

Guidelines for Submissions to the *Wisconsin Lutheran Quarterly (WLQ)*

For the most part, style guides seek not to mandate “the right way” as opposed to “the wrong way,” but to assist publishing professionals, editors included, in enforcing consistency and thus enhancing the coherence of a given volume.... [This is done] so that readers can focus on the volume’s content, not be distracted by its uneven presentation.¹

1. Observing these guidelines will facilitate the publication of your article in a timely manner. In all matters not mentioned in these “Guidelines,” please follow the *SBL Handbook of Style* (2nd edition). In matters not mentioned in the *SBL Handbook*, please follow the *Chicago Manual of Style* (17th edition). Authors may be asked to resubmit manuscripts that depart from *WLQ*’s style policy such that they require significant reformatting.
2. A full-length feature article in *WLQ* is typically around 10,000 words. Shorter articles are welcome. Longer articles are accepted as well, but they may be published serially or edited. Because of the method used by NPH’s printers to produce *WLQ*, every issue contains 80 pages of text—not 79, not 81. Together with the varying length of articles received, and the time required for the peer review process, this makes it hard to predict when a submission will appear in print. In the case of a feature article, one year from the date we receive it is normal.
3. Submit your manuscript as a Word document in Times New Roman font. 1” margins, line spacing set at “Exactly” and “16 pt” within paragraphs and “6 pt” after paragraph, paragraph indent set at 0.30”, single column. See the sample below. Give a title and your name as author with your middle initial (skip the middle initial if you prefer not to use it or don’t have one). Give also the occasion for the article, if applicable (e.g., “Presented to the South Atlantic District Convention, Orlando, FL, June 7, 2019”). Contributors who are not WLS faculty should also mention the position in which they serve, the last degree attained beyond WLS’s MDiv or STM, or the program in which they are currently a candidate for an advanced degree (when applicable).
4. Use any non-standard formats (indented sections, other than block quotes; bulleted lists, etc.) sparingly and logically. Block quotes do not begin or end with quotation marks. Citation data appears in a footnote. A block quote contains at least five lines of text and is indented 0.5” at the left and right margins. Direct quotations reproduce the original exactly, even where the style differs from *WLQ*’s (or your own preference). See the sample page below. If the original contains an obvious error in spelling or grammar, according to *Chicago 17* it is acceptable to correct the error discretely in your citation. In other words, there is no need to draw attention to it with “(sic).”
5. Use footnotes rather than endnotes. The purpose of footnotes is 1) to credit the source of an idea or a verbal sequence in the body of the text—in other words, to avoid plagiarism

¹ *SBL Handbook of Style*, 9.

(see below); and 2) to provide your reader with a “paper trail” to follow if s/he wishes. Scripture references should appear in the body of the text, not down in a footnote: “... but have eternal life’ (John 3:16)””; “Scripture teaches that the whole world is the object of God’s love (John 3:16).” A footnote should not be used for a thorough literature review or an *excursus* on a point tangential to the point in the body of the text. After the first citation of a work, use a short form of the title (“Walther, *Law and Gospel*, 234”) rather than *idem*, *op. cit.*, or *loc. cit.*

6. **Peer review** – The managing editor submits feature articles (and some others) to an independent peer reviewer, who remains anonymous to the author and the author to the reviewer. Peer reviewers give the managing editor their evaluation of an article on this scale: “A” – publishable as is or with minor edits; “B” – publishable, but more significant edits are needed; “C” – the concept is workable but the article in its present form is not; “D” – *WLQ* should not publish an article like this. You certainly may seek input on your article from others before submitting it to *WLQ*, but this will not obviate the need for peer review.
7. **Book reviews** – Reviews of books published within the last five years are welcome. Please watch academic journals, conferences, blogs, etc. for news about recent publications in your discipline that might interest at least some *WLQ* readers. When you find a book to review, you may ask the Library Director to get it for you. Do not request a book if you know in advance that you will pan it. The reviewer of a book for *WLQ* gets to keep it. Book reviews will generally contain: 1) a word about the author(s) and what qualifies them to address the topic; 2) a summary of the contents; 3) the book’s good points; 4) its shortcomings; and 5) who should read the book and why.
8. **Conflicts of interest** – A conflict of interest is anything that could be perceived as impugning a writer’s objectivity, whether it does or not. In the case of book reviews, examples include (but are not limited to): the author is your faculty colleague, current or former associate pastor, family member, or friend; or you have some personal interest in the book selling well (or badly).
9. **Plagiarism** – Plagiarism is any use of language or an idea that originated with someone else to whom you fail to give credit. Verbatim re-use of the source’s language without attribution is the most flagrant form. “Paraphrasing plagiarism” happens when a source’s words are reshuffled or swapped for synonyms, but the thought remains the source’s and no citation is given. No attribution is needed for information considered common knowledge. Examples of common knowledge: “The 95 Theses were originally written in Latin”; “וַיִּשְׁמַחַם is a *wayyiqtol* from שָׂמַח in *qal*.” Harvard University’s website has excellent material on what constitutes plagiarism and how to avoid it: <http://isites.harvard.edu/icb/icb.do?keyword=k70847&pageid=icb.page357682>.

10. A bibliography of sources you cite is not necessary. Append a bibliography only if a primary purpose for the article is to alert readers to available resources.
11. Authenticity and accuracy of citations, including Scripture passages, quotations from Luther, etc., is the author's responsibility. When you quote a published Bible translation, indicate that in a parenthesis, e.g.: "Matt 28:19 (NIV)." Do not use a footnote. Give the year of publication only for NIV84 (do not add "2011"). For standard Bible translation abbreviations, see *SBL Handbook of Style* 122–123. Unless the translation is little known, publication data is unnecessary. When quoting a verse, use the abbreviation: "...and of the Holy Spirit" (Matt 28:19, NIV). When referring to an entire chapter, write out its name: "...in the first chapter of Genesis"; "... as Paul says in Romans 3."
12. Reference Luther like this, in a footnote: ¹*LW* 35:251, ¹*WA* 40.251.3, or ¹*StL* XIX:554. Further publication data is unnecessary. Reference the Confessions like this, in parentheses following your quotation: (AC XX 4), (Ap IV 48-60), (SA III II 4), (FC Ep VII 15), (FC SD VI 24). Give publication data for the edition you are quoting in a footnote on your first quotation: "¹Quotations from the Lutheran Confessions are from [Kolb-Wengert, Tappert, *Triglotta*, etc.]" After that, publication data and footnotes are unnecessary.
13. Hymnal quotations work like this: *TLH* 200:4; *CW*, p 15; *CW* 201:3.
14. Quote Hebrew, Aramaic, or Greek only if it is needed to make your point. Hebrew, Aramaic, and Greek must be typed in a Unicode font. Best is "Times New Roman" with the language on your computer set to Hebrew and the keyboard to "Biblical Hebrew SIL," or to Greek with the keyboard set to "Greek Polytonic." If your point concerns the Hebrew root, give the root without pointing, not the pointed *qal* perfect. Give the uncantillated form unless your point involves the accents. If you choose to transliterate rather than typing Hebrew, Aramaic, or Greek, please use the system in *SBL Handbook of Style*, 2nd edition, 56–58 (Hebrew) or 59 (Greek).

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[Sample Page]

Before he heard reports about Tetzel's preaching and before he had read the *Summary Instructions*, the guidelines which Archbishop Albrecht's theologians in Mainz had prepared for indulgence preachers, Luther expressed deep pastoral concern what was happening. His concern was not that the gospel was for sale, but that escape from judgment and the law was for sale. He believed that indulgences prevented people from trusting in Christ because they thought they could buy their way out from under judgment. Indulgences centered on a person's own ability to go around the law and its judgment. Although Luther had not yet fully embraced *simul iustus et peccator*, he was insisting that good works and penalties had a cleansing function that could not be fast tracked.

Luther's January sermon at the Castle Church spoke of his discomfort. On February 24, 1517, Luther preached on the gospel appointed for the Festival of St. Matthias at the town church, St. Mary's. It was obvious that his concern had grown, perhaps because he had heard reports on Tetzel's preaching. In his sermon Luther contrasted the "foolishness" of Christ's wisdom with those who "want to attain peace of conscience through their own counsels and accomplishments and their own self-chosen ways . . ." Rather than going to the cross of Christ, people were filling up on indulgences. Therefore, Luther concludes:

Through these [indulgences] nothing is accomplished except that the people learn to fear and flee and dread the penalty of sins, but not the sins themselves. Therefore, the results of indulgences are too little seen but we do see a great sense of self-security and licentious sinning; so much so that, if it were not for the fear of the punishment of sins, nobody would want these indulgences, even if they were free; whereas the people ought rather to be exhorted to love the punishment and embrace the cross. Would that I were a liar when I say that indulgences are rightly so called, for to indulge means to permit, and indulgence is equivalent to impunity, permission to sin, and license to nullify the cross of Christ. Or, if indulgences are to be permitted, they should be given only to those who are weak in faith, that those who seek to attain gentleness and lowliness through suffering, as the Lord here says, may not be offended. For, not through indulgences, but through gentleness and lowliness, so says he, is rest for your souls found. But gentleness is present only in punishment and suffering, from which these indulgences absolve us. They teach us to dread the cross and suffering and the result is that we never become gentle and lowly, and that means that we never receive indulgence nor come to Christ. Oh, the dangers of our time! Oh, you snoring priests! Oh, darkness deeper than Egyptian! How secure we are in the midst of the worst of all our evils!²

Going Forward by Going Back

At the University of Erfurt Luther was trained in Ockhamist scholastic theology and moved through the normal degrees until he gained his doctorate at Wittenberg. This terminal degree allowed Luther to lecture on any MA-level topic and in theology.

² LW 51:31.

Books of the Bible—*SBL* Abbreviations

Gen	Joel	Phlm
Exod	Amos	Heb
Lev	Obad	Jas
Num	Jonah	1-2 Pet
Deut	Mic	1-2-3 John
Josh	Nah	Jude
Judg	Hab	Rev
Ruth	Zeph	
1-2 Sam	Hag	
1-2 Kgs	Zech	
1-2 Chr	Mal	
Ezra	Matt	
Neh	Mark	
Esth	Luke	
Job	John	
Pss/Ps	Acts	
Prov	Rom	
Eccl	1-2 Cor	
Song	Gal	
Isa	Eph	
Jer	Phil	
Lam	Col	
Ezek	1-2 Thess	
Dan	1-2 Tim	
Hos	Titus	