

# *Josephology Studies*

## Style Guidelines

1 September 2025

[Last modified 25 August 2025]

## **Introduction to *Josephology Studies* Style Guidelines**

This style guide presents standards and guidelines for authors submitting articles and abstracts to *Josephology Studies*. Unless specifically indicated otherwise, these standards apply to all parts of articles, whether in-text or footnotes. For further clarity, please refer to *The Chicago Manual of Style*:

*The Chicago Manual of Style*, 18<sup>th</sup> ed. (The University of Chicago Press, 2024)  
[hereafter CMS].

Footnotes rather than parenthetical citations or endnotes are to be used, except of course for biblical reference that are part of the body of the article.

### **I. Basic Format of an Article**

#### **1. Submission**

Articles and abstracts of articles are to be submitted in Microsoft Word format as an email attachment to the editor at [fatherneiljroy@gmail.com](mailto:fatherneiljroy@gmail.com). At the end of the text, include a single-sentence byline in italics about the author, indicating the highest academic decree held and the current academic or pastoral position.

#### **2. Pagination**

Number pages in the center of the bottom of the page, starting with the first page of the text.

#### **3. Margins**

One-inch margins at top, bottom, and sides.

#### **4. Text formatting**

Format the text in Times New Roman, 12-point font, left justified.

#### **5. Spacing**

##### *5.1. Basics*

Double-space the main text. Do not insert additional line spaces before or after paragraphs. Single-space footnotes, itemized lists, and indented block quotations.

## 5.2. Separation of titles from subtitles

Regardless of the language of the work or the punctuation used on its title page, a colon and only one space should be placed between the title and the subtitle in both the text and the footnotes, as in the following: *Art of the Fathers:*

*Iconography and Theology in Patristic Writings.*

If a colon already is used in the title, then the subtitle is separated from the title by a period:

*Joseph: The Man Closest to Jesus. The Complete Life, Theology, and Devotional History of St Joseph.*

## 6. Abbreviations

6.1. cf. and see: Do not misuse “cf.” which stands for the Latin *confer*, meaning “compare.” This is to be distinguished from “see” which encourages readers either to pursue a reference or to further their research by following the author’s recommendation. Both terms, “cf.” and “see” are to be placed in Roman typeface (not italicized) and are capitalized only when they begin a footnote or a sentence.

6.2. Ibid.: Shortened citations are preferred over *ibid.* When it is used, the abbreviation appears in Roman typeface (rather than italics) in a footnote when you are citing the same title as in the preceding footnote. *Ibid.* is capitalized only when it begins a sentence or footnote. See CMS 13:37. Repeated shortened citations are recommended in place of *ibid.*

6.3. Idem: *Idem* (no period!) in Roman typeface should be used only within one footnote to replace the name of an author when two or more successive references share the same author. *Idem* is capitalized only when it begins a sentence or footnote.

6.4. ff. and passim: Page numbers should be listed *inclusively* (e.g., 35-45). DO NOT use “ff.” and *passim*.

6.5 op. cit. or loc. cit.: In footnotes following the initial reference of a source, use only the last name of the author(s) and a short title. See CMS 13:39 which states that *op.cit.* and *loc.cit.* “have rightly fallen into disuse.” Use shortened citations.

6.6 et al.: Where a work has three or more authors or editors, then in subsequent references the name of only the first-listed author or editor should be displayed, followed by a space and “*et al.*”

6.7. ed.: The abbreviation “ed.” is used to signify three things: “editor,” “edition,” and “edited by.” When preceding the names of editors, “ed.” means “edited by” and hence is *never* plural in form.

6.8. p. or pp.: These abbreviations should be *avoided* unless they are absolutely necessary to prevent confusion, references to magisterial documents and liturgical books excepted.

6.9. e.g. (*exempli gratia*) and i.e. (*id est*): These abbreviations are preceded and followed by a comma; see CMS 5.254. Their English equivalents, however, are preferred and are likewise enclosed in commas.

6.10. Often contractions work better than abbreviations. A contraction shortens a word by uniting the first letter or two with the final letter, e.g. St for Saint, Ss for Saints, Bd for Blessed (singular and plural), Fr for Father, Sr for Sister, Br for Brother, Msgr for Monsignor, Dr for Doctor, Bp for Bishop, Abp for Archbishop. Contractions do not require a concluding period and thereby enhance the overall aesthetic effect of a page. Here the journal follows British and European use. See CMS 10.4: “Note that the British and the French (among others) omit periods from contractions (Dr, assn, Mme).”

If the title of a book or article cited ends a contraction with a period, it should be cited as such. Contractions, though, are always preferred.

An abbreviation requires a period when the shortened word does not conclude with the final letter of the word, e.g. Card. for Cardinal, Mons. for Monsignor, P.P. *Papa Pontifex*. Again see CMS 10.4.

6.11. The initials of religious communities (orders, congregations, societies, secular institutes, pious unions, etc.) are presented in uppercase letters without punctuation separating the initials. For example: Joseph F. Chorpennig, OSFS; Steven Payne, OCD; Innocent Smith, OP; Jean Galot, SJ; Cassian Folsom, OSB.

## **7. Spelling and Punctuation**

The Journal uses American rather than British style.

Periods or full stops, and commas, are placed *within* speech marks; colons and semi-colons are placed *outside* speech marks.

## **8. Capitalization**

### *8.1. Biblical books, names, and terms*

Capitalize “Bible” and “Scripture,” but DO NOT capitalize their respective adjectives “scriptural” and “biblical.”

Capitalize titles of biblical books (Genesis, 1 Kings), divisions of the Bible (Pentateuch, Synoptic Gospels), and sections of parts within books (Infancy Narratives, Gradual Psalms, Penitential Psalms).

Always capitalize “Gospel” when reference is made to one of the four Gospels, even when the Gospel in question is specified, as with “Mark’s Gospel.”

When referring to New Testament epistles/letters, use capitals. Examples: First Corinthians, Letter to the Romans, Epistle of James.

Two exceptions apply to these rules:

1. The designation “parable” (parable of the prodigal son; parable of the wheat; parable of the sower.)

2. References to genres of biblical literature or to the psalms in general (rather than the Book of Psalms) should not be capitalized. Examples: “St Joseph would have been intimately familiar with the psalms and canticles of the Hebrew Scriptures”; “St Joseph figures in the gospels, but is not mentioned in the epistles of the New Testament”; St Joseph has more to say in the apocryphal Protoevangelium of James and the Gospel of Mary than in the canonical gospels of the New Testament.”

## 8.2. *Theological, liturgical, and devotional terms*

In general, authors should capitalize the designation of liturgical books.

Examples: Roman Missal, Roman Ritual, Gelasian Sacramentary, Benedictional

Capitalize theological appellations.

Examples: Messiah, Son of God, Son of Man, Son of David, Third Person of the Trinity, Most High, Blessed Virgin, Virgin Mother, Head of the Holy Family, Terror of Demons, Patron of the Universal Church.

Terms denoting biblical and other religious events and religious concepts of major theological importance may be capitalized or not, according to the discretion of the author, and the context of the reference, provided that consistency is maintained.

Examples:

Creation / creation

Day of Judgment / day of judgment

Nativity of Christ / nativity of Christ

The Exodus / the exodus

Death of St Joseph / death of St Joseph

All references to feasts, solemnities, memorials, commemorations, etc. of the Church, however, must be capitalized even when they are also biblical events.

Examples:

Baptism of the Lord

Nativity of the Blessed Virgin Mary

Presentation of the Blessed Virgin Mary in the Temple  
Purification of the Blessed Virgin Mary  
Presentation of the Lord Jesus Christ in the Temple  
St Joseph the Worker  
Espousals of the Blessed Virgin Mary and St Joseph  
Patronage of St Joseph

Capitalize names or titles referring to the Eucharistic rite or the sacrament itself.

Mass  
Divine Liturgy  
Holy Communion  
Precious Blood  
Eucharist  
Sacred Species

Adjectives referring to the sacraments, with the exception of “Eucharistic,” should not be capitalized.

Non-eucharistic religious services and sacraments are not usually capitalized.

Examples: baptism, confirmation, marriage, holy orders, sacraments, seder, bar mitzvah, wedding, espousals.

Exceptions: Rosary, Cloak of St Joseph, annual Novena to St Joseph, Triduum of St Joseph

The canonical hours of the Divine Office are capitalized: e.g. Matins, Lauds, Vespers, Compline.

Religious objects are lowercase. Examples: holy water, phylacteries, rosary, chaplet, sanctuary, stations of the cross, reliquary, second-class relic of St Joseph.

“Church” should be capitalized whenever the author refers to the Catholic Church or to the universal Church. However, when a particular or local church is in question or the edifice is meant, then “church” should appear in lowercase letters.

### 8.3. *Latin titles*

For all Latin writings (ancient, medieval, modern contemporary, papal), place all words in italics and capitalize only the first word of the title, proper names, adjectives derived from proper names, and words indicating the Godhead.

Examples:

*Missale Romanum*

*Rituale Romanum*

*De baptismo*

*De bello Gallico*

*De glorificatione Trinitatis*

*De civitate Dei*

*Biblia Hebraica*

*Quemadmodum Deus*

*Inclytum patriarcham*

*Quamquam pluries*

*Neminem fugit*

*Bonum sane*

*Divini Redemptoris*

*Custos Redemptoris*

*Mysterium fidei*

*Summa theologiae*

*Sacrosanctum concilium*

Exceptions to this rule include: *Nova Vulgata*, *Dei Verbum*, *Summa contra Gentiles*.

For documents of the Magisterium, capitalize the words of the Latin title (see below no. 22)

In abbreviations all nouns, verbs, and adjectives in the title are uppercase and placed in italics. Thus, *Lumen gentium* ought to be abbreviated as LG.

In such instances, the title should be written in full in the first reference, with the abbreviation to be used subsequently placed in square brackets immediately following the title, and indicated with “hereafter ...” as follows: *Sacrosanctum concilium* [hereafter SC], 14.

#### 8.4. *Modern language titles.*

In Romance language titles, follow the custom of the country. Most commonly, capitals are used for only the initial word of the title and subtitle, along with proper names. Sometimes however, words like “Chiesa” or “Eucharistica” are capitalized.

In German titles, capitalize the initial word of the title and all nouns.

For all other modern languages, consul the current edition of the *Chicago Manual of Style*.



“Church” should be capitalized in instances in which it refers to the Catholic Church in general, as opposed to a local church, whether it be a diocese or parish. Example: The feast of Corpus Christi originated in the church of Liège.

## **9. Italics and Roman fonts for titles, foreign, or liturgical terms.**

Always use italics for published book titles and journal titles. Use italics for words or short phrases of two or three words in languages other than English. The first time each word or phrase is used, provide a translation in parentheses immediately following. For the translation, use Roman letters without quotation marks. The rule admits of two exceptions:

1. Foreign words or phrases that have become part of the English language should *not* be italicized. Examples include: *rotunda*, *prolegomena*, *a priori*, *modus operandi*, *corpus dilecti*. In order to determine whether a word had become incorporated into English, consult the most recent version of Webster’s dictionary. If, however, the word is in the English dictionary, but in italics, then it need not be defined, but should be placed in italics.
2. Liturgical terms are presumably international, and therefore are set in Roman typeface, not italics. Examples include: Gloria, Te Deum, Shema, Confiteor, Lord’s Prayer, Nunc Dimittis, Nicene Creed, Magnificat, Memorare.

Avoid italics for emphasis within the text. The effect soon wears thin. Instead, smarten up the prose with effective syntax and eloquent style.

## **10. Quotations**

Use block quotations whenever a quoted text runs longer than three lines of the body of the article or essay. Block quotations are indented .5 inches from the left margin and are single spaced. Do not enclose block quotations in quotation marks. The paragraph following a free-standing block quotation is not indented.

Quotations within quotations. Indicate the source of a citation within a quotation only in the footnote, after the source within which it is quoted.

### **10.1. *Quotation marks***

As a general rule, punctuation should be placed before the final quotation mark of quoted material. Example: In Peter’s description of the church community as a

building “built of living stones,” we find clues to the means to bring it about. See CMS 6:9 for variations in usage.

## **11. Dates**

In the body of the article, display first the day, then the month, and finally the year, as follows: 3 June 1979. This eliminates the use of commas and superscriptions, e.g. March19th, 2025 is better rendered 19 March 2025.

Indicate decades without apostrophes, as follows: 390s, 1880s, 1920s.

## **12. Places of publication**

Translate the place of publication: Lutetiae becomes Paris; Ratisbona becomes Regensburg; Roma becomes Rome; Wien becomes Vienna; Città del Vaticano becomes Vatican City. See CMS 14:30: “In line with emerging practice, Chicago no long requires a place of publication for books published since 1900.”

## **13. Names of publishers**

Omit the words “Company” and “Books and Publishers,” as well as the publisher’s first name (e.g. have Eerdmans not Wm. B. Eerdmans). The same would apply to Herder, Pustet, SPCK, TAN). DO include the word “Press” (e.g. Ignatius Press, Cambridge University Press, The Catholic University of America Press, Liturgical Press).

## **14. Links**

Hyperlinks should be removed from the text in all cases where they appear as links (blue and underlined). Do this by right-clicking and selecting “remove link.”

## **15. Subheadings**

Subheadings of the *first order* included in an article should be left justified, and placed in bold and in capitals.

Subheadings of the second order should be presented in italics (not capitals).

A blank line should be left above all subheadings.

## **16. Authors’ names that have particles or parts.**

In referring to an author or other authority by last name in the course of an article or in footnotes where, after the first reference, one uses an author’s last name and short tile, a particle in the name of the author or authority should be capitalized in

ways consistent with his or her nationality. In cases of doubt, the norm established by the Library of Congress listing is to be followed.

Particles separated from the last name, as in cases such as Hans Urs von Balthasar, Angelo di Berardino, or Ignace de La Potterie. In second footnote references, the lowercase particle is omitted: Balthasar, Berardino, La Potterie.

Particles incorporated into the last name are always included and capitalized. Examples include: Mary Rose D'Angelo, Willis Peter De Boer, Daniel G. Van Slyke. Both in texts using only last names and in second footnote references these become: D'Angelo, De Boer, Van Slyke. Three-part names are also resolved by the Library of Congress listing.

1. Some have multiple parts, such as Robin Lane Fox, Pierre Teilhard de Chardin, Elisabeth Schüssler Fiorenza, Raphael Merry del Val. In texts using only surnames and in second and subsequent footnote references, these become: Lane Fox, Teilhard de Chardin, Schüssler Fiorenza and Merry del Val.
2. In some cases, the surname appears as a "middle" name, as with Adela Yarbo Collins, Robin Darling Young. In texts using only surnames and in second and subsequent footnote references, these become Collins, Young.
3. In cases of Hispanic names, consult the current edition of the *Chicago Manual of Style*. It is clearer when, at the first mention, a hyphen is added to join the patronymic and the matronymic, e.g. Cardinal Jorge Medina-Estévez; subsequent mentions call only for the patronymic, e.g. Cardinal Medina. See CMS 8:12 and 15:92.

## **17. Names of ancient authors**

Both in text and in footnotes use common anglicized versions of the names of ancient authors. Examples include Augustine (rather than Augustinus or Augustin), Jerome (instead of Hieronymus).

In cases where confusion might arise in referencing editions, the version of the author's name used by the editor may be placed in brackets after the usual anglicized version as follows: Prosper of Aquitaine [Prosperus Tiro]. Use distinguishing terms when appropriate to avoid confusion:

Examples: Augustine of Canterbury; Cyril of Alexandria; Peter the Venerable

Omit honorifics in bibliographies and footnotes. Their use is restricted to titles and the text of the article or abstract.

## **18. Translations and parenthesis**

Citations of classical and foreign language passages should be translated in the text. If the citation is short, then the translation or the foreign language word, phrase, or clause may be placed in parenthesis within the text. If the citation is longer, then the passage in its original language should be placed in the corresponding footnote. The source of a longer translation must always be cited, even if it is the author's own. The use of parenthetical remarks within the text is discouraged. Parentheses within the text are reserved mainly for short translations, citations of biblical texts (see 21), and citations of common magisterial documents (see 22).

## **II. References in Footnotes**

### **19. Preliminary Information on Footnote Citations**

As a general rule, all citations must be placed in footnotes rather than in their text. Parenthetical citations, then, should be avoided. Biblical citations are an exception to this rule. They should be displayed in parentheses at the end of the sentence within the text.

### **20. Footnote Structure**

Set footnotes in 12-point font, not indented, and numbered consecutively throughout the article with superscript Arabic numerals. Separate each Arabic numeral from the text of the footnote with one space. Do not skip lines between footnotes.

### **21. Biblical Citations**

In general, biblical references are not footnoted, but displayed in parentheses after the quotation. An initial footnote can indicate the version of the Bible used in coming footnotes.

The version or edition of the Bible cited must be indicated by its Roman typeface abbreviation following the reference to the biblical book, chapter number, and verse number (e.g. 1 Tm 3:12 RSVCE). This is necessary only the first time the Bible is cited if the same version/edition is used throughout the article. Here consistency is altogether important.

If more than one version/edition of the Bible is cited, use the following widely accepted abbreviations of biblical books, including the deuterocanonical or “apocryphal” books as here presented:

Gn Ex Nm Dt Jsh Jdg Ru 1-2 Sm 1 Kg 1-4 Kg 1-2 Chr Ezra Nh

Esth Job Ps[s] Prv Eccl/Qoh Song/Cant Is Jer Lam Ezek Dn Hos Joel Amos Obad

Jonah Mic Nah Hab Zeph Hag Zech Mal Tob Jdt AddEsth WisSol Sir Bar LetJer PrAzar

Sus Bel 1-2 Mc 1-2 Ezra Esdr A-B Man Odes

Mt Mk Lk Jn Acts Rom 1-2 Cor Gal Eph Phil Col 1-2 Thes 1-2 Tm Tt Phlm Heb Jas 1-2 Pt Hb Jas 1-2 Pt 1-3 Jn Jude Rv or Apoc

Abbreviate all biblical books mentioned in parenthetical references or footnotes. Do not abbreviate biblical books that are mentioned in the text.

Cite biblical chapter and verse numbers using Arabic numerals separated by a colon, as follows: (Jn 5:8-9).

### 21.1. *Biblical books, names, and terms*

Capitalize “Bible” and “Scripture,” but do not capitalize their respective adjectives, “scriptural” and “biblical.” Capitalize titles of biblical books (Genesis, 1 Kings), divisions of the Bible (Pentateuch, Synoptic Gospel, Pauline Epistles). Always capitalize “Gospel” when referring to one of the four canonical gospels, even when the gospel in question is specified, as with “Mark’s Gospel.” When referring to New Testament letters or epistles, use capitals:

Letter to the Romans / Epistle to the Romans

Second Corinthians

These rules admit of two exceptions:

1. The designations “book” (book of Job) and “parable” (parable of the talents) are not capitalized.
2. References to genres of biblical literature or to the psalms in general (as opposed to the Book of Psalms) should not be capitalized.

Examples include: “these psalms testify powerfully to ...”; “How many psalms would Joseph of Nazareth pray per day?” Joseph has much to say in the apocryphal Protoevangelium of James.”

### 21.2. *Sample Biblical Citation*

*The Holy Bible: Revised Standard Version, Catholic Edition* (Catholic Truth Society, 1966).

Abbreviated subsequent references appear in parentheses after the biblical book, chapter number, and verse number, as follows: (Jn 1:12 RSVCE). An alternative is to present an initial footnote explaining the selection of a version or translation of the Bible.

### 21.3. *Vulgate*

*Biblia sacra iuxta Vulgatam versionem*, ed. Bonifatius Fischer, Robert Weber, et al., 3<sup>rd</sup> ed. (Stuttgart: Deutsch Bibelgesellschaft, 1969). This is commonly known as the “Stuttgart” edition, hence the place of publication was included here.

Abbreviated subsequent reference appear in parentheses after the biblical book, chapter number, and verse numbers, as follows: (Jn 1:12 Vulgata).

### 21.4. *Citing Multiple Passages*

When citing multiple passages, list the abbreviated title of each distinct biblical book followed by the chapter number and colon, with all verses in that chapter separated by a comma and a space. A semicolon should separate references to subsequent chapters or books. Do not include the conjunction “and” or an ampersand (&) before the last citation. List passages in canonical and numerical order.

Correct: Mt 1:18; 2:1-12; 12:46, 50; Lk 2:4, 16; 22-39; 41-51; Jn 1:43-49.

Incorrect: Mt 1:18; 2:1-12; 12:46, 50: Lk 2:4, 16; 22-39; 41-51: Jn 1:43-49.

Mt 1:18; 2:1-12; 12:46, 50; Lk 2:4 and 16; 22-39; and 41-51; Jn 1:43-49.

## **22. Documents of the Church’s Magisterium**

The basic template for citing teaching documents of the Church’s Magisterium follows:

author, type of document (Encyclical, Apostolic Exhortation, Instruction, Decree, etc.), description of the document in English, Latin title of document (date of promulgation) section or paragraph number.

Example: Leo XIII, Encyclical letter on devotion to St Joseph *Quamquam pluries* (1889) 3.

Citations of common magisterial documents are also a possible exception to this rule (see Introduction). When a document such as *Sacrosanctum concilium* is frequently cited within an article, it may be cited parenthetically within the text as follows: (SC 12). On the first instance the document is cited, it must be accompanied by an initial footnote that provides full bibliographical information. Note: SC 12 follows the style of the CCC and is certainly acceptable. Although in CMS 13:63, a comma is inserted after the abbreviation, i.e. PI, 360, this Guide follows the less cumbersome style of the CCC.

Regarding more recent documents of the Holy See, it will suffice to note the pope or dicastery, title, and date. Virtually all of them are now accessible in the major world languages on the Vatican website, and this is well known. In footnotes, the section numbers must always be provided where available and indicated by “no.” or “nos.”

Abbreviated subsequent references need only the Latin title and the appropriate section or paragraph number. In some instances, particularly with conciliar documents, the author may need to be specified in subsequent references.

#### 22.1. Sample papal documents

John Paul II, Apostolic Exhortation on the Person and Mission of Saint Joseph in the Life of Christ and of the Church *Redemptoris custos* (15 August 1989) 13-14.

Abbreviated subsequent reference: RC 13-14.

#### 22.2. Sample document from the USCCB

Before 2001, the bishops of the United States acting jointly were known as the National Conference of Catholic Bishops (NCCB) and their documents were published by the United States Catholic Conference (USCC). Therefore these titles should be used respectively for author and publisher of the bishops’ documents before 2001, as the documents themselves should make clear.

United Conference of Catholic Bishops, *Program of Priestly Formation*, 5<sup>th</sup> ed. (Washington DC: United States Conference of Catholic Bishops, 2006), no.74.

Abbreviated subsequent reference:

PPF 74.

#### 22.2. *Documents published in edited volumes*

Council of Trent, Session 7, *Canones de sacramento confirmationis*, nos 1-3 (3 March 1547): *Decrees of the Ecumenical Councils*, vol. 2, Trent to Vatican II, ed. and tr. Norman P. Tanner (Washington DC: Georgetown University Press, 1990), 686.

Abbreviated subsequent reference:

Council of Trent, *Canones de sacramento confirmationis*, nos. 1-3: ed. Tanner, 686.

### **23. Code of Canon Law**

When citing the *Code of Canon Law*, the abbreviation “can.” Indicates one canon; “cans.” Indicates two or more canons. The section symbol § indicates two or more sections within a single canon.

#### 23.1. *1983 Code*

Code of Canon Law, can. 312 §1, *Code of Canon Law: Latin-English Edition* (Washington, DC: Canon Law Society of America, 1999), 99.

Abbreviated subsequent reference:

CIC 1982, can. 312 §1.

#### 23.2. *1917 Code*

Code of Canon Law 1917, cans. 2186-2187, *Codex iuris canonici Pii X Pontificis Maximi iussu digestus, Benedicti Papae XV auctoritate promulgatus*, ed. Petro Gasparri (Westminster MD: Newman Press, 1963) 678-679.

Abbreviated subsequent reference:

CIC 1917, cans. 2186-2187.

### **24. *The Catechism of the Catholic Church***



References to the *Catechism of the Catholic Church* always indicate section numbers, but never page numbers. For convenience, such references should remain in-text, rather than be relegated to footnotes. If consulting the *Catechism* in English, be sure to use the most recent edition.

*Catechism of the Catholic Church*, 2<sup>nd</sup> ed. (Washington DC: United States Catholic Conference, 2000) no. 863.

Abbreviated subsequent reference:

CCC 863.

## **25. Liturgical Books**

In all citations of liturgical books, paragraph or section numbers must be specified (“no.” or Nos.), and pages must be marked by “p.” or “pp.” This avoids confusion in light of the variety of formats in which liturgical books are published.

### *25.1 Missale Romanum*

*Missale Romanum ex decreto Sacrosancti Oecumenici Concilii Vaticani II instauratum auctoritate Pauli PP. VI promulgatum Ioannis Pauli PP. II cura recognitum, edition typica tertia, reimpressio emendata* (Vatican City: Typis Vaticanis, 2008), Dominica VII per annum, Post communionem, p.457.

Abbreviated subsequent reference:

*Missale Romanum* (2008), Dominica VII per annum, p. 457.

### *25.2 Liturgical books published as monographs*

*Rite of Baptism for Children Approved for Use in the Dioceses of the United States of America* (Totowa NJ: Catholic Book Publishing, 2001), no. 91, pp. 65-66.

Abbreviated subsequent reference:

*Rite of Baptism of Children*, no. 91.

### *25.3. Liturgical books published in collected volumes*

*Rite of Marriage, Blessing of Rings*, in *The Rites of the Catholic Church*, vol. 1 (Collegeville MN: Liturgical Press, 2001), no. 27, p. 728.

Abbreviated subsequent reference:

*Rite of Marriage, Blessing of Rings*, 27.

## 26. Ancient Primary Sources (patristic, medieval, etc.)

Book numbers should always be cited in Roman numerals, followed (where available) by chapter numbers, section numbers, and line numbers, all in Arabic numerals. Not all ancient sources are divided into books. For example, epistles are not divided into books, and Basil the Great's *On the Holy Spirit* consists of only one book; therefore, the section and paragraph numbers are all written with Arabic numerals, and Roman numerals are absent. Following the ancient work's internal references, footnotes provide bibliographical information for the publication from which the text has been cited.

### 26.1. *Ancient texts cited from collections*

Ignatius of Antioch, *Epistle to the Smyrnaeans*, 8, in *Early Christian Writings: The Apostolic Fathers*, trans. Maxwell Staniforth (London: Penguin, 1987), 103.

Abbreviated subsequent reference:

Ignatius of Antioch, *Epistle to the Smyrnaeans*, 8, trans. Staniforth, 103.

### 26.2. *Ancient texts published as monographs in translation*

Augustine, *Against Julian*, I, 4, 12, tr. Matthew A. Schumacher, *Fathers of the Church* 35 (New York: Fathers of the Church, 1957), 13.

Abbreviated subsequent reference:

Augustine, *Against Julian*, I, 4, 12, trans. Schumacher, 13.

### 26.3 *Original language editions of ancient texts in standard collections (PG, PL, CCG, CCL, CSEL, etc.)*

Tertullian, *Apologeticum*, 23, 15-16 (CCL 1:132-133).

## 27. *Summa theologiae* of St Thomas Aquinas

The *Summa theologiae* of St Thomas Aquinas is cited by part (I, II-I, II-II, III), question, and article. For instance: ST II-II, q. 23, a. 3, ad 1, means: the second part (half) of the second part, question twenty-three, article three, reply to the first objection; obj. refers to an objection within an article. To cite more than one article

at a time, use the abbreviation “arts.” For articles, as in the following example: ST, I, q. 13, arts. 5-6.

Note that the title of this work is sometimes cited as *Summa theologia* in older literature; this spelling should be avoided wherever possible (except when referencing a particular published work).

Thomas Aquinas, *Summa theologiae* III, q. 72, a. 11, in *Summa theologia: Complete English Edition in Five Volumes*, trans. Fathers of the English Dominican Province (Notre Dame IN: Christian Classics, 1981) 4:2426-2427.

Abbreviated subsequent reference: ST III, q. 72, a. 11, trans. English Dominican Province, 4:2426-2427.

## **28. Secondary Literature Books**

Note: as indicated above in no. 12, CMS 14:30 “no longer requires a place of publication for books published since 1900.”

### *28.1. Book by one author (monograph)*

Francis L. Filas, SJ, *The Man Nearest to Christ: The Nature and Historic Development of the Devotion to Saint Joseph* (Bruce, 1944), 14.

Abbreviated subsequent reference:

Filas, *The Man Nearest to Christ*, 18.

### *28.2. Book by two authors*

Russell R. Conners and Patrick T. McCormick, *Character, Choices and Community* (Paulist Press, 1998) 35.

Abbreviated subsequent reference:

Conners and McCormick, *Character, Choices and Community*, 147.

### *28.3. Book with three or more authors*

George Weigel, Elizabeth Lev, and Stephen Weigel, *Roman Pilgrimage. The Station Churches* (Basic Books, 2013), 314.

Abbreviated subsequent reference:

Weigel et al., *Roman Pilgrimage*, 17.

### *28.4. Books with editors*

*The New Testament: Introducing the Way of Discipleship*, ed. Wes Howard-Brook and Sharon Ringe (Orbis, 2002), 142.

Abbreviated subsequent reference:

Howard-Brooke and Ringe (ed.), *New Testament Discipleship*, 142.

#### 28.4 *No Author Given*

*Favorite Prayers to St Joseph compiled from traditional sources* (TAN, 1997), 13.

Abbreviated subsequent reference:

*Favorite Prayers to St Joseph*, 25.

### **29. Essays (or Chapters) in Edited Volumes**

Edward Feser, “Refuting the Hyperpapalist Approach to the Death Penalty Debate,” in *Ultramontanism and Tradition. The Role of Papal Authority in the Catholic Faith*, ed. Peter Kwasniewski, Os Justi Studies in Catholic Tradition, 10 (Os Justi Press, 2024), 48-77, at 62.

Abbreviated subsequent reference:

Feser, “Refuting the Hyperpapalist Approach,” 62.

### **30. Introductions**

Stephen Payne, OCD, “Introduction,” in Joseph Chorpenning, OSFS, *Saint Joseph and the Carmelite Reform of Saint Teresa of Ávila* (CUA Press, 2025) 1-4, at 3.

Abbreviated subsequent reference:

Payne, “Introduction,” 3.

### **31. Articles in Periodicals (Print and Electronic)**

#### 31.1. *Article in a Journal*

Raymond F. Person, “The Ancient Israelite Scribe as Performer,” in *Journal of Biblical Literature* 117 (1998), 601-609, at 603. See CMS 13:26. Journal titles should be italicized.

Abbreviated subsequent reference:

Person, “Ancient Israelite Scribe,” 603.

#### 31.2. *Article in Print Journal published online*

If a full PDF text of the article is available online, then it should be cited as if it were a simple article in a journal. For example, the following text was accessed through the ATLA database as a full PDF file.

John C. Cavadini, “The Sacramentality of Marriage in the Fathers,” in *Pro Ecclesia* 17 (2008) 442-263, at 443.

Abbreviated subsequent reference:

Cavadini, “Sacramentality of Marriage,” 443.

### 31.3 *Article in E-Journal published exclusively online*

Tessa Bartholomeusz, “In Defense of Dharma: Just-War Ideology in Buddhist Sri Lanka,” in *Journal of Buddhist Ethics* 6 (1999), at <http://jbe.la.psu.edu/4Xue7/archives.45/xtra.498#2>.

Abbreviated subsequent reference:

Bartholomeusz, “Defense of Dharma.”

## **32. Theses or Dissertations (unpublished)**

John S. Grabowski, *Theological Anthropology and Gender since Vatican II: A Critical Appraisal of Recent Trends in Catholic Theology* (PhD diss., Marquette University, 1991), 350.

Abbreviated subsequent reference:

Grabowski, *Theological Anthropology*, 350.

## **33. Articles in Encyclopedias or Dictionaries**

*The New Dictionary of Sacramental Worship*, ed. Peter E. Fink (Liturgical Press, 1990), under “Liturgical Movement, The (1830-1969),” 695-697.

Abbreviated subsequent reference:

*New Dictionary of Sacramental Worship*, under “Liturgical Movement,” 696.

Note that the Latin abbreviation *s.v.* for *sub verbo* has been rendered obsolete by the simple English term “under.” See CMS 14.130

## **34. Websites and Blogs**

Gregory A. Smith, “Just One-Third of U.S. Catholics Agree with Their Church That Eucharist is Body, Blood of Christ,” Pew Research Center (August 5, 2019),

at <https://www.pewresearch.org/fact-tank/2019/08/05/transubstantiation-eucharist-u-s-catholics/>.

Abbreviated subsequent reference:

Smith, “Just One-Third of U.S. Catholics.”

See CMS 14.104 and 14.105.

### **35. Images**

Here follow the basic elements for citing an image:

1. Name of the artist, creator, photographer, owner of the image, if known.
2. *Title of the Image* in italics.
3. Image Type, i.e. painting, print, photograph, cartoon, graph, table, figure, map
4. Date image was produced, if available.
5. Location and provenance.
6. URL of the image.

Note: For images found in Google Images or similar sources, locate the original source of the image and present the URL address from that original source, rather than present the URL address of the image located in the Google Images site.

Giuseppe Rollini, *Saint Joseph, Patron of the Universal Church*, oil on canvas, 1893. Rome, Basilica of the Sacred Heart, Saint Joseph Altar. Photo: Joseph Chorpénning.

### **36. Manuscripts**

Following internationally accepted norms, the citation of a manuscript source indicates first the city, then the collection or library’s institutional name, then the relevant sub-collection, followed by the shelf mark. Owing to the great variety of indicating shelf marks from institution to institution, the local guidelines should be followed to the extent that they are known.

Give the full citation of the manuscript’s location, repository, and shelf mark, followed by the folio number or numbers after the abbreviation “f.” for one folio or “ff.” for more than one. Use “r” to indicate the *recto* side of a folio, and “v” to indicate the *verso* side.

Examples:

Vatican City, Bibliotheca Apostolica Vaticana [BAV], ms. *Reg. lat.* 316, f. 24v.

Paris, BNF, ms. lat. 52, f. 5r.

Madrid, Real Academia de la Historia, *Aemilianensis* ms. 18, ff. 299v-310r.

Subsequent references to texts from the same manuscript should employ an abbreviated citation including the repository or *fondo* and the shelf mark. Standard abbreviations of major repositories are appropriate.

Examples:

BNF, ms. lat. 52, ff. 5r-10v.

RAH, Aemil. Ms. 18, ff. 299v, 303v, and 309 v.

When discussing at length the text of a single manuscript, folio numbers may be given in parentheses without citing the manuscript's location, repository, or shelf mark, providing of course that the reference is clear, as follows: (ff. 5r-10v) or (f. 23v).