



Letter & Spirit

Letter & Spirit

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Style Sheet and Guidelines for Contributors

Letter & Spirit is a bit different from other academic journals. We intend to promote serious scholarship that is accessible not only to scholars, but also to ordinary Catholics—priests, seminarians, and lay people.

To that end, we solicit articles from scholars who are experts in their fields and who are also able to write clearly about their research and the implications of their work. We also try hard to “de-mystify” some of the conventions of scholarly publications—again with the goal of making articles as accessible as possible to the ordinary reader. Practically speaking, this means we try to explain specialized language whenever possible and to avoid the use of academic jargon and abbreviations.

Below are some of our specific stylistic preferences for *Letter & Spirit*. If you have any questions or recommendations regarding a point of style, don’t hesitate to contact either of us at the numbers below.

Thank you for your contribution to *Letter and Spirit*.

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Preparation and Submission of Manuscripts

Please prepare your article in Word format, according to the following basic guidelines:

- Font: Times or Times Roman; Size 12 for body text; Size 10 for footnote text
- Spacing: 1.5 for body text; 1 for footnote text; put a line of space between each footnote.
- Indents and Tabs: Do not use indents or tabs. Use two returns to separate paragraphs.
- When setting off quotes in the text, set the margins .5" from the left and .5" from the right.
- Use *italics* and do not underline.
- Please use "Smart" quotes, not "Straight."
- Dates: Follow U.S. conventions, e.g. December 8, 2007, not 8 December 2007.
- Please use only one space following periods and commas.
- Please use an en dash (–) in separating numbers in biblical citations and other references; e.g. John 3:1–2; pages 314–321; not John 3:1-2; pages 314-321.

Manuscripts can be submitted to David Scott, Managing Editor, via email: editor@letterandspirit.com or David@DavidScottWritings.com. You can reach David by phone at (412) 367–0128.

General Style Preferences

Our basic guide to stylistic questions is *The Chicago Manual of Style* and *Merriam-Webster's Collegiate Dictionary* for questions of style, capitalization, and punctuation.

In general, please:

1. Spell out all titles of academic journals and series. Do not abbreviate. Examples:

Journal of Biblical Literature, not *JBL*

Journal for the Study of the New Testament Supplement, not *JSNTS*

2. Use authors' full names, not abbreviations. Example:

Dale C. Allison, not D. Allison

3. Avoid abbreviations. Examples:

Compare, not cf.

For example, not e.g.

That is, not i.e.

4. Numbers should be given completely and separated by an en dash (–). Examples:

Lincoln, *Ephesians*, 344–345 not 344-45.

Versions and Editions of the Biblical Text

1. Please spell out your references on their first use in a footnote. Examples:

Unless otherwise noted, all Hebrew quotations of the Old Testament reflect the Masoretic Text (MT), while all Greek quotations reflect the Septuagint translation (LXX).

Quotation is from the Theodotian version of the text (hereafter, Theod.).

Biblical Languages

1. Please limit your use of Greek, Hebrew, and Aramaic words to what is absolutely necessary to making your scholarly point. All foreign words and phrases should be transliterated followed by an English translation unless their meaning clearly discernible in the text. Examples:

In this ancient Jewish text, “the service” (Hebrew: *'abodah*) is a technical term for the sacrificial worship offered to God by his priests in the Temple.

It is possible that the Talmudic terminology *re'iyat panim* (“seeing the face [of God]”) and *re'iyat qorban* (“appearing with sacrifice”) reflects these two variant conceptualizations.

Foreign Language References

1. Please provide a rough translation of titles of foreign language books and articles cited. Examples:

Martin Buber, *Werke*, vol. 3: *Schriften zum Chassidismus* [Writings on Hasidism] (Munich: Kösel-Verlag, 1963), 348.

Enchiridion Biblicum: Documenti della Chiesa sulla Sacra Scrittura [Documents of the Church Concerning Sacred Scripture] 2nd. ed. (Bologna: Dehoniane, 1993).

Scripture Citations

1. In referring to canonical texts, use abbreviations listed beginning on page 7 below. Spell out citations made in the text of your article. Examples:

With Hebrews 13:1, a series of moral admonitions suddenly becomes the center of attention.

Romans 9–11 is one of the more challenging areas of New Testament studies.

2. Elsewhere in the text and in footnotes, use abbreviations. Separate verses using an em dash (–). Separate citations from different books in a list using a semi-colon (;). Examples:

The Jubilee was to be “a redemption of the land,” when every man shall “return to his property” (Lev. 25:24, 28).

See also Lev. 27:16–25; Num. 36:4; Ezek. 46:16–18; Isa. 49:8–9; 61:1–2; Jer. 34:8–22; Neh. 5:1–13.

Footnote Formats

Please use the following formats in your footnotes.

Books with one author and translator

Example:

Joseph Cardinal Ratzinger, *Milestones: Memoirs, 1927–1977*, trans. Erasmo Leiva-Merkiakis (San Francisco: Ignatius, 1998), 153.

Subsequent references:

Ratzinger, *Milestones*, 154.

Books in a series

John S. Bergsma, *The Jubilee from Leviticus to Qumran: A History of Interpretation*, Supplements to Vetus Testamentum (Leiden: E. J. Brill, 2006).

Brant Pitre, *Jesus, the Tribulation, and the End of the Exile: Restoration Eschatology and the Origin of the Atonement*, Wissenschaftliche Untersuchungen zum Neuen Testament 2:204 (Tübingen: Mohr-Siebeck; Grand Rapids, MI: Baker Academic, 2005), 31–40.

Joel Marcus, *Mark 1-8: A New Translation with Introduction and Commentary*, The Anchor Bible 27a (New York: Doubleday, 2000), 388–389, 483–485.

Subsequent references:

Bergsma, *Jubilee*, 32.

Pitre, *Jesus, the Tribulation, and the End of the Exile*, 32.

Articles in Books

Bruce Chilton, “The Kingdom of God in Recent Scholarship,” in *Studying the Historical Jesus: Evaluations of the State of Current Research*, eds. Bruce Chilton and Craig A. Evans, *New Testament Tools and Studies* 19 (Leiden: E. J. Brill, 1994), 255–280.

Subsequent references:

Chilton, “Kingdom of God,” 262.

Multivolume Works

Craig S. Keener, *The Gospel of John*, 2 vols. (Peabody: Hendrickson, 2003), 1:682.

Subsequent references:

Keener, *Gospel of John*, 1:682.

Catholic Magisterial Documents

Please cite Latin title and English translation, followed by description, date, and number. Please also provide a print-published source. To search for published versions, try these on-line data bases: <http://catalog.loc.gov/>; <http://worldcat.org/>; <http://www.amazon.com/>. Please avoid citing Internet sources. Most recent translations and editions of magisterial documents divide the text into article (sometimes called “section” or “paragraph”) numbers. Wherever possible, article numbers must be provided for magisterial documents. Unless otherwise specified, numbers appearing without § or p. are assumed to be article numbers.

Examples:

Second Vatican Council, *Dei Verbum* [The Word of God], Dogmatic Constitution on Divine Revelation, (November 18, 1965), 25, in *The Scripture Documents: An Anthology of Official Catholic Teachings*, ed. Dean P. Béchar, S.J. (Collegeville, MN: Liturgical Press, 2002), 19–31, at 30.

Second Vatican Council, *Dei Verbum* [The Word of God], Dogmatic Constitution on Divine Revelation, (November 18, 1965), 12, in *The Documents of Vatican II*, ed. Walter M. Abbott (Piscataway, NJ: New Century, 1966), 120.

Pope John Paul II, *Fides et Ratio* [Faith and Reason], Encyclical Letter on the Relationship of Faith and Reason (September 14, 1998), 16–17, in *The Encyclicals of John Paul II*, ed. J. Michael Miller, C.S.B. (Huntington, IN: Our Sunday Visitor, 2001), 849–913.

Subsequent references:

Dei Verbum, 2.

Pope John Paul II, *Fides et Ratio*, 19.

Papal Statements, Addresses, etc.

In citing papal addresses, audiences, etc., please make an effort to provide the published English source, preferably *L'Osservatore Romano*. To search for published versions, try these on-line data bases: <http://catalog.loc.gov/>; <http://worldcat.org/>; <http://www.amazon.com/>. Avoid Internet citations.

Examples:

Pope Benedict XV, *Spiritus Paraclitus* [The Holy Spirit, the Comforter], Encyclical Letter Commemorating the Fifteenth Centenary of the Death of St. Jerome (September 15, 1920), 11, in *Enchiridion Biblicum: Documenti della Chiesa sulla Sacra Scrittura* [Documents of the Church Concerning Sacred Scripture] 2nd. ed., ed. A. Filippi and E. Lora (Bologna: Dehoniane, 1993), 469.

Pope Benedict XVI, General Audience (April 26, 2006), in *L'Osservatore Romano*, Weekly Edition in English (May 3, 2006), 11.

Pope Benedict XVI, Address to Ecumenical Meeting at the Archbishopric of Cologne (August 19, 2005), in *L'Osservatore Romano*, Weekly Edition in English (August 24, 2005), 8–9.

Subsequent references:

Pope Benedict XVI, General Audience (April 26, 2006).

Pope Benedict XVI, Address to Ecumenical Meeting at the Archbishopric of Cologne.

Catechism of the Catholic Church

Please cite the second revised edition, in the following format:

Catechism of the Catholic Church, 2d. ed. (Vatican City: Libreria Editrice Vaticana, 1997), no. 111.

Subsequent references:

Catechism, no. 111.

Journal Articles

Please provide the complete titles of journals and other scholarly publications. No abbreviations, please.

Dale A. Patrick, “Epiphanic Imagery in Second Isaiah’s Portrayal of a New Exodus,” *Hebrew Annual Review* 8 (1984): 125–141.

Subsequent references to journal articles:

Patrick, “Epiphanic Imagery,” at 130.

Unpublished Papers and Dissertations

“Protestants and Catholics Together,” (Paper delivered at the Seventh Annual Seminar of the Scripture and Hermeneutics Project, Rome, June 24, 2005).

Winfried Vogel, “The Cultic Motif in Space and Time in the Book of Daniel,” (Ph.D. dissertation, Andrews University, 1999).

Patristic Works and Works of St. Thomas

Please provide an English language title for the work cited, as well as a published English language source for the work. To search for published versions, try these on-line data bases: <http://catalog.loc.gov/>; <http://worldcat.org/>; <http://www.amazon.com/>. Avoid citing internet sources for the work. Example:

St. Augustine, *City of God*, Bk. 17, Chap. 6, in *A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church*, First Series, vol. 2, ed. Philip Schaff (New York: Christian Literature Publishing, 1866–90), 345–346.

Morals on the Book of Job, 20, 1, *Patrologiae Cursus Completus*. Series quoted in Thomas Aquinas, *Summa Theologiae* [Summary of Theology], pt. 1a, q. 1, art. 10, obj. 3 (New York: Benzinger Brothers, 1947).

subsequent references:

Augustine, *City of God*, Bk. 17, Chap. 6.

Aquinas, *Summa Theologiae*, pt. 1a, q. 1, art. 10, obj. 3.

Apocrypha, Pseudepigrapha, Rabbinic, Dead Sea Scrolls, and other Early Writings

Please keep in mind that this is an area that is very confusing to non-specialists. Please identify the work and, when possible, offer a brief description of the work's provenance. Always provide a published source for the work. Avoid citing Internet versions.

Examples:

Habakkuk Commentary, 7.1–6, in *The Midrash Peshar of Habakkuk*, trans. William H. Brownlee, Society of Biblical Literature Monograph Series 24 (Missoula, MO: Scholars Press, 1979).

See *1 Enoch* 9:4. See *1 Enoch: A New Translation Based on the Hermeneia Commentary*, ed. G. W. E. Nickelsburg and J.C. VanderKam (Minneapolis: Fortress, 2004).

See *Tosefta Megillah* [The Scroll of Esther] 3:21–22, in Jacob Neusner, trans. *The Tosefta: Translated from the Hebrew, with a New Introduction*, 2 vols. (Peabody, MA: Hendrickson, 2002).

subsequent references:

Tosefta Megillah [The Scroll of Esther] 3:21–22.

Abbreviations of Biblical Books

Abbreviation:

Amos
1 Chron.
2 Chron.
Dan.
Deut.
Eccles.
Esther
Exod.
Ezek.
Ezra
Gen.

Book:

Amos
1 Chronicles
2 Chronicles
Daniel
Deuteronomy
Ecclesiastes
Esther
Exodus
Ezekiel
Ezra
Genesis

Hab.	Habakkuk
Hag.	Haggai
Hos.	Hosea
Isa.	Isaiah
Jer.	Jeremiah
Job	Job
Joel	Joel
Jon.	Jonah
Josh.	Joshua
Judg.	Judges
1 Kings	1 Kings
2 Kings	2 Kings
Lam.	Lamentations
Lev.	Leviticus
Mal.	Malachi
Mic.	Micah
Nah.	Nahum
Neh.	Nehemiah
Num.	Numbers
Obad.	Obadiah
Prov.	Proverbs
Ps. (plural Pss.)	Psalms
Ruth	Ruth
1 Sam.	1 Samuel
2 Sam.	2 Samuel
Song	Song of Solomon (=Song of Songs)
Zech.	Zechariah
Zeph.	Zephaniah

The Apocrypha

Abbreviation:

Rest of Esther
Bar.
Bel and Dragon
Sir.
1 Esd.
2 Esd.
Jth.
1 Macc.
2 Macc.
Pr. of Man.
Song of Three Children
Sus.
Rest of Esther
Tob.

Book:

The Rest of Esther
Baruch
Bel and the Dragon
Ecclesiasticus or Sirach
1 Esdras
2 Esdras
Judith
1 Maccabees
2 Maccabees
Prayer of Manasses (=Manasseh)
Song of the Three Holy Children
Susanna
(=Additions to Esther)
Tobit

Wisd.

Wisdom of Solomon (=Wisdom)

The New Testament

Abbreviation:

Acts
Col.
1 Cor.
2 Cor.
Eph.
Gal.
Heb.
James
John
1 John
2 John
3 John
Jude
Luke
Mark
Matt.
1 Pet.
2 Pet.
Philem.
Phil.
Rev.
Rom.
1 Thess.
2 Thess.
1 Tim.
2 Tim.
Titus

Book:

Acts of the Apostles
Colossians
1 Corinthians
2 Corinthians
Ephesians
Galatians
Hebrews
James
John (Gospel)
1 John (Epistle)
2 John (Epistle)
3 John (Epistle)
Jude
Luke
Mark
Matthew
1 Peter
2 Peter
Philemon
Philippians
Revelation (=Apocalypse)
Romans
1 Thessalonians
2 Thessalonians
1 Timothy
2 Timothy
Titus

Capitalization

In general, we follow the *Chicago Book of Style*. Some specific examples of frequently used words:

ancient Near East

annunciation — lowercase as with other events in the life of Jesus, such as the incarnation, transfiguration, passion, resurrection ascension, parousia etc.

Ark of the Covenant; Ark

baptism — lowercase as with other sacraments of the Church, such as confirmation, penance (exception: see Eucharist below)

Blessed Virgin Mary, and other titles of Mary capitalized. Mother of God, but mother of Christ; the virgin

Body of Christ (Eucharist), but his risen body; Mystical Body of Christ

Blood of Christ (Eucharist), but his blood poured out on the cross

christology, christological, christocentric

Church (as in the one, holy, Catholic . . .); Mystical Body (of Christ)

Church fathers, fathers of the Church; also doctors of the Church, Church doctors

covenant, old covenant, new covenant

Creed, as in Creed of the Council of Nicaea

cross of Christ

divine, divine Savior

Eucharist, eucharistic

Exodus, new Exodus

Fathers of the Church, Church Fathers, the theology of the Fathers, but patristic theology

Feast of the Assumption — capitalize as with other official liturgical feasts of the Church

God, Father, Spirit, Holy Spirit, fatherhood of God

God Most High, other titles of God capitalized; e.g. Rock, Almighty

Gospel (as in the summary of Christ's message), but gospel, gospels, synoptic gospels, Mark's Gospel, Gospel of Mark; Fourth Gospel; First Letter of John; evangelists

High Priest

Holy of Holies

Jesus' titles are capitalized: Good Shepherd, Lamb of God, Logos, Master, , Savior, Son, Son of God, Son of Man, Wisdom, the Bridegroom; but new Adam, new Temple,

jubilee, but Jubilee Year in honor of 275th anniversary of San Fernando Cathedral

Kingdom — uppercase as in Kingdom of God; but Davidic kingdom, God's kingdom, David's kingdom; his kingdom

Last Supper

Law (as in the Jewish Law), but law of God; Mosaic law

magisterium

Mass parts are capitalized — Liturgy of the Word, Liturgy of the Eucharist

Messiah, messianic

Old Testament, New Testament, Old and New (as in the witness of all Scripture, both Old and New)

Passover, new Passover

Pentecost

people of God

Pope Benedict XVI, the teaching of this pope, what the Pope seems to mean

Psalter, Psalms (as in book), psalms (referring to various ones), Psalms of Praise, psalmist

People of God

rabbinic, always spell out Rabbi when referring to specific sources, e.g. Rabbi Yehuda

Sabbath

Scripture, scriptural, sacred Scripture, holy Scripture

Second Temple (as historical period)

Second Vatican Council, Council of Chalcedon; the Council, but the ecumenical councils of the Church

Temple (as in the Temple at Jerusalem); Tabernacle (as in the Tabernacle in the wilderness); temple symbolism

Ten Commandments

Tradition, as in Scripture and Tradition; but the tradition of the Church, the Western tradition; the apostolic tradition

Trinity, trinitarian

Twelve, apostles, the apostle

wisdom literature

Word (as in Word of God) but Jesus' words

Punctuation

Please use serial commas in lists. Example:

The canonical gospels are Matthew, Mark, Luke, and John.

Ellipses

Ellipses are unnecessary at the beginning or end of a quote unless the sentence is obviously grammatically incomplete.

When using ellipses in the middle of the sentence please use three ellipses and insert a space before and after. Example:

“[God] brought them to the man to see what he would call them ... but for the man there was not found a fit helper.”

When ellipses are used between two grammatically complete sentences:

“Your fathers ate manna in the desert and died. ... I am the living bread which came down from heaven.”

Capitalization of the Titles of Works

For the titles of works in English, use headline style capitalization.

—the first and last word should be capitalized.

—all major words should be capitalized (nouns, pronouns, verbs, adjectives, adverbs, some conjunctions)

—*and, but, for, or, nor, as, to* are all lowercase

—prepositions are lowercase

Latin Titles

Ancient and Medieval works in Latin are capitalized sentence style. That is, only the first word and proper nouns are capped:

De resurrectione; De veritate

Renaissance and Modern works use headline style:

Redemptoris Hominis; Gaudium et Spes