

## MASTER STYLE SHEET AND GUIDELINES

Central Conference of American Rabbis

All material should be submitted in Word. Please use Times New Roman, 12 pt. font, double-spaced.

Use endnotes and not footnotes.

Please keep in mind that this material is intended for use by educated laypeople as well as clergy. It is meant to be engaging and to invite conversation and thought; it is not meant to be scholarly. Therefore please use endnotes sparingly.

All quotes, text excerpts, and references are to be fully cited according to Chicago style. In the case of Jewish texts, that means chapter and verse, or folio. In the case of contemporary texts, that means author, title, city of publication, publisher, year of publication, and page number.

The style guidelines on the following pages are provided for your reference. However, we recognize that they are highly detailed and perhaps even overwhelming. Please know that a professional copy-editor will review your work before typesetting and will check for consistency in regard to these concerns. You are not expected to be a copy-editor.

### Authorities

*Webster's* online: <https://www.merriam-webster.com/>

*The Chicago Manual of Style* 17/e

### General Style

Use serial comma: rabbi, cantor, and educator.

Use “that” for restrictive clauses, “which” for nonrestrictive.

Generally use -ical endings: theological.

Use American spelling: toward, gray.

Use hyphens in Hebrew word roots: *b-r-ch*.

Use bold for terms listed in glossary (bold italics for transliterated words).

Follow NJPS translation for English spelling of biblical names.

Avoid doubling English consonants wherever the shorter variant exists: worshiper, worshiped, worshipping. (See Transliteration for rules of spelling transliterated Hebrew.)

Include titles (e.g., Rabbi) and degrees (e.g., PhD) in author bylines and table of contents.

### Capitalization

Use lowercase following a colon if what follows is only one sentence, unless it is a quote.

In transliterated text, capitalize only proper nouns. In general, capitalize transliterated word if the word would be capitalized in English (exceptions: pronouns referring to God): *Adonai, Eretz Yisrael, Gan Eden, Adonai Eloheinu Melech haolam, but atah, hu*.

In transliterated text, use lowercase for prefixes in running text, but capitalize prefixes in titles and proper nouns: *V'zot HaTorah* (title of prayer), *V'zot haTorah asher...* (text of prayer); *l'Adonai; HaShem*; Rosh HaShanah.

Capitalize references to God: the Divine, the Divine Presence, the One, You, Your, but who, *atah, hu*.

Use lowercase for derivatives of references to God: godlike, godly, messianic.

Capitalize the names of religious denominations and words derived from them: Chasidism, Chasidic, Judaic, Sephardic, Reformers.

Use full capitals and no periods for BCE and CE

Use lowercase and periods for a.m. and p.m.

Capitalize titles of prayers: *Kiddush, Kaddish*, Blessing after Meals, the Four Questions.

Capitalize the names of the service or parts of the service: *Shacharit, Yizkor*.

Use lowercase for life-cycle events: bar mitzvah, confirmation, *b'rit milah*.

Use lowercase for seasons in running text, but capitalize in references: the spring holidays; *Reform Judaism* 28 (Spring 2000): 18–22.

### Italics, Roman, and Quotation Marks

Generally use italics for transliterated words that do not appear in the dictionary (see Word List).

Generally use roman for transliterated words that appear in the dictionary (see Word List); but use italics if the word appears in a transliterated phrase where other words are in italic: Shabbat, *Oneg Shabbat*; Torah, *sefer Torah*.

Use quotation marks for English word used as the word itself (not to represent the thing or idea it represents): the word “biblical.”

Use italics for Hebrew word used as the word itself (not to represent the thing or idea it represents): the term *aliyah*.

Use either quotation marks or parentheses for definitions: *t'filah* means “prayer”; *t'filah* (prayer).

Use roman or italics for foreign titles according to whether they would be roman or italic in English: the song “Hava Nagila”; the book *Mishneh Torah*.

Use roman for titles of classic Jewish texts: Torah, Mishnah, Talmud, midrash.

Use italics for the Hebrew titles of prayers, roman for English titles: *Kaddish*, *Kiddush*, *Sh'ma*, the Four Questions, Blessing after Meals. Exception: Depending on context, treat as song (e.g., in songbooks)—use roman, in quotation marks.

Use roman for foreign proper names, including organizations: Yochanan ben Zakkai, Magen David Adom.

Use roman for Hebrew months: Adar, Elul.

Use roman for holidays: Pesach, Lag BaOmer.

Use the same font (roman, italic, boldface) as the main or surrounding text for all punctuation marks, including parentheses and brackets; i.e., in general, use roman for punctuation with word in italics. See *Chicago Manual of Style* 6.2–6.6 for exceptions.

### Abbreviations

Do not abbreviate the first word of a sentence.

Avoid abbreviations in running text; abbreviations may be used in parentheses, footnotes, and references.

Spell out books of the Bible.

Spell out names of states in running text; use postal service abbreviations in references, tables, lists, and mailing addresses.

Unless referring to Hebrew Union College prior to the merger (1850), always use full abbreviation (without “the,” depending on context): HUC-JIR. First use of the name must be spelled out in whole (with abbreviation included in parentheses) before you may revert to just the abbreviation: Hebrew Union College–Jewish Institute of Religion [note en dash] (HUC-JIR) [note hyphen].

Use periods with lowercase abbreviations: a.m., p.m., p., e.g.

No periods with most capitalized acronyms: CCAR, URJ, BT, US

No periods with academic degrees: PhD, RJE, BA

### Numbers

Spell out numbers one through one hundred, including ordinals, in ordinary text (exceptions: percentages, dates).

Treat similar categories in a paragraph alike, using numerals if any are over one hundred: 20 through 115.

Spell out round numbers (hundreds, thousands, millions, etc.): two thousand years, six million.

Use comma in numbers of 1,000 or more (except in dates).

Use en-dash for ranges: Deuteronomy 22:8–9, pp. 54–57, 1809–97 (see *Chicago Manual of Style* 9.61)

Elide page number ranges: 162–63 (see *Chicago Manual of Style* 9.64)

thirteen-year-old child, the child was thirteen years old

one-sixtieth

40 percent

twenty-first century

September 3, 1989 (NOT Sept. 3<sup>rd</sup>, 1989). Dates are set off by commas unless only year and month included, in which case commas are omitted (July 1897).

mid-1840s

70 CE

ca. 200 BCE

### Cross-references

Use lowercase for cross-references to parts of a book: see the appendix.

Use Arabic or roman numerals for cross-references to part and chapter numbers, depending on the format used for these headings: in chapter 7.

### References

Reference numbers in text: superscript.

For bibliography and notes, follow *Chicago Manual of Style*, chapter 14 (see examples of format below). An online guide is at [https://www.chicagomanualofstyle.org/tools\\_citationguide/citation-guide-2.html](https://www.chicagomanualofstyle.org/tools_citationguide/citation-guide-2.html).

In notes, use short form for subsequent references (see examples below). Do not use “ibid.” or “op cit.”

Capitalize and italicize the titles of scrolls, books, magazines, journals, newspapers, pamphlets, works of art, pamphlets, and blog posts (any published material of substantial length) in English and transliterated foreign languages, except for internal articles, coordinating conjunctions, prepositions (unless used adverbially or adjectivally), and the *to* of infinitives. Do the same for any bibliographic information you are providing in the running text: the book *Mishneh Torah*. Do not abbreviate. *Exception: Use roman for the Latin names of biblical books* (Genesis, Deuteronomy).

Use roman and quotation marks for the titles of articles in periodicals or websites, chapters, lectures, short blog posts, etc.

Use roman and no quotation marks for the titles of websites that have never had a printed equivalent: Wikipedia, Jewish Telegraphic Agency.

For titles in languages other than English: follow rules of capitalization for English titles.

### Format for Notes:

1. Norman Lamm, *The Shema: Spirituality and Law in Judaism* (Philadelphia: Jewish Publication Society, 1998), 101–6. **[book]**
2. Kari Hofmaister Tuling, “God’s Identity: Perspectives from Jewish Philosophy,” in *Inscribed: Encounters with the Ten Commandments*, ed. Oren J. Hayon (New York: CCAR Press, 2020), 3–8. **[chapter in a book]**
3. Richard Levy, “The God Puzzle,” *Reform Judaism* 28 (Spring 2000): 18–22. **[article in a periodical]**
4. Sara Halpern, “The Integration of Jewish Refugees from Shanghai into Post–World War II San Francisco,” *American Jewish History* 104, no. 1 (January 2020): 87–114. **[article in a periodical]**
5. Philissa Cramer, “An \$18 Wager Reveals ‘Jeopardy!’ Contestant’s Jewish Bona Fides,” *New York Jewish Week*, June 16, 2020. **[newspaper or periodical with date only]**
6. Jonathan Kligler, “Remembering the Words of Rev. Martin Niemöller,” Lev Shalem Institute of the Woodstock Jewish Congregation, January 5, 2017, <http://lsi-wjc.org/remembering-the-words-of-rev-martin-niemoller/>. **[online source, with publication date]**
7. United States Holocaust Memorial Museum, “Martin Niemöller: ‘First They Came for the Socialists . . .,’” Holocaust Encyclopedia, accessed February 27, 2017, <https://www.ushmm.org/wlc/en/article.php?ModuleId=10007392>. **[online source, no publication date]**
8. Lamm, *Shema*, 102. **[short form for subsequent reference]**
9. Levy, “God Puzzle,” 20. **[short form for subsequent reference]**

### Format for Bibliography:

Lamm, Norman. *The Shema: Spirituality and Law in Judaism*. Philadelphia: Jewish Publication Society, 1998. **[book]**

Tuling, Kari Hofmaister. “God’s Identity: Perspectives from Jewish Philosophy.” In *Inscribed: Encounters with the Ten Commandments*, edited by Oren J. Hayon, 3–8. New York: CCAR Press, 2020. **[chapter in a book]**

Levy, Richard. “The God Puzzle.” *Reform Judaism* 28 (Spring 2000): 18–22. **[article in a periodical]**

### Biblical References

Capitalize and use roman for English scroll titles in the running text, as well as in notes and the bibliography: “In the beginning” (Genesis 1:1); the Book of Genesis; Genesis 1:1–3 [en dash for ranges].

Spell out books of the Bible.

Use roman numerals for I Samuel, II Samuel, etc, when cited by chapter and verse: I Samuel 3:19.

### Talmudic and Other Judaic References

Use italics and place within parentheses in the body of the text.

Do not abbreviate tractates.

Spell or abbreviate BT and JT, depending on the nature of the book.

Mishnah: *Mishnah Yoma* 9:1–3; *Pirkei Avot* 2:5.

Babylonian Talmud: Babylonian Talmud, *Kiddushin* 29b; BT *Kiddushin* 29b.

Jerusalem Talmud: Jerusalem Talmud, *Kiddushin* 1:2; JT *Kiddushin* 1:2.

Midrash: *D’varim Rabbah* 3:3.

### Transliteration

“ch” for *chet* and *chaf*

“P” for *fei*

“k” for *kaf* and *kuf*

“tz” for *tzadi*

“i” for *chirik*

“e” for *segol*

“ei” for *tzeirei*

“a” for *patach* and *kamatz*

“o” for *cholam* and *kamatz katan*

“u” for *shuruk* and *kibbutz*

“ai” for *patach* with *yod*

Final “h” for final *hei*; none for final *ayin* (with exceptions based on common usage): *atah*, *Sh'ma*, but *Moshe*.

Apostrophe for *sh'va nah*: *b'nei*, *b'rit*, *Sh'ma*. No apostrophe for *sh'va nach*

Hyphen for two vowels together where necessary for correct pronunciation: *ne-eman*, *samei-ach*, but *maariv*, *Shavuot*.

No hyphen for prefixes unless necessary for correct pronunciation: *babayit*, *HaShem*, *Yom HaAtzma-ut*.

Do not double consonants (with exceptions based on dictionary spelling or common usage): *t'filah*, *chayim*, but *tikkun*, *Sukkot*.

Capitalize titles of prayers and ritual texts: *Kiddush*, *Kaddish*, *Blessing after Meals*, *the Four Questions*.

Capitalize and italicize the Hebrew names of services, parts of the service, and prayers: *Shacharit*, *Yizkor*.

Italicize transliterated words from foreign languages.

See Word List for exceptions to the above guidelines, based on dictionary spelling or common usage.

### Pattern for Hebrew, transliteration, and “translation”

Follow one of the following patterns:

- *transliteration* (Hebrew, “translation”): *tfilah* (תְּפִילָּה, “prayer”)
- “translation” (Hebrew, *transliteration*): “prayer” (תְּפִילָּה, *tfilah*)

or an abbreviated version of both patterns above, omitting the Hebrew.

### Gendered Language

Gender is a matter of degree and self-identification more than binary biological categories. The CCAR aspires to make its publications accessible and inspiring for all its potential readers. We provide our authors with an overview of possible gendered references for our publications (additional options can be discussed with CCAR Press). It is the authors’ decision which kind of language to use; please disclose your decision at the beginning of your publication in an endnote.

Gendered language referring to individuals:

- **Man/men or woman/women or male-identifying or female-identifying**
- **He/his/him or she/her/hers or they/them/theirs or XXX who identifies as XXX**
- **XXX who was identified at birth as . . . and now identifies as** (use the person’s current preferred pronoun)

Gendered language referring to groups:

- **Jews who . . . they/them/theirs**
- **A Jew who . . . he/him/his or she/her/hers or they/their/theirs or XXX who identify as XXX** used interchangeably whenever historically applicable (“a Jew living in France during the Middle Ages . . . he or she;” but “the High Priest . . . he/his/him)

Gendered language referring to God: God-language must be gender neutral, unless the argument of the text requires otherwise.

- **God/God’s** or, if necessary: **He/His/Him or She/Her/Hers or They/Them/Theirs**