For all normal types of sources, e.g. books, journal articles, etc., follow *Chicago Manual of Style*, 17th ed. (hereafter *CMOS*). A quick guide is available [here](#). This quick chart is for theology-specific sources and for sources which diverge from typical *CMOS* usage.

<table>
<thead>
<tr>
<th>Quotes from the Bible</th>
<th>“In the beginning was the Word” (John 1:1 NRSV, used throughout). Later, the Gospel says, “For God so loved the world that he gave his only Son” (John 3:16).</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>• Biblical citations are <em>always</em> in parenthetical citations, not footnotes. • Abbreviate the title of the biblical book per the <em>SBL Style Guide</em> 8.3. • Abbreviate the biblical translation. Omit citing any particular printing of the translation in a footnote. • If the translation is your own, cite as (Matt 5:12-13, author’s translation).</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Ancient sources other than the Bible</th>
<th>Plato begins his <em>Republic</em> with a story about going down to the Piraeus “to pray to the goddess.”¹ Later he begins describing his famous allegory of the cave.²</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>• Cite the work using whatever scholarly system is typical to the field in question; e.g. column and line number for Dead Sea Scrolls, Stephanus pagination for Plato, etc. Use Arabic numerals, not Roman. • <em>TS</em> prefers English titles for ancient works, unless the work is commonly known by its Latin title, e.g. Aquinas’s <em>Summa Theologiae</em>. • Do not abbreviate the author or text. • If you are quoting a modern translation, cite the work both in the scholarly system and the page of the modern translation. However, if you are only citing the passage without quoting a translation, there is no need to cite a modern translation.</td>
</tr>
</tbody>
</table>

In the opening lines of *Africae Munus*, Benedict XVI declares “Africa’s commitment to the Lord Jesus Christ is a precious treasure.” Later in the document, he writes that “Sacred Scripture testifies that the blood which Christ shed for us becomes, through Baptism, the principle and bond of a new fraternity” (*AM* 41).


- Only footnote the first citation of a Vatican II document. If you cite the document again, then include a note, e.g. (hereafter cited as *AM*).
- Italicize the acronym of the document in parenthetical citations, e.g. (*LS* 44).
- Do *not* use the acronym in running text, only parenthetical citations and footnotes.
| Vatican II documents | Nostra Aetate states that “The Catholic Church rejects nothing of those things which are true and holy in these religions.”¹ Later in the document, the Council Fathers declare that “the Church regards with esteem also the Moslems” (NA 3).


| Aquinas' Summa | …as Aquinas argues in his Summa.³

³ Aquinas, *Summa Theologiae* 1, q. 21, a. 1, ad 3 (hereafter cited as ST).

⁴ Aquinas, *ST* 1, q. 21, a. 1, ad 2.

⁵ Aquinas, *ST* 1, q. 21, aa. 1–2.

| Catechism of the Catholic Church | The *Catechism of the Catholic Church* teaches that “the desire for God is written in the human heart.”¹ Later, the text teaches, “there will be no further Revelation.”²


- Cite by paragraph number, not the page number of any particular printing.
- Provide the URL for the page on the Vatican website’s version of the *Catechism* with the particular section you cite. Do so every time you cite the *Catechism*.
- Only provide the full title the first time you cite the *Catechism*.

### Homilies (e.g. papal homilies)


- Treat these like lectures and conference presentations (*CMOS* 14.217), including the type of talk (i.e. homily), place, date delivered, and a special event if applicable.
- If the title of the talk has the word “homily” in it, there is no need to note that it is a homily. If not, then put “homily” in the parentheses, like this: (homily, Rome, March 19, 2013).

### Articles in *Concilium*


- Cite *Concilium* as an article in a special issue of a journal, as spelled out in *CMOS* 14.178.

### Canon Law

For citations of canon law, follow the Catholic University of America 2015 Style Sheet, available [here](https://www.cua.edu/).  

### Denzinger’s


This is a second citation of Denzinger (DS 124).

- *TS* is aware that different editions of Denzinger have different numbering systems. We prefer you cite the 1957 Deferrari edition. However, if you use another edition, make sure you specify which edition you use so readers can follow your reference.
As with Vatican II documents, subsequent references should be parenthetical rather than footnoted.

| Multivolume Sets of Prominent Theologians | Several prominent twentieth-century theologians have multivolume editions of their works. *CMOS* gives great latitude to treat an individual volume as either a part of a series or a part of a multivolume set. Below are some examples of various theological works and how *TS* prefers them formatted. The guiding principle here is how individual volumes relate to the others: are they part of a full work, such as Balthasar’s multi-volume theological works? Or are they “collected works” series of previously published material such as Lonergan’s *Collected Works*?

Remember, if you are citing a work within a volume, be sure to cite that specific article or essay rather than the volume as a whole—just as you would cite any other chapter in a single-author book (see *CMOS* 14.106).

Karl Rahner’s *Theological Investigations*  


Bernard Lonergan, *Collected Works of Bernard Lonergan*  

Karl Barth, *Church Dogmatics*  

Dietrich Bonhoeffer, *Dietrich Bonhoeffer Works*  

| Alberigo and | Cite this multivolume work following *CMOS* 14.118 on book citation and 14.107–8 on individual chapters. Because each volume is comprised of contributions from different authors, do *not* cite only volume and page. |
number, but name the chapter and its author.


