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Horizons publishes award-winning peer-reviewed articles, roundtables, and book reviews across a wide range of topics in theology and religious studies. While rooted in a commitment to the long and deep Catholic tradition of “faith seeking understanding,” that commitment also welcomes all original scholarship in theology and religious studies that contributes to its basic constructive focus. It is unique in content with its ecumenical view, wide range of methods and topics, and insightful analysis of belief interacting with culture. *Horizons* publishes work by college and university professors with both active research profiles and teaching experience.

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Manuscript submissions to the journal should be between 25 and 30 pages (about 10,000 words), not including notes. On rare occasions, the editors will give consideration to a lengthier submission of exceptional quality. The text and bibliographic documentation of the manuscript must conform to the *Chicago Manual of Style (CMOS)*, 16th edition. We require that authors use endnotes rather than footnotes and that they double-space the entire manuscript.

Manuscripts must have a separate title page that includes the author’s name, affiliation, e-mail address, postal address, an abstract of no more than 150 words, up to 8 keywords, and an author vita of no more than 50 words. The author’s name should appear nowhere else in the manuscript. All references to the author’s work in the text or notes should be in the third person.

In the endnotes, full bibliographical documentation must be given in the first reference. For example:

Kevin J. Madigan and John D. Levenson, *Resurrection: The Power of God for Christians and Jews* (New Haven: Yale University Press, 2008), 235–57.

Danièle Hervieu-Léger, *Religion as a Chain of Memory*, trans. Simon Lee (New Brunswick, NJ: Rutgers University Press, 2000).

Gesa Thiessen, “Images of the Trinity in Visual Art,” in *Trinity and Salvation: Theological, Spiritual and Aesthetic Perspectives*, ed. Declan Marmion and Gesa Thiessen, *Studies in Theology, Society, and Culture*, vol. 2 (Bern: Peter Lang, 2009), 119–39, at 132.

Maura A. Ryan, “A New Shade of Green? Nature, Freedom, and Sexual Difference in *Caritas in veritate*,” *Theological Studies* 71 (2010): 335–49.

In subsequent references use “*ibid.*” when the reference is clear; in other cases, use a shortened version of the main title. (The journal’s house style does not use “*op. cit.*”) For example:

Ibid., 65–66.

Thiessen, “Images of the Trinity,” 120.

In referencing recent Church documents, it is important that you follow *Horizons*' house style. Be as consistent as you can with these citations. For example:

Second Vatican Council, Dogmatic Constitution on the Church (*Lumen Gentium*) §1, in Norman P. Tanner, ed., *Decrees of the Ecumenical Councils*, 2 vols. (Washington, DC: Georgetown University Press, 1990), 2:849.

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Mark 10:46–52

1999–2008

Ibid., 135–39.

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