

# Write On!

*A guide for the presentation of assignments at ALC*



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Prepared by members of the ALC faculty

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While every effort has been made to ensure that the content of this guide is as accurate as possible at the time of publication, ALC reserves the right to update and amend as necessary.

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# 1. Author-date (A-D) reference method

ALC's official style guide, *Write On!* is based on the style manual of Kate L. Turabian<sup>1</sup>. In addition to the basic style guidelines to be followed when writing assignments at ALC, *Write On!* provides in-house guidance for such items as the citation of Bible references and the citation of specifically Lutheran reference works. There is also a section on how to write an essay.

The author-date (A-D) reference method is to be used, rather than the notes-bibliography (N-B) method. Turabian gives both methods. The A-D method has been chosen for its uncluttered appearance, and its simple and efficient method of citing sources.

In the A-D reference method

- Sources are indicated within the essay by a parenthetical citation (including author, date and relevant page numbers)
- Full source details are listed at the end of the paper in the reference list

## 1.1 Reference lists

### 1.1.1. Guidelines

'Reference list' replaces 'Bibliography' as the heading for the list of books, articles, personal interviews, lectures, sermons, videos, tape recordings, internet material, and the like, cited in your essay. Other options are 'References', 'List of references' or 'Works consulted'.

The following details provide an overview of the requirements and basic pattern for citations in author-date style for reference list entries. For general examples, including correct punctuation, refer to *Sample references* below.

1. All references cited in the essay must be listed. The reference list may also include works that were important to your thinking but that you did not specifically mention in the essay.
2. A-D places major emphasis on the name of the **author** and the **date** of publication.
3. The 'hanging indent' (Ctrl+T) style of setting out references is used, with the second and subsequent lines indented.
4. References are listed
  - in alphabetical order of authors' surnames, and
  - in chronological order of publication if more than one work by an author is used.
5. If two or more books or articles by one author are listed:
  - the name is not repeated but replaced by a long dash, known as the 3-em dash (— — —) formed by three consecutive em dashes (Ctrl+Alt+dash).
    - The dash is located to the right of the asterisk key on the numeric keypad.

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<sup>1</sup> Turabian, Kate L. 2013. *A manual for writers of research papers, theses and dissertations: Chicago style for students and researchers*. 8th ed. Chicago, IL: The University of Chicago Press.

6. If a book has more than one author (or editor):
  - The first author/editor is listed as for single author books, but all other authors/editors are written with Christian name/s first, before the surname.
  - For four or more authors, list all of the authors in the reference list; in the text, list only the first author, followed by 'et al' (= and others).
7. It is preferred that you use full names rather than initials, unless the author is always known by his or her initials, such as T.S. Eliot, J.R.R. Tolkien, C.K. Barrett, N.T. Wright, or J.K. Rowling.
8. If the reference is a book, the bibliographical details are listed in the following order:
  - author/s or editor/s, year of publication, book title (in italics), translator (if applicable), name of series (if applicable), volume number (if applicable), place of publication, publisher.
9. If the reference is a journal article or essay, the details are listed as follows:
  - name of author, year of publication, title of essay (in inverted commas, not in italics), name of journal (in italics), volume, issue, month of issue (in brackets), page numbers.
  - Volume and issue numbers for journals are written as follows:  
*Lutheran Theological Journal* 39, no. 1 (May): 66–83.
10. If the reference is an essay within a volume of essays, or an entry in a dictionary or encyclopaedia, the details are listed as follows:
  - author (of the specific essay or entry), year of publication, title of the article or dictionary entry (in single inverted commas, not in italics), name of the book, dictionary, or encyclopaedia in which the article or entry appears (in italics), editor/s, name of series, number of volume (if applicable), page numbers (of the essay or entry), place of publication, publishing house.

Note: When dealing with articles within larger works, the author to be listed is the author of the article or entry that you are citing in your essay, not the editor/s of the larger work (the collection of essays or the encyclopaedia).
11. Punctuation for references follows this pattern:
  - Full stops separate the main sections of the entry and are used to indicate abbreviations.
  - A colon is used before the subtitle of a book or an essay, and the first word in the sub-title is not capitalised unless it is a proper noun.
  - A colon is used after the place of publication, immediately before the name of the publishing house.
  - Brackets surround the month of publication of a journal.

Note: When a title or a subtitle ends with a question mark or an exclamation mark, no other punctuation normally follows.
12. When giving page numbers for a journal article, it is not necessary to write 'pages', or 'pp'. Simply enter the page numbers as the last item in the reference, after a colon. The page numbers for an entry in a collection of essays, a dictionary or an encyclopaedia are inserted before

the place of publication and the publishing house, and hence not as the last item.

13. A-D's basic principles apply when you draw on material from the internet.
  - Supply first and foremost the name of the author and the year of publication. Then follow with the title of the page, enclosed in quotation marks, the complete URL, including the protocol (e.g. 'http'), and the date of access—or retrieval—in brackets.
  - If the page is part of a larger website, include the site title in italics.
  - If the article has no author, the title of the article will take the place of the author.
14. You may not be able to provide page numbers for e-journal articles and other internet documents.
  - The actual URL and the date you accessed the website are the most important pieces of information to include in web referencing.
15. For an article in an online journal:
  - cite the URL for the main page of the journal.
16. Cite blogs or wikis similarly to citing mailing list or newsgroup postings, including:
  - the name (or alias) of the author, year of posting, the title of the posting (if applicable), the title of the site, date of posting, the date of access followed by the address of the site.
17. For a personal email:
  - cite the author's name (if known) or the author's email or login name (the part of the email address before the '@' sign), followed by the subject line of the posting enclosed in quotation marks and include the description (e.g. 'personal email').
18. Three options are available for referencing states of the USA:
  - omit them
  - include them in full
  - use the two letter abbreviation (see <http://www.stateabbreviations.us/>).
    - When both city and state are provided in the publisher's reference details, a comma is used to separate them; e.g. Nashville, TN.

### 1.1.2. Sample references

#### One author

Fretheim, Terence E. 2010. *Creation untamed: the Bible, God, and natural disasters*. Grand Rapids, MI: Baker Academic.

Markham, Ian. 2007. *Do morals matter? A guide to contemporary religious ethics*. Malden, MA: Wiley-Blackwell Publishing.

**Two or more books by one author**

Braaten, Carl E. 1990. *Justification: the article by which the church stands or falls*. Minneapolis, MN: Fortress.

———. 2007. *Principles of Lutheran theology*. 2nd ed. Philadelphia, PA: Fortress.

**Two or more works by one author in one year**

Brueggemann, Walter. 1993a. *The Bible and postmodern imagination: texts under investigation*. London, UK: SCM.

———. 1993b. *Biblical perspectives on evangelism: living in a three-storied universe*. Nashville, TN: Abingdon Press.

**One book with two (or three) authors or editors**

Braaten, Carl E., and Robert W. Jenson, eds. 1984. *Christian dogmatics*. Vol. 2. Philadelphia, PA: Fortress.

Edlin, Richard J., Ken Dickens, and Jill Ireland, eds. 2004. *Pointing the way: directions for a Christian education in a new millennium*. Blacktown, NSW: National Institute for Christian Education.

**One book with four or more authors or editors**

Birch, Bruce C., Walter Brueggemann, Terence E. Frethiem, and David L. Petersen. 2005. *A theological introduction to the Old Testament*. 2nd ed. Nashville, TN: Abingdon Press.

**Edition other than first**

Hebart, Friedemann. 2015. *One in the gospel: the Formula of Concord for our day*. 3rd ed. Clovelly Park, SA: Australian Church Resources.

**Translated book**

Bayer, Oswald. 2008. *Martin Luther's theology: a contemporary interpretation*. Translated by Thomas H. Trapp. Grand Rapids, MI: Eerdmans.

Or

Bayer, Oswald. 2008. *Martin Luther's theology: a contemporary interpretation*. Thomas H. Trapp, tr. Grand Rapids, MI: Eerdmans.

**Book in a series**

Jenson, Robert W. 2005. *Song of Songs*. Interpretation: a Bible commentary for teaching and preaching. Louisville, KY: John Knox Press.

**Essay in a volume of essays**

Trible, Phyllis. 1998. 'Divine incongruities in the book of Jonah.' In *God in the fray: a tribute to Walter Brueggemann*, edited by Tod Linafelt and Timothy K. Beal. Minneapolis, MN: Fortress Press.

**Commentary in volume to which several commentators have contributed**

Hays, Richard B. 2000. 'Galatians.' In *The New Interpreter's Bible: a commentary in twelve volumes*, vol. XI, edited by Leander E. Keck, et al. 181–348. Nashville, TN: Abingdon.

### **Journal article**

*Including month of publication*

Fryar, Jane. 2007. 'Jesus as leader in Mark's gospel: reflecting on the place of transformational leadership in developing leaders of leaders in the church today.' *Lutheran Theological Journal* 41, no. 3 (Dec): 157–66.

*No month of publication*

Raabe, Paul, and James Voelz. 1996. 'Why exhort a good tree?: anthropology and paraenesis in Romans.' *Concordia Journal* 22, no. 2: 154–163.

### **Article in a spin-off publication from a journal**

Krispin, Gerald S. 2001. 'A study in Luther's pastoral theology (Eastertide 2001).' In *A reader in pastoral theology: articles from LOGIA, a journal of Lutheran theology*, compiled July 2001, 127–32.

### **Book review in journal**

In the case of book reviews in journals, the bibliographical data are supplied only for the book review. As for the book under review, only its title and author are given. The titles of the reviewed book and the journal in which the review appears are in italics.

Jennings, Meryl. 2003. Review of *The suicidal church: can the Anglican Church be saved?* by Caroline Miley, in *Lutheran Theological Journal* 37, no. 3 (Dec): 141–43.

### **Web page**

Davies, Philip. 2005. 'Do we need biblical scholars?' Accessed 12 October 2005. [http://www.bibleinterp.com/articles/Davies\\_Biblical\\_Scholars.htm](http://www.bibleinterp.com/articles/Davies_Biblical_Scholars.htm).

Downes, Stephen. 2002. 'The new literacy'. *Stephen's Web*. Accessed 8 March 2006. <http://www.downes.ca/cgi-bin/website/view.cgi?dbs=Article&key=1033756665&format=full>.

Farrell, Matthew Thomas. n.d. 'Didymus: history and conspiracy'. *The Gnostic Society Library: The Gospel of Thomas Collection*. Accessed 4 December 2007. <http://users.misericordia.edu/davies/thomas/farrell.htm>.

### **Article in online journal**

Trupe, Alice. 2002. 'Academic literacy in a wired world: redefining genres for college writing courses.' *Kairos: Rhetoric, Technology, Pedagogy* 7.2 (Summer). Accessed 7 June 2006. <http://english.ttu.edu/kairos/>.

### **Online database**

Jaensch, Andrew. 2008. 'Full immersion: a valid approach to worship in Christian schools?' *Lutheran Theological Journal* 42, no. 2 (August): 92–99. Accessed 30 October 2009. ProQuest Religion Database.

### **Encyclopaedia entry**

Dolan, J. P. 1967. 'Luther, Martin.' In *New Catholic Encyclopedia*, vol. 8: 1085–91. New York, NY: McGraw Hill Book Company.

### **Bible versions**

*Lutheran Study Bible*. 2009. Minneapolis, MN: Augsburg Fortress.

*The HarperCollins Study Bible*, fully revised and updated. 2006. San Francisco, CA: HarperOne.

### **Luther's Works**

Luther, Martin. 1519. 'The sacrament of penance.' Translated by E. Theodore Bachman. In *Luther's works: word and sacrament 1*, volume 35, 1960, edited by E. Theodore Bachman and Helmut T. Lehmann: 3–22. Philadelphia, PA: Muhlenberg Press.

### **Book of Concord**

Kolb, Robert, and Timothy J. Wengert, eds. 2000. *The Book of Concord: the confessions of the evangelical Lutheran church*. Minneapolis, MN: Fortress Press.

Tappert, Theodore G., translator and editor. 1959. *The Book of Concord: the confessions of the evangelical Lutheran church*. Philadelphia, PA: Fortress Press.

### **Corporate (group) author**

If no name is given of a book's author or editor, for example because it is a book of reports, the title of the book or the company or organisation responsible for compiling the book replaces the name of the author or editor.

Doctrinal statements and theological opinions of the Lutheran Church of Australia. 1989. Revised 3rd edition. Adelaide, SA: Lutheran Publishing House.

Lutheran Church of Australia. 2003. *Regular convention 2003: fourteenth general synod*. Stanwell Tops, NSW.

### **Church statements**

Doctrinal statements and theological opinions of the Lutheran Church of Australia. 1978. 'The relationship of the auxiliary offices to the office of the ministry.' D3–D4.

See also *Church statements from the LCA website*

### **Church statements from the LCA website**

Commission on Theology and Inter-Church Relations. 2001. 'The ministry of the people of God and the public ministry'. Rev ed. Accessed 6 February 2015. <https://lca.box.net/shared/static/ebem50bgk3kkrdjt6er.pdf>.

### **Documents embedded in website**

Lutheran Church of Australia. 2002. The role of the pastor in the Lutheran school. Lutheran Education Australia, Adelaide SA. Accessed 27 February 2015. <http://www.lutheran.edu.au/publications-and-policies/> (under Policies and guidelines – Pastors).

### **Unpublished thesis or dissertation**

Kusawadee, Banjob. 2005. 'Suffering and the cross: the meaning of the theology of the cross for a Thai understanding of suffering.' DTh thesis, Australian Lutheran College.

### **Unpublished documents**

Lutheran Church of Australia. 2002. 'Letter of call.' Rev., Lutheran Church of Australia, Adelaide, SA (available from LCA National Office).

Lutheran Church of Australia. College of Presidents. 2000. 'Profile of graduate outcomes.' LCA College of Presidents, Adelaide SA (available from LCA National Office).

### **CD-ROM**

Hughes, Philip J., ed. 2004. *Australia's religious communities: a multimedia exploration*. 2nd ed. CD-ROM. Kew, VIC: Christian Research Association.

### **Video recording**

Brusius, Ron, and David J. Ludwig. 1990. 'Building a Christian marriage: premarriage counselling.' Video recording. St Louis, MO: Family Films.

### **Classroom or public lecture**

Worthing, Mark W. 1998. 'The legacy of Thomas Aquinas.' Lecture notes given in the unit History of Christian Thought, Luther Seminary, Adelaide SA, 19 March.

### **Personal interview**

Jericho, Adrienne. 1998. Interviewed by author regarding Christian outreach in Lutheran schools. Adelaide. 5 September.

### **Sermon**

Muller, Timothy I. 1998. 'The Spirit's fiery gifts.' Pentecost sermon on Acts 2:1–21 preached at St Stephen's Lutheran Church, Adelaide, 31 May.

### **Newspaper feature article**

Jaensch, Dean. 2005. 'Howard reforms abandon the democratic spirit.' *The Advertiser*, 12 October.

### **Graphics, audio, or video files**

It is just as important to cite any graphics, audio, or video files, including podcasts or other multimedia files, which are used or referenced as it is to cite text files. However, it may be even more difficult to locate the necessary information, such as the name of the artist, the date of creation, or the file's URL. The form of your citation will depend on what information about the file you are able to determine and whether your reference is to the file itself or to the page on which the file is published.

If your reference is to the file in the context of the web page on which it is published, then provide information about the file as well as about the web page or site on which it resides. Notice that the titles of works of art are italicised; the titles of other types of graphics, such as maps and photographs, are enclosed in quotation marks.

For example,  
Adelaide Football Club. 2007. 'Patrick Dangerfield.' *Official AFL website for the Adelaide Football Club: Channel Crow*. Accessed 4 December 2007.  
<http://bigpondvideo.com/afl/42695>.

#### **Personal email**

Haar, Stephen. 'Quest for the historical Jesus.' Personal email (retrieved 25 January 2007).

Cadillac-Monkey. 'Bible Today.' Personal email (retrieved 20 January 2008).

#### **Blogs and wikis**

Gosden, Dale. 2007. 'Mission.' *Parish Administration*. Accessed 4 December 2007. <http://stevehaar.pbwiki.com/discussion.php?page=Mission>.

## **1.2 In-text citations**

### **1.2.1. Guidelines**

An in-text citation is the bracketed information in the body of an essay that reveals the source of a quotation or an opinion, by giving the author's name if it has not been given in the immediately preceding section of the essay, the year of publication, and the page number/s. These bracketed citations are arguably the A-D method's chief distinguishing feature. The purpose of in-text citations is to give the page numbers of quotations from books or journal articles.

If the author's name is already given, the brackets will enclose the year of publication and the page number. For example: Smith (2011, 126) agrees that social media have destroyed people's reputations, but he says we tend to forget that they also serve a valuable purpose. Note that the citation follows immediately after the person's name.

If the precise words of the author are given—that is, direct speech as opposed to indirect speech—the citation moves to the end of the quotation, for example: 'We constantly hear of the negative impact of social media, but what research has been done into the way they have enhanced people's good names and enriched people's lives?' (Smith, 126)

The year of publication is not strictly necessary, because the reader can find the full bibliographical reference in the reference list. But it's best that the year of publication be included because it provides a clearer citation than if only the page number is given. The year of publication is essential if two or more works by the same author are listed (Smith 2007, 126), or if Smith's name has already been given (2007, 126). The page number is preceded by a comma, not 'pages' or 'pp' (Smith, 156). It is acceptable to use a colon in place of a comma before the page number/s (Smith: 156).

Two or more works in the same year are indicated this way: (2007a, 126) and (2007b, 329). Because the author-date system doesn't use footnotes to give page references it does away with the use of conventions such as *ibid.* (short for *ibidem*, 'the same place') and *op. cit.* (short for *opere citato*, 'the work cited').

### 1.2.2. Sample citations

#### **Author's name already given**

Braaten believes that 'the majority of Christian denominations are guilty of overt or covert synergism' (1984, 74).

#### **Author's name supplied in text of essay, but his or her opinion is paraphrased**

Hebart (2000, 58–63) says that Christians are tempted to think of salvation in conditional terms.

If direct speech were used, the citation would have appeared at the end of the quotation. In this example, however, Hebart's opinion is paraphrased, so the citation appears immediately after his name.

#### **Author's name not yet divulged**

Christians are tempted to think of salvation in conditional terms (Hebart, 58–63).

Here, the gist of Hebart's sentiments is expressed in different words.

#### **Two or more books written by author in the same year included in references**

Bueggemann (1993b, 67) says that Bible knowledge is far better than familiarity with the latest method of evangelism for those who aspire to becoming effective evangelists.

#### **Citations for lengthy quotations**

Imagine for a moment that you are writing an essay on preaching a sermon and how to connect with your listeners. You wish to support what you have said by quoting from *What do they hear? Bridging the gap between pulpit & pew* by Mark Allan Powell. You would do so like this:

Powell describes the power of stories to create empathy:

Stories appeal to our imagination. We have probably all had the experience of being so caught up in a story that we could easily imagine being there, in the story world among the characters. A friend of mine says that when she read J. R. R. Tolkien's *Lord of the Rings* as a teenager, she felt compelled to pray for Frodo and his company as though they were people she knew in the real world. She was genuinely worried about them. (2007, 29)

The citation (2007, 29) rather than the author's name follows the quotation, and the full stop precedes the citation. Notice that the quotation does not receive quotation marks, even though it is direct speech, because the direct speech is indicated by the indentation.

#### **Bible versions**

Do not supply full references for Bible versions. The first time you quote from the Bible in the essay, indicate what translation, as opposed to version, you are using (e.g. Luke 15:1,2, NRSV; I Cor 5:1–8, ESV). The version you are using, such as *The Harper Collins Study Bible*, needs to be indicated only in your list of references, if at all.

## Citations from Lutheran references: The Book of Concord, Luther's Works, DSTO and Theses of Agreement

### 1. **The Book of Concord**

In citations the following abbreviations are used for the Lutheran confessional writings:

AC	Augsburg Confession
Ap	Apology of the Augsburg Confession
SA	Smalcald Articles
Tractate	Treatise on the Power and Primacy of the Pope
LC	Large Catechism
SC	Small Catechism
FC	Formula of Concord
Epit	Epitome of the Formula of Concord
SD	Solid Declaration of the Formula of Concord

When quoting from the Confessions, the source of the quotation must be given, thus:

Speaking of church unity the confessors are adamant that 'it is enough for the true unity of the church to agree concerning the teaching of the gospel and the administration of the sacraments' (AC 7,2; Kolb and Wengert: 43).

*Notes:*

1. The first part of the citation refers to Article 7 of the Augsburg Confession, paragraph 2. The second part indicates that the quotation is found on page 43 of the Kolb and Wengert edition of *The Book of Concord*.
2. When quoting from *The Book of Concord* be careful not to say, 'Kolb and Wengert say', or 'Tappert says'. The writers are either 'the confessors' (The Augsburg Confession, The Apology of the Augsburg Confession, The Treatise on the Power and Primacy of the Pope, and the Formula of Concord) or 'Luther' (the catechisms and The Smalcald Articles).

### 2. **Luther's Works (LW)**

A citation that refers to something on page 6 of volume 32 of Luther's Works, for example, would appear in the body of the essay as (LW 32: 6).

### 3. **Doctrinal statements and theological opinions of the Lutheran Church of Australia (DSTO)**

The citation for *Doctrinal statements and theological opinions*, page D3, paragraph 2, will appear in the body of an essay as (DSTO: D3,2). DSTO is located on the LCA website under 'Resources.'

### 4. **Theses of Agreement (TA)**

Citations from the LCA's Theses of Agreement will indicate the article in question and the paragraph. For example, *Theses of Agreement*, article XI, paragraph 2 will be cited in the body of an essay as (TA: XI,2).

TA is the major subset of DSTO. The theses can be found on the LCA website, under 'Resources', with the heading Doctrinal Statements and Theological Opinions.

## 1.3 Footnotes

### 1.3.1. Purpose

Footnotes are used for additional information that would otherwise disturb the flow of the essay you are writing. Additional information may consist of further supporting evidence for a point that you are making. Or you may like to include in a footnote an argument or a position that runs counter to the point you are making in your essay, in which case you would also include in the footnote your reasons for disagreeing with the counter argument. Some use footnotes to make comments, such as that you would like to explore the issue more extensively at another time. Also, additional resources may be referred to in a footnote.

### 1.3.2. A-D format benefit

It bears repeating that the A-D format reduces the number of footnotes required, and it obviates the necessity for words such as *op. cit.* (for *opere citato*, the work cited) and *ibid.* (for *ibidem*, the same place). Footnotes are reserved exclusively for explanatory notes or additional comments that would disturb the flow of the argument if placed in the essay itself (no. 2.3.1, above).

## 1.4 Quotations

### 1.4.1. Incorporating quotations into an essay

Two sentences from an imaginary essay on the Lord's Supper follow. They include a direct quotation from Robert Kolb's book, *The Christian faith*. The quotation is not long enough to be isolated from the body of the text and indented. Note also that the quotation marks are single, not double.

Speaking of the practice in some churches of calling the Lord's Supper the Eucharist, which means the thanksgiving, Robert Kolb says that 'the Supper itself cannot be called the Eucharist. Only the response of God's people in the liturgy, which surrounds the Supper, is thanksgiving' (229).

### 1.4.2. Quotations within quotations

Single marks are used for quotations, and double marks for quotations within quotations.

Elsewhere Kolb says: 'The Supper unites the whole congregation and should not be used to "do something special" for a group within it' (240).

### 1.4.3. Longer quotations

When a quotation is longer than about 3 lines or more it should be isolated from the essay by indentation without using inverted commas. The following is an excerpt from an imaginary essay.

We can gain an inkling of the speed at which ideas are changing when we read the sentiments of a social commentator writing about 20 years ago:

What men expect mostly from women is service—sexual service, household service, teaching service in the upbringing of their children, or aesthetic services for their social life, and the services of a conscientious secretary. What they hardly look for at all is initiative, ideas, much less advice. ‘My husband’, a woman says to me, ‘has just made a wise decision at the suggestion of one of his friends. I gave him the same advice a long time ago, but he never listened. But as soon as his friend said it to him, he agreed!’ (Tournier: 96)

In this example it does in fact end with an inverted comma, simply because the section ends with a quotation within the larger quotation. Note that the author’s name, this time, appears in the citation because it did not appear in the words that introduced the quotation. Also, notice the punctuation at the end of the quotation. All punctuation marks precede the citation.

#### **1.4.4. Employing [sic] in quotations**

If a word in a section you are quoting is misspelt or archaic or fails the test of inclusive language, you may indicate that you are aware of this by adding the italicised word *sic*, Latin for ‘thus,’ and placing it in square brackets [*sic*] after the problematical word.

#### **1.4.5. Providing emphasis within quotations**

For special emphasis you may italicise a word or phrase from the section you are quoting, followed by (my emphasis).

#### **1.4.6. Student translation from another language**

If you provide your own translation from another language, indicate this by concluding the quotation with (my translation).

#### **1.4.7. The use of an ellipsis**

An ellipsis is used when you omit words from quotations. An ellipsis consists of three dots.

Speaking of Paul’s appeal to the Corinthians that they discern Christ’s body in the Lord’s Supper (1 Cor. 11:27–34), Hays says that ‘Paul’s call to self-scrutiny (v 28) must therefore be understood ... as a straightforward call to consider how their actions at the supper are affecting brothers and sisters in the church, the body of Christ’ (200).

The omitted words are: ‘not as an invitation for the Corinthians to probe the inner recesses of their consciences but’. These words don’t disturb the flow of the sentence when omitted.

## 2. Biblical references

The following abbreviations follow the listing provided in *Journal of Biblical Literature* 107 (1988), 583–96. You will need to consult that issue of JBL for pseudepigrapha and patristic works, Dead Sea Scrolls and related materials, Targums, Mishnaic literature and other rabbinic works.

Postgraduate coursework students and contributors to LTJ are referred to the *The Chicago manual of Style* or to:

Turabian, Kate L, 2007. *A manual for writers of research papers, theses, and dissertations: Chicago style for students and researchers*, The University of Chicago Press, Chicago IL.

### General

OT	Old Testament	Q	Qumran
NT	New Testament	LXX	Septuagint
Heb	Hebrew	Tg	Targum
Gk	Greek	VL	Vetus Latina
OG	Old Greek	Vg	Vulgate
OL	Old Latin		

### Old Testament

Gen.	Genesis	[Qoh	Qohelet]
Exod.	Exodus	Song of Sol. (Sg.)	Song of Songs
Lev.	Leviticus	[Cant.	Canticles]
Num.	Numbers	Isa.	Isaiah
Deut.	Deuteronomy	Jer.	Jeremiah
Josh.	Joshua	Lam.	Lamentations
Judg.	Judges	Ezek.	Ezekiel
Ruth	Ruth	Dan.	Daniel
1 Sam.	1 Samuel	Hos. (Hosea)	Hosea
2 Sam.	2 Samuel	Joel	Joel
1 Kgs. (1 Kings)	1 Kings	Amos	Amos
2 Kgs. (2 Kings)	2 Kings	Obad.	Obadiah
1 Chron.	1 Chronicles	Jon.	Jonah
2 Chron.	2 Chronicles	Mic.	Micah
Ezra	Ezra	Nah.	Nahum
Neh.	Nehemiah	Hab.	Habakkuk
Est. (Esther)	Esther	Zeph.	Zephaniah
Job	Job	Hag.	Haggai
Ps. (plural Pss)	Psalms	Zech.	Zechariah
Prov.	Proverbs	Mal.	Malachi
Eccl. (Eccles.)	Ecclesiastes		

### Apocryphal/Deuterocanonical books

Tob.	Tobit	Ep. Jer.	Epistle of Jeremiah
Jth.	Judith	Pr Azar	Prayer of Azariah
Add. Esther	Additions to Esther (Gk)	[Song of Thr.	Song of the Three Jews]
Wis.	Wisdom		
Sir.	Sirach (Ecclesiasticus)	Sus.	Susanna
Bar.	Baruch	Bel	Bel and the Dragon
1 Esdra (1 Esd.)	1 Esdras	1 Macc.	1 Maccabees

2 Esdra (2 Esd.)	2 Esdras	2 Macc.	2 Maccabees
Pr. Man.	Prayer of Manasseh	3 Macc.	3 Maccabees
		4 Macc.	4 Maccabees

#### New Testament

Matt. (Mt.)	Matthew	1 Tim.	1 Timothy
Mark (Mk.)	Mark	2 Tim.	2 Timothy
Luke (Lk.)	Luke	Tit. (Titus)	Titus
John (Jn.)	John	Phlm. (Philem.)	Philemon
Acts	Acts of the Apostles	Heb.	Hebrews
Rom.	Romans	Jas. (James)	James
1 Cor.	1 Corinthians	1 Pet.	1 Peter
2 Cor.	2 Corinthians	2 Pet.	2 Peter
Gal.	Galatians	1 John (1 Jn.)	1 John
Eph.	Ephesians	2 John (2 Jn.)	2 John
Phil.	Philippians	3 John (3 Jn.)	3 John
Col.	Colossians	Jude	Jude
1 Thess.	1 Thessalonians	Rev.	Revelation
2 Thess.	2 Thessalonians		

#### Bible translations

JB	Jerusalem Bible
KJV	King James Version
NKJV	New King James Version
NAB	New American Bible
NEB	New English Bible
NIV	New International Version
NJB	New Jerusalem Bible
NRSV	New Revised Standard Version
REB	Revised English Bible
RSV	Revised Standard Version
CEV	Contemporary English Version
GNB	Good News Bible (also TEV, Today's English Version)

Chapters and verses are typed as follows:

Luke (Lk) 10:38–42; 15:3–10; John 11:1–53 (not John 11:1ff)

Luke (Lk) 1:5–25,57–66

Luke 15:1,2 (not Luke 15:1f, or Luke 15:1–2)

Luke 15:25 – 16:13 (not Luke 15:25–16:13)

Luke 16–19 (this means chapters 16 to 19)

In the last example (Luke 16–19), there are no spaces either side of the en dash, only where chapters and verses are included (Luke 15:25 – 16:13).

If Bible references appear in the body of the essay the name of the biblical book appears in full. For example:

Jesus' parable of the Good Samaritan at Luke 10:25–37 speaks of the neighbourliness required of Jesus' followers.

But if the reference is bracketed, the book's abbreviation is used:

Jesus' parable of the Good Samaritan (Lk. 10:25–37) speaks of the neighbourliness required of Jesus' followers.

### 3. Capitalisation

In keeping with the growing trend within publishing houses and tertiary institutions, Australian Lutheran College has the policy of minimal capitalisation.

Names of books, articles and essays are subjected to minimal capitalisation in written material. Earlier, one would have expected far more capital letters to appear in the title of Michael Gorman's *Elements of biblical exegesis: a basic guide for students and ministers*. When referencing the essay by Maurice Schild in the August-December 2005 edition of LTJ, it would be written as: 'Dietrich Bonhoeffer and the burden of discipleship in contemporary Australia.'

Capitals are used for the first word of a sentence, for proper names, for the title of a specific person, and for the names of organisations, churches, commissions, committees, boards, and the like, when the full name of the body is used.

It is good to remember two simple rules of thumb.

- (1) The upper case is used for the proper names of specialised words associated with the Bible and the Christian faith:  
**Bible, Baptism, Eucharist, the Lord's Supper, and Holy Communion**,  
whereas the related adjectives take the lower case:  
**biblical, baptismal, and eucharistic**.
- (2) When titles of organisations, churches, commissions, and the like, are used in subsequent references, the practice is to abbreviate the reference and use the lower case, except for words normally capitalised.

The Lutheran Church of Australia will appear as the Lutheran church in subsequent references. The Commission on Theology and Inter-Church Relationship will subsequently be referred to as the CTICR, the commission, or the theology commission. We would speak of Pastor John Smith, or Pastor Smith, but if the name is not used he would become the pastor. Similarly, President Paul Jones becomes the president in subsequent references. The Lutheran Church of Australia, Queensland District would become the Queensland district, or the district. And Prince Charles would be down-sized to the prince after his title and name had been given.

With the exception of the personal pronoun 'he,' references to God are usually capitalised if they are titles. The *Style guide* (Openbook 1995, 5) is of great assistance here.

The Creator, the Almighty, the heavenly Father, the Saviour, the Word (as a name for Christ), the Messiah, the King of kings, the Lord of lords, the Son of Man, the Passover Lamb, the Prince of Peace, the Comforter. But: God is our creator and king; the Spirit is our comforter in times of need. The Good Shepherd protects his sheep; but: Christ is our good shepherd; he is our door, our gate. God Almighty; but usually: almighty God. The Triune God, as a name, but triune when used more as an adjective than as a title.

### 4. Inclusive language guidelines

Formerly it was common to use words such as 'man,' 'mankind,' and 'brother,' and the pronouns 'he,' 'his' and 'him,' when referring to humanity in general. But greater sensitivity to the discrimination inherent in this generic usage has led to the widespread adoption of gender inclusive terminology throughout the English-speaking world, both in speaking and in writing.

Some people struggle to come to terms with the adjustments that are called for, and they justify their reluctance to adopt gender inclusive terms by saying that everyone knows that the context always makes it perfectly clear whether humans in general are meant, or the male of the species, when words like 'man' or 'mankind' are used. They often go on to say that the church has succumbed to feminism or political correctness.

But subtle shifts in the meaning of words invariably take place with the passage of time, and so it is with the words in question. Besides, using 'man' and 'brother' generically implies the privileging of the male as the normative gender. In fact, whenever such words are used, women always have to pause for a moment and ask whether they are included. Is the speaker or writer referring to people in general or to men in particular? Am I included or am I not included? The question doesn't arise for men. They are included by the word, whatever is meant. Another important consideration, especially for people who serve in the church, is that nobody is offended when care is taken to employ gender inclusive language, whereas the number both of men and women who are offended by exclusive usage continues to grow. It is not good enough to say that it is their problem, not mine.

Openbook Publishers gave ALC permission to include in *Write On!* the following useful guidelines.

'Man' in its generic sense can often be appropriately replaced by such words as human being(s), humanity, humankind, human race, individual(s), man and woman, people. Sometimes it is possible to rephrase the sentence so that the word is avoided altogether.

To avoid the generic use of 'he,' one of the following alternatives can be adopted.

Use the plural: *A writer has his pen* becomes *Writers have their pens*.

Use the passive: *The applicant's name should be filled in* rather than *The applicant should fill in his name*.

Use a construction with 'we,' 'you,' or 'one.'

Omit the pronoun: *Someone with ideas he has picked up from others* becomes *Someone with ideas picked up from others*.

Repeat the noun.

Use *he or she, she or he, he/she, or s/he*.

The use of *they* in a singular sense ('I am never angry with anyone unless they deserve it' – Ruskin) has a long history and is now favoured extensively by the media, although many still regard it as grammatically incorrect, particularly in formal prose. It can often be used with words like 'anyone.'

Below is an alphabetical list of some exclusive terms, together with possible inclusive alternatives. Alternative words and expressions should be chosen with care and discretion. The context and the sensitivities of the readers should always be considered. Note that in some cases forms which accurately refer to one gender or the other may be used when the gender is known.

authoress etc	author etc. (there is no need for 'ess')
brethren, brothers	brothers and sisters, members of the congregation or community
businessman/men	business executive, business manager, business owner, financier, businessman/businesswoman, business community, business people
chairman	chair, chairperson, chairman/chairwoman

churchman	churchgoer, church member, church worker
cleaning lady	cleaner, house or office cleaner
countryman	citizen
faith of our fathers	faith of our ancestors, faith of our parents
forefathers	ancestors
founding fathers	founders, pioneers
housewife	homemaker, home manager, housewife/househusband
juryman	juror, member of the jury
layman	layperson, layman/laywoman, non-specialist
man-hours	labour hours, work hours, working hours
man in the street	average person, ordinary people
man-made	artificial, constructed, hand-made, manufactured, synthetic
man on the land	farmer, farming community, grazier, landowner, rural community, country people
manpower	human resources, labour, staff, personnel
man the desk	staff the desk
man the phone	answer the phone, be in charge of the phone
master the art	become skilled, competent, proficient, expert
salesman	sales agent, sales attendant, salesperson, shop assistant
spokesman	advocate, representative, official, person speaking on behalf of, spokesperson
sportsman	athlete, player, competitor
sportsmanlike	fair, sporting
workman	employee, worker

*Style guide*, Openbook Publishers (1995, 15–16). Used by permission.

## 5. Academic integrity

*The Macquarie Australian encyclopedic dictionary* defines plagiarism as ‘the appropriation or imitation of another’s ideas and manner of expressing them, as in art, literature, etc., to be passed off as one’s own’ (2006, 921). The derivation of plagiarism from *plagiarius*, Latin for ‘kidnapper,’ opens our eyes to the seriousness of the offence. While the modern-day *plagiarius* may not be guilty of abducting a human being, he or she is certainly guilty of stealing something that belongs to others—their words and ideas.

There is a tendency to be defensive in this area.

- I had the idea before I came across it in a book.
- Of course I gained the idea from my reading, but the idea has long since become my own.
- No thought is original, so in the end I would have to acknowledge the source of every sentence I construct.
- Earlier generations didn’t have such qualms, and many of the great figures of English literature, so I have heard, plagiarised to their heart’s content.
- A general disclaimer should suffice, to this effect: ‘No opinion in this essay is original. All my opinions have been gleaned from the books and articles listed.’

The response to that last proposition is a categorical no. The twin temptations—to plagiarise and then try to disguise the fact—are among the most common temptations faced by essay writers. It is undeniable that discipline is required to avoid plagiarism; but acknowledging one’s sources is not as difficult as it is sometimes made out to be. On the other hand, truisms (generally accepted truths) and facts (such as the details of a Bible story or the dates of the exile) need not be acknowledged. But as for plagiarism—using other people’s words, ideas and opinions without acknowledging them—that amounts to sloth of a nature that is strictly taboo at Australian Lutheran College. Ultimately, however, plagiarism is unacceptable because it is stealing.

The integrity of the academic processes of ALC requires that academic misconduct be identified, discouraged and penalised when it occurs. Academic misconduct has a negative impact on ALC’s reputation. It interferes with the appropriate recognition of legitimate effort. ALC regards academic misconduct seriously and imposes appropriate measures when it is found to have occurred.

Academic misconduct includes, but is not limited to, the following: plagiarism, cheating, fraud, improper behaviour, misrepresentation and unethical behaviour.

Please see the [Academic Misconduct Policy](#) for further information.

## 6. Essay writing guidelines: resources

Clanchy, John, and Brigid Ballard. 1997. *Essay writing for students: a practical guide*. 3rd ed. Melbourne, VIC: Addison Wesley Longman.

Core, Deborah. 2000. *The seminary student writes*. St. Louis, MO: Chalice.

Hennessy, Brendan. 2008. *Writing an essay: simple techniques to transform your coursework and examinations*. Rev. and updated 5th ed. Oxford, UK: How to Books.

McLaren, Stephen. 2003. *Writing essays and reports*. Blake's Go Guide. Glebe, NSW: Pascal Press.

Murphy, Eamon. 2007. *Essay writing made simple*. Sydney, NSW: Pearson Education Australia.

Redman, Peter. 2006. *Good essay writing: a social sciences guide*. 3rd ed. Milton Keynes, UK: Open University in Association with Sage.

Rolls, Nicola. 2008. *Communicating at university: skills for success*. 3rd ed. Darwin, NT: Charles Darwin University Press.

Shiach, Don. 2009. *How to write essays: a step-by-step guide for all levels, with sample essays*, 2nd ed. Oxford, UK: How to Books.

Taylor. Gordon, 2009. *A student's writing guide: how to plan and write successful essays*. Cambridge, UK: Cambridge University Press.

## 7. Research skills and thesis writing: resources

Badke, William B. 2008. *Research strategies: finding your way through the information fog*. 3rd ed. New York, NY: iUniverse.

Bell, Judith. 2005. *Doing your research project: a guide for first-time researchers in education, health and social science*. 4th edition. Maidenhead UK: Open University Press.

Lester, James D., and James D. Lester, Jr. 2009. *Writing research papers: a complete guide*. 13th ed. New York, NY: Pearson Longman.

Murray, Rowena. 2006. *How to write a thesis*. 2nd ed. Maidenhead, Berkshire UK: Open University Press.

Thomas, R. Murray, and Dale L. Brubaker. 2008. *Theses and dissertations: a guide to planning, research, and writing*. 2nd ed. Thousand Oaks, CA: Corwin Press.

Vyhmeister, Nancy Jean. 2008. *Quality research papers for students of religion and theology*. 2nd ed. Grand Rapids, MI: Zondervan.

## 8. Assignment format

### Layout

The font recommended for essays is Calibri 11 or Arial 11. Students are free to use single, 1.5, or double line spacing.

### Assessment details

Please write the assessment topic at the start of the assignment.

### Page numbers

Pages should be numbered, usually on the right hand side of the footer.

### Your name

Your name should appear on each page e.g. on the left hand side of the footer.

### Assignment template

An [assignment template](#) may be downloaded from the ALC website, under 'Assessment and grading'.

### Higher degree by research students

Note:

Postgraduate research students are directed to the University of Divinity website <http://www.divinity.edu.au/study/research/current-hdr-students/> for thesis guidelines and other information.

## 9. Steps towards writing an essay<sup>2</sup>

### 1. Choosing the topic

It is a good idea to choose an essay topic that you find interesting—interesting because you know of its value for your future work, interesting because of its central theological, pastoral and/or educational significance, or interesting because it is a topic that has appealed to you for some time, but you have never had the opportunity to study it in depth. It is also wise to choose a topic that you know will stretch you or take you into previously unexplored territory, rather than settling for something that you can write about quite easily.

### 2. Analysing the question

Analyse the essay question in terms of the **tasks** you have been asked to perform and the **information** you have been asked to find out. Take the following essay topic: *Discuss the origin, the nature and the extent of sin according to the Lutheran understanding of the doctrine of original sin, and expand on the pastoral implications of that understanding* (2000 words). The information you are asked to find out and record is the origin, nature and extent of original sin as Lutherans understand the doctrine, and the pastoral implications that flow from that understanding. The tasks you are given are to create an essay that spells out that information clearly and systematically, and then to spell out the pastoral implications of the teaching, expansively. If an essay topic is posed as a question, it is advisable that you turn it into a statement before asking what information you have to gather and what tasks you are to undertake.

### 3. Preparing the references

One of the first tasks when writing an essay is to gather a list of bibliographical references (no longer called a bibliography). The heading for the listing is References, or Reference List, or List of references. You insert the list at the end of the essay. As a rule of thumb, you are advised to include no fewer than half a dozen references. It is your responsibility to compile your references, drawing on the search processes available in the library, and if necessary consulting with the lecturer, the library staff and fellow students. You are well advised to prepare your references as your first task, according to the author-date format. Then, when you are actually writing the essay and citing references in the body of the essay, you need to employ only the minimal A-D citation format, knowing that you have already attended to the full bibliographical reference for that book or article.

You will probably keep adding to the references as you continue to work on the essay, because of works referred to in your reading or because you find you need to follow up an aspect of the topic at greater length. Be sure to list **all** the works you have cited in the essay. On the other hand, do not include works you have read but have not drawn on or referred to in your essay. Another word of warning is vital. Don't come to rely on internet sites. When it comes to theology, internet articles mostly come from unreliable sources. Especially during your formative years of theological study it can be hard to discriminate.

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<sup>2</sup> This section refers only to writing an essay. From time to time you will also be asked to write reports as part of your assessment tasks. For report writing see the book, *Writing essays and reports* by Stephen McLaren, listed on page 22, and/or <http://www.canberra.edu.au/studyskills/writing/reports> (last accessed 7/03/12). If necessary, check with your lecturer for more detail on what is expected.

#### 4. **Taking notes**

Take notes as you read. If you believe that you may want to quote an author word for word in the final essay, be careful to copy accurately, use quotation marks, and note the page(s) the quotation comes from. If you intend only to put the writer's opinions in your own words, make doubly sure that you indicate in your notes the page or pages where you found them. Judgments and opinions that are not your own must always be attributed to their source.

Towards the end of the note-taking process you are advised to start thinking of how you will develop the argument of your paper. As you reflect on your reading and research, a coherent essay will gradually form in your mind, and the argumentation will become increasingly your own. You will discard large portions of the material you have gathered, because it is not relevant to your case, and you will assemble those quotations that support your case and state it most clearly and succinctly. It is vital that you avoid creating an essay simply by stringing together a series of quotations. It will resemble a hotchpotch of disconnected statements or opinions.

The longer you spend reading in the area of your topic, the better you will know and digest its subject matter, and the better you will be able to express it in your own words. The longer you spend reflecting on the topic, the more coherent will your essay's argument become. In the end it will be your own argument that stands front and centre, even though you have marshalled and duly acknowledged several powerful witnesses in support.

#### 5. **Theme statement**

As you continue to read in and reflect on your topic, it is important that you work towards stating the case you wish to make, in one sentence. What is the point you are driving at? What is your argument in a nutshell? A one sentence statement is best. Anything less than a sentence—a phrase, a clause, a slogan—does not provide the scope for stating a complete argument. On the other hand, more than one sentence will lead to an essay whose argument is ill-defined. A couple of possible theme statements are as follows:

Despite the many literary differences between the gospels and the Pauline epistles, the theological positions of the evangelists and Paul on the fundamental issues of Christian faith are essentially the same.

Although Sodom and Gomorrah are associated in the popular mind with fire and brimstone and divine wrath, a close analysis reveals that Genesis 18 and 19 deal almost exclusively with divine patience and undeserved blessing.

#### 6. **Outline of essay**

After you have read widely on the topic and developed a theme statement, you are ready to prepare an outline for the essay. A well planned essay will serve you well. It is a good idea to prepare a Table of Contents page, even though undergraduate students are not required to present one. But a contents table will indicate the direction you plan to take with your essay, and the chief items you intend to cover along the way. The divisions that are indicated in such a table can then also serve as headings throughout the body of the essay. They will keep you on track. They will prevent you from straying from the theme; and if you do go off on a tangent—as sometimes you must—the headings that lie ahead will guide you back to the course you have planned to take from the outset.

## 7. Linkages

An essay ought to contain an intelligible progression of thought, not a jumble of random thoughts. But it is hard to provide the linkages between paragraphs that make the flow of the argument clear. Ideas can be linked in the following ways:<sup>3</sup>

- a sequence of first, second and third?
- contrasting ideas e.g. 'on the one hand ..., but on the other hand ...?'
- an addition
- a similar point
- an example or analogy
- a consequence
- a time sequence
- a problem-solution
- a summary

## 8. Three main parts

An essay consists of the introduction, the body of the essay, and the conclusion. In the introduction you should discuss the essay question, maybe give your reason(s) for choosing it, give some background to the question, and provide an overview of the way you plan to deal with it. The introduction should close with the theme statement. The body of the essay will develop the argument you have summarised in the theme statement, logically and consistently. The conclusion will draw together the main points you have made in the body of the essay (summary), restate the theme statement (conclusion proper), and in some cases suggest further avenues of exploration that the essay has opened up, but you haven't had time or space to pursue.

## 9. Final draft

Please check your essay carefully before handing it in. Check it for spelling, punctuation, English expression, inclusive language, plagiarism, accuracy of quotations, and logical or coherent progression of argument (linkages). Then check the cover sheet, the table of contents (if applicable), the division headings, the list of references, citations in the body of the essay, and footnotes (or endnotes). If you have not written an essay for a long time, or if you are new to tertiary studies, you are strongly encouraged to draw on as much help as you can muster while you are preparing the first draft of your essay, and when you have completed it run it past an experienced essay writer.

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<sup>3</sup> The dot points are taken from the 'Guide to writing essays' produced by the University of SA's Learning and Teaching Unit <<http://www.unisanet.unisa.edu.au/learn/LearningConnection/?PATH=/Resources/workshop%2Dessay+writing/Guide+to+writing+essays>> (Accessed 25/01/10)

## 10. Wit and wisdom for writers

Writing is a journey, not a destination. So enjoy the trip.

If you seek wisdom like silver, and search for it as for hidden treasures, then you will understand the fear of the Lord and find the knowledge of God (Prov 2:4,5).

The hand will not reach out for what the heart does not long for. (German proverb)

The mind is not a vessel to be filled, but a fire to be ignited. (Plutarch)

Physical fitness makes us mentally alert.

Cutting back on sleep is false economy.

Class preparation time enhances the value of time in class.

Blank faces speak of blank minds.

Your lecture notes are not a verbatim record, but a summary of what matters.

If you can't follow, lead with a question.

Ask a question and look a little foolish for a moment. Don't ask and remain a fool for ever.

In sermons and assignments, less is usually more.

The simpler the language, the profounder the idea.

You never really understand anything until you can explain it to your grandmother. (Einstein)

Choose a topic that leads you out of your comfort zone.

I am always doing things I can't do. That's how I get to do them. (Picasso)

Perplexity is the beginning of knowledge. (Kahil Gibran)

Choose a topic that has long puzzled you because it strikes you as important.

Choose your topic early. Read widely, but don't imagine you have to read everything that's ever been written on your chosen topic.

Plan to write, and write to a plan.

Begin, and you are halfway there. (Alfred A. Montapert)

We win no favours with God, our spouse, or our family, if we put our studies or field education before them.