

University of Saint Mary of the Lake



Writer's Manual

2022

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Preface

The *USML Writer's Style Manual* describes the style for academic research papers determined acceptable by the faculty of the University of Saint Mary of the Lake / Mundelein Seminary. It is in turn based on the official manual of style used at Mundelein: Kate Turabian, *A Manual for Writers of Term Papers, Theses, and Dissertations*, 9th ed. The current edition of Turabian is the authority for situations that are not addressed in this Manual. The current edition of the *Chicago Manual of Style* is the authority for situations that are not addressed in Turabian.

I. Style

If you came through an American university, you are probably no stranger to writing research papers. Students from other countries may have had less experience doing research and reporting on it. What you have before you is a review of some basics for writing papers, and some rules and examples for citing sources. Use it well.

A. Topic Sentence

Each paragraph begins with a topic sentence. The topic sentence contains a strong subject and a clearly-stated idea. The topic sentence is the link that forges the paragraph to the preceding one, helping the reader to follow the flow of ideas.

E.g., *Hezekiah's precautions* seemed to be of little avail in the year 701.¹

Subject: *Hezekiah's precautions*.

Governing idea—verb and everything that follows: seemed to be of little avail in the year 701.

The topic sentence informs the reader about the idea you are focusing on and how you will expand on the idea. Like a road sign, the topic sentence tells the readers where they are going. It sets up their expectations. The supporting sentences are the landmarks along the way. They develop the topic by providing a coherent body of evidence. Thus, in the above example, we suppose that the writer will tell us why Hezekiah's planning was useless. How did Hezekiah get into this mess? What are the reasons his planning came to nothing? We expect the author to answer these questions, through illustrations and examples, or through an explanation of causality. All the rest of the sentences in the paragraph should develop the opening idea logically and clearly.

¹ James P. McIlhone, *The Word Made Clear: A Guide to the Bible for Contemporary Catholic Readers* (Chicago: The Thomas More Press, 1992), 62.

B. Paragraph

In an essay, chapter, or book, the paragraph is the basic logical unit, the basic unit of thought. A paragraph groups sentences together. A topic sentence, almost always at the beginning of the paragraph, states the matter to which all the subsequent sentences relate. Every following sentence should clearly develop the subject of the paragraph in a logical and compelling way.

Each sentence of the paragraph should further develop the paragraph's topic. To accomplish this:

- Write paragraphs with at least three sentences: a topic sentence, a sentence that expands the topic, and a final sentence that summarizes the topic and points toward the next paragraph.
- Streamline your sentences and paragraphs. Omit or remove words and ideas that are not on the topic, or that are unnecessary. All sentences, especially the topic sentence, should be precise expressions of ideas.
- Close the paragraph with a sentence that concludes its topic and creates a transition to the next paragraph.

C. Transitional clauses

The first sentence of each paragraph should make some connection with the previous paragraph. Usually this means beginning the topic sentence with a transitional clause, word, or expression that explains the relationship between the paragraph and the one that follows. For example:

*This highly imaginative and marvelous view, this unified vision gleaned from both scientific and theological sources, still stands as a challenge to us, and as a masterpiece of ingenuity and foresight for our times.*²

*The two methods we have examined so far, "literary" and form criticism, arose from the observation that the Old Testament text is puzzling in various ways.*³

*The same principle extends to the meaning of words and of whole sentences.*⁴

The italicized phrase serves as a transition and tells the reader what the previous paragraph stressed, namely, the vision unified from scientific and theological sources, two

² Charles R. Meyer, *Religious Belief in a Scientific Age* (Chicago: Thomas More Press, 1983), 74.

³ John Barton, *Reading the Old Testament: Method in Biblical Study* (London: Darton, Longman, & Todd, 1984), 43.

⁴ *Ibid.*, 110.

methods examined so far, and a principle. The second part of the sentence tells the reader what to expect in the paragraph. A few examples of types of transitional words are: *first, second, next, last; but, however, on the other hand, conversely, nevertheless, otherwise; that is, in fact, in other words.*⁵

D. Content Development

The research paper develops an argument that you express in a thesis statement. The thesis statement tells the reader the claim that you intend to prove through your argument in the paper. The thesis statement usually appears in the introduction of the paper. The paragraphs in the introduction:

- Give the purpose and scope of the study (what’s the whole idea? How are we going to get there? Where will we be when we’re finished? Who cares?)
- Summarize the body of the paper (like a movie trailer, it briefly skims the best parts of your content)
- States your thesis (your position, your claim about the topic or issue or question you have chosen to expound)

As you develop your research paper:

- Use deductive structure, i.e., move from the general to the particular.
- Make sure the argument progresses logically and rationally. Likewise, every step you take in the development of your paper must have a good explanation. In short, pay attention to detail as you think and write.
- Carefully explain the progress of your thought. Show logical interconnections. Help the reader follow your argument every step of the way. Never assume the reader can think along with you. When in doubt, err on the side of over-explaining. As Aldous Huxley said, “Most human beings have an almost infinite capacity for taking things for granted.”⁶
- Show evidence of personal effort throughout the paper. This includes:
 1. Your ongoing personal reaction, especially at the end of each major section of the paper. This will be evidence that you are reading your primary and secondary sources critically and developing the ability to make your own theological arguments and take positions.
 2. Comparing secondary sources (the views of others who have reviewed the primary source you are using)
 3. Contemporary applications such as pastoral ramifications, historical issues, etc.

⁵ James W. Kirkland, and Collett B. Dilworth, Jr., *Concise English Handbook*, 3rd ed. (Lexington, MA: D. C. Heath and Co., 1994), 62-63.

⁶ *The Oxford Dictionary of Modern Quotations*, ed. Tony Augarde, s.v. “Aldous Huxley.”

- Include evidence, concrete examples, etc., whenever appropriate (these can go in either the text itself or footnotes).
- Always be aware of the importance of language. Avoid sloppiness in the use of theological terminology. Accurate and appropriate use of terminology is evidence of more precise theological thinking.

In flying and in writing, landings, like takeoffs, are very important. In your conclusion:

- Briefly restate the purpose of the study.
- Summarize the main points.
- Recast your thesis statement as the result of your synthesis of material.
- Suggest applications.
- Suggest the next step(s). Where could further study be of benefit? Do this in either the text or a footnote.

You may find it best to finalize your introduction and your conclusion after you have written the body of your essay. In any event, make sure that your beginning and ending accurately and clearly reflect what you have actually done. Ask yourself:

- Does the paper make sense and hold together? If not, there is a lack of clarity or a break in your argument. Go back to the text; often a transitional sentence or a stronger conclusion will make all the difference. Another suggestion might be to have another person read your paper for coherency and also to catch any grammar, spelling, or formatting errors you may have made.
- Distinguish type of development as either illustrative or argumentative. Illustrative development shows how a theme functions, e.g., how Luke develops the theme of “universal mission” in the gospel and Acts. Argumentative writing starts with a position about a subject on which opinion is divided. Various pieces of evidence are offered in support of the author's position and in refutation of an opinion with which the writer disagrees.
- Read your finished work carefully. As you do so, you are looking for two types of errors:
 1. Slips in grammar, syntax, or spelling
 2. Infelicities or outright gaffes in writing style.

Searching for and correcting Type 1 errors we call proofreading. Finding and improving Type 2 blunders we call rewriting. These are not the same things, but they may occur during the same rereading.

E. Use of Sources

When using quotations from a book, remember you are writing the paper and your prose must be coherent and continuous. This means any words quoted in the form of a phrase, sentence, or number of sentences must be integrated into the text of your paragraph. Avoid beginning or ending a paragraph with a quote; since the topic and transitional sentence of the paragraph demonstrate how you think about the topic they should be your own original thoughts.

Remember that whenever you use the precise words or even the ideas of another, you must create a footnote citation for the text you are using.

II. Form

A. Academic Paper

1. All papers should be prepared using word processing software and printed one sided and cleanly.
2. All papers must have a separate title page, listing the title of the paper, the student's name, course, and date submitted. See example in the Appendix.
3. Page margins: One inch for all margins (do not use larger margins). Use left justification only.
4. Use 12 point font size; Times New Roman font is preferred. Double-space the text of the paper. Single-space block quotes and bibliography entries.
5. Indent the first line of each paragraph by 0.5 inches.
6. Number all pages of the paper, with the exception of the title page. Place page numbers either at the right corner of the header or at the center of the footer.
7. Have one blank piece of paper at the end of the paper, for the professor's comments and grade.
8. Format quotations correctly. Whenever two or more sentences are quoted, running to four or more lines, use the block quotation style: indent the left margin of the quote by 0.5 inches, type the text single space, and do not use quotation marks.⁷
9. When deleting words or phrases from a quote, use the ellipsis. For example, "Rituals . . . connect us with past generation." The ellipsis indicates that several words have been omitted. In this case 3 periods are used with a single space between each.⁸ You do not need to use the ellipsis when deleting the beginning or end of a quote (unless deleting the

⁷ Turabian., 25.2.2.

⁸Turabian., 25.3.2.1.

end makes the sentence grammatically incomplete). Do not delete words that will change the meaning of the original quote.

10. Place footnotes at the bottom of the appropriate pages. (Microsoft Word does this automatically.) Type footnotes in 10 point font with single line spacing. Use the same font for footnote numbers as the one used in the text. Indent the first line of each footnote by 0.5 inches. (Note that Microsoft Word does not automatically indent footnotes.) Leave a blank line between footnotes. However, there should never be a blank line at the beginning of the footnotes on a page.
11. Compile the list of works consulted for the paper into a bibliography. Begin a new page with the heading Bibliography. Format bibliography entries with hanging indent (found in the Paragraph section of Microsoft Word).

See Appendix A for a sample academic paper.

B. Reflection Paper

1. Use one inch for all margins.
2. No title page is necessary. Put your name, date the paper is due, and the course title in three separate single-spaced lines in the upper left-hand corner of the first page.
3. Leave three blank lines (single-spaced).
4. Center the title.
5. Leave three blank lines (single-spaced) before the body of the paper.
6. Double space the body. Include page numbers as described in II.A.6. above.
7. If using direct or indirect quotes, you must use footnotes or endnotes in the style prescribed in this Manual. The exception is if you are writing the reflection paper on a specific text assigned by the professor. In this case, you may attribute both direct and indirect quotes by including the author's last name followed by a comma and then the page number within parentheses at the end of the quotation. If the assigned text is a church document, you may use a shortened title instead of the author's last name and paragraph numbers instead of page numbers.

Examples:

(O'Connor, 47)
(Catechism, 389)

III. Footnotes, Endnotes, and Bibliography

Here we give you examples for the first citation of a source in a footnote or endnote. N.B.: In the second and subsequent citations of the source, use a shortened form of the citation. To learn how to do this, see below, “Second and Subsequent References.”

Obviously the difference between footnotes and endnotes is where you find them. Footnotes are at the bottom or “foot” of the page. Endnotes are notes simply listed at the end of your paper, before the bibliography. Thanks to word processors, putting notes at the bottom of the page is easy. Endnotes, nevertheless, are certainly acceptable. Choose one way or the other as you begin typing your paper.

Your bibliography (the list of all the resources you have cited and consulted) goes at the end of your paper. The information in each bibliography entry is the same as in the first citation of a source: author, title, city, publisher, date. Items in the bibliography are listed in the alphabetical order of the authors’ last names. For that reason, there are differences from the notes in punctuation and the use of parentheses.

Single-space the text of a footnote and bibliography entry. Indent the first line of a footnote by 0.5 inches. Use the hanging indent paragraph style for bibliography entries. Double-space between each footnote and each bibliography entry. Many online catalogs and databases, such as the ATLA Catholic Periodical and Literature Index, as well as citation software such as Zotero and RefWorks, offer automatic formatting for footnotes and bibliography entries. The formatting does not always comply with the standards in this Manual. You will need to proofread and correct content and style in the automatically-generated citations.

Below are examples for the categories of citations you will use most often. In this list, “F” refers to Footnote and “B” to Bibliography. For sources not covered here, consult the current edition of Turabian.

A. Print Resources

1. Books

Book with one author: [“F” refers to Footnote and “B” to Bibliography]

F: ¹ Matthew Levering, *Christ and the Catholic Priesthood: Ecclesial Hierarchy and the Pattern of the Trinity* (Chicago: Hillenbrand Books, 2010), 126.

B: Levering, Matthew. *Christ and the Catholic Priesthood: Ecclesial Hierarchy and the Pattern of the Trinity*. Chicago: Hillenbrand Books, 2010.

Book with two authors: [“F” refers to Footnote and “B” to Bibliography]

F: ² J. D. Holmes and B. W. Bickers, *A Short History of the Catholic Church* (New York: Paulist Press, 1984), 15.

- B: Holmes, J. D., and B. W. Bickers. *A Short History of the Catholic Church*. New York: Paulist Press, 1984.

Book with three authors: ["F" refers to Footnote and "B" to Bibliography]

- F: ³Page H. Kelley, Daniel S. Mynatt, and Timothy G. Crawford, *The Masorah of Biblia Hebraica Stuttgartensia, with Introduction and Annotated Glossary* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1998), 42.

- B: Kelley, Page H., Daniel S. Mynatt, and Timothy G. Crawford. *The Masorah of Biblia Hebraica Stuttgartensia, with Introduction and Annotated Glossary*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1998.

Book with author and translator: ["F" refers to Footnote and "B" to Bibliography]

- F: ⁴Henri de Lubac, *The Mystery of the Supernatural*, trans. Rosemary Sheed (New York: Crossroad Publishing, 1998), 122.

- B: de Lubac, Henri. *The Mystery of the Supernatural*. Translated by Rosemary Sheed. New York: Crossroad Publishing, 1998.

Book that has edition information: ["F" refers to Footnote and "B" to Bibliography]

When a book is a revised edition (footnote example) or numbered edition (bibliography example), include that information immediately after the title. Edition information is always abbreviated.

- F: ⁵David L. Toups, *Reclaiming our Priestly Character*, rev. ed. (Omaha, NE: IPF Publications, 2010), 93.

- B: Boyer, Mark. *The Liturgical Environment: What the Documents Say*. 3rd ed. Collegeville, MN: Liturgical Press, 2015.

Book in a series: ["F" refers to Footnote and "B" to Bibliography]

The series name goes just before the publication information, and it is not italicized. If the book has a series number, include it after the series name, using arabic numerals. Example: Salt and Light 8. If the book has an editor and/or translator, include them between the book title and series name (prefaced by ed. for an editor or trans. for a translator). You do not need to include the editor for the series.

- F: ⁶Daniel J. Harrington, SJ, *The Gospel of Matthew*, Sacra Pagina (Collegeville, MN: The Liturgical Press, 1991), 6.

- B: Harrington, Daniel J., SJ. *The Gospel of Matthew*. Sacra Pagina. Collegeville, MN: The Liturgical Press, 1991.

Multivolume work with one author: [“F” refers to Footnote and “B” to Bibliography]

Numbered volumes that do not have their own titles:

In the footnote, you may either include the volume number after the title (first example below), or include the volume number before the page number, separating them with a colon (second example below).

F: ⁷ Paul Tillich, *Systematic Theology*, vol. 2 (Chicago: University of Chicago Press, 1957), 65.

F: ⁷ Paul Tillich, *Systematic Theology* (Chicago: University of Chicago Press, 1957), 2:65.

In the bibliographic entry, include the total number of volumes if you used all of them as sources (first example below). Otherwise, list only the volumes that you cited from (second example below).

B: Tillich, Paul. *Systematic Theology*. 3 vols. Chicago: University of Chicago Press, 1951-63.

B: Tillich, Paul. *Systematic Theology*. Vols. 1 and 3. Chicago: University of Chicago Press, 1951-63.

Volumes with individual titles, editors, translators: [“F” refers to Footnote and “B” to Bibliography]

F: ⁸ Hans von Balthasar, *Explorations in Theology*, vol. 4, *Spirit and Institution*, trans. Edward T. Oakes (San Francisco: Ignatius Press, 1980-94), 187.

B: Balthasar, Hans von. *Explorations in Theology*. Vol. 1, *The Word Made Flesh*, translated by A. V. Littledale and Alexander Dru. Vol. 2, *Spouse of the Word*, translated by A. V. Littledale and Alexander Dru. Vol. 3, *Creator Spirit*, translated by Brian McNeil. Vol. 4, *Spirit and Institution*, translated by Edward T. Oakes. San Francisco: Ignatius Press, 1980-94. Originally published as *Skizzen zur Theologie*. 4 vols. (Einsiedeln: Johannes Verlag, 1960-74).

Book with named author of introduction, preface, or foreword: [“F” refers to Footnote and “B” to Bibliography]

Include the author of a book’s introduction, preface, or foreword only when that author is prominent in his/her field or specifically important to the thesis of your paper.

F: ⁹ Albert Stacpoole, OSB, ed., *Vatican II Revisited by Those Who Were There*, with a foreword by Joseph Cardinal Bernardin (Minneapolis: Winston Press, 1986), 220.

- B: Stacpoole, Albert, OSB, ed. *Vatican II Revisited by Those Who Were There*. Foreword by Joseph Cardinal Bernardin. Minneapolis: Winston Press, 1986.

Chapter in an anthology, festschrift, or other edited work: [“F” refers to Footnote and “B” to Bibliography]

- F: ¹⁰ Robert E. Barron, “Priest as Bearer of the Mystery,” in *Priesthood in the Modern World: A Reader*, ed. Karen Sue Smith (Franklin, WI: Sheed & Ward, 1999), 95.
- B: Barron, Robert E. “Priest as Bearer of the Mystery.” In *Priesthood in the Modern World: A Reader*, edited by Karen Sue Smith, 93-100. Franklin, WI: Sheed & Ward, 1999.

Citing Patristic works: [“F” refers to Footnote]

If the book includes the work of only one Patristic Father, then cite it by that Father’s name (without Saint or St. before his name), including the editor and/or translator.

Patristic works are commonly cited by chapter (if numbered) and paragraph number(s) rather than page number. For example:

- F: ¹¹ Augustine, *Confessions*, 2nd ed., trans. Maria Boulding, O.S.B. (New York: New City Press, 2012), V.3.4.

If the book includes works by more than one Patristic Father, then cite each work you quoted from as a chapter in an edited work (see the example above). For bibliographic examples, refer to the examples above, selecting the appropriate one (i.e. book with author and translator, chapter in an anthology, etc.).

Citing Aquinas’ *Summa Theologica*: [“F” refers to Footnote]

When citing the *Summa Theologica* in a footnote, provide the part, question, and article using the following format. If you are quoting from only an objection or a reply, then include that information in the citation as well.

Part: I, I-II, II-II, or III (Part II has two parts. First part: I-II and second part: II-II)
 Question: q.#
 Article: a.#
 Objection: obj.#
 Reply: rep.#

- F: ¹² Thomas Aquinas, *Summa Theologica*, trans. Fathers of the English Dominican Province (New York: Benziger Brothers, Inc., 1947), II-II, q.18, a.3.

For bibliographic examples, refer to the examples above, selecting the appropriate one (ex. book with author and translator). Do not include the part, question, and article information in the bibliography, but do include the volume number(s) if using a multi-volume work.

2. Articles in Journals ["F" refers to Footnote and "B" to Bibliography]

F: ¹³ Sara Butler, "Priestly Identity: 'Sacrament' of Christ the Head," *Worship* 70 (July 1996): 291.

B: Butler, Sara. "Priestly Identity: 'Sacrament' of Christ the Head." *Worship* 70 (July 1996): 290-306.

If you used a full-text copy of an article from an online database, cite it as you would a print article. Do not include the URL for the location of the electronic copy.

3. Articles in Encyclopedia/Dictionary

Signed Article: ["F" refers to Footnote and "B" to Bibliography]

F: ¹⁴ Michael Glazier, and Thomas J. Shelley, eds. *The Encyclopedia of American Catholic History* (Collegeville, MN: Liturgical Press, 1997), s.v. "Quarter, Bishop William," by Martin Zielinski.

B: Glazier, Michael, and Thomas J. Shelley, eds. *The Encyclopedia of American Catholic History*. Collegeville, MN: Liturgical Press, 1997. S.v. "Quarter, Bishop William," by Martin Zielinski.

If an encyclopedia is well known, such as *Encyclopedia Britannica*, it is not included in the bibliography. However, articles from more specialized encyclopedias like *The Encyclopedia of American Catholic History* should be included in the bibliography.⁹

Unsigned Article: ["F" refers to Footnote and "B" to Bibliography]

F: ¹⁵ *Encyclopedia Americana*, 2010 ed., s.v. "Sumatra."

B: *Encyclopedia Americana*. 2010 ed. S.v. "Sumatra."

⁹ Turabian., 16.2.3

4. Magisterial Documents

The category of magisterial documents includes: ecumenical council documents; encyclicals; apostolic decrees, exhortations, letters; decretal letters; and *motu proprio*s. Many documents produced by other groups, e.g., congregations of the Roman Curia and synods, may also have magisterial authority.¹⁰

For course papers and S.T.B. papers, you may use either online or print versions of magisterial documents.

For S.T.L. theses and S.T.D. dissertations, please check with your thesis/dissertation director to confirm whether s/he wants you to use the following sources, as appropriate, or if you may use other sources. Online sources may **never** be used in S.T.D. dissertations when a print source is available.

Acta Apostolicae Sedis; commentarium officiale. Vatican City: Typis Polyglottis Vaticanis, 1916- . (Potentially useful only for S.T.D. dissertations.)

Denzinger, Heinrich. *Enchiridion symbolorum definitionum et declarationum de rebus fidei et morum: Compendium of Creeds, Definitions and Declarations on Matters of Faith and Morals*. Edited by Peter Huenermann. 43rd edition. San Francisco: Ignatius Press, 2012.

Tanner, Norman P., ed. *Decrees of the Ecumenical Councils*. 2 vols. Washington, DC: Sheed & Ward and Georgetown University Press, 1990.

For all papers, theses, and dissertations, if the title page, or the title, of the source you are citing includes the Latin title of the document, then record it as you would any element of the title. If the title page or title of your source does not include the Latin title of the document, you must provide it. You can consult Denzinger, Tanner, the *Acta Apostolicae Sedis* or, for more recent documents, the Vatican website to obtain the Latin title. Add the Latin title of the document in brackets after the title in the first footnote and in the bibliographic entry.

Cite all magisterial documents by paragraph number, not by page number, using no. for a single paragraph number and nos. when citing multiple paragraph numbers in one footnote. Put a space character before the paragraph number (e.g. no. 8). If the magisterial document does not have paragraph numbers, then cite by the page number.

NOTE: The Roman Missal is the one exception to this rule. Because the Missal repeats paragraph numbers across the different sections, always cite it by page number.

For subsequent references to a Church document or standard reference work, you may use a standard abbreviation, such as CCC for *Catechism of the Catholic Church*, LG for *Lumen*

¹⁰You may find the “Index of the Roman Magisterium” helpful to determine the status of documents promulgated before the end of the Second Vatican Council. Norman P. Tanner, ed., *Decrees of the Ecumenical Councils* (Washington, DC: Sheed & Ward and Georgetown University Press, 1990) 1:1195-1203.

Gentium, or DH for Denzinger. At the end of the first citation of the source, indicate the abbreviation you will be using. For example: Hereafter cited as LG. If you will be using many abbreviations, you should provide a list on a preliminary page of your paper. There are lists of standard abbreviations in Tanner and the *Catechism*.

Documents of the Second Vatican Council: [“F” refers to Footnote and “B” to Bibliography]

F: ¹⁶ Second Vatican Council, “Constitution on the Sacred Liturgy [Sacrosanctum Concilium],” in *Vatican Council II: The Conciliar and Post Conciliar Documents*, ed. Austin Flannery (Northport, NY: Costello Publishing Company, 1996), nos. 7-8.

B: Second Vatican Council. “Constitution on the Sacred Liturgy [Sacrosanctum Concilium].” In *Vatican Council II: The Conciliar and Post Conciliar Documents*, edited by Austin Flannery, 1-36. Northport, NY: Costello Publishing Company, 1996.

If the text of the Constitution is published in a booklet: [“F” refers to Footnote and “B” to Bibliography]

F: ¹⁷ Second Vatican Council, *Constitution on the Sacred Liturgy* [Sacrosanctum Concilium] (Washington, DC: United States Catholic Conference, 1965), no. 7.

B: Second Vatican Council. *Constitution on the Sacred Liturgy* [Sacrosanctum Concilium]. Washington, DC: United States Catholic Conference, 1965.

Second reference to above text, from either source: [“F” refers to Footnote and “B” to Bibliography]

F: ¹⁸ *Constitution on the Sacred Liturgy*, no. 5.

Or

F: ¹⁸ SC, no. 5

Documents written by a Pope: [“F” refers to Footnote and “B” to Bibliography]

F: ¹⁹ Benedict XVI, *The Sacrament of Charity: Sacramentum Caritatis* (Washington DC: United States Conference of Catholic Bishops, 2007), no. 30.

B: Benedict XVI. *The Sacrament of Charity: Sacramentum Caritatis*. Washington DC: United States Conference of Catholic Bishops, 2007.

F: ²⁰ John Paul II, “Encyclical *Laborum Exercens*. September 14, 1981,” in Heinrich Denzinger, *Enchiridion symbolorum definitionum et declarationum de rebus fidei et*

morum: Compendium of Creeds, Definitions and Declarations on Matters of Faith and Morals, ed. Peter Huenermann, 43rd ed. (San Francisco: Ignatius Press, 2012), no. 4690.

- B: John Paul II. “Encyclical *Laborum Exercens*. September 14, 1981.” In Heinrich Denzinger, *Enchiridion symbolorum definitionum et declarationum de rebus fidei et morum: Compendium of Creeds, Definitions and Declarations on Matters of Faith and Morals*, edited by Peter Huenermann, 43rd ed. San Francisco: Ignatius Press, 2012.

Second note: [“F” refers to Footnote]

F: ²¹ John Paul II, *Laborum Exercens*, no. 4696.

Or

F: ²¹ DH, no. 4696.

Catechism: [“F” refers to Footnote and “B” to Bibliography]

F: ²² *Catechism of the Catholic Church*, 2nd ed. (Washington, DC: Libreria Editrice Vaticana-United States Conference of Catholic Bishops, 2000), no. 2304.

B: *Catechism of the Catholic Church*. 2nd ed. Washington, DC: Libreria Editrice Vaticana-United States Conference of Catholic Bishops, 2000.

Second note: [“F” refers to Footnote]

F: ²³ *Catechism of the Catholic Church*, no. 2441.

Or

F: ²³ CCC, no. 2441.

Citing Documents written before and after election to the papacy:

Most modern popes have produced significant bodies of published works before and after their election. It is important to differentiate between works before and after election, since papal writings are magisterial. However, it is also important in the bibliography of a scholarly work to list together the writings of one individual. The citation process to use when citing a pope’s writings from before and after his election is modeled on the *Chicago Manual of Style* practice for pseudonymous authors.

Footnotes

The footnote entry uses the name as it appears on the title page of the work being cited.
Example:

²⁴ Joseph Ratzinger, *Behold the Pierced One: An Approach to a Spiritual Christology*, trans. Graham Harrison (San Francisco: Ignatius Press, 1986), 18.

²⁵ Francis, *The Light of Faith: Lumen Fidei* (Washington, DC: United States Conference of Catholic Bishops, 2013), no. 10.

Bibliography

All publications are gathered under the current name (omitting the title “pope”), arranged alphabetically by title. The bibliography also includes a *See* reference from the former name to the current name. Example:

Benedict XVI. *The Apostles*. Huntington, IN: Our Sunday Visitor Press, 2008.

_____. [Joseph Ratzinger]. *Behold the Pierced One: An Approach to a Spiritual Christology*. Translated by Graham Harrison. San Francisco: Ignatius Press, 1986.

_____. *Charity in Truth* [Caritas in Veritate]. Washington, DC: United States Conference of Catholic Bishops, 2009.

_____. [Joseph Ratzinger]. *Christliche Erziehung nach dem Konzil*. Berichte und Dokumentationen. Cologne: Bachem, 1967.

_____. [Joseph Ratzinger]. *Faith and the Future*. Chicago: Franciscan Herald Press, 1971.

_____. *God’s Revolution: World Youth Day and Other Cologne Talks*. San Francisco: Ignatius Press, 2006.

Bergoglio, Jorge Mario. *See* Francis.

Francis [Jorge Mario Bergoglio]. *Corrupción y pecado*. Buenos Aires: Editorial Claretiana, 2005.

_____. *The Light of Faith: Lumen Fidei*. Washington, DC: United States Conference of Catholic Bishops, 2013.

Ratzinger, Joseph. *See* Benedict XVI.

5. Other Church Documents

Compendiums: [“F” refers to Footnote and “B” to Bibliography]

F: ²⁶ Bishops’ Committee on the Liturgy, “Music in Catholic Worship,” in *The Liturgy Documents: A Parish Resource*, ed. Gabe Huck (Chicago: Liturgy Training Program, 1980), no. 35.

B: Bishops’ Committee on the Liturgy. “Music in Catholic Worship.” In *The Liturgy Documents: A Parish Resource*, edited by Gabe Huck, 106-22. Chicago: Liturgy Training Program, 1980.

Second note: ["F" refers to Footnote]

F: ²⁷ "Music in Catholic Worship," no. 32.

Same document published in separate booklet: ["F" refers to Footnote and "B" to Bibliography]

F: ²⁸ Bishops' Committee on the Liturgy, *Music in Catholic Worship* (Washington, DC: United States Catholic Conference, 1983), no. 35.

B: Bishops' Committee on the Liturgy. *Music in Catholic Worship*. Washington, DC: United States Catholic Conference, 1983.

Liturgical books: ["F" refers to Footnote and "B" to Bibliography]

F: ²⁹ *The Roman Missal*, 3rd typical ed. (Washington, DC: United States Conference of Catholic Bishops, 2011), 354-6.

B: *The Roman Missal*, 3rd typical ed. Washington, DC: United States Conference of Catholic Bishops, 2011.

F: ³⁰ *Lectionary For Mass*, vol. 2 (Collegeville, MN: Liturgical Press, 2002), 348-349.

B: *Lectionary For Mass*. Vol. 2. Collegeville, MN: Liturgical Press, 2002.

F: ³¹ "Rite of Penance," in *The Rites of the Catholic Church*, vol. 1 (New York: Pueblo Publishing Company, 1990), nos. 41-44.

B: "Rite of Penance." In *The Rites of the Catholic Church*. Vol. 1. New York: Pueblo Publishing Company, 1990.

Documents written by United States Conference of Catholic Bishops: ["F" refers to Footnote and "B" to Bibliography]

F: ³² National Conference of Catholic Bishops, Committee on Immigration, *Welcoming the Stranger Among Us: Unity in Diversity* (Washington, DC: United States Catholic Conference, 2000), 14.

B: National Conference of Catholic Bishops. Committee on Immigration. *Welcoming the Stranger Among Us: Unity in Diversity*. Washington, DC: United States Catholic Conference, 2000.

Second note: ["F" refers to Footnote]

F: ³³ *Welcoming the Stranger Among Us*, 37.

B. Electronic Resources

1. E-Book: ["F" refers to Footnote and "B" to Bibliography]

F: ³⁴ George Pattison, *God and Being: An Enquiry* (Oxford: Oxford University Press, 2011), 103-4, accessed September 2, 2012, <http://dx.doi.org/10.1093/acprof:oso/9780199588688.001.0001>.

B: Pattison, George. *God and Being: An Enquiry*. Oxford: Oxford University Press, 2011. Accessed September 2, 2012. <http://dx.doi.org/10.1093/acprof:oso/9780199588688.001.0001>.

F: ³⁵ Robert Barron, *The Priority of Christ: Towards a Postliberal Catholicism* (Grand Rapids, MI: Brazos, 2007), 47, Kindle.

B: Barron, Robert. *The Priority of Christ: Towards a Postliberal Catholicism*. Grand Rapids, MI: Brazos, 2007. Kindle.

2. E-Journal: ["F" refers to Footnote and "B" to Bibliography]

Use this citation format for articles you consulted on the journal's website, rather than the print issue.

F: ³⁶ Charles J. Chaput, "Yeshiva Lessons," *First Things* (August/September 2012), accessed August 5, 2013, <http://www.firstthings.com/article/2012/07/yeshiva-lessons>.

B: Chaput, Charles J. "Yeshiva Lessons." *First Things* (August/September 2012). Accessed August 5, 2013. <http://www.firstthings.com/article/2012/07/yeshiva-lessons>.

3. Web Pages ["F" refers to Footnote and "B" to Bibliography]

"Normally, you can limit citations of website content to the notes. Include a specific item in your bibliography only if it is critical to your argument or frequently cited or both."¹¹

Home page: ["F" refers to Footnote and "B" to Bibliography]

F: ³⁷ "ChurchEpedia: Ideas for Best practices in Church Management, Finance and Human Resources," National Leadership Council on Church Management, accessed November 28, 2012, <http://www.theleadershiproundtable.org/churchepedia/default.asp>.

¹¹Turabian., 17.7.1.

- B: National Leadership Council on Church Management. "ChurchEpedia: Ideas for Best Practices in Church Management, Finance and Human Resources." Accessed November 28, 2011.
<http://www.theleadershiproundtable.org/churchpedia/default.asp>.

Article on web page: ["F" refers to Footnote and "B" to Bibliography]

- F: ³⁸ Peter Wayme, "Bioethics and End-of-Life Issues," *Zenit: The World Seen from Rome*, April 30, 2013, accessed June 24, 2013,
<http://www.zenit.org/en/articles/bioethics-and-end-of-life-issues>.

- B: Wayme, Peter. "Bioethics and End-of-Life Issues." *Zenit: The World Seen from Rome*, April 30, 2013. Accessed June 24, 2013.
<http://www.zenit.org/en/articles/bioethics-and-end-of-life-issues>.

Blog entry: ["F" refers to Footnote and "B" to Bibliography]

- F: ³⁹ Edward T. Oakes, "Robert Bellarmine vs. Thomas Aquinas," *First Thoughts: A First Things Blog*, September 17, 2012, accessed February 16, 2013,
<http://www.firstthings.com/blogs/firstthoughts/author/edward-t-oakes/>.

- B: Oakes, Edward T. "Robert Bellarmine vs. Thomas Aquinas." *First Thoughts: A First Things Blog*, September 17, 2012. Accessed February 16, 2013.
<http://www.firstthings.com/blogs/firstthoughts/author/edward-t-oakes/>.

C. Second and Subsequent References

Every time you refer to a work after the first citation, use the author's last name followed by a comma and the page number of the reference.

⁴⁰ Lodge, 47.

If two or more works by the same author have been cited, include the work's title so there won't be confusion.

⁴¹ Barron, *Thomas Aquinas: Spirit Master*, 22.

⁴² Barron, *The Priority of Christ*, 84.

If the title has five or more words, use a shortened form.

⁴³ Gawronski, *Word and Silence*, 25.

D. Ibid.

You may also use the abbreviation “Ibid.” which is short for the Latin term *ibidem* meaning “in the same place.” Use this when all the information is the same as in the previous citation, or when it is the same except for the page number.

⁴⁴ Robert Barron, *The Priority of Christ: Towards a Postliberal Catholicism* (Grand Rapids, MI: Brazos, 2007), 47.

⁴⁵ Ibid.

⁴⁶ Ibid., 56.

When “Ibid.” is the first footnote appearing on a page, use the second or subsequent footnote format instead. This spares the reader the trouble of paging back to see the citation information. You will need to review your footnote formatting to correct footnotes from Ibid. to the shortened form after you are completely finished with writing and editing your paper.

IV. Capitalization of Religious Words

All courses papers, S.T.B. papers, and all theses and dissertations should follow the *USCCB Style Guide* rules for the capitalization of religious words (on pages 36-47). Copies of this guide are available at the Library in the Writing Center Reserve (behind the Circulation Desk) and in the Reference section.

V. Punctuation

“Its” and “It’s”

When you want to say that something belongs to something else, you use “its.” This seems odd, since usually possession is shown by an apostrophe followed by an “s.” “Its” is an exception.

The spectacular show of the Northern Lights was at *its* height.

Its name is Charlie, and it’s going to be a memorable hurricane.

“It’s” is a contraction for “it is.”

It’s time we went to work.

I’ve worked all night, and, believe me, *it’s* hopeless.

Test your usage by asking: “Do I want to say ‘it is’ in this situation?” If you were writing the second example for “its” above, you would realize that you do not want to say “It is name was Charlie.”

Comma [,]

When you have a series of three or more items (words, phrases, or clauses), separate them with commas. Place a comma before the coordinating conjunction (usually “and” or “or”).

Example:

Any mathematical corpus of knowledge is organized in a way which reflects its purposes, the ways of thought involved, and the underlying cognitive style.¹²

Semicolon [;]

When you have two clauses, both of which have a subject and a verb (so-called “independent” clauses), and you want to put them together because they are closely related, use a semicolon.

I have never met Father Robert Barron; I have only watched his videos.

If the relationship you see between the clauses is not obvious, add *however*, *therefore*, *otherwise*, etc. (called “conjunctive adverbs”) after the semicolon or later in the second clause.

For I bear them witness that they possess a zeal for God; however, it is not fully enlightened (Rom 10:2-3).

VI. Inclusive Language

In recent years many in the Church have become aware of the pastoral problems caused by language that some perceive as excluding women. Formerly this type of discrimination was called “sexist” language; lately it is called “exclusive” language.¹³ At the same time, there is a lively theological debate going on about the place of inclusive language in biblical translations, the liturgy, and theology. Mindful that this is a contentious area, we offer the following, limited guidelines.

¹² *The Anchor Bible Dictionary*, s.v. “Mathematics, Algebra, and Geometry,” by Jens Høyrup, 4:606.

¹³ Ronald D. Witherup, *A Liturgist’s Guide to Inclusive Language* (Collegeville, MN: The Liturgical Press, 1996), 8.

A. In Quotations

When you are quoting an author or source, always retain the language of the original, including usages which some today would regard as exclusive.

B. Language Referring to God

We all know that God transcends gender distinctions. Therefore, when quoting biblical, liturgical, or theological texts that refer to God in male terms, retain the original.

C. Language Addressing and Referring to the Community

Many people today understand terms such as men, sons, brothers, brother, fraternity, and brotherhood to refer exclusively to males, although from the perspective of the history of language usage, these words can have a broader meaning. Likewise, while terms such as man, mankind, forefathers, and family of man are considered to be generic by many, others consider them to exclude women.

Thus, in your own writing you may want to use expressions such as the following when you are designating individuals or groups: *humanity, community, all creation, human race, family, whole world, humankind, the faithful, forerunners, people(s), friends, forebears, Church, all/we/us, ancestors.*

VII. Biblical Citations

For citations of books of the Bible, use the abbreviations on the following page. Note that there is no period used after the abbreviation. Biblical citations may be included in the text as a parenthetical citation and not as footnotes.

It is recorded that Jesus spoke in parables. One of those parables is The Widow's Mite (Mk 12:41-44).

Citations from Church documents and rites also may be parenthetical in the text.

For citations of the Apocrypha of the Old and New Testaments, the Dead Sea Scrolls, early Patristic writings, targumic and rabbinical works, and the Nag Hammadi literature, use the abbreviations found in *The New Jerome Biblical Commentary*.¹⁴

These abbreviations for books of the Bible are taken from the *Style Guide: United States Conference of Catholic Bishops*. Copies of this *Style Guide* are available at the Library in the Reference section and the Writing Center Reserve.

¹⁴ Raymond E. Brown, Joseph A. Fitzmyer, and Roland E. Murphy, eds., *The New Jerome Biblical Commentary* (Englewood Cliffs, NJ: Prentice Hall, 1990), xxxi-xxxv.

Old Testament

Gn	Genesis
Ex	Exodus
Lv	Leviticus
Nm	Numbers
Dt	Deuteronomy
Jos	Joshua
Jgs	Judges
Ru	Ruth
1 Sm	1 Samuel
2 Sm	2 Samuel
1 Kgs	1 Kings
2 Kgs	2 Kings
1 Chr	1 Chronicles
2 Chr	2 Chronicles
Ezr	Ezra
Neh	Nehemiah
Tb	Tobit
Jdt	Judith
Est	Esther
1 Mc	1 Maccabees
2 Mc	2 Maccabees
Jb	Job
Ps	Psalms
Prv	Proverbs
Eccl	Ecclesiastes
Sg	Song of Songs
Wis	Wisdom
Sir	Sirach
Is	Isaiah
Jer	Jeremiah
Lam	Lamentations
Bar	Baruch
Ez	Ezekiel
Dn	Daniel
Hos	Hosea
Jl	Joel
Am	Amos

Ob	Obadiah
Jon	Jonah
Mi	Micah
Na	Nahum
Hb	Habakkuk
Zep	Zephaniah
Hg	Haggai
Zeh	Zechariah
Mal	Malachi

New Testament

Mt	Matthew
Mk	Mark
Lk	Luke
Jn	John
Acts	Acts of the Apostles
Rom	Romans
1 Cor	1 Corinthians
2 Cor	2 Corinthians
Gal	Galatians
Eph	Ephesians
Phil	Philippians
Col	Colossians
1 Thes	1 Thessalonians
2 Thes	2 Thessalonians
1 Tm	1 Timothy
2 Tm	2 Timothy
Ti	Titus
Phlm	Philemon
Heb	Hebrews
Jas	James
1 Pt	1 Peter
2 Pt	2 Peter
1 Jn	1 John
2 Jn	2 John
3 Jn	3 John
Jude	Jude
Rev	Revelation (Apocalypse)

¹⁵ *Style Guide: United States Conference of Catholic Bishops* (Washington DC: United States Conference of Catholic Bishops, 2008), 49-50.

VIII. Plagiarism

The word “plagiarism” comes from the Latin, *plagiarius*, kidnapper. To plagiarize means to use someone else’s words, thoughts, concepts, or designs in your own work without acknowledgement that the material is really the product of another person’s imagination. The kind of citation apparatus represented by Turabian is in large part an organized way to give credit where it is due. When we present an idea we found in someone else’s writing and use a footnote, we are avoiding the illicit (and possibly illegal) embezzlement of another’s intellectual property. The acknowledgement of use returns the thought to its rightful owner.

Although research papers require that we look into what others have said about the topic at hand, all the material we gather is supposed to help us to build our own argument, to defend our own point. Summarizing other positions is certainly part of writing a research paper or thesis.

Summarizing, though, is an art. The summary needs to be in your own words. When it is important for your argument to have the words of the original, quote the source. Where you quote the words of the source, you must indicate that by quotation marks and cite the location of the quotation in a footnote.

To be avoided is the tendency to paraphrase in tandem with the original, even when you acknowledge the derivation with a footnote citation. That’s right. Even where you intend to indicate where you got the ideas behind the words you are using, if your sentence or sentences are practically a phrase by phrase recasting of the original in other words, that is still plagiarizing. If lining up your writing and the original in two side-by-side columns would reveal parallel series of notions in different words, even acknowledging the source is not enough. It is still plagiarism.

Plagiarism, if discovered, will mean an automatic failure. If serious enough, it may be grounds for dismissal from the academic program and, so, from the Seminary.

IX. Recommended Books

Azar, Betty S. and Stacy A. Hagen. *Understanding and Using English Grammar*. 5th ed. New Jersey: Pearson Education, 2017.

This is an accessible grammar series with workbook, covering all the elements of grammar.

Booth, Wayne C., Gregory G. Colomb, and Joseph M. Williams. *The Craft of Research*. 3rd ed. Chicago: University of Chicago Press, 2008.

This is a complete how-to book for “all student researchers, from the newest beginners to graduate and professional students” (ix). Booth & Co. do two things at once. First, they lay out, in order, all the stages of research writing from initial spark to final galleys. As they proceed, secondly, they show how you may be working at various stages at the same time and how earlier

stages relate to later ones. You will find here, also, the best treatment of plagiarism we have found (191-5). They call it: “The pitfall to avoid at all costs.”

Cook, Claire Kehrwald. *Line by Line: How to Edit Your Own Writing*. Boston: Houghton Mifflin, 1985.

Written by a professional copy editor, this book clarifies the sticky elements of grammar and usage that trip up even native English speakers. It has definitive instructions on the use of punctuation, as well as guidance for good grammar and clear writing.

Strunk, William and White, E. B. *The Elements of Style*. 4th ed. Boston: Allyn and Bacon, 2000.

This little classic, first written in 1935, contains chapters on elementary rules of usage, principles of composition, formation of style, matters of form, and words and expressions commonly misused in writing. White is the author of that great tale of friendship, *Charlotte’s Web*.

Turabian, Kate. *A Manual for Writers of Term Papers, Theses, and Dissertations*. 8th ed. Revised by Wayne C. Booth et al. Chicago: University of Chicago Press, 2013.

This book, first published in 1937, contains all the information on the mechanics of a term paper: capitalization, footnotes, spelling, punctuation, bibliographies, typing, etc. It is the basic reference work on the subject, and we follow it as our guide for all research papers and essays. Beginning with the 7th edition, Turabian incorporates an abridgement of *The Craft of Research*.

United States Conference of Catholic Bishops. *Style Guide*. Washington, DC: United States Conference of Catholic Bishops, 2008.

Compiled for authors writing about the Church, the guide includes instruction for citing Church documents, liturgical works, and Scripture.

Other Resources

The Writing Center is a resource for students who need help at any stage during the research and writing process. Contact Tom Dougherty (tdougherty@usml.edu) or one of the Writing Center staff for an appointment. Most of the books listed above are available in the Writing Center reserve collection.

Appendix A—Sample Research Paper

The following paper is an example of the formatting to use for the elements of a research paper submitted for a course at the University.

The Master's degree and STL thesis, DMin project paper, and STD dissertation require special formatting for some elements, such as the title page; as well as adding elements, such as the certification page. Please see the appropriate manual for supplemental instructions.

Benedict Biscop

Benedictine, Builder, Bibliophile

Lorraine Olley

DMIN 512

April 9, 2012

INTRODUCTION

On January 12, 690, in St. Peter's Monastery in Monkwearmouth in Northumbria, Abbot Benedict Biscop lay dying. His final admonitions to his community were recorded by the great chronicler and member of the Wearmouth-Jarrow community, Bede.

He gave orders that the fine and extensive library of books which he had brought back from Rome and which were so necessary for improving the standard of education in this church should be carefully preserved as a single collection and not allow to decay through neglect or be split up piecemeal. Over and over again he insisted that in electing an abbot upright life and soundness of doctrine were to be the prime considerations, not rank or family influence. "I tell you in all sincerity," he said, "that as a choice of evils I would far rather have this whole place where I have built the monastery revert forever, should God so decide, to the wilderness it once was, rather than have my brother in the flesh, who has not entered upon the way of truth, succeed me as abbot."¹

These final words encompass the three most important legacies of Benedict Biscop: the monastic rule of St. Benedict and its preservation, the preservation of Biscop's foundation from outside influence from family and secular power, and the preservation of his library. Although he is little known today, it can be argued that Biscop, in establishing the Benedictine monastic way of life in a Northumbrian monastery he founded and furnished with artistic and intellectual treasure, made possible the intellectual achievements of the Venerable Bede. To better appreciate his place in history and his role as inspiration for theological librarians, it is helpful to understand his life and its context.

BIOGRAPHY

Biscop was born c. 628 into a Northumbrian noble family; his given name was Biscop Baducing. He came of age during the reign of King Oswald (reigned 633-642) and his son Oswiu (reigned 642-670). As a son of nobility, Biscop served as a thane, ready to support the king in military campaigns. In 653, at the age of 25, Biscop renounced his warrior role and departed on a

¹ Bede, "Lives of the Abbots of Wearmouth and Jarrow," in *The Age of Bede*, trans. David Hugh Farmer (London: Penguin, 1998), 198.

pilgrimage to Rome to visit the tombs of the apostles. It is not known what prompted this departure from a life of relative privilege, but Biscop was not unique in his choice.

Like a number of early Anglo-Saxon kings and nobles, Biscop left the precarious secular life of the warrior-class to become a religious pilgrim and then a monk:..Monks, abbots and inmates such as Bede, though subject to contagious diseases within their enclosed communities, lived relatively long. By comparison, kings and athelings...rarely survived middle age.²

On his journey, Biscop stopped in Canterbury, where he met the nineteen year-old Wilfrid, who was to become a figure of great accomplishment and controversy in the story of the conversion of Britain. Wilfrid, also a Northumbrian nobleman, was waiting for a companion to accompany him to Rome.³ Wilfrid decided to remain at Lyon, leaving Biscop to complete the journey south. When he arrived in Rome in 654, Biscop "may have been the first Englishman, certainly the first Northumbrian, to visit Rome since the end of the Pax Romana."⁴

Very little is known about Biscop's movements during the next eleven years, including when he returned to Britain. However, scholars assume that it was during this period that he visited Benedictine monasteries, probably including monasteries at Vienne, Lyons, Arles, Marseilles, Paris and St. Denis.⁵

Biscop had returned to Northumbria by 654, because he embarked from there for a second trip to Rome accompanying King Oswiu's son Alcfirth. In 665, Biscop left Rome to enter

²George Hardin Brown, *A Companion to Bede* (Rochester, NY: Boydell Press, 2009), 3.

³Eric Fletcher, *Benedict Biscop*, Jarrow Lecture (Jarrow, Durham: St. Paul's Church, 1981), 3.

⁴Ibid., 4.

⁵Ibid., 3.

the novitiate at the Benedictine monastery at Lerins, on an island off the coast of southern France. It is there that he became a monk, taking the name Benedict.⁶

Biscop returned to Rome in 667. In 668, Pope Vitilian requested that he accompany Theodore, the newly-appointed bishop of Canterbury, and Hadrian, to England; the entourage arrived in Canterbury in 669. After two years, Biscop returned to Rome "with no ostensible purpose other than the academic interest of collecting books on sacred literature and visiting friends in Vienne to collect more books. At that time, Benedict Biscop had no prospect of founding monasteries in the north, or of being permanently attached to Canterbury."⁷

The various trajectories and experiences of Biscop's life converged in 674, when he received a grant of land from the Northumbrian King Ecgrith, a son of King Oswiu, whom Biscop had served as thane. On this land, located at the mouth of the Wear River, Biscop established St. Peter's monastery (Wearmouth). In founding his monastery, Biscop undoubtedly drew on his experience as temporary abbot in Canterbury. He most likely had learned a great deal during his journey with Theodore and Hadrian about collecting educational resources for a school or monastery. He drew on his novitiate at Lerins and his knowledge of best practices from spending time in sixteen other Benedictine monasteries to create a Benedictine rule of life for his foundation.

In 679, Biscop journeyed again to Rome, returning with not just books and artwork, but also with John, the archcantor of St. Peter's, to teach the monks proper chanting.⁸ Biscop

⁶Timothy Fry, ed., *RB 1980: The Rule of St. Benedict in Latin and English with Notes* (Collegeville, MN: Liturgical Press, 1981), 119.

⁷Fletcher, 6-7.

⁸ Isabelle Renée Odile Charmantier, "Monasticism in Seventh-Century Northumbria and Neustria: a Comparative Study of the Monasteries of Chelles, Jouarre, Monk Wearmouth/Jarrow and Whitby," (master's thesis, Durham University, 1998), 96, accessed February 2, 2012, http://etheses.dur.ac.uk/4662/1/4662_2131.PDF.

founded a second monastery, dedicated to St. Paul, at Jarrow, about 28 miles from Wearmouth, in 682. He appointed co-abbots: Coelfrith at Jarrow, and his cousin Eosterwine at Wearmouth.⁹ In 687, he made what would be his final journey to Rome, returning in 689. After his return in 689, Biscop appointed Ceolfrith as abbot over both monasteries because “Benedict thought it best from every point of view that both houses should be under the guidance of one father and rector so in that way they would be kept together in harmony, unity and peace.”¹⁰ Sigfrid died in the fall of 689, and Benedict, suffering from paralysis, followed four months later, in January 690. Bede movingly summarized Biscop’s life and commitment to his abbey and his community: “He refused to bring forth children in the flesh, being predestined by Christ to raise up for Him sons nurtured in spiritual doctrine who would live forever in the world to come.”¹¹

BISCOP AS BUILDER

The twin monasteries of SS Peter and Paul at Monkwearmouth and Jarrow were the embodiment of Benedictine life. At their peak they are estimated to have supported 600 monks, in an era when the average village was about 300 people.¹²

Bede noted several remarkable aspects of the construction of SS Peter and Paul.

Only a year after work had begun on the monastery, Benedict crossed the sea to France to look for masons to build him a stone church in the Roman style he had always loved so much....When the building was nearing completion he sent his agents across to France to bring over glaziers--craftsmen as yet unknown in Britain--to glaze the windows in the body of the church and in the chapels and clerestory....they helped the English to understand and to learn for themselves the art of glass-making....¹³

⁹Bede , “Lives of the Abbots,” 193-194.

¹⁰Ibid., 200.

¹¹Ibid., 187.

¹²Alberic Stacpole, “St. Bede the Venerable, Monk of Jarrow,” in *Benedict’s Disciples*, ed. David Hugh Farmer, (Leominster: Fowler Wright Books, 1980), 97.

¹³Bede, “Lives of the Abbots,” 191.

Remnants of innovative construction of Wearmouth-Jarrow can still be seen at the site.

Excavations "reveal buildings made by Continental techniques of construction, but with a layout adapted to existing insular custom."¹⁴ Jarrow was built with stone quarried from existing Roman buildings.

Once the buildings were completed, Biscop installed paintings and sculpture he brought back from Rome. It is likely that the paintings were the inspiration for the illuminations that were incorporated into manuscripts. At the zenith of its history

...we can visualize Monkwearmouth-Jarrow as substantial well-built stone monasteries equipped with comfortable and perhaps sumptuous quarters, plastered inside and out, including a library and scriptorium and available for a large number of inmates with facilities for writing and study, as well as for devotional purposes.¹⁵

BISCOP THE BIBLIOPHILE

Biscop loved books and learning, and he made sure that "Wisdom built a home" (Wis 9:1) at Wearmouth. "Although Benedict Biscop provided fine decoration for his abbey churches, the heart of his enterprise was the library he had assembled on his journeys."¹⁶ He traveled to Rome six times to purchase or receive donations of books¹⁷; these trips total over 15,000 miles. The estimated 250 titles contained in Biscop's library included scripture, classical, and secular works. "As far as evidence permits us to say, the library used by Bede at Monkwearmouth-Jarrow was the largest library ever assembled in Anglo-Saxon England."¹⁸ Immersed in this

¹⁴Stacpole, 97.

¹⁵Fletcher, 13–14.

¹⁶Brown, 5.

¹⁷Wearmouth-Jarrow, "Welcome one and all...." accessed January 31, 2012, <http://www.wearmouth-jarrow.org.uk/>.

¹⁸Michael Lapidge, *The Anglo-Saxon Library* (Oxford: Oxford University Press, 2006), 37.

rich repository from the age of seven, Bede never had to leave home to gather material for his voluminous writings.

BISCOP AS MODEL FOR THEOLOGICAL LIBRARIANS

Biscop's life work was the creation of a place where order, beauty, learning and worship would be able to flourish over time. In keeping with the norms of Benedictine monasteries, Bede would have had a daily routine of fourteen hours of communal praying of the Divine Office and other worship; and, depending on the season, two to four hours of labor and three to four hours for reading or private meditation.¹⁹ Apart from a plague epidemic that decimated the monastery presumably while Bede was still a boy there appear to have been no other disruptions to monastic life. The stability, prosperity, and stimulating environment in which Bede flourished were the result of the personality, labors, and lifelong devotion of Benedict Biscop.

For theological librarians, Biscop exemplifies several essential aspects of their vocation. First, it is important to administer the library with the goal of maximizing the available resources to organize and provide access to research materials while managing a stable yet growth-oriented organization. Second, it is essential to build and preserve collections with the intent of capturing the best of the past and present, while anticipating future trends. Third, it is desirable to create an orderly and ascetically pleasing physical space for study and contemplation. Finally, patience is required, to wait for those nourished by the library's richness to flourish intellectually and spiritually, even if the librarian is no longer there to see.

¹⁹James G. Clark, *The Benedictines in the Middle Ages*, (Rochester, N.Y: Boydell Press, 2011), 105–106.

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