MennoMedia Supplement

to *The Chicago Manual of Style*

MennoMedia

Harrisonburg, Virginia

Contents

1. Introduction

At MennoMedia our mission is to engage faith communities and individuals in going deeper with thoughtful Anabaptist resources to enrich Christian faith in a complex world. We publish highly readable, thoughtful curricula and books that call readers to follow Jesus in word and deed. We publish resources about Christian discipleship, spirituality, reconciliation, justice, and theology from an Anabaptist perspective, and our products reach a broad spectrum of evangelical, mainline, and Anabaptist readers. Our MennoMedia curricula, periodicals, and hymnals reach congregations that share these same affinities, cultivating passion for faith formation and an active life of discipleship rooted in trusting God and following Jesus. Our Herald Press books support the spiritual life of Christians and inform thoughtful faith and action.

This style supplement is written for authors, editors, copyeditors, and proofreaders. It is expansive but not exhaustive. The most recent update reflects shifts in digital media and scholarship, provides answers to common questions from authors and editors, and expands and revises language guidance at the intersection of identity, inclusion, and equity.

The information presented here parallels or supplements guidance in the latest edition of *The Chicago Manual of Style* (17th edition, University of Chicago Press). This supplement also highlights any of the relatively few departures we make from *CMOS*. On matters of spelling and capitalization, MennoMedia uses the latest edition (11th) of the *Merriam-Webster's Collegiate Dictionary*. For questions not answered there, our authority is *Webster's Third New International Dictionary, Unabridged* (2000). Writers may also consult Merriam-Webster's online. We expect our authors to exercise reasonable care in maintaining a high level of internal consistency within a manuscript and to consult this supplement. However, a copyeditor will work through each manuscript after it is accepted for publication and edited to assure that it conforms to the desired style, with the ultimate goal of developing clear and accessible resources for a variety of readers and contexts.

Writing styles may vary depending on the genre of the manuscript, the author's context and perspective, and the intended audience. When style features depart from MennoMedia's usual guidelines and are consistently applied, this information should be recorded on the project-specific style sheet, which lives with the manuscript throughout the production process. **We especially encourage authors to review the following chapters as they approach the writing process:**

7. Language Use offers guidelines for using inclusive, nonviolent, antiracist, and anti-oppressive language. Turn here for questions such as

- Can I use the singular *they*?
- What pronouns should I use to refer to God?
- What guidelines should I follow when writing about race and ethnicity?
- How do I write about someone with a disability or illness?

8. Notes and 9. Bibliographies provide instructions for compiling and styling notes and citations. Turn here for questions such as

- Should I use footnotes or endnotes?
- How do I cite a Twitter post? An ebook? A YouTube video?
- When citing an online source, do I need to include an access date?
- Should I include a bibliography?

11. Preparing a Manuscript for Electronic Submission provides instructions for submitting your final manuscript. Turn here for questions such as

- What type of file do I submit?
- How do I submit photos or figures?
- Does font size/style/color matter?

12. Permissions offers guidelines for when and how to obtain permission to use copyrighted work. Turn here for questions such as

- Who needs to obtain permission?
- Who pays for permissions?
-

The appendixes provide tips for how to properly credit sources and avoid plagiarism, and what constitutes fair use, and whether and how to use others images and figures. Turn here for questions such as

- Do I need permission to use a quotation?
- Is my work copyrighted if it's not registered with my country's copyright office?
- How can I properly give credit for another's work?

2. Punctuation

Punctuation and italics
Punctuation is to follow the font of the main or surrounding text (roman or italics) except when the punctuation is part of a title in a different font (generally italics) (see *Chicago Manual of Style* 6.2).

Many editors admired *Wired Style*: it is both elegant and easy to use.

Multiple punctuation
Use only the stronger mark when two or more punctuation are called for at the same location in a sentence.

Who shouted, "It's a bear!"
"Have you taken your medicine?" the nurse asked.

Periods
1.   The period always stands inside the closing quotation marks, whether single or double. (We use American English punctuation rather than Canadian and British style.)

2.   Use a period, followed by one space, after numerals or letters when enumerating items in a vertical list.

     1. Mennonites   a. baseball
     2. Amish   b. basketball

3.   Omit the period after items in vertical lists unless one or more of the items are complete sentences, in which case use a period with every item.

4.   Omit the period in heads and subheads, except with run-in subheads at the beginning of a paragraph.

5.   Time of day: Treat as "a.m." or "p.m." in order not to confuse with word *am*. *CMOS* 10.41 suggests lowercase with periods or small caps with or without periods; we prefer the former.

6.   Omit periods in the abbreviation of titles and scholarly degrees (i.e., PhD not Ph.D.; DMin not D.Min). See also 6. Abbreviations and Symbols.

Commas
1.   The comma always stands inside the closing quotation marks, whether single or double.

2.   Using a comma is mainly a matter of good judgment, with ease of reading and clarity of meaning as the end in view.

3.   Use a comma before the conjunction when a sequence consists of more than two elements (i.e., winter, spring, and summer). This is also known as the serial, or Oxford, comma.

4.   Use a comma between the two parts of a compound sentence joined by a conjunction. However, if a sentence is long or involves internal punctuation, use a semicolon instead of a comma. Commas may be used to connect a series of short independent clauses.

     He tried to work, but the noise distracted him.
     Sam, Herb, and Jenny cleaned the garage; they hauled away ten bags of trash.
     I came, I saw, I conquered.

5.   A comma may set off a long phrase that precedes the main clause. If a comma is used in such situations, the copyeditor should aim for consistency throughout the manuscript.

     When I finally got the tire off the wheel, my fingers were numb with cold.

6. An adjectival phrase or clause following a noun which *restricts* or *limits* the noun's meaning is not set off by commas. A *nonrestrictive*, purely *descriptive* adjectival phrase or clause, which could be dropped without changing the meaning of the noun, is set off by commas. The following examples have different meanings.

   The paper which was well documented was discussed enthusiastically in the seminar.
   The paper, which was well documented, was discussed enthusiastically in the seminar.

7. A comma separates a proper name from an academic degree or similar designation.

   Donald B. Kraybill, PhD

   However, numerals or similar designations that are part of the name are not set off by commas. In an inverted name, such as in an index, a comma is required. *Note:* Use nonbreaking spaces before Jr., III, etc.

   World War II   John Franklin Miller Jr.
   Otis Moss III   *but when inverted:* Miller, John Franklin, Jr.

8. A comma sets off geographical names and items in dates from the rest of the text.

   Elkhart, Indiana, is the location of Mennonite Mission Network.
   On Tuesday, June 23, 2001, the committee met.
   But: In June 2001 the committee met.
   Also acceptable except at the beginning of a sentence: 23 June 2001 (without commas).

9. Do not use commas to set off a poem or hymn title used in a sentence.

   The congregation sang "A Mighty Fortress Is Our God" and recited the Apostles' Creed.

10. When a quote ends with a comma and then copy is picked up later it is preferable not to include the comma in the quotation. For example, "I am quoting something and stop where a comma appears . . . and pick it up later."

11. "Spousal" and "familial" commas that set off a name used as a short appositive of relationship (e.g., my spouse Jude) may be waived. This avoids ambiguity and unnecessary queries ("Is Jude your only spouse?")

    My spouse Jude and I visited the ocean. (*Not* "My spouse, Jude, and I," which could refer to three people.)
    Her mother Octavia taught history.

Semicolons
1. A semicolon always stands outside the closing quotation marks, whether single, double, or both. When quoted matter ends with a semicolon, that semicolon is dropped. A semicolon should be used to separate the two parts of a compound sentence (independent clauses) when they are *not* connected by a conjunction.

   The politician droned on; the audience was weary.

2. The following are considered adverbs, not conjunctions. Therefore, they should be preceded by a semicolon (and often followed by a comma) when used transitionally between the clauses of a compound sentence: *then*, *however*, *thus*, *indeed*, *accordingly*, *besides*, *therefore*, *hence*.

   Weaver was out of the office when I called; thus, she was unaware of the meeting.

3. In contemporary usage, clauses introduced by *yet* and *so* are preceded by a comma. (Commas rarely appear *after* the words *so, yet,* and *but*.)

   She was away when I called, so I wrote her a note.
   He was busy preparing a speech, yet he took time to listen.

4. When items in a series are long and complex or involve internal punctuation, they should be separated by semicolons for the sake of clarity.

    The membership of the international commission was as follows: Germany, 4; Italy, 5; Great Britain, 1; France, 3; the United States, 6.

5. Use a semicolon to separate one chapter-and-verse scripture reference from the next chapter-and-verse reference *or* to separate book-chapter-and-verse references. References listing only chapters from the same book *or* only verses from the same chapter are separated with commas.

    Genesis 1:2–6; 3:1–14, 17; 12:4
    Matthew 1:2–13; Mark 2:5–6, 10; Hebrews 2:10
    Mark 3; John 2; Luke 1
    John 2, 4, 7
    Mark 3:1, 4–5, 8

Colons

1. A colon always stands outside closing quotation marks, whether single, double, or both. When matter quoted ends with a colon, that colon is dropped.

2. Use a colon after a word, phrase, or sentence to introduce something that follows, such as a formal question or quotation, an example, or amplification. It may substitute for words such as *that is* or *for example*. Generally, the text before a colon should form a complete sentence. If not, avoid using a colon.

    He did a variety of acts: juggling, fire breathing, rope tricks, and backflips.
    The forest was full of cedars, hemlock, and aspen.
    not
    The forest was full of: cedars, hemlock, and aspen.

3. A colon separates the main title from the subtitle in titles of books and articles. Omit the colon if the main title ends with a question mark or quotation mark.

    Mature Faith: A Spiritual Pilgrimage
    Who Will Be a Witness? Igniting Activism for God's Justice, Love, and Deliverance
    Christian. Muslim. Friend. Twelve Paths for Real Relationship

4. A colon separates the chapter from the verse in scripture references and the hour from the minutes in time references, with no space before or after the colon.

    Exodus 1:4
    4:30 p.m.

5. Vertical lists are best introduced by a grammatically complete sentence, followed by a colon. If items in a vertical list complete a sentence begun in the introductory text, semicolons or commas may be used between the items, and a period should follow the final item.

Question marks

1. Place a question mark inside the quotation marks, parentheses, or brackets when it is a part of the quoted or parenthetical matter; otherwise, place it outside.

    Alice asked, "Is this meeting necessary?"
    Was Alice smiling when she said "I'm leaving"?

2. Do not use a question mark after an indirect question.

    How to secure a home computer is a question on many authors' minds.
    I wonder how the Israelites felt when they saw the waters part.

3. A question mark within the body of a sentence is not followed by a capital. Capitalize the first word of direct questions.

   What's going on here? was the question on everyone's mind.
   The question on everyone's mind was, What's going on here?

Exclamation points

1. Place an exclamation point inside the closing quotation marks, parentheses, or brackets when it is part of the quoted or parenthetical matter; otherwise, place it outside.

2. The exclamation point should be used sparingly. Avoid the use of an exclamation point as an editorial protest in quoted matter.

   Incorrect: Publishing is a noncontroversial (!) business.
   Correct: We know that publishing is a controversial business.

Parentheses

1. Place the punctuation mark inside the parentheses (or brackets) when the matter stands alone as a sentence in its own right. Put the punctuation mark outside the parentheses (or brackets) when the enclosed matter is part of the original sentence.

   I browsed in Strand Books. (It's one of the largest bookstores in the country.)
   I browsed in Strand Books (one of the largest bookstores in the country).

   Use parentheses to enclose numerals or letters marking divisions or enumerations that run into the text. *Note:* Use nonbreaking spaces after the closing parenthesis to avoid a break between the enumerator and the word that follows.

   An Anabaptist understanding of the Christian life tends to emphasize (1) discipleship, (2) community, and (3) the kingdom of God.

2. In quoting scripture at the end of a sentence or as an extract, place the reference in parentheses, with the period outside the second parenthesis. If the quotation requires a question mark or exclamation point, place it with the text and place a period after the second parenthesis.

   "Jesus wept" (John 11:35 KJV).
   "Do you wash my feet?" (John 13:6).

3. Enclose explanatory words or phrases (such as brief translations) in parentheses.

   Pittsburgh (Pa.) Mennonite Church
   Swartley's analysis (see p. 27) clarifies this point.
   The *Gemeinde* (congregation) agreed.

4. Parentheses are *always* used in pairs.

Brackets
1. Use brackets to enclose editorial interpolations, corrections, or comments, especially in quoted material. Generally, the first word of a quotation may be silently changed to a capital or lowercase letter without the use of editorial brackets.

   "She [delete Calvin] died in 1549, leaving her husband sad and lonely."
   He wrote that he "never knew the joys of childhood."

2. Use brackets as parentheses within parentheses.

3. Rules of punctuation for brackets are the same as those for parentheses.

4. The expression [*sic*] should be used sparingly. The word *sic* is always in italics.

5. Brackets are *always* used in pairs.

Quotation marks
1. Quotation marks enclose matter following such terms as *entitled*, *marked*, *endorsed*, *signed*, *asked*, or *said*. (But see point 7.)

   The letter was signed "Susan Jones."
   The package marked "Fragile" fell on the floor.
   John asked, "How old is the baby?"

2. In a series of quoted paragraphs, use opening quotation marks at the beginning of each paragraph, but place closing quotation marks at the end of the last paragraph only. (But see point 4.)

3. Poetry or song lyrics quoted in stanza form need not be enclosed with quotation marks, since it is already set off visually from the main text. Poetry or lyrics quoted in a sentence should be set off with quotation marks at the beginning and end of the poetry. Use a slash (solidus) with a nonbreaking space before and a space after to separate lines of poetry quoted in text (see *CMOS* 13.29). Do not use slashes for poetry from scripture.

   As a boy I enjoyed reciting, "Twinkle, twinkle, little star, / How I wonder what you are."

4. Quotation marks should *not* be used to begin or end block quotations (extracts) under normal circumstances, since they will be set off visually from the main text with indentations and smaller type.

5. Place the comma and period inside quotation marks, whether double or single. Other punctuation marks are placed inside only if they are a part of the quoted matter.

6. Quotation marks are not used with indirect discourse but are sometimes used with thoughts and rhetorical questions. Either form is preferred to the use of italics. If quotation marks are used with thoughts and rhetorical questions, they should be used consistently throughout the manuscript. If a thought begins midsentence, it normally begins with a capital letter.

   Gloria Bird said that they were enjoying their trip.
   I said I wasn't going along. I thought, "She's coming over for dinner."
   or
   I said I wasn't going along. I thought, She's coming over for dinner.

7. Words in signs should be capitalized but not enclosed in quotation marks. Generally, treat a longer notice as a quotation.

   The door was marked Authorized Personnel Only.
   The sign read "Shoes and shirt required for service."

Hyphens
For the difference between hyphens and dashes, see *CMOS* 6.75.

1. Use a hyphen (-) to suspend the first part of a compound construction with another hyphenated compound.

   a six- or eight-cylinder engine

2. Use a hyphen when writing out numbers between 21 and 99.

   Thirty-one
   If at the beginning of a sentence: One hundred and thirty-one

3. A hyphen links separate noninclusive numbers.

   Telephone number: 1-800-245-7894
   Social Security number: 123-45-6789
   ISBN number: 0-8361-3456-7

En dashes
1. The en dash (–) connects numbers to signify *up to* and *including* or *through*. Use it to designate ranges of numbers (1998–2002; 2020–22). This includes ranges for scripture chapters and verses. (*Exception*: The Believers Church Bible Commentary series use hyphens for scripture verse ranges and en dashes for chapter ranges.)

   The years 1919–29 were a period of prosperity.
   Genesis 1:1–10 (en dash between verses)
   Genesis 2–10 (en dash between chapters)
   Luke 1:1–3:38 (en dash between range of chapter-and-verse inclusive reference)
   Read verses 4–7.
   Refer to the charts on pages 53–55 and 109–10.

2. When the word *from* appears before dates, use *to* instead of the en dash. When *between* appears, use *and*.

   From 1919 to 1929
   From verses 6 to 8
   Between 1919 and 1929

Em dashes
1. The em dash (—) indicates a break that causes an abrupt change in sentence structure.

   The athlete from China—only sixteen years old!—walked away with the gold.

2. The em dash may introduce a summary statement that follows a series of words or phrases.

   Prayer, meditation, and song—these are common elements of worship.

3. The em dash often precedes the attribution of a quotation. If the attribution is on the same line at the end of the quotation, the dash is preceded by a space.

   "The citizens of the kingdom do not run about doing their own thing." —Donald B. Kraybill

4. The em dash indicates interruptions, abrupt changes in thought, or impatient fractures of grammar. Compare point 4 under "Ellipses."

   I—I—that is, we—yes, we haven't really done it at all!

5. If the break belongs to the surrounding sentence rather than to the quoted material, the em dashes appear outside the quotaion marks (see *CMOS* 6.87.)

    "The thing is"—he swerved suddenly—"I don't really know how to drive a car."

Omitted words

1. Use three consecutive strikes of the underline key to denote the omission of a word or number to be supplied.

    See the chart on page ___ of chapter 1.

2. Use three em dashes (not underline) followed by a period and a space to indicate repetition of an author's name in a bibliography. Use a comma instead of a period if repeating an editor's name.

    ———. *Vision, Doctrine, War*. Scottdale, PA.: Herald Press, 1989.
    ———, ed. *Widening the Circle*. Harrisonburg, VA: Herald Press, 2011.

URLs

1. Writers, not editors or proofreaders, are responsible for confirming URLs. Editors or proofreaders may "eyeball" or spot-check URLs, but will not do so comprehensively (see <u>8. Notes</u>). Proofreaders will check for line breaks as outlined in point 2.

2. Web addresses or URLs are not to be underlined or hyperlinked in printed text. If possible, try to keep a URL all on one line. When a line break occurs, do not hyphenate, as that could be considered part of the web address. Line breaks should be made between elements if at all possible: *after* a colon or double slash; *before or after* an equals sign or an ampersand; and *before* a single slash, a period, or any other punctuation or symbol. To avoid confusion, a URL or email that contains a hyphen should be broken before a hyphen. See *CMOS* 7.46.

3. Authors should not break URLs in their manuscripts. Often, information that appears after a number sign (#) or question mark (?) may be deleted, as it is not specific to the original source. URLs should be confirmed before such information is deleted.

4. When possible, use "camel" case to aid reading. (Do not use camel case for URLs in note citations.)

    www.HeraldPress.com
    FirstL@MennoMedia.org

Ellipses

1. An ellipsis is three dots, each separated by a nonbreaking space (to make a nonbreaking space in Word, hold down the Ctrl and Shift keys and press the space bar). An ellipsis is not to be used at the beginning or at the end of a sentence. In quoted matter, an ellipsis indicates the omission of (1) the last part of a sentence; (2) the first part of a sentence; (3) words or phrases within a sentence; (4) a whole sentence or more; or (5) a whole paragraph or more. Include a period *before* an ellipsis to indicate the omission of the end of a sentence (unless the sentence is deliberately incomplete) or to indicate the omission of material immediately following the period in the original.

    "All the believers were together and had everything in common. . . . Every day they continued to meet together" (Acts 2:44, 46). "Solomon gave orders to build a temple . . . and a royal palace" (2 Chronicles 2:1).

2. If the original quotation has a question mark or exclamation point in place of the period, this mark is retained, followed by the three dots of the ellipsis.

    "But now, Lord, what do I look for? . . . Do not make me the scorn of fools" (Psalm 39:7–8).

3. Other punctuation, such as a comma, may be retained before or after the ellipsis if this helps the sense or better shows what has been omitted.

   "For he spoke, . . . he commanded, and it stood firm."

4. An ellipsis may be used to indicate a break in thought, daydreaming, hesitation, or confused, fragmented speech. See also preceding point 4 under "Em Dashes."

   If he had only come . . . if only . . . then perhaps everyone would have been happy.

5. It is not necessary to place an ellipsis before or after a portion of a scripture verse. An introductory word such as *and* or *for* may be omitted from a scripture verse without using an ellipsis.

   "God . . . loved the world" (John 3:16) is one of the most powerful theological statements in the Bible.

Slash

1. The slash (virgule/diagonal/solidus) may sometimes be used to present alternate words of similar meaning, as in this sentence, as long as it does not reflect indecision and laziness in the writing. As a rule, avoid awkward constructions such as *and/or* and *he/she*. The term *and/or* may be replaced with *or* or by adding "or both" or another such phrase. To avoid *he/she*, recast in the plural.

2. The slash serves as a dividing line between run-in lines of poetry or song lyrics. See also preceding point 3 under "Quotation Marks."

3. The slash may represent *per* in abbreviations.

   5 ft/sec
   35 km/hr

3. Capitalization and Spelling

We tend to use a spare, "down" style. As a rule, we always capitalize words labeled "usually capped" in *Merriam-Webster's Collegiate Dictionary*. We do not always capitalize words labeled "often capped" or "sometimes capped." *The important matter is that the writing is consistent throughout the manuscript.*

Capitalization: General terms
1. Do not capitalize a noun or abbreviation of a noun in the text even when followed by a numeral.

act 1	vol. 1
part 5	grade 3
page 72	no. 3
chapter 20	room 12

2. Capitalize the proper names of ancestral, national, place, and religious identities: *Arab*, *Arab American*, *Inuit*, *Indigenous*, *Cree*, *French Canadian*, *Latino/Latina/Latinx*, *Greek*, *Japanese*, *Anglo*, *Caucasian*, *Chicano*, *Indian*, *Native American*, *First Nation*, *African American*, *Hispanic*, *Jew*, *Gentile*. Terms such as *black/Black*; *white/White*; and *brown/Brown* may be capitalized according to author preference, but should be consistent specific to each term (e.g., an author might opt to capitalize all uses of *Black* but lowercase all uses of *white*). The current MennoMedia house style is to capitalize *Black* and lowercase *white*. Note that certain groups prefer that their name be capped (the Deaf community). See also the fuller discussion in 7. Language Use.

3. Lowercase nouns and adjectives designating political and economic systems of thought and their proponents, unless they are derived from proper nouns, are part of the proper name, or refer to a specific movement.

communism	Communist Party
conservatism	New Age
democracy	Marxism-Leninism
socialist	Democratic Party
liberal	Conservative member of Parliament

4. Lowercase nouns and adjectives designating general geographical locations and entities. Specific locations may be capitalized.

western United States	West Coast
southern states	Northern Kingdom
tristate area	High Church

5. Capitalize registered trademarks. Lowercase generic equivalents (see general terms in parentheses in the examples below).

Scotch tape (adhesive tape)	Vaseline (petroleum jelly)
Ping-Pong (table tennis)	Jell-O (gelatin dessert)
Band-Aid (bandage strip/adhesive bandage)	Xerox (photocopy)
Kleenex (tissue)	Formica (laminated plastic surface)
Coca-Cola/Coke (cola)	Levi's (jeans)
Cool Whip (whipped topping)	

Capitalization: Titles
1. Titles following a personal name or used alone in the place of a name are, with few exceptions, lowercase.

   George W. Bush, former president of the United States
   Jacinda Arden, prime minister of Aotearoa New Zealand
   Phuc Luu, author and teacher

   But note that honorific titles are capitalized:

   Her Majesty Queen Elizabeth
   Your Honor

2. Titles follow *headline style*. Section headings, subheadings, chart and table titles, and most titles in languages other than English use *sentence style*.

   Headline style: Capitalize the first letter of all words except for articles, coordinate conjunctions (e.g., *and*, *but*), prepositions (unless used adjectivally or adverbially, as in Look Up or The On Button), and the *to* of infinitives. Always use headline style for book titles, chapter titles, lesson titles, and in-paragraph citations of other works, including hymn titles, movie titles, poem titles, and so forth, regardless of how they were presented in the original (with rare exceptions where it is clear that a different style is clearly intentional, as in much of the work of e. e. cummings). Hymns titles should be capitalized headline style, which helps distinguish the title from the lyrics. Example, *The choir sang "I bind my heart this tide"* could cause confusion about whether they sang those words or the full song. If headline style is used (*The choir sang "I Bind My Heart This Tide"*), it is clear that they sang this hymn. (Use quote marks or italics, according to type of work, following *CMOS*.)

   Sentence style: Capitalize the first word, the first word in a subtitle, and any proper nouns. Use sentence style for section headings and subheadings within chapters and lessons.

   Graphic creativity: Book covers, curriculum handouts, and even chapter headings often break the conventions for creative presentation or marketing appeal. Some titles or headings are all lowercase, some are all uppercase, some use ampersands, etc. But for undesigned manuscripts, running text, and in-text citations and notes, the rules cited here apply. After a text is designed, proofreaders should confirm consistency between like items. Examples: The book *Jesus of the East* uses all caps for its chapter subheadings, but this was a design decision; the subheads in the manuscript itself were formatted using sentence style. Similarly, the book *WHATEVER* happened *TO DINNER?: Recipes and Reflections for Family Mealtime* is all over the map graphically on the cover, but apart from that cover, it is always referred to as *Whatever Happened to Dinner? Recipes and Reflections for Family Mealtimes*.

3. Do not use the title of a work to stand for the subject of the work.

   Annie Dillard wrote a book about an American childhood (*not . . .* about *An American Childhood*).

Capitalization: Religious and biblical terms
An author is seldom more tempted to overcapitalize or an editor more loath to urge a lowercase style than in the area of religion. This may stem from an unconscious feeling about words themselves being sacred or from fear of offending a religious person or group. Yet the ancient texts seldom overcapitalize; in fact uppercase and lowercase distinctions were unknown in the original Greek and Hebrew manuscripts of the Bible.

We urge a spare, *down* style in this field as in others. Capitalize what are clearly proper nouns and adjectives; lowercase most other words, except to avoid ambiguity.

1. Capitalize all primary names of God, Jesus Christ, and the Holy Spirit. Capitalize nouns used metaphorically for God: *Creator, Sustainer, Almighty* (but see point 2). Phrases that seem like names but are really descriptors should be lowercase (*God, the creator of the heaven and earth; the only begotten of God; the one God of creation*).

    the Master   my Guide
    the heavenly Father   great Teacher
    the Son of Man   the Lord
    the Comforter   Son of God
    God's Son with reference to Jesus Christ   my Shepherd

    NT: Capitalize Spirit of God, God's Spirit, Spirit, and Holy Spirit, as a person of the Trinity in church history.
    OT: In most cases, lowercase spirit of God, spirit of the Lord, spirit from the Lord, God's spirit. (Some Bible translations use the capitalized form for some OT references.)

2. Lowercase adjectives used for God, names of persons of the Trinity, or other biblical names. Compound terms may be capitalized (*Master Artist, Most High*).

    the almighty God   the divine Son
    the eternal Word   the omnipotent One
    creator God   divine Comforter
    almighty God (*but* God Almighty)   divine Composter

3. Use small caps LORD and LORD GOD when they appear thus in a scripture quotation. Do not use small caps if the word if not included as part of a direct quote.

    Discuss what the Lord meant in this instance.
    The phrase "what does the LORD require of you" has been used in many songs.

4. In keeping with the *down* style, lowercase pronouns referring to God. (Note that they are lowercased in most English translations of the Bible, including the KJV.) Where ambiguity might occur, rewrite the sentence. Provided the meaning is not changed, avoid using traditionally gendered third-person pronouns, except when quoting from Scripture.

    God loves all of creation.
    Not: God loves all of his creation.

5. Do not capitalize abstract nouns (*lordship, omnipotence*, and *sovereignty*) even when referring to God or Christ, unless they are used to personify God.

    Christians emphasize the lordship of Christ.
    Jesus is my joy and my light.
    I planned to go, but Providence directed otherwise.

6. Use the uppercase word *Amen* as its own sentence with a period at the end. This should be consistent in periodicals, books, curriculum, etc.

    In Jesus' name we pray. Amen. (preferred)
    In Jesus' name. Amen.
    Amen.

7. *O, oh,* and *ah*: The vocative *O* is mainly poetic and largely archaic, although it often appears in religious music and poetry. It is always capitalized. A vocative *oh* is lowercase unless it begins a sentence or stands alone. No comma follows a vocative *oh* or *O*. A comma follows an exclamatory *oh* or *ah* unless it is followed by an exclamation mark or dash or forms part of a phrase (e.g., "oh boy"; "ah yes"; "Oh no!").

O Lord of our hearts	Oh, that I had a thousand voices.
Oh mighty king!	Oh! Sometimes it causes me to tremble.

8.   Capitalize *church* only when it is part of a denominational, congregational, or institutional title.

Mennonite Church Saskatchewan
Mennonite Church Canada
Mennonite Church USA
Lemon Grove Mennonite Church (specific congregation)
Christian church (or churches)
Mennonite church; Mennonites (referring to the total inter-Mennonite group)—*but* Mennonite Church if
   referring to the former denomination

9.   Do not capitalize terms referring to movements and sects except when designating a specific historical movement. Exactly what qualifies as "a specific historical movement" can be ambiguous. Specify decisions on the project style sheet.

evangelicalism	evangelical
fundamentalism	fundamentalist
modernism	liberalism
charismatic	pietist

Exception: Anabaptist and Anabaptism

10.   Capitalize *Scripture* and *Scriptures* when referring to the whole Bible. All other uses should be lowercase: when referring to portions of the Bible, when used as an adjective (e.g., *scripture verses*), and when referring to holy writings other than the Bible. Exception: *Hebrew Scriptures.*

The Scriptures are the word of God.
The day's scripture was Luke 1:38.

Capitalize *Word* when referring to the Bible or Christ. Lowercase in contexts such as *God's word for us*; *the word of God* (God's statement or promise).

11.   Capitalize the three major sections of the Old Testament and four major sections of the New Testament when referring to the section as a whole. Do not capitalize when making a general reference or when referring only to part of the section, such as to one gospel. The major sections are:

Law or Torah
the Prophets (sometimes referred to as Major Prophets and Minor Prophets)
the Writings

the Gospels (*but* the four gospels)
Acts
Epistles/Letters (*but* lowercase when referring to individual epistles or letters)
Apocalypse and Revelation

Examples:
The Epistles and the Gospels make up the bulk of the New Testament.
Mark's gospel is found in the New Testament.
The gospel of Mark is found in the New Testament.
I will share the gospel message.
The Prophets were written over many centuries.
Isaiah and Micah were prophets.
The Law contains stories as well as laws.

Spelling
The first spelling given in the latest *Merriam-Webster's Collegiate Dictionary* (11th) is recognized as our guide. For words not in the *Collegiate Dictionary*, refer to *Webster's Third New International Dictionary, Unabridged* (2000) or Merriam-Webster's online. MennoMedia's preferred spellings for certain terms begins on the next page.

1. *For all curriculum, periodical, and online resources:* US spelling is followed, with the possible exception of commissioned resources that are targeted for a primarily Canadian audience. *For books:* US spelling is also the rule, but Canadian spellings may be allowed when the author is Canadian or when the work is commissioned for a Canadian audience. For either exception, the editor will notify the copyeditor and proofreader of this decision in writing.

2. When using biblical names of places and persons, follow the exact spelling of the most recent edition of the New Revised Standard Version of the Bible, unless there is a direct quote (in which case note the abbreviation of the quoted version with the reference).

   Savior in Isaiah 43:3 (*not* Saviour in KJV)
   Elizabeth in Luke 1:5 (*not* Elisabeth in KJV)

3. Many spelling questions that arise in writing and editing concern compound words. Should it be a *halfhearted effort* (solid), *half-hearted effort* (hyphenated compound), or *half hearted effort* (open compound)? Generally, the answer is readily available in the *Collegiate Dictionary* or in *CMOS* (see *CMOS* 7.89 for a helpful hyphenation guide). Normally we move away from the hyphen to the solid compound or open compound. For instance, we prefer *lifestyle* to *life style*; *caregiver* to *care giver*; *childcare* to *child care*; *daycare* to *day care*; *earthkeeper* to *earth keeper*; *freelance* to *free lance*; *fundraising* to *fund raising*; *grownup* to *grown up*; *babysitter* to *baby sitter*; *photocopy* to *photo copy*, *bestseller* to *best-seller*. Other words treated as solid include *churchwide*, *coworker* (but *co-pastor*), *database*, *fundraiser*, *goodbye*, *healthcare*, *nonviolence*, *nonviolent*, *online*, *offline*, *peacemaking*, *input*, *realtime*, *passerby*, and *worldwide*.

4. Some names include hyphens as part of the spelling.

   Melissa Florer-Bixler
   Jane Penner-Durksen

5. Acronyms may be used after the full name has been used with the acronym in parentheses. Since acronyms tend to communicate "in group" feelings, and since it can be hard to track multiple acronyms, they should be used sparingly. Unless an acronym is used frequently throughout a text, it is often best to reintroduce it on first mention in a chapter or new section.

   Mennonite Central Committee (MCC)

Possessives
1. General rule: The possessive of most singular nouns is formed by adding *'s*. This extends to proper nouns, including names ending in *s*, *x*, or *z*, as well as letters and numbers.

Kansas's legislature	Moses's law
Marx's theory	Euripides's tragedies

2. Exception: The possessive form of Jesus should end only with an apostrophe.

   Jesus' (*exception that requires only an apostrophe*)

3. Exception: For the sake of euphony a few *for . . . sake* expressions do not include the final *s* after the apostrophe.

   conscience' sake (*exception that requires only an apostrophe*)
   righteousness' sake (*exception that requires only an apostrophe*)

4.   Exception: When the singular form of a noun ending in *s* is both the same as the plural, the possessives of both are formed by adding only an apostrophe. This also applies to the names of places, organizations, or publications ending in *s*, even though the entity is singular. When possible, rephrase the sentence to avoid any awkwardness.

politics' true meaning   United States' role
economics' forerunners   National Academy of Sciences' new policy

Specific terms
Because of the confusion in capitalization and spelling, the following list is provided as a suggested style. When in doubt, do not capitalize or ask the editor.

A
Abba
Abrahamic covenant
Abraham's bosom
abyss, the
a cappella
acknowledgments (no *e* after the *d*)
Advent (adj. or n. referring to the season)
adversary (Satan)
Advocate, the (Holy Spirit)
African American
afterword
agape
agapē (the Greek term)
age of grace
all right
almighty God, the
Almighty, the
Alpha and Omega (Christ)
amen
amillenarian
amillennial, -ism
Amish person, Amish woman, Amish man
Anabaptist
Anabaptist-Mennonite
"Anabaptist Vision, The" (original address); *The Anabaptist Vision* (subsequent book)
Anabaptist vision (general)
ancient Near East(ern)
Ancient of Days, the (God)
angel
angel of the Lord
annunciation, the (the event)
Annunciation, the (the holy day)
Anointed, the (Jesus)
ante-Christian
ante-Nicene fathers (people)
Ante-Nicene Fathers (the collected published writings)
antichrist (the spirit of antichrist)
antichrist, the
anti-Christian
antiracist
anti-war
Apocalypse, the Revelation (of John)

apocalyptic
Apocrypha, the
apocryphal
apostle Peter et al.
apostles
Apostles' Creed
apostolic age
apostolic benediction (2 Cor 13:13)
apostolic faith
Apostolic Fathers (corpus of writings)
appendix, appendixes *not* appendices
archaeological
archangel
ark of testimony
ark of the covenant
ark, the (Noah's)
Armageddon
Ascension Day
ascension, the
Athanasian Creed
atheism
Atonement, Day of (Yom Kippur)
atonement, the
Augsburg Confession
Ausbund, the

B
Baal
baby Jesus
Babylonian captivity (Jews)
Babylonian Empire
baptism, the (of Christ)
barn raising (n.)
Battle of Armageddon (final battle)
beast, the (antichrist)
beatitude, a
Beatitudes, the
Beelzebub
believers baptism *not* believer's baptism or believers' baptism
believers church *not* believers' church or believer's church (referring to a free church group)
Beloved Disciple (as title)
Benedictus (Song of Zechariah; Luke 1)

bestseller, bestselling
betrayal, the
Bible school
biblical
Biblical Hebrew (classical Hebrew)
Black (racial/ethnic descriptor)
Black church, the
body of Christ (the church)
Book of Common Prayer, the
book of Genesis, et al.
book of life (book of judgment)
book of the law
Book, the (Bible)
boy Jesus, the
braille
brazen altar
bread of life (Bible or Christ)
bride of Christ (the church)
Bridegroom, the (Christ)
burnt offering

C
Calvary
canceled, canceling, *but* cancellation
canon of Scripture, the
canon, the (Scripture)
captivity, the (of the Jews)
catholic (universal)
Catholic (when part of the name of a particular
    church or denomination)
Catholic church, a
Catholicism
celestial city (abode of redeemed)
charismatic church (adjectival)
charismatic, the
cherub, cherubim
chief priest
Chief Shepherd (Christ)
child Jesus
childcare
children of Israel
chosen people
Christ
Christ child
Christ followers
Christendom
Christian
Christian era
Christianize, -ization
Christianlike
Christlike
Christmas Day
Christmas Eve
Christocentric
Christocentrically
Christology, Christological
Chronicler, the

church (body of Christ)
church (building)
church age
church and state
church father(s)
church in North America
church invisible
church militant
churchwide
city of David (Jerusalem, Bethlehem)
coauthor
Comforter, the (Holy Spirit)
commandment (first, etc.)
Common Era (CE)
communion
confirmation
co-pastor
Council, Jerusalem
counselor, counseling
countercultural
Counter-Reformation
covenant of grace
covenant of works
covenant, the
coworker
creation, the
Creator, the
cross
crown
Crucified One (*but* the crucified one)
crucifixion of Christ
crucifixion, the
Crusades, the (historical event)
curse, the

D
Daniel's seventieth week
"Das Loblied"
datum (pl. data)
Davidic covenant
Day of Atonement (Yom Kippur)
day of grace
day of judgment
day of Pentecost
day of the Lord
Dead Sea Scrolls (*but* a Dead Sea scroll)
Decalogue
deism
deity of Christ
Deity, the
deluge, the
desert fathers and mothers
Deuteronomist
Deuteronomistic
devil, a
devil, the (Satan)
dialogue (*not* dialog)

Diaspora (Jewish)
diaspora (other migrations)
disciple(s)
dispensation of the Law
dispensationalism, -ists
dispersion, the
divided kingdom (period of history)
divine
divine Son, the
divinity
door, the (Christ)
Dordrecht Confession
dragon, the (Satan)
dual-affiliated

E
early church
early church fathers
Early Church Fathers (collected writings)
Earth, the (planet) – capitalize when used as the
    proper name, particularly alongside other
    planets. In most nontechnical contexts, the
    term will be lowercase.
Easter Sunday
Eastern church
Eastern Orthodox Church, the
ecumenism, -ical
Emmanuel (Matt 1:23, NRSV) [first choice];
    [second choice] Immanuel (Isa 7:14 and
    8:8)
End, the
end-times (adj.)
end times (n.)
enemy, the (Satan)
Enlightenment (18th century)
Epiphany (holy day)
Episcopal Church (denomination)
epistle (John's epistle et al.)
epistle to the Romans
epistles, the (individual NT apostolic letters)
eschatology, -ical
eternal God, the
eternal life
eternal Word, the
Eternal, the (God)
eternity
eucharist
evangel (any of the four gospels)
evil one (Satan)
examen
exile (Babylonian captivity of the Jews)
exodus (from Egypt)
extrabiblical

F
fair trade (n.) (but capitalize references to
    certified Fair Trade products)
fair-trade (adj.)
Faith & Life Press
Faith & Life Resources
faith healing
faith, the (Christianity)
fall, the (theological concept)
false prophet (of Revelation)
farmers' market
Father, the
fatherhood of God
fathers, the (church fathers)
Feast of Tabernacles (aka Sukkot; Festival of
    Booths)
Feast of the Dedication
Feast of the Passover
Feast of Unleavened Bread
first Adam
firstborn, the (Christ)
firstfruits (*never* firstfruit)
flannelgraph
flood, the
footwashing *not* foot washing or feet washing;
    the Brethren write *feetwashing* (solid word)
forebears (n.)
foreword
Former Prophets (books of OT, sometimes
    called Major Prophets)
fourth gospel, the
free church
fundamentals of the faith

G
Galilean (Christ)
Galilee, Sea of
garden of Eden
Gehenna
general epistles
Gentile (capped in biblical context)
Gentile laws
Gethsemane, garden of
Global North, South
gnostic (generic)
Gnosticism
God-fearing
God-given
Godhead (essential being of God)
godless
godlike
godliness
godly
Godself
godsend
God's house
Godspeed

God's Son
God's Spirit (NT)
God's spirit (OT usually lowercases)
God's Word (the Bible)
God-talk
golden candlesticks, the
golden rule, the
Good Friday
good news, the (the gospel)
good Samaritan
Good Shepherd
goodbye
gospel (adj.)
gospel of John, et al.
Gospels, the (as a whole)
gospel, the (good news)
gospel writers
grace
grader (first grader, tenth grader, etc.)
great banquet, the
great commandment, the
great commission, the
great dinner, the
Great High Priest, the
Great Physician, the
great white throne, the
Greco-Roman
Guide, the (Holy Spirit)

H
hades (hell)
Hades (mythological)
head, the (Christ, the head of the church)
healthcare
heaven (abode of the redeemed)
heavenly Father
Hebrew Scriptures (Jewish sacred writings. Not
    identical to Old Testament canon accepted
    by Christians.)
Heidelberg Catechism
hell
Herald Press
Herod's temple
hesed (or *chesed*; may use roman after first
    mention)
high church
higher power
high priest, a
High Priest, the (Christ)
high priestly prayer, the
hill country
historic peace churches
holism *not* wholism
holistic *not* wholistic
Holy Bible
holy city
holy communion

holy family
Holy Ghost (prefer Holy Spirit)
Holy Land (Palestine)
holy of holies
Holy One
holy place
Holy Scriptures
Holy Spirit
Holy Trinity
holy war
Holy Week (week before Easter)
Holy Word
Holy Writ
hope-filled (adj.)
hope filled (adv.)
house of the Lord

I
I AM WHO I AM (Exodus 3:14)
imago Dei (may use roman after first mention)
Immanuel (Isa 7:14 & 8:8) or [preferred]
    Emmanuel (Matt 1:23, NRSV)
impact – avoid as a verb
inbreaking
incarnation, the
index(es) *not* indices
inner veil
Inquisition (the historic tribunal)
interfaith
intertestamental
ism; isms

J
John the Baptist
John the baptizer
Jordan River (*but* the river Jordan)
Jubilee (the year; may be lowercased as a
    concept)
Judaic
Judaism, -ist, -istic
Judaize, -r
Judean
Judeo-Christian
judges, the
judgment day
judgment seat of Christ

K
Kidron Valley
King of kings
kingdom age
kingdom of God
kingdom of heaven
kingdom, the
kingship of Christ
koinonia
Koran (prefer Qur'an)

L
lake of fire
Lamb of God
Lamb's book of life
Lamb's war
land of Canaan
land of promise
last day, the
last days, the
last judgment, the
Last Supper
last times, the
Latter Prophets (books of OT, sometimes called
　　Minor Prophets)
law (individual OT laws, as opposed to Law of
　　Moses)
Law [of Moses], the (OT division, aka
　　Pentateuch)
law (versus grace)
lay leader
layperson
lectio divina (when used extensively throughout a
　　text, may use roman after first mention)
Lent
Lenten
liberation theology
life-giving (adj.)
light of the world (Christ)
Lion of Judah
liturgy of the hours
living God
living Word (Bible)
Logos, the
LORD – when small caps appear thus in scripture
　　quotations
Lord (Christ or God)
lord (other than Christ or God)
Lord, the (or our)
Lord of hosts
Lord of lords
Lord's anointed, the (Christ)
Lord's day, the
lordship of Christ
Lord's Prayer, the
Lord's Supper, the
love chapter, the (1 Cor 13)
loving-kindness
low church
Lucifer
Lukan (not Lucan)

M
magi
Magnificat (Song of Mary)
Major Prophets (division of OT)
major prophets (people)
Man of Sorrows (Christ)

Martyrs Mirror not Martyr's Mirror
Mary's song
Masoretic
mass, the (the sacrament)
master's degree *but* master of theology/art/etc.
Master, the (Christ)
Mediator, the (Christ)
medium (pl. media)
meetinghouse
meetingplace
megachurch
mercy seat
messiah (in general)
Messiah, the (Christ)
messiahship
messianic
messianic community
mezuzah
midcentury
Middle Ages
midrash (pl. midrashim)
mid-second century (n.); mid-second-century
　　(adj.)
midsentence
midtribulation, -al
millennial kingdom
millennium, the (pl. millennia)
mindset
Minor Prophets (division of OT)
minor prophets (people)
Mishnah
missio Dei (when used extensively throughout a
　　text, may use roman after first mention)
Mosaic law
Most High, the
Mount of Transfiguration, the
Mount Sinai (don't abbreviate)
Muhammad
multiethnic
multiracial
Muslim

N
name of Christ, the
nativity, the
Neo-Assyrian period (*but* Neo-Assyrian Empire)
Neo-Babylonian period (*but* Neo-Babylonian
　　Empire)
new birth
new covenant
new heaven and new earth
New Jerusalem (heaven) (but *the new Jerusalem*)
New Testament (NT)
New Testament church
New Year's Eve, Day (*but* a new year)
Nicaea, Council of (*also* First Council of Nicaea;
　　Second Council of Nicaea)

Nicene Creed
Nicene fathers
Nile Delta
nonbeliever
non-biblical
non-Christian
nondenominational
nonprofit
nonreligious
nonviolent
northern kingdom (Israel)
Nunc Dimittis, the (prayer of Simeon in Luke 2)

O
okay *not* OK
old covenant
Old Testament (OT)
omnipotence
Omnipotent, the (when used as a title; *but* the
    omnipotent One)
Omride dynasty
One, the – capitalize as a title (the One who
    came *but* Jesus, the one who came)
only begotten, the
Ordnung
original sin
Orthodox (Judaism; Eastern Orthodox)
orthodoxy
Our Father, the

P
Palestine covenant
Palm Sunday
papacy
parable of the prodigal son
parable of the unworthy servant
Paraclete, the
paradise (garden of Eden)
paradise (heaven)
parousia
Paschal Lamb
Passion Sunday (sixth Sunday in Lent)
Passion Week
Passover
pastoral epistles
patriarch, the (Abraham)
Pauline epistles
Pax Romana
peace churches
Pentateuch
Pentecost
people of God
people of Israel
person of Christ
persons of the Trinity (*but* Third Person of the
    Trinity as a proper name)

Pharaoh *not* Pharoah
pharaoh, the/a
pharisaic (attitude)
Pharisaic (in reference to Pharisees)
Pharisee
phylacteries
pillar of cloud
pillar of fire
Plain; Plain people
Pope Benedict XVI
pope, the
postbiblical
post-Christian
postexilic
preexilic
premillenarian
premillennial, -ism
preorder
pretribulation, -al
priesthood of believers
priesthood of Christ
Prince of Peace (Christ)
prison epistles
prodigal son, the
pro-life
Promised Land (Canaan)
promised one, the (Christ)
proof text (n.)
prooftext (v.)
prophet Isaiah, the
Prophets, the (books of OT)
prophets, the (people)
Protestant, -ism
Providence (God)
providence of God
Provident Bookstores
providential
psalm (a psalm)
psalmist, the
Psalms (the book), Psalm 23
psalms of ascent (genre)
Psalms of Ascent (section of Psalms)
psalms of lament (genre)
Psalter (the Psalms)
psalter, a (volume containing a collection of
    psalms)
pseudepigrapha

Q
queen of Sheba
Qur'an (not Koran)

R
rabbi; rabbinical
Rabbi *X* (Rabbi Akiva, etc.)
Radical Reformation
Radical Reformers

rapture, the
readers theater
re-create (to create again)
Redeemer, the
redemption
Reformation
Reformed theology
Reformers/Radical Reformers (16th century)
Renaissance
resurrection, the
Revelation (not Revelation**s**)
river Jordan (*but* Jordan River)
Rock, the (Christ or God)
role-play (n. and v.)
Roman Empire
rosary
round – no apostrophe for adv.

S
Sabbath (n. and adj., but may be lowercased in
    some contexts, e.g., "a sabbath of complete
    rest," Leviticus 25:4)
Sabbath keeping (n. and v.)
Sadducee(s)
Salt & Light / Sal y Luz
Satan
satanic
Satanism
Savior
Schleitheim Articles / Confession
scribe
scriptural
Scripture(s) (Bible)
scripture(s) (other than full Bible)
second Adam (Christ)
second advent, the
second coming, the
second commandment
second person of the Trinity
seder
Septuagint (LXX)
seraph, seraphim
Sermon on the Mount
Sermon on the Plain
serpent, the (Satan)
servant of the Lord
Servant Songs
Seventh-Day Adventist
shalom
Shekinah
Shema
Sheol
Shepherd Psalm, the
Siloam Pool (but pool of Siloam)
Sin-bearer, the
sin offering
Solomon's temple

song leader
Son of David
Son of God
Son of Man (Christ)
Son, the
Song of Mary
sonship of Christ
southern kingdom (Judah)
sovereign Lord
spirit from the Lord (OT, but is sometimes
    capped)
Spirit of God (NT)
spirit of God (OT, but is sometimes capped)
spirit of the Lord (OT, but is sometimes
    capped)
Spirit or Holy Spirit (NT)
still, small voice
suffering servant
Sukkot (aka Feast of Tabernacles)
sukkot, a (pl. sukkah)
summer Bible school
sun of righteousness (Mal 4:2)
Sunday school
Supreme Being, the
synagogue
synoptic gospels
Synoptics, the

T
tabernacle, the (OT building)
Taizé Community (or just Taizé)
Talmud
temple, the (at Jerusalem)
Ten Commandments (*but* the second
    commandment, etc.)
Tenebrae
ten tribes of Israel, the
tentmaker
tent of meeting
testaments, the
Third Person, the (of the Trinity)
third-world (adj.)
third world (n.)
throne of grace
till – preferred to *'til*
time of the Gentiles, the
time of the judges, the
'tis – contraction of *it is*
tomb, the
Torah [of Moses], the (OT division)
torah, the (individual OT laws, as opposed to
    the collective Law of Moses)
Tower of Babel
transfiguration, the
traveled
traveling
tree of life (in garden of Eden)

tribe of Judah
tribulation, the
trinitarian
Trinity, the
triune God
twelve apostles, the
twelve, the

U
unchristian
United States (n.)
universal church
unscriptural
upper room, the
upside down (adv.)
upside-down (adj.)
US (adj.) – no periods

V
vacation Bible school
vine (Christ)
virgin birth, the
virgin Mary
visible church
visio divina (when used extensively throughout a
      text, may use roman after first mention)

W
water of life (Christ)
way, the (Christ)
Way, the (early followers of Jesus)
way, the truth, and the life
Western church
white (racial descriptor)
wicked one (Satan)
wisdom (literature, movement, quality, tradition)
Wisdom (personified)
wise men
womanist
Word made flesh (Christ)
Word of God (Bible)
Word of life
Word of truth, the
Word, the (Bible or Christ)
wordplay
worshiped/worshiping/worshiper
Writings, the (division of OT)

Y
Yahweh
year of Jubilee

Z
zealot (generic)
Zealot (religious group)

Selected electronic media terms
1. In general, treat social media or Internet companies as proper nouns; therefore, capitalize them. Use of
    "camel" case in hashtags, URLs, and handles (e.g., www.HeraldPress.com; @BCDreyer) aids reading.

2. Hashtags may warrant a distinction between the term specific to the hashtag and the movement or trend it
    reflects or inspires. For example, refer to Black Lives Matter or the Black Lives Matter movement when
    discussing the movement and its representative groups. #BlackLiveMatter is a hashtag used to
    communicate about the movement or group.

    #ChurchToo; the Church Too movement
    #MeToo; the Me Too movement
    #SayHerName

3. The "at" (@) sign is normally read aloud as "at." Still, treat the handle as a noun and include a preposition
    (e.g., follow them at @ChicagoManual). In informal running text, the symbol or *at* may be used to respond
    to a claim or opinion—usually in the phrase "don't at me."

    @MerriamWebster
    @OshetaMoore

A
app

B
blog (italicize blog titles in running text and
      notes)

C
cell phone
chat room
client/server
control-menu box
cut-and-paste
cyberbullying

D
database
default
deinstall
deselect
dialog box
dial-up
DM (direct message)
domain
double-click (v.); double click (n.)
download
drag-and-drop
drop-down

E
eBay
ebook
ecommerce
email
end-user (adj.)
end user (n.)
ereader
Ethernet (trademark)
ezine

F
Facebook
file name extension
find and replace
firewall
folder
font and font style

G
GAMEO (*Global Anabaptist Mennonite Encyclopedia Online*)
gigabyte
GoFundMe
google; googling (v.)
Google (search engine; company)

H
hacker
handheld
hard-coded
hardwired
hashtag
high-resolution
HTML
HTTP (*but* http in a URL)
hyperlink

I
icon
IM (instant message)
input/output

Instagram
internet
intranet
iPad
iPhone
ISP (Internet service provider)
iTunes

K
keypad
keystroke
kilobyte
Kindle

L
livestream
localization
log off from
log on to
low-level
low-resolution

M
matrix
megabyte
microprocessor
minicomputer
monitor
MP3

N
nanosecond
network
null

O
offline
online
on/off switch
onscreen
open-source platform
ordinal numbers
output

P
platform
podcast
pop-up
print queue
prompt
protocols

R
readme file
restart
right-click (v.)
rightmost

S
screenshot
Shift button, etc.
sign in to
sign on to
Skype; skyping
smartphone
Snapchat
social media (do not hyphenate)
strikethrough
subclass
surf
switch

T
tablet (digital device)
telework; teleworker
terabyte
TikTok
toggle
toolbar
toolbox
turnkey
tweet
Twitter

U
upload
URL

V
virtual reality
voicemail

W
wiki
Wikipedia
web
webmaster
webpage
website
Wi-Fi
wireless network
workstation
World Wide Web (WWW)—but www in a URL
write-only
write protect

Y
YouTube

Z
Zoom; Zooming

4. Formatting

1. Use italics for special terms; letters as letters; words as words; titles of books, plays, periodicals, and long poems; and, sparingly, for emphasis. Avoid using boldface or underline for emphasis.

2. Use italics for isolated words and phrases in languages other than English that are unfamiliar to the reader. Treat them according to the rules of that language (e.g., capitalization, accent marks). Proper nouns are generally not italicized (but note exceptions for languages such as German). Capitalization should follow primary usage in the original language. The *Random House Dictionary* lists words from other languages in roman or italic, based on the degree of the word's adoption into English. Some that are commonly used in our publications:

amour	*Nachfolge*
Gelassenheit	*die Stillen im Lande*
hesed	

    However, if a word often appears throughout a manuscript, an editor may choose to treat it as a familiar word (point 4 below) and use roman type after italicizing its first appearance. This decision should be included on the project style sheet.

3. Use roman for full sentences in languages other than English.

4. Use roman type for familiar words or phrases from another language and treat them as English words (including lowercase style for German nouns). The difference between this and point 2 above is that of familiarity: terms such as those below are understood to be part of the English lexicon. Exceptions may considered for texts with a particular emphasis on a specific culture or context.

a priori	hombre	maranatha
diakonia	kibbutz	mea culpa
freundschaft	koinonia	shalom
gemeinschaft	machismo	status quo

5. Use roman type for familiar scholarly Latin terms such as: ibid., et al., ca., op. cit., i.e., cf., e.g., f., ff., passim; but use italics for the bracketed word [*sic*].

6. Italicize references to words and phrases *as* words and phrases. Do not place them in quotation marks.

    The term *critical mass* is more often used metaphorically than literally.
    The word *flaunt* is not to be confused with *flout*.

7. For use of italics in responsive readings, use *Voices Together* and *Hymnal: A Worship Book* as the standard:

    Leader: roman
    People: boldface
    All (leader and people): boldface italic

5. Numbers

1. In curricula, periodicals such as *Rejoice!* and *Leader*; marketing copy such as press releases, flyers, and catalogs; and all material for websites, spell out whole numbers *one* through *nine* and such multiples as *one hundred* or *nine thousand*. Write other numbers as figures: 365; 250 million; 3¼.

2. In books (other than cookbooks), spell out whole numbers *one* through *ninety-nine* and multiples such as *one hundred*, *twenty-five hundred*, *five million* with certain exceptions (see 3. Capitalization and Spelling and *CMOS* chapter 9).

3. Always spell out a number when it starts a sentence; never use a numeral.

4. Omit an apostrophe preceding a date if it's part of a title (Assembly 99, Vision 95).

5. Letters in ordinals should not be written in superscript (156th, *not* 156th). Follow the rules above on whether to spell out or use ordinals depending on the product (e.g., for books: fourteenth century; for marketing copy: 14th century).

6. Use numeral + *percent* for percentages, unless the percentage begins the sentence. If so, write out or recast the sentence.

    . . . nearly 15 percent of respondents
    Fifteen percent of respondents . . .

7. Numbers referring to pages, chapters, parts, volumes and other divisions of a book, as well as to illustrations or tables, are set as numerals. The number should be preceded by a nonbreaking space.

    pages 45–47   step 3 in chapter 4   table 15 and figure 2   (vv. 3–5)

8. Condense inclusive numbers per *CMOS* 9.61.

    3–10   200–204   301–9   808–30

9. Write out times of day but use numerals to emphasize exact times. Don't use *a.m.* and *p.m.* alongside *morning*, *afternoon*, *night*, or *o'clock*.

    Services begin at nine thirty in the morning.   The eclipse reached full coverage at 3:43 p.m.
    The phone rang around four o'clock.

10. Spell out particular centuries. Decades may be expressed in numerals or spelled out.

    the twenty-first century   the 2010s and 2020s (*or*, the 2010s and '20s)
    but the 1900s (the twentieth century)   *or* the forties and fifties

11. When referring to hymns and hymn numbers or worship resources in running text, enclose the capitalized title in quotation marks and indicate the name of the italicized resource in parentheses (no abbreviation), followed by number, without number sign or comma.

    "Holy Spirit, Come with Power" (*Hymnal: A Worship Book* 26)
    "Lord, I Life Your Name on High" ("Tu nombre levantaré") (*Voices Together* 365)

    When the context already indicates the hymnal or other resource, omit the resource title and use the # symbol with the number.

    Sing "Silent Night" (#240) and "Away in a Manger" (#241).
    Psalm 100 is included in *Voices Together* as Scripture #108.

6. Abbreviations and Symbols

1. Always abbreviate the following titles with either the full name or the surname:

    Mr.   Mrs.   Ms.   Dr.   Rev.

    Use social, academic, professional, and honorary titles sparingly. Generally, for the first use, we prefer the full name of a person without titles. Subsequent references to the same person may use the first or last name only, depending on the nature of the material. Sometimes the titles of *Brother* and *Sister* are appropriate. Sometimes we use an occupational designation (*Pastor* or *Professor*). We prefer *Pastor* to *Reverend*, and prefer to use *Dr.* only for medical doctors.

    However, honorifics can hold great significance for individuals and communities. Famous, revered figures, such as Rev. Dr. Martin Luther King Jr., are reasonable candidates for honorary treatment. So too may be people (especially older individuals) whom a writer feels uncomfortable addressing by only their last name; then, "Ms. Fleming" or "Professor Fleming" may be appropriate. If opting to use one or more honorifics out of respect, consider whether all other names in the text should receive equal treatment. (Doing so may be difficult, as it may not be possible to confirm degrees or other titles for all individuals.)

    Fred Swartz is preferred to Mr. Swartz.
    Amy Randall is preferred to Mrs. Randall.
    Mrs. John Randall is always inappropriate.
    Winfred Soong or Pastor Soong is preferred to Rev. Soong.
    Regina Shands Stoltzfus or Professor Stoltzfus is preferred to Dr. Stoltzfus.

    Saint is preferably spelled out, although *St.* may be used if space is at a minimum. Regardless, ensure consistency between like things (names, places, etc.). *San* and *Santa* are never abbreviated.

2. Names that consist of letters are punctuated with a period and space after each. Nonbreaking spaces should appear before a middle initial.

    J. Lorne Peachey
    W. E. B. Du Bois

3. Abbreviations, such as II and III (for 2nd and 3rd), are considered part of a person's name or event and are not set off by commas (see 2. Punctuation). *Jr.* and *Sr.* are also considered part of a person's name and are not set off by commas, whereas titles are.

    George R. Brunk III   Martin Luther King Jr.
    World War II   Susan La Flesche Picotte, MD

4. Use abbreviations of titles and scholarly degrees without periods.

BA	bachelor of arts	EdD	doctor of education	MDiv	master of divinity
BD	bachelor of divinity	JD	doctor of	MS	master of science
BS	bachelor of science		jurisprudence	PhD	doctor of philosophy
DD	doctor of divinity	MA	master of arts	ThD	doctor of theology
DMin	doctor of ministry	MD	doctor of medicine	ThM	master of theology

5. Agencies and organizations are also abbreviated without periods. This also applies to famous persons referred to by initials only. Terms in biblical scholarship omit periods.

AMBS	MCC	NATO	UNESCO
EMU	MCEB	OT, NT	USA (*but* US for the adj.)
JFK	MPH	PPUS	YMCA
LXX (Septuagint)	MT (Masoretic Text)	UN	

6. When the names of states, provinces, territories, treaty lands, and other areas in the United States and Canada stand alone, always spell them out in full. When they follow the name of a city or any other geographical term, spell them out except in lists, tabular matter, footnotes, bibliographies, parentheses, and appendixes. In such instances, use the two-letter form (both caps, no periods).

Canada

Alberta	AB	Newfoundland	NF	Prince Edward Island	PE
British Columbia	BC	Northwest Territories	NT	Quebec	QC
Labrador	LB	Nova Scotia	NS	Saskatchewan	SK
Manitoba	MB	Nunavut	NU	Yukon Territories	YT
New Brunswick	NB	Ontario	ON		

United States

Alabama	AL	Kentucky	KY	Ohio	OH
Alaska	AK	Louisiana	LA	Oklahoma	OK
Arizona	AZ	Maine	ME	Oregon	OR
Arkansas	AR	Maryland	MD	Pennsylvania	PA
California	CA	Massachusetts	MA	Puerto Rico	PR
Colorado	CO	Michigan	MI	Rhode Island	RI
Connecticut	CT	Minnesota	MN	South Carolina	SC
Delaware	DE	Mississippi	MS	South Dakota	SD
District of Columbia	DC	Missouri	MO	Tennessee	TN
Florida	FL	Montana	MT	Texas	TX
Georgia	GA	Nebraska	NE	Utah	UT
Guam	GU	Nevada	NV	Vermont	VT
Hawaii	HI	New Hampshire	NH	Virgin Islands	VI
Idaho	ID	New Jersey	NJ	Virginia	VA
Illinois	IL	New Mexico	NM	Washington	WA
Indiana	IN	New York	NY	West Virginia	WV
Iowa	IA	North Carolina	NC	Wisconsin	WI
Kansas	KS	North Dakota	ND	Wyoming	WY

7. Accepted abbreviations for systems of chronology are roman caps without periods. Use either BC (before Christ) and AD (*anno Domini*, in the year of the Lord) *or* BCE (before the Common Era) and CE (of the Common Era). Use either set consistently throughout a text. AD precedes the year number and BC follows it; BCE and CE follow the year number (see *CMOS* 10.38).

AD 1981	1981 CE
400 BC	400 BCE

8. In scholarly and academic works, books of the Bible are usually abbreviated in all uses. In curriculum and popular works, such as magazines, books of the Bible are spelled out in full.

In layout, do not allow the book to appear on the next line following the numeral (as in "1 John"). To avoid this, use a nonbreaking space.

Refer to a book of the Bible with the title given in the main version used in the manuscript (e.g., Song of Songs if the scripture is from NIV, but Song of Solomon if the scripture is from NRSV). Exact references used parenthetically or in notes may be abbreviated according to the following list.

In all works, ordinary, scholarly, and academic, we omit the period after abbreviating the books of the Bible.

Books of the Old Testament

Genesis	Gen	Song of Solomon	Song of Sol
Exodus	Exod	Isaiah	Isa
Leviticus	Lev	Jeremiah	Jer
Numbers	Num	Lamentations	Lam
Deuteronomy	Deut	Ezekiel	Ezek
Joshua	Josh	Daniel	Dan
Judges	Judg	Hosea	Hos
Ruth	Ruth	Joel	Joel
1 & 2 Samuel	1 & 2 Sam	Amos	Amos
1 & 2 Kings	1 & 2 Kings	Obadiah	Obad
1 & 2 Chronicles	1 & 2 Chron	Jonah	Jon
Ezra	Ezra	Micah	Mic
Nehemiah	Neh	Nahum	Nah
Esther	Esther	Habakkuk	Hab
Job	Job	Zephaniah	Zeph
Psalms	Ps (Pss)	Haggai	Hag
Proverbs	Prov	Zechariah	Zech
Ecclesiastes	Eccles	Malachi	Mal

Books of the Apocrypha

1 & 2 Esdras	1 & 2 Esd	Baruch	Bar
Tobit	Tob	Song of Three Children	Song of Thr
Judith	Jth	Susanna	Sus
Rest of Esther	Rest of Esther	Bel and Dragon	Bel
Wisdom of Solomon	Wisd of Sol	Prayer of Manasseh	Pr of Man
Ecclesiasticus	Ecclus (Sirach)	1, 2, 3 & 4 Maccabees	1, 2, 3 & 4 Macc

Generally, spell out the first reference to an apocryphal book.

Books of the 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	Philem
Acts	Acts	Hebrews	Heb
Romans	Rom	James	James
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		

9. Use arabic rather than roman numerals for books of the Bible. Write out the number if it begins a sentence.

   1 Corinthians, *not* I Corinthians
   First John 4:7 says . . .

10. Do not use a comma between a Bible reference and the Bible version (e.g., Luke 2:14 NRSV).

11. Scripture versions may be abbreviated in references set in capitals without periods or italics. A partial list follows. Do not abbreviate *The Message* or other paraphrases by a single author. When the abbreviation appears in the text itself, it appears in parentheses on most occasions. Exceptions include when referring to the title itself (e.g., In the NIV . . .) and certain epigraphs.

In John 1:2 (NIV)
"The light shines in the darkness" (John 1:5 NIV).
"The light shines in the darkness." —John 1:15 NIV

ASV	American Standard Version
CEB	Common English Bible
CEV	Contemporary English Version
FNV	First Nations Version (currently only NT)
GNB	Good News Bible (or TEV, below)
n/a	*The Inclusive Bible*
JB	The Jerusalem Bible
KJV	King James Version (or AV, above)
n/a	*The Living Bible*
n/a	*The Message*
NAS	New American Standard
NASB	New American Standard Bible
NCV	New Century Version
NEB	The New English Bible
NIV	New International Version
NJB	New Jerusalem Bible
NKJV	The New King James Version
NLT	New Living Translation
NRSV	New Revised Standard Version
REB	Revised English Bible
RSV	Revised Standard Version Bible
TEV	Today's English Version (or GNB, above)
TNIV	Today's New International Version

12. Mennonite Organizations

Names for organizations affiliated with Mennonite and Anabaptist bodies may be abbreviated. On the first mention in a section, chapter, or text, spell out the name in full followed by the group's abbreviation in parentheses. After that, use the abbreviation only.

AAMA	African American Mennonite Association
Abundance Canada	no acronym (formerly Mennonite Foundation of Canada)
ACC	Atlantic Coast Conference of Mennonite Church USA
AMC	Allegheny Mennonite Conference of Mennonite Church USA
AMBS	Anabaptist Mennonite Biblical Seminary (name changed in 2012)
BC	Bethel College (MC USA)
BIC	Be In Christ Church of Canada (formerly Brethren in Christ Church)
Bluffton	Bluffton University (MC USA)
CBC	Columbia Bible College (MC Canada)
CCMBC	Canadian Conference of Mennonite Brethren Churches
CDC	Central District Conference of Mennonite Church USA
CGCM	Church of God in Christ Mennonite
CGUC	Conrad Grebel University College (MC Canada)
CLC	Constituency Leaders Council (MC USA)
CMC	Conservative Mennonite Conference
CMC	Christian Mennonite Conference (formerly Chortitzer Mennonite Conference)
CMU	Canadian Mennonite University
COB	Church of the Brethren
CP	Central Plains Mennonite Conference of Mennonite Church USA
CPT	Christian Peacemaker Teams

EMM	Eastern Mennonite Missions (Lancaster Mennonite Conference)
EMS	Eastern Mennonite Seminary (MC USA)
EMU	Eastern Mennonite University (MC USA)
Everence	no acronym (MC USA; formerly Mennonite Mutual Aid)
FLR	Faith & Life Resources (MennoMedia)
GC	Goshen College
GS	Gulf States Mennonite Conference of Mennonite Church USA
HB	Hutterian Brethren
HC	Hesston College (MC USA)
HP	Herald Press (MennoMedia)
IL	Illinois Mennonite Conference of Mennonite Church USA
IN-MI	Indiana-Michigan Mennonite Conference of Mennonite Church USA
IMH	Iglesia Menonita Hispana
MARP	Mennonite Association of Retired Persons
MCA	Mennonite Church Alberta
MCBC	Mennonite Church British Columbia
MC Canada	Mennonite Church Canada
MCC	Mennonite Central Committee
MCEC	Mennonite Church Eastern Canada
MCM	Mennonite Church Manitoba
MCSask	Mennonite Church Saskatchewan
MC USA	Mennonite Church USA
MDS	Mennonite Disaster Service
MEA	Mennonite Education Agency
MEDA	Mennonite Economic Development Associates
MennoMedia	(no acronym)
MMN	Mennonite Mission Network (MC USA)
MM	Mennonite Men (*not* MennoMedia)
MSMC	Mountain States Mennonite Conference of Mennonite Church USA
MSC	Mennonite Schools Council
MVS	Mennonite Voluntary Service/Mennonite Voluntary Service Canada
MW	Mennonite Women USA
MWC	Mennonite World Conference
NYMC	New York Mennonite Conference of Mennonite Church USA
OHMC	Ohio Conference of Mennonite Church USA
PNMC	Pacific Northwest Mennonite Conference of Mennonite Church USA
PSMC	Pacific Southwest Mennonite Conference of Mennonite Church USA
SCMC	South Central Mennonite Conference of Mennonite Church USA
TMTC	Toronto Mennonite Theological Centre (MC Canada)
USMB	US Conference of Mennonite Brethren
VMC	Virginia Mennonite Conference of Mennonite Church USA
WDC	Western District Conference of Mennonite Church USA

13. Do not abbreviate *Voices Together*. Abbreviations for earlier hymnals are *Hymnal: A Worship Book* (*HWB*); *Sing the Journey* (*STJ*); *Sing the Story* (*STS*).

14. Words abbreviated in reference material but usually spelled out when appearing in text include the following:

    aka (also known as)
    art, arts, (article, articles)
    b. (born)
    c. (century)
    ca. (*circa*, about, approximately)
    cf. (*confer*, compare—"see, by way of comparison"; should not be used when *see* alone is meant)
    chap., chaps. (chapter, chapters)
    col., cols. (column, columns)
    d. (died)
    dba (doing business as)
    div., divs. (division, divisions)
    ed., eds. (edition, editions; editor, editors; edited by)
    e.g. (for example), *always followed by a comma*
    et al. (and others)—no period after *et*; is not preceded by a comma
    f., ff. (following page, following pages)
    fig., figs. (figure, figures)
    ibid. (in the same place)
    i.e. (that is), *always followed by a comma*
    l., ll. (line, lines)—best not abbreviated
    n., nn. (note, notes)
    n/a (not applicable)
    no., nos. (number, numbers)
    p., pp. (page, pages)
    par., pars. (paragraph, paragraphs)
    pl., pls. (place, places; plate, plates; plural, plurals)
    s/b (should be)
    sec., secs. (section, sections)
    v., vv. (verse, verses)—do not use *vs.* for *verse*
    vs. (versus)—write out unless part of the name of a court case

    Note that *pp. 5f.* means page 5 and the following page; *pp. 5ff.* means page 5 and the following pages; *pp. 8–10* means pages 8 through 10 inclusive.

15. The ampersand (&) is a contraction of *and per se* and should not be used in text. It may be used in tabular material. Some official names of businesses or organizations use the ampersand, such as Faith & Life Resources. In such cases, it must not be spelled out. Do not use a comma before an ampersand.

16. Percent is written out in the text. Use the symbol (%) only in tabular and statistical matter, in parentheses, and in marketing, development, and web copy. (An exception may be made in scientific and statistical copy.) The number preceding a percent should *not* be spelled out *except* as follows:

    Twenty-five percent were absent (number begins sentence).
    She was one hundred percent correct (idiomatic expression).

17. We list USD only for books; CAD pricing is included in periodicals and curricula.

    Tongue-Tied $16.99 USD
    Single copy: $9.60 USD/$10.63 CAD

7. Language Use

A guiding ethic of inclusion, equity, justice, and shalom
The most recent update to this style guide expands our guidelines on language use as part of our commitment to being an organization that pursues God's vision of shalom for all people. Racism, inequality, and injustice have no place in the reign of God. We recognize that language is a powerful tool, and that those with the power to make decisions of about language have often wielded it to maintain control and oppress and harm others.

We believe that language—and the editorial process—is an opportunity to practice our values of equity, inclusion, antiracism, justice, peacemaking, and shalom. This includes careful attention to whose voices are heard and in what way. It also includes communicating in ways that do not reinforce racism, sexism, imperialism, and other forms of oppression.

These guidelines on language seek to aid the development of clear and accessible resources for a variety of readers and contexts. No set of guidelines can fully collate matters of style and usage. While this guide aims to speak to today's setting, shifts in how we speak and think will prompt new approaches and make current decisions outdated. Further, there are numerous resources that go beyond the scope of this document.[1] As one style manual notes after listing several resources, "You may not agree with the analyses and recommendations presented in these sources, but they will help you become aware of the controversies that swirl around various terms."[2]

At times, writers and editors may discern reasons to depart from these guidelines. In doing so, they should consider how and what consistency will look like, and how and if readers will be informed about particular decisions and rationales. We encourage writers and editors to apply guidelines from this and other resources with a spirit of humility, curiosity, and inclusion.

Readers—and writers—come from countless contexts. We encourage authors and editors to consider the assumptions that a text might communicate, and to be mindful of the varying experiences and backgrounds of potential readers. The sections that follow identify some ways to write inclusively and respectfully about others.

Language referring to God
We seek to be inclusive when referring to God. We recognize that God's nature is not confined to human notions of gender, that all people are created in the image of God, and that much of the Bible comes to us from a context of patriarchy—a social system which is increasingly foreign to North Americans. Our approach to God-language, therefore, is as follows:

1. An author's desire to eliminate *he* and its variants when referring to God will be honored. Authors who prefer to use *he* and its variants should use them sparingly. The word *God* or other names for God can often be used instead. If pronouns are used, they are not capitalized (see 3. Capitalization and Spelling).

2. Scripture quotations are to be quoted as they appear in the translation chosen for the work under preparation.

3. Outside of scripture quotations, it is acceptable to use traditionally gendered designations for God (e.g., King; although Ruler is more gender-neutral) and Christ (e.g., Son of God). It is also satisfactory to use other gendered designations (as in the hymn "Mothering God").

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1. In addition to sources cited throughout this guide, valuable resources include the Conscious Style Guide (website); *The Diversity Style Guide* (2018 and companion website); *Elements of Indigenous Style* (2018); *Shared Voices: Mennonite Mission Network Guidelines for Anti-racism and Anti-sexism Communication* (2010).
2. Amy Einsohn and Marilyn Schwartz, *The Copyeditor's Handbook: A Guide for Book Publishing and Corporate Communications*, 4th ed. (Oakland: University of California Press, 2019), 445.

Language referring to gender, sex, and identity and orientation[3]
Identify people by the name(s), terminology, and pronouns that they want to be identified by. Use gender-neutral terminology as appropriate.

1. Traditionally, the word *man* was used not only to denote a person of male gender, but also generically to denote humanity at large. Today, the word *man* has become so closely associated with the first meaning (a male human being) it is no longer broad enough to apply to any person or to humanity as a whole. Use alternative expressions.

No	*Yes*
mankind	humanity, humankind, human beings, people
man's achievements	human achievements
manmade	artificial, synthetic, manufactured, constructed, of human origin

2. Occupational terms ending in *man* should be replaced whenever possible by inclusive terms unless they refer to a particular person.

No	*Yes*
congressman	member of Congress, representative, congressperson (Congressman Rosen, Congresswoman García is acceptable)
salesman	sales representative, sales clerk, salesperson

    Use nonsexist job titles. Different nomenclature should not be used for the same job depending on whether it is held people of different genders. And rarely is it necessary to mention a person's gender in relation to their work (e.g., avoid "male nurse" and "lady dentist").

No	*Yes*
steward or purser or stewardess	flight attendant
policeman or policewoman	police officer

3. Generic singular pronouns: The English language lacks a generic singular pronoun signifying an individual person (but see point 4). To avoid the pronouns *he*, *him*, and *his* in reference to the hypothetical person or humanity in general, use alternatives such as the following:

    a. Reword to eliminate unnecessary gender pronouns.

No	*Yes*
The average North American drinks his coffee black.	The average North American drinks black coffe.

    b. Recast into the plural. (Most North Americans drink their coffee black.)

    c. Replace *he* and its variants with *one*, *you*, *he or she*, *her or his*, as appropriate. (Use *he or she* and its variations sparingly to avoid clumsy prose—and bear in mind that not all people use these pronouns for themselves.) Never use slashed forms such as *he/she*.

    d. Use varying expressions and examples.

        I've often heard supervisors say, "He is not the right man for the job," or "She lacks the qualifications for success," or "They didn't want to do that."

---

3. Points 1–3 are adapted with permission from "Guidelines for Equal Treatment of the Sexes in McGraw-Hill Book Company Publications."

4. Singular *they*: There are some occasions where the singular *they* is necessary or warranted in formal writing:

    a. Use the pronouns that a person wants to be identified by, including *they* and its variants. Like the singular *you,* the singular *they* takes a plural verb. Further, like *yourself*, *themselves* or *themselves* may be used to signal the singular antecedent. (See *CMOS* 5.48).

    b. When referring to a generic person whose gender is unknown or irrelevant, the singular *they* may be acceptable if recasting isn't appropriate or preferred. Furthermore, use of the plural pronoun *they* may be the most appropriate choice after an indefinite subject (*everyone*, *anybody*, *no one*, *somebody*, etc.).

        When you live with someone, you get to know their habits.
        Everyone took their seat.

5. Use *it* for nonhuman things like objects and organizations—the church, organizations, ships and other vessels, storms, animals, and so on.

6. Avoid using *female* and *male* as nouns referring to people.

7. Use terms that are inclusive of gender. Often, references to gender are unnecessary—*boys and girls*, for example, can more inclusively be rendered *children; sisters and brothers* can be rendered *siblings.*

No	*Yes*
college boys and coeds	college students
adolescent girls and boys	adolescent youth

8. Use parallel language when referring to people of different genders.

No	*Yes*
man and wife	husband and wife *or* spouses
the men and the ladies	the men and the women *or* people, etc.
	the ladies and the gentlemen

    Note that *lady* and *gentleman*, *wife* and *husband*, and *mother* and *father* are role words. *Ladies* should be used for women only when men are being referred to as *gentlemen*. Similarly, women should be called *wives* and *mothers* only when men are referred to as *husbands* and *fathers*.

    References to people of different genders should not always list males first. Instead, alternate the order (e.g., *women and men, brothers and sisters, girls and boys, she or he*). When referring to people of different genders by name, alternate the order or list names alphabetically.

9. Identify people by their names, not that of a spouse if they are married (e.g., Martina Keener, not Mrs. David Keener). Do not refer to people in terms of their roles as a spouse, parent, sibling, or child (e.g., wife, mother, sister, or daughter) unless these roles are significant in the context. Nor should they be identified in terms of their marital relationship (Mrs. Keener) unless this brief form is stylistically more convenient (than, say, Executive Director Keener) or includes similar references for other people as well.

    a. Refer to people of different genders in the same way. Use the full name for both individuals, the first name only, the last name only, or the title.

No	*Yes*
Pete Sampras and Venus	Pete Sampras and Venus Williams
Venus Williams and Pete	Venus and Pete; Williams and Sampras; Ms. Williams and Mr. Sampras
Mrs. Clinton and Stephen Harper	Hillary Rodham Clinton and Stephen Harper; Secretary of State Clinton and Prime Minister Harper

b.   If a person is married, avoid unnecessary emphasis on their marital status. Refer to people using the last name they choose, whether a birth name, a spouse's last name, an unhyphenated combination last name, or a hyphenated combination last names. Don't guess; ask what a person prefers.

No	***Yes***
Mrs. Robert Alvarado	Laura Alvarado; Mrs. Laura Alvarado

10.   Do not assume heterosexual orientation or cisgender identity (defined below). Gender identity (one's internal concept of self), gender expression (one's external expression of gender identity), and sexual orientation (one's sense of attraction to others) are different things. Be mindful of broad terms like *gay* or *homosexual*; do not use them as a default. Use *LGBTQ* (or a preferred variation) to refer to a broad community or group of people, but not for specific individuals. When the context warrants discussion of an individual's orientation or identity, be specific (e.g., lesbian, bisexual woman, gay person, transgender).

Terminology may vary according to context. For example, "queer is an acceptable in-group term but it is often better to refer to queer communities rather than calling an individual queer unless they have already told you this is how they identify. When referring to the broader community, queer (as in queer people) or LGBTQ (as in LGBTQ people) is appropriate—gay, however, is not."[4] Preferred terminology may change over time; the following list is not exhaustive.

The adjective *transgender* refers to "people whose gender identity is different from the gender they were thought to be at birth."[5] *Trans* is often used as shorthand for *transgender*. Do not use "transgendered" or "a transgender."

Intersex people have reproductive anatomy or genes that don't correspond with typical definitions of male or female.

People whose gender is not male or female may use *nonbinary* or *genderqueer* to describe themselves.

The adjective *cisgender*, or *cis*, refers to people whose gender identity corresponds with the gender they were thought to be at birth. This term is not synonymous with *straight* or *heterosexual*, which refer to sexual orientation.

Language referring to race, ethnicity, nationality, and religion

1.   Identify people by the term or terms that they want to be identified by. The examples given here are guidelines and name our house style but are not exhaustive; specific knowledge of a community or individual may warrant other usage.

2.   Be mindful of when, why, and how race and ethnicity are mentioned. White supremacy culture presumes a default of whiteness whereby individuals and contexts are often assumed to be white; race or ethnicity tends to be named only when discussing people of color. If race, ethnicity, culture, country of origin, or other details are relevant, they are likely relevant for *all* individuals in the context. White supremacy culture also exoticizes other cultures and persons of color. White writers in particular should avoid descriptions of people that refer to food, beverages, or other objects to be used or consumed. Such descriptions are often vestiges of colonialism and slavery; not only are they cliched, but they they also objectify and demean.

3.   Avoid writing about individuals or groups ways that imply possession. Especially when writing about slavery outside the ancient context, use language that doesn't obscure relationships, conditions, or status.

Instead of	***Use***
Our Amish	The Amish in our area
Canada's Indigenous people	Indigenous people in Canada
slave	enslaved person
master	enslaver

4. Hanna Thomas and Anaa Hirsch, *Sum of Us: A Progressive's Style Guide* (London: Sum of Us, 2016), 15–16, https://interactioninstitute.org/wp-content/uploads/2016/06/Sum-Of-Us-Progressive-Style-Guide.pdf.
5. National Center for Transgender Equality, "Frequently Asked Questions about Transgender People," July 9, 2016, https://transequality.org/issues/resources/frequently-asked-questions-about-transgender-people.

4. Capitalize *Indigenous* when writing about people and groups. This term is inclusive for all Indigenous peoples. Lowercase the term in contexts where it does not apply to people in any sense, such as indigenous plant and animal species. *First Nations* is not inclusive of all Indigenous peoples in Canada; others include *Inuit* (do not use *Eskimo*) and *Métis*. *Aboriginal* is a term used historically in Canada, but its use is discouraged unless writing about specific laws, terms, or historical contexts. Individuals and groups in the US context often prefer *Indigenous* or *Native American*. The term *American Indian* is outdated; *Indian* may be an individual's preferred term or part of a proper noun (e.g., Cow Creek Band of Umpqua Tribe of Indians). Whenever possible, use specifics rather than general terms (e.g., "a member of the Burns Paiute Tribe" rather than "Native American"). Capitalize *Native* in contexts referring to people; lowercase for nonhuman references, such as native plants.

   The plural *Indigenous peoples* indicates a broad group of separate Indigenous populations. It may be used to recognized multiple communities or a diversity of communities. *Indigenous people* may be acceptable to use when referring to separate groups or a collection of individuals.

5. In the United States, individuals of African descent often identify as *Black* or *African American*. Canadians of African or Afro-Caribbean descent usually identify themselves as *Black*, *Canadian of [Haitian] descent*, or *African Canadian*. It preferred to use specific terminology (e.g., *people of Hispanic descent*; *Black people*; *the Ghanaian community*). If opting to use abbreviations such as BIPOC and POC, define the term on first mention—for example, *Black, Indigenous, and People of Color (BIPOC)*; *people of color (POC)*.

6. Avoid using the words *black* or *dark* in connection with evil. Also avoid using *white* or *light* when referring to good.

7. When describing a person's nationality, be as specific as possible. Use the country name (Tanzania, Bangladesh) rather than the continent name (Africa, Asia). See also "Language referring to status."

8. Alternatives to *third world* include *majority world*; *low-income countries*; *world's poorer countries*; *developing countries*; *impoverished countries*; *the Global South*; *"fat" and "lean" countries*; and *the countries of Latin and South America, Africa, and Asia*. Even so, many of these labels are problematic or imprecise. When possible, aim for specificity by naming particular countries, regions, or contents.

9. Use of *peoples*, *nations*, *ethnic groups*; *tribes* and *tribal* may be appropriate to use for certain references to Indigenous peoples (e.g., the Confederated Tribes of Warm Springs; the Miskitu people; Yakama Nation).

10. The Christian tradition includes numerous branches and denominations. The Anabaptist tradition also includes a diversity of groups across countries and cultures. People come to the faith from a variety of contexts, and express that faith in a diverse ways. Not all groups meet on Sunday mornings; not all adult Christians will have experienced Christian formation classes as children.

11. The traditions and beliefs of Judaism and Christianity are not synonymous. Avoid terms like *Judeo-Christian* "because it implies that those traditions are homogenous, if not the same."[6] To reference both traditions, use *the Jewish and Christian traditions*. The collective scriptures used in Judaism are not equivalent to the first section of the Christian Bible. Some take objection with the terms *Old Testament* and *New Testament*, preferring instead to use *the Hebrew Bible* (or *Hebrew Scriptures*) and *the Christian Scriptures*.

12. An *Israeli* is a citizen of the modern state of Israel. The term is not synonymous with *Jewish*. An *Israelite* refers to a descendants of Jacob living in ancient Israel.

13. A Muslim is a follower of Muhammad and the tenets and practices of Islam. The word *Muslim* is a noun. The adjective *Islamic* refers to the Islamic faith or the Islamic world; it is not synonymous with *Islamist*. Do not use the spelling "Moslem," "Mohammedan," or "Mohammed."

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6. Robert Hudson, *The Christian Writer's Manual of Style*, 4th ed. (Grand Rapids: Zondervan, 2016), 502.

Other terms:

Allah is the Arabic word for God. It is the same word used by Arab Christians.

Jihad does not mean holy war. It means to strive, struggle, and exert effort to achieve victory over evil within oneself and justice in society. The term *holy war* emerged in the medieval times and did not originate within the Islamic community.

Black Muslims are followers of the late Elijah Muhammad, founder of the Nation of Islam. This term does not describe the broader Islamic community in North America.

Muslim/Arab. Not all Muslims are Arabs. Not all Arabs are Muslims. Arabs are a minority in the Muslim world. Arab is a linguistic not ethnic designation.

Arabic names. The indefinite *al-* is always lowercased except when beginning a sentence. Join it to a noun with a hyphen. When a compound Arabic last name, such as Abd al-Wahid, refers to attributes of God, use the full form on every mention. If the second reference was only al-Wahid, that person would be taking on an attribute of God (the One), something a Muslim would abhor.

Islamist refers to an "advocate or supporter of a political movement that favors reordering government and society in accordance with laws prescribed by Islam." It is not synonymous with "Islamic fighters, militants, extremists or radicals, who may or may not be Islamists."[7]

Islamophobia. Fear and prejudice against Muslims based on the idea that Islam is inferior and barbaric and cannot adapt to new realities. It also encompasses the belief that Western and Eastern civilizations have irreconcilable differences in political, economic, and social beliefs.

14. Terms like *fundamentalist*, *extremist*, and *radicalized*, whether applied to Muslims, Christians, or others, are "largely American construct[s] that [imply] political conservatism and, sometimes, extremism. Some groups make no distinction between their cause and their interpretation of religion. Careful reporting doesn't assume that religion is the sole basis for political actions. . . . Fairness and accuracy mean attributing political actions to the responsible group, government, or party, and not just to the religion, which may have millions of followers with different beliefs. Avoid constructions like 'Muslim bomb.'"[8]

15. *Agnostic* and *atheist* are not synonyms. An agnostic sees belief in a creator as immaterial to life. An atheist is someone who asserts that a divine being cannot exist. An *unbeliever* or *nonbeliever* may believe in God but not participate in any specific religion.

Language referring to age

1. Older adults: Avoid terms such as *elderly*, *aged*, *old*, *senior citizen*, *X years young*, *geriatric* (unless referring to the specific medical condition of senility). Instead, consider *older adult*, *older person*, *elder*, *people over [seventy]*.

2. Children: People below age 18 (19 in some parts of Canada) are minors and should be referred to as *children*, *teenagers* or *adolescents* (age 13+), or *youth*. *Young adult*, *young woman*, *young man* can be appropriate terms for adolescents, but take care to avoid implying that those younger than 18 are not minor children.

3. People who are not children: *Girls* or *boys* or similar terms should not be used to refer to adults.

Language referring to status

People's contexts vary greatly. While writers and editors will understandably have certain readers in mind, inclusive writing keeps less familiar audiences in mind when addressing readers and writing about others. The following are just a few examples of the diversity of readers' experiences.

1. Relationship status: Individuals may be unmarried, widowed, divorced, estranged, remarried, single. Not all children will grow up to marry or engage in a romantic relationship.

2. Family status: Individuals have a variety of family contexts—no family, no children, estranged or deceased loved ones, found families, adopted children and foster, stepfamilies, single-parent. Not all children have siblings; not all people marry or have children.

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7. *The Associated Press Stylebook 2019 and Briefing on Media Law*, 54th ed. (New York: Basic Books, 2019), s.v. "Islamist."

8. "Islamic Fundamentalist," Diversity Style Guide, April 1, 2016, https://www.diversitystyleguide.com/glossary/islamic-fundamentalist/.

3. Socioeconomic status: Individuals come from a variety of socioeconomic backgrounds, which includes implications for financial context, culture, and possessions. Individuals may live in urban, rural, or suburban contexts; may be renters, property owners, or houseless; may drive a car, ride a bus, or be housebound; may have access to the latest digital technology or some technology or none at all. Avoid euphemisms that disguise racism and classism, such as *inner-city*, *ghetto*, *urban*.

4. Legal status: People and families may have varying degrees of legal status. People are not legal/illegal or alien. As appropriate, use terms such as *noncitizen* or *undocumented individual*, *stateless person*, *asylum seeker, refused asylum seeker*, *person seeking citizenship (in . . .)*, *children of immigrants* (versus *second-generation*).

5. Education: Individuals have varying educational experiences and barriers to education. Furthermore, individuals and cultures have varying perceptions of academic status. While we encourage the use of *Dr.* only when referring to medical doctors, honorifics can hold great significance for individuals and communities. See discussion at point 1 in <u>6. Abbreviations and Symbols</u>.

6. Employment status: People's ability to work or earn money may be affected by caregiving duties, physical ability, mental health, legal status, criminal history, language, licensure, educational barriers, and so on.

Language referring to the human body
1. Use anatomical terms, not euphemisms, to refer to parts of the body.

2. It is unnecessary to mention a person's disability if the disability is not relevant to the context. If it is relevant, use person-first language, which emphasizes the importance of putting people first. There are some exceptions—Deaf, blind, or autistic people and communities often prefer "identity first" language.

    Do not use phrases such as *confined to a wheelchair*, *crippled*, *afflicted*, *victim of*, *suffers from a disorder*. These references diminish an individual's dignity and magnify the disability or illness. For example, refer to people with a disease, such as AIDS, as "people with AIDS," not "victims of AIDS."

Preferred language	Offensive or not preferred
Disabled; person with a disability	Differently-abled, special, gifted
Person who has *or* with [a developmental disability/mental illness/etc.]; a person who is [blind/paralyzed/etc.]	Crippled by, afflicted with, suffers from
Physically disabled	Handicapped, handicapable, crippled, invalid, lame
Wheelchair user	Wheelchair bound; confined, bound, restricted to or dependent on a wheelchair
Accessible parking	Handicapped parking
Limited mobility	Lame
Intellectually disabled; person with an intellectual disability	Retarded, sick, dumb
Functional needs	Special needs
Person with a drug/alcohol/substance addition; drug/alcohol/substance user	Addict, junkie
Person with a brain injury	Brain-damaged, crazy, psychotic
Person with a mental illness	Crazy, psychotic
Person who is hard of hearing, has hearing loss, has hearing impairment (person-first; for people who have hearing loss but may use devices to be part of hearing culture)	Deaf, deaf, is hearing impaired
Deaf, is Deaf, Deaf person (identity-first)	Has hearing loss, is hearing impaired
Legally blind/has low vision/loss of sight	Blind (for those with some vision), visually impaired
Blind person; is blind	Person with vision loss, visually impaired

Autistic person, is autistic (identity-first)	Person with autism, person who has autism (may be acceptable if person-first language is desired)
A person born with . . .	Deformed, congenital defect
Person with cerebral palsy	Spastic (noun)
They have/live with . . .	They suffer/are stricken with . . .
Little person	Midget, vertically-challenged
Inability to speak	Nonverbal
Able-bodied; nondisabled	Normal, person without a disability

3. Except in quotations from, or close references to, biblical passages where they are used, avoid words and phrases such as the following:

afflicted	deformed	retard
cerebral-palsied	gimp	spastic, spaz
confined to a wheelchair	invalid	stricken
crazy, insane	lame	suffers from
cripple, crip	maimed	victim
deaf and dumb	paralytic, arthritic, epileptic	wheelchair bound
deaf-mute	poor, unfortunate	withered
defective	quad	

4. Avoid portraying people with disabilities as superhuman, courageous, poor, or unfortunate. People with disabilities do not want to be, nor should they be, measured against a separate set of expectations.

5. Avoid using trendy euphemisms to describe people with disabilities. The disability community regards expressions such as "physically challenged," "special," and "handi-capable" as patronizing and inaccurate.

6. Guidelines on specific terms:

Impairment is used to characterize a physical, mental or physiological loss, or an abnormality or injury that causes a limitation in one or more major life functions. For example, "Struggling with depression was only a slight impairment to her ability to handling the constructive criticism from her boss."

Disability refers to a functional limitation that affects an individual's ability to perform certain functions. For example, it is correct to say, "Despite his disability, he was able to maintain employment."

Handicap describes a barrier or problem created by society or the environment. For example, "The congregation's negative attitude toward schizophrenia was a handicap to the family." Or, "The stairs leading to the stage were a handicap to him."

Deaf refers to no hearing or moderate to profound hearing loss. Many Deaf and hard of hearing people consider the term *hearing-impaired* to be offensive. Do not use *deaf-mute.* Identity-based and person-first language preferences vary: in the United States and Canada, people in the Deaf community share a language—American Sign Language—and a culture. Members of this group refer to themselves as Deaf. People who are *hard of hearing* or *have hearing loss* or *hearing impairment* may use assistive devices to be part of hearing culture. The lowercase *deaf* may be used when referring to the audiological condition of not hearing.

Blind refers to no sight or severe vision loss. Do not use *blind* to describe people with some vision; instead, use *legally blind*, *has low vision*, *loss of sight*. For people with no sight, *blind person* or *is blind* are acceptable. Do not use *visually impaired*.

A *developmental disability* is any severe mental or physical disorder that began before age 22 and continues indefinitely. Individuals with mental retardation, autism, cerebral palsy, epilepsy, and other similar long-term disabilities may be considered to have developmental disabilities.

Mental illness is a chemical imbalance in the brain that causes difficulty in thinking, feeling, and relating. Mental illness can include depression, anxiety, schizophrenia, and bipolar disorder. Use "person with a mental illness" rather than referring to an individual as "deranged" or "deviant." Use clinical terms such as *neurotic* and *psychotic* only for clinical writing.

Addiction is a chronic disorder influenced by environmental, cognitive, and genetic factors. The American Academy of Pain Medicine defines it as a neurobiological disease. It may involve dependence on substances, including alcohol, or uncontrollable, compulsive acts such as gambling, sex, or working despite negative consequences to a person's health and social world. Rather than refer to someone as an "addict," use phrases like *someone experiencing a drug/alcohol/etc. problem*. Do not use *junkie*. Consider using the word *misuse* rather than *abuse* to describe harmful substance use. To write about the results of a drug test, use *tested positive* or *tested negative*, rather than *clean* or *dirty*.

Nonviolent language

1. The English language used by many reflects a level of violence that may not be desirable in our publications. While some violent language may be appropriate, writers and editors may wish to make alternate choices. See examples under item 2 (below). Examples of statements with violent images used by some speakers are as follows:

   We *annihilated* the home team.
   They introduced the new product with an advertising *blitz*.
   We sent out a request for suggestions and were *bombarded* with ideas!
   I trusted her with my secret, and she *stabbed* me in the back.
   He *dropped a bomb* in the meeting by announcing his resignation.
   What *caliber* of person is he, anyway?
   She is *fighting* depression.
   Did you stick to your *guns*?
   I wondered about it for a long time. Suddenly it *hit* me.
   We will buy up a million shares, and move in for the *kill* (i.e., take over the company).
   If he leaves, it will *kill* her (i.e., she will be unhappy).
   You want to tell me what happened? Okay, *shoot*.
   When I did that, I really *shot* myself in the foot!
   You have to give her credit—she's a straight *shooter*.
   How will we *hit* the *target* audience?
   What thoughts does that *trigger* for you?
   I was *killing* time on Facebook.

2. Writers are encouraged to use clear and fresh language. Unneeded military or violent terms may be substituted by using the following terms:

No	*Yes*
A soldier in the army of the Prince of Peace	A disciple in the community of faith
Bullets	Pearls
Hit 2 to hear the next phone message	Press 2 to hear the next message
Groups to target	Groups to approach, to appeal to, or to satisfy.
Kill your engine	Stall the motor
Deadline	Due date
Home front	Civilian
Kill two birds with one stone	Nurture two worms with one compost pile
Rule of thumb	Standard or guideline
Master bedroom	Primary bedroom
Trigger warning	Content warning: [description of content]

Profanity and obscenities

We generally do not allow such words as *damn*, *son of a gun*, *bitch*, *heck*, *hell*, *holy cow*, *shit*, and many commonly used sexual references. Nor do we use slurs or obscenities. Replace profanity with acceptable language that conveys the strength of feelings and the accuracy of facts and tone intended by the author. Any potential exceptions must be requested ahead of time for editorial consideration. Approved exceptions should be noted in the project style sheet. Copyeditors and proofreaders who encounter usage not indicated on the style sheet should confirm whether this usage has been approved.

8. Notes

1. Endnotes are preferred to footnotes. Consult the sample notes below for an acceptable style. (Alternate patterns may be acceptable, provided the author is *consistent* throughout.)

2. Use whatever codes or conventions your software normally provides for notes. If your software does not accommodate automatic notes or you do not feel comfortable using them, let your editor know.

3. Notes should automatically appear at the end of the document (if using endnotes) or bottom of the page (if using footnotes). Notes should begin at number 1 in each chapter. Group the endnotes at the end of the manuscript. Endnotes should begin at number 1 in each chapter. The editor and designer will decide the final location of the notes in the published book.

4. Unless ambiguity would result, *p.* and *pp.* should be omitted, leaving page numbers in simplified form following a comma at the end of a citation. Refer to examples below. The second number presents the tens place of change from the first number: 71–72; 101–8; 600–613. (Note the use of an en dash rather than a hyphen for page ranges.)

5. Unless the book includes a full bibliography, notes should contain full publishing info on the first reference to the work in each chapter. In subsequent references in that chapter, simply list the author's last name, short title, and page numbers (see *CMOS* 14.29, 14.30, etc.). Do not use *ibid.* or *idem*; like *CMOS*, we prefer to use shortened citations. If your book contains a comprehensive bibliography, then notes need only list the author's last name, short title, and page numbers. Works with a selected or otherwise limited bibliography should follow the guidelines for using shortened citations on second mention in each chapter. This is the case for most Herald Press books—they usually do not include a comprehensive bibliography, which should include all works cited (see *CMOS* 14.64 and 9. Bibliographies).

6. *Secondary sources.* Citations of secondary sources should name the original source, since authors are responsible for examining the works they cite.

   1. J. H. O'Dell, "Life in Mississippi: An Interview with Fannie Lou Hamer," *Freedomways* 5 (1964): 235–36, quoted in Rosetta E. Ross, *Witnessing and Testifying: Black Women, Religion, and Civil Rights* (Minneapolis: Fortress Press, 2003), 113.
   2. Fannie Lou Hamer, foreword to *Stranger at the Gates: A Summer in Mississippi*, ed. Tracy Sugarman (New York: Hill and Wang, 196), viii, quoted in Ross, *Witnessing and Testifying*, 114.

7. *Ambiguous sources.* Authors should confirm the accuracy of quotations, particularly for well-known quotations. If a source cannot be confirmed, it may be best to qualify or generalize the attribution either in the chapter text or a note (e.g., "A line often attributed to Gabriel García Márquez . . .").

Digital citations
1. *Ebooks.* If a work is available in print, a print citation is strongly preferred to an ebook citation. To cite an ebook, specify the relevant application (Kindle, iBook, etc.) or format name (EPUB, PDF, etc.). Because "page" numbers or other location numbers may vary according to individual readers, cite a chapter number or section heading instead. If paragraphs are numbered, cite those. If a location needs to be cited, include both the specific location and the total number of locations.

   Preston Sprinkle, *Fight: A Christian Case for Non-Violence* (David C Cook, 2013), chap. 4, Kindle.

   David T. Courtwright, *Dark Paradise: A History of Opiate Addiction* (Cambridge, MA: Harvard University Press, 2001), loc. 105–6 of 2793, Kindle.

2. *Digital/online sources.* Include a posting date or last modified date (often found under Page Info); if no such date exists, include an access date. The note should also include the full URL or DOI without breaks. Do not use a bit.ly or other shortened URL. Authors are responsible for confirming the accuracy of URLs. Editors or proofreaders may "eyeball" or spot-check URLs, but may not do so comprehensively.

a. *Article on a website*
Roxanne Daniel, "Since You Asked: What Data Exists about Native American People in the Criminal Justice System?," Prison Policy Initiative, April 22, 2020, https://www.prisonpolicy.org/blog/2020/04/22/native/.

b. *Blog post*
Tobin Miller Shearer, "The Discipline and Practice of White Caucusing," *Truth and Grace* (blog), June 14, 2020, http://tobinmillershearer.blogspot.com/2020/06/the-discipline-and-practice-of-white.html.

c. *Social media post*
John Lewis (@repjohnlewis), "Do not get lost in a sea of despair. Be hopeful, be optimistic. Our struggle is not the struggle of a day, a week, a month, or a year," Twitter, June 27, 2018, 8:15 a.m., https://twitter.com/repjohnlewis/status/1011991303599607808.

d. *Video, podcast, and other online multimedia*
Beth Bruno, "Interview with Tracy Johnson," September 18, 2018, in *Fierce and Lovely*, podcast, MP3 audio, 52:36, https://fierceandlovelypodcast.simplecast.fm/episode2.

Erica Chenoweth, "The Success of Nonviolent Civil Resistance," filmed September 2013 in Boulder, CO, TED video, 12:33, https://www.youtube.com/watch?v=YJSehRlU34w.

"50 Countries Affected by COVID-19 Sing Amazing Grace," The Normal Christian Life, May 26, 2020, video, 4:42, https://www.youtube.com/watch?v=BA7pdABvpnc&list=LL&index=5

e. *Newspaper consulted online*
"Nicaragua Is Promoting Illegal Land Grabs in Indigenous Territories—Report," *The Guardian*, April 29, 2020, https://www.theguardian.com/world/2020/apr/29/nicaragua-illegal-land-grabs-indigenous-territories-report.

f. *Journal consulted online*
Kelly M. Hoffmann, Sophie Trawalter, Jordan R. Axt, and M. Norman Oliver, "Racial Bias in Pain Assessment and Treat Recommendations and False Beliefs about Biological Differences between Blacks and Whites," *Proceedings of the National Academy of Sciences of the United States of America* 113, no. 16 (April 19, 2016): 4296–301, https://doi.org/10.1073/pnas.1516047113.

An acceptable style for notes in books

Chapter 1
1. See the bibliography as well as the items referred to in the following footnotes for a history of modern biblical scholarship. On the close connection between Reformation (Protestant) theology and the historical method, see G. Oblong, "The Significance of the Critical Historical Method for Church and Theology in Protestantism," in *World and Faith*, trans. James W. Litchi (Philadelphia: Fortress Press, 1963), 17–61.
2. The Reformation was preceded and accompanied by that great intellectual revolution called the Copernican Revolution. This scientific revolution which ushered in our "scientific age" did much to discredit allegiance to tradition in the face of reason and data. These are the two major roots of modern biblical studies. They should, however, be seen as roots only. What grew from them developed into modern historical studies only after the Enlightenment (eighteenth century). On these developments see the history of biblical scholarship listed in the bibliography and in the following notes.
3. R. Grant, *A Short History of the Interpretation of the Bible*, rev. ed. (New York: Macmillan, 1963), 124.
4. Grant, 119.
5. Grant, 112.
6. W. G. Kümmel, *The New Testament: The History of the Investigation of Its Problems*, trans. S. McLean Gilmour and Howard C. Kee (Nashville: Abingdon Press, 1972), 21. See also H. J. Kraus, *Geschichte der historisch-kritischen Erforschung des altes Testaments*, 2nd ed. (Neukirchen-Vluyn: Neukirchener Verlag, 1969), 6–8, on Luther's understanding of *sola scriptura*.

7. R. H. Bainton, "The Bible in the Reformation," in *The Cambridge History of the Bible*, vol. 3, ed. S. L. Greenslade (Cambridge: Cambridge University Press, 1975), 1.

8. Bainton, 28.

9. Kümmel, *History of Investigation*, 23.

10. Kraus, *Geschichte*, 9–15, on the hermeneutics of the Reformation. J. B. Rodgers and D. K. McKim, *The Authority and Interpretation of the Bible: An Historical Approach* (New York: Harper and Row, 1979), quote Luther: "It was very difficult for me to break away from my habitual zeal for allegory. And yet I was aware that allegories were empty speculations and the froth, as it were, of the Holy Scriptures. It is the historical sense alone which supplies the true and sound doctrine" (85).

11. Cf. Grant, *Short History*, 131, on how Luther considered a historical understanding of the author and his times as essential. Also, Kümmel, *History of Investigation*, 24; and Rogers and McKim, *Authority*, 83ff.

Documentation within the text for curricula and periodicals

Documentation in magazines is not normally indicated by footnotes. Author and source may be designated informally within the paragraph in which the quotation appears. Sometimes the editor may choose to write around it. Information about the source that is not readily included in the paragraph may be provided within parentheses at the end of the quotation. When notes are used for magazines or curricula, however, they follow the style and procedures outlined earlier in this chapter. Editors should determine which style conventions will work best for the content being edited and must ensure that those style conventions are followed consistently.

1. Detail for a **book**—author, title—is in the text in parentheses. For example: (Kauffman and Driedger, *Mennonite Mosaic*). Generally, documentation should be given as part of the total sentence: *The Naked Anabaptist* outlines core convictions of Anabaptist faith (Murray). If name of author or title is in the text, it is not repeated in the parentheses. Publication information is generally not included unless relevant to the discussion. Publication info for Herald Press books may be included in MennoMedia products such as press releases and *Leader* editorials.

2. Detail for a **magazine**—author, name of magazine, and date of issue—is in the text in parentheses. For example: (Dintaman, *The Mennonite*, Feb. 23, 1993). If name of author or name of magazine is in the text, it is not repeated in the parentheses.

3. Detail for an **online resource**—author, title of page or article (if relevant), name of website or blog, date—is in the text, in parentheses, or a combination thereof. Do not include URLs in running text or parentheses unless referencing a website in brief (e.g.; available at HeraldPress.com). To direct readers to a specific part of a website, use descriptors rather than a URL (e.g., go to the "About Us" section of our website MennoMedia.org).

4. Subsequent reference to same source: (1) for a book—only author's name and page number; (2) for a magazine—only name of author; (3) for an online resource—only name of author or source.

Copyright year

The copyright year is the year in which the publication is printed, not the dateline of the issue. For example the Winter 2021–22 issue of *Leader* was printed in 2021 and thus carries the 2021 copyright year in the masthead.

Publisher's location and name

Retain the publisher's location and name at the date of publication as found on the copyright page, even if the publisher has since moved or been renamed. If the city may be unknown to readers or may be confused with another city, include the abbreviation of the state, province, or country.

Newton, KS: Faith & Life Press, 1980.

Scottdale, PA: Mennonite Publishing Network, 2010.

Citing multiple publishers

When a work is published by more than one publisher, cite the publisher most relevant to the manuscript. For *Hymnal: A Worship Book*, cite both Mennonite Publishing House and Faith & Life Press.

9. Bibliographies

Most Herald Press books do not include a bibliography. When one is used, either of the following two styles is acceptable. (The editor may allow alternate patterns as long as the author is *consistent* throughout. This decision should be indicated on the project style sheet.) For further guidance, consult *CMOS* 14.61 and following.

A full bibliography should include all works cited in the notes; it may include particularly relevant works consulted even if they are not mentioned in the text. A bibliography that does not include all works cited should indicate this in the title (e.g., Selected Bibliography rather than Bibliography).

Pattern A

Banks, Robert, ed. *Reconciliation and Hope*. Grand Rapids: Eerdmans, 1974.

Belk, Fred Richard. *The Great Trek*. Scottdale, PA: Herald Press, 1976 (but see Waldemar Janzen, "The Great Trek: Episode or Paradigm?," in *Mennonite Quarterly Review* 51, no. 2 [April 1977]: 127–39).

Durkheim, Émile. *The Elementary Forms of the Religious Life*. Translated by Karen E. Fields. New York: Free Press, 1995. First published 1912.

Epp, Frank H. *The Palestinians*. Scottdale, PA: Herald Press, 1976.

Epp, Theodore H. *Why Must Jesus Come Again?* Lincoln, NE: Back to the Bible Publishers, 1960.

Hedges, James B. "The Colonization Work of the Northern Pacific Railroad." *Mississippi Valley Historical Review* 13, no. 3 (December 1926): 311–42.

Kreider, Robert S., and Rachel Waltner Goossen. *When Good People Quarrel*. Scottdale, PA: Herald Press, 1989.

Ladd, George E. *The Presence of the Future*. Grand Rapids: Eerdmans, 1974.

———. *A Theology of the New Testament*. Grand Rapids: Eerdmans, 1974.

Moorhead, James. "Religion in the Civil War: The Northern Perspective." National Humanities Center, accessed June 28, 2018. http://nationalhumanitiescenter.org/tserve/nineteen/nkeyinfo/cwnorth.htm.

Tippet, Krista. *Speaking of Faith: Why Religion Matters—and How to Talk about It*. New York: Penguin Books, 2007.

Pattern B

Etzioni, Arnitai, ed.
 1969   *The Semi-Professions and Their Organization*. New York: The Free Press.
Freidson, Eliot
 1973   *The Professions and Their Prospects*. Beverly Hills: Sage Publications.
 1975   *Doctoring Together: A Study of Professional Social Control*. New York: Elsevier.
 1977   "The Futures of Professionalization." In *Health and the Division of Labour*, edited by M. Stacey et al., 14–38. London: Routledge.
 1976   *Professions for the People: The Politics of Skill*. New York: Schenkman.
Glasse, James D.
 1968   *Professions: Minister*. Nashville: Abingdon.
Glasse, John D.
 1989   *Democracy in Ten Easy Lessons*. Beijing: China Free Press.
Grefe, Dagmar.
 2011   *Encounters for Change: Interreligious Cooperation in the Care of Individuals and Communities*. Eugene, OR: Wipf and Stock.
Williams, Delores S.
 1993   *Sisters in the Wilderness: The Challenge of Womanist God-Talk*. Maryknoll, NY: Orbis.

This style of bibliography allows the use of an abbreviated style of cross-referencing in both the text and the notes. *Ibid*. and *op. cit*. should be avoided. Only the author's last name and the page number are normally required. Occasionally a first name or a date are necessary to avoid ambiguity:

See James Glasse: 198. See also John Glasse: 25; and Freidson, 1975: 88.

Copyright year, publisher's location and name, and citing multiple publishers
Refer to for guidance.

10. Indexing

Depending on the nature of the material, a book may include a general index of names and topics or separate indexes, such as a scripture index. The author and editor will discuss the need for an index and who will prepare it. Ideally, the finalized index should be copyedited before it is sent to design.

Alphabetizing
We prefer the letter-by-letter system of alphabetization (see *CMOS* 16.58 and following). Please indicate the system used (letter by letter or word by word) on the project-specific style sheet. (Note that word processing programs tend to use the word-by-word system as a default.)

An initial article should be inverted (e.g., *Joy of Syntax, The*). Initials used in place of a given name come before any spelled-out name beginning with the same letter. Abbreviations should be alphabetized as they appear. Isolated entries beginning with numerals are alphabetized as though spelled out.

Formatting
A line space should be placed between each letter section. The overall index should be formatted in hanging-indent style. Subentries may be run in or indented (see *CMOS* 16.25–16.26). Commas appear between locators. In a run-in index, a colon appears before the first subentry, and semicolons separate subentries. Page ranges should condense inclusive numbers per *CMOS* 9.61.

Subentries
Subentries should be alphabetized (disregard introductory articles, prepositions, and conjunctions). Occasional subentries may require numerical or chronological order. As possible, subentries should be parallel in form (e.g., all gerunds, all with verb phrases, etc.).

Main headings without subentries should not include more than six to eight locators.

11. Preparing a Manuscript for Electronic Submission

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2. Submit any art or figures separately from the manuscript. Do not embed art or graphics of any kind (including diagrams, charts, photos, tables, illustrations, or the like) in the manuscript. Rather, indicate in the text where an item is to be placed (it can be helpful to enclose these instructions in square brackets) and submit the art as separate files. This may include one or many files: at minimum, all graphic elements should be included in a separate Miscrosoft Word file with any relevant caption, source, and permission information. Tables, diagrams, charts, and other text-based items should be in a form that can be edited. If the manuscript will include artwork (photos, illustrations, etc.), these will also need to be submitted as individual files to be included in the designed text. Inform your editor as soon as possible that your book will have artwork or graphics.

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4. Other formatting guidelines:
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    b. Use boldface for subheadings and titles. Use italics only where necessary.
    c. Do not include tabs or extraneous spaces or paragraph breaks.

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What is copyright?
Copyright protects the original expression—words, sounds, images—that appear within a work to convey information or an idea.

How does copyright come into being?
Any original, created work is automatically covered by copyright so long as it appears in a "tangible" and "fixed" form. *Tangible* refers to paper, traditional, and electronic media; *fixed* refers to a work's storage in a way that is not purely tangible (an email may be copyrighted; an unrecorded speech may not).

How is a work protected?
1. Current copyright law is expansive in protecting the writer and whatever one writes. This becomes the author's intellectual property and as a literary creation cannot legally be copied and sold without author, writer, or artist's permission (see *CMOS* 4.4). The most visible way of letting readers know is to put the appropriate copyright notice (e.g., © 2022 by Herald Press [or the author's name]). This is serves as a "keep off the grass" sign to most people who would think of copying it without permission (see *CMOS* 4.41).

2. In addition, the author or publisher can officially register the work with the Canadian or US Copyright Office. There may be practical reasons to register for copyright, but it is not a prerequisite for legal protection. You can get the info on their website:

   United States: http://www.copyright.gov/

   Canada: http://www.ic.gc.ca/eic/site/cipointernet-internetopic.nsf/eng/Home

3. MennoMedia generally doesn't register copyrights for curriculum. For the time and expense with curriculum, it seems too small a risk to have it stolen. MennoMedia generally copyrights all publications that would be considered trade books.

4. Official registration of copyright gives the author additional documentation if the author had a court case on protecting the literary property. Still, it is not required for legal protection, as copyright comes into being with the creation of a work.

Can authors use their own previously written material?
Previously written material that appears in unpublished or informally published contexts, such as a personal blog or newsletter, may be used in a new work. Authors are encouraged to credit the location where it first appeared.

Permission is always required to use previously published material from copyrighted sources such as magazine articles, nonpersonal blogs, or books. In addition to crediting the source when the material is introduced, a permission line approved by the rights holder must be included on the copyright page (e.g., "Portions of chapter 7 are reprinted with permission from the May 13, 2014, issue of the *Christian Century*. Copyright © 2014 by the *Christian Century*.")

Can authors excerpt others' copyrighted work?
Follow guidelines for fair use and crediting sources. See appendix B, "Fair Use and Comment Policies" and appendix C, "Crediting Sources and Using Quotations." Use of material that falls outside these guidelines requires permission from the copyright holder.

Appendix B. Fair Use and Comment Policies

There are no exact limits of the fair use of copyrighted works. To quote *CMOS*, "Fair use is use that is fair—simply that." However, to help guide us, below are rules of thumb to be considered when deciding whether something requires permission. See also appendix C, "Crediting Sources and Using Quotations."

The four factors
1. The purpose or character of the use
   a. Is it for commercial use? *Less lenient on usage.*
   b. Or nonprofit educational use? *More lenient for this.*
   c. Will you be making money because of its use? *Less lenient.*

2. Nature of the copyrighted work
   a. Is it a new work or ancient writings? Older works are sometimes in public domain anyway, though translations of these may very well not be.
   b. Is it a poem, song, or full book or from a website? Copyrighted song lyrics may rarely be used without permission. Song titles are often considered to be fair use. A short phrase that is less than a full line from a song may also fall under fair use, but when in doubt, authors are encouraged to paraphrase the text or use only the song title (e.g., "The song 'Hymn of Promise' reminds us that every bulb contains the promise of a flower, every 'seed, an apple tree.'")

3. The amount and substantiality of the portion used in relation to the copyrighted work as a whole
   a. Is it a short but complete poem? Or a few lines from a newspaper article? Or an entire book? You can never use a copyrighted work in its entirety—whether song, poem, book chapter, or article.
   b. In general, you shouldn't quote more than a few contiguous paragraphs of prose or lines of poetry at a time. Quoting 500 words from a 5,000-word essay is riskier than quoting 500 from a 50,000-word book.

4. The effect of the use on the potential market for, or value of, the copyrighted work
   a. Will this potentially cut into sales of the original copyrighted material*?* This probably requires permission.
   b. Or will this be a form of free advertising for the original? This is more likely to be okay.

Other rules of thumb
1. Epigraphs and interior monologues: These are generally fine to use. Includes limited quotation of song lyrics, poetry, and the like.

2. Unpublished works: The same factors (above) should be considered.

3. Missing copyright holders (this includes publishing companies that are no longer in business and dead authors): A reasonable and well-documented effort must be made to locate the current copyright holders.

4. Paraphrasing: As *CMOS* 4.89 notes, "Traditional copyright doctrine treats extensive paraphrase as merely disguised copying." The factors of fair use (above) would be applied to both paraphrasing and copying. However, writers should be encouraged, in general, to use appropriate summarizing of others' arguments/ideas and avoid lengthy quotations of the same. Proper credit should of course be given.

5. Pictures, graphs, charts, etc.: It is best to request permission whenever using them in their entirety (or if changing in any way). Using information from a chart or graph may not require permission, however (but the source should still be cited). *Note:* It is good to distinguish between a "Reprinted from" graph (i.e., copied verbatim) and a "Source: etc." (i.e., generated from information from the original source).

6. Importance of attribution. *Always* identify the original. This is important for fair use, but more importantly to avoid any accusations of plagiarism.

7. Length of quote: For Herald Press, use the following guidelines for when to obtain permission:
    a. From a book-length work: any single quote of more than 400 words
    b. From a book-length work: any series of quotations that totals more than 800 words
    c. From a shorter work, such as an article: any single quote more than 25 words and any series of quotes that total more than 400 words or 5 percent of the written work.

Appendix C. Crediting Sources and Using Quotations

Give credit where it is due. Germinal ideas, theories, terms, and so on should credit the person or people who came up with them. The failure to give proper credit signals poor scholarship and a general lack of fairness. Furthermore, it often comes at the expensive of marginalized individuals and groups. Citation and attribution is more than a matter of good scholarship and ethics; it is a justice issue.

Enclose language from others in quotation marks and indicate the source (in the text itself, via a note, or both).

Paraphrase fairly and carefully. Proper paraphrasing is more than a matter of replacing a word or two.

Avoiding plagiarism
The most egregious forms of plagiarism are intentional theft of others ideas without credit or attribution. However, plagiarism can also manifest in subtle ways, as outlined in *The Copyeditor's Handbook*:

> theft by paraphrase: an author copies a passage, making a few superficial changes to the original wording, without attribution
>
> patch writing: an author rearranges phrases and sentences in the unattributed original but relies too heavily on its vocabulary and structure
>
> misrepresentation of research: an author ransacks an unattributed secondary source to find and cite original sources as though the author has consulted them directly
>
> missing or misleading bylines: an author omits all mention of co-authors, collaborators, and translators
>
> self-plagiarism: an author reuses his or her own work in identical or nearly identical form without mentioning the previous publication (An author may legitimately build new work on earlier research, citing previously published data and observations, but must offer sufficient new content to justify the claim of originality.)[1]

Verifying sources
Writers should confirm the origins of quotations, including well-known lines or frequently referenced sayings that appear on websites like BrainyQuotes and AZQuotes. Quotations are often incorrectly attributed, taken out of context, or misquoted. The best approach is to seek out the original source, such as a book, speech, recording, or video.

When attribution cannot be verified, the attribution must reflect this. Depending on the context, you might attribute to the quote to "anonymous"; say that the line is "commonly misattributed to so-and-so" or "often attributed to so-and-so"; or use another such line. Better yet, use a different verifiable quotation that gets at the same idea.

Citing secondary sources
Citing from a secondary source ("quoted in . . .") is generally discouraged; writers are expected to examine the words they cite. However, if an original source is not available, cite both the original and secondary source:

> Henri J. M. Nouwen, *Gracias! A Latin American Journal* (San Francisco: Harper and Row, 1983), 16, 18–19, quoted in Christine D. Pohl, *Living into Community: Cultivating Practices That Sustain Us* (Grand Rapids: Eerdmans, 2012), 38.

This dual citation process has the added effect of crediting the secondary source—this avoids the concern outlined above in the discussion above about plagiarism.

When using a source that is quoting another source—whether from an original published source or from a first-person interview—do not forget to attribute its origins. This is particularly relevant for reported writing. In the following example, the writer is using information from a book by Johann Hari, who interviewed

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1. Amy Einsohn and Marilyn Schwartz, *The Copyeditor's Handbook: A Guide for Book Publishing and Corporate Communications*, 4th ed. (Oakland: University of California Press, 2019), 451.

psychology professor Robert Kohlenberg. The writer quotes only Kohlenberg's words (which are originally quoted by Hari), and the citation indicates this is a quote found in Hari's book by use of the phrase "Quoted in." This is distinct from the example given above because Hari's book *is* the original source—the Kohlenberg quote was generated during an interview Hari conducted.

> Psychology professor Robert Kohlenberg says the evidence, over the last twenty years, shows that "the data are indicating they're not that distinct. . . . The diagnoses, particularly depression and anxiety, overlap."[1]

1. Quoted in Johann Hari, *Lost Connections: Why You're Depressed and How to Find Hope* (New York: Bloomsbury, 2018), 14–15.

Appendix D. Using and Altering Images

These guidelines govern the practice of enhancements/distortions/manipulations of images:

1. Definition
    This refers to the altering of a photo, art, logo, and others by electronic means—including distorting size and shape (other than proportional enlargement or reduction), electronically removing any portion of the photo that would be in the photo after cropping or any other changes.

2. Principles
    a. Images, like poetry, music, and prose are works of art and should be treated as intellectual property.
    b. Publishing works of art creates a new context for the images. In most cases such contexts should not put the subject(s) in a negative light.

3. Implications
    a. Photos and snapshots
        i. The current practice of enhancing photographs including cropping, adding color such as duotones, halftone, and highlighting segments of the image are acceptable.
        ii. Flipping photos should be done with extreme care. Photos purchased for illustrative purposes may be flipped. However, photos sent in for use with specific articles must be used without being flipped unless the submitter grants permission. If there is writing in the photo, it may not be flipped.
        iii. Significant changes made in photographs are subject to the approval of the owner. The designer is responsible to alert the editor or marketer of such changes so that the editor or marketer of the publication can arrange proper clearance with the photographer.
        iv. In the case of photographers whom we use on a regular basis, we should secure from them a statement of what can and cannot be done with their photos. These letters are to be kept on file by the photo secretary and/or the editor.

    b. Logos
        i. Logos are to be used exactly as they are designed. If an exception is needed, written permission from the owner is needed.

    c. Artwork
        i. The manipulation of art images should be handled on a one-to-one, as-needed basis. Art purchased for one-time use, such as cartoons, should not be manipulated without the permission of the owner. Decisions for changes of art for book covers need to be handled as needed.

    d. Reporting violations of policy
        i. Anyone noticing practices that are not being followed in compliance with these standards should notify the designer's supervisor, the editor, or both.

Attribution for artwork
Images and other visual elements, including graphs and charts, are intellectual property, and their use often requires permission and attribution. Consider *CMOS* 4.92 when attributing images or other visual elements:

> With all reuse of others' materials, it is important to identify the original as the source. This not only bolsters the claim to fair use but also helps avoid an accusation of plagiarism. Nothing elaborate is required; a standard footnote will suffice, or (in the case of a graph or table, for example) a simple legend that says "Source: [author, title, and date of earlier work]." Note that such a legend is not always clear: Does it mean that the data are taken from the original but reformatted by the second author or that the graph or table has itself been copied? If the latter, it is preferable to say "Reprinted from [author, title, and date of earlier work]" rather than merely "Source."

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