Religious Studies Center Style Guide, 1 October 2018

Authors who submit manuscripts for potential publication should generally follow the guidelines in *The Chicago Manual of Style*, 17th ed. (Chicago: The University of Chicago Press, 2017) and *Style Guide for Editors and Writers*, 5th ed. (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2013). This style guide summarizes the main principles in the other style guides and lists a few exceptions to their guidelines.

Formatting

1. Use double-spacing throughout the manuscript and the endnotes. Use one-inch margins, and insert page numbers at the bottom of the page. Use a Times New Roman 12-point font for both the body of the manuscript and the notes. Use only one space after periods.

2. If you have images, add captions and courtesy lines (such as courtesy of Church History Library, Salt Lake City) to the Word file. However, do not insert images in the Word files; submit them separately. Images should be 300 dpi or better (TIFF or JPG files). File names and captions should match (Fig. 1.1 = chapter 1, figure 1).

Headings

3. **Update:** Include headings to break up the text.

   First-Level Headings
   First-level headings should be flush left and bolded, as in the example above. Capitalize internal words except for articles (*a*, *an*, and *the*), conjunctions (*and*, *but*, *or*, *for*, *so*, and *yet*), prepositions, and the word *to* in infinitive phrases.

   Second-Level Headings
   Second-level headings should be flush left and italicized. Capitalize like first-level headings.

   Third-level headings. Third-level headings should be italicized, followed by a period, and run in to the text; capitalization should be handled sentence-style (capitalize the first word and proper nouns).

Punctuation

4. Use commas to separate items in a series consisting of three or more elements, and use a comma before the conjunction in a series (for example: *The Saints purchased sheep, horses, and oxen at the auction*).

5. In general, use a semicolon only if an independent clause both precedes and follows the semicolon. Semicolons can also be used legitimately in place of commas in internally punctuated items in a series.

6. Only use a colon at the end of a complete sentence (*He gave the following address:*).

7. Use hyphens (-) in compound words, en dashes (–) between dates or numbers, and em dashes (—) for emphatic punctuation.

8. For singular possessives, add an apostrophe and *s*:

   Enos's prayer

   Update: Following *Chicago*, Jesus and Moses are no longer exceptions to this rule:

   Jesus's birth
   Moses's leadership

   For plural possessives, add an apostrophe:

   the Joneses' home

Capitalization and Style

9. Capitalize words according to the Church's *Style Guide for Publications*, section 8, "Capitalization." **Note: Do *not* capitalize pronouns referring to Deity (he, him, his).** If you question whether a term should be capitalized, check the index. A small sample of capitalization style follows:

   AD / BC (no periods: AD 70; 600 BC)
   Apostle
   a.m. / p.m. (lowercase)
   Atonement of Jesus Christ
   biblical
   brother of Jared
   book of Ruth, book of Alma *but* Book of Abraham and Book of Moses
   BYU–Hawaii (or BYU–Idaho)
   Church (capitalize as an adjective or a noun referring to the organization itself)
   Crucifixion of Jesus Christ
   Fall, the
   First Vision
   General Authority
   general conference
   gold plates (*also* brass plates)
   gospel, the
   Gospel of Matthew

Joseph Smith—History
law of Moses
premortal life
prophet (general term)
Prophet, the (honorific title of Joseph Smith)
Resurrection of Jesus Christ
Resurrection, the
sacrament
temple
visitors' center

Capitalize titles of magazines, journals, newspapers, and books as well as articles in such publications according to *Chicago* 8.168–71 (capitalize all words except internal articles (*a*, *an*, and *the*), coordinating conjunctions (*and*, *or*, *for*, *nor*, *but*), prepositions, and the word *to* in infinitive phrases.

10. **Update:** Use international style for dates (6 April 1830) except for those in direct quotations. Use day and month if the year is not included (20 February), and do not use ordinals with the day (15 April rather than 15th April).

11. Avoid abbreviations except those used in direct quotations or common abbreviations used in endnotes. Do not abbreviate names of books in the standard works. **Update:** Spell out Doctrine and Covenants, even in parenthetical citations.

12. In ordinary text, spell out whole numbers from one through ninety-nine and any of these followed by *hundred*, *thousand*, *million*, etc. Use figures for all other numbers. See *Chicago*, chapter 9, "Numbers," for additional guidelines.

13. Format endnotes according to *Chicago*, chapter 14, "Documentation 1: Notes and Bibliography" (follow endnote directives rather than bibliography directives) and the Church's *Style Guide for Publications*, section 15, "Source Citations, Cross-References, and Notes."

14. **Update:** Authors are responsible for the accuracy of quotations. If an author would like us to verify the quotations, he or she must provide a copy of the copyright page, title page, and page with the quote highlighted.

15. Incorporate "short quotations" (fewer than eight lines) of scriptures and other sources as run-in quotations inside double quotation marks.

16. Use block quotes (indented and no quotation marks) for eight or more lines of quoted text (around 100 words). A multiparagraph block quotation should generally reflect the paragraph breaks of the original. But if the first paragraph quoted includes the beginning of that paragraph, it need not start with a first-line paragraph indentation (see *Chicago* 13.22). Indent all other paragraphs of the block quote.

17. Use double quotation marks for an initial direct quotation and single quotation marks for a quote within a quote. Place commas and periods inside quote marks.

18. Reproduce quotations exactly as they occur in the original in wording, spelling, and internal punctuation. One exception: when two or more verses are quoted and the second completes the grammatical thought started in the first, lowercase the first word of a subsequent verse.

    "The beginning of the gospel of Jesus Christ, the Son of God, as it is written" (Mark 1:1–2).

19. Use an ellipsis (three spaced dots) to show omission of a word, phrase, line, or paragraph from within a quoted passage.

20. Use brackets to enclose editorial interpolations, corrections, explanations, translations, or comments in quoted material.

21. Cite scriptural sources in parentheses. For other references, use endnotes—not footnotes. Label endnotes with the bold heading **"Notes"** at the left margin.

Usage

22. Avoid gender-biased language by replacing gender-specific terms with more gender-neutral terms. Exceptions are found when quoting scriptures with these specific terms. The following examples will provide examples of possible solutions for avoiding gender-biased language:

Instead of	*Use*
chairman	presiding officer, convener, coordinator, chair, president
man (noun)	people, human beings, individuals
man (verb)	work, staff, operate, serve
mankind	humanity, humankind, human beings

Citing Sources

A few citations follow. If a discrepancy exists between this style guide and *Chicago* or between this style guide and *Style Guide for Publications*, follow this guide.

I. Scriptures

1. General guidelines:

Specify the version of the Bible if it is not the King James Version. For the first reference, spell out and set in roman type the names of other versions; thereafter, abbreviate as shown:

(New International Version, Matthew 15:3; hereafter cited as NIV)

Spell out the names of books in the scriptures, whether they are in parenthetical references or run into the text. **Update:** *Spell out Doctrine and Covenants.*

(2 Nephi 10:12, 13; 11:3)

(3 Nephi 5; Alma 32; Doctrine and Covenants 6)

(Joseph Smith Translation, Matthew 7:2)

Update: *Cite the Joseph Smith Translation from primary sources, including:*

Scott H. Faulring, Kent P. Jackson, and Robert J. Matthews, eds., *Joseph Smith's New Translation of the Bible: Original Manuscripts* (Provo, UT: Religious Studies Center, 2004), 42.

Thomas A. Wayment, ed., *The Complete Joseph Smith Translation of the New Testament: A Side-by-Side Comparison with the King James Version* (Salt Lake City: Deseret Book, 2005), 5.

2. Scriptures in running text:

In running text, use the name of a book of scripture the first time it is cited. Thereafter, determine whether a subsequent reference to the book is best shown by repeating the name of the book, by referring to the source by chapter, or by referring to the source by verse:

In 2 Nephi 28:2, Nephi explains the great importance the scriptures will have to the inhabitants of the earth. In verse 4, Nephi admonishes us to read his words. In verse 5, he condemns those who deny his words.

3. Parenthetical scripture references:

When a quotation of scripture is not preceded by its reference in the text, the reference must be placed in parentheses immediately following the quotation.

"The glory of God is . . . light and truth" (Doctrine and Covenants 93:36).

3a. Parenthetical references for short quotations:

With short scriptural quotations (fewer than eight lines), run the text into the paragraph. Punctuate a parenthetical reference for a short quotation as though it were part of the final sentence of the quotation by placing the source citation following the closing quotation marks and placing the period after the closing parenthesis:

The Apostle Paul taught, "Charity suffereth long" (1 Corinthians 13:4).

3b. Parenthetical references for long quotations:

For scriptural quotes that run to eight or more typed lines, use a block quote, indenting verses (except the first) as in the original source. Place the source citation right after the period so that the source will not be read as part of the quotation:

> And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.
>> And by the power of the Holy Ghost ye may know the truth of all things.
>> And whatsoever thing is good is just and true; wherefore, nothing that is good denieth the Christ, but acknowledgeth that he is.
>> And ye may know that he is, by the power of the Holy Ghost; wherefore I would exhort you that ye deny not the power of God; for he worketh by power. (Moroni 10:4–7)

3c. Parenthetical references for paraphrases:

Use the word "see" whenever a scripture is paraphrased, not quoted:

Peter bore a powerful witness of the Savior (see Matthew 16:16).

Use the phrase "see also" to direct readers to note other verses in addition to those that are directly quoted or paraphrased.

Independence, Missouri, was the "place for the city of Zion" (Doctrine and Covenants 57:2).

II. Books

1. Book with one author:

1. Ezra Taft Benson, *The Teachings of Ezra Taft Benson* (Salt Lake City: Bookcraft, 1988).

2. Lawrence R. Flake, *Prophets and Apostles of the Last Dispensation* (Provo, UT: Religious Studies Center, 2001).

Because Provo is not a large city, identify it and lesser-known cities with the postal abbreviation for the name of the state—for example, MI, OH, AZ, CA.

> 3. Bruce R. McConkie, *Mormon Doctrine*, 2nd ed. (Salt Lake City: Bookcraft, 1966), 30–33.

> 4. Kent P. Jackson, *From Apostasy to Restoration* (Salt Lake City: Deseret Book, 1996), 45–50.

Subsequent references are shortened. Delete articles at the beginning of the title:

> 5. Kimball, *Teachings of Spencer W. Kimball*, 30–33.

> 6. Bushman, *Rough Stone Rolling*, 25.

> 7. Proctor and Proctor, *History of Joseph Smith by His Mother*, 12.

2. Book with two authors:

> 8. Milton V. Backman Jr. and Richard O. Cowan, *Joseph Smith and the Doctrine and Covenants* (Salt Lake City: Deseret Book, 1992), 53–62.

3. Book with three authors:

> 9. Joseph F. McConkie, Robert L. Millet, and Brent L. Top, *Doctrinal Commentary on the Book of Mormon* (Salt Lake City: Bookcraft, 1987–92), 2:198–203.

4. Book with more than three authors:

Give first author's name, followed by and others:

> 10. Charlotte Marcus and others, *Investigations into the Phenomenon of Limited-Field Criticism* (Boston: Broadview, 1990), 78.

5. Editor, translator, or compiler:

Use the name of the editor, translator, or compiler when no author is listed.

> 11. Dean C. Jessee, Mark Ashurst-McGee, and Richard L. Jensen, eds., *Journals, Volume 1: 1832–1839*, vol. 1 of the Journals series of *The Joseph Smith Papers*, ed. Dean C. Jessee, Ronald K. Esplin, and Richard Lyman Bushman (Salt Lake City: Church Historian's Press, 2008).

> 12. Kent P. Jackson, comp., *Joseph Smith's Commentary on the Bible* (Salt Lake City: Deseret Book, 1994).

13. Larry E. Dahl and Donald Q. Cannon, eds., *Encyclopedia of Joseph Smith's Teachings* (Salt Lake City: Deseret Book, 2000).

14. Arnold K. Garr, Donald Q. Cannon, and Richard O. Cowan, eds., *Encyclopedia of Latter-day Saint History* (Salt Lake City: Deseret Book, 2000).

6. Editor, translator, or compiler with an author:

If the author's name appears in the title, do not list an author. Instead, cite only the title of the work and the editor or compiler.

15. *The Teachings of Spencer W. Kimball*, ed. Edward L. Kimball (Salt Lake City: Bookcraft, 1982).

16. *Personal Writings of Joseph Smith*, comp. and ed. Dean C. Jessee, 2nd ed. rev. (Salt Lake City: Deseret Book, 2002). (Note: The 1984 edition is titled *The Personal Writings of Joseph Smith*.)

17. *The Papers of Joseph Smith*, ed. Dean C. Jessee (Salt Lake City: Deseret Book, 1989), 1:46.

18. *The Words of Joseph Smith*, ed. Andrew F. Ehat and Lyndon W. Cook (Provo, UT: Religious Studies Center, 1980).

If the author's name does not appear in the title, include the name of the editor, translator, or compiler after the title with ed. *(edited by)*, trans. *(translated by)*, *or* comp. *(compiled by)*:

19. Joseph Fielding Smith, *Doctrines of Salvation*, comp. Bruce R. McConkie (Salt Lake City: Bookcraft, 1954–56), 2:41.

7. Individual chapter or article in a book edited by someone else:

20. David R. Seely, "The Book of Jonah," in *Studies in Scripture*, vol. 4: *First Kings to Malachi*, ed. Kent P. Jackson (Salt Lake City: Deseret Book, 1993), 46–51.

8. Multivolume work:

Citing the work as a whole:

21. B. H. Roberts, *A Comprehensive History of the Church of Jesus Christ of Latter-day Saints*, 6 vols. (Salt Lake City: Deseret News, 1948–57).

22. *Journal of Discourses*, 26 vols. (London: Latter-day Saints' Book Depot, 1854–86).

Citing a specific volume within a series (cite volume number and specific volume title, if there is one, but do not cite total number of volumes):

23. Orson Pratt, in *Journal of Discourses* (London: Latter-day Saints' Book Depot, 1881), 21:132.

24. William F. Orr and James Arthur Walther, *I Corinthians: A New Translation*, vol. 32 of the Anchor Bible Series (Garden City, NY: Doubleday, 1976), 295.

25. Pliny, *Epistulae*, 10.96, in *Pliny: Letters and Panegyricus*, trans. Betty Radice, Loeb Classical Library (Cambridge, MA: Harvard University Press, 1969), 285.

26. B. H. Roberts, *A Comprehensive History of the Church of Jesus Christ of Latter-day Saints* (Salt Lake City: Deseret News, 1957), 5:63.

NOTE: We are asking authors to replace citations of History of the Church *or* Teachings of the Prophet Joseph Smith *with more carefully documented sources. For example,* The Joseph Smith Papers*, Times and Seasons*, etc. When in doubt, a Google search of the quote can sometimes come up with the original source.*

9. Organization, association, or corporation as "author":

27. Church Educational System, *Doctrine and Covenants Student Manual (Religion 324–25)* (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1981).

10. Shortened book references:

28. John Taylor, in *Journal of Discourses*, 5:145.

11. No ascertainable publication facts:

When no publication facts are to be found, use the abbreviations n.p., n.d.:

> 29. John Burton, *A Deadline to Remember* (n.p., n.d.).

*12. Reference books***:**

> 30. Alan K. Parrish, "Seventy: Overview," in *Encyclopedia of Mormonism*, ed. Daniel H. Ludlow (New York: Macmillan, 1992), 3:300. **Update:** Cite the individual author and article title.

> 31. Raymond F. Collins, "Ten Commandments," in *The Anchor Bible Dictionary*, ed. David Noel Freedman (New York: Doubleday, 1992), 6:385.

> 32. *Merriam-Webster's Collegiate Dictionary*, 11th ed., "prophet."

13. Ancient source with a translator's name:

> 33. Josephus, *Antiquities*, 10.9.1, in *Josephus: Complete Works*, trans. William Whiston (Grand Rapids, MI: Kregel, 1960).

14. Letters in published collection:

> 34. Joseph Smith to Emma Smith, Greenville, Indiana, 6 June 1832, *The Personal Writings of Joseph Smith*, comp. Dean C. Jessee (Salt Lake City: Deseret Book, 1984), 238–39.

15. Hymns:

List the lyricist as the author.

> 35. Eliza R. Snow, "O My Father," *Hymns* (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1985), no. 292.

16. Citing Notes:

> 36. Bob Smith, *Some Book Title* (Provo, UT: Book Publishers, 2011), 387n3.

17. Church Training Meetings and the Like

> 37. Gordon B. Hinckley, "Standing Strong and Immovable," *Worldwide Leadership Training Meeting: The Priesthood and the Auxiliaries of the Relief Society, January 10, 2004* (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2004), 21.

III. Periodicals

Use month and year for general interest, nonscholarly publications.

> 38. Gordon B. Hinckley, "The Times in Which We Live," *Ensign*, November 2001, 72.

> 39. Heber C. Kimball, "To the Editors of the Times and Seasons," *Times and Seasons*, 16 August 1841, 507–11.

> 40. Howard W. Hunter, in Conference Report, April 1986, 53.

For peer-reviewed, scholarly journals, add the volume number, followed by a comma, the abbreviation "no." (for number), the issue number, the season/year in parentheses, a colon, and the page range.

> 41. John L. Sorenson, "The Mulekites," *BYU Studies* 30, no. 3 (Summer 1990): 5–22.

IV. Unpublished Materials

1. Church History Library:

Use the following pattern for Church History Library references: author(s), title of ms, date, collection title, call number, box/folder or reel, Church History Library, Salt Lake City. Use shortened reference after full citation (no need to repeat Salt Lake City).

1a. Manuscript:

> 42. John Doe, journal, 23 September 1856, holograph, John Doe Papers, MS 12345, box 1, folder 2, Church History Library, Salt Lake City.

> 43. Paul Doran to Charles B. Taylor, 19 February 1891, Charles B. Taylor Papers, Woodward Family Collection, 1851–1979, Church History Library.

> 44. Ellen H. Park interview, 4 March 1965, interviewed by Ray Robbins, James H. Moyle Oral History Collection, Church History Library.

1b. General Church records:

In citing both general Church records and local Church records, describe the item, the date, the series, the record group, and the repository:

> 45. Journal History of the Church, 4 January 1892, 3, Church History Library.

46. George A. Smith to Richard Lyman, 30 October 1854, Historian's Office letterpress copybooks, Church History Library.

47. Deceased member records, 1941–88, Church History Library.

1c. Local Church records:

48. Sunday School minutes, 30 August 1888, Ogden Second Ward, Weber Stake, Church History Library.

49. Sacrament meeting minutes, 2 December 1943, Denver Third Ward, Denver Stake, Church History Library.

50. Record of Members Collection, Form E, 1907–70, Kamas Ward, Summit South Stake, Church History Library.

1d. Photograph citations:

Generally, photograph citations and captions contain a description, date, name of photographer, collection name, and repository:

51. James and Jane Smith, ca. 1900, A. W. Compton, photographer, Church History Library.

52. Provo Sixth Ward meetinghouse with a Sunday School class posing in front, ca. 1930, Church History Library.

53. Salt Lake City from Arsenal Hill looking south showing the Salt Lake Tabernacle, ca. 1870, C. W. Carter, photographer, C. W. Carter Collection, Church History Library.

1e. Audiovisual records:

54. Frederick Salem Williams, address, 1972, audiotape, Church History Library.

55. David O. McKay in Hawaii, 1936, scene numbers 150–55, Henry Castle Hadlock Murphy Collection (ca. 1930–47), motion picture, Church History Library.

1f. Architectural drawings:

56. West Hills Ward building, 1957–59, architectural drawing, West Hills Ward, Portland Stake, Church History Library.

57. Roanoke Branch meetinghouse, January 1949, architectural drawing, William Frederick Thomas Collection, Church History Library.

2. L. Tom Perry Special Collections references:

Use the following pattern for L. Tom Perry Special Collections references: author(s), title of ms, date, collection title, call number, box/folder or reel, L. Tom Perry Special Collections, Harold B. Lee Library, Brigham Young University, Provo, Utah. If an author's manuscript is found in a larger collection of another author, the author and title fields of both should be included:

> 58. Samuel Russell, "Isaac Russell," 42, Isaac Russell Family Collection, Vault MSS 497, L. Tom Perry Special Collections, Harold B. Lee Library, Brigham Young University, Provo, UT.

Further references that are in the L. Tom Perry Special Collections should contain the author, title, etc., but the reference can be shortened to L. Tom Perry Special Collections.

3. Other Repositories:

In identifying manuscripts, give the author, title and dates of item, type of material (for example, microfilm of holograph, typescript, etc.), and name of repository.

4. Thesis or dissertation:

> 59. Larry C. Porter, "A Study of the Origins of The Church of Jesus Christ of Latter-day Saints in the States of New York and Pennsylvania, 1816–1831" (PhD diss., Brigham Young University, 1971).

5. Oral history:

> 60. Wallace Broberg, oral history, interview by T. Jeffery Cottle, 20 March 1996, Salt Lake City, in author's possession.

6. Internet source:

> 61. Khalil Gibran, "Khalil Gibran Quotes," *Brainy Quote*, http://www.brainyquote.com/quotes/authors/k/khalil_gibran.html.

7. E-mail:

> 62. J. Spencer Fluhman to Reid L. Neilson, email, 5 January 2013.

8. *The Joseph Smith Papers***:**

- Use "the Joseph Smith Papers Project" to refer to the entire project's goals and structure.

- Use italicized *The Joseph Smith Papers* (or, for short, the *Papers*) to refer to the published and online products, including those that are forthcoming. Capitalize and italicize the initial *The* when the full title is used.
- When the title *The Joseph Smith Papers* takes a verb, consider the title as a plural noun.
- For the first reference to the Jessee, Esplin, and Bushman volume, use the full name of the volume: *The Joseph Smith Papers, Revelations and Translations, Manuscript Revelation Books.* Thereafter, when referring to the volume, use the following: *Manuscript Revelation Books*.

  63. Dean C. Jessee, Mark Ashurst-McGee, and Richard L. Jensen, eds., *Journals, Volume 1: 1832–1839*, vol. 1 of the Journals series of *The Joseph Smith Papers*, ed. Dean C. Jessee, Ronald K. Esplin, and Richard Lyman Bushman (Salt Lake City: Church Historian's Press, 2008), 179.

  64. Corrill, Brief History, 18, in *JSP*, H2:144–145.

- The full set of guidelines can be found here: http://josephsmithpapers.org/referencingTheProject.

Church Style Guide
for Editors and Writers

Fifth Edition

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Contents

Preface

The purpose of the *Church Style Guide for Editors and Writers* is to provide:

1. Guidelines for effective written communication.

2. Guidelines for copyrights and permissions.

3. Guidelines for grammar and style.

4. Guidelines for citations.

This style guide is not intended to answer all questions of style. Because Church publications generally follow the principles suggested in the 16th edition of *The Chicago Manual of Style* (herein referred to as *Chicago*), this guide is concerned primarily with matters in which Church style differs from that of *Chicago* or is more specific than *Chicago*'s suggestions.

Occasionally, when a matter of style is of particular concern, this guide quotes *Chicago*'s policy. Cross-references in this guide also direct the reader to *Chicago* for further information.

The principles in this style guide and in *The Chicago Manual of Style* are recommended as guidelines for maintaining clarity and consistency. Editors and writers should not vary from these standards based merely on personal preference. However, some documents or passages may justify variation from the recommended style. Editors and writers should consider the needs of the document or context and apply the principles judiciously.

Style Reference Sources

1.1 Except for the variations specified in this guide, the style in Church publications follows the guidelines given in the most recent edition of *The Chicago Manual of Style,* currently the 16th edition.

1.2 The Church's standard references for spelling, meaning of words, and end-of-line breaks are merriam-webster.com and the latest edition of the *Merriam-Webster's Collegiate Dictionary,* currently the 11th edition.

In case of discrepancies between *Chicago* and *Webster's* (especially in capitalization and hyphenation of compounds), follow the principles in *Chicago.* If further help is needed, consult *Webster's Third New International Dictionary.*

In case of discrepancies among merriam-webster .com, the *Merriam-Webster's Collegiate,* and the *Third International,* follow merriam-webster.com.

1.3 For general information about vocabulary, correct usage, and principles of grammar, consult the following works:

Roy H. Copperud, *American Usage and Style: The Consensus* (1980)

Amy Einsohn, *The Copyeditor's Handbook,* 3rd ed. (2011)

Wilson Follett, *Modern American Usage: A Guide,* rev. Erik Wensberg (1998)

Fowler's Modern English Usage, rev. R. W. Burchfield (2004)

H. Ramsey Fowler and Jane E. Aaron, *The Little, Brown Handbook,* 13th ed. (2016)

Bryan A. Garner, *Garner's Modern American Usage,* 3rd ed. (2009)

Bryan A. Garner, "Grammar and Usage," chapter 5 in *The Chicago Manual of Style,* 16th ed. (2010)

Merriam-Webster's Dictionary of English Usage (1994)

William Strunk Jr. and E. B. White, *The Elements of Style,* 4th ed. (2000)

William Zinsser, *On Writing Well,* rev. ed. (2006)

1.4 For information on current and historical usage, consult the Corpus of Contemporary American English (COCA), the Corpus of Historical American English (COHA), and other corpora available at corpus.byu.edu. See also the Google Ngram viewer (books.google.com/ngrams).

1.5 The Editing Section has prepared a *Comma Style Guide* to help standardize the use of commas in Church publications. To obtain a copy, email a request to churchstyleguide@ldschurch.org.

1.6 For additional guidelines for publishing in the Church, consult the *Communications Guide* (booklet, 2014) and the *Global Visual Style Guide* (2016, style.lds.org).

Writing for Church Publications 2

Determine the Document's Purpose

2.1 Before you begin writing, determine the purpose of the document you are preparing. Generally, state this purpose clearly in the first paragraph. To help you determine the purpose, ask questions such as these:

What do we want this document to accomplish?

What do we want the reader to know?

What do we want the reader to do?

How do we want the reader to feel?

The purpose or thesis statement should help the reader understand what the document will say. It should predict and control everything that will follow in the document.

Define the Audience

2.2 Before you begin writing, clearly define the audience that will read the document. It is often helpful to ask questions such as these:

What is the reader's level of knowledge and experience?

What is the reader's age?

What is the reader's attitude toward the subject?

What level of formality does the reader expect?

What will the reader do with the information?

2.3 The audience for Church publications often varies widely in experience, education level, and background. Ensure that the document is understandable to inexperienced readers but not condescending to experienced readers. The following guidelines can help you meet this challenge:

1. Write at the lowest level of formality and difficulty that is suitable for the intended audience.

2. Choose words that are familiar, precise, and concrete.

3. Keep sentences relatively short, and vary their length and construction.

4. Provide informative headings that help readers find the information they need.

2.4 The audience for Church publications is usually composed of people from many cultures and nations. Use language, stories, and examples that will minimize translation problems and be meaningful to people from different cultures.

Create a Preliminary Outline

2.5 When creating a preliminary outline, make sure it flows naturally and logically. Clearly distinguish main ideas from subordinate ideas.

2.6 Make sure that the most important information in a document is in the most accessible places—the beginning of the document, the beginning of a chapter or section, and the beginning of paragraphs. Do not bury important information in long paragraphs.

Compose Effective Paragraphs

2.7 The following guidelines will help you compose effective paragraphs:

1. Include a topic sentence (a sentence that states the main idea) in each paragraph, usually at the beginning. A topic sentence forecasts what the paragraph will say, providing a clear expectation in the reader's mind, which helps with comprehension.

2. Limit each paragraph to one central idea, and make sure that every sentence relates clearly to the topic sentence.

3. Don't let paragraphs get too long. If several consecutive paragraphs are more than 100 words long, some readers' comprehension may diminish.

Compose Effective Sentences

2.8 Sentences communicate most effectively when they are easy to read. The following guidelines will help you compose effective sentences:

1. Make sure that each sentence expresses only one well-focused thought.

2. Use familiar, simple sentence structures that sound natural when read aloud. Difficult and unusual sentence structures hinder communication. Most sentences should use the subject-verb-object order.

3. Use short, simple sentences. Long sentences usually decrease readability and comprehension. For example:

Too long: The bishop in this case demonstrated considerable understanding and perceptivity in the use of the scriptures, with his insightful application of the scriptures pertaining to Martha and Mary being most noteworthy in responding to the dynamics of the needs of ward members.

Better: The bishop was understanding and perceptive in his use of the scriptures. He used the passage about Martha and Mary to help ward members.

4. Vary sentence lengths and structures. Use shorter sentences to emphasize important points. Make sure that sentences are not choppy when they are read together.

5. Generally, use active voice rather than passive. Active voice is often more clear, direct, concise, and emphatic. For example:

Passive voice: If family prayer, scripture study, and family home evening are emphasized, the message taught is that these things are of great value.

Active voice: If parents emphasize family prayer, scripture study, and family home evening, children learn that these things have great value.

6. Use personal pronouns when the level of formality permits. For example:

Without personal pronouns: A person who is being released from a Church calling should be notified before a successor is sustained to the assignment. The individual being released should receive a personal expression of appreciation for service.

With personal pronouns: When you release a person from a Church calling, notify him or her before you sustain someone else to that assignment. Thank the person for serving.

When possible, write instructions to a specific audience in second person, often in the imperative mood. For example, instructions to Sunday School teachers could be written as follows:

Third person, passive voice: Class members should be encouraged to study the scriptures daily. Questions can be assigned that lead class members to the scriptures for answers.

Second person, active voice: Encourage class members to study the scriptures daily. Assign questions that lead class members to the scriptures for answers.

7. Use clear action verbs, avoiding weak *to be* verbs where possible. When you use precise action verbs, your writing will be clearer and more enjoyable to read. For example:

Weak verb: We *came* to the conclusion that the bishop should solve the problem.

Clear action verb: We *concluded* that the bishop should solve the problem.

Ensure that the action of a sentence, normally expressed in a verb, is not buried in a noun created from the verb (called a nominalization). For example:

Nominalization: A new plan is needed to *aid in the organization and implementation of* this program.

Clear action verb: We need a new plan to *help organize and implement* this program.

Nominalization: She *placed emphasis on* the fact that she was a good driver.

Clear action verb: She *emphasized* that she was a good driver.

8. Eliminate unnecessary words. For example:

Unnecessary words: We are very much aware of the fact that over the course of a lifetime, people shape and mold their personalities by the thoughts they think, the people with whom they associate, and the choices they make.

Better: People's thoughts, associates, and choices shape their personalities.

Unnecessary words: The presiding priesthood leader should be extended the opportunity of offering closing remarks if he desires.

Better: Invite the presiding priesthood leader to offer closing remarks.

The common phrases below include unnecessary words:

Wordy	Concise
a number of	many
assist in	help
for the duration of	during
in an effective manner	effectively
in the event that	if
in the process of	while
on a regular basis	regularly
prior to	before
the majority of	most
to the extent that	if, when
with regard to	for, concerning

9. Avoid long noun strings (sequences of nouns in which the first nouns modify later ones). Noun strings are usually cryptic and unclear. They are also difficult to translate. For example:

Long noun string: authorized priesthood leader travel expenses

Better: authorized travel expenses for priesthood leaders

10. Avoid words that are unfamiliar, pompous, or unnecessarily difficult. Do not use a long word in place of a shorter word unless the longer word is more precise.

Difficult words: Studies have found that the most effective means of obtaining job opportunities is through direct solicitation to employers.

Simple words: Studies show that the best way to find a job is to contact employers directly.

The list below includes some unnecessarily difficult words that writers commonly use and simple words you can use to replace them:

Difficult	Simple
aggregate	total
effectuate	carry out
indicate	show
initiate	begin
per annum	a year
procure	get, obtain
promulgate	make, give
provided that	if
subsequent to	after
terminate	end
utilize	use

11. Use specific, concrete words rather than vague, abstract words. For example:

Vague, abstract words: The goal of this program is to develop leadership abilities among youth by providing educational, social, spiritual, and cultural opportunities.

Specific, concrete words: The goal of this program is to help youth prepare to become good parents and leaders.

Vague, abstract words: Acknowledgment of the existence of differences between the husband and wife sets the stage for what the couple might do for the management of the differences in a constructive way.

Specific, concrete words: Couples who acknowledge their differences are better prepared to manage those differences constructively.

Vague, abstract words: Quorum leaders are responsible for the administration of an effective home teaching program.

Specific, concrete words: Quorum leaders encourage home teachers to care for the members they visit.

12. Avoid clichés and other overused words and phrases. For example:

Cliché: Putting ideas into action is the *bottom line* of quorum planning.

Better: Putting ideas into action is an *important part* of quorum planning.

Cliché: The quorum presidency's plan should be *viewed as a guide, not as gospel.*

Better: The quorum presidency's plan should be *flexible, not absolute.*

13. Avoid technical jargon. For example:

Jargon: The Human Resource Department ensures the effective recruitment of qualified employees to meet manpower needs.

Better: The Human Resource Department helps recruit the best-qualified employees.

Jargon: The Human Resource Department develops, helps administer, and monitors compliance to personnel policies and procedures to ensure consistent treatment of all employees.

Better: The Human Resource Department makes sure that employees are treated fairly.

Letters and Notices

Letters from the Presiding Councils

3.1 Letters from the First Presidency, from the President (or Acting President) of the Quorum of the Twelve, and from the Presiding Bishopric all use a similar format except for the signature block. For initial reviews of these letters, use the format guidelines in this section.

Note: After a letter is edited and before it is reviewed by the Communications Review Committee (CRC), the text of the letter will be placed into a document using an approved Word template. These templates are authorized to be applied only by the Office of the First Presidency, the Office of the Presiding Bishopric, Correlation Evaluation, and the Editing Section of the Publishing Services Department.

Make the margins of a letter 1 inch wide. Use 12-point Times New Roman font (or 13- or 14-point type for a short letter). Double-space between each element of the letter. Single-space the text within each element. Indent the first line of body paragraphs by .5 inch.

Write the date by month, day, and year. Below the date, begin the addressee line with "To:" at the left margin (see 3.8).

If an instruction line, such as "To be read in sacrament meeting," is needed, center it below the addressee line. Capitalize the first letter and any proper nouns in the instruction line. Enclose the text in parentheses, and place the entire line in italic type.

Begin the salutation at the left margin and below the addressee line. Place the subject line below the salutation. Do not use the abbreviation *Re* or the word *Subject* at the beginning of the subject line. Underscore the subject line and place it in initial capital and lowercase letters according to the style described in 11.11–12.

Signature Blocks for Letters from the Presiding Councils

3.2 The signature blocks for letters from each of the presiding councils have specific requirements. Formatting for these will be applied with the final template. For initial reviews, follow the guidelines outlined in 3.3 through 3.5.

Letters from the First Presidency

3.3 Begin the closing of the letter at the center of the page below the body. Place the first of the three blank lines, using underscores, four line spaces below the closing. Place the second and third blank lines each three line spaces below the previous line. Center the designation "The First Presidency" below the last blank line.

Letters from the President (or Acting President) of the Quorum of the Twelve

3.4 Begin the closing of the letter at the center of the page below the body. Four line spaces below the closing, put the signature name, followed by the title "President" (or "Acting President") on a second line.

The Church of Jesus Christ of Latter-day Saints
THE QUORUM OF THE TWELVE APOSTLES
47 East South Temple Street, Salt Lake City, Utah 84150-1200

Month day, year

To: General Authorities and the following leaders in the United States and Canada: Area Seventies; Stake, Mission, and District Presidents; Bishops and Branch Presidents

(Instruction line if needed)

Dear Brethren:

Typing Format for Letters from the President (or Acting President) of the Quorum of the Twelve Apostles

Here is a letter from the President of the Quorum of the Twelve in 14-point font. If an instruction line, such as "To be read in sacrament meeting," is needed, center it below the addressee line. Capitalize the first letter and any proper nouns in the instruction line. Enclose the text in parentheses, and place the entire line in italic type.

Begin the closing of the letter at the center of the page below the body. Four line spaces below the closing, put the signature name, followed by the title "President" (or "Acting President") on a second line.

Sincerely yours,

Russell M. Nelson
President

Letters from the Presiding Bishopric

3.5 Begin the closing of the letter at the center of the page below the body. Two line spaces below the closing and also at the center of the page, place the designation "The Presiding Bishopric" in capital and lowercase letters. Place the name of the Presiding Bishop four line spaces below the designation. Separate the names of each member of the Bishopric by three line spaces.

The Church of Jesus Christ of Latter-day Saints
THE PRESIDING BISHOPRIC
50 East North Temple Street, Salt Lake City, Utah 84150-0018

Month day, year

To: General Authorities and the following leaders in the Europe Area: Area Seventies; Stake, Mission, and District Presidents; Bishops and Branch Presidents

(Instruction line if needed)

Dear Brethren:

Typing Format for Letters from the Presiding Bishopric

Here is a letter from the Presiding Bishopric in 14-point font. If the letter will be long, use 12- or 13-point font.

Begin the closing of the letter at the center of the page below the body. Two line spaces below the closing and also at the center of the page, place the designation "The Presiding Bishopric" in capital and lowercase letters. Place the name of the Presiding Bishop four line spaces below the designation. Separate the names of each member of the Bishopric by three line spaces.

Sincerely yours,

The Presiding Bishopric

_____
Gérald Caussé

_____
Dean M. Davies

_____
W. Christopher Waddell

Notices from Church Headquarters

3.6 To prepare a notice and have it approved, follow the instructions on the back of the Request for Approval by Communications Review Committee form (C Form). This form is available as an interactive PDF from the Correlation Evaluation intranet page (home.ldschurch.org/cordept).

Notices should be prepared using an approved Word template that may be obtained from the Correlation Evaluation intranet page or from the Editing Section in the Publishing Services Department. Both 12-point and 14-point templates are available. The templates include the correct fonts, justification, and spacing.

Include the department name in the "From" line and, if desired, a telephone number:

Church History Department (1-801-240-0000)

The "From" line should not include the name of a General Authority or other individuals.

Use initial capital and lowercase letters in the "Subject" line according to the style described in 11.11–12.

Notice

Date:	Month day, year
To:	General Authorities; Area Seventies; Stake, Mission, District, and Temple Presidents; Bishops and Branch Presidents
From:	Church headquarters department or organization (optional telephone number)
Subject:	Sample Notice Format

THE CHURCH OF
JESUS CHRIST
OF LATTER-DAY SAINTS

To prepare a notice and have it approved, follow the instructions on the back of the Request for Approval by Communications Review Committee form (C form). This form is available as an interactive PDF from the Correlation Evaluation intranet page (home.ldschurch.org/cordept).

Notices should be prepared in an approved Word template that may be obtained from the Correlation Evaluation intranet page or from the Editing Section in the Publishing Services Department. Both 12-point and 14-point templates are available.

The templates include the correct fonts, justification, and spacing.

Enclosures with Letters and Notices

3.7 Enclosures with letters from the presiding councils and with notices from Church headquarters include the Church logo and have a specific, approved format.

Enclosures should be prepared in an approved Word template that may be obtained from the Correlation Evaluation intranet page (home.ldschurch.org/cordept) or from the Editing Section in the Publishing Services Department.

Use the template that is designed for the length of the title (one or two lines) and the length of the body text (one page or multipage). The styles in the templates provide the correct font, justification, and spacing.

Enclosures should be submitted with the letter or notice to the Communications Review Committee (CRC) for approval.

Sample Enclosure: For Letters and Notices
Date (Month day, year)

THE CHURCH OF
JESUS CHRIST
OF LATTER-DAY SAINTS

Enclosures with letters from the presiding councils and with notices from Church headquarters include the Church logo and have a specific, approved format.

Enclosures should be prepared in an approved Word template that may be obtained from the Correlation Evaluation intranet page (home.ldschurch.org/cordept) or from the Editing Section in the Publishing Services Department.

Use the template that is designed for the length of the title (one or two lines) and the length of the body text (one page or multipage). The styles in the templates provide the correct font, justification, and spacing.

Enclosures should be submitted with the letter or notice to the Communications Review Committee (CRC) for approval.

Addressee Lines for Correspondence from Church Headquarters

3.8　Use the indicated addressee lines for letters and notices sent from Church headquarters to the following groups or areas:

To all Church leaders:

> To: General Authorities; Area Seventies; Stake, Mission, District, and Temple Presidents; Bishops and Branch Presidents

To a specified country or countries:

> To: General Authorities and the following leaders in the United States and Canada: Area Seventies; Stake, Mission, and District Presidents; Bishops and Branch Presidents

To a specified area:

> To: General Authorities and the following leaders in the North America West Area: Area Seventies; Stake, Mission, and District Presidents; Bishops and Branch Presidents

To selected leaders in a specified area:

> To: General Authorities and the following leaders in the North America West Area: Area Seventies; selected Stake, Mission, and District Presidents; selected Bishops and Branch Presidents

To leaders of units in which a specific language is spoken:

> To: General Authorities and the following leaders of German-speaking units: Area Seventies; Stake, Mission, District, and Temple Presidents; Bishops and Branch Presidents

Addressee lines should use the terms *stake presidents* and *bishops*, not *stake presidencies* and *bishoprics.*

3.9　To identify copies of a letter or memorandum, use the words *Copy* or *Copies*, not the abbreviations *c* or *cc:*

> Copies: John Brown
> Jane Black

Copyrights, Permissions, and Publishing Information

4

4.1 This section provides basic information about (1) obtaining copyrights and permissions and (2) preparing copyright and publishing notices (see also *Chicago*, chapter 4).

Intellectual Reserve, Inc.

4.2 Intellectual Reserve, Inc., is a nonprofit corporation, separate from the Church, that holds the copyright to works created and used by the Church.

Correlation Intellectual Property Division

4.3 The Correlation Intellectual Property Division:

1. Helps process all requests to use copyrighted information in Church materials or programs.

2. Gives permission to use materials copyrighted by Intellectual Reserve, Inc.

Requests or questions should be directed to:

Correlation Intellectual Property
50 East North Temple Street
Salt Lake City, UT 84150-0013
Telephone: 1-801-6015 (or 3958 or 2935)

Determining Whether Permission Is Required

4.4 Works published before 1923 are in the public domain, and permission is not required when quoting from them.

For copyrighted works published after 1923, the legal doctrine of fair use allows writers to use brief prose excerpts if the sources are credited properly (see *Chicago* 4.77–87). When quoting from materials that are not copyrighted by Intellectual Reserve, Inc., no more than 250 words of prose should be quoted without permission. When a prose excerpt or multiple excerpts from the same source exceed 250 words, permission should be obtained from the copyright holder.

When excerpts of copyrighted poetry or song lyrics are being quoted, permission is required. These are not considered to be prose.

Permission is always required before using any complete copyrighted item, such as an article, a short story, a poem, a musical composition, a map, a photograph, or a reproduction of a painting or an art object.

4.5 Original material contained in any work copyrighted by The Church of Jesus Christ of Latter-day Saints or Intellectual Reserve, Inc., may be used in Church online or print publications without obtaining permission. However, Church publications must always include the name of the work and the author or artist (see 11.13).

When a work copyrighted by the Church contains material that has its own copyright protection, that material may not be used unless copyright permission is obtained.

Many books, plays, poems, songs, paintings, and online publications are based on Church history or doctrine but are not copyrighted by the Church. In such cases the Church has no authority to use the work without the copyright owner's permission.

Obtaining Copyright Approval

4.6 When preparing material for publication by the Church, originators identify copyrighted items that may require permission. They obtain permission to use such items early in the writing process, while they have time to make changes if permission to use an item is denied. By the time a manuscript reaches production, an originator may not have time to obtain permission.

Normally, originators should identify *primary*, not secondary, sources for items requiring permission (see 14.2–5 for some exceptions). For example, when quoting from an article, citing a book that quotes from the article is usually not sufficient. Every effort should be made to find the original article.

Originators should try to select materials that are readily available. For example, a museum outside of the United States may not respond to requests or may simply deny a request for a photograph of artwork from its collection. But a museum or photo library in the United States may be able to provide an image very quickly.

After finding the original sources, originators consult with their department intellectual property manager to determine whether permission is required. To obtain the permissions needed by the Church, originators work with Publishing Services specialists, using the standard Church permission agreements available from Correlation Intellectual Property. These agreements are available in the Church's electronic system for managing intellectual properties—the Rights Management System.

Publishing Information

4.7 Place the following publishing information near the bottom of the title page:

> Published by
> The Church of Jesus Christ of Latter-day Saints
> Salt Lake City, Utah

If a publication does not have a title page, place the information in some other place. If the document is small and this information does not fit, ensure that the name of the Church or the Church logo appears on it.

English Approval Date

4.8 Include the English approval date with the copyright notice on each item. This date gives the month and year when Correlation approved the item. For placement of the English approval date, see 4.17, 19–20.

Need for Copyright Notices

4.9 Church style continues to require a copyright notice even though it is no longer required by law (see *Chicago* 1.19). Include a copyright notice on all materials published by the Church, including printed, audiovisual, software, and internet items.

Requests for exceptions to using the copyright notices shown in 4.11–20 can be submitted to Correlation Intellectual Property using the Request for Exception—Church Logo or Copyright Notice form (PD50047233).

Placement, Elements, and Formatting of Copyright Notices

4.10 In documents that have a title page, place the copyright notice on the verso of that page. If a document does not have a title page, place the notice in some other conspicuous place that will give reasonable notice of the claim of copyright.

4.11 Center the copyright notice, and place periods at the end of the first and second lines as shown below. Capitalize only proper nouns and the first word of each line:

> © 2016 by Intellectual Reserve, Inc.
> All rights reserved.
> Printed in the United States of America
>
> English approval: 8/16

The year in the copyright notice should be the year when the document is first published.

4.12 In documents that do not have a title page, the elements of the copyright notice may be run together:

> © 2016 by Intellectual Reserve, Inc. All rights reserved. Printed in the United States of America English approval: 8/16. PD50011029

Place a period only between elements that are run together on the same line, not at the end of a line. However, if *All rights reserved* is at the end of a line, include a period.

4.13 If the product does not have a bar code, also include the five-digit SKU number (the number used by Church Distribution Services) or the PD number (the Correlation product identification number) on a new line below the English approval line.

If a product without a bar code will be distributed by Distribution Services, include the SKU number:

> © 2016 by Intellectual Reserve, Inc.
> All rights reserved.
> Printed in the United States of America
>
> English approval: 8/16
> 14418

If a product without a bar code will *not* be distributed by Distribution Services, include the PD number:

> © 2016 by Intellectual Reserve, Inc.
> All rights reserved.
> Printed in the United States of America
>
> English approval: 8/16
> PD50011029

See 4.22 for additional information about bar codes.

Copyright Notices for Audiovisual Materials

4.14 On labels for sound recordings (compact discs), the symbol ℗ must be used in addition to the

copyright symbol. The standard copyright notice with the elements run together should be used:

4.15 Photographs or paintings in a Church publication generally do not require individual copyright notices if Intellectual Reserve, Inc., owns the copyright to the photograph or painting. The copyright notice on the publication's copyright page protects the visuals as well as the text.

If Intellectual Reserve, Inc., does not own the copyright for the visual (or in other cases when the Church has agreed to give notice to the copyright holder), the notice required by the copyright holder must be included in the publication:

Photograph by Steve Bunderson. © 2002 Steve Bunderson. Do not copy

Painting courtesy of Brigham Young University Museum of Art

© 1994 by Stefan Hallberg. Used by permission

Sermon on the Mount, by Carl Bloch. Courtesy of the Museum of National History at Frederiksborg in Hillerød, Denmark

Photographs or paintings that are published as individual prints or produced in a separate packet as part of a Church publication require individual copyright notices. All such photographs or paintings should include the standard copyright notice with the elements run together:

If the photograph or painting requires the copyright notice or credit line of the owner, this must also be included.

Copyright Notices for Translated Materials

4.16 If a product is to be translated, the editor may be asked to provide a copyright notice to be used in languages:

Translators will replace *Language* with the name of their language and *xxx* with their language code.

4.17 If space in a run-in copyright notice is limited, some elements may be abbreviated as follows:

Special Considerations

4.18 If a copyrighted document undergoes revision (for example, a new edition is prepared), the copyright notice should include the dates of the original edition and the new edition:

4.19 If space on a printed document is limited, the abbreviation "USA" may be used. If space is extremely limited, the words "English approval" may be omitted. The words "Intellectual Reserve, Inc." may not be abbreviated as "IRI" unless the director of Correlation Intellectual Property gives approval.

4.20 If a product requires a component number, it should be run in to the SKU or PD number:

4.21 Do not include "Printed in the USA" in copyright notices for items that are published online only.

Bar Codes

4.22 When a printed item bears a bar code, the bar code should appear in the lower right corner of the outside back cover. A five-digit item number and a three-digit language code appear directly below the bar code. The name of the language (in English) is included directly above it.

Church Logotype

4.23 The approved Church logotype must appear on all official Church items. If an item has a cover, usually the logotype is placed on the back cover, although sometimes it is placed on the front cover. The logotype should be set at a size that can be read easily, but it should be small enough that it does not dominate an item.

For guidelines about using the approved Church logo, see *Logo Guidelines: Church Visual Identity Style Guide*.

Requests for exceptions to using the approved Church logo can be submitted to Correlation Intellectual Property using the Request for Exception—Church Logo or Copyright Notice form.

4.24 Some Church entities, such as FamilySearch and Deseret Industries, have approval not to include the Church logotype on certain products intended for a primarily general public (non-LDS) audience. For such products, the words "A service provided by The Church of Jesus Christ of Latter-day Saints" should be added to the copyright line:

> © 2014 by Intellectual Reserve, Inc. All rights reserved. A service provided by The Church of Jesus Christ of Latter-day Saints. Printed in the USA. English approval: 7/14

Registered Trademarks

4.25 In all Church publications in which trademarks or registered trademarks of Intellectual Reserve, Inc., are mentioned, place a paragraph near the copyright notice listing the trademarks and their registration status, such as:

> FamilySearch is a trademark of Intellectual Reserve, Inc., and is registered in the United States of America and other countries.

In the notice, preserve the distinctive form of the trademark name.

Do not use symbols such as ™, ®, or ℠ in text or notes. These symbols are not universal and may inaccurately suggest that the Church has registered a trademark in locations where it has not. Consult with Correlation Intellectual Property if you have questions about the identity and registration status of Church trademarks.

If a Church publication mentions any trademarks that are not owned by Intellectual Reserve, Inc., the trademark paragraph should include one of the following statements:

> Other trademarks are the property of their respective owners.
>
> > Use this statement if trademarks of Intellectual Reserve, Inc., are first mentioned.
>
> Any trademarks are the property of their respective owners.
>
> > Use this statement if the document does not include trademarks of Intellectual Reserve, Inc.

Grammar and Usage

5.1 Although grammar and word usage are not a primary focus of style guides, this section presents a few grammar and usage issues that commonly arise in Church materials. For further information, see chapter 5 of *Chicago* and the books listed in 1.3 of this style guide.

Agreement of Pronouns and Antecedents

5.2 When the antecedent of a pronoun is singular, the pronoun should also be singular. In published materials, take particular care not to use the pronoun *they* to refer to a singular subject, even though this usage is common in speech and is preferred by some styles:

> *Incorrect:* As a teacher strives to understand the needs of each student, they should think back to earlier experiences in life.
>
> *Correct:* As a teacher strives to understand the needs of each student, he or she should think back to earlier experiences in life.
>
> *Incorrect:* If any sister needs a ride to church, they can call Trudy.
>
> *Correct:* If any sister needs a ride to church, she can call Trudy.

Use of Gender-Specific Pronouns

5.3 "*He, him,* and *his* have traditionally been used as pronouns of indeterminate gender equally applicable to a male or female person {if the finder returns my watch, he will receive a reward}. Because these pronouns are also masculine-specific, . . . their indeterminate-gender use is declining" (*Chicago* 5.45).

When possible, write sentences to avoid using *he, him,* or *his* to refer to both males and females. The following approaches may be helpful (for additional suggestions, see *Chicago* 5.225):

1. Write the sentence so the subject is plural rather than singular:

   > *Use of masculine-specific pronoun:* Each Church member should ensure that he has sufficient resources to weather the storms that come into every life.
   >
   > *Better:* Church members should ensure that they have sufficient resources to weather the storms that come into every life.

2. Write the sentence in the second person, addressing the audience as "you," using the imperative mood:

   > *Use of masculine-specific pronoun:* A teacher of the gospel should make sure that he is prepared to lead insightful discussions.
   >
   > *Better:* As a teacher of the gospel, make sure that you are prepared to lead insightful discussions.

3. Replace the pronoun with another word, or omit the pronoun entirely:

   > *Use of masculine-specific pronoun:* Ask the student to express his opinion on the subject.
   >
   > *Better:* Ask the student to express an opinion on the subject.
   >
   > *Use of masculine-specific pronoun:* The average American travels in France with a few phrases he has memorized from a guidebook.
   >
   > *Better:* The average American travels in France with a few phrases memorized from a guidebook.

4. Use the words *he or she* (do not use *he/she*):

   > *Use of masculine-specific pronoun:* Ask each class member to describe a situation in which he felt the guidance of the Spirit.
   >
   > *Better:* Ask each class member to describe a situation in which he or she felt the guidance of the Spirit.

That and *Which* (See *Chicago* 5.220)

5.4 Use *that* "restrictively to narrow a category or identify a particular item being talked about {any building that is taller must be outside the state}." Use *which* "nonrestrictively—not to narrow a class or identify a particular item but to add something about an item already identified {alongside the officer trotted a toy poodle, which is hardly a typical police dog}. *Which* should be used restrictively only when it is preceded by a preposition {the situation in which we find ourselves}. Otherwise, it is almost always preceded by a comma, a parenthesis, or a dash" (*Chicago* 5.220, page 298).

When *which* is used restrictively in a general conference talk, the usage does not need to be changed.

Scripture and *Scriptural* as Modifiers

5.5 In certain situations, the noun *scripture* is preferred over the adjective *scriptural* as a modifier. The noun *scripture* is used as a modifier to mean *taken from the scriptures,* as in "scripture reference," "scripture passage," or "scripture story." The adjective *scriptural* is used to mean *relating to or according to the scriptures,* as in "scriptural teaching."

> The scripture story was very effective in teaching the children.

Historic and *Historical*

5.6 Be careful to use the adjectives *historic* and *historical* correctly. The adjective *historic* is used to mean *having significance in history,* as in "historic place" or "historic occasion." The adjective *historical* is used to mean *relating to or based on history,* as in "historical document" or "historical novel."

> Liberty Jail is a Church historic site.

See also *Chicago* 5.220, page 284.

Punctuation 6

6.1 Punctuation should promote understanding and prevent misunderstanding. Choose and place punctuation marks to clarify meaning.

The Editing Section has prepared a *Comma Style Guide* to help standardize the use of commas in Church publications. To obtain a copy, email a request to churchstyleguide@ldschurch.org.

Commas and Semicolons (See *Chicago* 6.16–58)

6.2 "The comma . . . indicates the smallest break in sentence structure. Especially in spoken contexts, it usually denotes a slight pause. In formal prose, however, logical considerations come first. Effective use of the comma involves good judgment, with ease of reading the end in view" (*Chicago* 6.16).

6.3 "When a conjunction joins the last two elements in a series of three or more, a comma . . . should appear before the conjunction" (*Chicago* 6.18). This comma, called the serial comma, helps prevent ambiguity:

> She went to the distribution center to buy lesson manuals, hymnbooks, and picture frames.

> He opened the letter, read it, and made a note of its contents.

> The meal consisted of soup, salad, and macaroni and cheese.

Do not insert a comma after the last item in a series unless the sentence structure requires a comma at that point:

> He encouraged us to be obedient, true, and steadfast despite the challenges we may encounter.

> May 8, June 11, and July 16 are the dates for the next three meetings.

"When items in a series themselves contain internal punctuation, separating the items with semicolons can aid clarity" (*Chicago* 6:58):

> The following people should attend: the stake president and his counselors; high councilors; Melchizedek Priesthood quorum presidencies, group leaders, assistants, and secretaries; and bishops and their counselors.

When only the last item in a series contains commas and there is little possibility of confusion, commas may be used to separate the items rather than semicolons:

> As I hiked in the early spring, I enjoyed the wildflowers that were beginning to bloom, the snow-capped mountains, and the cool, bracing wind.

Colons (See *Chicago* 6.59–65)

6.4 "A colon introduces an element or a series of elements illustrating or amplifying what has preceded the colon" (*Chicago* 6.59). For the use of colons in lists, see 6.24–25.

A colon "should *not* be used before a series that serves as the object of a verb. . . . Nor should a colon normally be used after *namely, for example*, and similar expressions" (*Chicago* 6.65).

> The study included several groups of missionaries, namely, prospective missionaries, returned missionaries, and ward mission leaders.

6.5 "When a colon is used within a sentence, . . . the first word following the colon is lowercased unless it is a proper name." When a colon introduces two or more sentences or when it introduces quoted material, "the first word following it is capitalized" (*Chicago* 6.61).

> The study included the following groups: prospective missionaries, returned missionaries, and ward mission leaders.

> We quote from the address: "Members should perform temple ordinances for their deceased ancestors."

Question Marks (See *Chicago* 6.66–70)

6.6 "An indirect question never takes a question mark" (*Chicago* 6.68):

> She wondered whether she would ever be forgiven of her past sins.

6.7 When a sentence contains a series of elliptical questions, lowercase the first word in each question:

> How many members are in the ward? the stake? the area?

Hyphens (See *Chicago* 6.75–77)

6.8 For using the hyphen in word division and compound words, see 7.10, 20–22; merriam-webster .com; the latest edition of the *Merriam-Webster's Collegiate Dictionary;* and *Chicago* 7.31–43, 77–85.

Use the hyphen "to separate numbers that are not inclusive, such as telephone numbers, social security numbers, and ISBNs" (*Chicago* 6.77). See 9.17 for telephone numbers.

En Dashes (See *Chicago* 6.78–81)

6.9 Use an en dash to separate inclusive numbers in references or citations (see also 14.23; *Chicago* 6.78, 9.58):

> John 14:14–15
>
> pages 145–49

In sentences, avoid using an en dash between numbers because it may be unclear to some readers whether the en dash means *up to* or *up to and including* (or *through*):

> from 1820 through 1830 (*not* from 1820–1830)
>
> young women ages 12 through 18

"If *from* or *between* is used before the first of a pair of numbers, the en dash should not be used" (*Chicago* 9.59):

> between 20 and 30 (*not* between 20–30)

6.10 "Universities that have more than one campus use the en dash to link the campus location to the name of the university" (*Chicago* 6.81):

> Brigham Young University–Hawaii
>
> BYU–Hawaii
>
> Brigham Young University–Idaho
>
> BYU–Idaho
>
> University of Wisconsin–Milwaukee

6.11 To prevent ambiguity, an en dash is used in certain situations instead of a hyphen to form compound words. For information, see 7.21, item 4, and the last paragraph of 7.22.

Em Dashes (See *Chicago* 6.82–89)

6.12 Em dashes may be useful to indicate sudden shifts in thought or to emphasize elements within a sentence. However, use a comma, a colon, or parentheses when they will indicate these relationships more accurately and effectively than a dash. Using dashes too frequently can interrupt the flow of the text. No spaces should separate the dash and the words it separates.

Parentheses (See *Chicago* 6.92–96)

6.13 When an entire sentence is enclosed in parentheses, put the period inside the closing parenthesis. If parenthetical matter, including a complete sentence, is included within another sentence or is part of the preceding sentence, put any mark of punctuation outside the closing parenthesis. (See *Chicago* 6.13, 96.)

> *Complete sentence that is grammatically independent of the preceding sentence:* In his first letter to the Corinthians, Paul discussed the diversity of spiritual gifts. (Moroni taught about the same gifts.)
>
> *Complete sentence that is included within another sentence:* The disagreement between the two men seemed trivial at the time (one of their colleagues has discussed its origins in more detail), but it ultimately destroyed the organization.
>
> *Parenthetical matter that is part of the preceding sentence:* Moroni taught the ancient Saints about the same spiritual gifts (see Moroni 10:8–18).

As an exception, include an exclamation point or a question mark within the parentheses if needed:

> Come on in (quietly, please!) and take a seat.

Brackets (See *Chicago* 6.97–102)

6.14 Use brackets in quoted matter to "enclose editorial interpolations, explanations, translations of foreign terms, or corrections. Sometimes the bracketed material replaces rather than amplifies the original word or words" (*Chicago* 6.97). Any material added to a quotation must be enclosed in brackets (see *Chicago* 13.57–58).

> "Present were 40 brethren *[sic]* and 23 sisters."
>
> He recorded that "the multitude bow[ed] down upon the face of the earth."
>
> "Her husband left for the mission field in [August] 2010."
>
> "Temperance is an important principle in this revelation [the Word of Wisdom] to the Prophet."

6.15 Use brackets "as parentheses within parentheses" (*Chicago* 6.99):

> (You may want to ask someone to sing "Did You Think to Pray?" [*Hymns,* no. 140].)
>
> (A colon separates the chapter [or section] number and the verse number in scripture references.)

Slashes (See *Chicago* 6.103–10)

6.16 Do not use the slash in running text in place of the words *and* or *or.* Do not use constructions such as *he/she* or *and/or* (see *Chicago* 5.220, pages 266, 283–84). Do not use the slash in place of commas, colons, or dashes.

Reserve the slash for (1) separating lines of poetry (including hymn and song lyrics) that are run together in text and (2) indicating fractions.

Quotation Marks (See *Chicago* 6.111–12)

6.17 Always place a period or a comma before a final quotation mark. Always place a colon or a semicolon after a final quotation mark. Place a question mark, a dash, or an exclamation point before a final quotation mark only when it is part of the quoted material (see *Chicago* 6.9–10, 70, 74).

"An apostrophe at the end of a word should never be confused with a closing single quotation mark"; punctuation always follows the apostrophe (*Chicago* 6.9).

6.18 Generally, use quotation marks to set apart "thought, imagined dialogue, and other interior discourse" (*Chicago* 13.41):

> I thought, "I could resolve that problem by myself."

> I found myself silently asking, "Does my life reflect the love I feel for the Savior?"

> Youth often ask the penetrating question "Why are we here?"

6.19 When a paragraph begins with a drop cap and the first word is part of a quotation, include the opening quotation mark or rewrite the paragraph so it does not begin with a quotation.

Typographic Considerations (See *Chicago* 6.4, 14)

6.20 Place periods, commas, colons, and semicolons that immediately follow an italicized word in italic type. When these marks of punctuation follow a word in bold type, make them bold (see 12.10 for an exception). Church style follows *Chicago* 6.4 rather than *Chicago* 6.2 and 6.3.

> The last book on the list, *The Savior, the Priesthood, and You,* should be read by all the students in the class. (The comma after *you* is italicized.)

> **Please type or print all information.** Attach additional copies of the last page as needed. (The period after *information* is bold.)

Place ellipsis points that follow an italicized mark of punctuation in italic type:

> "The form must list *all music, images, or illustrations used in the publication. . . .* It must also include all text not already covered by Church copyright." (The ellipsis points are italicized.)

Use roman type for quotation marks and superscript numbers that follow an italicized or bold mark of punctuation:

> "All class members should read the last book on the list, *The Savior, the Priesthood, and You.*"[1] (The period is italicized, and the quotation mark and the superscript number are roman.)

A question mark or exclamation point that immediately follows a word that is italicized or in bold type should be placed in roman type unless it belongs with the word:

> Did they show the movie *Camelot*? (The question mark is roman.)

If an entire quoted sentence is in italic type, place the quotation marks—both those that begin and those that end the sentence—in italic type. The superscript number that follows the sentence should be in roman type:

> *"After making a request through prayer, we have a responsibility to assist in its being granted."*[1] (The quotation marks are italicized, and the superscript number is roman.)

6.21 Place parentheses or brackets in italic type only if all the enclosed material is in italics or if the first and last items are both in italics. (This is an exception to *Chicago* 6.5, which does not determine the style of parentheses or brackets according to the material they enclose.) Never place one parenthesis or bracket in italic type and the other one in roman.

> *(express violations)* (Both parentheses are italicized.)

> [it was *unforeseen*] (Both brackets are roman because the first item is roman.)

> *(inappropriate* was used for *outrageous)* (Both parentheses are italicized because the first and last words are in italics.)

6.22 "No period should follow display lines" (*Chicago* 6.14). As long as no confusion results, other punctuation is often omitted at the end of display lines for aesthetic reasons (see also 11.9):

TEACHINGS OF PRESIDENTS OF THE CHURCH
JOSEPH SMITH

Although a colon is used after *Church* when the title of this book is used in text, it is omitted on the title page of the book.

Lists (See *Chicago* 6.121–26)

6.23 Short, simple lists are usually run in to the text, "especially if the introduction and the items form a complete grammatical sentence" (*Chicago* 6.122). Longer lists or lists in which each item consists of a complete sentence or several sentences should be set vertically.

"All items in a list should be constructed of parallel elements" (*Chicago* 6.121). In other words, items should be syntactically alike—whether noun forms, phrases, full sentences, or whatever the context requires.

Avoid using lists excessively or using lengthy lists, which can weaken the coherence of a document and cause readers to skim rather than read carefully.

6.24 In a list that is run in to the text, use numerals or letters in parentheses to mark divisions. If letters are used, they should be italicized, along with the parentheses surrounding them. If the enumerated items are run in to the sentence, use no introductory punctuation. If the enumerated items follow a complete sentence, introduce the enumeration with a colon. Items in the list should be separated by commas "unless any of the items requires internal commas, in which case all the items will usually need to be separated by semicolons" (*Chicago* 6.123).

> The instructor should (a) pray for the Spirit's guidance, (b) study the lesson material, and (c) prepare a lesson outline.

> He discussed three basic gospel principles: (1) faith, (2) obedience, and (3) repentance.

> The discussion covered the following topics: (1) faith, hope, and charity; (2) sacrifice; and (3) service.

6.25 For lengthy enumerations, set each listed item on a line by itself. Capitalize the first letter in each item. Align runover lines with the first word that follows the numeral or the bullet. Align the numbers on the periods. Use a colon at the end of the introductory phrase or sentence.

If the items each complete the introductory phrase, conclude them with a period:

> Members of the bishopric should:
> 1. Participate regularly in quorum classes, activities, service projects, and presidency meetings.
> 2. Conduct priesthood interviews regularly with Aaronic Priesthood quorum presidents.
> 3. Interview presidents of Young Women classes as needed.
>
> The colon at the end of the introductory sentence and the capital letters at the beginning of each item in the list are exceptions to *Chicago* 6.125.

If each item stands as an independent sentence, conclude it with a period:

> Stake and ward Relief Society leaders should observe the following cautions:
> • Speakers should not be paid to participate in Relief Society meetings or activities.
> • Children's class leaders should not be paid.
> • Copyright laws should not be violated.

If the items are short (usually no more than three or four words) and do not complete the introductory phrase or sentence, do not conclude them with a period:

> The bishopric will discuss several topics:
> 1. The Aaronic Priesthood
> 2. Financial matters
> 3. Plans for sacrament meetings
> 4. Church callings

6.26 Use the following style for outlines (adapted from *Chicago* 6.126).

> I.
> II.
>   A.
>   B.
>   1.
>   2.
>   a.
>   b.
>   (1)
>   (2)

Do not begin any level in an outline unless there is a second item to be added. For example, do not use *A* unless there will be a *B.*

Standard for Spelling

7.1   As a general rule, use the first listing of a word at merriam-webster.com or in the latest edition of the *Merriam-Webster's Collegiate Dictionary* as the standard for spelling in Church publications. For additional assistance, use *Webster's Third New International Dictionary*. (See *Chicago* 7.1.)

Spelling and Usage of Terms in Church Writing

7.2   The following list identifies the preferred spelling and usage of selected terms in Church writing:

agency (*not* free agency)

all-Church (modifier)

antemortal

anti-Mormon (modifier)

baptistry (use the second spelling in *Webster's*)

budget allowance

chalkboard (preferred over blackboard; board and whiteboard are also preferred)

Church-service (modifier)

Churchwide

closed-captioned (before a noun; closed captioned in all other instances)

closed captions

deacon-age; teacher-age; priest-age (modifier)

disfellowshipped, disfellowshipping, disfellowshipment

donations in kind

early-morning seminary

family home evening

fast and testimony meeting (*not* fast meeting)

fast offering (noun)

fast-offering (modifier)

fellowman; fellowmen (one word)

friendshipped, friendshipping

fulness

Gentile (noun)

gentile (adjective)

groundbreaking (noun and modifier)

high councilor (*not* high councilman)

home-study seminary

home teacher

in-kind donations

inservice

latter day(s) (noun)

less-active (modifier)

mission field

multistake; multiward (modifier)

name tag

nonmember

non-Mormon

part-member (modifier)

phase 1 (*or* introductory phase, phase 2a, or phase 2b) languages and products

postmortal

pre-earth

premortal existence (*not* preexistence)

preservice

record keeping (noun)

record-keeping (modifier)

released-time seminary

role play (noun)

role-play (verb)

role-playing (modifier)

same-sex (*not* same-gender)

scriptorian (specialized Church term, preferably used infrequently; alternative could be "someone who is well versed in the scriptures")

seer stone

sharing time

stewardship (use this term to refer only to [1] the stewardships mentioned in the Doctrine and Covenants in connection with the law of consecration or [2] the role of parents in their family)

temple grounds; Salt Lake Temple grounds

timeline

tithe payer; full-tithe payer; non-tithe payer; part-tithe payer

tithe-paying (modifier)

tithing in kind (noun)

tithing-in-kind (modifier)

ward budget allowance

ward-sponsored (modifier)

watchcare

whiteboard

wordstrip

worshipped, worshipping

Plurals (See *Chicago* 7.5–14)

7.3   "Capital letters used as words, numerals used as nouns, and abbreviations usually form the plural by adding *s*" (*Chicago* 7.14):

    the 1990s

    CTRs

    PhDs

    vols.

"As an aid to legibility (compare 'two *a*s in *llama'* with 'two *a's* in *llama'*), the plural of single lower-case letters is formed by adding an apostrophe before the *s*. The *s* is roman even when the letter is italic. Capital letters, however, do not normally require an apostrophe in the plural" (*Chicago* 7.61).

    In Church style, there are not two *l's* in the word *fulness.*

    Students once studied the three Rs.

For scholastic grades, "no apostrophe is required in the plural" (*Chicago* 7.60).

    He brought home two As and three Bs.

Possessives (See *Chicago* 7.15–28)

7.4   Use an apostrophe and an *s* to form the possessive of (1) almost all singular nouns and (2) plural nouns not ending in *s* (see *Chicago* 7.15):

    bishop's counselors

    boss's desk

    children's hospital

    father's blessing

    geese's wings

    mice's tails

    witness's testimony

Use an apostrophe alone to form the possessive of plural nouns ending in *s:*

    bishops' storehouse

    girls' class

    witnesses' testimony

7.5   Use the rules listed in 7.4 for personal names, proper nouns, letters, and numbers (see *Chicago* 7.16–18):

    Burns's poems

    Christ's spirit

    Elias's mission

    Enos's prayer

    Israelites' exodus

    Jesus's birth

    the Joneses' home

    the Lewises' library

    Lewis's books

    Moses's leadership

    Ramses's tomb

    ZCMI's legacy

    1983's record rainfall

7.6   "Analogous to possessives, and formed like them, are certain expressions based on the old genitive case. The genitive here implies *of*" (*Chicago* 7.24):

    fathers and sons' outing

    readers' theater

    six months' leave

    two dollars' worth

    a year's supply

7.7   Compound nouns that contain an *s* plural form, such as *records examiner* or *standards event,* should not be confused with the possessive case.

7.8   Do not use an apostrophe in official organizational terms referring to priesthood quorums and groups:

    deacons quorum

    elders quorum

    high priests group leader

7.9 Generally, use the singular possessive form in titles of documents:

> an auditor's guide
>
> *Mission President's Handbook*
>
> *A Parent's Guide*
>
> a teacher's supplement

Word Division (See *Chicago* 7.31–43)

7.10 Generally, divide words at the division points shown at merriam-webster.com or in *Merriam-Webster's Collegiate Dictionary.* These points are indicated by dots between syllables. In *Webster's*, most words are divided according to pronunciation rather than derivation:

> knowl-edge (*not* know-ledge)
>
> democ-racy (*not* demo-cracy)

Not all syllable breaks are appropriate end-of-line breaks. Follow these guidelines whenever possible:

1. No more than two consecutive lines should end in hyphens.

2. When a word is divided, there must always be at least two letters at the end of the line and three letters on the next line.

3. "When a vowel forms a syllable in the middle of a word, it should run in to the first line if possible. Diphthongs are treated as single vowels" (*Chicago* 7.34):

> partici-pate (*preferable to* partic-ipate)
>
> genera-tion (*preferable to* gener-ation)
>
> *but:* cov-enant (*to prevent misreading as* cove-nant)

4. "Hyphenated or closed compounds and words with prefixes or suffixes are best divided at the natural breaks" (*Chicago* 7.35):

> dis-pleasure (*preferable to* displea-sure)
>
> latter-day (*preferable to* lat-ter-day)
>
> thanks-giving (*preferable to* thanksgiv-ing)

5. It is preferable to avoid hyphenating personal names and proper nouns.

6. "Proper nouns of more than one element, especially personal names, should be broken, if possible, between the elements rather than within any of the elements. . . . A personal name that includes initials should be broken after the initials" (*Chicago* 7.38):

> Brigham / Young (*preferable to* Brig-ham Young)
>
> Boyd K. / Packer (*preferable to* Boyd / K. Packer)

These guidelines may be modified when necessary (1) to avoid bad line spacing or unsightly line breaks or (2) to prevent misreading.

O and *Oh* (See *Chicago* 6.37, 7.45)

7.11 The vocative *O* is a form of direct address that is used in the scriptures and other writings but is now largely obsolete. The interjection *oh* is used to express emotions such as surprise or wonder.

"The vocative *O* . . . is always capitalized, whereas the interjection *oh* is capitalized only when beginning a sentence or standing alone" (*Chicago* 7.45). A comma usually follows the interjection *oh*, but no comma follows the vocative *O* (see *Chicago* 6:37).

> Hold not thy peace, O God of my praise.
>
> O Lord, hear our petitions.
>
> The scenery is so beautiful, but, oh, I can't describe it!
>
> Oh, how blessed we are to live in this last dispensation!

Ligatures (See *Chicago* 7.46)

7.12 For most words with spellings that are derived from ligatures, use the first spelling shown at merriam-webster.com or in *Merriam-Webster's Collegiate Dictionary.* However, use the second spelling for the word *Judea*, not the first spelling (which is *Judaea*), even when quoting from the scriptures:

> "Ye shall be witnesses unto me both in Jerusalem, and in all Judea" (Acts 1:8).

In quotations, preserve the spelling of the quoted source. However, do not re-create the ligature in the spelling of the word; instead, use the letters *ae*.

Ampersands

7.13 Generally, use the conjunction *and* rather than an ampersand (&), except in the abbreviation *D&C*.

Italics (See *Chicago* 7.47–65)

7.14 The use of italics is one of the most distinctive ways of setting off an element in text. Because of this distinctiveness, the effectiveness of italics depends on judicious and sparing use. "Overused, italics quickly lose their force" (*Chicago* 7.47).

Avoid the use of italics merely for emphasis. It is preferable to show emphasis through effective sentence structure.

Also avoid lengthy passages in italics because the type can be difficult to read. (See 13.24 for adding italics in quoted material.)

7.15 Use italics to set off titles of works. Do not italicize titles of the standard works and their parts. (See 8.50, 52–53; 11.1–2.)

7.16 Use italics for unfamiliar foreign words:

One of his favorite treats was *Apfelkuchen.*

However, set "foreign words and phrases familiar to most readers" in roman type (*Chicago* 7.52). If a foreign word is listed in *Webster's,* do not set it in italics. Commonly used Latin words and abbreviations are not italicized:

The Church's policy on in vitro fertilization is described in the handbook.

"Because of its peculiar use in quoted matter, *sic* is best italicized" (*Chicago* 7.53):

"Every night I look forward to declining [*sic*] in my easy chair."

7.17 Use italics for words used as words and letters used as letters (see *Chicago* 7.58–59):

The word *spiritual* means different things to different people.

Place the letter *x* beside each correct answer.

7.18 Use italics for stage directions (see *Chicago* 13.44):

[Brother Johnson turns to the class.]

Words on Boards or Wordstrips

7.19 Use italics to indicate words or phrases that are to be written on a chalkboard, a whiteboard, or wordstrips:

Write *Acts 8:3* on the board.

List the following on the board: *Adam-ondi-Ahman, Second Coming, Millennium, Be Prepared.*

The material to be written on the board can be placed in roman type in a chalkboard or whiteboard display:

Write on the board the following ways in which we should prepare for the Second Coming and the Millennium:

> Repent and be baptized.
> Stand in holy places.
> Receive the truth.
> Let the Holy Spirit be your guide.
> Do not be deceived by Satan.

If the instructions to the teacher do not state exactly what should be written on the board but instead suggest what might be written, a simple list can be used:

Write class members' responses on the board. These might include the following:

Repent.
Be baptized.
Search the scriptures.
Endure to the end.

Compound Words (See *Chicago* 6.80, 7.77–85)

7.20 "Far and away the most common spelling questions for writers and editors concern compound terms—whether to spell as two words, hyphenate, or close up as a single word" (*Chicago* 7.77).

7.21 Use the following guidelines when determining whether to hyphenate compound terms:

1. When a compound modifier precedes the noun it describes and is hyphenated in *Webster's*, it should be hyphenated:

fast-food restaurants

long-suffering friend

open-heart surgery

up-to-date proposal

well-read client

2. When a compound modifier precedes the noun it describes and is not hyphenated in *Webster's*, it should be hyphenated only when ambiguity is likely without a hyphen*:*

fast and testimony meeting

fast-offering collection

flower-filled garden

health care expenses

member missionary work

much-needed clothing

real estate agent

third-floor apartment

3. When a compound modifier follows the noun or verb it describes, "hyphenation is usually unnecessary, even for adjectival compounds that are hyphenated in *Webster's* (such as *well-read* or *ill-humored*)" (*Chicago* 7.81; see also *Chicago* 7.85, page 377). Follow this guideline unless ambiguity is likely or unless the compound includes the words *self* or *all:*

The discussion was open ended.

The video program was closed captioned.

The program was well defined.

The store's selections were up to date.

A virtuous life is lived step by step.

We should look at the two options side by side.

All Church members should strive to be self-reliant.

The new program strives to be all-inclusive.

4. To prevent ambiguity, use an en dash to form a compound adjective when one or both elements consist of two words, a hyphenated word, or an open compound (see *Chicago* 6.80; see also the last paragraph in 7.22 of this style guide):

Aaronic Priesthood–Young Women committee

folk music–influenced lyrics

5. "Compounds formed by an adverb ending in *ly* plus an adjective or participle (such as *largely irrelevant* or *smartly dressed*) are not hyphenated either before or after a noun, since ambiguity is virtually impossible" (*Chicago* 7.82):

highly developed philosophy

lovingly conveyed message

7.22 "Compounds formed with prefixes are normally closed, whether they are nouns, verbs, adjectives, or adverbs" (*Chicago,* 7.85, page 383; see pages 383–84 for many examples). However, in certain situations, such as those shown in the following examples, a hyphen or en dash should be used after the prefix in a compound.

Use a hyphen in the following instances:

1. "Before a capitalized word or a numeral, such as *sub-Saharan, pre-1950."*

2. "Before a [hyphenated] compound term, such as *non-self-sustaining"*:

non-English-speaking person

mid-20th-century history

3. "To separate two *i*'s, two *a*'s, and other combinations of letters or syllables that might cause misreading":

anti-inflammatory

extra-alkaline

pro-life

4. "To separate the repeated terms in a double prefix, such as *sub-subentry.*"

5. "When a prefix or combining form stands alone, such as *over-* and *underused, macro-* and *microeconomics."* (*Chicago* 7.85, page 383.)

Use an en dash after a prefix when one element of a compound adjective consists of an open compound (see *Chicago* 6.80):

non–Latter-day Saint literature

post–Mormon Battalion period

pre–western migration period

Variant Spellings of Names in the Scriptures

7.23 When variant spellings exist for a personal or place name in the scriptures, use the spelling from one of the following sources, which are listed in order of preference:

1. This style guide, including the index

2. The Bible Dictionary

3. The spelling used in the scriptures

Abed-nego

Bethel

Simon Bar-jona

Names and Terms

General Principles of Capitalization

8.1 "Proper nouns are usually capitalized, as are some of the terms derived from or associated with proper nouns. For the latter, Chicago's preference is for sparing use of capitals—what is sometimes referred to as a 'down' style" (*Chicago* 8.1).

8.2 Many proper nouns and personal names combine a given name with a generic or descriptive term (the Mesa Arizona Temple Visitors' Center, President Lincoln). After the official name is first mentioned, the generic term alone may then be lowercased:

> The Manhattan New York Temple was completed in 2004. The temple is unusual because it is part of an existing structure.

> Bishop Jones is very busy with tithing settlement interviews this week. Please contact the executive secretary to make appointments with the bishop.

8.3 Capitalize plural generic terms that precede or follow two or more names of buildings, public places, or topographical features. "Such capitalization signals unambiguously that the generic term forms part of each proper noun" (*Chicago* 8.52):

> Mounts Washington and Rainier
>
> North and South Visitors' Centers
>
> Pacific and Atlantic Oceans
>
> Salt Lake and Provo Utah Temples
>
> South Temple and Main Streets

General Authorities, Area Seventies, and General Officers

8.4 Capitalize the names of the callings of General Authorities, General Officers, and Area Seventies. Also capitalize the names of offices that are held by General Authorities by virtue of their positions:

> a General Authority; the General Authorities (avoid *the Brethren,* but capitalize it when referring to General Authorities except when it is modified, such as "my brethren" or "these brethren")

> President of the Church; the fifth President; the first five Presidents

> First Counselor in the First Presidency (*but* lowercase *counselor* when used in a generic sense: "Brigham Young selected Heber C. Kimball as his counselor.")

> Apostle; the Twelve (Apostles) (*but* apostolic; Jesus called twelve Apostles.)

> President (or Acting President) of the Quorum of the Twelve (Apostles) (*but* a member of the Quorum of the Twelve Apostles)

> Senior President of the Seventy; seven Presidents of the Seventy; a member of the Presidency of the Seventy

> General Authority Seventy (use this term to refer to members of the First and Second Quorums of the Seventy rather than referring to them as being members of the First or Second Quorum)

> Area Seventy (use this term to refer to members of the Seventy who belong to quorums other than the First and Second Quorums)

> member of the Seventy; of the Seventy; a member of the Quorums of the Seventy (use these terms to refer to a member of any Quorum of the Seventy)

> emeritus General Authority Seventy (use this term for all former General Authority Seventies)

> Area President; Area Presidency; First Counselor in the Area Presidency

> Presiding Bishop

> Second Counselor in the Presiding Bishopric

> Patriarch to the Church (before 1980)

> General Officers

> General President (of auxiliary organizations)

> Primary General President; General President of the Primary

> First Counselor in the Primary General Presidency

Capitalize the names of the following offices or titles when they are held by General Authorities:

> Church Historian (and Recorder) (*but* assistant Church historian; see 8.7)

> Commissioner of the Church Educational System

> Executive Director

8.5 Capitalize the names of the general presiding priesthood bodies or auxiliaries of the Church:

> the First Presidency; the Presidency

> the Council of the First Presidency and Quorum of the Twelve

the Quorum of the Twelve (*not* the Council of the Twelve); the Twelve

the First (*or* Second *or* Third) Quorum of the Seventy; the Quorums of the Seventy; the Presidency of the Seventy; the Seventy

the Presiding Bishopric; the Bishopric

General Presidency (of an auxiliary organization)

Auxiliary General Presidency; General Auxiliary Presidency

Other Church Positions and Offices

8.6   Lowercase positions in the Church unless they precede a personal name or are used in place of a personal name (see *Chicago* 8.18, 25):

assistant to the president of the priests quorum; assistant to the priests quorum president

bishop; Bishop Newman; "How are you, Bishop?"

branch president; President Jones; "How are you, President?"

counselor in the bishopric; bishop's second counselor

counselor in the Primary presidency

deacon, teacher, priest

deacons quorum adviser

district president

elder; high priest

elders quorum president

executive secretary

high councilor

high priests group leader

meetinghouse librarian

Primary president

prospective elder

Relief Society secretary

stake president; President Brown; "How are you, President?"

Sunday School president

ward clerk

ward young single adult leader

Young Women president

Capitalize *elder* or *sister* when the terms are used in place of the name of a missionary:

Elder Jones; "How are you, Elder?"

Sister Brown; "How are you, Sister?"

8.7   Lowercase all other titles referring to general Church administration:

assistant Church historian

director for temporal affairs

general counsel (for the Church)

managing director

Relief Society general board

Church Buildings

8.8   Capitalize the official names of Church buildings. Words such as *building, center, temple, tabernacle,* or *institute* are capitalized only when they are part of the official or formal name. Such words are lowercased when they stand alone.

The following list shows the names of buildings at Church headquarters:

Assembly Hall

Beehive House

Church Administration Building; the administration building (47 East South Temple Street)

Church History Library; the library

Church History Museum; the museum

Church Office Building; the office building (50 East North Temple Street)

Conference Center

Conference Center Theater

Family History Library; the library

Joseph Smith Memorial Building

Lion House

North Visitors' Center (on Temple Square)

Salt Lake Tabernacle; the Tabernacle (for the Salt Lake Tabernacle, *Tabernacle* is capitalized even when it stands alone)

South Visitors' Center (on Temple Square)

The following list gives examples of the names of other Church buildings:

bishops' storehouse; Redmond Oregon Bishops' Storehouse

Deseret Industries stores

distribution center; Salt Lake Distribution Center

employment resource center; Welfare Square Employment Resource Center

family history center; Farmington Utah Family History Center

home storage center; Ogden Utah Home Storage Center

institute of religion; Ogden Institute of Religion; the Ogden institute; the institute

missionary training center; Brazil Missionary Training Center; Provo Missionary Training Center

stake center; Cheyenne Wyoming Stake Center; Cheyenne stake center (*not* stake house)

tabernacle; Brigham City Tabernacle

temple; Washington D.C. Temple; house of the Lord

visitors' center; Mesa Arizona Temple Visitors' Center

8.9 Do not capitalize such terms as *meetinghouse, chapel, office, home,* and *temple grounds* when they are used descriptively rather than as part of a formal name:

> the Columbia New York Second Ward meetinghouse
>
> the Rowland Way chapel
>
> Sierra Leone Freetown Mission home
>
> Sierra Leone Freetown Mission office
>
> the St. George Utah Temple grounds; the temple grounds in St. George

8.10 Lowercase references to rooms in religious structures:

> baptistry (use the second spelling in *Webster's*)
>
> celestial room; Los Angeles California Temple celestial room
>
> chapel
>
> children's meeting room
>
> classroom
>
> creation room
>
> cultural hall
>
> garden room
>
> high council room
>
> meetinghouse library
>
> Relief Society room
>
> sealing room
>
> *but:* Holy of Holies; Nauvoo Room (in the Joseph Smith Memorial Building)

Temples

8.11 Whenever possible, use the full, official name of a temple. The following are the official names of the temples. (Contact the Editing Section for the official names of temples that have been announced recently.)

> Aba Nigeria Temple
>
> Abidjan Ivory Coast Temple
>
> Accra Ghana Temple
>
> Adelaide Australia Temple
>
> Albuquerque New Mexico Temple
>
> Anchorage Alaska Temple

Apia Samoa Temple
Arequipa Peru Temple
Asunción Paraguay Temple
Atlanta Georgia Temple
Bangkok Thailand Temple
Barranquilla Colombia Temple
Baton Rouge Louisiana Temple
Belém Brazil Temple
Bern Switzerland Temple
Billings Montana Temple
Birmingham Alabama Temple
Bismarck North Dakota Temple
Bogotá Colombia Temple
Boise Idaho Temple
Boston Massachusetts Temple
Bountiful Utah Temple
Brigham City Utah Temple
Brisbane Australia Temple
Buenos Aires Argentina Temple
Calgary Alberta Temple
Campinas Brazil Temple
Caracas Venezuela Temple
Cardston Alberta Temple
Cebu City Philippines Temple
Cedar City Utah Temple
Chicago Illinois Temple
Ciudad Juárez Mexico Temple
Cochabamba Bolivia Temple
Colonia Juárez Chihuahua Mexico Temple
Columbia River Washington Temple
Columbia South Carolina Temple
Columbus Ohio Temple
Concepción Chile Temple
Copenhagen Denmark Temple
Córdoba Argentina Temple
Curitiba Brazil Temple
Dallas Texas Temple
Denver Colorado Temple
Detroit Michigan Temple
Draper Utah Temple
Durban South Africa Temple
Edmonton Alberta Temple
Fortaleza Brazil Temple
Fort Collins Colorado Temple
Fort Lauderdale Florida Temple
Frankfurt Germany Temple
Freiberg Germany Temple
Fresno California Temple
Fukuoka Japan Temple
The Gila Valley Arizona Temple
Gilbert Arizona Temple

Guadalajara Mexico Temple
Guatemala City Guatemala Temple
Guayaquil Ecuador Temple
The Hague Netherlands Temple
Halifax Nova Scotia Temple
Hamilton New Zealand Temple
Harare Zimbabwe Temple
Hartford Connecticut Temple
Helsinki Finland Temple
Hermosillo Sonora Mexico Temple
Hong Kong China Temple
Houston Texas Temple
Idaho Falls Idaho Temple
Indianapolis Indiana Temple
Johannesburg South Africa Temple
Jordan River Utah Temple
Kansas City Missouri Temple
Kinshasa Democratic Republic of the Congo
     Temple
Kirtland Temple
Kona Hawaii Temple
Kyiv Ukraine Temple
Laie Hawaii Temple
Las Vegas Nevada Temple
Lima Peru Temple
Lima Peru Los Olivos Temple
Lisbon Portugal Temple
Logan Utah Temple
London England Temple
Los Angeles California Temple
Louisville Kentucky Temple
Lubbock Texas Temple
Madrid Spain Temple
Manaus Brazil Temple
Manhattan New York Temple
Manila Philippines Temple
Manti Utah Temple
Medford Oregon Temple
Melbourne Australia Temple
Memphis Tennessee Temple
Mérida Mexico Temple
Meridian Idaho Temple
Mesa Arizona Temple
Mexico City Mexico Temple
Monterrey Mexico Temple
Montevideo Uruguay Temple
Monticello Utah Temple
Montreal Quebec Temple
Mount Timpanogos Utah Temple
Nashville Tennessee Temple

Nauvoo Illinois Temple (current temple)
Nauvoo Temple (original temple)
Newport Beach California Temple
Nuku′alofa Tonga Temple
Oakland California Temple
Oaxaca Mexico Temple
Ogden Utah Temple
Oklahoma City Oklahoma Temple
Oquirrh Mountain Utah Temple
Orlando Florida Temple
Palmyra New York Temple
Panama City Panama Temple
Papeete Tahiti Temple
Paris France Temple
Payson Utah Temple
Perth Australia Temple
Philadelphia Pennsylvania Temple
Phoenix Arizona Temple
Portland Oregon Temple
Port-au-Prince Haiti Temple
Porto Alegre Brazil Temple
Preston England Temple
Provo City Center Temple
Provo Utah Temple
Quetzaltenango Guatemala Temple
Quito Ecuador Temple
Raleigh North Carolina Temple
Recife Brazil Temple
Redlands California Temple
Regina Saskatchewan Temple
Reno Nevada Temple
Rexburg Idaho Temple
Rio de Janeiro Brazil Temple
Rome Italy Temple
Sacramento California Temple
Salt Lake Temple
San Antonio Texas Temple
San Diego California Temple
San José Costa Rica Temple
San Salvador El Salvador Temple
Santiago Chile Temple
Santo Domingo Dominican Republic Temple
São Paulo Brazil Temple
Sapporo Japan Temple
Seattle Washington Temple
Seoul Korea Temple
Snowflake Arizona Temple
Spokane Washington Temple
Star Valley Wyoming Temple
St. George Utah Temple

St. Louis Missouri Temple
Stockholm Sweden Temple
St. Paul Minnesota Temple
Suva Fiji Temple
Sydney Australia Temple
Taipei Taiwan Temple
Tampico Mexico Temple
Tegucigalpa Honduras Temple
Tijuana Mexico Temple
Tokyo Japan Temple
Toronto Ontario Temple
Trujillo Peru Temple
Tucson Arizona Temple
Tuxtla Gutiérrez Mexico Temple
Twin Falls Idaho Temple
Urdaneta Philippines Temple
Vancouver British Columbia Temple
Veracruz Mexico Temple
Vernal Utah Temple
Villahermosa Mexico Temple
Washington D.C. Temple
Winnipeg Manitoba Temple
Winter Quarters Nebraska Temple

If it is necessary to use a shortened name of a temple, such as when editing a transcript of a talk that has already been given, capitalize the name:

Idaho Falls Temple
Logan Temple
Los Angeles Temple
Manti Temple
Nauvoo Temple

8.12 Do not capitalize the word *temple* or *tabernacle* when it refers to an ancient temple or tabernacle:

temple of Herod; Herod's temple
temple of Solomon; Solomon's temple
temple in the land Bountiful
tabernacle of Moses

Places and Historic Sites

8.13 The following list shows the names, spellings, and capitalization of some places and historic sites referred to in Church documents:

Adam-ondi-Ahman
Bountiful, land of
Carthage Jail
Cove Fort Historic Site
Deseret, state of
Endowment House

Garden of Eden (*but* the garden)
Garden of Gethsemane (*but* the garden)
Garden Tomb
Granite Mountain Records Vault
Hawn's Mill (*not* Haun's Mill)
Hill Cumorah
Hill Cumorah Visitors' Center
Historic Johnson Home
Historic Kirtland Visitors' Center
Holy City (Jerusalem)
Holy Land
Joseph Smith Birthplace Memorial
Kanesville Tabernacle
Liberty Jail
Mars' Hill
Mormon Handcart Historic Site(s)
Mormon Handcart Visitors' Center
Mormon Pioneer Memorial Monument
Mormon Trail Center at Historic Winter Quarters
Nauvoo House
Nauvoo Visitors' Center
Newel K. Whitney Store
New Jerusalem
Northern Kingdom (of Israel)
Peter Whitmer Farm
Polynesian Cultural Center
Sacred Grove
Salt Lake Valley (*but* the valley of the Great Salt Lake; the valley)
San Diego Mormon Battalion Historic Site
Sea of Galilee
Southern Kingdom (of Judah)
Temple Square
Tower of Babel
Waters of Mormon
Willie Center at Sixth Crossing
Willie Rescue Site Monument
Winter Quarters
Zion

General Church Funds

8.14 Capitalize the official titles of general Church funds, but lowercase descriptive references to such funds:

General Missionary Fund; the missionary fund (*but* ward missionary fund)
Humanitarian Aid Fund
Perpetual Education Fund
Perpetual Emigrating Fund (*not* Perpetual Emigration Fund)
Temple Patron Assistance Fund

Church Organizations, Classes, and Programs

8.15 Capitalize official names of general organizational units of the Church, such as councils, departments, divisions, and offices:

> Africa West Area Office
>
> Church Board of Education
>
> Church Educational System
>
> Corporation of the President
>
> Correlation Executive Committee
>
> Latter-day Saint Charities (*also* LDS Charities)
>
> Latter-day Saint Student Association (LDSSA)
>
> Missionary Executive Council
>
> Mormon Tabernacle Choir; Tabernacle Choir
>
> Office of the First Presidency
>
> Office of the Presiding Bishopric; Presiding Bishopric's Office
>
> Priesthood and Family Executive Council
>
> Publishing Services Department

Lowercase such terms when they stand alone or are not part of an official title:

> the area office
>
> the Church's educational system

8.16 Capitalize terms designating local organizational units of the Church (areas, missions, stakes, districts, wards, and branches) when they are part of the official name. Lowercase such terms when they stand alone:

> Georgetown Branch; the branch in Georgetown
>
> Provo Utah Third Ward; the third ward (*but* 21st ward; see 9.2)
>
> Raleigh North Carolina Stake; the Raleigh stake
>
> Salt Lake East Millcreek Stake; the East Millcreek stake
>
> Sweden Stockholm Mission; the Swedish mission

8.17 Lowercase the names of organizations and groups within areas, missions, stakes, districts, wards, and branches except for terms that would otherwise be capitalized:

> area council
>
> bishopric; Columbia Ward bishopric
>
> bishopric youth committee
>
> coordinating council
>
> elders quorum; the Georgetown Branch elders quorum
>
> high council
>
> high priests group leadership

> high priests quorum (stake)
>
> priesthood executive committee
>
> public affairs council; public affairs office
>
> service member group
>
> single adults (ages 31 and older)
>
> stake presidency; Centerville Utah North Stake presidency
>
> ward council
>
> young single adults (ages 18 through 30)

8.18 The capitalized designations *Young Men* and *Young Women* are organizational terms. Do not capitalize them when referring to individuals or a group of individuals.

> Ward leaders should arrange for the needs of the Young Men and the Young Women organizations.
>
> The young women of the Church are doing great things. (*not* The Young Women of the Church are doing great things.)

8.19 Capitalize titles of official Church classes and courses of study, but lowercase words such as *class, course,* or *seminar* (see *Chicago* 8.85):

> Beehive class (*or* Mia Maid *or* Laurel class)
>
> CTR (*or* CTR 4, 5, 6, *or* 7) class; CTRs
>
> Gospel Doctrine class
>
> Gospel Principles class (*not* Gospel Essentials class)
>
> Marriage and Family Relations course
>
> Sunbeam class; Sunbeams
>
> Temple and Family History course
>
> Temple Preparation seminar
>
> Valiant (*or* Valiant 8, 9, 10, *or* 11) class; Valiants

Use initial caps to identify the Teachings for Our Time class or lesson, which is taught on the fourth week of each month in Melchizedek Priesthood quorums and Relief Society meetings. Do not use quotation marks or italics:

> The November issue of the *Ensign* gives instructions for Teachings for Our Time lessons.

8.20 Lowercase the names of most Church programs except for terms that would otherwise be capitalized:

> addiction recovery program
>
> basic unit program
>
> Church activity insurance program
>
> equalized contribution program (for missionaries)
>
> family history; family history and temple service (prefer these terms over *family history work*)

family home evening program

home teaching program

military relations program

public affairs program

Scouting program

welfare program

Young Men (*or* Young Women) program

To avoid confusion, the names of some Church programs are capitalized except for the word *program:*

Duty to God program

Faith in God program

Perpetual Education Fund program

Personal Progress program

Church Meetings

8.21   Lowercase designations of Church meetings when they are not of a unique historical nature:

annual (*or* semiannual) general conference; general conference

area council meeting

bishopric meeting

bishopric youth committee meeting

children's sacrament meeting presentation

coordinating council meeting

family home evening

fast and testimony meeting

general priesthood session

general women's session

mission presidents' seminar (*or* seminar for new mission presidents)

opening exercises; Mutual opening exercises

priesthood interview (*not* personal priesthood interview or PPI)

priesthood meeting

Primary

Relief Society meeting

sacrament meeting

solemn assembly

stake conference; La Crescenta California Stake conference

ward council meeting

worldwide leadership training meeting

but: Mutual (weekly meeting of the Young Men and the Young Women organizations)

Capitalize the designation of a special meeting or activity if necessary for clarity:

Days of '47 parade

New Beginnings

Priesthood Preview

8.22   Each general conference is given an official name, which should be capitalized:

183rd Annual (*or* Semiannual) General Conference

Lowercase the word *conference* when a specific conference is identified without using its official name:

April conference; October conference; April 2009 general conference

Follow these same principles when referring to area conferences, which are no longer held:

Manchester England Area Conference 1971

Manchester area conference; the 1974 Stockholm area conference

8.23   When referring to Church-sponsored pageants, capitalize the word *pageant* when it is part of the official name of the event:

Hill Cumorah Pageant (*but* the Cumorah pageant)

Nauvoo Pageant

Awards

8.24   Capitalize the names of awards and prizes (see *Chicago* 8.82):

Eagle Scout Award

Faith in God Award

Nobel Peace Prize; the Nobel Prize

On My Honor Adult Recognition

On My Honor Youth Award

Young Womanhood Recognition (*not* Young Womanhood Recognition Award)

When referring to certificates, lowercase the word *certificate* unless it is included on the document as part of the title:

Duty to God certificate

Time Zones

8.25   In running text, spell out references to time zones. Capitalize only those words derived from proper nouns, such as *Greenwich*, *Atlantic*, or *Pacific*. The word *saving* is not necessary when identifying time zones that use daylight saving time. (See *Chicago* 8.89.)

The broadcast is scheduled for Sunday, July 22, 2001, at 8:00 p.m. eastern daylight time.

The rebroadcast will begin at 8:00 p.m. Pacific standard time.

In lists, such as on posters or charts, the first letter of the time zone may be capitalized to give a consistent appearance:

Broadcast live via satellite:

9:00 p.m. Atlantic daylight time

8:00 p.m. Eastern daylight time

7:00 p.m. Central daylight time

6:00 p.m. Mountain daylight time

5:00 p.m. Pacific daylight time

Kinship Names

8.26 "Kinship names are lowercased unless they immediately precede a personal name or are used alone, in place of a personal name" (*Chicago* 8.35):

His father supported him on his mission.

I received a letter from Mother.

We went to Grandma's house.

When will you be home, Son?

Happy birthday, Uncle Ed.

but: No, my son, I'm afraid not. (Lowercased after a pronoun)

8.27 Capitalize the words *brother* and *sister* when they are used in the religious sense and occur before a personal name:

My seminary teacher is Brother Johnson.

We will help you, Sister Frandsen.

Lowercase the words *brother* and *sister* when they appear in direct address with the given name omitted:

We welcome you to our meeting, sister.

Thanks, brother, for your dedicated service.

Brothers and sisters, we welcome you to this session of stake conference.

Names and Titles of Deity

8.28 Capitalize names and titles of Deity (see *Chicago* 8.90–91). The following list of examples is not exhaustive:

Adonai

the Advocate with the Father

the Almighty (God)

Alpha and Omega

the Anointed (One)

the Author of Salvation

the Bread of Life

the Christ

the Christ child

the Comforter

the Creator

our Elder Brother

Elohim (*not* Eloheim)

the (Eternal) Father

Father in Heaven

the Firstborn (*but* Jesus Christ is the firstborn of all the spirit children of Heavenly Father.)

the Godhead

God the Father

God, the Eternal Father

the Good Shepherd

Heavenly Father

Heavenly Mother

Heavenly Parents

the Holy Ghost

the Holy One (of Israel)

the Holy Spirit (of Promise)

I Am

Jehovah

Jesus (the) Christ

the King of kings

the Lamb (of God)

the Light (of Christ)

the Light (of the World)

the Light and Life of the World

the Lord Jesus Christ

the Lord of Hosts

the Lord of lords

Man of Holiness

the Master

the Master Healer

the Mediator

the Messiah

the Most High

Mother in Heaven

the Omnipotent

the Only Begotten (Son)

Parents in Heaven

the Prince of Peace

the Redeemer

the Resurrection and the Life

the Savior

the Savior Jesus Christ

our Savior, Jesus Christ (In this and the previous example, *Jesus Christ* can be seen as part of the title or as an appositive, depending on the context.)

the Second Comforter

His Son, Jesus Christ

the Son (of God)

the Son of Man

the Son of Righteousness

the Spirit (see 8.33)

the Spirit of Truth (the Holy Ghost)

the Supreme Being

the Word

8.29 Lowercase references to members of the Godhead if the reference is not used as a divine title but rather as a general role or class:

God is the greatest creator. (*but* God is the Creator.)

Christ was a healer of the sick. (*but* The centurion approached the Healer for help.)

The Holy Ghost is a comforter, a revelator, and a teacher. (*but* The Holy Ghost is the Comforter.)

Often a limiting adjective indicates a more general reference.

8.30 Capitalize second- and third-person pronouns referring to Deity, as well as intensive and reflexive pronouns:

Jesus and His disciples

When God created the earth, He did not create it out of nothing.

God gives man what He knows he needs.

We thank Thee, dear Father, for Thy love.

We can show our love for Heavenly Father and Jesus by speaking Their names with reverence.

The Son of God Himself bore the weight of the sins of all mankind.

The Holy Ghost is known as the Comforter, and He can calm our fears and fill us with hope.

Lowercase the relative pronouns *who, whom,* and *whose* in references to Deity:

We trust in a God who never fails to bless His children in the way that is best for them.

Avoid using the second-person pronouns *you* and *your* in references to Deity. However, if they are used, lowercase them:

"Heavenly Father, are you there?"

8.31 Do not capitalize most terms, whether adjectives or nouns, derived from the titles of Deity:

(God's) fatherhood

godlike, godly, godhood

messianic, messiahship

(Jesus's) sonship

Exceptions:

Christlike, Christian

God-fearing, God-given

8.32 Capitalize the words *God* and *Deity* when used as the name or title of members of the Godhead. However, lowercase these words in all other general references and when they refer to non-Christian deities:

Prophets have taught that mortals are gods in embryo.

The god Zeus was supreme among Greek deities.

Olympian gods; the sun god; the god Baal

General references are frequently accompanied by articles *(a, an, the)*, or they appear as plural forms.

8.33 Capitalize the word *Spirit* in references to the Holy Ghost and the Light of Christ, but lowercase it in references to the spiritual component of the soul (mortal or immortal) or to a feeling, attitude, or influence:

We must live by the Spirit if we are to know the things of God.

The gifts of the Spirit will help each of us achieve our goal of eternal life.

The Spirit of Christ is given to all persons so they can know good from evil.

While His body was in the tomb, the spirit of Christ visited the spirits in paradise.

"The Spirit of God like a fire is burning!"

The spirit of God is clothed in a physical body.

The Spirit of the Most High moved upon the face of the earth, exhorting people to repent.

The spirit of the Most High is composed of the same elements as the spirit of man.

We should abide by the spirit of the law as well as the letter.

He exhibited a bitter spirit when confronted with his wrongdoing.

There was a beautiful spirit at the meeting, and all were benefited by attending.

The man attributed his insight to the spirit of revelation.

In response to the spirit of Elijah, the hearts of the children are turning to their ancestors.

Religious Persons and Groups

8.34   Lowercase general references to heavenly beings other than the members of the Godhead:

> an angel of light
>
> the archangel
>
> a messenger from God
>
> a heavenly being
>
> the destroying angel
>
> a divine personage
>
> a resurrected being

8.35   Capitalize names and titles of "prophets, apostles, saints, and other revered persons," as well as the names of religious groups (*Chicago* 8.92):

> Alma the Younger; Alma the Elder
>
> the Ancient of Days (Adam)
>
> the Eight Witnesses
>
> Father Abraham
>
> John the Baptist; the Baptist
>
> John the Beloved; John the Revelator
>
> Joseph the Prophet; the Prophet (Joseph Smith) (*but* the prophet of the Restoration; the young prophet; Joseph Smith was a prophet of God)
>
> King Benjamin; Benjamin the king
>
> the Lawgiver (Moses)
>
> the Mormon Battalion
>
> Mother Eve
>
> the Psalmist
>
> the School of the Prophets
>
> the Sons of Thunder; Boanerges
>
> the Three Nephites
>
> the Three Witnesses
>
> the Wise Men
>
> Zion's Camp
>
> *but:* Martin handcart company

Capitalize the term *Apostle,* even when used in apposition or as a title (see 8.4):

> Paul the Apostle
>
> the Apostle Paul
>
> the Apostle Peter

When used in apposition with a name (or when used alone), lowercase a generic term that does not necessarily constitute a special title:

> Alma the prophet
>
> the angel Moroni
>
> Nephi the disciple
>
> the prophet Elijah

Lowercase common terms and phrases that do not need to be specially designated:

> the boy prophet
>
> the brother of Jared
>
> the children of Israel
>
> divine personage
>
> the house of Israel
>
> the pioneers
>
> prophet, seer, and revelator
>
> prophets and apostles (*but* the Apostles, an Apostle)
>
> the sons of Helaman
>
> the sons of Mosiah
>
> the stripling warriors
>
> the (lost) ten tribes
>
> translated being
>
> the twelve disciples
>
> the twelve tribes of Israel

Capitalize the term *pharaoh* when it is used alone in place of a name. Lowercase the term when it is preceded by a modifier or used in a generic sense:

> They rejoiced together, and Pharaoh invited Jacob and his family to live in Egypt.
>
> In Upper Egypt, a pharaoh rose up who drove the Hyksos kings out of Lower Egypt and rejected the descendants of Jacob.
>
> The pharaohs of the Ramessed Period compose the Twentieth Dynasty.

Satan and His Followers

8.36   Lowercase references to Satan and his followers, except for personal names:

> the adversary
>
> the anti-Christ

the devil

a false Christ

the father of lies

the Gadianton robbers; Gadianton's band

Lucifer

Perdition

Satan

a son of perdition

the son of the morning

Saint(s)

8.37 Capitalize the word *Saint(s)* in specific references to members of the Church of Jesus Christ in all dispensations. Lowercase the word in general references to good people who may or may not be members of the Church:

> Most of the Saints in Nauvoo left the city in the winter of 1846.
>
> Paul wrote to the Saints in Corinth.
>
> The Saints of all dispensations have endured persecution for their beliefs.
>
> Her mother was a real saint.

8.38 Capitalize the phrase "Latter-day Saints," lowercasing the *d* in the word *day.*

8.39 Do not use the word *Saint* before the names of Apostles and New Testament writers. If a speaker uses the word *Saint* in this context, spell it out and capitalize it.

Church

8.40 The official name of the Church is The Church of Jesus Christ of Latter-day Saints. Avoid using the abbreviation *LDS* and the nickname *Mormon* as substitutes for the name of the Church. If the full name is not appropriate in a particular context, use the phrase "the Church" rather than "the LDS Church" or "the Mormon Church."

The phrase "Latter-day Saint" may be used in reference to members of the Church or as an adjective, but do not abbreviate it (see 8.38).

8.41 Capitalize *church* when it is used in place of the full name of the Church of Jesus Christ (in this or previous dispensations):

> Paul continually encountered Judaizing influences in the Church.
>
> The Church has preached the gospel to people throughout the ages.

> This Church has always extolled the virtue of work.
>
> Three thousand members of the Church attended the services.
>
> They were members of the true Church.
>
> We are members of the Lord's Church.
>
> Joseph Smith was the first President of the restored Church.
>
> The Church of Jesus Christ was restored through the Prophet Joseph Smith.

8.42 Capitalize the word *church* when using it as an adjective referring to The Church of Jesus Christ of Latter-day Saints:

> She presented valuable statistics about Church expansion.
>
> "O My Father" is a popular Church hymn.
>
> Luke was an important Church historian.
>
> Encourage all Church members to participate.
>
> Leaders should conduct Church meetings "as they are led by the Holy Ghost" (D&C 20:45).

8.43 Lowercase the word *church* when it is used as the equivalent of *ecclesiastical, worship service, building, local organization* (branch, ward, district, stake, mission, area), or *religious organization* (in general), rather than as part of an official name:

> The president invited church [ecclesiastical] leaders from around the country to attend the meeting at the White House.
>
> We attend church [worship service] regularly.
>
> Our church [building] is located three miles from our house.
>
> A church [religious organization] is important in an individual's life.
>
> Attendance at church meetings has decreased in many denominations.

Priesthood

8.44 Capitalize formal designations of the priesthood:

> the Aaronic Priesthood
>
> the Holy Priesthood, after the Order of the Son of God
>
> the Levitical Priesthood
>
> the Melchizedek Priesthood

8.45 Lowercase the word *priesthood* when it is not part of a formal designation:

> the higher (*or* lesser) priesthood
>
> the holy priesthood

the patriarchal priesthood

the priesthood

priesthood bearers

8.46 Capitalize the word *priesthood* when it is used as a plural term following the names of more than one priesthood:

the Aaronic and Melchizedek Priesthoods

Religious Writings

8.47 Capitalize and set in roman type the titles of the standard works (see *Chicago* 8.102):

the Bible; the Holy Bible

the Book of Mormon; the Book of Mormon: Another Testament of Jesus Christ

the (book of) Doctrine and Covenants; the Book of Commandments

the Pearl of Great Price

Do not make references to the Book of Mormon, Doctrine and Covenants, or Pearl of Great Price plural by adding an *s.* Make these terms plural by adding the phrase "copies of" before the title:

copies of the Book of Mormon (*not* Books of Mormon *or* Book of Mormons)

It is acceptable, however, to refer to more than one copy of the Bible as "Bibles." But when referring to both the Bible and one of the other standard works together, use the phrase "copies of" to include both:

copies of the Bible and the Book of Mormon (*not* Bibles and copies of the Book of Mormon)

8.48 Lowercase general terms referring to the standard works and derived adjectives (see *Chicago* 8.102):

biblical

the holy scriptures

the standard works

the triple combination

8.49 Capitalize and set in roman type official designations of versions and translations of the Bible (see *Chicago* 8.103):

Douay Version

Joseph Smith Translation (*not* Inspired Version; *but:* Joseph Smith's inspired translation)

King James Version of the Bible; King James Version

In references to the King James Version of the Bible, use the term *version,* not *translation.*

Latter-day Saint edition of the King James Version of the Bible (*shortened:* Latter-day Saint edition of the King James Bible *or* Latter-day Saint edition of the Bible)

Do not use the second shortened example unless the document has clearly stated that it is referring to the King James Version.

New English Bible

Revised Standard Version

Septuagint

8.50 Set the titles of books in the standard works in roman type (see *Chicago* 8.104). Capitalize and lowercase the titles of these books as outlined in the following paragraphs and examples.

Lowercase the word *book* in these titles even if it is printed in the scriptures as part of the title.

Capitalize the term *gospel* when referring to one of the written Gospels in the New Testament to distinguish these from the gospel of Jesus Christ.

Capitalize the term *epistle* in the full title of a book in the New Testament or in one of the shortened forms shown below. Lowercase *epistle* when it is not used as part of a full or shortened title.

Genesis; the book of Genesis; the first book of Moses

Psalms; the book of Psalms; the 23rd Psalm; Psalm 23:4 (*but* a psalm)

Ecclesiastes; the book of Ecclesiastes

the Song of Solomon

John; the Gospel of John; John's Gospel (*not* the Gospel According to Saint John)

1 Corinthians; the First Epistle of Paul the Apostle to the Corinthians; the First Epistle of Paul to the Corinthians; the First Epistle to the Corinthians; Paul's First Epistle to the Corinthians (*but* this epistle; Paul wrote many epistles; studying this epistle can help strengthen your faith)

Galatians; the Epistle of Paul the Apostle to the Galatians; the Epistle to the Galatians; Paul's Epistle to the Galatians (*but* Paul wrote an epistle to the Galatians)

3 John; the Third Epistle of John; John's Third Epistle (*but* the third epistle that John wrote)

Revelation; the book of Revelation; the Apocalypse

Mormon; the book of Mormon (referring to the book within the Book of Mormon)

3 Nephi; the book of 3 Nephi

Words of Mormon (the book); the words of Mormon (the words that Mormon wrote)

Joseph Smith—Matthew (em dash)

Joseph Smith—History (em dash)

8.51 In text references to citations within books of scripture, lowercase terms such as *verse, chapter,* and *section* even when they precede a number (see *Chicago* 8.178). Give any numbers in arabic numerals, even when the original spells out the numbers or uses roman numerals:

> Doctrine and Covenants, section 20, verse 14
>
> Matthew, chapter 6, verse 5

It is preferable to omit the words *chapter* and *verse:*

> In Matthew 5:44, Jesus taught that we should love our enemies.

If only a chapter is referred to, the word *chapter* may be included but is not set off with commas:

> In Helaman chapter 5 we read, "Remember that it is upon the rock of our Redeemer, who is Christ, the Son of God, that ye must build your foundation."

8.52 Lowercase and set in roman type references to the front and back matter in the standard works (see *Chicago* 8.177):

> the title page of the Book of Mormon
>
> the index to the triple combination (*or* the Book of Mormon)
>
> the introduction to the Book of Mormon (*or* to the Doctrine and Covenants *or* to the Pearl of Great Price)

Use initial caps and quotation marks for the following elements within the scriptures:

> "A Brief Explanation about the Book of Mormon"
>
> "The Testimony of Three Witnesses"
>
> "The Testimony of Eight Witnesses"

Capitalize and set in roman type references to the following study helps that are published with the scriptures:

> the Bible Dictionary in the Latter-day Saint edition of the King James Version of the Bible; the Bible Dictionary
>
> the Topical Guide in the Latter-day Saint edition of the King James Version of the Bible; the Topical Guide
>
> the Guide to the Scriptures (available online at scriptures.lds.org in English and in the triple combination in some non-English languages)

8.53 Capitalize and set in roman type divisions and sections of the Bible (see *Chicago* 8.105):

> Epistles; the pastoral Epistles; the general Epistles
>
> the Gospels; the synoptic Gospels

the Law; the Prophets; the Major Prophets; the Minor Prophets

the Old Testament; the New Testament

the Pentateuch

8.54 Capitalize named scripture passages, named prayers in the scriptures, and terms of special importance in the scriptures (see *Chicago* 8.106):

> the Articles of Faith; the third article of faith; the thirteenth article of faith
>
> > Spell out an ordinal number when it precedes one of the Articles of Faith.
>
> the Beatitudes; a beatitude; the fifth beatitude
>
> the Decalogue; the Ten Commandments; the first commandment
>
> the Golden Rule
>
> the Hosanna Shout
>
> the Intercessory Prayer; the High Priestly Prayer (John 17)
>
> the Lord's Prayer
>
> the Manifesto (Official Declaration 1)
>
> the Olive Leaf (Doctrine and Covenants 88)
>
> the Sermon on the Mount
>
> the Word of Wisdom (Doctrine and Covenants 89)

8.55 Lowercase terms that refer to parables, miracles, and scripture accounts that have a descriptive name (see *Chicago* 8.106):

> the allegory of the tame and wild olive trees
>
> the miracle of the loaves and fishes
>
> the parable of the good Samaritan (*or* of the unjust steward *or* of the ten virgins); the good Samaritan
>
> the prophecy on war (Doctrine and Covenants 87)
>
> the vision of the three degrees of glory (Doctrine and Covenants 76)

8.56 Capitalize and set in roman type the names of other sacred or highly revered works (see *Chicago* 8.102):

> the Bhagavad Gita
>
> the Book of the Dead
>
> the Dead Sea Scrolls
>
> the Koran
>
> the Talmud
>
> the Vedas

Lowercase such terms when they are used as common nouns, not as specific titles:

> the book of life
>
> a book of remembrance
>
> a Dead Sea scroll

8.57 Generally, lowercase adjectives derived from the names of sacred books *(apocryphal, biblical, scriptural).* However, a few derived adjectives retain the initial capital (see *Chicago* 8.102).

Religious Terms

8.58 Lowercase most religious terms, including references to religious ordinances, principles, doctrines, and events (see *Chicago* 8.107–10):

apostleship (*but* an Apostle)

baptism

battle of Armageddon

celestial kingdom

city of Enoch

confirmation

dispensation (of Abraham, of the meridian of time, of the fulness of times)

endowment

fast Sunday

gathering of Israel

gift of the Holy Ghost

gift(s) of the Spirit

the gospel; the restored gospel

heaven

initiatory ordinances

the iron rod

the judgment bar

kingdom of God

latter days

the law of consecration

the law of the fast

the laying on of hands

martyrdom (of Joseph Smith)

meridian of time

Mosaic law; law of Moses

new and everlasting covenant

oath and covenant of the priesthood

ordination

paradise

patriarchal blessing

plan of salvation

the promised land; the land of promise

Sabbath day

the sacrament, the sacrament of the Lord's Supper

savior on Mount Zion

scribes and Pharisees

spirit world

strait and narrow path

the united order

8.59 Capitalize "religious events and concepts of major theological importance" to emphasize their unique nature and to avoid ambiguity (see *Chicago* 8.107):

the Annunciation (of the Savior's birth)

the Apostasy (*or* the Great Apostasy)

the Ascension

the Atonement (of Christ); Christ's Atonement

the Creation

the Crucifixion

the Exodus

the Fall (of Adam *or* of Adam and Eve *or* of man); Adam's Fall

the Feast of Tabernacles

the First Resurrection

the First Vision (of Joseph Smith); Joseph Smith's First Vision

the Flood

the (Grand) Council; the (Grand) Council in Heaven

the Judgment; Judgment Day; Final Judgment

the Last Supper; the Lord's Supper

the Lord's Prayer

the Millennium

the Nativity

Passover, (Feast of the)

Pentecost, (day of)

the Redemption

the Restoration (of the gospel)

the Resurrection (of the Savior)

the Resurrection

Capitalize *Resurrection* only when it refers to either the Savior's Resurrection or the Resurrection of humankind. Also capitalize *First Resurrection* and *Second Resurrection.*

the Second Coming (of Christ); Christ's Second Coming

the Transfiguration (of the Savior)

the War in Heaven

Lowercase such terms when the context indicates that they are being used as a common noun or as a principle (see *Chicago* 8.107):

> The principle of an atonement was taught in the premortal council.

> In 1 Corinthians 15, Paul responded to those who claimed there was no resurrection of the dead.

> Moses led an exodus of the Israelites out of Egypt.

> After the Savior's Second Coming, the earth will experience a millennium of peace.

Lowercase modifiers formed from such terms:

> the atoning sacrifice of Jesus Christ

> the millennial day

> a pentecostal outpouring (*but* a Pentecostal minister)

8.60 Lowercase "objects of religious use or significance" (*Chicago* 8.110):

> the ark (of Noah)

> the ark of the covenant

> the brass plates

> the brazen serpent

> the golden plates (*not* gold plates)

> the golden calf

> the large plates of Nephi

> the seer stone

> the stick of Joseph; the stick of Judah

> the tree of knowledge of good and evil

Capitalize such terms when they are used as proper nouns:

> the Liahona

> the Rameumptom

> the Urim and Thummim

Numerals or Words

9.1   In text, spell out the numbers one through nine and generally use numerals for other numbers. (Church style follows *Chicago* 9.3, not 9.2.)

> five wards
>
> eight stakes
>
> 76 missionaries
>
> 101 elders
>
> 500
>
> 1,200
>
> *but:* ten tribes, ten lepers, ten virgins

Large round numbers—hundreds, thousands, hundred thousands, and millions—may be spelled out:

> The Church has more than 15 million members.
>
> Our city's population is more than two hundred thousand.

9.2   The rules described in 9.1 also apply to ordinal numbers:

> third article of faith (*but* tenth article of faith; thirteenth article of faith; see 8.54)
>
> fourth quarter
>
> Ogden Utah 10th Ward
>
> 183rd Annual General Conference

9.3   If a sentence begins with a number that is normally expressed in figures, spell out the number. If this is not practical, recast the sentence (see *Chicago* 9.5).

> Sixty or more people were present at the organization of the Church, although only six people were identified as the incorporators of the Church.

9.4   "Where many numbers occur within a paragraph or a series of paragraphs, maintain consistency in the immediate context. If according to rule you must use numerals for one of the numbers in a given category, use them for all in that category. In the same sentence or paragraph, however, items in one category may be given as numerals and items in another spelled out" (*Chicago* 9.7).

> In one block a 103-story office building rises between two old apartment houses that are only 3 and 4 stories high.

Physical Quantities

9.5   When physical quantities are mentioned in non-technical material, follow the general rules for numbers as outlined in 9.1:

> The temperature dropped 20 degrees in 30 minutes.
>
> The car was going 80 miles an hour.

Fractions, Percentages, and Decimals

9.6   "Simple fractions are spelled out. For the sake of readability and to lend an appearance of consistency, they are hyphenated in noun, adjective, and adverb forms" (*Chicago* 9.14):

> I have completed almost three-fourths of the work you assigned to me.
>
> The chapel was about two-thirds full.

If a quantity consists of a whole number and fraction, express the number in figures. Use true fractions (1¾), not numbers joined by a slash (1 3/4). (See *Chicago* 9.15.)

> The 8½-by-11-inch paper is under the printer.

9.7   Use numerals to express percentages. Use the word *percent*, not the symbol % (see *Chicago* 9.18).

> Approximately 50 percent of our ward members regularly attend Sunday meetings.

9.8   "Large or complex fractions are expressed as numeric decimal fractions. When a quantity equals less than 1.00, a zero normally appears before the decimal point as an aid to readability" (*Chicago* 9.19).

> The average number of children born to college graduates dropped from 2.3 to 0.95 per couple.

Money (See *Chicago* 9.21–25)

9.9   When amounts of money are mentioned in text, either words or currency symbols can be used:

> 75 dollars or $75
>
> nine dollars or $9
>
> We were asked to raise $1 million. (*preferable to* $1,000,000 *or* one million dollars)
>
> The company quickly spent $200 million.

"Whole amounts expressed numerically should include zeros and a decimal point only when they appear in the same context with fractional amounts" (*Chicago* 9.21).

>Prices ranged from $0.45 to $10.00.

Parts of a Book

9.10 "Numbers referring to pages, chapters, parts, volumes, and other divisions of a book, as well as numbers referring to illustrations or tables, are set as numerals. Pages of the front matter are usually in lowercase roman numerals; those for the rest of the book in arabic numerals" (*Chicago* 9.27).

>appendix A
>
>chapter 8 (*but* eighth chapter)
>
>page 41
>
>pages v–ix (in the preface)
>
>section 1 of the Doctrine and Covenants
>
>volume 4

Dates

9.11 "Years are expressed in numerals" (*Chicago* 9.30):

>The Church was organized in 1830.

9.12 "In informal contexts, the first two digits of a particular year are often replaced by an apostrophe (not an opening single quotation mark)" (*Chicago* 9.31):

>the days of '47 (*not* the days of '47)
>
>the spirit of '76

9.13 In source citations and running text, write dates by month, day, and year. When dates are written this way, "commas must be used to set off the year" (*Chicago* 6.45).

>On June 28, 2002, he began his missionary service.

9.14 For dates, use cardinal numbers even though they may be pronounced as ordinals. However, when a day is mentioned without the month or year, use an ordinal number. (See *Chicago* 9.32.)

>On May 6 she celebrated her 100th birthday.
>
>The information should be submitted by the 25th of each month.

9.15 Lowercase references to centuries. Spell out references to centuries up through the ninth century, and use figures for references to later centuries:

>the eighth and ninth centuries
>
>the 21st century
>
>mid-19th century
>
>the 1800s; the 19th century

9.16 "Decades are either spelled out (as long as the century is clear) and lowercased or expressed in numerals" (*Chicago* 9.34). No apostrophe is used between the year and the *s.*

>the eighties
>
>the 1980s and 1990s
>
>the first decade of the 21st century

Telephone Numbers

9.17 Use hyphens in telephone numbers (see *Chicago* 6.77). Place a *1* before the area code:

>1-801-240-2150

"For international numbers, include the country code preceded by a plus (which indicates that additional numbers, depending on the origin of the call, are required). For example, a French number looks like this—

>+33-1-00-00-00-00 [hyphens added per *Chicago* 6.77]

—where '33' is the country code for France, '1' designates the Île-de-France region . . . , and the rest is the usual eight paired digits . . . for French telephone numbers. From the United States, the plus sign signals the 011 needed to initiate an international call; from many other countries, it's 00" (chicagomanualofstyle.org/qanda/data/faq/topics/Numbers/faq0009.html).

Punctuation of Numbers

9.18 "In most numerals of one thousand or more, commas are used between groups of three digits, counting from the right" (*Chicago* 9.55):

>2,413
>
>78,989
>
>5,001,700

No commas are used in numbers such as page numbers, line numbers in poetry and plays, addresses, and years.

Inclusive Numbers

9.19 For guidelines on using an en dash with inclusive numbers, see 6.9.

For guidelines on abbreviating inclusive numbers, see *Chicago* 9.60.

For guidelines on abbreviating inclusive years, see *Chicago* 9.63.

Scripture References

9.20 For information about using numerals in scripture references, see 14.22.

Abbreviations

10.1 Avoid abbreviations in the running text of most Church publications, with the exception of traditionally accepted abbreviations such as *Mr.* and *Mrs.* Do not use abbreviations such as *etc.* (and so forth), *e.g.* (for example), and *i.e.* (that is) in running text. Use the English equivalent of foreign abbreviations.

In some specialized documents that are not intended for general distribution to Church members, abbreviations may be appropriate, but use them clearly and judiciously. Usually the abbreviation should be used only after the words it stands for have been used once with the abbreviation following in parentheses.

For a partial list of abbreviations and the words they stand for, see *Chicago* 10.43.

Punctuation of Abbreviations

10.2 Use periods with abbreviations that end in a lowercase letter and with abbreviations containing two capital letters (see 10.6 and 10.8 for exceptions to this guideline). Use no periods with abbreviations of three or more capital letters:

> p.m.
>
> U.S. or USA (United States of America)
>
> BYU (Brigham Young University)
>
> JSMB (Joseph Smith Memorial Building)
>
> YMCA (Young Men's Christian Association)

10.3 Retain the period in an abbreviation used with other punctuation:

> Do they really expect us to be there at 4:00 a.m.?

However, when an abbreviation comes at the end of a sentence, use only one period:

> Utah is a state in the U.S.

Names and Titles

10.4 "Initials standing for given names are followed by a period and a space. A period is normally used even if the middle initial does not stand for a name (as in Harry S. Truman)" (*Chicago* 10.12):

> W. W. Phelps
>
> Parley P. Pratt

If a person has a strong preference for omitting the period after an initial in his or her name, honor that preference:

> Stephen L Richards

10.5 If the abbreviations *Jr.* or *Sr.* are used with a person's name, do not set them off with commas (see *Chicago* 6.47):

> Joseph Smith Jr. was the first President of the Church.
>
> Joseph Smith Sr. was the Prophet's father.

10.6 Omit "periods in abbreviations of academic degrees" (*Chicago* 10.20):

> BA
>
> MD
>
> MBA
>
> PhD

Geographical Terms

10.7 When place-names contain terms such as *Fort*, *Mount*, or *Saint*, spell out these terms except for *Saint*, which should be abbreviated:

> Fort Duchesne
>
> Mount Timpanogos Utah Temple
>
> St. George
>
> St. Louis Missouri Temple

Designations of Time

10.8 Set in all caps the abbreviations *AD* and *BC*, with no space between the letters. *AD* precedes the year number, and *BC* follows it (see *Chicago* 10.39).

> Lehi left Jerusalem in about 600 BC.
>
> Moroni wrote his farewell message in about AD 421.

10.9 Set in lowercase letters the abbreviations *a.m.* and *p.m.* with no space between the letters (see *Chicago* 10.42):

> The meeting began at 10:15 a.m. and concluded at 12:30 p.m.

Use the phrases "12:00 midnight" or "12:00 noon" instead of "12:00 p.m." or "12:00 m."

10.10 Do not abbreviate references to time zones, such as "mountain standard time" to "MST." See 8.25 for more information about time zones.

The Standard Works

10.11 In text, do not abbreviate the titles of the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price.

10.12 In text, spell out references to books of the Bible, the Book of Mormon, and the Pearl of Great Price, as well as references to sections of the Doctrine and Covenants (see *Chicago* 10.46):

> The account of Christ's appearance to the Nephites is recorded in 3 Nephi.
>
> The flight of the Jews to Egypt is recorded in Jeremiah 43.
>
> The Prophet's vision of the degrees of glory is recorded in section 76 of the Doctrine and Covenants.
>
> According to Doctrine and Covenants 121:34, not all who are called are chosen.
>
> The Prophet's account of his First Vision is found in Joseph Smith—History 1:14–20.

10.13 In source citations, whether parenthetical or in endnotes, spell out the names of the books of the Bible, the Book of Mormon, and the Pearl of Great Price:

> (1 Thessalonians 1:8)
>
> (Joseph Smith—Matthew 1:46)

In endnotes, spell out references to the Doctrine and Covenants. In parenthetical source citations, abbreviate such references:

> 1. Doctrine and Covenants 76:10
>
> (D&C 76:10)

10.14 Do not use abbreviations, such as *JST,* when referring to the Joseph Smith Translation of the Bible, whether in text or in source citations. See 14.26 for examples.

10.15 When space is limited or other conditions preclude spelling out names of books in scripture references, use the following abbreviations:

Old Testament

Genesis	Gen.
Exodus	Ex.
Leviticus	Lev.
Numbers	Num.
Deuteronomy	Deut.
Joshua	Josh.
Judges	Judg.
Ruth	Ruth
1 Samuel	1 Sam.
2 Samuel	2 Sam.
1 Kings	1 Kgs.
2 Kings	2 Kgs.
1 Chronicles	1 Chr.
2 Chronicles	2 Chr.
Ezra	Ezra
Nehemiah	Neh.
Esther	Esth.
Job	Job
Psalms	Ps.
Proverbs	Prov.
Ecclesiastes	Eccl.
Song of Solomon	Song
Isaiah	Isa.
Jeremiah	Jer.
Lamentations	Lam.
Ezekiel	Ezek.
Daniel	Dan.
Hosea	Hosea
Joel	Joel
Amos	Amos
Obadiah	Obad.
Jonah	Jonah
Micah	Micah
Nahum	Nahum
Habakkuk	Hab.
Zephaniah	Zeph.
Haggai	Hag.
Zechariah	Zech.
Malachi	Mal.

New Testament

Matthew	Matt.
Mark	Mark
Luke	Luke
John	John
Acts of the Apostles	Acts
Romans	Rom.
1 Corinthians	1 Cor.
2 Corinthians	2 Cor.
Galatians	Gal.
Ephesians	Eph.
Philippians	Philip.
Colossians	Col.
1 Thessalonians	1 Thes.
2 Thessalonians	2 Thes.

1 Timothy	1 Tim.	Words of Mormon	W of M
2 Timothy	2 Tim.	Mosiah	Mosiah
Titus	Titus	Alma	Alma
Philemon	Philem.	Helaman	Hel.
Hebrews	Heb.	3 Nephi	3 Ne.
James	James	4 Nephi	4 Ne.
1 Peter	1 Pet.	Mormon	Morm.
2 Peter	2 Pet.	Ether	Ether
1 John	1 John	Moroni	Moro.
2 John	2 John		
3 John	3 John		
Jude	Jude		
Revelation	Rev.		

Doctrine and Covenants

Official Declaration 1	OD 1
Official Declaration 2	OD 2

Book of Mormon

Pearl of Great Price

1 Nephi	1 Ne.	Moses	Moses
2 Nephi	2 Ne.	Abraham	Abr.
Jacob	Jacob	Joseph Smith—Matthew	JS—M
Enos	Enos	Joseph Smith—History	JS—H
Jarom	Jarom	Articles of Faith	A of F
Omni	Omni		

Italics and Quotation Marks in Titles

11.1 Italicize references to the official titles of the following types of works: books, pamphlets, periodicals, newspapers, plays, collections of poems, long poems (generally those of book length), movies, television and radio programs, DVDs, albums (of recordings), paintings (but see 11.13), drawings, statues, pictures, and long musical compositions (such as oratorios and operas). (See *Chicago* 8.166, 179, 181, 183, 185, 189, 193.)

> *For the Strength of Youth* (booklet)
>
> *Ensign* (magazine)
>
> *Teachings of Presidents of the Church: Joseph Smith* (manual)
>
> *Gospel Doctrine* (book)
>
> *The Winter's Tale* (play)
>
> *The Best Loved Poems of the American People* (collection of poems)
>
> *Deseret Semi-Weekly News* (newspaper)
>
> *Music and the Spoken Word* (television and radio program)
>
> *Meet the Mormons* (DVD)
>
> *Consider the Lilies* (Mormon Tabernacle Choir album title)
>
> *Rebekah at the Well* (painting)
>
> the *Christus* (Thorvaldsen's statue)
>
> the *Messiah* (Handel's oratorio)

When titles of magazines and periodicals are mentioned in text, lowercase and set in roman type the initial *the,* even if it is part of the official title (see *Chicago* 8.168):

> the *Ensign*
>
> the *New Era*
>
> the *Church News*
>
> the *Elders' Journal*
>
> the *Deseret News*
>
> but: *The Joseph Smith Papers* (see 11.2)

11.2 Italicize *The Joseph Smith Papers* and capitalize the initial *The* when referring to the published materials, whether in print or online:

> The 11th volume of *The Joseph Smith Papers* contains high-resolution images of the printer's manuscript of the Book of Mormon.

Use "the Joseph Smith Papers Project" or "the Joseph Smith Papers" (in roman type without quotation marks) and lowercase the initial *the* when referring to the project itself:

> Editors working on the Joseph Smith Papers Project adhere to strict scholarly standards for documentary editing.

For additional style guidelines for references to *The Joseph Smith Papers,* see josephsmithpapers .org/referencingtheproject.

11.3 Set references to the titles of the following types of works in roman type within quotation marks: articles, parts of books (chapters and sections), hymns and songs, most poems, unpublished works (such as speeches and dissertations), and single episodes in television programs. (See *Chicago* 8.175, 179, 184–85, 189.)

> Jeffrey R. Holland, "Whom Say Ye That I Am?" *Ensign,* Sept. 1974, 6–7
>
> "I Am a Child of God," *Hymns,* no. 301
>
> Helen Hunt Jackson, "October's Bright Blue Weather," in *The Best Loved Poems of the American People,* sel. Hazel Felleman (1936), 566
>
> John Smith, "History of My Life," in John Smith Papers, 1, Church History Library, Salt Lake City

When quoted material includes a parenthetical citation to a work whose title is enclosed in double quotation marks, do not change these to single quotation marks:

> "Elder Neal A. Maxwell of the Quorum of the Twelve Apostles explained that 'as the plan of salvation is executed and re-executed, again and again, in realms beyond our purview, His love is constant and personal' ("Wisdom and Order," *Ensign,* June 1994, 43). Because God's 'great and eternal plan' (2 Nephi 11:5) does not vary, the same plan that will exalt the inhabitants of this earth is implemented for the same purpose in all the worlds God has created" (*Old Testament Seminary Teacher Manual* [2015], 26).
>
> > The double quotation marks around "Wisdom and Order" are retained even though the citation is within another quotation.

11.4 Treat references to works that are available online in the same way as printed matter (see *Chicago* 8.186):

The Christmas devotional address that President Dieter F. Uchtdorf gave in 2015 can be viewed at broadcasts.lds.org.

11.5 Place quotation marks around the titles of short videos created for the web. Italicize the title of the video series:

A new *Mormon Messages for Youth* video, "I Choose to Be Pure," features youth from six different faiths.

The *Mormon Messages* video "Expressions of Love" includes excerpts from a talk by Elder Richard G. Scott.

Show the video "The Baptism of Jesus" from *The Life of Jesus Christ Bible Videos.*

As needed, make the titles of these short videos match Church style:

Incorrect: "Fathers & Sons"

Correct: "Fathers and Sons"

11.6 When a DVD has several segments that are listed by number, place the titles of segments in quotation marks:

Play segment 11, "Serving Others with Love," from *Family Home Evening DVD Presentations.*

11.7 For guidelines on capitalizing the names of computer software and programs, see 12.2.

11.8 Titles of forms, certificates, recommends, and similar documents are set in roman type with no quotation marks. The titles are capitalized according to the guidelines in 11.11–12. Lowercase words such as *form, report,* and *recommend* when they follow a title unless the word is included on the document as part of the title:

Recommend to Perform an Ordinance form

Subscription Order Form

Baptism and Confirmation Record (*not* Baptism and Confirmation Record form)

However, lowercase the terms *temple recommend, limited-use recommend, recommend for living ordinance, pedigree chart,* and *family group record:*

He went back home to get his temple recommend.

A young man or young woman who plans to perform baptisms for the dead must have a limited-use recommend.

Complete the pedigree chart and family group record that are included at the end of this manual.

Do not make the titles of forms plural by adding an *s.* Create plurals by adding words such

as "copies of" before the title or "forms" after the title:

Make sure that you have ordered enough Career Assessment and Plan forms.

Set references to the titles of the component elements of forms in quotation marks, and follow the capitalization in the original:

Fill in box 3, "Given name."

Fill in the box titled "Your relationship to 3."

Fill in the "Date Blessed" column.

Punctuation and Capitalization in Titles

11.9 When referring to the title of a work, use the title and subtitle shown on the title page, not on the outside cover or spine. If necessary, add to or alter the punctuation of titles as they appear on title pages. Insert commas that are omitted from the ends of lines. Add a colon between the title and subtitle if necessary. However, if the original has a dash between the title and subtitle, retain it. (*See Chicago* 8.163; see also 6.22 in this style guide.)

Capitalize the first word of a subtitle. Note that a subtitle is separated from a title by a colon:

I Walked to Zion: True Stories of Young Pioneers on the Mormon Trail

When an em dash is used in a title, "what follows the em dash is not normally considered to be a subtitle, and the first word is not necessarily capitalized" (*Chicago* 8.162):

Florence—a City of Beauty

11.10 If a quotation is part of a book or article title, use quotation marks to set it off.

"A quotation used as a book title should be enclosed in quotation marks only if it appears that way in the source (i.e., on the title page or its equivalent)" (*Chicago* 14.104).

If the entire title of an article or talk is in quotation marks in the original source, use only one set of quotation marks in running text or in a citation:

Incorrect: Next week, study the talk " 'Feed My Sheep' " by Elder Ben B. Banks.

Correct: Next week, study the talk "Feed My Sheep" by Elder Ben B. Banks.

Incorrect: (Ben B. Banks, " 'Feed My Sheep,' " *Ensign,* Nov. 1999, 9)

Correct: (Ben B. Banks, "Feed My Sheep," *Ensign,* Nov. 1999, 9)

11.11 Use the following guidelines for capitalization when referring to titles of works and when capitalizing titles and subtitles in Church documents:

1. "Capitalize the first and last words [and] all other major words (nouns, pronouns, verbs, adjectives, adverbs, and some conjunctions—but see rule 4)."

2. "Lowercase the articles *the, a,* and *an.*"

3. "Lowercase prepositions, regardless of length, except when they are used adverbially or adjectively (*up* in *Look Up, down* in *Turn Down, on* in *The On Button, to* in *Come To,* etc.)."

4. "Lowercase the conjunctions *and, but, for, or,* and *nor.*"

5. "Lowercase *to* not only as a preposition . . . but also as part of an infinitive (*to Run, to Hide,* etc.), and lowercase *as* in any grammatical function."

6. "Lowercase the part of a proper name that would be lowercased in text, such as *de* or *von.*" (*Chicago* 8.157.)

11.12 Use the following rules to determine whether to capitalize hyphenated compounds in titles:

1. "Always capitalize the first element."

2. "Capitalize any subsequent elements unless they are articles, prepositions, coordinating conjunctions (*and, but, for, or, nor),* or such modifiers as *flat* or *sharp* following musical key symbols."

   English-Speaking People

   Less-Active Members

   Medium-Sized Classrooms

   Twentieth-Century Literature

   The E-flat Concerto

   but: Latter-day Saint (see 8.38)

3. "If the first element is merely a prefix or combining form that could not stand by itself as a word (*anti, pre,* etc.), do not capitalize the second element unless it is a proper noun or proper adjective."

   Anti-intellectual Pursuits

   The New E-book Release (see also 12.1)

4. "Capitalize the second element in a hyphenated spelled-out number (*twenty-one* or *twenty-first,* etc.) or hyphenated simple fraction (*two-thirds* in *two-thirds majority*)." (*Chicago* 8.159.)

   Preparing for the Twenty-First Century

Titles of Artwork in Church Publications

11.13 When artwork is used in a Church publication, include the title of the work and the name of the artist, either with each visual or in a list of visuals:

   Rebekah at the Well, by Michael Deas

   Noah's Preaching Scorned, by Harry Anderson

If indicated in the use agreement for the artwork, also include a copyright notice.

When artwork from the *Gospel Art Book* is used or referred to in a Church publication, set the title in roman type and use initial caps. Use the titles from the "List of Pictures and Related Sources" in the front of the *Gospel Art Book.* These are typically descriptive titles rather than artists' titles:

   Prepare to display the picture Jesus Blesses the Nephite Children (*Gospel Art Book* [2009], no. 84).

Do not refer to pictures in the Gospel Art Picture Kit, which has been discontinued.

Titles of Departments in Church Magazines

11.14 Departments in the Church magazines are capitalized according to the guidelines in 11.11–12. Magazine department names are not italicized or put in quotation marks:

   In last month's First Presidency Message, President Monson counseled us to make the most of each day.

   The Visiting Teaching Message is printed in the *Ensign* and *Liahona.*

   The October 2016 Mormonad is about Heavenly Father rebuilding our lives.

   Many great stories are included in Latter-day Saint Voices.

Computer and Internet Terms 12

Spellings of Computer Terms

12.1 Use standard industry spellings for the following computer terms:

> database
> dialog box (*but* dialogue in any other context)
> double-click (verb)
> drop-down (adjective)
> e-book
> e-learning
> email (an exception to *Webster's*)
> ePub
> file name
> hashtag
> home page
> internet (an exception to *Webster's*)
> intranet
> log in (verb)
> log-in (noun or adjective)
> log out (verb)
> log-out (noun or adjective)
> offline
> online
> pop-up (adjective)
> pull-down (adjective)
> sign in, sign out (verb)
> sign-in, sign-out (noun or adjective)
> username
> the web (an exception to *Webster's*)
> web browser
> webcast (noun)
> web page
> website (noun and adjective; an exception to *Webster's*)
> World Wide Web

Disks using a magnetic medium for recording information are usually spelled with a *k*. Discs using a nonmagnetic medium for storage and an optical device for reading are spelled with a *c*.

> floppy disk
> compact disc
> optical disc
> videodisc

In titles, capitalize only the first element in *e-book, e-learning*, and similar terms (see 11.12, item 3):

> The Church's New E-learning Course

For other terms, follow the spellings at merriam-webster.com or in *Merriam-Webster's Collegiate Dictionary.*

Names of Computer Systems and Software

12.2 Capitalize the names of computer systems, software, and programs. Place those names that are acronyms in all capitals:

> LDS Account
> FamilySearch
> Member and Leader Services (MLS) software

File Extensions

12.3 File extensions are the letters at the end of a file name that are used to identify the file type (for example, .docx, .ppt, .txt, .html, .pdf). Because the period can be disruptive to reading, try to avoid using lowercase file extensions alone in running text.

12.4 If the file extension is also a common acronym or initialism, write it as such:

> Each chapter is available as a PDF.
> Images should be submitted in JPEG format.
> Most websites are built using HTML files.

12.5 Many file extensions are abbreviations of the software or file type, such as .ppt for PowerPoint and .xls for Excel. Rather than using these extensions in running text, try to name the file type instead:

> She used PowerPoint and Excel files in the presentation.

If you cannot avoid using the file extension in running text, place it in quotation marks:

> As you browse the database, look for files with a ".doc" or ".txt" extension.

Website Addresses

12.6 Normally lowercase a website address (also known as a URL or Uniform Resource Locator). Prefixes such as "http://" and "www." are generally not required, whether in text or in citations.

> ensign.lds.org
>
> media.lds.org
>
> mormon.org
>
> providentliving.org
>
> store.lds.org
>
> temples.lds.org
>
> *but:* FamilySearch.org

The following are exceptions to the preceding guideline:

1. "LDS" is capitalized when it appears as "LDS.org" but not in any other instances (such as music.lds.org).

2. In rare instances it is acceptable to include "www" if necessary to alert readers that a website address is being given.

3. In long or complex addresses, it is acceptable to capitalize some letters for ease of reading. Examples include ThomasSMonson.org or FreeBookofMormon.org. In such instances, capitalize letters as you would in a title.

4. If the address contains the name of Deity, capitalize the name, as in JesusChrist.lds.org.

5. For consistency, in some cases it may be best to capitalize an address that would not normally be capitalized, such as *mormon.org* below:

   > During President Hinckley's administration, the Church launched LDS.org, FamilySearch.org, and Mormon.org.

Test all website addresses in a web browser to ensure that they are functional and accurate.

In Church materials, either the subdomain format (temples.lds.org) or the subdirectory format (lds.org/temples) may be used. The subdomain format is usually preferred. If possible, be consistent within a document.

Do not underline a website address or use parentheses or angle brackets around it. (However, website addresses that appear online and function as links should be underlined or otherwise clearly distinguished from other nonlinked text.) Do not set a web address in bold type unless it is part of step-by-step instructions on how to access a specific piece of web content (see 12.10).

12.7 If a website address appears as part of a heading or title, capitalize the first letter of the address and any acronyms that appear in the address:

> Church Unveils New Mormon.org Site
>
> FamilySearch.org Now Available
>
> Open House Photos Available on LDS.org
>
> Redesigned BYU.edu Site Launched

12.8 In running text, a website name may be used without the three-letter extension at the end. The name of the website should be set in roman type and capitalized according to the guidelines in 11.11–12:

> Joseph Smith Papers website
>
> Provident Living website

12.9 When referring to a section of a website, capitalize the section title according to the guidelines in 11.11–12:

> Living Prophets and Church Leaders section of LDS.org
>
> Pioneers in Every Land section of history.lds.org

If it is helpful for clarity, use quotation marks to show sections within sections:

> "Lead in the Church" in the Serve and Teach section of LDS.org

Website Navigation Instructions

12.10 Use the following guidelines when describing how to access pages that are several levels inside a website.

Use roman type and initial capitals to refer to the names of computer screens:

> When you sign in to the Patriarchal Blessing Submission System, the first screen that appears will always be the Patriarchal Blessing Recommends screen.

Use bold type to indicate (1) text the user needs to enter or (2) links, buttons, boxes, or menus the user needs to select. Bold type provides quick, easily identifiable reference points for people who are reading the printed instructions while using their keyboard:

> LDS.org provides many resources to help youth, including *Come, Follow Me: Learning Resources for Youth.* To access these resources, go to LDS.org and click **Families and Individuals**, then **Youth**, then **Come, Follow Me**, and then **Aaronic Priesthood**, **Young Women**, or **Sunday School**.

Use these same guidelines in numbered, step-by-step instructions, which is the style often used in computer-related documents:

1. Click **Families and Individuals**, then **Youth**, and then **Come, Follow Me**.

2. Click **Aaronic Priesthood**, **Young Women**, or **Sunday School**.

Punctuation that immediately follows bold words in website navigation instructions should be set in roman type unless it is part of the command (this is an exception to 6.20). Otherwise, the user might interpret the punctuation to be part of the instructions.

When the use of bold type creates a stylistic problem in a document (for example, when several fonts are on a page and the bold type competes), quotation marks may be used instead to set off individual elements.

Many websites use short, easy-to-remember URLs, such as PersonalProgress.lds.org or DutytoGod.lds.org. In these cases, it may be preferable to provide this URL rather than listing the steps to arrive at the website or web page.

Website and Email Addresses in Text

12.11 A website address may be run in to the text or set off on its own line:

> The Church's website can be located at LDS.org.

> The following website contains a searchable database of more than 100 cemeteries in Utah:
> history.utah.gov/research_and_collections/cemeteries/index.html

If an address needs to be run in to the text, avoid following it with punctuation other than a period. Most browsers will accept a period at the end of an address.

> *Avoid:* The *Chicago Manual of Style* sponsors a website at chicagomanualofstyle.org/CMS_FAQ/qatopics.html, which answers frequently asked questions about style.

> *Better:* The *Chicago Manual of Style* sponsors a site that answers common questions about style. To access this site, go to chicagomanualofstyle.org/CMS_FAQ/qatopics.html.

12.12 Lowercase all elements in an email address unless parts of the address are case sensitive:

> Inquiries can be sent to history@quicknet.com.

An unusually long email address may be set off from the text on a separate line.

12.13 When possible, avoid breaking a URL or email address at the end of a line. Sometimes recasting a sentence can help avoid such breaks.

> *Avoid:* The broadcast will be available on facebook.com/lds.

>> This line break is correct, but the address may not need to be broken.

> *Better:* Young single adults can view the broadcast on facebook.com/lds.

When a URL or email address must be broken over a line, it should break *after* a colon, a slash, or an "at" symbol (@) but *before* a period, a comma, a hyphen, a question mark, a tilde (~), an underscore (_), a number sign, or a percent symbol. It may break either *before or after* an equals sign, an ampersand, or any other punctuation mark or symbol. These guidelines help signal to a reader that the URL continues on the next line. (See *Chicago* 7.42, 14.12.)

> *Incorrect:* The *Chicago Manual of Style* sponsors a site that answers questions at chicagomanualofstyle.org/CMS_FAQ/qatopics.html.

> *Better:* The *Chicago Manual of Style* sponsors a site that answers questions at chicagomanualofstyle.org/CMS_FAQ/qatopics.html.

> *Preferred:* The *Chicago Manual of Style* sponsors a site that answers common questions about style. To access this site, go to chicagomanualofstyle.org/CMS_FAQ/qatopics.html.

Use a hyphen in a URL or email address only if it is part of the address. An added hyphen could be misinterpreted as part of the address.

> *Incorrect:* The *Chicago Manual of Style* sponsors a site that answers questions at chicagomanualof-style.org/CMS_FAQ/qatopics.html.

> *Better:* The *Chicago Manual of Style* sponsors a site that answers questions at chicagomanualofstyle.org/CMS_FAQ/qatopics.html.

> *Preferred:* The *Chicago Manual of Style* sponsors a site that answers common questions about style. To access this site, go to chicagomanualofstyle.org/CMS_FAQ/qatopics.html.

Hashtags in Church Materials

12.14 Social media users often categorize content with hashtags—words prefixed with a hash sign (#). The following list suggests several hashtags to use in social media discussions about the Church. For other suggested hashtags, see lds.org/media-library/social.

> #BibleVideos

> #BookOfMormon

#ComeFollowMe

#FamilySearch

#HastenWork

#Liahona

#MormonChannel

#MormonMessages

#NewEra

Integrity in Quoting (See *Chicago* 13.1–6)

13.1 Do not quote material at any great length unless permission is obtained as specified in section 4 of this style guide.

13.2 Whenever words or ideas are taken from another person's writings, give full credit and identify the specific source, whether the material is quoted verbatim or paraphrased.

13.3 Quotations should appear exactly as the material appears in the original. Retain the words, spelling, and internal capitalization and punctuation of the original. Enclose in brackets any changes that are necessary for syntax or clarity.

If a source is difficult to locate, the writer should include with the manuscript a reproduced copy of the original, including the title page and any other pages necessary to provide a complete source citation.

Permissible Changes (See *Chicago* 13.7–8)

13.4 The following changes may be made within a quotation "to make a passage fit into the syntax and typography of the surrounding text":

1. "Single quotation marks may be changed to double, and double to single."

2. "The initial letter may be changed to a capital or a lowercase letter."

3. "A final period may be omitted or changed to a comma as required, and punctuation may be omitted where ellipsis points are used."

4. "Original note reference marks (and the notes to which they refer) may be omitted unless omission would affect the meaning of the quotation." (See 13.5.)

5. "Obvious typographic errors may be corrected silently (without comment or *sic;* see [*Chicago*] 13.59), unless the passage quoted is from an older work or a manuscript source where idiosyncrasies of spelling are generally preserved. If spelling and punctuation are modernized or altered for clarity, readers must be so informed in a note, in a preface, or elsewhere." (*Chicago* 13.7.)

13.5 When quoted material includes a superscript number for an endnote or footnote, delete the number and replace it with the note's source citation information enclosed in brackets. Use the same text that is in the note unless the length of the note could be distracting, in which case the text may be shortened. In some cases, such as long textual endnotes or footnotes, the note may be omitted altogether (see 13.4, item 4). If a book's publisher and place of publication are included in a note, they should be omitted.

Regardless of whether the name of a book of scripture is spelled out or abbreviated in an endnote or footnote, it should be spelled out in the bracketed replacement, except for the Doctrine and Covenants, which should be abbreviated.

Punctuate the bracketed material according to the guidelines for parenthetical source citations in 14.18 and 14.19.

Example 1:

Original published statement: "Jesus said, 'Be not afraid, only believe.'[4] Our faith becomes simple and pure."

Correct replacement of a superscript number: "Jesus said, 'Be not afraid, only believe' [Mark 5:36]. Our faith becomes simple and pure."

Place the endnote material in brackets immediately after the closing quotation mark; place the period after the closing bracket. In the bracketed material, omit the period that is in the endnote or footnote.

Example 2:

Original published statement: "The time will come when 'both limb and joint shall be restored to its proper frame,'[6] never to be separated again."

Correct replacement of a superscript number when it is within a sentence: "The time will come when 'both limb and joint shall be restored to its proper frame' [Alma 11:43], never to be separated again."

If a punctuation mark precedes the superscript, move it to come after the bracketed material.

Example 3:

Original published statement: "Which prophet returned in the latter days to bestow the keys for the gathering of Israel?"[17]

Correct replacement of a superscript number when the endnote or footnote is a "see" reference: "Which prophet returned in the latter days to bestow the keys for the gathering of Israel? [see D&C 110:11]."

> Lowercase *see.* Abbreviate "Doctrine and Covenants."

Example 4:

Original published statement: "The Lord sends the Holy Ghost to make it possible to 'seek, and ye shall find'[5] in caring for the poor."

Replacement of a superscript number when the endnote or footnote is long: "The Lord sends the Holy Ghost to make it possible to 'seek, and ye shall find' [see Matthew 7:7–8; Luke 11:9–10; 3 Nephi 14:7–8] in caring for the poor."

> If the length of the bracketed material could be distracting, part of it may be omitted. For example, in the bracketed material above, "Matthew 7:7–8" could be retained and the other citations could be omitted.

13.6 When text that is being quoted from the Bible contains italics, do not preserve the italics. Most editions of the King James Bible use italics to indicate words added by the translators to accommodate English grammar or syntax.

When text is being quoted from the extracts of the Joseph Smith Translation that are in the footnotes or the appendix of LDS editions of the Bible, preserving the italics is optional but frequently useful for illustrating Joseph Smith's changes to the text:

> The Joseph Smith Translation of Luke 2:46 clarifies that the doctors *"were* hearing *him,* and asking *him* questions" (in Luke 2:46, footnote *c*).

When text that is being quoted from the Book of Mormon, Doctrine and Covenants, or Pearl of Great Price contains italics, preserve the italics:

> The Prophet Joseph Smith recorded: "I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My Beloved Son. Hear Him!"* (Joseph Smith—History 1:17).

However, if only the italicized portion of the text is quoted, change it to roman:

> The Prophet Joseph Smith recorded that Heavenly Father introduced the Savior by pointing to Him and saying, "This is My Beloved Son. Hear Him!" (Joseph Smith—History 1:17).

> The Joseph Smith Translation of John 8:11 contains these additional words at the end of the verse: "And the woman glorified God from that hour, and believed on his name" (in John 8:11, footnote *c*).

13.7 When text that is being quoted from the scriptures contains small-capital or full-capital letters, use lowercase letters in their place except where capital letters are required:

> *Incorrect:* "These are the generations of the heavens and of the earth when they were created, in the day that the Lᴏʀᴅ God made the earth and the heavens" (Genesis 2:4).

> *Correct:* "These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens" (Genesis 2:4).

> *Incorrect:* "And the Lord called his people Zɪᴏɴ" (Moses 7:18).

> *Correct:* "And the Lord called his people Zion" (Moses 7:18).

> *Incorrect:* "And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS" (John 19:19).

> *Correct:* "And Pilate wrote a title, and put it on the cross. And the writing was, Jesus of Nazareth the King of the Jews" (John 19:19).

Relationship to Text (See *Chicago* 13.9–12, 30)

13.8 In Church publications, generally make quotations part of the text by enclosing them in quotation marks in a normal paragraph. Block quotations are seldom used in Church publications (see 14.21 and *Chicago* 13.9–10):

> As he was addressing his people, King Benjamin taught, "And behold, I tell you these things that ye may learn wisdom; that ye may learn that when ye are in the service of your fellow beings ye are only in the service of your God" (Mosiah 2:17).

13.9 When more than one paragraph is being quoted, generally follow the paragraphing of the original. "Quotation marks are needed at the beginning of *each* paragraph but at the end of only the *final* paragraph" (*Chicago* 13.30; see also 13.31).

If a phrase or sentence introduces a quotation of multiple paragraphs, do not combine the phrase or sentence with the first quoted paragraph (unless the syntax requires the first quoted paragraph to be run in to the introductory phrase or sentence):

> While Joseph Smith was imprisoned in Liberty Jail, the Lord taught him the powerful principles recorded in Doctrine and Covenants 121:

> "No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile" (D&C 121:41–42).

13.10 If short portions from several paragraphs are brought together in a run-in quotation (using ellipses), the original paragraphing need not be retained. However, the sense of the original quotation should be maintained.

When scriptures are run together, lowercase the first word of a verse if it is part of the preceding sentence:

Incorrect: As much as possible, we reprove with gentleness and kindness: "No power or influence can or ought to be maintained by virtue of the priesthood, only . . . by gentleness and meekness, and by love unfeigned; By kindness, . . . and without guile—Reproving betimes with sharpness, when moved upon by the Holy Ghost" (D&C 121:41–43).

Correct: As much as possible, we reprove with gentleness and kindness: "No power or influence can or ought to be maintained by virtue of the priesthood, only . . . by gentleness and meekness, and by love unfeigned; by kindness, . . . and without guile—reproving betimes with sharpness, when moved upon by the Holy Ghost" (D&C 121:41–43).

Initial Capital or Lowercase Letter (See *Chicago* 13.7, 13–16)

13.11 "When a quotation introduced midsentence forms a syntactical part of the sentence, it begins with a lowercase letter even if the original begins with a capital" (*Chicago* 13.14). No punctuation is required before the quotation:

After explaining why "many are called, but few are chosen," the Lord taught the Prophet Joseph Smith that "no power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned" (D&C 121:40–41).

13.12 "If a quotation that is only a part of a sentence in the original forms a complete sentence as quoted, a lowercase letter may be changed to a capital" (*Chicago* 13.14). (Note that in the example below, the word *when* is capitalized below even though it is lowercased in the scriptures.)

The Lord warned, "When we undertake to cover our sins, or to gratify our pride, . . . the Spirit of the Lord is grieved" (D&C 121:37).

Introducing Quotations (See *Chicago* 6.50, 6.63, 13.17–19)

13.13 For a quotation to be most effective, it needs to be well introduced into the context of the passage. An introductory phrase or sentence should create a smooth transition between the text and the quotation and should help the reader understand why the material is being quoted.

A quotation should not be expected to carry the message on its own. The text before and after should provide much of the message, with quotations providing clarification and support.

13.14 Generally, use a comma to introduce quoted material that is brief, such as a one-sentence quotation:

The Prophet Joseph Smith appeared to Brigham Young in vision and said, "Tell the people to be humble and faithful and sure to keep the Spirit of the Lord."

President Joseph F. Smith taught, "It is not such a difficult thing to learn how to pray."

Generally, use a comma to introduce spoken dialogue, regardless of the length of the quoted material (see *Chicago* 6.50, 13.18).

13.15 Use a colon when a quotation is preceded by *as follows* or similar formal introductory words (see *Chicago* 13.17):

The handbook describes the Church's policy on postal regulations as follows: "In the United States and some other countries, it is a violation of postal regulations to place any material without postage in or on mailboxes" (*Handbook 2: Administering the Church* [2010], 21.1.30).

Generally, use a colon to introduce quoted material that is more than one sentence (see *Chicago* 13.18):

President Joseph F. Smith taught: "It is not such a difficult thing to learn how to pray. It is not the words we use particularly that constitute prayer. Prayer does not consist of words, altogether. True, faithful, earnest prayer consists more in the feeling that arises from the heart."

When the introductory statement is a complete sentence, either a colon or a period may be used between it and the quotation. A colon emphasizes the relationship between the introductory statement and the quotation:

Just a few weeks before his death, President Joseph F. Smith had a remarkable experience that

taught him about the spirit world: "The eyes of my understanding were opened," he declared, "and the Spirit of the Lord rested upon me, and I saw the hosts of the dead, both small and great" (D&C 138:11).

13.16 When introducing a quotation from a living General Authority, usually give the title of his current position rather than the title he held at the time he made the statement. (An exception might be made for a historical account if the title held at the time of an event might be most helpful to the reader.)

> Nearly four decades ago, President Thomas S. Monson examined the significance of our pioneer heritage:

When introducing a quotation from a deceased General Authority, usually give the title of the highest position he held while serving as a General Authority:

> Speaking about the importance of giving an honest day's work, President James E. Faust explained:

When introducing a quotation from an emeritus General Authority Seventy, explain that he made the statement while serving in the Seventy:

> While serving as a member of the Seventy, Elder Jay E. Jensen said:

Ellipses (See *Chicago* 13.48–56)

13.17 Indicate the omission of "a word, phrase, line, paragraph, or more from a quoted passage" by ellipsis points. Ellipsis points are "three spaced periods" (*Chicago* 13.48):

> "The priest's duty is to . . . administer the sacrament" (D&C 20:46).

If a manuscript uses "the single-glyph three-dot ellipsis character," these should be replaced "with spaced periods" in print publications (*Chicago* 13.48).

13.18 Do not place ellipsis points at the beginning or end of a quotation, even if the first part of the first sentence or the last part of the last sentence is not included (see *Chicago* 13.50).

13.19 If the end of one paragraph and the beginning of the next quoted paragraph are both omitted, use ellipsis points "both at the end of one paragraph and at the beginning of the next" (*Chicago* 13.54):

> "Seek not for riches but for wisdom; and, behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. . . .

> ". . . Even as you desire of me so it shall be done unto you; and if you desire, you shall be the means of doing much good in this generation" (D&C 11:7–8).

Follow this same pattern if one paragraph is quoted completely, then one or more paragraphs are omitted, and then the beginning of the next quoted paragraph is omitted.

13.20 When bracketed material is substituted for a word or group of words in the original, generally do not use ellipsis points. The brackets indicate that something has been added or replaced:

> "So, in accordance with this [decision], I retired to the woods to make the attempt" (Joseph Smith—History 1:14).

However, if a substantial amount of material has been replaced by one or two bracketed words, ellipsis points should be used after the closing bracket.

13.21 "Other punctuation appearing in the original text—a comma, a colon, a semicolon, a question mark, or an exclamation point—may precede or follow three (but never four) ellipsis points. Whether to include the additional mark of punctuation depends on whether keeping it aids comprehension or is required for the grammar of the sentence" (*Chicago* 13.52):

> "The priest's duty is to preach, teach, expound, exhort, . . . and visit the house of each member" (D&C 20:46–47).

> "And now, Moses, my son, I will speak unto thee . . . ; and thou shalt write the things which I shall speak" (Moses 1:40).

> "After that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements . . . ? Ye observe days, and months, and times, and years" (Galatians 4:9–10).

13.22 Do not include a space between the opening quotation mark and the ellipsis point in situations such as the second paragraph below:

> "He maketh me to lie down in green pastures: he leadeth me beside the still waters. . . .

> ". . . I will fear no evil: for thou art with me; thy rod and thy staff they comfort me" (Psalm 23:2, 4).

Include a space between the closing quotation mark and the ellipsis point in situations such as the sixth line in the following example:

President John Taylor recalled: "I heard the Prophet Joseph say, in speaking to the Twelve on one occasion: 'You will have all kinds of trials to pass through. . . . If you cannot stand it you will not be fit for an inheritance in the Celestial Kingdom of God.' . . . Joseph Smith never had many months of peace after he received the truth."

13.23 Capitalization after ellipsis points is governed by the context of each quotation. Capitalize the first word that follows ellipsis points if it begins a complete sentence in the quotation, even if it is not capitalized in the original. Lowercase a word that is capitalized in the original if one or more sentences have been omitted and the resulting material reads like it is continuing a sentence.

Italics Added

13.24 When italics are used to emphasize quoted material that is not italicized in the original, add the phrase "italics added" at the end of the source citation (see *Chicago* 13.60):

"For we know that it is by grace that we are saved, *after* all we can do" (2 Nephi 25:23; italics added).

In spoken material such as conference talks, the phrase "emphasis added" may be used.

If an additional citation is used after "italics added," consider using a comma rather than a semicolon after the phrase:

(2 Nephi 2:3, italics added; see also Alma 23:5)

Phrases Ending with *Amen*

13.25 When a talk or address ends with the word *amen*, punctuate the word as part of the preceding phrase:

In the name of Jesus Christ, amen.

The entire clause "in the name of Jesus Christ, amen" may be included with the preceding sentence or may stand alone, depending on the context:

I bear you this testimony in the name of Jesus Christ, amen.

I leave you my witness of the truthfulness of this great work, in the name of Jesus Christ, amen.

We know the goal. We have the example. Now let us put forth the effort and make the decision to follow in that path. In the name of Jesus Christ, amen.

Selecting Quotations from Church Leaders

13.26 When a document includes quotations about Church doctrines, use the guidelines below in selecting the quotations:

1. Prefer quotations from official Church publications.

2. Prefer quotations from prophets and apostles.

3. Prefer current or recent quotations unless quotations made by earlier prophets and apostles make the point more effectively.

Generally, do not use doctrinal concepts or teachings that can be found in only one source (or from only one person) and that cannot be supported by teachings from other prophets and apostles.

14.1 Provide sources for all quotations and paraphrases, except for brief, frequently quoted phrases that have entered common usage so completely that an original source is not only unnecessary but virtually undiscoverable, such as "in the world but not of the world." Generally, cite primary sources.

Exceptions to Using Primary Sources

14.2 The following exceptions can be made to the general guideline of citing primary sources. The purpose of these exceptions is to make quoted materials accessible to the reader.

14.3 When quoting the words of Church Presidents, apply the following guidelines to determine which source to cite. These guidelines are presented in order of preferred use:

1. If a quotation is completely contained in one of the *Teachings of Presidents of the Church* books, cite the quotation from that book (see the first example in 14.28). However, if only part of a quotation is contained in one of these books, do not cite the partial quote from the book and the rest from another source. Use one of the following guidelines instead.

2. Cite the quotation from:

   a. Conference Reports if the quotation is from a general conference before 1971.

   b. Official Church periodicals, such as the *Ensign, Liahona, Improvement Era, Instructor, Relief Society Magazine, Millennial Star,* or *Times and Seasons.*

3. Cite the quotation from a major published compilation of the words of a Church President (see 14.34).

4. Cite the quotation from an original source other than the official Church publications mentioned in number 2 above.

When quoting the words of the Prophet Joseph Smith, if a quotation is not in *Teachings of Presidents of the Church: Joseph Smith,* cite it from an original source. Most of these original sources have been published by the Joseph Smith Papers Project in print or on josephsmithpapers.org. Writers and editors may cite primary sources from these publications. When using one of these quotations, you are encouraged to send it to the Joseph Smith Papers Project at smithre@ ldschurch.org. The project's editors will determine the primary source and, if necessary, standardize any misspelled words or punctuation. The project's editors will maintain a database of standardized quotations.

14.4 When an address by a General Authority is published in a Church magazine after originally being published elsewhere, generally cite the Church magazine. Do this even if the Church magazine has published a shorter version of the address—as long as the quotation is included.

14.5 In other situations where a secondary source is being considered for a citation, the editor and writer should evaluate the intent of the publication and the needs of the audience. For example, in a Church manual or article, an early quotation about the Relief Society might be cited from *Daughters in My Kingdom: The History and Work of Relief Society* if it is included in that book. In a Church history publication, the same quotation might be cited from the original source or from a scholarly secondary source, such as *The First Fifty Years of Relief Society: Key Documents in Latter-day Saint Women's History* (see 14.36).

Editions and Printings

14.6 Cite the most recent edition of a book except in special cases, such as when that edition is not reliable. Use the first printing of that edition as the date of publication.

Do not confuse editions with printings. Different printings are reprints of an existing edition. Different editions usually contain differences in text and pagination. (See *Chicago* 1.26.)

Be aware that in some books, publishers have not maintained the distinction between editions and printings. Such books sometimes refer to new printings as new editions.

The sample citations in this section provide guidance for knowing which edition to cite for books that are often quoted in Church publications (see 14.26–46).

Form of Source Citations

14.7 Either parenthetical citations or endnotes may be used in Church materials. Footnotes are generally not used in Church publications.

14.8 When determining what information to include in source citations, generally follow the pattern on the next page. Omit the place of publication and the name of the publisher. Do not use the abbreviations *p.* and *pp.* (see *Chicago* 14.158). If the proximity of other numbers makes it unclear that a number is a page number, add the word *page* or *pages* before it.

Parenthetical Source Citations

(Spencer W. Kimball, *The Miracle of Forgiveness* [1969], 17)

(Joseph Fielding Smith, *Doctrines of Salvation,* comp. Bruce R. McConkie [1955], 2:13)

("The Living Christ: The Testimony of the Apostles," *Ensign* or *Liahona,* Apr. 2000, 2)

Endnotes

1. Jeffrey R. Holland, "Whom Say Ye That I Am?" *Ensign,* Sept. 1974, 6–7.

2. *Discourses of Brigham Young,* sel. John A. Widtsoe (1954), 178.

3. *The Words of Joseph Smith,* comp. Andrew F. Ehat and Lyndon W. Cook (1980), 63.

Include the place of publication and name of the publisher when necessary to identify which edition is being cited:

(J. R. R. Tolkien, *The Lord of the Rings: The Return of the King* [Boston: Houghton-Mifflin, 1965], 155)

Specific Source Citation Issues

14.9 When using parenthetical citations, generally do not repeat information that is already given in the text. For example, if the text said that a quotation came from Heber J. Grant, the source citation might be:

(*Gospel Standards,* comp. G. Homer Durham [1941], 17)

In cases where the remaining information in the source citation might be confusing or awkward by itself, it may be appropriate to repeat some information, such as the title of the source:

Invite a student to read aloud the following explanation from *True to the Faith:*

"In this fallen condition, we have a conflict within us. . . . We need to strive continually to overcome unrighteous passions and desires" (*True to the Faith* [2004], 57).

When using endnotes, all source citation information should be included in the note, regardless of what is contained in the text (see 14.11 for an exception). For example, if the text said that a quotation came from Heber J. Grant, the endnote might be:

1. Heber J. Grant, *Gospel Standards,* comp. G. Homer Durham (1941), 17.

14.10 When a citation includes only a page number, generally spell out the words *page* or *pages:*

The January 2009 issue of the *Ensign* magazine features testimonies of the Prophet Joseph Smith by members of the First Presidency and Quorum of the Twelve (see pages 10–15).

14.11 Do not include the name of the author in a source citation when the author's name appears in the book's title (see *Chicago* 14.78):

(*The Teachings of Spencer W. Kimball,* ed. Edward L. Kimball [1982], 295)

However, retain the author's name in bibliographic entries.

14.12 Do not include the titles of Church leaders in source citations:

(Henry B. Eyring, *Choose Higher Ground* [2013], 69)

When the name occurs outside of citation form, however, use the person's title:

(For additional insights, see President Henry B. Eyring's *Choose Higher Ground,* 69.)

14.13 In references to Church materials such as manuals, handbooks, and pamphlets, include a word or brief phrase that describes the type of document if the title does not clearly describe it. If the title includes this information, only the year of publication is needed (see 14.28).

Parenthetical Source Citations

(*Pure Religion: How Members of The Church of Jesus Christ of Latter-day Saints Reach Out to Those in Need* [pamphlet, 2001], 3)

(*Church History in the Fulness of Times Student Manual,* 2nd ed. [Church Educational System manual, 2003], 52)

Endnotes

1. *Faith in God for Boys* (guidebook, 2003), 8.

2. *Young Women Personal Progress* (booklet, 2009), 30.

14.14 When two authors or editors are listed on the title page, include both names in the citation:

(LeRoy R. Hafen and Ann W. Hafen, *Handcarts to Zion: The Story of a Unique Western Migration* [1960], 12)

When more than two authors or editors are listed, give only the name of the first person, followed by the phrase "and others," not the abbreviation *et al.:*

(Randolph Quirk and others, *A Grammar of Contemporary English* [1972], 139)

14.15 Place an editor's or compiler's name *before* the book title when a book is a compilation of materials from many different authors, compilers, or editors. "The abbreviation *ed.* or *eds.*, *comp.* or *comps.*, or *trans.* follows the name" (*Chicago* 14.87).

(in James R. Clark, comp., *Messages of the First Presidency of The Church of Jesus Christ of Latter-day Saints* [1966], 3:19)

14.16 In a collection of one author's works, put the name (or names) of the editor, compiler, or translator *after* the title, preceded by *ed.*, *comp.*, *sel.*, or *trans.* These terms mean "edited by," "compiled by," and so forth. Do not use the plural forms *eds.* and *comps.* in this position. (See *Chicago* 14.88.)

(Heber J. Grant, *Gospel Standards,* comp. G. Homer Durham [1941], 17)

(*The Words of Joseph Smith,* comp. Andrew F. Ehat and Lyndon W. Cook [1980], 63)

Because the terms *edited, selected*, and *compiled* are often used interchangeably, use the term that appears on the title page of the document. If more than one such term appears, use the first one.

Full and Shortened Citations

14.17 Make full reference to a nonscripture source when it is first cited in each chapter (or similar unit) of a publication. Use shortened citations for subsequent references in the same chapter rather than *ibid.* If a subsequent reference is far removed from the first citation, you may repeat the full citation as a courtesy to the reader (this may be particularly helpful when using parenthetical citations rather than endnotes).

Shortened citations should include the author's last name, a shortened title (if it is long and lends itself to shortening), and the page number. However, if the author is a General Authority or General Auxiliary Presidency member, his or her full name should be used in shortened citations.

If a title is brief, such as *Lectures on Faith,* it should not be shortened in subsequent references.

full: (Heidi S. Swinton, *To the Rescue: The Biography of Thomas S. Monson* [2010], 6)

shortened: (Swinton, *To the Rescue,* 8)

full: (Jeffrey R. Holland, *For Times of Trouble: Spiritual Solace from the Psalms* [2012], 52)

shortened: (Jeffrey R. Holland, *For Times of Trouble,* 56)

full: (Richard M. Romney, "Senior Missionaries: Needed, Blessed, and Loved," *Ensign,* Apr. 2016, 69)

shortened: (Romney, "Senior Missionaries," 71)

full: (Joseph Fielding Smith, "Adam's Role in Bringing Us Mortality," *Ensign,* Jan. 2006, 52)

shortened: (Joseph Fielding Smith, "Adam's Role," 53)

full: (Bonnie L. Oscarson, "Sisterhood: Oh, How We Need Each Other," *Ensign* or *Liahona,* May 2014, 119)

shortened: (Bonnie L. Oscarson, "Sisterhood," 120) (The name is not shortened because Sister Oscarson was the Young Women General President.)

full: (Mark L. Staker, "The Priesthood Restoration Site," *Ensign,* Apr. 2016, 40)

shortened: (Staker, "The Priesthood Restoration Site," 42) (The title is not shortened because it is already brief.)

When using parenthetical citations, the name of the author should be omitted if it is mentioned at that point in the text:

President Gordon B. Hinckley declared, "Love is the only force that can erase the differences between people" (*Standing for Something: Ten Neglected Virtues That Will Heal Our Hearts and Homes* [2000], 8).

later in the chapter: We know that "love is the basic essence of goodness" (Gordon B. Hinckley, *Standing for Something,* 9).

After an initial reference to a Church hymn or song, only the book title and the hymn or page number are needed in subsequent references:

full: ("I Am a Child of God," *Hymns,* no. 301)

shortened: (*Hymns,* no. 301)

Punctuation of Parenthetical Source Citations

14.18 Punctuate a parenthetical source citation as though it were part of the final sentence of the quotation. Place the source citation after the closing quotation mark, and place the period after the closing parenthesis (see *Chicago* 13.66).

Alma told his son Corianton that outer darkness would be filled with "weeping, and wailing, and gnashing of teeth" (Alma 40:13).

The Lord has said: "There are many called, but few are chosen. And why are they not chosen? Because their hearts are set so much upon the things of this world" (D&C 121:34–35).

When a quotation ends with a question mark or an exclamation point, "that punctuation is retained within the quotation marks, and a period is still added after the closing parentheses" (*Chicago* 13.67):

President Joseph F. Smith said, "How careful we should be to cultivate, through the medium of a prayerful life, a thankful attitude toward God and man!" (*Juvenile Instructor,* Apr. 15, 1903, 243).

Consider President Thomas S. Monson's questions: "Do we know of . . . people who once embraced the gospel? If so, what is our responsibility to rescue them?" ("Our Responsibility to Rescue," *Ensign,* Oct. 2013, 4).

If a quotation completes a sentence that is a question or an exclamation, place the question mark or exclamation point after the closing quotation marks and place a period after the parenthesis:

How else can we know the truth of things as they really were, "really are, and . . . really will be"? (Jacob 4:13).

Why did President Kimball say that teaching the gospel is "an insistent directive from which we, singly and collectively, cannot escape"? ("When the World Will Be Converted," *Ensign,* Oct. 1974, 4).

Cross-References

14.19 When a parenthetical cross-reference pertains primarily to the material in the preceding sentence, include it as part of the sentence:

. . . the eternal nature of the priesthood (see also *Discourses of Brigham Young,* sel. John A. Widtsoe [1954], 158).

When a parenthetical cross-reference relates to the material in a group of sentences or exists independent of the preceding sentences, treat it as an independent sentence:

. . . the eternal nature of the priesthood. (See also *Discourses of Brigham Young,* sel. John A. Widtsoe [1954], 158.)

Do not use a *see* reference when both a paraphrase and a quotation come from the same source; just cite the source of the quotation:

Not having received a fulness at first, Jesus "received grace for grace" (D&C 93:12).

14.20 When a parenthetical cross-reference includes only a page number, generally spell out the words *page* or *pages:*

Refer to the "Book of Mormon Time Periods" chart in the appendix (page 241).

Block Quotations

14.21 Block quotations are seldom used in Church publications (see 13.8). If they are used, the source "is given in parentheses at the end of the quotation and in the same type size. The opening parenthesis appears *after* the final punctuation mark of the quoted material. No period either precedes or follows the closing parenthesis" (*Chicago* 13.68).

President Ezra Taft Benson taught:

We are required to carry the gospel of Jesus Christ to every nation of the world. The Lord commanded it in these words: "Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations, first upon the Gentiles, and then upon the Jews" (D&C 133:8). (*The Teachings of Ezra Taft Benson* [1988], 181)

Scripture References

14.22 "Biblical references are given in numerals only; chapter and verse are separated by a colon with no space following it" (*Chicago* 9.27). The same guidelines apply to other scripture citations:

2 Corinthians 13:1

3 John 1:11

4 Nephi 1:3 (*not* Fourth Nephi, 4th Nephi, IV Nephi)

14.23 Use an en dash to separate inclusive numbers referring to two or more consecutive verses, chapters, or sections:

John 14:14–15

Daniel 2:18–3:25

To avoid confusion, do not use an en dash to separate consecutive chapters or sections when the reference also includes nonconsecutive verses:

Incorrect: Matthew 7:22, 24–8:13

Correct: Matthew 7:22, 24–29; 8:1–13

Use a comma to separate two or more nonconsecutive verses:

Moses 1:21–22, 24, 33

Use a semicolon to separate two or more nonconsecutive chapters or books of scripture:

Moses 2; 7

Alma 33:23; Doctrine and Covenants 63:23

Alma 34:6; 51:9, 11–13; Mormon 10:4

2 Nephi 5; 12–14; 16:1–6; Alma 3–5; 17:5–8

14.24 When a book of scripture has only one chapter, or when a chapter or section has only one verse, cite the chapter and verse in the standard way:

Enos 1:18

Doctrine and Covenants 13:1

When referring to a single-verse section in text, it is sufficient to include only the section number:

Invite a class member to read Doctrine and Covenants 13.

14.25 If a single chapter or section of a scripture is used extensively in a short passage, with no other references intervening, the word *verse* (or *verses*) and the appropriate verse number(s) may be used in subsequent references. For example, if Ether 3 had already been quoted in a passage, a subsequent reference could appear as follows:

The Lord said, as the brother of Jared fell to the ground, "Arise, why hast thou fallen?" (verse 7).

Sample Citations: Scriptures

14.26 (Matthew 7:1)

When verifying quotations from the scriptures, use the 2013 print edition. This edition incorporates a number of corrections and updates that are not in previous editions. The 2013 PDF version, which is available on LDS.org, may also be used to verify quotations. However, do not use any other electronic version for verification.

(Omni 1:14) (see 14.24)

(D&C 76:22–24)

(D&C 13:1) (see 14.24)

(Matthew 12:28, footnote *c*)

The 2013 Latter-day Saint edition of the King James Bible has some differences from earlier editions in footnote numbering and in the location of Joseph Smith Translation passages. For example, a Joseph Smith Translation passage may be in the footnotes in one edition and in the Bible appendix in another. Cite footnotes and Joseph Smith Translation passages according to their location in the 2013 print or PDF version. Where differences exist, it is not necessary to refer to the location in earlier editions.

(Joseph Smith—History 1:71, note)

Use this citation to refer to Oliver Cowdery's description of receiving the Aaronic Priesthood.

(Joseph Smith Translation, Matthew 7:1 [in Matthew 7:1, footnote *a*])

Use this format when the Joseph Smith Translation can be found in a Bible footnote and the verse being quoted is numbered the same in the Joseph Smith Translation and the Latter-day Saint edition of the King James Bible.

(Joseph Smith Translation, Matthew 6:38 [in Matthew 6:33, footnote *a*])

Use this format when the Joseph Smith Translation can be found in a Bible footnote and the verse being quoted is numbered differently in the Joseph Smith Translation and Latter-day Saint edition of the King James Bible.

(Joseph Smith Translation, Matthew 4:1 [see also Matthew 4:1, footnote *b*])

Use this format when a quotation includes words from the Joseph Smith Translation that are in a footnote and also words that are not in a footnote. In this situation, the quoted words that are not in a footnote should be checked against the Joseph Smith Translation and should match the text that is there.

(Joseph Smith Translation, Matthew 16:27–29 [in the Bible appendix])

Use this format for verses from the Joseph Smith Translation that are included in the appendix of the Latter-day Saint edition of the King James Bible.

(Joseph Smith Translation, Matthew 6:10)

Use this format for verses from the Joseph Smith Translation that are not included in the Latter-day Saint edition of the King James Bible.

(Articles of Faith 1:10) (*or* tenth article of faith)

Spell out an ordinal number when it precedes one of the Articles of Faith.

(Official Declaration 2)

("A Facsimile from the Book of Abraham, No. 2")

(Matthew 12, chapter heading)

Use this format when quoting from or referring to the introductory material that precedes any chapter of scripture except from the Doctrine and Covenants.

(D&C 78, section heading)

Use this format when quoting from or referring to the historical material that precedes a section of the Doctrine and Covenants.

(D&C 78, verse summary)

Use this format when quoting from or referring to the verse-by-verse summary of the content of a section of the Doctrine and Covenants.

("The Testimony of Three Witnesses," Book of Mormon)

(introduction to the Book of Mormon) (*or* to the Doctrine and Covenants *or* to the Pearl of Great Price)

(Bible Dictionary, "Cities of refuge")

(Topical Guide, "Good Works")

> When citing entries from reference works, follow the capitalization of the entry in the original.

(Guide to the Scriptures, "Aaron, Brother of Moses," scriptures.lds.org)

> In English, the Guide to the Scriptures is available only on LDS.org. Use this citation format.

(Bible Maps, no. 4, "The Empire of David and Solomon")

> This format applies to the 2013 edition of the scriptures.
>
> In text, use formats such as these when referring to the maps in the scriptures:
>
> > If students have access to the Latter-day Saint edition of the King James Bible, have them turn to map 1, "Physical Map of the Holy Land," in the Bible Maps section.
> >
> > The location of the Whitney Store is shown on Church history map 4, "Kirtland, Ohio, 1830–38."

(Church History Photographs, no. 1, "Sacred Grove")

> This format applies to the 2013 edition of the scriptures.
>
> In text, use a format such as this when referring to the photographs in the scriptures:
>
> > Invite class members to turn to Church history photograph 1, "Sacred Grove."

Sample Citations: Leadership Materials

14.27 (First Presidency letter, May 8, 2009)

(*Handbook 1: Stake Presidents and Bishops* [2010], 6.14)

> Because *Handbook 1* is for stake presidents and bishops, it is not normally quoted in other Church publications. Any exceptions require approval from Correlation Evaluation.
>
> Many updates to the printed version of *Handbook 1* have been made on LDS.org. On the rare occasion that Correlation approves quoting from this handbook, check the version on LDS.org to ensure that current text is being used. Accessing *Handbook 1* online and obtaining the URL for citing updated text may require going to Correlation (see the next column for how to cite updated text with a URL).

> When citing the printed version of *Handbook 1,* generally use chapter, section, and subsection numbers, not page numbers.

(*Handbook 2: Administering the Church* [2010], 18.2.5)

> The text in *Handbook 2* may be quoted without approval from Correlation Evaluation.
>
> Many updates to the printed version of *Handbook 2* have been made on LDS.org. When quoting from this handbook, check the version on LDS.org to ensure that current text is being used (see an example below for how to cite updated text with a URL).
>
> When citing the printed version of *Handbook 2,* generally use chapter, section, and subsection numbers, not page numbers.

(*Handbook 2,* 18.2.9)

> After the first full citation to either of these handbooks, this shortened citation may be used.

("Special Musical Selections" in *Handbook 2,* 14.4.3)

> Use this citation format when referring to a section within a numbered subsection.

(*Handbook 2: Administering the Church* [2010], page 22)

> Use this citation format for text that is not in a numbered section, usually found at the beginning of a section.

(*Handbook 2: Administering the Church,* 9.1.1, lds.org/handbook/handbook-2-administering -the-church/relief-society)

> Use this citation format for handbook text that has been updated online. When citing such text, provide the chapter, section, and subsection numbers immediately after the title of the handbook. Then provide the URL in place of the date of publication.

(*Teaching Guidebook* [2001], 10)

Sample Citations: Church-Published Manuals and Books

14.28 (*Teachings of Presidents of the Church: Brigham Young* [1997], 83)

> If a quotation from one of these *Teachings* books consists of material from more than one original source, it might be helpful to explain this in the citation, using words such as, "These teachings were given in various discourses" or "in various discourses and writings," depending on what the original sources are.

(*Teachings: Brigham Young,* 89)

> After the first full citation to one of these books, this shortened citation may be used.

(*Gospel Principles* [2009], 59)

(*Old Testament Gospel Doctrine Teacher's Manual* [2001], 30)

(*Primary 3: Choose the Right B* [1994], 147)

(*Marriage and Family Relations Instructor's Manual* [2000], 9)

(*Teaching in the Savior's Way* [2016], 3)

(*Daughters in My Kingdom: The History and Work of Relief Society* [2011], 65)

(*Daughters in My Kingdom* [2011], 65)

> When referring to this book and any of the following books that have subtitles, the subtitle may be included in the citation or not, depending on how much information the audience needs about the book.

(*Duties and Blessings of the Priesthood: Basic Manual for Priesthood Holders, Part B* [2000], 98–99)

(*Duties and Blessings of the Priesthood: Part B* [2000], 98–99)

(*Gospel Teaching and Learning: A Handbook for Teachers and Leaders in Seminaries and Institutes of Religion* [2012], 58)

(*Gospel Teaching and Learning* [2012], 58)

(*The Latter-day Saint Woman: Basic Manual for Women, Part A* [2000], 47–50)

(*The Latter-day Saint Woman, Part A* [2000], 47–50)

(*Our Heritage: A Brief History of The Church of Jesus Christ of Latter-day Saints* [1996], 22)

(*Our Heritage* [1996], 22)

(*Preach My Gospel: A Guide to Missionary Service* [2004], 163)

(*Preach My Gospel* [2004], 163)

(*True to the Faith: A Gospel Reference* [2004], 61)

(*True to the Faith* [2004], 61)

(*Walk in His Ways: Basic Manual for Children, Part B* [1993], 22–29)

(*Walk in His Ways, Part B* [1993], 22–29)

(*Church History in the Fulness of Times Student Manual,* 2nd ed. [Church Educational System manual, 2003], 52)

(*Doctrinal Mastery New Testament Teacher Material* [Church Educational System manual, 2016], 37)

(*Jesus Christ and the Everlasting Gospel Teacher Manual* [Church Educational System manual, 2016], 25)

(*New Testament Student Manual* [Church Educational System manual, 2014], 51)

(*Old Testament Study Guide for Home-Study Seminary Students* [Church Educational System manual, 2015], 165)

(*Family Home Evening Resource Book* [1997], 120–22)

(*Family Home Evening: Love Makes Our House a Home* [1974], 75)

> When citing family home evening manuals published before 1983, use the title and subtitle (if it exists) that are on the spine of the manual.

Sample Citations: Pamphlets and Booklets

14.29 (*For the Strength of Youth* [booklet, 2011], 14)

(*Fulfilling My Duty to God: For Aaronic Priesthood Holders* [booklet, 2010], 10)

(Gordon B. Hinckley, *Cornerstones of a Happy Home* [pamphlet, 1984], 2)

(J. Reuben Clark Jr., *The Charted Course of the Church in Education,* rev. ed. [booklet, 1994; address to Church Educational System religious educators, Aug. 8, 1938], LDS.org)

(*Providing in the Lord's Way: Summary of a Leader's Guide to Welfare* [booklet, 2009], 4)

(*Young Women Personal Progress* [booklet, 2009], 14)

Sample Citations: Proclamations

14.30 ("The Family: A Proclamation to the World," *Ensign* or *Liahona,* Nov. 2010, 129)

> When quoting from this document, use this reference from the *Ensign* and *Liahona.* In text, this publication may be referred to as the proclamation on the family or the family proclamation.

("The Living Christ: The Testimony of the Apostles," *Ensign* or *Liahona,* Apr. 2000, 2)

Sample Citations: Hymnbooks and Songbooks

14.31 ("I Know That My Redeemer Lives," *Hymns,* no. 136)

("God Loved Us, So He Sent His Son," *Hymns: Simplified Accompaniments,* 70–71)

("A Child's Prayer," *Children's Songbook,* 12–13)

> When citing a hymn from *Hymns,* refer to the hymn number rather than the page number. Use the abbreviation *no.* in the source citation. When referring to other collections of Church hymns or the *Children's Songbook,* use page numbers.

> Do not include names of lyricists or composers in citations for Church hymns or songs.

("I Am a Child of God," *Hymns,* no. 301)

> When citing a hymn or song that is in both *Hymns* and the *Children's Songbook,* cite *Hymns* unless the publication is for children.

("I'll Praise My Maker While I've Breath," *Hymns* [1948], no. 254)

> When referring to a hymn that is found only in an edition of *Hymns* that is earlier than 1985, provide the year of publication.

Sample Citations: Conference Talks

14.32 (Thomas S. Monson, "A Sacred Trust," *Ensign* or *Liahona,* May 2016, 85)

> Use this format for general conference talks given from November 2002 forward. Beginning with that issue, the pagination and the text are the same in the general conference issues of the *Ensign* and the English *Liahona.*

(Gordon B. Hinckley, "Overpowering the Goliaths in Our Lives," *Ensign,* May 1983, 46)

> Use this format for general conference talks given from 1971 through 2002.

(Marion G. Romney, in Conference Report, Apr. 1961, 117)

> Use this format for general conference talks given before 1971.
>
> Do not italicize the term *conference report* in a source citation because it is a descriptive title, not a formal title, such as those that appear on a title page. Identify conference reports by the month and year when the conference was held. When the first day of a general conference was in March or September, use the April or October date only.

(Harold B. Lee, in Conference Report, Munich Germany Area Conference 1973, 112)

When citing general conference talks *in materials that are published only online,* generally use the standard magazine citation format. However, if it would benefit the user, cite the general conference directly:

> (Joseph B. Wirthlin, "Finding a Safe Harbor," Apr. 2000 general conference)

Regardless of which citation format is used, the link could direct the user to the talk in the online magazine or in the general conference section of LDS.org (generalconference.lds.org). The general conference section provides a richer experience because it includes the video of the talk.

Sample Citations: Worldwide Leadership Training Meetings and Similar Broadcasts

14.33 (Bonnie D. Parkin, "Parents Have a Sacred Duty," *Worldwide Leadership Training Meeting*, Feb. 11, 2006, 17)

> Use this format when a talk is published in a booklet.

(Bonnie D. Parkin, "Parents Have a Sacred Duty," 17)

> After the first full citation to one of these talks, this shortened citation may be used, whether the talk is published in a booklet or a magazine.

(L. Tom Perry, "Basic Unit Program," *First Worldwide Leadership Training Meeting*, Jan. 11, 2003, 7)

> The word *First* is part of the title when citing the booklet for this meeting only.

(Jeffrey R. Holland, "Teaching and Learning in the Church," *Ensign,* June 2007, 89)

> Use this format when a worldwide leadership training talk is published in the Church magazines.

(H. David Burton, "The Welfare Responsibilities of the Bishop," in *Basic Principles of Welfare and Self-Reliance* [worldwide leadership training meeting, 2009], 8; see also LDS.org)

> Use this format for this booklet only. The contents of the booklet come from a worldwide leadership training meeting even though the booklet does not mention this. The booklet was printed and is also available as a PDF on LDS.org.

(Boyd K. Packer, "Priesthood Power in the Home" [worldwide leadership training meeting, Feb. 2012], broadcasts.lds.org)

> Use this format when a worldwide leadership training talk is published only online.

(Thomas S. Monson, "Faith in the Work of Salvation" [worldwide leadership broadcast, June 23, 2013], broadcasts.lds.org)

> Use this format for worldwide leadership broadcasts when a talk is published only online and the title of the broadcast is not explicitly "worldwide leadership training meeting."

Sample Citations: Books

Church Presidents' Writings and Teachings

14.34 As explained in 14.3, when quoting Church Presidents, it is preferable to cite the *Teachings of Presidents of the Church* books rather than other sources when a quotation is entirely within one of the *Teachings* books.

This section provides some sample citations for books that were written by Church Presidents or compiled from their teachings.

Use the publication dates in the examples in this section. You may check sources from books with later dates if the books are exact reproductions of the editions shown here.

(*Teachings of the Prophet Joseph Smith,* sel. Joseph Fielding Smith [1976], 39)

> Avoid quoting from this book in Church publications because the scholarship is no longer current. For example, some of the statements attributed to Joseph Smith in the book were not actually made by him. See 14.3 for guidelines on how to quote the teachings of the Prophet Joseph Smith.

(*Discourses of Brigham Young,* sel. John A. Widtsoe [1954], 28)

(John Taylor, *The Gospel Kingdom,* sel. G. Homer Durham [1943], 83)

(John Taylor, *The Mediation and Atonement* [1882], 127)

> Do not use the 1950 edition for verification. It has different pagination.

(*The Discourses of Wilford Woodruff,* sel. G. Homer Durham [1946], 229)

(Joseph F. Smith, *Gospel Doctrine,* 5th ed. [1939], 401)

> Sources can be checked from the 1986 printing of this book, but the citation should always be to the 1939 edition. *But:* see the guidelines in 14.3.

(Heber J. Grant, *Gospel Standards,* comp. G. Homer Durham [1941], 17)

(David O. McKay, *Gospel Ideals* [1954], 342)

> Because the pagination changed after this book was originally published in 1953, look on the copyright page of the book that is being used for verification to make sure it was printed in 1954 or later. The 1953 edition may be used for verification except for pages 181–88. Do not use the 1957 paperback edition of *Gospel Ideals,* which is abridged, for verification.

(Joseph Fielding Smith, *Answers to Gospel Questions,* comp. Joseph Fielding Smith Jr. [1966], 5:121)

(Joseph Fielding Smith, *Doctrines of Salvation,* comp. Bruce R. McConkie [1955], 2:222)

(Spencer W. Kimball, *The Miracle of Forgiveness* [1969], 73)

(*The Teachings of Spencer W. Kimball,* ed. Edward L. Kimball [1982], 295)

(*The Teachings of Ezra Taft Benson* [1988], 123)

(*Teachings of Gordon B. Hinckley* [1997], 204)

(*Teachings of Thomas S. Monson,* comp. Lynne F. Cannegieter [2011], 230)

(in James R. Clark, comp., *Messages of the First Presidency of The Church of Jesus Christ of Latter-day Saints* [1966], 3:19)

> In multivolume works, use the publication date of the volume that is cited.

Books by Other General Authorities

14.35 (Bruce R. McConkie, *Doctrinal New Testament Commentary* [1973], 3:467)

(Bruce R. McConkie, *Mormon Doctrine,* 2nd ed. [1966], 555)

(Russell M. Nelson, *Accomplishing the Impossible: What God Does, What We Can Do* [2015], 75)

(*Autobiography of Parley P. Pratt,* ed. Parley P. Pratt Jr. [1938], 195)

> Use the version of this book that has the 1938 copyright date.

(LeGrand Richards, *A Marvelous Work and a Wonder,* rev. ed. [1966], 408)

> Use only the 1966 edition for verification. Pages 405 through 413 differ in all editions preceding 1966.

(James E. Talmage, *The Articles of Faith,* 12th ed. [1924], 83)

> Cite the 12th edition as shown here.

(James E. Talmage, *Jesus the Christ* [1916], 319)

> Cite the 1916 edition as shown here. The Church-published edition shows a copyright date of 1973 by Intellectual Reserve, Inc., but it has the same pagination as the 1916 edition, so it can be used for checking quotations. Some of the later editions have different pagination.

(John A. Widtsoe, *Evidences and Reconciliations*, arr. G. Homer Durham, 3 vols. in 1 [1960], 118)

Books about Church History

14.36 (Joseph Smith, in *History of the Church,* 4:570)

> The *History of the Church* is a secondary source that was composed from multiple primary sources. Generally, cite these primary sources rather than the *History of the Church.* Most of these sources have been published by the Joseph Smith Papers Project in print or on josephsmithpapers.org. Writers and editors may cite primary sources from these publications. For assistance in determining primary sources, contact the Joseph Smith Papers Project at smithre@ldschurch.org.

If the *History of the Church* is cited, the text should generally be attributed to Joseph Smith, unless the cited material comes from a letter or statement from another person.

(B. H. Roberts, *A Comprehensive History of the Church,* 1:369)

(Joseph Fielding Smith, *Essentials in Church History,* 27th ed. [1974], 419)

(Lucy Mack Smith, "Lucy Mack Smith, History, 1844–1845," book 1, page 1, josephsmithpapers .org)

Use this online version of the original manuscript rather than any book that is based on the manuscript, such as *History of Joseph Smith by His Mother.* The book number and page number are found at the bottom of each online page. If necessary, standardize the spelling, punctuation, and grammar.

The Joseph Smith Papers website also provides the 1845 version of this history. Use the 1845 version only when it contains statements from Smith that are not included in the 1844–45 version. When quoting from this later version, use page numbers only.

(James B. Allen and Glen M. Leonard, *The Story of the Latter-day Saints,* 2nd ed. [1992], 59)

(in Jill Mulvay Derr and others, eds., *The First Fifty Years of Relief Society: Key Documents in Latter-day Saint Women's History* [2016], 325)

(in Jill Mulvay Derr, Carol Cornwall Madsen, Kate Holbrook, and Matthew J. Grow, eds., *The First Fifty Years of Relief Society: Key Documents in Latter-day Saint Women's History* [Salt Lake City: Church Historian's Press, 2016], 325)

In scholarly publications, it may be preferable to include all of the editors, the city of publication, and the publisher's name, as shown in the preceding example.

Joseph Smith Papers

14.37   (in *The Joseph Smith Papers, Documents, Volume 1: July 1828–June 1831,* ed. Michael Hubbard MacKay and others [2013], 143)

(in *The Joseph Smith Papers, Journals, Volume 1: 1832–1839,* ed. Dean C. Jessee and others [2008], 179)

(in *The Joseph Smith Papers, Manuscript Revelation Books,* ed. Robin Scott Jensen and others [2009], 478)

This volume is a facsimile edition. It does not have a volume number.

(in *The Joseph Smith Papers, Documents, Volume 1: July 1828–June 1831,* 146)

Use this shortened format for repeated references when the source has already been cited.

For additional style guidelines for references to *The Joseph Smith Papers,* see josephsmithpapers.org/ referencingtheproject.

Reference Works

14.38   (*Encyclopedia of Mormonism* [1992], "Agency," 1:27)

(*Merriam-Webster's Collegiate Dictionary,* 11th ed. [2003], "salvation")

When citing entries from reference works, follow the capitalization of the entry in the original.

(in John Bartlett, comp., *Bartlett's Familiar Quotations,* 18th ed. [2012], 54)

Compilations of quotations may be used as sources when an original source is difficult to find.

Books of Poetry and Full-Length Plays

14.39   (John Milton, *Paradise Lost,* book 1, lines 83–86)

(William Shakespeare, *The Winter's Tale,* act 3, scene 2, lines 49–50)

Omit edition and facts of publication in citations for most classic English plays and poems that have section and line or stanza numbers.

(Helen Hunt Jackson, "October's Bright Blue Weather," in *The Best Loved Poems of the American People,* sel. Hazel Felleman [1936], 566)

Compilations of poems may be used as sources when an original source is difficult to find.

Other Books

14.40   (*Lectures on Faith* [1985], 17)

Use this edition. Use page numbers rather than lecture and verse numbers. When citing a quotation from *Lectures on Faith,* do not say that Joseph Smith "taught" or "said" or "wrote" the words. Instead, introduce quotations with words such as, "*Lectures on Faith* states . . ."

Do not include the numbers that precede most of the paragraphs.

(Brigham Young, in *Journal of Discourses,* 1:29)

When possible, cite a talk from the *Deseret News* or another original source rather than from the *Journal of Discourses.*

(Mary Soar Taylor Moore, in *Our Pioneer Heritage,* comp. Daughters of Utah Pioneers [1958], 1:248)

Sample Citations: Magazines, Journals, and Newspapers

14.41 (Clifford E. Young, "We Will Not Turn Back," *Ensign,* July 2011, 47)

> Some articles in the *Ensign, New Era,* and *Friend* are also in the *Liahona.* These articles should be cited only to the *Ensign, New Era,* or *Friend* except when citing conference talks from November 2002 forward. Cite both the *Ensign* and *Liahona* for such talks, as shown in 14.32.

(Boyd K. Packer, "Our Honored Brethren," *New Era,* Aug. 1971, 9–10)

(Carolee H. Smith, "A Lesson for Mother," *Friend,* June 2001, 2–3)

(Hugh Nibley, "Since Cumorah," *Improvement Era,* Aug. 1966, 711)

(Anna Yarbrough, "The Little Sailor," *Children's Friend,* Aug. 1950, 321)

("A Fireside Chat on a Burning Question," *Relief Society Magazine,* Jan. 1958, 35–36)

(Clifford E. Young, "The Fifth Beatitude," *Instructor,* Aug. 1956, 228)

(Joseph F. Smith, "The Temperance Question," *Juvenile Instructor,* June 1911, 332–33)

(David Boulton, "The Last Editorial," *Millennial Star,* Dec. 1970, 4)

(James A. Toronto, " 'Strangers in a Strange Land': Assessing the Experience of Latter-day Saint Expatriate Families," *BYU Studies,* vol. 45, no. 4 [2006], 27–28)

(Benson Young Parkinson, "S. Dilworth Young of the First Quorum of the Seventy," *Journal of Mormon History,* vol. 27 [Spring 2001], 215)

> "Seasons, though not capitalized in running text, are capitalized in source citations" (*Chicago* 14:180).

("Which Is Right?" *Times and Seasons,* Feb. 1, 1845, 791)

> As an exception to *Chicago* 14.105 and 14.178, do not put a comma after a title that ends with a question mark or exclamation point.

("A Prophecy Given to the Church of Christ, March 7, 1831," *The Evening and the Morning Star,* June 1832, 1)

> *The Evening and the Morning Star* was an early Latter-day Saint periodical published from June 1832 to September 1834. An edited reprint was later published under the title *Evening and Morning Star* from January 1835 to October 1836 using the original publication dates. (The reprint date of each issue is listed in the last line of each issue's last page.) Quote and cite *The Evening and the Morning Star* unless the text deals specifically with the reprint. Although the periodicals were not paginated, editors should add page numbers to the source citations.
>
> If the reprint is cited, add words such as "reprinted Jan. 1835" at the end of the citation.

(Carri P. Jenkins, "He Seeks Winning Game Plan for Peace," *Church News,* Jan. 9, 1993, 7)

> Use the title *Church News.* The title *LDS Church News* appears only on those issues that are included as part of the *Deseret News* newspaper.

(George Vecsey, "As They Look Past Their Riches, Athletes Are Turning to Religion," *New York Times,* Apr. 29, 1991, A1)

> Use this format if individual newspaper pages are numbered A1, A2, and so on.
>
> Even when newspaper headlines capitalize only the first word and proper nouns in headlines, "Chicago recommends headline style for citing headlines in notes and bibliographies for the sake of consistency with other titles" (*Chicago* 14.204).

(Josh Smith, "Voter ID Plan Sparks Security Concerns," *Deseret News,* Jan. 27, 2010, A9)

> Since 1850, the title of the *Deseret News* has changed many times. Until 1920, two editions of the newspaper were sometimes published concurrently, bearing part of the same title (see the first and third examples below). When citing the newspaper, use the title that appears on the masthead:
>
> *Deseret News,* June 15, 1850, to December 26, 1888
>
> *Deseret Weekly,* December 29, 1888, to December 10, 1898
>
> *Deseret News: Semi-Weekly,* October 8, 1865, to January 1, 1889
>
> *Deseret Semi-Weekly News,* January 4, 1889, to June 14, 1920
>
> *Deseret News: Semi-Weekly,* June 17, 1920, to June 12, 1922
>
> *Deseret Evening News,* November 21, 1867, to June 14, 1920
>
> *Deseret News,* June 15, 1920, to March 30, 2003
>
> > Although from September 1, 1952, to August 5, 1964, the publication carried the subtitle *Salt Lake Telegram,* use only the main title *Deseret News.*
>
> *Deseret Morning News,* March 31, 2003, to April 13, 2008
>
> *Deseret News,* April 13, 2008, to the present

Sample Citations: BYU Devotionals and Firesides

14.42 (Spencer W. Kimball, "Be Ye Therefore Perfect" [Brigham Young University devotional, Sept. 17, 1974], 4, speeches.byu.edu)

> The text for most BYU devotionals and firesides is available at speeches.byu.edu. When quoting from these talks, cite that website as shown above rather than books such as *Brigham Young University 2007–2008 Speeches* or *Speeches of the Year, 1974.*

> If a PDF is available on the website, include the page number in the citation. If the text is available in HTML only, cite the talk without a page number.

> The text in brackets should reflect the information the website provides about the talk—whether it was given in a devotional or a fireside.

(Robert L. Backman, "Looking to the Future" [Brigham Young University fireside, Jan. 9, 1983], speeches.byu.edu)

(Richard G. Scott, "To Learn and to Teach More Effectively" [Brigham Young University Education Week devotional, Aug. 21, 2007], 4–5, speeches.byu.edu)

(Boyd K. Packer, *Eternal Marriage,* Brigham Young University Speeches of the Year [Apr. 14, 1970], 3)

> Use this format for BYU devotionals that are not available at speeches.byu.edu.

(Dallin H. Oaks, "Be Wise" [Brigham Young University–Idaho devotional, Nov. 7, 2006], byui.edu)

> Use this format for devotionals given at Brigham Young University–Idaho. No page number is given unless the text is available as a PDF. For an online repository of many of these devotionals, see web.byui.edu/DevotionalsAndSpeeches/.

Sample Citations: Church Educational System Broadcasts and Addresses Published Online

14.43 (David A. Bednar, "A Reservoir of Living Water" [Church Educational System fireside for young adults, Feb. 4, 2007], 2–3, broadcasts.lds.org)

> The name of the series of devotionals for young adults has changed several times (see the following two examples). Use the name that the website or PDF provides for the talk. Use *Church Educational System* instead of *CES* in the citation.

> If a PDF is available on the website, include the page number in the citation. If the text is available in HTML only, cite the talk without a page number.

(Russell M. Nelson, "Youth of the Noble Birthright: What Will You Choose?" [Church Educational System devotional for young adults, Sept. 6, 2013], broadcasts.lds.org)

(Richard J. Maynes, "The Truth Restored" [worldwide devotional for young adults, May 1, 2016], broadcasts.lds.org)

(Boyd K. Packer, "The Great Plan of Happiness" [address given at the Church Educational System Symposium, Aug. 10, 1993])

> The text in brackets should be specific to the event in which the address was given (see other examples below).

> The text for this talk and other talks to religious educators has been available on si.lds.org. However, that website will be discontinued, so it should not be cited as a source. The talks will eventually be available on LDS.org.

(M. Russell Ballard, "Respond to the Prompting of the Spirit" [address to Church Educational System religious educators, Jan. 8, 1988], 3)

(Henry B. Eyring, "Raising Expectations" [address given at the Church Educational System training broadcast, Aug. 4, 2004])

(Henry B. Eyring, "To Know and to Love God" [evening with a General Authority, Feb. 26, 2010], 3)

> Use "evening with a General Authority" for the name of this series rather than the General Authority's name shown on the PDF.

(Harold B. Lee, "The Godhead" [address to seminary and institute teachers, June 17, 1954], 4)

Sample Citations: Other Broadcasts Available Online

14.44 (Thomas S. Monson, "The Real Joy of Christmas" [First Presidency Christmas devotional, Dec. 8, 2013], broadcasts.lds.org)

> The text in brackets should reflect the information the website provides about the broadcast.

(Face to Face with Elder and Sister Bednar [worldwide youth broadcast, May 12, 2015], facetoface.lds.org)

> If an edited transcript is not available online, listen to the broadcast to verify the quotation.

Sample Citations: Documents Published Online

14.45 (*Providing in the Lord's Way: A Leader's Guide to Welfare* [1990], 5, providentliving.org)

> When citing documents that are published online, prefer those that have embedded page breaks, such as PDFs.

> Provide only the main website address if the reader can find the document easily from the main page of the website. If the reader cannot find the document easily, it may be better to provide the complete address.

("Agency," Gospel Topics, topics.lds.org)

(Guide to the Scriptures, "Aaron, Brother of Moses," scriptures.lds.org) (See 14.26.)

(Jed Woodworth, "Mercy Thompson and the Revelation on Marriage: D&C 132," Revelations in Context series, Jan. 2, 2015, history.lds.org)

("How do I keep my covenant to always remember the Savior?" *Come, Follow Me: Learning Resources for Youth* [Sunday School curriculum], lds.org/youth/learn)

> When citing a specific lesson from *Come, Follow Me,* the lesson title should be sentence case, as shown on the website.

(D. Todd Christofferson, "A Celebration of Religious Freedom" [address given at an interfaith conference in São Paulo, Brazil, Apr. 29, 2015], mormonnewsroom.org)

> Edited transcripts for many addresses such as this one are available on mormonnewsroom.org.

(Henry B. Eyring, in "Today's Family: Love Your Wife," lds.org/prophets-and-apostles/unto-all -the-world/love-your-wife)

> This online article was written specifically for LDS.org, and an author is not identified. This citation shows how to quote an excerpt from President Eyring that is part of the article. Include the complete URL to make it easier for readers to find the article.

Sample Citations: Social Media (See *Chicago* 14.245)

14.46 (Jeffrey R. Holland's Facebook page, post from Mar. 17, 2016, facebook.com/lds.jeffrey.r.holland)

Sample Citations: Works Not Formally Published

14.47 (Howard W. Hunter, "The Atonement of Jesus Christ" [address given at the seminar for new mission presidents, June 24, 1988], 7, Church History Library, Salt Lake City)

(Dallin H. Oaks, "Foundation Principles and Ordinances" [address given at the regional representatives' seminar, Mar. 30, 1990], 3)

(Stacy D'Erasmo, "The Craft and Career of Writing" [lecture, Northwestern University, Evanston, Illinois, Apr. 26, 2000])

(Joseph Smith, in Relief Society Minute Book, Mar. 17, 1842, 7, Church History Library, Salt Lake City)

> For photos and a transcript of this source, see josephsmithpapers.org/paper-summary/ nauvoo-relief-society-minute-book.

(Joseph Smith, in Relief Society Minute Book, Mar. 17, 1842, 12)

> Use a shortened citation such as this for repeated references to the same unpublished source.

(Journal History of The Church of Jesus Christ of Latter-day Saints, Feb. 28, 1850, 1–2, Church History Library, Salt Lake City)

> Treat the Journal History as a collection, not as a published document. In the first source citation, provide the full title. In subsequent citations, you may use the shortened title Journal History.

(Mary Goble Pay, Autobiographical sketch, 19, Church History Library, Salt Lake City)

> For unpublished, untitled diaries, journals, autobiographies, reminiscences, reports, minutes, and similar items that are in the Church History Library, use or adapt the description from the library's catalog. Use roman type without quotation marks. "Generic names of this kind are capitalized if [they are] part of a formal heading actually appearing on the manuscript, lowercased if merely descriptive" (*Chicago* 14.234).

(Levi Savage diary, July 24, 1856, L. Tom Perry Special Collections, Harold B. Lee Library, Brigham Young University, Provo, Utah)

(Larry C. Porter, "A Study of the Origins of The Church of Jesus Christ of Latter-day Saints in the States of New York and Pennsylvania" [PhD diss., Brigham Young University, 1971], 41)

(Brigham Young letter to Orson Pratt, July 19, 1856, Letterbook, vol. 2, Brigham Young Office Files, Church History Library, Salt Lake City)

(Langley Bailey letter to Isaac Wardle, Nov. 28, 1916, Church History Library, Salt Lake City)

Sample Bibliographic Entries

14.48 Although few Church publications need a bibliography, bibliographic lists can be useful for such things as reference lists, enrichment materials, and supplementary readings. If a bibliography is used, the entries should follow the format shown below, while following the general guidelines given in this section of the style guide. See *Chicago* 14.56–67 for guidelines about creating a bibliography.

Manuals and Handbooks

Church History in the Fulness of Times Student Manual, 2nd ed. (Church Educational System manual). 2003.

Handbook 2: Administering the Church. 2010.

The Latter-day Saint Woman: Basic Manual for Women, Part A. 2000.

Old Testament Gospel Doctrine Teacher's Manual. 2001.

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Allen, James B., and Glen M. Leonard. *The Story of the Latter-day Saints,* 2nd ed. 1992.

If there is more than one author, reverse only the first name.

Clark, James R., comp. *Messages of the First Presidency of The Church of Jesus Christ of Latter-day Saints.* 6 vols. 1965–75.

———. In Conference Report, Munich Germany Area Conference 1973, 109–15.

For subsequent references to the same author, replace the author's name with a 3-em dash in each entry.

McKay, David O. In Conference Report, Apr. 1953, 12–19.

Pratt, Parley P. *Autobiography of Parley P. Pratt.* Edited by Parley P. Pratt Jr. 1938.

Taylor, John. *The Government of God.* 1852.

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"A Fireside Chat on a Burning Question." *Relief Society Magazine,* Jan. 1958, 35–36.

Holland, Jeffrey R. "Whom Say Ye That I Am?" *Ensign,* Sept. 1974, 6–11.

Vecsey, George. "As They Look Past Their Riches, Athletes Are Turning to Religion." *New York Times,* Apr. 29, 1991, A1.

Joseph Smith Papers

[Names of volume editors], eds. [*Volume Title*]. Vol. [#] of the [Series name] series of *The Joseph Smith Papers,* edited by [list general editors named on that volume]. Salt Lake City: Church Historian's Press, [year of publication of volume].

Use the preceding template for bibliographic entries for volumes of *The Joseph Smith Papers.* An example of how the template is applied is shown below.

MacKay, Michael Hubbard, Gerrit J. Dirkmaat, Grant Underwood, Robert J. Woodford, and William G. Hartley, eds. *Documents, Volume 1: July 1828–June 1831.* Vol. 1 of the Documents series of *The Joseph Smith Papers,* edited by Dean C. Jessee, Ronald K. Esplin, Richard Lyman Bushman, and Matthew J. Grow. Salt Lake City: Church Historian's Press, 2013.

Quotations Frequently Misattributed

14.49 The following quotation is frequently misattributed to President J. Reuben Clark Jr. The statement was made by Elder Albert E. Bowen and should be cited as follows:

> "Thus it is seen that from the beginning the real long term objective of the Welfare Plan is the building of character in the members of the Church, givers and receivers, rescuing all that is finest down deep in the inside of them, and bringing to flower and fruitage the latent richness of the spirit, which after all is the mission and purpose and reason for being of this Church" (Albert E. Bowen, *The Church Welfare Plan* [Gospel Doctrine course of study, 1946], 44).

President Heber J. Grant often used the following statement, sometimes with quotation marks and sometimes without. If possible, avoid using the statement. If it is necessary to quote it, use the following attribution:

> "That which we persist in doing becomes easier for us to do; not that the nature of the thing itself has changed, but that our power to do is increased" (quoted by Heber J. Grant, author and source unknown).

President David O. McKay often used the following statement as if it were his own. The statement comes from J. E. McCulloch and should be attributed to him as follows:

> President David O. McKay taught that "no other success can compensate for failure in the home" (quoted from J. E. McCulloch, *Home: The Savior of Civilization* [1924], 42; in Conference Report, Apr. 1935, 116).

> President David O. McKay taught: "No other success can compensate for failure in the home. The poorest shack in which love prevails over a united family is of greater value to God and future humanity than any other riches" (quoted from J. E. McCulloch, *Home: The Savior of Civilization* [1924], 42; in Conference Report, Apr. 1964, 5).

15.1 Address members of the First Presidency of the Church and the President (and Acting President) of the Quorum of the Twelve as "President."

15.2 Address members of the Quorum of the Twelve as "Elder," not "Apostle."

15.3 Address members of the Presidency of the Seventy and members of the First Quorum of the Seventy and the Second Quorum of the Seventy as "Elder."

Members of the Third Quorum of the Seventy (and subsequent quorums) are Area Seventies. Address members of these quorums as "Elder."

15.4 When referring to members of the Presidency of the Seventy, use the phrase "of the Presidency of the Seventy" or "a member of the Presidency of the Seventy."

When referring to members of the Quorums of the Seventy, use the phrase "of the Seventy" or "a member of the Seventy."

15.5 Address members of Area Presidencies as "Elder." Do not use the term "President."

15.6 Address members of the Presiding Bishopric as "Bishop." If an individual is released from the Presiding Bishopric and called to the Seventy or to the Quorum of the Twelve Apostles, address him as "Elder." If he is released and not called to one of these positions, refer to him as "Bishop."

Bishop H. David Burton, former Presiding Bishop, spoke about the importance of caring for the poor.

15.7 If past Patriarchs to the Church (not stake patriarchs) are mentioned in text, refer to them as "Elder":

Elder Eldred G. Smith, former Patriarch to the Church, said that everyone has inherent talents.

15.8 Address emeritus General Authority Seventies as "Elder." Address released Area Seventies as "Brother." (See 8.4.)

15.9 Address General Auxiliary Presidents as "Brother" or "Sister."

15.10 Address members of temple, mission, stake, and district presidencies as "President."

15.11 Address bishops of wards as "Bishop" and presidents of branches as "President."

15.12 Address stake patriarchs as "Brother."

15.13 Address missionaries in the field as "Elder" or "Sister."

15.14 When there is doubt about how to address someone, use "Elder," "Brother," or "Sister."

Scouting Terminology

16.1   In general, when using terms related to Scouting, follow the spelling and casing recommended on the Boy Scouts of America's Language of Scouting website (scouting.org/scoutsource/Media/LOS.aspx). Note the following extended entries under "All Terms and Style Items":

> capitalization (includes activities, groups, and titles of officers and group members)
>
> committee (lists national and local committees)
>
> handbooks
>
> methods of Scouting (lists the eight methods)
>
> outdoor program (lists official names of camp and other activities)
>
> rank (lists all Scouting ranks)

16.2   The title *Boy Scouts of America* takes a singular verb. It is preceded by "the" when used as a noun. The acronym *BSA* follows the same rules.

Capitalization of Scouting Terms

16.3   Capitalize the following names for Scouts and Scout leaders:

> Boy Scout; Scout; Scouter
>
> Cubmaster (*but* assistant Cubmaster)
>
> Cub Scout; Cub
>
> Sea Scout
>
> Scoutmaster (*but* assistant Scoutmaster)
>
> Varsity Coach
>
> Varsity Scout
>
> Venturer
>
> Venturing Advisor (use this spelling of *advisor* to accommodate BSA style)
>
> Webelos

Lowercase other adult and youth leadership positions unless they precede a name:

> chartered organization representative
>
> den chief
>
> den leader
>
> patrol leader
>
> quartermaster
>
> scribe
>
> senior patrol leader
>
> troop committee chair

16.4   Capitalize *Scout* when it is used as an adjective (the capitalization below follows guidelines from the BSA's Language of Scouting website):

> Cub Scout motto (Do Your Best)
>
> Scout handshake
>
> Scouting
>
> Scout Law
>
> Scout motto (Be Prepared)
>
> Scout Oath (*or* Scout Promise)
>
> Scout salute
>
> Scout sign
>
> Scout slogan (Do a Good Turn Daily)
>
> Scout troop

16.5   Capitalize common nouns and adjectives when they refer to specific Scouting organizational units; otherwise, lowercase these nouns and adjectives:

> Area 6 of the Northeast Region; the region
>
> the Big Apple District; the district
>
> Crew 915; the Venturing crew
>
> Den 4; the den
>
> Fox Patrol; the patrol
>
> the Great Salt Lake Council; the council
>
> Pack 5; the pack
>
> Team 141; the Varsity Scout team
>
> Troop 10; the troop

16.6   Capitalize the names of formally named events; lowercase these events when they are not referred to by the full formal name:

> 2013 National Scout Jamboree; the jamboree
>
> Apache District Pow Wow; the pow wow
>
> board of review
>
> court of honor
>
> Cub Scout day camp
>
> Pack 214 Blue and Gold Banquet; the blue and gold banquet
>
> pack meeting

pinewood derby

Scoutorama (*not* Scout-o-rama or Scout-a-rama)

16.7   Capitalize specific ranks, badges, and awards:

Arrow of Light

Bear Cub Scout; Bear den

Bobcat badge (*or* rank, requirements)

Camping merit badge

Council Fire belt loop

Denali Award

District Award of Merit

Eagle Palm (Bronze Palm, Gold Palm, Silver Palm)

Eagle Scout; Eagle Scout Award; Eagle Scout court of honor

First Class Scout

LDS Cub Scout Religious Square Knot

Life Scout

On My Honor Adult Recognition

On My Honor Youth Award

Second Class Scout

Silver Antelope Award

Silver Beaver Award

Silver Buffalo Award

Star Scout

Tenderfoot Scout

Totin' Chip certification

Webelos Scout

Whittling Chip patch

Wolf Cub Scout; Wolf den

Wood Badge (adult training course)

Additional Scouting Terms

16.8   The following terms are in current use:

aims of Scouting

eleven-year-old Scouts (spell out the number to accommodate BSA style)

five areas of emphasis (Varsity Scouting)

four areas of emphasis (Venturing)

Friends of Scouting (FOS)

Key 3 (council president, commissioner, and Scout executive)

methods of Scouting

Order of the Arrow; the Ordeal

roundtable; roundtable commissioner

Scouter Reserve (registration status for adults who are unassigned)

Scouter's minute (inspirational message)

Scouting Terms No Longer in Use

16.9   The following terms are not current but may appear in historical contexts:

activity badge; Aquanaut activity badge (former Cub Scout program, ended in 2015)

Arrow Point, Gold Arrow Point, Silver Arrow Point (former Cub Scout program, ended in 2015)

chartered partner (*use* chartered organization)

Cubber; Cubbing

Cub Scout Academics and Sports program (ended in 2015)

Cub Scout Promise (Cub Scouts now use the Scout Oath)

Law of the Pack (Cub Scouts now use the Scout Law)

Scout handclasp (*use* Scout handshake)

sponsoring unit (*use* chartered organization)

Sustaining Membership Enrollment (*use* Friends of Scouting)

The following names and terms are no longer current in Church usage, but they may be used in referring to past publications, programs, or activities:

Area Authority Seventy (*but* Area Seventy)

Area Supervisor (General Authority)

Assistant to the Twelve (General Authority)

bandlo (*not* bandelo)

bishop's court (*but* ward disciplinary council)

correlation council (*but* ward council)

Cultural Refinement lesson (Relief Society)

First Council of the Seventy (*but* First Quorum of the Seventy)

general women's meeting (*but* general women's session)

gold and green ball

Golden Questions, the

Gospel Essentials class (*but* Gospel Principles class)

Home and Family Education lesson (Relief Society)

homemaking meeting (Relief Society)

Indian student placement service

Inspired Version (*but* Joseph Smith Translation)

junior Primary

junior Sunday School

Mother Education lesson (Relief Society)

personal priesthood interview (*but* priesthood interview)

regional representative

regional representatives' seminar

senior Sunday School

servicemen's group (*but* service member group)

stake correlation council (*but* stake council)

superintendent (Sunday School, YMMIA)

welfare committee (stake or ward)

Index

This index lists names and terms frequently used in Church publications. Numbers following an entry refer to corresponding sections in this guide (or in *Chicago*) that relate to the entry.

A

Aaronic Priesthood (quorum, leader, *etc.*): 8.44, 46

Aaronic Priesthood–age youth (use en dash): 6.11; 7.21

Aaronic Priesthood committee, stake (*or* ward): 8.17

Aaronic Priesthood–Young Women committee, stake (use en dash): 6.11; 7.21; 8.17

abbreviations: 10.1–15

   books of scripture: 10.15

   punctuation: 10.2–3

   plurals of: 7.3

   in text: 10.1

Abed-nego: 7.23

Abrahamic covenant: 8.58

Acting President of the Quorum of the Twelve: 8.4

activities committee, stake (*or* ward): 8.17

AD: 10.8

Adam-ondi-Ahman: 8.13

administration building/Church Administration Building: 8.8

Adonai: 8.28

adversary, the: 8.36

adviser (quorum, class): 8.6

agency (*not* free agency): 7.2

agent bishop: 8.6

all-Church (modifier): 7.2

Alma the Younger (*or* Elder): 8.35

Almighty (God): 8.28

Alpha and Omega: 8.28

a.m.: 10.9

amen: 13.25

American Indians (*or* Indians; *not* Native Americans): *Chicago* 8.37

ampersands: 7.13

Ancient of Days (Adam): 8.35

and/or: 6.16

angel (Moroni, *etc.*): 8.34–35

annual general conference: 8.22

Annunciation: 8.59

Anointed One, the: 8.28

antemortal: 7.2

anti-Christ: 8.36

anti-Mormon: 7.2

Apocrypha: 8.53

apocryphal: 8.57

apostasy/Apostasy (*or* Great Apostasy): 8.59

apostle/Apostle: 8.4, 35; 15.2

apostolic: 8.4

April conference: 8.22

archangel: 8.34

area/Area: 8.16

area conference/Area Conference: 8.21–22

area office/Area Office: 8.15

Area President: 8.4; 15.5

Area Seventies: 8.4; 15.3, 8

Arimathea (*not* Arimathaea): 7.12

ark (of Noah): 8.60

ark of the covenant: 8.60

article of faith, an (*or* the first)/Articles of Faith, the: 8.54; 9.2; 14.26

articles, titles: 11.3

artwork, titles: 11.13

Ascension, the: 8.59

assembly hall/Assembly Hall: 8.8

assistant Church historian: 8.7

atonement/Atonement: 8.59

audience, defining: 2.2–4

authors

   more than two in source citation: 14.14

   in source citation: 14.11–12, 14

Auxiliary General Presidency/President: 8.5

award/Award: 8.24

B

baptism: 8.58

baptismal font: 8.60

baptistry: 7.2

bar codes: 4.22

Bar-jona, Simon: 7.23

BC: 10.8

beatitude/Beatitudes: 8.54

Beehive (class): 8.19

Beehive House: 8.8

Begotten Son, the Only: 8.28

Beloved Son: 8.28

Bethel: 7.23

Bible: 8.47

    division titles: 8.53

    plural: 8.47

    in source citations: 10.13; 14.22–23, 26

    in text: 10.11–12

    versions and translations: 8.49

Bible Dictionary: 8.52; 14.26

biblical: 8.48

bibliography: 14.48

bishop/Bishop (ward): 8.2, 6; 15.11

Bishop, Presiding: 8.4; 15.6

bishopric (ward): 8.6

Bishopric, Presiding: 8.5; 15.6

bishopric meeting: 8.21

bishopric youth committee: 8.17

bishop's counselor(s): 7.4; 8.6

bishops' storehouse: 7.4; 8.8

block quotations: 13.8; 14.21

board (Relief Society, *etc.*), general: 8.7

Board of Education, Church: 8.15

book/Book: 8.50

Book of Commandments: 8.47

Book of the Dead: 8.56

book of life: 8.56

Book of Mormon/book of Mormon: 8.47, 50

Book of Mormon: Another Testament of Jesus Christ: 8.47

    introduction: 14.26

    plural: 8.47

    in source citations: 10.13; 14.26

    "The Testimony of Three Witnesses": 14.26

    in text: 10.11–12

book of remembrance: 8.56

books

    chapters or sections: 11.3

    Church, source citations: 14.28

    parts of: 9.10

    reference: 1.1–3

    source citations: 14.34–40

    titles: 11.1–2

Bountiful, land of: 8.13

Bountiful, temple in the land: 8.12

brackets

    with bold or italic text: 6.21

    general information: 6.14–15

    in quotations: 13.3, 5

branch/Branch: 8.16

branch president: 8.6; 15.11

brass plates: 8.60

brazen serpent: 8.60

Bread of Life, the: 8.28

Brethren (General Authorities): 8.4

Brigham Young University–Hawaii (use en dash): 6.10

Brigham Young University–Idaho (use en dash): 6.10

brother/Brother: 8.27; 15.8–9, 12, 14

brother of Jared, the: 8.35

building names: 8.8–9

bullets: 6.25

BYU: 10.2

BYU–Hawaii (use en dash): 6.10

BYU–Idaho (use en dash): 6.10

C

capital letters, plural: 7.3

capitalization

    following colon: 6.5

    general principles: 8.1–3

Carthage Jail: 8.13

celestial kingdom: 8.58

celestial room: 8.10

centuries: 9.15

certificate/Certificate: 8.24; 11.8

chalkboard: 7.2, 19

chapel: 8.9

chapter: 8.51

chapters, titles: 11.3

Chicago Manual of Style: v, 1.1

children of Israel: 8.35

children's sacrament meeting presentation: 8.21

Christ: 8.28

Christian: 8.31

Christlike: 8.31

church/Church: 8.40–43

Church Administration Building: 8.8

Church Board of Education: 8.15

Church Educational System: 8.15

Church headquarters: 8.8

Church Historian and Recorder: 8.4

Church History Museum: 8.8

Church magazines, departments in: 11.14

Church materials, source citations: 14.13

Church News: 11.1; 14.41, 48

Church Office Building: 8.8

Church positions, capitalization: 8.4–7

Church Presidents, quotation sources: 14.3

Church-service (modifier): 7.2

Church-sponsored material, using: 4.5

Church terms: 7.2

Churchwide: 7.2

citations. *See* source citations

class: 8.19

clerk (stake, district, ward, branch): 8.6

closed captions: 7.2

colons: 6.4–5, 22

Comforter, the: 8.28

Commandments, the Ten: 8.54

Comma Style Guide: 1.4; 6.1

commas

    general use: 6.2–3

    in numbers: 9.18

    serial: 6.3

Commissioner of the Church Educational System: 8.4

common consent, the law of: 8.58

Community of Christ, the: *Chicago* 8.96

compilations

    of Church Presidents' writings, source citations: 14.34

    source citations: 14.15–16

compiler, in source citations: 14.15–16

compound words: 7.20–22

    with prefixes: 7.22

computer programs: 12.2

computer software, names of: 12.2

computer terms: 12.1–5

conference (general, stake, district, ward, branch): 8.21–22

Conference Center: 8.8

conference talks, source citations: 14.32

confirmation: 8.58

consecration, the law of: 8.58

copyright

    notices: 4.9–21

    owners: 4.6, 15

copyrighted material, using: 4.4–6, 15

Correlation Executive Committee: 8.15

council/Council: 8.15, 17

Council in Heaven (Grand): 8.59

councilor(s), high (*not* high councilman): 8.6

counselor/Counselor: 8.4, 6

creation/Creation, the: 8.59

creation room: 8.10

creator/Creator: 8.28–29

cross-references: 14.19–20

crucifixion/Crucifixion: 8.59

CTR (*or* CTR 4, 5, 6, *or* 7) class (Primary): 8.19

Cub Scouting terms: 16.3

cultural hall (*not* recreation hall): 8.10

Cumorah, Hill: 8.13

currencies: 9.9

D

D&C. *See* Doctrine and Covenants

database: 12.1

dates

    cardinal or ordinal numbers: 9.14

    general information: 9.11–16

daylight time: 8.25

Day of Judgment: 8.59

day of Pentecost: 8.59

Days of '47 parade: 8.21

deacon(s): 8.6

deacon-age (modifier): 7.2

deacons quorum (adviser, president, *etc.*): 7.8; 8.6

Dead Sea Scrolls: 8.56

decades: 9.16

decimals: 9.8

degrees, academic: 10.6

degrees of glory (the three): 8.58

Deity

   capitalization: 8.32

   names and titles: 8.28–30

   pronouns: 8.30

   terms derived from titles: 8.31

Deseret News: 11.1; 14.41

destroying angel: 8.34

devil: 8.36

devotionals, source citations: 14.42–44

dictionaries: 1.2; 7.1, 10

diphthongs: 7.10

disc/disk: 12.1

disciples, the twelve: 8.35

disciplinary council (ward, stake, mission): 8.17

disfellowship(ment), disfellowshipped, disfellowship-
   ping: 7.2

dispensation (of the fulness of times, of the meridian of
   time): 8.58

distribution center/Distribution Center: 8.8

district/District: 8.16

district president: 8.6

Doctrine and Covenants: 8.47

   copies of: 8.47

   section headings: 14.26

   in source citations: 10.13; 14.26

   in text: 10.11–12

   verse summaries: 14.26

donations in kind: 7.2

Douay Version (Bible): 8.49

drawings: 11.1

drop cap: 6.19

Duty to God Award: 8.24

DVD titles: 11.1, 6

E

Eagle Scout Award: 8.24; 16.7

Eden, Garden of, 8.13

edition or printing: 14.6

editor, in source citations: 14.15–16

Education, Church Board of: 8.15

Educational System, Church: 8.15

Eight Witnesses, the: 8.35

elder/Elder: 8.6; 15.2–3, 5–8, 13–14

elders quorum (president, activity, *etc.*): 7.8; 8.6, 17

Elijah, spirit of: 8.33

ellipses

   with brackets: 13.20

   capitalization following: 13.23

   to indicate omissions: 13.17

   with other punctuation: 13.21

   placement: 13.18–19

   spacing: 13.17, 22

Elohim: 8.28

email: 12.1, 12–13

em dash: 6.12

emeritus General Authority Seventy: 8.4; 15.8

employment resource center/Employment Resource
   Center: 8.8

en dash

   compound words: 6.11; 7.21–22

   inclusive numbers: 6.9; 9.19; 14.23

   in university campus names: 6.10

endnotes

   format: 14.8–9

   source citations: 14.7

endowment: 8.58

Endowment House: 8.13

English approval date: 4.8

Ensign: 11.1; 14.32, 41

epistle(s)/Epistle(s): 8.50, 53

Eternal Father, the: 8.28

eternal progression: 8.58

golden calf: 8.60

Golden Rule: 8.54

good Samaritan: 8.55

Good Shepherd, the: 8.28

gospel/Gospel(s): 8.50, 53, 58

Gospel Art Book, titles in: 11.13

Gospel Art Picture Kit: 11.13

Gospel Doctrine class (*or* teacher's manual): 8.19

grades, scholastic: 7.3

grammar: 5.1–6

Granite Mountain Records Vault: 8.13

Great Apostasy: 8.59

groundbreaking (noun and modifier): 7.2

group leader(s) (high priests): 8.6

Guide to the Scriptures: 8.52; 14.26

H

Handbook 1: Stake Presidents and Bishops, quoting: 14.27

Handbook 2: Administering the Church, quoting: 14.27

hashtags: 12.14

he/she: 6.16

headquarters, Church: 8.8

heavenly being (*or* personage): 8.34

Heavenly Father: 8.28

Heavenly Mother: 8.28

Heavenly Parents: 8.28

Herod's temple: 8.12

high council: 8.17

high councilor (*not* high councilman): 7.2; 8.6

high priest(s): 8.6

high (*or* higher) priesthood: 8.45

high priests group leader: 7.8; 8.6

high priests quorum: 8.17

Hill Cumorah: 8.13

historic/historical: 5.6

historic site names: 8.13

Holy Bible: 8.47

Holy City (Jerusalem): 8.13

Holy Ghost: 8.28–30, 33

Holy of Holies: 8.10

Holy Land: 8.13

Holy One, the (Christ): 8.28

holy priesthood: 8.45

holy scriptures: 8.48

Holy Spirit (of Promise): 8.28

home teacher: 7.2

Hosanna Shout: 8.54

house of Israel: 8.35

house of the Lord (temple): 8.8

hymns: 11.3; 14.31

hyphenated compounds: 11.12

hyphenation: 7.10

I

I Am: 8.28

Indians. *See* American Indians

initiatory ordinances: 8.58

inservice: 7.2

institute of religion/Institute of Religion: 8.8

instructions, website navigation: 12.10

Intellectual Property Office: 4.3

Intercessory Prayer (John 17): 8.54

internal discourse: 6.18

internet/intranet: 12.1

internet terms: 12.6–14

iron rod: 8.58

Israel, house of: 8.35

italics: 7.14–18

   added to quotations: 13.24

   in scriptures: 13.6

   in titles: 11.1

J

Jehovah: 8.28

Jesus (the) Christ: 8.28

John the Baptist: 8.35

John the Revelator (*or* the Beloved): 8.35

Johnston's army: *Chicago* 8.111

Joseph the Prophet: 8.35

Joseph Smith Memorial Building (JSMB): 8.8; 10.2

Joseph Smith Papers, The: 11.2; 14.3, 36, 37, 46

Joseph Smith Translation (*not* Inspired Version, *but* Joseph Smith's inspired translation *or* revision): 8.49

Joseph Smith Translation of the Bible, source citations: 10.14; 14.26

Journal of Discourses, source citations: 14.40

journals (publications), source citations: 14.41

journals (unpublished), source citations: 14.47

Jr.: 10.5

Judea (*not* Judaea): 7.12

Judgment, the: 8.59

judgment bar: 8.58

Judgment Day: 8.59

K

king/King: 8.35

kingdom of God: 8.58

King James Version: 8.49

King of kings: 8.28

kinship names: 8.26–27

Koran: 8.56

L

Lamb of God, the*:* 8.28

land of Bountiful: 8.13

land of promise: 8.58

large plates of Nephi: 8.60

Last Supper: 8.59

latter day(s) (noun): 7.2; 8.58

Latter-day Saint(s): 8.38, 40; 11.12

Latter-day Saint Charities: 8.15

Latter-day Saint edition of the King James Version of the Bible: 8.49

Latter-day Saint Student Association (LDSSA): 8.15

law (of consecration, of Moses, of tithing, *etc.*): 8.58

laying on of hands: 8.58

LDS: 8.40; 12.6

lds.org/LDS.org: 12.6

leader (high priests group, *etc.*): 8.6

leadership materials, source citations: 14.27

Lectures on Faith, source citation: 14.40

less-active (modifier): 7.2

lesser priesthood: 8.45

letters

    addressee line: 3.8

    copies sent: 3.9

    First Presidency: 3.1, 3

    President of the Quorum of the Twelve: 3.1, 4

    Presiding Bishopric: 3.1, 5

    from presiding councils, format: 3.1

    signature block: 3.2–5

letters (of the alphabet)

    plural: 7.3

    used as letters: 7.17

Levitical Priesthood: 8.44

Liahona/Liahona: 8.60; 11.1; 14.32, 41

Liberty Jail: 8.13

librarian (meetinghouse): 8.6

library/Library: 8.8

ligatures: 7.12

Light of Christ: 8.28

Light of the World: 8.28

limited-use recommend: 11.8

line breaks: 7.10

Lion House: 8.8

lists: 6.23–26

logotype, Church: 4.23

Lord: 8.28

Lord Jesus Christ: 8.28

Lord of Hosts: 8.28

Lord of lords: 8.28

Lord's Prayer: 8.59

Lord's Supper: 8.59

lost (ten) tribes of Israel: 8.35

Lucifer: 8.36

M

magazines, source citations: 14.41

managing director: 8.7

Manifesto (Official Declaration 1): 8.54

Man of Holiness: 8.28

manuals, source citations: 14.28

maps, in scriptures: 14.26

Mars' Hill: 8.13

Martin handcart company: 8.35

martyrdom (of Joseph Smith): 8.58

Master, the: 8.28

Mediator, the: 8.28

meetinghouse: 8.9

meetinghouse library: 8.10

meetings: 8.21

Melchizedek Priesthood: 8.44

member missionary work: 7.21

memorandum, copies sent: 3.9

meridian of time: 8.58

Messiah, the: 8.28

messiahship: 8.31

messianic: 8.31

Mia Maid (class): 8.19

midnight: 10.9

millennial: 8.59

millennium/Millennium: 8.59

miracle (of the loaves and fishes, *etc.*): 8.55

mission/Mission: 8.16

Missionary Executive Council: 8.15

missionary training center: 8.8

mission field: 7.2

mission leader, ward: 8.6

mission president: 8.6

mission presidents' seminar: 8.21

Mormon (Church or people): 8.40

Mormon Battalion: 8.35

Mormon Tabernacle Choir: 8.15

Moroni, the angel: 8.35

Mosaic law: 8.58

Most High, the: 8.28; 8.33

mother/Mother: 8.26

Mother Eve: 8.35

Mother in Heaven: 8.28

Mother's Day: *Chicago* 8.88

Mountain Meadows Massacre: *Chicago* 8.113

movie titles: 11.1

multistake: 7.2

multiward: 7.2

museum/Museum: 8.8

Music and the Spoken Word: 11.1

musical compositions: 11.1, 3

Mutual: 8.21

N

names
    initials in: 10.4
    line breaks in: 7.10

Nativity: 8.59

Nauvoo House: 8.13

Nauvoo Pageant: 8.23

Nauvoo Room (JSMB): 8.10

Nephi the disciple: 8.35

Nephi, large plates of: 8.60

new and everlasting covenant: 8.58

New English Bible: 8.49

New Era: 11.1; 14.41

New Jerusalem: 8.13

newspapers
    source citations: 14.41
    titles: 11.1

New Testament: 8.53

non–Latter-day Saint (modifier; first dash is an en dash): 7.22

nonmember: 7.2

non-Mormon: 7.2

noon: 10.9

Northern Kingdom (of Israel): 8.13

notices
    addressee line: 3.8
    format: 3.6

numbers: 9.1–20
    commas in: 9.18
    consistency within paragraph: 9.4
    fractions: 9.6–8
    inclusive: 6.9; 9.19
    ordinal: 9.1–2
    sentence beginning with: 9.3
    spelling out: 9.1, 4

O

O/oh: 7.11

oath and covenant of the priesthood: 8.58

October conference: 8.22

Office of the First Presidency: 8.15

Office of the Presiding Bishopric: 8.15

Official Declaration
    1 (*or* 2): 8.54
    source citations: 14.26

Old Testament: 8.53

Olive Leaf (Doctrine and Covenants 88): 8.54

Omnipotent, the: 8.28

online: 12.1

online documents
    source citations: 14.45
    titles: 11.4

Only Begotten (Son), the: 8.28

opening exercises (always takes the plural form): 8.21

ordinal numbers: 9.1–2

organization names: 8.15–18

outlines
    format: 6.26
    preliminary: 2.5–6

P

pageant/Pageant: 8.23

paintings: 11.1

pamphlets
    source citations: 14.29
    titles: 11.1

parable (of the ten virgins, *etc.*): 8.55

paradise: 8.58

parentheses, periods with: 6.13

Parents in Heaven: 8.28

part-member (modifier): 7.2

Passover, the Feast of the: 8.59

pastoral Epistles: 8.53

patriarch(s)/Patriarch: 8.4; 15.7, 12

patriarchal blessing: 8.58

patriarchal priesthood: 8.45

Pearl of Great Price: 8.47
    copies of: 8.47
    in source citations: 10.13; 14.26
    in text: 10.11–12

pedigree chart: 11.8

Pentateuch: 8.53

Pentecost, day of: 8.59

percent: 9.7

perdition/Perdition: 8.36

periodical titles: 11.1

periods, with list items: 6.25

permissions: 4.4–6

Perpetual Education Fund: 8.14

Personal Progress: 8.20; 12.10; 14.29

pharaoh/Pharaoh: 8:35

phase: 7.2

photographs, in scriptures: 14.26

pictures: 11.1

pioneer(s): 8.35

Pioneer Day(s): *Chicago* 8.88

place names
    abbreviations: 10.7
    Church related: 8.13

plan of salvation: 8.58

plates, the (brass, gold, large, small, *etc.*): 8.60

plays, titles: 11.1

plurals: 7.3

p.m.: 10.9

poems, titles: 11.1, 3

poetry, source citations: 14.39

possessives: 7.4–9

postmortal: 7.2

prayers: 8.54

pre-earth: 7.2

prefixes, hyphenation: 7.22

premortal existence (*not* preexistence): 7.2

preservice: 7.2

Presidency, the First: 3.3; 8.5

Presidency (*or* Presidents) of the Seventy: 8.4, 5; 15.3, 4

president of the priests quorum (assistant to the): 8.6

president of the Young Men (*or* of the Young Women): 8.6

Presiding Bishop: 8.4; 15.6

Presiding Bishopric: 3.5; 8.5; 15.6

priest(s): 8.6

priesthood/Priesthood: 8.44–46

priesthood bodies, general presiding: 8.5

priesthood executive committee (ward, stake): 8.17

Priesthood and Family Executive Council: 8.15