

St Vladimir's Seminary Press House Style

Revised April 19, 2022

Note on intellectual integrity in manuscripts submitted to St Vladimir's Seminary Press:
The following lapses are grounds for our immediate rejection of a submission, without regard to any merits the contents of the submission may otherwise happen to have:

- Plagiarism
- Links to copyrighted works illegally uploaded to the internet
- Citations to wikipedia.org, or any of the other "wiki" websites

As a general principle, St Vladimir's Seminary Press uses standard United States English conventions.

For most matters, St Vladimir's Seminary Press follows the latest edition of *The Chicago Manual of Style*, and authors are urged to use its editorial guidelines, as well as those included in this document, for footnotes and bibliographical references. Where *The Chicago Manual of Style* does not cover a question in biblical studies, patristics, philosophy, theology, or another specialized field, *The Society of Biblical Literature Style Manual*, or a guide appropriate to the specialized field, should be followed. In this case, the author should note which specialized guide he uses.

Note that St Vladimir's Seminary Press uses abbreviations for the books of the Bible somewhat different from those in the manuals named above; a list of these abbreviations may be found at the end of this house style sheet.

Questions of grammar may be resolved by the grammar section in *The Chicago Manual of Style*, or by the *Oxford English Grammar*, which treats both British and American usage. Questions of word usage, if not covered in *The Chicago Manual of Style*, may be resolved by *Garner's Modern American Usage*. The *Oxford Dictionary of American English* is considered normative for lexicographical matters; the great *Oxford English Dictionary* may also be consulted.

Please note that St Vladimir's Seminary Press uses the serial comma, and respects the distinction between restrictive and non-restrictive relative pronouns.

On bias-free language, please refer to *The Chicago Manual of Style*, 5.221–5.230 in the sixteenth edition, or 5.251–260 in the seventeenth. In reference to God or to Persons of the Godhead, St Vladimir's Seminary Press uses only masculine pronouns. We note further that the Press uses the forms *they*, *their*, *them* exclusively as plurals. The use of these terms to refer to singular antecedents, while found in popular speech and writing, is to be avoided in submissions to the Press. See *The Chicago Manual of Style*, seventeenth edition, 5.255 and 5.256.

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In addition, we note that gender-neutral language in translations of Scripture or of the Fathers should generally be avoided, though one might use such language in paraphrases. As a consequence of this preference, translations of Scripture that use gender-neutral language should not be used in submissions to the Press.

For quotations from patristic works, the Press prefers that authors and translators use the Press's own publications. An author or translator without access to these publications should consult our Production and Rights Manager.

General Rules

1. Short quotations embedded in the text should be enclosed in double quotations (“...”), with single quotes (‘...’) employed only for a quote within a quote. Any quotation longer than five lines should be indented as a separate text, sans any quotation marks.
2. The general rule for possessive proper nouns is to add ‘s to the ending of the name: Marx’s, Texas’s, and SVS Press’s. Traditional exceptions to the general rule for forming the possessive are the names *Jesus* and *Moses*: Jesus’, Moses’. Names of more than one syllable with an unaccented ending pronounced *eez* also are exceptions; many Greek and hellenized names fit this pattern, and for reasons of euphony, the possessive *s* is excluded: Euripides’, Xerxes’, and R. S. Surtees’. It is the SVS house style to exclude the ‘s for all classical and patristic names ending in *s*: Irenaeus’, Athanasius’, and so on.
3. **It is imperative that authors use the hyphen, en dash, and em dash correctly:** page numbers and biblical verses are separated by an en dash: 1 Cor 7.25–26; breaks in sentences are separated by an em dash: God—in reference to the first person of the Trinity—denotes the Father of Jesus Christ; while hyphens are used for certain word breaks or combinations: mass-produced, kilowatt-hour. **Note the size of the hyphen, en dash, and em dash; we will return mss that do not correctly distinguish among them.**
4. Cf., not Cp., for “compare.”
5. Foreign abbreviations and words that have become commonplace in American usage are set in roman type: e.g.; i.e.; *ibid.*; *op cit.*; *passim*; above (not *supra*); below (not *infra*); *a priori*; *de facto*; *laissez-faire*; *per se*; *raison d’être*; and so forth.
6. [*sic*] in brackets; *c.* (for *circa*); in italic type.
7. Dr, Mr, Mrs, Fr, Dn, St, Sts (for Saint, Saints)—no points after abbreviation. But, Rev., Rt. Rev.—points following the abbreviations. The logic: *The Chicago Manual of Style* recommends that the current trend “is strongly away from the use of periods” and Judith Butcher's *Copy-Editing: The Cambridge Handbook for Editors, Authors and Publishers* (3rd edn.), the standard British manual, has the following: “Most British publishers omit the full point after contractions—abbreviations that include the first

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and last letter of the singular—for example Mr, Dr, St”; thus, if the abbreviation begins and ends with the initial and terminal letter of the word it abbreviates, there are no points used.

There are many words that use a period after the abbreviation for the sake of clarity:

- Do not omit periods after abbreviations that spell words: in., a., and no.
- Do not omit the periods in abbreviations in: names, i.e., P. J. Carter; scholarly degrees, i.e., Ph.D., abbreviations such as a.m., p.m.; and abbreviations of states, i.e., “I Love N.Y.”—An exception to the abbreviations for states occurs in footnote references, where the two-letter, no-period abbreviation preferred by the U.S. Postal Service is used. *The Chicago Manual* (and our House Style) now recommends full caps for AD, BC, CE, and BCE, and no periods; authors may also choose to place AM and PM in small caps, without periods. Note that AD (the abbreviation for the Latin phrase *anno Domini*, “the year of the Lord”) precedes the year or years mentioned.

8. ms and mss for manuscript(s); fol. and fols for folio(s); vol., not v.; in both footnotes and bibliography.
9. Dates: January 1, 2001; 1990s (no apostrophe); 1806–7; 1917–8; 1942–43.
10. Uppercase and lowercase letters (see *The SBL Handbook* for complete list):
 - a) The bishop of Rostov visited Bishop Peter: Archbishop Makarios III; the archbishop.
 - b) The Church teaches repentance; the church was built in the twelfth century. Uppercase for Protestant, Catholic, Orthodox, et cetera, and for words derived from proper names, as Christian, Benedictine.
 - c) Proper names referring to the Deity are capitalized.
 - d) Pronouns referring to the Deity are not capitalized.
 - e) Bible, but biblical; Gospel (in reference to a book, the Gospel of St Luke), but gospel in reference to the good news or gospel message; epistles if used as a synonym for letters, but Epistles if referring to sections of the Bible, the Epistle to the Romans.
 - f) Different from *SBL* and *Chicago*: Christian sacraments and major feasts are capitalized: e.g., Baptism, Eucharist, Orders; Transfiguration, Theophany. Adjectival forms of sacraments are lower case; e.g., eucharistic.
11. Use italics for technical terms or phrases in languages other than English, and for words that are transliterated: *oikonomia*. (If such terms are much used in a manuscript, they should be italicized at least at the first instance.) Titles of all books and periodicals, wherever they occur throughout, and titles of hymns and compositions are also to be *italicized*. Series titles are not italicized.
12. Place all commas and periods inside the concluding quotation mark (e.g. “eternity.”). All other marks of punctuation are placed outside the quotation marks.

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13. Spell out any one and two-digit numbers (i.e., any number below 100). Use cardinal numbers in lists—1, 2, 3, 4—not ordinals—1st, 2nd, 3rd, and so forth.
14. Use three ellipsis points (...) to indicate missing words within a sentence, and four ellipsis points to mark the omission of one or more sentences. When three are used, space occurs both before the first dot and after the final dot. When four are used, the first dot is a true period—there is no space between it and the preceding word. What precedes and follows the four dots should be grammatically complete sentences as quoted (even if part of either sentence has been omitted).
15. In a series, add the comma before the conjunction: Mary, Ronald, and Sue.

ACKNOWLEDGMENTS AND QUOTATIONS

16. All quotations and paraphrases, whether from print, audio, or electronic sources, must be acknowledged in the references. Acknowledgment of a source is required whether the statement of the original author is paraphrased or quoted verbatim. All exact quotations must be set off by quotation marks or indented.
17. Indicate that a portion of a quotation has been omitted by ellipsis points. Use square brackets ([]) to indicate interpolations.
18. Each example, photograph, diagram, illustration, table, map, etc., must be supplemented by a descriptive title appearing immediately below, and must be acknowledged by a reference.

REFERENCES:

NOTE: St Vladimir's Seminary Press prefers footnotes to endnotes. All references to St Vladimir's Seminary Press should be spelled out as such in the footnotes and bibliography; do not use SVS Press as an abbreviation.

19. References serve two functions: acknowledgment of sources, and supplementary comments or explanations.
20. In the body of the text, the reference number to the note should appear at the end of the quotation or example being acknowledged. References should be listed at the bottom of the page. They should be numbered consecutively beginning at "1" with each new chapter.
21. The first reference to a book or article must be complete. Give the following information in this sequence for a monograph:

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- The author's (or authors') name(s) in normal order in the fullest (or most usual) form known to you. Observe standard transliteration unless an established form exists in English (e.g., Tolstoy, Dostoevsky). A comma follows the name.
- The title of the work, *italicized*. Include subtitle, if any, separated from the main title by a colon. Take this information from the title page, not from a cover title or running title.
- Capitalize the title and subtitle according to headline style: the first and last words of the title and subtitle, and all other major words are capitalized.
- If present, the editor's or translator's name, followed by "ed." or "trans."
- The edition used (e.g., "3rd ed."), unless it was the first and it is not your intention to compare several editions; note any revisions, etc. ("3rd ed., rev., and enl.").
- Note that there is no comma between the series title and the volume number.
- In parentheses: the place of publication, publisher, and date of publication—in this order: place of publication and publisher separated by a colon, publisher and date separated by a comma. Note that SVS Press prefers that the publisher be included, even if the book is out of print or old.
- Note that the two-letter, no-period abbreviation preferred by the U.S. Postal Service is used for identification of states.
- Specific pages cited. Extreme care should be taken in providing this information. References to footnotes in the original work take the form "n." or "nn." (e.g., 345, n. 3).

¹ Alexander Schmemmann, *Of Water and the Spirit: A Liturgical Study of Baptism* (Crestwood, NY: St Vladimir's Seminary Press, 1974), 65.

² John Meyendorff, *Introduction à l'étude de Grégoire Palamas*, *Patristica Sorbonensia* 3 (Paris: Éditions du Seuil, 1959), 358–78.

³ Alexander Schmemmann, *Maailman Elaman Edesta: Sakramentit ja Ortodoksisuus*, Sirkka Maria Markkanen and Matti Sidoroff, trans. (Kuopio: Ortodoksinen Veljestö, 1974), 165.

22. Any information provided in the text should still be repeated in the reference. Thus, if the text says—"As Fr. John Meyendorff writes concerning Palamas"—the reference would read:

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⁴ John Meyendorff, *Introduction à l'étude de Grégoire Palamas*, Patristica Sorbonensia 3 (Paris: Éditions du Seuil, 1959), 358–78.

Second references should be as concise as possible, consistent with clarity.

23. The first reference to an article in a periodical should contain the following information, in the sequence given:

- The author's (or authors') name(s).
- The title of the article enclosed in quotation marks, with a comma *inside* the final quote.
- The title of the periodical, *italicized*.
- The volume number in Arabic numerals (without "vol."). If the fascicule number must be cited—e.g., when each of them is individually numbered—this information should be given in the form "12.1." Note that when this is the case, the issue number of name (e.g., "Autumn") will have to be cited as well, in conjunction with the year. This information (the year, preceded by the month, if needed) is enclosed in parentheses.
- Note that there is no comma between the title of the periodical and the volume number of the periodical.
- The full pagination of the article (preceded by a colon), a comma, and the specific pages cited.

⁶ Constantine Cavarnos, "St Macarios of Corinth," *St Vladimir's Theological Quarterly* 12 (1968): 25–45, at 30.

⁷ John A. Douglas, "The Ecumenical Patriarch," *The Christian East* 6.1 (March 1925): 1–15, at 4–5.

24. Subsequent references to a work can be as short as the author's last name and a shortened title followed by the page reference. A first initial, edition note, translator, etc., may have to be added to distinguish between various works cited. For example: John P. Roche, *The Quest for the Dream: The Development of Civil Rights and Human Relations in Modern America* (New York: Macmillan, 1963), 204–6 and Roche, *Quest for the Dream*, 175. The Latin abbreviation *op. cit.* (short for *opere citato*, "in the work cited") should not be used. The Latin abbreviation *ibid.* (short for *ibidem*, "in the same place"), on the other hand, may be used. *Ibid.* is set in roman and followed by a period.

25. Standard works frequently used throughout should be cited in as brief a form as possible. Thus, J. P. Migne's *Patrologia Cursus Completus, seu Bibliotheca Universalis ...*

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Series Graeca ... (Paris, Migne, 1857–66), would be cited as PG 44:943C–949A. *St Vladimir's Theological Quarterly* could be abbreviated to *SVTQ*. If a considerable number of abbreviations are adopted, these should be included in an alphabetized list placed at the beginning of the text itself. If only one or two abbreviations are to be used, this information can be included in the first reference to that work (e.g., J. D. Mansi, *Sacrorum Conciliorum Nova et Amplissima Collectio* [Florence, 1795 ff.]; henceforth cited as Mansi, *Sacrorum Conciliorum*).

- Note that series titles are not set in italics, but titles of periodicals are italicized.
- Note that abbreviations of periodicals and series titles are set in either italics or roman, in accordance with the font of the full title.

Thus, subsequent references to the works given as examples above would read:

⁹ Meyendorff, *Grégoire Palamas*, 85.

¹⁰ Schmemmann, *Of Water*, 16.

¹¹ Schmemmann, *Maailman*, 18.

¹² *Ibid.*, 26.

¹³ Cavarnos, "St Macarios," 39.

Greek and Roman Classical References, Patristic References

26. The format for classical references is described in full in *The SBL Handbook of Style*, chapter 7, and in *The Chicago Manual of Style* (sixteenth edition), 14.256 and following, or seventeenth edition, 14.242 and following. In a change in the sixteenth edition, in references to individual works, there is a comma between the author's name and the title of the work, but none between the title and numerical references to divisions of the work. Different levels of division of the work (book, section, line, and so on) are separated by a period; commas are used between references to the same level; the en-dash is used between continuing numbers. SVS Press prefers arabic numerals to roman. For example:

Augustine, *On Christian Doctrine* 4.4.6 (NPNF¹ 2:576).

Eusebius, *Life of Constantine* 4.29, 32 (NPNF² 1:547–48).

Cicero, *De oratore* 3.24.93; 3.30.118.

Note: The names of ancient, classical, patristic, and medieval authors that already exist in a standard English form as a result of previous reception into the language, are to retain the standard form, whether in the text, the notes, or the bibliography:

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Maximus, not Maximos
 Alexius, not Alexios
 Irenaeus, not Eirenaios
 Peter, not Petrus or Petros
 Augustine, not Augustinus

So also place names should appear in the standard English form:

Thessalonica, not Thessaloniki or Thessalonike
 Munich, not München
 Rome, not Roma
 Belgrade, not Beograd
 Moscow, not Moskva

Names of contemporary or recently deceased authors may appear as transcriptions from the original language.

Note that the Press prefers that classical and patristic works be cited in footnotes and bibliography by their standard Latin titles or abbreviations. In some of our series, this should be the standard way of citing such works, perhaps alongside a translated title at the first instance. In other series, we would expect the standard citation to be to whatever English translation the author uses, though the formal Latin title should appear at the first citation and in the Bibliography. If the work is already well known in English by a standard English title (e.g., Augustine's *Confessions*, Plato's *Republic*), such titles may be used in the text. Please consult our Editors for specific guidance.

References to subdivisions of the work should be in Arabic numerals.

Electronic media

27. The proliferation of the Internet, and the availability of a variety of easily accessible resources, entails both opportunities and pitfalls. There are many excellent, reliable sources on the Internet; there is much material that would otherwise be hard to find. However, given that virtually anyone can post material on the Internet, not all sources are to be trusted. Clear references for the citation or use of electronic sources are therefore as important as they are for print sources, and should be as meticulous. The function of references, in each case, is the same: to enable the reader to locate the source.

The information required for electronic texts is in many cases the same as that for print sources. References will need to account for author/editor (where known), title, date, and location (in the case of Internet texts, this will be the URL, or network address). Furthermore, since on-line texts are liable to change and evolve, the date of posting (if indicated) and the date of access need also to be provided. For materials that are available on both print and electronic media, the print source ought always to be cited

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first. If you consulted the materials electronically, please provide that information as well.

At present, three main types of relevant electronic resources exist. Below are examples for how they ought to be cited. Note especially the references where both print and electronic versions of the same materials exist—Neuhaus and Aristotle.

Web sites

28. *The Chicago Manual* has been updated to reflect current style, technology, and professional practices: there is advice on how to prepare and edit manuscripts online, handle copyright and permissions issues, and cite electronic and online sources.

¹⁴ John Chapman, "Didymus the Blind," *The Catholic Encyclopedia* (1913 ed.). <<http://newadvent.org/cathen/04784a.htm>>, April 25, 2001.

¹⁵ Richard John Neuhaus, "Alexander Schmemmann: A Man in Full," *First Things* 109 (January 2001): 57-76. <<http://www.firstthings.com/ftissues/ft0101/public.html>>, March 19, 2001.

¹⁶ Bishop Kallistos (Ware), "The Passions: Enemy or Friend?," *In Communion* 17 (Fall 1999). <<http://www.incommunion.org/k2.htm>>, March 19, 2001.

¹⁷ Albert S. Rossi, "Saying the Jesus Prayer," <<http://www.svots.edu/Faculty/Albert-Rossi/Articles/Saying-the-Jesus-Prayer.html>>, May 20, 2002.

¹⁸ Patrick Barnes, *Ecumenism Awareness Page*. <<http://orthodoxinfo.com/ecumenism/index.html>>, March 19, 2001.

On-line books

29.

¹⁹ Robert F. Barsky, *Noam Chomsky: A Life of Dissent* (Cambridge: MIT, 1997). <<http://mitpress.mit.edu/e-books/chomsky/>>, March 19, 2001.

CD-ROM

30.

²⁰ Frank Marangos, ed., *Put On Christ*, CD-ROM (New York: Greek Orthodox Archdiocese of America, Department of Religious Education, May 2001).

²¹ Aristotle, *The Complete Works of Aristotle: The Revised Oxford Translation*, ed. Jonathan Barnes, 2 vols. (Princeton: Princeton UP, 1984). CD-ROM (Clayton: InteLex, 1994).

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BIBLIOGRAPHY

NOTE: All references to St Vladimir's Seminary Press should be spelled out as such in the footnotes and bibliography; do not use SVS Press as an abbreviation.

31. A bibliography is an alphabetic **reworking** of the references cited throughout. Their formats are very similar. The chief differences are:

- The author's name is inverted for alphabetizing purposes. Additional authors are given in normal order, however, since this information does not affect the sequence of entries.
- The fields are period delimited.
- The place of publication and date are not enclosed in parentheses.
- The total pagination of periodical articles—and not just the specific pages cited—is given; for monographs, pagination is omitted entirely.

Cavarnos, Constantine. "St Macarios of Corinth." *St Vladimir's Theological Quarterly* 12 (1968): 30–43.

Douglas, John A. "The Ecumenical Patriarch." *The Christian East* 6.1 (March 1925): 4–33.

Meyendorff, John. *Introduction à l'étude de Grégoire Palamas*. Patristica Sorbonensia 3. Paris: Éditions du Seuil, 1959.

Salomon, David A. *The Gregory of Nyssa Home Page*.
<<http://www.bhsu.edu/dsalomon/nyssa/home.html>>, April 30, 2001.

Schmemmann, Alexander. *Maaïlman Elaman Edesta: Sakramentit ja Ortodoksisuus*. Sirkka Maria Markkanen and Matti Sidoroff, trans. Kuopio: Ortodoksinen Veljesto, 1974.

_____. *Of Water and the Spirit: A Liturgical Study of Baptism*. Crestwood, NY: St Vladimir's Seminary Press, 1974.

32. WORKS IN LANGUAGES OTHER THAN ENGLISH

If the work exists in an English translation, and that is the version you are using, it is not strictly necessary to give a reference to the original-language publication. What follows assumes that you are citing from the publication in the original language.

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Apart from classical, patristic, and medieval works, which have already been addressed, the following conventions are followed in footnotes and bibliography:

- The title of the non-English work should be given in full in the original language. Titles of works in languages that use alphabets other than the Roman should be given in transliteration. If you are using works of this type, please consult our Production Manager or Editor for our preferred transcription tables.
- A translation of the title into English should follow. We foresee two possibilities:

The work has not been translated into English. In this case, the translated title should appear in square brackets immediately after the title in the original language (no punctuation intervenes), then the other publication data in standard order.

In a footnote:

⁴⁵Nikolai Berdyaev, *Tsarstvo Dukha i tsarstvo Kesaria* [The kingdom of the Spirit and the kingdom of Caesar] (Paris: YMCA Press, 1951), 250–75.

In a bibliography:

Berdyaev, Nikolai. *Tsarstvo Dukha i tsarstvo Kesaria* [The kingdom of the Spirit and the kingdom of Caesar]. Paris: YMCA Press, 1951.

The work has been published in an English translation. In this case, our authors will normally quote from the translation and cite it, but if for some reason an author uses the original-language publication, then full information is given for the original-language publication, and that is followed by full information for the English-language publication.

In a footnote:

⁵¹Gabriel Bunge, *Drachenwein und Engelsbrot: Die Lehre des Evagrius Pontikos von Zorn und Sanftmut* (Wurzburg: Der Christliche Osten, 1999), 98. *Dragon's Wine and Angel's Bread: The Teaching of Evagrius Pontus on Anger and Meekness*, trans. Anthony P. Gythiel (Crestwood, NY: St Vladimir's Seminary Press, 2009), 95.

In a bibliography:

Bunge, Gabriel. *Drachenwein und Engelsbrot: Die Lehre des Evagrius Pontikos von Zorn und Sanftmut*. Wurzburg: Der Christliche Osten, 1999. *Dragon's Wine and Angel's Bread: The Teaching of Evagrius Ponticus on Anger and Meekness*. Translated from the German by Anthony P. Gythiel. Crestwood, NY: St Vladimir's Seminary Press, 2009.

Scripture

There are many English versions of the Scriptures; the most recent are protected by copyright; in most of these, the Old Testament books are not translated from the Septuagint, the standard scriptural text used by Orthodox authors through the ages, with the result that the versions do not necessarily say what the authors had in mind; and some of these modern versions also take notable liberties with the translation. If an author or translator has a compelling reason to use a version of the Scriptures that is still under copyright, it is imperative that he or she consult with our Rights Manager and Editor ahead of time to avoid legal and financial issues, as well as extensive reworking of the manuscript.

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Abbreviations for the Books of the Bible

33. In addition to the abbreviations listed in the following table, it is the SVS house style to demarcate chapter and verse of a biblical quotation with a period, not a comma or colon, and to indicate a range of verse numbers by an en dash: 1 Cor 7.25–26.

Old Testament (Canon of the Septuagint)

Gen	Genesis	Dan	Daniel
Ex	Exodus	Hos	Hosea
Lev	Leviticus	Joel	Joel
Num	Numbers	Am	Amos
Deut	Deuteronomy	Ob	Obediah
Josh	Joshua	Jon	Jonah
Judg	Judges	Mic	Micah
Ruth	Ruth	Nah	Nahum
1 Sam	1 Samuel	Hab	Habakkuk
2 Sam	2 Samuel	Zeph	Zephaniah
1 Kg	1 Kings	Hag	Haggai
2Kg	2 Kings	Zech	Zechariah
1 Chr	1 Chronicles	Mal	Malachi
2 Chr	2 Chronicles	Tob	Tobit
Ezra	Ezra	Jdt	Judith
Neh	Nehemiah	Wis	Wisdom
Esth	Esther	Sir	Sirach (i.e., Ecclesiasticus)
Job	Job		
Ps	Psalms	Bar	Baruch
Prov	Proverbs	1 Esd	1 Esdras
Eccl	Ecclesiastes	2 Esd	2 Esdras
Song	Song of Solomon	1 Macc	1 Maccabees
Is	Isaiah	2 Macc	2 Maccabees
Jer	Jeremiah	3 Macc	3 Maccabees
Lam	Lamentations	4 Macc	4 Maccabees
Ezek	Ezekiel		

New Testament

Mt	Matthew
Mk	Mark
Lk	Luke
Jn	John
Acts	Acts
Rom	Romans
1 Cor	1 Corinthians
2 Cor	2 Corinthians
Gal	Galatians
Eph	Ephesians
Phil	Philippians
Col	Colossians
1 Thess	1
2 Thess	Thessalonians
1 Tim	2
2 Tim	Thessalonians
Titus	1 Timothy
Philem	2 Timothy
Heb	Titus
Jas	Philemon
1 Pet	Hebrews
2 Pet	James
1 Jn	1 Peter
2 Jn	2 Peter
3 Jn	1 John
Jude	2 John
Rev	3 John
	Jude
	Revelation