

## Style Sheet *Augustiniana*

Contributions may be written in English, French, German, Italian, or Spanish and should be submitted via email to [anthony.dupont@kuleuven.be](mailto:anthony.dupont@kuleuven.be)

Please remove any self-identifying references to preserve the anonymity of the review process. State your name, email-address, academic affiliation in a separate cover address.

After acceptance of your article, please format it according to the following guidelines:

The foremost requirement of our the stylesheet of *Augustiniana* is **internal consistency**, which necessitates coherence in the use of references, critical editions, and typographical choices.

### Title, name author, abstract & key words

Please insert an abstract of the article (around 250 words) as well as a few key words at the beginning of your article.

*Sample:*

## **AUGUSTINE'S *IN-SUBIECTO* PROOF: THE IMMORTALITY OF THE SOUL IN THE *SOLILOQUIA***

*Blake D. Dutton*

### **Abstract**

Among the aims of Augustine's *Soliloquia* – a dialogue between Augustine and himself in the guise of Reason – is to establish that the soul is immortal. This aim is accomplished by Reason, who presents Augustine with a proof for the immortality of the soul that has come to be known as the “*in-subiecto*” proof. After discussing the motivation that underlies it, this paper gives a simple presentation of the proof as a deductive argument and examines its premises one by one in an effort to clarify their meaning and lay bare their justification. It then identifies two problems that the proof faces. These are: (i) in its appeal to the presence of the discipline of disputation in the soul to establish the soul's immortality, the proof equivocates in its treatment of that discipline, and (ii) in its identification of the discipline of disputation with truth, the proof implausibly suggests that (a) the discipline of disputation is that by which all true things are true and that (b) God (who is also identified with truth) is ontologically dependent on the soul. The objective in identifying these problems is not to pass judgment on the proof. Rather, it is to foster philosophical in addition to exegetical understanding of it.

### **Keywords**

Augustine, *Soliloquia*, soul, immortality, *in-subiecto* proof

### **Name**

All articles are to be signed at the end with the author's full name, institution (if applicable), postal and email address (on the right).

*Sample:*

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## Structure

Subdivisions in the article are preferably limited to two stages.

First division:

**1. First Subtitle** (Arabic number, bold)

Second division:

**1.1. Second Subtitle** (Arabic numbering, title in italics)

A new paragraph in the text starts with an indent, and with no extra space.

## Quotation Marks and Punctuation

Use the quotation marks typical for the language in which your article is written: “...” for English, «...» for French, „...“ for German.

Quotation marks in text or in notes: use double marks for citation and single ones for citation within citation.

Sample: “...: ‘...’ ...”.

Punctuation: always after the quotation and/or after the reference to the note.

Samples: “...”. “...”; “...”<sup>2</sup>.

Use no space between initials:

Sample: F.D.E. SCHLEIERMACHER

Use an em dash surrounded by spaces.

Sample: Among the aims of Augustine’s *Soliloquia* – a dialogue between Augustine and himself in the guise of Reason – is to establish that the soul is immortal.

## Footnotes

Please use footnotes, not endnotes. They should be numbered 1, 2, 3, .... Footnote numbers in the text are placed in superscript before the punctuation mark.

## Biblical References

Use standard abbreviations, short or long form: e.g., Mt or Matt

Samples:  
Mt/ Matt 1,12

## Bibliographical References

Use full title for first reference; afterwards use abbreviated title. (Do not use following abbreviations: *op. cit.* or *loc. cit.*).

Samples:

1. U. LUZ, *Matthew 21–28*, Minneapolis, MN, Fortress, 2005, pp. 34-37.
2. LUZ, *Matthew 21–28*, p. 112.
3. K.S. O'BRIEN, *Written That You May Believe: John 20 and Narrative Rhetoric*, in *Catholic Biblical Quarterly* 67 (2005) 284-302.
4. O'BRIEN, *Written That You May Believe*, p. 290.

Add p. or pp. for pagination if a specific page number is necessary.

Page numbers are always written in full: not 219-23, but 219-223.

For multiple first name initials: no space: K.S. O'BRIEN

### 1. Books:

Initials, NAME, *Book Title: Subtitle*, Place of publication (for USA: add name of state), Publisher, date, page number(s).

Samples:

1. U. LUZ, *Matthew 21–28*, Minneapolis, MN, Fortress, 2005, pp. 34-37.
2. T. MERRIGAN – J. HAERS (eds.), *The Myriad Christ: Plurality and the Quest for Unity in Contemporary Christology*, Leuven, Leuven University Press – Peeters, 2000.

### 2. Articles in periodicals

Initials, NAME, *Article Title*, in *Journal* volume (year) page numbers.

Samples:

1. K.S. O'BRIEN, *Written That You May Believe: John 20 and Narrative Rhetoric*, in *Catholic Biblical Quarterly* 67 (2005) 284-302.

### 3. Articles in collections and festschriften

Initials, NAME, *Contribution Title*, in Initials, NAME (ed.), *Title*, Place of publication, Publisher, date, page number(s).

Samples:

1. E. RUCKSTUHL, *Johannine Language and Style: The Question of Their Unity*, in M. DE JONGE (ed.), *L'évangile de Jean: Sources, rédaction, théologie*, Gembloux, Duculot; Leuven, University Press, 1977; reprinted, Leuven, Peeters, 1987, 125-147.

## Ancient works

NAME, *Latin title book* paragraph, subparagraph (edition, page number; indication of the translation): “*latin text*”.

Samples:

1. AUGUSTINUS, *De spiritu et littera* 1,1 (CSEL 60, 155; WSA I/23, 144): “lectis opusculis”.

The title of ancient works should always be given in Latin and in full, starting with capital, in italics.

For critical editions, the following abbreviations are requested:

- CSEL (Corpus Scriptorum Ecclesiasticorum Latinorum)
- CCL (Corpus Christianorum Series Latina)
- PL (Patrologia Latina)
- PLS (Patrologiae Latinae Supplementum)
- SC (Sources Chrétiennes)
- BA (Bibliothèque augustinienne)

If the critical edition does not belong to one of these series, please consider it as a quotation from a book and follow the quotation rules explained above.

For translation, the following abbreviation is requested:

- WSA (The Works of Saint Augustine. A Translation for the 21st Century)
- FC (Fathers of the Church)

If the translation is taken from another source, please consider it as a quotation from a book and follow the quotation rules explained above.

If both the ancient text and the translation are taken from a volume of SC or BA, the abbreviation should be used only once, followed by the page numbers covering both the ancient text and the translation quoted.