

Instructions for Authors

Orthodox Faith and Life is the annual journal of Saints Cyril and Methodius Orthodox Institute (SCMOI), the theological and higher education institute of the Australian and New Zealand Diocese of the Russian Orthodox Church Outside Russia. The journal is published with the blessing of His Eminence Metropolitan Hilarion, First Hierarch of the Russian Orthodox Church Outside Russia.

Orthodox Faith and Life invites contributions that provide a considered Orthodox perspective on a wide range of subjects, including theology, the Holy Scriptures, patristics, history, hagiography, liturgics, pastoral ministry, apologetics, culture and society, and the present and emergent issues confronting the Church.

The journal invites the submission of major articles, short studies, and book reviews. To be included in the current year, articles should be submitted no later than 1 September.

Submissions

It is preferred that articles are published in English. But articles may be accepted for publication in Russian, German, and French, in which case they must be accompanied by an English synopsis of not more than 500 words. Materials submitted for publication should be sent to the Editors (frpeter@scmoi.edu.au). Please submit in Microsoft Word format (either .doc or .docx).

All article submissions should include:

1. A title page with the author's details (title, name, position, affiliation, email address);
2. An abstract of no more than 200 words heading the first page of the article (or an English synopsis of up to 500 words if the article is in a language other than English);
3. A list of up to six key words (in English) after the abstract;
4. The body of the article (with footnotes, not endnotes).
5. A bibliographical list of the Works Cited in the article.

By submitting an article, the author is confirming that the article is not under consideration for publication elsewhere and that it conforms to the specifications indicated in these Instructions for Contributors. Authors should also draw the editors' attention to any overlap with books or articles published or likely to be published in the near future. Articles that appear elsewhere in the same or a different language should not be submitted to this journal.

The peer review process should be completed within three months of submission. The review process is 'blind'; hence contributors should ensure that their material bears no indication of their identity (other than on the separate title page) either at the head of the article or in references to their own work in the text or footnotes. Such references can be inserted as appropriate on completion of the peer review process.

Copyright of articles published in *Orthodox Faith and Life* vests in Saints Cyril and Methodius Orthodox Institute Limited. Authors are granted permission to deposit their *published* articles in an institutional repository.

Contributors are responsible for obtaining permission to reproduce any material in which they do not hold copyright and for ensuring that the appropriate acknowledgements are included in their manuscript.

Authors whose first language is not English may wish to have their English-language manuscripts checked by a native speaker before submission. Clear English expression will help to ensure that the substantive content of the paper is fully understood by the editors and reviewers.

Text preparation

Major articles should be of 5000–8,500 words in length (including footnotes); though longer articles of up to 15,000 words may be considered. Short studies should be of 2000–4000 words in length (including footnotes). Book reviews should be of 500–1500 words in length; longer review articles also may be submitted.

All materials should be double-spaced, including footnotes and citations. Special materials (e.g. lists, tables, charts, diagrams) should be submitted as separate files, and the location of such material in the main text should be indicated clearly (e.g. ‘insert figure 1 here’).

A list of all *Works Cited* in an article, giving full bibliographic information as set out herein, must be included with articles (the list is not included in the word-count).

All headings should be aligned left. The first line of every paragraph should be indented (0.5cm).

Contributors are asked to supply an abstract of their article or short study, not exceeding 200 words in length, and a list of up to six keywords (to facilitate online searches).

Authors should follow the guidelines below and check the format of their own contribution with that of a recent issue of the journal.

For consistency Australian English is preferred e.g. -ise not -ize; ‘analyse’ not ‘analyze’; ‘colour’ not ‘color’. Please consult the *Macquarie Dictionary* (4th and subsequent editions) if in doubt.

Note: Do not use the full-stop in abbreviations that retain the final letter of the abbreviated word, e.g. ‘Dr’ and ‘Drs’ not ‘Dr.’ and ‘Drs.’; ‘Fr’ not ‘Fr.’; ‘ed.’ and ‘eds’ not ‘ed’ and ‘eds.’; ‘vol.’ and ‘vols’ not ‘vol’ and ‘vols.’

Fonts and languages

For English text please use Garamond 12 point; for quotations and reference list use Garamond 11 point; for footnotes use Garamond 10 point.

For Greek please use SBL Greek (available at <https://www.sbl-site.org/educational/BiblicalFonts/SBLGreek.aspx>); for Hebrew and Aramaic please use SBL Hebrew (available at <https://www.sbl-site.org/educational/BiblicalFonts/SBLHebrew.aspx>); for Arabic, Slavonic, Syriac, and Coptic use accessible Unicode fonts. Where required, transliterations should adhere to the normal conventions pertaining to the respective languages. All modern language quotations in languages other than English, German, and French (or Russian in Russian language articles) should be accompanied by a translation either in the text or footnotes.

Hebrew, Aramaic, and Syriac should be presented in the ‘unpointed’ consonantal text unless vowel signs, accents, etc. are required for clarification. Classical and biblical Greek text must include breathings and accents.

Quotations: extending over four or more typewritten lines in any language should be printed as a separate paragraph (without opening and closing quotation marks). Such quotations should be double spaced in the typescript. For shorter quotations within the main body of the text, double quotation marks should be used (single for quotations within quotations). The closing quotation mark should *precede* punctuation, except in the case of an exclamation mark or question mark belonging only to the quotation, or a full stop if the quotation contains a grammatically complete sentence starting with a capital letter or similar.

Respect for accuracy in verbatim quotations requires that the spelling, capitalisation, punctuation, and abbreviations of the original publication be reproduced exactly, even if they differ from the style of this journal. Should the quotation contain an error, this may be indicated by *[sic]* or *[?]* at the author's discretion. It should be made clear whether italics are original or have been added for emphasis.

Biblical references: should be in the format, Gen 2:4–8; Matt 13:16, 18, 21; 1 Cor 4:11–5:3 (for the abbreviations of the biblical books see the table on p.5 below). Please note the use of the en rule (long dash) rather than a hyphen within number ranges: thus, Rom 1:1–3 not Rom 1:1-3.

Bible versions: English Bible versions may be cited throughout by their recognised acronyms without explanation: e.g. AV or KJV (for *Authorised* (‘King James’) *Version*); RSV (for *Revised Standard Version*); NKJV (*New King James Version*). Please note that for the *Orthodox Study Bible* the proper

acronym for the Old Testament version is SAAS (*St Athanasius Academy Septuagint*), and that the New Testament version therein is the NKJV.

For the Greek New Testament, the Nestle-Aland *Novum Testamentum Graecum*, 28th edition, should be cited throughout as NA²⁸; the United Bible Societies, *The Greek New Testament*, 5th edition, should be cited throughout as UBS⁵; and the *Novum Testamentum Graecum Editio Critica Maior* should be cited throughout as ECM.

Canonical and ecclesiastical titles: In the text of the article, and always at first mention, the glorified Saints of the Church should be referred to using an appropriate appellation: e.g. ‘Saint Irenaeus’, ‘Venerable Bede’, ‘New Hieromartyr Hilarion’. Likewise, Orthodox hierarchs, clergy and monastics, e.g. ‘Metropolitan Kallistos (Ware)’ or ‘Metropolitan Kallistos’ (not ‘Ware’); ‘Archbishop Dimitri (Royster)’ or ‘Archbishop Dimitri’ (not ‘Royster’); ‘Protopresbyter Georges Florovsky’ or ‘Fr Georges’ (not ‘Florovsky’). Note, however, that in the bibliographical *Works Cited* list no titles or pronominal letters are to be used.

Capitals referring to Deity: proper nouns, titles and pronouns referring to the Persons of the Holy Trinity should be capitalised.

Dates: use BC and AD (in small caps) not BCE and CE. Note that AD is placed before the number of the year and BC is placed after the number. Use the style ‘1 April 2006’ not ‘April 1, 2006’.

Elision of numbers: use style ‘143–44,’ ‘111–12,’ ‘104–05,’ ‘31–32’. For dates: ‘1918 – 1917,’ ‘106 BC – 99 BC’.

Excluding LXX for ‘Septuagint’ and the citation of volume numbers, all roman numerals should be presented in small caps rather than full caps. Pronominal letters are in small caps, e.g. SJ, OSB, OAM.

Footnotes:

Should be double-spaced and numbered consecutively. The publisher and place of publication must be included in the first notice of a work and omitted thereafter. In the case of reprinted volumes the date of the original publication is preferred, although (e.g.) ‘reprinted, New York: Acme, 1982’ is acceptable. The (abbreviated) title of a series is to be put within the parentheses that follow on from the title. Once the full information for a book or article has been given, a shortened title (not an acronym) is to be used thereafter. General references to works previously cited, *op. cit.* and *art. cit.*, must be avoided. Do not use *f.* or *ff.* (and equivalents) for ‘following’ pages or verses; the proper page or verse numbers are to be cited.

Note: In both footnotes and the list of *Works Cited*, it is necessary only to provide the city or town of the publisher, not the state, province or country unless there is some ambiguity (e.g. ‘Sydney’ not ‘Sydney, NSW’).

Note: In footnotes only the titles of *journals* and *series* are *always* abbreviated following the *List of Abbreviations for Journals and Series* appended below (pages 6–11). If the required abbreviation does not appear there, the author should adopt an appropriate form of abbreviation.

Titles of newspapers and popular journals should be italicised, e.g. *The Guardian* not “The Guardian”.

Some examples:

M. Hengel, *Judaism and Hellenism: Studies in Their Encounter in Palestine in the Early Hellenistic Period* (2 vols; London: SCM, 1974) 1.166; 2.108–09 n. 392.

Thereafter: Hengel, *Judaism and Hellenism*, 2.111–12.

H. M. Blumenthall, “Alexandria as a Centre of Greek Philosophy in Later Classical Antiquity,” *ICS* 18 (1993): 207–08.

Thereafter: Blumenthall, “Alexandria as a Centre,” 209.

A. Cameron, “Poets and Pagans in Byzantine Egypt,” *Egypt in the Byzantine World 300–400* (ed. R.S. Bagnall; Cambridge: Cambridge University Press, 2007) 31–32.

Thereafter: Cameron, “Poets and Pagans,” 33.

C. F. D. Moule, *The Phenomenon of the New Testament* (SBT 2/1; London: SCM, 1967) 62–63, 66–67.

Thereafter: Moule, *Phenomenon*, 26.

Numbers: less than 100, when used adjectively, should be written in full, e.g. ‘three cups’ not ‘3 cups’; ‘twenty-four elders’ not ‘24 elders’.

Parentheses: please use round rather than square brackets within parentheses: e.g. ‘(as argued by Paul (Rom 7.1–6))’.

Patristic citations: In the text the first mention of the title of a patristic or early Christian work should be given in full, with the relevant details in an accompanying footnote. Thereafter, the title of the work in the footnotes, or in brief in-text citations, is to be cited using the abbreviations listed in G. W. H. Lampe (ed.), *A Patristic Greek Lexicon* (Oxford: Clarendon Press, 1961) xi–xlv. If a work is not listed therein, the author should adopt an appropriate form of abbreviation.

List of Works Cited (to appear at the end of the article):

Bibliographical references follow the same conventions as for footnotes except: works are listed in alphabetical order; the first author’s surname is followed by their first name(s) and/or initials; and series titles are given in full (and never in italics). Journal titles also should be given in full.

The titles of published works in English should be in title case (i.e. each substantive term is begun with a capital letter), but titles in other languages follow their respective conventions regarding capitalisation.

References to the Fathers or to ancient writers are listed by their first name, e.g. ‘Cyril of Alexandria’. As the listing is alphabetical, authors should use their discretion in instances where an ancient writer is commonly known by a name other than their first name; thus ‘Chrysostom, John’ should be used rather than ‘John Chrysostom,’ and ‘Josephus, Titus Flavius’ rather than ‘Titus Flavius Josephus’.

References to web-based materials follow the example given below and include the date that the material was accessed by the author (format dd/mm/yyyy). Please remove any hyperlinks. Titles and pronominal letters of the cited authors are *not* to be used in the reference list.

For unpublished dissertations and theses cite the award, university or institution, and date. The title should appear between double quotation marks (not in italics).

Works Cited example:

- Blumenthall, H. M., “Alexandria as a Centre of Greek Philosophy in Later Classical Antiquity,” *Illinois Classical Studies* 18 (1993): 207–325.
- Bockmuehl, Markus, and Guy G. Strousma (eds), *Paradise in Antiquity: Jewish and Christian Views* (Cambridge: Cambridge University Press, 2010).
- Bouttier, Michel, *En Christ: Étude d'exégèse et de théologie pauliniennes* (Études d'histoire et de philosophie religieuses 54; Paris: Presses Universitaires de France, 1962).
- Cameron, A., “Poets and Pagans in Byzantine Egypt,” in *Egypt in the Byzantine World 300–400* (ed. R. S. Bagnall; Cambridge: Cambridge University Press, 2007) 21–46.
- Cyril of Alexandria, *Commentary on John* (2 vols; trans. David R. Maxwell; ed. Joel C. Elowsky; Ancient Christian Texts; Downers Grove: IVP Academic, 2013–2015).
- Skarsaune, Oskar, “Justin and His Bible,” in *Justin Martyr and His Worlds* (eds Sara Parvis and Paul Foster; Minneapolis: Fortress, 2007) 53–76 & 179–87.
- Smith, Ben C., “Papyrus Vindobonensis 2325,” *TextExcavation* (2019), online at <http://www.textexcavation.com/pvindobonensis2325.html> (accessed 05/12/2019).
- Smith, Donald B., “Cargo Cults and Islander Commerce 1943–1950” (Ph.D. dissertation, The University of Melbourne, 1969).
- Spoer, H. H., “Spuren eines syrischen Diatessarons,” *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 61 (1907): 850–59.
- Vööbus, Arthur, *Early Versions of the New Testament* (Papers of the Estonian Theological Society in Exile 6; Stockholm: Estonian Theological Society in Exile, 1954).

Titles and versification of Old Testament books: OT books should be cited after the Septuagint (LXX), with the Masoretic Text (MT) equivalent in brackets where there is a difference between the corresponding titles, chapters and/or verses of the Greek and Hebrew versions: e.g. Ps 118:97 (MT 119:97).

Abbreviations of titles of biblical books		
<i>Old Testament</i>		
Gen	1-3 Macc	Zeph
Exod	Ps(s)	Hag
Lev	Job	Zech
Num	Prov	Mal
Deut	Eccles	Isa
Josh	Cant	Jer
Judg	WSol	Bar
Ruth	Sir	Lam
1-2 King (= MT 1-2 Sam)	Hos	EJer
3-4 King (= MT 1-2 Kgs)	Amos	Ezek
1-2 Chron (= MT 1-2 Chron)	Mic	Dan (Susan = Susanna, may be cited separately)
1-2 Ezra (2 Ezra = MT Ezra)	Joel	
Neh	Obad	
Tob	Jon	
Jdt	Nah	
Esther	Hab	
<i>New Testament</i>		
Matt	Gal	Phm
Mark	Eph	Heb
Luke	Phil	Jas
John	Col	1-2 Pet
Acts	1-2 Thess	1-3 John
Rom	1-2 Tim	Jude
1-2 Cor	Tit	Rev

(Revised November 2022)