**STYLE GUIDE FOR *STATE, RELIGION AND CHURCH***

**Modified APA In-Text Citations:**

***We provide ordinary citations in the body of articles this way:*** (Taylor 2011: 50). If there are several books or articles by Taylor, that were published in 2011, then we mark them like this: (Taylor 2011a), (Taylor 2011b), (Taylor 2011c) and so on. If there is a need to provide an explanatory footnote, then we use a typical numerical footnote with the comment at the bottom of the page.

***What to do when the spelling of a name of an author who publishes in both English and Russian differs from standard transliteration.***

If you are citing a work that was published in Russian, give the name transliterated technically according to the modified Library of Congress system first, then the author’s actual English spelling in parentheses:

(Kitsenko (Kizenko) 2012).

***Distinguish personal interviews*** in body citations as follows: (Interview with Shchipkov 2012).

***Volumes (typically primary sources) without identifiable authors*** look like this:(The Rights and Responsibilities of the Deans of Parish Churches 1900: 1)

***Deal with primary sources in edited volumes*** in the following manner: (PSZ(1), Vol. 6 1830: No. 3718).

As you can see, ***it is possible to cite primary sources in such volumes by either page number or source number as appropriate.*** If source number rather than page number is used, indicate this by inserting “No.” before the actual number. If

At the end of the article under the title **References** we list all cited sources with the necessary bibliographic information (format illustrated below).

**Archival Citations:**

We ask authors using archival citations to provide the name of the document (if necessary) either in the body of the text (preferred) or in an explanatory footnote (only if this can be justified as really necessary). We ask this in order to keep parenthetical citations of archival documents from becoming overly long and especially awkward. ***Use abbreviations for parenthetical archival citations as follows***: (RGALI, f. 1496, op. 1, d. 831, l. 7 ob.). When applicable, the full name of the archive(s) and collection(s) cited should be provided under References, following alphabetical order by archive name, If more than one collection from an archive is used, list each one after the name of the archive in alphabetical order.

**Format for References:**

Books:

Taylor, Charles. (1989). *Sources of the Self: The Making of the Modern Identity.*

Cambridge, MA: Harvard University Press.

Journal Articles:

Lehmann, David. (2001). “Charisma and Possession in Africa and Brazil.” *Theory,*

*Culture and Society* 18(5): 45–74.

Articles with several authors:

Remy, Jean, and Turcotte, Paul-André. (1997). “Compromis religieux et transactions

sociales dans la sphere catholique.” *Social Compass* 44(4): 627–40.

Contributions to a Collection of Articles:

Martin, David. (1996). ‘‘Religion, Secularization and Postmodernity: Lessons from the

Latin American Case.” In P. Repstadt (Ed.), *Religion and Modernity: Models of*

*Co-Existence* (35–43). Oslo: Scandinavian University Press.

Edited Volume:

**NB – there is no period after the editor’s name if it is a full name rather than an initial.**

Repstadt, P. (Ed.). (1993). *Religion and Modernity: Models of Co-Existence*. Oslo:

Scandinavian University Press.

Books Edited by Multiple Authors:

Marty, Martin E., and Appleby, R. Scott (Eds.). (1991). *Fundamentalisms Observed.*

Chicago, IL: University of Chicago Press.

Citations of Multiple Works by the Same Author (for every work after the first):

**NB. When this happens, list the works in chronological order starting with the earliest.**

\_\_\_\_\_\_\_\_. (2008). “Raskoldovyvanie diskursa: ‘religioznoe’ i ‘svetskoe’ v iazyke

Novogo vremeni” *Logos* [“The Disenchantment of a Discourse: The ‘Religious’ and the ‘Secular’ in the Language of the Modern Age.” *Logos*] 4: 140-59.

Citations of Translated Works:

Althusser, Louis. (2001). “Ideology and Ideological State Apparatuses: Notes towards an

Investigation.” In Louis Althusser, *Lenin and Philosophy and Other Essays*, trans. Ben Brewster (85-126). New York: Monthly Review Press.

Internet Newspapers, Magazines, or Sites other than Individual Blogs:

Witte, John Jr. (2011, March 27). “Lift High the Cross? Religion in Public Spaces.”

*Huffington Post*. [http://www.huffingtonpost.com/john-witte-jr/lift-high-the-cross-lauts\_b\_840790.html, accessed on December 6, 2013].

Individual Blogs

Chaplin, Vsevolod. (2012, February 22). “Koshchunstvo u Tsarskikh vrat” [Blasphemy

at the Royal Gates]. *Live Journal of Vsevolod Chaplin*. [http://www.

pravoslavpol.livejournal.com/8714.html, accessed on March 30, 2013].

***NB. When the blog in question is a Live Journal blog (very common in Russia), “Live Journal of [Author]” is enough for the title, even though the blog may have a more specific title. If the blog is hosted somewhere else and known by its title or domain name, go with that title.***

Personal Interviews (***defined as not retrievable in recorded or print form***) – (***for interviews which are retrievable, cite according to the conventions for edited volumes or archives as appropriate***):

A. V. Shchipkov (2012 January 21). Personal Interview.

Archival Sources:

Rossiiskii gosudarstvennyi arkhiv literatury i isskustva (RGALI). Fond 1496 (N. A.

Berdiaev) [Russian State Archive of Literature and Art (RGALI). Collection 1496

(N. A. Berdyaev)].

Citations of Works by Authors Who Publish in English and Russian and Whose Names in English Differ from Standard Transliteration:

Kitsenko, Nadezhda (Kizenko, Nadieszda). (2012). “Ispoved’ v sovetskoe vremia.”

*Gosudarstvo, religiia, Tserkov’ v Rossii i za rubezhom* [“Confession in the Soviet Period.” *State, Religion and Church in Russia and Worldwide*] 3-4(30): 10-33.

**GENERAL STYLISTIC CONVENTIONS**

**Spelling, Dates, Grammar, Stylistic Conventions:**

When using initials, put a period after each letter and a space between them, thus: C. S. Lewis.

We do not capitalize the term “internet.”

Write out the numbers one through nine, but with 10 and above use numerals. With page numbers beyond 100, use this style: 125-26 (under 100 go with, for example, 50-52).

Do the same with dates: 1918-22.

Centuries: type “20th century” (when used as a noun) or “20th-century” (when used as an adjective) rather than spelling out “twentieth” in words.

Wherever they differ, ***we use American conventions as opposed to those of British English***. Examples: October 17, 1905 rather than 17 October 1905; commas and periods inside quotation marks rather than outside; theater rather than theatre; industrialize rather than industrialise; color rather than colour and rumor rather than rumour; the group ***has*** rather than the group ***have***; etc.

This may be a useful reference: <https://en.wikipedia.org/wiki/American_and_British_English_spelling_differences>

**Spacing Between Sentences and After Colons:**

In between the punctuation at the end of a sentence and the first word of the next sentence there should be one and only one space. The same thing goes for colons. ***Do not double space these – it is a pain to catch and fix double spaces after the fact!***

**Capitalization of Religious Terms**

Words generally capitalized within the religious tradition(s) being studied in a given article should be capitalized in *State, Religion and Church in Russia and Worldwide*. This general rule of thumb leaves some ambiguity, however. Following are a few more specific guidelines to help clear up confusion over some particular issues that arise here, although they are far from comprehensive.

“The Church” may be capitalized if it clearly refers to the universal Church; otherwise capitalize the world “church” only in connection with the name of a specific confession, i.e. “the Russian Orthodox Church.” When the word “Church” is used alone but for the clear purpose of standing in for such a specific confession, it should also be capitalized. ***Do not capitalize the word “church” when it is used as an adjective in the meaning of “ecclesiastical,” in phrases like “church calendar” or “church holidays.”***

Capitalize the title of a specific ecumenical council, but not the phrase “ecumenical council” or “ecumenical councils” on its own. Also do not capitalize the phrase “church councils.”

Capitalize the word “Eucharist” (and the derivative adjective “Eucharistic”), but do not capitalize “communion” (except in the phrase “Holy Communion”).

**Forms of Religious Titles**

We use the abbreviation “Fr.” for “Father” when the title comes before the name of a priest. Other ecclesiastical titles, such as “Archpriest,” “Dean,” “Bishop,” “Metropolitan,” etc., we spell out in full.

**Omissions and ellipses in the middle of Quotations:**

Set them off as follows: (…). ***It is not necessary to show omissions at the end of a quoted portion of text.***

**Multiple Paragraph Block Quotations:**

Indent the first section of the quotation only once, like a standard block quotation. Indent every subsequent paragraph within the block quote thus:

Blah blah blah.

 Blah blah.

 Blah blah.

**Concerning Transliteration from Russian (ignore if not applicable; further example of formatting for references below):**

In general we follow the modified Library of Congress system of transliteration. There are, however, certain exceptions. Here are some key examples:

The technically required apostrophe meant to represent the soft sign should be dropped from common words like “tsar.”

In first and last names, the ugly (to the normal English-speaking eye) “ii” or, even worse, “yi” should be replaced with “y,” e.g., not “Valerii,” but “Valery”; not “Georgii,” but “Georgy”; not “Verkhovskii,” but “Verkhovsky”; not “Belyi,” but “Bely.” The same goes for “Iu” or “Ia” at the beginning of names – instead go with, for example, “Yuri” and “Yakov.” ***These applies only to names including in the body of a text. Citations and references should follow strict modified Library of Congress transliteration.*** Similarly, when referring to Russian names in the body of an article, leave out the apostrophes indicating soft signs, but ***leave them in in parenthetical citations and in the references.***

The names Александр, Алкесандра, and Петр should always be rendered as Alexander, Alexandra and Pyotr, respectively. (“Петр” may be rendered “Peter” when referring to a Russian who prefers this form of his name in English or when there is a standard English form for the name of a particular Peter – a key case in point here is Peter the Great.) Алексий becomes Alexy; Алексей becomes Alexey.

In addition, if a Russian name is known well enough that there is a widely used standard spelling in English, however, or if it is possible to learn that a Russian referred to in a text has chosen to spell his or her own name in a particular way in English, ***always use these forms rather than strict modified Library of Congress transliteration***. Examples: Mark Feygin (***not*** Feigin); Maria Alyokhina (***not*** Alekhina.)

***All Russian titles of works cited should be listed in the References in transliterated form. In these instances, do not use the exceptions referred to above, but transliterate everything according to the modfied Library of Congress system strictly and precisely.*** If you are not fluent in the modified Library of Congress system, to help with transliteratation you can use site: translit.ru (select LC format, which stands for modified Library of Congress).

***In the referencers, the title of each Russian work should not only be transliterated, but also translated into English in square brackets as shown below.***

Transliteration Example:

Russian Source: Ортега-и-Гассет Х. Дегуманизация искусства // *Самосознание европейской культуры XX века: сборник*. М.: Политиздат, 1991. С. 479 – 518.

Transliteration:

Ortega-y-Gasset, J. (1991). “Degumanizatsiia iskusstva.” In *Samosoznanie evropeiskoi kul’tury XX veka: Sbornik* [“Dehumanization of the Arts.” In *The Self-Consciousness of European Culture in the 20th Century*] (479–518). Moscow: Politizdat.