

The Church of Ireland Theological Institute and the University of Dublin, Trinity College



Certificate in Christian Theology and Practice Student Handbook 2025

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Student Information

About the Course

BACKGROUND

The Certificate in Christian Theology and Practice (CCTP) is a programme that has been carefully constructed as a partnership between the Church of Ireland Theological Institute and the School of Religion, Theology and Peace Studies in Trinity College, Dublin. It aims to provide the tools for a broad range of people to develop their own theological foundations, their own personal discipleship and their own readiness to serve others. All those who participate are given an extended opportunity to think through the implications of what their call to discipleship might entail. Is it a call to ordination or to a particular expression of lay ministry? For some, the CCTP will be a means towards the end of selection and training for ordination; for others it will be an opportunity to acquire new learning skills for a continued and advanced role in lay ministry or a deeper understanding of the faith. The new Certificate will be used as a component of Reader training,¹ and the training of Ordained Local Ministers.²

VALIDATION

The Certificate in Christian Theology and Practice is a course jointly taught by the Church of Ireland Theological Institute and Trinity College Dublin. It is validated by Trinity College as a Special Purpose Certificate and is the defined entry route to the MTh for those students in the pre-selection stream exploring ordination.

DURATION

The course runs for twelve months every calendar year (January – December) and is an NFQ Level 7 qualification.

COURSE STRUCTURE

The course comprises of six five-credit modules (30 ECTS) which each require 20 contact hours and 100 study hours. The classroom hours will be divided over six residential weekends (see diagram below). The core modules are 'Encountering the Old Testament', 'Introduction to the Creeds', 'Leading Public Worship', 'Encountering the New Testament' and 'The Development of Theological Thinking'. The sixth module will be an elective module designed to meet the needs of the different types of participant. 'Theological Reasoning and Critical Thinking' is undertaken by those

¹ For further information regarding the different components of Reader training please consult your Diocesan Warden of Readers.

² For further information regarding OLM please contact Rev Ken Rue.

candidates seeking admission to the MTh, and ‘Spirituality and Self Understanding’ will be available for Lay Reader trainees and those participants who are pursuing the course as an expression of intentional discipleship or as part of their OLM formation. The CCTP will be taught initially at NFQ 6 and progress over the course of the year to NFQ 7.

COURSE OVERVIEW

	Friday evening (3 hours) 6.30pm-9.30pm	Saturday a.m. (3 hours) 10.00am-1.00pm	Saturday p.m. (3 hours) 2.00pm-5.00pm	Sunday a.m. (2.5 hours) 9.00am-11.30am
January 10-12	Encountering the Old Testament NFQ 6	Encountering the Old Testament NFQ 6	Introduction to the Creeds NFQ 6	Introduction to the Creeds NFQ 6
March 7-9	Encountering the Old Testament NFQ 6	Encountering the Old Testament NFQ 6	Introduction to the Creeds NFQ 6	Introduction to the Creeds NFQ 6
April 25-27	Development of Theological Thinking NFQ 7	Development of Theological Thinking NFQ 7	Preparing to Lead Public Worship NFQ 7	Preparing to Lead Public Worship NFQ 7
June 6-8	Development of Theological Thinking NFQ 7	Development of Theological Thinking NFQ 7	Preparing to Lead Public Worship NFQ 7	Preparing to Lead Public Worship NFQ 7
September 12-14	Theological Reasoning and Critical Thinking/Spirituality and Self Understanding NFQ 7	Theological Reasoning and Critical Thinking/Spirituality and Self Understanding NFQ 7	Encountering the New Testament NFQ 7	Encountering the New Testament NFQ 7
November 7-9	Theological Reasoning and Critical Thinking/Spirituality and Self Understanding NFQ 7	Theological Reasoning and Critical Thinking/Spirituality and Self Understanding NFQ 7	Encountering the New Testament NFQ 7	Encountering the New Testament NFQ 7

Admissions Information

Minimum Requirements for Entry to the Programme

A student may be admitted to the course on the grounds of any one of the following criteria.

1. Completion of Leaving Certificate, A Levels or equivalent secondary level academic course.
2. Professional training and/or experience which is deemed to satisfy the academic requirement.
3. Otherwise satisfy the Admissions Committee that they have the ability to complete and benefit from the course.

ADMISSION PROCESS

All applications to the course will be assessed by the Admissions Committee which comprises of two academics from CITI, a Trinity academic who teaches on the programme and two administrative officers from CITI and Trinity respectively. Those seeking to enter the programme on the grounds of criterion 3 will be interviewed by two academics from the Admissions Committee who represent Trinity and CITI. They will also submit two short pieces of work in advance of the interview.

Assessment and Regulations

Each individual module will be assessed on the basis of an equivalent to 2500 words of course work. The pass mark for each module is 40 per cent. Successful completion of the course will depend upon students achieving a credit-weighted average mark of at least 40 per cent, and either:

1. accumulating 30 credits by achieving at least the pass mark in each module, or
2. passing by compensation by achieving the pass mark in modules carrying 25 credits and obtaining a module mark of at least 35 per cent in the remaining module.

Students who do not pass the course are required to be reassessed in the failed components of any module for which a mark of less than 40 per cent was achieved. In the case of failure at the reassessment session, the programme may only be repeated once.

Coursework Regulations

The following rules from the Department of Religions and Theology, T.C.D., have been shortened and adapted. These regulations appear within the CITI Handbook, apply to the MTh, and have been further modified and adapted for relevance to the Certificate in Christian Theology and Practice.

1. Essays are important for a number of reasons. They are immensely useful in helping you to learn how to construct an argument and defend a position. If you learn to improve your essay skills that will help your mental presentation and spoken presentation in many areas of life. Essays are also an important source of feedback for your teachers. Essays tell them both how you are coping with the subject, how well you are learning the necessary skills, and also how their presentation of the course comes across.
2. When you write an essay do not reproduce other peoples' work without clear acknowledgement. This rule should be followed with all the material you use in your work, whether it consists of original sources, secondary reading or even other students' essays. **Unacknowledged copying is plagiarism**; it is considered an extremely serious offence and may lead to sanctions imposed by the University. Furthermore, plagiarism is a violation of integrity and as such is a serious matter for ministerial formation and suitability for Christian ministry and discipleship. CITI regards plagiarism as a very serious matter. Therefore, it is CITI policy that students check all essays for plagiarised material using the Turnitin software programme.

3. **Extension Policy**

A request for an extension to a deadline for the submission of assessed work (essay or online tasks) should be submitted to the course co-ordinator (Dr Patrick McGlinchey). It is not sufficient to contact the module tutor or to inform the office administration of your request. Extension requests must be submitted in writing, preferably by e-mail. Applications for an extension should normally be made ahead of the submission date unless there is a pressing reason for why this has not been possible. Late submissions without an extension or medical certification will involve the following academic penalties:

Penalties for late submission

Up to one week's lateness incurs a penalty of 10% on the work submitted. One to two week's lateness incurs a penalty of 20%. In the event of work still not being submitted after two weeks, the student will not be awarded marks for the assessment.

Students should be aware that extensions are for extraordinary circumstances and should not be used as a matter of course to compensate for poor time management.

4. **Appeals Process for CCTP and the MTh**

CITI adheres to an adapted version of the Trinity College Postgraduate Appeals Process as outlined in the Trinity College Calendar Part III. All appeals should be heard first at Institute level. The grounds for appeal are outlined in the Calendar under General Academic Regulation for Graduate and Higher Degrees and adapted for this document.

Grounds for Appeal

An appeal will only be heard by the Course Appeals Committee where the student's case: i. is not adequately covered by the ordinary regulations, or ii. is based on a claim that the regulations were not properly applied in the applicant's case, or iii. represents an *ad misericordiam* appeal such as illness, bereavement, serious personal crisis, etc.

Please note that an Appeal cannot change exam results or marks but can change the effect of the results.

A student who wishes to appeal should first write to the Course Coordinator, within two weeks of the publication of results, clearly stating the grounds for appeal and, where necessary, enclosing documentary evidence.

The Course Coordinator will then discuss the case with the relevant parties and attempt to find a solution.

If the Course Coordinator cannot resolve the matter, the student may appeal to the Course Appeals Committee. The relevant Director of Teaching and Learning (DUTL or DTLPG) will convene and chair this committee which will

be composed of the Course Coordinator (of the programme not taken by the student, either MTh or CCTP) and another member of academic staff. At the Appeals Committee, the student concerned should have representation appropriate to the formality of the process, for example, a supervisor, Course Coordinator or other appropriate staff member.

No one will be appointed to an Appeals Committee where a conflict of interest might arise. Should the DTLPG or DUTL experience a conflict of interest, she or he will be substituted by the Head of School.

Appeals against the decision of an Appeals Committee may be made in writing to the Dean of Graduate Studies or Senior Lecturer, who has the discretion to grant or deny the appeal. Appeals against the decision of the Dean of Graduate Studies (MTh) or Senior Lecturer (CCTP) may be brought to the relevant Academic Appeals Committee.

5. Learning to write clear, succinct and well-structured essays is an important part of your course and so you should adhere to the specified word limits. Lecturers may penalise your work if it is too short or refuse to read material greatly beyond the limit.
6. At the front of every essay you should place the completed **Assignment Cover Sheet**. A copy of the cover sheet is included in this handbook and can be downloaded from the CITI website (www.theologicalinstitute.ie) Click on the Student Life tab and select forms. The name of the module (in the space marked work submitted for) and lecturer's name should be clearly indicated on the cover sheet.
7. Every essay should be typed using a standard 12 point font (Times New Roman, Calibri, Arial). The main body of essays should be double spaced. The footnotes should be single spaced in 10 point font.
8. All essays must be submitted to the office by 7 pm on the due date. Essays that are submitted after 7pm will be deemed as a late entry. You are required to submit an electronic copy. The electronic copy must be sent to assignment@theologicalinstitute.ie. Please save this file as a pdf document. It must have an assignment coversheet attached, which is fully and properly completed. Students should also retain personal copies of all work submitted. Essays are not to be submitted to the individual lecturers.
9. When you submit essays it is your responsibility to keep a copy (and when writing essays on a computer remember to back up your work frequently).
10. Instructions for coursework from tutors should be observed and attention paid to layout, footnotes, bibliography etc.

11. All written work must conform to the Chicago Manual of Style (15th Ed.) for referencing purposes and to the Oxford Guide to Style for matters of use of the English language (grammar, punctuation, abbreviations and the like).
12. Students are advised that they will not be given academic credit for the same work more than once. For this reason they are encouraged to choose essay titles that do not present the appearance of overlap. If a situation should arise in which a student has apparently submitted the same or substantially the same piece of material for credit twice (whether for the same module or separate modules), the essay submitted second will be given a mark of 0.
13. In the event that students fail and must resubmit an assignment, resubmissions should be turned in in a timely manner. The student not the staff member, is responsible for ensuring that resubmissions are completed within the specified time limit.
14. Essay should be turned in and will be marked in anonymised form using the last five digits of the students Trinity ID number as their identifier. The student's name should appear nowhere on the submitted essay document.
15. CITI adheres to Trinity College policies on student appeals.
16. Students are advised to make use of the Style Guide for Student Essays and Dissertations Referencing, Bibliographies, and Writing Made Easy which is to be found within the CITI Handbook.
<https://www.theologicalinstitute.ie/student-life/student-handbook>
17. Essays will be marked within 15 working days of receipt of the assignment.

External Examiner

The External Examiner is nominated by the CITI/Trinity Joint Programmes Management Committee and has oversight of both the MTh and CCTP. He or she will do sample moderation of assignments and also be called upon to moderate any hard cases which have not been resolved earlier in the marking process.

Marking Criteria

Grades are determined by judgments across the criteria and do not necessarily represent the same band of achievement on all criteria. Positive achievements on some criteria balance or compensate for weaknesses on other criteria and vice-versa. The final grade reflects the weighting of the different variables in this judgement, as agreed by the examiners, and subject to confirmation by the Court of Examiners. Feedback on assignments will be returned to students in line with the TCD marking policy for postgraduates.

See CCTP Grid Bands:

0–29 A highly unsatisfactory level of achievement across the criteria.

30–39 A very weak level of achievement across criteria OR so highly unsatisfactory on at least one criteria that achievements on other criteria do not balance this.

40–49 A weak level of achievement across the criteria OR a very weak level of achievement on at least some criteria balanced by at least satisfactory achievement on others.

50–59 A satisfactory level of achievement across the criteria OR a good level of achievement on some criteria balancing weaknesses in others.

60–69 A good level of achievement across the criteria OR an excellent level on some criteria and at least satisfactory on all criteria.

70–79 An excellent level of achievement on all the criteria OR a truly outstanding achievement on some of the criteria and at least satisfactory on all criteria.

Level 6 CCTP Assessment Grid

Student Number/Name:

Assessment Title:

Module Code:

	Excellent	Good	Satisfactory	Limited in Scope	Unsatisfactory	N/A
Factual information is conveyed accurately.						
Appropriate sources are consulted and attributed.						
The writing is clear, cleanly presented and conforms to punctuation and spelling conventions.						
The paper demonstrates informed understanding of key concepts.						
The key elements of the essay question are appropriately addressed.						

Comment:

Mark:

Signature:

Level 7 CCTP Assessment Grid

Student Number/Name:

Assessment Title:

Module Code:

	Excellent	Good	Satisfactory	Limited in Scope	Unsatisfactory	N/A
A coherently structured argument shapes the paper.						
The paper engages an appropriately broad range of academic sources with understanding and relates them to its argument.						
The work exhibits accuracy in punctuation, spelling, sentence structure and citation formatting.						
The work exhibits informed understanding and applies key concepts constructively.						
The key elements of the essay question are appropriately addressed.						

Comment:

Mark:

Signature



THE CHURCH OF IRELAND THEOLOGICAL INSTITUTE

COURSEWORK COVER SHEET

All written work including cover sheet must be submitted in electronic form to the CITI office by email: assignment@theologicalinstitute.ie.

STUDENT NUMBER (last 5 digits).....

YEAR:.....

MODULE CODE:

LECTURER:.....

ASSIGNMENT NAME:.....

DATE WORK DUE:.....

DATE SUBMITTED TO TURNITIN:.....

WORD COUNT

FOR OFFICE USE ONLY

Policies

Data Protection

CITI adheres to the requirements of GDPR for data protection. For further information on this policy please click on the link below:

<https://www.theologicalinstitute.ie/about-us/quality-assurance>

Safeguarding

CITI adheres to relevant legislation for the safeguarding of vulnerable persons. Please see the Church of Ireland Safeguarding Trust policy.

<https://www.ireland.anglican.org/about/safeguarding>

Student Complaints

CITI is committed to a standard of excellence in all dealings with students. Students who have a complaint in regard to any matter of process should raise it as soon as possible and typically within one month of the incident. Students should raise this issue in the first instance with the Course Co-ordinator or with the Director of the Institute.

- In the first instance CITI will endeavour to resolve the complaint informally. This will involve discussion with the Director and one other member of staff in order to ensure appropriate gender balance.
- If the complaint cannot be resolved informally, the student will submit the complaint in writing and it will be considered by the CITI/Trinity Joint Programmes Committee.
- All complaints will be treated with full confidentiality in so far as is practicable.
- A person against whom a complaint is made has the right to view and comment upon the written complaint.
- The person making the complaint is permitted to be accompanied by an additional person of their own choosing.
- Malicious or frivolous complaints will result in disciplinary action.

Modules

ENCOUNTERING THE OLD TESTAMENT (REF11000)

Lecturer: Dr Katie Heffelfinger

Module Description:

This module invites students to explore the world of the Old Testament and its relevance to their own world. They will be given an overview of the important historical movements and customs that should inform their encounters with the text. They will also unpack the ideas and assumptions that undergird contemporary discussion of the Bible, including what it means to describe the text as inspired and authoritative and the necessity of interpretation. They will consider their own role in reading and will begin the process of learning to interpret the text for themselves by exploring the various literary genres in which the text is conveyed. Consideration will be given to the importance of ongoing study and life-long learning as well as the place of biblical study in personal spiritual development.

Learning Outcomes

On successful completion of this module, students should be able to:

Describe the central content of the Old Testament and the various literary genres in which this content is conveyed.

Discuss models for the nature of Scripture, the relationship of interpreter and text and relevant attitudes and virtues for engaged interpreters.

Relate the major ancient historical movements and cultural customs relevant to the interpretation of the Old Testament.

Explain the impact of biblical narrative, poetry, law and prophecy on the contemporary believer's faith and practice.

Teaching and Learning Methods:

Lectures at residential study weekends will be supplemented by on-line learning via VLE (e.g. Blackboard Collaborate, discussion boards, teleconferencing, website material, pre-recorded video lectures). Students will post some of their assessed work in the online forum for the benefit of their classmates and will participate in lecturer moderated activities and discussion boards within the VLE.

Modes of Assessment

Essay (2,000 words) 80% of module mark

Online Learning Contributions 20% of module mark

Deadlines for Submission of Assessed Work:

Essay (2000 words) is due 16th May, 2025.

Required or Recommended Reading

Brent A. Strawn, *The Old Testament: A Concise Introduction** (London: Routledge, 2020).²

Supplementary Texts

Philip J. King and Lawrence E. Stager, *Life in Biblical Israel* (London: Westminster John Knox, 2001).

Bruce C. Birch, Walter Brueggemann, Terence E. Fretheim and David L. Petersen, *A Theological Introduction to the Old Testament* (Nashville: Abingdon, 2005).

² The book title with an asterisk is the core text for the module. Students are expected to purchase a copy in advance of undertaking the module.

INTRODUCTION TO THE CREEDS (REF11010)

Lecturer: Revd Dr Patrick McGlinchey

This course is an introductory level exploration of the Apostles' Creed and Nicene Creed. It sets the Creeds in their historical context and explains the different factors involved in their formation. Core theological concepts are introduced (e.g. The Trinity, incarnation, soteriology, pneumatology, ecclesiology, eschatology) and the students learn about early challenges to creedal beliefs. They will explore the uses of the Creeds and trace their relationship to the teaching of the New Testament and early post-apostolic statements of belief.

Learning Outcomes

On successful completion of this module, students should be able to:

Describe the historical-theological background to the formation of the Apostles' Creed and the Nicene Creed.

Discuss the theological heresies (e.g. Gnosticism, Arianism, Subordinationism) which influenced the development of the Creeds.

Relate the core theological ideas which make up the content of the Apostles' and Nicene Creeds and their on-going significance for the life of the church.

Explain the relationship between the content of the Creeds and the biblical material on which they are based.

Teaching and Learning Methods:

Lectures at residential study weekends will be supplemented by on-line learning via VLE (e.g. Blackboard Collaborate, discussion boards, teleconferencing, website material, pre-recorded video lectures).

Modes of Assessment:

Students will submit two written assignments totalling 2,500 words.

Deadlines for Submission of Assessed Work:

Essay 1 (1000 words), 40% of module mark is due Friday 14th March , 2025.

Essay 2 (1500 words), 60% of module mark is due Friday 2nd May, 2025.

Required or Recommended Reading:

Frances Young, *The Making of the Creeds* (London: SCM Press, 1991).

Michael F. Bird, *What Christians Ought to Believe: An Introduction to Christian Doctrine through the Apostles' Creed* (Grand Rapids: Zondervan, 2016).

PREPARING TO LEAD PUBLIC WORSHIP (REF11020)

Lecturer: Dr Bridget Nichols

This module builds on the modules on the Bible and the Creeds to introduce students to:

The Calendar. This section of the module surveys the structure of the Christian Year, focusing particularly on the Incarnational cycle (marking of events in the life of Christ – Christmas, Epiphany, Baptism, Presentation in the Temple, Transfiguration) and the Paschal Cycle (Lent, Holy Week, Easter, the Ascension). Attention is given to the work of the Spirit in the post-Ascension Church (Pentecost) and the celebration of the witness of faithful people in every generation (the cycle of commemorations of apostles, martyrs, evangelists). Students will be encouraged to apply this consciousness to the planning of preaching and intercession which draws worshippers formatively into the Church's mediation of the narrative of salvation.

The Lectionary. In this section of the module, schemes developed by the Churches to ensure a systematic and seasonally appropriate reading and preaching of scripture in the context of worship are considered. Discussion will emphasise their rationale, and their contribution to ecumenical understanding.

The Sacraments. The final section of the module offers a brief introduction to Baptism and the Eucharist. It focuses on their importance as regular celebrations of the gift of salvation through the death and resurrection of Christ; of the role of the Spirit in the worship of the Church; and of the life and vocation of the Church as Christ's body in the world. The importance of the Apostles' Creed as a baptismal text and the biblical foundations for the Christian sacraments will form part of the treatment of the subject. This part of the module is particularly designed to lay down some theological foundations for practical ministry and discipleship.

Learning Outcomes

On successful completion of this module, students should be able to:

Describe a rationale for the organisation of the Christian Year that builds on modules on the Bible and the Creeds.

Account for different systems regulating the way scripture is read in worship (e.g. Revised Common Lectionary and *lectio continua*) and apply this in developing homiletic skills.

Relate the celebration of the sacraments of Baptism and the Eucharist both to the doctrinal patterns of the Creeds and to a range of scriptural sources.

Formulate explanations of the theological underpinnings of Baptism and the Eucharist suited to congregational formation.

Articulate a set of key liturgical terms which will equip them as practitioners to communicate with peers and explain concepts to newcomers.

Teaching and Learning Methods:

Lectures at residential study weekends will be supplemented by on-line learning via VLE (e.g. Blackboard Collaborate, discussion boards, teleconferencing, website material, pre-recorded video lectures).

Modes of Assessment:

Students will submit one written assignment and a workbook.

Deadlines for Submission of Assessed Work:

Workbook (1000 words) 40% to be submitted on 27th June 2025.

Essay (1500 words) 60% to be submitted on 22nd August 2025.

Required or Recommended Reading:

Archbishops' Council of the Church of England *Common Worship: Times & Seasons* (London: Church House Publishing, 2006).³

Archbishops' Council of the Church of England *New Patterns for Worship* (London: Church House Publishing, 2002).

Paul F. Bradshaw, *Daily Prayer in the Early Church: A Study of the Origin and Early Development of the Divine Office* (Eugene OR: Wipf & Stock, 2008).

³ There is no core text for this module. The lecturer will supply all necessary reading material via the Trinity College VLE.

DEVELOPMENT OF THEOLOGICAL THINKING (REF11040)

Lecturer: Dr Gesa Thiessen

This course will offer students a theological overview of some major movements and ideas which have shaped the Church over its history. It will involve an introduction to the sources and methods of theology and an orientation to the principal epochs of church history (patristic, medieval, reformation and modern). Students will learn about some of the key currents of thought which have marked these time periods and how they have influenced the future development of theology. To anchor their learning, students will explore the historical development of ecclesiology and how this has been impacted by particular theological and cultural influences.

Learning Outcomes

On successful completion of this module, students should be able to:

Articulate a definition of theology and describe its different fields of interest.

Describe the different sources of theology (scripture, tradition, reason and experience) and their relationship to one another.

Outline core elements in the theological worldviews associated with the patristic, medieval, reformation and modern periods.

Relate how the understanding of ecclesiology has changed as a result of developments in the world of theology and the context of the church in the 21st century.

Teaching and Learning Methods:

Lectures at residential study weekends will be supplemented by on-line learning via VLE (e.g. Blackboard Collaborate, discussion boards, teleconferencing, website material, pre-recorded video lectures)

Modes of Assessment:

Essay (2,000 words) 80% of module mark

Online Learning Contributions 20% of module mark

Deadline for submission of assessed work:

Essay (2000 words) is due 23rd May 2025.

Required or Recommended Reading: Alister E. McGrath, *Christian Theology: An Introduction* (Oxford: Blackwell Publishing, 2007).

ENCOUNTERING THE NEW TESTAMENT (REF11030)

Lecturer: Dr Daniele Pevarello

In this module students are invited to further their engagement with the Bible through examination of the New Testament and its world. They will be given an overview of the New Testament and its content as well as its social and historical contexts. They will be introduced to some main literary types encountered in the New Testament and advised of the importance of reading within appropriate expectations for each. They will begin learning to practice exegesis as an interpretive task and be guided through the development of skill in observing detail and building curiosity about the meaningfulness of what they read. They will be invited to distinguish between various aims of reading, with an emphasis on the importance of meaning and application over the gleaning of historical data. The module will invite student reflection on the place of New Testament study in their journey of personal discipleship.

On successful completion of this module, students should be able to:

Describe Second Temple Judaism, the Greco-Roman World, and the early church contexts and articulate the relevance of these contexts to the production and interpretation of the New Testament.

Discuss the content and genre of some New Testament texts and the implications of these categories for interpretation and application.

Define exegesis and apply the skills of observation and interrogation to selected texts.

Compare approaches to reading the New Testament and select models appropriate to the aims of discipleship, faith formation and ministry.

Teaching and Learning Methods:

Lectures at residential study weekends will be supplemented by on-line learning via VLE (e.g. Blackboard Collaborate, discussion boards, teleconferencing, website material, pre-recorded video lectures).

Modes of Assessment:

Students will submit two written assignments totalling 2,500 words.

Deadlines for Submission of Assessed Work:

Essay (1,500 words), 60% of module mark is due 24th October 2025.

Bible Dictionary Entry (1,000 words), 40% of module mark is due 14th November 2025.

Required or Recommended Reading:

D. A. Carson and Douglas J. Moo, *An Introduction to the New Testament**, 2nd ed. (Grand Rapids: Zondervan, 2005).⁴

D. A. Carson and Douglas J. Moo, *Introducing the New Testament: A Short Guide to Its History and Message*, ed. Andrew D. Naselli (Grand Rapids: Zondervan, 2010)

Brown, Raymond E., *An Introduction to the New Testament* (New York: Doubleday, 1997).

Carl R. Holladay, *A Critical Introduction to the New Testament: Interpreting the Message and Meaning of Jesus Christ* (Nashville: Abingdon, 2005).

⁴ The book title with an asterisk is the core text for the module. Students are expected to purchase a copy in advance of undertaking the module.

ELECTIVE MODULES

THEOLOGICAL REASONING AND CRITICAL THINKING (REF11050)

Revd Dr William Olhausen

This module introduces students to key elements of the task of thinking and reasoning clearly and communicating their ideas in appropriately academic ways. It will set study within the context of Christian spiritual discipline and will suggest ways in which intellectual inquiry may be understood as contributing to Christian discipleship. It will attempt to inculcate values of openness to learning and to rigorous intellectual engagement with both troubling and diverging lines and patterns of thought. It will stress the necessity of understanding prior to critique and will attempt to equip students with the skills both to understand the argumentation of academic materials and to construct their own academic arguments in convincing ways. It will cover assessment of evidence and argumentative construction as well as matters of presentation, good academic practice with respect to sources and basic research procedures.

Learning Outcomes

On successful completion of this module, students should be able to:

Locate intellectual enquiry within the broad context of Christian engagement and theological endeavour.

Relate and analyse the claims and main argumentative structures of a piece of academic writing.

Create arguments that marshal evidence into coherent and consistent claims.

Identify plagiarism and employ viable strategies for avoiding it.

Compose well-articulated essays which adhere to the standard conventions of academic discourse and English language usage and employ appropriate citation methods.

Teaching and Learning Methods:

Lectures at residential study weekends will be supplemented by on-line learning via VLE (e.g. Blackboard Collaborate, discussion boards, teleconferencing, website material, pre-recorded video lectures).

Modes of Assessment:

Students will submit three written assignments totalling 2,500 words.

Deadlines for Submission of Assessed Work:

Precis (500 words), 20% of module mark is due on 26th September, 2025.

Argument Analysis (1,000 words), 40% of module mark is due on 31st October, 2025.
Essay (1,000 words), 40% of module mark is due on 21st November, 2025.

Recommended or Required Reading:

Jo Lally, Ruth Matthews, Alison Rowe et. al., *OCR AS Critical Thinking Student Book**,
2nd edition (Oxford: Heinemann Educational Publishers, 2008).⁵

Richard A. Holland Jr, and Benjamin K. Forrest, *Good Arguments: Making Your Case
in Writing and Public Speaking*, (Grand Rapids: Baker Academic, 2017).

Alister E. McGrath, *Christian Theology: An Introduction* (Oxford: Blackwell Publishing,
2007) See chapters 5 & 6.

⁵ The book title with an asterisk is the core text for the module. Students are expected to purchase a copy in advance of undertaking the module.

SPIRITUALITY AND SELF-UNDERSTANDING (REF11060)

Lecturers: Revd Dr Patrick McGlinchey and Revd Canon Dr Maurice Elliott

This course will introduce students to some of the classic principles and practices of Christian Spirituality. The taught inputs will take their lead from a consideration of various biblical perspectives on the centrality of personal spirituality for the flourishing of personal discipleship (e.g. indications in the Psalms, the Hebrew Bible tradition of lament, New Testament directions for prayer and discipline). As a second consideration, the taught inputs will introduce key developments in the history of Christian Spirituality (e.g. monasticism, asceticism, mysticism, pietism, charismatic and ecstatic forms of spirituality). Students will be invited to learn experientially from their encounter with spiritual practices which have emerged from these streams. In order to frame a robust and broad understanding of Christian Spirituality, the course will also create awareness of the need for individual spiritual practice to be intentionally established alongside various layers of more communal belonging.

Learning Outcomes

On successful completion of this module, students should be able to:

Describe some core biblical patterns of Christian spirituality.

Define and apply some of the main approaches to spirituality defined over the course of the Christian tradition.

Relate the implications of spiritual practice to the challenges and responsibilities of discipleship.

Apply learned techniques of self-examination and accountability to personal life and discipline.

Teaching and Learning Methods:

Lectures at residential study weekends will be supplemented by on-line learning via VLE (e.g. Blackboard Collaborate, discussion boards, teleconferencing, website material, pre-recorded video lectures).

Modes of Assessment:

Students will submit two written assignments totalling 2,500 words.

Deadlines for Submission of Assessed Work:

Essay (2,000 words), 80% of module mark is due 28th November, 2025.

Diary Entry (500 words), 20% of module mark is due on 5th December, 2025.

Recommended or Required Reading:

Philip Sheldrake, *A Brief History of Spirituality* (Oxford: Blackwell Publishing, 2007).⁶

Elaine Graham, Heather Walton and Frances Ward, *Theological Reflection: Methods* (London: SCM Press, 2005).

⁶ The book title with an asterisk is the core text for the module. Students are expected to purchase a copy in advance of undertaking the module.



The Style-Guide for Student Essays and Dissertations: Referencing, Bibliographies, and Writing Made Easy

Revised and updated summer 2024

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Introduction to this Style-Guide

This document is a collaboration between Church of Ireland Publishing (CIP) and the Church of Ireland Theological Institute (CITI), and aims to provide you with a comprehensive guide for writing and referencing your essays and dissertations to meet the standards as required by the School of Religion (School), in Trinity College, Dublin.

The Guide is divided into three sections. The first section covers grammar and punctuation and presents key areas to help you with writing your text to conform to the Oxford Style preferred by the School. It will help you in aspects such as spelling, capitalisation, punctuation, what type to use, as well as how to present numbers and dates

The second part of the document deals with referencing and gives you nearly every permutation of the Chicago Referencing Style, which you will need to apply to all of your essays and dissertations. Here you will find the basics of how to footnote and compile your bibliography.

The third part is a specific guide on the Braemor Series, published by Church of Ireland Publishing.

Each heading in the table of contents is hyperlinked, so you can simply click on the relevant aspect of the Guide that you wish to see.

While we have made every attempt to include every possible example, you may occasionally need to check for something that isn't mentioned in this Guide. With this in mind, reference copies of the books listed below are available in the RCB Library:

- *The Chicago Manual of Style*, 17th ed. Chicago: University of Chicago Press, 2017.
- *New Oxford Style Manual: the World's Most Trusted Reference Books*. Oxford University Press, 2016.
- Seely, John. *Oxford A-Z of Grammar and Punctuation*. Oxford University Press, 2013.
- Turabian, Kate L. *A Manual for Writers of Research Papers, Theses, and Dissertations: Chicago Style for Students and Researchers*. Chicago: University of Chicago Press, 2013.

For further guidance about styling your work, you should in the first instance speak to one of your supervisors. Further information is also on hand from the Assistant Librarian, Bryan Whelan, in the RCB Library.

1. Grammar and Punctuation: The Oxford Style Manual

Introduction

The Oxford Style Manual is primarily based on *New Hart's Rules*, a referencing and style manual that prioritises consistency that is still universally used today. The examples that we have highlighted here will not tell you how to write an essay, but will help you to write correctly and in a consistent manner.

You will see brief examples regarding spelling, capitalisation, punctuation, the correct type to use, as well as how to write numbers and dates. Remember that if your particular query isn't listed here, it will be found in the Library's copy of the *New Oxford Style Manual* mentioned previously.

As with all aspects of coursework, students should always check their material, and not rely on online programmes or guides to do this for them. Using textbooks should also be done with a critical eye to what is written here, as well as what your supervisor tells you. A good example of this is the instruction for writing dates (see below). This conforms to the Oxford Style, but differs from the Chicago Style for footnotes/endnotes. Any online generator or guide to Chicago will need to be physically checked before submission.

Conversely, although the Oxford Style Manual includes its own referencing and citation guide, this should be ignored by students of CITI in favour of the Chicago Style, as explained in greater detail later in this document.

Inclusive Language

It is the convention in academic writing to use gender inclusive language wherever possible when referring to human beings in a general sense.

- Avoid 'man' as a way of referring to human beings in general. Instead of 'the relationship between God and man' instead write 'the relationship between God and human beings'. Other options would include people, humanity, etc.
- Personal pronouns present particular difficulties in this area. A few possibilities are listed here:
 - You might choose 'they' in place of either he or she, e.g. 'at the service of institution, the newly appointed rector accepts a duty of pastoral care for their parishioners'. Sometimes this approach is aided by making the reference plural, e.g. 'at the service of institution, newly appointed rectors accept a duty of pastoral care for their parishioners'.
 - You might choose to alternate between masculine and feminine singular pronouns throughout the work.

- You might elect to use a specific gendered pronoun throughout your paper with an explanatory footnote that you have made that conscious choice and you do not intend by it to refer exclusively to either males or females.

Spelling

The preference is for British spelling rather than American:

- *-ence* rather than *-ense*: defence; offence; pretence
- *-re* rather than *-er*: centre; mitre; sceptre
- *c* for *k*: sceptic; mollusc
- *-ogue* rather than *-og*: catalogue; analogue
- *-our* rather than *-or*: colour; honour; labour; neighbour; harbour; tumour
- *s* rather than *z*: analyse; cosy; realise; capitalisation

Punctuation

- Use quotation marks and roman (not italic) type for titles of short poems, short stories, and songs:

‘The Business of Preaching and the World of Literature’

- Do not punctuate contractions. For example use St for Saint (not St.) and Revd for Reverend (not Rev.) and Rt Revd for the Right Reverend (not Rt. Rev.).
- The general practice is to enclose quoted matter of less than five lines between single quotation marks, and to use double quotation marks for a quotation within a quotation:

‘Have you any idea’, he said, ‘what “red mercury” is?’

For quotations of more than five lines, indent the passage as a free-standing paragraph, but do not place this in quotation marks, as in the following example:

2:14-16; 12:4).³¹ This understanding and the assertion (of Lambeth 1998) that the Spirit ‘blows in sovereignty and freedom’³² also undergirds the thesis, and similarly that:

[i]n dialogue we must assume then that the Spirit is working to convert people to God. Signs of the Spirit’s work will be discerned in their consonance with the Gospel, its teaching and values, but also by the fruit of love, joy and peace. In the same way, all that makes for human flourishing will be seen as a response to the Spirit’s impulse and guidance. All that makes for strife, intolerance and greed is clearly not of the Spirit (Galatians 5:16–24).³³

Eastern and western theologians, from across the spectrum of traditions, recognise the ongoing activity of the Spirit,³⁴ in the believer and the Church.

Capitalisation

- Use capitals for both Protestant and Catholic, and titles. Use Archbishop Clarke, and Richard Clarke, Archbishop of Armagh and Primate of All Ireland. Similarly, the Revd Joe Bloggs, Rector of Gretna Green parish, or the Very Revd Joe Bloggs, Dean of Ballygodo. However, use lower case when referring – in general terms – to a bishop, a rector, or a diocese.
- The institutional Church is always capitalised, but a church building should be lower case. For example: the Methodist Church in Ireland, but Rathfarnham parish church.
- Always capitalise the Bible, but biblical is lower case. Use capitals for all references to God (e.g. the Holy Trinity, the Lord) but lower case for the gods and goddesses of polytheistic religions (e.g. the Aztec god of war, the goddess of the dawn).
- Capitalise 'the Pope' and the reigning monarch (the King/Queen). When referring to Muhammad, 'the Prophet' is capitalised but note that when referring to an Old Testament 'prophet', the word is not capitalised.
- Capitalise the names of days, months, festivals, and holidays: Tuesday; March; Easter; Good Friday; Ramadan; Passover; Christmas Eve; New Year's Day; St Patrick's Day.
- Use lower case for millennia, centuries, and decades: the first millennium; the sixteenth century; the sixties.
- Use capitalisation for wars, treaties, councils, and significant events: the Crucifixion; the Reformation; the Great Famine; the Inquisition; the French Revolution.
- Take special care regarding capitalisation of religious sacraments is not uniform. Note, for example: a mass; baptism; compline; bar mitzvah but: the Mass; the Eucharist; Anointing of the Sick
- Capitalise north, south, east, west, and derivative words when designating definitive regions or when the usage is an integral part of a proper name. Do not capitalise when referring to a general location or merely indicating direction.

Type

- Use italics for words and phrases that are still regarded as foreign or need to be distinguished from identical English forms:

the *catenaccio* defensive system employed by the Italians
an *amuse-gueule* of a tiny sardine mounted on a crisp crouton

This does not apply to foreign words or terms that have become naturalised into English.

- Italics should be used for titles of books, periodicals, plays, films, TV and radio series, and music albums.

Numbers and dates

- Spell out numbers under and including the number ten (eight, nine, ten). Anything over ten should be written numerically. The exception is percentages and sums of money (9%, €6).
- When writing successive years, always include the full numerical value (2013-2017, not 2013-17).
- Dates should be written as so: 1 January 2014 (Nb: no commas or ordinal numbers). It should be stressed that this way of writing dates differs to the Chicago Style, so any programme/text book you might use for your citations will need to be altered accordingly.

2. Introduction to referencing: The Chicago Style

The Chicago Style was originally published in 1906, and is now in its 17th edition. This system is preferred by many working in the humanities, including the School of Religion in Trinity College, Dublin. The Chicago Style comes in two varieties: notes and bibliography or author-date. You will be using the **notes and bibliography** form for all your essays as well as for your dissertation. In this system, all sources are cited in numbered footnotes or endnotes. At the end of each piece of work, you will need to compile all your sources into a bibliography.

There are a multitude of online programmes that make it easier than ever to manage your references in the correct citation, whether this is through Microsoft Word, a web-based reference management software package such as RefWorks, or an online generator. However, it is essential always to physically check your references to make sure that they correspond with the Chicago Style.

This Guide includes examples of the most popular types of source material you are likely to need for course work. The red box demonstrates how to compile your footnote, showing you the technical components as well as two examples: firstly, the full bibliographical reference, and secondly the short hand version. The blue box underneath will show you how to compile the type of source material in your bibliography. In both examples, you will see the technical components firstly, and then the actual example.

Footnotes

Referencing correctly means acknowledging all of the sources that you used to write your essay or dissertation. When this is done initially, you include the full bibliographical data in the footnote, as in the example below:

¹ David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, New York: Orbis Books, 2011), 93.

When two references for the same source follow one right after the other, you should use the abbreviation 'Ibid' (Latin for 'in the same place'). In the following example, the first is the full note, the second is a note immediately following this referring to the same source but different page, and the third refers to the same source as well as the same page number.

¹ David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, New York: Orbis Books, 2011), 93.

² Ibid, 97.

³ Ibid.

Note that you only include the full reference the first time a source is referenced. The exception here is when you are writing your dissertation. You write a full reference for each new mention in a different chapter. If you reference a different source, and then reference your original document, you should only include a shortened form of the bibliographical data. This is usually just the author's surname, up to the first four words of the book title or article, and the page number (if required). See the following example:

¹ David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, New York: Orbis Books, 2011), 93.

² Jürgen Moltmann, *Theology of Hope* (London: SCM, 2002), 12.

³ Bosch, *Transforming Mission*, 96.

Bibliography

The next major element of the Chicago Referencing Style is the Bibliography. A bibliography is an ordered list of all the sources you have used in researching your paper. Note that it may contain works not cited in your paper that you may have consulted during your research. Some important points to note include:

- The Bibliography is located at the end of your paper, always starts on a new page, and is always titled Bibliography.
- All sources appearing in the Bibliography must be ordered alphabetically by surname of the first listed author (or title, if no author is listed). This is an important point to note, as it means that author names must be inverted from the footnotes (i.e. a bibliography will display Gavrilyuk, Paul as opposed to what we see in a footnote: Paul Gavrilyuk).
- Note the full stop after the author's name is used in the Bibliography as opposed to the comma in the footnote. There is also a full stop used after the title.
- Another important difference between bibliographies and footnotes is that the publishing details are no longer contained in brackets.
- Your Bibliography should be divided into two sections. Firstly, printed material, and then online sources.

- Bibliographical entries should be listed with hanging indents for each entry. Hanging indents are where the first line starts at the left margin, but subsequent lines are indented, like this:

Bosch, David J. *Transforming Mission: Paradigm Shifts in Theology of Mission*. Maryknoll, New York: Orbis Books, 2011.

Referencing the Bible

With regards to referencing the Bible, it should be noted that you can either reference biblical quotes in your footnotes or in brackets after the relevant text. An example of referencing biblical quotations in your footnotes would be:

¹ 1 Kings 18:20.

An example of referencing biblical quotations in-text would be:

The encounter is on the promontory of Mount Carmel (1 Kings 18:20).

Whatever edition of the Bible that you use must be included at the beginning of your Bibliography (note that this differs from Chicago Style directions). For example:

All biblical references were taken from *The Holy Bible, New Revised Standard Edition*. Oxford: Oxford University Press, 2006.

If, for whatever reason, you use a different edition of the Bible in addition to the standard one used throughout, this should be clearly stated in the footnotes, and the various different editions listed in the Bibliography underneath the initial reference to the Bible at the start of your Bibliography. For example:

The primary source for biblical references is *The New Oxford Annotated Bible: With the Apocryphal/Deuterocanonical Books, New Revised Standard Version*. New York: Oxford University Press, 2001.

Other editions that were used include:

The Holy Bible, New Revised Standard Edition. Oxford: Oxford University Press, 2006.

The Holy Bible, New International Version. Grand Rapids: Zondervan, 1984.

It should be noted that books of the Bible are capitalised, but not italicised.

Citing Books

Book by one author

Note the differences between the footnotes and the bibliography, paying particular attention to how a name is displayed, as well as the lack of brackets and page numbers in the bibliography example.

Footnote Structure: First Name Initial Surname, *Title in Italics & Capitals: Subtitle* (Place: Publisher, Year), page numbers.

¹ David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, New York: Orbis Books, 2011), 99–100.

² Bosch, *Transforming Mission*, 3.

Bibliography Structure: Surname, First Name Initial. *Title in Italics & Capitals: Subtitle*. Place: Publisher, Year.

Bosch, David J. *Transforming Mission: Paradigm Shifts in Theology of Mission*. Maryknoll, New York: Orbis Books, 2011.

Book with two authors

Keep an eye on the differences between footnotes and bibliography here. Only the initial-listed name is inverted in the bibliography entry.

Footnote Structure: First Name Initial Surname and First Name Surname, *Title in Italics & Capitals: Subtitle* (Place: Publisher, Year), page numbers.

¹ Stephen B. Bevans and Roger P. Schroeder, *Constants in Context: A Theology of Mission for Today* (Maryknoll, New York: Orbis Books, 2004), 52.

² Bevans and Schroeder, *Constants in Context*, 59-61.

Bibliography Structure: Surname, First Name Initial and First Name Initial Surname. *Title in Italics & Capitals: Subtitle*. Place: Publisher, Year.

Bevans, Stephen B., and Roger P. Schroeder. *Constants in Context: A Theology of Mission for Today*. Maryknoll, New York: Orbis Books, 2004.

Book with three authors

In this example, the book is an edited text. If this is not the case, simply omit [eds.,] Another point to note is that the previous examples have listed authors with initials included as part of their name. If there is no initial, simply omit.

Footnote Structure: First Name Initial Surname, First Name Initial Surname, and First Name Initial Surname, eds., Title in Italics & Capitals: Subtitle (Place: Publisher, Year), page numbers.

¹ Mark Empey, Alan Ford, and Miriam Moffitt, eds., *The Church of Ireland and Its Past: History, Interpretation and Identity* (Dublin: Four Courts Press, 2017), 59.

² Empey, Ford, and Moffitt, *The Church of Ireland*, 65-68.

Bibliography Structure: Surname, First Name Initial, First Name Initial Surname and First Name Initial Surname, eds. Title in Italics & Capitals: Subtitle. Place: Publisher, Year.

Empey, Mark, Alan Ford, and Miriam Moffitt, eds. *The Church of Ireland and Its Past: History, Interpretation and Identity*. Dublin: Four Courts Press, 2017.

Book with four or more authors

In the footnote, we just include the first listed author followed by 'et al' (in non-italic script). However, in the bibliography make sure to note the difference: list all the authors here.

Footnote Structure: First Name Initial Surname et al., eds., Title in Italics & Capitals: Subtitle (Place: Publisher, Year), page numbers.

¹ Ian S. Markham et al., eds., *The Wiley-Blackwell Companion to the Anglican Communion* (Oxford: Wiley-Blackwell, 2013), 42.

² Markham et al., *Anglican Communion*, 55.

Bibliography Structure: Surname, First Name Initial, First Name Initial Surname, First Name Initial Surname, and First Name Initial Surname, eds. Title in Italics & Capitals: Subtitle. Place: Publisher, Year.

Markham, Ian S., J. Barney Hawkins IV, Justyn Terry, and Leslie Nuñez Steffensen, eds. *The Wiley-Blackwell Companion to the Anglican Communion*. Oxford: Wiley-Blackwell, 2013.

Book with organisation as author

Note that 'organisation' here can refer to a company, government body, religious organisation or any other type of organisation.

Footnote Structure: Organisation Name, *Title in Italics & Capitals: Subtitle* (Place: Publisher, Year), page number.

¹ Church of Ireland Bishops' Advisory Commission on Doctrine, *The Authority of Scripture: A Report of the Church of Ireland Bishops' Advisory Commission on Doctrine* (Dublin: Church of Ireland Publishing, 2006), 73.

² Church of Ireland Bishops' Advisory Commission on Doctrine, *The Authority of Scripture*, 101.

Bibliography Structure: Organisation Name. *Title in Italics & Capitals: Subtitle*. Place: Publisher, Year.

Church of Ireland Bishops' Advisory Commission on Doctrine. *The Authority of Scripture: A Report of the Church of Ireland Bishops' Advisory Commission on Doctrine*. Dublin: Church of Ireland Publishing, 2006.

Book with no author

Here the title is placed at the beginning of the footnote, and this is replicated in the bibliography. Note that the entry in the bibliography should be shelved alphabetically by title (omitting definite and indefinite articles).

Footnote Structure: *Title in Italics & Capitals: Subtitle* (Place: Publisher, Year), page number.

¹ *The Book of Common Prayer* (Dublin: The Columba Press, 2004), 568.

² *The Book of Common Prayer*, 670.

Bibliography Structure: *Title in Italics & Capitals: Subtitle*. Place: Publisher, Year.

The Book of Common Prayer. Dublin: The Columba Press, 2004.

Book with a translator or editor

We are using an example of a translated work here. For edited books, replace [trans.] with [ed.] Note that in the footnote we use shorthand (trans. and ed.) but in the bibliography we write in full.

Footnote Structure: First Name Initial Surname, *Title in Italics & Capitals: Subtitle*, trans. Name Initial Surname (Place: Publisher, Year), page numbers.

¹ Jürgen Moltmann, *Theology of Hope*, trans. James W. Leitch (London: SCM Press, 2002), 94–95.

² Moltmann, *Theology of Hope*, 55.

Bibliography Structure: Surname, First Name Initial. *Title in Italics & Capitals: Subtitle*. Translated by First Name Initial Surname. Place: Publisher, Year.

Moltmann, Jürgen. *Theology of Hope*. Translated by James W. Leitch. London: SCM Press, 2002.

Part of book not written by the book's author

If the reference is to a generic title such as introduction, preface, or afterword, that term (lower-cased unless following a full-stop) is added before the title of the book. Note that you must include the page numbers encompassing the full article in the bibliography.

Footnote Structure: First Name Initial Surname, introduction to *Title in Italics & Capitals: Subtitle*, by First Name Initial Surname (Place: Publisher, Year), page numbers.

¹ Paul Ziegler, preface to *The Call of the Desert: The Solitary Life in the Christian Church*, by Peter F. Anson (London: S.P.C.K., 1964), xii.

² Ziegler, preface, xiii.

Bibliography Structure: Surname, First Name Initial. Introduction to *Title in Italics & Capitals: Subtitle*, by First Name Initial Surname. Place: Publisher, Year.

Ziegler, Paul. Preface to *The Call of the Desert: The Solitary Life in the Christian Church*, by Peter F. Anson, xi–xv. London: S.P.C.K., 1964.

Chapter or other part of a book

Note that the title of the chapter, essay, or part of a book is in double-quotation marks, and also note that there is a comma after the title in the footnote, but before the end of the quotation marks. Another point of interest is that the bibliography has a full-stop instead of a comma here, so the following word 'in' is capitalised. Note that in the bibliography, you must include the page numbers encompassing the full article. These are placed prior to the publishing data.

Footnote Structure: First Name Initial Surname, "Title of Chapter/Part," in *Title of Book in Italics & Capitals: Subtitle*, ed. First Name Surname and First Name Surname. (Place: Publisher, Year), page numbers.

¹ Richard Clarke, "The Business of Preaching and the World of Literature," in *Perspectives on Preaching: A Witness of the Irish Church*, ed. Maurice Elliott and Patrick McGlinchey (Dublin: Church of Ireland Publishing, 2017), 157.

² Clarke, "The Business of Preaching," 160-161.

Bibliography Structure: Surname, First Name Initial. "Title of Chapter/Part," in *Title of Book in Italics & Capitals: Subtitle*, edited by First Name Initial Surname and First Name Initial Surname. Place: Publisher, Year.

Clarke, Richard. "The Business of Preaching and the World of Literature." In *Perspectives on Preaching: A Witness of The Irish Church*, edited by Maurice Elliott and Patrick McGlinchey, 153-161. Dublin: Church of Ireland Publishing, 2017.

Revised edition of book

Only include when such a reissue is due to significant new content. This information will appear either on the front cover or with the bibliographical information on the title page, or the reverse title page, stating that it is a 'revised' or a 'second' (or subsequent) edition. You do not indicate when a book is a first edition.

Footnote Structure: First Name Initial Surname, *Title in Italics & Capitals: Subtitle*, Number of edition. (Place: Publisher, Year), page numbers.

¹ Alister E. McGrath, *Christian Theology: An Introduction*, 4th ed. (Malden, MA: Blackwell, 2007), 247.

² McGrath, *Christian Theology*, 389.

Bibliography Structure: Surname, First Name Initial. *Title in Italics & Capitals: Subtitle*, Number of edition. Place: Publisher, Year.

McGrath, Alister E. *Christian Theology: An Introduction*, 4th ed. Malden, MA: Blackwell, 2007.

Reprint edition of book

This example would primarily be used when you are consulting a modern printing of a classic work. As with other examples, always note the edition for the version that you have consulted.

Footnote Structure: First Name Initial Surname, *Title in Italics & Capitals: Subtitle* (Year of original publication; repr., Place: Publisher, Year), page numbers.

¹ C. S. Lewis, *Miracles: A Preliminary Study* (1947; repr., London: Collins, 2012), 73.

² Lewis, *Miracles*, 262.

Bibliography Structure: Surname, First Name Initial. *Title in Italics & Capitals: Subtitle*. Year of original publication. Reprint, Place: Publisher, Year.

Lewis, C. S. *Miracles: A Preliminary Study*. 1947. Reprint, London: Collins, 2012.

Specific volume with individual title

When you have a specific volume that carries its own individual title, it is important to note that you should list the title for the multivolume work as a whole first, then the volume number, and then the title for the individual volume.

Footnote Structure: First Name Initial Surname, *Title of Multivolume Work in Italics & Capitals: Subtitle*, vol. number in Roman type, *Title of Individual Title in Italics & Capitals* (Place: Publisher, Year), page numbers.

¹ William L Sachs, *The Oxford History of Anglicanism*, vol. 5, *Global Anglicanism, c.1910-2000* (Oxford: Oxford University Press, 2018), 215.

² Sachs, *Anglicanism*, 262.

Bibliography Structure: Surname, First Name Initial. *Title of Multivolume Work in Italics & Capitals: Subtitle*, vol. number in Roman type, *Title of Individual Title in Italics & Capitals* (Place: Publisher, Year)

Sachs, William L. *The Oxford History of Anglicanism*. Vol. 5, *Global Anglicanism, c.1910-2000*. Oxford: Oxford University Press, 2018.

Specific volume not individually titled

Place the volume number (without vol.) immediately prior to the page number, separated by a colon and with no space between the volume number and the page number.

Footnote Structure: First Name Initial Surname, *Title in Italics & Capitals: Subtitle* (Place: Publisher, Year), Volume number:page numbers.

¹ John Healy, *History of the Diocese of Meath* (Dublin: Association for Promoting Christian Knowledge, 1908), 2:135.

² Healy, *History*, 2:231.

Bibliography Structure: Surname, First Name Initial. *Title in Italics & Capitals: Subtitle*. Vol. 2. Place: Publisher, Year.

Healy, John. *History of the Diocese of Meath*. Vol. 2 Dublin: Association for Promoting Christian Knowledge, 1908.

Book in a series

For example, referencing a book in the NIV Application Commentary series. Note that the title of the book will nearly always be the biblical book's name, and the name of the series follows (after a full stop). As the series title is not the name of the book, it is **not** in italics.

Footnote Structure: First Name Initial Surname, *Title in Italics & Capitals: Subtitle*. Name of Series (Place: Publisher, Year), page number.

¹ George H. Guthrie, *Hebrews*. The NIV Application Commentary Series (Grand Rapids: Zondervan, 1998), 153.

² Guthrie, *Hebrews*, 357.

Bibliography Structure: Surname, First Name Initial. *Title in Italics & Capitals: Subtitle*. Name of Series. Place: Publisher, Year.

Guthrie, George H. *Hebrews*. The NIV Application Commentary Series. Grand Rapids: Zondervan, 1998.

Book published electronically

Always cite the version that you consulted. For books consulted online, always list a URL. If no fixed page numbers are available, you can include a section title or a chapter or other number. The rules for multiple authors apply similarly for online books. Note the second example where there is no clear publisher. This form can be applied to most pre-20th century books.

Footnote Structure: First Name Initial Surname, *Title in Italics & Capitals: Subtitle* (Place: Publisher, Year), Electronic format/access date, URL.

¹ Ted Woods, *And Some There Were: Sketches of Some Irish Anglican Prelates and Priests* (Liverpool: Ted Woods, 2016), Kindle edition.

² Woods, *And Some There Were*.

¹ William Law, *A Serious Call to a Devout and Holy Life: Adapted to the State and Condition of All Orders of Christians* (London, 1729), accessed 12 June 2018, https://www.ccel.org/ccel/law/serious_call.titlepage.html.

² Law, *A Serious Call*, chap. 11.

Bibliography Structure: Surname, First Name Initial. *Title in Italics & Capitals: Subtitle*. Place: Publisher, Year, electronic format / access date, URL.

Woods, Ted. *And Some There Were: Sketches of Some Irish Anglican Prelates and Priests*. Liverpool: Ted Woods, 2016. Kindle edition.

Law, William. *A Serious Call to a Devout and Holy Life: Adapted to the State and Condition of All Orders of Christians*. London, 1729, accessed 12 June 2018, https://www.ccel.org/ccel/law/serious_call.titlepage.html.

Citations from a secondary source

Citing from a secondary source (“as quoted in ...”) is something that would be **strongly discouraged**, as you should be looking at primary source material where at all possible. However, if the original source is unavailable, it may be permissible, but you should consult your supervisor before doing so. Note that in both your footnotes and bibliography, you are essentially referencing the original primary source material, but reference must be made to the source that you have actually used.

Footnote Structure: First Name Initial Surname, *Title in Italics & Capitals: Subtitle*, (Place: Publisher, Year), page numbers, quoted in First Name Initial Surname, *Title in Italics & Capitals: Subtitle* (Place: Publisher, Year), page numbers.

¹ Caesar Otway, *A Tour in Connaught, Comprising Sketches of Clonmacnoise, Joyce Country, and Achill* (Dublin, 1839), 413, quoted in Irene Whelan, *The Bible War in Ireland: The ‘Second Reformation’ and the Polarization of Protestant-Catholic Relations, 1800-1840* (Dublin: The Lilliput Press, 2005), 264.

² Otway, *A Tour in Connaught*, 413.

Bibliography Structure: Surname, First Name Initial, *Title in Italics & Capitals: Subtitle* (Place: Publisher, Year. Quoted in First Name Initial Surname, *Title in Italics & Capitals: Subtitle* (Place: Publisher, Year), page numbers.

Otway, Caesar. *A Tour in Connaught, Comprising Sketches of Clonmacnoise, Joyce Country, and Achill* (Dublin, 1839). Quoted in Irene Whelan, *The Bible War in Ireland: The ‘Second Reformation’ and the Polarization of Protestant-Catholic Relations, 1800-1840*. Dublin: The Lilliput Press, 2005.

Citing periodicals and newspaper articles

Article in a print academic journal

The primary difference here is that page numbers are preceded by a colon and not a comma. Note that the bibliographical entry contains the full range of page numbers for the article. Note that place and publisher are not featured for periodicals, newspapers, or magazines.

Footnote Structure: First Name Initial Surname, "Title of Article in Capitals," *Title of Journal in Italics & Capitals* Issue information: page number.

¹ Anne Fitzpatrick-McKinley, "YHWH and the Gods of Palestine: A Study of the Seal and Inscriptional Evidence," *Proceedings of the Irish Biblical Society* 23 (2000): 19.

² Fitzpatrick-McKinley, "YHWH and the Gods of Palestine," 23.

Bibliography Structure: Surname, First Name Initial. "Title of Article in Capitals," *Title of Journal in Italics & Capitals* Issue information: page numbers.

Fitzpatrick-McKinley, Anne. "YHWH and the Gods of Palestine: A Study of the Seal and Inscriptional Evidence." *Proceedings of the Irish Biblical Society* 23 (2000): 19-39.

Article in a newspaper or popular magazine

Newspaper and magazine articles may be cited in running text instead of a footnote (if so: omit from Bibliography).

Footnote Structure: First Name Initial Surname, "Title of Article in Capitals," *Title of Newspaper/Magazine in Italics & Capitals*, Date, page number.

¹ Suzanne Cousins, "Muslims Gather in Dublin to Witness against Islamic State," *Church of Ireland Gazette*, 7 August 2015, 12.

² Cousins, "Muslims Gather in Dublin," 12.

Bibliography Structure: Surname, First Name Initial. "Title of Article in Capitals," *Title of Newspaper/Magazine in Italics & Capitals*, Date.

Cousins, Suzanne. "Muslims Gather in Dublin to Witness against Islamic State." *Church of Ireland Gazette*, 7 August 2015.

Article in an online academic journal

Include a DOI (Digital Object Identifier): this will begin with <https://doi.org/>. If this is not available, a URL is acceptable.

Footnote Structure: First Name Initial Surname, "Title of Article in Capitals," Title of Journal in Italics & Capitals Issue information: page number, access date, DOI/URL.

¹ Denis O'Callaghan, "The Challenge for Irish Catholicism," *The Furrow* 65, No. 10 (October 2014): 490, accessed 1 June 2018, <http://www.jstor.org/stable/24635938>.

² O'Callaghan, "The Challenge for Irish Catholicism," 491-92.

Bibliography Structure: Surname, First Name Initial. "Title of Article in Capitals," Title of Journal in Italics & Capitals Issue information: page numbers, access date, DOI/URL.

O'Callaghan, Denis. "The Challenge for Irish Catholicism," *The Furrow* 65, No. 10 (October 2014): 489-498, accessed 1 June 2018, <http://www.jstor.org/stable/24635938>.

Book review

Footnote Structure: First Name Initial Surname, "Title of Review in Capitals," review of Title in Italics & Capitals: Subtitle, by First Name Initial Surname, Title of Newspaper/Magazine/Journal in italics, Date.

¹ Peter Costello, "Faith and Generosity in the new Emerging Ireland," review of *Generous Love in Multi-Faith Ireland: Towards Mature Citizenship and a Positive Pedagogy for the Church of Ireland in Local Christian-Muslim Mission and Engagement*, by Suzanne Cousins, *The Irish Catholic*, 17 May 2018.

² Costello, "Faith and Generosity."

Bibliography Structure: Surname, First Name Initial. "Title of Review in Capitals," review of Title in Italics & Capitals: Subtitle, by First Name Initial Surname, Title of Newspaper/Magazine/Journal in Italics, Date.

Costello, Peter. "Faith and Generosity in the new Emerging Ireland," review of *Generous Love in Multi-Faith Ireland: Towards Mature Citizenship and a Positive Pedagogy for the Church of Ireland in Local Christian-Muslim Mission and Engagement*, by Suzanne Cousins, *The Irish Catholic*, 17 May 2018.

Citing websites and other online sources

Website

For original content from online sources, include as much information as possible (author, title, publisher, date, access date, URL). However, note the first example, where there is no clear author. The rules here broadly follow those for a book with no author. The title is listed first, but the corporate name goes first in the bibliography. Also note that in contrast to previous editions of Chicago Style, it is now preferred to list the website without italics. In the second example, it is clear that TeacherServe is the name of the website, but you can follow the first example and put 'TeacherServe (website)' if you so wish.

Footnote Structure: "Title of Web Page in Capitals," Name of Person or Organisation (if not clear, include website in brackets), access date, URL.

¹ "About Us," Church of Ireland (website), accessed 7 June 2018, www.ireland.anglican.org/about/about-us.

² "About Us."

¹ Daniel H. Bays, "The Foreign Missionary Movement in the 19th and early 20th Centuries," TeacherServe, accessed 31 May 2018, <http://nationalhumanitiescenter.org/tserve/nineteen/nkeyinfo/fmmovementd.htm>.

² Bays, "Foreign Missionary Movement."

Bibliography Structure: Name of Organisation/Surname, First Name Initial. "Title of Web Page in Capitals," Name of Person or Organisation (if not clear, include website in brackets), access date, URL.

Church of Ireland. "About Us," Church of Ireland (website), accessed 7 June 2018, www.ireland.anglican.org/about/about-us.

Bays, Daniel H. "The Foreign Missionary Movement in the 19th and early 20th Centuries," TeacherServe, accessed 31 May 2018, <http://nationalhumanitiescenter.org/tserve/nineteen/nkeyinfo/fmmovementd.htm>.

Blog

Blogs should be treated much the same as articles in newspapers. If the title of the blog does not make the genre clear, you can include 'blog' in parentheses (see below). Note that we have the title of the blog here in italics.

Footnote Structure: First Name Initial Surname, "Title of Blog Post in Capitals," Name of Blog in Italics & Capitals (if not clear, include (Blog) in capitals), date, access date, URL.

¹ Patrick Comerford, "There Was More Than One Good Samaritan, But Who Are Today's Good Samaritans?", *PatrickComerford.com* (blog), 17 September 2017, accessed 23 May 2018, <http://www.patrickcomerford.com/2015/12/liturgy-101-and-102-2015-2016-public.html>.

² Comerford, "Good Samaritan."

Bibliography Structure: Surname, First Name Initial. "Title of Blog Post in Capitals," Name of Blog in Italics & Capitals (if not clear, include (Blog) in capitals), date, access date, URL.

Comerford, Patrick. "There Was More Than One Good Samaritan, But Who Are Today's Good Samaritans?" *PatrickComerford.com* (blog), 17 September 2017, accessed 23 May 2018, <http://www.patrickcomerford.com/2015/12/liturgy-101-and-102-2015-2016-public.html>.

Personal communication

Personal communications (including email, text messages, and direct messages sent through social media applications) are usually cited only in the text. You can occasionally footnote these as below. Note that they are rarely included in a bibliography.

¹ John Smyth, Facebook message to author, 28 May 2018.

² Smyth, Facebook message.

Social media content

Citations of content shared through social media can usually be restricted to the text. In very limited cases, a bibliography entry may be appropriate. In lieu of a title, quote up to the first 160 characters of the post. Comments are cited with reference to the original post.

Footnote Structure: First Name Initial Surname/Corporate Name, "Title of post in lower case," Social Media Type, date, URL.

¹ Lambeth Palace Library, "The view from St Mary-at-Lambeth," Twitter, 31 May 2018,
<https://twitter.com/lampallib/status/1002203051640451074>.

² Lambeth Palace Library, "The view from St Mary-at-Lambeth."

Bibliography Structure: Surname, First Name Initial/Corporate Name. "Title of post in lower case," Social Media Type, date, URL.

Lambeth Palace Library. "The view from St Mary-at-Lambeth," Twitter, 31 May 2018,
<https://twitter.com/lampallib/status/1002203051640451074>.

Audiovisual Content

Film

Footnote Structure: *Title of resource in Italics*, directed by Firstname Initial Surname (Year of original publication; place of publication: Studio, year of publication of actual resource), type of resource.

¹ *The Passion of the Christ*, directed by Mel Gibson (2004; Pyrmont, NSW: Warner Home Video, 2006), DVD.

² *The Passion of the Christ*.

Bibliography Structure: Surname, First Name Initial/Corporate Name. Title of Resource in Italics. Year of original publication; place of publication: Studio, year of publication of actual resource, type of resource.

Gibson, Mel, dir. *The Passion of the Christ*. 2004; Pyrmont, NSW: Warner Home Video, 2006. DVD.

Episode in a TV Show

Footnote Structure: Firstname, Initial Surname, "Title of episode in lower case," *Title of TV Series in Italics*, directed by Firstname Initial Surname (Place of publication: Studio, year), type of resource.

¹ Mark Hadley, "Archaeologists and artefacts," *The Christ Files*, episode 4, directed by Allan Dowthwaite (Sydney, NSW: Anglican Media, 2008), DVD.

² Hadley, "Archaeologists and artefacts".

Bibliography Structure: Surname, Firstname, "Title of episode in lower case." *Title of TV Series in Italics*, directed by Firstname Surname. Place of publication: Studio, year, type of resource.

Hadley, Mark, "Archaeologists and artefacts." *The Christ Files*, episode 4, directed by Allan Dowthwaite. Sydney, NSW: Anglican Media, 2008. DVD.

YouTube Video

Include the name of the person who posted the video, and the title as it appears on YouTube (including lowercase letters and spelling mistakes – this will help to locate the video if there are any issues with the url). You can also include some basic information about the video in the footnote, if helpful for identification purposes.

Footnote Structure: "Title of video," Type of Media, length of video, details about original source, posted by "YouTube username," date, url.

¹ "It's Your Call," YouTube Video, 6.21, video prepared for Vocation Sunday 2019, posted by "Church of Ireland," 17 May 2019, https://www.youtube.com/watch?v=ildk_FvvOtk.

² "It's Your Call".

Bibliography Structure: "Title of video." Type of Media, length of video, details about original source, posted by "YouTube username," date, url.

"It's Your Call." YouTube Video, 6.21. Posted by "Church of Ireland," 17 May 2019, https://www.youtube.com/watch?v=ildk_FvvOtk.

Podcast

Footnote Structure: First Name Surname/Corporation Name of Podcast creator, "Title of Podcast," Name of podcast series if known, podcast audio, date, URL.

¹ Church of Ireland Theological Institute, "Sermon delivered at the Church of Ireland Theological Institute – Luke 24: 44-53," *C.I.T.I. Sermon Podcast*, podcast audio, 26 May 2022, <https://podcasts.apple.com/ie/podcast/church-of-ireland-theological-institute/id806267926?i=1000564195779>.

² "Sermon delivered at the Church of Ireland Theological Institute".

Bibliography Structure: First Name Surname/Corporation Name of Podcast creator, "Title of Podcast," Name of podcast series if known, podcast audio, date, URL.

Church of Ireland Theological Institute. "Sermon delivered at the Church of Ireland Theological Institute – Luke 24: 44-53." *C.I.T.I. Sermon Podcast*. Podcast audio, 26 May 2022, <https://podcasts.apple.com/ie/podcast/church-of-ireland-theological-institute/id806267926?i=1000564195779>.

Miscellaneous examples

Paper presented at a meeting or conference

Footnote Structure: First Name Initial Surname, "Title of Paper Presented at a Meeting or Conference in Capitals" (information regarding meeting or conference, place, date).

¹ Daniele Pevarello, "Christianity: Its Origins and Its Early Development in the Cultures of Antiquity" (paper presented at Educating on Religions, the Evening Lecture Series, Department of Religions & Theology, Trinity College Dublin, 1 October 2015).

² Pevarello, "Christianity."

Bibliography Structure: Surname, First Name Initial. "Title of Paper Presented at a Meeting or Conference in Capitals." Information regarding meeting or conference, place, date.

Pevarello, Daniele. "Christianity: Its Origins and Its Early Development in the Cultures of Antiquity." Paper presented at Educating on Religions, the Evening Lecture Series, Department of Religions & Theology, Trinity College Dublin, 1 October 2015.

Published or broadcast interviews

If the interview has been published or broadcast - or in some way been made available online - it can be treated like an article or other item in a periodical. As with similar examples for online material, if an interview has been consulted online, you should include a URL or similar identifier.

Footnote Structure: First Name Initial Surname, interview by First Name Initial Surname, *Name of Newspaper/Journal in italics*, date, access date, URL (if applicable).

¹ Rowan Williams, interview by Alan Rusbridger, *The Guardian*, 21 March, 2006.

² Williams, interview.

Bibliography Structure: Surname, First Name Initial. Interview by First Name Initial Surname, *Name of Newspaper/Journal in italics*, date, access date, URL (if applicable).

Williams, Rowan. "Interview." By Alan Rusbridger in *The Guardian*, 21 March, 2006.

Unpublished interviews or unattributed interviews

Unpublished interviews can be cited in your footnotes, but do not need to be included in your bibliography, unless instructed otherwise by your lecturer. Citations should include the names of both the interviewer and interviewee, brief identifying information (if appropriate), the place or date of the interview (if known), and the location of a transcript or recording if known. It is important to note that permission may be required to quote such material.

Footnote Structure: First Name Initial Surname (identifying information), in discussion with the author, date.

¹ David F. Ford (Regius Professor of Divinity at the University of Cambridge), in discussion with the author, September 2018.

² Ford, discussion.

Thesis or dissertation

Footnote Structure: First Name Initial Surname, "Title of Dissertation in Capitals: Subtitle" (Type of Dissertation, University, year), page number.

¹ Richard Clarke, "The Disestablishment Revision of the Irish Book of Common Prayer" (PhD diss., University of Dublin, 1989), 12.

² Clarke, "Disestablishment Revision," 14.

¹ Críostóir Mac Bruithin, "Imagining Judgement: Preaching on Difficult Texts in Luke" (MTh diss., Church of Ireland Theological Institute, 2016), 57.

² Mac Bruithin, "Imagining Judgement," 110.

Bibliography Structure: Surname, First Name Initial. "Title of Dissertation in Capitals: Subtitle." Type of Dissertation, University, year.

Clarke, Richard. "The Disestablishment Revision of the Irish Book of Common Prayer." PhD diss., University of Dublin, 1989.

Mac Bruithin, Críostóir. "Imagining Judgement: Preaching on Difficult Texts in Luke." MTh diss., Church of Ireland Theological Institute, 2016.

3. The Braemor Series

Since its commencement in 2013, the Braemor Series, which aims to publish the best student dissertations, has been a flagship publication for both CIP and CITI - providing an important opportunity for new authors to see their work in print in a highly-competitive publishing market, whilst further making a significant contribution to theological discourse for the Church of Ireland. If your dissertation is chosen for publication, you will need to ensure that your dissertation adheres to the following specific rules and formats, in addition to the referencing and style-guide points above.

1. Final versions of items for publication should be submitted electronically to bryan.whelan@rcbdub.org.
2. Text should be double-spaced, in any standard font, in 12 pt font size. Footnotes should be single-spaced, in any standard font, in 10pt font size. Please keep bold to a minimum – ideally just for subheadings - and try to avoid the use of underlining.
3. Use of colour tables and graphs should be limited as colour printing is costly, and we would prefer if these can be made black and white. However we will discuss this on an individual basis with each author.
4. Delete any references to 'dissertation' in the text and replace with 'this book' or 'this volume,' or 'this publication.' You may vary as you wish.
5. Sub-headings and section breaks are advisable for breaking up text and making it easy to read. Sub-headings may be written in bold.
6. A lead-in time of six months is the realistic minimum amount of time for a project to be completed from the time of submission of text to the printing of final publication. Some publications may take longer.
7. Working titles: Remember your title will appear on the cover of a book, so try to keep it short and snappy to fit the space and grab your reader's attention. You may use a sub-heading if you wish, but try to keep it short!
8. If you have quoted from any unpublished source, or refer to interviews in your work, **you must secure permission** from the person interviewed to have their words published, before we can include such reference.

When referring to pastoral experience or conversations in confidence you should take care not to reveal a source that would prefer to remain anonymous.

9. Acknowledgement should be made in your introduction of the help that you have received in turning your work into a published item. This should include reference to Church of Ireland Publishing, the Literature Committee, the RCB Library, and the editor that worked with you on your publication.