



# *African Christian Theology*

## Guidelines for Authors and Style Guide [English submissions]



*African Christian Theology* (ISSN 3006–1768; e-ISSN 3007–1771) is the academic journal of the Association for Christian Theological Education in Africa (ACTEA). The mission of ACTEA is to strengthen theological education through accreditation, scholarship, and support services to serve the church and transform society. The journal is one way in which ACTEA engages theological educators and church leaders in addressing relevant issues facing the church and society in Africa. *African Christian Theology* is multidisciplinary. Meet [our editors](#) and our [editorial board members](#).

Like ACTEA, the journal's editorship has a committed evangelical perspective, but the journal is broader in scope and welcomes articles from scholars from various Christian traditions. This ecumenical commitment is reflected in the constituency of our editorial board. *African Christian Theology* serves the whole of Africa and provides a venue for conversations between different regions of Africa, as well as being an organ through which African voices can address World Christianity at large. Following in the footsteps of Athanasius, Antony the Great, Augustine, Kwame Bediako, Bénédet Bujo, Clement of Alexandria, Cyprian, Giyorgis of Segla, E. Bolaji Idowu, Ogbu U. Kalu, Byang Kato, Kā Mana, Teresia Mbari Hinga, Afua Kuma, Anne Nasimiyu Wasike, Laurenti Magesa, John S. Mbiti, Charles Nyamiti, Origen, Pachomius, Lamin Sanneh, Tertullian, Andrew F. Walls, Yared the Melodist, and Isaac Zokoué, the journal promotes World Christianity perspectives through deep engagement with African contextual realities. Because, as Mercy Amba Oduyoye reminds us, “a bird with one wing cannot fly,” the journal actively promotes the voices of women equally with those of men.

In scope, the journal is concerned with matters of Christianity in Africa:

- Christian theology arising from/for African contexts and/or articulated by Africans (including the Diaspora)
- Christian praxis in African contexts
- theological pedagogy in Africa
- public theology, political theology, pastoral theology, practical theology
- Christian ethics
- missiology and ecclesiology
- Christology, pneumatology, soteriology, eschatology, etc.
- Christian history in Africa
- African biblical theology, hermeneutics, and homiletics
- Bible translation into African languages
- Biblical Studies (OT or NT) addressed to African contexts
- vernacular theology and vernacular hermeneutics
- orality in African Christianity
- Africa in World Christianity
- theology and development
- Ethnomusicology in African Christianity, vernacular hymnody
- Ecotheology / Creation Care in African contexts
- African Christianity and other religions (ATRs, Islam, various Asian religions with communities in Africa)

Occasionally the journal may issue specific Calls-for-Papers for a themed issues, which will limit the scope for such issues. Non-themed issues may publish articles within the broader scope outlined above. Articles and book reviews are published in English, French, or Portuguese; each article is published with a trilingual abstract in those languages. The journal is registered with ISSN and CrossRef and all publications are assigned DOI numbers; registrations with AJOL and ATLA are pending.

# SUBMISSIONS

## Articles and Essays

should fall within the range of 5,000–6,000 words, including footnotes but excluding bibliography and abstract. The editors retain discretion to publish articles outside this range. Submissions should fall within the journal's scope and should engage with Africana scholarship, that is with scholarship arising from and/or addressed to African contexts. Africana scholarship can be written by Africans or by those who have immersed themselves in African contexts. Submissions should contribute to the field. Articles and reviews composed by AI (Artificial Intelligence) programs or apps or services should not be submitted; these are unacceptable. Software may be used to detect plagiarism and AI composition. For more details, see the journal's policy document.

*African Christian Theology* is

African,

and so bibliographies of submissions should richly engage with Africana sources (albeit not precluding engagement with relevant contextual works written from European, American, and Asian theological perspectives),

Christian,

and therefore maintains a high view of Scripture as central to its foundation and takes allegiance to and alignment with Christ seriously, and

theological,

and therefore submissions should include reflections which contribute to the edification and benefit of the Church.

Our academic standards are as high as anywhere else in the world, and yet are proudly African. The journal is open access and will be available across a number of platforms. As an academic journal, *African Christian Theology* practices double-blind peer review for all submitted articles and essays.

Authors should provide an abstract in the language in which the article is written; abstracts should be between 100–150 words. If authors are able to provide translations of the abstract into the other two languages, they should do so; otherwise the journal will provide translations of the abstract.

There are no fees required to submit to the journal and no fees required to publish in the journal: no submission fees, no page fees, no publication fees.

Submissions may be made online at <https://AfricanChristianTheology.org> or sent via email to [submissions@AfricanChristianTheology.org](mailto:submissions@AfricanChristianTheology.org). Questions? Email [Editors@AfricanChristianTheology.org](mailto:Editors@AfricanChristianTheology.org).

## Book Reviews

The journal publishes two types of book reviews, “Book Note” style short reviews of 300–600 words and critical review essays of 1500–3500 words; the full bibliographic information of the book being reviewed is included in this word count; variation may be allowed at editorial discretion.

Reviews should include a summary. At least half of the review should reflect critical engagement on the book's strengths and weaknesses. For reviews of edited multi-author volumes, **authors** and **chapter titles** should appear in **bold type** in the body of the review.

If *African Christian Theology* arranged for a copy of the book being reviewed to be provided, the review should be submitted within three months of reception of the book.

Critical review essays require an article title; short reviews are not titled. See page 5 for [citation instructions](#) for reviews.

# STYLE GUIDE FOR AUTHORS

*African Christian Theology* generally follows the usage of the *Chicago Manual of Style* (see also Turabian's *A Manual for Writers*), the *SBL Style Handbook*, and Langham Literature's "Style Guide for Authors." Specifically, please note the following, which may vary from the manuals listed above:

## Spellings:

For contributions in English, authors may adopt either American or British spellings or other local regional spellings (as long as they are consistent within the manuscript). Original spellings in quotations must be retained. Regardless of dialect of English chosen, do the following:

- Use '-ize' and '-ization', not '-ise' and '-isation' (e.g., 'realized' and 'realization')
- Don't use 'spelt' or 'learnt' – change to 'spelled' and 'learned'

## Punctuation:

- Ellipses are 3 dots with spaces between, before and after: . . . instead of ...
- Two spaces may be used between sentences and after colons
- Possessives: when a name ends in s, add an apostrophe and an -s-, e.g., Jesus's, Moses's, and Epaphras's
- Quotation marks: "double" around speech, 'single' for speech within speech, single for 'special' words, and "double" for titles of articles and other titles not requiring italics
- Hyphens, -, are used for hyphenated compound terms and hyphenated names; e.g., twenty-one, old-fashioned, self-confidence, all-powerful, Jean-Claude Loba-Mkole, Emma Wild-Wood
- En-dashes, –, are used for ranges between numbers or days; e.g., 37–38 or 1998–2016
- Em-dashes, —, are used when a sentence requires a dash, indicating a break of thought; they function similarly to parentheses
- Use Oxford commas for lists
- Footnote numbers follow other punctuation:
  - . . . because "all theology is contextual."<sup>2</sup>
  - Because "all theology is contextual," no one contextualized theology is absolute.<sup>3</sup>
  - We should recognize that theology arising in Europe is precisely a *European contextual* theology,<sup>4</sup> and thus is not necessarily normative.

<sup>2</sup> Joshua Robert Barron, "The Camel Has Four Legs: A Contextual African Practical Ecclesiology," 367.

<sup>3</sup> Barron, "The Camel Has Four Legs," 367.

<sup>4</sup> Joshua Robert Barron, "Andrew F. Walls: Apostle of World Christianity."

## Abbreviations:

- Do NOT use a full-stop after abbreviations that are capital initial letters (ACTEA, USA, UK); units of measure (mm, cm, kg, in, lb); books of the Bible (Gen, Exod); or after contractions of titles of address (Dr, Mrs, Rev, Mr)
- DO use full-stops where the last letter of the word is not included, for both singular and plural forms (ed., eds., p., pp., ch., chs.)
- DO use full-stops for name initials, and do put a space between initials (e.g., Jesse N. K. Mugambi)
- v. for verse, and vv. for verses
- e.g. and i.e. should always be followed by a comma: e.g., . . . and i.e., . . .

## Emphasis:

- Titles of books and journals should be in *italics*. Other titles (e.g., journal articles, chapters, theses, dissertations) should be marked in "Double Quotation Marks." Titles of biblical books are an exception: e.g., Genesis, Romans, Revelation.
- Except for titles of other works (see above) and third level subtitles, *italics* should be used for emphasis rather than **bold type** or ALL CAPS, subject to editorial discretion.
  - First level subtitles (subheadings) should be in **bold** and 14 size font, second level subtitles should be in **bold** (size 12 font), and third level subtitles should be in **bold italics** (size 12 font).

## Foreign language words:

- Words from a language other than that in which the article is written should, when using Latin script, be italicized, unless they have been adopted into the ordinary lexicon of the article's language. E.g., in English-language articles, 'ubuntu' may be written in regular font but *sankofa* and *umunthu* and *négritude* should be italicized (obviously for submissions in French, *négritude* should not be italicized unless a special emphasis is intended).
- The first use of the term should include a definition of the word. When appropriate, words in other script forms can be used (e.g., key terms from Old Testament Hebrew or New Testament Greek), but for the first such usage in an article a transliteration and a gloss should be given parenthetically, marked with single quotations. E.g., שלום (*shalom*; 'peace, wellness, welfare') or χάρις (*kharis*; 'grace').
  - For exegetical papers, in which entire phrases or passages of original language biblical text(s) are discussed, it is not necessary to provide a transliteration of each Hebrew, Aramaic, or Greek word.
- When the article or context do not make it clear which language a non-English word or phrase is from, this should be indicated parenthetically. E.g.,

This is discussed in *Kujilisha kwa Neno la Mungu* (kiSwahili: 'Eating the Word of God'), their textbook on congregational vernacular hermeneutics.

Neckebrouck considers this type of resistance to cultural proselytization in his *Les Maasai et le christianisme: Le temps du grand refus* (French: 'The Maasai and Christianity: A time of great rejection').

Fischer beautifully captures the ideal of what Lygunda Li-M calls *contextéisation* (French: literally, 'context-ed-ization') in forms of Christianity which are authentically Christian and thoroughly African<sup>1</sup> in the title of his book, *Maasai gestalten Christsein* (German: 'Maasai-shaped Christianity').

<sup>1</sup> Fohle Lygunda Li-M, "De la contextualisation à la contextéisation de la théologie en Afrique."

- For transliterations of Hebrew, Aramaic, and Greek, SBL style is preferred but where appropriate IPA (International Phonetic Alphabet) is accepted, as long as consistency is maintained throughout the article.
  - Note that SBL provides two transliteration conventions, an Academic Style (*SBL Handbook of Style* 5.1.1) and a General Purpose Style (5.1.2) for Hebrew and Aramaic; either may be used but the Academic Style is preferred.
  - For the Greek letter *chi* — X, χ — the journal prefers *-kh-*, contrary to SBL usage, as in English the digraph *-ch-* more often represents the sound /tʃ/ as in *church* — /tʃɜːtʃ/ in British English and /tʃɜːtʃ/ in American English — rather than /x/ as in the German name *Bach*.
- Hebrew text may be written with or without vowel pointing; Hebrew text should be written without Masoretic cantillation marks *except when an argument is being made for which Masoretic cantillation is pertinent*. Greek text may be written with or without diacritical accents (but be careful not to omit rough and smooth breathing marks). For exegetical papers, using Hebrew and/or Greek script is preferred; for other papers Hebrew and Greek terms may be transliterated throughout.

## Capitalizations:

- Capitalize proper nouns (including [Trinity](#), [Father](#), [Son](#), [Christ](#), [Spirit](#), [Word of God](#), [Logos](#), [Holy Spirit](#), [Paraclete](#), when intended as a divine reference)
- Not capitalized — [heaven](#), [gospel](#), [incarnation](#), [christology](#), pronouns for God, [hell](#), [atonement](#), [evangelical](#), etc.; 'Gospel' should only be capitalized when referring to a specific work, such as the Gospel of John; the reflexive divine pronoun [Godself](#), however, should be capitalized.
- Do capitalize [Scripture](#) and [Bible](#) but do not capitalize [scriptural](#) or [biblical](#)
- 'Church' should only be capitalized when an emphasis on the universal Church is intended in contrast to local or regional expressions of the Church *or* when part of the name of a given denomination (e.g., Roman Catholic Church, Church of God in Christ, etc.); when used generally or of a specific congregation or congregational building, 'church' should not be capitalized
- 'chapter 1', 'appendix 2' (digits, not words, and lower case unless beginning a sentence)

- **LORD**, when referring to YHWH — use SMALL CAPS for **-ord**
- *missio Dei*, not *Missio Dei*
- In bibliographies, but only in bibliographies (not in the text of the article nor in footnotes), surnames of authors or editors should appear in SMALL CAPS, as in the examples below, pp. 6–8

#### DATES:

- Form: 28 January 2014
- Centuries: the nineteenth century, nineteenth-century attitudes
- Decades: the fifties or the 1950s
- BC, AD, etc. — full caps with no full stops and separated from the numerals by a space; e.g., AD 325 and 476 BC.
- Ranges: use en-dashes to indicate date ranges, e.g. AD 68–73, not AD 68-73.
- For bibliographies, if no date is given for the reference indicate such as “n.d.” in place of the year

#### NUMBERS:

- Use first, second, third (not firstly, secondly, thirdly)
- En-dashes with no spaces for number ranges, 13–47 not 13-47.
- 6:30 a.m., 3:25 p.m.
- Avoid ff. and f.; instead give the full range of page numbers or verses.

#### BOOKS OF THE BIBLE:

- In the text of articles, names of books should be spelled out and not abbreviated.
- Use parenthetical references in-text for biblical citations, following SBL Bible abbreviations (Mark 2:1–9; Gen 12:2); see [page 9 below](#).
- The abbreviation for verse is **v.** and for verses is **vv.** — although this abbreviation should not be used in the text of your paper but only within parenthetical references, charts, graphs, or footnotes.

#### BIBLIOGRAPHY AND FOOTNOTES:

- Use footnotes. Do not use endnotes. Do not use in-text parenthetical citations *except for Scripture references* and in book reviews (for the latter, see immediately below).
- **Citations in book reviews**
  - For quotations from the book being reviewed, add the page number(s) parenthetically after the quotation. E.g., using quotes from Andrew F. Walls, *The Missionary Movement from the West: A Biography from Birth to Old Age*, edited by Brian Stanley, Foreword by Gillian Mary Bediako, Studies in Christian Mission (Grand Rapids, Michigan: Eerdmans, 2023):  
Walls emphasizes that “globally, the church requires theological pioneering” (242).  
In part, AICs “grew from rereadings of Scripture by people who read the Bible in a different way and saw things in the Bible” that European Enlightenment thinking simply could neither see nor imagine (229–230).
  - Scripture texts should be given as parenthetical references. If it is necessary to cite a source other than the book being reviewed, this should generally be done in text, e.g.:  
... Joseph Kenny’s *The Catholic Church in Tropical Africa 1445–1850* (Ibadan, Nigeria: Ibadan University Press, 1983) provides additional details . . .
  - If a footnote is needed (unusual but possible for a book review essay), a full citation should be given in the footnote as the journal generally does not publish bibliographies with book reviews. E.g.,  
<sup>1</sup> Joseph Kenny, *The Catholic Church in Tropical Africa 1445–1850* (Ibadan, Nigeria: Ibadan University Press, 1983), 27–28.
  - Note well that this guidance is for book reviews only. For articles, see immediately below.

- **Citations in submitted articles**

Generally follow the *Chicago Manual of Style* (examples below); for book chapters where a chapter number is given, include the chapter number (as in the fifth example immediately below).

- **Multiple Authors or Editors**

Here *African Christian Theology* follows the current guidance of *The Chicago Manual of Style* (18<sup>th</sup> edition, 2024), section 13.23. For two or three authors or editors, all authors or editors should be listed in both footnotes and the bibliographic entry. For four to six authors or editors, list only the first author or editor in the footnote, followed by “et al.”; for bibliographic entries, list all of the authors or editors (up to six). For seven or more co-authors or co-editors, list only the first author or editor in the footnote and in the bibliography list only the first three, followed by “et al.” Examples are included below.

**Bibliography entries**

- ABEBE, Sofanit T., Elizabeth W. MBURU, and Abeneazer G. URGA, eds. *Reading Hebrews and 1 Peter from Majority World Perspectives*. Library of New Testament Studies. London: T&T Clark, 2024.
- ALOKWU, Cyprian Obiora. “The Anglican Church, Environment and Poverty: Constructing a Nigerian Indigenous *Oikothology*.” PhD dissertation. Pietermaritzburg, South Africa: University of KwaZulu-Natal, 2009.
- ANDERSON, Allan, Michael BERGUNDER, André DROOGERS, and Cornelis VAN DER LAAN, eds. *Studying Global Pentecostalism: Theories and Methods*, edited by The Anthropology of Christianity. Berkeley: University of California Press, 2010.
- ASSEFA, Daniel, and Tekletsadik BELACHEW. “Values Expressed through African Symbols: An Ethiopian Theological Reflection.” *International Bulletin of Mission Research* 41/4 (2017): 312–324.
- ATANSI, Chukwuemeka A., David M. M. Lewis, and Diane B. Stinton. “Christology.” *African Theology Worldwide*. 30 October 2023.  
<https://african.theologyworldwide.com/encyclopaedia-african-christian-thought/christology>
- ATAL SA ANGANG, Dosithée, P. Buetubela Balemba, Laurent Monsengwo Pasinya, and J. Nyeme Tese, eds. *Christianisme et identité africaine : point de vue exégétique : actes du 1er Congrès des Biblistes Africains, Kinshasa, 26-30 décembre 1978*. Journées bibliques africaines. Kinshasa: Faculté de Théologie Catholique de Kinshasa, 1980.
- FIEDLER, Rachel Nyagondwe, Johannes W. HOFMEYR, and Klaus FIEDLER. *African Feminist Hermeneutics: An Evangelical Reflection*. Mzuzu, Malawi: Mzuni Press, 2016.
- HOLTER, Knut, and Justo LEMBURIS, eds. *Maasai Encounters with the Bible*. Nairobi: Acton Publishing, 2021.
- KENNY, Joseph. *The Catholic Church in Tropical Africa 1445–1850*. Ibadan, Nigeria: Ibadan University Press, 1983.
- MANGAYI, Lukwikilu C. “The Baptist Union of South Africa’s mission orientation needs transformation: A scrutiny by an insider.” *HTS Teologiese Studies/Theological Studies* 75, no. 4 (2019): Article #5551, 9 pages.
- MURIITHI, Kevin. “Toward a Theology of Creation: An African Approach to the Environment.” Chapter 5 in *God and Creation*, edited by Rodney L. Reed and David K. Ngaruiya, 87–96. ASET Series. Carlisle, Cumbria, UK: Langham Global Library, 2019.
- MTUKWA, Gift. “The People of God and Kingdom Political Ethics in Romans 13:1-7.” *Didache: Faithful Teaching* 14, no. 1 (2014): 1–11.
- MWANIKI, Lydia. *Gender & Imago Dei: A Postcolonial African Reading of 1 Corinthians 11:1–16*. Alameda, California, USA: Borderless Press, 2019.
- SHAW, Mark, and Wanjiru M GITAU. *The Kingdom of God in Africa: A History of African Christianity*. Revised and updated edition. Carlisle, Cumbria, UK: Langham Global Library, 2020.

Footnote for first citation:

Give full author(s) names and full title, followed by appropriate page numbers.

1. Cyprian Obiora Alokwu, “The Anglican Church, Environment and Poverty: Constructing a Nigerian Indigenous *Oikotheology*,” 73.
2. Chukwuemeka A. Atansi, David M. M. Lewis, and Diane B. Stinton, “Christology.”
3. Joseph Kenny, *The Catholic Church in Tropical Africa 1445–1850*, 32–33.
2. Gift Mtukwa, “The People of God and Kingdom Ethics,” 5.
3. Lukwikilu C. Mangayi, “The Baptist Union of South Africa’s mission orientation needs transformation: A scrutiny by an insider,” 4–5.
4. Kevin Muriithi, “Toward a Theology of Creation: An African Approach to the Environment,” 87.
5. Mark Shaw and Wanjiru M. Gitau, *The Kingdom of God in Africa: A History of Christianity in Africa*, 81–87.
6. Esther A. Acolatse, *For Freedom or Bondage? A Critique of African Pastoral Practices*, 19–20.
7. Knut Holter and Justo Lemburis, eds, *Maasai Encounters with the Bible*.
8. Allan Anderson et al., eds, *Studying Global Pentecostalism: Theories and Methods*.
9. Daniel Assefa and Tekletsadik Belachew, “Values Expressed through African Symbols: An Ethiopian Theological Reflection,” 319.
10. Sofanit T. Abebe, Elizabeth W. Mburu, and Abeneazer Urga, eds, *Reading Hebrews and 1 Peter from Majority World Perspectives*.
11. Dosithée Atal Sa Angang et al, eds, *Christianisme et identité africaine : point de vue exégétique : actes du 1er Congrès des Biblistes Africains, Kinshasa, 26-30 décembre 1978*.
12. Rachel Nyagondwe Fiedler, Johannes W. Hofmeyr, and Klaus Fiedler, *African Feminist Hermeneutics: An Evangelical Reflection*, 78.
13. Lydia Mwaniki, *Gender & Imago Dei: A Postcolonial African Reading of I Corinthians 11:1–16*, 27.

Short form footnote for all subsequent citations — author(s) last name and abbreviated title; do not use *ibid.* or *op. cit.*:

1. Alokwu, “The Anglican Church, Environment and Poverty,” 55.
2. Atansi, Lewis, and Stinton, “Christology.”
3. Kenny, *The Catholic Church in Tropical Africa*, 32–33.
4. Mtukwa, “The People of God,” 5.
5. Mtukwa, “The People of God,” 7.
6. Mangayi, “The Baptist Union of South Africa’s mission orientation,” 8.
7. Muriithi, “Toward a Theology of Creation,” 87.
8. Shaw and Gitau, *The Kingdom of God in Africa*, 81–87.
9. Acolatse, *For Freedom or Bondage?*, 57.
10. Holter and Lemburis, eds, *Maasai Encounters with the Bible*.
11. Anderson et al., eds, *Studying Global Pentecostalism*.
10. Assefa and Belachew, “Values Expressed through African Symbols,” 315.
11. Abebe, Mburu, and Urga, eds, *Reading Hebrews and 1 Peter*.
12. Atal Sa Angang et al, eds, *Christianisme et identité africaine*.
13. Fiedler, Hofmeyr, and Fiedler, *African Feminist Hermeneutics*, 151.
14. Mwaniki, *Gender & Imago Dei*, 38.

- Titles of webpages should be included for bibliographic entries of online articles but should not be included in footnotes (e.g., see the examples for Atansi et al in the bibliography, and #2 in the two footnote lists immediately above).
- For articles that exist in paper and digital form, an internet address should be provided if known. For articles that exist only online, the internet address *must* be provided in the bibliography. Do not include an “Accessed” date. Working DOI addresses, when available, are preferred. When DOI

addresses exist for books or book chapters, these should be appended to the bibliographic entry. Do *not* include such addresses in footnotes.

- For books that are part of a series — e.g., African Christian Studies Series (Pickwick Publications), ASET Series (Langham Global Library), Bible and Theology in Africa (Peter Lang), etc. — the name of the series should be included in the bibliographic entry but not in footnotes. When applicable, include volume numbers. Thus:

GAISIE, Rudolph K. *Jesus Christ as Logos Incarnate and Resurrected Nana (Ancestor): An African Perspective on Conversion and Christology*. Foreword by Anthony Oswald Balcomb. African Christian Studies Series 19. Eugene, Oregon, USA: Pickwick Publications, 2020.

- For books that are part of more than one series, all series titles should be included in the bibliographic entry (but again, not in the footnotes). When applicable, include volume numbers for each series. Thus:

LABEODAN, Helen A., Rosemary AMENGA-ETEGO, Johanna STIEBERT, and Mark S. AIDOO, eds. *COVID-19: African Women and the Will to Survive*. BiAS – Bible in Africa Studies 37 / Exploring Religion in Africa 8. Bamberg: University of Bamberg Press, 2021. <https://doi.org/10.20378/irb-51639>

#### Place of Publication

As of 2024, *The Chicago Manual of Style* (18<sup>th</sup> edition) omits the place of publication for books published after 1900 while giving *only* the place of publication, but not the publisher, for books published before 1900 (See CMS 14.30 and 14.31). On this matter, however, *African Christian Theology* keeps its own counsel and continues to include both place of publication and publisher, regardless of publication date. Follow the examples above. In addition, do the following:

- For books from publishers based in more than one city, choose either the publisher's primary location or the location nearest to you. Do the same for imprints which are joint endeavors between different publishers. E.g., HippoBooks is a joint imprint of Langham Literature, based in Carlisle, England, and of ACTS (African Christian Textbooks) based in Bukuru, Nigeria. Thus:  
MBURU, Elizabeth. *African Hermeneutics*. Forward by Samuel. N. Ngewa. Bukuru, Nigeria: HippoBooks, 2019.  
or  
MBURU, Elizabeth. *African Hermeneutics*. Forward by Samuel. N. Ngewa. Carlisle, Cambria, UK: HippoBooks, 2019.
- For cities of publication that are known internationally — e.g., Accra, Addis Ababa, Berlin, Boston, Cairo, Cambridge, Cape Town, Chicago, Edinburgh, Johannesburg, Kinshasa, Lagos, Leiden, London, Oxford, Nairobi, New York, Paris, Rome — it is not necessary to include the country (or, for cities in the USA, the state) in the bibliography. Thus:  
BUJO, Bénézet. *Le diarie d'un théologien africain*. Spiritualité du Tiers Monde 1. Kinshasa : Editions de l'Eglise d'en bas, 1987.  
ELA, Jean-Marc. *Le cri de l'homme africain : questions aux chrétiens et aux églises d'Afrique*. Paris : Editions L'Harmattan, 1980.  
GETUI, Mary N., Samuel Tinyiko Maluleke, and Justin S. Ukpong, eds. *Interpreting the New Testament in Africa*. Nairobi: Acton Publishers, 2001.  
LAUTERBACH, Karen, and Mika VÄHÄKANGAS, eds. *Faith in African Lived Christianity: Bridging Anthropological and Theological Perspectives*. Global Pentecostal and Charismatic Studies 35. Leiden: Brill, 2019.  
TRULL, Richard E. *The Fourth Self: Theological Education to Facilitate Self-Theologizing for Local Church Leaders in Kenya*. Bible and Theology in Africa 14. Edited by Knut Holter. New York: Peter Lang, 2013, 2016.

- For other cities of publication, both city and country should be listed. Thus:
 

AIDOO, Mark S. *Journeying with Ruth on a Mission: Expositions in the Book of Ruth from an African Perspective*. Theologische Impulse der Missionsakademie (TIMA) 21. Hamburg, Germany: Missionsakademie an der Universität Hamburg Rupertistr, 2023.

AJIBADE, Ezekiel. *Common Pulpit Errors and Solutions*. Foreword by Emiola Nihinlola. African Christian Preachers Series 1. Ibadan, Nigeria: Baptist Press, 2016.

AWOH, Peter Acho. *The Dynamics and Contradictions of Evangelisation in Africa: An Essay on the Kom Experience*. Mankon, Bamenda, Cameroon: Langaa Research, 2011.

MUNGA, Stephen. *Beyond the Controversy: A Study of African Theologies of Inculturation and Liberation*. Studia Theologica Lundensia 55. Lund, Sweden: Lund University Press, 1998.

ROSS, Kenneth R., ed. *Christianity in Malawi: A Source Book*. Revised and Expanded Edition. Zomba, Malawi: Mzuni Press, 2020.

TASIE, G. O. M. *Thoughts and Voices of an African Church: Christ Army Church*. Jos, Nigeria: Connack Nigeria, 1997.
- Most publishers follow the convention of identifying lesser-known cities in the USA with the US Postal Code abbreviation of their state. However, as those codes may not be common knowledge among the journal's readership, the state names should be spelled out in bibliographic entries for *African Christian Theology* articles. For other countries, if there is another city or town with the same name as the location of publication, the name of the state, province, or county (as appropriate) should be included. The same should be done for lesser-known cities. Thus:
 

DICKSON, Kwesi A. *Theology in Africa*. Maryknoll, New York, USA: Orbis Books, 1984.

GITAU, Wanjiru M. *Megachurch Christianity Reconsidered: Millennials and Social Change in African Perspective*. Foreword by Mark R. Shaw. Missiological Engagements. Downers Grove, Illinois, USA: IVP Academic, 2018.

KUMA, Afua. *The Surprising African Jesus: The Lost Prayers and Praises of Afua Kuma*. Translated by Jon P. Kirby. Transcribed by Joseph Kwakye. Eugene, Oregon, USA: Wipf and Stock, 2022.

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#### **IMPORTANT:**

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**SBL ABBREVIATIONS FOR BOOK OF THE BIBLE:**

**Old Testament**

Genesis	Gen	Psalms	Ps/Pss
Exodus	Exod	Proverbs	Prov
Leviticus	Lev	Ecclesiastes	Eccl
Numbers	Num	<i>or, Qoheleth</i>	Qol
Deuteronomy	Deut	Song of Songs	Song
Joshua	Josh	<i>or, Song of Solomon</i>	Song
Judges	Judg	<i>or, Canticles</i>	Cant
Ruth	Ruth	Isaiah	Isa
1–2 Samuel	1–2 Sam	Jeremiah	Jer
<i>or, 1–2 Kingdoms</i>	1–2 Kgdms	Lamentations	Lam
	(LXX)	Ezekiel	Ezek
1– Kings	1–2 Kgs	Daniel	Dan
<i>or, 3–4 Kingdoms</i>	3–4 Kgdms	Hosea	Hos
	(LXX)	Joel	Joel
1–2 Chronicles	1–2 Chr	Micah	Mic
Ezra	Ezra	Nahum	Nah
Nehemiah	Neh	Habakkuk	Hab
Esther	Esth	Zechariah	Zech
Job	Job	Malachi	Mal

**New Testament**

Matthew	Matt	1–2 Thessalonians	1–2 Thess
Mark	Mark	1–2 Timothy	1–2 Tim
Luke	Luke	Titus	Titus
John	John	Philemon	Phlm
Acts	Acts	Hebrews	Heb
Romans	Rom	James	Jas
1–2 Corinthians	1–2 Cor	1–2 Peter	1–2 Pet
Galatians	Gal	1–2–3 John	1–2–3 John
Ephesians	Eph	Jude	Jude
Philippians	Phil	Revelation	Rev
Colossians	Col		

For Deuterocanonical Works and Septuagint, see *The SBL Handbook of Style*, section 8.3.3. For Old Testament Pseudepigrapha, see *The SBL Handbook of Style*, section 8.3.4.