

# ANAPHORA

## STYLE GUIDE: MAY 2013

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The editors welcome articles which contain an original contribution to the study and practice of liturgy and worship. Articles should not normally have been published elsewhere. Research students are asked to check their university's regulations about publication of material before examination.

Normally, articles are between 5,000 and 8,000 words. We will from time to time publish short articles of 3,000 words. The reviews editor will advise reviewers.

### **Submission of Manuscript**

Articles should be typed in 12 point Times New Roman preferably and double spaced. They must be sent as a WORD file, that is with the file extension .doc (please do not send .docx) or in Open Office using the extension .odt. Do not send PDF files. Articles should be emailed to one of the editors, but if your article contains a lot of non-English text or if it has complicated formatting (tables, pictures, etc) you should also send a hard copy.

Before submitting your article you should read these guidelines and consult a volume of Anaphora in order to conform to all aspects of the journal's style, especially the referencing and bibliography conventions.

### **The Process**

Articles are reviewed by the editorial team, by an independent reader and by the copy editor.

Authors will be notified if their article has been accepted for publication by the lead editor for a particular volume. The editors may request corrections and amendments to the article to ensure that it conforms to the journal's style or to aid clarity of expression. The article is sent to a professional copy editor who may make alterations to aid clarity and accuracy, but the copy editor will not check factual accuracy or bibliographic details.

When the article has been amended to the satisfaction of the lead editor it is formatted for publication and sent electronically as a PDF file to the author. It is not possible for the author to make any substantial changes after this point unless a gross inaccuracy has been identified. Where such changes are minor the editors will make these themselves and undertake the final preparations for publication.

Authors will receive final proofs as a PDF file and two copies of the journal in which it is printed.

### **Book Reviews**

A similar process is undertaken with regard to book reviews by the Review Editor; however the authors of reviews will not receive proofs nor additional copies of the journal.

Reviews should be 500-1,000 words in length. Most reviewers find 750 words a comfortable length,

but much depends on the nature of the work being reviewed. Longer review articles of 3,000 words (maximum) are occasionally accepted. If a review shows signs of growing into a review article, the reviewer should discuss this with the Review editor well before the text is submitted for publication.

References to other texts are not used in reviews. Where references to the text of the book under review are required, either because of quotation or discussion of a particular passage, these should be followed by a page number in brackets (not preceded by p. or pp.). Reviewers are encouraged to be economical in their use of direct quotations.

All other general conventions apply.

### **Title of Articles**

Imaginative titles are not discouraged, but it is expected that readers will gain some idea of the content of an article from its title. Avoid unnecessary length. Use capital letters for the first word, nouns and verbs, but not particles and conjunctives.

### **Author**

A short statement giving your title, position and location is given in a footnote on the first page. Please provide this with your manuscript.

### **Subtitles**

Indicate these clearly in your text. Use capital letters for the first word, nouns and verbs, but not particles and conjunctives.

### **Quotations**

These are indented if over 100 words or if in verse. Please make sure that an indented quotation is not floating free and that it is attached to its paragraph. Indented quotations do not have single quotation marks; all others do. Place the reference at the end of the quotation after the full stop.

### **Tables**

These may be used, with a reduced typeface (10pt). Please provide a short title where necessary; use capital letters for the first word, nouns and verbs, but not particles and conjunctions. Tables should be used for parallel texts; do not format as columns.

### **Images**

Where necessary the editors may permit the inclusion of no more than four images. Full attribution of the source of all images must be provided. It is the author's responsibility to ensure that permission is granted by copyright holders and proof of this should be submitted. Images may be in colour or black and white. Your text should not assume that the image will be adjacent. A caption title should be provided - Use capital letters for the first word, nouns and verbs, but not particles and conjunctives.

Please submit images as JPG and make sure that the file name includes your name and a number relating to its sequence in the article. E.g. Day\_image1.jpg, Day\_image2.jpg

### **References to Primary and Secondary Sources**

Anaphora does not encourage the use of footnotes and all references are to be placed in the text in brackets with full bibliographic details in a concluding bibliography. You are asked to note the punctuation conventions in references and bibliography.

Thus,

(Bradshaw 2004, 35)

in the text will refer to this entry in the bibliography:

Bradshaw, P., 2004. *Eucharistic Origins*. London: S.P.C.K.

When the name of an author is mentioned in the same sentence then the reference may omit the surname,

(2004, 35).

When there are two successive references to the same work then the first will be

(Bradshaw 2004, 35)

but the second can be

(62).

All quotations must have a reference. If indented the reference is placed after the full stop; if not, then the reference is before the full stop.

Avoid,

On page 32 of *Eucharistic Origins*, Paul Bradshaw says ....’.

References to an article, chapter in a book or encyclopedia entry will have a same format in the text, thus

(Baldovin 2003, 522)

but in the bibliography,

Baldovin, J., 2003. Hippolytus and the Apostolic Tradition: Recent Research and Commentary. *Theological Studies*, 64, 520-42.

Format of references:

1. only the surname is used
2. there is no punctuation between the name and the year
3. a comma is used between the year and the page number
4. the page number is not preceded by p. or pp.
5. multiple entries within a reference are separated by a semi-colon
6. References are normally placed within final punctuation of the sentence, except when indented.

### **Specialist Primary Sources**

Liturgists will obviously use printed primary sources in the form of liturgical texts, ancient and modern.

Roman Catholic Liturgical and other material:

Most post-Vatican II documents, and some earlier ones, have an abbreviation established by convention, thus *Sacrosanctum Concilium* is SC, *Lumen Gentium* is LG, and the *General Instruction on the Roman Missal* is GIRM. It is acceptable to use the abbreviation in the text and in references, eg (SC 23) The bibliography should contain,

LG = *Lumen Gentium*

The more famous conciliar documents which are known by their latin name do not require a translation in the text but one should be provided in the bibliography.

References to this document will be to the paragraph number and not to the page number of the edition used. References omit the year, thus

(LG, 23)

The bibliography entry will provide details of the edition or website used.

Roman Missal is not placed in italics, although capitals are used.

To specify a particular edition of the Roman Missal, the abbreviation *MR* (note italics) followed by

the year is sufficient. Thus *MR 1570, MR 1962, MR 1970, MR 2005*. The same may be used in references (*MR 1970, page/para number*).

In the bibliography, the abbreviation needs to be explained together with the full bibliographic details of any translation cited. Thus

*MR 1970 = Missale Romanum: Editio typica, 1970. Roma: Typis Polyglottis Vaticanis.*

OR

*MR 1970 = Missale Romanum: Editio typica, 1970. Roma: Typis Polyglottis Vaticanis. ET: The Roman Missal, 1974. London: Collins.*

Church of England Liturgical and other material

The Book of Common Prayer is never italicized. It can be abbreviated from the second mention to BCP.

The *Alternative Service Book* and *Common Worship* are placed in italics.

It is acceptable to use *ASB* in the text e.g. (*ASB, 56*), so long as the full title is given in the bibliography *ASB = The Alternative Service Book* followed by full bibliographic information.

*Common Worship*, as a collection of liturgical books poses some problems.

*Common Worship: Christian Initiation* may be abbreviated to *CWCI* after the first use. Reference as (*CWCI, 54*). Page numbers, but not year are required thereafter. Use similar abbreviations for other books in this series.

General Synod Reports should be introduced in the text by their full title. The first reference should contain the number and paragraph, omit the year (*GS 123, 56*).

The bibliography entry should commence *GS 123 =*

### **Liturgical and other Documents from other churches**

The full or conventional title of a service book or document should be given in italics in the text *Methodist Worship Book (2000)*. A conventional abbreviation may be used if explained in the bibliography. Paragraph numbers should be given in preference to page numbers where these are provided in the published text.

Collections of primary sources usually have a conventional abbreviation, thus

*PEER, DBL, PE, PG, PL.*

Again provide interpretation of the acronym in the bibliography.

### **Bibliography**

A bibliography must be provided at the end of the article. It should contain only those works to which you refer in the article, not all the works you used for your research. They are listed in alphabetical order by name of the author or by the abbreviation. If there are multiple works by the same author, they are listed in date order commencing with the oldest; if there are two publications in the same year they should be labelled 1994a and 1994b in the bibliography and in the references. Page numbers must be given for journal articles and chapters in edited collections. Note the punctuation and format of the bibliography in these examples.

Single author book:

Stringer, M.D., 1999. *On the Perception of Worship, The Ethnography of Worship in Four Christian Congregations in Manchester*. Birmingham: Birmingham University Press.

Multiple-Author Book:

Frere, Walter and Kennedy, William (eds), 1910. *Visitation Articles and Injunctions of the Period*

*of the Reformation*, vol. 3. London: Alcuin Club.

#### Journal Article

Mueller, J.G., 2006. Post-baptismal Chrismation in Second-Century Syria: a Reconsideration of the Evidence. *Journal of Theological Studies* (ns) 57, 76-93.

#### Chapter in a collection of essays (and dictionary articles)

Sandt, Huub Van de, 2005. The Egyptian Background of the 'Ointment' Prayer in the Eucharistic Rite of the *Didache* (10.8), in Antony Hilhorst and G.H. van Kooten (eds). *The Wisdom of Egypt: Jewish, Early Christian and Gnostic Essays in Honour of Gerard P. Luttikhuisen*. Leiden: Brill, 227-245.

#### Internet Sources

Give the same information as you would for a book or article, and then give the URL in this format followed by the date accessed. Please abbreviate the URL if possible.

<[http://www.monachos.net/monasticism/mary\\_of\\_egypt/life.shtml](http://www.monachos.net/monasticism/mary_of_egypt/life.shtml)>, accessed 31 January 2002.

#### Biblical References

Quotations from the Bible should preferably be from the New Revised Standard Version.

Use standard abbreviations for all books of the Bible and note punctuation for references:

Thus, Gen., Exod., Isa., Ps., but Kings

And, Matt., Rom., Cor., Eph., Rev. but Mark, Luke, John, James

Format the chapter and verse: Matt. 21:9. Luke 10:3-8. John 5:21-7.

Where a reference is to more than one passage: (Matt. 12:7; 21:9). or (Isa. 6:3; Ezek. 12:1).

Authors are requested to ensure that the punctuation conventions are followed. i.e abbreviated title is concluded by a full stop, there is a space between the title and the chapter, there is a colon between the chapter and the verse, several references are separated by a semi-colon.

References are normally placed in brackets at the end of a quotation or paraphrase unless introduced as part of the main text. Thus, 'In Isa 6:3, the seraphim sing 'Holy, holy, holy....' or 'In Isaiah, the seraphim sing 'Holy, holy, holy....' (6.3)'.

#### Foreign Languages

Authors are requested to minimise their use of foreign languages. It is acceptable to give quotations from French, German, Italian and Spanish authors in the original language, but a translation must be provided for all other languages. It is the responsibility of the author to check that spelling and particularly accents are correct in the submitted paper.

We do not publish articles in languages other than English.

#### Ancient Languages

Authors are requested to avoid unnecessary use of ancient languages. Where a study of a particular text or extract requires close attention to the original language then it is acceptable to quote in latin or greek but for extended and complex quotations a translation should normally be provided.

Titles and incipits may be given in greek or latin without translation especially for well known texts, eg sanctus. If there is an accepted translation, however, it is expected that you use it.

The only accepted greek font is SPionic available free from the SBL website. It is the responsibility of the author to ensure that spelling and all accents are correct.

Latin: all quotations should be in italics with single quotation marks, titles and incipits are in italics without quotation marks. Certain expressions which are commonly used in English are not italicized.

The use of Hebrew, Syriac, Coptic, Arabic, Slavonic, etc is to be expressly avoided unless permission is given by the editors.

### **Capital Letters**

Use capitals for proper nouns. In all other instances, please refer to the list in the appendix.

### **Italics**

Use italics for all foreign language words, except when greek font used or when the word has been absorbed into English. Thus sanctus, epiclesis, anamnesis would not be in italics.

Use italics for the titles of all books, journals, etc but not for individual services, thus Liturgy of the Hours is not in italics, but *Common Worship: Daily Office* is.

Note that long convention means that the Book of Common Prayer and the Bible are never in italics.

### **Numbers**

Only numbers above 100 are written as numerals, otherwise they are written in full.

Use a hyphen for numbers such as forty-five, twenty-one.

Centuries are given as fifteenth century, without capitals.

### **Common Spelling Mistakes:**

Baptize not baptise.

British or American spelling may be used, so long one only is consistently applied throughout the article.

## Appendix: The Use of Capital Letters for Liturgical Terms

In general, the editors of Anaphora prefer that most words are not capitalized. Exceptions are when the name of a particular liturgy is part of the title of a liturgical book, when referring to a specific authorised liturgy or a liturgical unit which has its own subtitle in a liturgical text. In addition there are some terms which have acquired capitals by convention. Decisions on capitalisation are made for typographical and not theological reasons.

This alphabetical list indicates where captials should or should not be used and illustrates the conventions currently in use. Where authors wish to depart from these conventions or add to it, they should contact the editors.

altar	
anaphora	
Anaphora of St Basil	Capitalize only a named anaphora
baptism	
baptismal	
benediction	
bible	except Jerusalem Bible, King James' Bible, etc
bishop	bishop of Milan, but Bishop Ambrose of Milan
blessing	NB also the Aaronic blessing
Book of Common Prayer	also when abbreviated to Common Prayer and never in italics.
bread	
catechumen	also catechumenate, but Liturgy of Catechumens if referring to the authorised rite
canon	i.e. canon of the Mass, Roman canon
chalice	
chrism	
Chrism Mass	
chrismation	
christian	normally lower case
collect	no capital unless connected to the title of an authorised liturgical form
Collect for All Saints	also Collect for Purity
Compline	
Cross	capitals for the Cross of Christ, etc, but lower case for processional cross, etc
cup	
divine office	
The Divine Office	The 3 volume published book
Easter	also Eastertide, Easter Vigil
eucharist	
eucharistic	Also 'eucharistic elements/vessels', etc
Eucharistic Prayer 1	when a specific prayer named, but
eucharistic prayer	when referring more generally

Evensong	
Evening Prayer	capitalize only when referring to the authorised liturgy, never for general prayers in the evening.
First Communion	
First Mass	
fraction	
genuflection	
Gospel	
Gradual	
host	
institution narrative	
intercession	normally lower case, but 'General Intercession' from BCP
Last Rites	
lectionary	unless referring to a published lectionary
Liturgy of St John Chrysostom	
liturgy	NB the Easter liturgy
Mass	
Matins	
Missal	and Roman Missal (see comments above on Liturgical Books)
monstrance	
Morning Prayer	capitalize only for authorised liturgy and not for any prayers in the morning
oblation	
offertory	offertory prayers, offertory hymn
office	i.e. saying the offices
oil	also 'holy oil', 'oil of catechumens'
paschal	also paschal mystery
paten	
Pontifical Mass	and The Pontifical
pontifical	all other adjectival uses
prayers	when used in general terms, i.e. prayers for the dead, prayer over the offerings
Prayer of Humble Access,	prayers known by a specific name, but prayer of St Francis
preface	i.e. preface to a eucharistic prayer, preface for All Saints
Prime	
Propers	
pyx	
Roman	when before all RC liturgical books
sacrament	also sacramental
Sacramentary	i.e. Sacramentary of Serapion
sanctuary	also sanctuary lamp, bells, slippers, etc
Service of the Word	capitalize 'service' only for names of authorised services, or proper names, eg 'Coronation Service'.



Terce	
Tridentine	
trinitarian	
Trinity	
unction	but Extreme Unction
Vespers	
viaticum	
vigil	NB the Easter vigil
water	
Word	use Word when expressly referring to Christ (as John 1), and in Service of the Word
word	lower case 'w' to refer to bible, liturgy of the word (in the eucharist), or 'proclaiming the word'.

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