

Turabian 9TH Edition Guidelines
School of Religion & Philosophy
Wayland Baptist University



2018

Turabian and Chicago Style

The Turabian Manual is a detailed guide to using Chicago Style. The Chicago Style Manual is expensive and over 1000 pages. Many schools require students to use Turabian rather than the full Chicago Style because of its relative brevity and ease of use.

Turabian Overview

Turabian is organized in three parts with an appendix. Part 1 provides guidelines for research and writing. This is an excellent student guide and something every student should read; however, this guide will focus on parts two, three, and the appendix.

Part 2 provides guidelines for citing the sources of the information you use in your paper. Chapter 16 gives the basic form of the notes-bibliography style, and chapter 17 gives examples for citing specific types of sources. These two chapters are central to understanding the requirements for your paper.

Chapters 18 and 19 are concerned with the author-date style of citation. Because the School of Religion and Philosophy requires notes-bibliography style, do not use the guidelines in these chapters.

Part 3 has to do with general style. It covers spelling, punctuation, names, special terms, titles of works, numbers, abbreviations, quotations and tables and figures.

The appendix covers general formatting requirements.

School of Religion and Philosophy Requirements

Several sections of Turabian provide options for formatting depending on the requirement of the school using this style. This section provides the specific requirements of the School of Religion and Philosophy.

Length

The length of papers does not include the cover page, appendices, or bibliography. Most professors will provide specifications for the length of the paper. In general it is 2500 to 4000 words for undergraduate students and 5000 to 7000 words for graduate students.

Notes-Bibliography Style

Papers and projects must use the notes-bibliography style of citation (see chapters 17 and 18). Turabian provides two options within this style, endnotes and footnotes. Papers in the School of Religion and Philosophy must use footnotes.

General Formatting

Margins A.1.1

Pagination A.1.4

Number all pages with Arabic numerals starting on the first page of text (number 2 counting the title page). Do not number the title page. Page numbers should be placed flush right in the header (at the top of the page).

Title Page

Follow the example on page 391 (Figure A.1).

Sections and Subsections

Follow the guidelines given in section A.2.2.4 on page 404.

Varying Course Requirements

It is your responsibility to review the guidelines set by each professor before you submit any assignments. Guidelines set by professors always take precedence over the guidance provided here.

- g. Name of the version is spelled out on the first or use standard abbreviations 24.6.4
- h.

Bibliography

26. ___ Each bibliographic reference follows correct Turabian (See chapter) 17
27. ___ All entries are in alphabetical order. 16.2.1
28. ___ Every entry occurs in the body of the manuscript. 16.2

The Death Penalty: A Christian Perspective

Kelli Walker

RSWR 3345: Research Writing Methods

May 14, 2011

hanged for being a spy for Spain. This public punishment was common in Britain, and subsequently adopted by the new colonists as a way to maintain order in society.

A century and a half later, the abolitionist movement began, sparked by the writings of several European philosophers and Quakers who considered the death penalty morally wrong. None were more influential than Cesare Beccaria, author of *On Crimes and Punishment* in 1764. In his famous essay, Beccaria posited that the state had no right to take a human life. This concept resonated with intellectuals, and political leaders of the time and led to reforms. Most of these reforms resulted in reductions in the number of capital crimes.

Over the next two hundred years, the states revisited their capital laws and methods of execution, approaching them from a more sociological perspective. They adopted goals of protecting society, rehabilitating criminals, and using more humane methods of punishment. Executions were no longer public spectacles in the town square, but administered by state professionals in mostly closed environments. A number of states completely abolished the death penalty.⁷ The Supreme Court decision *Furman v. Georgia*⁸ found many federal and state

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4. Hugo Adam Bedau and Paul G. Cassell, *Debating the Death Penalty: Should America Have Capital Punishment? The Experts on Both Sides Make Their Best Case* (Oxford University Press, 2004), 166.

5. Death Penalty Information Center, Introduction to the Death Penalty, accessed May 3, 2011, <http://www.deathpenaltyinfo.org/painhistory-deathpenalty#abol>

punishment in violation of the Eighth Amendment⁹ of the U.S. Constitution, as well violating the due process guarantees of the Fourteenth Amendment¹⁰. Of the people sentenced to the punishment by death, only a small percentage were actually executed¹¹, and the decision was often racially biased¹¹. As a result, states put new processes in place to attempt to solve the unfair application of the death penalty, and in 1977 the death penalty was reinstated¹².

According to the latest Bureau of Justice statistics, 36 states and the Federal Bureau of Prisons hold over 3,000 inmates sentenced to death¹³. While many of these cases gain little attention on a national level, criminals like Timothy McVeigh, John Lee Malvo, and Ted Bundy cause Americans to pay attention and attempt to clarify their thoughts on the matter. For Christians, the issue is more than just social or philosophical. It is beyond the realm of statistics and politics. It is a clash between obedience to God and an obligation to show mercy to fellow man.

Death Penalty Proponents

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VKRZV *RGTV GLVDSSURYDO RI WKH SUHPHGLWDWHG WDNLC

9. U.S. Const. amend. VIII.

10. U.S. Const. amend. XIV, §1.

11. House, 16.

12. John S. Feinberg, Paul D. Feinberg and Aldous Huxley, *Ethics for a Brave New World* (Wheaton, IL:Crossway Books, 1996), 127.

13. %XUHDX RI -XVWLFH 6WDWV L V W L F W D W L D S L L V F D O 3 D Q D W I K
May 3, 2011,

proponents of the death penalty believe the Bible gives proper guidance on the just punishment for this serious offense.

Some are objectives shared with secular society, such as deterrence of crime and protect society from physical harm, but most reasons are taken straight from the Scriptures. Foundational to their argument is the belief supported by Genesis 9:6, that mankind is made in the image of God—the imago Dei

Imago Dei

Genesis 9:6 contains the truth that apply to all mankind, since man continues to bear the imago Dei today.¹⁴ Because of the death penalty, the appropriate punishment for this offense is one that equals the harm done a concept known as talionis or law of retribution.¹⁶

14. House, 45.

15. Ron Gleason, *The Death Penalty on Trial* (Ventura, CA: Nordskog, 2008), 26.

16. John F. Walvoord, Roy B. Zuck and Dallas Theological Seminary, *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Wheaton, IL: Victor Books, 1983); Lev. 24:1322.

Retribution

Retribution is the act of repaying. It is often used in the context of crimes and punishment, and it is a concept found throughout the Bible.¹⁷ One of the most recognizable biblical sayings regarding the death penalty. This familiar phrase is found in the Old Testament passages of Exodus 21:23, Leviticus 24:17-20, and Deuteronomy 19:18-21. While the provision allows for equal damage as the punishment for the damage done, it does not allow for punishment beyond that harm. It places a limit on the amount of retaliation or revenge that can be exacted. If an eye was injured, then only an eye could be injured in return no more.¹⁸ Those who favor the death penalty believe the life of the murderer is the suitable payment for the crime committed.

Government Duty

In addition to emphasizing the value of human life, Genesis 9:6 also establishes the beginnings of human government. Martin Luther observed:

Here we have the source from which stem all civil law and the laws. If God grants to man power over life and death, surely he also grants power over life do you suppose we would be living? Because he foresaw that there would be always D J U H D W D E X Q G D Q F H R I H Y L O P H Q + H H V W D E O L V K I order that wantonness might not increase beyond measure. With this hedge, these walls, God has given protection for our life and our possessions.¹⁹

This Scripture, taken together with the New Testament passage of Romans

17. House, 20.

18. Hanks, 6869.

19. O D U W L Q / X W K H U ³ / H F W X W K H U I I O l . . * R I O N W r o s l a v P e l i k a n , (Saint Louis, MO: Concordia Publishing House, 1986),-440

13:1- EXLOGV VXSSRUW IRU WKH JRYHUQPHQW¶V GXW\ WR S
 Romans 13:1 WKH \$SRVWOH 3DXO EHJLQV E\ H[SODLQLQJ WKH
 the governing authorities, ~~they~~ are authorities established by God. He proceeds to explain the
 QHHG IRU WKRVH DXWKRULWLHV WR PDLQWDLQ SHDFH DQG
 DXWKRULW\ LV *RG¶V VHUYDQW IRU \RXU JRRG ~~to~~ bear
 the sword IRU QR UHDVVRQ 7KH\ DUH *RG¶V VHUYDQWV DJHQWV
 ZURQJGRHU ´ 7KH VZRUG KDV EHHQ LQWHUSUHWHG DV DQ L
 execution.²⁰

Death Penalty Opponents

Christians who oppose the death ~~penalty~~ believe it contradicts the New Testament teachings of Jesus Christ. They seek the reform of the offender, as well as his spiritual redemption. Like the proponents, they also believe that only God holds the authority to end the life of another human ~~being~~.

In John 8:11, a woman accused of adultery was brought to Jesus by Jewish leaders. At that time, adultery was a capital offense under Jewish law and death was to be by stoning. When asked for his opinion on the matter, Jesus simply replied, "Who is without sin to cast the first stone."²² Jesus did not condemn her. In this succinct statement, Jesus demonstrated not only the fallibility of those charged with applying the death penalty, but his willingness to forgive the woman.

Matthew 5:38-42
 H[D P L Q H V W K H 3 H \ H I R U D Q H \ H ' S U L Q F L S O H I
 - H V X V U H F D O O V W K H 2 O G 7 H V W D P H Q W 6 F U L S W X U H V D \ L Q J
 D Q G W R R W K I R U W D P H Q W I f anyone slaps you on the right
 F K H H N W X U Q W R W K H P W K H R W K H U F K H H N D O V R ' 3 H W H U
 repay evil with evil or insult with insult. On the contrary, repay evil with blessing
 7 K H V H
 commands lead opponents to believe that Jesus firmly rejected the idea of retribution, and calls for reconciliation and forgiveness.²³

Reform

When retribution is no longer the goal in punishment, reform or reconciliation to society becomes the focus. For Christians, the goal for reform necessarily includes repentance and spiritual redemption. Opponents argue that only God knows when a life should end; therefore, execution by humans denies the offender every last opportunity to repent and start a new life.²⁴

22. John 8:7.

23. 6 W H S K H Q % & K D S P D Q 3 5 H D G L Q J W K H % L E O H D V : L W O
 7 H V W D P H Q W I R R U W D P H Q W I n Religious Studies 31, no. 2(2004): 177.

24. Losel, 18788.

Imago Dei

The image of God in mankind exists despite the presence of sin. God grants this status to
 DOO KXP DQV DQG LW LV ³ XQIRUIHLWDE ²⁵ Because of the high Q T X L V K D
 value placed on all mankind, opponents of the death penalty believe that every life even the
 P R V W K H L Q R X Y P R U S T G O D O N W ²⁶ is precious to God and worthy of his love.

Analysis of the Argument

When comparing the arguments of both sides of the death penalty debate, it is important
 to begin by recognizing Q J W K D W E R W K D F N Q R Z O H G J H W K H U H D U H S U R I
 in the United States. They agree that race and income level often influence the outcome of
 sentencing, and they are aware that innocent persons have been executed ²⁷ Ruled by the Supreme
 Court decision in Furman, statistics clearly showed the death penalty being applied in a
 discriminatory manner. Subsequent to attempts at reform, and its reinstatement in 1977,
 discriminatory practices continue to be a concern. As recently as 2000s governor George
 Ryan issued a moratorium on executions in his state after 13 men on death row were found
 innocent.²⁸ Despite the problems, those who favor the death penalty argue that the punishment is
 not wrong

problems that can result in the taking of an innocent ~~life~~ had continuing to support the death penalty in America, proponents contradict themselves on the ~~issue~~ ~~of~~ Dei

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punishes, and kills, and that this reality ought to shape and direct a Christian contribution to the

F U L P L Q D O M X V W L F H G H E D W H W R G D \ '

Conclusion

While there may be Biblical arguments for the death penalty, there are flaws with those arguments that call their validity into question. Concurrently, there are strong arguments that

Bibliography

An Orthodox Jewish Rabbi [pseud.] *The Triumph of Justice*. Fort Mill, SC: MorningStar Publications, Inc., 2008.

% D O O D U G % U X F H : ³ 7 K H ' H D W K 3 H Q D O W \ * J O O P M o f 7 L P H O H V V
the Evangelical Theological Society 43, no. 3 (September 2000): 487.

Bedau, Hugo and Paul Cassell, eds. *Debating the Death Penalty*

