THEOLOGICAL Studies & HORIZONS The Journal of the College Theology Society

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Theological Studies & *Horizons* Guide

Revised December 2025

In an effort to make submission easier and more streamlined for contributors, *Theological Studies* and *Horizons* have collaborated on this shared style guide. We hope by creating this shared guide, we can bring a greater sense of clarity to contributors in our shared field.

Sections I-V and the Spelling and Abbreviation Guide (accessible here) are uniform between both journals, while the final section of this Guide is unique to *Theological Studies*.

The journals appreciate your help in bringing essays into conformity with journal style. We understand that not everything can or will be covered by the author, but a good faith effort toward style conformity is greatly appreciated. Our copy editors will complete the task.

For all normal types of sources (e.g., books, journal articles, etc.) follow *Chicago Manual of Style*, 18th ed. (hereafter CMOS). A quick guide is available here: https://www.chicagomanualofstyle.org/tools_citationguide.html.

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I. General Instructions for First Submissions

A) The Question of Journal "Fit"

Theological Studies

Essays in *Theological Studies*, generally, make some type of a constructive, theological/ethical contribution to twenty-first-century Christian thought—that is, an argument about what Christian belief should hold to be good and true. [This can be done in dialogue with other religious traditions.]

Correspondingly, essays in TS should include some move or moment in the discussion that shifts the essay into something *more than*: a biblical exegesis or a work of biblical studies (e.g., a discussion of Paul's understanding of Jewish law), a sociological or ethnographic study (e.g., a descriptive analysis of devotions to the saints in post-Castro Cuba), a textual analysis (e.g., a close analysis of one section of Augustine's *De Trinitate*), a historical study (e.g., an argument about the historical forces that led to certain practices among Catholic women religious in eighteenth-century France), or a historical theological work (e.g., proposing a new insight into Basil of Caesarea's view of the Trinity).

However, such studies are often critical to constructive theological/ethical contributions, and thus can (and often should) be used to support those contributions.

Horizons

Horizons publishes award-winning peer-reviewed articles, roundtables, and book reviews across a wide range of topics in theology and religious studies. While rooted in a commitment to the long and deep Catholic tradition of "faith seeking understanding," that commitment also welcomes all original scholarship in theology and religious studies that contributes to its basic constructive focus.

It is unique in content with its ecumenical and interreligious view, layperson editorial staff, wide range of methods and topics, and insightful analysis of belief interacting with culture. In addition, *Horizons* has a long-standing interest in scholarship on theological pedagogy in college and university settings.

Horizons, though based in the USA, publishes work by national and international college and university professors with both active research profiles and teaching experience. One does not have to be a member of the College Theology Society to submit to the journal

B) Length of Article

Theological Studies

The typical *TS* article runs 8,500–10,000 words, including notes. Length of whatever dimension must be justified by the quality and cogency of the article's content and method. First submission essays above 11,000 words (including footnotes) will be returned.

Horizons

Manuscript submissions to *Horizons* should be between 25 and 30 pages (about 10,000 words), not including notes. On rare occasions, the editors will give consideration to a lengthier submission of exceptional quality.

C) Protect Anonymity

Do not type your name or affiliation on the manuscript. For the initial submission, if you reference your own previous work, do so in such a way that it is not obvious to the reader that it is your work (e.g., refer to yourself in the third person). You should also hold back for purposes of review any footnote citations that will reveal your authorship of the article. Simply substitute language in the footnote such as "Citation withheld for purposes of review."

D) MS Word Format with No Embedded Codes

Please submit articles in ".docx" (MS Word) format. Remove any codes from citation management software (such as Zotero or EndNote) or internal hyperlinks to other parts of the essay. Hyperlinks to external sources are appropriate.

E) Footnotes

Use footnotes, not endnotes. Full citation of sources should appear in footnotes. Do not include a bibliography. Replace "ibid." with short form citations (see below).

F) Font and Spacing

Both the main text and footnotes should be double spaced in 12pt Times New Roman font.

G) Abstract

The initial request for inviting scholars to review an essay includes only the abstract. Thus, it is important that the abstract adequately convey the nature of the project and its conclusions. Keep to a minimum merely formal and abstract claims, and instead, use specific statements that clearly indicate the substance of the arguments and their conclusion. Therefore, instead of formal statements like, "This article will show how Rahner can contribute to a contemporary environmental ethics," or, "This will lead to a new synthesis in approaching the nature/grace relationship," try to use statements that specify what exactly are those contributions and those new syntheses.

H) Preparing and Submitting Your Manuscript

Theological Studies

When your manuscript is prepared and written in accord with our style and spelling guidelines, you are ready to submit it electronically via our publisher's website: https://mc.manuscriptcentral.com/tsj.

Note that you will be asked to confirm "that the manuscript has been submitted solely to this journal and is not published, in press, or submitted elsewhere."

You will also be asked to indicate any sources of outside funding and "any potential or perceived conflicts of interest."

If you wish to have your manuscript tied to your ORCID ID, please make sure that your SAGE user account includes your ORCID ID. To obtain an ORCID ID, see, https://orcid.org.

Horizons

Manuscripts must have a separate title page that includes the author's name, affiliation, e-mail address, postal address, an abstract of no more than 150 words, up to 8 keywords, and an author vita of no more than 50 words. The author's name should appear nowhere else in the manuscript. All references to the author's work in the text or notes should be in the third person.

All authors must include a competing interest disclosure at the end of the author vita. This is to align with Cambridge University Press' publishing guidelines.
Competing interests are situations that could be perceived to exert an undue influence on the content or publication of an author's work. They may include, but are not limited to, financial, professional, contractual, or personal relationships or situations. If the manuscript has multiple authors, each contributing author must include their own declaration. There are two forms of COI disclosure and thus two templates for writing these disclosures. They are:

1. If no conflicts of interest exist, the declaration should state: "Competing interests: The author(s) declare none"
2. If conflicts of interest do exist, the declaration should follow the following example wording: "Competing interests: Author A is employed at organization B. Author C is on the Board of company E and is a member of organization F. Author G has received grants from company H."

Should an article be published, the disclosure(s) will be published with the article.

Send your manuscript and title page prepared in Microsoft Word to both the journal's e-mail address, horizons@collegetheology.org and to the managing editor at mary.pappalardo@villanova.edu

II. Format Guides for Common Citations

A) No "Ibid."

Please replace all uses of "ibid." Following CMOS and in order to avoid reader confusion in situations of online access, the journal does NOT use "ibid.," but uses instead a shortened citation format (see CMOS 13.37; examples of short form citations are below).

In the first reference of a source, the full bibliographical reference is provided. Subsequent references to that source should include only the following: the author's name, a shortened version of the title (unless the title was short to begin with), and the page number.

[1] Rahner, *Hearer*, 25.

If repeated references to the same source appear in succession, only the author's name and page number are typically provided. Note that the page number is always provided, even when it is the same as the previous footnote. So, for example (using CMOS's own example):

[1] Morrison, *Beloved*, 3
[2] Morrison, 5.
[3] Morrison, 5.

The journal makes exceptions to this norm when reader clarity could be improved by including titles—that is, in cases where including the title is more helpful than including the author (for example, if multiple documents from the USCCB were being discussed, it would be more helpful to include the title of those documents than the USCCB-author). In such cases, both author and title are used for each citation.

B) Delete Publisher's Location (*New with CMOS 18th edition*)

Following the suggestions of the eighteenth edition of Chicago Manual of Style, we no longer include places of location unless they are needed.

CMOS 14.30

C) Journal Citations

The first citation of a source-essay:

[1] Jane Smith, "How to Cite Articles: Some Practical Suggestions," *Language Studies* 82, no. 2 (Spring 2021): 24–38, https://doi.org/xxxxxxxxxxx.

The full range is not necessary but encouraged. If a particular page is being referenced in the first citing of the essay and the full range is given, then the particular referenced page number is included after a comma and "at":

[1] Jane Smith, "How to Cite Articles: Some Practical Suggestions," Language Studies 82, no. 2 (Spring 2021): 24–38, at 35, https://doi.org/xxxxxxxxxxx.

The second time the essay is cited it uses a short form citation of the essay:

[2] Smith, "How to Cite Articles," 35.

CMOS 14.71

D) Citations for Books

Citations for books should be cited as follows:

[1] Johannes Baptist Metz, *Poverty of Spirit*, trans. John Drury (Paulist Press, 1968).
[2] Metz, *Poverty of Spirit*, 30.

CMOS 14.2-4

E) Citations for Edited Volumes and Essays in Edited Volumes

E.1 *Full Citation for an Edited Volume*

Edited volume alone (i.e., without reference to one of its essays):

[1] Sue Fanson and Jack Gibbons, eds., *Essays on Agriculture: A User's Guide* (Center Publishing, 2019).

- The editor's name is positioned before title (since there is no author name).
- The abbreviation "ed." means "editor" when it appears directly after an editor's name, and thus is changed to "eds." when there is more than one editor.

E.2 *Citation for First Citation of Both Essay and Edited Volume*

The first citation of an essay from an edited volume, where the edited volume is ALSO being cited for the first time:

[1] John Stackle, "Church Architecture," in *German History*, ed. Jane Smith (Servant Press, 2021), 5–12.

Or, in the case of multiple editors:

[1] Jane Smith, "The Joy of Plants," in *Essays on Agriculture: A User's Guide*, ed. Sue Fanson and Jack Gibbons (Center Publishing, 2019), 17–36.

Note in the above example:

- In contrast to the case in C.1 above, the editor's name now *follows* the title of the volume.
- The abbreviation "ed." does not become "eds." in cases where there are multiple editors. When "ed." appears *before* an editor's name, it means "edited by" (not "editor"), and thus takes no plural form.

E.3 *Second Citation of an Essay from an Edited Volume*

The second citation of an essay from an edited volume uses a short form without reference to the edited volume:

[2] Smith, "The Joy of Plants," 19.

CMOS 13.25

E.4 *First Citation of an Essay from an Already Cited Edited Volume*

When an essay is first cited from an edited volume that has already been cited (i.e., the essay is from the same volume that was cited for a different essay), the citation for the essay follows a full form citation, but the citation for the edited volume follows a short form citation. In the short form citation of edited volumes, the editor's name shifts so that it precedes the title.

[1] Jane Smith, "The Joy of Plants," in *Essays on Agriculture: A User's Guide*, ed. Sue Fanson and Jack Gibbons (Center Publishing, 2019), 17–36.
[2] Robert F. Stein, "Tackling the Weeds," in Fanson and Gibbons, *Essays on Agriculture*, 137–48.

So, in the second footnote above, the Robert Stein essay is being cited for the first time, but the edited volume is being cited for the second time. Thus, the first part (Robert F. Stein, "Tackling the Weeds,") is a full form citation of the essay, while the second part (Fanson and Gibbons, *Essays on Agriculture*) is a short form citation of the edited volume. In the short form citation of an edited volume, the editor's name precedes title and the title is shortened.

CMOS 14.10

F) Citations of a Volume from Multivolume Works

The first citation of a volume from a multivolume work:

[1] Hans Urs von Balthasar, *The Glory of the Lord: A Theological Aesthetics*, vol. 2, *Studies in Theological Style, Clerical Styles* (Ignatius Press, 2002), 11.

The second citation of a volume from a multivolume work:
[2] Balthasar, *The Glory of the Lord*, 2:35.

In the short form found above in footnote #2, the "2" refers to the volume number, and the "35" to the page number.

CMOS 14.20

Note: the titles of multivolume works are italicized, while the names/titles of series are not. So, for example:

1 Bernard J. F. Lonergan, *Insight: A Study of Human Understanding*, ed. Frederick E. Crowe and Robert M. Doran, Collected Works, vol. 3 (University of Toronto Press, 1992).

In the above footnote, the title of the series, "Collected Works," is not italicized. In some cases, it is not obvious which category the works belong in—whether multivolume works or a series.

G) Citing Footnotes That Appear in Other Sources

Citation of footnotes from other sources should be formatted as follows:

[pg#][n][note#] or [pg#][nn][notes##] So, for example:
In a footnote, Williams notes also that "God loves the sinner."[2]

[2] Williams, "Divine Love," 160n14.

Or, as an example of citing multiple footnotes as sources:

[3] See Williams, "Divine Love," 160–61nn14-16.

CMOS 14.56

H) Quotation within a Footnote

From CMOS: "When a note [footnote or endnote] includes a quotation, the source normally follows the terminal punctual of the quotation."

Thus, for example, this footnote:

[1] The human person "bears the stamp of the imago trinitatis" in that he or she can "only be and become a person by relating to the other persons." Balthasar, *Theo-Drama*, 5:302.

CMOS 13.41

I) Abbreviated Number Ranges

The journal abbreviates number ranges.

- 562–581 becomes 562–81.
- The exception to the above rule occurs when the last two digits of *both* numbers lie in the range of 1 through 9—for example: 101–109; 204–205; 1,103–1,107; 1,401– 1,408, etc. Numbers fitting this pattern preserve only the last digit.

So, 501–508 becomes 501–8, while 501–511 becomes 501–11.

- Numbers below 100 are kept in their entirety. So, 25–28 does *not* become 25–8.
- For cases where the first number is a multiple of 100, use all digits. So: 300–305 does *not* become 300–5; it remains as 300–305.

See CMOS 9.63

Note on Dashes in Number Ranges

"En-dashes," not hyphens, are used for number ranges, including biblical verses, and appear without spaces before or after the dash. To create an en-dash with Mac devices: Option + hyphen; for Windows: use the shortcut key combination Ctrl+ hyphen. [Note: to create an "em- dash," instead of an en-dash, use "Option + Shift + hyphen" in Mac and use the shortcut key combination "Ctrl + Alt + hyphen" in Windows.]

J) "DOI" Numbers

When citing a journal article, include the Digital Object Identifier (DOI) after the page number, as explained in CMOS 13.7, 14.71. For DOIs, use Crossref's Metadata Search to find the DOI for a given article: https://www.crossref.org/.

After clicking on the link, click on "Search MetaData" at the middle top of the screen.
Fill in the Metadata search bar with as many relevant words as necessary to find the essay.

So, for example, if one were looking for the doi for the Cavanaugh essay mentioned above (William T. Cavanaugh, "Return of the Golden Calf: Economy, Idolatry, and Secularization since *Gaudium et Spes*," *Theological Studies*), any of the following phrases would be enough to find the article and its doi:

<Cavanaugh, calf>; or <Cavanaugh secularization>; or <theological studies golden calf>; or < return of the golden calf idolatry>

NOTE: not all essays have DOIs (especially older ones).

K) No "Last Accessed" Date

CMOS 14.12 discourages "last accessed" dating when linking to online materials.

L) Emphasis Added to Quote

In citations where emphasis has been added to a quote by use of italics or where the author

needs to signal that the emphasis was already there, please follow the footnote citation with a parenthetical comment indicating as much. CMOS allows different texts to signal this, but the journal prefers "emphasis added" or "emphasis in original" in parentheses. So:

2. Little, "Norms of Collegiality," 330 (emphasis added).

CMOS 13.40

M) "Hereafter" Abbreviations & Parenthetical Citations

On occasions where a source is cited frequently (particularly ecclesial sources), authors may choose to abbreviate the source title. To do so, add the following to the end of the citation:

(hereafter cited as {abbreviation}).

1. *Nostra Aetate* (October 28, 1965), http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decl_19651028_nostra-aetate_en.html (hereafter cited as *NA*).

2. *NA*, §3.

- The abbreviation of the document title is in italics.
- This option is generally reserved for ecclesial documents that are used multiple times (e.g., more than four), with the exception being Aquinas's *Summa Theologiae* (which is abbreviated as *ST* in its second reference, since readers are familiar with the abbreviation).
- Authors may desire to move such abbreviations to the main text in parentheses; however, that is generally discouraged except for cases where the source is repeatedly cited in a sub- section of the paper.
- The silcrow sign (§) can be made by pressing: Opt + 6 (Mac) or Alt + 0167 (Windows).
- When documents are referenced in the main text, outside of parenthetical references, they are to be spelled out in full.

N) Footnote Positioning

CMOS suggests that "a note number should generally be placed at the end of a sentence or at the end of a clause" (CMOS 13.29). This is encouraged but not required.

III. Theological and Journal-Specific Citations

The below is for theology-specific sources that sometimes diverge from typical CMOS usage.

A) Quotes from the Bible

John's Gospel opens with the statement, "In the beginning was the Word" (Jn 1:1 NRSV, used throughout). Later, the Gospel says, "For God so loved the world that he gave his only Son" (Jn 3:16).

- Biblical citations are *always* in parenthetical citations in the main text, not footnotes.
- Parenthetical citations use abbreviations. See section V below for abbreviations of Bible books.
- In the main text (outside parentheses), the full names of biblical books should be used.
- Use acronyms to indicate which biblical translation is used—NRSV, NABRE, NASB, etc. Omit citing any particular printing of the translation in a footnote. That is, the abbreviation of the translation suffices for quoting a Bible passage.
- If the translation is your own, cite as: (Mt 5:12-13, author's translation).
- Our typical practice is that we use hyphens between verses and en-dashes between chapters, e.g. Luke 2:1-2, 3:3–4:4, 5–6:2. However, we allow en-dashes between verses in some circumstances.
- Transliterate Greek and Hebrew words according to the Society of Biblical Literature system in *The SBL Handbook of Style* chap. 5.

B) Ancient Sources Other Than the Bible

Plato begins his *Republic* with a story about going down to the Piraeus "to pray to the goddess."[1] Later he begins describing his famous allegory of the cave.[2]

1 Plato, *Republic* 327a, trans. Allan Bloom (Basic Books, 1968), 3.
2 Plato, *Republic* 514a, trans. Bloom, 193.

- Cite the work using whatever scholarly system is typical to the field in question; for example, column and line number for Dead Sea Scrolls, Stephanus pagination for Plato, etc. Use Arabic numerals, not Roman.
- Do not abbreviate the author or the title of the text (e.g., spell out *De Trinitate*, not *De Trin.*).
- If you are quoting a modern translation, cite the work both in the scholarly system and the page of the modern translation.

C) Vatican II Documents

References to Vatican II documents should link to their respective pages on the Vatican website. For example:

> *Nostra Aetate* states that "the Catholic Church rejects nothing of those things which are true and holy in these religions."[1] Later in the document, the Council Fathers declare that "the Church regards with esteem also the Moslems."[2]

[1] *Nostra Aetate* (October 28, 1965), §2, http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat- ii_decl_19651028_nostra-aetate_en.html (hereafter cited as *NA*).

[2] *NA*, §3.

- Please use the translation of the Vatican II documents on the Vatican website, not a print translation.
- Unlike other ecclesial documents, do not designate an author for Vatican II documents.
- Do not include the English name of Vatican II documents unless necessary.
- Capitalize the Latin title of a document in English-style (headline-style) capitalization— for example, *Nostra Aetate*, not *Nostra aetate*.

D) Other Ecclesiastical Documents

Other ecclesial documents follow the format of Vatican II documents (e.g., date in parentheses and link to appropriate website), but they include the author (which could be a pope, but also corporate bodies like a bishops' conference, the International Theological Commission, the Congregation for the Doctrine of the Faith, etc.). For example:

> In the opening lines of *Africae Munus,* Benedict XVI declares "Africa's commitment to the Lord Jesus Christ is a precious treasure."[2] Later in the document, he writes that "Sacred Scripture testifies that the blood which Christ shed for us becomes, through Baptism, the principle and bond of a new fraternity."[3]

[2] Benedict XVI, *Africae Munus* (November 19, 2011), §1, http://w2.vatican.va/content/benedict-xvi/en/apost_exhortations/documents/hf_ben-xvi_exh_20111119_africae-munus.html (hereafter cited as *AM*).

[3] *AM*, §41.

[4] Congregation for the Doctrine of the Faith, "Doctrinal Note on Some Questions Regarding the Participation of Catholics in Political Life" (November 21, 2002), §§1, 4, 6, http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20021124_politica_en.html.

- If an ecclesial source is used repeatedly, use "hereafter cited as …" to refer to subsequent citations. However, if references to that particular source are uncommon or separated by a number of pages, avoid using the "hereafter …" alternative.
- Italicize the acronym of major documents in citations, e.g., *LS*, §44.
- Do not use the acronym in the running text.
- Do not use silcrow or "no." in running text: "We see that in *Dei Verbum* 8 … "
- Capitalize the Latin title of a document in English-style (headline-style) capitalization, e.g. *Africae Munus*, not *Africae munus*.
- The English title is not included unless necessary.
- If author is using a print edition, please include section numbers and a link to the Vatican website translation

E) Homilies, Addresses (e.g., papal speeches)

[1] Francis, "Homily: Inaugural Mass of the Petrine Ministry" (March 19, 2013), http://www.vatican.va/content/francesco/en/homilies/2013/documents/papa-francesco_20130319_omelia-inizio-pontificato.html.

[2] Francis, "Speech: End of the Synod" (October 18, 2014), http://www.vatican.va/content/francesco/en/speeches/2014/october/documents/ papa-francesco_20141018_conclusione-sinodo-dei-vescovi.html.

- Treat these like lectures and conference presentations (CMOS 14.115); include the type of talk (i.e., a homily), place, date delivered, and a special event if applicable.
- Depending on the context, authors may choose to begin the citation with the type of source (homily, address, message, etc.), followed by a colon and then the name given to the source on the Vatican website (as done in the two examples above).
- The journal allows some flexibility regarding the number of details provided in citing a papal audience, speech, homily, etc. The names given to church documents on the Vatican website tend to be long, and so some prudent reduction is appropriate.

F) Catechism of the Catholic Church

The *Catechism of the Catholic Church* teaches that "the desire for God is written in the human heart."[1] Later, the text teaches, "there will be no further Revelation."[2]

[1] *Catechism of the Catholic Church*, §27 (hereafter abbreviated as *CCC*), https://www.vatican.va/archive/ENG0015/_INDEX.HTM.

[2] *CCC, §65*, https://www.vatican.va/archive/ENG0015/__PH.HTM.

- Cite by paragraph number, not the page number.
- Provide the URL for the page on the Vatican website's version of the *Catechism* with the particular section you cite. Do so every time you cite the *Catechism*.
- Note there is no "author" for citations of the *Catechism*.
- Our preference is for authors to use the current version (available online), but if use of another edition is important to the argument of an article, authors should follow CMOS for citation of the print edition they are using.

G) Thomas Aquinas's *Summa Theologiae*

References to Aquinas's *Summa* follow a distinctive citation format.

> Aquinas's argues that God "gives to each thing what is due to it by its nature."[3] He also argues that ignorance can be a cause of sin.[4] Thus, God is just in punishing us for sin, though he "does not delight" in doing so.[5]

[3] Aquinas, *Summa Theologiae* [insert biblio for translation used], I.21.1, ad 3 (hereafter cited as *ST*).

[4] Aquinas, *ST* I-II.76.4.

[5] Aquinas, *ST* I-II.87.3, ad 3.

If needed, use the following abbreviations for the identifiers of the parts of a *Summa* Article (see example for formatting in footnote1 #1 and #5 above).

pr. – prologue to a question
arg. – objections
s.c. – sed contra
co. – corpus
ad – reply to objections

H) *Articles in the journal, Concilium*

Each *Concilium* volume has a distinctive title, editor, and theme.

[1] Chistoph Theobald, "The Theological Option of Vatican II: Seeking an 'Internal' Principle of Interpretation," in "Vatican II: A Forgotten Future," ed. Alberto Melloni and Christoph Theobald, *Concilium* 4 (2005): 87–107,

https://doi.org/xxxxxxxxxxx.

Cite articles in *Concilium* as those in a special issue of a journal, as spelled out in CMOS 14.77.

I) Canon Law

For citations of canon law, follow the style sheet for the School of Canon Law at Catholic University of America. Available here.

J) Denzinger

Citation of Denzinger's compendium of Catholic teaching is as follows:

[1] Heinrich Joseph Denzinger, *The Sources of Catholic Dogma*, trans. Roy J. Deferrari (Herder Book Co., 1957), no. 123 (hereafter cited as DS).
[2] DS, no. 124.

- The editors are aware that different editions of Denzinger have different numbering systems. We prefer you cite the 1957 Deferrari edition. However, if you use another edition, make sure you specify which edition you use so readers can follow your reference.

K) Multi-volume Sets of Prominent Theologians

Several prominent twentieth-century theologians have multivolume editions of their works. Below are some examples of significant theological works and how *TS* prefers them to be formatted. CMOS gives some latitude to treat an individual volume as either a part of a series or a part of a multivolume set, but the guiding principle is how individual volumes relate to the others: Are they integrally part of a full work (Balthasar's multi-volume theological works)? Or are they a "collected works" series of previously published material (Lonergan's Collected Works)?

Hans Urs von Balthasar*, Theo-Drama*, *Theo-Logic*, or *The Glory of the Lord* (Multivolume set; no editor needed):

[1] Hans Urs von Balthasar, *The Glory of the Lord: A Theological Aesthetics*, vol. 1, *Seeing the Form* (Ignatius, 2002), 11.
[2] Balthasar, *Glory of the Lord*, 1:12.

Bernard Lonergan, *Collected Works of Bernard Lonergan* (A series):

[1] Bernard Lonergan, *Verbum: Word and Idea in Aquinas*, ed. Frederick Crowe and Robert Doran, vol. 2, Collected Works (University of Toronto, 1997), 152.
[2] Lonergan, *Verbum*, 155.

Karl Barth, *Church Dogmatics*:

[1] Karl Barth, *Church Dogmatics*, vol. 1, part 2, *The Doctrine of the Word of God*, ed. G.W. Bromiley and T.F. Torrance (T&T Clark, 1975), 280–360.

[2] Barth, *Church Dogmatics*, 1(2), 290.

When citing a work within a volume, be sure to cite that specific article or essay rather than the volume as a whole—just as you would cite any other chapter in a single-author book (see CMOS 14.8).

Karl Rahner's *Theological Investigations* (no editor needed):

[1] Karl Rahner, "Faith between Rationality and Emotion," in *Theological Investigations*, vol. 16 (Crossroad, 1979), 60–78 at 72.

[2] Rahner, "Faith between Rationality," 65.

L) Alberigo and Komonchak's *History of Vatican II*

Cite this multivolume work following CMOS 14.20 on book citation and 14.9-10 on individual chapters. Because each volume is composed of contributions from different authors, do *not* cite only volume and page number, but name the chapter and its author.

[1] Giuseppe Alberigo, "The Announcement of the Council: From the Security of the Fortress to the Lure of the Quest," in *History of Vatican II*, vol. 1, *Announcing and Preparing Vatican Council II: Towards a New Era in Catholicism*, ed. Giuseppe Alberigo and Joseph A. Komonchak (Orbis, 1995), 1–54 at 15.

[2] Joseph A. Komonchak, "The Struggle for the Council During the Preparation of Vatican II (1960–1962)," in Alberigo and Komonchak, *History of Vatican II*, vol. 1, *Announcing and Preparing Vatican Council II*, 167–356 at 326; J. O. Beozzo, "The External Climate," in Alberigo and Komonchak, *History of Vatican II*, vol. 1, *Announcing and Preparing Vatican Council II*, 357–404 at 404.

[3] Ricardo Burigana and Giovanni Turbanti, "The Intersession: Preparing the Conclusion of the Council," in *History of Vatican II*, vol. 4, *Church as Communion: Third Period and Intersession; September 1964-September 1965*, ed. Giuseppe Alberigo and Joseph A. Komonchak (Orbis, 2003), 453–616 at 499.

[4] Hilari Raguer, "An Initial Profile of the Assembly," in *History of Vatican II*, vol. 2, *The Formation of the Council's Identity: First Period and Intersession; October 1962- September 1963*, ed. Giuseppe Alberigo and Joseph A. Komonchak (Orbis, 1997), 169–232 at 180.

[5] Jan Grootaers, "Ebb and Flow between Two Seasons," in Alberigo and Komonchak, *History of Vatican II*, vol. 2, *The Formation of the Council's Identity*, 516–

65 at 544–45.

[6] Grootaers, “Ebb and Flow between Two Seasons,” 522–23.

M) Religious Call Letters (OFM, OSB, OP, SJ, etc.)

Omit religious call letters in citations unless necessary. The exceptions to this rule are the inclusion of call letters after an author’s name on the lead page of the article and the ending “Author Biography” and when appropriate in the main text. Likewise, avoid using religious titles such as “Pope” or “Bishop” in citations. In all areas of the journal, avoid periods after religious call letters. Do include the comma between a person’s name and their religious call letters. Thus, Joseph Martinez, OFM; Jorge Mario Bergoglio, SJ.

IV. Common Grammar and Punctuation Questions

A) Changing Capitalization in a Quote

Capitalization of the first letter in a quote can and should be changed to fit the sentence syntax. See, CMOS 12.18-21. So,

Pope Francis tells us that "Creatures are loved by God."

Should be written as,

Pope Francis tells us that "creatures are loved by God."

And not:

Pope Francis tells us that "[c]reatures are loved by God."

B) "Which" vs. "That"

The journal encourages authors to preserve the traditional distinction between the conjunctions "which" and "that."

Though the two are sometimes used interchangeably, the traditional guide is that the conjunction "that" introduces a dependent clause that is important for specifying an object or that restricts its object (i.e., "this object" and not "that one"). For example, "I want to read the book that is on the second shelf, not the one that is on the first shelf."

In contrast, the conjunction "which" introduces a clause that adds additional, but non-essential information about its object. For example, "The podcast by Mark Adams, which is one of my favorites, is now available on iTunes." Such clauses are typically set off by commas.

For explanation of this and other problematic words and phrases, see CMOS 5.254, found here.

C) Common Latin Words

Common Latin words (a priori, per se, prima facie, etc.) are not Italicized. If the Latin word or phrase is common enough to be in the Merriam-Webster Dictionary, it should not be italicized.

D) Church/church

"Church" should be lower case most all of the time. The main exception is when an ecclesial modifier precedes it (e.g., the Catholic Church, the Methodist Church).

E) Oxford/Serial Commas

Please use the Oxford/serial comma. So: "He carried a box, a letter, and an umbrella."

F) Possessive Words Ending in "S"

Following CMOS 7.17, possessive single words ending in "s" take an added < 's >. So, Jesus' and Francis' become Jesus's and Francis's.

G) Quotations from Sources in Other Languages

All long quotations should be in English within the main body of the text. If needed, primary sources in the original language can be included either in parentheses or in a footnote, depending on their length. For secondary sources, including original-language quotations is discouraged. For more on this, see CMOS 11.13-14.

H) Including Words in Original Language within a Translation

When adding original-language words to a translated text, use parentheses not brackets: "In the beginning was the word (*Logos*)." Reserve brackets for words added to the quotation, e.g., "[Vincent] was the culprit" in place of, "He was the culprit."

I) Cf. vs. See

"Cf." means "compare" as in "see, by way of comparison" or "see, in contrast." It should not be used as an alternative to "see" or "see also." CMOS 10.48

J) Scare Quotes and Italics for Emphasis

From CMOS 7.60:

> [Double] Quotation marks are often used to alert readers that a term is used in a nonstandard (or slang), ironic, or other special sense. Such scare quotes imply "This is not my term" or "This is not how the term is usually applied." Like any such device, scare quotes lose their force and irritate readers if overused.

Similarly, reduce the use of italics as a way of emphasizing a word to an absolute minimum. Try to achieve clarity and emphasis by sentence structure and word order without the use of italics or underscoring.

K) Ellipses

Guidelines for ellipses can be found here (for those with institutional access to Chicago Manual online):
https://www.chicagomanualofstyle.org/book/ed17/part2/ch13/psec050.html.

Some notes:

- In general, do not include an ellipsis at the beginning of a quote or at its

end.

Thus, the quote:

"… she runs in the park,"

should become,

"She runs in the park."

CMOS 12.61

- A period should be added *before* an ellipsis when the end of a sentence is part of what is omitted.

  Thus:

  "She runs in the park every Saturday morning. She enjoys doing so."

  Becomes

  "She runs in the park. … She enjoys doing so."

- Other punctuation occuring in the omitted text (commas, question marks, colons, etc.) can be added before or after the ellipsis if needed for clarity. The case described above (involving period), however, takes precedence over such additions.

L) Centuries

Centuries are spelled out: twentieth century. They are hyphenated when used as adjectives: a twentieth-century painting. CMOS does not, for example, use "the 3rd century" or a "a 19th century book," but rather "the third century" or "a nineteenth-century book."

M) Spelling Out Numbers

Numbers 100 and below are spelled out. CMOS 9.2

N) Punctuation around Appositives

Phrases that introduce appositives (such as "that is," "namely," and "for example") are typically **followed** by a comma. However: "they are best **preceded** by an em-dash or a semicolon rather than a comma, or the entire phrase can be put in parentheses." [Note: to create an "em-dash," use "Option + Shift + hyphen" in Mac and use the shortcut key combination "Ctrl + Alt + hyphen" in Windows.]

For example:

There are a number of protein alternatives to meat—for example, nuts, tofu, and cheese. CMOS 6.54.

For appositives introduced with no preceding phrase, a comma is used: "Dr. John Smith, a specialist in viruses, believes that vaccines are key."
CMOS 6.30.

O) Question Marks in Titles and Commas/Periods

If a question mark is part of a title, then commas are inserted as typical for any other title.

"Are you a doctor?" asked Mahmoud.
(No comma)
But:
"Are You a Doctor?," the fifth story in *Will You Be Quiet, Please?*, treats modern love.
(A comma is added.)

Also: a period or an additional question mark is not added to a title that ends in a question mark when the title occurs at the end of a sentence:

Who wrote, "Are You a Doctor?"
See CMOS 6.134 & CMOS 6.135.

P) Capitalization for a Clause/Sentence After a Colon

When a colon is used within a sentence, the first word following the colon is lowercased unless it is a proper noun or if begins an independent clause.
CMOS 6.67

Q) Phrasal Connectives and Verb Agreement

Phrasal connectives—such as *along with*, *as well as*, *in addition to*, *together with*, and so forth—do not turn an otherwise singular subject into a plural. Thus:
"Mark, along with his friends, is on the boat."
CMOS 5.147

R) Em-Dashes are "Closed"

There are no spaces between an "em-dash" and the surrounding words: My parents—who had always spent their summer vacation camping in the woods—decided to go to the beach this year. [Note: to create an em-dash, use "Option + Shift + hyphen" in Mac and use the shortcut key combination "Ctrl + Alt + hyphen" in Windows.]

S) Commas and Quotations

Following US usage, commas and periods are placed **<u>before</u>** quotation marks.
So:
"The book," Mark added, "comes highly recommended."
Grace Cho, "Hitting the Ball," *Studies in Comics* (2002): 43–58.
Not:
"The book", Mark added, "comes highly recommended".
Grace Cho, "Hitting the Ball", *Studies in Comics* (2002): 43–58.

V. Abbreviation for Books of the Bible

Old Testament Books

Amos	Am
Baruch	Bar
1–2 Chronicles	1 Chr, 2 Chr
Daniel	Dn
Deuteronomy	Dt
Ecclesiastes	Eccl
Esther	Est
Exodus	Ex
Genesis	Gn
Habakkuk	Hb
Haggai	Hg
Hosea	Hos
Isaiah	Is
Jeremiah	Jer
Job	Jb
Joel	Jl
Jonah	Jon
Joshua	Jo
Judges	Jgs
Judith	Jdt
1–2 Kings	1 Kgs, 2 Kgs
Lamentations	Lam
Leviticus	Lv
1–2 Maccabees	1 Mc, 2 Mc
Malachi	Mal
Micah	Mi
Nahum	Na
Nehemiah	Neh
Numbers	Nm
Obadiah	Ob
Proverbs	Prv
Psalms	Ps (*pl.* Pss)
Ruth	Ru
1–2 Samuel	1 Sm, 2 Sm
Sirach	Sir
Song of Songs	Sg
Tobit	Tb
Wisdom	Ws
Zechariah	Zec
Zephaniah	Zep

New Testament Books

Acts of the Apostles	Acts
Colossians	Col
1–2 Corinthians	1 Cor, 2 Cor
Ephesians	Eph
Galatians	Gal
Hebrews	Heb
James	Jas
John (Gospel)	Jn
1–3 John (Epistle)	1 Jn, 2 Jn, 3 Jn
Jude	Jude
Luke	Lk
Mark	Mk
Matthew	Mt
1–2 Peter	1 Pt, 2 Pt
Philippians	Phil
Philemon	Phlm
Revelation	Rv
Romans	Rom
1–2 Thessalonians	1 Thes, 2 Thes
1–2 Timothy	1 Tm, 2 Tm
Titus	Ti

VI. Format of the Overall Essay

Please follow the below format guidelines for your submission; for all but the FINAL submission, preserve anonymity.

All Left-Justified

Title of Your Article (Gill Sans 16pt Bold; Left Justified)

Your Name (Gills Sans 12pt Bold; Left Justified; FINAL submission only)
Your Home Institution (Gills Sans 12pt un-bolded; left-justified; FINAL submission only)

Abstract (Gills Sans 12pt un-Bolded; left-justified)

Your abstract goes here. It should be roughly 90 words. (Gill Sans 12pt un-bolded)

Keywords (Gill Sans 12pt Bold; left-justified)

Your keywords (up to 10) go here. Be sure to alphabetize them, with names alphabetized by last name. Include the first name of any person (e.g., Bernard Lonergan, NOT Lonergan). Apart from proper nouns, do not capitalize keywords. Remember that these keywords are very important for future searches that might discover your article. Do not make them too obscure (no one will use those words to search); nor should they be too common (searching for "God" will generate too many hits). (Gill Sans 12pt un-bolded)

This is the beginning of your article. From here until the end of your article, everything (except headings, subheadings, and the author biography at the end) is in Times New Roman size 12 font. Make sure that every part of your article, including the title, abstract, and keywords, is double-spaced. The margins of this article should be 1" all around. Also, for this opening paragraph and for all paragraphs after section headings, do not indent the first line.

This is your second paragraph. Please do not add extra space between paragraphs. If quoting something, make sure to "use double quotes and cite your source."[1] If you have a quote that fills more than four lines, make it a block quote.

1 Footnotes are also double-spaced in 12-point font, and all citations are done in Chicago Manual of Style, 17th ed. Do not use endnotes.

Major Division #1 (Gill Sans 12pt Bold; one additional line space before title)

Here you introduce this new section. No additional line space needed after section title. The first paragraph is not indented. This section has subsections as well.

Minor Division #1 (Gill Sans 12pt Italics; additional line space before, not after)

This is the first of two minor divisions. The first paragraph is not indented.

Minor Division #2 (Gill Sans 12pt Italics)

You continue the section here. The first paragraph is not indented.

Major Division #2 (Gill Sans 12pt Bold)

Continue your article. When you reach the end of the article, there will be an author biography, (but do not include any biography when you are initially submitting your article, in order to maintain blind peer review). You have now reached the end of the article.

<Biography, FINAL submission only; Author Biography and author name in Gill Sans; all else in Times Roman>

Author Biography (Gill Sans 12pt Bold)

Christopher Steck, SJ (PhD, Yale University) is associate professor at Georgetown University. His research focuses on the interplay between moral theory and theology, and he has recently turned his attention to animal rights. His recently published works include *All God's Animals: A Catholic Theological Framework for Animal Ethics* (Georgetown University Press).