

**CISTERCIAN  
STUDIES  
QUARTERLY**

**STYLE SHEET**

by

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**and**

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**CISTERCIAN STUDIES QUARTERLY**

**Style Sheet**

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*The Cistercian Studies Quarterly Style Sheet*  
is dedicated to Father Charles Dumont, monk of Scourmont,  
and Dom Thomas Xavier Davis, abbot of New Clairvaux

**General Requirements  
for Manuscripts Submitted for Publication**

1. Articles submitted to the editor for consideration may be printed or typed with both text and footnotes double-spaced (no endnotes), or sent by e-mail in RTF format. If the article is accepted you will be asked to submit the final version, revised in accordance with the editor's and readers' suggestions, in digital format (RTF is preferred).  
(Please note: CSQ is a refereed journal: all articles are submitted to qualified peers for evaluation. The identity of the author is not revealed to the evaluator nor the identity of the evaluator to the author. You may cite your own previous work, but you should not identify yourself as author within the article).
2. At each stage of submission double-space all material, including block quotations and footnotes. Do not use endnotes.
3. Translated quotations should not be accompanied by their original language counterpart without a particular reason.
4. Do not hyphenate words that should not be hyphenated in print.
5. Print the author's name on first or last page only—not in headers or footers.
6. At the end of the article print the address at which you may receive correspondence, including your e-mail address.
7. On a separate page, please include a brief biographical note.
8. CSQ uses American spelling and gender-inclusive language.
9. Except when noted below, CSQ follows the most recent edition of the *Chicago Manual of Style*.

## STYLE

### A. Capitalization

#### 1. Capitalize

- a. Personal names (Humbelina) and titles joined to them (Pope Eugene).
  - b. Proper names (Abbey of Cîteaux).
  - c. Specific geographical areas (the North, Provence).
  - d. The Church (= the Body of Christ).
  - e. Nouns denoting religious systems or adherents to those systems (the Christians, a Moslem, Iranian Shi'ites).
  - f. Names of monastic and religious orders.
  - g. Names of God.
  - h. Names for the Bible (Scripture[s], Old Testament, Gospel[s]) and derivative adjectives (Biblical, Scriptural).
  - i. Names denoting historical periods (the Middle Ages, the Renaissance, the Golden Age of Cîteaux).
  - j. Names of sacraments qua sacrament (Baptism, Eucharist, Matrimony).
  - k. The first word of and references to proper names in titles of Latin treatises (De institutione inclusarum, De diligendo Deo).
  - l. Adjectives derived from proper nouns (Christian monks, Irish bishops, Eastern Europe, Jewish ritual, Cistercian spirituality).
2. Do not capitalize titles unless followed by personal names (the abbess; Geoffrey, bishop of Langres, *but* Abbess Hildegarde, Bishop Geoffrey).
  3. Follow established convention in capitalization of proper names, titles of published works, and titles of foreign language treatises in accord with the usage of the language of the name or title, usually as it appears on the title page of a published text.

## B. Punctuation

Punctuation is used in modern English writing as a syntactic signal for greater clarity of argument. The conventions of punctuation are summarized below.

### 1. Apostrophes

#### a. Indicate contractions and possessives.

(1) Singular nouns, whatever their final consonant, are made possessive by the addition of 's (the anchoress's cell; Bernard of Clairvaux's sermons) in all cases except *Moses* and *Jesus*, which need only an apostrophe (Jesus' teaching).

(2) Plural nouns ending in *s* are made possessive by the addition of an apostrophe only; plural nouns ending in other consonants require 's (the disciples' failure to understand; the women's hospitality to Jesus).

#### b. Form the plurals of letters (A's, B's, C's) but not the plurals of abbreviations, numbers, or names (Ph.D.s, 1160s, 1940s, Poor Clares).

#### c. Contractions (such as *can't*, *it's*) are generally unacceptable in formal writing except in direct quotations.

### 2. Brackets

a. Enclose words or phrases inserted by a work's author into material quoted in that work; within quotations, phrases enclosed in parentheses are assumed to be part of the quoted material: Braceland notes that "Abbot Gilbert [of Hoyland] died in 1172."

b. Replace parentheses embedded within a passage already in parentheses: (For the guidance of Pope Eugene III [formerly a monk at Clairvaux] Bernard wrote *De consideratione*).

### 3. Colons

a. Introduce quotations. Generally avoid preceding a quotation with a period ("Ælred insists on Christ's humanity and divinity: 'Worship God in the man and the man in God'").

b. Introduce examples, explanations, or elaborations of what has gone before. A colon, like an equal sign, means that what follows essentially restates, summarizes, or is in some way equivalent to what precedes (Cistercian spirituality is centered in intimacy with God: its language is insistently that of the Song of Songs, of the bride's search for her beloved).

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- c. Separate titles from subtitles (Athirst for God: Spiritual Desire in Bernard of Clairvaux’s Sermons on the Song of Songs).
- d. Precede the phrase or clause that ends the sentence; no additional colon or semicolon appears after a colon (see examples in 3a and 3b), except in a list when semicolons replace commas (see 12b below).
- e. Divide chapter and verse in Biblical citations, volume and page number in citations from editions and from their translations, with no space intervening (Gen 1:1; PL 184:23B; CF 2:146).

4. Commas

- a. Always go inside quotation marks, whether double or single (Augustine’s youthful search for love, his longing “amare et amari,” echoes through the early books of his *Confessiones*).
- b. Precede the conjunction joining independent clauses (I sleep, but my heart wakes; All my desire is before you, and my groans are not hidden from you).
- c. Separate items in a series and precede the conjunction before the last such item (The first four daughters of Cîteaux are La Ferté, Pontigny, Clairvaux, and Morimond).
- d. Separate non-restrictive clauses from the main clause (Bernard, who was to become the first abbot of Clairvaux, entered Cîteaux in 1113; The dwelling-place, which is our body, is not a citizen’s residence).
- e. Often operate as pairs, like parentheses, as in this sentence.
- f. Follow a long phrase or clause before the main clause of a sentence (Because of his pain and growing disability in the last ten years of his life at Rievaulx, Ælred was allowed a dispensation to live in a small separate building).
- g. Divide elements in dates, names, and addresses (March 22, 1992; Fr. Chrysogonus Waddell, OCSO; CSQ, Abbey of the Holy Trinity, 1250 South 9500 East, Huntsville, UT 84317).
- h. May not divide subject from verb or verb from complement; nor should they divide syntactically parallel elements such as compound verbs or objects (The great early abbots of the Order between 1098 and 1185 wrote a series of treatises on the Canticle and thus widely influenced western Christianity).
- i. Never appear with a dash; if both dash and comma are needed—as following this phrase—omit the comma. (See also 5b below.)

- j. Do not precede parentheses or brackets but may follow the closing parenthesis or bracket if needed (When the English deputation went to Rome to protest William's election [Ælred among them], they probably stopped at Clairvaux to meet with Bernard).

## 5. Dashes

- a. Are to be used sparingly.
- b. Are used in pairs, like parentheses, to enclose parenthetical remarks. They supersede and replace all other medial punctuation. (Many Cistercian monasteries were founded in the North of England—Rievaulx, in Yorkshire, and Revesby, in Lincolnshire—during the twelfth.)

## 6. Ellipses

Indicate the omission of material from a quoted passage. To indicate omitted words *within* a sentence, use three dots, each with a space before, between, and after: ("Stephen Harding . . . is credited with writing the *Carta Caritatis*"). To indicate an omission at the end of a sentence or between two sentences, use *four* dots, the sentence-ending period in addition to the three that indicate omitted words. The placement of the fourth dot shows whether the omitted words come before or after the end of the sentence. If the omitted words come at the end of the first sentence place a space before the period: "The most famous sermons were Bernard's . . . . Some fifty years later John of Forde completed the sermon-commentary." If the omitted words come at the beginning of the following sentence, or if an entire sentence or more is omitted, leave no space before the period: "The most famous sermons were Bernard's and Gilbert's. . . . John of Forde completed the sermon-commentary."

## 7. Exclamation marks

Are generally unacceptable in formal writing except when used in a direct quotation.

## 8. Periods (full stops)

- a. Indicate the end of a sentence, followed by two spaces.
- b. Always go inside quotation marks, whether double or single.
- c. Follow parentheses at the end of a sentence (as in this case).
- d. Divide portions of a treatise (Dil 3.13.7).

9. Hyphens

- a. Join compounds used as attributive adjectives (twelfth-century reform movements and daughter-house visitations, *but* monastic reform in the twelfth century and visitation of daughter houses).
- b. Are not used for similar phrases begun with adverbs in *-ly* (a widely acknowledged concern of the Fathers).

10. Question marks

- a. Are placed inside quotation marks if the quoted words ask a question. (Here Gilbert asks “Cur dicat in lectulo et non in lecto?”)
- b. Are placed outside quotation marks if the quotation is embedded within a sentence that asks a question. (Why does Gilbert insist on the phrase “In lectulo meo”?)

11. Quotation marks

- a. Enclose quoted material.
- b. Indicate titles of articles, essays, short stories or poems, chapters of books, and unpublished works (lectures, papers, dissertations). See in citations below.
- c. Appear normally in doubled pairs (“ ”), with pairs of single marks (‘ ’) used only for glosses (*conversatio morum* ‘conversion of life’) and quotations within quotations (Daniel LaCorte notes Ælred’s wit: “When warning against gluttony he advises them to consider those who ‘beneath their habits worship their bellies’ [Spec Car 1.30.86]” [LaCorte 73 n 2]).
- d. Go outside periods and commas and inside semicolons, colons, and dashes; question marks and exclamation marks go inside parentheses if they belong to the quoted material, outside if to the writer’s own sentence. (The bridegroom cries out: “You are without spot, my beloved.” In the first moment of love he exults, “My secret is my own! My secret is my own!”)
- e. Are not used to redefine or give emphasis to a word or phrase or to indicate that a word or phrase is a cliché.
- f. Single quotation marks are used for glosses, with all sentence punctuation (including, in this one instance, periods and commas) placed *outside* (The word *speculator* may be translated as ‘gaze upon’, ‘watch intently’, or ‘inspect’.)

## 12. Semicolons

- a. Are weak periods; generally use them only to replace a period, that is, between independent clauses (Let your eyes be upon me; let your ears be open to my prayers.)
- b. May be used to separate items in phrasal series if some or all of the individual phrases contain commas. (The other three works concern contemporary events: *The Battle of the Standard*, reporting an 1138 battle; *The Life of King David of Scotland*, eulogizing David after his death in 1153; and *A Certain Wonderful Miracle*, describing violent events from the 1160s.)
- c. Separate multiple citations in a footnote (Bernard, Dil 3.25; Ælred, Spir amic 2.15 ; see D.10 below for other examples).

## 13. Italics

- a. Are used for foreign words and short phrases within English texts (Jerome's concern for *horror cruoris*; Ælred points out that *amicitia* comes from *amor*). Foreign language quotations of a sentence or longer are printed in Roman type. Indicate italics with single underlining if your word processor lacks an italic font.
- b. Indicate words used as words or mark special emphasis (Her favorite word is *quotidian*; Note the reminder of divine maternity in the verse "His eyes are like two doves *bathed in milk*").
- c. Identify titles of books, plays, long treatises, long poems, pamphlets, and so forth. (See examples in sample citations below.)
- d. Are not used for standard abbreviations for works, journals, reference works, and so forth. (*Cistercian Studies Quarterly* but CSQ; *New Catholic Encyclopedia* but NCE).

## C. Numbers

1. Use Arabic numerals instead of Roman numerals except in titles (Pope Adrian IV; *Studies in Medieval Cistercian History, III*) and citations from works using Roman numeral pagination (On page 10 the author contradicts his prefatory words on page v). This rule applies to volume numbers of periodicals, even if the original publications use Roman numerals, and to volumes of the *Patrologia Latina*, *Patrologia Græca*, *Corpus Christianorum*, and other series.
2. Write out all numbers that require no more than two words; represent all others, except at the beginning of a sentence, by numerals (thirteen, fifty-three, one thousand, *but* 111, 902).

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3. BUT in contexts requiring both two- and three-word numbers, treat all the same (35 of the 257 early houses, thirteen of the one hundred fifteen monks).
4. In indicating a range of inclusive numbers, use all digits in the case of two-digit numbers (23–25) and two digits or more if needed in the case of numbers with three or more digits (125–28, 209–13, 600–725, 1119–65). You may omit unneeded zeros (702–5).
5. In a range of dates, write both in full unless they are within the same century (1098–1175, *but* 1175–78).
6. Within the text of an article write dates with the month preceding the day and a comma both before and after the year (On December 25, 1066, Duke William was crowned king of England).
7. Do not abbreviate decades (1940s, not ‘40s).

D. Quotations

1. Place a quotation of five lines or more in a block quotation: indent both right and left margins, omit quotation marks, and double space. A block quotation of only one paragraph has no paragraph indentation in the first line.
2. Enclose quotations of fewer than five lines in double quotation marks (“ ”). Place a following period or comma *inside* the quotation marks (“not all sermons end with the words *sæcula sæculorum*,” O’Mara notes.)
3. Translate Scriptural passages directly from your source instead of citing a published English translation in order not to misrepresent your author’s Biblical familiarity and usage.

E. Abbreviations

1. Follow abbreviated words with periods (Dr., Fr., Cist.).
2. Use periods in the abbreviations of academic degrees (Ph.D., J.D.).
3. Do not use full stops with the initials of religious orders (OCSO, OSB, OP *but* (S.) O..Cist., O. Praem.).
4. Do not use Latin abbreviations within the text or within citations; instead of *ibid.* and *op. cit.*, for example, restate the name of the author and, if appropriate, his or her work. Note that *cf.* means ‘compare’.
5. Do not abbreviate *Saint* or *Saints*, with or without a name following (William of Saint-Thierry), except as part of the proper name of a monastery, church, or city (St. Mary’s Abbey).

6. Do not abbreviate the names of cities, counties, states, geographical provinces, or countries in the text.
7. Months may be abbreviated in footnotes but should be spelled out in the text.
8. For standard abbreviations of books of the Bible, works by patristic and Cistercian authors, and titles of journals, series, and reference works, see *Commonly Used Abbreviations* (New Clairvaux, 1994).

## CITATIONS

### A. Footnote Placement

Place footnotes at the bottom of the appropriate page instead of at the end of the article.

### B. Parenthetical Documentation

After providing a footnote containing full documentation for any source except those with standard abbreviations (Mk, SBOp), subsequently cite that source within your article inside parentheses, whether after the reference or at the end of quotations. (“Sit in silence then, my sister, and if the needs of the body and the good of your soul compel you to speak, do so briefly, with humility and restraint” [Ælred, Inst incl 5].) In the case of block quotations—for which quotation marks are not used—place the reference after the final period. When citing edition and translation in addition to the primary text, place the entire citation in a footnote.

Parenthetical references will normally require only the author’s last name and a reference to page or section location within the text, with no commas (Leclercq 82–83). If within the article you cite more than one work by the same author, add short titles within the parenthetical citation as well, with a comma only between the author and title (Leclercq, Monks 82–83). These short titles are neither italicized nor placed in quotation marks. When referring to a work that has a standard abbreviation, such as an edition or a translation, use the abbreviation and a numeration giving sufficiently precise identification (PL 195:73C).

### C. Biblical Citations

1. Follow the form of the Revised Standard version or New Revised Standard version of the Bible for personal and place names as well as Biblical books. For the enumeration of the Psalms, the Vulgate numbering is used for all references to medieval texts, especially

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liturgical works. In citing variants, enclose them within parentheses and clearly identify the text in the first citation.

2. Books of the Bible may always be abbreviated (see *Commonly Used Abbreviations* for complete listing).
3. Separate chapter and verse with a colon (Ex 2:20; Jn 6:52–99; 1 Cor 5:10–13).

#### D. Footnote Form

1. Unless otherwise noted, CSQ follows the citation style of the most recent edition of the *Chicago Manual of Style* (CMS); see *The Chicago Manual of Style*, (Chicago and London: Univ. of Chicago Press; see also <<http://www.press.uchicago.edu/Misc/Chicago/cmosfaq.html#5>>).
2. Give authors' names as they appear in the publication you cite, whether with initials or proper names (Jean Leclercq instead of J. Leclercq). Do not include authors' academic degrees or religious orders.
3. Abbreviate publishers' names so as to provide only the minimum necessary information (Cistercian, Oxford UP, U of California P, Paulist, Eerdmans).
4. See *Commonly Used Abbreviations* for standard abbreviations used by CSQ. When a work, journal, or reference work lacks a standard abbreviation, specify a short version or an abbreviation of the title in its first citation, with the word hereafter (Augustine, Doct chr 4.3; *On Christian Teaching*, trans. R. P. H. Green (Oxford: Oxford UP, 1997). Hereafter Teaching).
5. Cities of publication appear in their English spelling (Munich, Cologne, Turnhout, Lyons).
6. If it is necessary to identify the state within which the city of publication is located, use the United States Postal Service abbreviations (CA, IN, MI).
7. Publication information for books is enclosed within parentheses; no punctuation precedes following page numbers.
8. Do not precede page numbers by *p.* or *pp.* unless it is necessary to avoid ambiguity.
9. Manuscript or incunabula references begin with the name of the city, university, or library, followed by *MS.* or *Inc.* and the shelf-mark, ending, if appropriate, with the folio or page number or numbers (Oxford MS. Bod. 328, f. 23; Laon MS. 59, ff. 34r-36v; Laur. Inc. 3.53, e.iii).
10. Footnotes should include the following information, where applicable: full name of author or authors; title of book or article, full name of editor, compiler, and/or translator;

edition other than the first; number of volumes; volume number cited; title of individual volume; series title and series volume number; facts of publication (city, publisher, and date); and page number(s) or volume and page number(s) (3:25), if applicable.

11. Sample First Note References for Books:

a. A book by a single author

<sup>1</sup>Jean Leclercq, *The Love of Learning and the Desire for God: A Study of Monastic Culture*, trans. Catharine Misrahi (New York: Fordham UP, 1961) 345.

b. A book by two or more persons

<sup>2</sup>Raymond E. Brown and John P. Meier, *Antioch and Rome: New Testament Cradles of Catholic Christianity* (New York: Paulist, 1983) 139–58.

c. A book by a corporate author

<sup>3</sup>Catholic Church, Congregation for Divine Worship, *Graduale Triplex, seu Graduale Romanum Pauli Pp VI cura recognitum et rhythmicis signis a Solesmensibus Monachi Ornatum* (Solesmes: Abbaye Saint-Pierre-de-Solesmes, 1979).

d. An anonymous book

<sup>4</sup>*Henry Suso, Saint and Poet* (Oxford: Blackfriars, 1947) 50.

e. An anthology or compilation

<sup>5</sup>E. Rozanne Elder, ed., *Heaven on Earth: Studies in Medieval Cistercian History X*, CS 68 (Kalamazoo: Cistercian, 1983) v–vii.

f. An article or chapter in a book

<sup>6</sup>Marsha L. Dutton, “The Vocation and Conversion of Ælred of Rievaulx: A Historical Hypothesis,” *England in the Twelfth Century*, ed. Daniel Williams (London: Boydell, 1990) 31–49.

g. An introduction, preface, foreword, or afterword

<sup>7</sup>A. M. Allchin, preface to *The Country Parson and The Temple*, George Herbert (New York: Paulist, 1981) ii–xvi.

h. A multivolume work

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<sup>8</sup>Jean Leclercq, *Recueil d'études sur Saint Bernard et ses écrits*, 4 vols. (Rome: Storia e letteratura, 1962–87) 2:183–85.

<sup>9</sup>Louis Bouyer, Jean Leclercq, François Vandenbroucke, and Louis Cognet, *History of Christian Spirituality*, 3 vols. (New York: Seabury, 1960–65) 2:259.

i. A single-volume edition

<sup>10</sup>Baldwin of Forde, *Opera*, ed. David N. Bell, CCCM 49 (Turnhout: Brepols, 1991) 35.

j. A multivolume edition

<sup>11</sup>Bernard of Clairvaux, *Sancti Bernardi opera*, ed. J. Leclercq, C. H. Talbot, H. M. Rochais, 9 vols. (Rome: Cistercienses, 1957–77) 2:53.

k. A translation

<sup>12</sup>*The Life of Saint Mary Magdalene and of her Sister Saint Martha*, trans. David Mycoff, CS 108 (Kalamazoo: Cistercian, 1989) 55.

l. A work cited with reference to its edition and/or its translation. In a first reference to an edition and/or a translation of the passage cited, follow this order: citation of text, reference to edition, reference to translation (check *Commonly Used Abbreviations*):

<sup>13</sup>Armand-Jean de Rancé, Ep 21 August 1685; Alban John Krailsheimer, *Abbé de Rancé. Correspondance*, 4 vols., Studia et Documenta 5 (Paris/Cîteaux: Cerf/Cîteaux, 1993) 3:290 (hereafter *Correspondance*); Alban John Krailsheimer, *The Letters of Armand-Jean de Rancé*, 2 vols., CS 80–81 (Kalamazoo: Cistercian, 1984) 2:58 (hereafter *Letters*).

m. A reprinted book

<sup>14</sup>Étienne Gilson, *The Mystical Theology of Saint Bernard*, intro. Jean Leclercq, CS 120 (1940; Kalamazoo: Cistercian, 1990) 205–22. OR

<sup>15</sup>Neil Harris, *The Artist in American Society: The Formative Years, 1790–1860* (New York: Braziller, 1966; Chicago: U of Chicago P, Phoenix, 1862).

n. An article in a reference book

<sup>16</sup>M. D. Knowles, “Cistercians,” *Encyclopædia Britannica*, 1967 ed.

<sup>16</sup>“Otium et ques,” DSpir.

o. A pamphlet

<sup>17</sup>Mother Mary Clare, *Learning to Pray*, FP 12 (Oxford: SLG, 1970) 33.

p. A book in a series, whether without or with a standard abbreviation

<sup>18</sup>John, Abbot of Ford, *Wulfric of Haselbury*, ed. Maurice Bell, Somerset Record Society 47 (n.p.: Somerset Record Society, 1933) 76.

<sup>19</sup>Brian Patrick McGuire, *The Cistercians in Denmark: Their Attitudes, Roles, and Functions in Medieval Society*, CS 35 (Kalamazoo: Cistercian, 1982) 100–5.

q. A book within a series within a series

<sup>20</sup>Gilbert of Hoyland, *Treatises, Epistles, and Sermons*, trans. Lawrence S. Braceland; *The Works of Gilbert of Hoyland*, 4, CF 34 (Kalamazoo: Cistercian, 1981) 235.

r. A publisher's imprint

<sup>21</sup>Leo Tolstoy, *The Kingdom of God Is within You*, trans. Constance Garnett (Lincoln, NB: Bison-U of Nebraska P, 1984) 206.

s. A book with multiple publishers

<sup>22</sup>*The Sayings of the Desert Fathers: The Alphabetical Collection*, trans. Benedicta Ward, 2d ed., CS 59 (London: Mowbray; Kalamazoo: Cistercian, 1993) 205.

t. Published proceedings of a conference

<sup>23</sup>John R. Sommerfeldt, ed., *Abba: Guides to Wholeness and Holiness East and West*, CS 38 (Kalamazoo: Cistercian, 1982) 167.

u. A book in a language other than English

<sup>24</sup>Bernadette Barrière, *Le cartulaire de l'Abbaye Cistercienne d'Obazine (XII<sup>e</sup>–XIII<sup>e</sup> siècle)* (Clermont-Ferrand [France]: U de Clermont-Ferrand, 1989) 239 n 17.

v. A book with a title within its title

<sup>25</sup>Rose Marie Hauber, *The Late Latin Vocabulary of the Moralia in Iob of Saint Gregory the Great* (Washington, DC: Catholic U of America P, 1958) 117–19.

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w. A book published before 1900

<sup>28</sup>Saint Macarius the Egyptian, *Primitive Morality or the Spiritual Homilies* (London, 1721) 109.

x. A book without stated publication information or pagination

<sup>27</sup>Zvi Malachi, ed., *Proceedings of the International Conference on Literary and Linguistic Computing* ([Tel Aviv]: [Tel Aviv U Fac. of Humanities], n.d.) [3–4].

<sup>28</sup>Donald Eulert, *90 Haiku and 10 Senryu* (n.p., [Romania]: n.p., 1973) n.p.

y. An unpublished dissertation

<sup>29</sup>George Louis Scheper, “The Spiritual Marriage: The Exegetic History and Literary Impact of the Song of Songs in the Middle Ages” (Ph.D. diss., Princeton Univ., 1971) 56–65.

z. A published dissertation

<sup>30</sup>Kathleen Bruggel, *The Clausulae in the Works of St. Gregory the Great* (Ph.D. diss., Catholic Univ. of America, 1939), *Studies in Medieval and Renaissance Latin Language and Literature* 9 (Washington, DC: Catholic U of America P, 1939) 217 n 110.

12. Sample first note references: Articles, Editorials, and Reviews

a. An article in a journal with continuous pagination

<sup>1</sup>Patrick Terrell Gray, “Blessed is the Monk: Isaac of Stella on the Beatitudes,” *CSQ* 36 (2001): 349–65.

b. An article in a journal that pages each issue separately or that uses only issue numbers

<sup>2</sup>Barbara Geller Nathanson, “Jews, Christians, and the Gallus Revolt in Fourth–Century Palestine,” *Biblical Archaeologist* 49.1 (1986): 29.

<sup>3</sup>Guillermo Arboleda, “Monastic Hospitality in Today’s World,” *A. I. M. Monastic Bulletin* No. 50 (1991): 25–30.

c. An article for a journal with more than one series

<sup>4</sup>Michael Lafon, “Friendship,” *Jesus Caritas* ns 84 (1991): 7–12.

<sup>5</sup>J. Gwyn Griffiths, “Egypt and the Rise of the Synagogue,” *Journal of Theological Studies* ns 38 (1987): 7–10.

d. An article from a weekly or biweekly periodical

<sup>6</sup>Michael Richards, "Dialogue with Methodists," *The Tablet* 21/28 Dec. 1991: 1607.

e. An article from a monthly or a bimonthly periodical

<sup>7</sup>Dale Lauderville, "Divine Encounter and Obedient Response," *Bible Today* March 1992: 75.

f. An article from a daily newspaper

<sup>8</sup>Annie Dillard, "Write Till You Drop," *New York Times* 28 May 1989, late ed.: B3.

g. An editorial

<sup>9</sup>M. John-Baptist Porter, "A Roof Over My Head," editorial, *CSQ* 27 (1992): i.

h. A review

<sup>10</sup>Thomas P. Rausch, rev. of *For the Sake of the World: The Spirit of Buddhist and Christian Monasticism*, by Patrick G. Henry and Donald K. Swearer, *CSQ* 27 (1992): [9].

<sup>11</sup>Susan Warrenner Smith, "Saint Bernard's Apologia," rev. of *Things of Greater Importance: Bernard of Clairvaux's Apologia and the Medieval Attitude Toward Art*, by Conrad Rudolph, *CSQ* 26 (1991): [532–34].

<sup>12</sup>Rev. of *Anthology of Danish Literature*, ed. F. J. Billeskov Jansen and P. M. Mitchell, *Times Literary Supplement* 7 July 1972: 785.

i. An article whose title contains a quotation or a title within quotation marks

<sup>13</sup>André Cabassaut, "A Medieval Devotion to 'Jesus Our Mother,'" trans. Br. Gerard Arsenault, *CSQ* 21 (1986): 345–55.

j. A serialized article

<sup>14</sup>Katherine M. TePas, "Spiritual Friendship in Ælred of Rievaulx and Mutual Sanctification in Marriage," *CSQ* 27 (1992): 63–76, 157–80; 28 (1993): 91–102 nn 12–14.

For other examples of first references from other sources, such as computer software, recordings, the Internet, and so forth, see *The Chicago Manual of Style*.

13. Subsequent references

- a. Once the documentation of a work has been fully given, subsequent references may be inserted parenthetically into the text of the article, giving only enough information to identify the work and to allow the reader to return easily to the first citation (see B above).
- b. If the short form of the title is not likely to be immediately evident to the reader, identify it in the footnote for the first reference, following the word “hereafter”:  
Elizabeth Freeman, “Ælred of Rievaulx’s *De Bello Standardii*: Cistercian Historiography and the Creation of Community Memories” *Cîteaux* 49 (1998): 5–27 (hereafter *Historiography*).
- c. If the author and/or the work in question is clearly identified within the text of the article the citation may be limited to the page numbers: “In *Seven Storey Mountain*, Merton warmly recalled those early days in France (17–30),”

14. Subsequent compound references

Once the documentation of a work has been fully cited for the first time, all following citations of that work always follow the same order: the text itself; the edition; the translation:

<sup>1</sup>Bernard, SC 85.3.8; SBOp 2:312; CF 40:203.