

Instructions for Contributors to *Augustinian Studies*

General Guidelines

1. *Augustinian Studies* accepts submissions of between 4,000 and 8,000 words (including footnotes) on subjects related to Augustine's life, thought, world, sources or influence. On rare occasions and at the discretion of the editors, *Augustinian Studies* will accept longer or shorter pieces if the length of the submission is clearly warranted.
2. All submissions should be sent electronically to in .doc or .docx format to:
ian.clausen@villanova.edu
3. Except where otherwise noted, follow the current standards of:
 - a. The Chicago Manual of Style <http://www.chicagomanualofstyle.org/home.html>.
 - b. Merriam-Webster Dictionary <http://www.merriam-webster.com/> ; for words not in Merriam-Webster, consult the Oxford English Dictionary.

Citation Guidelines

1. General Rules
 - a. The use of i.e., e.g., ibid., idem, cf. and other such scholarly abbreviations are acceptable; however, they should never be italicized (cf. 10.7, 10.43, 14.29-14.30 and 14.37). The use of op. cit. is not acceptable.
 - b. All page number references that appear in footnotes must be inclusive, i.e., all digits must be repeated. References should *not* be preceded by either "p." or "pp." For example, cite pages 120 through 123 inclusive as "120–123," not as "120-3." It is perfectly permissible to specify particular pages within a cited range of pages. When this is done, however, the "esp." or similar indication should *not* be used unless it is preceded by a specific range of pages, e.g., "see 12-36, esp. 18-21."

2. Citing Augustine

Titles and Abbreviations:

- a. ALWAYS use the *Augustinus-Lexikon* (A-L) abbreviation system when referring to a work of Augustine. The entire abbreviation system including titles, abbreviations, and the best critical editions, is available as a downloadable PDF. See:
<http://www.augustinus.de/bwo/dcms/sites/bistum/extern/zfa/lexikon/listederwerke>
- b. ALWAYS omit Augustine's name as author from any and all references to his works. It is taken for granted that our readers will know Augustine's corpus well enough that this will not cause confusion.
- c. In the main body of the text, first give the work's complete Latin title *in italics*, followed by the A-L abbreviation in parentheses. However, after this initial reference, use only the A-L abbreviation. Thus, "*Confessiones* (*conf.*)" is used for the first reference, and "*conf.*" is used thereafter.
- d. In footnotes, always use *only* the A-L abbreviation. The first letter of this abbreviation is never capitalized, unless the abbreviation itself is the first word of the footnote.
- e. Use only Arabic numerals separated by periods for references to specific passages.

Editions and Translations:

- a. Whenever a text of Augustine is cited or referred to, ALWAYS include the reference to the relevant critical edition in a footnote.
- b. When citing an edition, a colon is used to separate a physical volume number from a physical page or column number, while a period is used to separate two or more

editorially adjudicated demarcations of a text. For example, a passage from *enarratio* 123 is cited like this: “*En. Ps.* 123.3 (CCSL 40: 1827).” Here, the “123” and “3” are not references to physical locations. The “40” and the “1827,” however, refer to a physical book and a physical page of a particular edition of his work.

- c. When utilizing a published English translation of a work, it (and/or the translation series) should be cited in the appropriate footnote for any quotation of substantial length, i.e. longer than a three-word phrase, and especially if the article’s argument in any way is dependent upon the quotation in question. Citation information for the translation should directly follow the **name**, **volume**, and **page location** of the critical edition. For example, a reference to paragraph 5 of Augustine’s *Letter* 33, when cited from R. Teske’s translation as found in the WSA series (i.e., the Works of Saint Augustine series published by New City Press), should appear as follows:

“*Ep.* 33.5 (CSEL 34/2: 21-22, trans. Teske, WSA, *Letters*, II/1, 117):”

The Latin text should be given immediately after the final colon. If the translation cited is the author’s, place the phrase “trans. is my own” after the critical edition citation.

- d. For a list of abbreviations covering the standard editions and translation series’, see the document *Abbreviations for Selected Journals, Research Tools, and Monographs*.

3. Citing Sacred Scripture

- a. All references to books of the Bible—including those of the Apocrypha—should be abbreviated using the “long form” titles provided by the *CMoS* (cf. 10.47-10.50).
- b. References that include chapter(s) and verse(s) should separate these by a colon, *not* a period or a comma. For example, Deuteronomy, chapter 1, verse 1 should appear as: “Deut. 1:1,” not as “Dt 1:1” or as “Deut. 1.1,” etc.
- c. If citing a *single* verse or passage, place the abbreviated reference in parentheses in the body text or in the relevant footnote. If citing *multiple* texts, i.e., two (2) or more different verses or passages, place them both or all in a single footnote.

4. Citing classical and patristic sources

- a. For the titles and abbreviations of classical works, *Augustinian Studies* follows the system of the *Oxford Latin Dictionary* for Latin authors, and that of the *Liddell-Scott-Jones Greek Lexicon* for Greek authors. If you do not have access to one or both of these works, a PDF containing title and abbreviation information is available either from the website of *Augustinian Studies* or by e-mail. Write to ian.clausen@villanova.edu
- b. For the titles and abbreviations of patristic works (those of Augustine excepted), *Augustinian Studies* follows the system developed and employed by the *Thesaurus Linguae Latinae* (see the *TLL*’s *Index*). This system is also employed for Greek authors not included in *L-S-J*, Lampe’s *A Patristic Greek Lexicon*. If you do not have access to one or both of these works, a PDF containing title and abbreviation information (in the case of Lampe) or an answer to your query (in the case of the *TLL*) is available by e-mail. Write to ian.clausen@villanova.edu

5. Citing modern sources

- a. All footnotes that refer back to a previously cited secondary source, and that are *not* connected with the first reference to that work, should employ the **author’s last name**,

a clear but **abbreviated reference to the work's title**, and a cross-reference back to the footnote in which the full bibliographical information appeared. *For example*, if one cites *Augustine and the Limits of Virtue* by James Wetzel more than once, after the first citation simply use: "Wetzel, *Limits of Virtue*, referenced page number(s), cross-reference back to the initial footnote." E.g., "Wetzel, *Limits of Virtue*, 50 (n.1)." Some may find it easier to employ Microsoft WORD's self-updating footnote marks system to aid in the installation of cross-references: (<http://office.microsoft.com/en-us/word-help/refer-to-the-same-footnote-or-endnote-more-than-once-HP005186239.aspx>).

- b. As shown above, a cross-reference to footnote number one appears as "(n.1)." Each cross-reference should appear as early as possible in its footnote to ensure clarity.
- c. All references to academic journals and periodicals are formatted according to *CMoS* (cf. 14.1-14.37) and should appear as follows: "*AugStud* 42, no. 1 (2012): 50–52."
- d. For the first reference to any work, whether in the text or in footnotes, use the work's full title. **ALWAYS** include a full biographical entry in the corresponding footnote.
- e. *Augustinian Studies* utilizes a list of standard reference works and academic journals that are always abbreviated. See the document *Abbreviations for Selected Journals, Research Tools, and Monographs*, available on the journal's webpage.

Additional Considerations of Form and Style

1. All Latin texts, whether in the body of an article or in the footnotes, should have the spelling normalized so that the letter "j" is always replaced by "i" and the letter "v" by "u"—even when they appear in quotations. (The only exception to this is when the "u" is capitalized; in that case, e.g., *Verbum*, use a "V" not "U.") Always separate ligatures, e.g., "ae" rather than "æ."
2. Use *Times New Roman* or, with a Mac, *Times* font for text in English or any other modern language.
3. Use 12 point font for body text; 10 point font for footnotes.
4. Use double spacing in the text and single spacing in the footnotes.
5. Use footnotes only. Submissions with endnotes will be returned to the author for conversion.
6. Up to two levels of headings and sub-headings may be used:
 - a. The first level is centered and has everything in **bold face type**
 - b. The second level is left-aligned and indented and has everything *in italics*
7. Indent all new paragraphs. Do not insert an extra space or skip a line between paragraphs.
8. Use double quotation marks (inverted commas) for specialized terminology, jargon, and for doubtful or appropriated uses of terms.
9. As designated by *CMoS* 13.58 and 13.59, place square brackets—never parentheses—around any and all authorial interpolations added to a quotation that appears within the submission. Square brackets should be used even when the interpolation in question is as minor as adding biblical references to clarify the exact source of a biblical quotation.
10. With respect to the use of parentheses within parentheses, use square brackets "[]" as designated by *CMoS* 6.99. That is, when writing *within* a pair of parentheses, always use a pair of brackets to set off any material that would normally be set off by parentheses.
11. When in the text, Latin terms, phrases, and sentences should be placed in italics. When a footnote's primary function is to provide a Latin passage that is translated in the text of the submission, italics should not be used. Likewise, italicize foreign (Latin alphabet) words and phrases embedded in English sentences, but do not italicize freestanding sentences that are in a foreign language.
12. Greek, Hebrew, and any other terms that are employed from languages that do not use the Latin alphabet should not be transliterated. Except for Greek and Hebrew, it is the author's responsibility to supply *Augustinian Studies* with the relevant fonts prior to the initiation of the review process.

13. For questions about capitalization of common theological and religious studies terms and concepts, see *The Chicago Manual of Style* 8.90 through 8.110. Relevant examples of the Chicago system include:

- a. Judaism, Christianity, and all proper names of major religions (as well as the adjectival derivatives, e.g., Christian) should be capitalized (cf. 8.95).
- b. Names of the biblical deity, e.g., Yahweh, Jehovah, the Lord, as well as the generic God should be capitalized (cf. 8.90-8.91); however, pronouns referring to God or Jesus are not capitalized (cf. 8.94).
- c. Capitalize particular religious referents such as Trinity and Satan; the devil, however, should not be capitalized (cf. 8.92).
- d. Words that clearly derive from capitalized words must also be capitalized. For example, all derivatives of “Trinity” that also refer to the Christian godhead, e.g., “Trinitarian,” must also be capitalized. This rule applies primarily to adjectives, but may include other forms. The word “biblical” is the only exception, as per *CMoS* (see “e.” below).
- e. “Bible” is capitalized, while references to the idea of scripture or the collection of the scriptures are not (cf. 8.103). Adjectival derivatives, e.g., scriptural, biblical, are also not capitalized.
- f. Place names such as heaven, hell, purgatory, and limbo are not capitalized; however, see 8.108 for a few notable exceptions, e.g., Eden and Hades.
- g. Although points of the compass, such as “east” and “west” are not capitalized, when these are used in a particular context in order to indicate the distinctive (theological) culture of either the “East” or the “West,” they should be (cf. 8.45-8.46).
- h. Doctrines and principles, e.g., original sin, atonement, and resurrection are not capitalized (cf. 8.107).
- i. Neither patriarchs, nor apostles, nor fathers should be capitalized; however, the Messiah, Son of God, Saint, e.g., Saint or St. Augustine, Saints or SS., Blessed, Venerable, etc. are capitalized (cf. 10.26-10.27).
- j. Use church, rather than Church, unless a particular denomination is in view, e.g., the Roman Catholic Church—and Catholic, Catholicism—for the church that is in communion with the successor of St. Peter; also use Roman Catholicism, Protestant, Protestantism, Orthodoxy, and the Orthodox Church, etc. (cf. 8.96-8.97).
- k. Capitalize names of some historical periods and descriptives, and most of those drawn based upon proper names, e.g., the Hellenistic period, the Augustan age. Do capitalize “the Middle Ages”; but do not capitalize “classical,” “patristic,” “late antique,” or “medieval” (cf. 8.70-8.78).
- l. Capitalize particular names of either creeds or councils, e.g., the Nicene Creed and the Council of Chalcedon (cf. 8.106 and 8.101).
- m. Religious events and liturgical services, e.g., the Fall, the Exodus, the Incarnation, the Crucifixion, Mass, the Eucharist etc. are capitalized (cf. 8.107 and 8.109); however, when used generically, baptism and other rites/services are not capitalized.
- n. Particular versions of the Bible are capitalized, e.g., Septuagint, Vulgate, King James Version, as well as particular books or sections of the Bible, e.g., the book (the word book itself is not capitalized) of Job and the Psalter, the Gospels (cf. 8.102-8.104).