

St Vladimir's Seminary Press/Editorial and Art Departments

Submissions Guidelines

The SVS Press Publication Committee, comprised of faculty members and administration from St Vladimir's Seminary, reviews and approves projects for publication. Authors and translators are asked to send a complete, double-spaced, typed manuscript and disk in .rtf format, a detailed cover letter, and a resume or curriculum vitae to the Managing Director of St Vladimir's Seminary Press:

Theodore Bazil, Managing Director
St Vladimir's Seminary Press
575 Scarsdale Road
Crestwood, N.Y. 10707

Illustrators are asked to e-mail their URL to the Art Director of St Vladimir's Seminary Press, Amber Schley: amber@svots.edu. Portfolios in the form of CD or hard copy, along with a resume or curriculum vitae, may also be sent to Ms Schley at:

St Vladimir's Seminary Press
575 Scarsdale Road
Crestwood, N.Y. 10707

NOTE: St Vladimir's Seminary Press does not review proposals; works submitted must be complete to be considered for publication.

SVS Press House Style

St Vladimir's Seminary Press follows latest edition of *The Chicago Manual of Style*, and authors are urged to use its editorial guidelines, as well as the following guidelines for footnotes and bibliographical references:

General Rules

1. Short quotations embedded in the text should be enclosed in double quotations (“...”), with single quotes (‘...’) being employed only for a quote within a quote.
2. The general rule for possessive proper nouns is to add *'s* to the ending of the name: Marx's, Texas's, and SVS Press's. Traditional exceptions to the general rule for forming the possessive are the names *Jesus* and *Moses*: Jesus', Moses'. Names of more than one syllable with an unaccented ending pronounced *eez* also are exceptions; many Greek and hellenized names fit this pattern, and for reasons of euphony the possessive *s* is excluded: Euripides', Xerxes', R.S. Surtees'. It is the SVS house style to exclude the *'s* for all classical and patristic names ending in *s*: Irenaeus', Athanasius', and so on.
3. Cf., not Cp., for “compare.”
4. Foreign abbreviations and words that have become commonplace in American usage are set in roman type: e.g.; i.e.; ibid.; op cit.; passim; above (not *supra*); below (not *infra*); a priori; de facto; laissez-faire; per se; raison d'être.
5. [*sic*] in brackets; c (for *circa*); in italic type.
6. Dr, Mr, Mrs, Fr, Dn, St, Sts (for Saint, Saints) – no points after abbreviation. But, Rev., Rt. Rev. – points following the abbreviations. The logic: *The Chicago Manual of Style* recommends that the current trend “is strongly away from the use of periods” and Judith Butcher's *Copy-Editing: The Cambridge Handbook for Editors, Authors and Publishers* (3rd edn.), the standard British manual, has the following: “Most British publishers omit the full point after contractions – abbreviations that include the first and last letter of the singular – for example Mr, Dr, St.” Thus, if the abbreviation begins and ends with the initial and terminal letter of the word it abbreviates, there are no points used.

There are many words that use a period after the abbreviation for the sake of clarity:

- Do not omit periods after abbreviations that spell words: in., a., and no.
- Do not omit the periods in abbreviations in: names, i.e., P. J. Carter; scholarly degrees, i.e., Ph.D., abbreviations such as A.M., P.M., and A.D., B.C.; and abbreviations of states, i.e., “I Love N.Y.”

7. MS and MSS for manuscript(s); fol. and fols. for folio(s); vol., not v.; in both footnotes and bibliography.
8. Dates: January 1, 2001; 1990s (no apostrophe); 1806–7; 1917– 8; 1942– 43.
9. Capitalization (consistency is essential)
 - a) The bishop of Rostov visited Bishop Peter: Archbishop Makarios III; the archbishop.
 - b) The Church teaches repentance; the church was built in the twelfth century. Capitals for Protestant, Catholic, Orthodox, et cetera, and for words derived from proper names, as Christian, Benedictine.
 - c) Proper nouns referring to the Deity are capitalized.
 - d) Pronouns referring to the Deity are not capitalized.
 - e) Sacraments are not capitalized, except for Eucharist; adjectival forms of sacraments are also lower case – eucharistic.
 - f) Bible, but biblical; Gospel (in reference to a book, the Gospel of St Luke), but gospel in reference to the good news or gospel message.
10. SVS Press changes British spelling to American usage.
11. Use italics for technical terms or phrases in languages other than English, and for words that are transliterated: *oikonomia*. Titles of all books and periodicals, wherever they occur throughout, and titles of hymns and compositions are also to be *italicized*. Series titles are not italicized.
12. Place all commas and periods inside the concluding quotation mark (e.g. “eternity.”). Whereas within the sentence commas and periods go inside the quotation mark (e.g. in this “practice,”), all other marks of punctuation are placed outside the quotation marks.
13. Spell out any one and two-digit numbers (any number below 100). Use cardinal numbers in lists – 1,2,3,4 –not ordinals – 1st, 2nd, 3rd, and so forth.
14. Use three ellipsis points (...), whether indicating missing words within a sentence or at the conclusion of sentence.
15. In a series, add the comma before the conjunction: Mary, Ronald, and Sue.

Acknowledgments and quotations

16. All quotations and paraphrases, whether from print, audio, or electronic sources, must be acknowledged in the references. Acknowledgment of a source is required whether the statement of the original author is paraphrased or quoted verbatim. All exact quotations must be set off by quotation marks or indented.
17. Indicate that a portion of a quotation has been omitted by ellipsis. Use square brackets ([]) to indicate interpolations.
18. Each example, photograph, diagram, illustration, table, map, etc., must be supplemented by a descriptive title appearing immediately below, and must be acknowledged by a reference.

References (footnotes)

19. References serve two functions: acknowledgment of sources, and supplementary comments or explanations.
20. In the body of the text, the reference number to the note should appear at the end of the quotation or example being acknowledged. References should be listed at the bottom of the page. They should be numbered consecutively beginning at “1” with each new chapter.

21. The first reference to a book or article must be complete. Give the following information in this sequence for a monograph:

- The author's (or authors') name(s) in normal order in the fullest (or most usual) form known to you. Observe standard transliteration unless an established form exists in English (e.g., Tolstoy, Dostoevsky). A comma follows the name.
- The title of the work, *italicized*. Include subtitle, if any, separated from the main title by a colon. Take this information from the title page, not from a cover title or running title.
- If present, the editor's or translator's name, followed by "ed." or "tr."
- The edition used (e.g., "3rd ed."), unless it was the first and it is not your intention to compare several editions; note any revisions, etc. ("3rd ed., rev. and enl.").
- In parentheses: the place of publication, publisher, and date of publication—in this order: place of publication and publisher separated by a colon, publisher and date separated by a comma. Note that SVS Press prefers that the publisher be included, even if the book is out of print or old.
- Specific pages cited. Extreme care should be taken in providing this information. References to footnotes in the original work take the form "n. -" (e.g., 345 n. 3).

¹ Alexander Schmemmann, *Of Water and the Spirit: A Liturgical Study of Baptism* (Crestwood, N.Y.: St Vladimir's Seminary Press, 1974), 65.

² John Meyendorff, *Introduction à l'étude de Grégoire Palamas*, *Patristica Sorbonensia* 3 (Paris: Éditions du Seuil, 1959), 358–78.

³ Alexander Schmemmann, *Maailman Elaman Edesta: Sakramentit ja Ortodoksisuus*, Sirkka Maria Markkanen and Matti Sidoroff, tr. (Kuopio: Ortodoksinen Veljesto, 1974), 165.

22. Any information provided in the text need not be repeated in the reference. Thus, if the text says—"As Fr. John Meyendorff writes concerning Palamas ..."—the reference would read:

⁴ *Introduction à l'étude de Grégoire Palamas*, *Patristica Sorbonensia* 3 (Paris: Éditions du Seuil, 1959), 358–78.

Had the text said—"As Fr. John Meyendorff writes in his *Introduction à l'étude de Grégoire Palamas* ..."—the note would have been shortened to read:

⁵ *Patristica Sorbonensia* 3 (Paris: Éditions du Seuil, 1959), 358–78.

In other words, references should be as concise as possible, consistent with clarity. *As in the above examples, if you are not able to put in accent marks with your computer, put them in by hand.*

23. The first reference to an article in a periodical should contain the following information, in the sequence given:

- The author's (or authors') name(s) as in 3.a. above.
- The title of the article enclosed in quotation marks, with a comma *inside* the final quote.
- The title of the periodical, *italicized*.

- The volume number in Arabic numerals (without “vol.”). If the fascicule number must be cited—*e.g.*, when each of them is individually numbered—this information should be given in the form “12.1.” Note that when this is the case, the issue number of name (*e.g.*, “Autumn”) will have to be cited as well, in conjunction with the year. This information (the year, preceded by the month, if needed) is enclosed in parentheses.
- The specific pages cited, preceded by a colon.

⁶Constantine Cavarnos, “St Macarios of Corinth,” *St Vladimir's Theological Quarterly* 12 (1968): 30.

⁷John A. Douglas, “The Ecumenical Patriarch,” *The Christian East* 6.1 (March 1925): 4–5.

24. Subsequent references to a work can be as short as the author’s last name and a shortened title followed by the page reference. A first initial, edition note, translator, etc., may have to be added to distinguish between various works cited. For example: John P. Roche, *The Quest for the Dream: The Development of Civil Rights and Human Relations in Modern America* (New York: Macmillan, 1963), 204–6 and Roche, *Quest for the Dream*, 175. The Latin abbreviation *op. cit.* (short for *opere citato*, “in the work cited”) should not be used. The Latin abbreviation *ibid.* (short for *ibidem*, “in the same place”), on the other hand, may be used.

25. Standard works frequently used throughout should be cited in as brief a form as possible. Thus, J. P. Migne’s *Patrologia Cursus Completus, seu Bibliotheca Universalis ... Series Graeca ...* (Paris, Migne, 1857–66), would be cited as *PG* 44, 943C–949A. *St Vladimir’s Theological Quarterly* could be abbreviated to *SVTQ*. If a considerable number of abbreviations are adopted, these should be included in an alphabetized list placed at the beginning of the text itself. If only one or two abbreviations are to be used, this information can be included in the first reference to that work (*e.g.*, J. D. Mansi, *Sacrorum Conciliorum Nova Amplissima Collectio* [Florence, 1795ff]; henceforth cited as Mansi, *Sacrorum Conciliorum*).

Thus, subsequent references to the works given as examples above would read:

⁹Meyendorff, *Grégoire Palamas*, 85.

¹⁰Schmemmann, *Of Water*, 16.

¹¹Schmemmann, *Maailman*, 18.

¹²*Ibid.*, 26.

¹³Cavarnos, “St Macarios,” 39.

Greek and Roman Classical References

26. The format for classical references is described in full in *The Chicago Manual*, 15.298–308. In references to individual works, there is no punctuation between the author’s name, title of the work, and numerical references to divisions of the work. Different levels of division of the work (book, section, line, and so on) are separated by a period; commas are used between references to the same level; the en dash is used between continuing numbers:

Augustine *On Christian Doctrine* IV.iv.6 (NPNF-I 2:576).
Eusebius *Life of Constantine* IV.29, 32 (NPNF-II 1:547–48).
Cicero *De oratore* III.xxiv.93; III.xxx.118.

Electronic media

27. The proliferation of the Internet, and the availability of a variety of easily accessible resources, entails both opportunities and pitfalls. There are many excellent, reliable sources on the Internet; there is much material that would otherwise be hard to find. However, given that virtually anyone can post material on the Internet, not all

sources are to be trusted. Clear references for the citation or use of electronic sources are therefore as important as they are for print sources, and should be as meticulous. The function of references, in each case, is the same: to enable the reader to locate the source.

The information required for electronic texts is in many cases the same as that for print sources. References will need to account for author/editor (where known), title, date, and location (in the case of Internet texts, this will be the URL, or network address). Furthermore, since on-line texts are liable to change and evolve, the date of posting (if indicated) and the date of access need also to be provided. For materials that are available on both print and electronic media, the print source ought always to be cited first. If you consulted the materials electronically, please provide that information as well.

At present, three main types of relevant electronic resources exist. Below are examples for how they ought to be cited. Note especially the references where both print and electronic versions of the same materials exist—Neuhaus and Aristotle.

Web sites

28. The 15th edition of *The Chicago Manual* has been updated to reflect current style, technology, and professional practices: there is advice on how to prepare and edit manuscripts online, handle copyright and permissions issues, and cite electronic and online sources.

¹⁴ John Chapman, "Didymus the Blind," *The Catholic Encyclopedia* (1913 ed.).
<<http://newadvent.org/cathen/04784a.htm>>, April 25, 2001.

¹⁵ Richard John Neuhaus, "Alexander Schmemmann: A Man in Full," *First Things* 109 (January 2001): 57-76. <<http://www.firstthings.com/ftissues/ft0101/public.html>>, March 19, 2001.

¹⁶ Bishop Kallistos (Ware), "The Passions: Enemy or Friend?," *In Communion* 17 (Fall 1999).
<<http://www.incommunion.org/k2.htm>>, March 19, 2001.

¹⁷ Albert S. Rossi, "Saying the Jesus Prayer," <<http://www.svots.edu/Faculty/Albert-Rossi/Articles/Saying-the-Jesus-Prayer.html>>, May 20, 2002.

¹⁸ Patrick Barnes, *Ecumenism Awareness Page*.
<<http://orthodoxinfo.com/ecumenism/index.html>>, March 19, 2001.

On-line books

29.

¹⁹ Robert F. Barsky, *Noam Chomsky: A Life of Dissent* (Cambridge: MIT, 1997).
<<http://mitpress.mit.edu/e-books/chomsky/>>, March 19, 2001.

CD-ROM

30.

²⁰ Frank Marangos, ed., *Put On Christ*, CD-ROM (New York: Greek Orthodox Archdiocese of America, Department of Religious Education, May 2001).

²¹ Aristotle, *The Complete Works of Aristotle: The Revised Oxford Translation*, ed. Jonathan Barnes, 2 vols. (Princeton: Princeton UP, 1984). CD-ROM (Clayton: IntelLex, 1994).

Bibliography

31. A bibliography is an alphabetic reworking of the references cited throughout. Their formats are very similar. The chief differences are:

- The author's name is inverted for alphabetizing purposes. Additional authors are given in normal order, however, since this information does not affect the sequence of entries.
- The fields are period delimited.
- The place of publication and date are not enclosed in parentheses.
- The total pagination of periodical articles – and not just the specific pages cited – is given; for monographs, pagination is omitted entirely.

Cavarnos, Constantine. "St Macarios of Corinth." *St Vladimir's Theological Quarterly* 12 (1968): 30–43.

Douglas, John A. "The Ecumenical Patriarch." *The Christian East* 6.1 (March 1925): 4–33.

Meyendorff, John. *Introduction à l'étude de Grégoire Palamas*. Patristica Sorbonensia 3. Paris: Éditions du Seuil, 1959.

Salomon, David A. *The Gregory of Nyssa Home Page*. <<http://www.bhsu.edu/dsalomon/nyssa/home.html>>, April 30, 2001.

Schmemmann, Alexander. *Maailman Elaman Edesta: Sakramentit ja Ortodoksisuus*. Sirkka Maria Markkanen and Matti Sidoroff, tr. Kuopio: Ortodoksinen Veljesto, 1974.

_____. *Of Water and the Spirit: A Liturgical Study of Baptism*. Crestwood, N.Y.: St Vladimir's Seminary Press, 1974.

