesman	sales agent, sales attendant, salesperson, shop assistant
spokesman	advocate, representative, official, person speaking on behalf of, spokesperson
sportsman	athlete, player, competitor
sportsmanlike	fair, sporting
workman	employee, worker <sup>2</sup>

## 7. Research skills and thesis writing: resources

Badke, William B. *Research Strategies: Finding Your Way Through the Information Fog*. 3rd ed. iUniverse, 2008.

Bell, Judith. *Doing Your Research Project: A Guide for First-time Researchers in Education, Health and Social Science*. 5th ed. Open University Press, 2010.

Lester, James D., and James D. Lester, Jr. *Writing Research Papers: A Complete Guide*. 13th ed. Pearson Longman, 2009.

Murray, Rowena. *How to Write a Thesis*. 2nd ed. Open University Press, 2006.

<sup>2</sup> *The Style manual* (Adelaide, SA: Lutheran Publishing House, 1989), 23–25.

- Northey, Margot. *Making Sense: A Student's Guide to Research and Writing; Religious Studies*. 2nd ed. Oxford University Press, 2015.
- O'Donoghue, Thomas A. *Preparing Your Thesis/Dissertation in Education: Comprehensive Guidelines*. Social Science Press, 1997.
- O'Collins, Gerald. *A Short Guide to Writing a Thesis: What to Do and What Not to Do*. ATF Press, 2011.
- Thomas, R. Murray, and Dale L. Brubaker. *Theses and Dissertations: A Guide to Planning, Research, and Writing*. 2nd ed. Corwin Press, 2008.
- Vyhmeister, Nancy Jean. *Quality Research Papers for Students of Religion and Theology*. 3rd ed. Zondervan, 2014.
- Walliman, Nicholas S. R. *Your Research Project: A Step-by-step Guide for the First-time Researcher*. 2nd ed. Sage Publications, 2005.
- White, Barry. *Mapping Your Thesis: The Comprehensive Manual of Theory and Techniques for Masters and Doctoral Research*. ACER Press, 2011.

## 8. Assignment format

### 8.1 Layout

The font recommended for essays is Calibri 11. Students are free to use single, 1.5, or double line spacing.

### 8.2 Declaration of independent work

University of Divinity policy states that all written assignments submitted for assessment must contain a statement declaring it is the result of student's own work, or their own work in the case of a group submission.

### 8.3 Assessment details

Please write the assessment topic at the start of the assignment.

### 8.4 Page numbers

Pages should be numbered, usually on the right hand side of the footer.

### 8.5 Your name

Your name should appear on each page e.g. on the left hand side of the footer.

### 8.6 Higher degree by research students

Postgraduate research students are directed to the University of Divinity website <https://divinity.edu.au/sgr/current-research-students/> for policies and regulations as well as thesis format and submission guidelines and other information.

A [Thesis Certification and Submission Form](#) is to be submitted to certify material submitted for assessment/examination is the result of student's own work.

## 9. Steps towards writing an essay

### 9.1 Choosing the topic

It is a good idea to choose an essay topic that you find interesting—interesting because you know of its value for your future work, interesting because of its central theological, pastoral and/or educational significance, or interesting because it is a topic that has appealed to you for some time, but you have never had the opportunity to study it in depth. It is also wise to choose a topic that you

know will stretch you or take you into previously unexplored territory, rather than settling for something that you can write about quite easily.

## 9.2 Analysing the question

Analyse the essay question in terms of the **tasks** you have been asked to perform and the **information** you have been asked to find out. Take the following essay topic: *Discuss the origin, the nature and the extent of sin according to the Lutheran understanding of the doctrine of original sin, and expand on the pastoral implications of that understanding* (2000 words). The information you are asked to find out and record is the origin, nature and extent of original sin as Lutherans understand the doctrine, and the pastoral implications that flow from that understanding. The tasks you are given are to create an essay that spells out that information clearly and systematically, and then to spell out the pastoral implications of the teaching, expansively. If an essay topic is posed as a question, it is advisable that you turn it into a statement before asking what information you have to gather and what tasks you are to undertake.

## 9.3 Preparing the references

One of the first tasks when writing an essay is to gather a list of bibliographical references (no longer called a bibliography). The heading for the listing is References, or Reference List, or List of references. You insert the list at the end of the essay. As a rule of thumb, you are advised to include no fewer than half a dozen references. It is your responsibility to compile your references, drawing on the search processes available in the library, and if necessary consulting with the lecturer, the library staff and fellow students. You are well advised to prepare your references as your first task, according to the author-date format. Then, when you are actually writing the essay and citing references in the body of the essay, you need to employ only the minimal A-D citation format, knowing that you have already attended to the full bibliographical reference for that book or article.

You will probably keep adding to the references as you continue to work on the essay, because of works referred to in your reading or because you find you need to follow up an aspect of the topic at greater length. Be sure to list all the works you have cited in the essay. On the other hand, do not include works you have read but have not drawn on or referred to in your essay. Another word of warning is vital. Don't come to rely on internet sites. When it comes to theology, internet articles mostly come from unreliable sources. Especially during your formative years of theological study it can be hard to discriminate.

## 9.4 Taking notes

Take notes as you read. If you believe that you may want to quote an author word for word in the final essay, be careful to copy accurately, use quotation marks, and note the page(s) the quotation comes from. If you intend only to put the writer's opinions in your own words, make doubly sure that you indicate in your notes the page or pages where you found them. Judgments and opinions that are not your own must always be attributed to their source.

Towards the end of the note-taking process you are advised to start thinking of how you will develop the argument of your paper. As you reflect on your reading and research, a coherent essay will gradually form in your mind, and the argumentation will become increasingly your own. You will discard large portions of the material you have gathered, because it is not relevant to your case, and you will assemble those quotations that support your case and state it most clearly and succinctly. It is vital that you avoid creating an essay simply by stringing together a series of quotations. It will resemble a hotchpotch of disconnected statements or opinions.

The longer you spend reading in the area of your topic, the better you will know and digest its subject matter, and the better you will be able to express it in your own words. The longer you spend reflecting on the topic, the more coherent will your essay's argument become. In the end it will be your own argument that stands front and centre, even though you have marshalled and duly acknowledged several powerful witnesses in support.

## 9.5 Theme statement

As you continue to read in and reflect on your topic, it is important that you work towards stating the case you wish to make, in one sentence. What is the point you are driving at? What is your argument in a nutshell? A one sentence statement is best. Anything less than a sentence—a phrase, a clause, a slogan—does not provide the scope for stating a complete argument. On the other hand, more than one sentence will lead to an essay whose argument is ill-defined. A couple of possible theme statements are as follows:

Despite the many literary differences between the gospels and the Pauline epistles, the theological positions of the evangelists and Paul on the fundamental issues of Christian faith are essentially the same.

Although Sodom and Gomorrah are associated in the popular mind with fire and brimstone and divine wrath, a close analysis reveals that Genesis 18 and 19 deal almost exclusively with divine patience and undeserved blessing.

## 9.6 Outline of essay

After you have read widely on the topic and developed a theme statement, you are ready to prepare an outline for the essay. A well planned essay will serve you well. It is a good idea to prepare a Table of Contents page, even though undergraduate students are not required to present one. But a contents table will indicate the direction you plan to take with your essay, and the chief items you intend to cover along the way. The divisions that are indicated in such a table can then also serve as headings throughout the body of the essay. They will keep you on track. They will prevent you from straying from the theme; and if you do go off on a tangent—as sometimes you must—the headings that lie ahead will guide you back to the course you have planned to take from the outset.

## 9.7 Linkages

An essay ought to contain an intelligible progression of thought, not a jumble of random thoughts. But it is hard to provide the linkages between paragraphs that make the flow of the argument clear. Ideas can be linked in the following ways:<sup>3</sup>

- a sequence of first, second and third?
- contrasting ideas e.g. 'on the one hand ..., but on the other hand ...'?
- an addition
- a similar point
- an example or analogy
- a consequence
- a time sequence
- a problem-solution
- a summary

## 9.8 Three main parts

An essay consists of the introduction, the body of the essay, and the conclusion. In the introduction you should discuss the essay question, maybe give your reason(s) for choosing it, give some background to the question, and provide an overview of the way you plan to deal with it. The introduction should close with the theme statement. The body of the essay will develop the argument you have summarised in the theme statement, logically and consistently. The conclusion will draw together the main points you have made in the body of the essay (summary), restate the

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<sup>3</sup> The dot points are taken from the 'Guide to writing essays' produced by the University of SA's Learning and Teaching Unit  
<http://www.unisanet.unisa.edu.au/learn/LearningConnection/?PATH=/Resources/workshop%2Dessay+writing/Guide+to+writing+essays>  
 (Accessed 25/01/10)

theme statement (conclusion proper), and in some cases suggest further avenues of exploration that the essay has opened up, but you haven't had time or space to pursue.

## 9.9 Final draft

Please check your essay carefully before handing it in. Check it for spelling, punctuation, English expression, inclusive language, plagiarism, accuracy of quotations, and logical or coherent progression of argument (linkages). Then check the table of contents (if applicable), the division headings, the list of references, citations in the body of the essay, and footnotes (or endnotes). If you have not written an essay for a long time, or if you are new to tertiary studies, you are strongly encouraged to draw on as much help as you can muster while you are preparing the first draft of your essay, and when you have completed it run it past an experienced essay writer.

## 10. Wit and wisdom for writers

Writing is a journey, not a destination. So enjoy the trip.

If you seek wisdom like silver, and search for it as for hidden treasures, then you will understand the fear of the Lord and find the knowledge of God (Prov 2:4,5).

The hand will not reach out for what the heart does not long for. (German proverb)

The mind is not a vessel to be filled, but a fire to be ignited. (Plutarch)

Physical fitness makes us mentally alert.

Cutting back on sleep is false economy.

Class preparation time enhances the value of time in class.

Blank faces speak of blank minds.

Your lecture notes are not a verbatim record, but a summary of what matters.

If you can't follow, lead with a question.

Ask a question and look a little foolish for a moment. Don't ask and remain a fool for ever.

In sermons and assignments, less is usually more.

The simpler the language, the profounder the idea.

You never really understand anything until you can explain it to your grandmother. (Einstein)

Choose a topic that leads you out of your comfort zone.

I am always doing things I can't do. That's how I get to do them. (Picasso)

Perplexity is the beginning of knowledge. (Kahil Gibran)

Choose a topic that has long puzzled you because it strikes you as important.

Choose your topic early. Read widely, but don't imagine you have to read everything that's ever been written on your chosen topic.

Plan to write, and write to a plan.

Begin, and you are halfway there. (Alfred A. Montapert)

We win no favours with God, our spouse, or our family, if we put our studies or field education before them.

## Reference list

Turabian, Kate L. *A manual for writers of research papers, theses and dissertations: Chicago style for students and researchers*. 9th ed. The University of Chicago Press, 2018.

*The Chicago Manual of Style*. 18th ed. The University of Chicago Press, 2024.