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CITATION GUIDELINES

ÖSTERREICHISCHE STUDIEN ZUR LITURGIEWISSENSCHAFT UND SAKRAMENTENTHEOLOGIE & EX FONTE – JOURNAL OF ECUMENICAL STUDIES IN LITURGY

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A. General Information

1. The following guidelines are offered as a recommendation for scholarly writing, with particular attention to scholarly citations. The following rule applies for all deviations from these guidelines: a specific citation or formatting should be reasonably justified, coherent, and applied uniformly throughout the whole work. The original version of this text is the German version, “Richtlinien für wissenschaftliche Arbeiten”.¹ For questions of style and format that are not covered in this document, either the *Chicago Manual of Style*² or the *New Oxford Style Manual*³ should be consulted and considered as authoritative.
2. Use as few abbreviations as possible.
The following abbreviations are common in footnotes: cf. for “compare with” followed by full stop, ed./eds. for “editor” (sg.) / “editors” (pl.), f. for “and the following” page or column. Do not use ff. for multiple pages and do not use the abbreviation op. cit. (*opera citato*, “in the work already cited”). For all other questions regarding style and orthography, use either the *Chicago Manual of Style* or the *New Oxford Style Manual*.
Abbreviations for scholarly theological journals or series can be found in the third edition of the *International Glossary of Abbreviations for Theology and Related Subjects* (IATG, also known as “Schwertner”).⁴ When including a list of abbreviations, use those found in IATG or in other scholarly journals.
3. When citing German or other foreign language works, use the English forms “ed./eds. (by)” instead of “Hg./Hgg./hg. von” and “cf.” instead of “vgl.”
4. Replace quotation marks of foreign languages for standard quotation marks used in English (i.e. “ ” and ‘ ’ instead of „ “ and , ‘) or in French (« » , < >).

¹ INSTITUT FÜR HISTORISCHE THEOLOGIE – LITURGIEWISSENSCHAFT UND SAKRAMENTENTHEOLOGIE, Richtlinien für wissenschaftliches Arbeiten. URL: <https://lit-ktf.univie.ac.at/studium/richtlinien-fuer-wissenschaftliches-arbeiten> [accessed: 2 June 2021].

² The Chicago Manual of Style, Chicago – London (University of Chicago Press) ¹⁷2017.

³ New Oxford Style Manual, Oxford – New York (Oxford University Press) ³2016.

⁴ Siegfried SCHWERTNER, IATG³ – International Glossary of Abbreviations for Theology and Related Subjects [Internationales Abkürzungsverzeichnis für Theologie und Grenzgebiete – Intex international des abréviations pour la théologie et domaines apparentés], Berlin – Boston ³2014. URL [accessible from University of Vienna]: <https://www-degruyter-com.uaccess.univie.ac.at/document/doi/10.1515/9783110831498/html> [accessed: 2 June 2021].

B. Citation

1. All quotations must be clearly identified and must be documented in the footnotes.
2. Direct quotations, especially longer ones, should be used sparingly and only if the formulation, and not only the content, is particularly important. Literally, one should only mention important passages such as definitions, specialist term or theses to be discussed. Otherwise, a meaningful reproduction in the form of an indirect quotation is preferable.
3. Direct quotations are meaningfully introduced in the text, are enclosed in double quotation marks (“ ”), and are taken literally, without any formal and substantive change from the original, i.e., with accentuation, spelling mistakes, and punctuation. In the case of errors, these should be noted in square brackets [sic]. For example:

But the assembly reaffirmed its intention, and in the same wording, as in 1943, stating: “For *many* in the Church, the time is ripe for a revision of the liturgy, and many — both priests and lays [sic] — demanded that they be adapted to the present conditions.”¹²⁵

4. In two exceptional cases, the direct quotation may be changed, namely in quotations themselves containing a direct quotation, which are then placed in single quotation marks (‘ ’); and in the case of accentuation through italics, in which case accentuation through italics not found in the original quotation should be explained in a footnote.

“A *legitimate* local adaptation of the Roman liturgical books can exist ‘while preserving the substantial unity of the Roman rite.’ All ‘legally recognized rites’ in the Catholic Church are accorded ‘equal right and honor.’ Thus the II Vatican Council reaffirms the recognition of the *ancient rites* pronounced by the Council of Trent.”

5. In the case of short quotations, i.e., a word or a sentence, it must be ensured that the quoted text passage is used meaningfully or supplemented by the sentence context:

Adam states that, “first through it [the Incarnation] does God’s desire to save us take on substantial and existential form”⁴⁷.

6. Irrelevant passages of several words or whole phrases can be excluded. However, such omissions are indicated by an ellipsis in square brackets. The key combination <strg>+<alt>+0133 (Windows) or <option>+. (Mac) results in In using an ellipsis, care must be taken that the omissions do not distort the sense of the original sentence. Supplementary explanations within citations are also written in square brackets and should be explained in a footnote.

“It is difficult to ascertain from this canon [can. 1 of the first Council of Toledo] whether *all* deacons would have preceded to the presbyterate [. . .]. Even so, an assumed sequential movement through these orders is evident, only to be disrupted by incontinence.”⁴⁸

⁴⁸ John St. H. GIBAUT, *The Cursus Honorum. A Study of the Origins and Evolution of Sequential Ordination* (Patristic Studies 3), New York et al. 2000, 75. Emphasis and additions in the text are my own.

7. In order to make one’s own emphasis of words or phrases clearly recognizable as such, they should be set in italics. For example:

“The Eucharistic focus also highlights the *priestly ministry of the presbyter as ministry to a specific local church and to the Church Universal* – no Eucharist is a universal Eucharist, but a particular assembly of the people of God, even as each local Eucharist is celebrated in communion with all other local churches (symbolized by, e. g., commemorations of other hierarchs).”⁴⁴

⁴⁴ James D. ROONEY, *The Eucharistic Locus of the Presbyterate in Aquinas and Zizioulas. A Proposal for a Theology of the Priesthood*, in: *Antiphon 24* (2020) 243–270, here: 256 f. My own emphasis.

8. If you **translate** a quotation from the original language into English, this must be stated explicitly in a footnote or by an explicit statement in the preface. In addition, the original quotation should be given in the original language in the footnote. For example:

Quotation in the text:

Depending on the needs, various changes are made gradually and moderately, involving the further consideration of the mother tongue in the liturgy, as well as the correction of many rites, so that they are returned to the earlier, older form, or they receive a more intelligible sound.⁵⁶

Footnote with the text of the quotation in the original language:

⁵⁶ “Będą wprowadzone w miarę potrzeby, stopniowo i z umiarem różne zmiany, dotyczące szerszego uwzględnienia języka ojczystego w liturgii, jak również korektury niektórych obrzędów przez przywrócenie im dawnej, starej formy, lub nadanie im nowego, bardziej zrozumiałego brzmienia.” Biskupi polscy do duchowieństwa w związku z wejściem w życie Konstytucji soborowej o Świętej Liturgii (2 April 1964), in: *Listy Pastorskie Episkopatu Polski 1945–1974*, Paris 1975, 346. My own English translation from the original Polish.

9. At the end of every **direct quotation** there is always a superscript number that points to a footnote with the same number in which the corresponding source is indicated. If the citation is an **indirect quotation**, the footnote is preceded by „cf.” which can also indicate further references. For further references one can also use „see also”. For example:

“In this way, the reform that resulted from the spread of the Sabaite Typikon in the fourteenth century led to the disappearance of these presbyteral prayers from various places within the office and their gathering into a block destined to be read silently by the priest while the gathered assembly listens to the hexapsalmos.”⁵⁶

⁵⁶ Job GETCHA, *The Typikon Decoded* (Orthodox Liturgy Series 3), New York 2012, 74.

Indirect quotations reproduce statements meaningfully.

⁵⁷ Cf. GETCHA, *The Typikon Decoded*, 12. – For further reference see also Job GETCHA, *The Euchologion Unveiled* (Orthodox Liturgy Series 4), New York 2021.

10. In the case of scriptural citations, sources are indicated in parentheses directly in the main text (not footnoted). In doing so, the *Chicago Manual of Style* or the *New Oxford Style Manual* guidelines must be observed and German citation styles must be avoided (for example “Mt. 3:12” but not “Mt 3,12”). For example:

“In the beginning God created the heavens and the earth. The earth was without form and void, and darkness was upon the face of the deep; and the Spirit of God was moving over the face of the waters.” (Gen. 1:1–2)

“Bless the Lord, O my soul! O Lord my God, thou art very great! [...] Thou didst set the earth on its foundations, so that it should never be shaken. [...] By them the birds of the air have their habitation; they sing among the branches.” (Ps. 103:1,5,12 LXX)

11. Concerning the New Testament it is recommended to refer to synoptic parallel verses with “par.” and to synoptic parallel passages with “parr.”, for example Mt. 6:9 par. Lk. 11:2 or Mt. 6:9–13 parr. Lk. 11:1–4.
12. For Old Testament citations, it should be made clear if quotations are from a non-Masoretic version. For example, for Num. 23:3 from the Septuagint: Num. 23:3, LXX, or Num. 23:3 [LXX].
13. Original sources should not be quoted from secondary literature. When quoted second hand, the original source is to be mentioned in the footnote, with the note “... cited from: ...” or “... quoted in: ...” For example:

⁵ Louis ZUKOFSKY, *Sincerity and Objectification*, in: *Poetry 37* (1931) 269, quoted in: Bonnie COSTELLO, *Imaginary Possessions*, Cambridge 1981, 78.

14. An indirect quotation is the meaningful appropriation of a thought from another source. This exact reproduction must also be indicated by exact sources. Indirect quotations, which are based only on the wording of the source, i.e., a comprehensive description or paraphrase, do not require quotation marks, but are regularly in reported speech.⁵

15. At the end of each indirect quotation, there is also a superscript number that refers to a footnote with the same number, in which the corresponding source is indicated with the reference “Cf.”. Example:

Similarly, Georg Braulik and Norbert Lohfink see a primacy of the Pentateuch within Old Testament writings.⁹⁹

⁹⁹ Cf. Georg BRAULIK – Norbert LOHFINK, Liturgie und Bibel. Gesammelte Aufsätze (Österreichische Biblische Studien 28), Frankfurt am Main 2005, 125–266.

16. The meaningful rendering of a text often extends over longer passages. In this case, it is sufficient to make a footnote with the source indication at the end of the respective paragraph or meaning section.

17. Regarding the position of the **footnote number**:

If the annotation refers to a whole sentence or text section, the reference number is always after the closing punctuation mark and for direct quotations always after the quotation mark:

xxxx.¹²
xxxx.”¹²

If the annotation refers to a word or to a part of the sentence, then it stands before the punctuation; in the case of direct quotations, between quotation marks and punctuation:

xxxx¹²,
xxxx”¹².

18. The use of more than one footnote reference at a single text location (such as ^{45 46}) has to be rigorously avoided. Instead, the notes referred to should be combined into a single footnote.

19. Sometimes it might be necessary to include acknowledgments or special permissions to the cited material.

For example:

⁴⁵ The English Missal, 78 [reproduced with the permission of ...].

⁵ For example: Peter: “I work in the garden.” → reported/indirect speech: Peter said (that) he worked in the garden.
Susan: “I worked in the office.” → reported speech: Susan said (that) she had worked in the office.

Consider also the adaption of the local and time datums:

this (evening) → that (evening); now → then; (a week) ago → (a week) before; tomorrow → the next/following day; yesterday → the previous day; here → there; tonight → that night; hence → thence ...

C. Form and Style

1. The standard word processing programs offer the possibility for a professional layout of scholarly work. In order to avoid time-consuming formal improvements, the following recommendations should be considered from the outset. Again, for all deviations from the guidelines listed here, the rule of uniformity and consistency is of primary importance.
2. There are special requirements for the title page at the University of Vienna, which must be observed at all times.⁶
3. The main text should be set in Times New Roman or a similar font with a font size of 12 pt, full justification, and a line spacing of 1.5. The page margins should be selected as follows: left 2.5 cm, right 2.5 cm, upper 2.5 cm, and lower 2.5 cm, with an additional 0.5 cm for the inside margin, so that the binding does not cover any text.
4. The selected font should be identical throughout the work: in the main text, footnotes, citations and page numbers.
5. Longer direct quotations in the main text that are more than three lines should be indented 0.5 cm on the left and right with a font size of 11 pt, full justification, and single line spacing. The line spacing before the quotation should in no case be greater than the distance thereafter. Quotation marks should be omitted for longer direct quotations (consistently across the paper). Example:

... This is already apparent in the first publication, the Constitution on the Liturgy, right from the beginning, where it is stated:

This sacred Council has several aims in view: it desires to [...] foster whatever can promote union among all who believe in Christ; to strengthen whatever can help to call the whole of mankind into the household of the Church. The Council therefore sees particularly cogent reasons for undertaking the reform and promotion of the liturgy. (SC 1)

Where the Council now refers to the context of liturgy and ecumenism, ...

6. For footnotes, select font size 10 pt, full justification, and single line spacing.
7. Footnotes may include a distance from 3 pt to 6 pt from the preceding footnote for better legibility.
8. In order to ensure better legibility, especially for three- and four-digit footnote numbers, you can set the tabs of the footnote text to be larger, while the setting "Paragraph/Indentation: Special/Hanging" should be adjusted accordingly. This means that the tab stop after the footnote number should be set to 0.6, as well as 0.6 for "Paragraph/Indentation: Special/Hanging," so the sequence of the same footnote text follows the same settings.
9. Avoid unsightly word spacing in the lines. It might be helpful to enable automatic hyphenation, but keep it to a minimum.
10. Be sure to avoid unsightly single lines of a paragraph at the beginning and end of the page.
11. Use non-breaking spaces (Windows: <Ctrl> + <Shift> + Space; Mac: <option>+Space) if you want to prevent sentences or phrases that belong together from being separated by a line break. When you enable nonprinting characters, the non-breaking space is displayed as °. This is useful, for example, with abbreviations and other formatting that require words to appear together, such as "Benedict°XVI" or "†°1978".
12. Include page numbers either at the bottom or at the top of the page.

⁶ Cf. the title pages for Diploma Master Theses at the STUDIENSERVICECENTER KATHOLISCHE THEOLOGIE. URL: <https://bit.ly/3cenixY> [accessed: 2 June 2021] and for Doctoral Dissertations at the DOKTORANDINNENZENTRUM. URL: <https://bit.ly/3fG7MNG> [accessed: 2 June 2021].

13. Use typographic *en dashes* (–) instead of hyphens (-) for number ranges of pages (14–18) or years (1994–1998), but no *em dashes* (—). The key combination for *en dash* is <Alt> + 0150 (Windows) or <option>+hyphen (Mac).
14. For such “from–to” information, use an en dash (–) for numerals only; otherwise write out “from” and “to”, e.g. “from 3 September to 10 October”.
15. Headers are placed at a greater distance from the preceding text and slightly less distance from the following text. In the case of headings, it is proposed to choose font size 16 pt bold for the first level, 14 pt bold for the second level, 12 pt bold for the third level, and 12 pt italics for the fourth level. A heading can never be placed at the end of a page, without text following it, but must then be transferred to the next page.
16. There are two standard systems for classification and organization of a work: with numbers (i.e. 1, 1.1, 1.1.1, etc.) or with uppercase letters, Roman and Arabic numbers, and lowercase letters, but only in that order (i.e. A, I, 1, a). An heading level must consist of at least two subpoints, otherwise such a heading level is unnecessary and must be eliminated. For example: 1.2.1 cannot be followed by 1.3, since there must also be a 1.2.2.
17. At the end of numeration there may be a dot: 1. 1.1. 1.1.1. (or without 1 1.1 1.1.1).
18. Do not subdivide your work into too many sections and assign a maximum of four levels.
19. In the table of contents, the main chapters of the first level should be optically differentiated, for example by boldface and additional line spacing.
20. Provide an overview at the beginning and a summary at the end of each chapter.
21. In the alphabetically ordered bibliography, the author’s surname should be more noticeable at the beginning of each entry by writing it in SMALL CAPS (Windows: <Ctrl>+<Shift>+Q; Mac:<command>+<shift>+<k>) and by indenting the following lines (i.e., “Format/Paragraph/Indentation: Hanging”). SMALL CAPS are not CAPITAL LETTERS.
22. If publications are missing an author, order the work alphabetically by title. For example:

Aus Gottes Frieden leben – für gerechten Frieden sorgen. Eine Denkschrift, Gütersloh 2007.
23. If you include figures, number them and provide them with captions. For a larger number of figures, create a list of figures in the table of contents. Of course, the source of figures must also be given in full.
24. The declaration at the end of scholarly dissertations and the signed (tabular) curriculum vitae are not part of the work. They should, therefore, not appear in the table of contents and also not receive a page number.
25. Names of months are always written out. For numbers with more than three-digits, a reading aid can be inserted before the third digit, for example 1,000.
26. The word “century” is to be written out, e.g. “in the fourth century.”
27. The numbers from 1 to 9 are to be written out, i.e. one to nine. From 10 onward, numbers are written as numerals.
28. In principle, each work should meet the following criteria: no spelling, grammar, and punctuation errors; no unnecessary foreign words; complete sentences; generally, no more than one fact per sentence, although possibly extended in a subordinate clause; no expressions of opinion or feelings, except in the preface or afterword; no expressions or metaphors in quotation marks to imply another meaning; balanced length of sentences.
29. Observe a consistent style of either American or British English, following authoritative style guides. Exceptions are citations of texts written in another English usage, in which case the text must be cited exactly as it is found, regardless of whether there are differences of spelling conventions between the cited work and the work of the author. Don’t rely on the automatic spell checker!

30. Only use quotation marks for direct quotations. Words or phrases that are intended to be highlighted can be italicized. This should, however, be done only very sparingly.
31. Use *italics* for:
- foreign words and terms, i.e. *ex opere operato*; *accomodatio*
 - titles of Church documents, i.e. *Sacrosanctum Concilium*; *Dei Verbum*; *Liturgiam Authenticam*;
 - works and liturgical books, i.e. ... “in his work *Ein säkulares Zeitalter*...”; “the author’s monograph *The Essence of Catholicism*...”; “the *Missale Romanum*...”;
 - emphasis, i.e. “... in a small *comparative* liturgical study...”; “...also in *ecumenically* oriented liturgical studies...”
32. Use only Unicode fonts, both for Latin and other alphabets. This excludes certain fonts, such as Greek and Hebrew fonts from Bibleworks.
33. For greater clarity, tables can be created and, where necessary, texts divided into meaningfully numbered units. Use left (or, if necessary, right) justification and a line spacing of exactly 13 pt (“Paragraph/Line Spacing: “Exactly 13 pt”) on both sides to avoid unsightly shifting, using also “Paragraph/Indentation/Special: Hanging 0.5 cm”). Corresponding units and texts should appear on the same line. For example:

[1] مكانه يقف المذبح غربي أولاً الى وجهه المذبح غربي أولاً الشرق.	[1] And when the priest has completed the aforementioned circuit, he stands in his original place west of the altar and his face to the east.
[2] القربانة اي الحمل ويضع	[2] And he places the lamb, that is, the oblation bread, on his left hand,
[3] رأسه ويطامن اليسرى يده على	[3] and bows his head to his brethren the priests, and says „bless“,
[4] وفي المفرد ...	[4] and in the ...

Κύριε ὁ θεὸς ἡμῶν, ὁ προθεὶς ἑαυτὸν ἄμωμον ὑπὲρ τῆς τοῦ κόσμου ζωῆς, ἐφίδε ἐφ’ ἡμᾶς καὶ ἐπὶ τὸν ἄρτον τοῦτον καὶ ἐπὶ τὸ ποτήριον τοῦτο, καὶ ποιήσον αὐτὸ ἄχραντόν σου σῶμα καὶ τίμιόν σου αἷμα εἰς μετάληψιν ψυχῶν καὶ σωμάτων. Ὅτι ἡγίασται καὶ δεδόξασται τὸ πάντιμον καὶ μεγαλοπρεπὲς ὄνομά σου. ⁴⁵	[1] O Lord our God, [2] who offered yourself as a blameless lamb for the life of the world, [3] look upon us, and upon this bread and upon this cup, [4] and make it your pure body and honourable blood, [5] for the communion of souls and bodies. [6] For hallowed and glorified is your all-honoured and majestic name. ⁴⁶
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⁴⁵ Euchologion, Vatican City, Biblioteca Apostolica Vaticana: MS. Cod. Barberini Gr. 336 [8th cent.], fol. 23^r [PARENTI – VELKOVSKA, L’Eucologio Barberini gr. 336, 71 (Greek), 272 (Italian)].

⁴⁶ My own translation.

D. Footnotes and Bibliography

1. Footnotes containing sources should be kept brief. Together with the bibliography, the source must be clearly identifiable.
2. **In *footnotes*, the author's given name precedes his or her SURNAME** (Name SURNAME, ...). SURNAMEs are written in **SMALL CAPS** (key combination <Ctrl> + <Shift> + Q), never with CAPITALS or MAJUSCULES.
3. **In the *bibliographie*, on the other hand, the author's SURNAME precedes his or her given name**, which are separated by a comma (SURNAME, Name, ...), because the bibliography is ordered alphabetically according to SURNAME.
4. The bibliography comes at the end of a work. The documents are listed alphabetically in the bibliography. Furthermore, the SURNAME should be at the beginning of each entry and should be highlighted by **SMALL CAPS** (Windows: <Ctrl>+<shift>+Q; Mac: <command>+<shift>+k) and the following lines should be indented ("Format/Paragraph/Indentation: Hanging," 0.5 cm).
4. The first names of the authors should always be written out. The publisher's name is not indicated.
5. If a work has an editor in addition to the author, it is indicated before the city of publication.

WHITAKER, Edward Ch., Documents of the Baptismal Liturgy, ed. by Maxwell E. JOHNSON, Collegeville/MN ³2003.

6. Two authors or editors are separated by an en dash –.
WEINBERG, Arthur – GALLOWAY, Joseph, Peace in Ireland, Boston/MA 1990.
7. If there are more than two authors or editors of a work, only the first one is named, and the others are indicated with "et al." The same rule accounts for cities of publication. See the following fictional example:

Instead of:

BECKER, Hansjakob – FUGGER, Dominik – PRITZKAT, Joachim – SÜß, Katja (eds.), Liturgie im Angesicht des Todes. Reformatorische und katholische Traditionen der Neuzeit, vol. 1 (Pietas Liturgica 13), Tübingen – Nuremberg – Vienna – Budapest 2004.

Indicate the volume as follows:

BECKER, Hansjakob et al. (eds.), Liturgie im Angesicht des Todes. Reformatorische und katholische Traditionen der Neuzeit, vol. 1 (Pietas Liturgica 13), Tübingen et al. 2004.

8. If the authorship of a work is known but not indicated (on the title page), the name is given in brackets:
[DOE, Jane], The Burden of Anonymity, Oxford 1948.
9. Titles and subtitles are separated from each other by a full stop, followed by a space, if the title does not contain other characters (i.e., ? or !). In such a case, the special punctuation mark replaces the point between the title and the subtitle but not the comma after the subtitle. For example:

DRIVER, Lisa D. M., Who Was Blocking the Font of Mercy? Late Antique Problems with Managing the "Righteous" and the Sinners, in: SVTQ 64 (2020) 53–78.

10. The number of the edition is only indicated from the second edition onwards and is then indicated by a superscript number before the publication year: Leipzig ³1978, Vienna ¹²1999, but not Rome ¹2016. If the edition is not clear, provide sufficient information on the edition you consulted.
11. If an article is cited from another edition, i.e. not its first publication, it is useful to indicate the year of the first edition in square brackets. For example:

BARTH, Karl, Das Wort Gottes als Aufgabe der Theologie [1922], in: Jürgen MOLTSMANN (ed.), Anfänge der dialektischen Theologie, part 1: Karl Barth – Heinrich Barth – Emil Brunner (Theologische Bücherei 17/1), Munich 1966, 197–218.

12. In general, it is sufficient to specify the page numbers, so that “page” or “p.” is not necessary. Exceptions are PDF files from the Internet (see III.1) and archival materials (see III.5). If a source is not numbered in pages, but rather in folios, columns, or some other form, the indication of this unit in abbreviated form (“fol.” for folio, “col.” for column, “art.” for article, etc.) is useful.
13. The first reference of a source is to be cited in full in the footnotes, as in the bibliography, and with the additional reference to the corresponding page, as well as, in the case of articles, including the page numbers of the entire article. For any further reference to the same work, a short citation in the form of SURNAME, Abbreviated Title, Pages, is sufficient. The short form of the title should be shorter than the full title, grammatically correct, and unambiguous. Examples:

First reference to a work:

- ⁵ Thaddaeus A. SCHNITKER, *The Church’s Worship. The 1979 American Book of Common Prayer in a Historical Perspective* (EHS.T 351), Frankfurt a. M. 1989, 150.

Then abbreviated:

- ³⁷ Cf. SCHNITKER, *Church’s Worship*, 102.

- ² Cf. Hans-Josef KLAUCK, *About the Rhetoric Analysis of the Letter of John*, in: ZNW 81 (1990) 205–224, here: 212 f.

Then abbreviated: ¹⁷ Cf. KLAUCK, *Analysis*, 212 f.

or: ¹⁷ Cf. KLAUCK, *About the Rhetoric Analysis*, 212 f.

But not: ¹⁷ Cf. KLAUCK, *Rhetoric*, 212 f. [grammatically incorrect because of the adjective].

14. Only in the case of individual articles in anthologies, where not every article has its own bibliography, a reference to the annotation with the first complete reference is necessary for each reference in the short form (using the cross-reference function). For example: “(see fn. 56)”.
15. Several consecutive bibliographic references are separated by semicolons, followed by a space. Example:

- ⁷⁸ Cf. GNILKA, *Paulus*, 123; KLAUCK, *Analyse*, 212.

16. For references to other footnotes and annotations, use the abbreviation “fn.”. For example:

- ³⁴ Cf. ORFORD, *Music and Hymnody*, 381, fn. 67

17. Footnotes are elliptical sentences, meaning they should begin with a capital letter and end with a period. For example:

Direct quotation: ¹ ORFORD, *Music and Hymnody*, 381.

Indirect quotation: ² Cf. ORFORD, *Music and Hymnody*, 381–384.

18. The abbreviation *op. cit.* (*opere citato*, “in the work already cited”) should always be avoided in footnotes. When the same reference is found repeated in immediately subsequent footnotes, only the first footnote should be given in abbreviated form, while all the others should be indicated with *ibid.* or *cf. ibid.* (*ibidem*, “at the same place”) when the citation matches the preceding one exactly. For example:

- ¹⁵ Cf. MICHELS, *Bischofsweihtag*, 123–125.

- ¹⁶ Cf. MICHELS, *Bischofsweihtag*, 123–125.

- ¹⁷ MICHELS, *Bischofsweihtag*, 128.

- ¹⁸ Cf. MICHELS, *Die Domkanzel*, 136–138.

Better:

- ¹⁵ Cf. MICHELS, *Bischofsweihtag*, 123–125.

- ¹⁶ Cf. *ibid.*

- ¹⁷ *Ibid.*, 128.

- ¹⁸ Cf. MICHELS, *Die Domkanzel*, 136–138.

19. If the page information is only two consecutive pages, “f.” can be used after the first page referenced. For several pages, the extremely indeterminate “ff.” must be avoided. The page numbers are always to be written out. For example:

“23 f.” for 23–24; “122–128”, but not: 122–28 or 122 ff.

20. For articles in an anthology, lexicon, or journal, the relevant city must be indicated in addition to the total pages of the article with “here:”

WALLWORK, Norman, The British Methodist Worship Book, in: *Studia Liturgica* 32 (2001) 26–37, here: 28.

21. When the city or year of publication is not given, this should be indicated with the abbreviations “n. p.” (no place/city) or “n. d.” (no date). When the missing information is known from other sources, it can be provided in brackets. For example:

..., n. p. 1926.

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22. When a book or an article is in process of publication, publication facts should be replaced by either “[forthcoming]” or, if the book or article is actually being typeset or printed, “[in press]”.

MITCHELL, Viola, *The Historian as Prophet*, Chicago/IL 2022 [in press].

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23. Interviews, personal correspondence, archival material, official letters of bishops’ conferences or Roman congregations, and manuscripts must be listed as a separate category in the bibliography.

I. Books and Monographs

1. Book with Single Author

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<p>SURNAME [Small caps, not All-caps], Name [written out], Title. Subtitle [not italics], City of Publication [no comma] ^{edition}Year.</p>
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<p>SURNAME, Name(s), Title. Subtitle, vol. Number [always Arabic numeral]: Volume title, City* ^{edition}Year.</p>
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CUMING, Geoffrey, *The Godly Order. Texts and Studies Relating to the Book of Common Prayer*, London 1982.

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⁷ Luther’s works are structured in the following sections of the “Weimarer Ausgabe”: *Schriften* [Writings/Works] (WA), *Briefwechsel* [Correspondence] (WA.BR), *Tischreden* [Table Talks] (WA.TR), and *Deutsche Bibel* [German

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III. Special Cases

15. Internet Source

The access date reflects the time of the last access to the cited web page and is important since online publications that are on a homepage one day may have disappeared the next day. In the case of online PDF files, the corresponding page numbers must also be indicated (“p.”). Long internet addresses can use the vertical stroke | in order to be divided for the purposes of layout. If the author and/or title of an online work are missing, the name of the homepage may be given in square brackets.

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To shorten very long internet links, one can use e.g. bitly.com as link or other URL shorteners. Just paste the long URL and click the shorten URL button “Create” of bitly and then copy the shortened URL for the footnote.

Instead of:

https://www.google.com/search?q=Pest-kelch+Siebenb%C3%BCrgen&tbm=isch&ved=2ahUKEwiY_qyxqKHxA-hUPUhoKHd6aCq0Q2-cCegQIABAA&oq=Pest-kelch+Siebenb%C3%BCrgen&gs_lcp=CgNpbWcQAzoECAAQQzoFCAAQsQM6Ag-gAOgQIABAYOgYIABAKEBhQyvIBWPCdAmCAoAJoaAHAAeA-CAAWOIAAY0NkgECMjKYAQCgAQGgAQnd3Mtd2l6LWltZ8ABAQ&scli=ent=img&ei=QqPMYJjVNY-kad6lqugK&bih=1086&biw=1920&client=firefox-b-e#imgsrc=vw6S0y2DyIvJ1M&imgdii=CyTCM544LUV7aM [accessed: 23 June 2021].

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- Indicate the edition you use in the bibliography.
- A canon currently in force is abbreviated with "c.", whereas older canons are abbreviated with "can."
- A single canon is abbreviated with "c.", more than one with "cc." or "cann."
- The Code of Canon Law for the Eastern Catholic Churches (Codex Canonum Ecclesiarum Orientalium) is abbreviated by CCEO.
- Canons from the CIC/1917 are abbreviated with "can." or "cann."
- Documents from the *Acta Sanctae Sedis* (ASS) or *Acta Apostolicae Sedis* (AAS) are generally to be treated like Journal Articles, but need to be indicated separately in the bibliography.

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³⁵ JOHN PAUL II, *Pastores dabo vobis*, 45 (§ 98).

⁴⁶ PIUS XII, Encyclical on Promoting Biblical Studies *Divino afflante Spiritu* (30 September 1943), in: AAS 35 (1943) 311 (§ 26).

Church Document

Church documents relevant to liturgy can be found in the original Latin in the *Enchiridion Documentorum Instaurationis Liturgicae* (EDIL).⁹ A German translation is to be found in the *Dokumente zur Erneuerung der Liturgie* (DEL)¹⁰; an English one e. g. in FLANNERY, Vatican Council II¹¹. In citations, the abbreviated title is followed by the volume number, followed by a comma and a space, and then the article number. In the case of abbreviations, the usual form is to be used.

For example, the first five articles of *Sacrosanctum Concilium* are cited as follows:

SC 1–5 (EDIL/DEL 1, 1–5). or: SC 1–5 (EDIL 1, 1–5 / FLANNERY 117–119).

Full Citation – Bibliography:

Instruction *Musicam Sacram* – Sacred Music from 5 March 1967, no. 6. Latin edition: *Enchiridion Documentorum Instaurationis Liturgicae*, vol. 1, ed. by Reiner KACZYNSKI, Turin 1976, 277 (no. 6); German edition: *Dokumente zur Erneuerung der Liturgie*, vol. 1: *Dokumente des Apostolischen Stuhls* 1963–1973, ed. by Heinrich RENNINGS – Martin KLÖCKENER, Kevelaer 1983, 406 (no. 6).

Instruction *Musicam Sacram*, in: Robert F. HAYBURN (ed.), *Papal Legislation on Sacred Music*. 95 A.D. to 1977 A.D., Collegeville/NM 1979 [Reprint: Harrison/NY 2006], 125–148.

Short Citation after (!) the first reference:

Musicam Sacram, no. 6 (Latin: EDIL 1, 738; English: HAYBURN 129).

or:

Musicam Sacram, no. 6 (EDIL 1, 738; HAYBURN 129).

Make sure to resolve the abbreviation you use in the list of abbreviations.

⁹ *Enchiridion Documentorum Instaurationis Liturgicae*, 3 vols., ed. Reiner KACZYNSKI, Turin – Rome 1976–1997.

¹⁰ *Dokumente zur Erneuerung der Liturgie*, 3 vols., eds. Heinrich RENNINGS – Martin KLÖCKENER, Kevelaer 1983–2001.

¹¹ Vatican Council II. *The Basic Sixteen Documents of Vatican II*, ed. Austin FLANNERY, Northport/NY – Dublin 1996, 117–161.

Further Examples:

CONGREGATION FOR THE DOCTRINE OF THE FAITH, Complementary Norms for the Apostolic Constitution *Anglicanorum Coetibus*, in: AAS 101 (2009) 991–996.

KONGREGATION FÜR DEN GOTTESDIENST UND DIE SAKRAMENTENORDNUNG, Der Gebrauch der Volkssprache bei der Herausgabe der Bücher der römischen Liturgie *Liturgiam authenticam* (28 March 2001) (VApS 154), Bonn 2001.

VATICAN PRESS OFFICE, Note of the Congregation for the Doctrine of the Faith on Personal Ordinariates for Anglicans Entering the Catholic Church, in: L'Osservatore Romano: Weekly Edition in English (28 October 2009) 20.

COUNCIL OF TRENT, Session 7 (3 March 1547), in: Decrees of the Ecumenical Councils, vol. 2: Trent to Vatican II, ed. and trans. by Norman P. TANNER, Washington/DC 1990, 684–689.

SECOND VATICAN COUNCIL, Constitution on the Sacred Liturgy *Sacrosanctum Concilium* (4 December 1963), in: Vatican Council II. The Basic Sixteen Documents of Vatican II, ed. by Austin FLANNERY, Northport/NY – Dublin 1996, 117–161.

An important reference is also:

DENZINGER, Heinrich, Compendium of Creeds, Definitions, and Declarations on Matters of Faith and Morals, revised, enlarged, and, in collaboration with Helmut HOPING, ed. by Peter HÜNERMANN, and Robert FASTIGGI and Anne Englund NASH for the English edition, San Francisco⁴³2012.

Footnote

⁹ COUNCIL OF TRENT, Session 7: *Canones de sacramento confirmationis*, 1–3 (3 March 1547), in: Decrees of the Ecumenical Councils, vol. 2: Trent to Vatican II, ed. and trans. by Norman P. TANNER, Washington/DC 1990, 686.

¹⁰ COUNCIL OF TRENT, *Canones de sacramento confirmationis*, 1–3 (Decrees of the Ecumenical Councils 2, 686).

¹¹ SECOND VATICAN COUNCIL, Constitution on the Sacred Liturgy *Sacrosanctum Concilium* (4 December 1963), in: Vatican Council II. The Basic Sixteen Documents of Vatican II, ed. by Austin FLANNERY, Northport/NY – Dublin 1996, 126 (art. 21).

¹³ SC 21. *or:* SC 21 (FLANNERY 126).

Catechism of the Catholic Church

References to the Catechism of the Catholic Church always indicate section numbers, and never page numbers.

Bibliography

Catechism of the Catholic Church, Washington/DC²2000.

Footnote

²¹ Catechism of the Catholic Church, Washington/DC²2000, no. 863.

²² Cf. CCC 863.

22. Liturgical Source

Liturgical sources, including newer books, which are divided into books, chapters, and/or smaller text sections, i.e. formularies, individual texts, articles, etc., are usually referenced in the text and in the notes with the respective numbers of the smallest unit and, if necessary, additionally with page numbers.

Citations of liturgical texts should proceed from the specific to the general (for example, “opening prayer” is more specific than Sacramentary), followed by the publication information of the source from which the text is cited. In all citations of liturgical books, paragraph or section numbers must be specified with the section symbol § (or §§ where more than one section is referenced) if not pages are indicated.

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Missale Romanum ex decreto Sacrosancti Oecumenici Concilii Vaticani II instauratum auctoritate Pauli PP. VI promulgatum Ionnis Pauli PP. II cura recognitum. Editio typica tertia, Vatican City ³2002.

Missale Romanum. Editio typica tertia 2002. Grundordnung des Römischen Messbuchs. Vorabpublikation zum Deutschen Messbuch (3. Auflage), ed. by SEKRETARIAT DER DEUTSCHEN BISHOFSKONFERENZ (Arbeitshilfen 215), Bonn 2007.

Missale Ambrosianum iuxta ritum Sanctae Ecclesiae Mediolanensis. Editio quinta post typicam, Milan 1946.

Ordo Exsequiarum Romani Pontificis, ed. by OFFICIUM DE LITURGICIS CELEBRATIONIBUS SUMMI PONTIFICIS, Vatican City 2000, 126–130.

Pontificale Romanum ex decreto Sacrosancti Oecumenici Concilii Vaticani II instauratum auctoritate Pauli PP. II promulgatum. De institutione lectorum et acolythorum. De admissione inter candidatos ad diaconatum et presbyteratum. De sacro caelibatu amplectendo. Editio typica, Vatican City 1972.

Rite of Baptism for Children Approved for Use in the Dioceses of the United States of America, Totowa/NJ 2001.

Rite of Marriage, in: *The Rites of the Catholic Church*, vol. 1, Collegeville/MN 2001, 715–758.

The Book of Common Prayer and Administration of the Sacraments and Other Rites and Ceremonies of the Church Together with The Psalter of Psalms of David According to the Use of The Episcopal Church, New York 1979. [= Am BCP 1979 (as a possible abbreviation for the American BCP of 1979)]

Common Worship: Pastoral Services, London ²2005.

REFORMED CHURCH IN THE UNITED STATES (ed.), *Worship the Lord. The Liturgy of the Reformed Church in America*, New York 2015.

Die Beauftragung der Lektoren und der Akolythen. Die Aufnahme unter die Kandidaten für das Weihesakrament. Pontifikale 3: Handausgabe mit pastoralliturgischen Hinweisen, Freiburg – Basel – Vienna 1994.

Footnote

²³ Post communionem, Dominica VII per annum, in: *Missale Romanum*. Editio typica tertia, Vatican City ³2002), 457.

²⁴ Post communionem, Dominica VII per annum (*Missale Romanum* ³2002, 457).

³⁰ Rite of Baptism for Children Approved for Use in the Dioceses of the United States of America, Totowa/NJ 2001, 65 f. (§ 91).

³¹ Rite of Baptism for Children, 65 f. (§ 91). or: Rite of Baptism for Children, § 91.

³⁵ *Blessing of Rings*, Rite of Marriage, in: *The Rites of the Catholic Church*, vol. 1, Collegeville/MN 2001, 728 (§ 27).

³⁶ *Blessing of Rings*, Rite of Marriage, 728 (§ 27). or: *Blessing of Rings*, Rite of Marriage, § 27.

Abbreviated Title Publication Year, Pages/Text Units (Edition Series Number, Page; SURNAME of Editor).

BrevRom 1568, 3110 (MLCT 3, 483; SODI – TRIACCA) [= *Breviarum Romanum* 1568, text unit no. 3110].

[= edition cited: *Breviarium Romanum. Editio Princeps* (1568) (*Monumenta Liturgica Concilii Tridentini* 3), ed. by Manlio SODI – Achille M. TRIACCA, Vatican City 1999, 483].

MRom 1962, 3286 (BEL.SLS 2, 616; JOHNSON – WARD) = *Missale Romanum* 1962, text unit no. 3286.

[= edition cited: *Missale Romanum. Anno 1962 promulgatum* (*Bibliotheca „Ephemerides Liturgicae“*. *Subsidia. Instrumenta Liturgica Quarreriensia. Supplementa* 2, ed. by Cuthbert JOHNSON – Anthony WARD, Rome 1994, 616].

OR 36, 16 (SSL 28, 195 f.; ANDRIEU) = *Ordo Romanus* 36, text unit no. 16.

[= edition cited: Michel ANDRIEU (ed.), *Les Ordines Romani du Haut Moyen-Âge*, vol. 4 (SSL 28), Leuven 1953, 195 f.].

PRG 68, 28 (StT 226, 215; VOGEL – ELZE) = *Pontificale Romano-Germanicum*, Book LXIII, text unit no. 28.

[= edition cited: VOGEL, Cyrille – ELZE, Reinhard (eds.), *Le Pontifical Romano-Germanique du Dixième Siècle*, vol. 1 (*Studi e Testi* 226), Rome 1963, 215].

Ve 733 (RED.F 1, 93; MOHLBERG) = *Sacramentarium Veronense*, text unit no. 733.

[= edition cited: *Sacramentarium Veronense* (Cod. Bibl. Capit. Veron. LXXXV [80]) (RED.F 1), ed. by Leo C. MOHLBERG together with Leo EIZENHÖFER and Petrus SIFFRIN, Rome ³1978 [Reprint: 1994], 93].

23. Manuscript

Identification, Place, Institution: MS. Cod. Number [Date], fol. from–to.

Editions of texts or incipits can be included in brackets after the bibliographic reference.

London, Lambeth Palace Library: MS. 1108 [14th cent.?], fol. 71^r–73^v.

Yerevan, Matenadaran: MS. Cod. 10141 (olim: Tbilisi, MS. Cod. 548) [17th cent.], fol. 2^r–3^v.

Pontifical of Langres, Dijon, Bibliothèque Municipale: MS. 122 [11th cent.], fol. 40^v [LEROQUAIS, *Les Pontificaux* manuscript 1, 145].

Pontifical of Cahors, Paris, Bibliothèque Nationale: MS. Lat. 1217 [9th cent.], fol. 62^v–67^v.

If only a part of, or a specific work in, the manuscript is being referred to, the relevant folios must be indicated:

Author and / or Title, in:

Identification, Place, Institution: MS. Cod. Number [Date], fol. from–to.

Thomas CRANMER, De Sacramentis, in: London, British Museum: Cotton MS. Cleopatra E. v. [A.D. 1540], fol. 56^r–59^v.

IV. Ancient and Medieval Text

- a. Ancient and medieval texts are cited differently from secondary literature. If source texts are used in a work, a separate source list is to be created. The editions or translations are sorted alphabetically by author name and are described in the same manner as secondary literature.
- b. If an edition or translation has appeared in a series, this must be indicated with the abbreviation of the series, including the volume and page numbers. It is also sufficient to list the page and the name of the publisher or translator. The bibliography, however, must be complete in all cases, that is, all the data—without abbreviations—must be indicated.
- c. If texts of this genre are often used in a work, it is recommended to use standardized abbreviations. In principle, no abbreviations of authors or abbreviations should be reinvented, but established abbreviations, as in the *Lexikon der antiken christlichen Literatur* (LACL), must be used. English edition: Dictionary of Early Christian Literature, ed. by Siegmund DÖPP – Wilhelm GEERLINGS [trans. by Matthew O'CONNELL], New York 2000.¹²
- d. In the passages for ancient and medieval texts, which always follow internal citations, only Arabic numerals are to be used. Abbreviations such as “cap.” for “capitulum” or chapter are omitted. For certain authors, such as Plato or Aristotle, customary numeration exists, which is retained.
- e. In addition to page numbers, the beginning of the author's foreword, for example below in the *Didache*, and the footnotes can also be cited according to page and line.

24. Series with Editions

Bibliography

AUTHOR, Title of Work, ed. by Name SURNAME of Editor (Abbreviated Title of the Critical Edition
Volume Number), City Year, Pages from–to.

CYPRIAN, De ecclesiae catholicae unitate, ed. by Maurice BÉVENOT (CCSL 3/1), Turnhout 1972, 243–268.

[= CYPRIAN, De ecclesiae catholicae unitate, in: Sancti Cypriani Episcopi Opera, ed. by Maurice BÉVENOT (Corpus Christianorum. Series Latina 3/1), Turnhout 1972, 243–268].

Didache – Zwölf-Apostel-Lehre, trans. and introd. by Georg SCHÖLLGEN (FC 1), Freiburg im Breisgau et al. ³2000, (25) 97–139.

AUGUSTINE, Confessiones, ed. by Luc VERHEIJEN (CCSL 27), Turnhout 1981.

ORIGENE, Homélies sur le Lévitique, 2 vols., ed. by Marcel BORRET (SC 286–287), Paris 1981.

EUSEBE, Die Kirchengeschichte mit der lateinischen Übersetzung des Rufinus, 2 Bde., ed. by Eduard SCHWARTZ – Theodor MOMMSEN (GCS 9/1–2, Eusebius 2/1–2), Leipzig 1903–1908.

¹² The names and works of ancient and medieval authors are to be abbreviated according to the following lexicons: Siegmund DÖPP – Wilhelm GEERLINGS (eds.), *Lexikon der antiken christlichen Literatur*, Freiburg im Breisgau et al. ³2002; Henry George LIDDELL et al., *A Greek-English Lexicon*, Oxford ⁹1996; Geoffrey W. H. LAMPE, *A Patristic Greek Lexicon*, Oxford ¹⁶2001; *Thesaurus Linguae Latinae. Index librorum, scriptorum, inscriptionum, ex quibus exempla adferuntur*, Leipzig ⁵1990; Albert BLAISE – Henri CHIRAT, *Dictionnaire latin-français des auteurs chrétiens*, Turnhout ³1993; *Mittellateinisches Wörterbuch. Abkürzungs- und Quellenverzeichnisse*, Munich ²1996.

Les constitutions apostolique, 3 vols., ed. and trans. by Marcel METZGER (SC 320. 329. 333), Paris 1985–1987.

or:

Διαταγαὶ τῶν ἁγίων ἀποστόλων διὰ Κλήμεντος; Didascalia et Constitutiones Apostolorum 1, ed. by Franz Xaver FUNK), Paderborn 1905, 2–595.

Traditio Apostolica, trans. and introd. by Wilhelm GEERLINGS (FC 1), Freiburg im Breisgau et al. ³2000, (143) 211–313.

TERTULLIAN, Ad uxorem, ed. by Emil KROYMANN (CCSL 1), Turnhout 1954, 371–394.

IGNATIUS OF ANTIOCH, Epistula ad Magnesios, ed. and trans. by Joseph A. FISCHER (SUC 1), Darmstadt ⁹1986, 162–171.

THEODORE OF MOPSUESTIA, Homiliae catecheticae

Les homélies catéchétiques de Théodore de Mopsueste, ed. and trans. by Raymond TONNEAU – Robert DEVREESSE (StT 145), Rome 1949 [Reprint: 1961].

Footnote

AUTHOR, Abbreviated Title of Work Book, Chapter, Excerpt (Abbreviated Title of the Critical Edition
Volume Number, Pages from–to, Lines from–to; SURNAME of Editor).

CYPRIAN, unit. eccl. 4 f. (CCSL 3/1, 136, l. 19; BÉVENOT). [l. = line]

Did 7, 1–4 (FC 1, 118/119, ll. 1–10; SCHÖLLGEN).¹³ [ll. = lines]

AUGUSTINE, conf. 8, 7, 17 (CCSL 27, 58; VERHEIJEN).

ORIGEN, hom. in Lev. 5, 5 (SC 286, 228; BORRET).

EUSEBIUS OF CAESAREA, h. e.

2, 23, 24–25 (GCS 9/1, 174; SCHWARTZ – MOMMSEN).

or:

1, 42, 5 (SC 31, 115; BARDY – PÉRICHON).

Const. apost. 1, 8, 5 (SC 320, 45 f.; METZGER).

Trad. apost. [*or:* TradAp] 4 (FC 1, 220–227; GEERLINGS).

TERTULLIAN, uxor. 2, 5, 2 f. (CChr.SL 1, 389 f.; KROYMANN).

IGNATIUS, Magn. 6, 1 (SUC 1, 164).

THEODORE OF MOPSUESTIA, hom. cat. 14, 8 (StT 145, 419; TONNEAU – DEVREESSE).

THEODORE OF MOPSUESTIA, comm. Mt. fr. 106 (TU 61, 133; REUSS).

JOHN CHRYSOSTOM, hom. 11 in 1 Tim 1 (PG 62, 553).

EPHREM THE SYRIAN, comm. diat. 15, 20 (FC 54, 453; LANGE).

The Summa theologiae of **St Thomas Aquinas**¹⁴ is cited by part (I, I-II, II-II, III), question, and article.

³⁹ THOMAS AQUINAS, Summa theologiae, II, q. 46, a. 2, c.

¹³ In this example, p. 118 refers to the Greek text and p. 119 refers to the German translation.

¹⁴ Thomas Aquinas is cited according to the *Editio Leonina*, for which internal citations are sufficient: Sancti Thomae Aquinatis doctoris angelici Opera omnia iussu Leonis XIII. P.M. edita, cura et studio fratrum praedicatorum, Rome 1882–1896 [Editio Leonina].

25. Individual Edition

Individual editions are, in principle, cited with complete bibliographical references. In clear cases, the name of the publisher is sufficient, following the page number.

AUTHOR, Title of Work, Chapter, Excerpt (Title of the Critical Edition, ed. by Name SURNAME, City of Publication Year, Pages from–to).

AUTHOR, Title of Work, Chapter, Excerpt (SURNAME of Editor Pages from–to).
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Didascalia Apostolorum 14 (Didascalia Apostolorum Syriace, ed. by Paul DE LAGARDE, Leipzig 1854, 61 f.).

JUSTIN MARTYR, 1 apol. 64, 1–4 (MARCOVICH 188).

Testamentum Domini nostri Jesu Christi, ed. by Ignatius Ephraem RAHMANI, Mainz 1899 [Reprint: Hildesheim 1968].

V. Transcription and Transliteration

For the transcription and transliteration of non-Latin alphabets, relevant scholarly systems should be used and these should be explicitly identified and explained at the beginning of the work. Transliteration tables and examples for Arabic, Armenian, Coptic, Georgian, Greek, Old Church Slavonic, and Syriac, as well as later Ethiopian languages, can be consulted at: <http://lit-ktf.univie.ac.at/forschung/transkription-und-transliteration>

If you have any questions, please contact the staff of the Chair of Liturgy and Sacramentology.

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