

Example of Direct and Indirect Quotes

Junia(s) is a woman's name

First level sub-heading

The whole debate from the spelling itself, comes down to whether this is the accusative singular of the feminine name *Iounia*, - *as*, - *Junia* or the accusative singular of the masculine name *Ionias*, - *a* - *Junias*. If one wants it to be a masculine name, *Junias*, then it is either a stand alone name or a contraction, and if the latter then it is a shortened version of the longer Latin name *Junianus*. As a stand alone name, it has the same problem as a shortened name: there is not one single example to be found in any ancient writings (Schulz, 1986-87: 108-110). As Cervin has said, in relation to the contracted theory:

Italicize words from other languages that are transliterated into English.

There is so far no empirical evidence whatsoever for the abbreviated form *Iunias*....If *Iunias* is indeed a shortened form of the common name *Iunianus* why then does the name *Iunias* never occur?...Not every name has a nickname....Just because some names are shortened it does not follow that certain *other* names are shortened. It is therefore the *actual* existence of a nickname, not its *supposed* existence, which is crucial (1994: 466-467).

Schultz is cited from a journal, though not quoted word for word. Nevertheless, he must still be referenced since the paper uses his research and knowledge.

The block quote is single line spaced and has no inverted commas but is indented from the left.. It is put into block format because it is longer than three lines. It also uses the ellipsis. Note too that Cervin's name is not included in parantheses because he is mentioned before the block quote.

Resume double line spacing after the block quote. Note that a double line space separates both material above and below the block quote.

What do the ancient manuscripts and church fathers say about this name? It is beyond question that virtually every commentators up to the 12th century, believed this to be a woman's name. Most also believed she was married to Andronicus (Fitzmyer 1993: 737-739). The list of writers through the first millennium of church history who said this include: Ambrosiaster, John Chrysostom, Jerome, Theodoret of Cyrhus, John Damascene, Haymo, Rabanus Maurus, Hatto, Oecumenius, Lanfranc of Bec, Bruno the Carthusian, Theophylact, Peter Abelard, Peter Lombard, and the Emperor Basil Porphyrogenitus (who called her Andronicus' 'consort and helper in godly preaching the admirable woman Junia'). Fitzmyer goes on to add: 'The mas. name *Iounias* is attested nowhere else' (1993: 738). The huge wealth of evidence among church writers clearly writing about the name in Rom. 16:7, for over a thousand years is so large that it is one of the reasons that Piper and Grudem set up their 'frame of reference' to only look at examples when the name was Junia(s) in the Greek. If they looked at what the church fathers and writers were saying (in whatever language) about the name that is in Rom. 16:7, they would have been hard pressed to convince anyone of their preferred position.

Fitzmyer is noted in the body of the essay here with an indirect reference to his work.

The second reference to Fitzmeyer does not include his name because the name appears in the sentence in the body of the paper.