WCC Style Guide (English) December 2020

Contents

Introduction

The World Council of Churches (WCC) produces an immense amount of written material – letters, documents (internal and external), statements, news releases, publications – as well as material for the WCC website and social media.

The bulk of this material is written or prepared in English. As with many other languages, there is no "standard" form of English that is universally used – even in the United Kingdom, where "British English" predominates, there are variations of spelling, rules about capitalization, punctuation, and so on, and where such variations may have equal validity.

The WCC also uses a wide range of theological and ecclesial terms, for which again there are sometimes variations in spelling and capitalization.

Style also evolves over time, so the purpose of a style guide is to ensure consistency in the range of written material that the WCC produces or commissions. It is also helpful if authors and contributors to WCC publications are aware of these guidelines.

This style guide is in two parts:

- A quick guide summarizing the most important elements of WCC style.

- A more detailed reference section setting out style used in the production of longer documents, statements, and publications.

In producing written material, be aware of the primary audience for which it is produced. Some style particulars vary between the more academic books and journals style and the news service style, especially regarding serial comma and when to use titles of persons.

Quick Guide to WCC Style

For the most part, WCC usage follows British rules of spelling (for example, "honour," "centre," "programme," "travelling," "practice" when a noun and "practise" when a verb).

There are specific cases where the US spelling is used
- Use "toward" rather than "towards," unless in a quotation or the title of a publication.
- Use the letter "Z" (rather than "S") in such word endings as "organize" and "organization," "analyze," "globalization," "baptize." The WCC also prefers "judgment," "acknowledgment," etc.

For further examples of WCC spellings of frequently used words, see "Specific WCC Terminology."

For questions of spelling and style other than those listed in this style guide: Concise Oxford English Dictionary, 11th edition, rev.
For an online resource, use The Oxford Online Dictionaries available at Lexico: https://www.lexico.com set to "UK."

General Considerations

In texts that are lengthy or urgent it is more important to ensure consistency within the text at hand than to apply house style. The important thing is not to have two or more styles in evidence within a single document.

Where there is no clear rule, discretion should be left to the author or editor, provided that consistency is maintained throughout the text.

Avoid references such as "this country," "our legal system." Be specific in identifying people, places, institutions, and other entities in full so it is clear for international readers.

No form of language or expression should be used that could be interpreted by a reader as being racist, sexist, derogatory of a particular religion or creed, or otherwise offensive.

Capitalize "black," such as in Black Theology or if the author used it in a special way to designate something more than just skin colour. Avoid capping "White," since this might be seen to indicate some special status for white people.

Use gender-inclusive language.
- Gender-specific pronouns ("he," "his," "him," and so on) should be avoided in any reference relevant to males and females. "They," "their," etc., is now acceptable as a gender-inclusive

singular pronoun. Alternatively, pluralize the references, use the passive voice; avoid if possible using both pronoun forms ("his/her")
-   Avoid such terms as man (for human beings), mankind, manpower, chairman, statesman, laymen, etc.; avoid referring to men by their family name and women by their first name
-   If necessary, when referring to women in the text, use Ms rather than Mrs or Miss. For news releases and news/feature writing avoid titles such as Mr and Ms
-   In lists of contributors or participants, the name only is given, unless there is a specific title such as Dr, Prof, etc.
-   In biblical quotations, retain the language in the cited English translation even when it is not inclusive.

Names of countries may be an unexpected source of misunderstanding and tension, particularly if their use is taken to imply that the WCC has made a political judgment on a given situation of disputed sovereignty where in fact it has not.
-   WCC previously used Former Yugoslav Republic of Macedonia (FYROM), now officially Republic of North Macedonia
-   Eswatini (previously Swaziland)
-   Myanmar/Burma where Myanmar is the official name of the country but the BBC, for example, refers to Burma and Burmese
-   Hong Kong - officially the Hong Kong Special Administrative Region of the People's Republic of China
-   Avoid the use of "America" or "American" for the United States of America (US, or USA), except in direct quotations.

WCC Assemblies:
-   Avoid referring to an assembly only by the name of the city where it met, e.g., do not write "Harare agreed to create a programme . . . "; instead, write "the WCC assembly in Harare," or "the WCC's assembly in Harare"
-   Use lowercase when referring to an assembly, except where referring to the specific assembly: 1st Assembly, 2nd Assembly etc.; e.g. the 7th Assembly of the WCC (thereafter "the assembly")
-   ***Never*** use "general assembly" for a WCC assembly.

Reference Guide to WCC Style

Punctuation, spelling, etc.	
Comma	In a list of three or more items, insert a comma before the 'and' or 'or': *red, white, and blue* *masculine, feminine, or neuter*
Ellipsis (three points) . . .	An ellipsis is used to indicate content omitted from a quotation. Use three full points, spaced from each other and from the words either side. Where the preceding sentence ends immediately before the ellipsis, retain the punctuation.
-ize, -yse, and -yze endings	Always use -ize, -ization, -izing endings as well as -yze endings: *materialize, analyze, paralyze*
Quotation marks	Use double quotation marks first. Use single quotation marks for quoted matter within a quotation. Always place commas and full stops (periods) inside the closing quotation mark, regardless of whether or not it is part of the quoted material. e.g. It was seen as a "done deal." Colons and semicolons – unlike periods and commas – follow closing quotation marks. Question marks and exclamation points follow closing quotation marks unless they belong within the quoted matter.
Hyperlinks	Hyperlinks should be all lowercase. Do not end a hyperlink with a full stop. (Although a full stop after an URL or hyperlink in a reference or sentence should be used as normal) Check that a long hyperlink has not been broken through autohyphenation and that underlined spaces in the original have been retained (i.e., no spaces in hyperlink).
Hyphenation	Use the hyphen in adjectives, but usually not in nouns: e.g., "third-world linkages" but "the third world" (exception nation-state when used as a noun)
Hyphens, En Dashes, Em Dashes	There are three lengths of dashes: hyphen (-), en dash (–), and em dash (—). **Hyphen** The hyphen connects two things that are intimately related, usually words that function together as a single concept or work together as a joint modifier (e.g., tie-in, toll-free call, two-thirds). **En dash** En dashes specify any kind of range, such as page numbers (147–48), or the May–September issue of a magazine; it's not a May-September issue, because June, July, and August are also ostensibly included in this range. It is also used in contexts such as "Catholic–Protestant" or "North–South". For the WCC journals, the en dash is also used to set off a phrase in a way similar to parentheses, with a space either side of the en dash ("This is the third in a series of podcasts – produced by the World Council of Churches – that focuses on the importance of water.")

	Em dash
	For WCC books, the em dash and not the en dash is used to set off a phrase or to break away from the sentence—as in this case. Unlike the en dash, it does not have a space either side.
Capitalization	Keep the use of capitalized letters to a minimum. Use capital letters only for proper nouns, and for the initial letters of the full formal names of institutions, organizations, buildings, and so on. Do not use capital letters for common nouns: "*University of Oxford*" but "*the university*"
Titles and offices	For titles within text use lowercase, e.g. general secretary, moderator, president, archbishop, but capitilize when preceding the name of a specific person "Archbishop Jackelén" or "General Secretary Tveit). In captions and lists of participants it may be appropriate to capitalize titles. Give careful attention to using correct ecclesiastic titles. Where there are numerous titles, use the order "Rev. Prof. Dr" In lists of contributors or participants, the name is given only, unless there is a specific title such as Dr, Prof, etc. In a byline of an article or in the author line in an article or chapter, only the author's name is given.
Translations and transliteration:	Quotations in languages other than that of the publication should be translated. If it is a quote from a Bible translation, add an acknowledgment of the Bible translation in question to the text in the copyright section–if more than 500 words are used or if the publication is intended for commercial use. References and quotations in non-Roman alphabets should be transliterated.
Bulleted lists	Punctuate a list if the items are full sentences, especially if more than one sentence. If the items are fragments, do not use any punctuation (not even final punctuation). If the list is part of the flow of the narrative text, punctuate as you would a run-in list: with commas/semicolons and a period.
State, government etc.	Use initial capitals for titles when referring to a particular institution: e.g., "the Republic of Indonesia." but for governments (in general): "the government of _____"; the state (not the State, unless part of an official title).
Points of the compass	Do not capitalize north, southeast etc., unless they represent political divisions: *the northern hemisphere, western Africa* *"Western" as opposed to "Eastern" church tradition* *global South, global North*
Abbreviations	*Abbreviations* omit the end of a word or words. In general include a full stop at the end: *Rev.* *Contractions* omit the middle of a word or words. Do not include a full stop:

	Dr, Mr, Ms For documents and publications, the abbreviation of a title retains the first letter of the article when this is the first word of the title: *The Church: Towards a Common Vision* will be *TCTCV* rather than *CTCV*.
Organizations	When an organization or programme is referenced for the first time, the name should be spelled out in full. If it is later to be referred to by initials or acronyms, these should follow the first reference to the full title, in parenthesis: *World Council of Churches (WCC)* *Christian Medical Commission (CMC)* Try to avoid referring to the Pilgrimage of Justice and Peace as PJP in public documents. It is often more appropriate to refer to "*the pilgrimage . . .* " on second and subsequent references.
Acronyms	An acronym is formed key letters of important words in a phrase or name. Do not use full stops (or "periods") between the initials of acronyms. Acronyms that are usually pronounced as words are sometimes called word acronyms. Word acronyms do not need an article: *UNAIDS*, not *the UNAIDS, UNESCO, UNICEF*. Acronyms formed from a string of initials and usually pronounced as individual letters are sometimes more specifically called initialisms. Initialisms require an article unless they are being used in the possessive form: *The WCC, the USA, the CMC*, but *WCC publications*.
Apostrophes	Do not use an apostrophe for the plural of initials or dates: *NGOs, VIPs, NCCs, REOs* *the 1960s, the 1990s*

Numbers, dates, and units of measure

Figures or words?	one to ten; 11–, 465,000 For numbers up to 10,000 do not use a comma to separate the thousands (*1000, 2000*, etc., but *10,000* or *150,000*) but be consistent within a single sentence: *. . . where 8 men and 12 women were present.*
Units of measure	Use figures (*5 litres*)
People's ages	Use figures (*42 years old*)
Approximate numbers	Use words (*about fifteen people were there*)
Percentages	Use figures: *20 percent*; but *20%* in data-heavy text
Dates	*November 2017*; *13 November* (not 13th November or November 13th) When referring to a period, *1925–26*, not 1925–6 or 1925–1926, but *1892–1910* when a century is bridged.
Century and millennium	Use figures: The 9th century (not the ninth century) and do not use superscripts: *the 19th century* (not *the 19th century*); the 2nd millennium (not the second millennium)

Periodization	Use BCE (Before Common Era) and CE (Common Era); e.g. *Burial Practices in Ancient Israel and the Neighbouring Cultures (c. 1500-330 BCE); Rome in Late Antiquity (ca. 400 CE)*.
WCC assemblies	Use lowercase for a WCC assembly, except when "assembly" goes with the number of the Assembly: *1st Assembly*, *2nd Assembly*, etc. Use figures for the WCC assemblies: the 1st Assembly in Amsterdam; the 10th Assembly in Busan, et
Currencies	Spell out the names of currencies: "1000 euros,","2000 Kenyan shillings," "250 British pounds," "190 Swiss francs," "80,000 Japanese yen," "500 US dollars." Reference to nations is helpful, especially in the case of a word like "dollar" that may apply to US dollars, Canadian dollars, Australian dollars, etc. (The use of symbols like €, $ or £ is often garbled; currency codes such as CHF or GBP may not be known to all readers.)
Ecclesiastical titles	"The Rev." ought never to be used with the family name/last name only. The first name or initial must always be given, and Mr, Ms or Dr may be inserted where applicable: e.g., the *Rev. Ms Bridgeton* (not "the Rev. Bridgeton"), *the Rev. Syngman Kim* (not "Rev. Kim").

Use of foreign words or phrases

General	Words or phrases in a foreign language should be italicized.
"Anglicized" foreign words or phrases	If they are now accepted as anglicized, they should not be italicized or carry any accents, e.g.: apartheid coup d'etat detente dim sum elite gestalt laissez-faire raison d'etre role regime rapprochement status quo vice versa vis-a-vis
"Ecumenical" foreign words or phrases	Words like *oikoumene*, *diakonia*, *koinonia,* etc., should be italicized.

Use of Latin terms

General	Avoid Latin terms in text, except when necessary.

	Use abbreviations of Latin term in notes.
e.g.	*exempli gratia* = "for example . . ."; this is followed by general illustrations. Often it is possible to use "such as . . . " Use commas around the inserted section.
i.e.	*id est* = "that is . . .", abbreviated "i.e."; this is followed by a specific identification. Use commas around the inserted section.
etc.	*et cetera* = "and so forth," or "and similar things." This term suggests generality, and should not be used in a list of people where the term "et al." (an abbreviation of *inter alia*) is appropriate. In English, unlike some other languages, use "etc." sparingly. Often it is possible to use "and so on . . . "Avoid ending sentences with "etc."

Biblical and theological references and terms

General	Give books of the Bible in full when they occur in the body of the text, and abbreviate them when in parenthesis or footnotes: *As we read in the Epistle of James . . .* *As St Paul says, "If God is for us . . ." (Rom. 8:31).* If editing texts, it is useful to check that biblical references are correct. See the appendix for abbreviations of the books of the Bible.
Multiple references	Use this style: *Mark 9:7; 10:11; Matt. 4:12,15; Luke 6:12f.; John 6:7ff.; 1 Cor. 1:4-7.*
Biblical versions	Use as far as possible the same edition of the Bible throughout an article or book. The WCC's preference in English is for the New Revised Standard Version (NRSV), but specify the version used.
Capitalization	
God the Father, Jesus Christ, Holy Spirit	Capitalize only "names" of God and not adjectives: *Lord, Saviour, Creator, Redeemer, King, King of kings, kingdom of God* (or *reign of God, body of Christ, the Body* (when referring to Christ), *the Son, the Trinity, the triune God, Spirit* (when referring to the Holy Spirit).
Church	Lowercase ("*church*") except when it is part of the name of a particular church or denomination. The plural "*churches*" is always lowercase, unless it is the first word in the sentence or part of an organizational name (such as "*World Council of Churches*"). "C*hurch*" may be capitalized in Faith and Order texts, and academic or doctrinal documents, only where the reference is to the one, universal Church.
Christians, Christianity	"*Christian*" (plural, "Christians") is always capitalized, whether it appears as a noun or an adjective. *Christianity* and *Christendom* are always capitalized.
Bible, gospel, etc.	the Bible, the Quran, but *biblical study, quranic interpretation* *Old Testament, New Testament,* the word (of God), but the *Word of God* (when Jesus is meant) *scripture(s), the good news,*

	gospel, unless referring to a specific book of the Bible, e.g. *the Gospel according to St John*, *epistle, letter*, unless referring to a specific book of the Bible (*Epistle to the Romans, Second Letter to the Corinthians*) *the gospels, epistles and other writings* *holy scripture, the Hebrew scriptures*
Events in the life of Christ	Use lowercase letters: *the incarnation, the last supper, the passion, the crucifixion, the cross, the resurrection*
Ecclesiastical terms	*the body* (not "Body") *of Christ* *holy communion, eucharist, eucharistic* *baptism, creeds, the apostle Paul* *the trinitarian character of God* (but "the Trinity" when naming God) *fathers (of the church), church fathers* *the Lord's supper, the Lord's table* *liturgy and worship*
Special cases	Tradition and tradition(s) are a special case; *traditions* represent the diversity of forms of expression, but *Tradition* is used with an uppercase T to refer to the accepted theological heritage as handed down from early church fathers. Another special case: "*the liturgy after the Liturgy*."
Specific WCC terminology	
WCC programmes	Capitalize the official name of a WCC programme: *The WCC programme on Ecumenical Theological Education*, but use lowercase when not the full or official name: "*the WCC's theological education programme*." Use "*the Pilgrimage of Justice and Peace*" (while this may be abbreviated to PJP for internal documents, it may often be more appropriate to use "*the pilgrimage*" on second and subsequent references). Sometimes the *Pilgrimage* (cap P) could be used where second reference is far from the first. Never use an abbreviation for a WCC programme, e.g. *EDAN*, without first spelling it out, and including the abbreviation in parenthesis at the end: *The Ecumenical Disability Advocates Network (EDAN)*.
Conferences, consultations, meetings, studies etc.	Use lowercase letters except when referring to an actual title: e.g., the study on "*Moral Discernment in the Churches*," but "*the moral discernment study*" (when not the full title); *the Arusha conference on "Moving in the Spirit: Called to Transforming Discipleship*," but *the Conference on World Mission and Evangelism in Arusha*.
WCC assemblies	Avoid referring to an assembly only by the name of the city where it met, e.g., do not write "Harare agreed to create a programme . . . ";

	instead write "*the WCC assembly in Harare*," or "*the WCC's assembly in Harare*"; Use lowercase when referring to an assembly, except in the context of *1st Assembly, 2nd Assembly* etc.; e.g., the 7th Assembly of the WCC (thereafter "the assembly"). ***Never*** use "general assembly" for a WCC assembly.
Some frequently used WCC words	analyze bilateral, multilateral bioethical centre cooperation diaconal *diakonia* (not diaconia) *episkopé* globalization grassroots interdenominational, interfaith, interreligious, intercultural kingdom of God, reign of God lifestyle litre, metre and kilometre for distance, but "water meter" for a mechanism that measures quantity nonviolence *oikoumene* overemphasis people (rather than persons as plural of person) radioactive toward rather than towards onward rather than onwards socio-political, socio-economic superpower wellbeing well known

Referencing and Citations

WCC uses notes and bibliography, the most common type of Chicago style citation. Citations are placed in footnotes or endnotes, with a bibliography listing your sources in full at the end.

Footnotes

The WCC uses the standard humanities-style system, as reflected in the *Chicago Manual of Style* (CMS), that is,
- using Ibid. rather than repeating publication data
- putting publication data in parenthesis
- using short titles rather than op. cit. when re-referencing the same title in the same article or chapter
- dropping p., pp., f., ff.
- using a colon between title and subtitle
- converting volume numbers to arabic from roman
- a cited item should get a full citation at its first mention in any chapter
- all notes should begin with number 1 in each chapter.

The following examples are based on
"Notes and Bibliography: Sample Citations" from the Chicago Manual of Style
http://www.chicagomanualofstyle.org/tools_citationguide/citation-guide-1.html

For publication details use City, Publisher, Year; state names or country names only if ambiguous.

Book
1. Zadie Smith, *Swing Time* (New York: Penguin Press, 2016), 315–16.
2. Brian Grazer and Charles Fishman, *A Curious Mind: The Secret to a Bigger Life* (New York: Simon & Schuster, 2015), 12.

Shortened notes
3. Smith, *Swing Time*, 320.
4. Grazer and Fishman, *Curious Mind*, 37.

Chapter or other part of an edited book

1. Henry David Thoreau, "Walking," in *The Making of the American Essay*, ed. John D'Agata (Minneapolis: Graywolf Press, 2016), 177–78.

Shortened note
2. Thoreau, "Walking," 182.

In some cases, you may want to cite the collection as a whole instead:
1. John D'Agata, ed., *The Making of the American Essay* (Minneapolis: Graywolf Press, 2016), 177–78.

Shortened note
2. D'Agata, *American Essay*, 182.

Translated book

1. Jhumpa Lahiri, *In Other Words*, trans. Ann Goldstein (New York: Alfred A. Knopf, 2016), 146.

Shortened note
2.   Lahiri, *In Other Words*, 184.

Journal article
In a note, cite specific page numbers. For articles consulted online, include a URL or the name of the database.
DOI (Digital Object Identifier) is preferred. A DOI forms a permanent URL that begins https://doi.org

1. Susan Satterfield, "Livy and the *Pax Deum*," *Classical Philology* 111:2 (April 2016), 170.
2. Shao-Hsun Keng, Chun-Hung Lin, and Peter F. Orazem, "Expanding College Access in Taiwan, 1978–2014: Effects on Graduate Quality and Income Inequality," *Journal of Human Capital* 11:1 (Spring 2017), 9–10, https://doi.org/10.1086/690235
3. Peter LaSalle, "Conundrum: A Story about Reading," *New England Review* 38: 1 (2017), 95, Project MUSE.
Shortened notes
4. Satterfield, "Livy," 172–73.
5. Keng, Lin, and Orazem, "Expanding College Access," 23.
6. LaSalle, "Conundrum," 101.
Journal articles often list many authors, especially in the sciences. If there are four or more authors, list only the first, followed by *et al.* ("and others").
7. Rachel A. Bay et al., "Predicting Responses to Contemporary Environmental Change Using Evolutionary Response Architectures," *American Naturalist* 189: 5 (May 2017), 465, https://doi.org/10.1086/691233
Shortened note
8. Bay et al., "Predicting Responses," 466.

For footnotes referring to websites, please use the following format:
"'Two Parallel Worlds' – An Interview with His Beatitude Sviatoslav," UGCC: Information Resource of Ukrainian Greek-Catholic Church website, 14 February 2016, http://news.ugcc.ua/en/interview/two_parallel_worlds__an_interview_with_his_beatitude_sviatoslav_75970.html

For Vatican documents
Check if page is marked as copyrighted.
Titles of papal encyclicals are in sentence-case, their abbreviations in all caps:
Ut unum sint (*UUS*)

Example:
Pope Francis, "Pastoral Visit of His Holiness Pope Francis to Turin: Visit to the Waldensian Temple," Address of the Holy Father (Vatican City: Libreria Editrice Vaticana, 2015), 22 June 2015, https://w2.vatican.va/content/francesco/en/speeches/2015/june/documents/papa-francesco_20150622_torino-chiesa-valdese.html

Referencing WCC Publications

*Books from WCC Publications: any book that comes from the WCC should be cited normally, including the publication data, e.g.: (Geneva: WCC Publications, 2001), 33.
*Authors: if the book lists no author or editor and is, for example, a study document from Faith and Order (such as *Baptism, Eucharist and Ministry* or *The Church),* lead with the title:

- *The Church: Towards a Common Vision,* Faith and Order Paper No. 213 (Geneva: WCC Publications, 2013), 12.
- Jooseop Keum, ed., *Together towards Life: Mission and Evangelism in Changing Landscapes* (Geneva: WCC Publications, 2012), 8.
- *Come and See: A Theological Invitation to the Pilgrimage of Justice and Peace*, Faith and Order Paper No. 224 (Geneva: WCC Publications, 2019). [It is a published book, even if available mostly or solely online.]

Other WCC documents: Statements or documents from the governing bodies, including the assemblies, can be referenced by a book or publication in which they are published, or, if not part of a publication, by the online/web location. These typically will just get a formal title, date, source, and weblink, e.g.,

- "Joint Ecumenical Peace Message on the Occasion of the 70th Anniversary of the Start of the Korean War," 20 June 2020, World Council of Churches, at:https://www.oikoumene.org/en/resources/documents/other-ecumenical-bodies/joint-ecumenical-peace-message-on-the-occasion-of-the-70th-anniversary-of-the-start-of-the-korean-war
- It would also be possible to list the WCC in the author position
- Some citations also give an official document number from, e.g., the central committee or the assembly, but that is not strictly speaking necessary: "Unity Statement of the 10th Assembly," 8 November 2013, World Council of Churches, at: https://www.oikoumene.org/en/resources/documents/assembly/2013-busan/adopted-documents-statements/unity-statement

Bibliography

WCC guidelines for referencing in a bibliography follow the Chicago Manual of Style.

Book

Grazer, Brian, and Charles Fishman. *A Curious Mind: The Secret to a Bigger Life.* New York: Simon & Schuster, 2015.

Smith, Zadie. *Swing Time*. New York: Penguin Press, 2016.

Chapter or other part of an edited book

In a note, cite specific pages. In the bibliography, include the page range for the chapter or part.

Thoreau, Henry David. "Walking." In *The Making of the American Essay*, edited by John D'Agata, 167–95. Minneapolis: Graywolf Press, 2016.

D'Agata, John, ed. *The Making of the American Essay*. Minneapolis: Graywolf Press, 2016.

Translated book

Lahiri, Jhumpa. *In Other Words*. Translated by Ann Goldstein. New York: Alfred A. Knopf, 2016.

E-book

For books consulted online, include a URL or the name of the database. For other types of e-books, name the format. If no fixed page numbers are available, cite a section title or a chapter or other number in the notes, if any (or simply omit).

Austen, Jane. *Pride and Prejudice*. New York: Penguin Classics, 2007. Kindle.

Borel, Brooke. *The Chicago Guide to Fact-Checking*. Chicago: University of Chicago Press, 2016. ProQuest Ebrary.

Kurland, Philip B., and Ralph Lerner, eds. *The Founders' Constitution*. Chicago: University of Chicago Press, 1987. http://press-pubs.uchicago.edu/founders.

Melville, Herman. *Moby-Dick; or, The Whale*. New York: Harper & Brothers, 1851. http://mel.hofstra.edu/moby-dick-the-whale-proofs.html.

Journal article

Keng, Shao-Hsun, Chun-Hung Lin, and Peter F. Orazem. "Expanding College Access in Taiwan, 1978–2014: Effects on Graduate Quality and Income Inequality." *Journal of Human Capital* 11, no. 1 (Spring 2017): 1–34. https://doi.org/10.1086/690235.

LaSalle, Peter. "Conundrum: A Story about Reading." *New England Review* 38, no. 1 (2017): 95–109. Project MUSE.

Satterfield, Susan. "Livy and the *Pax Deum*." *Classical Philology* 111, no. 2 (April 2016): 165–76.

Bay, Rachael A., Noah Rose, Rowan Barrett, Louis Bernatchez, Cameron K. Ghalambor, Jesse R. Lasky, Rachel B. Brem, Stephen R. Palumbi, and Peter Ralph. "Predicting Responses to Contemporary Environmental Change Using Evolutionary Response Architectures." *American Naturalist* 189, no. 5 (May 2017): 463–73. https://doi.org/10.1086/691233.

News or magazine article

Manjoo, Farhad. "Snap Makes a Bet on the Cultural Supremacy of the Camera." *New York Times*, March 8, 2017. https://www.nytimes.com/2017/03/08/technology/snap-makes-a-bet-on-the-cultural-supremacy-of-the-camera.html.

Mead, Rebecca. "The Prophet of Dystopia." *New Yorker*, April 17, 2017.

Pai, Tanya. "The Squishy, Sugary History of Peeps." *Vox*, April 11, 2017.

    http://www.vox.com/culture/2017/4/11/15209084/peeps-easter.

Pegoraro, Rob. "Apple's iPhone Is Sleek, Smart and Simple." *Washington Post*, July 5, 2007.

    LexisNexis Academic.

Book review

Kakutani, Michiko. "Friendship Takes a Path That Diverges." Review of *Swing Time*, by Zadie

    Smith. *New York Times*, November 7, 2016.

Interview

Stamper, Kory. "From 'F-Bomb' to 'Photobomb,' How the Dictionary Keeps Up with English."

    Interview by Terry Gross. *Fresh Air*, NPR, April 19, 2017. Audio, 35:25.

    http://www.npr.org/2017/04/19/524618639/from-f-bomb-to-photobomb-how-the-dictionary-

    keeps-up-with-english.

Thesis or dissertation

Rutz, Cynthia Lillian. "*King Lear* and Its Folktale Analogues." PhD diss., University of Chicago, 2013.

Website content

Bouman, Katie. "How to Take a Picture of a Black Hole." Filmed November 2016 at

    TEDxBeaconStreet, Brookline, MA. Video, 12:51.

    https://www.ted.com/talks/katie_bouman_what_does_a_black_hole_look_like.

Google. "Privacy Policy." Privacy & Terms. Last modified April 17, 2017.

    https://www.google.com/policies/privacy/.

Yale University. "About Yale: Yale Facts." Accessed May 1, 2017. https://www.yale.edu/about-

    yale/yale-facts.

For more examples, see 14.205–10 in *The Chicago Manual of Style*. For multimedia, including live
performances, see 14.261–68.

Social media content

In rare cases, a bibliography entry may also be appropriate. In place of a title, quote up to the first
160 characters of the post. Comments are cited in reference to the original post.

Chicago Manual of Style. "Is the world ready for singular they? We thought so back in 1993."

    Facebook, April 17, 2015.

    https://www.facebook.com/ChicagoManual/posts/10152906193679151.

Appendix: Books of the Bible

Old Testament

Gen.	Eccles.
Ex.	Song (of Sol.)
Lev.	Is.
Num.	Jer.
Deut.	Lam.
Josh.	Ezek.
Judg.	Dan.
Ruth	Hos.
1 Sam.	Joel
2 Sam.	Amos
1 Kings	Ob.
2 Kings	Mal.
1 Chron.	Jonah
2 Chron.	Micah
Ezra	Nah.
Neh.	Hab.
Esth.	Zeph.
Job	Hag.
Ps.	Zech.
Prov.	

Apocrypha/deutero-canonical books

An introduction to classical, apocryphal or deutero-canonical writings in English will normally include a list of commonly used abbreviations for each of them.

The Apocrypha (also known as the duetero-cananonical writings) is the collective name given to the collection of 15 books written generally during the period between the writing of the last books of the Old Testament and those of the New Testament. The Roman Catholic Church and the Eastern Orthodox Churches recognize these books as authoritative, but Protestant churches do not.

To avoid confusion, do not abbreviate the titles of deutero-canonical writings when they first appear. If there are multiple quotations of the same book, these abbreviations may be used:

Tob.	Tobit
Jdt.	Judith
Add.Esth.	Additions to Esther
Wis.	Wisdom
Bar.	Baruch
1 Esd., 2 Esd.	1 Esdras, 2 Esdras
Let.Jer.	Letter of Jeremiah
Song of Thr.	Prayer of Azariah and the Song of the Three Young Men
Sus.	Susannah
Bel	Bel and the Dragon
1 Macc., 2 Macc.	1 Maccabees, 2 Maccabees
Prayer Man.	The Prayer of Manasseh

New Testament

Matt.	1 Tim.
Mark	2 Tim.
Luke	Titus
John	Philemon
Acts	Heb.
Rom.	James
1 Cor.	1 Pet.
2 Cor.	2 Pet.
Gal.	1 Jn.
Eph.	2 Jn.
Phil. (for Philippians, not Philemon)	3 Jn.
Col.	Jude
1 Thess.	Rev
2 Thess.	