Studia Liturgica: Style Guidelines for Contributors (as of 17 Sept. 2018)

The Editorial Board welcomes for consideration articles that match the quality and interest generally characteristic of *Studia Liturgica*, including papers from diverse traditions, cultures, and geographic regions. Illustrative line drawings, charts/tables, and high contrast black & white photos are *encouraged*.

Publication is not guaranteed, but a thoughtful review of all unsolicited papers will be conducted by the Editorial Board.

Articles normally should not exceed 6,000 words in length, including notes, and should be submitted "ready for publication".

Please include with your article a few personal details regarding your "author i.d.", especially current position, church allegiance, and institution.

Any queries should be sent to the editor, at **PBowerStudiaLit@aol.com**

Language
* While *Studia Liturgica* is an international review with contributors and readers in many
    parts of the world, articles are usually published only in English.
* Authors whose first language is other than English should, where necessary and possible, secure the help of a person of English mother-tongue in order to ensure that their text accurately expresses their meaning. If the article was written first in another language, a copy of the text in the original language should be submitted to the editor. In some rare cases, the editors themselves may be able to arrange for a translation into English.
* As a matter of principle, gender-inclusive language is used when referring to human beings.

Hebrew, Greek, Syriac, Coptic
* When the lettering of ancient languages is included in the essay, please use the fonts available at http://www.sbl-site.org/educational/BiblicalFonts_SPlegacyFonts.aspx. SPTiberian is preferred for Hebrew; SPIonic for Greek; SPEdessa for Syriac; and SPAchmim for Coptic.
* When the preference is to transliterate individual words or book titles cited in Hebrew,
    Greek, or other alphabets, care should be taken to write them accurately.

Format
* Articles should be typed, double-spaced, and one (1) inch margins on all four sides.
* Margins should be justified on the left, but not on the right.
* Block quotes should be indented and single-spaced.
* The article should be divided into sections by sub-heads/titles with Arabic numbers (1,
    2, 3…); then sub-sections (within sections) by sub-sub heads/titles with Arabic
    double numeration (1.1, 1.2, 1.3, 1.4…).

* If necessary, further subdivisions may be indicated by Arabic triple numeration (1.1.1, 1.1.2, 1.1.3, 1.1.4 …) but, normally, no titles.
* All new paragraphs should be indented from the margin.
* Non-English words and other expressions requiring such should be *italicized*. NOTE, however, that op. cit., ibid., and similar Latin abbreviations should <u>not</u> be italicized, nor words such as "anamnesis" and "epiclesis," which have become standard technical terms.

Spelling, Punctuation, and Capitalization
* American spelling and punctuation conventions should be adopted.
* The general rule regarding capitalization is that lower case is to be preferred except when clarity of meaning demands capitalization.
* Thus, initial capitals should be used for nominal references to the persons of the Trinity (Father, Son, Holy Spirit), but pronouns referring to them should be lower case initials (he; who). The word "Church" should have an initial capital where it refers to the Church universal or denotes a specific denomination or building (the Methodist Church, the Church of the Holy Nativity), but otherwise should be written as "church." "Bible" is given an initial capital but "scripture" is not.
* Names of liturgical rites normally take a lower-case initial (e.g., baptism, eucharist, Lord's supper, matins, evening prayer) as do names of types of liturgical books (missal, lectionary), but initial capitals are used for the titles of specific texts or for the names of rites in a particular service book (the Leonine Sacramentary, the Order for Morning Prayer in the *Book of Common Prayer*); and other terms, as for example "confirmation" and "mass," may sometimes require capitalization for the sake of clarity.

Numbers
* In the body of the text, words should generally be used for <u>numbers less than 100</u> (thirty-one, not 31; the seventeenth century, not the 17th century) and figures for numbers 100 and higher (125; 5,673; 842). Where figures are used, whether in the body of the text or in notes, and especially in page references, the following forms of expression should be adopted: 71-79, 107-8, 121-31, 1985-986. In bibliographical citations, Arabic rather than Roman numerals are preferred for volume numbers.

Biblical Citations
* The names of biblical books should be written in full unless they appear within parentheses or footnotes. Then the following abbreviations should be used:
Gen, Exod, Lev, Num, Deut, Josh, Judg, 1 Sam/2 Sam, 1 Kgs/2 Kgs, Isa, Jer, Ezek, Hos, Joel, Amos, Obad, Jonah, Mic, Nah, Hab, Zeph, Hag, Zech, Mal, Ps or Pss, Job, Prov, Ruth, Cant, Eccl or Qoh, Lam, Esth, Dan, Ezra, Neh, 1 Chr/2 Chr, 1 Kgdms (2, 3, 4), Add Esth, Bar, Bel, 1 Esdr (2, 3, 4), 4 Ezra (5, 6), Jdt, Let Jer, 1 Macc (2, 3, 4), Pr Azar, Pr Man, Sir, Sus, Tob, Wis, Matt, Mar, Luke, John, Acts, Rom, 1 Cor/2 Cor, Gal, Eph, Phil, Col, 1 Thess/2 Thess, 1 Tim/2 Tim, Titus, Phlm, Heb, Jas, 1 Pet/2 Pet, 1 John (2, 3), Jude, Rev.

Other Matters of Style
* For pages and biblical verses, hyphens should be used.

* For indicating book chapters, dates, and opposing/linked components, an endash should be used.
* For B.C., B.C.E., A.D., use SMALL CAPS.

Notes
* Notes should be numbered consecutively throughout the article, and should be <u>placed at the foot of each page</u>. Automatic footnoting is preferred. Note numbers should be superscripted, and placed after any closing punctuation in the body of the text as follows.[5]
* All titles (periodicals, books, encyclopedias, multivolume works) should receive a full bibliographical citation in a note the first time they are mentioned, including place of publication and publisher. Titles of journals or dictionaries can be abbreviated or identified only by initial letters, but at the first appearance should be written out in full. Books cited that are referred to in subsequent notes may be identified by the author's last name, short title, and the appropriate page numbers(s).
* At the first appearance, the full name of the author should be given (including the author's first name).
* The following examples indicate the style to be adopted.

<u>Citation of a whole book</u>:
　　 Jean-Paul Audet, *La Didachè: Instructions des apôtres* (Paris: Librairie Lecoffre, 1958).
　　 Josef A. Jungmann, *The Early Liturgy to the Time of Gregory the Great*, trans. Francis A. Brunner (Notre Dame, Ind.: University of Notre Dame Press, 1959).

<u>Books that are part of a series</u>:
　　 F. van de Paverd, *Zur Geschichte der Messliturgie in Antiocheia und Konstantinopel gegen Ende des vierten Jahrhunderts,* Orientalia Christiana Analecta 187 (Rome: Pontificium Institutum Orientalium Studiorum, 1970).

<u>Edited works may be cited in one of two ways</u>:
　　 Cheslyn Jones, Geoffrey Wainwright, and Edward Yarnold, eds., *The Study of Liturgy* (London: SPCK; New York: Oxford University Press, 1978).
　　 Symbol and Art in Worship (= *Concilium* 132), ed. Luis Maldonado and David M. Power (Edinburgh: T. & T. Clark; New York: Seabury, 1980).

<u>Citation of articles in journals or of selected pages from a book</u>:
　　 Anscar J. Chupungco, "A Definition of Liturgical Inculturation," *Ecclesia Orans* 5 (1983) 11-23.
　　 R. C. D. Jasper and Geoffrey J. Cuming, eds., *Prayers of the Eucharist: Early and Reformed*, 3d ed. (New York: Pueblo, 1987) 137 [hereafter cited as *PEER*].
　　 Pierre Maraval, ed., *Égérie. Journal de Voyage*, Sources chrétiennes 296 (Paris: Cerf, 1982) 7-9, 13-17.
　　 Ruth A. Meyers, "Journeys of Faith: Current Practices of Christian Initiation," in *The Conviction of Things Not Seen*, ed. Todd E. Johnson (Grand Rapids, Mich.: Brazos, 2002) 84-88.

Citation of dictionaries and encyclopedias

    Dorothea Sattler, "Apostolisches Glaubensbekenntnis," in *Lexikon für Theologie und Kirche*, ed. Walter Kasper et al., vol. 1, 3rd ed. (Freiburg: Herder, 1993) 878-80.

Citation of unpublished and non-print material

    Christian McConnell, "Baptism in Visigothic Spain" (PhD diss., University of Notre Dame, 2005).

    Roman Catholic Church, *Sacrosanctum Concilium*, http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19631204_sacrosanctum-concilium_en.html.

If in doubt about style, the most recent edition of *The Chicago Manual of Style* should be consulted.