

The Abridged GRTS Guideline for Papers and Theses

This abridged *Grand Rapids Theological Seminary Guideline for Papers and Theses* is appropriate for course papers (see exhaustive guideline for thesis requirements). This style guide is binding upon all seminary assignments. Drawing heavily from *The S.B.L. Handbook of Style* and Turabian, *A Manual for Writers of Term Papers, Theses, and Dissertations*, sixth edition, this guide supplies instructions and examples to help students complete their written assignments. For questions not addressed in this guide, please consult Turabian or the *S.B.L. Handbook*.

I. ELEMENTS OF THE PAPER

A. Title Page (optional)

B. Body of Paper

1. Introduction: states the thesis of the paper and how you will explain or defend it (the main points of the paper).
2. Body of the Paper: develops and defends the paper's thesis as outlined in the introduction. Headings will help you outline your thoughts and guide the reader through the paper.
3. Conclusion: summarizes the thesis and its salient points, noting areas for further study. Do not introduce new claims or ideas here, and be careful not to overstate your conclusion.

C. Bibliography (your professor will tell you if this is required)

II. FORMAT AND STYLE WITHIN THE PAPER

A. Appearance of the Paper

1. Typeface: Consistently employ either Times New Roman or Courier font throughout the paper. Use twelve point font for the body of the text and ten point font for footnotes.
2. Margins: 1" all the way around. All material, including page numbers, must fall within these margins. For example, a page requiring a one inch margin should measure one inch from the top edge of the page to the top of the page number.

Left margins should be justified; right margins should be left ragged (unjustified).
3. Spacing: The entire paper must be double-spaced except chapter headings, long quotations (single-spaced), and footnotes (single-spaced within the note and double-spaced between notes).
4. Pagination: use Arabic numerals (1, 2, 3, etc.) at the top right hand margin, separated by the text by one blank line (most software programs do this automatically). Do not paginate the title page, if you have one. The first page of the introduction is page one.
5. Indentation: Paragraphs are indented ten spaces. Block quotations are indented five spaces.
6. Emphasis: either underline or use italics for emphasis. No paper should contain both underline and italics.

7. Headings: Carefully mark each major section of the paper with its own numbered heading, giving greater attention value to higher level headings. Centering, boldface, underlining, and italicizing are good methods to give greater attention value to headings. Here is the preferred model for delineating sections (see 1.37 in Turabian for another style):

a. First-level subheading:

I. Centered and Italicized or Underlined

b. Second-level subheading:

A. Centered But Not Italicized Underlined

c. Third-level subheading:

1. Flush With the Left Margin and Italicized or Underlined

d. Fourth-level subheading:

a. Flush With the Left Margin But Not Italicized or Underlined

e. Fifth-level subheading:

Paragraph indented, lowercase, and italicized or underlined. A period follows a fifth level subheading which is then immediately followed by text (as in this example).

Note: All headings and subheadings should come in pairs. No level may have a lone heading. There must be text between levels of subheadings. Do not place one subheading immediately after another. Subheadings at the bottom of a page must include at least two lines of subsequent text, otherwise the subheading must be moved to the top of the next page.

B. Documentation within the Paper

1. Abbreviations: See *The SBL Handbook of Style*, 68-152, for a comprehensive list of abbreviations for biblical, primary, and secondary sources.

2. Quotations

- a. Be careful not to quote too often from others, especially secondary sources. It is better to paraphrase another author in one's own words unless the quotation is essential to the paper's argument or especially poignant.
- b. Direct quotations of prose should be enclosed within quotation marks. Quotations of two or more sentences that exceed four lines of text is set off as a single-spaced, indented block (four spaces from the left margin), with no quotation marks preceding or following it. If the block quotation includes the beginning of a paragraph, indent the first line of the paragraph an additional four spaces.
- c. Place periods and commas within quotation marks. Question marks, dashes, and exclamation points that are not part of the original quotation are placed outside the quotation marks. Semicolons and colons are also placed outside quotation marks.
- d. Indicate any omission from a quotation with ellipsis points (...). Punctuation that occurs immediately before or after the omitted material should appear just before or after the ellipsis points. A brief phrase should not have ellipsis points because it is already clear that it is an incomplete sentence. A block quotation should not have ellipsis points at the beginning and should have ellipsis points at the end only if the quotation does not end with a complete sentence.
- e. If anything is added to a quotation, such as a corrected spelling or name or term that clarifies the quotation, it must be enclosed in square brackets.
- f. If italics is added to emphasize part of the quotation, the addition must be indicated with a comment such as "emphasis added" or "emphasis mine" either in a footnote or in parentheses following the quotation.

3. Footnotes

- a. Footnotes are not only used for direct quotations, but anytime an idea is acquired from another source. Footnotes are necessary even when one is paraphrasing another.
- b. Footnotes rather than endnotes should be used for all papers.
- c. Footnotes are usually numbered consecutively within a chapter, with each chapter beginning with footnote number one.
- d. Footnotes are single-spaced, with one blank line between footnotes. The first line of each footnote must be indented the same number of spaces as the paragraphs within the body of the paper.

- e. The first citation of any work must be a complete citation. Subsequent references to the same work may simply cite the author's last name, key initial words from the title, and page number. We discourage the use of *ibid.*, as revisions to a paper may easily displace footnotes and lose the *ibid.*'s original antecedent.

4. Sample footnotes and bibliography

The following examples list the proper forms for the first mention of a source in footnotes, its second mention, and its appearance in the bibliography. For examples not covered here, see *The SBL Handbook of Style*, 46-67 and Turabian, *A Manual for Writers*, 185-238.

a. A book by a single author

¹John Piper, *God's Passion for His Glory* (Wheaton: Crossway Books, 1998), 99.

¹Piper, *God's Passion*, 117.

Piper, John. *God's Passion for His Glory*. Wheaton: Crossway Books, 1998.

b. A book by two or three authors

¹J. Richard Middleton and Brian J. Walsh, *The Transforming Vision* (Downers Grove: InterVarsity, 1984), 100.

¹Middleton and Walsh, *The Transforming Vision*, 110.

Middleton, J. Richard, and Brian J. Walsh. *The Transforming Vision*. Downers Grove: InterVarsity, 1984.

c. A translated volume

¹Abraham Kuyper, *You Can Do Greater Things Than Christ: Demons, Miracles, Healing, and Science* (transl. Jan H. Boer; Jos, Nigeria: Institute of Church and Society, 1991): 45.

¹Kuyper, *You Can Do Greater Things*, 65.

Kuyper, Abraham. *You Can Do Greater Things Than Christ: Demons, Miracles, Healing, and Science*. Translated by Jan H. Boer. Jos, Nigeria: Institute of Church and Society, 1991.

d. A book with author, editor, and translator

¹Karl Barth, *Church Dogmatics*, vol. II,1: *The Doctrine of God* (ed. G.W. Bromiley and T.F. Torrance; trans. T.H.L. Parker, W.B. Johnston, Harold Knight, and J.L.M. Haire; Edinburgh: T. & T. Clark, 1957), 257.

¹Barth, *Church Dogmatics*, II,1:257.

Barth, Karl. *Church Dogmatics*, vol. II,1: *The Doctrine of God*. Edited by G.W. Bromiley and T.F. Torrance. Translated by T.H.L. Parker, W.B. Johnston, Harold Knight, and J.L.M. Haire. Edinburgh: T. & T. Clark, 1957.

e. An article in an edited volume

¹Allan W. Eister, "H. Richard Niebuhr and the Paradox of Religious Organization: A Radical Critique," in *Beyond the Classics?* (ed. Charles Y. Glock and Phillip E. Hammond; New York: Harper and Row, 1973), 358.

¹Eister, "H. Richard Niebuhr," 358.

Eister, Allan W. "H. Richard Niebuhr and the Paradox of Religious Organization: A Radical Critique." Pages 355-408 in *Beyond the Classics?* Edited by Charles Y. Glock and Phillip E. Hammond. New York: Harper and Row, 1973.

f. An introduction, preface, or foreword written by someone other than the author

¹James Gustafson, introduction to *The Responsible Self*, by H. Richard Niebuhr (New York: Harper & Row, 1963), 29.

¹Gustafson, "Introduction," 29.

Gustafson, James. Introduction to *The Responsible Self*, by H. Richard Niebuhr. New York: Harper & Row, 1963.

g. A recent reprint title

¹William Jones, *The Hour Has Struck* (New York: Doubleday, 1945; repr., Philadelphia: The Westminster Press, 1995), 16.

¹Jones, *The Hour Has Struck*, 16.

Jones, William. *The Hour Has Struck* (New York: Doubleday, 1945. Repr., Philadelphia: The Westminster Press, 1995.

h. A multivolume work

¹Clarence Boch, *A History of Europe* (3 vols.: New York: Oxford, 1964), 2:8.

¹Boch, *A History of Europe*, 2:8.

Boch, Clarence. *A History of Europe*. 3 vols. New York: Oxford, 1964.

i. A journal article

¹Richard J. Mouw, "Creational Politics: Some Calvinist Amendments," *Christian Scholar's Review* 23 (1993): 193.

¹Mouw, "Creational Politics," 193.

Mouw, Richard J. "Creational Politics: Some Calvinist Amendments." *Christian Scholar's Review* 23 (1993): 189-206.

j. A book review

¹H. Richard Niebuhr, review of Charles Clayton, *What Is Christianity?*, *Journal of Religion* 21 (1941): 190.

¹Niebuhr, review of Clayton, 190.

Niebuhr, H. Richard. Review of Charles Clayton, *What Is Christianity?* *Journal of Religion* 21 (April, 1941): 189-92.

k. An unpublished dissertation or thesis

¹Jerry Folk, "The Theological Development of Helmut Richard Niebuhr" (Ph.D. diss., Tübingen University, 1962), 16.

¹Folk, "The Theological Development," 16.

Folk, Jerry. "The Theological Development of Helmut Richard Niebuhr." Ph.D. diss., Tübingen University, 1962.

l. An article in an encyclopedia or dictionary

¹James Cuniform, “Topaz in the Book of Revelation,” *IDB* 3:516.

¹Cuniform, “Topaz,” 3:516.

Cuniform, James. “Topaz in the Book of Revelation,” Page 516 in vol. 3 of *The Interpreter’s Dictionary of the Bible*. Edited by G. A. Buttrick. 4 vols. Nashville: Abingdon, 1962.

m. An article in a lexicon or theological dictionary

1) If discussing a word or family of words, give the entire title and page range of the article:

¹H. Beyer, “διακονεω, διακονια, κτλ,” *TDNT* 2:81-93.

¹Beyer, *TDNT* 2:83.

2) If discussing a specific word in an article covering a larger group of words, name just the word examined and the pages on which it is examined:

¹H. Beyer, “διακονεω,” *TDNT* 2:81-87.

¹Beyer, *TDNT*, 2:87.

3) The bibliography should cite only the theological dictionary:

Kittel, G. and G. Friedrich, eds. *Theological Dictionary of the New Testament*. Translated by G. W. Bromiley. 10 vols. Grand Rapids: Eerdmans, 1964-1976.

n. An internet publication with a print counterpart

¹G. Archer Weniger, “The Deadly Menace of the Cultural Mandate,” *Faith for the Family* 2 (1974): 11-12. Cited 20 December 1999. Online: <http://www.bju.edu/faith/vol2num2/mandate.html>.

¹Weninger, “The Deadly Menace,” 12.

Weniger, G. Archer. “The Deadly Menace of the Cultural Mandate,” *Faith for the Family* 2 (1974): 11-12. Cited 20 December 1999. Online: <http://www.bju.edu/faith/vol2num2/mandate.html>.

- o. An internet publication without a print counterpart

¹Wayne Lemon, “The Tent Is Large Enough for All,” n.p. [cited 5 March 1998].
Online: <http://www.cvw.edu/lemon/tent.html>.

¹Lemon, “The Tent is Large Enough,” n.p.

Lemon, Wayne. “The Tent Is Large Enough for All. No pages. Cited 5
March 1998. Online: <http://www.cvw.edu/lemon/tent.html>.

III. SAMPLE PAGES

A. Footnote Style

Creation, fall, and redemption are inter-related in Niebuhr's thought. Unlike Christian orthodoxy, which views these three as consecutive events, Niebuhr does not make temporal distinctions between them.¹ He believes that God performs a single act toward the world, a world that has always been alienated from him. This singular action may be variously construed as creation, providence, judgment, or redemption, depending on the perspective of the observer.

The complex inter-relatedness of Niebuhr's thought defies a universally accepted entry point into his theology. Some scholars, such as Ahlstrom, Gustafson and Mawhinney believe that Niebuhr's theology is radically theocentric. This view tends to promote creation as the proper point of entry.² Others, such as Sherry, Kliever, Grima, Scriven, Frei, Hoedemaker, and Gardner, suggest that Niebuhr's theology is Christocentric. This position leans toward redemption as the appropriate place to begin.³ personal happiness for the good of the whole, knowing that God is concerned for being in general, yet he must also believe that God is on his side, that he has the individual's best interests at heart. How can Niebuhr have it both ways? He does so through his belief in the resurrection. Although the individual may sacrifice his own personal good for the good of the whole in this

¹See *The Heidelberg Catechism*, Q. 6-8 and *The Westminster Confession*, Ch. 4-8. These documents assert that a good creation was followed by a disastrous, historical transition into a sinful state, which will be succeeded temporarily by the restoration of creation in Christ, culminating in the consummation when every facet of creation will be free from sin.

²Ahlstrom, "H. Richard Niebuhr's Place in American Thought," 215, Gustafson, "Introduction," 29, and Mawhinney, "H. Richard Niebuhr and Reshaping American Christianity," 142-43.

³Sherry, "Shaped By Christ: The Christo-Morphic Hermeneutical Theology of H. Richard Niebuhr," vi-viii, Kliever, "Christology of H. Richard Niebuhr," *Journal of Religion* 50 (1970): 33, 48 and *H. Richard Niebuhr*, 138, Grima, "Christ and Conversion: H. Richard Niebuhr's Thought, 1933-37," 29, Scriven, "The Transformation of Culture: Christian Social Ethics After H. Richard Niebuhr," 282-83, Frei, "The Theology of H. Richard Niebuhr," 66-67, 95-96, Hoedemaker, *The Theology of H. Richard Niebuhr*, 64, and Edward Clinton Gardner, "Ethical Issues for the 1970's: A Critique of Christocentric Models of Ethical Analysis," *Religion in Life* 39 (1970): 206.

B. Direct Quote Format

life, perhaps even to the point of death, yet God's resurrection power will reach him even there, supplying the individual with happiness in a new life. Niebuhr states:

For salvation now appears to us as deliverance from that deep distrust of the One in all the many that causes us to interpret everything that happens to us as issuing ultimately from animosity or as happening in the realm of destruction. Redemption appears as the liberty to interpret in trust all that happens as contained within an intention and a total activity that includes death within the domain of life, that destroys only to re-establish and renew.⁴

The resurrection guarantees the ultimate prosperity of the individual. In this way it also enables the whole of being to prosper, for the whole benefits as its individual components receive good.

Thus, belief in the resurrection becomes the cardinal object of the radical monotheist's trust. His faith culminates here, for the resurrection implies that God is both sovereign and good. Only a sovereign God is able to accomplish a resurrection and only a good God can be trusted to want to perform one. So those who hope in the resurrection from the dead have taken a huge, initial step down the road toward radical monotheism. Belief in the resurrection is an essential step in the process of redemption. Niebuhr explains: "Redemption means the substitution of the assurance of eternal life for the certainty of death--whether this be realized as the certainty of personal death, or the end of our religion or the decay of our civilization."⁵ Those who believe in the resurrection

⁴Niebuhr, *The Responsible Self*, 142. Cf. idem, "Utilitarian Christianity," 5: "no evil can befall a good man'--or a good nation--'in life or in death.'"

⁵Niebuhr, "An Attempt at a Theological Analysis of Missionary Motivation," 5.

C. Bibliography

SELECT BIBLIOGRAPHY

I. Primary Sources

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_____. *Our Reasonable Faith*. Grand Rapids: Eerdmans, 1956.

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II. Secondary Sources

Ahlstrom, Sydney E. "H. Richard Niebuhr. He Spoke as a Servant." *Dialog* 2 (1963): 8-9.

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Barbour, John D. "Niebuhr Versus Niebuhr: The Tragic Nature of History." *Christian Century* 101 (1984): 1096-99.