



SUBMISSIONS

Articles should be between 5,000–6,000 words, inclusive of footnotes but exclusive of bibliography and abstract. Abstracts should be about 100 words. The editors reserve the right to publish articles outside of that range. Submissions may be made online at <https://AfricanChristianTheology.org> or sent via email to submissions@AfricanChristianTheology.org. Questions? Email Editors@AfricanChristianTheology.org.

(Note that abstracts will be printed in English, French, and Portuguese.)

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 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 3 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). 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 ‘-st’ after ‘whilst’ or ‘amongst’ – change to ‘while’, ‘among’
- 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.
- 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.

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., pp., ch., chs.)
- DO use full-stops in names, 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. (See journal’s “Template for *African Christian Theology* article submissions.”)
 - First level subtitles (subheadings) should be in **bold** and 14 size font, second level subtitles should be in **bold italics** (size 12 font), and third level subtitles should be in *italics*.

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. E.g., שְׁלוֹמַ (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.
- 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* 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
- Do capitalize — **Scripture, Bible**
- Not capitalized — **scriptural, 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
- *missio Dei*, not *Missio Dei*

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.

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 7 below.
- The abbreviation for verse is **v.** and for verses is **vv.** — although this abbreviation should not be used in text, only within parentheses, charts, graphs, or footnotes.

BIBLIOGRAPHY AND FOOTNOTES:

- Use footnotes. Do not use endnotes. Do not use in-text parenthetical citations *except for Scripture references*.
- **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” (229–230) that European Enlightenment thinking simply could neither see nor imagine.
 - 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.,
¹ 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**

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).

Bibliography entries

- Alokwu, Cyprian Obiora. “The Anglican Church, Environment and Poverty: Constructing a Nigerian Indigenous *Oikotheology*.” PhD dissertation, University of KwaZulu-Natal, 2009.
- 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>
- 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.
- 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.

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.
2. Mtukwa, “The People of God,” 5.
3. Mtukwa, “The People of God,” 7.
4. Mangayi, “The Baptist Union of South Africa’s mission orientation,” 8.
5. Muriithi, “Toward a Theology of Creation,” 87.
6. Shaw and Gitau, *The Kingdom of God in Africa*, 81–87.
7. Acolatse, *For Freedom or Bondage?*, 57.

- For articles that exist in paper form, including an html address is optional. For articles that exist only online, the html address should be provided in the bibliography; it is not necessary to include an “Accessed” date. Working DOI addresses, when available, are preferred. These addresses should

not be included in footnotes. Titles of webpages should not be listed in quotations (e.g., see the example for Atansi et al. above).

- 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 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., Addis Ababa, Berlin, Boston, Cairo, Cambridge, Cape Town, Chicago, Edinburgh, Johannesburg, Kinshasa, Lagos, Leiden, London, Oxford, Nairobi, New York, Paris — 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 may 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.
 - Kunhiyop, Samuel Waje. *African Christian Ethics*. Grand Rapids, Michigan, USA: Zondervan Academic, 2019.
 - Mugambi, Kyama M. *A Spirit of Revitalization: Urban Pentecostalism in Kenya*. Studies in World Christianity. Waco, Texas, USA: Baylor University Press, 2020.
 - Reed, Rodney L., and David K. Ngaruiya, eds. *Salvation in African Christianity*. ASET Series 8. Carlisle, Cumbria, UK: Langham Global Library, 2023.
- For more citation examples, see “Template for *African Christian Theology* article submissions.”

IMPORTANT:

Any Greek or Hebrew fonts in your manuscript must be Unicode. Recommended fonts for Greek and Hebrew include Times New Roman, SBL Greek, and SBL Hebrew. SBL fonts can be downloaded here: <http://www.sbl-site.org/educational/biblicalfonts.aspx>

Other special fonts must be Unicode; i.e., for languages that do not use a Latin-based script — e.g., Amharic, Arabic, Coptic, Ge'ez, Syriac, etc. If these are used, please select the MS Word option to embed fonts into your document. When appropriate, International Phonetic Alphabet (IPA) symbols may be used for transliterations of non-English words; for Latin script (i.e., the ordinary English alphabet) transliterations, note the **Foreign language words** section above, on page 2.

Please let us know if you have any problems; questions may be addressed to Editors@AfricanChristianTheology.org

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– 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.