

RP Style

a brief guide for writers, editors and proofreaders
working for Redemptorist Publications

revised 2016

Contents

Background...	...	...	...	...	...	...	...	...	3
Apostolate...	...	...	...	...	...	...	...	...	3
Introduction to RP style...	...	...	...	...	...	...	...	...	3
Particular features of RP style...	...	...	...	...	...	...	...	...	5
Quotations and quotation marks...	...	...	...	...	...	...	...	...	5
Quotations and punctuation...	...	...	...	...	...	...	...	...	6
Prose style.....	...	...	...	...	...	...	...	...	8
Abbreviations and contractions...	...	...	...	...	...	...	...	...	9
Possessives...	...	...	...	...	...	...	...	...	10
Hyphens and en dashes.....	...	...	...	...	...	...	...	...	10
Dates...	...	...	...	...	...	...	...	...	11
Numbers...	...	...	...	...	...	...	...	...	12
Capitalisation...	...	...	...	...	...	...	...	...	12
Titles and subtitles...	...	...	...	...	...	...	...	...	14
Italics...	...	...	...	...	...	...	...	...	15
Quick checklist...	...	...	...	...	...	...	...	...	16
Some common pitfalls...	...	...	...	...	...	...	...	...	20
Sensitivities...	...	...	...	...	...	...	...	...	20
Ecumenism...	...	...	...	...	...	...	...	...	21
Scripture references...	...	...	...	...	...	...	...	...	22
Scripture versions.....	...	...	...	...	...	...	...	...	23
References and bibliography...	...	...	...	...	...	...	...	...	23
Contact details...	...	...	...	...	...	...	...	...	26

Background

The Redemptorists are a worldwide Catholic congregation of priests and brothers founded by St Alphonsus Liguori in 1732. Alphonsus was a prolific author, with over one hundred books to his credit. Redemptorist Publications, a small Catholic publishing house, was formed in the 1950s, is based in Chawton, Hampshire, and is continuing the mission of the Redemptorists in the spirit of their founder.

Over the past fifty years Redemptorist Publications has earned a distinguished international reputation for its innovative Christian and inspirational material, supplying the Church and its members with weekly news-sheets and an array of liturgical and catechetical material. Among the remarkable success stories has been a series of beautifully designed A4-size booklets, the first of which, *Your Baby's Baptism*, has been translated into many languages and sold well over three million copies worldwide.

Apostolate

Our apostolate at Redemptorist Publications is to communicate the Good News to everybody in simple, everyday language. Primarily this is through the written word, but increasingly we look at the spoken word, as well as other new media. We aim to educate in the faith, to inspire people on their journey with Christ, to reach those who have been abandoned and to entertain. Every sentence is to be understood by all our readers at a glance. Every article says something about people. There is to be no doubt about its relevance to daily life. At Redemptorist Publications, we produce popular, accessible material, which is supportive and inclusive. Our aim is to present the faith in an attractive and approachable way.

Introduction to RP style

It is important that everything we produce at Redemptorist Publications should be consistent in style. By "style" we mean conforming to a policy for

punctuation, grammar, syntax and spelling. The word “style” signifies that there are often no absolute rights and wrongs, but as a company we aim for consistency across our publications. All manuscripts accepted for publication are copyedited and proofread at RP, but it is very helpful if manuscripts have consistent usage before they arrive.

In general, we follow “Oxford style” – the most authoritative and up-to-date system for presenting written work in the English language. No style guide can ever provide for every editorial eventuality, but the majority are dealt with in a number of reference works available from Oxford University Press. The most useful works (which should be regarded as essential tools for editors and proofreaders working for Redemptorist Publications) include:

New Hart’s Rules: the handbook of style for writers and editors
(Oxford: OUP, 2005)

For guidance on spelling, capitalisation and other style issues refer to:

The New Oxford Dictionary for Writers and Editors (Oxford: OUP, 2005)

and

The New Oxford Spelling Dictionary (Oxford: OUP, 2005)

It’s worth being aware that many public libraries in the UK have an online subscription to the *Oxford English Dictionary*, which is an excellent source for guidance on spelling and English usage. Anyone who has a valid library card from a public library should be able to access this. You can sign in, using your library card number, at:

www.oed.com/

Another good online resource is:

Editors and proofreaders should consult one of the above for advice when uncertainties arise. This brief document attempts to provide a few guidelines for editorial issues that are specific to writing for and about the Church and our faith in Jesus Christ, which may not appear explicitly in the above publications. It also outlines RP's preferred solution to a number of more general editorial issues and other common pitfalls. It will be useful for anybody working as an editor or proofreader for Redemptorist Publications, or for an author preparing a book for publication.

Particular features of RP house style

Quotations and quotation marks

Having said that we follow Oxford style, we begin with an important distinction, and that is the use of quotation marks. RP style prefers the use of “double” quotation marks to ‘single’ quotation marks, with the use of the latter only for quotes within a quote.

Additionally, “curly” quotes – also known as “smart” or “publisher” quotes – should be used.

They look like this:

“ ”

and differ from straight quotes, which look like this:

” ”

(If working in MS Word, you can make sure that you're using curly quotes by going to **Tools/AutoCorrect options** and clicking on **AutoFormat as you type**. In the window that appears, make sure the box that enables the use of smart quotation marks is ticked.)

Quotation marks should be used as little as possible. As a rule of thumb, a quotation that is likely to run to three lines or more should be offset in the text like this:

Such quotations are known as “displayed quotations”, “block quotations” or “extracts”. They are indented, with no quotation marks at the beginning and end. As this is the case, if there is cause to use quotation marks within a displayed quotation then “double” quotation marks should be used.

Use quotation marks for emphasis only sparingly. Beware, also, of using quotation marks as a way of saying “I don’t mean this literally”. If you find you want to use them in this way, question the word you want to put the quotation marks around. Is there a more precise word you could use?

Quotations and punctuation

Quoted speech, or other quotations, may be introduced by a comma or a colon, for example:

Jesus said, “Who do you say I am?”

Very short speeches do not require introductory punctuation:

He said “no”.

When quoted speech is interrupted by words such as “he/she said”, a comma is usually used to represent punctuation that would have occurred within the speech, for example:

“You are the Christ,” said Simon, “the Son of the living God.”

At the end of quotations, the full stop is included within the closing quotation mark only if the material quoted is a grammatically complete sentence, beginning with a capital letter, for example:

Jesus said, “Do this in memory of me.”

If the quotation is not a grammatically complete sentence, the full stop is placed outside the closing quotation mark, for example:

Jesus told Peter to forgive “seventy-seven times”.

When the source of quoted material is given in brackets after the quotation, any punctuation should follow the closing bracket, for example:

Jesus said: “How happy are the poor in spirit” (Matthew 5:3).

The exception to this rule is that in a displayed quotation (see “Quotations and quotation marks” above), if the source is set at a distance from the quote, for example right-aligned, or on a different line, closing punctuation should be set immediately following the quotation, rather than after the source reference, for example:

How happy are the poor in spirit;
theirs is the kingdom of heaven.

(Matthew 5:3)

If printed material is being quoted, the spelling, capitalisation and punctuation must follow the original exactly; however, quotation marks within the quoted material may be changed from single to double (or vice versa, as appropriate) to conform to RP style.

If anything (a word, phrase or longer section) is omitted from the quoted source, this should be indicated by the use of an ellipsis, which is three spaced full points: “...” There should normally be no space before the ellipsis, but a space should be inserted after the ellipsis and before the text that follows, for example:

“It is the spirit that gives life... The words I have spoken to you are spirit and they are life.”

Prose style

- Vary the length of your sentences and take care with syntax.
- Use short, rather than long, sentences as the latter can be difficult to understand.
- Use the active voice in preference to the passive voice:

Andrew *threw* the ball

rather than

The ball *was thrown by* Andrew

- Use plain words in preference to impressive-sounding words:

Specialists who study the Bible

rather than

Exegetes

- Use positive language in preference to negative language:

While we know that all is not right in our world today

rather than

Everything is wrong with society

- Avoid clichés:

This was a blessing in disguise

We will cross that bridge when we come to it

- Avoid exclamation marks, unless what you're saying is, indeed, an exclamation. Certainly, they should not be used to convey a joke.

Abbreviations and contractions

Avoid using abbreviations like: e.g., i.e., etc., viz., cf. If you are giving an example, write “for example...” Replace viz. with namely. If you find you want to use i.e. or etc. it may mean you need to rethink the sentence.

In general, do not use the ampersand (&), especially in main text; prefer “and” instead.

A contraction is an abbreviation for a word that omits letters from within the word, but ultimately finishes on the same letter as the word itself. It does not require a full stop.

Examples are:

Fr (for Father)

Sr (for Sister)

St (for Saint)

Ss (for Saints, as in, for example, Ss Peter and Paul – note that we use Ss, not SS)

Other abbreviations, which do not finish on the same letter as the original word, *do* take a full stop, to indicate that the word has been cut short. For instance:

Prof. (for Professor)

Ven. (for Venerable)

We do not use Mt., Mk, Lk., Jn, for Matthew, Mark, Luke and John; we prefer all references to books of the Bible to give the full title of the book. For further guidance please see the section on “Scripture references” below.

The correct usage for the Redemptorists’ post-nominal letters is: C.Ss.R. (Congregatio Sanctissimi Redemptoris). For other religious orders and congregations, we usually do not include full points: for example, SJ, OP,

FMDM. Do not include a comma between the person's name and the letters; the correct format is, for example:

Fr Denis McBride C.Ss.R.

Sr Janet Fearn FMDM

Possessives

In the possessive form of names ending in the letter "s", we prefer the apostrophe always to be placed after the final "s", without the addition of an extra "s"; for example:

Jesus' (*not* Jesus's)

Moses' (*not* Moses's)

Thomas' (*not* Thomas's)

As in, for example:

The people listened to Jesus' words

Hyphens and en dashes

There is a difference between a hyphen and an "en" dash, both in appearance and function. A hyphen is short, and draws two words together, for instance in a compound adjective:

RP's products are published in a ready-to-use format.

An "en" dash is longer (strictly speaking, the length of a letter "n"), with spaces on either side. A single en dash introduces an expansion, explanation or qualification of the foregoing sentence, replacing, as might be, the words "which is" or "which is to say":

And not only that, but Mary has to come to understand that her son would reign for ever – something that not even King David managed to do.

A pair of “en” dashes enclose a phrase parenthetically.

Dad cleared his throat and attempted a simple – but complete – answer to his son’s question.

Em dashes, which are even longer, RP do not use.

Please note that wherever possible RP will always avoid wordbreaks – that is, words that are split over two lines, with a “soft” hyphen added to indicate this, for example:

con-
trary

Please try to avoid this unless it’s absolutely impossible to do so.

Dates

When referring to dates please write them out with the date preceding the month, and with no superscript “th” or “st”:

March 21st 2012 would be incorrect.

21 March 2012 is correct!

Please also note that BC is placed after a date:

4 BC

And AD is placed before the date:

AD 60

A space is used between the date and the letters, and full stops are not used between the letters. We do not use the “CE”/“BCE” system.

When referring to a particular century, write it out in full, for example: “second century”, not “2nd century”. The word “century” and the ordinal number preceding it should have a lower-case initial.

Numbers

Numbers up to and including one hundred are written out in full: for example, “three”, “twelve”, “fifty-eight”. Figures should be used for numbers from 101 onwards, except in round numbers, which are usually written out: for example, “two hundred”, “five thousand”, “ten million”.

Capitalisation

This is a thorny issue, for which there are few hard-and-fast rules. In moments of uncertainty, favour lower-case letters unless a capital letter is strictly necessary. Above all, authors and editors should aim for consistency within a publication. In general RP follows the usage in the *New Oxford Dictionary for Writers and Editors (ODWE)*, so you should refer to this for guidance. Please note, however, the following specifics, which include some exceptions to the usage in *ODWE*. Also please follow the guidance in the “Quick checklist” below (which specifically covers issues relating to biblical, ecclesiastical and liturgical terms), as well as any notes related to the specific publication on which you are working, which may be provided with the brief that accompanies the work. Please see also the section below on “Titles and subtitles”.

There is only one “Church” – the worldwide body of people who call themselves “Christian”. If you wish to refer to a specific denomination, then please be explicit. Please do not talk about “all the different Christian Churches”. Prefer to talk about “all the different Christian traditions”.

Please use Church with a capital C to refer to the universal Church founded by Christ, and denominations of this such as the Roman Catholic Church or the

Church of England. Also use a capital C for proper nouns: St Mary's Church, Clapham.

The use of "church" with a small c is appropriate in a sense such as "we're going to church on Sunday". We also use "church" when the word is used adjectivally, for example "church history", "church leaders", "the church year". It also refers to a local church congregation or the building when it's not a proper noun: "the parish church".

Use lower-case letters when writing personal or possessive pronouns referring to God: Father, Son and Holy Spirit (though note that the names "Father", "Son" and "Holy Spirit", when referring to the persons of the Trinity, always have upper-case initial letters). Write "Jesus and his disciples..." not "Jesus and His disciples". All modern translations of the Bible, as well as the liturgy, use lower-case letters in such instances.

In other references to Christ, which may occur from time to time, the preferred capitalisation is as follows:

the Word of God (when used as a title of Christ, the second person of the Trinity, as, for example, in the first chapter of John's Gospel; but lower-case when referring to the words of scripture as "the word of God")

the Son of God

God's Son

the son of Mary

Our Lord

Jesus Christ our Lord

The devil will always take a lower-case initial, as will heaven and hell.

Occasions in the life of Christ such as the nativity, the resurrection or the crucifixion will usually take lower-case letters, unless there's the possibility of confusion. For clarity we'd sometimes use "the Resurrection" or "the

Incarnation” when referring in effect to the doctrine, but we’d always use lower case for “Jesus’ resurrection”, “the crucifixion of Christ” and so on.

An upper-case initial would also be used if referring to liturgical feasts such as “the Nativity of the Lord”, for example.

Most sacraments of the Church take lower-case letters:

baptism, confirmation, reconciliation...

although the Mass will always take a capital, as will Holy Communion and Eucharist.

Constituent parts of the liturgy, for example the Gloria, the Credo, the Sanctus take upper-case initials; but please note that we use roman type, not italics for these.

When referring to bishops, we would use upper-case initials in titles such as “the Bishop of Portsmouth”, or “Bishop Philip”; but lower-case initials when writing of “the bishop” or bishops in general.

Titles and subtitles

In book titles we use upper-case initials for all words that are not articles, conjunctions or prepositions. For example:

Jesus and the Gospels

Fountain of Grace

Journeying with Jesus

The Healing Power of the Sacraments

In subtitles (and in chapter titles, headings or subheadings in our publications) we prefer lower-case initials, except for proper nouns and other words that RP would normally give upper-case initials. For example:

Praying the Rosary: a journey through scripture and art

For papal encyclicals, and other Vatican documents, on the first occasion within a publication that the document is referred to, the usual style is to give the Latin title of the document in italic type, followed by the English translation of the title in brackets, set in roman type in quotation marks, for example:

Pope Francis, *Evangelii Gaudium* (“The Joy of the Gospel”)

For documents from Vatican II, the usual English title is not a translation of the Latin title but in effect a description of the document’s subject matter, so the normal style is to give the Latin title in italic type, followed by the English title in brackets, set in roman type but without quotation marks, for example:

Vatican II, *Lumen Gentium* (Dogmatic Constitution on the Church)

At any subsequent references to the same document within a publication, we would normally give just the Latin title (followed by any specific section or paragraph reference as appropriate), for example:

Evangelii Gaudium, 14

Lumen Gentium, 39

Italics

In general, italic type should be using sparingly, only where strictly needed, and for specific purposes (see below). Please bear in mind that blocks of italic type should be avoided, as they can be particularly difficult for readers who have visual impairment.

Italic type can be used to indicate emphasis or stress on individual words or phrases, though please make sure not to overuse it in this way, as the resulting text will appear messy and more difficult to read.

Italic type is used in English texts for foreign words and phrases that have not been assimilated into modern English usage: for example, “elite” is not set in italics (nor does it have an accent); whereas *raison d’être* is set in italics (and retains its circumflex accent). *ODWE* gives guidance on this, so please refer to that publication if in doubt. Please note that when foreign words or phrases are set in italic type, they should not have quotation marks around them (unless they are part of quoted material). Please also note that we do not use italic type for the Latin names of parts of the Mass, for example Agnus Dei, Gloria, Sanctus, Pater Noster – these should be set in roman type.

Italic type is used for the titles of books, plays, newspapers and periodicals, films, TV and radio series, long poems (those of book length, or published as separate volumes), paintings, and albums or CDs, as well as most papal and Vatican documents. For example: *Pride and Prejudice*, *The Merchant of Venice*, *The Tablet*, *The Shawshank Redemption*, *Fawlty Towers*, *Four Quartets*. Individual songs and shorter poems, however, are set in roman type with quotation marks.

There is further guidance on this in Chapter 7 of *New Hart’s Rules*, which is clear and very helpful.

Quick checklist

Please use the following RP preferences with regard to spelling and capitalisation. Note that it is not possible to include all non-specialist terms already covered in *ODWE* here, so please refer to that publication in conjunction with this guide:

RP always uses –ise spellings in preference to –ize; for example, evangelise, organise

acknowledgement (*not* acknowledgment)

Agnus Dei

all right (two words: *not* alright)

anointing

apostle
Apostles' Creed
ascension (lower-case initial, except when referring specifically to the liturgical feast of the Ascension of the Lord)
assumption (except when referring specifically to the liturgical feast of the Assumption of the Blessed Virgin Mary)
baptism
Benedictus
Bible, biblical
bishop (lower-case initial, except when used as a title; for example, Bishop Alan Williams, or the Bishop of Brentwood)
the Bishops' Conference of England and Wales
Blessed Sacrament (referring to the consecrated sacrament, the body of Christ, as reserved in the tabernacle and/or for adoration)
Blessed Virgin Mary
the body of Christ, the blood of Christ; though as exceptions please note the usage in the new Missal translation, which prefers upper-case initials, and also the name of the liturgical feast: the Most Holy Body and Blood of Christ (Corpus Christi)
cardinal (lower-case initial, except when used as a title; for example, Cardinal Vincent Nichols)
communion (but use upper-case initials for Holy Communion when referring to the Eucharist)
confession
confirmation
Corpus Christi
the Creed
the cross
crucifixion
the devil
epistle
Eucharist
Eucharistic Prayer
Father (when referring to God the Father)

focused, focuses, focusing (*not* focussed...)
for ever, meaning “for all time”
forever, meaning “continually”
Gentile
Gloria
Good News (upper-case initials when it specifically refers to the Gospel message)
Gospel, Gospels
heaven
hell
Holy Communion
holy scripture
Holy Spirit
Holy Trinity
judgement (*not* judgment)
kingdom of God
kingdom of heaven
the last judgement
the Last Supper
the Law (of Moses), or in such phrases as “the Law and the Prophets”; in other usages we prefer lower-case initials
the liturgy
the Lord’s Prayer
Magnificat
Mary Magdalene
Mass (plural Masses)
the Messiah (when referring to Christ)
Monsignor (abbreviation: Mgr)
Mother of God (as a title of Mary)
mother of Jesus
mysteries of the rosary
Nunc Dimittis
Our Lord (when used as a title of Jesus; but note that “our” takes a lower-case initial in the phrase “Jesus Christ our Lord”)

people of God

the Pope; but note that “popes” (lower case) may be used in the plural, and also “pope” (lower case) when it’s not denoting a title or a specific individual priest

rosary

reconciliation

the sabbath (use a lower-case initial, in line with usage in modern versions of the Bible; though note that in this instance RP differs from *ODWE* – and from MS spell check!)

the sacraments

the sacrament of baptism/confirmation/reconciliation/anointing

St, plural Ss (as a title, but we would use lower-case initial when referring to “a saint” or “saints”)

Sanctus

scripture, scriptures, scriptural

the second coming

sign of the cross (though please note, again, that the new Missal translation prefers upper-case initials, so these may be acceptable in some liturgical publications)

Sister (when referring to a female religious)

Son of God

son of Mary

tabernacle

the Temple (when referring to the biblical Temple in Jerusalem; otherwise use lower-case initial)

transfiguration (except when referring to the liturgical feast of the Transfiguration of the Lord)

Virgin Mary

the Word of God (when used as a title of Christ)

the word of God (when referring to the words of scripture)

Some common pitfalls

- The word “enormity” means extreme wickedness, and does not mean “enormous”. So avoid talking about “the enormity of God’s love”, for instance.
- Never use “Yahweh”; always speak of “the Lord” instead.
- RP always uses –**ise** spelling rather than –**ize**, for example “evangelise”.
- Please do not insert two spaces after punctuation – double-spacing is unnecessary and intrusive in modern word-processing and typesetting software.

Sensitivities

It is very important to Redemptorist Publications that the dignity of people should be preserved and their opinions and identity should be respected. Therefore, all writings should aim to break down stereotypes and not perpetuate them. With this in mind, writers and editors should be careful to avoid overtly masculine language, favouring “humankind” or “humanity” over “mankind”, for instance.

One should, however, try to avoid awkward constructions that result from using non-gender-specific language. So, instead of:

“A parent who looks after *their* child properly...”

write

“A parent who looks after *his or her* child...”

Alternatively, put the sentence into the plural:

“Parents who look after their children properly...”

Wherever possible, when referring to “God”, please do not use the masculine pronoun (he, him, his). It is acceptable when using “the Father” or “the Lord”, but do try to avoid it when it’s simply “God” who is being referred to.

We are also conscious that the use of imagery in language can often inadvertently cause offence:

She was morally blind.

In the sentence above, one is not talking about physical blindness, but the word is borrowed from the description of the disability to describe somebody negatively.

The phrase “moral blindness”, albeit unintentionally, implicates those who are blind in a negative judgement; better to use “moral insensitivity”, or “morally numb”, as these describe a loss of awareness to which any of us can fall prey.

We would also like to discourage writers from referring to people in terms of their disability or situation, as it is important to recognise the equality of such people who are more than the sum total of their suffering. So do not speak of “the homeless”, or “the deaf” in such terms. Prefer to speak of “people who are sick” or “those who are housebound”.

Ecumenism

Redemptorist Publications is striving to be faithful to the Church’s call to be ecumenical, recognising that this is not an optional extra but lies at the heart of the Gospel and Jesus’ own prayer to the Father that we may “all be one”. Indeed, we believe our ecumenism should lead us to reach out beyond the Christian family and seek to embrace all people.

With this in mind, writers and editors (even in “Catholic” publications) should be careful to avoid exclusively Catholic terminology unless what you’re saying applies only to Catholics. For instance, a sentence such as “As Catholics we are asked to give to people we have never met, and to give of ourselves in a spirit of love” is obviously true of all Christians and so could usefully be reworded to reflect this. Non-complimentary references to other denominations, and also to other religions, must be avoided.

Scripture references

In all references to books of the Bible, we prefer the name of the book to be given in full rather than in an abbreviated form; so use, for example, Genesis, 1 Samuel, Matthew, 2 Corinthians.

The preferred format for referring to chapter and verse is to use a colon to separate the two:

Luke 12:3 Luke, chapter 12, verse three.

A range of verses is indicated by a hyphen:

Luke 12:3-6 Luke, chapter 12, verses 3 to 6 inclusive.

An additional verse/range of verses later on within the same chapter is separated by a full stop and, for clarity, a space:

Luke 12:3-6. 14 Luke, chapter 12, verses 3 to 6 inclusive, and verse 14.

A reference to a later chapter, within the same book, is added after a semicolon:

Luke 12:3-6. 14; 14:12-15 Luke, chapter 12, verses 3 to 6, verse 14; chapter 14, verses 12 to 15.

However, if a reference is from the middle of one chapter right the way through to somewhere within a following chapter, this is indicated with a spaced en dash:

Luke 12:3 – 14:15 Luke, chapter 12, verse 3 to chapter 14, verse 15.

Scripture references should be avoided in prose unless absolutely necessary. A scripture reference in a narrow column width, especially, looks ugly and is usually not necessary. If you want to indicate where something is from, write something like: “In his first letter to the Corinthians, St Paul says...”

Scripture versions

When quoting scripture passages in publications for liturgical use, it is appropriate to use the version used in that liturgy. For the Roman Catholic liturgy, this is usually the *Jerusalem Bible*; please note that the version used in the liturgy, and therefore the one we prefer our writers and editors to follow in such publications, is the *Jerusalem Bible*, first published as an English translation in 1966, rather than the later *New Jerusalem Bible*, published in 1985. In *Common Worship*, the version usually followed is the NRSV.

Our preferred translation for all other publications is the New Revised Standard Version (Anglicized Edition) ©1989, 1995, published in the UK by various publishers. This is available on line at <http://bible.oremus.org>

If you need to use another translation in your manuscript, please discuss this with your editor before submission.

References and bibliography

Redemptorist Publications is not an academic publisher. There will, however, be occasions when authors need to quote from published works and it is necessary for both authors and editors to ensure that suitable acknowledgement is made to those who own the intellectual property. Failure to do so is plagiarism and is illegal. In any case, full bibliographical information will enable a reader to follow an author’s argument through from beginning to end and in so doing judge the legitimacy of what he or she is saying.

In our weekly news-sheets, we prefer to avoid the use of footnotes wherever possible; please try to include source references within the body of the text.

In books, however, footnotes are acceptable. We prefer footnotes (which are set at the foot of the relevant page) rather than endnotes (which are set at the end of the volume or the end of each chapter), as the former are more helpful for readers. Footnote indicators should be set as superscript numbers; the footnote numbering should begin afresh within each chapter, rather than being continuous throughout the volume. Please try to avoid footnote indicators in the middle of sentences; and remember that the indicators for footnotes should always follow terminal punctuation.

The following guidelines for correctly formatted footnotes are based on those found in *New Hart's Rules*.

Single or joint-authored books:

Denis McBride C.Ss.R., *Jesus and the Gospels* (Chawton: Redemptorist Publications, 2002), 8-10.

Jim McManus and Stephanie Thornton, *Finding Forgiveness: personal and spiritual perspectives* (Chawton: Redemptorist Publications, 2005), 21-24.

Edited volumes:

Peter Stanford (ed.), *Why I Am Still a Catholic: essays in faith and perseverance* (London: Bloomsbury, 2005), 21-27.

Single-author book in more than one volume:

Paul Bradshaw, *Companion to Common Worship*, 2 vols (London: SPCK, 2001), i, 77-78.

An essay or article by one author in a book edited by someone else:

Mel Giedroyc, "Only When I Laugh", in Peter Stanford (ed.), *Why I Am Still a Catholic: essays in faith and perseverance* (London: Bloomsbury, 2005), 104-105.

An article in a newspaper or magazine:

Freddy Gray, "Gregorian Chant 'Must be Restored', Orders Vatican", *The Catholic Herald* (16 December 2005), 1.

An article in a journal/periodical:

Paul Wellicome, "Preparing for Liturgy", *Music and Liturgy*, 31/1 (2005), 14-17.

An unpublished thesis or dissertation:

Andrew Lyon, "The 'Rich and Varied' Eucharistic Liturgy of the Church of England and the Use of Music Within It", M.Phil diss. (University of Birmingham, 2004), 68.

A papal document:

Pope Francis, *Evangelii Gaudium* ("The Joy of the Gospel"), 22.

Benedict XVI, *Caritas in Veritate* ("Charity in Truth"), 14.

A Vatican document:

Second Vatican Council, *Gaudium et Spes* (Pastoral Constitution on the Church in the Modern World), 3.

From the Catechism:

Catechism of the Catholic Church, 977.

An Internet reference:

Author or editor name, "Title of article used", *Title of complete work* [type of medium], (date created, published, or posted (day, month, year)) <address of electronic source> pagination or online equivalent, date accessed.

Colleen Wheeler, "A Cross on the Moon", *Power to Change Website* [online Christian resource], (n.d.)

<<http://www.powertochange.ie/changed/cwheeler.html>>, accessed 6 Nov. 2009.

It is often difficult to find all the information you require when citing online resources. In the above example, there was no mention of when the article was posted, so the convention "n.d." standing for "no date" is used.

As long as your reference is as complete as possible then that is all we can ask for. Some websites, especially more academic ones, have all the citation information at the end of the article. As online documents are potentially transitory resources, it may be worth printing off a copy of what you're referring to so that reference can be made to it at a later date should it disappear off the web.

All these references are given in their full form – the form that you should use for the first citation. Later footnote references within the same chapter (or, if there is a bibliography, within the whole work) can be given in a short form, for example:

McBride, *Gospels*, 34.

There should be no need to use *ibid.*, *op. cit.*, etc. If you do feel that this is necessary please speak to your editor.

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