



# STYLE+USAGE GUIDE

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This guide is designed to serve as a supplement to the Associated Press (AP) Stylebook. Since its inception in 1953, the AP Stylebook has remained dedicated to its fundamental journalistic principles and original concept: to provide a uniform presentation of the printed word, to make a story written anywhere understandable everywhere.

This guide covers both words or topics not covered by the AP Stylebook and delineates where the *Jewish LIVING Delaware* style is not in agreement with that of the Associated Press. It is not meant to cover every word or situation, and sometimes it will make sense to depart from the style guide in order to be more appropriate in a given context.

However, the guide should serve you well to answer questions about style and usage. In addition, adhering to these guides will provide the *Jewish LIVING Delaware* with a consistent and more professional look.

Additional consulted references:

- *JFNA Style and Usage Guide*, New York
- *Elements of Style*, Fourth Edition, Longman Publishers, Needham Heights, MA
- *The New York Times Manual of Style and Usage*, Three Rivers Press, New York

For additional spelling, capitalization, and/or specific stylization inquiries, please refer to the online dictionary by Merriam-Webster, found at <https://www.merriam-webster.com/>.

**PLEASE NOTE** that while this guide attempts to be as exhaustive as possible, there are inevitably items that have been overlooked or skimmed over. For further questions, refer to the AP Stylebook or direct your question to the current editor of *Jewish LIVING Delaware* (Emma Driban / [emma@shalomdel.org](mailto:emma@shalomdel.org)).

**JEWISH  
LIVING  
DELAWARE**

**EDITORIAL:**

**EMMA DRIBAN**

[Emma@ShalomDel.org](mailto:Emma@ShalomDel.org)

**CREATIVE:**

**CAROLYN KATWAN**

[JewishVoiceDelaware@gmail.com](mailto:JewishVoiceDelaware@gmail.com)

**ADVERTISING:**

**SETH KATZEN**

[Editor@ShalomDel.org](mailto:Editor@ShalomDel.org)

**CONTACT US:**

MAIN 302-427-2100

FAX 302-427-2438

[ShalomDelaware.org](http://ShalomDelaware.org)

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## Formatting and Style

**abbreviations.** When writing the name of an agency, fully spell out the name and follow it with the abbreviation in parentheses for the first use. All subsequent mentions of the agency should use the abbreviation. *Jewish Federation of Delaware (JFD)*.

See **Organizations** section for a list of relevant organizations and their abbreviations.

**addresses.** Use the abbreviations *Ave.*, *Blvd.* and *St.* only with a numbered address: 1600 Worth Ave. Spell them out and capitalize when part of a formal street name without a number: *Worth Avenue*. Lowercase and spell out when used alone or with more than one street name: *South Ocean and Worth avenues*.

All similar words (alley, drive, road, terrace, etc.) always are spelled out. Capitalize them when part of a formal name without a number; lowercase when used alone or with two or more names.

Always use figures for an address number: *9 Mirasol Way*.

Spell out and capitalize *First* through *Ninth* when used as street names; use figures with two letters for *10<sup>th</sup>* and above: *7 Fifth Ave.*, *100 21st St.*

Abbreviate compass points used to indicate directional ends of a street or quadrants of a city in a numbered address: *222 E. 42nd St.*, *562 W. 43rd St.*, *600 K St. N.W.* Do not abbreviate if the number is omitted: *East 42nd Street*, *K Street Northwest*.

Use periods in the abbreviation P.O. for P.O. Box numbers.

**beneficiary agencies.** Any agency that receives financial support from the Federation is a beneficiary agency. Spell out the names of beneficiary agencies on first reference. Use the suggestions in parentheses on second reference:

**Albert Einstein Academy** (Einstein). The Albert Einstein Academy serves students from kindergarten through fifth grade.

**The Kutz Senior Living Campus** (KSLC). The Kutz Senior Living Campus includes the Kutz Home, which is available for short-term rehabilitation, as well as long-term nursing care. It also includes Lodge Lane, an assisted living facility.

**The Kristol Center for Jewish Life at the University of Delaware Hillel** (UD Hillel).

**Bernard & Ruth Siegel Jewish Community Center** (Siegel J or JCC).

**Jewish Family Services of Delaware** (JFS).

**capitalization.** In general, avoid unnecessary capitals. When not indicated in a separate entry in this style guide, use an initial capital letter for a word that is a proper name or noun, such as the name of a person, company, organization, or place: *James Schwartz*, *Schwartz & Co.*, *Jewish Federation of Delaware*, *Wilmington, Delaware*.

Lowercase the common noun elements of names in all plural uses: He lived between First and Second avenues, not far from where the East and Harlem rivers join. (Note the use of lowercase in avenues and rivers.)

Capitalize words that are derived from a proper noun and still depend on it for their meaning. *American*, *Jewish*, *Marxist*.

Lowercase words that are derived from a proper noun but no longer depend on it for their meaning: *french fries*, *pasteurize*, *quixotic*.

For graphical purposes, it's okay to use all capital letters for headlines or sub-heads. However, refrain from using all caps for long pieces of text, including speeches, since it's very difficult to read and denies the reader an important visual clue for determining new sentences. If you need to make text bigger, change the point size of the font instead.

For specific cases, please refer to Merriam-Webster's online dictionary.

See also *titles* entry.

**comma.** Use the Oxford comma, this means including a comma before the word *and* or the word *or* when listing a series of three items or more. *The mission will travel to Prague, Kiev, and Budapest.*

The comma section (6.16-.55) of the Chicago Manual of Style, 17th edition, is particularly useful for more in-depth questions about comma usage.

**currency.** Express cents with a numeral followed by the word cents, except at the beginning of a sentence: *It cost 5 cents*. Spell out entirely at the beginning of a sentence: *Five cents was all she needed*.

*Dollars* are usually expressed with a numeral preceded by a dollar sign: *It cost \$30*, *\$1.5 million*, etc. When no cents are involved with a dollar figure, do not include the zeros: *It cost \$30*. Not: *\$30.00*.

**distances.** Use figures for 10 and above, spell out one through nine: *He walked four miles*.

## Formatting and Style

**ellipsis.** An ellipsis is a punctuation mark consisting of three dots with spaces before, after, and between each ( . . . ). It is to be used when omitting a word, phrase, line, paragraph, or more from a quoted passage. Ellipses save space or remove material that is less relevant. Ellipses are not to be used to add drama or in place of commas.

**foreign or non-English words and terms.** For all non-English words, including Hebrew and Yiddish, italicize the word unless the word has become a *de facto* English word as well, as in the case of bar mitzvah, nosh, megillah, menorah, or Shabbat. If a word can be found in a standard English dictionary or the AP Stylebook, you may consider it an English word.

Do not italicize a foreign word if it is part of a proper noun, such as the name of an agency or social-service program.

If the sentence in which a foreign word is appearing is already italicized, take the foreign word out of italics to differentiate it: *He believed in the importance of giving tzedakah.*

**hyphens and dashes.** Hyphens are joiners that have several purposes. They help avoid ambiguity by clarifying what an adjective is modifying: *The president spoke to a group of small-business owners.* If you said, *The president spoke to a group of small business owners* without the hyphen, it might be unclear whether the president spoke to owners of small businesses or business owners who are short.

Hyphens are also used to join compound modifiers: *He scored a first-quarter touchdown. He became a full-time employee.* However, in most cases, if the compound modifier is placed after the noun, you don't need the hyphen: *He scored during the first quarter. He works full time.* The exception to this rule occurs when the modifier directly follows forms of the verb to be. In these cases, you'll want to retain the hyphen to avoid confusion: *He is well-known. Her work is first-rate.*

Do not use a hyphen in compound modifiers in which one of the words is an adverb ending in 'ly.' *She had to respond to rapidly changing situations.*

When the sentence structure dictates, use a suspensive hyphen: *He was given a 10- to 20-year sentence for embezzlement.*

Dashes (also called *em dashes*, because they are as long as the lowercase *m* is wide) are used to separate subordinate clauses in sentences in which commas are also used or in which there is an abrupt change in continuity. As a general rule, they should not be used when commas will suffice: *The effect on the poor, the elderly, and people with AIDS—both here and in the*

*former Soviet Union—will be devastating.* In general, *em dashes* should have no space before or after them.

*Em dashes* can be created in Microsoft Word by clicking on the *Insert command*, clicking on *Symbol*, and then clicking on *Special Characters*. Also with *Ctrl+Alt+minus* on the numeric keypad or *Alt 0151*.

*En dashes* are used to connect two things that are related to each other by distance, often to indicate a range: *May–September* or *123–456*. The *en dash* is also used to connect a prefix to a proper open compound: *pre–World War II*.

*En Dashes* can be created in Microsoft Word by clicking on the *Insert command*, clicking on *Symbol*, and then clicking on *Special Characters*. Also with *Ctrl+minus* on the numeric keypad or *Alt 0150*.

**i.e., e.g., etc.** All of these are Latin abbreviations, but have different meanings and uses. *i.e.* stands for *id est*, which means “in other words.” *e.g.* stands for *exempli gratia*, which means “for example.” *etc.* is the abbreviated version of *et cetera*, which means “and so forth.”

**numbers.** Generally write out numbers up to nine and use numerals for 10 and above: *There were nine people who were helped with that donation. A minyan requires 10 people.* There are exceptions, however.

Ages should always be written as numerals except when used at the beginning of a sentence: *She was 4 years old.*

Percentages should also be written as numerals except when used at the beginning of a sentence. When the numeral is used, indicate the percent with % (e.x., 10%). When the number is written out, so is the word “percent” (e.x., Ten percent): *Donations were up 1 percent.*

Numbers above 10 should be spelled out if they're used at the beginning of a sentence: *Fifteen years ago, she lived in poverty.*

Numerals of more than three digits require commas: *3,500, 15,567, etc.*

Numbers in the millions or billions should be expressed as a combination of numerals with the word *million* (or *billion*) written out: *There are 1.5 million Jews living in poverty there. More than 3 billion people reside on earth.* But write out completely when in the beginning of a sentence: *Six million Jews perished during the Holocaust.*

When expressing a range of values, repeat the word *million* or *billion* to avoid confusion: *The program will cost between \$15 million and \$30 million.*

When expressing fractions, generally spell them out in prose: *One-third of all Jews perished during the Holocaust.*

## Formatting and Style

**photo captions.** Identify all relevant people in a photo caption, beginning with the description from left. (Don't write *from left to right*.) Make certain you include significant titles, whether that title reflects a person's position here at Federation or in another capacity. Since titles will need to be offset by commas, you may want to place titles before the person's name and capitalize the first letter of the title.

**place names.** On first reference, always use the name of the state or country, unless you're referring to a major city, such as *New York City* or *Moscow*. *During the summer months the donor lives in Larchmont, New York.*

If the name of the state or country isn't followed by a period, it must be followed by a comma. *He had homes in Palm Beach, Florida, and New York City.*

In text, always spell out state names, don't abbreviate.

Spellings of selected places include:

**Akko.** Not *Acre*.

**Ashkelon.** Not *Ashqelon*.

**Azerbaijan.** A person from Azerbaijan is *Azeri*.

**Belarus.** Not *Belorussia*, although a person from Belarus is *Belorussian*.

**Bukhara.** City and surrounding region historically controlled by numerous dynasties and which is now part of Uzbekistan. A person from Bukhara is *Bukharan*.

**Beersheba.** Not *Be'er Sheva*.

**Carmel.** Not *Karmel*.

**Chechnya.** A person from Chechnya is *Chechen*.

**Dagestan.** A person from Dagestan is *Dagestani*.

**former Soviet Union.** Note the lowercase *f*. Avoid the term FSU or use it only on second reference when its meaning has been clearly established by putting it in parentheses after the full name was used: *Your donation to the Jewish Federation of Delaware Annual Campaign is helping thousands of people in the former Soviet Union (FSU). In fact, it has helped establish social-service centers in cities throughout the FSU.* The term *former Soviet Union* is not synonymous with the former Soviet bloc. Many former Soviet bloc countries, such as Poland, Hungary, the Czech Republic, and Romania, are not part of the FSU. Only the following countries should be considered part of the FSU: Russia, Belarus, Ukraine, Armenia, Azerbaijan, Estonia, the Georgian Republic, Kazakhstan, Kyrgyzstan, Latvia, Lithuania,

Moldova, Tajikistan, Turkmenistan, and Uzbekistan. Also part of the FSU are the semi-autonomous republic of Dagestan, which is part of the Russian Federation, and Chechnya, which is technically part of the Russian Federation but has aspirations for independence.

**former Yugoslavia.** See *Yugoslavia, former Yugoslavia* entry.

**Jaffa.** Not *Yafo*.

**Kazakhstan.** A person from Kazakhstan is *Kazakh*.

**Kosovo.** Formerly semi-autonomous province of Yugoslavia, but not technically part of Serbia. Prior to expulsions by Serbian troops in 1999, the population of Kosovo was 90 percent Albanian in ethnic origin. A person from Kosovo is *Kosovar*.

**Krakow.** Not *Cracow*.

**Kyrgyzstan.** A person from Kyrgyzstan is *Kyrgyz*.

**Lake Kinneret.** This is the preferred term for what most Americans refer to as the Sea of Galilee, although, on first reference, Sea of Galilee should be put in parentheses for clarification. *The mission will visit Lake Kinneret (The Sea of Galilee).*

**Lod.** Don't use the alternate name *Lydda*.

**Masada.** Not *Massada*.

**Moldova.** A person from Moldova is *Moldovan*.

**Ramla.** Not to be confused with the West Bank town of *Ramallah*.

**Romania.** Not *Rumania*.

**Tajikistan.** A person from Tajikistan is *Tajik*.

**Turkmenistan.** A person from Turkmenistan is *Turkmen*.

**Ukraine.** Do not use the article *the* before the name. *He lived in Ukraine.* Not *the Ukraine*.

**Uzbekistan.** A person from Uzbekistan is *Uzbek*.

**Yugoslavia, former Yugoslavia.** Yugoslavia currently consists of the republics of Serbia and Montenegro in what is often called the *Yugoslav Federation*. A person from Yugoslavia is *Yugoslav*, not *Yugoslavian*. The term *the former Yugoslavia* refers to the country of Yugoslavia prior to its breakup in 1991-92 and consists of Serbia, Montenegro, and the now independent republics of Bosnia and Herzegovina, Croatia, Slovenia, and Macedonia.

**Zhitomir.** Not *Zhytomyr*.

## Formatting and Style

**spaces after period.** Use one space after a period, not two. The use of two spaces is a holdover from the days of typewriters. The extra space, however, has little value today with the use of laser printers and proportionally spaced typefaces.

**titles.** In letters, news releases, and almost all other written materials do not capitalize a person's title, unless (and this is tricky) it immediately precedes the name and is not separated by commas. Example: *John Schwartz, chairman of the board of the Federation, stated . . . or the chairman of the board of the Federation, John Schwartz . . . but Federation Chairman of the Board John Schwartz.* (Note capitalization of the title in this last example, but not the previous two.)

The only exceptions to this rule are when the design dictates the use of initial caps for all words, as sometimes happens on invitations or in some headlines.

Italicize all titles of movies, songs, books, works of art, etc. No quotation marks or underlining.

Capitalize *the* in a newspaper's name if that is the way the publication prefers to be known. Do not place name in quotes. Lowercase *the* before newspaper names if a story mentions several papers, some of which use *the* as part of the name and some of which do not. Where location is needed but is not part of the official name, use parentheses: *The Huntsville (Ala.) Times.*

## Organizations

**American Jewish Committee (AJC).** AJC ensures the security of Jews in the US, Israel, and around the world by combating anti-Semitism, building support for Israel's right to exist, and advocating for human rights and safeguards pluralism by strengthening the cooperation among diverse groups, and developing policy in areas such as the separation of church and state, civil rights, and immigration. The agency's budget and program are evaluated periodically by the NFC but receives an annual allocation from local Federations.

For additional information, go to [www.ajc.org](http://www.ajc.org).

**American Jewish Congress (AJCongress).** AJCongress is the "Attorney General" of the Jewish community. It drafts and promotes legislation to preserve religious freedom and fights discrimination; litigates cases in the state, federal, and supreme courts on First Amendment and civil rights; and provides counsel to individuals and communities to protect pluralism, church-state separation, and religious freedom. The agency's budget and program are evaluated periodically by the NFC but receives an annual allocation from local Federations.

For additional information, go to [www.ajcongress.org](http://www.ajcongress.org).

**The American Jewish Joint Distribution Committee (JDC).** This affiliated agency is based in New York and assists Jewish communities overseas. Its mission is to rescue Jews in distress, provide relief for Jews in need, assist in the reconstruction of Jewish communal life, and help the state of Israel to care for its most vulnerable citizens. Its target populations in Israel are the elderly, youth at risk, and hard-to-absorb new immigrants. JDC is one of the two primary beneficiary agencies (the other is the Jewish Agency for Israel) through which the Federation system delivers funding for services overseas.

Avoid the use of the agency's nickname—the Joint—except in quoted material. If it's pertinent, make sure it's clear to readers that the JDC is Federation's international partner.

For additional information, go to [www.jdc.org](http://www.jdc.org).

**Anti-Defamation League (ADL).** ADL, through research, counteraction, law, education, and public relations, works to combat anti-Semitism and religious bigotry; to develop informed attitudes on Israel and the Middle East; to promote discussion about Jews, Judaism, and the Holocaust; to protect Jewish victims of bias; and to improve interfaith and interracial relations. The agency's budget and program are evaluated periodically by the NFC but receives an annual allocation from local federations.

For additional information, go to [www.adl.org](http://www.adl.org).

**Association of Jewish Family & Children's Agencies (AJFCA).** The national membership organization for 145 local agencies that provide Jewish family and children's

services, resettlement services, and services for the elderly.

For additional information, go to [www.ajfca.org](http://www.ajfca.org).

**B'nai B'rith Youth Organization (BBYO).** BBYO is the leading pluralistic teen movement aspiring to involve more Jewish teens in more meaningful Jewish experiences. For 90 years, BBYO has provided exceptional identity enrichment and leadership development experiences for hundreds of thousands of Jewish teens.

For additional information, go to [www.bbyo.org](http://www.bbyo.org).

**CONNECT (Previously, Young Leadership Division - YLD).** An arm of the Annual Campaign that reaches out to the growing number of young adults and professionals in our community between the ages of 20 to early 40s. YLD builds our Jewish identity among singles, couples, and young families by providing a variety of leadership development, fundraising, social, educational, and cultural programs.

**General Assembly (GA).** Annual meeting sponsored by Jewish Federations of North America, which draws lay and professional representatives from most Jewish Federations and organizations in North America.

**HIAS, Inc. (Hebrew Immigrant Aid Society).** The worldwide arm of the American Jewish community for the rescue, relocation, family reunification, and resettlement of refugees and other migrants. HIAS is acceptable on all references, but the full name, *Hebrew Immigrant Aid Society*, should be set off in parentheses on first reference.

For additional information, go to [www.hias.org](http://www.hias.org).

**HMO, HMOs.** Abbreviation for health maintenance organization. *HMO* is acceptable on all references. Note lack of periods and lowercase *s* without an apostrophe when it's plural.

**The Jewish Agency for Israel.** Supported by the Jewish Federation system, the Jewish Agency is firmly grounded in its dedication to programs that support the rescue of Jews in distress, immigration to Israel, and initial absorption; Jewish Zionist education and identity; and the global Jewish community. It is one of two primary agencies—the other is the American Jewish Joint Distribution Committee (JDC)—through which the Federation system delivers funding for services overseas. Use the full name, the *Jewish Agency for Israel*, on first reference. *The Jewish Agency*, rather than *JAFI*, is preferred on subsequent references. If it's pertinent, make sure it's clear to readers that the Jewish Agency is Federation's international partner.

For additional information, go to [www.jewishagency.org](http://www.jewishagency.org).



## Organizations

**Jewish Community Centers Association (JCC Association or JCCA).** Funded in part by the JFNA National Funding Councils, this is a leadership network of, and central agency for, 281 Jewish Community Centers and camps in the United States and Canada, that serves more than one million members each year.

For additional information, go to [www.jcca.org](http://www.jcca.org).

**Jewish Community Relations Committee (JCRC).** The Jewish Community Relations Committee (JCRC) promotes Federation's political agenda, educates our greater community on Jewish experiences, and participates in social justice activities. The JCRC monitors state and federal legislation and its effect on the Jewish community, advocates for Israel and its concerns, promotes separation of religion from government and public schools, promotes religious freedom, and provides programs on the Holocaust and anti-Semitism.

**Jewish Council for Public Affairs (JCPA).** Funded in part by the JFNA National Funding Councils and formerly known as National Jewish Community Relations Advisory Council or NJCRAC, JCPA is the common table around which member agencies—117 local community relations councils and 13 national agencies—sit to develop policies, programs, and approaches to public affairs issues that impact on the total community.

For additional information, go to [www.jcpa.org](http://www.jcpa.org).

**Jewish Labor Committee (JLC).** JLC acts as the liaison between the organized Jewish community and the American labor movement, more than 15 million people including working class minorities, teachers, and other important sectors of society that influence public opinion and legislation.

For additional information, go to [www.jewishlabor.org](http://www.jewishlabor.org).

**Jewish War Veterans of the United States of America (JWV).** JWV works with the broader veteran community—including the armed services, the Veterans Administration, and legislative bodies—to respond to the civil rights concerns of the Jewish community.

**Lion of Judah Endowment (LOJE).** Refers to an endowment of a minimum \$100,000 created by a woman to perpetuate her \$5,000 annual Lion of Judah gift to the Jewish Federation of Delaware. **Lion of Judah** is also used to refer to a woman who has made an ongoing annual gift of \$5,000 or more to the Jewish Federation of Delaware Annual Campaign.

**NCSJ.** Advocates on behalf of the Jews in Russia, Ukraine, the Baltic States and Eurasia. A coordinating agency in the United States for monitoring and advocacy on behalf of the Jewish communities of the 15 republics that make up the former Soviet Union. This organization, which receives funding from the UJC National Funding Councils, was formerly known as the *National Conference on Soviet Jewry*.

For additional information, go to [www.ncsj.org](http://www.ncsj.org).

**Partnership2Gether.** An innovative program that reinforces the bond between Israeli and American Jews by sharing human and financial resources to enhance and improve Israel, its people and our Jewish community. For the past 20 years, Delaware has partnered in this effort with the city of Arad, to intensify our relationship with Israel.

**Jewish Federations of North America (JFNA).** Represents 151 Jewish Federations and 400 independent communities across North America. Through the Annual Campaign, JFNA and the Federation system provide life-saving and life-enhancing humanitarian assistance to those in need and translates Jewish values into social action on behalf of millions of Jews in hundreds of communities in North America, in towns and villages throughout Israel, in the former Soviet Union, and 70 countries around the world.

The Jewish Federations of North America, in cooperation with their overseas partners—The Jewish Agency for Israel and the American Jewish Joint Distribution Committee—are providing human welfare, social and economic assistance, and other types of support to Israelis, many of them victims of terror, as they endure a period of extreme challenge.

**Women's Philanthropy.** Women's Philanthropy is an arm of the Annual Campaign that enables women to participate in strengthening our Jewish community by raising funds to support social services, geriatric care, and educational and cultural programs and to connect with Jews worldwide. Women's Philanthropy also provides an opportunity to develop leadership and fundraising skills and offers seminars, lectures, and other educational opportunities for enhancing Jewish identity and continuity.

**Young Leadership Division - YLD.** See new listing under CONNECT.

## Times and Dates

**A.D., B.C., B.C.E., C.E.** Because the terms B.C. and A.D. are inherently non-Jewish terms, loosely meaning before and after Christ, the preferred terms are B.C.E. and C.E., meaning before the common era and during the common era. The term C.E. should be used only when there might be some confusion about whether an event took place before or during the common era. For most dates in the common era, simply giving the year will suffice—it will be assumed it didn't happen before the common era. *Solomon's temple was destroyed in 586 B.C.E. The Romans occupied Jerusalem from 63 B.C.E. to 614 C.E. But, The modern State of Israel was established in 1948.* In this last example, the fact that it happened during the common era is implied and doesn't need to be spelled out.

**autumn, fall.** Lowercase, except when at the beginning of a sentence or in the context of the name of an event or another proper noun.

**biannually, biennially, bimonthly, biweekly, fortnightly, semiannually, semimonthly, semiweekly.** *Biannually* means *twice a year*, which is also the meaning of *semiannually*. *Biennially* means *once every two years*. *Bimonthly* means *once every two months*.

*Semimonthly* means *twice a month*. *Biweekly* means *once every two weeks*, which is also the meaning of *fortnightly*. *Semiweekly* means *twice a week*. To avoid confusion, you may want to avoid these terms altogether and use *twice a year*, *twice a month*, etc.

**century, centuries.** Lowercase except when part of a title. *The organization anticipates it will have to make many changes in the 21st century. 21st Century Fox.*

**decades and eras.** When writing the full name of decades, write the decade without the use of an apostrophe. *He began working in the 1960s.* When using the contraction for decades, put the apostrophe before the last two digits to signify that the first two digits are missing. *Israel was established in the late '40s.*

**Jewish calendar.** The Jewish calendar is lunar and generally lasts 354 days. However, to keep it in sync with the 365-day solar calendar, the Jewish calendar employs a 19-year cycle during which seven years gain an additional month. When this occurs, an additional month of *Adar* is added to the calendar as a sort of “*leap month*” called *Adar I* (which is followed by *Adar II*). This ensures that holidays occur during the appropriate season (so *Sukkot*, a harvest festival, doesn't fall in winter, while *Tu B'Shevat*, a festival that celebrates the coming of spring, never occurs in autumn, etc.).

### Hebrew month

Tishrei	September-October
Cheshvan	October-November
Kislev	November-December
Tevet	December-January
Shevat	January-February
Adar*	February-March
Nisan	March-April
Iyar	April-May
Sivan	May-June
Tamuz	June-July
Av	July-August
Elul	August-September

### Equivalent on Gregorian calendar

\*In leap years (the 3rd, 6th, 8th, 11th, 14th, 17th, and 19th year of a 19-year cycle) an additional month of *Adar* occurs, commonly called *Adar II*.

**spring.** Lowercase, except at the beginning of a sentence or in the context of the name of an event or another proper noun.

**summer.** Lowercase, except at the beginning of a sentence or in the context of the name of an event or another proper noun.

**time.** Times should be expressed as hours and minutes, separated by a colon, and followed by *am* or *pm*. Times that are on the hour should be expressed without the zeros. The terms *am* and *pm* should be lowercase when used in the body of the text. *6 pm; 10:30 am.* Avoid redundancies, such as *10 am this morning*. Please note that noon and midnight will suffice without reference to 12.

When in a title, the terms *AM* and *PM* should be capitalized and without periods.

**winter.** Lowercase, except when at the beginning of a sentence or in the context of the name of an event or another proper noun.

## Holidays and Associated Terms

**It should be NOTED that any Hebrew or religious references below be used when the author is representing a specific role at Jewish Federation of Delaware (JFD). If the author is not representing JFD and chooses to, for example, use God vs. G-d, or Chanukah vs. Hanukkah, it is appropriate to maintain the integrity of the author's voice and print what he/she wrote.**

**afikoman.** A piece of the second of three matzahs that is hidden for children to find at the Passover seder. It symbolizes brokenness and our hope for redemption and repair (*tikkun*). Italicize as a non-English word.

**Chol HaMoed.** The intermediary days of Sukkot and Passover. Italicize as a non-English word.

**dreidel, dreidels.** Spinning-top game played on Hanukkah.

**erev.** Literally evening, as in *Erev Shabbat*, Sabbath eve; or *Erev Yom Kippur*, the eve of the Day of Atonement. It is significant because all Jewish holidays begin at sundown. Also used to refer to the day before a holiday. Capitalize *erev* only when it's used in conjunction with a holiday's name, such as *Erev Shabbat*, *Erev Sukkot*, etc. Also italicize *erev* when it's modifying the name of a holiday that, as determined by this style guide, requires italicization, such as *Erev Yom HaShoah*. When *erev* is modifying the name of a holiday that doesn't require italicization, do not italicize the word *erev*. See also individual entries for each Jewish holiday.

**Haggadah (s.), Haggadot (pl.).** The book that contains the Passover seder service. It includes prayers, blessings, legends, songs, psalms, and commentaries.

**Hanukkah.** The Festival of Lights, the Jewish holiday that commemorates Judah Maccabee's victory in the second century B.C.E. over the Selucid Greek empire. The name is derived from the rededication of the Temple in Jerusalem. The eight-day holiday begins on the 25th day of Kislev, which generally falls in November or December on the Gregorian calendar.

A typical greeting around this holiday might be *Hanukkah sameach—have a happy Hanukkah*.

**hanukkiyah.** The nine-branched menorah used for Hanukkah. Italicize as non-English word.

**Kol Nidre.** The evening service that begins Yom Kippur. Also refers to the prayer that begins that service.

**Lag Ba'Omer.** Holiday of disputed origins that is thought to commemorate the heroism of the students of Rabbi Akiva during the Bar Kokhba Revolt against the Romans in 135. (Also believed by some to commemorate the end of a plague that was epidemic among Rabbi Akiva's

students.) The holiday's name is derived from the fact that it falls on the 33rd day of the counting of the Omer.

**Matzah (s.), matzahs or matzot (pl.).** Do not use the spelling *matzoh*. Unleavened bread.

**megillah.** Literally any long scroll, but usually refers to one of five *megillot* that comprise a part of the Bible known as the *Ketuvim*. The five *megillot* are the Book of Esther (read on Purim), the Book of Ruth (read on Shavuot), Lamentations (read on Tisha B'Av), Ecclesiastes (read on Sukkot), and Song of Songs (read on Passover). In its English usage, it's come to mean any long or involved story. Since this word is now part of the English lexicon, italics are not necessary.

**menorah.** A seven-branched candelabrum originally used in the ancient Temple. It has become a symbol of the Jewish people. The nine-branched menorah used for Hanukkah is called a *hanukkiyah*.

**Passover, Pesach.** The Jewish holiday that commemorates the end of slavery in Egypt for the Jewish people and their exodus under the leadership of Moses. Use the Hebrew word *Pesach* only on second reference or to audiences that will surely understand it. If *Pesach* is used, it needn't be italicized as a non-English word.

A typical greeting around this holiday might be *Pesach kasher v'sameach—have a kosher and happy Passover*.

**Purim.** The Festival of Lots, which commemorates the Jews' victory over Haman, a minister of the Persian king Ahasuerus. Although Ahasuerus did not initially know it, Ahasuerus' wife, Esther, was Jewish.

A typical greeting around this holiday might be *chag Purim sameach—have a happy Purim*.

**Rosh Chodesh.** The day that celebrates the new moon and, in turn, the beginning of the Jewish month. Italicize as a non-English.

**Rosh Hashanah.** The New Year as determined by the Jewish lunar calendar. It is celebrated on the first and second day of *Tishrei*, which usually falls in September or October on the Gregorian calendar.

A typical greeting around this holiday might be *Shanah tovah—have a good year*.

## Holidays and Associated Terms

**seder.** The home ceremony on the first two nights of Passover during which the Haggadah is read. Note that seder is lowercase and that it is not italicized.

**Shabbat, Shabbos.** The preferred term for the Jewish Sabbath is *Shabbat*. Note capitalization. The plural is *Shabbatot*. Use the spelling *Shabbos* only in quoted material and where it's more commonly used in an expression, such as good *Shabbos*, although here again *Shabbat shalom* would probably be preferable.

A typical greeting before or during Shabbat is *Shabbat shalom—have a peaceful Sabbath*. Immediately after Shabbat, the greeting would be *shavua tov—have a good week*.

***Shanah Tovah.*** Greeting on Rosh Hashanah meaning good New Year. Italicize as a non-English expression.

**Shavuot.** *The Festival of Weeks* culminates the counting of the 49 days of Omer and celebrates the giving of the Torah by God at Mount Sinai. Use the spelling *Shavuot* only in quoted material. The holiday is celebrated on the 6th and 7th day of Sivan (although only the first day is observed in Israel), which typically fall in May or June on the Gregorian calendar.

**Shemini Atzeret.** Festival observed the day after Sukkot ends. This day is generally not observed separately by Reform congregations or, for that matter, by Jews living in Israel, who generally regard it as part of Simchat Torah. It is celebrated on the 22nd day of *Tishrei*, which typically falls in September or October on the Gregorian calendar.

**Simchat Torah.** This holiday follows Sukkot and celebrates the conclusion of the annual cycle of Torah readings. It is observed on the 23rd day of *Tishrei*, which generally falls in September or October on the Gregorian calendar.

**sukkah.** The temporary shelter built as part of the celebration of Sukkot. The plural of *sukkah* is *sukkot* (with a lowercase s), from which the name of the holiday is derived.

**Sukkot.** This holiday falls five days after Yom Kippur and celebrates the fall harvest and recalls the 40 years that the Jewish people wandered in the wilderness. It is celebrated from the 15th through the 21st of *Tishrei*, which typically falls in September or October on the Gregorian calendar. Use the spelling *Sukkos* only in quoted material.

A typical greeting around this holiday might be *chag sameach—have a happy holiday*. However, during the interim days, you would say *moadi'im l'simcha—may this season of the year be festive*.

**Tisha B'Av.** Literally the ninth day of the month of Av, which usually falls in July or August on the Gregorian calendar. An especially mournful Jewish fast day that commemorates the destruction of the First and Second Temples in 586 B.C.E. and 70 C.E., respectively.

**Tu B'Shevat.** Literally the 15th day of the month of Shevat, which generally falls in January or February on the Gregorian calendar. *The Festival of Trees*, this holiday celebrates the blooming of the almond trees in *Eretz Yisrael* and the pending return of spring.

**Yom Ha'Atzmaut.** Israel's Independence Day, commemorating David Ben-Gurion's declaration of an independent state at the conclusion of the British Mandate on the 5th day of *Iyar*, 1948. The holiday typically falls in late April or early May on the Gregorian calendar. Italicize as a non-English phrase.

**Yom HaShoah.** The 27th day of *Nissan* – the day set aside to commemorate the tragedy of the Holocaust. The day typically falls in April on the Gregorian calendar. Italicize as a non-English phrase.

**Yom Ha'Zikaron.** Israel's Memorial Day. It honors the soldiers who gave their lives in Israel's wars and is observed on the 4th day of *Iyar* – the day before *Yom Ha'Atzmaut*, Israel's Independence Day. The holiday typically falls in late April or early May on the Gregorian calendar. Italicize as a non-English phrase.

**Yom Kippur.** The Jewish day of atonement and the holiest day on the Jewish calendar. It is observed the 10th of *Tishrei*, which typically falls in September or October on the Gregorian calendar.

A typical greeting around this holiday might be *tzom kal—have an easy fast*. Or, during the Days of Awe, *g'mar hatimah tovah—may the end of Yom Kippur portend well for you*.

**Yom Yerushalayim.** A relatively new holiday that celebrates Jerusalem's reunification at the conclusion of the Six Day War in 1967. It is celebrated on the 28th day of *Iyar*, which typically falls in May on the Gregorian calendar. Italicize as a non-English phrase.

## Glossary of Terms, Phrases, and Commonly Confused Words

**accept, except.** Accept means to receive or admit. Except means to exclude. *She was accepted to Harvard. He was rejected by all the schools except Florida State.*

**adverse, averse.** Adverse means unfavorable. *He faced adverse conditions in trying to complete the style book.*

Averse means opposed to or reluctant. *He was averse to going home to face his angry wife.*

**affect, effect.** Affect, as a verb, means to influence. *The game will affect the standings.* Affect, as a noun, is best avoided. It occasionally is used in psychology to describe an emotional display, but there is no need for it in everyday language.

Effect, as a verb, means to cause: *He will effect many changes in the organization.* Effect, as a noun, means result: *He miscalculated the effect of his actions. It was a law of little effect.*

**after school, after-school.** The term is hyphenated when it is used as a compound adjective. *He attends a program at the 92nd Street Y after school.* But: *He participates in an after-school program.*

**afterward.** Not *afterwards*.

**aliyah.** Word used to describe both the act of immigrating to Israel and the act of being called up to the Torah to recite the blessing before and after the reading. The usual verb is to make when referring to the immigration to Israel. *She made aliyah.* When referring to being called up to the Torah, the correct verb is *to have or to be called up*: *He was called up for an aliyah.* Italicize as a non-English word.

**all ready, already.** *All ready* expresses a state of complete readiness. *I am all ready to go.* *Already* expresses time adverbially. *By the time he called, they had already left.*

**all right.** Not *alright*. Hyphenate only if used colloquially as a compound modifier: *He is an all-right guy.*

**all together, altogether.** *All together* expresses closeness in proximity. *They huddled all together.*

*Altogether* means *in all*. *Altogether, they raised more than \$200 million.*

**allude, elude.** *Allude* is to make an indirect reference to something. *He alluded to his upbringing in his speech.*

*Elude* is to avoid capture or to evade. *To immigrate to Palestine he had to elude British shore patrols.*

**allusion, illusion.** *Allusion* means an indirect reference to something. *Saying that he was a proven survivor was an allusion to his troubled childhood.*

*Illusion* means an unreal or false impression. *I have no illusions about how tough it will be to afford a condo in New York City.*

**amid.** Use *amid*, not *amidst*.

**among.** Use *among*, not *amongst*.

**annual campaign, Annual Campaign.** Lowercase except when using the full name of the Jewish Federation of Delaware Annual Campaign. *He gave to Federation's annual campaign.* But: *She gave a significant gift to the Jewish Federation of Delaware Annual Campaign.*

Through the Annual Campaign, funds are raised for a variety of needs in the local community, Israel and 70 countries around the world. Funds used in the local community by our local beneficiary agencies ensure the future of the Jewish people and meet the spiritual, cultural, educational and social service needs of more than 100,000 children, teens, adults and seniors. Through our overseas beneficiary agencies, the Jewish Agency for Israel and the American Jewish Joint Distribution Committee, funds help Jews in dire need, strengthen Jewish education in foreign countries, including the former Soviet Union, and promote tolerance and understanding among Jews. Funds also bring immigrants to Israel and help them thrive in the Jewish homeland.

**anti-Semitic, anti-Semitism.** Note the lowercase *a* in *anti* but the uppercase *S* in *Semitic* and *Semitism*.

**any way, anyway.** Not *anyways*. *Any way* means in any manner. *She is determined to succeed in any way possible.*

*Anyway* means nevertheless. *He warned her of the danger, but she went skydiving anyway.*

**Ashkenazi, Ashkenazim (pl.), Ashkenazic (adj.).** Literally, Jews of German ancestry, but generally used to describe any Jew of Central or Eastern European extraction. See also *Yiddish* entry.

**assure, ensure, insure.** Use *ensure* when you mean to guarantee. Example: *Your donation helps ensure that Federation can help Jews throughout the world.*

Use *insure* in the context of insurance. *Our policy insures the Federation against liability.*

*Assure* means to put one's mind at ease or to comfort. *He assured her that creating a trust would make a difference in the fight against poverty.*

**at large.** Usually two words for an individual representing more than a single district: *congressman at large, councilman at large.* But it is *ambassador-at-large* for an ambassador assigned to no particular country.

**at-risk.** Always takes a hyphen.

**Auschwitz-Birkenau.** World War II-era Nazi extermination camp in Poland at which an estimated 1.5 million Jews were systematically murdered.

**a while, awhile.** In the expression *a while*, *while* is a noun and usually has to be preceded by the preposition *for*: *He waited for a while.*

*Awhile* is an adverb. *He waited awhile.* It's incorrect to write: *He waited for awhile.*

## Glossary of Terms, Phrases, and Commonly Confused Words

**bar mitzvah (m.), bat mitzvah (f.), b'nai mitzvah (m. pl.), b'not mitzvah (f. pl.).** Avoid the use of the spelling *bas mitzvah* (for bat mitzvah) except in quoted material. Do not use the word as a verb. A person is not *bar mitzvahed*, but rather becomes a bar mitzvah or celebrates a bar mitzvah. The plural, b'nai mitzvah or b'not mitzvah, while correct, may be unfamiliar to many as in, "We attended many b'nai mitzvah this past year." To avoid this, you can simply say, "We attended many bar mitzvah celebrations this past year."

**Ben-Gurion, David.** The name of the late Zionist leader and first prime minister of Israel is sometimes spelled without a hyphen. For our purposes, hyphenate it except when it's part of a name of an organization or institution that opts not to use the hyphen.

**between you and me.** *Me* is the correct pronoun for this expression. Not *between you and I*.

**Bible.** At Federation, the word *Bible* (with a capital *B*) should be used only to describe the *Jewish Bible*, comprising the Five Books of Moses, Prophets, and the Writings. Do not refer to it as the *Old Testament*. If, for any reason, you need to refer to the *Christian Bible*, refer to it as such. Don't call it the *New Testament*. Avoid using the word *bible* (with a small *b*) to describe reference guides, such as an *angler's bible* to fly fishing, unless it's the proper name of a book about which you're writing.

See also *Tanach* entry.

**biblical.** Always with a lowercase *b*, except when at the beginning of a sentence or part of a proper name.

**Birkat haMazon.** The prayer after the meal. Italicize as a non-English word.

**Birthright Israel.** a unique partnership among the Federation community, Israel and several major Jewish philanthropists to provide first-time, peer group, educational trips to Israel for Jewish young adults ages 18 to 32. Birthright Israel aims to strengthen Jewish identity, Jewish communities, and connection with Israel and its people. For more information, go to [www.BirthrightIsrael.org](http://www.BirthrightIsrael.org).

**blatant, flagrant.** *Blatant* implies obvious or overt. *He is a blatant liar.*

*Flagrant* implies way over the top. *He has a flagrant disregard for authority.*

**bloc, block.** *Bloc* is the correct spelling when you're referring to a coalition of people, groups, or nations with the same purposes or goals. *Before the fall of communism, Poland was a member of the Eastern Bloc.*

**Board of Directors.** Capitalize *B* and *D*. On second reference, the board, with a lowercase *b* suffices. Note: This is a departure from the *AP Stylebook*.

**boom, boon.** A *boom* is a loud sound or rapid expansion or increase. A *boon* is a timely benefit or good fortune. The terms economic boom and economic boon are sometimes used interchangeably, although they have different meanings.

**b'racha (s.), b'rachot (pl.).** Any of various formulaic Hebrew blessings. Italicize as a non-English word.

**brit, brit milah.** The ritual circumcision ceremony. Avoid the spelling *bris* except in quoted material.

**Cantor, cantor.** Capitalize only when it is a title that immediately precedes a name. Use lowercase when the title is set off by commas or when the cantor's name is not specifically mentioned. *The service was sung by Cantor Jacob Yaron. But: Jacob Yaron, cantor of the Community Synagogue, conducted the service. And: He presented it to the cantor.*

**capital, capitol, Capitol.** The seat of government is the *capital*. *Capital* is also the correct spelling when referring to capital in the context of money. *The organization needed to raise capital.* The building that houses a legislature is called the *capitol*. And the building that houses the U.S. Congress is called the *Capitol* (with an uppercase *C*).

**caregiver (n.), caregiving (adj.).** Write as one word for all references.

**catalog, catalogue.** Although both spellings are correct, the preferred spelling for Federation is *catalog*.

**chai.** Translates as *life* and also carries the numerical equivalent of 18. Italicize as a non-English word.

**chair.** The preferred term for the head of a committee is the gender-neutral *chair*. Uppercase on invitations. Lowercase on all other materials except when immediately preceding the name and not separated by commas. *Andrew J. Singer is chair of the committee. The chair of the division, Andrew J. Singer, attended the dinner. But Real Estate Division Chair Andrew J. Singer attended the dinner.* Note the capitalization of the title in the last example.

**challah.** Not *hallah*. Traditional Jewish bread.

**Chaplaincy Program.** The Chaplain fulfills the religious and spiritual needs of Jews who are in hospitals, prisons, nursing or retirement homes and those who are unable to participate in local synagogues. The Chaplain also serves the community as a resource on Jewish traditions.

**chazan.** The word *cantor* will usually suffice and will be more universally understood. When *chazan* is used, put it in a context in which readers will be able to glean its meaning. Italicize as a non-English word.

**chesed.** Translates as *kindness*. Italicize as a non-English word.

**Chumash.** The five books of Moses in bound form rather than in a scroll form like the Torah. If this word is used, either define it or put it in a context in which its meaning will be clear. Italicize as a non-English word.

**chuppah.** The ceremonial canopy under which Jewish weddings are performed. Italicize as a non-English word.

## Glossary of Terms, Phrases, and Commonly Confused Words

**cite, sight, site.** Use *cite* when you mean to mention or to quote as an authority. Example: *I will cite the 23rd Psalm as the source of the phrase “the valley of the shadow of death.”*

Use *sight* when you mean a vision, something seen, or the power of seeing. Examples: *I faint at the sight of blood. After an operation, the blind man regained his sight.*

Use *site* to refer to a specific place or location. Example: *101 Garden of Eden Road is the site of the Jewish Community Campus.* Example of all three words in one sentence: *I will cite Walter Cronkite’s comment that the tall ships were the most beautiful sight ever to be seen at the site of the Statue of Liberty.*

**city, state, federal.** Capitalize only when referring to a specific governmental body or another proper noun: *The housing program depends on federal funding.* And: *he moved out of state.* Or: *cuts made to the city budget hurt seniors.* But: *Hate crimes are often investigated by the Federal Bureau of Investigation.* And: *The law was approved by the Delaware State Legislature.*

**citywide, statewide, nationwide.** Spell each as one word.

**complement, compliment.** *Complement* means to go well together: *Her scarf complemented her jacket.*

*Compliment* denotes praise or the expression of courtesy: *She complimented him on his work.*

**compose, comprise, constitute.** *Compose* means to put together or create: *The United States is composed of 50 states.*

*Comprise* means to contain and should be used in the active voice: *The United States comprises 50 states.*

*Constitute* means to form or to make up: *Fifty states constitute the United States.*

**congregation, shul, synagogue, temple.** When you’re referring to the people who worship at a particular Jewish house of worship, *congregation* is the best term to use: *The congregation participated in the annual campaign.*

Decisions or actions are made or taken by *congregations*, not by *synagogues*. *Synagogue* generally refers to the physical house of worship. The Yiddish term *shul* often refers to Orthodox houses of worship, although it is used colloquially by many. The word *temple* usually refers to Reform institutions. When uncertain, *synagogue* is probably the best word to use when referring to the physical house of worship: *We attended services at a Wilmington area synagogue.*

When referring to the ancient Jewish houses of worship built in Jerusalem, capitalize the *T* in *Temple*: *Solomon’s Temple, the Second Temple*, etc.

**Conservative Jew, Conservative Judaism.** Note the capitalization of *Conservative*. Avoid referring to someone as a *Conservative Jew*, but rather as a *member of a Conservative congregation*.

**consul, council, counsel.** *Consul* is an officer in the foreign service of a country.

*Council* is a committee or another deliberative assembly.

*Counsel* is an attorney or another adviser. It can also mean advice and, as a verb, it can mean advise.

**continual, continuous.** *Continual* means a steady repetition, over and over again: *He is a continual nuisance.*

*Continuous* means uninterrupted, steady, unbroken: *It rained continuously for 40 days.*

**convince, persuade.** *Convince* means to make someone believe something to be true. *Convince* must always be followed by that or of – never by to. *He convinced the queen that the world wasn’t flat.*

*Persuade* means to influence or win over. *He persuaded her to give him money for three ships.*

**currently, presently.** *Currently* means now. Although *at present* also means *now*, *presently* can mean *soon*. Use *currently* when you definitely want to convey *now*.

**czar.** Not *tsar*. The imperial head of Russia prior to the 1917 Revolution. Capitalize only when immediately preceding a name. *His family immigrated from Russia in the days of the czar.* But: *Many pogroms were carried out by Czar Nicholas II.*

**daycare (adj.), day care (n).** Spell as one word when using it as an adjective, but two words when used in other contexts: *The synagogue had a daycare program.* But: *the grant helped defray the high cost of day care.*

**despite, in spite of.** Use *despite*. It’s less wordy.

**diaspora.** The dispersal of Jews throughout the world after their ouster from *Eretz Yisrael* by the ancient Romans or, more generally, any country outside Israel in which Jews live today. With a lowercase *d*.

**disinterested, uninterested.** *Disinterested* means *impartial*, which is usually the better word to convey the thought: *The jury should be a disinterested panel.*

*Uninterested* means that someone lacks interest: *She’s uninterested in his life story.*

**d’var Torah.** Literally meaning “a thing of Torah,” *d’var Torah* refers to a talk or lecture on Torah, most often related to the week’s specific Torah portion. Italicize as a non-English phrase.

**elicit, illicit.** *Elicit* means to coax or bring forth: *The attorney elicited a response from the witness.*

*Illicit* means illegal or not sanctioned by custom: *They had an illicit affair.*

**email, Email.** With a lowercase *e*, except at the beginning of a sentence or in a response form in which all the requested information is spelled with initial caps: *Email has become an important way to communicate with donors.* But: *He sent the information by email.*

## Glossary of Terms, Phrases, and Commonly Confused Words

**emigrate, immigrate.** One who leaves a country *emigrates* from it. One who comes into a country *immigrates*.

**eminent, imminent.** *Eminent* means prominent: *She is eminent in the field of criminology.*  
*Imminent* means about to occur: *His firing was imminent.*

**Eretz Yisrael.** The land of Israel. Italicize as a non-English phrase.

**everybody, everyone, every one.** In writing, the pronouns *everybody* and *everyone* take singular verbs: *Everyone is entitled to his (or her) opinion.* Do not say: *Everyone is entitled to their opinion.* *Everyone* and *everybody* are interchangeable. However, *every one* (as two words) has a slightly different meaning from *everyone* in that it implies one of a specific group. The clue as to which to use is that *every one* is usually followed by the preposition *of*: *Every one of the cookies was eaten.*

**farther, further.** *Farther* is usually used for measurable distances: *Florida is farther from New York than it is from Delaware.*  
*Further* is usually used for figurative distances or to mean additionally: *Nothing could be further from the truth. She further felt he wasn't right for the job.*

**federated giving.** A key principle for every Jewish Federation in North America, by which donors give money to an umbrella organization. That organization, in turn, distributes the funds to one or more member agencies. This is in contrast to giving directly to an organization that performs a specific service.

**fewer, less.** Use *fewer* for things that can be counted in discrete units: *Fewer people attended this year.*

Use *less* for everything else: *Because fewer people attended, Federation raised less money.*

**flaunt, flout.** *Flaunt* means to show off ostentatiously: *She flaunted her engagement ring.*

*Flout* means to ignore in a contemptuous way: *She flouted the regulations against insider stock trading.*

**flier, flyer.** A person who pilots an aircraft is a *flier*. An advertising circular or pamphlet is a *flyer*. This is a departure from the AP Stylebook and follows the *NY Times Manual of Style & Usage*

**fundraise (v.), fundraiser (n.), fundraising (v. and adj.).** Write as one word rather than as two hyphenated or entirely separate words. Note: This is a departure from the AP Stylebook.

**G-d, God, gods.** If it's necessary to use the Lord's name in a letter or brochure, spell it out as *God*. We acknowledge that some people feel more comfortable spelling *God* as *G-d*. However, for organizational purposes, the full spelling, *God*, should be used on anything issued. Use lowercase *god* or *gods* when referring to pagan deities: *Antiochus tried to force the ancient Jews to worship his gods.* But: *Despite his experience during the Holocaust, he never felt that God abandoned him.* Alternatives to the word *God* include *the Lord*, *the Holy One*, and *the Almighty*.

**grantmaker (n.), grantmaking (v. and adj.).** Spell as one word for all uses.

**halachah.** The system of Jewish law. If you use this term, you may have to explain its meaning or put it into context to make its meaning clear. Italicize as a non-English word.

**hang, hanged, hung.** The past tense and past perfect tense of *hang* is *hung*, except when referring to executions by hanging. In the case of an execution, the past and past perfect tense is *hanged*: *He hung the picture on the wall. He was hanged for his heinous crimes.*

**Hasidic, Hasid, Hasidim.** Should not be used as a synonym for ultra-Orthodox since most ultra-Orthodox Jews are not Hasidic. Lubavitch and Satmar are the two largest Hasidic movements, but there are many others. Since these words are now part of the English lexicon, italics are not necessary.

**Hatikvah.** Literally, *The Hope*, the Israeli national anthem. Depending on the audience, you may need to define it. They sang *Hatikvah*, the Israeli national anthem. Italicize as a non-English word.

**havdallah.** Not *habdalah*. Service that concludes Shabbat.

**headlines.** Articles, prepositions and conjunctions of three letters or fewer are lowercased.

**healthcare (adj.), health care (n.).** It's one word when you're using it as an adjective. It's two words when you're using it as a noun: *One of the biggest issues for elderly Jews is health care.* But: *The Mount Sinai Medical Center has numerous healthcare programs.*

**historic, historical.** *Historic* refers to an important occurrence in history: *Neil Armstrong took his historic walk on the moon.*

*Historical* connotes any occurrence in the past: *Steven Spielberg's movie gave a historical account of Schindler's attempt to save Jews during the Holocaust.* Note the use of the article *a*, rather than *an*, before *historical*.

**home-care (adj.), home care (n.).** Hyphenate when you're using this term as a compound adjective. It's two separate words in other contexts: *She worked as a home-care aide.* But: *The agency provides housing and home care for the elderly.*

**hors d'oeuvre (s.), hors d'oeuvres (pl.).** The correct spellings for foods commonly served before, or in place of, a large meal. If people are being served those same food items while seated for dinner, appetizers would probably be a better description. It is not italicized.

**imply, infer.** *Imply* means to suggest indirectly: *He implied that things were not going well in his own life.*

*Infer* means to conclude or deduce: *She inferred from their conversation that things were not going well in his life.*

Helpful hint: *Implying* is usually done by the speaker or writer. *Inferring* is usually done by the listener or reader.

**interfaith.** One word. *There was an interfaith service at St. John the Divine.*



## Glossary of Terms, Phrases, and Commonly Confused Words

**intermarriage.** One word. *The speaker talked about the increase in intermarriage since the 1960s.*

**Internet.** With a capital *I*.

**Into, into.** Generally speaking, *into* places something physically inside something else. The thing that does the containing may be concrete or it may be abstract.

For a more extended guide, visit <https://www.grammarly.com/blog/into-vs-in-to/>.

**Islam, Moslem, Muslim.** The religion is *Islam*. Its adherents are called *Muslims* (with a *u*). The spelling *Moslem* (with an *o*) is falling into disuse and should be reserved only for proper nouns that use that spelling.

**its, it's.** *Its* implies possession: *The organization pays its bills.* *It's* is a contraction for *it is*: *It's a pity there are so many people in need of help.*

**Jewish movements, Jewish sects, Jewish streams.** The Conservative, Orthodox, Reconstructionist, and Reform movements should be described as just that – *movements*. The term *Jewish streams* is acceptable. However, the term *sects* is not.

**kabbalah.** Not *cabala*. The Jewish mystic tradition.

**Kaddish.** Most commonly used to refer to the Jewish prayer recited by mourners. Don't fall into the trap of describing someone as reciting the prayer in Hebrew. The mourner's *Kaddish* is actually recited in Aramaic, the colloquial language of the ancient Jews.

**kashrut.** The Jewish dietary laws. In using the word, you may need to define it or put it into a context in which its meaning can be gleaned. Italicize as a non-English word. See also *kosher* entry.

**kibbutz (s.), kibbutzim (pl.), kibbutznik (s.), kibbutznikim (pl.).** *Kibbutzim* are communal Israeli farming settlements. Not to be confused with *moshavim*. A man or woman who lives on a kibbutz is known as a *kibbutznik*. Since this word is now part of the English lexicon, italics are not necessary. See also *moshav*, *moshavim* entry.

**Kiddush.** Not *Kiddish*. The blessing over wine. One says *Kiddush* or *makes Kiddush*.

**King David Society (KDS).** Donors who make a minimum gift of \$25,000 to any Federation Annual Campaign.

**kippah (s.), kippot (pl.).** The Hebrew (and increasingly popular) term for a skullcap or *yarmulke* and the preferred term for UJC and the Federation system. Italicize as a non-English word.

**klal Yisrael.** Loosely translated as *the entirety of the Jewish people* or *the whole house of Israel*. Always translate or put in a context in which its meaning is clear. Note lowercase *k* in *klal*, but uppercase *Y* in *Yisrael*. Italicize as a non-English expression.

**kol Yisrael arevim zeh lazeh.** Loosely translated as *all Jews are responsible, one for the other*. Always translate or put in a context in which its meaning is clear. Italicize as a non-English expression. Note capitalization of *Y* in *Yisrael*.

**kosher.** Use only to refer to food, not to mean that something is legitimate. Also see *kashrut* entry.

**Kotel, Western Wall, Wailing Wall.** The Western Wall in Jerusalem. Always translate or use in a context in which its meaning is clear. Note capitalization. Also italicize as a non-English word. The preferred term for the holy site is *Western Wall*. Use *Wailing Wall* only in quoted material.

**Kristallnacht.** Literally, *the night of broken glass*, *Kristallnacht* occurred on the nights of November 9-10, 1938, when the Nazis killed 91 German Jews and arrested 30,000 and put them into concentration camps. This tragedy marked a turning point in the Nazis' treatment of Jews, moving from legislated denial of rights to overt violence. The event took its name from the windows of synagogues and Jewish-owned stores that were smashed during the evening of rioting. The event was also instrumental in the formation of United Jewish Appeal, initially founded to help Jews who were persecuted by the Nazis. Italicize as a non-English word.

**kuppah.** Hebrew word for *communal fund*. Should be italicized as a non-English word.

**Ladino.** Judeo-Spanish language spoken by some Sephardic Jews.

**lay, lie.** *Lay* means to put, place, or prepare: *Lay the book on the table.* *Lie* means to recline or be situated – or, in its other meaning, to tell a falsehood: *He decided to lie down on the floor.*

The past tense, present perfect tense, and past perfect tense of *lay* is *laid*: *He laid the book on the table. He has laid the book on the table. He had laid the book on the table.*

Here's where the confusion begins: The past tense of *lie* is *lay*. The present perfect and past perfect tenses of *lie* are *lain*: *He lay in bed for days. He has lain in bed for days. He had lain in bed for days.* If you wrote *he lied in bed for days*, you would be implying that the guy was continually uttering falsehoods from under the covers.

**lay leader.** Two words. Not *layleader*. A person who volunteers a combination of their time, expertise (or knowledge) and financial resources in support of Federation.

**lead, led.** The metal is spelled *lead*. *Led* is the past tense of the verb to lead: *The agency had a program for kids who suffered from lead poisoning. Moshe Dayan led the Israeli troops into battle.*

**lets, let's.** *Lets* is the present tense singular form of the verb to let, meaning permit, allow, or make possible: *The new structure lets the agency be more responsive.*

*Let's* is actually the contraction of let us, although the unabbreviated construction is infrequently used: *Let's go, Marlins!*

## Glossary of Terms, Phrases, and Commonly Confused Words

**linage, lineage.** *Linage* is the number of lines. *Lineage* is ancestry or descent.

**mezuzah (s.), mezuzot (pl.).** Literally means *door posts*. It refers to the case nailed to the doorposts of Jewish homes and the parchment contained inside it on which portions of the Torah are written.

**Middle East, Mid East.** Composed of Afghanistan, Cyprus, Egypt, Iran, Iraq, Israel, Kuwait, Jordan, Lebanon, Oman, Qatar, Saudi Arabia, Sudan, Syria, Turkey, United Arab Emirates, and Yemen. Note: Take care using the term *Middle East* or *Middle Eastern*. Not all Arab countries are technically in the Middle East – Morocco and Algeria, for example, are not Middle Eastern. Nor is Israel the only Middle Eastern country that is not Arab – Turkey, Cyprus, Afghanistan, and Iran are also not Arab countries. The term *Mid East* is used on occasion, but *Middle East* is preferred.

**mashgiach.** A rabbi who oversees adherence to Jewish dietary laws for restaurants or institutional kitchens. Lowercase except when preceding someone's name. Rabbi Murray Schachter is a *mashgiach*. Italicize as a non-English word.

**may be, maybe.** *May be*, as two words, is a verb form indicating a possibility: *I may be going to the event.* *Maybe*, as a single word, is the adverbial form: *Maybe I'll go.*

**mazal tov.** Not *mazel tov*. Hebrew for *good luck* or *congratulations*. Italicize as a non-English expression.

**minyan.** A prayer quorum of 10 people or, in the Orthodox movement, specifically 10 men.

**Livnot U'lehibanot.** A program for young adults that combines study, travel and community service in Israel. Means, *to build* and *to be built* in Hebrew.

**Masada.** Not *Massada*.

**mitzvah (s.), mitzvot (pl.).** Although it literally means *commandment*, it is used colloquially to mean *good deed*. Note: The plural is *mitzvot*, not *mitzvahs*.

**Mizrachi, Mizrachim (pl.), Mizrachic (adj.).** Sephardic Jews of Central Asian ancestry.

**more than, over.** *Over* should generally be restricted to describing spatial relations: *The Lake Worth Bridge goes over the Intracoastal.* *Over* and *more than* can both express quantities, although *more than* may be a better choice in most situations. Always use *more than* for things that can only be measured in whole numbers: *More than 300,000 Jews live in poverty in the former Soviet Union.*

**moshav (s.), moshavim (pl.).** Israeli agricultural or industrial collectives in which families individually own their own homes, but collectively own the land and equipment. Distinct from *kibbutzim*. See also *kibbutz, kibbutzim* entry.

**motzi, ha motzi, the motzi.** The Hebrew blessing over bread. Sometimes Anglicized as the *motzi*. Italicize as a non-English word. Don't use the redundant *the ha motzi*.

**ner tamid.** *The eternal light* or *flame* that is found in every synagogue sanctuary, usually above the ark. Italicize as a non-English word.

**nonprofit, not-for-profit (n. and adj.).** *Nonprofit* is spelled as one word. However, *not-for-profit* is hyphenated.

**okay, OK, ok.** We use *okay*.

**online, on line.** The computer term, meaning to be connected to a network, is one word for all uses: *He worked online.* *She subscribes to an online service.*

*On line*, as two words, means *in a queue*: *She waited on line for tickets.*

**Orthodox Jew, Orthodox Judaism.** Note the capitalization of *Orthodox*. Avoid modifying terms such as *modern Orthodox* or *ultra Orthodox* unless specifically relevant to the subject matter. Avoid referring to someone as an *Orthodox Jew*, but rather as a *member of an Orthodox congregation*.

**Parshat HaShavua.** The portion of the Torah that is read and studied weekly. Define or put into a context in which the reader can glean its meaning. Italicize as a non-English word.

**percent, percentages.** When giving percentages in text, write out the word *percent*: *Donations were up by 53 percent.* Do not use the percent symbol (%), except in charts and graphs. When citing percentages, always use numerals, even if the number is less than 10: *The agency spent only 1 percent of the funds on administrative costs.*

The one exception to using numerals is if the percentage is cited at the beginning of a sentence: *Fifty-two percent of the people came to the event.* When citing amounts less than 1 percent, precede the decimal with a zero: *AIDS cases rose by 0.3 percent.*

**perspective, prospective.** *Perspective* means point of view or sight of vision: *Climbing the mountain gave him a different perspective on the town.*

*Prospective* means potential: *She met with a prospective donor.*

**precede, proceed, proceeds.** *Precede* means to come before: *His name preceded James Schwartz's name on the letterhead.*

*Proceed* means to move forward: *When are we going to proceed with producing this style guide?*

*Proceeds* refers to the money made after expenses – what we make at various events: *The proceeds from the event were used to help jobless people.*

**predominant, predominate.** *Predominant* is an adjective: *Federation is the predominant philanthropy in the Jewish community.* *Predominate* is the verb form: *The company predominates its industry.* The adverbial forms, *predominantly* and *predominately*, are interchangeable.

**preschool, preschooler.** These terms should be used only to refer to programs for children who are too young to attend elementary school or to the children themselves. Programs that happen before school opens, such as 6 a.m. hockey lessons, should be referred to as *before-school programs*.

## Glossary of Terms, Phrases, and Commonly Confused Words

**prescribe, proscribe.** *Prescribe* means to establish rules or recommend remedies: *The doctor prescribed antibiotics.*

*Proscribe* means to denounce or prohibit: *In some neighborhood, driving on Shabbat is proscribed.*

**principal, principle.** *Principal* is a leader or, in financial transactions, the capital: *He is principal of the school. He paid off the principal of the loan.*

*Principle* means fundamental truth or motivating force: *We in the Federation system believe in the principle of tikkun olam.*

**pupil, student.** Use *pupil* for children in kindergarten through eighth grade. *Student* or *pupil* is acceptable for grades nine through 12. Use *student* for college and beyond.

**Rabbi, rabbi.** Capitalize only when it is a title that immediately precedes a name. Lowercase is used for a title set off by commas or when the rabbi's name is not specifically mentioned: *The service was conducted by Rabbi Lori Forman.* But: *Lori Forman, a rabbi with Temple Emanuel, conducted the service.* And: *He gave the book to the rabbi.*

**raise, rise.** As a verb, *raise* is transitive and must be followed by a direct object: *He raised the window.* *Rise* is intransitive and doesn't require a direct object: *The window rises easily.*

**Reconstructionist Jew, Reconstructionist Judaism.** Note the capitalization of *Reconstructionist*. A separate and distinct movement of Judaism, Reconstructionist Judaism should not be considered a branch of Reform or Conservative Judaism, although the roots of the Reconstructionist movement are intertwined with those of the Conservative movement in the United States. Avoid referring to someone as a *Reconstructionist Jew*, but rather as a *member of a Reconstructionist congregation*.

**Reform Jew, Reform Judaism.** Note the capitalization of *Reform*. Do not use the past tense *reformed* when referring to Reform Judaism. Avoid referring to someone as a *Reform Jew*, but rather as a *member of a Reform congregation*.

**regardless.** The correct word is *regardless*. Although commonly used, *irregardless* is not a word in standard English.

**R.S.V.P.** The abbreviation for the French *rezpondez s'il vous plait*, meaning *please reply*. It is redundant to write *please R.S.V.P.* Note the use of periods in the abbreviation.

**Sephardi, Sephardim (pl.), Sephardic (adj.).** Literally, Jews of Spanish ancestry, but generally used to describe any Jew of Spanish, Middle Eastern, or Moroccan extraction. See also *Ladino* entry.

**shalom.** Literally *peace*, but also used as a greeting and a farewell. Not *sholom*. Use the spelling *shalom* only in proper names that use that spelling, such as *Congregation Beth Shalom*.

**Shema, shema.** *Shema* literally means *hear*. With a capital *S*, it refers to the principal Jewish prayer of faith, affirming the Jewish belief in one God. It should be used with the article *the*: *He recited the Shema.*

**Shoah, HaShoah.** Literally means *whirlwind* or *cataclysm* – the Hebrew word for the Holocaust. Don't assume everyone knows its meaning; either put it into a context in which its meaning can be gleaned or define it. Italicize as a non-English word, except in a proper noun, such as *The Shoah Foundation*.

**siddur (s.), siddurim (pl.).** The word *prayerbook* will usually suffice and will be more universally understood. If used in quoted material, put it in a context that will ensure that your audience will understand its meaning. *"We are fortunate to have a family siddur," he said, referring to the prayerbook that had been in his family for generations.* Italicize as a non-English word.

**Super Sunday.** Usually held in January, it is a day-long phone-a-thon for Federation's Annual Campaign.

**sympathy quote.** *May the Almighty comfort the bereaved amongst those who mourn for Zion and Jerusalem.* This is used when a Jewish person passes away.

**tallit (s.), tallitot (pl.).** The prayer shawl worn by men and, in some congregations, by women. Avoid the spelling *tallis* except in quoted materials or when dictated by the context.

**Talmud.** The written transmission of Jewish oral law. Note the capitalization of *Talmud*, but don't capitalize the word *talmudic*. When quoting from the Talmud, the format is to first cite the tractate name followed by page number and page side. Note: All pages in the Talmud are additionally identified with a lowercase a or b.

Example: *Whoever destroys a single soul is as though they had destroyed an entire world.—Talmud, Sanhedrin 37a*

**Tanach.** The complete Hebrew Bible, comprising the Five Books of Moses, Prophets, and the Writings. The word *Bible* will usually suffice and will be more universally understood. Do not refer to it as the *Old Testament*. If *Tanach* is used either define or put in context in which its meaning can be gleaned. Italicize as a non-English word.

**tax-deductible.** Always takes a hyphen.

**teenage, teenager.** Write as one word, not as a hyphenated compound: *The program treats teenage AIDS patients. There are more than 30 teenagers there.* This is an exception from the *AP Stylebook*.

**tefillin.** Leather boxes, attached by straps, which contain passages from the *Shema* and are worn by Jews during morning prayers. One of the *tefillin* is placed near the hairline of the forehead while the other is placed on the bicep of the left arm for right-handed people. (Left-handed people wrap the *tefillin* around the right arm.) Use this term rather than the technical-sounding *phylacteries*. One *lays tefillin*.

## Glossary of Terms, Phrases, and Commonly Confused Words

### that, which, who, whom.

*That* and *which* should be used when referring to inanimate objects or animals without names: *The style and usage guide that we have produced was more trouble than it was worth.* Or *the Jewish Federation of Palm Beach County, which is located on Community Drive, is a philanthropy.*

*That* is the preferred relative pronoun when introducing an essential clause (sometimes called a restrictive clause). *The building that was constructed on 48th Street will be opened soon.* However, *which* is the preferred relative pronoun when referring to a non-essential clause (sometimes called a non-restrictive clause). *The building, which was constructed last year, will house more than 200 employees.*

Use *who* and *whom* when referring to people: *The boy who fell down the stairs was not injured.* And: *The boy, for whom the ambulance was called, didn't need assistance.*

Use *who* when the verb refers to the subject of the sentence – in other words, when it's the subject who's doing the action: *Will the person who took my stapler please return it.* The word *who* is correct here because it was the person (the subject of the sentence) who was doing the taking.

Use *whom* when the verb refers to the object of the sentence – in other words, when it's not the subject of the sentence who's doing the action: *I will hire whom you recommend.* In this case, *whom* is correct because the recommended person, the subject of the sentence, was not the one who did the hiring.

**their, there, they're.** *Their* is a possessive pronoun: *They lost their pension.*

*There* is an adverb indicating direction: *They had worked there for 50 years.*

*There* is also used as a pronoun for impersonal construction in which the real subject follows the verb: *There were no willing relatives who could help them.*

*They're* is a contraction of they are: *They're destitute.*

**tikkun olam.** A Jewish religious concept translated as *repairing or mending the world* and meaning a devotion to improving the world. Always translate or put into a context in which its meaning is clear. *The Federation system is founded on the principle of tikkun olam – the obligation we have to repair the world.* Italicize as a non-English phrase.

**Torah.** The five Books of Moses – *Brei'sheet* (Genesis), *Sh'mot* (Exodus), *VaYikrah* (Leviticus), *BaMidbar* (Numbers), and *Devarim* (Deuteronomy). Judaism's central and holiest document, containing 613 commandments, and on which all Jewish law is based. Always capitalize the T.

**toward.** Not *towards*.

**tzedakah.** Literally means *justice* or *righteousness*, although it is generally used in the context of *charity*. You give *tzedakah* or perform acts of *tzedakah*. Italicize as a non-English word.

**tzizit.** The four corner fringes on the *tallit*. Define or put in context in which its meaning can be gleaned. Italicize as a non-English word.

**upon.** A word that has more pretense than clarity. Use the word on instead of upon except for common expressions such as *once upon a time*. *He depended on his secretary.* Not *He depended upon his secretary.*

**website, World Wide Web.** Note that *website* is one word. Also note the capitalization of *World Wide Web*. This is a departure from the *AP Stylebook*.

**who's, whose.** *Who's* is the contraction of *who is*: *Who's chair of the committee?*

*Whose* is possessive: *Whose responsibility is it to raise funds for the project?*

**yarmulke, yarmulkes.** The Yiddish word for skullcap. The Hebrew word *kippah* is the preferred term. Let the context determine which word you use. Please note that *yarmulke* is not italicized because it's become part of the English vocabulary. However, *kippah* is italicized as a foreign word.

**yahrzeit.** The anniversary of the death of a relative, observed with mourning and the recitation of religious texts. Italicize as a non-English word.

**yasher ko'ach (m.), yasher ko'cheich (f.).** Hebrew expression for recognizing a job well done as in *good job* or *way to go*. Italicize as a non-English expression. *We wish John Schwartz a yasher ko'ach for his many achievements as president.* Or *Yasher ko'ach on that presentation!* Italicize as a non-English expression.

**Yiddish.** German-Judeo language typically spoken by Ashkenazi Jews from Eastern Europe and still thriving in Hasidic communities. Although many Yiddish words have entered the American lexicon, use Yiddish with care since this language is not a universal Jewish language and has little relevance to Jews of non-Ashkenazic descent. When using religious terms, the Hebrew equivalent may be more appropriate. When used, italicize Yiddish words and expressions that have not entered the standard American English vocabulary.

**Zionism.** The worldwide Jewish movement that Theodor Herzl founded in 1897 to create a Jewish homeland. The movement resulted in the formation of the State of Israel in 1948.

**Zionist.** One who believes in and supports the idea of a Jewish homeland.