

PONTIFICAL URBANIANA UNIVERSITY

Common Norms for Academic Papers in English¹

INTRODUCTION

The following *Norms* are set by the professors of the Pontifical Urbaniana University as common criteria for the academic papers. These are basic rules, valid for all students of every Faculty. For other specific requirements of individual Faculties, the students are to follow the indications given by their proper Methodology professors.

These *Norms* are general in nature, but not universal: different academic institutes and scientific organisations use different rules. Nevertheless, it has been decided to follow a common and only one method in our University, in order to have a standard in the elaboration and in its comprehension.

The fundamental criteria which have inspired the drawing up of these *Norms* and which should inspire their application are the simplicity, rationality and coherence.

PRINCIPLES OF ACADEMIC ETHICS

1. Plagiarism, that is, taking someone else's intellectual property – work or ideas – and making it one's own, in whatever proportion, goes against justice and truth and as such constitutes a punishable offence.
2. One is said to have plagiarised, if any academic work, submitted as per requirement – written exam, written work, seminar paper, term paper, licentiate paper, doctoral thesis – is found not to be authored by the one submitting it as his own.
3. In the order of gravity, plagiarism consists of:

¹ In June 2019, the Rector Major, Prof. Leonardo Sileo, constituted a Commission to study the issue of methodology. The Commission, formed as per the suggestions of the Deans of the Faculties, consisted of:

Prof. Lorella Congiunti (Faculty of Philosophy)
Prof. Elias Frank (Faculty of Canon Law)
Prof. Andrzej Gieniusz (Faculty of Theology)
Prof. Armando Matteo (Faculty of Theology)
Prof. Antoine De Padou Pooda (Faculty of Missiology)
Prof. Gaetano Sabetta (Faculty of Missiology)

In its first meeting, held on 4 July 2019, also attended by the General Secretary Fr Varghese Maliakkal and Dr Sandro Scalabrin (UUP), the Commission discussed the possibility of drafting a methodology manual common to all the Faculties and the Institute.

In the successive meeting, held on 21 October 2019, it was decided to concentrate on updating the existing common methodology norms and for that purpose, a sub-Commission was formed, consisting of Professors Congiunti, Frank and Sabetta. They were given the responsibility of correcting and conforming the norms to the needs of the different Faculties. The Norms would then be published on the University website.

The Professors, Congiunti, Frank, Sabetta, began working on the new Norms, initially physically coming together (until February 2020), then later, meeting via online. The final draft was submitted to the Rector on 1 April 2020.

After having informed his Council, on 2 April 2020, the Rector asked that the draft be sent to all the members of the Commission, the Deans of the Faculties and the Principal of the Institute, so that they could study and participate in the revision. Through exchange of emails, overall two corrections were made and finally the draft was approved by the Academic Senate, in its sitting on 18 June 2020.

Methodology norms in English are drafted by Prof. Elias Frank.

- a) submitting someone else's work as one's own, in whatever way obtained, even with the consent of its author;
- b) quoting someone else's text without showing it as a quotation;
- c) paraphrasing someone else's text, without citing the source, when such paraphrasing is intentionally done.

4. *Sanctions:*

- a) If plagiarism consists of the final work of a cycle, the work will be cancelled and the student may be deprived of the right to present another work for at least one semester.
- b) If plagiarism is found during the doctoral dissertation, apart from its cancelation, the student may be expelled from the University.
- c) If plagiarism consists of licentiate paper or doctoral dissertation and it is found after the conferral of academic grade, the work will be cancelled and the conferred grade will be revoked. The student and the Congregation for the Catholic Education will be informed of the same.
- d) If plagiarism consists of a semester or a final exam or a seminar, the exam will be cancelled and in the successive exam of the same subject, 3 to 6 marks may be deducted as an additional penalty.

5. For the verification of term and research papers of the students the University uses a specific anti-plagiarism software.

A. GENERAL NORMS

1. An academic paper is to be printed on A4 size white sheets, using Times New Roman text type throughout the work and applying the parameters given in the following table:

<p>a) <i>Margins</i> Top: 2,5 cm Bottom: 2,5 cm Left: 3,5 cm Right: 2,0 cm Page numbers: bottom centre or right</p>	<p>b) <i>Body text</i> Font size: 12 pt Interline space: 1.5 Paragraph: first line indent 1,0 cm Alignment: right and left justified</p>
<p>c) <i>In body text quotations exceeding 3 lines</i> Font size: 11 pt Interline space: 1.0 Indentation: left 1,0 cm; right 0,5 cm Alignment: right and left justified</p>	<p>d) <i>Footnotes</i> Font size: 10 pt Interline space: 1.0 Indentation: preferably hanging: 0,6 cm Alignment: right and left justified Footnote numbers: begin every chapter at n. 1.</p>
<p>e) <i>Chapter titles</i> Font size: 16 pt Case: uppercase Space after: 3.0/36 pt Position: centre</p>	<p>f) <i>Paragraph titles</i> Font size: 12 pt Text style: first letters uppercase, the rest in small caps (e.g. title B.I.) Space: before 2.00/12 pt; after: 1.5 Numbering: progressive (recommended): 1.1.; 1.2. Position: left margin</p>
<p>g) <i>Subtitles</i> Font size: 12 pt</p>	<p>h) <i>Bibliography</i> Font size: 12 pt</p>

Text style: italics Space: before 2.00/12 pt; after: 1.5 Numbering: progressive (recommended): 1.1.; 1.2. (but not exceeding 4 levels) Position: left margin	Interline space: 1.0 (cf. C.7. Model bibliography) Indentation: hanging: 1,0 cm Space between titles: 2.0 Alignment: right and left justified
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2. *Quotation marks*: (i) Even when a quoted² text is from another language the punctuation marks are those used in English language: e.g., “*La Chiesa si converte è allora una Chiesa interamente rivolta a Dio e, quindi, partecipe del progetto di salvezza per l’umanità.*”³

(ii) Double quotation marks (“...”) are used for a direct quote (when not indented: cf. n. 3), and single (‘...’) are used within a quotation; where needed, replacing the double quotes found in the original text: e.g., “Marriage is firstly an intimate partnership of life and love which is a good for the spouses themselves, while sexuality is ordered to the conjugal love of man and woman.”⁴

3. *Quotation/ indentation*: A quote that extends to “three or more lines” is to be indented⁵ on both right and left sides; interline space reduced to 1.0 and font size reduced to 11pt. Outer quotation marks are excluded, and those found within the quote, for uniformity, are replaced with single quote marks: e.g.,

Exhorting every baptised for a renewed commitment to Christ and his gospel, Pope Francis writes:

I invite all Christians, everywhere, at this very moment, to a renewed personal encounter with Jesus Christ, or at least an openness to letting him encounter them; I ask all of you to do this unflinchingly each day. No one should think that this invitation is not meant for him or her, since no one is excluded from the joy brought by the Lord.⁶ (Here, the double quotes present in the original text are replaced with single quote marks).

4. *Suspension/ three-dots*: The “three-dots” indicate that the quoted text is partial/ incomplete and replace all other punctuation marks (period/ full-stop, comma, semicolon). There should be *only* three-dots and no more; there is no space between the three-dots and the preceding word, but a single space should be given after the three-dots: e.g., “For truly I tell you, if you have faith... nothing will be impossible for you” (Mt 17,20).

² The difference between quotation/quote and citation: a “quotation” is an “exact reproduction” (in the original language or in translation) of a phrase or a text of another author or authority; therefore, it is shown within quotation marks or indented. A “citation” is a “reference” made to another author or authority by borrowing his/her thought or words and reproducing them in one’s own words; it may affirm or contradict the referred author. In both cases, the author quoted or cited must be mentioned in the footnote; failing to do it, amounts to “stealing” someone else’s intellectual property, which is also known as “plagiarism”.

³ S. MAZZOLINI, “Riforma e conversione: un imprescindibile rapporto dinamico”, in L. SABBARESE (ed.), *Riforma nella chiesa riforma della chiesa*, Urbaniana University Press, Vatican City 2019, 67.

⁴ FRANCIS, Post-synodal apostolic exhortation *Amoris laetitia* (19.03.2016), n. 80.

⁵ For indentation click, in the menu: Format ⇒ paragraph ⇒ indentation: left 1.0 cm and right 0.5.

⁶ FRANCIS, Apostolic exhortation *Evangelii gaudium* (24.11.2013), n. 3.

5. *Words, phrases and quotations in other than English language or transliterated into Roman script* must be italicised (e.g., *evangelion, ruah, neno*), unless, they are written in their proper script (e.g., εὐαγγέλιον, רוּחַ) or borrowed into English language (e.g., French words: *vis-à-vis, par excellence*). The accent marks found in the original language are left out when transliterated (e.g. *λόγος = logos*).

6. *Emphasis & highlight:*

(i) Emphasis is used to “stress” something, which the author sees as important. In order to emphasize, a word or phrase may be italicized, but “bold, underline, or uppercase” *should not* be used: e.g., “**There should be only three-dots and no more...**” (cf. above n. 4); here the adjective “only” is emphasized.

(ii) A word or phrase is highlighted in order to “draw attention” of the reader; this may be done by using double inverted commas. (Note: *at times both italics and double inverted commas are used to imply a different connotation*).

7. *Personal note:* If a personal note or clarification needs to be added within a quote, it is to be placed within square brackets: e.g., “When they found him [Jesus] on the other side of the sea...” (Jn 6,25).

8. *Names of authors:* In the body text, either names or surnames of authors (K. Rahner, R. Bultmann, F. Cappello, E. Mounier...) should *never* be in uppercase/ capitals; no matter how important they are. The surnames are written in small caps in the footnote and bibliography *only*.

9. *Uppercase/ lowercase:* Uniformity is to be observed when it comes to “proper nouns” (names of specific persons, places or things) and “common nouns”; for example: “gospel” is a common noun; therefore, it is not capitalized. But, the “Gospel of Mark” is a proper noun, therefore, the first letters are capitalized. In the same way, “church” when referring to a place of worship and “Church” when referring to the “People of God”. The nouns “bishop”, “diocese”, “parish priest” are common nouns; they are capitalized *only* when they are accompanied by specific names (e.g., Bishop of Nagasaki, Diocese of Lagos). If, in some referred works, common nouns like “bishop” “diocese” are capitalized, a student is to change them to lowercase and maintain uniformity all through the work.

10. *UK English/ US English:*

Spelling: UK and US English differ in spelling: e.g., UK English: centre, favour, honour, fulfilment, neighbour, programme; US English: center, favor, honor, fulfillment, neighbor, program.

Date: European system is based on “movement”; therefore, first comes what moves most: day/ month/ year (25.12.2019); the US system is based on “numbers”, that is from the lowest to the highest: month/ day/ year (12.25.2019).

Note: *The page setup (margins) must be done right at the beginning of a work* (Format ⇒ document ⇒ margins – set as default); *at the same time also choose* (Tools ⇒ Language – set as default) “English (UK)”. *Only one language system should be followed throughout the work.*

B. FOOTNOTES AND BIBLIOGRAPHY

Important general rule: a “title” of any work or document (books, journals, encyclopaedia, dictionaries, Magisterial documents) must *always* be italicized.

I. BOOKS: MONOGRAPHIC

1. In the footnote, first mention the initial/s of the author, followed by a period/s, then the surname in “small caps”, followed by a comma: e.g., P.A. MURONI (note: there is no space between the initials).
2. Then, in “italics”, write the title, as well as subtitle if there is one, of the book: e.g., *Il mistero di Cristo nel tempo e nello spazio*.
3. There is a comma after the title, which is followed by the “publisher”, “place”, “year of publication” and the “referred page number/s”: e.g., Urbaniana University Press, Vatican City 2014,
Note: (i) There is no comma between the place/city and the year of publication (Vatican City 2014).
(ii) If the year is not mentioned on the title page⁷ of a book, it is mentioned on its colophon page (reverse side of the title page).
(iii) One is free to indicate or not to indicate “p.” (page) after the year; if more than one page is indicated then use “pp.” (either 2014, pp. 50-52, or 2014, 50-52).
(iv) When more than one page is indicated (pp. 50-52) no space is given before or after the hyphen. *Never use pp. 50ff.* (= pages 50 onwards).
4. If a book is authored by two persons, mention both of them as explained in n. B.I.1, but insert a “hyphen” between them: e.g., L. SABBARESE – E. FRANK (note: “there is space” before and after the hyphen. Hyphen “without” space refers to a single person: e.g., A.S. Sánchez-Gil). If there are more than three authors, mention the first author, then, in italics write: *et alii* (and others). If the authors are women or Roman Dicasteries, write: *et aliae*: e.g., CONGREGATION FOR THE CLERGY *et aliae* (note: *never use AA.VV.*).

Footnote examples:

1. A. VENDEMIATI, *San Tommaso e la legge naturale*, Urbaniana University Press, Vatican City 2011, 67.
2. P.A. MURONI, *Il mistero di Cristo nel tempo e nello spazio*, Urbaniana University Press, Vatican City 2014, 50-52.
3. L. SABBARESE – E. FRANK, *Scioglimento in favorem fidei del matrimonio non sacramentale. Norme e procedura*, Urbaniana University Press, Vatican City 2016, 41. (Note: the words “in favorem fidei” are not italicized, they being in a different language – Latin – and the title being in italic, the difference is shown by keeping them straight).
4. CONGREGATION FOR THE CLERGY *et aliae*, *Instruction on certain questions regarding the collaboration of the non-ordained faithful in the sacred ministry of priest*, Libreria Editrice Vaticana, Vatican City 1997, 20.

Bibliography examples:

Note: here, alphabetical order is followed, the surnames come first, names are mentioned in full, page numbers are not mentioned; there is *no* comma after the surname.

⁷ The “title page” is one that comes after the “cover page” of a book. The cover page is meant to advertise or attract someone’s attention; the necessary information about a book is generally given on the title page.

CONGREGATION FOR THE CLERGY *et aliae*, *Instruction on certain questions regarding the collaboration of the non-ordained faithful in the sacred ministry of priest*, Libreria Editrice Vaticana, Vatican City 1997.

MURONI Pier Angelo, *Il mistero di Cristo nel tempo e nello spazio*, Urbaniana University Press, Vatican City 2014.

SABBARESE Luigi – FRANK Elias, *Scioglimento in favorem fidei del matrimonio non sacramentale. Norme e procedura*, Urbaniana University Press, Vatican City 2016². (Note: the superscripted “2” after 2016 [= 2016²] indicates the second edition of this book).

VENDEMIATI Aldo, *San Tommaso e la legge naturale*, Urbaniana University Press, Vatican City 2011.

II. BOOKS: COLLECTIVE WORKS

By collective works it is meant any edited book: conference papers, festschrift, miscellanea, dictionary, encyclopaedia... where many authors have contributed articles, but one or more persons (editor/s) have arranged them in a systematic way.

1. In the footnote, first write the initial/s and surname (as stated above in B.I.1.) of the author of the article.
2. After that, write the title of the article within inverted commas: e.g., C. ZUCCARO, “Bene e male”, in
3. Then, mention where this article is found; after the preposition “in” follow B.I.1-4: e.g., B. KANAKAPALLY *et alii* (eds), *Dizionario hindu-cristiano. Luoghi per il dialogo interreligioso*, Urbaniana University Press, Vatican City 2016, 262-264.
4. If a work is in many volumes, mention the volume number soon after the title: e.g., G. WENHAM, “Genesis 16-50”, in D.A. HUBBARD – G.W. BARKER (eds), *World biblical commentary*, vol. 2, Word Books, Dallas – Texas 1994, 32.
5. If a book is part of a “series” (e.g., Studi Giuridici; Biblioteca di Teologia Contemporanea), mention the name of the series after the title, within brackets, *in the bibliography*: e.g., FLICK Maurizio – ALSZEGHY Zoltán, *Il mistero della croce* (Biblioteca di Teologia Contemporanea, 31), Queriniana, Brescia 1978.

Footnote examples:

1. C. ZUCCARO, “Bene e male”, in B. KANAKAPALLY *et alii* (eds), *Dizionario hindu-cristiano. Luoghi per il dialogo interreligioso*, Urbaniana University Press, Vatican City 2016, 262-264.
2. A. D’AURIA, “Inculturazione e liturgia”, in GRUPPO ITALIANO DOCENTI DI DIRITTO CANONICO (ed.), *Diritto e liturgia*, Glossa, Milano 2012, 77.
3. G. WENHAM, “Genesis 16-50”, in D.A. HUBBARD – G. W. BARKER (eds), *World Biblical Commentary*, vol. 2, Word Books, Dallas – Texas 1994, 32.
4. F. COMPAGNONI, “Corpo e vita”, in F. COMPAGNONI – G. PIANA – S. PRIVITERA (eds), *Nuovo dizionario di teologia morale*, Edizioni Paoline, Cinisello Balsamo (MI) 1990, 159.
5. M. FLICK – Z. ALSZEGHY, *Il mistero della croce*, Queriniana, Brescia 1978, 16.
6. P.V. PINTO, “I rapporti giuridici tra i coniugi”, in M. TINTI (ed.), *Famiglia e diritto nella chiesa*, Libreria Editrice Vaticana, Città del Vaticano 2014, 107.
7. A. STANKIEWICZ, “La condizione *de futuro*”, in *La condizione nel matrimonio canonico*, Libreria Editrice Vaticana, Città del Vaticano 2009, 183-198. (Note: this book has no editor; in cases like this, after “in”, write the title of the book).

Bibliography examples:

Note: In the bibliography, immediately after the title, also supply other information if any, like “series”, “writings in honour of”, etc. Series is mentioned within brackets (also see below n. C.6.i).

COMPAGNONI Francesco, “Corpo e vita”, in COMPAGNONI Francesco – PIANA Giannino – PRIVITERA Salvatore (eds), *Nuovo dizionario di teologia morale*, Edizioni Paoline, Cinisello Balsamo (MI) 1990, 159-183.

D’AURIA Andrea, “Inculturazione e liturgia”, in GRUPPO ITALIANO DOCENTI DI DIRITTO CANONICO (ed.), *Diritto e liturgia (Quaderni della Mendola, 20)*, Glossa, Milano 2012, 77-110. (This book is part of the ‘Quaderni della Mendola’ series).

FLICK Maurizio – ALSZEGHY Zoltán, *Il mistero della croce* (Biblioteca di Teologia Contemporanea, 31), Queriniana, Brescia 1978.

PINTO Pio Vito, “I rapporti giuridici tra i coniugi”, in TINTI Miriam (ed.), *Famiglia e diritto nella chiesa* (Studi Giuridici, 107), Libreria Editrice Vaticana, Città del Vaticano 2014, 107-114.

STANKIEWICZ Antoinio, “La condizione *de futuro*”, in *La condizione nel matrimonio canonico* (Studi Giuridici, 82), Libreria Editrice Vaticana, Città del Vaticano 2009, 183-198.

WENHAM Gordon, “Genesis 16-50”, in HUBBARD David A. – BARKER Glenn W. (eds), *World Biblical Commentary*, vol. 2, Word Books, Dallas – Texas 1994.

ZUCCARO Cataldo, “Bene e male”, in KANAKAPALLY Benedict *et alii* (eds), *Dizionario hindu-cristiano. Luoghi per il dialogo interreligioso*, Urbaniana University Press, Vatican City 2016, 262-264.

III. JOURNALS

It is important not to confuse serial collective works with journals. The serial collective works have different titles, but a journal always has the same title/ name.

Journals can be annual, half-yearly (*semestrale*), quarterly (*trimestrale*) or even four-monthly (*quadrimestrale*): e.g., *Urbaniana University Journal* is a quarterly; meaning, it is published three times a year.

1. In the first part, journals follow the same rule of collective works (cf. B.II.1-2): e.g., G. SABETTA, “La santità nelle (e attraverso) le religioni: il caso dell’Islam”, in
2. The second part includes: name of the journal in italics: e.g., *Urbaniana University Journal* (note: there is no comma after the name of the journal)
3. Volume (indicates the age of the journal): e.g., 72
4. The year of publication within brackets: e.g., (2019)
5. Issue number (if published more than once a year) must be mentioned when every issue has “independent” page numbers. However, if a journal has “continuous” page numbers,

from one issue to another, then the issue number does not have to be mentioned: e.g., (2019) 1, (note: there is no comma between the issue number and the year).

6. After the issue number, followed by a comma, mention the page numbers of the referred article: e.g., 107-108.

Footnote examples:

1. G. SABETTA, “La santità nelle (e attraverso) le religioni: il caso dell’Islam”, in *Urbaniana University Journal* 72 (2019) 1, 107-108. (Note: the issue number is placed after the year, indicating its position in that year. Placing it with the volume (72/1) is to be avoided).
2. C. MILITELLO, “Ecclesiologia e liturgia a cinquant’anni dalla promulgazione della *Lumen gentium*”, in *Ecclesia Orans* 32 (2015), 339-340. (Note: this journal is published twice a year; however, page numbers are carried on from the first into the second issue, therefore, there is no need to mention the issue number after the year).
3. R. RODRÍGUEZ-OCAÑA, “The motu proprio *vos estis lux mundi*”, in *Ius Canonicum* 59 (2019) 118, 825. (Note: this particular journal is also published twice a year. However, unlike most journals, it uses continuous issue numbers (e.g., Vol. 59, N. 118). Page numbers are continuous in every volume. Therefore, one may or may not mention the “issue number”).
4. B. LOBO, “A cento anni dalla *Maximum illud*. Il percorso missiologico del Magistero cattolico”, in *La Civiltà Cattolica* 170 (2019, IV) 4068, 541. (This journal is published fortnightly [every two weeks]; it has 24 issues a year, divided into 4 volumes. The page numbers are progressive within a volume [consists of six issues]. It also uses a continuous serial number, which indicates the total number of issues published from the birth of the journal; one may or may not indicate it).
5. J. GELDHOF, “*Inculturation* dans le domaine liturgique. Défauts et défis d’un concept contesté”, in *La Maison-Dieu* 296 (2019), 35. (This journal does not have a volume number, but has a serial and an issue number [published twice a year]; therefore, the serial number takes the place of the volume number. It is not necessary to mention the issue number, since the serial number is specific to an issue).

Bibliography examples:

GELDHOF Joris, “*Inculturation* dans le domaine liturgique. Défauts et défis d’un concept contesté”, in *La Maison-Dieu* 296 (2019), 35-52.

LOBO Bryan, “A cento anni dalla *Maximum illud*. Il percorso missiologico del Magistero cattolico”, in *La Civiltà Cattolica* 170 (2019, IV), 541-555.

MILITELLO Cettina, “Ecclesiologia e liturgia a cinquant’anni dalla promulgazione della *Lumen gentium*”, in *Ecclesia Orans* 32 (2015), 339-360.

RODRÍGUEZ-OCAÑA Rafael, “The motu proprio *vos estis lux mundi*”, in *Ius Canonicum* 59 (2019), 825-884.

SABETTA Gaetano, “La santità nelle (e attraverso) le religioni: il caso dell’Islam”, in *Urbaniana University Journal* 72 (2019) 1, 107-137.

IV. MAGISTERIAL DOCUMENTS

They include: ecumenical councils, popes, Roman Dicasteries, episcopal conferences... No matter where the documents are published, their “titles must be in italics”;

that is to say they are *not* to be treated as collective works. Their titles are taken from the “original document”, not from their translation.

1. First mention the “authority” that promulgates/ publishes the document: e.g., **VATICAN COUNCIL II**, or **VATICAN ECUMENICAL COUNCIL II**,
2. Then mention the “nature” of the document: e.g., **Dogmatic constitution**, **Encyclical**, **Apostolic letter**... (note: **there is no comma between the nature and the title**)
3. Then write the “title” of the document in italic: *Lumen gentium*
4. After the title write the “date” of the document within brackets: **(21.11.1964)**, (note: **the date can be written in different ways** (e.g., **21/11/1964**, or **21 November 1964**, or **21 Nov. 1964**), **but be uniform throughout the work. However, do not write: 21st November 1964**).
5. After the date, mention the “article/s” number/s: e.g., **n. 10** (note: **if more than one number/article is indicated, then use “nn.” or “artt.”**)

Footnote examples:

1. VATICAN COUNCIL II, Dogmatic constitution *Lumen gentium* (21.11.1964), n. 10.
2. BENEDICT XV, Encyclical letter *Ubi primum* (03.12.1740), n. 8.
3. PAUL VI, Apostolic exhortation *Evangelii nuntiandi* (08.12.1975), n. 6.
4. ALEXANDER III, Bull *Quoniam divina* (12.06.1063), *Bullarium Romanum*, II, Taurinensis, n. III, 21.
(Note: **date is mentioned only once, the first time**)

Bibliography examples:

ALEXANDER III, Bull *Quoniam divina* (12.06.1063), *Bullarium Romanum*, II, Taurinensis, n. III, 21.

BENEDICT XV, Encyclical letter *Ubi primum* (03.12.1740), in IDEM, *Opera omnia. Bullarium*, I, Prati 1845, 3-6. (Note: **the pronoun “Idem” refers to Benedict XV**)

PAUL VI, Apostolic exhortation *Evangelii nuntiandi* (08.12.1975), in FLANNERY Austin (ed.), *Vatican council II. More post conciliar documents*, vol. 2, St Paul Publications, Bombay 1988, 711-761.

VATICAN COUNCIL II, Dogmatic constitution *Lumen gentium* (21.11.1964), in AAS 57 (1965), 5-75. (Note: **in the bibliography, mention where the referred document is found and the page numbers of the whole document; AAS should be mentioned only if it is actually referred to**).

V. ANCIENT AUTHORS, FATHERS OF THE CHURCH, MEDIEVAL AND MODERN AUTHORS

General indications

Ancient authors are not known by their surnames; therefore, in the footnotes and bibliography, their names are written in small caps, followed by a comma, the title in italic (in Latin or its modern equivalent), then the section and the page of the *standard* edition (*Opera omnia*, critical edition or authoritative collection of texts). In the first footnote (only in the first), after mentioning the standard edition, state where the translation is taken from.

1. Ancient Authors

- (i) For pre-Socratic authors, the standard edition is that of Diels – Kranz, abbreviated as DK; in the footnote, the abbreviation is followed by an alpha-numeric sequence that specifies the text: the first number identifies the author; the letter A indicates the “testimony”, the letter B indicates the “fragments” and the letter C indicates the “imitations”. The last number specifies the fragment (testimony or imitation).

¹ DK13 B 2 [“13” = Anaximenes; “B” = fragment o quotation; “2” = fragment number]. Given the fact that all pre-Socratic philosophical texts collected and classified as “fragment” or “testimony” come to us almost always through the works of others, among whom are also the Fathers of the Church; for the sake of complete information, it is also important to mention the source of those texts; for example:

² THALES, 11 A 12. ARISTOTLE, *Metaphysics* I 3, 983 b 6-17. (A fragment from Thales, taken from Aristotle’s metaphysics).

- (ii) For Plato, the standard reference is the “Stephanus numbers”, which indicates the page number and a letter, from “a” to “e”, in order to indicate the part of a text in a page. It is not required to specify that Stephanus number system is followed, as it is evident; for example:

The first time:

³ PLATO, *Timaeus*, 17 a (It. trans. F. FRONTEROTTA (ed.), Rizzoli, Milano 2014).

Successively:

¹⁰ PLATO, *Timaeus*, 17 a.

- (iii) For Aristotle, the standard reference system is “Bekker numbering”; it consists of the page number, a letter (either “a” or “b”) to indicate the column and the line number. It is not required to mention that Bekker numbering system is followed, as it is evident. It is preferable to insert between the title and Bekker numbering, the book number (in Roman number) and the chapter (in Arabic numbers); for example:

The first time:

¹⁵ ARISTOTLE, *Nicomachean ethics* I 1, 1094 a 1 (It. Trans. C. MAZZARELLI (ed.), Bompiani, Milano 2000).

Successively:

¹⁹ ARISTOTLE, *Nicomachean ethics* I 1, 1094 a 1.

Note: the data relating to the *standard* editions of ancient authors are quoted in the above and/ or side margins of various modern translations. One should use only such editions that cite reference to the standard editions.

2. Fathers of the Church

In referring to the Fathers of the Church, mention the name of the Father (in small caps) in the language the assignment is written (English) or in Latin, then the title in English or Latin, the reference to the book, either chapter or paragraph according to the structure of the work, followed by the abbreviation of the standard edition used: i.e., *Patrologia Graeca* (PG) and *Patrologia Latina* (PL) edited by Migne; the *Corpus Christianorum Series Latina* (CCSL) and *Series Graeca* (CCSG), *Sources Chrétienne* (SCh). After the abbreviation give a comma and then the volume number, followed by page or column numbers in Arabic numbers; for example:

The first time:

²⁵ AUGUSTINE, *Confessions*, VI, 11, 19, PL 32, col. 729 (It. trans. C. CARENA (ed.), Città Nuova, Roma 2000).

Successively:

³¹ AUGUSTINE, *Confessions*, VI, 11, 19, PL 32, col. 729. (Book VI, chapter 11, paragraph 19).

3. Medieval authors

The medieval authors are referred to in the same way as the Fathers of the Church; however, keeping in mind the specific structure of each particular work.

St Thomas' *Summa*, for example, has a specific structure therefore its own way of referring: the parts of *Summa Theologica* are mentioned in Roman numbers (I, I-II, II-II, III), then in Arabic numbers, the question and article number, followed by "a." (answer) if referred to the "answer" (*respondeo*) of the article; "s.c." (*sed contra*) if referred to the contrary objection by Thomas; "ag. 1, 2," etc., if referred to the objections; "ad 1", "ad 2", etc., if referred to the answers to the initial objections; for example:

The first time:

³⁵ THOMAS AQUINAS, *Summa Theologica* I-II, q. 58, a. 2, ad 1 (Eng. trans. by Fathers of the English Dominican Province, 1969).

Successively:

⁴⁷ THOMAS AQUINAS, *Summa Theologica* I-II, q. 58, a. 2, ad 1 (Ist part/half of the IInd part, question 58, article 2, reply to objection 1).

For other works, similar methods are used; for example:

⁵⁵ THOMAS AQUINAS, *I Sent.*, d. 14, q. 1. a. 2, ad 2 (Ist book on the *Sentences*, distinction 14, question 1, article 2, reply to objection 2).

⁶⁹ THOMAS AQUINAS, *Summa Contra Gentiles*, III, c. 48 (book III, chapter 48).

Note: usually, no reference is made to the referred edition, unless there is a specific need; in which case volume, page and line number are added.

4. Modern and contemporary authors

Even these authors often have *standard* versions that can be considered "critical edition" or edition of complete works, presented by the same authors, by their students or scholars who study their thought, have collected their legacy and mentioned as editors. In these cases, they are referred to as any book, mentioning volume, page and the mentioned work; for example:

⁸⁰ M. HEIDEGGER, "Brief über den Humanismus", in F.-W. von HERRMANN (ed.), *Gesamtausgabe*, vol. 9, Klostermann, Frankfurt a.M. 1976, 313-364.

VI. MANUSCRIPTS, UNPUBLISHED ARCHIVAL DOCUMENTS

1. Manuscripts: diocesan/ Religious institute archives:

In order to refer to the unpublished material, as always, (a) the author must be mentioned, (b) then the nature (e.g., letter, decree, rescript...), (c) date, (d) where it is found (library, archives of an organization), (e) then the exact location, if they are bound together: sheet/s (indicated as "f." or "ff."), (f) page side ("r" for *recto* or front side, and "v" for *verso* that is the reverse side). All information is separated by commas.

Example:

⁹¹ John NJUE, Rescript, prot. n. R/10/2015 (20/12/2015), in *Nairobi Chancery. Rescripts*, vol. 2, f. 50r.⁸ (This implies that all the rescripts are systematically arranged and bound together. The particular document is found in the second volume/collection of *rescripts*, sheet number 50, on the front side of the sheet).

2. The historical archives of the Congregation for the Evangelisation of Peoples:

- (i) Fonds⁹ (in italic, followed by comma); if a fonds has divisions (sub-fonds, series, e.g., *Letters and Decrees*) they too are italicized; followed by volume number, if any:

Examples:

⁹² A.P.F., *Acta*, vol. 99,

⁹³ A.P.F., *Letters and Decrees*, vol. 121,

⁹⁴ A.P.F., *S.C. Indie Orientali e Cina*, vol. 5,

(A.P.F. [Acta Propaganda Fide] being an historical abbreviation, maintains the periods after each letter. *Letters and Decrees* is the name of a “fonds”, which runs into many volumes. “S.C.” is the abbreviation of a fonds; *Indie Orientali e Cina* is the first series in that fonds, which consists of documents received from mission territories and are arranged country wise in alphabetical order).

- (ii) A document in a fonds that has one or more sheets:

⁹⁵ A.P.F., *Letters and Decrees*, vol. 155, f. 84.

⁹⁶ A.P.F., *Acta*, vol. 107, ff. 28-35. (f./ff. = sheet/s).

- (iii) A document consisting of one or two pages:

⁹⁷ A.P.F., *S.C. Elvezia*, vol. 6, f. 215v.

⁹⁸ A.P.F., *Acta*, vol. 99, ff. 509v-511r. (v = reverse side; r = front side).

VII. REFERENCE TO INTERNET CONTENT

Reference to Internet content follows more or less the same rule of printed versions. However, because the internet versions vary, the following methods are to be used:

1. Author (**J.A. BELLAMY**)
2. Title (**The Mysterious Letters of the Koran: Old Abbreviations of the Basmalah**)
3. Date of publication/ last updated (**1973**)
4. Specific information on the publication – edition or particular version, volume, year, issue (***Journal of the American Oriental Society* 93 (1973) 3.**)
5. First and last page numbers (**267-285**) – if the article consists of a webpage, there are no page numbers, follow below example n. 5.
6. Place of publication and name of the editor (in case of a book or an article).
7. Mention the URL (*Uniform Resource Locator*) or DOI (*Digital Object Identifier*) for articles in online journals (cf. below examples nn. 1 e 2).

⁸ This is an imaginary rescript, for the sake of example only.

⁹ In archival science a “fonds” is a collection of documents/ papers that share the same origin and are a result of the daily workings of an agency, individual, or organization.

8. Where permanent URL and/or DOI is not available, in the case of documents found in a database or internet website, it is sufficient to mention the URL of the *home page* of the database or the website. In this case, because the web address is not permanent, the last accessed date is to be mentioned within brackets (cf. below example n. 3) – the last date of access is mentioned every time the article is updated or modified.
9. Where permanent URL and/or DOI are not available, in the case of online journals, it is possible to mention the *International Standard Series Number* (ISSN), which distinctly identifies the serial publication (cf. below example n. 5).
10. In the case of e-book in PDF (*Portable Document Format*), the reference follows the rules mentioned earlier for books (cf. below example n. 6). However, the following specification is to be added (**PDF e-book**) – in this case the page numbers do not change, therefore, when quoting directly, internal page numbers are to be indicated.
11. In the case of e-book accessible in an e-book reader (Kindle, ibooks, Kobo, etc.) or in EPUB (*Electronic Publication*), the page numbers differ as per the selected zoom. Therefore, in the place of page number, mention (**EPUB e-book**) (cf. example n. 7).

Example n. 1: (article published in online journal with DOI)

Footnote:

¹⁰⁴ J. BELLAMY, “The Mysterious Letters of the Koran: Old Abbreviations of the Basmalah”, in *Journal of the American Oriental Society* 93 (1973) 3, 267-285, DOI:10.2307/599460.

¹⁰⁵ E. PIERAZZO, “Quale infrastruttura per le edizioni digitali? Dalla tecnologia all’etica”, in *Textual Cultures* 12 (2019) 2, 5–8, DOI:10.14434/textual.v12i2.27685.

Bibliography:

BELLAMY James, “The Mysterious Letters of the Koran: Old Abbreviations of the Basmalah”, in *Journal of the American Oriental Society* 93 (1973) 3, 267-285, DOI:10.2307/599460.

PIERAZZO Elena, “Quale Infrastruttura per Le Edizioni Digitali? Dalla Tecnologia All’Etica”, in *Textual Cultures* 12 (2019) 2, 5–17, DOI:10.14434/textual.v12i2.27685.

Example n. 2: (article published in online journal with permanent URL):

Footnote:

¹⁰⁷ V. GEISSER, “Le chiite imaginaire”, in *Revue des mondes musulmans et de la Méditerranée* 145 (2019), 145-170, <http://journals.openedition.org/remmm/12759>

Bibliography:

GEISSER Vincent, “Le chiite imaginaire”, in *Revue des mondes musulmans et de la Méditerranée* 145 (2019), 145-170, <http://journals.openedition.org/remmm/12759>

Example n. 3: (an encyclopaedia article: homepage URL):

Footnote:

¹⁰⁸ D. MASOLO, “African Sage Philosophy”, in E.N. ZALTA *et alii* (eds), *The Stanford Encyclopedia of Philosophy* (Spring 2016 Edition), <https://plato.stanford.edu/archives/spr2016/entries/african-sage/> (accessed on 5 January 2020).

Bibliography:

MASOLO Dismas, “African Sage Philosophy”, in ZALTA Edward N. *et alii* (eds), *The Stanford Encyclopedia of Philosophy* (Spring 2016 Edition),

<https://plato.stanford.edu/archives/spr2016/entries/african-sage/> (accessed on 5 January 2020).

Example n. 4: (a document from website, without author):

Footnote:

¹³⁰ “Dante Alighieri”, in *Treccani*, <http://www.treccani.it/enciclopedia/dante-alighieri> (accessed on 25 April 2020).

Bibliography:

“Dante Alighieri”, in *Treccani*, <http://www.treccani.it/enciclopedia/dante-alighieri> (accessed on 25 April 2020).

Example n. 5: (online journal article with ISSN):

Footnote:

¹²⁵ L. BERZANO, “Raimon Panikkar. Universo in espansione”, in *Dialegesthai. Rivista telematica di filosofia* 21 (2019) [published on 31 December 2019], <https://mondodomani.org/dialegesthai/>, ISSN 1128-5478.

Bibliography:

BERZANO Luigi, “Raimon Panikkar. Universo in espansione”, in *Dialegesthai. Rivista telematica di filosofia* 21 (2019) [published on 31 December 2019], <https://mondodomani.org/dialegesthai/>, ISSN 1128-5478.

Example n. 6 (e-book in PDF):

Footnote:

¹³⁰ R.A. BURRIDGE – J. SACKS (eds.), *Confronting Religious Violence. A Counternarrative*, Baylor University Press, Waco-Texas 2018, 20, PDF e-book.

Bibliography:

BURRIDGE A. Richard – SACKS Jonathan (eds.), *Confronting Religious Violence. A Counternarrative*, Baylor University Press, Waco-Texas 2018, PDF e-book.

Example n. 7: (e-book accessible on e-book reader)

Footnote:

¹³⁵ J. SACKS, *Non nel nome di Dio. Confrontarsi con la violenza religiosa*, Giuntina, Firenze 2017, EPUB e-book.

Bibliography:

SACKS Jonathan, *Non nel nome di Dio. Confrontarsi con la violenza religiosa*, Giuntina, Florence 2017, EPUB e-book.

VIII. OTHER USEFUL INFORMATION

1. *Footnote* consists of supportive information a “reader” should or may need to know; it supplies the source of the cited thought, words, sayings, etc. When a “text is paraphrased” or cited, begin the footnote with “Cf.” or “Cfr”. Do not use “cf.” or “cfr” when a text is “quoted”, in original language or its translation.

2. *Second reference to the same author/ title*: When the same work is referred again, it is sufficient to mention the author, title in an abbreviated form and the page number/s; leaving out publisher, place and year: e.g., **P.A. MURONI, *Il mistero di Cristo nel tempo*, 54.** (Note: do not use *op.cit.*)
3. When, in the same footnote, different authorities (Sacred Scripture, Fathers of the Church, ecumenical councils, popes, Roman Curia...) are referred to, hierarchical order is to be respected:

Footnote examples:

¹² Cf. Jas 5,14-15; THOMAS AQUINAS, *IV Sent.*, d. 4, q. 1; COUNCIL OF FLORENCE, Bull *Exsultate Deo* (22.11.1439), in DS 1325; COUNCIL OF TRENT, Sess. 14, *Doctrina de sacramento extremae unctionis*, cap. 3, in DS 1697, 1700; *Catechism of the Catholic Church*, n. 1516.

4. In a footnote, when many works of the same author are referred to, chronological order is to be followed. The preferred order would be from the latest to the oldest:

Footnote examples:

¹⁴ V. DE PAOLIS, “La dichiarazione universale dei diritti dell’uomo. Origine, valutazione, fondamenti”, in *Ius missionale* 5 (2011), 257-268; IDEM, “Amministrazione della giustizia e situazione dei tribunali ecclesiastici”, in *Revista española de derecho canónico* 64 (2007), 339-377; IDEM, “La chiesa cattolica e il suo ordinamento giuridico”, in *Ius ecclesiae* 18 (2006), 3-27; IDEM, “Chiesa di Cristo, chiesa cattolica, chiese particolari, comunità ecclesiali”, in *Periodica* 94 (2005), 543-586.

5. When “same author” and “same work” is successively referred to, that is without referring to another author in between, *Ibidem* (or its abbreviation = *Ibid.*) is used. When same author but a different work is referred to, use IDEM (if the author is a woman: EADEM). When the same author, same work and the same page is successively cited, “*Ivi*” (in the same place) is used.

Footnote examples:

¹⁵ T. MALDONADO, *Il futuro della modernità*, Feltrinelli, Milano 1987, 363.

¹⁶ *Ibid.*, p. 371. (same author, same work, but different page)

¹⁷ *Ivi.* (same author, same work, same page).

6. A *hyphen* without space before and after it, indicates two surnames of the “same person” (**R. RODRÍGUEZ-OCAÑA**) or place (**Guinea-Bissau**). When a work is authored or edited by “different persons”, there must be “space before and after the hyphen” (**F. MERONI C. DEVADASS**).
7. In the case of translation, its ownership is to be mentioned. When the translation is done by the student, at the end of the translated text, mention: **[OTms.]** (own translation).

C. BIBLIOGRAPHY STRUCTURE

1. The bibliography is to be divided into: (i) Sources, (ii) Magisterium, (iii) Works, and (iv) Webography.
2. By “sources” it is meant those documents/ works which are *the object* of one’s research. When listing sources of different nature, they are to be arranged in a hierarchical order

(e.g., (i) Biblical, (ii) Ecclesiastical, (iii) Ancient). Reference should be made to the most recent critical edition when citing sources, mentioning the name of the editor, place and year of the publication, volume, page/s, line/s.

3. The documents of the Magisterium are *not* sources, by default. Therefore, documents of the ecumenical councils, popes, episcopal conferences, Roman Curia, bishops come under the section “Magisterium” and not sources.
4. “Works” refer to everything else other than sources and Magisterium, i.e., dictionaries, encyclopaedias, books, journals (under Works, subsections can be created, such as: Books, Journals, Doctoral Publications). Works regarding a specific topic being studied are to be listed under the heading “specific works”.
2. The bibliography is arranged in alphabetical order, in “every section”: first mention the surname then the full name. There is *no comma after the surname* because the small-caps indicate the surname.
3. The surnames that consist of articles or prepositions are also listed in alphabetical order; however, according to the practice followed in that particular language: e.g., **DE PAOLIS Velasio/ D’AURIA Andrea/ DELL’ORTO Alessandro**; but **HARNACK Adolf, von/ TISCHENDORF Constantin, von/ UNNIK W. Cornelius, van**.
4. When many works of a single author are listed, chronological order is followed; preferably, the latest work is placed first. After the first work, do not repeat the author’s name, instead either state, IDEM/ EADEM or place a line “——” (cf. below n. 7.3).
5. The bibliography should consist of *only* those books, articles or documents *actually consulted*.
6. In addition to what has already been said above:
 - (i) The series or serial books mentioned in B.II.5., are not to be confused with “sections created by a publisher” (e.g., **Manuale/ Studia/ Cultura**). A “series” is almost always a “collective work”, while “sections created by a publisher” mostly consist of monographic works: e.g., **CONGIUNTI Lorella, Lineamenti di filosofia della natura, Urbaniana University Press, Vatican City 2010**: this book, on its title page shows: Manuali♦Filosofia 27; it belongs to the section “Manuals” and “philosophy” is a subsection within it.
 - (ii) When translated books are referred to, after providing its complete reference, “within brackets” mention the original “*title, city and the year*” in the following manner: e.g., **LEVORATTI Armando J. (ed.), Atti degli apostoli. Lettere. Apocalissi, Borla, Roma 2006 (The original edition in Spanish: Comento bíblico latinoamericano. Nuevo Testamento, Editorial Verbo Divino, Estella 2003)**.
 - (iii) After the title and subtitle, “other” information supplied on the title page of a book is *not* to be italicized: e.g., **CIPRIANI Roberto - MURA Gaspare (eds), Il fenomeno religioso oggi. Tradizione, mutamento, negazione, Atti del convegno internazionale sul fenomeno religioso - Roma settembre 2000, Urbaniana University Press, Roma 2002**.
 - (iv) If the place of publication consists of a “city” in the USA, then also the *official initials* of the State in which that city is situated should be mentioned. For example: **Atlanta, GA/ Cambridge, MA/ Chicago, IL/ Chico, CA/ Collegeville,**

MN/ Garden City, NY/ Grand Rapids, MI/ Louisville, KY/ Minneapolis, MN/ Missoula, MT/ Nashville, TN/ Peabody, MA/ Philadelphia, PA/ Princeton, NJ/ San Francisco, CA/ Waco, TX/ Washington, DC/ Wilmington, DE.

- (v) In the bibliography, page numbers are mentioned only for articles: they may be from journals, dictionaries, encyclopaedias, a collection of documents or works, etc. The page numbers should reflect the “whole article”, and not the page/s reflected in the footnote/s.

7. Model Bibliography

1. Sources

(The sources vary depending on the discipline of study and the topic selected)

2. Magisterium

ALEXANDER III, Bull *Quoniam divina* (12.06.1063), *Bullarium Romanum*, II, Taurinensis, n. III, 21.

BENEDICT XV, Encyclical letter *Ubi primum* (03.12.1740), in IDEM, *Opera omnia. Bullarium*, I, Prati 1845, 3-6.

FRANCIS, Apostolic constitution *Veritatis gaudium* (29.01.2018), in AAS 110 (2018), 1-41.

JOHN PAUL II, Encyclical letter *Redemptoris missio* (07.12.1990), in AAS 83 (1991), 249-340.

PAUL VI, Apostolic exhortation *Evangelii nuntiandi* (08.12.1975), in FLANNERY Austin (ed.), *Vatican council II. More post conciliar documents*, vol. 2, St Paul Publications, Bombay 1988, 711-761.

VATICAN COUNCIL II, Dogmatic constitution *Lumen gentium* (21.11.1964), in AAS 57 (1965), 5-75.

3. Works

DE PAOLIS Velasio, “La dichiarazione universale dei diritti dell’uomo. Origine, valutazione, fondamenti”, in *Ius missionale* 5 (2011), 257-268.

———, “Amministrazione della giustizia e situazione dei tribunali ecclesiastici”, in *Revista española de derecho canónico* 64 (2007), 339-377.

———, “La chiesa cattolica e il suo ordinamento giuridico”, in *Ius ecclesiae* 18 (2006), 3-27.

GELDHOF Joris, “*Inculturation* dans le domaine liturgique. Défauts et défis d’un concept contesté”, in *La Maison-Dieu* 296 (2019), 35-52.

LOBO Bryan, “A cento anni dalla *Maximum illud*. Il percorso missiologico del Magistero cattolico”, in *La Civiltà Cattolica* 170 (2019, IV), 541-555.

MILITELLO Cettina, “Ecclesiologia e liturgia a cinquant’anni dalla promulgazione della *Lumen gentium*”, in *Ecclesia Orans* 32 (2015), 339-360.

RODRÍGUEZ-OCAÑA Rafael, “The motu proprio *vos estis lux mundi*”, in *Ius Canonicum* 59 (2019), 825-884.

SABETTA Gaetano, “La santità nelle (e attraverso) le religioni: il caso dell’islam”, in *Urbanina University Journal* 72 (2019) 1, 107-137.

4. Webography

BELLAMY James, “The Mysterious Letters of the Koran: Old Abbreviations of the Basmalah”, in *Journal of the American Oriental Society* 93 (1973) 3, 267-285, DOI:10.2307/599460.

BERZANO Luigi, “Raimon Panikkar. Universo in espansione”, in *Dialegesthai. Rivista telematica di filosofia* 21 (2019) [published on 31 December 2019], <https://mondodomani.org/dialegesthai/>, ISSN 1128-5478.

BURRIDGE A. Richard – SACKS Jonathan (eds.), *Confronting Religious Violence. A Counternarrative*, Baylor University Press, Waco-Texas 2018, PDF e-book.

“Dante Alighieri”, in *Treccani*, <http://www.treccani.it/enciclopedia/dante-alighieri> (accessed on 25 April 2020).

SACKS Jonathan, *Non nel nome di Dio. Confrontarsi con la violenza religiosa*, Giuntina, Florence 2017, EPUB e-book.

D. STRUCTURE OF AN ACADEMIC PAPER

An academic paper – licentiate/ doctoral thesis/ term paper – is to have the following structure:

1. Title (and subtitle if any)
2. Acknowledgment (if any)
3. Table of contents
4. Abbreviations (only the ones used in the work)
5. Introduction (explanation of the title, the present state of the issue/ topic, method, general division of the work – with footnotes if necessary)
6. Body of the work: division in parts and/or chapters (development and critical study)
7. Conclusion (a synthesis of the work; in the case of doctoral thesis, explain what new contribution is made)
9. Appendix (if any)
10. Bibliography

E. ABBREVIATIONS

1. The Holy Bible

One must take note that the English abbreviations of the Books of the Bible are not uniform. Here, below are three sets of abbreviations; it is preferable to use the one given in RSV. Note, there is no period/ dot after the abbreviation.

The reference to the Books of the Bible is done in the following way: **Mt 5:1-12** (the comma indicates the chapter); **Mt 5:13-16, 21-22** (the period/ dot indicates interruption). In the USA system (Mt 5:1-12) the comma is replaced by colon; and the period (Mt 5:13-16, 21-22) by comma. Throughout the work, only one system is to be followed.

Old Testament								
Shorter			Longer			RSV		
Gen	Tb	Bar	Gen	Tob	Bar	Gen	Tob	Bar
Ex	Jdt	Ezk	Exod	Jdt	Ezek	Ex	Jdt	Ezek
Lev	Es	Dn	Lev	Esth	Dan	Lev	Esth	Dan
Num	1 Mac	Hos	Num	1 Macc	Hos	Num	1 Macc	Hos
Dt	2 Mac	Jl	Deut	2 Macc	Joel	Deut	2 Macc	Joel
Jos	Job	Am	Josh	Job	Amos	Josh	Job	Am
Jdg	Ps	Ob	Judg	Ps	Obad	Judg	Ps	Ob
Ru	Pro	Jon	Ruth	Prov	Jonah	Ruth	Prov	Jon
1 S	Ecl	Mic	1 Sam	Eccl/Qoh	Mic	1 Sam	Eccl	Mic
2 S	Song	Nah	2 Sam	Song/Cant	Nah	2 Sam	Song	Nah
1 K	Wis	Hb	1 Kgs	Wis	Hab	1 Kings	Wis	Hab
2 K	Sir	Zep	2 Kgs	Sir/Ecclus	Zeph	2 Kings	Sir	Zeph
1 Chr	Is	Hg	1 Chr	Isa	Hag	1 Chr	Isa	Hag
2 Chr	Jer	Zec	2 Chr	Jer	Zech	2 Chr	Jer	Zech
Ezra	Lm	Mal	Ezra	Lam	Mal	Ezra	Lam	Mal
Ne			Neh			Neh		
New Testament								
Shorter			Longer			RSV		
Mt	Eph	Heb	Matt	Eph	Heb	Mt	Eph	Heb
Mk	Phil	Jas	Mark	Phil	Jas	Mk	Phil	Jas
Lk	Col	1 P	Luke	Col	1 Pet	Lk	Col	1 Pet
Jn	1 Thes	2 P	John	1 Thess	2 Pet	Jn	1 Thess	2 Pet
Acts	2 Thes	1 Jn	Acts	2 Thess	1 John	Acts	2 Thess	1 Jn
Rom	1 Tim	2 Jn	Rom	1 Tim	2 John	Rom	1 Tim	2 Jn
1 Cor	2 Tim	3 Jn	1 Cor	2 Tim	3 John	1 Cor	2 Tim	3 Jn
2 Cor	Tit	Jd	2 Cor	Titus	Jude	2 Cor	Titus	Jude
Gal	Phlm	Rev	Gal	Phlm	Rev	Gal	Philem	Rev

2. Other Abbreviations

a. General Rules

- (i) If there are standard or established abbreviations, they are to be used (e.g., **Mt** = Gospel of Mathew; **LG** = *Lumen gentium*).

- (ii) If abbreviations are “formed” with the “initials”, periods are not required after each letter (e.g., **CEP** = The Congregation for the Evangelisation of Peoples, and not **C.E.P.**).
- (iii) If an abbreviation is created using the first, (middle) and the last letter of a word, no period is to be used (e.g., **St** = saint, **Mgr** = Monseigneur, **Cfr** = confer).
- (iv) If an abbreviation consists of the “first letter/s only” or the “first and the middle letters”, a period *must* be used (**p.** = page, **Cf.** =confer, **St.** = street).
- (v) If a word consists of two consonants side by side, the abbreviation should include both the consonants (e.g., **dogm.** = dogmatic, **const.** = constitution, **pont.** = pontifical).

b. Vatican Council II Documents

AA	Decree <i>Apostolicam actuositatem</i> (18.11.1965), in AAS 58 (1966), 837-864.
AG	Decree <i>Ad gentes</i> (07.12.1965), in AAS 58 (1966), 947-990.
CD	Decree <i>Christus Dominus</i> (28.10.1965), in AAS 58 (1966), 673-701.
DH	Declaration <i>Dignitatis humanae</i> (07.12.1965), in AAS 58 (1966), 817-830.
DV	Dogmatic constitution <i>Dei verbum</i> (18.11.1965), in AAS 58 (1966), 817-830.
GE	Declaration <i>Gravissimum educationis</i> (28.10.1965), in AAS 58 (1966), 728-739.
GS	Pastoral constitution <i>Gaudium et spes</i> (07.12.1965), in AAS 58 (1966), 1025-1115.
IM	Decree <i>Inter mirifica</i> (04.12.1963), in AAS 56 (1964), 145-167.
LG	Dogmatic constitution <i>Lumen gentium</i> (21.11.1964), in AAS 57 (1965), 5-64.
NA	Declaration <i>Nostra aetate</i> (28.10.1965), in AAS 58 (1966), 740-744.
OE	Decree <i>Orientalium ecclesiarum</i> (21.11.1964), in AAS 57 (1965), 76-89.
OT	Decree <i>Optatam totius</i> (28.10.1965), in AAS 58 (1966), 713-727.
PC	Decree <i>Perfectae caritatis</i> (28.10.1965), in AAS 58 (1966), 702-712.
PO	Decree <i>Presbyterorum ordinis</i> (07.12.1965), in AAS 58 (1966), 991-1024.
SC	Liturgical constitution <i>Sacrosanctum concilium</i> (04.12.1963), in AAS 56 (1964), 97-113.
UR	Decree <i>Unitatis redintegratio</i> (21.11.1964), in AAS 57 (1965), 90-104.

c. Standard Abbreviations

AAS	<i>Acta Apostolicae Sedis</i> (since 1909...)
ASS	<i>Acta Sanctae Sedis</i> (1865-1908)
CCSA	<i>Corpus Christianorum Series Apocryphorum</i> , Turnhout 1983ss
CCC	<i>Catechism of the Catholic Church</i>
CCSG	<i>Corpus Christianorum Series Graeca</i> , Turnhout 1977ss
CCSL	<i>Corpus Christianorum Series Latina</i> , Turnhout 1954ss
CCCM	<i>Corpus Christianorum Continuatio Mediaevalis</i> , Turnhout
CCEO	<i>Codex Canonum Ecclesiarum Orientalium</i>
CIC '17 / '83	<i>Codex Iuris Canonici</i> 1917 / 1983
CSCO	<i>Corpus Scriptorum Christianorum Orientalium</i> , Louvain
CSEL	<i>Corpus Scriptorum Ecclesiasticorum Latinorum</i> , Vienna
D	Heinrich Denzinger, <i>Enchiridion symbolorum</i> , Freiburg 1955 ³⁰
DH	Denzinger – Hünermann, <i>Latin – English</i> , San Francisco 2012 ⁴³
EV	<i>Enchiridion Vaticanum</i> (since 1962...)
ND	Neuner – Dupuis, <i>The Christian Faith</i> , Bangalore 2001 ⁷
PG/ PL/ PLS	<i>Patrologia Graeca / Latina / PL Supplementum</i> , Paris
SCh	<i>Sources Chrétiennes</i> , Paris

STh St Thomas Aquinas, *Summa Theologiae*
 Vg Vulgate

d. Other abbreviations

AD *Anno Domini* (A.D. = US English)
 BC Before Christ (B.C. = US English)
 can./ cann. Canon/ canons
 EAD. *Eadem* (the same person – feminine)
 Ibid. *Ibidem* (in the same place – same author, same work)
 ID. *Idem* (the same person - masculine)
 Ivi In the same place (same author, same work, same page)
 m.p. *Motu proprio*
 OTrans. Own translation
 [s.a.], [s.d.], [s.l.], [s.e.] *Sine auctor / sine data / sine locus / sine editor* (These are used when a referred work has no author/ date/ place/ editor).
 [sic] This is to indicate an error or a questionable affirmation found in the referred work.

e. The following are not listed in the list of Abbreviations

Note: as a general rule, those abbreviations/ symbols that are widely known are not listed in the list of abbreviations (cf. D.4.); such as:

AD	e.g.,	Ibid.,	vol./voll. = volume/s
BC	etc.,	i.e.,	§/ §§ = paragraph/s
art./ artt.	ed./ edd./ eds = editor/s	n./ nn.	
cf./ cfr	ID.,	p./ pp.	

**F. COVER &TITLE PAGE OF A DISSERTATION/ RESEARCH PAPER/
ASSIGNMENT**

1. Title Page

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2. Cover Page of Doctoral Thesis to be Published

