

## Studia Patristica – Style Sheet

Please follow the form specified as follows:

- Word document (using **one of the unicode fonts** [for example Times New Roman] for Greek or other non Latin languages), and
- Provide a short **abstract** of about 250-500 words.
- Word length for Short Communications (up to 6,000 words), for workshop papers or plenary lectures (up to 12,000 words)
- Font: Times New Roman, 12pt. (for main text and footnotes), no use of boldface, small caps, or superscript except for footnote references.
- with title (in bold), first and surname of author, city (see sample below)
- Footnotes in the following format (always give **full first name** and surname of authors and editors when the work is quoted **for the first time**, subsequently **abbreviate**, see below).
- Please do the bibliographical references using the word function for footnotes – if you use an automated footnoting system, please use the programme “**endnote**”. **Do not use any other software to organize footnotes as these create all sorts of formatting which create problems with the publisher’s layouting.**
- Citations of monographs should include the author, title, place and date of publication, **not the publisher’s name**. If the cited monograph is part of a series, the name of the series and the volume or number of the book should be indicated. Subsequent citations of the same book should cite the abbreviated first name and the author’s last name, a shortened version of the title, **in brackets the year of publication** and, separated by a colon, the relevant page numbers. Monographs in more than one volume should refer to volume and page number (both in Arabic numerals) separated by a colon, only the volume is not quoted in Roman numbers (Hence: II 212, or 2,121).
  - *Articles*. Citations of articles should include the author, title in single quotation marks, title of journal in *italics*, volume and – in brackets – the year of the journal issue, and **page numbers of the beginning and end of the article**, separated from the parenthetical date **by a colon**. *Subsequent* citations of the same article should include the author’s abbreviated first and the author’s last name, shortened version of the article title in single quotation mark, **the year of publication in brackets**, and the relevant page numbers, separated by a colon.
  - *Abbreviations*. Please avoid abbreviations such as “pp.,” “vv.,” or “cols.” where possible. Please do not use *op. cit.*, *loc. cit.*, *art. cit.* ..., but rather provide the abbreviated bibliographic information. Please do not use “ff.” or “sqq.” but **specific page numbers**, especially add the page numbers of the beginning and end of an article.

- *Parenthetical references.* References in parentheses in the body of the article are acceptable, as long as the references are not confusing or misleading (e.g., if much of the body of the article treats a single author or text).
- *Page numbers.* Elide page numbers. E.g., 116-17, 238-40, 200-03, 1005-007, 802-06.
- *Sources: Eusebius Werke VIII. Die Praeparatio Evangelica,* ed. Karl Mras, GCS 43.1 (Berlin, 1954).
- *Monographs:* Robert Berchman, *Porphyry Against the Christians* (Leiden, 2005), 21-6, 23.
- *Articles in Journals:* Timothy D. Barnes, 'Scholarship or Propaganda? Porphyry *Against the Christians* and its Historical Setting', *BICS* 39 (1994), 53-65, 55.  
OR: Timothy D. Barnes, 'Scholarship or Propaganda? Porphyry *Against the Christians* and its Historical Setting,' *BICS* 39 (1994), 53-65, 55.  
Either or – be consistent in your paper.
- *Articles in volumes of collected essays:* André Benoit, 'Le "Contra Christianos" de Porphyre: où en est la collecte des fragments?', in Name Surname (ed.), *Paganisme, judaïsme, christianisme: influences et affrontements dans le monde antique, mélanges offerts à Marcel Simon* (Paris, 1978), 261-75. If the collection has several editors, please give Name Surname, Name Surname and Name Surname (**eds**), ...  
Or: again ... des fragments?,' ...
- when the same title re-appears in the footnotes, then abbreviate in the following way:  
R. Berchman, *Porphyry* (2005), 3; T.D. Barnes, 'Scholarship or Propaganda' (1994), 55-8.  
or, if the same title re-appears directly in the next footnote use *Ibid.* or *ibid.* for example: *Ibid.* 124-9; if the same author is quoted immediately again, use *Ead.* or *ead.* / *Id.* or *id.*
- Footnotes should be numbered consecutively throughout the article – do not repeat numbers or use references such as 23a – and do not double-space them (see below for format).
  - *Hyphenation:* Do not hyphenate at the end of lines in your manuscript text. Use hyphens only when they are part of the spelling of the word (e.g., tenth-century MS, an upper-class family) or between page numbers, dates, and so on.
  - Please indent any citations in the body of the text that are longer than five lines as a block quotation; do not use quotation marks for these indented citations. Instead, give them a 1cm indent left and right. No extra space around block quotations is necessary, but keep them double-spaced as the rest of the text.
  - *Punctuation:* All punctuation should follow English standards:
    - thus: T.D. Barnes for Timothy D. Barnes, but 1*Cor.* 7:11-3; 100 CE
    - Punctuation should be *inside* quotation marks where it is part of the quotation, otherwise not. Thus 'mysticism', not

- ‘mysticism.’ Except: where the full stop is part of a fully quoted sentence.
  - Ellipses. Periods of ellipsis are three dots without spaces but with spaces before and after the ellipse where the last word before or after the ellipse is not abbreviated.
  - Dashes. Please use –
  - Spell out numbers under 100, except for parts of books and numerals in citations: page numbers, dates, *etc.* (*e.g.*, ch. 6, XVII 8, 400 BCE.)
- *Dates.* *SP* prefers the use of BC and CE; both placed after the year (*i.e.*, 325 CE).
- Nonstandard foreign words and phrases used in the text should be set in italics, even if a foreign phrase has become standard usage in English: *E.g.*, *etc.*
- Use ‘see’ instead of *cf.*, use ‘’, not “” except where there is a quotation within a quotation: ‘ “” ’
- *SP* will print citations in original languages (Greek, Latin, Hebrew, Coptic, Syriac ...). Please put your English translation into the main text and the original language citation into the footnote. Be sure to check these citations very carefully both *before* submitting your final manuscript *and* when you receive your proofs. Make sure, the Greek accents are correct. If possible use unicode fonts.
- Transliteration of words should follow the standards set out in the *JBL* guidelines (*JBL* 117 [1998], 558-9).
- Citations in Latin should be set either in italics *or* in quotation marks, but not in both. **Greek quotes will not be in italics and for Greek please do not use “**.
- *The Bible*: Parenthetical or noted references to biblical books should use a *short form*.
- The abbreviation should conform to the biblical abbreviations used by *JBL* 117 (1998), 560. Separate chapter and verse: 1*Cor.* 7:11-3; 2*Kgs.* 24:10). The names of biblical books are always italicized.
- *Please note: It is the responsibility of the author, not of SP, to obtain all necessary permissions for the reproduction of copyrighted material. Failure to obtain such permissions may result in delay of publication.*

Samples:

a) Title, Author, Abstract/Text

### **Rethinking the Authenticity of Porphyry, *contra Christianos*, fr. 1**

Aaron P. Johnson, (you can add the institution where you work), Chicago, USA

**Abstract**

## Introduction

In spite<sup>1</sup> of the disappointingly fragmentary state of Porphyry of Tyre's religious writings, the student of Porphyry is certainly justified in assigning to the third century polymath and philosopher the greatest weight in the polemical exchange between 'pagans' and Christians in late antiquity.<sup>2</sup> The tattered remains<sup>3</sup> of his great *Against the Christians* have provoked a good deal of curiosity<sup>4</sup> and debate among<sup>5</sup> those attempting<sup>6</sup> to assess the contours<sup>7</sup> of his argument and its role in the traditionalist imperial politics of its day (whether this is determined as c. 270 or c. 303 AD).<sup>8</sup>

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<sup>1</sup> Gustave Bardy, 'Saint Jérôme et ses maîtres hébreux', *RBen* 46 (1934), 145-64; Robert L. Wilken, *John Chrysostom and the Jews: Rhetoric and Reality in the Late Fourth Century*, Transformation of the Classical Heritage 4 (Berkeley and Los Angeles, 1983), 1-24.

<sup>2</sup> G. Bardy, 'Saint Jérôme' (1934), 150-51.

<sup>3</sup> R.L. Wilken, *John Chrysostom* (1983), 40-5. 125<sup>8</sup>.

<sup>4</sup> Owen Chadwick, *John Cassian* (Cambridge, 2<sup>nd</sup> ed., 1960).

<sup>5</sup> Henri Crouzel, 'La doctrine origénienne du corps ressuscité', *BLE* 81 (1980), 175-200, 241-66.

<sup>6</sup> *Ibid.* 199-200.

<sup>7</sup> Sidney H. Griffith, 'Asceticism in the Church of Syria: The Hermeneutics of Early Syrian Monasticism', in Vincent Wimbrush and Richard Valantasis (eds), *Asceticism* (New York, 1995), 201-39, 233.

<sup>8</sup> Pier Franco Beatrice, 'Pilgerreise, Krankenheilung, und Bilderkult: Einige Erwägungen zur Statue von Paneas', in Josef Engemann (ed.), *Akten des XII. internationalen Kongresses für Christliche Archäologie*, 2 vols., Studi di Antichità Cristiana 52 (= JbAC Supp. 20.1-2) (Münster, 1995), I 530.