WHY DO WE CITE?
WHEN DO WE CITE?
WHAT’S THE DIFFERENCE?

Quote
• Identical, verbatim, word-for-word material from your source

Paraphrase
• Using your own words to describe a selection of the source.
• Condensing a section of the source in your own words.

Summary
• Using your own words to explain the main ideas of a whole source.
• A large overview of a source in your own words.
### WHAT INFORMATION DO YOU NEED?

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HOW DO WE CITE?
with “an indeterminate and potentially unlimited number of interconnected nodes [that] communicate with no central point of control.”

What is at stake in settling this dispute? Being. And, knowledge and power in that being. More specifically, this paper explores how a theory of social ontology has evolved to theories of social ontologies, how the modernist notion of global understanding of individuals working toward a common (rationalized and objectively knowable) goal became pluralistic postmodern theories embracing the idea of local networks. Furthermore, what this summary journey of theoretical evolution allows for is a consideration of why understandings of a world comprising emergent networks need be of concern to composition instructors and their practical activities in the classroom: networks produce knowledge.

Our journey begins with early modernism, and if early modernism had a theme, it was oneness. This focus on oneness or unity, on the whole rather than on individual parts,


be exercised by the masses. Later modernists began to acknowledge the fragmentation, ambiguity and larger chaos that characterized modern life but, perhaps ironically, only so they might better reconcile their disunified state. This later modernism was labeled “heroic” modernism and was based on the precedent set by romantic thinkers and artists,


4. Ibid.

5. Ibid., 13.


7. Ibid., 44.

would call a “grand narrative.”

Lyotard sees “modern” as fit for describing “any science that legitimates itself with reference to a metadiscourse of this kind making an explicit appeal to some grand narrative, such as the dialectic of Spirit, the hermeneutics of meaning, the emancipation of the rational or working subject, or the creation of wealth”;¹² in other words, Lyotard characterizes “modernism” as a hegemonic story that defined and guided the ways in which humans lived their lives. Further, Lyotard defines “postmodernism” as “incredulity

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10. Ibid., 30.

11. Ibid., 35.

Bibliography


CITATION RACE
Pastoral care: telling the stories of our lives
Karen D. Scheib author
Nashville: Abingdon Press; 2016
Available at Pitts Theology Library 3 Hour Reserves (BV4011.3 .S3845 2015 )

Title: Pastoral care: telling the stories of our lives
Author: Karen D. Scheib author
Subjects: Pastoral care; Narrative theology; Narrative theology; Pastoral care
Publisher: Nashville: Abingdon Press
Creation Date: 2016
Format: xvi, 215 pages : illustrations ; 23 cm.
Contents: Telling the stories of our lives: narrative pastoral care -- The Church's story: called to live out love -- Stories about God -- A love story -- Becoming story companions -- Reading stories: narrative environments and development -- Reading lifestories: the art of close reading -- Restorying in transition and trouble.
Language: English
Summary: Christian pastoral care is a narrative, ecclesial, theological practice (NET). As a narrative practice, pastoral care attends to the inseparable interconnection between our own lifestories, others’ stories, the larger cultural stories, and God’s story. As a ministry of the church, pastoral care is an ecclesial practice that derives its motivation, purpose, and identity from the larger mission of the church to bear witness to and embody God’s mission of love that extends
Footnote format, second time citing in this paper, citing page 70.
LeMon, “Cutting the Enemy to Pieces,” 70.
The Old Testament is dying: a diagnosis and recommended treatment
Brent A. Strawn author.
Grand Rapids, MI: Baker Academic; 2017
Available at Pitts Theology Library 3 Hour Reserve (BS1171.3 .S77 2017)

Title: The Old Testament is dying: a diagnosis and recommended treatment
More title info: / Brent A. Strawn.

Author: Brent A. Strawn author.

Subjects: Bible. Old Testament -- Criticism, interpretation, etc; Bible. Old Testament; Criticism, interpretation, etc

Publisher: Grand Rapids, MI: Baker Academic

Creation Date: 2017

Format: xxvi, 310 pages; 23 cm.


Language: English

Summary: "Addresses the loss of the Old Testament as a resource for faith and life and shows how it can be recovered by the church,"--NoveList.

GROUP RACE
GROUPS: ROUND 1

Create a bibliographic entry
David, King of Israel, and Caleb in Biblical Memory

by Jacob L. Wright

Kindle Edition

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Winner of the Nancy Lapp Popular Book Award from the American Schools of...
ANSWER:

GROUPS: ROUND 2

Create a bibliographic entry
Accessed September 22, 2015

Journal for the Study of the Old Testament
Vol 37.3 (2013): 371-388
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DOI: 10.1177/0309089213479570
http://ISOT.sagepub.com

Lessons from the Potter’s Workshop: A New Look at Jeremiah 18.1-11*

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989 Pinetree Way, Lancaster, PA 17601, USA

Abstract
Jeremiah 18.1-11 is a familiar passage, describing Yahweh in terms of a potter and Judah as his clay. Yet despite its familiarity, interpretations of the passage vary wildly. It is understood by various interpreters as a message of doom, a message of hope, a neutral message of neither doom nor hope, and a message of doom reworked into a message of hope by a later editor. Some commentators believe that Yahweh’s sovereignty is the point of the text; others think that Yahweh has only partial control. Still others think the point is that the clay (Judah) has the capacity to thwart the potter’s (Yahweh’s) purposes. Scholars are united, on the other hand, in regarding Yahweh’s contingent plans for ‘nations’ in vv. 7-10 as an interpretation of the potter’s symbolic pot-making in vv. 1-4. In this article, this approach, which has led to the divergent and mutually exclusive views of the passage, is critiqued. Following a brief analysis of symbolic actions in Jeremiah and in the larger prophetic corpus, an alternative understanding is presented wherein vv. 7-10 are not directly related to the actions of the potter. Verses 1-6 and 7-10, rather, serve distinct but complementary roles in service of the larger purpose of vv. 1-11, which is the call of Judah to repentance.
Editor's Desk by John M. Buchanan

Police encounters

WHEN I WAS in elementary school a local police officer made regular visits to explain to us what police did. The department always sent Sergeant Cal Bell, a gentle African American who showed us the exotic equipment he carried: badge, light, flashlight, nightstick, handcuffs, and service revolver. He told us that he liked to be called "Cow Bell," which we kids thought was hilarious. I asked him if he had ever used his revolver. "No," he said, "I have never shot it in the line of duty and I hope I never have to.

When I was 12, police in an unsanctioned car stopped a friend and me one evening when we were spraying paint on automobiles with our new squirt guns. They confiscated our water pistols, drove us to our homes, lectured us up the front steps, and turned us over to our parents.

My adult encounters with the police include a few traffic tickets, one of which was received while I was wearing a clerical collar. I assumed that the officer would exercise sympathy—it didn't. Then a few years ago I had a flat tire on my bicycle while riding on Chicago's lakefront bike path. Two police officers, a young man and young woman patrolling on bicycles, node up to me as I was perusing, matter-of-factly, to repair my tire. I asked if they could help me return home. "We'll do better than that," one said, and they removed the wheel, applied a quick patch, and reinstalled the tire. I was grateful.

In years of ministry in city churches I have always made a point of becoming familiar with the local police station and acquainted with the commanding officer. In Columbus, Ohio, a clinical psychologist who worked with the metropolitan police force told me that police officers are susceptible not only to daily physical danger but also to psychological stress. Being called to intervene in and defuse domestic conflicts, for instance, exacts a toll. The average police officer, my friend said, experiences the fight-or-flight physical and emotional response several times every day and pays a steep price in stress levels and health.

I am distressed by the recent police shooting and killing of unarmed civilians and, in one incident, the death of a man by an illegal choke hold. In each incident the victim was African American, including a 12-year-old boy brandishing a BB gun (the cop I was when police confiscated my water pistol).

Those of us who are white have had to recognize that African-American communities experience and perceive the police differently and are treated differently by the police. While my experience confirms the comforting Chicago police motto, "To Serve and Protect," many blacks in Chicago likely don't see it that way at all.

One picture from Ferguson, Missouri, captures the erroneous gulf in perception. An African-American man in jeans, T-shirt, and backward baseball cap raises his arm in the "don't shoot" gesture as he backs away from three law enforcement officers in full paramilitary gear. Their automatic weapons are pointed directly at the retreating black man.

Prominent right-wing politicians are attempting to deepen the conflict by blaming the victims. Some police union officers are arguing that there is widespread hostility toward police in general, which makes every one of them a suspect.

Our country needs a national conversation between police and the communities they serve, with an acknowledgment of past injustices, a renewed appreciation for those who serve and protect, and a renewed commitment on the part of the judicial system, including law enforcement, to ensuring that skin color has nothing to do with the way citizens are treated.
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Our country needs a national conversation between police and the communities they serve, with an acknowledgment of past inequities, a renewed appreciation for those who serve and protect, and a renewed commitment on the part of the judicial system, including law enforcement, to ensure that skin color has nothing to do with the way citizens are treated.
ANSWER

The role of narrative ethics in the formation of religious and moral leadership in the church

Owen, Charles Bryan.
GROUPS: ROUND 5

Create a bibliographic entry

Constitutional Structure - The United Methodist Church

http://www.ume.org/who-we-are/constitutional-structure

Constitutional Structure

The United Methodist Church does not have a central headquarters or a single executive leader. Duties are divided among bodies that include the General Conference, the Council of Bishops and the Judicial Council. Each of these entities is required by our Constitution, a foundational document, to be part of our structure, and plays a significant role in the life of the church.

General Conference

The General Conference is the only body in the church authorized to amend the Constitution. The Constitution is a binding, written agreement between the church and the members of the church. It sets forth the order of the church, the structure and authority of the church, and the rights and duties of the members of the church.
http://www.umc.org/who-we-are/constitutional-structure
GROUPS: ROUND 6

Create a footnote for p. 370

Published in 1993